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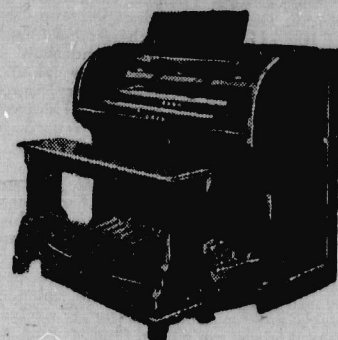
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Proper Psalms and Lessons

June 15. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or
Romans i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job
ii; Matt. i, 18 or Acts viii, 26. Psalms
4, 7, 8.

June 22. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii
23-iii 19, or Rom. v. Psalms 10, 12,
13.

E.: Judg. vi 33-vii 23 or Ruth i or
Job v 6; Matt. ii or Acts ix 1-31.
Psalms 15, 16, 17.

June 29. 3rd Sunday after Trinity.
(St. Peter, A. & M.)

M.: I Sam. i or Job xix or Ezek iii
4-11; Mark iv 1-29 or Rom vi, or Acts
xi 1-18. Psalm 18.

E.: I Sam. ii 1-21 or iii or Job
xxviii or Ezek xxxiv 11-16; Matt. iv
23-v 16; or Acts x or John xxi 15-22.
Psalms 19, 20, 21.

C.M.S. NEWS.

A Conference of Leaders and Friends of
the Church Missionary Society will be held
on Saturday, 21st June, when the Rev. H.
M. Arrowsmith will be the Chairman. Ses-
sions at 2.30 and 4.30 p.m. will be held in
the Bible Hall, and at 7 p.m. in C.M.S.
House, when practical aspects of the work
in the parishes will be discussed.

"Newton Cottage," Woodford, the gift to
the Society of Dss. Sophia S. Newton, will
be dedicated by His Grace the Archbishop
at 11.30 a.m., on Saturday, 28th June. Those
intending to be present are asked to con-
tact the General Secretary.

A Half Day of Prayer will be held on
Friday, 20th June, when prayer will be
offered for the world and the present crisis,
for C.M.S. and the world task, and for the
Society's great financial needs. Sessions
will be—2 to 5 p.m., in No. 2 Committee
Room, Diocesan Church House, and 7 p.m.
to midnight at C.M.S. House. All friends
are invited to join with us in prayer on
this day.

The new recruits on the North Australian
Stations are settling in. Deaconess Norma
Farley and Miss Judith Stokes have already
started work in the School at Groote Eylandt,
and Miss Jane Munro is hoping to commence
schoolwork at Roper River shortly.

Sister James is now due for furlough, but
will not leave Roper River until a nurse
is found to relieve her.

News has just come through of the birth
of a son to the Rev. and Mrs. Tom McKnight
at Arusha, Tanganyika.

A Farewell Communion Service will be
held in the Cathedral Chapel on Saturday,
14th June, at 6.30 p.m. for Mr. and Mrs.
Brian Short, and Sister Irma Faulkner, who
leave shortly for North Australia.

THE AUSTRALIAN CHURCH RECORD

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

Vol. 17. No. 13

JUNE 26, 1952

[Registered at the G.P.O., Sydney, for
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"Make Full Proof of Thy Ministry"

(By the Very Rev. S. Barton Babbage, M.A., Ph.D.)

(Being the sermon preached by the Dean of Sydney and Principal-Elect of
Ridley College, Melbourne, at the Ordination of Priests in St. Andrew's
Cathedral on Trinity Sunday, June 8th, 1952.)

There is an arresting passage in Canon Charles Smyth's book on "The Art of Preaching." He is speaking of the technique of preaching. He says: "Admittedly technique is not everything. It is most emphatically not the one thing needful. Any man can preach, and preach effectively, who reads his Bible and says his prayers and loves his people; and no man can preach effectively who does not read his Bible and says his prayers and love his people. He may be fluent and he may be clever, but though he speak with the tongues of men and of angels, and though he know all mysteries and all knowledge (including Eddington and Jeans) unless he reads his Bible and says his prayers and loves his people, his preaching will be merely wind."

Now that is worth saying and is well said. But what is true of preaching is also true of the wider work of the ministry; no man can do the work of the ministry effectively, whether at home or on the mission field, unless he reads his Bible and says his prayers and loves his people.

These three things are of fundamen-
tal importance.

First, we must read our Bibles. The Bible is God's word to man, and it is only by reading God's word that we gain a true understanding of both God and His purposes for the world. It is the Bible which gives us a true insight into both the nature and the destiny of man; and which tells us the story of our glorious and costly redemption.

We must read our Bibles. Familiarity, says the old proverb, breeds contempt. There is a real danger that an easy familiarity with the text of Holy Scripture will lead to neglect of system-
atic study; we neglect, however, this

important duty at our peril. It is only by meditating continually on God's word that we will learn the mind of Christ, and that we will be saved from the error of confusing the word of God with the word of man. It is only by reading the Bible that we will have a right judgment, a true discrimination, a just understanding of the will of God.

We are all in danger of being subtly corrupted by the atmosphere in which we live; by worldliness and secularism and paganism. These things pervade the life of contemporary society and especially the life of Sydney; here paganism is blatant and aggressive. We will only be preserved from compromise and base betrayal by studying the word of God; this is our first and fundamental responsibility. It is not an optional extra; our ministry is dependent upon the reading of God's word. We must listen to God speaking to us in judgment and in mercy through the word.

Secondly, we must say our prayers. This obvious duty is often neglected. It is easy to achieve what is called the barrenness of a busy life. Someone has said that in the Apostolic days it was the custom to wait in prayer for the guidance of God's Spirit; to-day it is our custom to set up a committee. There is truth in this cynical observation; there is often a real danger that we may be guilty of the blasphemy of organising God's Spirit. We must say our prayers. Good works are not a substitute for our prayers, but they should be a supplement. Consequently our "busyness" must be an expression of our dedication to God's will.

This point must be stressed. Our plans and purposes must be conceived and born in prayer, for, "unless the

Lord build the house, they labour in vain that build it." Our activities are barren unless they are baptised in prayer.

We must, therefore, make time to pray. Prayer is no formal and perfunctory activity; on the contrary, it is the activity of the whole man in complete surrender and utter dedication to God.

So through prayer our spirits will be refreshed, our minds enlightened, and our minds singly diverted to the glad fulfilment of God's will.

We must read our bibles, and say our prayers and love our people. We will not serve effectively unless we have a real concern for those among whom we exercise our ministry. If we love our people, we will be preserved on the one hand, from patronising condescension. There are few things so objectionable as pomposity and pride, arrogance and conceit. The servant of Christ must be the servant of all; "for even the Son of Man came not to be ministered unto but to minister, and to give His life as ransom for many." If we really love our people we will be preserved from making ourselves lords of Christ's flock.

On the other hand, we will also be preserved from cringing servility. Obsequiousness does not become the minister of Christ. We should possess a holy boldness; fearing God we should fear no man. It was said of the old covenanters that they abased themselves before God and put their feet on the necks of Kings. Consequently, if we really love our people we will be preserved from unworthy servility, and we will be enabled to serve without fear or favour, prejudice or partiality.

We must love our people in the same way that Christ loved us. I do not need to remind you that love, for the Christian, is no soft nor sentimental thing; it is costly and sacrificial. We must love our people with costly self dedication, we must be intensely concerned about their spiritual welfare; we must desire for them the very best. We must be prepared to suffer and to

sacrifice on their behalf; pouring ourselves out in glad abandon; travelling till Christ be formed in them.

These truths are elementary, and perhaps platitudinous, but they are, nevertheless, fundamental.

You stand on the threshold of your ordination as presbyters; for your encouragement, God does not require intellectual brilliance nor physical prowess; all He requires is the earnest and sincere desire to do His will. This is, of course, your great ambition, and, in humble dependence on God and His grace you will effectively do the work of a minister and a pastor if you read your Bible and say your prayers and love your people.

ST. CATHERINE'S GIRLS' SCHOOL SYDNEY.

Through the generosity of Mr. and Mrs. G. E. Hall, the Joan Hall Memorial Trust was formed to help St. Catherine's School to repay its debt to its own Endowment Fund. This Fund, formed in the early days of the school, had been used at various times to provide money for new buildings. That debt has now been paid in full from the Joan Hall Memorial Trust, and an even larger sum has been given from the Trust for the present building programme at the school. These payments have been made by the Trustees, Mrs. Isabel L. Hall and Mr. M. B. Hordern, to commemorate the one hundredth anniversary of the arrival of the relatives of the late Mr. G. E. Hall in Australia, and the Trust has now been wound up.

The recent death of Mr. Hall brought to an end a long period of service in the interests of the school, and this seems a fitting time to recall with gratitude the devotion and generosity of Mr. and Mrs. Hall to the School.

CHURCH MONEY AND SHARES.

Church of England Synod in Goulburn recently deferred consideration of a move to permit Church Trust Funds to be invested in shares.

The proposed addition to the church ordinance reads:

"The Trust may invest Church Trust Funds in preference or ordinary stock or shares listed on the Sydney Stock Exchange of any Company or Corporation incorporated, or carrying on of Australia, and having during each of the five years last past or shorter period of its existence before the date of investment paid a dividend at the rate of not less than five per centum on its ordinary stock or shares provided that the total amount invested in debentures and shares shall not at any time exceed thirty per centum of the total amount of the trust funds available for investment."

After comment by laymen from Young and Canberra on the prospects of shares, Synod, on the motion of Bishop Burgmann decided to defer consideration of the proposal until a later stage.

WILLIAM MARTIN, ARCHDEACON.

AN APPRECIATION.

With the passing of Archdeacon Martin, on 15th June, a familiar figure has been withdrawn from the life of the Australian Church. Born at Wolverhampton, England, 93 years ago, he graduated in due course from Cambridge University and was ordained by the Bishop of Manchester. After serving a Curacy in that Diocese, he came to Australia in 1889, and became successively Curate and Rector of St. Barnabas, George St., Sydney.

His work in this parish is still remembered, and people speak of his wonderful Monday night Bible Class for working men, which, beginning with an attendance of 4, rapidly increased to over 100, was always conducted by himself, attended by all sorts and conditions of men, was given to the solid study of the Scriptures, and brought great spiritual blessing into very many lives. An open air meeting on a nearby corner often preceded the meetings of the class.

In 1901 he became Canon Residentiary of St. Saviour's Cathedral, Goulburn, and later served incumbencies at St. John's, Bega, and St. Clement's, Yass. In 1907 he returned to Sydney as Rector of St. Clement's, Marrickville, where he ministered for 19 years and did a distinguished pastoral work. In 1926 he left Marrickville for St. Peter's, Neutral Bay North, and retired from parochial work in 1934, continuing to exercise a very acceptable preaching ministry and helping in administrative Councils and Archidiaconal duties for some years longer. On his 90th birthday he preached most acceptably in the Cathedral Church of Saint Andrew.

During his long ministry he had occupied posts beyond his parochial responsibilities. He had been a Canon of two Cathedrals, and Archdeacon in Sydney, a representative of the Diocese in Provincial and General Synods, as well as a member of the Standing Committees and other important bodies. He was Honorary Clerical Secretary of the Church Missionary Association, N.S.W. Branch from 1895-1901, Hon. Clerical Secretary of the Home Mission Society from 1913-1918, Director of the H.M.S.'s work among the soldiers in 1914 and Commissioner for the Diocesan Peace Thankoffering 1919-20.

He was a vigorous and able organiser, an earnest and gifted preacher, and a devoted and beloved pastor. Those who knew him in the days of his vigour will recall his simple, fervent faith, his glowing optimism, his shrewd judgment, and sound advice, his warm sympathy and practical helpfulness.

It was my privilege to succeed him as Rector of St. Clement's, Marrickville, and I formed a high admiration for the magnificent work he had done in that parish. He left

me the legacy of a parish bursting with life and enthusiasm, with a pride in its Church and a zeal for its Lord. There was between pastor and people a very happy relationship of co-operation and affection. The great monthly service for men, which he had inaugurated and developed through the years, was an inspiration, and all the other parochial organisations were healthy and strong. During his incumbency, the debt on the noble Church, erected in his predecessor's time, was discharged, and he endeared himself to very many by the comfort he had brought them in their anxiety and sorrow during the years of war. I heard him preach once and the experience added to my knowledge of the art of preaching.

One lovely little act which revealed the tenderness and understanding of the man, I must pass on before I close. I remember paying a pastoral visit to a lady in her eighties, and we fell to talking about the Archdeacon. She told me of how, before he set out on a trip to Europe, he had called on her, and, knowing that she came from England, asked her whether there was anything she would like him to do for her while he was there. She said: "You will be going to see your boy's grave in France—will you look at my boy's, too?" Upon his return, he brought her two flowers which he had plucked from her son's grave. It was a very lovely act and it helps to explain why he was so greatly appreciated and beloved by his people.

—W. G. HILLIARD, Bishop.



This interesting snapshot, taken in 1888, shows (from left to right), the late Archdeacon W. Martin, the Rev. C. H. Nash, and the late Canon A. E. Bellingham. All three were students of the same generation at Corpus Christi College, Cambridge, and this photo is enlarged from a group taken at a Children's Special Service Mission at Llandudno, Wales.

Canon Bellingham was Rector of St. Philip's, Sydney, at the time of his death in 1927, and the Rev. C. H. Nash, for many years Principal of the Melbourne Bible Institute, still lives in Sydney and carries on an active Bible teaching ministry.

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CAESAREM APPELLO: A Plea for a Reconsideration

(By the Rev. R. A. Cole, M.Th., Ph.D.)

In the December, 1951, issue of the "English Churchman" (an Evangelical Quarterly for which the present writer has a high regard) there appeared an article entitled "Old Testament Study," by a volatile and popular Canon of the English Church. This Article took the form of an appreciative review-at-length of three significant books which have recently appeared in print, and which deal with this aspect of Biblical Studies.

Now we entirely agree with Canon Fison's estimate of the importance of these three works; we not only sympathise with, but also share, much of his enthusiasm. Nevertheless uncritical enthusiasm can lead us dangerously far, and when it leads to the uncritical acceptance of a view which is at variance with a basic doctrine of Catholic Christianity, it must be challenged. Let us repeat that we do not for one moment suppose that the questionable statements express the mind of the Editorial Board of the "English Churchman," nor do we think that the worthy Canon has considered the true implications of his statements, or he would surely have withdrawn them.

A Significant Book.

The book under review at the moment is "The Old Testament and Modern Study," published for the Society for Old Testament study by the Oxford University Press in 1951. It is indeed a valuable book, and a "sign of the times," as the article points out — a welcome sign of the "theological landslide" that is bringing to a somewhat alarmed evangelicalism so many strange new bed-fellows in the persons of the Neo-Orthodox. We do not quarrel with Canon Fison's analysis of the historical process by which this has come about; we rejoice with him that it has meant the re-assertion of "The simple and generally conservative attitude to the Old Testament which has been traditional in both Jewish and Christian piety throughout

introducing terms like "Propositional Revelation" or "Verbal Infallibility" at the moment: too often these have been used as "theological swear-words," to quote one episcopal wag of the last generation. This does not necessarily mean that we reject the concepts, but simply that such questions are not germane to the present issue.

Stripped of these extraneous features, the statement then becomes: "Before 1870, this attitude was based upon dogmatic presuppositions, which started from a (certain) concept of revelation." With the statement in this general form, we most heartily agree. We also agree that between 1870 and 1900 this attitude was largely overthrown by "critical scholarship," for better or for worse—let us not pass a moral judgment at the moment. "Liberalism," rightly says the Canon, "stood ranged against Conservatism, and there was no third party."

But now comes the sting: "Since then," he proceeds, "the situation has entirely changed. The simple faith of believers is being re-established at point after point, but this time upon critical rather than dogmatic foundations" (our emphasis). "This makes all the difference in the world."

It certainly does make all the difference in the world—all the difference between Greece and Israel, between humanistic naturalism and the historic Catholic doctrine of Revelation! "Caesarem appello" — we appeal to Caesar—what is Christian Faith? Can it ever be established "upon critical foundations?" We take leave to say "No!" with all the emphasis of a Barth (although here, we trust, upon a surer theological plank.) It seems to us that (no doubt inadvertently) such an idea betrays a misunderstanding of the nature of Faith.

Facts, Faith and Authority.

Lest we be accused of misrepresentation, let us give a more explicit quotation. The article proceeds "It now becomes possible to argue freely with

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unbelievers with reference simply and solely to the facts, and without reference to a dogmatic authority which the unbeliever does not accept." But what facts are these? We may be able to point to the fallen Walls of Jericho or Solomon's Stables at Megiddo, but what argument "with reference simply and solely to the facts" can arise from that? And even if such an argument did arise, what good would it serve? Would it turn an unbeliever into a believer, if he were to accept the historicity of the Biblical account of the Fall of Jericho, or Solomon's horse-trading? Would that it were so! Not only theology but also experience shows this hope vain. Many scholars of to-day have been driven by the sheer facts of the case to accept the substantial historicity of the Bible and yet, apparently, remain blind to it as the Word of God. The consistent testimony of the Bible is that such faith is a spiritual quality, Divine in origin; to those who possess it, the Scriptures are self-authenticating. Such faith means far more than the acceptance of the historicity of Biblical data, although we are persuaded that this is a necessary corollary. It means an ex animo acceptance of the Biblical interpretation of the data, for if Fact is the warp of Revelation, then Interpretation is its woof. Thus it is not "Christian Faith" to say that we believe (because convinced by archaeological evidence) that the Walls of Jericho fell in such-and-such a year—depending on whether we follow Gartsang or Albright or Pere Vincent, by the bye. It is Christian Faith to say that at such a time God caused the Walls of Jericho, though they towered up to high heaven, to fall flat before His believing people. How, by the nature of the case, can archaeology either prove or disprove this? By faith it must be accepted, or in unbelief it must be rejected.

Faith and Apologetics.

We take it that what the good Canon meant to say was that the historicity of the Biblical account has been very largely vindicated in the last thirty years, and that this gives a valuable plank for defensive apologetics. Quite so; but let us not flatter ourselves that the battle is thereby over; in truth, it is but begun, and we do well to buckle on our harness in silence. For in the last resort, it is by Faith that we accept even the Historicity of the Bible; by the nature of the case, we can never prove its complete historicity—not in thirty million years of archaeology—and even were we to prove in every instance the Bible's complete historicity, this does not involve Christian Faith. The struggle is at a far deeper level, and rooted—as the Bible itself clearly teaches—not in the intellect but in the will, the proud will of untamed fallen man that will not bow himself before God. Such pride is not glorious; it has not even the doubtful benefit of novelty—was it not because of a refusal to accept "dogmatic presuppositions" that our first father fell?

The Biblical Doctrine of Scripture.

With all deference, we submit that "the simple and generally conservative" attitude to the Bible is and must be still based, not upon critical, but upon dogmatic foundations. We who have found the rock firm under our feet in the swirl of the flood will not easily or lightly leave it for the shifting sandbank of a new Humanism, just because the tide is at the ebb. If others ask us to join them, plead that they are brethren, we must reply, courteously but firmly, "We dwell among our own folk." Let us cast parable to the winds and speak out like men: God is dogmatic; The Bible is dogmatic; we go to the Bible to find our Doctrine of Scripture as we do any other doctrine. Once we read it plainly there that is our Doctrine, like it or no—whether it approve itself to our "natural man" or no. We may not argue; we may not dispute; we have taken Christ as Lord of our Thinking, and bow down we must. Obscurantist? No—this, and nothing less, is the Obedience of Faith.

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NOTES AND COMMENTS

An outstanding Labour Leader has just spoken out words of wisdom concerning the unhappy situation in our community life brought about by strikes and lockouts.

Without any attempt to apportion the wrong, so far as press notices go, the General Secretary of the A.W.U. has indicated what appears to us a desire too seldom expressed. The Art of Living together is one that we should all be studying. As a sacred writer puts it, "Consider one another to provoke unto love and good works."

Wrong is often caused by lack of consideration for others. Now Mr. Dougherty put the position rightly when he was addressing the Junior Chambers of Commerce in Sydney last week. He said:

"There is no fundamental quarrel between labour and capital.

"We are all ordinary people working together, within our limits and capacity, for the interests of the country.

"The development of Australia will not continue unless we work together, and we trade-union officials feel that just as sincerely as do members of chambers of commerce."

We all are members one of another and as St. Paul said, "If one member suffer all the members suffer with it, or if one member be glorified all the members rejoice with it." It is quite wrong when each seeks his own advantage without regard to that of his fellows.

Many friends of our Aboriginal peoples will welcome the statement of the Primate concerning the future training of these people. His Grace has had an interesting, though short, view of our northern mission stations. His natural reaction to the work on these stations and the present position coupled with the number of years during which work amongst the natives has been going on, would cause some such decision that assimilation and not segregation is the only sane and Christian policy; and that there is good material amongst them for the training of catechists and clergymen who might well exercise a useful ministry, evangelising and pastoral, amongst their own

people. For some fifteen years now James, of the Roper Mission, whom the Primate specially mentions, has been taking services and is only one of a number who have been deserving of preparation for the work of the ministry. It seems altogether wrong, from the Christian standpoint of racial equality in the sight of God, that James Noble of sainted memory should stand out in lonely splendour as, during all these years, alone worthy of ordination to the Sacred Ministry.

The Archbishop of Canterbury, in his Easter sermon made special reference to the world's suffering. His Grace said, "It cannot distinguish what is secondary and unessential for the lives of many, and what is debasing and devitalising."

The Church's part was to help princes and rulers to judge aright, but, Dr. Fisher said, "The Church is terribly handicapped in its witness by its own disproportions and divisions . . . The Church is in the same danger as the world's politicians of being so jealous of their rights and so insistent upon them, so convinced of their own self-sufficiencies, so suspicious of the other side, so practised in saying no, so inhibited from saying yes, that the proportions are lost and the peace of God in His Church is as frustrated as the peace of God in the world."

The Archbishop's plaint has been graphically supported by a recent utterance of Dr. Martin, a front-rank Free Church leader in England and a Vice-President of the British Council of Churches. Dr. Martin, in a recent utterance anent the latest report on "Church Relations in England" described the present disunity of the churches as "a dreadful situation, accepted only because we have got used to it" and proceeded to say that the Report suggested to him that "the policy of the Church of England is being dictated by the Anglo-Catholics." There is a great danger that this may have too much truth in it and the great yearning for re-union may be hindered by a view of episcopacy which has no basis in the New Testament, and is not the doctrine of the Church of England. We are glad to hear that the secretary of S.P.G. was much impressed by what he has seen of the South Indian Church. Our lead-

ers throughout the Anglican Communion must be careful of their responsibility of seeing that the great cause of Reunion be not wrecked on the rock of a theory of episcopacy which, in the conviction of that great Church historian, the late Professor H. M. Gwatkin, is declared to be not only a defiance of history but "a defiance of Christ Himself."

Our unhappy divisions, and our self-conscious attempts to be as nice as we can about them, sometimes betray us into curious utterances which would have scandalised our forefathers, who were more concerned with truth than expediency where the things of God were involved.

An interesting example of what may be called a "theological faux-pas" has appeared this term on the notice-board of the Sydney Teachers' College in the announcement of a weekly corporate act of worship arranged by an official group in the College. It reads:—

"The Act of Worship will be distinctively Christian. It is designed to be acceptable to those who worship in any Church and those who are unaccustomed to worship. Everyone is invited and attendance is entirely voluntary."

The existence of this act of worship in the Teachers' College is, of course, to be welcomed and encouraged, and we appreciate the difficulties which must face those who are arranging it. Therefore, we hope they will forgive us for making the wording of their announcement the occasion for a homily. But times have changed when we have to speak of worship being "distinctively" Christian, and when it has to be designed to be "acceptable to those who worship" forsooth!

Is "distinctively" Christian worship something different from Christian worship? There is, sadly, a truth in the ironical distinction. But surely worship is either offered to God through our Lord Jesus Christ or it is not. That should be our only criterion.

And to whom is worship designed to be acceptable? "Acceptable" is, indeed, a technical term in the language of worship (e.g., in Rom. 12:1) and always means acceptable to God, not to the worshipper. After all, worship is the supreme obligation resting on all men towards God, and not an optional exercise to occupy our idle moments and leave unruffled our peculiar scruples.

MEDITATION

FULL TIME SERVICE—ARE YOU MOVED?

The story goes that when Archimedes discovered the principle which now bears his name he ran from his house crying "Eureka," "I have found it." He wanted the world to know.

Is it any wonder that those who first learned of the love and grace of the Lord Jesus Christ wanted others to know. Andrew "first findeth his own brother Simon . . . and he brought him to Jesus." In the same chapter, the first of John's Gospel, we read that "Philip findeth Nathanael" and he told him about the Messiah. Those who feel that they want to "keep their religion to themselves" know little of either the blessings or the obligations of the Gospel.

The Church's First Duty.

Some years ago the late Mildred Cable, whose death was recently announced, said that until the Church of Jesus Christ had recaptured something of the passion for souls which she once had she had little cause for complaining of the advance of Communism. "Don't talk to me of Communism," she said, "until you are doing all within your power to spread the Gospel."

I verily believe that if it were not for the clear call to evangelise, to preach the Gospel, to witness for Jesus Christ, there would be no other reason for the existence of the Church on earth. If it were not for the command to win others, there would be no reason why each Christian should not be translated into Glory immediately upon his conversion. Put very simply, "We are saved to serve" and not simply to enjoy ourselves, whether it be in the world or in evangelical circles. It is doubtful whether some of our very Christian fellowships would not merit the term "worldly" insofar as they become wrapped up in themselves instead of seeking the lost.

Ye shall be Witnesses of Me.

It hardly needs to be emphasised that a "witness" is one who speaks from first-hand knowledge and experience. Mary Magdalene was a witness for the Risen Lord. Peter and John,

the two disciples on the way to Emmaus, the 500, Saul of Tarsus were later witnesses for they spake of the things they had seen. "That which we have seen and heard declare we unto you." 1 John 1:3.

Many years ago the writer had to go to the Courthouse in connection with a woman who had jumped over the Gap. He had seen her go through the fence and take the first jump to a ledge below. A kindly policeman asked me if I knew what an oath was. I didn't. But he was quite satisfied when I said that I could only tell what I had seen. However young and immature I was a witness.

Pre-eminently a Christian is called to be a witness to his Lord and to His Word, the Bible. In this sense he should "know what he is talking about," not in the intellectual aspect so much as in the spiritual truth and power. Even when dealing with the less familiar Old Testament passages there is a sense in which they can become our own, indeed must become our own, before we seek to pass on their spiritual message to others. "The God who lived in Abraham's day, is just the same to-day." Have we learnt that He who guided Abraham does and will guide us? Then even when dealing with an event of thousands of years ago there is a spiritual applica-

tion which contains a definite "witness." Much more so when we deal, either from the pulpit or in personal work, with the saving grace and keeping power of the Lord Jesus.

The late Campbell Morgan points out the significance of the fact that the word translated martyr in connection with Stephen is almost consistently translated "witness" elsewhere. "Stephen," Dr. Morgan says, "was a martyr before they stoned him. He was the first martyr to seal his testimony with his blood." The fact that Stephen died was the outcome of his faithful witness.

We have well nigh lost sight of the connection between the two words, indeed of the identification of their origin, and may not this be the very reason why we so often behave as though the symbol of our Christianity was a cushion rather than a cross? Comfortable evangelical parishes figure largely in our vision while the Mission Field and the outback B.C.A. districts or even the congested areas—well, all too often, with strange consistency, too many of our keenest Christians are not called to them.

Full Time Service.

I believe it was Frances Ridley Havergal who said that if you see a need it constitutes a call. We may disagree with the full claim but at least a consciousness of a need will constitute a challenge.

That there is a great need in the world for consecrated business men, for Christian doctors and nurses, possibly most of all for Christian school teachers, few will deny. That the emphasis might be placed even more on the word "consecrated" will generally be admitted. But while we are in full agreement with this it is, alas, all too true that there is a grave shortage of recruits for full-time service in the Ministry at home and abroad.

No one but God Himself, by His own Holy Spirit, can lead out those whom He wants into full-time service, but while there are and always have been some who have gone into the Ministry for reasons other than God's calling (see, for example, the diary of John Wesley and the confession of Scott the Bible commentator), it is probably equally true that some have refused to face up to the call when it has come. Is it not true to-day as it was in Palestine two millenniums ago, that "the labourers are few?" Oh that God would call out more who cannot keep silence but with a burning passion for the Lord Jesus and for lost souls will cry out "Woe is me if I preach not the Gospel!" and will without reserve offer themselves for full-time service, tell the Lord of their willingness, and let Him do the deciding!

—H.R.S.

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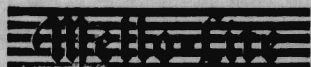
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TWENTY-NINE PARISHES GIVE £13,000 FOR MISSIONS

The June issue of the C.M.S. "News Notes" for N.S.W. publishes some remarkable figures on Missionary giving.

Twenty-nine parishes in all gave sums exceeding £200 to the work of C.M.S. for the financial year ending 31st March last, and one parish, Holy Trinity, Concord West, gave not less than £1,241. All the parishes are in the Diocese of Sydney, as it happens.

Each one of these parishes has a record of which it might well be proud, and it is customary in Christian work to find that those parishes which strongly support missions experience financial blessing in their own parish accounts. We feel sure that this would be true in these outstanding instances. This list does not, of course, take account of the money or gifts given by these and other parishes to other missionary societies and causes.

It would be interesting to know if any parish in the Commonwealth could exceed the missionary budget of Holy Trinity, Concord West. The giving of each of the parishes in the list is splendid, but it is little enough when we realise, as the "News Notes" points out, that it costs between £400 and £500 a year to maintain a single missionary during a full term. This means that any parish which hopes to support one living agent on the field must aim at over £400 in terms of present money values.

The list of parishes is as follows:—

Over £400.	£	s.	d.
Holy Trinity, Concord West...	1,241	15	10
St. Andrew's, Summer Hill ...	782	14	8
St. Paul's, Chatswood ...	775	16	2
St. Matthew's, Manly ...	738	13	4
St. Clement's, Mosman ...	682	11	6
St. Anne's, Ryde ...	620	7	3
St. James', Croydon ...	540	1	1
St. Philip's, Eastwood ...	523	18	9
St. John's, Willoughby ...	520	17	2
St. Michael's, Wollongong ...	516	0	11
St. Stephen's, Willoughby ...	500	3	0
St. Barnabas', Chatswood ...	479	6	2
St. John's, Campsie ...	470	4	11
St. John's, Parramatta ...	454	18	10
St. Andrew's, Roseville ...	418	17	0
St. Stephen's, Lidcombe ...	414	4	3

Over £200.	£	s.	d.
Port Kembla ...	307	13	1
St. Paul's, Wahroonga ...	320	0	8
Christchurch, Gladesville ...	306	8	2
All Souls', Leichhardt ...	304	6	7
All Saints', Austimner ...	277	9	7
Thornleigh-Pennant Hills ...	269	6	4
St. Luke's, Mosman ...	280	13	6
Holy Trinity, Dulwich Hill ...	252	8	11
St. Alban's, Belmore ...	251	11	0
St. Clement's, Marrickville ...	251	1	5
St. Michael's, Vaucluse ...	242	7	0
All Saints', Woollahra ...	236	8	9
St. Andrew's, Wahroonga ...	227	5	1

Budget Needs.

The 31st March last, to which these figures go, was the close of the financial year of the parishes. The C.M.S. financial year, however, closes at the end of this month, and a great deal of money is still required if all commitments are to be met. We sincerely hope that the publication of these figures will stir up many to give of their ability and, like the Macedonians, beyond their ability, immediately, to enable the budget to be met that the gospel may be fully proclaimed.

Grant me Thy mighty grace,
That all my commonplace,
By Thy great leading may be rendered high,
So through low leaves of thought,
Blue sky may be inwrought,
My commonplace become Thine opportunity.
—Archbishop Alexander, Primate of All Ireland, 1897-1911.

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THE WORLD OF BOOKS.

"Science, History and Faith," by Canon Alan Richardson. London, Oxford University Press, 1950. Pp. vi + 210. Australian Price, 10/-.

The writing of a book such as this one is symptomatic of a desire for an integrated outlook on knowledge, including the knowledge of God. The author sets out to explain the relative functions and limits of the three elements in the title, and to discuss their relations to each other. The treatment is naturally similar in many ways to that in his larger work "Christian Apologetics," and like that book contains much stimulating and original thought. For a theologian, Canon Richardson seems to have a good appreciation of the methods and aims of science; it is encouraging, also, to see that he is prepared to assume an aggressive attitude in the conflict of science and religion. Thus, he makes positive claims for the right of theology to dictate its own categories, and not to be bound to categories imposed upon it from outside. Consequently, for example, we have every right to introduce the concept of revelation, since it is found necessary to the understanding of the data of Christianity.

On the other hand, it is certainly not true that all, or perhaps even most, scientists would agree that the term "science" can be usefully extended beyond the realm of the natural sciences, except with a qualifying adjective to indicate the difference in the type of study and methods involved. A term when broadened too far loses its usefulness, and it is questionable whether such subjects as history and psychology have much right to the name of "science," tout simple, unless, of course, we redefine the term to mean something like "any body of ordered knowledge." Canon Richardson speaks throughout of "modern scientific theology"; what he would say of classical "pre-scientific" theology is another matter.

It would be easy to pick out points for special commendation. The treatment of the doctrine of the Trinity is very lucid; there is a welcome emphasis on the unity of the Scriptures and on the need for the response of faith before the mysteries of the Word can be understood. "Christian faith cannot

BOOKS OF SPECIAL INTEREST:

"Holiness, The False and the True." An exposition on this important subject. By Dr. H. A. Ironside. 15/-.

"Freedom and Catholic Power." An examination of the political aims and methods of the Roman Catholic Church. Well documented and factual. By Paul Blanshar. 22/6.

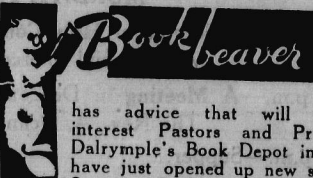
"Conscience." A practical discussion of the cure of souls. By Professor O. Hallesby. 16/6.

"Darwin is not for Children." A bold and challenging book on an important subject. By Vera Barclay. 16/-.

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be proved or disproved... we accept (God's Revelation) because in Christ we have encountered a word of truth." Similarly, there are parts of the book which seem unsatisfactory to the reviewer, but follow naturally from the author's theological standpoint. He makes excessive use of the concept of "myth" in the discussion of Genesis and the Apocalypse; for example, "it is not that once at the 'beginning' of human history, a certain person called Adam was disobedient to God's will and then transmitted the consequences of this sin to his posterity... such a notion would ruin the myth as a myth"; this begs the question whether we are dealing with a myth. Likewise "the myth of the Last Judgment means that history has a purpose," and the Canon has some hard things to say about the traditional picture of the Great Assize. Few conservative Christians, we submit, hold quite the view of it that he deplores; certainly, there is no suggestion in the New Testament of salvation by works. Just as certainly, there is the teaching that those who reign with Christ will be rewarded in some way according to their service. It would appear that the two sets of ideas have been confused. Again, in the account given of the Gospel narratives, the terms "allegory" and "symbolical language" seem overworked.

There is no doubt, however, when all this is said, that Canon Richardson's book will repay reading, particularly by those who hold a conservative view of the Scriptures. It will challenge them to a re-examination of their position, in some respects, which should ultimately strengthen it.

—J.A.F.

"Israel's National Future," by G. H. Lang. London, Paternoster Press, pp. 64. Eng. price 2/-. Our copy from publisher.

Christian people differ in their views concerning the future of the Jews as a nation. Some believe that they have lost for ever their prospects and privileges as God's chosen people. Others believe that there will yet be a national repentance of the Jews after the return of Christ. British-Israelites believe that their future is that of Britain and the U.S.A.

Mr. Lang belongs to the second group, and in this booklet he sets out what he believes to be the testimony of Scripture in support of this view. But despite Mr. Lang's copious use of scripture, the reviewer remains unconvinced that this view, though enjoying a wide vogue at the present time, is in fact scriptural. A much sounder view, in the reviewer's opinion, is that given recently by Dr. Basil Atkinson in "The Christian's Use of the Old Testament" in the chapter on "Prophecy and the Kingdom of God." It

is a sounder view because based on a sounder exegetical method, and a sounder approach to the O.T.

An example of Mr. Lang's special pleading in exegesis, is his treatment of Acts 15: 12-18 (p. 41). In this passage James quotes the words of the prophet Amos in confirmation (sumphonousin) of Peter's report that God had first visited the Gentiles to take out of them a people for his name. This prophecy speaks of the "return" of the Lord to rebuild the Tabernacle of David. As Dr. Alan Cole has shown in his Tyndale Lecture, "The New Temple" (p. 46 f.) this passage is of a piece with other N.T. evidence, notably Stephen's speech, which proves decisively that the Church, the new tabernacle or temple, is the new people of God, the new Israel. Mr. Lang, however, apparently ignoring the word "agree" in v. 15, takes James' quotation as a prophecy in 3 successive stages, of what is to happen at the end of the "Church" age.

Of course the key passage in this whole question is Rom. 9-11. Here Mr. Lang apparently reads (11:26) "and then all Israel shall be saved," instead of "and thus all Israel shall be saved," as it should be. We agree here again with Dr. Atkinson's statement that Rom. 9-11 are written "to show that the true Israel of the prophets is the remnant, incorporated into the Christian Church, and that the predictions of the salvation of 'all Israel' are fulfilled in the salvation of this remnant through the gospel in the present age." (op. cit. p. 111-2.)

—D.R.

"The Anglican Review," May, 1952, No. 18. pp. 32, 1/-.

Apart from answers to two questions given by the Editor, Bishop Burgmann, two articles of interest are in this issue. One is "Some thoughts on South-east Asia," by the Rev. D. B. Hobson, recently returned from Malaya, and the other is "The Big City," a study in "urbanisation" in the U.S.A., by Professor W. R. Crocker, of the National University. There are shorter notes by Dr. Roy Lee from Oxford and Professor Norman Sykes of Cambridge.

There is a lot of important data in the Anglican Review. One could wish it suggested some solutions to the problems to which it draws attention.

BOOKS FOR SALE.

At the Church Record Office.

The Bathurst Ritual Case.—With a preface by the Ven. Archdeacon T. C. Hammond, Transcript Record of Proceedings. 21/-.

The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903-1924. 4/9.

Oxford and the Evangelical Succession, by Canon Marcus L. Loane, M.A. 25/3.

He that Doeth.—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/-.

The Layman's History of the Church of England.—By G. R. Balleine, 9/-.

The Church Universal and Local.—By Alan M. Stibbs, 7/6.

The Story of the English Prayer Book.—By Dyson Hague, 11/-.

The Principles of Theology.—By W. H. Griffith Thomas, 24/-.

The Evangelical Quarterly, April, 1952, pp. 128. Eng. 3/6.

The four main articles are on Justification by Faith: 1. "in the non-Pauline Writings of the N.T.," by the Editor, F. F. Bruce; 2. "Distortions of the Doctrine," by Philip Hughes of the Bible Churchmen's College, Bristol; 3. "Luther's Doctrine," by Dr. G. W. Bromiley, of Edinburgh; and 4. "Calvin's Doctrine," by T. H. L. Parker. A valuable number. The articles were papers read at a Tyndale Summer School in Cambridge last year. Two other papers, by Dr. Leon Morris and Prof. R. V. G. Tasker, appeared in last issue. There are 12 book reviews besides ten short reviews. Published by James Clarke and Co. Ltd.

THE LATE MISS MILDRED CABLE.

A cable from Miss Francesca French, in England, announced that Miss Mildred Cable died on 30th April. Miss Cable, with the Misses French, paid a memorable visit to Australia in 1946, on behalf of the British and Foreign Bible Society. Their meetings were crowded to capacity and their inspiring addresses gave all who heard a new appreciation of the work which the Bible Society is doing. For many years they have been known

throughout, the Christian world as "The Trio," and the way in which these remarkable ladies have worked and lived together in complete harmony, has been a telling illustration of the power of the Spirit of God. They demonstrated their great capacity and spiritual gifts early in their missionary careers by building up, at Hwo Chow, in the Province of Shansi, an outstanding school for Chinese girls. Then, handing the school over to the Chinese staff which they had trained, they set off, in middle life, to take the Gospel message to regions in Central Asia where no missionary had penetrated. The books which they have written on their missionary travels are most able and are read by a very large circle of admirers, making them world famous. Her Majesty the Queen Mother gave Miss Cable the honour of an invitation to Buckingham Palace for a personal interview, and bought all available copies of the "Gobi Desert" to give to her friends. When conditions in Central Asia prevented further journeys out there, the "Trio" gave themselves to the work of the Bible Society in London, and Queen Elizabeth continued to encourage and support them. On behalf of the Bible Society, they not only travelled up and down England, but visited India and South America, as well as Australia and New Zealand. Miss Cable became the centre of a group of remarkable Christian women who, with great spiritual insight, creative thinking and effective action, met needs which others had failed to do, thus building up a spiritual and intellectual ministry to Church workers at home and abroad which has been of great value to many. Their books for missionary candidates have become classics and have helped many to respond to the call of the Church's work overseas. Encouraged by Miss Cable, Miss Allshorn founded St. Julian's, on which our Diocesan Centre at "Gilbulla" is being modelled. The passing of this dynamic personality and warm-hearted friend leaves a great gap, not only for her two comrades, the Misses French, and for Topsy, their adopted deaf and dumb daughter, but for countless Christians in so many lands where their visit has made such a deep and lasting impression.—The Archbishop of Sydney in "Diocesan Magazine."

There is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat into men's heads, as repentance, amendment of life, and speedy returning unto the Lord God of Hosts.

—Homily on Repentance.

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DEVOTIONAL

THIRD SUNDAY AFTER TRINITY.
29th JUNE, 1952.

Nowhere in the Bible is God's mercy to sinners more strikingly set forth than in the 15th chapter of St. Luke's Gospel. Two of the three beautiful parables recorded in that chapter (The Lost Sheep and the Lost Coin) are brought before us in the Gospel for the Third Sunday after Trinity (St. Luke xv, 1-10). They are thus presented in one special narrative, apart from the third, because in them we have a picture of God seeking the lost, while in the Prodigal Son we see the lost seeking God.

Each of the two parables tells us something of the condition of a lost sinner. Like a sheep that strays from fold or pasture, the sinner, in straying from God, leaves safety for danger, a rich provision for scanty fare, peace and comfort for alarm and disquietude. Isaiah says: "All we like sheep have gone astray," and our Church teaches us to say: "We have erred and strayed from Thy ways like lost sheep." Again the lost coin sets forth the value of each individual soul, which, like a piece of money, cannot, while lost, fulfil the purpose for which it was made. The soul of a sinner is a thing of great price, bearing upon it like a coin the image of a King, and lost through sin to the true purposes of its being.

But in the case both of sheep and coin the owner took pains to recover what was lost. The human soul could not, in the first instance, find its way back to God, but He, in His great love, has made provision for its salvation. Each of the two parables before us deals with a distinct method of the great Owner's mighty working for man's recovery. Christ is the Good Shepherd, who seeks the wanderers from the fold. He Himself declared the purpose of His coming into the wilderness. "The Son of Man is to come to seek and to save that which was lost." But after His great redemption was accomplished He gave the Holy Spirit to His Church that she, like the woman in the parable, might

light a candle and sweep the house, and seek diligently till she find the piece that was lost. The Church, using the light of God's Holy Word, should ever be earnest in her efforts to seek and find lost souls, and to bring them back to the Lord to whom they belong. And, we are told, the angels in heaven delight to join with the Good Shepherd and with His Church in rejoicing over every sinner that repenteth.

FOURTH SUNDAY AFTER
TRINITY—6th JULY, 1952.

The subject of the Gospel for the Fourth Sunday after Trinity (St. Luke vi, 36-42) is "God's Mercy and Ours," summed up for us in one sentence: "Be ye therefore merciful, as your Father also is merciful." God's mercy is the measure and pattern of our own.

The ground of all morality is the character of God. In Leviticus God is represented as saying: "Be ye holy for I, the Lord your God, am holy." Here is a grand reason for trying to do right. To be like your Father, to be holy, because He is holy, to be merciful because He is merciful. He is noble, perfect, and good, whereas we are only trying to reach these ideals; still the Bible teaches us to aim at being like our Father in heaven.

Now are Christ's commands to be

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obeyed. "Judge not, condemn not, forgive, give." There are duties to be fulfilled which need grimness in carrying them out. The father must correct his disobedient child; the jury must convict the guilty, and the judge must sentence them; the master must seek faithful work from his servant. Society would go to pieces, if, in their proper place, the duties of judgment and condemnation were neglected; if forgiveness and mercy were indiscriminate.

How then are we to obey the Saviour's teaching? He says that we are to imitate God, in our own sphere, with regard to judgment, condemnation, forgiving and giving. God forgives those who are sorry for their sins. He gives to them who are willing to fulfil the conditions of His blessings. The chief point about God's judgment and forgiveness is that He is free from passion. He is not swayed by personal feeling, there is no offended dignity and insulted pride about Him. He sees each offence as it really is, and judges, condemns, or forgives, accordingly. And we should seek to forget our personal wrongs, and judge righteous judgment. Our first impulse is to resent an injury, to return evil for evil. But Christ teaches us to resist this impulse, to put our own feelings aside, to be ready to give full and free forgiveness, to act kindly towards those who have done us wrong, and not to injure them by word or deed, remembering that our debt to God, which for Christ's sake has been forgiven us, is infinitely greater than any debt of injury owed to us by our fellow men.

These old principles of the Sermon on the Mount are the rules by which our lives should be governed. Even for earnest Christians it is not an easy thing to practise the law of charity—to forgive injuries. But we must persevere, in the strength of the Holy Ghost. "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Be ye therefore merciful, even as your Father is merciful." "For with the same measure that ye mete withal, it shall be measured to you again."

A new face has been put upon life by the blessed thing that God did when he offered up his only begotten Son.

—J. Gresham Machen.

PERSONAL

We congratulate the Rev. Dr. and Mrs. Alan Cole on the birth of a son, Andrew. Mrs. Cole is a daughter of Canon and Mrs. Powys, of Vacluse.

The Rev. Dr. Howard Guinness has this month been conducting a mission in Christchurch, New Zealand, on behalf of the Inter-Varsity Fellowship.

The Rev. A. H. Funnell, Rector of St. Stephen's, Kembla, has accepted appointment to the parish of St. Thomas', Enfield, Diocese of Sydney.

We express sympathy with the Rev. R. Patfield, of Normanhurst, Sydney, on the recent death of his father.

The Rev. H. Butterley is to be instituted at St. Luke's, Mascot, on Tuesday, 8th July, at 8 p.m.

The Rev. F. H. B. Dillon was inducted and instituted into the parish of St. Clement's, Mosman, Sydney, on Friday night, by the Archbishop of Sydney and Archdeacon A. L. Wade. Archdeacon Wade preached the sermon. Mr. and Mrs. Dillon were welcomed in the parish hall at the close of the service. Canon Hewett, a former rector, presided. The hall was crowded.

The death occurred last week of Mrs. R. C. Ruthven, at St. Luke's Hospital, Sydney. Mrs. Ruthven was in charge of voluntary workers one day a week at the C.E.N.E.F. hut during the war.

The Rev. Guy Harmer is to be inducted to the cure of the parish of St. Thomas', Winchelsea, by the Most Rev. the Archbishop of Melbourne, on Monday, June 30, at 8 p.m.

The Rev. V. L. Cohen, who was made deacon on Trinity Sunday, June 8, at St. Paul's, Malvern, by the Right Rev. the Bishop of Geelong, has been appointed assistant in the parish of Christ Church, Essendon.

The resignation of Dean Roscoe Wilson, owing to pressure of other duties, of the office of librarian at the Mollison Library, St. Paul's Cathedral, was accepted with great regret by the committee, which appointed the Rev. Sydney Smith as his successor after placing on record a special minute of appreciation of the Dean's valuable work.

The death has been announced from New York of Dr. Samuel Zwemer, veteran missionary to the Moslems, and Emeritus-Professor of Christian Missions at Princeton Seminary. We hope to publish a longer appreciation in our next issue.

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The Rev. J. V. Gason, of Newport, has accepted nomination to the parish of Christ Church, Hawthorn, and is to be inducted by His Grace, the Archbishop, on Tuesday, June 24, at 8 p.m.

The Rev. F. E. Lewin, Ringwood, who has been suffering from neuritis, is to recuperate in Sydney for three months. The Rev. E. J. B. White will act as locum tenens.

The death occurred last week of Mr. C. B. Rigney, a well known Sydney churchman, and a leading business man of the city. For many years Mr. Rigney was a member of Hammond's Social Services Committee and a personal friend and helper of the late Archdeacon R. B. S. Hammond. Attached to St. Barnabas' Church, he gave considerable help to the relief of the needy and was particularly helpful to disabled and limbless returned soldiers. He continued his active interest in Christian work almost to the time of his being taken to hospital. He was 83 years of age at the time of his death. During the past eighteen months Mr. Rigney attended St. Stephen's Church, Willoughby, where the funeral service was held. The Archbishop of Sydney gave the address in the Church. Mr. Rigney was largely known in the bowling world and represented N.S.W. in a number of interstate matches. He visited England in 1926 and played on the bowling green at Windsor Castle.

The Archbishop of Canterbury officiated at the wedding of his third son at Canterbury Cathedral recently. It is believed to be the first time for 120 years that a Primate has taken part in the marriage of one of his family there.

A young incumbent in the Diocese of Worcester is to be the new Bishop of the Missionary Diocese of Northern Nigeria. He is the Rev. John Ernest Llewellyn Mort, since 1948 vicar of St. John the Baptist-in-Bewardine, Worcester. Mr. Mort, son of a South Wales business man, studied at St. Catherine's College, and Westcott House, Cambridge, and became curate of Dudley, Worcs., in 1940. He later became private chaplain to the Bishop of Worcester, and was for a time Youth Organiser for the Worcester Diocese. Mr. Mort, who is under 40, is considered a good "mixer," and is vicar of one of the "livest" parishes in the Worcester Diocese. —C.E.N.

We offer our congratulations to the Rev. D. W. B. and Mrs. Robinson on the birth of a son.

The death occurred recently of Mr. Cooper, father of the Rev. O. S. Cooper, rector of St. Stephen's, Bellevue Hill, Sydney. It is less than a year since Mrs. Cooper senior died. We express our deep sympathy with those bereaved.

Much sympathy will be felt for the Rev. W. J. Siddens, Rector of St. Thomas', North Sydney, on the death of his mother, Mrs. Catherine Siddens, who resided at St. Thomas' Rectory. At the funeral service in St. Thomas', Sydney, the Archbishop took part. In the address given by Canon F. W. Tugwell, tribute was paid in a loving manner to the fine Christian service and witness Mrs. Siddens had made over many years. More than twenty clergy were present in the church.

SYDNEY SYNOD.

Synod will meet on Monday, 30th June. The Synod Service at which Holy Communion will be celebrated, will be held in the Cathedral at 2.30 p.m. The sermon will be preached by Principal L. F. E. Wilkinson, M.A., of Oak Hill College, London. Synod will assemble for business following the service. There will also be celebration of Holy Communion at 8 a.m.

RESIGNATION OF DEACONESS
HOUSE PRINCIPAL.
(Contributed.)

The resignation of Miss Evelyn Stokes as Principal of Deaconess House in the Diocese of Sydney has come very unexpectedly. We understand that Miss Stokes is meditating a trip to England where she has two sisters. In the course of her trip she hopes to visit India, the place of her birth, and if possible assist in some missionary work en route. Miss Stokes is a grand-daughter of the late Rev. F. H. Stokes, for many years engaged in work in the Diocese of Adelaide. Her father, Mr. E. Stokes, M.A. (Oxon.), was engaged in educational work in connection with the I.E.S. in U.P., India, the inspector of schools, Allahabad, and afterwards Principal of Queen's College, Adelaide. Two of her aunts were missionaries in China and her youngest sister is a missionary in Northern Australia. Miss Stokes herself offered for missionary work under C.M.S., but was not accepted for health reasons. Before coming to Sydney she was engaged in educational work in the Alexandra Girls' College, in Victoria. In Sydney after five years' training for missionary service, she became General Secretary of the Ladies' Home Mission Union in 1944 and in 1946 was selected as C.M.S. Lay Secretary for South Australia. In 1946 at the urgent request of the Archbishop of Sydney she took over the position of Principal of Deaconess House, Sydney. During her six years of service some 44 students have been in residence, of whom 10 have been ordained deaconesses and 11 have been trained as C.M.S. missionaries, the majority of the others have gone into other Christian work.

Miss Stokes is leaving a good record of work well done and the remembrance of a fine Christian ministry based upon a clear conviction of Christ's calling and strengthening for service. By her sunny disposition and capacity for friendship she has endeared herself to many who have had the privilege of her friendship.

CHALLENGE AND RESPONSE— SHALL WE RISE AGAIN?

(By the Rev. W. F. Pyke, B.D.)

It is our fortune, for good or bad, to live our lives at a point of the world's history which is of extraordinary interest and importance.

After two devastating wars, we have been called upon to rebuild much of our civilisation, our political, economic and social systems.

There are many questions which are being decided by the "powers that be."

Shall wealth and poverty continue to exist side by side or shall there be greater equality and share in the world's goods?

What degree of freedom shall the individual have to express his own thoughts, choose his own employment and direct his way of life?

What shall be the nature of the authority set over him and who shall have the appointing of such authority?

There are some modern writers who say that we are now living in a world that is destroying itself and that we are taking part in the ruin of a whole civilisation. We are told that this historical epoch is closing and a new one is beginning. We are entering a fluid era with little solid ground beneath our feet.

We see the establishment of dictatorships and the supremacy of the welfare state. The rearmament programme of the western powers shows that by every means that can be devised they are organising by force of arms and the power of money against a powerful enemy.

In the moral sphere we have seen the breaking up of old beliefs. Society does not seem satisfied with traditional morality. It has broken with Christian values. Many seem no longer to believe in the force of the spirit and have made up their minds not to take Christianity seriously. And we can judge it all by its fruits.

Death from Within.

Prof. Arnold Toynbee in his History has reminded us of 22 civilisations

which are buried in the dust of oblivion who were once mighty and powerful. They all perished for the same reason. It was not plague, famine or foes, but all died from within, from internal moral weakness. Showing us that man's biggest enemy is himself.

To-day over the future hangs a dreadful atomic menace that has put security out of date. Of course, there are plans made to avert such a disaster to mankind.

The state of the world reinforces everything the Bible says about the depravity of human nature and man's need of rescue from sin and himself. It seems that unless there is a national turning back to God we may witness a final and terrible chapter in a record of the sinful folly of mankind. Where shall we look for hope and confidence. A new epoch cannot be built on the rubble foundation of sordid economic interests. A moral and religious faith can alone provide a firm foundation for any stable order.

The Ground of Hope.

We believe that once in the course of the world's history, God came to this world at a particular time and place and under Pontius Pilate in Palestine a deed was accomplished, a victory won, the light of which still streams from the hill of Calvary made resplendent with the transfigured glory of an Easter Day.

Here lies the true hope and ideal for life to-day, the greatest moral force that can bring peace out of chaos. They may be cradled in a manger because there is no room elsewhere, they may be sealed and guarded, but before daybreak they are out and alive again, more alive for all they have endured.

Who can deny that the Church stands over against a hostile world whose values and motives are largely materialistic and a system of social relations wholly self sufficient and self centred?

Yet Christianity is the religion of the Incarnation which means that Christ has hallowed every sphere of human life, home, work, political recreational activities. When will men see that Jesus Christ, who came speaking of God and Fatherhood, of human brotherhood, forgiveness and sacrifice, is the rightful Lord of human life whom we should welcome, reverence, and obey?

Here is the real hope of this generation; will it respond to it?

The white light of Christ and not the red light of Lenin will show us the way to a better life. The tragedy is that the times call for great decisions and we find ourselves unable and unwilling to respond to them.

The Gospel of Jesus Christ is the most important political force in the world to-day. Everything now seems to turn upon the extent to which that Gospel is known, acknowledged, accepted and obeyed.

OUR ANNUAL SALE.

Our Sale of Work, held in the Bible House, Bathurst St., on Friday, June 13th, was an outstanding success in every way. The financial result was certainly the best that we have had and the number who attended was also the greatest.

The official opening was performed by the Rev. F. H. B. Dillon and his wife and a fine spirit of friendliness and helpfulness prevailed throughout the day. It was a day of happy fellowship for those who are interested in the things for which our paper stands.

We are most grateful to the ladies who put so much work into the organisation of the Sale and to all those who so readily came to our aid with donations to stock the stalls. We are not able to write to each one personally and ask that this will be accepted as our personal thanks. The Board of Directors and the Management Committee are encouraged to know that there are so many who are behind us in keeping our paper in publication.

EVANGELICALS AND BIBLE STUDY.

"The origins of schemes of Bible study are to be found among Evangelicals," said the Archdeacon of Bath at a meeting of the Bath and Wells Evangelical Fellowship recently.

"Take away the Evangelical Churches and you take away Bible teaching." One would not look, said the Archdeacon, for the beginnings of such schemes as the Scripture Union or the Bible Reading Fellowship outside Evangelical circles.—C.E.N.

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AMERICAN CHRISTIANITY

(By the Rev. F. W. Dillistone, D.D.)

During my four years' residence in the U.S.A., I have been in close touch with students from different parts of the country, and have also enjoyed the friendship of teachers and pastors who are well qualified to speak on general trends and tendencies in American religious life. Yet the country is so vast, its population so varied, and its religious pattern so all-embracing, that it seems dangerous to make any generalizations. I can only do so with the full recognition that exceptions to my statement could easily be found.

What I have to say will be confined to American Protestantism. The Roman Catholic Church is extremely powerful in numbers and influence, but at present the U.S.A. is still a Protestant country and the pattern of its life is derived, in no small degree, from its Puritan heritage. Partly because of this, the emphasis upon morality is the dominant characteristic of religious life, and it would not be unfair to say that for many people religion is morality (or at least that the chief function of religion is to sustain and improve the moral life of man in society). That Christianity has some relation to the intellectual and aesthetic sides of human existence would not be denied, but these areas would be regarded as of quite secondary importance compared with the fields of public and private morality. For example, it has been interesting to watch the recent activities of the Crime Investigation Committee. Enormous interest has been aroused, and public sentiment has been deeply shocked, by the revelations. The conviction has grown that moral standards have deteriorated and that graft and dishonesty have been prevalent even in high places. One of the investigating Senators, himself a former minister of religion, preached miniature sermons in the form of moral exhortations during the hearings! Then there have been the disclosures of widespread cheating at West Point, of college basket-ball players accepting bribes to "square" games, and of corruption in business and government. Men have begun to ask whether much of this may not be due to a decline in the religious life of the nation. They are showing a real concern for the churches, the centres where moral standards are upheld and moral values proclaimed. They are also giving generously to the improvement of departments of religion in Colleges so

that young men and women may be instructed in those sanctions which provide a basis for the moral life. At all costs the morality of the country must be strengthened.

Obviously there are elements of great value in this emphasis, but there are also real dangers. Perhaps the greatest of these is the tendency to identify Christianity with the rigid maintenance of a particular moral code. To conform to a prescribed pattern of behaviour is righteousness—to be guilty of breaches of that pattern is sin. For the preservation of the health of society the sinner must be publicly exposed and held up to open shame. The procedure of the court of discipline in Puritan New England was not essentially different from that of the Committee on Un-American Activities to-day! What constitutes the approved code of conduct has changed, but the attitude towards non-conforming elements in society has remained largely the same. Far too much time and energy is being devoted to the definition of ideal rules of behaviour—too little to the learning of God's will in new situations and to the strenuous endeavour to put it into practice.



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However, some of the most significant theological literature in America to-day has come from the teaching and writing of those who are not content to interpret Christian Ethics in the conventional way. Men like Reinhold Niebuhr and John Bennett at Union Theological Seminary are deeply concerned with the relation of Christianity to contemporary life, but they have no illusions about the radical nature of man's predicament or the need of a full Christian Gospel to meet it. And their lead is being vigorously followed by younger scholars. Although excellent work is also being done in the field of Biblical studies, I am inclined to think that the greatest contribution to Ecumenical Christianity from America in the near future is likely to come from those thinkers who are fearlessly tackling the great problems of personal and social ethics with the aid of the classical Christian affirmations of redemption, justification and re-creation through Christ alone.

I have space to say only a few words about the Episcopal Church. To judge from outward signs it is passing through a period of remarkable expansion and growing influence. Seminaries are full to overflowing, new parishes are being established, and there is a steady increase in communicant strength. There are also signs of a deepening interest in the faith and worship of the Church. Perhaps the outstanding feature of the life of the Episcopal Church at present is the great new programme of Christian Education which was launched at the last General Convention. In preparation for a comprehensive new curriculum for Sunday Schools and Bible Classes, schools of instruction for Clergy have been held in many parts of the country, and a series of books has been written for the laity on such themes as the Scriptures, Church History, and the Faith of the Church. The first two of these have had an astonishing circulation and there is every prospect that the third will be still more widely read. So the life of the Church is being strengthened. In missionary work there is also the possibility of expansion, since although activities in the Far East have had to be seriously curtailed there is good hope of new fields opening up in Latin America.

Certainly there is vigour and hopefulness in American Christianity. It may sometimes seem shallow and over-concerned for numbers, organisations and quick results. But there is steady and serious work being done in many parishes and colleges, and in the community at large there is still, I think, a wistful feeling that it is only through the Christian way of life that an adequate solution to the world's problems can be found.—The Johnian.

THE STONE IS BACK.

The Coronation Stone was replaced in the Coronation Chair in the Henry VII Chapel at Westminster Abbey during an evensong in February.

A statement issued by the Dean of Westminster said that the chair would remain within the grille surrounding the Henry VII tomb "until further notice," but that it would ultimately be replaced in St. Edward's Chapel.

The Coronation Stone was stolen from the Abbey on Christmas Day, 1950, and restored on April 13 of last year. It had been kept in a secret place in the Abbey. The Coronation Chair has been kept in the Henry VII Chapel since the theft of the stone.

CORRESPONDENCE

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

Re CLERGY PENSIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

May I, through the medium of your columns, ask the members of Sydney Diocesan Synod to take action for the early increase of the Maximum Annuity for Clergy of £193 15s. and Maximum Pension for Clergy Widows of £100?

In its 1948 Session, Synod recorded its opinion that such Annuities and Pensions were altogether inadequate to meet the present—1948—cost of living. Since this opinion was recorded, Clergy Stipends have been increased from £350 to £580 and the Basic Wage has been increased from £6 12s. a week to £11 3s., but nothing has been done to improve Clergy Annuities and Pensions.

While the Cost of Living increases almost daily, age and growing infirmity make Annuity and Pensioners ever less and less fit for outside work to eke out their meagre allowances. Synod, as usual, has much business to transact, but, surely, it can find time to initiate action on its recorded opinion of four years ago.

Yours faithfully,

W. J. OWENS.

[We understand that an Ordinance relating to this matter is to come before the Synod.—Ed.]

"THE STRANGER."

"Meditations by Daya Arul Nithi (publ. by a group of friends of the Ecumenical Movement, c/o Aust. Council for the World Council of Churches, Sydney, 1952.)

These very lovely and very personal encounters with Christ come from the pen of a simple Ceylonese woman who writes under the pen-name of Daya Arul Nithi. They are the fine flowering of a faith which makes us ashamed by the very quality of its immediacy and simplicity. Here is someone who has met the Living Lord and who has learnt—to use her own words—"to keep her eyes on Him alone and to follow Him only, step by step."

"Step by step"—those words have significance, for the writer has found the frustrations and the sufferings that each of us face and she has met her Master across the threshold of her own misgivings. But the strongest impression we receive in reading these meditations is not of ourselves, the ordinary, who seek, but of Him the Divine Seeker, who comes to us—"I found Him as having been found by Him." Here is the heart of the Christian good news—the truth for Asia and the truth for Australia—Christ comes to meet us despite our hesitations, our inadequacies, our sins, if we would but acknowledge Him.

This manuscript was brought from Ceylon by the Rev. D. T. Niles and any profits will be devoted to the Thanksgiving Fund for his visit to send delegates to the World Conference of Christian Youth to be held at Travancore, India in December, 1952.

—J.M.W.

Copies of "The Stranger" are obtainable from the Australian Council for the World Council of Churches, 242 Pitt St., Sydney, and from theological bookshops, at a cost of 2/- per copy.

AN APPALLING GULF
BETWEEN CHURCH AND
WORKER.

Concern at the "seeming irrelevance" of the Church in the industrial areas, is expressed by the Principal of Westcott House, Cambridge, the Rev. K. M. Carey, writing in the current issue of the Westcott House Chronicle.

"Two members of the House," he writes, "have just returned from doing six months work in factories in Sheffield and Coventry. The account they bring of the gulf between the Church and the worker is appalling. It is always easy to diagnose the evils of our time, and still easier to repeat the diagnosis which has been made by others, and I will only quote sentence from the report which these two members made to the House. 'The Church is now to most people (in industrial areas) simply an enigma, and it is rapidly becoming an insignificant enigma at that. The last stage before insignificance is mascotry and I found people only too happy to treat me as a mascot—and myself only too willing to give way.'"

"One cannot help wondering sometimes whether we are not still producing a 19th century ministry for a 19th-century church. It is the charge of irrelevance in all the reports from the industrial areas which seems so fatal and so damning. But I am quite sure that neither the Church nor society are going to be saved merely by some new technique of evangelism. New techniques we must have, and surely it is high time that we gave up the quite useless

and unworthy pastime of criticising those who are trying to work them out; but there is an equally great danger that we may develop a sort of inferiority complex about the industrial worker. Was it not Lenin who said that we must not bow before the backs of the Russian proletariat?

"And while the industrial worker has a great deal to teach the Church he is not always right. Too often we think and talk and write as if we had nothing to give him; too often we seem to forget that, although he works in a factory where he is 'conditioned' by many dehumanising influences, 'a man's a man for a' that.' He still has a home, a wife and children. He is still a family man, a member of the family for which Christ died. . . . Is it not possible for the Church to give the authentic Gospel to a new age, in a modern manner, without betraying it?"—C.E.N.

A PUBLISHING FEAT.

The circulation of the printed forms of the Memorial Service for the late King was very efficiently carried out by the Privileged Presses. The Privy Council asked the Archbishop of Canterbury to prepare it and ordered the Queen's printers to "print forthwith a competent number of copies that the same may be sent round and read in the several Churches and Chapels in England." This considerable undertaking was carried through with smooth speed; 54,000 specimen copies were sent to the Clergy in the early evening of Friday, February 8th—two days after the King's death. Printing was started on the Friday, and carried on round the clock until 11 o'clock on Monday morning when 2,900,000 copies had been printed. By mid-day on the Sunday approximately 6,000 telegrams of orders had been received, and all the copies were despatched in good time for the many Memorial Services held throughout the country.

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Diocesan
News

SYDNEY

● Moore College.

The Reunion of Old Students will be held at the College on Wednesday, 2nd July. Holy Communion will be celebrated at 10.30 a.m. to be followed by a meeting of the students. Dr. A. Cole, who will be leaving in September for Singapore, and Principal L. F. E. Wilkinson, M.A., will both be present and will speak.

● 46th Annual Convention at
St. Paul's, Chatswood.

Great blessing was experienced by the hundreds from all over Sydney and from many country centres who attended the 46th Queen's Birthday Holiday Convention at St. Paul's, Chatswood, recently.

A team of six speakers provided the day's programme which had as its chief purpose the deepening of spiritual life and the strengthening of the bonds of Christian fellowship.

The Rev. J. W. Ferrier welcomed the chairman, the Ven. Archdeacon R. B. Robinson, and speakers on behalf of the Rector, who is en route to England.

The Rev. J. H. Kerr, the Principal of the Missionary and Bible College, Croydon, opened the day with a study on Hosea 2. He likened the tragedy of Hosea's life as described in this chapter to the turning away of the people of Israel from God. As Hosea's unfaithful wife accepted his love and his gifts and used them to her own wicked devices, so the Children of Israel abandoned God and used His wondrous gifts to their own ends.

Mr. Southwell, the Senior Missionary of the Borneo Evangelical Mission, based his address on the incident of Peter and John and the lame man at the gate Beautiful, from Acts 3, giving illustrations from his work among the tribes of Borneo.

Dr. A. W. Morton, Rector of St. Oswald's, Haberfield, took as the basis of his address the reason our Lord gave his disciples for their inability to heal the lunatic boy, as given in Matt. 17, 20. "Because of your unbelief." If any good is to result from the meetings there must be a spiritual receptivity—a hungering and thirsting after righteousness that the gift of unction from above may be ours. On the other hand there can be spiritual lethargy—a resisting of the Holy Spirit. Is there victory in our inner life, and an intense longing for those who are lost?

The Rev. G. H. Morling, Principal of the Baptist Theological College, Sydney, let us into a deeper and fuller meaning of Hebrews 7, 25. "He is able to save to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them. The meaning of 'uttermost' being completely

through and through, right through to the end. What was behind the claim? 'Wherefore He is able—Seeing He ever liveth.'"

The Rev. F. H. B. Dillon, Rector of St. Clement's, Mosman, gave a challenging address on Prayer, based on Matthew 18, 19. The lack of power in our Churches to-day, is because of their lack of prayer. Mr. Dillon quoted examples of power through prayer following the days of prayer called during the last war by His Majesty, the late King.

The Rev. H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, spoke on II Cor. 5, 19-21. He said, "I make no apology for preaching what is called a Gospel Sermon. The Christians love to hear it, and the Unchristian need it." The Lord Jesus Christ in becoming the sin offering for His people became the bearer of All sin—of all types of sin—big and little—of all countries—and of all ages and generations. Christ took away our sin completely, not just shared it.

MELBOURNE

● Ridley College.

The Council of Ridley College is very pleased that Dr. S. Barton Babbage, Dean of Sydney, has accepted their invitation to the Principalship of the College upon the retirement of Bishop Baker at the end of this year. The Church owes a tremendous debt to Bishop Baker for accepting the challenge put to him when he was asked to become the Principal of Ridley in 1938. He resigned his Bishopric of Bendigo and devoted the whole of his time to the training of candidates for the ministry. Whilst at Ridley he has had to face the difficulties of the war years, followed by increasing costs of maintenance and staff troubles which have marked the post-war period. On more than one occasion he and Mrs. Baker have been almost without help in the running of the College. What a strain this has meant for him only those in the inner ring can imagine. In addition to his College duties he has rendered service to the Diocese as Archdeacon of Geelong and as a member of the Cathedral Chapter. His of untold value. The students who have experience in administrative matters has been passed through Ridley in Bishop Baker's time will for many years spread his influence throughout the Australian Church and even further abroad. I hope he and Mrs. Baker may have a long and very happy period of retirement. — From the Archbishop's Letter.

● Northcote Church Burnt.

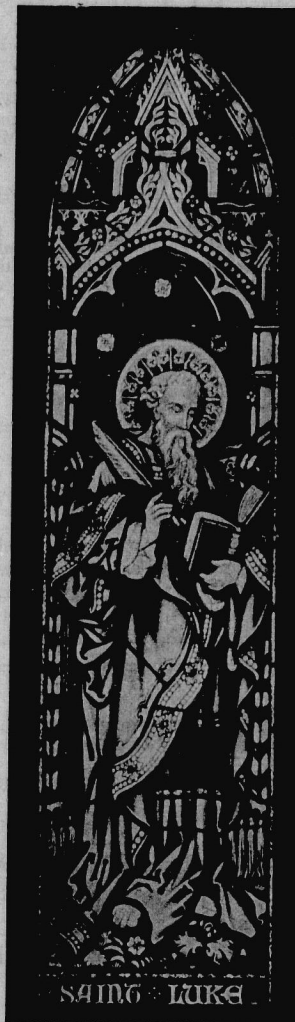
Erected in 1928, the wooden church of St. Aidan, Northcote, was severely damaged by fire in the early hours of Monday, June 2. Very little was saved and it will be necessary to rebuild as soon as possible.

There have always been willing helpers who put much time and labour into the erection and improvement of the burnt building, and they have already begun preparations for a new one, in which they will be aided by reasonable insurance.

Meanwhile services are being held in a nearby hall, made available by the kindness of the Salvation Army authorities.

The Christian's Use of the Old Testament.

"We who belong to the Catholic Church do not reject the law of Moses, but we welcome it, provided it is Jesus who reads it to us, so that as He reads we may lay hold of His understanding and interpretation." —Origen (3rd Cent.)

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THE CHURCH IN PORTUGAL.

What Do You Know About It?

An interesting glimpse into the life of the evangelical and episcopal church in Portugal is given in a letter which recently appeared in an English Church newspaper. Here is part of it:

"I am an Englishwoman born and educated in London, for more than twenty years resident in Portugal, married to a Portuguese physician who has priest's orders in the Lusitanian Church (Portuguese Episcopal Church). When, in the last century, a group of priests left the Roman Communion, help came from various sources, and when eventually the Lusitanian Church was formed the first President of the Synod was Canon Godfrey Pope, at that time chaplain to the British colony in Lisbon. Archbishop Plunket and others came regularly for Episcopal ministrations, to be followed in later years by Archbishop Gregg, Primate of Ireland, whose last visit was in 1950.

"The Church of England has its own reasons for maintaining that, in nominally Christian countries it is not a proselytising Church, but let there be no illusion as to the true state of 'Christian' Portugal. We were told recently by a Roman Catholic priest that half the inhabitants of Lisbon are not even baptised. In central and southern Portugal, priests are scarce, and there are innumerable villages without regular Mass or any sort of pastoral care. Never has the Lusitanian Church had such opportunities as now. Never has the Lusitanian Church been so alive as now. Never have its members felt their position in belonging to a Catholic or Evangelical Church, as now.

The great problem is, how to find money to train new clergy, and how to maintain them in the future.

"Here in Vila Franca, recently in the news because of the bridge built across the Tagus by Dorman Long, Ltd., is the church of which my husband is in charge, and which maintains three missions, without any financial help from outside. Normally he takes five services a week, also supervising the local Sunday School. This is, of course, as well as attending to his large medical practice, hospital work, etc. Unlike other more fortunate parishes, our church is only a converted hall, almost always filled to overflowing and far too small now for our needs. But we struggle on. Had it not been for Ireland the Lusitanian Church would have died long ago for lack of episcopal ministrations."

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Proper Psalms and Lessons

June 29. 3rd Sunday after Trinity.
(St. Peter, A. & M.)

M.: 1 Sam. i or Job xix or Ezek iii 4-11; Mark iv 1-29 or Rom. vi, or Acts xi 1-18. Psalm 18.

E.: 1 Sam. ii 1-21 or Job xxviii or Ezek xxxiv 11-16; Matt. iv 23-v 16; or Acts x or John xxi 15-22. Psalms 19, 20, 21.

July 6. 4th Sunday after Trinity.

M.: 1 Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

E.: 1 Sam. xv 1-31 or xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.

July 13. 5th Sunday after Trinity.

M.: 1 Sam. xvii, 1-54 or Wisd. i; Mark vi 53-vii 23 or Rom. xiii. Psalms 26, 28.

E.: 1 Sam. xx 1-17 or xxvi or Wisd. ii; Matt. vi or Acts xiv. Psalms 27, 29, 30.

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The Expansion of Sydney.

ARCHBISHOP'S CHARGE TO SYNOD

In his Synod charge the Archbishop drew attention to "one of the most acute problems which confronts the Church to-day — the supply of an adequate ministry to our rapidly increasing population in the Diocese." We give the substance of this part of His Grace's address.

For our own City of Sydney, the fast-growing areas might be provided. last census returns in 1947 disclosed The Appeal was warmly commended by His Excellency the Governor-General, His Excellency the Governor, nor of New South Wales, the Premier and the Lord Mayor of Sydney.

The enormous expansion of the City population can be gauged by a tour of the new suburbs which have grown up on what was virtually bush country before the War. The population of a Municipality such as Fairfield has increased from 18,000 in 1946 to 44,000 in 1951. Whole new townships have come into being and are rapidly developing. The East Hills line is a remarkable illustration of this. French's Forest is now being opened up with remarkable rapidity and small townships and settlements are appearing. The need for adequate staff in the Mission Field or in the Bush Church Aid is hardly more pressing than the need of the home Church, if these new areas are to be provided with a regular ministry of the Word and Sacraments. This, also entails the purchasing of suitable Church sites and the building of new Churches.

More Churches.

In my Charge to Synod in 1940 I launched an Appeal for "More Churches for Greater Sydney." A sum of £1,300 had already been received and two Churches were in the course of erection. It was hoped that, in response to the Appeal, fifty new Churches might be built, and the stipends for those who would serve as Curates or Curates-in-Charge of these

the time when the Anglican Building Crusade came into being, is now an established fact. In the four and a half years from July, 1947, to December, 1951, the population of the Diocese of Sydney has increased by 295,100 of whom 245,100 are British and 53,000 are from European countries. During the same period, the building of 57,154 new houses and 3517 individual new flats has been completed within the Diocese, making a total of 60,672 new home units. In addition, eighteen Migrant Hostels have been erected. They are to-day providing accommodation for 11,264 people.

Mobile Churches.

In 1946 it had become apparent that the Anglican Building Crusade could no longer expect to receive large sums of money. It was therefore resolved to submit an Ordinance to Synod, to be known as the "New Housing Area Church Building Fund Ordinance 1947." It was passed by Synod in 1947 and amended in 1948. Its purpose is to provide for the assessment of Parishes, so that money can be made available to lend for the erection of Churches in new housing areas when recommended to the Standing Committee by the Committee of the Anglican Building Crusade. It also provides for "acquiring and suitably equipping one or more 'mobile' Churches, and for the necessary maintenance, management and upkeep thereof." The Committee of the A.B.C. is now planning to purchase and equip such a "mobile" Church to serve certain areas until permanent Church buildings can be erected. It is hoped that local interest will be stimulated in this way, and that facilities for public worship will be provided without undue delay. The type of vehicle which the A.B.C. has in mind will be furnished so that the van itself will form the sanctuary, while a canvas attachment will provide the nave. The acquisition of such a "mobile" Church will require the appointment of one of the younger Clergy, who will have the care of the vehicle and will work in the area with the approval of the Rector.