

## Proper Psalms and Lessons

### June 14. 2nd Sunday after Trinity.

M: Judges 4 or 5 or Job 3; Mark 2:23-3:19 or Romans 5. Psalms 10, 12, 13.

E: Judges 6: 33-7: 23 or Ruth 1 or Job 5: 6-end; Matt. 2 or Acts 19: 1-31. Psalms 15, 16, 17.

### June 21. 3rd Sunday after Trinity.

M: 1 Sam 1 or Job 19; Mark 4:1-29 or Romans 6. Psalm 18.

E: 1 Sam. 2: 1-29 or 1 Sam. 3 or Job 28; Matt. 4:23-5:16 or Acts 10. Psalms 19, 20, 21.

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# CHURCH RECORD

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

Vol. 18. No. 12

JUNE 25, 1953

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

## From Communism To Christianity

### MR. BJORN HALLSTROM CONTINUES HIS TESTIMONY.

I took a job as a foreign correspondent of a Swedish newspaper and tried to spend my holidays on one of the mission fields to write about the spreading of the gospel, which, in my view, makes some of the greatest stories that a journalist can find. God guided my steps on one of these journeys in a most wonderful way.

I went, three years ago, to South Africa, to write about Malan's racial laws. On my way home I visited the Congo. You may have heard about the great victories for the Gospel of Christ in the Congo. For the last twenty years it has experienced revival and people are flocking to the Church of Christ. The soil of Congo is truly blessed. I was to experience that myself.

I arrived one morning by plane at Ndola in N. Rhodesia. I had booked a passage two days later from Elizabethville in the Belgian Congo. They informed me at Ndola that there was no plane service to Elizabethville, but that I might get a lift to Elizabethville by car in the morning.

I heard an inner voice telling me: "You must go to Elizabethville tonight, it is urgent." So I went to a car hire firm in Ndola and asked what a taxi to Elizabethville would cost. "Twelve pounds by day; eighteen by night." Eighteen pounds was exactly what I had left in sterling currency. So although the owner urged me to wait till morning, I paid my eighteen pounds and off I went with a black driver on a six hours' journey through the bush.

You may say that I wasted my money. But I knew that something or someone was awaiting me at Elizabethville.

We crossed the border after midnight, and then we came upon a great meeting of natives. I'd have missed it if I had travelled by day, and it proved one of the greatest scoops that I have

ever had as a journalist. But still this was nothing compared to what was awaiting me in Elizabethville.

It was almost daybreak when we arrived. I had snatched a few hours' sleep, but was up early, for I felt that I had some important business, I didn't know where. I had only two addresses in Elizabethville. All were out at the first address and at the second, that of a Finnish missionary, I was met at the door by the lady of the house with a palette and brush in her hand. I introduced myself.

"My husband is out," she replied, "and I am painting the portrait of an English missionary who is leaving town this afternoon. But will you sit down and wait?"

She brought me into her studio, and I was introduced to the missionary whose portrait she was painting.

"So your name is Hallstrom, and you are a journalist; but are you more than that? Are you a Christian?"

I bowed politely and said "I am trying my best."

"Trying is not enough," he said. "Have you received salvation? Do you believe that Christ has died for your sins?"

"I would like to have that hope," I said. "But isn't it a bit presumptuous to think that Christ has devoted so great attention to my humble person?"

"Hope is not enough," he said, "Christ is the Son of God, and he came to the earth to save everybody."

"But how does it work?"

"I know that when I turn this switch," he replied, "the lamp will be lit. There are electric wires somewhere under the streets of Elizabethville. I haven't seen them, but I know that they are there, and that they transmit their power. Salvation is also a power which comes in ways we haven't seen but we know that they are there."

He took me by the shoulder and pressed me to kneel down with him in the studio. He prayed for me and I felt my whole body was shaking. I said to myself, again and again, "I haven't deserved this. I was carrying an extra large burden of sin." But I felt a new power coming through me. I felt happier than ever before. I knew now that it was possible to receive salvation!

I now knew why I had to hurry to Elizabethville through the night. I told him about the inner voice that I had heard and he replied that he had a similar experience that morning and that that was why he spoke so directly to me.

The soil of the Congo is richly blessed. I had experienced that blessing myself. I had visited most of the great Cathedrals of Europe but in vain. I had to go to the Congo to find the message I was waiting to hear.

I think one explanation is that missionaries preaching the gospel to pagan peoples, find the original and simple gospel. To many missionaries that I have met since I have said, "Don't think only of the black and primitive people. Think also of us, degenerate and cynical Europeans. We are also in need of salvation."

And this is my message to you. Never miss an opportunity of evangelisation! Never be afraid of proclaiming the gospel of Christ! There may always be someone, eager to listen, like I was myself when I was on the lecture tour with the Methodist, or when I received the smuggled religious pamphlet in the package of atheistic literature, or when I met the missionary in Elizabethville.



## Off the Record

Well, I saw one of the colour films of the Coronation the other night. It certainly is a treat for us so far away to have such a full and intimate impression of the proceedings so splendidly presented.

It was nice to see so much of the Archbishop of Sydney in the film. Standing as our representative with the English bishops and heads of overseas churches of the Anglican Communion, on the North side of the theatre, he had a view of the ceremony second to none in the whole Abbey. It struck me as appropriate that in a number of the 'shots' we were standing right behind him and looking over his shoulder!

### CAN YOU BEAT IT?

One of our clergy was called on recently by a lady desiring to have her infant baptised.

"Have you arranged for god-parents?" he asked.

"Oh, yes," was the reply. "I have four. Will that be all right?"

"Quite," said the Rector, "I suppose they are all Church of England?"

"Well, not exactly Church of England; one is, one is a Roman Catholic and two are Jews."

The Rector's phone rang.

"Is that JA 2221?"

"No," replied the cleric, "this is JA 2222. (Numbers are imaginary.)"

"Are you sure?" persisted the voice, "I dialled most carefully."

All the dormant "old man" in the Rector sprang into life, and he was, I regret to say, nettled.

"Yes, I'm sure!" he said, "It happens to be a clergyman at this end, and if I can baptise you or marry you or bury you, I shall be happy to oblige!" With a burst of laughter the voice answered: "And I'm a doctor. Can't we go into partnership?"

### "THE NEW LOOK."

Many people have remarked on the natty appearance of the navy blue suit complete with collar and tie that has been adopted by the Deaconesses as their uniform in Sydney and we cannot refrain from commending those responsible. The Deaconesses of other denominations have had their smart uniforms for some time, and there is general agreement that a change was overdue in the Church of England.

## WITNESSING AND SUFFERING AMONG THE MAU MAU EAST AFRICA

The Rev. Max Hart writes:—

We went down to the Christian Council of Kenya meetings for Africans, Indians and Europeans at Kisumu, about 45 miles from Buture. Two padres (African), three African men teachers and two women, a couple of students, and a few of the English-speaking church people went down in the school van with me.

We were thrilled to have an African padre from the Kikuyu C.M.S. the first one to be attacked by the Mau Mau. He had just come out of hospital and looked rather thin and frail. He was only a small-built man, even for a Kikuyu, not the type you would expect to be defying a gang of terrorists. But when he spoke you realised that he was a man of real strength and courage of the faithful Christian type.

He said "I praise the Lord because He is my Saviour and because Jesus died and shed His blood to wash away my sins. I don't just praise God because He saved me from the Mau Mau, but I praise Him because I believe that He wants me to serve Him and to live and work for Him.

"It was late at night that my wife and I were awakened by a loud knocking at the door of the house. I knew then who was out there and it wasn't long before they broke down the door and came in with their pangas (long broad knives). They started beating me and cutting me but I thank God that He gave me the strength to be true to Him. I refused to say that I would take the Mau Mau oath—I told them that the only blood

that really satisfies me is not the blood of the goat spiked in the trough of bamboo, but the Blood of the Lord Jesus Christ. When they heard this they beat me very hard.

"Three times they did this and yet despite this slashing with the pangas, my wife and I were able to rejoice and praise God. Blood was streaming from my head and body, but our hearts were looking to Jesus.

"I want to tell you, my brothers, that in this world we shall have tribulation and persecution (II Tim. 3:12). I am quite ready to die, and I put my trust in Him from day to day. I have no doubt at all that I shall see the Kingdom of God even if I die to-day, and I do rejoice that I have been able to partake of Christ's sufferings."

### BRANDED ON THE ARM.

The following story is from the "C.M.S. Outlook":—

Very recently a leading Christian was attacked by a gang and told to take the oath. "No," he replied, "I have 'drunk' the Blood of Jesus, and I will not 'drink' this evil blood, this other sacrifice." They began to beat him and cut at him with their knives, and he knelt to pray to his Master. They tied his hands with wire so that he could not resist and they cut the word Mau on his arm. They stole all his goods and beat his wife and then left him. When he was picked up later by the missionaries he said: "All is well, brothers and sisters, only my body is hurt. But I praise God that He has allowed me to suffer for Him." That man is now in hospital and still witnessing boldly for his Lord.

### Music of the Spheres.

Listeners to a Religious Music session on the wireless on a recent Sunday morning were surprised to be informed by the announcer:

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## The Church, The Ministry and Christian Unity

### 2. THE MINISTRY.

(By the Rev. C. Sydney Carter, M.A., D.D., F.R.Hist.S.)

A careful study of the New Testament abundantly proves that the unity and grace of the Christian Fellowship was not dependent on any definite or prescribed form of Ministry. In fact there is scarcely a trace of ministry in the exclusive or technical sense, in the New Testament.

All believers were "ministers," and although they received "diversities of gifts," the "manifestation of the Spirit was given to every man for the common profit" (I Cor. xii 7). Each set himself "to minister to the saints" (I Cor. xxvi 15) as "a good steward" of the special gift or grace which he had received. There was no modern distinction between the "layman" and the "priest," and when the body of believers found it necessary normally to delegate certain functions to special officers, the Christian presbyter or elder was never regarded as inheriting the functions of the Jewish priesthood. Further there is nothing even to suggest that the "Breaking of Bread" was always presided over by an Apostle or a Prophet or even by a presbyter or bishop. Bishop Gore admits that the New Testament gives "no clear information as to who exactly can celebrate the Eucharist or who can baptise." ("The Church and the Ministry," p. 269, 1889). Setting apart or "ordination" to a function of ministry was, when conferred, usually performed by these officers, or also by Teachers, but even the outward symbolical act of laying on of hands was not universally observed (See Acts 1:26; xiii:2, and xiv:23).

Churches, like that at Antioch, were apparently founded possessing distinctive officers without any Apostolic commission. The mark of their genuineness or orthodoxy was simply that the members possessed "the grace of God" (Acts xi:23). Barnabas accepted this necessary qualification as sufficient. In fact, the all-important thing to notice in the ministry of Apostolic days, is the call—the realised "gift of Christ" (Ephes. iv:7) and not the official recognition or confirmation of it, whatever form this might take.

The much later theory—that an Apostolic, episcopal Ministry was essential to the unity of the Catholic Society—finds no support from New Testament teaching or practice. How

then are we to explain the emphasis placed on episcopacy by such early Fathers as Ignatius or Irenaeus? In a sentence, because in the experience and development of the Church episcopal government was found to be the best and safest method, not only of shepherding and guiding the Church, but also of preserving Apostolic teaching. Thus, "the other approved men," whom Clement of Rome declares "the Apostles appointed," would be the presbyters or bishops in the churches, who were naturally the best taught in Apostolic traditions and practices, and therefore the best exponents of the Apostolic Gospel and doctrine. When, by the exigency of circumstances, monarchical episcopacy developed (and it was not till the middle of the third century in Alexandria) the chief presbyter, soon called bishop, was naturally regarded and appealed to as the guardian of the Apostolic Faith.

It is surely in this way that Irenaeus appeals to a succession of "bishops"

as a guarantee of orthodoxy against Gnostic claims, since being in historical connection with the Apostles, they would be most likely faithfully to have preserved Apostolic Truth. As Tertullian expressed it, "We have communion with the Apostolic churches because we have no doctrine differing from them." (De Prescriptione Hereticorum Ch. xii p. 207). The test of orthodoxy was in fact doctrine, and not a particular Apostolic Ministry. Tertullian makes this point quite clear when he says "By this test the heretics shall be tried by those churches, which, although they can produce no apostle or disciple of the Apostles as their Author, as being of much later origin, (and such indeed are daily formed), yet agreeing in the same faith, are considered as not less Apostolic, on account of the consanguinity of doctrine." (Ibid. p. 32.)

We should also remember that this appeal to the bishops as guardians of orthodoxy, was rendered necessary because the Church as a body had not yet formulated its summary of Apostolic teaching, which the rise of heresy soon after necessitated. The Creeds therefore, as summaries of Apostolic Faith, now supersede the function of the bishop as the correct interpreter of Catholic teaching. It follows that on New Testament principles, every existing branch of the Christian Society, whatever its form of ministry, can be tested as to its orthodoxy by the acceptance of the Catholic Creeds of the Church.

(Next issue: 3. Intercommunion.)

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## NOTES AND COMMENTS

Most churches bemoan the fact that congregations are small in number and that while people flock in thousands to theatres for special services such as Anzac Day or Coronation Day, they will not come to church on Sundays. Are churches themselves largely to blame for this? Is it true, as one Rector has said, that they are "cutting their own throats"? Undoubtedly there are too many organisations and often much more work is put into them than into the church itself. So much is this the case that frequently to many people their organisation is their church. The organisation demands their loyalty and church is neglected. Is it true that we have "cut our throats" by lowering standards in an attempt to attract people, especially young people? What is the long term value of games, evenings, entertainments, plays, all of which may be harmless in themselves, and of monthly dances and annual balls? Have we "cut our throats" by allowing artificialities to creep into Divine service? They are detested by the man in the street we are seeking to win, and are quickly detected by him.

Whatever truth there may be in these charges, the root causes are not there. The man without is kept away by his sin. He is afraid to come lest God put his finger on a sore spot. And the church has not the attracting power because there is not enough prayer nor utter dependence on, and loyalty to the church's Head. Till the Church itself comes right back to God it will not have any attracting power, no matter how many "second bests" are tried.

Mr. A. G. Townley, Minister for Social Services, is reported as saying, "Give me 10 per cent. of the national gambling bill and I will see that no sick or aged people in Australia go without adequate food and clothing." Australians invest at least £65/2/- per head of population in gambling, compared with the United States (£ Aust. 58/6/-) and the U.K. (£ Aust. 13/8/-). This is quite frightening. The British Royal Commission on Betting, Lotteries and Gaming (1951) says "We are led to the conclusion that gambling as a factor in the economic life of the country or as a cause of crime, is of little significance and that its effects on social behaviour . . . are in the great majority of cases less important than has been suggested." This is more frightening still. It is like a doctor telling a patient who has a cancer that he only has a pimple and that there is nothing to fear after all. A prevalent plague in Australia (and other countries) is the cursed spirit that says "Do as little as you can for as much as you can get." And this spirit is fed and fostered by gambling. Any clergyman can recount cases of homes broken by gambling, and of lives ruined. Almost every issue of the paper tells of crime caused in the first place by betting. The Victorian police are reported to have said that in Melbourne gambling is worse than drink! Enough said!! Every church should avoid like poison even the suggestion that funds may be raised by a "mild" form of gambling. What! Is God reduced to that? The Church ought to give a far stronger lead on this question than it does, but unfortunately it does not always speak with one voice.

Many churchmen will regret that the Bishop of Newcastle thought fit to reopen, in his Synod address on 26th May, the discussion concerning Dean Hardie's onslaught on the Primate of Australia. The Bishop is not even accurate. He says that the Statement issued concerning the beliefs implied by the Procession included the signatures of some leading Anglicans. If the Bishop looks at the Statement, he will at once see that it includes the name of one leading Anglican and one only—his own Metropolitan.

We are glad that the Bishop refrains from supporting Dean Hardie in the wild assertion that the Statement contained erroneous doctrine, so erroneous as to render it deplorable that the Primate of Australia should sign it. But by implication, the Bishop asserts the same thing. He writes: "I was personally grateful to the Dean, as I am sure many thousands of other Anglicans were for making it clear that the signatories could by no means speak for the Church of England as a whole."

If the Bishop means every eccentric member of the Church of England, he is undoubtedly correct. But who could so speak? If he means according to the doctrine of the Church of England, which binds him and the Dean, he is manifestly incorrect.

May we suggest that the Bishop read to his people the Authorised Homily of the Church of England on this matter which requires that "Everyone of us must be guests and not gazers; eaters and not lookers; feeding ourselves and not hiring other to feed for us . . . of necessity we must be ourselves partakers of this table and not beholders of other."

Perhaps he would prefer what he calls, "the criticism of silence." He might remember, however, that his church has raised her voice against elevating or adoring the sacred emblems, and refrain from criticising his superior for voicing the judgment of his Church.

## Religious Instruction in State Schools

### MINISTERIAL EFFICIENCY.

(Ven. S. H. Denman, L.Th.)

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed," so writes St. Paul to Timothy in his second Epistle, chapter 2 v 15. The minister of God is to present himself as genuine as sound metal, tested and approved throughout—a worker for Him not to be ashamed of!!

The apostle's words have point just now as we learn in the daily press that 50 ministers of religions are attending the Sydney Teachers' College in Sydney with the object of improving Scripture lessons in the State schools. We wish them well for there is no more important and pressing aspect of the church's work than the teaching and training of the child. Any minister worth his salt will be all out to make himself efficient and capable in his religious instruction classes. We applaud this new clergy teacher training move!

### The Need.

The need for religious instruction in the day schools has long since been fully proved. It affords an opportunity for clergy which is unequalled. The very most should be made of it. Knowledge, aptitude, efficiency must ever be the aim of the would-be teacher. Naturally his instruction of children in his classes must be based on sound psychology and pedagogy. He must take the child as he is and so present his teaching as to win a natural response. He must understand the child, the right approach, how to impart instructions, how to furnish his own mind and then how to put it across. He needs therefore expert guidance and training. He needs practice teaching under proved masters. Well, here it is—the philosophy of religious education, comparisons of the different syllabuses in the subject, educational psychology, class management and the watching of demonstration lessons at nearby schools.

### Value of Lessons.

However, given all that, the teacher must have uppermost in his mind the spiritual and moral value of his lessons. He must remember that his scholar needs most of all, in the realm of religious instruction, the presentation of concrete examples—in the setting forth of abstract ideas. The writer of these notes believes that from the earliest ages of school life till the pupil is well on towards leaving school, there

should be the presentation of vivid pictures—actual, oral, or printed, of the great characters and episodes of the Bible, its saints and heroes, stories of the brave, the loving and the wise. Such picture galleries with efficient portrayal will prove a vastly potential educational and character forming factor. "We needs must love the highest when we see it." So if in our schools the minister of the gospel fosters this visualisation of the Bible's great ones and its tremendous scenes, and above all portrays the Lord Jesus Christ in all the wonder of His life and redeeming work and then goes on to expand the story of Christianity in action, he will lay imperishable foundations of spiritual and moral character and conduct. Laboured explanations of doctrines may have some place in the teaching, but

it needs to be kept in mind that too frequent lessons on distinctive doctrines with excessive routine work soon weary the child. It is just here where the teacher training will prove most valuable. The destination must be, that it is not sufficient to have mere desires to do good, or to have mere talky-talky "about Jesus" or to meander through the half hour's instruction with a class floundering anywhere and everywhere, but that there shall come to the class a well informed mind which aims at presenting the truth in a manner consistent as we have said, with the well proved laws and methods of psychology and pedagogy. The main purpose of instruction is to lay foundations in eternal verities with a view to the calling forth of love of God, rightness of living, purity of motive in daily action, self-sacrifice for, and service for others. In no way can this purpose be better secured than by the presentation of Christ, and young people at that age when they naturally fall in love "with those who win their deeper admiration." There should be no greater joy in a minister's heart than that of bringing before the scholars the picture of Him, the altogether love one, whom boys and girls, young men and maidens, men and women, can love, revere, obey and ever seek to imitate.

(Continued over page)

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## Full-Orbed Faith.

It is undoubted on every side that an ever deepening conviction is laying hold of all thoughtful citizens, in view of the present world struggle and the wayward and almost demoralising trends in our own social life. The conviction is, that the Christian forces of our land are fighting to preserve those elements in human civilisation and in our own national tradition which owe their origin and life to the Christian Faith. Yet we find on every side profound ignorance of the Christian Faith itself. The why and wherefore of this is not for the moment under discussion, but the present condition only shows an urgent need to strengthen our foundations and to do all that is possible to renew our spiritual life; one vastly important way to do this is by securing that effective Christian education should be more efficient and convincingly given in all schools to the children, the future citizens of the country. Our concern must be for Christian education—the training of future citizens in the Christian view of life. The achievement of this aim depends not only on what is actually taught, but on the whole tone of the children's home life, on the tone and aim of the school life. The purpose of religious instruction should be to influence a child's whole attitude to life, not merely impart religious knowledge. When vital scriptural and spiritual religion is the paramount purpose on the minister's part as he comes to the classes and he knows how to gain and hold the attention of the children, his instruction is bound, under Divine grace, to go towards determining the character and tone of the child's life. The demand of the hour is for the youth of our land to receive effective teaching and training for Christian life and citizenship.—S. H. Denman.

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A WOMEN'S COLUMN

(Conducted by June Dugan)

One day this week some friends from the other side of our city came to see us and spend the day. The children had a great time with a special afternoon tea party in their little tent on the lawn and all the fun and excitement that goes with having older playmates. As we sat outside talking and sunning ourselves, the conversation turned to the difficulty our friend found in being a district visitor. She said how embarrassed she was because many people whom she knew well in the district and who were possessed of much of the world's goods were so niggardly and patronising about the small offering she collected from them each month. "I never know quite how to take it," she said. "I know there is nothing personal in their manner to me but as a representative of the Church I am not sure whether to speak to them of their meanness and outlook or to take it graciously and realise they know no better."

Well, here she was coming to us for advice and I may say that we all had something to add. Her husband wished he could be there and he would "tell them a thing or two." Someone else said, "you can't expect anything better from them, they do not know." And so on. But really as we thought about it afterwards what exactly was the solution to the problem? I struck the same thing as I went district visiting and not only is there a condescension about the money but they make one feel there is something menial about the job of visiting. This attitude is met by many Christians as they witness daily, too. We are so often made to feel old-fashioned and frumpish, and generally "out of phase," and I think it might be good to take a look at the situation so that next time it happens we can have the right attitude in our minds.

First let us remember that Christianity is never competitive. We are not trying to be as good or better than anyone else, and anything we do or say is, or should be, because we believe, that it is the right thing for us in the circumstances we find ourselves. If that is the case and we are pleasing our Heavenly Father, it matters little how anyone else treats us or regards us, doesn't it?

When we find ourselves in the position that we feel others are criticising us or pitying us, it will help us if

we remember that the world judges by a different standard from the one we set before us. Our standard is Jesus Christ and those who do not know Him cannot be expected to think or live according to His standards. It is like trying to judge the drawings of a child who has never learned to hold a pencil properly, against those of our experienced artist. It cannot be done. They must be dealt with separately.

As I have grown up and moved from place to place and from church to church, I have been quite surprised how often people who never associate themselves with Christian things expect that those who call themselves Christians should do and say the things that are becoming to their calling. They expect us to be consistent. If we do not present spiritual things as an integral part of our life to those about us it will have no meaning because they are very quick to see when we are "shamming" or "putting on an act."

Now out of all this let us take for ourselves great encouragement and bear in mind the fact that the Master was neither understood nor appreciated. We are not here for approbation or to be well received but to go out as "sheep among wolves" and this takes courage and stamina.

Our district visitor friend won a victory over her feeling of uncertainty and unhappiness. She decided when she had been visiting for three or four months that she would see her Rector and tell him it was a job she felt she could not do for she really dreaded going to two or three houses on her list. However, as she thought it over she decided such action was cowardly and showed lack of character. And so she determined to keep on.

May we all take heart and be prepared to take the rebuffs and criticisms of the world not only that our Lord may be glorified but that we may be strengthened in our witness and our faith.

Go labour on; 'tis not for nought,  
Thy earthly loss is Heavenly gain;  
Men heed Thee, love Thee, praise Thee not,  
The Master praises; what are men?

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## The Sale and Its Meaning

"The Church Record" Sale recently held in the Chapter House, Sydney, carried more of the atmosphere of a family gathering than a market day. Indeed it was both. The Hon. Treasurer reports that the takings for the day were considerably more than on any such occasion during the ten years he has been in office. The spirit of friendliness and goodwill that prevailed confirmed our assurance of God's gracious presence with us in our undertaking. We know that quite a few of our friends endeavour to pray regularly for the Paper and special prayer was made for the Sale. We are humbled and at the same time profoundly thankful.

The sale owed much to the Hon. Secretary, Mrs. Marcus Loane and her hard work. We would also thank Mrs. George Hall for her kindness in opening the Sale and for her helpful words. And we heartily thank all helpers.

## Prayer

It is in no formal manner that we ask our friends to continue to pray regularly for the Paper and its proper effectiveness and for the Church of England Evangelical Trust and its increasing usefulness.

It is easy to ask for prayer but it is hard to practise prayer. There is so much needing prayer. We would suggest to busy friends that they try and use some of their travelling time for quiet intercession. Instead of the Evening Paper think quietly on the Kingdom of God and its needs and lift your heart in silent prayer. When you get home put the 4d in your C.M.S. Missionary Box. The C.M.S. financial year closes on the thirtieth of June and that is now at hand. A large sum is needed to close the year free of debt. A C.M.S. deficit on June 30 would certainly be a reproach to Evangelical religion. Reformed Religion is expressed in world-wide Evangelism.

## Obedience

Let us continue to pray for unity amongst all Evangelicals and especially amongst Evangelical Church People. Want of love and the harbouring of

grudges hinders God's blessing. No amount of giving of money or of time will make up for this. It is the fullness of God's blessing we must covet. And for this we know the proper price must be paid. God cannot bless an obedience that is withheld. He can use the surrendered life, and he will bless a full obedience. We are continually tempted to make excuses for forcing our will on God. If Evangelicals give way to this in any department of their life then it is good-bye to our hopes.

## Endowment

The Endowment of a Protestant and Evangelical Church newspaper is at the present time a first priority. This is so partly because it is a duty long neglected; and partly because of present pressure. All intelligent Evangelical Church people acknowledge that we must have a medium of expression; we cannot become dumb, we must have a voice capable of speaking to the Church as a body and to the community as far as it will hear.

A second priority is an Endowment for the publication of sound Evangelical literature. The publication of even a small book costs a large sum of money and it may take three to five years to sell if at all. An Endowment Fund would meet this. The publication and circulation of good Evangelical literature is perhaps the very greatest need of the Church in Australia at the present time. We need Church literature colporteurs who will take the Bible with them too, and speak to people everywhere.

## The Evangelical Trusts

Before giving or bequeathing money to an Endowment however important and urgent we must have the assurance of permanency. This the Church of England Evangelical Trust (N.S.W.) provides. The Trust is incorporated

under the Companies Act, 1936 (N.S.W.) to guarantee permanency; and the terms of the Trust ensure that there shall be no doctrinal change on the part of the Board of Management. Each member must sign the Doctrinal Statement each year in order to continue in office. And this Statement is clear and explicit as those know who have a copy of the Articles of Association of the Trust before them. Added to this there is a special Trust Deed (Registered) which controls the Endowment of a Protestant and Evangelical Church Newspaper. This Trust Deed the Evangelical Trust has accepted. No pains have been spared in drawing up these Documents.

Similar Trusts are operating in England with great advantage to the cause of true religion within our Church. There, large sums of money have been given. It is high time for us in Australia to stir ourselves.

Please write to the Church Record Office for copies of the documents mentioned above or for any other particulars. If making your will consult your lawyer about this matter.

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## PERSONAL

The Rev. Eric Barker, Th.L., has been licensed as Assistant Curate in the parish of Waratah (Dio. of Newcastle).

The Rev. Canon J. Carlos Stretch, Rector of St. Paul's, Maitland (dio. of Newcastle) has announced his retirement from the active ministry. Mr. Stretch has been 19 years at St. Paul's.

The Rev. E. H. V. Pitcher, B.A., Th.L., Rector of Aberdeen (Dio. of Newcastle) has accepted nomination to St. Paul's, Maitland.

There passed away recently in Sydney Mr. E. P. M. Sheedy, a Corporate Trustee of the Diocese of Newcastle since 1937 and Hon. Financial Advisor to the diocese.

The Ven. Archdeacon H. E. Rowe, Rector of Richmond (dio. of Nelson) has been promoted Chaplain 3rd Class, N.Z. Military Forces.

Two ordinands from the diocese of Tasmania were ordained in England recently. The Rev. Robert Coogan was ordained in Chelmsford Cathedral on 24th May. He has been given a title at St. Andrew's, Plaistow, Essex. The Rev. Oliver Heyward was ordained in St. Paul's Cathedral, London, on 31st May. He will serve his curacy at St. Dunstan's, Stepney. Both will later return to Tasmania.

The Rev. W. F. Hayward was inducted to the Parish of Riverstone, Diocese of Sydney, on Tuesday, 23rd July, by the Ven. Archdeacon Bidwell. Mr. Hayward trained for the ministry at Moore College, and previously served with the Church Army at Norfolk Island.

The Rev. R. Hawkins has been appointed Rector of Kangaroo Valley, N.S.W.

The Rev. E. H. Lambert, has accepted nomination to St. John's, Balmain, Sydney, and not St. Mary's, Balmain, as stated in our last issue. Mr. Lambert is to succeed the late Rev. A. G. Rix who was Rector of St. John's from 1927.

The Bishop of Melanesia, the Rt. Rev. G. S. Coulton, has resigned. His resignation is to take effect in March, 1954.

The Rt. Rev. L. J. Beecher, the new Bishop of Mombasa, has been enthroned in the Cathedral of the Highlands, Nairobi, and in the Mombasa Cathedral, East Africa. In the Mombasa Cathedral the Bishop was enthroned in the seventy years-old high backed chair made by African craftsmen for Bishop Harrington, the first Bishop of Eastern Equatorial Africa, who was later martyred.

The Rt. Rev. A. C. Cooper, Bishop in Korea, spoke at the Coronation Rally of the S.P.G. at the Albert Hall, London. The Bishop had just returned to England after three years imprisonment as a civilian prisoner of war.

The death has occurred of Mr. W. A. R. Kerle, of Chatswood, Sydney. For many years Mr. Kerle had been attached to St. Paul's, Chatswood, and had acted as churchwarden, Sunday School Superintendent, a member of the nomination board and in other capacities. He had also been a member of the Diocesan Standing Committee. The Rev. Clive Kerle, the General Secretary of the N.S.W. branch of the Church Missionary Society is a son. For many years Mr. Kerle had been engaged actively in the work of the Church and he will be missed from our ranks. We extend our prayerful sympathy to Mrs. Kerle and family.

The Rev. W. L. McSpedden, Th.L., Rector of Stratford (Gippsland) is to be the Rector of Yea in the Wangarratta Diocese in Aug., 1953.

The Rev. N. Graham was inducted to the parish of St. Mary's, Balmain, on July 18th by the Archdeacon of Redfern.

The Governor-General, Field Marshal Sir William Slim read the lesson at St. Andrew's Cathedral at the annual service of the Order of St. John of Jerusalem on Sunday afternoon, June 14th. Members of the Priory of the Order and Ambulance Brigade, were present at the service. Bishop Hilliard preached the sermon.

The Rev. P. A. Wisewould, vicar of Holy Trinity, Oakleigh (Dio. of Melbourne) has announced his retirement from the active ministry as from 31st July next.



## QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Q.—Have Candles or "altar lights," when not used for the purpose of giving light, a place in Anglican worship?

A.—The use of candles other than for illumination was a late development in the Western Church. They were among the ornaments of the church the use of which was discontinued in Anglican worship at the time of the Reformation, although it appears that they were used in some churches during the 17th and 18th centuries. They were revived by the Tractarians in the 19th century.

Q.—The Prayer Book says that "it is certain by God's word that children which are baptised, dying before they commit actual sin, are undoubtedly saved." What happens to those that die unbaptised?

A.—In the first place, the rubric in question (at the end of the Baptismal service) confines itself to a positive statement about a certain class of infant. It says nothing about unbaptised babies, and sets no limits on God's mercy. In the second place, baptism does not of itself confer salvation; it is the token of the covenant between God and man, and the pledge of God's faithfulness. The heathen who is beyond the reach of the Gospel will be judged according to the light of his conscience (Rom. 2:12-16); and a similar principle must apply to the unconscious infant. However, confidence in God's mercy must not be allowed to lead parents to neglect their duty to have their children baptised, and so brought into the sphere of the covenant relationship.

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## CORRESPONDENCE

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

## THEOLOGICAL TRAINING.

(The Editor, "Australian Church Record.")

Dear Sir,

We submit that the consideration of theological study in the Church of England in Australia, which appeared under "Notes and Comments" in the Australian Church Record of June 11, 1953, and of the difficulties which it presents, has an artificial and hypothetical strain, and will not bear the light of analysis.

For example, the author of these comments is alarmed by what he terms the "elementary" nature of the academic curricula of our theological colleges and finds that they compare unfavourably with the curricula of universities both at home and abroad. He laments the absence from our colleges of university graduates in divinity (in Sydney, a post-graduate degree), who surely would have no need to attend an "elementary" theological course after such academic training. Furthermore, if results are an acceptable criterion, there are many students in our theological colleges at present who find difficulty in passing even this "elementary" course in theology.

Coupled with this is a seeming misunderstanding of the purpose of our theological colleges, which is not primarily to produce scholars to do battle for the truth on the fields of theological controversy, but to produce men for a pastoral ministry, and we earnestly contend that if a student applies himself diligently to the task of completing the present curriculum of our colleges, he will be adequately equipped, academically, for a pastoral ministry.

If then, the fault does not lie here, where does it lie? The author himself makes "bold to guess" at it, viz., that Australian clergymen do not, in their post-college life, make use of the training received in their college days. The remedy is to be found in the teaching of Ezekiel concerning the individual responsibility of God's people (Chapter 18) and the recognition by every clergyman of the need for a continual deepening of his intellectual, as well as his spiritual, understanding.

Yours faithfully,

C. J. WINTER,  
B. B. THIERING.

Moore College,  
15/6/53.

## ADULT CONFIRMEES.

(The Editor, "Australian Church Record.")

Dear Sir,

It is a difficulty for adult women to provide themselves with white dresses for confirmation. Would it not be suitable for adults to be confirmed in white surplices, which are available when there is a surplice choir. Maybe the ladies could design a special "creation" that could be kept by the women's guild and lent on occasions.

Yours truly,

"PRACTICAL."

## "NOTES &amp; COMMENTS."

(The Editor, "Australian Church Record.")

Dear Sir,

May I echo the sentiments expressed in your "Notes and Comments" (11/6/53) on the subject of advanced theological study in this country. We cannot continue to depend on our other countries for our thinking in this field, any more than in secular studies. Further, the proximity of this country to Asia gives it a strategic prominence in the task of world evangelism. As was recently pointed out by Professor F. S. C. Northrop, of Yale, the Asians are not pursuing nationalist aspirations as the westerner understands them. They are working towards the resurgence of their submerged civilisations. These civilisations have religious foundations, Moslem, Hindu, Confucian, Shinto, which give them their distinctive characteristics, in many ways very different from the bases of western civilisation, which has arisen on a Christian foundation, with a dash of Greek philosophy. It is very important that our theologians should be well equipped to deal with the new situation. As I see it, attempts to graft a modern western type civilisation on to a Brahmin theology must fail.

I do not suggest that the task of evangelism is different in aim now from what it was a century ago, but I do believe that these considerations, which are recent growth, make it more important that Australian Christian scholarship should be of the first quality. Lecturers in theological colleges should be able to give their full time to study and research. Our best students should be confronted with the challenge of theology and the disciplines that bear on it, as well as with the glamour of atomic energy research, the need to make land more productive and even the search for new drugs.

Yours, etc.,

J. A. FRIEND.

20 Boondara Rd.,  
Melbourne, E.12.  
17/6/53.

## A MATTER OF PRIORITIES.

(The Editor, "Australian Church Record.")

Dear Sir,

While we all agree that of high priority is the promise to be "diligent . . . in reading of the Holy Scriptures and in such studies as help to the knowledge of the same," it is after all the fourth question we are called upon to answer in the ordination service after declaring our call to the Sacred Ministry. In the previous three we are given the reason which necessitates and the purpose for which we are to use this diligent Bible study.

(i) " . . . are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing . . . but that which . . . may be concluded and proved by the scripture?"

(ii) " . . . so that you may teach the people committed to your cure and charge . . ."

(iii) " . . . and to use both publick and private monitions and exhortations . . . within your cures, as need shall require, and occasion shall be given?"

The writer of your article strangely enough agrees that this study of the sacred

scriptures is "necessary for an effective preaching and teaching ministry" which he apparently acknowledges to be the work to which we are called but he rules out religious instruction in schools as part of our work and even brands it as "the biggest corrosive influence here on the clergyman's morning programme of work!"

Is it the official opinion of the Management of the Church Record that our preaching and teaching ministry is designed only for those who come to our churches to hear us on Sundays, and not for the thousands of boys and girls whose only opportunity of being taught the faith and presented with the gospel of salvation is their religious instruction period? It is a well known fact that rarely do half the Anglicans in our classes receive any instruction in their homes, or attend church or Sunday school, and in many cases only a few per cent. have any other contact with the gospel at all. Therefore to call this a "corrosive influence" is not only hopelessly out of touch with reality but would indicate that the anonymous author does not believe that these children who are "without Christ" are "aliens . . . and strangers . . . having no hope, and without God in the world."

Having said that, it must be agreed that more time should be made available for prayer and Bible study, but are there not some other four (and frequently many more) hours in the week spent in pursuits which are far less in accord with our ordination vow than the essential and vital work of religious instruction in schools? If something must go, why not some of the endless committees and the innumerable organisations for which capable laymen and women could often be made responsible? It is certainly "a matter of priorities," but let us have the right priorities.

I know that very many of the clergy who take school classes do not "talk hopefully about 'great opportunities,'" but use these opportunities in such a way that this field becomes one of the most fruitful and profitable of their ministry despite the "highly unfavourable conditions." And in our own, surely. However, the remedy is not to be found in evading this essential, although frequently difficult, part of our work as your article implies, but in facing the issues involved and devoting prayer, time, study and money to the provision of increased teacher-training and of adequate assistance for the clergy in their schools.

While agreeing that "no amount of hopeful talk can alter" this state of things, I should be willing through the co-operation of your paper, to make some practical suggestions which I believe could assist in establishing the right priorities.

(Rev.) A. A. LANGDON.

Director of Education, Diocese of Sydney.  
18/6/53.

[Articles in this and forthcoming issues of the Record will no doubt re-assure Mr. Langdon as to the importance which this paper attaches to every branch of religious education, particularly weekly religious instruction in the state schools.—(Ed.)]

The Rev. T. A. Whitworth, Chaplain of Melbourne Penal Establishments since 1933, passed away recently at the age of 69.



## THE WORK OF A DEACON

(By the Rev. B. R. Horsley B.A., B.D.,  
Eastwood N.S.W.)

In common with most other clergymen in priests' orders, the writer has often taken part in the ordination of priests, and has been present at the ordination of deacons. On such occasions, the congregation is usually made up of:—

1. the usual cathedral congregation
2. the parents, relatives and friends of ordinands
3. representatives of the parishes in which the ordinands are working, or will work.

It seems a great pity that usually the third class is so small, for there is a good deal of ignorance, even among Church people, of the duties of the clergy. One way to banish this ignorance, and to produce in church people a sympathetic understanding of the purpose of the Christian ministry, at least so far as the Church of England is concerned, would be to encourage people to be present at ordination services from time to time.

The ordination service makes it quite plain that the Church of England leaves no stone unturned to secure a ministry that is:—

1. episcopal—all its clergy ordained by bishops
2. educated—certain standards are set
3. consecrated—some very solemn and searching questions are addressed by the bishop to the candidates.

### Examination of those about to be made Deacons.

Seven questions are asked of the candidate. It is good to read them in the ordinal, but it is better to read them, and at the same time, hear them addressed to the candidates by the bishop. They are solemn and searching questions.

1. An inward sense of calling by the Holy Spirit is essential to a true ministry. A minister is a servant; primarily, he is God's servant, and God alone can call him to his ministry.

2. In many ancient ordinals, the congregation chooses its own minister. In the English Ordinal the outward calling of the Church is assured, if nobody comes forward with objections to the ordination of the candidate. So the bishop's second question asks the candidate whether he thinks he is called "according to . . . the due order of this Realm."

3-4. In our Church, every clergyman is first and foremost a minister of the Word: these two questions are connected with the Word of God. First, the candidate is asked whether he "unfeignedly believes all the Canonical Scriptures of the Old and New Testament." Then he is asked to promise that he will "diligently" read the Scriptures to his congregation.

5. Then follows the Bishop's statement about the work of a deacon. He is:—

- a. "to assist the Priest in Divine Service, and especially when he ministereth the Holy Communion, and to help him in the distribution thereof."
- b. "to read Holy Scriptures and Homilies in the Church."
- c. "to instruct the youth in the Catechism."
- d. "in the absence of the priest, to baptize infants."
- e. "to preach," if licensed to do so by the Bishop.
- f. "to search for sick, poor and impotent people of the Parish . . . and to inform the Curate of these."

6. This question asks the candidate to promise so to frame his life, and his family's, that they may be examples to "the flock of Christ."

7. The candidate then promises obedience to the Ordinary (the Bishop) and other senior ministers.

### Who is sufficient for these things?

Thus the candidate declares:—

1. His conviction that God has called him to the ministry, and specifically to the ministry of the Church of England.

2. His belief in the Word of God, and his determination to preach and teach the same.

3. His readiness to assist the Priest under whom he serves his curacy, especially in the administration of the sacraments.

4. His readiness to be diligent in visiting his parishioners, especially those with some special need, which he should make known to the priest.

And so the candidate is made a deacon, and goes to his first assistant curacy. He goes with the determination to keep before his mind the promises he has made, and, to the best of his ability, to fulfil them. But he needs help, not only from his Rector, but from his people also.

### How many lay-people help?

Parishioners can help or hinder the young clergyman. They can help first and foremost by a sympathetic understanding of the nature of the task he has been ordained to do. If some of them were present at the ordination service, so much the better.

Then, too, they can help him by earnest and regular prayer for the young clergyman and his work. It is impossible to overestimate the potentialities of the faithful ministry of the Word which is backed by a faithful ministry of prayer exercised by the Christian people of the parish. It is a powerful spiritual stimulant to a clergyman to know that as he seeks to visit the sick and convert the wayward, he is being upheld in prayer by his people, and to know that he goes to the homes of the parish in the dual character of the minister of God, and the representative of the congregation.

It is so easy for a man's ministry to become overlaid with tasks which are at the most charitable valuation, merely on the periphery of his work. Many of these tasks can be discharged, and discharged very well, by lay people. The apostles soon realised that it was essential for them to have time to pray and preach, and therefore they delegated some of their other tasks to other men. Some thing of the sort is needed to-day, for the true work of the ministry is in peril of being fettered by the multitudinous claims on the time and energy of the minister of matters which lay people could well discharge. We all, clergymen and laymen, need to be reminded of the questions in the Ordinal.

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## GROVELLING CHRISTIANS

"Don't grovel on the earth," says Way in his striking translation of Colossians 3:2. An earth-bound Christian is as much out of place as a bird in a cage.

St. Paul argues that if we were raised together with Christ, then we must seek the things that are above, where Christ is seated on the right hand of God. "Set your affections" (mind R.V.) "on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God." "Crucified with Christ," "buried with Christ," "risen with Christ." Here is language not understood by many and an experience to which all but a few choice souls seem strangers.

Illustrations are often more potent than explanations, and here it is sought to make clear St. Paul's rather difficult language by means of some Bible pictures.

### Joseph.

Joseph was thrown into a pit by his jealous brothers, and that pit was to him a pit of death. For, unless unexpected help came, die there he must. But some Midianites, merchantmen, came along, and "they drew, and lifted up Joseph out of the pit." For Joseph, that was an entirely new life. He could not go back to the old life. That had come to an end. He was raised into newness of life and was taken to Egypt, a new country, new language, new customs, new food, and, after many vicissitudes, new responsibilities as Prime Minister!!! Truly, old things had passed away and all things had become new. This is what the Christian life should be. Up from the death of sin into a new life where we cultivate new tastes and desires, habits and affections. We are still in the world but not of it, just as Joseph was in Egypt but not of it so far as succumbing to its temptations was concerned. We shall indeed reign with Christ and now live in anticipation of that great day.

### Jeremiah.

Consider next the case of Jeremiah. He was put into the dungeon, where there was no water, but much mire, "and Jeremiahsank in the mire." He was in evil case and was "like to die" (he is dead, R.V.m.), "in the place where he is because of the famine: for there is no more bread in the city." So thirty men were told off to take Jeremiah out of the dungeon before he died. Cast clouts and old rotten rags were given him so that the ropes would not cut him, and they drew him up. The large number of men was probably a token force to show that Jeremiah was under the protection of the king (for what it was worth!). As Jeremiah passed from death unto life, so do all who hear the word of Christ and believe in God who sent him (John 5:24). Incidentally, many have been helped in the passage from death to life by the cast clouts and rotten rags of the foolishness of preaching, but it is only the strong cords of God's love and the grace of the Lord Jesus and the drawing power of the Holy Spirit that can pull a man free from the mire of sin and death. When this is done we are under the protection, not of feeble Zedekiah, but of the King of kings and Lord of lords himself.

### Daniel.

Daniel was another who experienced the transition from death unto life. There he was in the den of lions; signed, sealed and delivered to death by the mighty monarch Darius himself. Legally, nothing whatsoever could be done to save him. The law was quite powerless, quick to condemn but beyond the possibility of being changed. But during the night the sentence, irrevocable as it was, exhausted itself, and the next morning, the king, with exceeding joy, gave orders for Daniel to be drawn up. We are under

the Law in the condemnation of guilt, and the Law is wholly impotent to help or to save. But as God sent his angel to Daniel in the den and the angel was with him, sharing, as it were, his sentence, so to us in our den of lions came the Son of God Himself and endured the darkness of night and the black horror of the Crucifixion. The righteous sentence and judgment of God exhausted itself on the Lord as he hung on the cross; and now God, with great rejoicing, raises us up together with Christ into newness of life.

### Peter.

Peter in prison on the eve of his execution is another illustration of the same truth. Notice in passing that Peter was not unduly troubled by Herod's malice. Had not his Lord told him that he would live to be an old man? He was in the prime of life and knew he had many years to come, so he slept like a child.

### David.

How lovely is David when he describes his spiritual experience in the fortieth Psalm. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord." Those other pictures were two-dimensional. Details must not be pressed too far. They are history and facts. Here is David breaking into poetry, rejoicing in the truth, and we see him vivid before us in three-dimensional life. When the living scene is before us we need no commentator. Just one word is sufficient. "They" drew up Joseph, and Jeremiah, and Daniel. But David says, "He brought me up." The Lord went down to the pit to find him, and Himself brought him up. Praise God. That is what he does for us all. Therefore, ascended with him let us walk in newness of life, dead to sin, but alive unto God through Jesus Christ our Lord.

—G. T. Denham.

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## WORLD OF BOOKS

**The Man of Sorrows**, by Canon Marcus L. Loane. London, Marshall, Morgan and Scott, 1953. pp. 127. 7/6, English.

The Vice Principal of Moore College has added another volume to the books of devotion he has already written about the Passion and Resurrection of our Lord, **Vox Crucis** and **The Prince of Life**. In this book he takes the gospel narrative from Christ's entry into Gethsemane to His being delivered up to Pilate, and expounds it under three heads: The Bitter Cup, The Temple Guard, and the Hebrew Trial. The author's aim is solely to lead the reader to a deeper understanding of the meaning of our Saviour's sorrows, and to see them in relation to his own life. This is devotional literature of a high order; it is penetrating and convincing.

Bishop Westcott once wrote: "If I am to select an endowment which I have found precious for the whole work of life beyond all others, it would be the belief in words which I gained through the severest discipline of verbal criticism. Belief in words is the foundation of belief in thought." Canon Loane's expository method displays a similar sense of the value of the very words of scripture, and it is always from them, and not from any reconstructed or imaginary situations in our Lord's life, that he draws his interpretation. As Dr. Howard Guinness says in his foreword, "It will make you think more deeply about the meaning of the actual account of His Passion. Indeed you may discover how little you have really thought below the surface of the story so as to capture its truth."

There is theology, as well as devotion in this study. Canon Loane, e.g., gives strong reason for his conclusion that "the sorrows of Gethsemane were not merely a pale copy of the darker woes of the Cross; the fact is that we find ourselves shut up to the belief that this agony was part of the Atonement ... The cup of trembling and the pain of passion were in effect condensed and shared between Gethsemane and His death on the Cross." (p. 38)

Among many valuable pieces of exposition is that which concerns Jesus' protection of His disciples from danger in the Garden. "He knew that some of them would one day die for Him, but that they were not fit to face so great a trial as yet. Thus He secured their freedom by His bonds, and that was in accord with His view that He would suffer none of them to be lost." (p. 58)

Some may disagree with the view that there were two separate trials of Jesus by the Sanhedrin (p. 101) and with the apparent identification of "another disciple" in John 18:15 with the apostle John (p. 99). But these are small matters in a book of this nature, whose value is based on deep spiritual insight and whose effect is to lead to worship.

—D.R.

**The Churchman** (Quarterly).—Vol. 67, No. 1 (March, 1953). London: Church Book Room Press Ltd. Price in Australia 2/- per copy, 8/- per annum.

A large part of this issue is occupied with articles dealing with the evangelical doctrine of the Holy Communion, with particular reference, of course, to the Church of England. The articles are as follows: "The Feast of the New Covenant," by the Rt. Rev. A. F. Alston, an altogether admirable summary of the teaching of the N.T. and its relation to the Prayer Book and Articles; "The Communion in the Evangelical Tradition," a historical study by the Rev. F. J. G. Rogers, which shows the great importance attached to the sacrament by the early Evangelicals; "The Parish Communion," by the Rev. F. Colquhoun, an article dealing with practical questions of parish organisation. An article by Canon D. R. Vicary discusses the future revision of the Communion Service, in the light of which the Editor remarks "it is high time that evangelical churchmen got to grips with this question of Prayer Book revision in general, instead of evading the issue by holding on tenaciously to the 1662 book as though it were incapable of improvement and were wholly adequate for modern needs. ... the time cannot be long delayed when the matter of Prayer Book revision once again comes before the Church and it is important that in the meantime Evangelicals should do some hard thinking and serious study and be in a position to make a positive contribution to the subject."

The final article in the journal is one on "Some Points at Issue in the Interpretation of the Bible," by the Rev. J. Stafford Wright. This will repay careful study.—A.F.

**The Development of English Theology in the Later Nineteenth Century.** By L. E. Elliott-Binns. p.p. ix + 137. Price 14/6.

In this book, which is substantially the text of six lectures delivered at Leeds University in 1950 for the Burroughs Memorial Lectures Canon Elliott-Binns, a recognised authority on the development of religious thought, has continued onwards from 1860 Canon Storr's study of the progress of English theology in the nineteenth century.

In this survey of religious thought the author is mainly concerned with England, but he also refers to a number of continental thinkers who often initiated in rather an extreme fashion, trends which were then taken up by English theologians with more native caution. He sets the development of thought in its proper background—what to-day we should call the ordinary people of the time as well as the intellectuals. It is, in fact, a survey of the ferment out of which much present-day theology has risen and, as such, should prove of interest and value not only to all members of the clergy, but also also to all students of both philosophical and theological thought.

One thing is made increasingly apparent in this study—the inroads of destructive biblical criticism, scientific materialism and philosophic theory on Christian morals and faith. While this makes depressing reading it should serve as a stimulus to encourage the building up of a constructive biblical theology and of biblical ethical standards. So much territory has been lost that only what is definitely and distinctively Christian in faith and morality can possibly stem the tide of unbelief. —B.H.W.

**The Bishop of Bunbury**, the Rt. Rev. Donald Redding, on behalf of the Archbishop of Melbourne, conducted an ordination at Holy Trinity, Kew, at 10.30 a.m. on Sunday, June 14. The three ordained were Paul Everley Dunn, to be curate at Holy Trinity, Kew, an "old boy" from Mt. Gambier, where the Bishop was formerly vicar; Francis James Coveney, deacon, to be curate at St. Barnabas, Balwyn; and Thomas Frederick Morgan, deacon, to be curate at Holy Trinity, Coburg.

## THE BOTANY OF THE BIBLE

## IV. THE ROSE OF SHARON.

(By H. R. Minn, Esq., M.A., B.D.)

Of all Bible flowers the most familiar, the most often referred to, and generally speaking, the first to occur to the mind of the general reader, is undoubtedly the Rose of Sharon. This was certainly not our queen of the flower garden. Though the rose was known in Syria, and one species, the damask, takes its name from Damascus, the Hebrew word "chabatzeleth" denotes something radically different. It occurs twice in the Sacred Writings, in the Song of Solomon (2:1), "I am the Rose of Sharon," and in Isaiah (35:1), "The desert shall rejoice and blossom as the rose." "Chabatzeleth" is a compound of two words and means an acrid bulb. Thus true roses are eliminated. These do not grow from bulbs though they produce showy fruits called hips and these may have put the non-botanical translators of the Authorised Version in mind of bulbs.

On the basis of derivation of the term, our thoughts are directed to the tulip, the crocus, or to the narcissus. In his standard work "The Land and the Book," Dr. W. M. Thomson suggests the somewhat commonplace malow. Robinson in his "Biblical Researches" which proposed the meadow saffron or meadow crocus, a conjecture which was destined to commend itself to more than one modern translator. In the opinion of Canon Tristram, a first-class authority for anything connected with the flora of Palestine, the Rose of Sharon is the Narcissus, or, to be scientifically accurate, the Narcissus tazetta. And it is the claims of this "sweet-scented and lovely flowering plant, more odorous than even that charming English favourite, the Lily of the Valley, and gorgeous of hue as only the field gems of the East are" that we are disposed to favour.

The Narcissus tazetta is one of a family well known to most. It includes such general favourites as the Daffodil—a pseudo-Narcissus—the White or Poet's Narcissus, and the Jonquil. The White or Poet's Narcissus is the most esteemed in the west. Eastern people prefer the Jonquils with their variety of colour and powerful scent. It may be remarked here that mere beauty of form seems to have appealed less to the Hebrew than exquisiteness of perfume. He was

not insensible to the delicate contours of the blossom, to rich colouring and graceful growth; but being temperamentally always subjective rather than objective, he was occupied more with the fragrance of a plant than with its external appeal.

"The polyanthus narcissus, Narcissus tazetta," writes H. N. Moldenke, Administrator of the Herbarium and Curator of the New York Botanical Garden, "in several varieties, grows abundantly on the plain of Sharon. It also grows on the slopes of the adjacent hills and at Jerusalem, Jericho, 1949, p. 8.)

Mount Ebal, Esdraelon, Amanus, Aleppo, Beirut, and Sidon. During its flowering season bouquets of narcissus are to be found in almost every house, especially in Damascus. Dr. Michael Zohary of the Hebrew University of Jerusalem describes the Narcissus tazetta as "one of the first winter-flowers, known for its beauty and fragrance." It is "very common among rocks on hillsides" as also "on wet fields of the valleys." Its "bulb tunics" are "brown and glossy." The "white flower is provided with a yoke-coloured crown." Seed dispersal is procured through the media of ants. He observes that "among the specimens of the Tazetta Narcissus two forms are found: 'with long-styled and short-styled flowers respectively, cross pollination being effective only between these.' ("Flora of the Land of Israel," 1949, p. 8.)

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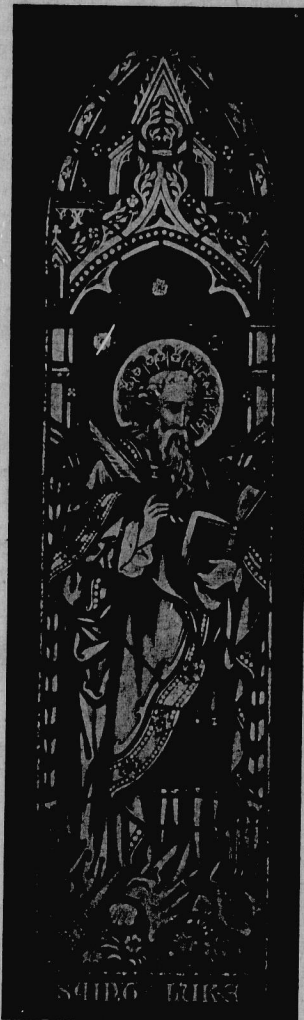
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### CHURCH MISSIONARY SOCIETY NEWS—SOUTH AUSTRALIA.

#### South-East Asia Appeal

We are still open to receive gifts of old gold, silver, and precious stones, to help support our missionary in Malaya—Sister Rhoda Watkins. She is doing a most important job in the C.M.S. Clinics in the New Villages, set in tropical jungle in the area where terrorists have been. Let us do everything we can to help her.

#### Anglican Articles of Faith

Many of the laity are feeling they would like to know more of what our church's doctrine and teaching is. The Articles of Faith, set out in our Prayer Book, are mysteries to some, so we are meeting this need by monthly talks on the various articles, given by our clergy. Come along to Church Missionary Fellowship on the fourth Monday of the month at C.M.S. Depot, Adelaide, when these talks will be given by Rev. A. G. Hay. All are welcome to the basket tea at 5.45 p.m. and Prayer Session at 7 p.m. beforehand. There will, of course, be missionary talks as well.

#### C.M.S. Annual Elections.

Notice is hereby given that the Annual Meeting of the S.A. Branch and election of General Committee will take place on Monday, 27th July, at 7.45 p.m., preceded by the usual basket tea, and prayer session at 7 p.m. All organisations—Women's Missionary Council, Church Missionary Fellowship, C.M.S. League of Youth, General Wants Department—are asked to read their reports. Nominations for committee members, who must be communicants, and subscribers to the Society, should be in the hands of the Secretary before the meeting.

#### Any Indoor Games?

We have had an appeal from Mrs. Arthur Riley of the S. Sudan for indoor games which can be posted to the Bishop Gwynne Divinity College, for use by the students in their leisure evenings. We should be glad of suitable games which could be packed in an 11 lb. parcel, and for money for the postage.

#### Amongst the Aborigines.

News comes of the visit of the Bishop of Carpentaria to the C.M.S. Stations in Arnhem Land in company with the C.M.S. Aborigines Secretary (Rev. J. B. Montgomerie.) The Bishop showed a keen interest in every phase of the work, and Mr. John Weightman writes that as their bishop the missionaries were very pleased at the opportunity of meeting him. "He led us in a series of devotional talks, and many are the choice thought he left with us. The Bishop interviewed personally 25 Confirmation candidates, and his address at the Confirmation Service was perfectly suited for the occasion and the congregation. In the morning an adult Baptismal Service was held on the banks of the Anuraku River (Groote Eylandt), when two candidates were immersed." Praise God for this encouragement.

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## Diocesan News

### SYDNEY

On Tuesday, 9th June, the Governor of N.S.W. laid the foundation stone for the new \$58,000 Memorial Hall being erected at Shore to honor those whose lives were sacrificed in the last World War who were Old Boys of the School.

#### Generous Bequests.

In recent weeks, two Australian Dioceses have received bequests amounting to £268,000.

The Diocese of Armidale has had a sum of £15,000 left to endow a fund for the establishment of a permanent chaplaincy in memory of the late Mr. F. R. White. Under the terms of the will, the Bishop will be able to appoint a clergyman whose duty it will be to relieve diocesan clergy who wish to go on holidays or to do such other work as the Bishop may direct. In addition, a further £3,000 has been left to be invested so that the income can be applied to the maintenance and upkeep of a home in trust for the use of the Diocese. The benefactor is the late Mrs. A. A. Forster of Armidale, the daughter of the late Mr. F. R. White.

In the Diocese of Melbourne the Mission of St. James and St. John will receive more than £250,000 under the will of the late John Connell, an octogenarian Anglican who died at the end of last year. The Mission of St. James and St. John is well known for its social work generally and work for children in particular.

#### 47th Annual Convention at St. Paul's, Chatswood, N.S.W.

The Convention this year was held on the Coronation Day holiday, and, in place of the usual morning session, a special service was held in connection with the Coronation. At this service the Rev. Dr. F. H. Hayward, of the Central Methodist Mission, Sydney, preached to a packed church, on the spiritual significance of the Coronation. Representatives of various Scout and Guide organisations, and the St. John Ambulance Brigade were present. The lesson was read by Alderman J. Bales and during the service a message of loyalty to Her Majesty the Queen was read by the Mayor of Willoughby, Alderman E. A. Deans. The service was conducted by the rector, the Rev. K. N. Shelley, assisted by the Rev. I. S. Stebbins, Dean of the Sydney Bible Training Institute.

The afternoon sessions of the Convention were under the chairmanship of the Ven. Archdeacon R. B. Robinson, Rector of St. Stephen's, Willoughby. Archdeacon T. C. Hammond, Principal of Moore Theological

College, was the first speaker. He gave a most helpful exposition of Paul's prayer in Eph. 3, 14-21.

The Rev. E. Mortley, Rector of West Ryde spoke of the teaching of scripture on the work of the Holy Spirit. The third Person of the Trinity is the gift of God, bequeathed by the Lord.

The Rev. I. S. Stebbins, spoke of three aspects of the power of God. His power is in Rom. 1, 20. God's invisible powers, such as light and life, are rendered visible to us in His handiwork. Then there is the power of God "unto salvation"—the "good news" of a righteousness revealed as faith is built on faith.

A note of challenge, that Christians may really experience the indwelling power of Christ was sounded by Mr. Eric W. Norgate, of the C.I.M., who was the final speaker for the day. "Christ in you," was his theme. A study of Christ's life was the best method of learning Christ's way, as He reigns in the heart of a believer.

The Convention was well attended and many bore testimony to the spiritual help they had received. At least one was present who had not missed a Convention since the first, 47 years ago.

#### Castle Hill.

The week before the Coronation was the occasion of a Coronation Campaign at St. Paul's, Castle Hill. The Theme, appropriately enough, was "Crown Christ King." The campaign was conducted by a team of University undergraduates, with Canon Loane as the chief speaker.

The members of the team were billeted in Castle Hill and through them an effort was made to present the claims of Christ the King to every home by means of house to house visitation.

The afternoon meetings for children were conducted by members of the team; a special meeting for women was addressed by Mrs. J. Hughes, Director of the Marriage Guidance Bureau, the men's tea welcomed Dr. Ian Holt as its guest speaker, and the Youth Tea was attended by Canon Loane.

### ADELAIDE

#### Missionary Demonstration.

In spite of very inclement weather, Holy Trinity Hall, Adelaide, was packed to capacity for the annual tea and demonstration of the Church Missionary Society.

Dr. Kathleen and Rev. Philip Taylor each in their turn gave outstanding addresses concerning the challenge of Persia. Dr. Taylor, in a vivacious manner, spoke of the work of a missionary medico in that difficult land. She laid stress upon the poverty and the backwardness of the people and the great importance of Christian missions. The climax of her address was the description of a day's activity of a missionary doctor, showing how both directly and indirectly the work of the C.M.S. is making an impact upon needy people in this land.

Rev. P. Taylor showed some first class colour pictures which he had taken himself illustrating various aspects of the work, pointing out how welcome the medical-cum-evangelistic teams were in the villages. He challenged the audience by a reference to the propaganda methods of the Communists in their subtle distribution of radio sets which are permanently tuned in to Radio Moscow,

and how every now and then a photograph of the C.M.S. Hospital would appear in the Press with the wording underneath: "These British spies must be expelled."

Another missionary was present at the demonstration in the person of Mr. Gordon Chittleborough of Tanganyika. Mr. Chittleborough spoke at the Praise Service, telling of the growth of missionary activity in that Diocese and emphasising the note of thanksgiving to God for his blessing in the progressive work that is taking place there.

The freewill offering taken up at the meeting was nearly £50.

### BRISBANE

St. Francis' Theological College, Milton, has opened its second term with a record enrolment of 34 students. College accommodation being limited to 19 students, His Grace the Archbishop of Brisbane has made part of Bishopbourne available for the overflow. The College is adjacent to Bishopbourne.

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June 28. 4th Sunday after Trinity.

M.: 1 Samuel 12 or Job 29; Mark 6: 1-32, or Romans 12. Psalms 24 25.

E.: Ezekiel 2:1-7; Acts 3. Psalms 22, 23.

July 5. 5th Sunday after Trinity.

M.: 1 Samuel 17:1-54, or Wisdom 1; Mark 6:53-7, 23 or Romans 13. Psalms 26, 28.

E.: 1 Samuel 20:1-17 or 26 or Wisdom 2; Matthew 6 or Acts 14. Psalms 27, 29, 30.

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## BISHOP IN IRAN.

### Expulsion Order Withdrawn

The Rt. Rev. W. J. Thompson, Bishop in Iran since 1935, was recently informed by the Persian authorities that he must leave the country at once.

This order has since been withdrawn, as a result, it is understood, of the intervention of Dr. Moussadek, the Prime Minister, and the bishop has been permitted to remain in the country provided he resides at Teheran or Shiraz. He is now in Teheran, where he will be easily accessible although outside the area of C.M.S. work, which is in the southern part of the country.

Ever since the beginning of the dispute between the Persian Government and the Anglo-Iranian Oil Company, all British people in Persia have inevitably been the object of suspicion to some degree, and this has included the missionaries.

For two years visas have not been given for new missionaries to enter the country; but the work of the Church Missionary Society has been carried on without much interference, and the small Persian Church is showing signs of considerable vitality.

—C.E.N.

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## C.M.S. APPEAL

We remind our readers that the C.M.S. year closes on June 30. The Society is urgently in need of money to meet its budget for the current year.

The N.S.W. Branch has informed us that to-day, June 22, it requires no less than £8000 to close the year without a deficit.

Earnest prayer and generous giving is urged for every Branch of the Society.

## SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.

Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £80 a year. Students can undertake part-time work.

Useful correspondence courses may be had.

Past students are working with many societies, including the C.M.S.

# THE AUSTRALIAN CHURCH RECORD

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

Vol. 18. No. 13

JULY 9, 1953

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

## A DIOCESE ATTACKED

### ARE THESE ATTACKS A POINTER?

Two recent happenings of wide significance have had a more than usual influence on the minds and imaginations of Sydney people.

(Contributed)

The first was the International occasion was to give a great boost to Eucharistic Congress which brought Popery in this country and to consolidate the papal position. It seems certain that Roman liberality was stimulated and Roman solidarity strengthened.

And it was accompanied by active propaganda. Literature was widely circulated, open air meetings were addressed by priests, sermons and addresses were reported in the daily press and even a statement of doctrine supporting transubstantiation was made in the advertising columns.

The central act was the carrying of a consecrated wafer through the public streets. Multitudes of our fellow-citizens knelt in the streets to this wafer and worshipped.

No doubt the intention of the whole

How far the very active propaganda was successful in winning converts from our church I am not able to say.

A most disconcerting feature of the whole affair was the sympathy for the Roman campaign expressed by many bishops and clergy and other members of our own church. And through the columns of the "Sydney Morning Herald" a virulent attack was made by some of these on the Diocese of Sydney and its protestant and evangelical witness. Mud-slinging at Sydney has long been a favourite and favoured occupation.

I am personally grateful to the Australian Church Record for its clear and scholarly exposition of the Faith that we hold and its equally clear exposure of the errors that we oppose. The clergy of our church are pledged at their ordination to both of these duties.

All this calls us in this diocese to heart-searching and life-searching. It calls us to our knees that we may daily increase in the grace and knowledge of our Lord Jesus Christ. We need truer humility of spirit, greater earnestness in prayer, more diligence in reading and pondering the scriptures more watchfulness and faithfulness in our efforts to win others to a readier spirit of service and sacrifice in the furtherance of the gospel and its consolidation both in this country and abroad.

And herein let us include the Church Record and the Evangelical Trust. We need more evangelical literature with colporteurs and caravans to take it with the Bible to our people and to speak with the people and so seek to win them for Christ and that all over this Commonwealth. We need a great Church Union of Evangelical believers in Australia.

## Great Missionary Achievement

C.M.S. friends everywhere will rejoice to learn that the N.S.W. Branch closed its financial year with a credit balance.

The estimated expenditure for the year including the deficit from the previous year (£1500) was £46,000. Income for the year ended June 30th was £46,200, and as the expenditure was slightly less than estimated there is an encouraging credit balance.

For this we give thanks to God and acknowledge with gratitude the generous and sacrificial gifts received from so many individuals, parishes and groups.

During the last three days there was a veritable flood of gifts — "the windows of Heaven were opened."

What interpretation can we place upon this? It is assuredly a seal upon the Society's decision to advance at home and overseas. The decision to restore C.M.S. House and increase the office space would seem to be vindicated. The further determination to increase our commitments in South East Asia and to open a new field would thus seem to have the Seal of God upon it. To stand still is to reject opportunities and is tantamount to retreat. The financial position may be interpreted as the Lord's direction to go forward.

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