

THE AUSTRALIAN CHURCH RECORD

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

15, No. 17

AUGUST 24, 1950

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

The Archbishop of Canterbury writes on WHY I BELIEVE IN GOD.

The Archbishop of Canterbury was recently asked to answer the question put by young people: "Why do you believe in God and how does this belief help you?" following is his answer:—

short answer to say Why I Believe God is quick going, and you must come quick thinking.

First, I am convinced there is a real difference between right and wrong; I can't make sense of that difference unless there is God. If it's only a way men happen to think that things are right or wrong, then there is no real difference. It's just a matter of preference and social convention.

But some things are evil and some things are good. Some things make men evil; some things make men good. I'm sure of that. Therefore I'm sure of God.

Second, you and I are Persons. We stand inside ourselves and look at ourselves. Like animals, we live from moment to moment, doing things; we are born, we grow, we age, we die. But we can watch ourselves doing all this, and can pass judgments on ourselves and on the world.

And because of this power we can think about ideas and ideals, goodness, religion, duty, and death, and choose death for the sake of someone we love more than ourselves. All this takes us into a different kind of existence, outside time and space. Persons are responsible people—responsible to God? Not something, but someone. I'm sure of that and therefore I am sure that God, however unlike me, is in the same sense a person as I am and you are.

God and God.

What about this terrific universe which science reveals to us, a machine so complicated beyond belief? Does that leave any room for God? It is far more sensible to suppose that God made it than to think that it made itself. You know there is intelligence in the world; we don't put it there; we find it; we use it to our own uses

because our minds are not unlike the mind which made it and makes it work. We are part of the machine. But we are outside the machine as well as inside it. We are made in the image of God.

In all kinds of ways, then, we reach out beyond this world to something, some Power, mind, goodness we call God. And God speaks back to us. He speaks to us all in Jesus Christ. Christ claimed to know the other end, to have come from it and to have returned to it, to be from God and one with Him. I believe Him. I believe what He tells us about God. I believe in His Resurrection; I think the evidence for it is overwhelming. Christ answers the great questions of men's hearts, Christ makes the world intelligible, and makes evil and suffering tolerable.

God is Good.

I cannot say more of that here. But there's this. There is an infinity of crooked lines; only one kind of line is straight. There are millions of forms of evil. But Good, wherever we meet it, is always the same. Evil destroys—divides: Good creates and unites. We resist evil. We bow the knee to the Good. If evil is the last word in the world, there is no God to help us. It is not: God is. And if God speaks to us all in Christ, He speaks also to each of us in his own heart and conscience, if we will listen.

And now how God can help you. But I don't know you, or your job, or your make-up, or the kind of conditions you've got to live in. All I can do is to tell you how belief in God helps me. But that's good enough; for however much you and I may differ, in all essentials we are the same. You and the other fellow and the men who

talked to Jesus, we can laugh at the same things, like each other, feel the absurdity and the dignity of life, do each other good or ill; and every man knows that he has but a short time, that he must die, and after that darkness or light. And it is in our essential nature as men that God comes to help us.

How God Helps.

How does belief in God help me? First, I can look the world in the face. It is not a nightmare, though it sometimes looks like that, nor a futility as some people seem to think. Why should I? God is God, and I am a stupid and sinful man. But Jesus Christ has made it plain enough that to God people, you and I and the other fellow, matter most—what we make of this life, how we shape for the next. Plenty of people seem to miss the bus, but there is a bus to be caught. And it goes somewhere.

Then, I can begin to look other people in the face. They mean something, even if they don't know it, to God. And I can't treat them as though they didn't. Belief in God helps me to understand them, and care about them. We are members of one another, because we all matter to God. It is a duty to love one's neighbour as oneself, even when one does not like him, and Christ shows us what loving him means.

And first and last, I can look myself in the face. If people matter to God, then I do, too, and I've got a responsibility to Him. And once I begin to treat Him like that, He lets me into some of His secrets, and gives to my life a centre, a unity, and a purpose:

1. I get away from myself. Most of the grouses and quarrels and nerves

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and cruelties of life come from thinking about oneself; God gives one something better to think about—Himself and other people.

2. I know that God wants to do some bit of His work in the world through me. That's fine and the work is worth doing, overcoming my own and other people's evil not by more evil, but with good.

3. I find my own poorness of spirit—that's fine, too, like the soldier who said to our Lord, "I'm not fit to have you in the same house as me!" That is a true response to the goodness and majesty of God, and He meets it with a wonderful response of His own.

4. The presence and power of God in my life becomes in Christ a growing reality and that's the finest thing of all. He teaches me to know Him and trust Him in a really personal way.

Perhaps you know all this already. If not, try and see. It begins just by saying, "Lord, I believe. Help thou my unbelief."—(Geoffrey Cantaur, in "Asking Them Questions.")

INDONESIA—THE KEY TO THE EAST.

(By the Rev. Laurence Nash)

It is a spiritually historic hour in the East. Nation after nation has won its political independence. Right before our eyes an experiment is being made to plant the full Communist Scheme of things upon the greatest oriental nation, China. Who would be the confident forecaster of history and say that the present administration in China will be less successful than the same ideology working in Russia?

Bishop Yashiro of Kobe, Japan, recently said that in his opinion the Churches of Indonesia held the key of the Christian problem in the East. Christians in Indonesia number about 4% of the total population of nearly 80 million. They are a significant Christian minority amidst an overwhelmingly populous Moslem community, but they are cohesive, coherent and on the alert.

The newly won independence of Indonesia has created internal problems, religious as well as political: Liberty has been a little bewildering, but the Churches are rallying to the task. One of the first needs was Christian co-operation and the unity of the Spirit. In May last a gallant attempt was made to get Churches working together through the establishment of the Indonesian Council of

Churches. It was eminently successful and the aim before them is to have One Church in that land.

In Djakarta, until recently called Batavia, in the island of Java there is the Higher Theological School which for about 15 years now since its establishment has trained candidates for the ministry of these autonomous Churches of Indonesia. There are preparatory colleges in some other parts, and from these young men are sent for the final three years of their course for ordination, then to return to serve as pastors in the churches. This H.T.S. as it is called wishes to welcome some one from a Christian tradition other than that which they know, to help in the higher religious education of the Church.

I have been asked to help in this work, and on August 11th I am to go forward to Djakarta to serve as guest lecturer for 12 months at the H.T.S. It might strike some as odd that one from the Anglican Church tradition should be asked to take part in this important work for the churches which profess the Reformed (Calvinist) and Lutheran principles of belief and government. But the very fact that it is so unusual is good grounds for seeing a large ray of hope, for Jesus Christ is the Living Lord and the One Lord. I am told that the greatest cordiality and the most undoubted welcome awaits me as I go to this work, commissioned by C.M.S. to serve as a liaison between Christians in two lands so close to one another, and whose destinies as near neighbours in the Pacific have a significant relation one with another.

Religious books of a simple type in English are greatly needed, devotional, explanatory and informative. Please send them to your nearest C.M.S. office, and nothing worthwhile for the purpose will fail to find a use. When you send the books please also pray that this venture in inter-church friendship and help will set forward God's love and mercy, the way of salvation, in the lands of the Pacific.

Australian blood was shed to free them as well as us from the menace of a deadly invader. I ask that prayers be made from many an Australian heart that another invader may take control, Jesus Christ, whose nature and whose name is Love, and that many Australian wills may give themselves in glad obedience to promote that work, for there is yet very much land to be possessed in the name of the Lord.

A.C.R. DONATIONS.

The Members of the Board are most grateful to the following for their donations:—
Mr. K. W. Scott 10/-; Mr. C. Niness 10/-.

"THE AUSTRALIAN CHURCH RECORD."

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

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

Victoria.—Melbourne:

Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.

Issued Fortnightly.

Subscriptions: 10/- per year, post free; 4d per copy.

Telephone: MA 2975.

TWO BIG ENGLISH SOCIETIES UNITE

GOVERNOR OF TASMANIA APPOINTS CHAPLAIN

His Excellency the Governor of Tasmania, Sir Hugh Binney, has appointed a Tasmanian clergyman to be his Chaplain.

He is the Rev. A. E. Palmer, the Superintendent and Chaplain of the Missions to Seamen in Tasmania.

In appointing a chaplain His Excellency has made history.

In England the King always has his personal Chaplain, but the representative of the King in Australia has not made this a general practice.

As Superintendent and Chaplain of the Missions to Seamen, Mr. Palmer and Sir Hugh Binney have a common interest in the welfare of all seamen who visit the Port of Hobart.

Motion Against Communism at Brisbane Synod

A motion opposing Communism was passed at the 27th Synod of the Diocese of Brisbane held recently.

MISSION TO COUNTRY PARISHES OF NEWCASTLE

The second phase of the Newcastle Diocesan Mission is due to commence in the near future.

The second effort is to be carried out in the country parishes of the Diocese.

The missions in the city parishes, those of Newcastle and Maitland, were commenced on May 5.

These missions were carried on by missionaries from all parts of Australia including three from Sydney Diocese.

The country missions will be held during September and will be conducted along similar lines as the city missions.

Already questionnaires have been sent to the Rectors of country parishes seeking information which will guide the various missionaries in their tasks.

"The Guild of the Cross" which was used extensively in the city missions will again be used in the groundwork and preparation that is necessary for the success for the Mission.

The motion, "That this Synod is of the opinion that Communism is a menace to religion and freedom, and approves in principle of legislative measures to counteract the subversive activities of the Communist Party in this country," was moved by Archdeacon Hardie.

The motion resulted in the liveliest debate of the week.

Archdeacon Hardie said in support of his motion that Communism was the gravest issue at present before mankind.

"We in Australia," he said, "have been witnessing a remarkable achievement; the Communist Party numbers about 6,000 here, and eight million people have been held to ransom by a small section of them raised to power."

"Their technique is that of the 'Fifth Column'; infiltration, underground subversion of all constitutional methods."

Archdeacon Hardie said that strikes of themselves were not successful but strikes could go on until there was complete disintegration of economic life.

Australian Deaconess Conference at Gilbulla

The annual all-Australian Deaconess Conference is to be held this year in the Diocese of Sydney.

It will be held at "Gilbulla," Menangle, from Monday, August 28, until Friday, September 1.

The Most Reverend the Primate will welcome the members of the conference on Monday afternoon.

The Chairwoman will be Deaconess E. Best.

The Leaders will include the Rev. E. K. Cole; Head Deaconess K. A. N. Sheppard, of Melbourne; Deaconess D. J. Harris and Deaconess D. G. Baker.

"Church Society" to Further Reformed Ideals.

From the headquarters of the National Church League and the Church Associations comes the news that these two great Societies have completed their plans for amalgamation.

The Church Association and the National Church League were active Anglican organisations in England, the former being founded in 1865 and the latter in 1899.

The name of the united body is Church Society, a registered company.

There is also a separate but dependent company for holding property and administering patronage called the Church Society Trust. This is also incorporated.

The newly formed Society confines membership to Anglicans who have been both baptised and confirmed, or who are desirous of being confirmed.

In this way the Society wishes to stress the importance of active Church Membership and to keep its administration in the hands of practising churchmen.

The reasons for the merge are chiefly that the two individual societies had made great advances in recent years and had been developing along similar lines.

Working as one they would be able to seize in a still more effective way the present great opportunities for the furtherance and defence of the doctrine of the Church of England as set forth in the Articles and the Book of Common Prayer.

The Societies were complementary, alike as to their work, their resources, and their methods.

In union, the distinctive work of each will gain from the other and be considerably strengthened; at the same time needless overlapping can be eliminated, and time, personnel and administrative costs saved for the greater concentration for their effort.

The Chairman of the N.C.L. the Rev. Canon A. St. John Thorpe, and the Chairman of the C.A., Dr. H. S. Ruttle, have both emphasised that this is "not merely a formal merger for the sake of economy, but a real union which shall under God's good hand lead to a forward movement among all churchmen loyal to the principles of the Reformation."

The new Society is pledged to the defence and furtherance of the Gospel to be attained through loyal and effective churchmanship through faithfulness to the Church's formularies.

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PERSONAL

The Rev. A. E. N. Hughes, lately Rector of Slinford, Sussex, and Bishop-designate of Kalgoolie, W. Australia, has for personal reasons withdrawn his acceptance of that See.

The Archbishop of Canterbury consecrated Archdeacon L. J. Beecher as Assistant Bishop of Mombassa on July 25 in St. Paul's Cathedral, London, at 10.30 a.m.

The Rev. K. B. Roughley, Curate of St. Anne's, Ryde, has been appointed curate in charge of Miranda, Sydney, formerly part of Sutherland Parish.

The Rev. L. S. Richards, was instituted as Rector of Richmond, N.S.W., on August 17, by Archdeacon Bidwell.

The death occurred suddenly of Mrs. K. E. Barnett, at Blackheath, early this month. The funeral service was held at St. Paul's, Chatswood, where Mr. and Mrs. Barnett formerly were members. The address was given by the Rev. E. Seatree, Rector of Blackheath. We offer sympathy to Mr. Barnett and family.

The Rev. S. L. Halliday, formerly a senior chaplain of H.M. Indian Ecclesiastical Establishment, a brother of the Rector of Holy Trinity, Orange, has accepted the benefice of Birchencliffe, Huddersfield, Yorkshire (Diocese of Wakefield). Mr. Halliday's institution has been fixed for October 3rd and will be inducted by the Bishop of Wakefield.

The Bishop of Goulburn (N.S.W.) on August 20 at 11 a.m. dedicated the clerestory window in St. Saviour's Cathedral to the memory of Ransome Wyatt, who for 31 years was Registrar of the diocese. The window, a beautiful work of art, is by Napier Kaller, and is the gift of Mr. Wyatt's friends.

Archdeacon T. C. Hammond, Principal of Moore Theological College, Sydney, will be the guest speaker at the convention at Kalamunda (W.A.) during the Christmas and New Year holiday.

The consecration of Rev. John Hudson as Bishop of Carpentaria is provisionally fixed for September 21, in St. John's Cathedral, Brisbane, at 9.30 a.m.

Miss D. L. Best, of the staff of C.M.S., Sydney, will leave shortly to spend a year in Tanganyika where she will take up duty in the Diocesan Office in Domoma. Miss Best will visit England before returning to Australia.

Miss L. M. Southwell, hon. secretary of Hammond's Social Services, and Mr. Frank Jessup, who uses his artistic ability through "Grit" in the cause of Temperance, were recently married in St. Luke's Church, Liverpool (N.S.W.).

We regret to note the sudden death of Miss K. Dillon, of Ashfield. Miss Dillon was a sister of the Rev. F. H. B. Dillon, Rector of Holy Trinity, Adelaide, Miss E. Dillon, of the Home Mission Society Office, Sydney, and Miss Nora Dillon, of C.M.S., China, to whom we offer our prayerful sympathy.

Mrs. Robert Dawes, one of the foundation members of St. Barnabas', Mill Hill, passed away recently at her home in Waverley. Mr. Dawes was for many years before moving to the eastern side of Waverley, hon. choir-master at Mill Hill, and Mrs. Dawes an active worker in the Church. The funeral service was conducted in St. Mary's, Waverley, by the Rev. E. Pattison Clark, assisted by Canon D. J. Knox. We extend our sympathy to Mr. Dawes and the members of the family.

The Gladsville Circle of the Home of Peace usually subscribes about £60 per annum towards the support of the Home. This year an additional £100 has been raised as a memorial to the late Mrs. Robert Taylor for many years a resident of the parish and a much loved and greatly valued helper. A brass tablet in memory of Mrs. Taylor will be placed in the Home.

The Rev. E. J. Davidson, Rector of St. James', Sydney, has been appointed Hon. Canon of St. Andrew's Cathedral. We offer him our good wishes.

The Rev. R. C. and Mrs. Kerle are expected to reach Sydney on the 24th August after their visit to India, Africa and England.

Bishop and Mrs. C. H. Jacob, of Travancore, are due to arrive in Australia at the end of August for two months' visit. The Bishop will speak at the annual meeting of C.M.S. in Sydney on 12th September.

News is to hand of the departure from the parish of St. James', Croydon, of Mr. and Mrs. Gilbert Smith, to the mountain district of Glenbrook. During his forty years in Croydon, Mr. Smith has held various church offices, from Sunday School Superintendent to Church Warden, and rarely missed a Divine Service. His going is indeed a loss to Croydon, but we may predict a gain to St. Peter's, Glenbrook.

AN EVANGELISTIC MISSION.

(From a Correspondent.)

From August 6 - 14 inclusive, Mr. Rees, as Diocesan Evangelist, has conducted a mission in St. Barnabas' Church, Mill Hill, Waverley, Sydney. The meetings were of two kinds, namely, one for children in the afternoons after school, the other for adults at night. Children sang choruses, were instructed in the Gospel, and treated to the illustrated story of Pilgrim's Progress in serial form. "Christ as Victorious King" was the theme of Sunday and week-night addresses, the latter of which were likewise illustrated.

Fellowship teas, a squash, open-air witness, religious instruction at public schools, visiting of parishioners in their homes, a Saturday afternoon prayer meeting when the work of missions, diocesan and foreign, as well as of parishes grouped in their respective rural deaneries, were the subjects of intercession, and driving through the streets of the parish inviting people by loud-speaker system to attend the Mission, were important features of the Campaign.

Our evangelist, whilst recognising the part that emotionalism does play in mission work has emphasised the importance of a well-informed acceptance of Christ as King and Saviour. Instruction in the Scriptures has been much in evidence. Decision cards have not been handed out indiscriminately, but left at the church door where they could be picked up. These cards which are well set out were carefully explained; the people being urged to consider them at home with much prayer, and to return them signed if so desired.

I am very grateful to God for this time of blessing, and hope that rectors who have not yet done so will contact the Missioner about visiting their parish. Whatever may be one's brand of churchmanship, none can fault our evangelist's methods and subject-matter that are so carefully grounded upon the Bible.

DEACONESS HOUSE YOUTH MEETING.

The fourth annual youth meeting was held in the Deaconess House hall recently. A large gathering of young people attended.

The students presented a short play portraying the characters of Martha, Mary and Lazarus, and the address was given by the Rev. G. M. Fletcher.

We offer our congratulations to the Rev. G. and Mrs. Tooth of Jamberoo, on the birth of a son.

NOTES AND COMMENTS

Who the "Fraternal Union for Bible Testimony" are we do not know unless it is composed of all who "love the Lord Jesus in sincerity and truth"; but we do not think the responsible executive manifest that "Fraternity" for Bible Testimony by making such statements as occur in their advertisement, "Anti-Communism" in the "Sydney Morning Herald" of Wednesday, Aug. 16th. We refer especially to their jibe against the Church of England in its practice of Infant Baptism. They say in support of their jibe that we have to reckon with St. Paul. We do not admire what is called a "tu quoque" — but in this case it is wholly justifiable, for those responsible for the advertisement have omitted to take careful consideration of the statement of St. Paul in 1 Cor. vii about the children of a Christian parent, and its full implication; and also other statements of the Apostle concerning Baptism. Nor must we forget the greater One than St. Paul, Who "took them up in His arms and blessed them," saying, "For of such is the Kingdom of Heaven."

All true citizens of the Empire will welcome the outspoken warning given by the State Governor of N.S.W. anent the secret traitors in our midst. Sir John Northcott, speaking at the R.S.L. State Congress in Sydney on Tuesday week, concerning the dangers of unpreparedness for war, said, "There is yet another element that we have to stand up to. It is a subversive and traitorous element. Right through this country it is infiltrating into everything worthwhile. They go under various guises and various names, but they are the same people. Do not let us have any funny business about it."

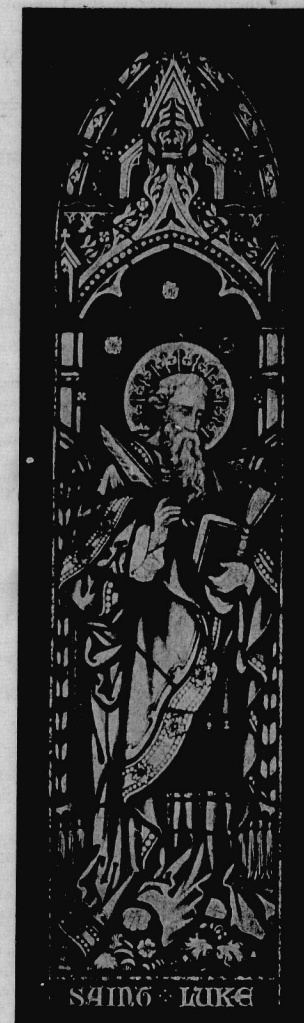
A great deal has been said in opposition to legislation to deal with the people referred to by the State Governor of N.S.W. and it has been urged by some of the opportunists that it would be a mistake to drive the Communists underground. If what the above speaker says is true, and who would have the hardihood at this juncture to contradict it, the movement has already been working underground. The "various guises and various names" have been adopted to mislead simple people who are to be found everywhere not only in labour union circles but in more unsuspected walks of life. In a letter to the "S.M. Herald" last week a member of the Federal Parliament complained "during the past few weeks we have been deluged with criticism of the Communist Dis-solution Bill by a small group of professors and lecturers of Sydney University." Some comparatively short time ago, there was some interesting resignations from a society styling itself "Friends of Russia". Then we had the spectacle of the Red Dean's appearance at a meeting of a so called Council of Peace, unfortunately covering up some "counsels" making for internal and international strife. Then there is the insidious petition for peace going round the country — so plausible and yet so evilly designed by its promoters to hinder the government in its support of the U.N. policy and fight for Korea. This leopard in its sleuth like movements is always "changing its spots." Our readers will remember in the last war the outcry that was made for "a second front" when Hitler made his attack on Russia; what enthusiasm was then expressed by erstwhile apparent pacifists so that the darling Soviet should receive all aid against the German threat!

We were told then that Russia was the very bulwark of our civilisation and Australia's only hope against Japan! Yes, we were told some remarkable "truths" by the self-styled "Friends of Russia" and would be generalissimos clad in one garb or another. The pity of it all is that people are so gullible in spite of the astounding revelations of the past few months, and we fear that some of our church leaders or would-be leaders are not exempt from blame. Since writing the above note the Church of England Newspaper has arrived with the following relevant and illuminating note—

PEACE PETITION.

News from Korea emphasises the hypocrisy of the peace petition now being hawked around by our English Communists. Signatures are being collected to demands for the outlawry of the atom bomb and the branding of those who employ it as war criminals. All this sounds innocent enough. Naturally, everybody wants to have the atom bomb done away and it is difficult to find grounds of refusal. Simple-minded people (who exist even among Christians!) are taken in. The first reason for refusal, however, is the origin of this agitation. Obviously the Communists want to put themselves forward as the champions of peace. Perhaps, however, it would not be over-imaginative to link all this peace propaganda with Korea and to see in it a

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preparation of public opinion. No sooner had hostilities commenced than the "Daily Worker" came out with the story that the South Koreans were the aggressors and that the invasion was a defensive and at the most a punitive expedition. The simple-minded who had fallen for the petition might well be taken in by this, coming so hard on its heels. Of course, these peace-loving Communists could not possibly be the aggressors! To such pathetic crudity is the Communist Party of Great Britain driven!

Evidently a part of concerted movement!

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CORRESPONDENCE

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

MASONIC SERVICES.

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

It is well known that Freemasonry is a brotherhood of men who profess belief in a Supreme Being. Among its members are many sincere Christians of almost every Denomination, as well as many who are not Christians. The former do not find in it anything which is incompatible with their Christian beliefs. They do find both pleasure and profit in its activities, and they believe that by remaining active members of this world-wide organisation they can help to prevent it from degenerating into something purely secular and materialistic.

It is for the benefit of such Christian Freemasons that Masonic Church Services are chiefly organised. My experience of such services is, admittedly, limited to country districts, but I have never known a Masonic Service in which the Name of Our Lord was excised from the hymns or prayers, nor would I consent to such a thing being done in any Church of which I was the Rector. Moreover, my Masonic friends would not expect such a thing to be done.

A Masonic Service, as we are accustomed to it in this part of the world, is normally an ordinary Parish Evensong (or, in a non-Anglican Church, the ordinary Evening Service), with a selection of hymns from our ordinary Church hymn book—neither service nor hymns being mutilated in any way. The Lessons are, it is true, specially chosen and are often read by leading local Freemasons (care being taken to select men who are also practising Christians), and the preacher is usually a clergyman who happens to be a member of the Masonic Order. Invitations are given to all local Masonic Lodges to attend, and members come with their wives and families mingling with the ordinary congregation in what is, invariably, a happy service of true worship.

I fail to see that such a practice is in any way disloyal to Christian principles.

Yours, etc.,

(Rev.) J. HARVEY BROWN.
Yallourn, Vic.

MASONIC SERVICES.

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

Whilst joining with your correspondent, the rector of Wentworth Falls, in condemning the action of those clergy who mutilate the Services of the Christian Church to make them harmonise with the Old Testament Ritual of the Masonic Order, I am sure that this is not a general practice. I hold an annual service to which Masons are invited which I use as an occasion upon which to emphasise the fact that the full and complete plan of God is the Spiritual Temple in the hearts of men, prepared and made

worthy for His indwelling through faith in the atoning work of Christ, and my service includes the usual hymns.

My object in writing, however, is to briefly state two important facts which critics may overlook. First, the early degrees of Freemasonry inculcate a way of life characterised by the highest ideals of moral and social virtue exclusively based upon symbolism in the Old Testament. It does not constitute a religion and does not profess to exalt Christ for the name of Christ does not come into this stage of the Plan. Unfortunately, many masons regard it as a religion, but this affords a unique opportunity for Christian men in the Craft to warn of the danger of hoping for eternal life on the merit of good works. Second, There are higher degrees to which Christian Masons may aspire. I have the privilege of meeting in a degree (which is entirely a Christian degree) in which the Name of Christ is revered and in which He is presented as the Saviour of men, and in which all hymns adore Christ, as for example:—When I survey the wondrous Cross; "All hail the power of Jesu's Name"; "Soldiers of Christ arise". Freemasonry, like the Scriptures, is absolutely incomplete if it is only known in the Old Testament antitype of God's ultimate plan. Unfortunately the majority of men are satisfied with this, but even so, a man should be a better man for being a Mason, although not a "new man in Christ Jesus" until he harmonises with the fulfilment of the plan.

The Booklet issued by the Keswick Book Room entitled "Freemasonry a Menace to Christianity" is a condemnation of a part of the plan in its undeveloped aspect of God as Father, and Jesus Christ as Lord and Saviour, but there again this was not found in the Old Testament. The sad fact is that the majority of men do not understand this and so we welcome any opportunity of getting them together to expound it. Any Mason who attends my Masonic Service will hear the full interpretation of the Divine Plan and Purpose of God in Jesus Christ. An unfortunate aspect of unenlightened criticism is that it casts some reflection upon the outlook of Masonic Clergy.

Yours sincerely,

(Rev.) A. ALLEN BENNETT.
St. Matthew's, Botany, N.S.W.

ROSE DAY.

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

A number of Church of England organisations participate in the annual Rose Day sale of buttons conducted by the United Charities Fund, and Rose Day in Sydney will be held this year on Friday, 13th October.

As is well known, it is desirable for the supporters of each of the participating charities to sell their buttons well before the day and this is now proceeding.

The Mission Zone Fund has been allocated a most valuable city block for the sale of buttons on the 13th October, namely the area bounded by the Strand Arcade, Pitt St., King St., and George St. This part of the city is thronged with people all day, and the Mission Zone Fund Committee asks for the help of any ladies who are free to sell buttons for an hour or so during the day. It is too good an opportunity to miss, but we cannot use it to the full without the help of many friends.

Yours sincerely,

BERNARD G. JUDD.
14th August, 1950.

CLERGY AND THE OLD AGE PENSION.

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

The letter to Retired Clergy from the H.M.S. advising them to apply for the Old Age Pension contained the following statement: "It is possible for you to obtain from the Government a pension which would bring the combined incomes of yourself and your wife up to a total of £7 5s. a week."

Let us consider that possibility:—There is a "possible" £4 5s a week Old Age Pension and a "possible" £3 a week from one's own resources. The £4 5s. a week Full Old Age Pension is that for a man and his wife—a single man could only obtain £2 2s 6d. a week at the most. But the "Means Test" steps in and debars those with more than £100 (each) in cash or value in property from receiving that full pension, reducing it by £1 a year for every £10 in excess of that £100. This means that Clergy and their wives must be practically destitute if they are to receive the Old Age Pension; if they are not so, only a moiety of the pension—possibly not that—would be available for them. True, if they own a house and live in it the value of such house would not be taken into consideration when assessing the value of their property, but how many clergy own the house they live in, and, if so, how many have that house unencumbered by mortgage or loan or are free from heavy expenses for rates, taxes, insurance, repairs, etc.?

The £4 5s a week Old Age Pension for a retired man and his wife (as the £2 12s. 6d. for a single man) is practically an illusion: let us look at the other £3 a week that is supposed to make up the £7 5s. a week. It cannot come from investments or savings over £100 without reducing the O.A.P. It must come from earnings, or from an annuity, or, again, if kind friends provide it, or if the diocese should make a grant of it.

The combination of Old Age Pension with personal resources to furnish £7 5s a week for a retired man and his wife—or of £3 12s. 6d. for a single man—has so many ifs that, actually, it is an improbability.

Certainly no "Shame" attaches to those clergy who do apply for the Old Age Pension to eke out a living in their old age, but it is a question for church men to decide whether there is not "Shame" in their having no other alternative.

Yours faithfully,

W. J. OWENS.

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

As a rector of the Sydney Diocese who entered upon retirement from full-time ministry, about the same time as your correspondent, Rev. W. J. Owens, and one who had enjoyed the supplementary pension from the Home Mission Society, I think that it is only fair to state that the amount of allowance granted my wife and myself by the

Commonwealth Social Services Department, exceeds that paid me by the Home Mission Society, as supplementary pension, by not less than £100 per annum.

In our case, we own our own home and no other property; and it should be pointed out that but for other assets we possessed at the time our application for Age Pension was made, the Government pension would have been even more liberal. Moreover one may earn up to £78 per annum without loss of pension.

I wish to record my appreciation of the courteous attention and consideration given us both, by the Magistrate and subordinate officers; also to add that the Home Mission Council must have given mature consideration to their recommendation urging us to apply for an aged pension, for all concerned received a précis of the Social Services Act setting forth all material points in the clearest possible manner, and sent us by the secretary.

It is extremely difficult to find a fund or scheme which will benefit retired clergymen to maintain them and wife or widow adequately and I do not blame Mr. Owens in his endeavour to secure larger pensions; but his statement, "Go to the State and get the Old Age Pension—if you can" is wholly unjustified and certainly not fair to the Government Department concerned.

Yours faithfully,

G. P. BIRK.

"Evensong," Epping, N.S.W.
15th August, 1950.

ASSURANCE OF SALVATION.

(The Editor, "Australian Church Record.")

Dear Sir,

Two points in Mr. Brian Bailey's letter (10/8/50) call for comment.

Mr. Bailey's statement, "We hesitate to say 'We are saved,'" seems to reveal a failure to grasp the full scriptural teaching on assurance. There is a very real sense in which the Christian can say he is saved. Scripture abounds in such passages as our Lord's words, "He that hearest My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life." (John 5, 24.) St. John was able to write to Christians: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." (1 John 5, 13.) "We know!" is a message which rings clearly throughout the pages of the New Testament. Christians who do not live in the full assurance of their past, present, and future salvation, are missing out on the greatest blessings of Christian experience. There is no glory to self when one says, "I am saved." We know that the Lord Jesus Christ Himself alone has made one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Thanks be to God, we can know now, without a shadow of a doubt, that His salvation is ours. Our assurance far from being based on emotions or feelings,

is derived from a simple acceptance of the fact of Christ's objective work.

The other point concerns Mr. Bailey's statement: "We are attempting to overcome our imperfections in the way the Church has prescribed; that is, by regular use of the Sacraments, which, as the Catechism says, are generally necessary to salvation." Why the plural? Which Sacraments does Mr. Bailey mean? Does he use Baptism regularly in this regard? We would be the last to deny that the Holy Communion is a means of grace, but to say that it is the way of overcoming our imperfections is, to say the least, to invite serious misunderstanding. The suggestion savours of salvation by works. Neither Scripture nor the Church, as far as we can see, lends support to the idea that we can iron out our imperfections by regular use of the sacraments, as though they worked ex opere operato. The very Order of Holy Communion itself is insistent upon the need for personal faith in Christ's death before coming to the Sacrament. On reading the letter, our impression was that the views expressed betrayed an erroneous idea of the Biblical doctrine of salvation.

These two points, together with Mr. Bailey's sneer at prayer meetings, open-air campaigns, and "squashes," seem to us to undermine and destroy the whole force of his argument.

Yours faithfully,

N. B. BUTLER.

G. B. MUSTON.

Newtown.

Proper Psalms and Lessons

August 27. 12th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15 or Philemon. Psalms 65, 66.

E.: 2 Kings xix or Isaiah xxxviii 1-20 or Micah vii; Matt. xviii 15 or Eph. i. Psalm 68.

September 3. 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 21 v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Eph. ii. Psalms 67, 72.

September 10. 14th Sunday after Trinity.

M.: Ezra i 3 and iii or Zeph. i; Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neb. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

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TO AUSTRALIAN CHURCHMEN.

The Use of Images in Worship

In considering the question of the use of images for purposes of worship, there are two possible lines of approach. It is open to us to consider independently the scriptural evidence or to inquire as to the attitude of the Church of England on this important matter. It seems best to consider first the evidence of Holy Scripture and then to connect our findings with the declarations of the Church of England. When dealing with the evidence of Scripture, two positions require to be investigated. We have to ask, "What apparently do the Scriptures teach?" and "Did the earlier receivers of the Scriptural message interpret it in the same way as we have done?"

The Opinion of Dr. R. H. Charles.

Fortunately, we have the assistance of Dr. R. H. Charles, Archdeacon of Westminster, in pursuing our investigations. Dr. Charles is well-known as a student of Apocalyptic literature. His work in this field has earned for him a world-wide reputation. It is of interest to discover what he has to say on the subject under consideration. In 1923 Dr. Charles published the Warburton Lectures delivered in Lincoln's Inn and Westminster Abbey 1919-23. He took for his subject "The Decalogue." As might be expected from other works from Dr. Charles' pen, the lectures on "The Decalogue" reflect the critical theories which were then dominant and with which Dr. Charles' name has long been associated. Perhaps this fact may induce some to consider his arguments who would be repelled by what is sometimes called a fundamental outlook. At all events, it must be admitted that Dr. Charles approaches his subject with a wealth of reading on Jewish and Christian outlook.

Dr. Charles asserts: "The tendency of the best religious elements in Judaism from the 7th century B.C. was to lay an increasing emphasis on the second commandment which forbade the use of any kind of image in order to worship God through it. In remarkable contrast with this fact, we shall have to call attention to the contrary tendency in Christianity from the 6th century of the Christian era onwards, which either by explaining away the second commandment or by suppressing it altogether, put its claims out of court and introduced image worship into the Christian Church."

Dr. Charles goes further and suggests an identity between later Christian practices adopted in defiance of the second commandment and those which the prophets denounce. He writes: "That such idolatry is practised in the Christian Church is undeniable, if we compare the idolatrous rites, which the Hebrew prophets denounced, with the rites that have prevailed in many Christian Churches for the past 1400 years. In fact, the Christian Church from the 4th century A.D. onwards began to revive the very rites explicitly condemned by the Hebrew prophets as idolatrous. Thus the prophets brand as idolatrous the following practices:—the custom of kissing idols or images, Hos. xiii 2; 1 Kings xix 18; of clothing them in costly garments, Ezek. xvi 18; Jer. x, 9; of offering incense to them, Ezek. viii, 11; of making genuflections and prostrations before them, Isa. xlv, 15; Ep. Jer. 6; of embracing, anointing or washing them, Sanh. vii, 6; of carrying them in procession, Isa. xlvii, 1, 7; Jer. x, 5; Ep. Jer. 4, 26, of lighting candles before them, Ep. Jer. 19. That these idolatrous practices of Judaism and the idolatrous practices of Christianity are practically one and the same, is clear even to the most superficial observer." Dr. Charles concludes this examination with the assertion: "In religious worship the use of images, whether material or mental, was absolutely forbidden by the later Old Testament prophets." He explains the term "mental image" by distinguishing between "Images of God, whether material or mental, the essential element of which is their form, from conceptions of God which are purely mental or formless."

The New Testament confirms the Old.

Dr. Charles further contends that the attitude of the Jews towards the use of images found its way into the New Testament. He tells us: "In the New Testament the same teaching is enforced and developed. Thus in the Fourth Gospel we read, 'Ye have neither heard His voice at any time nor seen His Shape', John v, 37; and in an earlier chapter 'the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him, God is Spirit; and they that worship Him must worship Him in spirit and in truth,' iv 23, 24; and again, if we turn to the Johannine Epistles we find the two crowning de-

finitions of the Deity, the first being, "God is light, and in Him is no darkness at all", 1 John 1, 5, and the second and greatest of all, "God is love," iv 8. Such conceptions cannot be visualised. Hence in Christianity from the very outset the prohibition of idolatrous images and conceptions is inevitable, not only of images material and mental, but also of all unworthy conceptions of God."

It is rather interesting to find such forthright pronouncements proceeding from a prominent scholar in the 20th century in the light of the amazing confidence with which the contrary conception is urged by much less well-informed people. Had the quotations we have submitted been supplied in tract form by a simple Bible student, we would have been told that this was a "crude" presentation completely vitiated by failure to take account of the remarkable change effected in the whole idea of image worship by the Incarnation.

The Attitude of Early Christians.

It is important for us in the light of this changed attitude to ask what was the reaction of the early Christians to the Old Testament prohibition against the use of images in worship? Dr. Charles is not insensible to the necessity of making such an inquiry. He points out that in the first half of the second century, Justin Martyr denounces the infatuation of heathen idolatry. In order that there may be no suspicion that it is only heathen images that are the subject of criticism, we have the argument of Minucius Felix (c. A.D. 234) who not only "holds up to derision the idols of the heathen gods, but states that the charge brought against the Christians was that they had no images." It is obvious that if images were in use as aids to worship, Minucius Felix would have been compelled to make a distinction, such as later Christian writers were quick to do between images of our Lord and His saints, and images of heathen deities. But we can carry the discussion still further. Celsus, against whom Origen wrote, (Westcott assigns the date to sometime after 244 A.D.) charged the Christians that "they could not tolerate either temples, altars or images." Origen in reply, urges the second commandment as sufficient reason why Christians should abhor all worship or use of images. Origen is so emphatic that he writes: "It is in consideration of these and many other such commands, that they not only avoid temples, altars and images, but are ready to suffer death when it is necessary rather than debase by any

THE CLERGYMAN IN THE PUBLIC SCHOOL

(By the Rev. C. K. Hammond)

II.

Live the Incidents.

Until the movement in the Bible passage is real for us, we cannot suggest reality when reproducing it. If it contains description of events, endeavour to place yourself in the position of a spectator or of a participator. Ask yourself about details that are important, e.g., the position of the army concerned, or the direction and nature of the journey undertaken. When you have lived the story in your own imagination, you can narrate it with conviction. To this end your background information is called upon. From it you supply details taken for granted by the original narrator, but unknown to you and your class.

Set An Aim.

Some teachers fall into the trap of thinking that a good story is a good lesson. Now, a story will entertain, but it may teach nothing. A story that teaches is one designed to produce in the hearers a certain predetermined response to certain preselected truth. A lesson, in other words, must have an aim.

Incidentally, the aim of the lesson will make unnecessary "pointing the moral." If the "moral" requires to be pointed out after the lesson has been given, it was not truly the aim of the lesson. Of course, a question may require pupils to restate the aim. Such a question is of value for both teacher and pupil. The aim of the lesson is an integral part or principle in the lesson, however, so that the effect of the lesson is definite.

The same story, by change of emphasis, may teach different aims. The parable of the Good Samaritan may be told with special emphasis upon the national prejudices between Jew and Samaritan so that it teaches brotherliness to "new Australians." Again the formal religion of Levite and priest may be emphasised so that the story teaches that real religion produces loving kindness. Again the superior attitude of Jew towards Samaritan may be emphasised so that the story teaches us to "do good to them which despitefully use you," the Samaritan helping one who despised him.

Select Your Material.

Obviously such emphasis will involve also selection of material. A golden rule is to teach one truth at one time. Selection of material for inclu-

such impiety the conception which they have of the most High God." Origen adds: "It is not possible at the same time to know God and to address prayers to images." The Synod of Elvira (c. A.D. 300) passed a Canon which reads: "It is ordained that pictures are not to be placed in Churches, nor is that which is worshipped and adored to be painted on the walls." Eusebius, the Church historian (early 4th century) rebuked the sister of Constantine for seeking a certain likeness of Christ on the ground that the use of such representations tends to idolatry.

Epiphanius, Bishop of Salamis, and Metropolitan of Cyprus, who died A.D. 403, wrote to John, Bishop of Jerusalem, informing him that he came to a village called Anablatha. On entering the Church to pray, he writes, "I found there a veil hanging in the Church porch, becoloured and painted, and having the image as it were of Christ or of some saint upon it, for I do not well remember whose image it was. Therefore when I had seen this, that in the Church of Christ, contrary to the authority of the Scriptures, there hanged the image of a man. I cut it, and gave counsel rather to the Church Wardens to wrap some poor dead man in it and bury him." (Ep. St. Hieron, par. 1, Tract 3, Ep. 19.)

The Catacombs and the Final Conclusion of the Enquiry.

Dr. Charles examines the evidence of the Catacombs and proceeds to deal particularly with pictures of the Crucifixion. His deductions after careful scrutiny of the evidence can be summarised briefly, "There is not a single picture of the Crucifixion in any of the Catacombs, and yet Christians were buried there down to the sack of Rome in A.D. 410." "In Christian worship the use of the crucifix was unknown till the sixth century." Unless this evidence can be successfully overthrown, it is obviously incorrect to describe the use of images in worship and particularly the employment of the crucifix as "a Catholic practice." We hope to supply further evidence as to the attitude of the Church of England. Perhaps as a prelude Dr. Charles' final verdict on the use of images may be given: "Multitudes, it is true, are not conscious of all that this and kindred symbols imply, since the accredited authorities of the Church are often silent, and so they go blindly onwards, led by a majority of disloyal clergy in the Anglican Church—a Church which denounces in the strongest terms the worship of images and the invocation of saints."

Preparing the Lesson.

Every lesson is based upon information, both old and new, to the learners. One of the weaknesses in the application of modern pedagogic principles by some teachers is that it neglects the fact that teaching includes the handing down to the present generation the knowledge and experience of former generations.

The first step in preparing a lesson is, therefore, to master the subject matter. This axiom applies to religious instruction as to instruction in history or languages. Religion depends upon facts, not upon promptings from within. The revelation of God is historical, not imaginative. While "religion is caught, rather than taught," religious instruction is concerned with teaching the facts from which religion is caught and upon which it is lived. Nothing can compensate for lack of familiarity with the facts which are the backbone of the lesson. Even when the passage in the Bible is known, it should be revised carefully. Sometimes misconceptions in the teacher's mind are corrected by such revision. It has the effect also of giving freshness to the recollection.

The Use of Commentaries, etc.

Commentaries and other manuals can be exceedingly valuable provided we exercise prayerful judgment. These remarks apply particularly to Teaching Manuals which offer suggestions for a lesson along certain lines. Sometimes the latter are not suited to us or to our class. Much of their value lies in background information supplied.

Build a Library.

Background information concerning local geography, history, custom, agriculture, dress, etc., will always help to make a lesson live—provided it is not used so abundantly that the main subject matter is smothered. We can collect such information by keeping our eyes open as we read! A book like H. V. Morton's "In the Steps of the Master" and "In the Steps of St. Paul" is continually useful. The old standard works are more cumbersome but may be purchased secondhand sometimes, e.g., G. A. Smith's "Historical Geography of the Holy Land," Cunningham Geikie's "Holy Land and the Bible," Thompson's "Holy Land and the People." A good Bible Dictionary, even a modern one volume dictionary, will prove a valuable friend.

sion in the lesson is governed, therefore, by the aim of the lesson as well as by the time available for its presentation.

Background information will be included in the selection, of course, and much of it will take its place naturally in the movement of the lesson. It will not be crowded into the opening portion, but will be incorporated smoothly.

Keep Moving.

Many lessons contain a story and we shall consider now the characteristics of a story that is good for children. The first one is good language—clear, within the listener's vocabulary, and of sufficiently high literary standard.

Every story must commence. Some develop rheumatism in their infancy and children lose interest in a long, painful, introduction. A good story has the briefest possible introduction, just sufficient to let listeners take their place in imagination in the coming events. The art of beginning lies largely in leaving room for the imagination to deal with all the inessentials.

A good story has a plot, i.e., a movement from event to event until a crisis or climax is reached. Then the solution of the crisis forms the conclusion to the story. At this point the interest of the story closes, with or without the effecting of the desired aim. Pointing the moral is "locking the stable door after the steed has flown." The crisis is solved, interest is satisfied. Sometimes, of course, the aim of the story may be to create an interest, e.g., missionary stories, but that interest is outside the story.

Introduction.

The story may not be the main part of the lesson. Some stories merely illustrate steps in the lesson. Whether it is or not, we need to consider our introduction. The story may begin in such a way that it provides the lesson's introduction, but it may not. The introduction to a lesson is the opening in which we suggest to the scholar an enquiry which is the motive to carry him through the lesson until its aim is achieved. Statement of aim is seldom a good introduction. Scholars are not interested in your interests, but we can stir their interest towards suitable goals.

For example of introduction let us revert again to the parable of the Good Samaritan. Let our aim be to teach the duty of brotherliness to people of all races. If we simply tell our scholars that we are going to teach this aim,

why should they be interested? They did not require this at our hand! Suppose, however, we speak of having walked behind two strangers who could not speak English, and of hearing someone declaim against them because they were foreigners, and of having been asked by this person whether we agreed. Here we have an everyday incident for many. We can stir the curiosity of our scholars. The question now is in their minds, "Should we be good brothers to foreigners who don't follow our ways?"

Sometimes, of course, revision of recent work provides an introduction.

Conclude.

Whereas a bad start may ruin a lesson, it is possible to make a recovery. An indefinite conclusion cannot be

mended. When the aim is achieved, the lesson is ended. Added tit-bits will not enhance the meal if it was properly served! If you have time to spare give it to note-book work, or to open questions from the scholars, or to a devotional close. Sometimes scholars could suggest practical ways of applying the lesson in daily life. Normally, however, time is short in the public schools and this problem may not arise. Design the conclusion of your lesson carefully. Remember the conclusion crowns the emphasis of the whole and thus achieves the aim.

In the above remarks we have not discussed the part to be played by questions during a lesson, or how to shape questions effectively. This subject is worthy of some special consideration in a later article.

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A NEW METHOD IN EVANGELISM.

THE WHOLE CHURCH VISITS AND PRAYS.

(By the Rev. J. A. Paternoster, of the Churches of Christ, Sydney)

During the past half century, various methods have been used to reach men for Christ, and possibly the most successful was that of the protracted mission extending in some cases over periods of several weeks. But changing circumstances require new methods.

It was not difficult at first to draw the "unconverted" into church buildings or public halls, where an appeal was made to their hearts and minds. It was no uncommon sight to witness the decision of hundreds of people who professed a desire to turn from their sin to serve God. Illustrations of this type of evangelism are the Gypsy Smith and Chapman-Alexander Missions held throughout Australia some years ago. Great buildings like the Adelaide Exhibition Building could be packed with 3500 people each night of the week with the exception of Saturday, and with over 7000 on Sunday night.

Tent Evangelism.

As time went on it became more difficult to draw people into either the church building or public hall and so the method of Tent Evangelism was evolved. It was found to be most effective in attracting the non-church-going public, many of whom were won to Christ.

Of later years, however, this method is not proving to be successful and the people the church needs to reach are proving to be indifferent to such an appeal. We have seen a large tent capable of holding a thousand people packed out night after night, and not just with church-going people only, but with many non-church people, many of whom have been brought into a personal relationship to Jesus Christ. While it is true many did not remain steadfast, there are to-day throughout our Communion hundreds who have stood the test of time, among them many who went into the ministry of the Church either in the Home Field or overseas.

We seem to have reached a time when the tent no longer appeals to the man on the street. He does not bother the Church and so does not come within the sound of the Gospel.

In consequence of this and because we believe it is the business of the Church to "seek and to save those who are being lost," other methods of evangelism have to be tried, so a re-

turn to the practice of the Great Soul-winner in sending forth His disciples two by two is proving most successful.

Enlisting the Laity.

Briefly, the method is as follows: A Minister will invite a brother Minister to visit the Church and give to a group specially chosen, a series of addresses on the art of soul winning. These meetings may continue over a period of one week including two Lord's Days when special addresses will be given the whole congregation outlining the plan and enlisting the prayerful co-operation of all.

At a given time those selected for the task, together with a group of workers who have volunteered to prepare dinner, meet at the Church Hall for the evening meal. Final instructions are given, and after prayer and thanksgiving to God, these workers go out, two together, to visit some pre-arranged homes, the rest of the church remaining in prayer until the others return to report on the success or failure of their efforts.

The definite aim of such visits is to speak face to face with people about their relationship to Jesus Christ and His Church, and to press for a decision to make a confession of their faith and a promise to come the following Sunday night and confirm that promise in a public manner before the Church.

This method is known as Visitation Evangelism, and is meeting with such success wherever tried that it does seem to carry the seal of the Spirit of God.

Thousands of Converts.

In Victoria, where the churches of my own communion have been using it, great numbers have been added to the Church. There has also just come to my desk a copy of "Federal Council Bulletin," official organ of the Federal Council of the Churches of Christ in America, an organisation corresponding to our World Council of Churches and in which about fifty communions are represented. From an article headed "The Day of March Has Come," we give the following quota-

tions: "A phenomenal development which has been quietly taking place in the modern church is the training of some two million men and women for visitation evangelism.

After they are trained these men and women go out, two by two, to tell the story of Christ in the unchurched homes of the community. Nearly every denomination in the Federal Council is organised to carry on this work on a national scale.

Twenty-seven directors, recruited from pastors and visitation evangelism staffs of the various denominations, have devoted 34 weeks to this interdenominational programme. More than 25,000 people have made decision for Christ and the Church in these campaigns.

A church in a select residential area had 70 men as visitors. In visiting 85 people the first night they had secured 51 decisions for Christ and had found only two people of the 85 unwilling to sit down and give serious consideration to the message.

Often a layman will succeed where a minister has failed. One pastor had tried over a period of six years to interest an attorney who was a personal friend, but without success. Thinking the man was hopeless the pastor assigned the weakest visitation evangelism team to call on him, and they returned with signed decision cards from the attorney and his wife and grown daughter. That attorney is now one of the vital members of the church and very active in its lay visitation evangelism programme."

Much more could be said of this kind of evangelism. One thing is sure and that is, no church to-day, through its ordinary formal services is reaching the great mass of the people, but they are being reached by the personal evangelism of a cult that is robbing them of their faith in God and their hope of everlasting life. Shall the church be less evangelistic than the "Sons of Darkness?" That the church may yet come back into her own we firmly believe, but not until she comes firmly to believe the gospel to be the power of God unto salvation.

BALLARAT

DIOCESAN ANNIVERSARY.

The 75th anniversary of the founding of Ballarat Diocese was recently celebrated by a pageant and service.

The pageant was entitled "Handing on the Light" and gave descriptive scenes of the history of the diocese.

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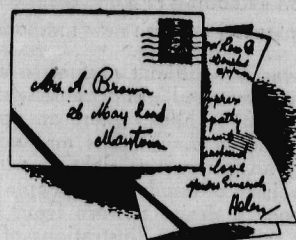
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THE WORLD OF BOOKS.

NEW HYMN-BOOKS.

(Contributed)

Up till very recently, the Church of England had six recognised hymn books from which to choose. This confused position has now been added to, by the publication of a seventh book, "Hymns Ancient and Modern Revised 1950." Apart from these major standard works there are several smaller hymnals for specific purposes, such as, Songs of Praise for Boys and Girls, The Church and School Hymnal, Mirfield Mission Hymnal and The Church Army Hymnal, all in use in the Anglican Church.

The new book, Hymns Ancient and Modern Revised 1950, is in a sense an entirely new work. The publishers intend to continue producing the old standard edition as long as there is a demand for it. The revised book is attractively produced in format. The clarity of both word and musical type is excellent. The hymnody of the book is now, perhaps, more in keeping with the title, than that of the standard edition. In the earlier book there is an overdone proportion of nineteenth century hymns, even though the last revision was made in 1924. Unfortunately the revisers of 1950 have taken several drastic steps which will immediately place the new book within a very limited range of appeal. Several of the ancient hymns included are quite contrary to reformed Anglican doctrine. The first three in the Holy Communion section are by St. Thomas Aquinas, two of which quite unblushingly teach transubstantiation. There is a small section of hymns for the departed, and the following verse is from number 468:—

O Lord to whom the spirits live,
Of all the faithful passed away,
Unto that path that brightness give,
Which shineth to the perfect day,
O Lamb of God, Redeemer blest,
Grant them eternal light and rest.

Another interesting inclusion is the hymn "O Valiant Hearts." This precipitated a controversy in English Church newspapers some months ago when the book first appeared.

From the musical standpoint the book is good. A lot of the rubbish has disappeared and no one will mourn the passing of "Even Me." However, it is a pity that "Monk's Gate," the tune for "He who would valiant be," and Vaughan Williams's "Sine Nomine," have been omitted. Three well known Welsh tunes have been included: Parry's "Aberystwyth," "All through the Night," and "Cwm Rhondda," which will no doubt please many organists. The main body of the music is drawn from Elizabethan, Genevan, German Ancient Plainsong and Modern English sources, and is a fairly faithful selection.

The book will probably never have the same universal use as did its predecessor. No doubt it will be welcomed by the music lover, and it will be handy for clergy and organists in choosing alternate tunes. At its best, the book will have a limited appeal. The price in Australia, of the music edition, is 18/6.

ICELANDIC CHRISTIAN CLASSICS.

By Charles Venn Pilcher, D.D., Melbourne,
Oxford University Press, 1950. 6/- net.

This choice volume of 60 pages may be unreservedly recommended. It should make an immediate appeal to all lovers of the Christian literary tradition, the more so in that Iceland is seldom associated in current thought with any outstanding achievements in the field of sacred verse.

Translated in whole or in part, mainly in the metres of the originals, with appropriate introductory remarks, are the three Icelandic Christian Classics, the Lay of the Sun (c. 1250 A.D.), the Lily (c. 1350 A.D.), and the Passion Hymns of Hallgrim Petrusson (mid 17th cent.); supplemented, on pages 59 and 60, by two short, but most attractive, compositions of Danish and Swedish provenance respectively. Mention should also be made of the rendering of the Icelandic Millennial Hymn on pages 57 and 58.

The Lay of the Sun, to quote from the book under review, is "a very interesting forerunner of Dante's Divine Comedy." It "baptises this old (Norse) poetry into Christ." The subject matter is "the normal thought material of the mediaeval Church" as to the joys and woes of the hereafter.

The Lily (i.e., the Virgin Mary, from whom the poem receives its name. The theology is carefully guarded by the footnote on page 20) occupies some 25 pages of text and comprises 100 stanzas. It is described by the translator as "the classic of Pre-Reformation times." . . . "at once a Paradise Lost, a Paradise Regained, a Salve Caput Cruentatum, a Stabat Mater and a Dies Irae"; . . . "perhaps the greatest mediaeval religious classic of the whole of the north of Europe." . . . "a life force," . . . "for long intimately connected with the devotional life of Iceland."

Contrasting the spiritual quality and poetical vigour of Asgrimsson's Lilja, with Petrusson's hymns on the Passion of our Lord, Dr. Pilcher draws attention to the fact that the mediaevalist "seems never entirely able to roll the burden of his sin upon Christ

MARRIAGE AND HOMEMAKING

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"In Confidence." By H. R. Jones. Young Christians contemplating courtship should read this book. 5/3 (5/8).

"Whom God Hath Joined." By Rev. A. Robertson-Lees. In gift envelope. 3/2 (3/5).

"Heirs Together." Capper and Williams. The Christian approach to Sex. 3/2 (3/5).

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and leave it at the foot of the Cross. So he places some of his confidence elsewhere. . . . Thus he lacks the triumphant and scriptural confidence of Hallgrim, whose utter trust is laid on Jesus only." (p. 48.)

The writer would question the felicity (though purely from an English standpoint) of the rendering on p. 13, 11, 23. Perhaps "learnt" might be improved by the more direct "taught" on p. 15, 1, 8. "Egged on" in 1, 9, p. 34, seems open to objection. Why not "spurred on"? "Viaticum" (p. 41, bottom) jars in its rhythmical context. Also 11, 6-7 of stanza 99 (p. 45), might be amended unless the rendering aims at conserving an original effect.

The proof-reading maintains the high standard of the O.U.P. One correction in punctuation might be suggested—p. 10, 1, 16, "wealth." And—a suggestion for the 2nd edition—would not an illustration further enhance the appeal of an already charming volume?

Bishop Pilcher deserves warm praise for placing at our disposal this latest product of his ripe and reverent scholarship.—H.R.M.

TEMPERANCE SUNDAY.

SEPTEMBER 10th AS PLEDGE SIGNING DAY.

Preachers, Sunday School and Youth Leaders throughout the Commonwealth are being asked to observe Temperance Sunday—which for many years has been fixed for 2nd Sunday in September.

The N.S.W. Temperance Alliance, on behalf of nine denominations affiliated, has prepared special literature for the occasion which is available free and which includes Commitment Day dual pledge cards.

The Alliance urges that any Church which did not observe the "Commitment Day" last year secure the pledge forms and appeal to its people to commit or recommit themselves to abstinence from liquor and to an aggressive attitude against the Liquor Traffic.

In these days when social drink is such a strong temptation to youth, and when its dangers on our highways are so alarming, it is felt that the Church should, through its members and young people, give the strongest possible lead against the Traffic in every Community.

THE BELLS OF ST. PHILIP'S.

Station 2CH Sydney is broadcasting a special programme on Saturday, 26th Aug., at 7.30 p.m., which traces the historical background of that beautiful old Church, St. Philip's, Church Hill.

An unusual feature of this presentation will be the ringing of the bells of St. Philip's, which are all too rarely heard outside the city itself.

These bells, quite apart from the venerable Church in which they are located, have a fascinating history, much of which is to be told for the first time in this broadcast.

ARCHDEACON R. B. S. HAMMOND MEMORIAL.

A beautiful clerestory window in St. Andrew's Cathedral was unveiled on August 17th, by the Archbishop of Sydney and Primate to the memory of the late Archdeacon R. B. S. Hammond, one of Australia's outstanding clergy.

Mrs. Hammond, his widow, and a large number of the late Archdeacon's friends, who subscribed to the Memorial, were present. The Archbishop paid a glowing tribute to the Archdeacon's far-reaching and influential ministry through which so many had been helped.

The window depicts Bishop Coleridge Paterson, the first Bishop of Melanesia, teaching natives on Norfolk Island. It is beautifully designed and is a worthy memorial to one who did so much in the Diocese and beyond to help the needy. The window is one of a series relating to Australian Church life and the work of the Church overseas.

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THE CALL TO PRAYER.

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

The current grave situation in world affairs, presents a challenge to the Church, which cannot and must not be ignored. Do we really and sincerely believe in prayer? If we do, then there is no time to be wasted. The Church must call her people to prayer. Not only on Sunday, or a special day to pray for world peace, but, we appeal to every minister to open his church every day for a season of prayer.

If we as Christians would approach the throne of Grace with persistent, faith-filled prayer, a good many things would give way against which we have been beating with our puny human wisdom and power in vain.

The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of Divine Grace and power wrought in place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: "Call unto Me, and I will answer thee and show thee great and mighty things which thou knowest not." (Jer. 33.3.)

Rise up, O men of God,
His kingdom tarries long;
Bring in the day of Brotherhood,
And end the night of wrong.

Yours sincerely,
ERIC G. NICHOLLS.

Secretary, United Revival Movement,
14 Lindsay St., Burwood.

The Bush Church Aid Society

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Diocesan News

SYDNEY

THE GOVERNOR AT PYMBLE.

His Excellency the Governor, Lieutenant-General Sir John Northcott, K.C.M.G., C.B., M.V.O., visited the parish of St. Swithun, Pymble, on the afternoon of Saturday, 5th August, to set the foundation stone of the new Parish Hall and Sunday School, which will replace the building that was destroyed by fire three years ago. A large number attended the ceremony. The Rector, the Rev. C. A. Baker, conducted the service, assisted by Archdeacon A. L. Wade, who was formerly Rector, and by the Rural Dean, the Rev. Canon F. W. Tugwell. Present at the service were the Hon. W. M. Hughes (Federal Member), and Dame Mary Hughes; Mr. H. B. Turner, M.L.A. (State Member) and Mrs. Turner; and the Mayor and Mayoress of Kuring-gai Municipality, Alderman and Mrs. R. T. Rutledge. The new building will follow the lead set by the Church of simple stone treatment and slate roof.

After the ceremony members of the Guild of Younger Women of the parish served afternoon tea in the grounds of the home of Mr. and Mrs. G. R. Sutton.

CHILD GUIDANCE CLINIC.

The Council of the Children's Special Service Mission announces the formation of a Child Guidance Clinic to deal with any problems of children up to 18 years, other than those which are purely physical or vocational.

The clinic will operate on Saturday mornings and Wednesday afternoons, and will entail medical examination, psychological testing and personal interviews as required. A charge of 5/- will cover each case irrespective of the number of visits to the Clinic required.

The Clinic staff is: Dr. Wilbur Cathers, M.B.B.S. physician; Miss A. Hogg, B.A., B.Ed., educational adviser, Mr. W. Andersen, B.A., Dip.Ed., psychologist, Misses D. Harris, M. Harris, M. Seaton, B. Tipper, qualified social workers

"DUNBAR" SERVICE.

Every year on the nearest Saturday to 20th August a commemoration service is held at the Dunbar Tomb from 3 till 4 p.m., concluding in St. Stephen's Church, Newtown. This year it was held on Saturday, 19th.

On 20th August, 1857, the "Dunbar" was wrecked immediately below the flagstaff at South Head signalling station at about midnight, with only one survivor (one James Johnson) out of 120 souls. One of the shilling pieces from the pocket of Johnson is in a frame in the Rector's study.

In a peculiar way this wreck has become representative of all wrecks on our coasts.

GERRINGONG ANNIVERSARY.

The 75th anniversary services of St. George's Church, Gerringong, were held on Sunday, 20th August.

The special preachers were the Rev. A. H. Funnell, Rector of Port Kembla, and Mr. D.

Bushby. Mr. Bushby is a former champion sprinter of Tasmania.

C.E.B.S. ATHLETICS.

The annual athletic carnival of the C.E.B.S. (Diocese of Sydney), will be held on St. Paul's Oval on Saturday, 16th September. Entries, which close on 6th September should be sent to Mr. G. Lucas, 15 Nancy St., Nth. Bondi.

There will be eight branches competing for the Wakefield Trophy this year, which is awarded to the premier branch in N.S.W. There will be keen competition between St. Stephen's, Lidcombe, and St. Oswald's, Haberfield.

I.V.F. MISSIONARY CONFERENCE.

Over 100 graduates and undergraduates, recently attended a Missionary conference arranged by the Sydney University Evangelical Union at the Presbyterian Fellowship Camp at Thornleigh.

The purpose of the camp was to examine the New Testament principles of missions and the world-wide need of the Gospel. Addresses were given by missionaries followed by discussion and Bible studies which were led by Mr. Ron Roberts of the C.I.M.

STANDING COMMITTEE.

The Standing Committee at its last meeting passed a resolution of thanks to the Rev. Dr. and Mrs. Frank Cash for the magnificent John Francis Cash Memorial Chapel which they have donated to Moore Theological College.

Applications from the Districts of Mortdale, Oatley and Oatley West, and from Malabar and Matraville to be raised to the status of parishes were both referred to the Synod with the recommendation that they be raised to that status.

COMBINED SCHOOLS RALLY.

The first annual Combined Schools Rally of the Crusader Union and the Inter-School Christian Fellowship was held in the C.E.N.E.F. Auditorium on Saturday, 19th August, at 7.30 a.m.

The chair was taken by Archdeacon Robinson and the Speaker was the Rev. A. Begbie, Rector of Manly.

GOULBURN

R. T. WYATT MEMORIAL.

A memorial window has been erected to the memory of the late registrar, Ransome T. Wyatt, in St. Saviour's Cathedral.

The window, which contains two lights, depicts Saints Theodore and Paulinus, Archbishops of Canterbury and York respectively, and is the work of Mr. Napier Waller, of Melbourne. It was dedicated by the Bishop on Sunday, 20th August.

ADELAIDE

HINDMARSH CENTENARY.

The Centenary celebrations of All Saint's Church, Hindmarsh, were held recently, with the 100th Anniversary of the Dedication of the Church service. The Archdeacon of Adelaide was the special preacher at this service.

NEW CHAPLAIN AT ST. PETERS' COLLEGE.

The Rev. Brian Macdonald was recently admitted to the chaplaincy of the school by the Bishop. He will have the spiritual oversight of the school from the youngest lad to the headmaster himself.

MELBOURNE

C.E.B.S. LEADERS' DINNER.

The annual dinner for leaders of the Church of England Boys' Society and kindred societies was held at the Hotel Federal, Melbourne, on July 13. The guest speaker was Major-General S. H. Porter, O.B.E., D.S.D., E.D., and the Archbishop of Melbourne, Dr. J. J. Booth, president of the Society, presided.

WANGARATTA

LAYMEN'S CONFERENCE.

The Bishop is trying an experiment this year of holding a laymen's conference before the opening of the Diocesan Synod.

The object of the conference will be to discuss various matters concerning the laity of the Church which merit more than a passing interest.

A conference of the clergy of the diocese will be held after the completion of the Synod business.

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★ Off the Record ★

● ADVANCING THE MISSIONARY RADIO CAUSE

There's been a further step forward in the field of radio missionary work. The Christian Radio Missionary Fellowship will this week send Mr. Robert S. Hartnell to survey South East Asia from a radio missionary viewpoint. Mr. Hartnell will:—

- Offer the Indonesian Church the facilities of missionary radio.
- Seek Indonesian Government licences to operate missionary transmitters.
- Arrange the establishment of studios in Indonesia.
- Negotiate in Singapore for a licence to operate a transmitter in Borneo.

★ ★ ★ ★

SURELY A RECORD? Mr. Sidney Vincent has been a parish councillor of St. Paul's, Lithgow, for 70 years! At 95 he still regularly assists with the offertory at Church services, and takes an active part in other ways.

★ ★ ★ ★

● PLANNING A DIOCESAN MISSION

A few advance plans for Gippsland's three-year evangelistic effort:

This year the emphasis is on home life; homes outside Church influence will particularly be contacted.

In 1951 Bible study and prayer will be specially encouraged; action groups will be formed in parishes; a united convention will be held.

In March, 1952 (the diocese's Jubilee year) the plan culminates in simultaneous parochial missions.

★ ★ ★ ★

"The Vicar of St. James', Croydon, invites you to meet the Vicar of St. James', Croydon, N.S.W., next Sunday at 6.30 p.m." This was the notice outside the church of St. James', Croydon, Surrey, recently when the Rector of Sydney's Croydon, the Rev. J. R. Le Huray, preached. After the service Mr. Le Huray was presented with a 107-year-old solid silver almsdish as a permanent link between the two churches. Mr. Le Huray is now returning to Sydney.

★ ★ ★ ★

● A GOSPEL FOR THE MAN IN THE STREET

A quick glance at a new Bible Society publication, "The Man in the Street," would give no hint as to its real content.

Produced in modern picture magazine style and in a near-tabloid size, it is actually a new edition of St. Matthew's Gospel. Its aim is to reach "the man in the street," and will cause widespread interest when released in Australia.

The text is arranged in a three-column layout, with frequent well-chosen headlines, and is liberally supplied with illustrations. It sells in England at 6d.

★ ★ ★ ★

FROM THE WEEK'S READING: "Man would fain come to God standing upright, pleading his own repentance, and claiming forgiveness as a right. But he must learn to fall on his face, own his nothingness, and plead the sacrifice of the Saviour." (H. E. Guillebaud: "Why the Cross?")

—ANGLICANUS.

APPOINTMENTS AND PREFERMENTS.

ALLEY, Rev. L. U., Rural Dean of Ballarat.

ANTHONY, Rev. Canon D., Vicar of Horshaw (Diocese of Ballarat).

BOWERS, Rev. A. R., Incumbent of Whyalla (Diocese of Willochra).

COISH, Rev. C. J., Rector of Yarrowonga (Diocese of Wangaratta).

DAVIDSON, The Rev. E. J., Honorary Canon of St. Andrew's Cathedral, Sydney.

GILBERT, Rev. V. N., Rector of Willaura (Diocese of Ballarat).

GILES, Rev. V., Priest in charge of Rainbow (Diocese of Ballarat).

HARLEY, Rev. R. R., Chaplain of Farr House, Home for Girls (Diocese of Adelaide).

HOBSON, Rev. D. B., Acting Rector of the Parish of Boorowa (Diocese of Goulburn).

JOHNSTON, Rev. J. G., Rector of St. Philip's Thompson Estate (Diocese of Brisbane).

LANGDON, Rev. L. S., Rural Dean of Horshaw (Diocese of Ballarat).

PALMER, Rev. A. E., Honorary Chaplain to His Excellency the Governor of Tasmania.

PAYNE, The Rev. J., Rector of Nimbin, Diocese of Grafton.

RENFREY, Rev. L. E. W., priest in charge of the parish of Kensington Gardens (Diocese of Adelaide).

SCOTT, Rev. H., temporarily in charge of the Parish of Alvie (Dio. of Tasmania).

RESIGNATION.

CHAMPION, Rev. H. F. A., from the Parish of Taralga (Diocese of Goulburn).

SMITH, Rev. G. F. D., from the Parish of Adaminaby (Diocese of Goulburn).

IMPENDING ORDINATION.

YOUNG, Captain D. J., Principal of the Church Army Training College, Stockton, to be admitted to the diaconate in Christ Church Cathedral, Newcastle, by the Bishop of Newcastle on St. Bartholomew's Day.

MISCELLANEOUS. ADVERTISEMENTS

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Miss E. Ransom.

Dr. Paul White, well known as the Jungle Doctor, left Sydney last week on a world tour by air. He will visit America, England, India, East Africa and Indonesia. At Cambridge he will attend the World Inter-Varsity Fellowship Conference.

IN

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