

## Proper Psalms and Lessons

### August 10. 9th Sunday after Trinity.

**M.:** 1 Kings xvii or Wisd. xi 21 to xii 2; Luke i 1-25 or Philippians iii; Pss. 46, 47, 48.

**E.:** 1 Kings xviii or 1 Kings xix or Wisd. xii 12-21; Matthew xi or Acts xx 17 to end; Pss. 44, 45.

### Aug. 17. 10th Sunday after Trinity.

**M.:** 1 Kings xxi or Eccus. iii 17-29; Luke i 26-56 or Phil. iv. Psalms 50, 53.

**E.:** 1 Kings xxii 1-40 or 2 Kings iv 8-37 or Eccus. xi 7-28; Matt. xiii 24-52 or Acts xxvii. Psalms 51, 54.

### Aug. 24. 11th Sunday after Trinity. St. Bartholomew.

**M.:** 2 Kings v or Eccus. xviii 1-14 or xxxix 1-10; Luke i 57 or Col. iii 12-iv 6 or Matt. x 1-15. Psalms 56, 57.

**E.:** 2 Kings vi 8-23 or xvii 1-23 or Deut. xviii 15-19; Matt. xvi 13 or Acts xxviii or Matt. x 16-22. Psalms 61, 62, 63.

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## EVANGELISM IN SYDNEY DIOCESE.

(From the Twenty-sixth Annual Report of the Board of Diocesan Missions.)

We give thanks to God for the way in which He has blessed the work of the Missioner through the past year. During the period, he has given 230 addresses to a total of 13,000 people, 280 of which responded to the appeal to seek a closer walk with God through His Son Jesus Christ. The Missioner was also enabled to interest sixty people in the Scripture Union method of daily reading His word.

We are reminded that this year marks the sixth year of service for our present missioner, the Rev. G. Rees, who commenced his duties in March, 1946. During this time he has given 3,800 addresses to a total number of 215,000 people and has had the joy of leading 2170, of whom 1960 were children, to a knowledge of the Saviour. Also, during this period he has introduced 2300 to the Scripture Union.

We further give thanks to God for the way in which the work amongst young people has prospered. Camps were held for both school girls and boys during the September vacation of last year. The hand of God was evident in the spiritual blessing reaped by these young people. The work amongst them was continued at other camps conducted by the Missioner over holiday week ends.

The amazing way in which God has materially provided for the work is evidenced by the fact that we have been enabled to meet commitments and raise the Missioner's

stipend to £550. During the year the Lord undertook in a truly miraculous way for the provision of a new vehicle for the Missioner. One of His people, who wishes to remain anonymous, gave £950 towards the purchase of a Fordson Station Waggon to be used in the work. We were permitted to purchase the vehicle free of sales tax and with the money so saved, together with that raised by the sale of the old car, we have set aside the sum of £175 towards the creation of a Building Fund, for a permanent home for the Missioner.

The Directors of Hammondville have kindly allowed Mr. Rees to occupy the rectory there for some time now, but the time has come when we have urgently to seek a new home for him. Due to the increase in the work at Hammondville through the influx of English migrants to a camp nearby and the establishment of permanent residences for military personnel, the duties of the resident clergyman have increased to such an extent that the Missioner can no longer conveniently cope with this burden as well as his own duties on behalf of the Board. We do urgently commend this problem to you for your prayerful consideration.

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# THE AUSTRALIAN CHURCH RECORD

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

Vol. 17. No. 17

AUGUST 21, 1952

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

## TO AUSTRALIAN CHURCHMEN.

## A FREE AND INDEPENDENT PAPER

On January 1, 1828, the first number of "The Record" was published in England. It was to experience various ups and downs in its editorial policy and circulation, but it soon became the leading organ of the Evangelical Party in Great Britain.

It provided Evangelical Churchmen not only with a paper which was able to furnish news of Evangelical activities, but with a mouthpiece for Evangelical views on all the major issues which came before the Church of the day. Thus for more than a hundred years "The Record" exercised an enormous influence for good among Evangelicals in Great Britain. When "The Record" passed out of circulation in 1949 it was a grievous loss to Evangelical Churchmen, and one from which they have not yet recovered. It is greatly to be hoped that English Evangelicals will be able to inaugurate a new and independent paper to give guidance and information in the things which we hold dear.

### The Price of Freedom.

Like "The Record" in England, the "Australian Church Record" came into existence as a paper for the defence and confirmation of the Gospel. It was founded in the closing years of the last century, and has been carried on almost entirely by voluntary labour. It is the only Evangelical paper published for the Church of England in Australia, and the loss of such a paper would be a catastrophe for the Evangelical cause in this country.

We are reminded of the words of Mr. Baldwin when speaking on foreign affairs as Prime Minister of England. He said that "the price of freedom is eternal vigilance." What is true in the political realm is still more true in the spiritual sphere. If we cherish the freedoms which belong to the Reformation heritage, we must perforce be willing to pay the price of eternal vigilance. It is for this reason that Evangelicals are anxious to maintain the

"Australian Church Record." It is not our purpose to publish the paper merely for the sake of controversy, but we recognise that there are times when controversy is unavoidable. We bear in mind the fact that if the controversial sections of the New Testament were to be excised from the Scriptures, it would greatly reduce the volume of sacred truth. St. Paul was a controversialist for the sake of Christ, and we may reverently add that the supreme Master of controversy was

In reply to certain rumours and queries which have reached us, we desire to state clearly to our readers—

- That we are NOT going out of circulation.
- That we have NO connection whatever with any other Church paper.
- That some of the reasons for our continued existence will be found in the article on this page.

our Lord Himself. If there are to be times when the voice of controversy must be heard, we desire to follow the New Testament pattern of loyalty to Truth.

### Important Questions.

The "Australian Church Record" is a paper for laymen as well as for clergy. We cannot over-emphasise the tremendous importance of a body of well-informed laymen, whether in the local congregation or on Diocesan

Councils. Correspondence columns are always available for questions if laymen are anxious to seek advice or information, while the articles which are published allow Evangelical Churchmen to speak out plainly and definitely on major issues before the Church from time to time. An illustration of this may be valuable. From time to time drafts of a Constitution for the Church in Australia have come before the Synod. It is not easy to grasp the principles that are at stake in a long document couched in legal phraseology. It can safely be said that the opportunity to ventilate the whole question in the pages of "The Record" has been invaluable in helping Churchmen to form an opinion and to exercise an independent vote. Or another illustration may be given. In 1949 it was announced in England that the official celebration of the Quarto-Centenary of the 1549 Book of Common Prayer was to cover the 1552 Prayer Book as well. As a result there has been no official commemoration of the 1552 Prayer Book in England this year. The crown of Cranmer's liturgical achievements in the cause of the Reformation has been quietly by-passed in the attention that was focussed on the 1549 Book. So far as we know, the only literature published this year in England to commemorate the 1552 Prayer Book is a series of four addresses produced by the Church Book Room Press, and the only public gatherings which have been held are those arranged by the Church Society. The "Australian Church Record," however, has been able to publish a series of important articles in connection with the 1552 Prayer Book and will play its part in preparation for the Reformation Rally on November 4 when the publication of the 1552 Prayer Book will be especially commemorated.

### Evangelical Conviction.

The value of a free and independent paper as the vehicle of expression for Evangelicals cannot be over-estimated. Evangelicals have no reason to apologise for their convictions.



We believe that we stand in the line of succession from Apostles and Confessors. We rejoice in the history of the Reformation Movement in the 16th Century and the Evangelical awakening in the 18th Century. We thank God and take courage when we see what He has wrought in times past, and we refuse to abandon our convictions in favour of that kind of open mind which cannot receive anything definite. God forbid that we should be numbered among those who seek to have a foot in every camp and a soul in none. "If the trumpet give an uncertain sound who shall prepare himself to the battle?"

### OUR CIRCULATION.

There are still many of those who represent us overseas who do not receive "The Church Record" but who would greatly value the paper. Not only would the articles we publish be found helpful to our missionaries but the paper would bring to them regularly a message from home and a reminder that we care for them. The consciousness of being cared for is a comfort and help to those in hard or lonely places. Gifts are asked towards our Missionary Free List Fund — 12/6 pays for one year's subscription, 25/- for two, and so on.

We would also suggest to our readers of the laity that a year's subscription would be appreciated, we believe, by any clergyman who might live in the parish. The clergy as a rule are poorly paid, especially curates and annuitants. The maximum for a retired clergyman and his wife belonging to the Clergy Provident Fund is still only the old rate, £193/15/- per annum, a beggarly sum to live on. Deacons sometimes leave College owing some money for their fees. This is understandable when we remember the general rise in costs. We may take it that most clergy have very little money; but they would appreciate our paper.

Perhaps the greatest community need at the present time is the circulation of good Evangelical literature. We believe our paper helps to meet this need. In fact those who give constant time and labour now to produce this paper would not continue to do so if they did not believe this. We call upon our friends to help; and if they can to help both energetically and substantially.

We are grateful to think that an increasing number have our paper on their daily prayer list.

### TWO CATHEDRAL SERVICES.

A special service will be held in St. Andrew's Cathedral, Sydney, at 11 a.m. on August 24 in connection with the conference of the Australian and New Zealand Association for the Advancement of Science. The preacher will be the Rev. Dr. A. P. Elkin, Professor of Anthropology in the University of Sydney.

On the following Sunday the annual official University service will be held in the Cathedral at 11 a.m. It will be part of the Centenary Celebrations of the University of Sydney, and will be attended by many leading members of the University and distinguished visitors. The preacher will be the Rev. Dr. R. A. Cole, lecturer, at Moore Theological College.

### CHRISTIAN MEDICAL FELLOWSHIP.

The inaugural meeting of the Christian Medical Fellowship is being held on Sunday afternoon, August 24th, in the Royal Australasian College of Surgeons' Hall, Melbourne. This meeting has been arranged during the Australasian Medical Congress (B.M.A.) which is being held in Melbourne from Aug. 22nd to 29th.

The chairman of the C.M.F. inaugural meeting will be Sir Philip Messent, a well-known surgeon of Adelaide, and the speakers will include Professor Lambert Rogers, at present visiting Australia from the University of Wales; Dr. Douglas Thomas and Dr. Eric Clarke, both physicians of Melbourne.

The Christian Medical Fellowship is in association with graduate activities of the Inter-Varsity Fellowship of Evangelical Unions. The Federal Secretary is Dr. Murray Clarke, 12 Collins St., Melbourne, and

the Federal Treasurer is Dr. Ronald Winton, The Printing House, Seamer St., Glebe, N.S.W., either of whom would be glad to supply information concerning the C.M.F. to interested medical men or women.

### TENTH ANNIVERSARY OF CONSECRATION.

(From the Bishop of Gippsland's Letter.)

"What a difference that Consecration Service in St. Paul's, Melbourne on St. James' Day, 1942, made to us both. There was the assurance of prayer of all the clergy of the Diocese gathered round me, of the Archbishop of Melbourne and the Primate of Australia and nine other Bishops taking part in the Consecration. Then the sense of the brooding of God's Holy Spirit and His enabling grace given to one at such a time. I have felt this wonderful gift of God's Holy Spirit guiding and directing us together these ten years. I thank God for this assurance, and I do want to thank you all, clergy and laity alike, for your forbearance with my imperfections, for your amazing loyalty and encouragement in a difficult task, and for the knowledge and experience of being upheld in prayer, Sunday by Sunday and daily, by so many of you. Only thus could one carry on this work in such days as are ours, days of challenge and opportunity.

"One cannot but remember those first difficult years, with 10 of our clergymen away on Chaplaincy duty in Army and Air Force, and the consequent problems of staffing the parishes. Then the great blow of losing two right hand men, Archdeacons Weir and Blundell within 15 months of my coming to the Diocese. I am conscious of many failures, of mistakes, of timidity and shyness that caused me to miss opportunities. These are I am sure answers to my daily prayer: 'Lord keep me humble.'

"Yet one cannot but be conscious of many wonderful blessings God has granted us in these ten years. It is good to know our clergy staff has increased from 31 to 42, that at the moment all cures are filled, and that we have the benefit of 5 assistant curates three deaconesses and two youth workers. You and I may well thank God and take courage as we face the great work ahead of us.

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## WHY EDUCATE?

### THE CHALLENGE TO CHRISTIAN EDUCATION.

(By W. E. Andersen, B.A., Dip.Ed.)

It must be immediately obvious to anybody who thinks about the question at all, that to modify or change the life of a person is a very serious matter indeed.

The name given to such change or modification of human beings is **education**.

For a considerable part of this century many educationists have been absorbed in the question: "What are people like, how do they develop, and in what ways can they be changed?" In asking these questions, and attempting to answer them, they have been taking an interest in **psychology**. Others have started off with subject-matter that needs to be taught, and, with due consideration of those who have to learn it, have been interested in devising appropriate ways and means. These people have been contributing to **educational method**.

Recently, however, there have been many who have said with telling emphasis: "What is the use of knowing how people may be changed, and what methods are the most effective, if we are not clear into what types of persons we want people to be changed?" Those who speak this way are concerned with a **philosophy of education**; and we would dare to suggest that this is the root study in the whole field of education.

### Is There Christian Education?

Once the subject of desirable or ideal persons is raised, any Christian, will immediately recognise the subject as familiar ground, in that Christianity is supremely concerned with persons: with God, firstly, whom we do not hesitate to call personal, and with His creatures, who being made in His image, are likewise personal. Surely Christ was infinitely concerned with what types of persons we are and may become.

It should now be clear that there not only can be, but must be, a **Christian philosophy of education**, and it is to the task of formulating such that Spencer Leeson addresses himself in "Christian Education." The book is really a record of eight lectures delivered in 1944 under the terms of the Bampton Lectureship before the University of Oxford. The author was at the time an honorary lecturer in the Philosophy of Religion at Southampton University College, and Canon of Chichester. Prior to that date he had been headmaster of the famous Winchester College founded in the four-

a moment that one of the outstanding theological works of recent times is entitled "The Nature and Destiny of Man" (by Reinhold Niebuhr), we shall immediately see that this is the point at which education and theology meet. Hence the need for the Christian who is an educational philosopher to be a theologian, and also for the theologian to take an active and intelligent interest in education!

### Dogma and Personality.

In lectures I and V, Leeson makes his attempt at a simple enunciation of the origin, nature, duty and destiny of man, and in so doing is refreshing for two reasons: firstly, because he speaks as a practising teacher who has worked in a real educational world and knows all its difficulties and contradictions; and secondly, because his logic compels him to a forthrightness in Christian Education that would shame many Christian teachers in Australia, who have given themselves over to an unquestioning timidity.

Mr. Andersen is a graduate of Sydney University who specialised in psychology. He is now a teacher in the N.S.W. Department of Education after spending a year as lecturer in Religious Education at the Sydney Teachers' College and in charge of the Child Guidance Clinic. In this article he draws attention to Spencer Leeson's important lectures on "Christian Education."

teenth century by William of Wykeham, and since the writing of the book has become Bishop of Peterborough. In a subject which demands such background, Leeson comes equipped with a rich experience in theology, education, classical studies, literature and sociology, but yet as "The Spectator" remarked, "wears his immense scholarship with easy grace."

The fundamental contribution of the book is to emphasise the fact that in order to formulate any philosophy of education, we must have some interpretation of the **origin, nature, duty and destiny**, of man. If we reflect for

To take the second of these factors first, a few quotations will illustrate the challenge conveyed. Leeson proclaims that "if we are led . . . to take the risk of faith in Christ, we are not entitled either in the secret places of our souls, or in our open teaching to keep back essential elements in His Gospel, because our friends do not believe them or because they are in some way unacceptable in the prevailing climate of opinion." Again he states "it is in the face of Jesus Christ that the knowledge of the glory of God shines, not in any human teacher or in any human philosophy; and if that is clear to us, we

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must with God's grace make it clear to others." (p. 119) The author freely acknowledges that these statements may sound dogmatic, and as freely states that they are meant to be! He hastens to observe, however, what is widely acknowledged both in philosophy and the sciences, that "there can be no practice of any kind, educational or other, that is not founded on dogma, either expressed or implied." On this basis the author continues:—"Between the dogma that man is a child of God, and the dogma that he is a chance assemblage of physical forces without freedom or responsibility, there can be no accommodation at all and no progress can be made until that is clear." (p. 115)

To return now to the first reason why Leeson's presentation is thought to be so refreshing, it was noted that he writes as a Christian teacher who knows what the job is like, and here again the challenge both to thought and personal action is penetrating. On the one hand, all kinds of problems from administration and atmosphere to the conduct of worship and the presentation of individual subjects are presented for thought, and on the other hand the link is made between personal consecration and the classroom situation in such a way as to enrich and yet disturb the conscience. Leeson is forever stressing the teacher's pastoral ministry; and what in current educational discussion are described as "diagnostic" or "clinical"

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approaches, are caught up and "warmed" under this heading which expresses something transcending mere method and emanating from Christian love. For example: "The Holy Spirit acts on men through other men; and that is the first and last duty of the teacher, that he should make so complete a surrender of his soul to God that it may be open and clear-open so that there may be no obstruction to block the free movement of the Spirit through the channel appointed, and clear so that there may be no stain or mist upon the face of the mirror." (p. 120)

#### The Making of Culture.

In lecture III, an historical retrospect is given of the inheritance of Christianity in English education, and one is given a remarkably clear view of the process (much talked about, but seldom analysed); by which Christianity plays its part in the making of a culture. Historians and sociologists alike will rejoice in this chapter, as they will in the modest but masterly lecture IV, on the climate of opinion and its effect upon Christian education. This chapter concentrates mainly on the period from the Renaissance to the present day, dwelling particularly on the 19th and 20th centuries, and points out very clearly the opportunity and responsibility resting on Christians to help formulate the thought-forms and social institutions of their day, and the peril involved in failure to do so.

Lecture VI, entitled "Christianity in English Education to-day" is largely a factual essay describing the English system, attempting to interpret it, and evaluate its opportunities. Lecture VII deals with the all-important problem—in the light of the principles established earlier in the book—of the relationships between the four main agencies of education, the home, the school, the state, and the church. Lecture VIII looks to the future of Christian Education, and suggests a programme for the Church of England.

#### An Agreed Syllabus.

In addition to the lectures there are four appendices. All are full of practical interest and value, but the most remarkable is undoubtedly the fourth, entitled "A statement of the Christian faith." Here, in considerable detail, Leeson outlines the essentials of the faith with such simplicity and yet with such accuracy restraint and completeness, that one is left breathless.

To those who would claim either that co-operation in Christian Education is an impossibility due to differences between denominations, or that, if co-operation is achieved, the resulting teaching would be inspired and lacking in crucial doctrine, Leeson's words, taken along with his "statement," should challenge a revision of opinion:

"I believe that the great majority of Christians in all denominations would accept the general drift and intention of what is here stated. We have to stop short at the church

because it is over the nature of the church and the right government of its church and the character of her ministry that the differences of our time arise. . . . But it will be seen how wide is the area over which a common belief prevails; also how totally contrary at every point is the interpretation of human nature, duty and destiny here given to that of the secular dogmas of our age, of whatever character they may be. It is on these broad issues that the battle is joined and there is no possibility of settlement or compromise." (p. 25)

Thus the book ends. The reader will no doubt consider this a highly eulogistic review, and so we must hasten to say that not every theologian will agree with all theological statements made, nor will every educationist agree with every educational dictum; indeed the writer of this article finds himself in disagreement at various points.

But when a great task is attempted nobly, genuine appreciation would seem to be the only appropriate reaction. The book is warmly recommended to theologians, to educationists, and to those Christians who may call themselves neither, but are willing, in an important sphere of life, to think.

"Christian Education," by Spencer Leeson, M.A. Longmans, Green and Co. First published 1947. pp. xvi + 258. Aust. price 18/9. Obtainable from C.S.S.M. Book Shop, 239 Elizabeth St., Sydney, and all booksellers.

#### MOORE COLLEGE PROSPECTUS.

A new prospectus has been issued by Moore Theological College, Sydney. Intending candidates for the ministry may obtain it on application to the Principal. The address is Moore College, Carillon Ave., Newtown, N.S.W.

#### BOOKS OF SPECIAL INTEREST:

"The Catholic Faith," by Dr. W. H. Griffith Thomas, 21/-. A Manual of Instruction for members of the Church of England—A revised edition of a popular handbook.

Letters to Young Churches. Popular translation of N.T. Epistles, by J. B. Phillips. 17/6.

The Revised Standard Version of the New Testament (American Revision), 17/9.

The Layman's History of the Church of England, by G. R. Belleine. 10/6.

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## NOTES AND COMMENTS

Some of our Lord's most serious warnings were against the placing of stumbling blocks in the way of the little ones. Christ's Children.

While the service of youth is so much stressed and large expenditure for the education of children is freely poured out, there has been growing in our midst a most invidious foe to their welfare in that great supply of comics in daily papers and in millions of books, so evident in their strongly coloured appeal in shops of all descriptions. Add to these the questionable films that are so rife in our picture theatres, and we cannot help realising the terrible handicap they provide against the true moral upbringing of the children of our land.

Some figures recently given show the danger in two directions. Over 700 million out of 800 million books published in U.S.A. in a recent year were said to be "comics"; and reputable papers have had to cease publication because the enormous profit made by syndicated "comic" publications has created a false price and shortage of newsprint.

Several well established Christian papers have had to cease publication and the useful "insets" for Church monthlies have dwindled into insignificant size by reason of the increased cost of newsprint. It is an alarming position. The things that tend to pervert are increasing and becoming more and more beguiling, and those that make for the upbuilding of our children and people are gradually disappearing. For evidence, just go into the book shops and compare the prices of the two classes of literature. Our religious picture books are not comparable in price with the penny dreadfuls that bid for the public's attention and money.

It is time that the Church entered seriously into this conflict and took cognisance of the kind of pabulum offered to our children in print.

The challenge comes first to Christian parents and to those who have direct responsibility in the training of children. We should like also to see and hear more evidence that these things were in the purview of our church councils.

Some misunderstanding seems to have arisen in regard to Dr. Wand's attitude towards divorce and re-marriage, as recently reported out here. The Bishop of London and Divorce.

The Bishop's statement—made actually more than two months ago at the London Diocesan Conference—concerned the suggestion that the Church might be losing "the best proportion of our country folk" because of the refusal to re-marry divorced persons in Church. This suggestion has been quoted as a "claim" made by the Bishop. But the account given in the Church of England Newspaper does not give this impression. It reports the Bishop as saying:

"I had reason not very long ago to approach the Registrar-General about the marriage in this country.

"One was wondering whether, as a result of these easy opportunities for divorce and so on, and our own refusal to marry in church after divorce, we were losing the best proportion of our countryfolk. I found we were still marrying 50 per cent. of the couples who are married in this country.

"That is despite the fact that we are keeping up this tremendous stand for the stability of marriage, and refusing to have any truck with divorce."

Surely the Bishop's own attitude to this question admits of no doubt.

Once again, the Editor of the "Sydney Morning Herald" has seen fit to sit as moral arbiter in judgment on the Church of England.

In his editorial of Monday last the "intolerance" of the "Church Times" and of the Dean of Sydney in their attitude to Mr. Eden's re-marriage, is unfavourably set over against the "tolerance" of a certain vicar in Mr. Eden's constituency who advocates a more "charitable" view.

One thing is clear. The "changing standards" deplored by the "Church Times" and defended by the "Sydney Morning Herald" are being seen for what they are.

On the one side is the "Sydney Morning Herald" for whom the standard of morality is apparently "the ethical sense of a developing community." The old name for this doctrine is *Vox populi vox dei*—The voice of the people is the voice of God. To find it publicly endorsed by the "Syd-

ney Morning Herald" is, if less surprising than it would once have been, certainly a cause for grief and dismay.

On the other side are the "Church Times" and the Dean of Sydney, for whom the standard of morality is clearly the express teaching of our Lord Jesus Christ. We profoundly hope that the Church of England as a whole stands with them in this matter.

In between is the Vicar of St. Mary's Church, Leamington, who gropes vaguely in the air for some standard which will provide him with "a more charitable way of dealing with hard cases than by insisting on a literal interpretation of Christ's words." How we are to interpret Christ's words if not literally, the Vicar does not disclose.

Here is the question of the authority of the Word of God, with a vengeance.

The Bishop of Tasmania has recently informed us that there are three main streams in Anglican thought and life—the Catholic, the Evangelical, and the Liberal. Unfortunately, there is truth in his information. It is to the "Liberal" stream, with its rejection or modification of the absolute authority of the infallible Word of God that we owe the growing habit of setting aside even the express teaching of our Lord in favour of counsels of expediency.

We hope that many of our people read a little item of news from New

Zealand evidencing a really fine and sympathetic regard for our beloved Queen. A rare thoughtfulness.

A representative body of New Zealand women have sent along, we hope to sympathetic quarters, a resolution setting out their earnest decision that more consideration should be given to the Queen in relation to strenuous touring of her vast Empire. They suggested that for ten years such tours should not be arranged, so that her Majesty's early married life should not be robbed of too much of that quiet and restful character which is the right and duty of every true wife and mother. We must be careful lest the love and admiration which her position and beauty of character have won for her should give reins to an enthusiasm which would demand more than loving thought and consideration could justify. We hope that the New Zealand example will be followed on a large scale, so as to make very clear the minds of so many of her people.



CORRESPONDENCE  
BELIEVING THE BIBLE.

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

Because a recent experience of a friend was fresh in my mind, I was especially interested in Archdeacon Harvey Brown's letter in your issue of July 24th and feel it may be of interest to relate it.

The Archdeacon said that he did not think that insistence upon the authenticity of such events, as Noah's Ark and Jonah's whale would commend the Christian Faith "to those who do not yet share it, but who are, nevertheless, coming to see that it has more evidence to support it than they have ever realised."

My friend was discussing the merits of Christianity and the Bible with a travelling companion. Seeking to terminate an embarrassing discussion his acquaintance said: "Anyhow, you don't expect me to believe that Lot's wife was turned into a pillar of salt, do you?" The reply seemed startling: "Well, madam, that depends on whether you believe that Jesus Christ is the Son of God." He pointed out that our Lord referred to this incident and to Jonah's experience as two historic events.

(In any case if the Incarnation and Resurrection of Christ can be accepted, why not these O.T. miracles? None of them was without a purpose.)

Soon afterwards my friend's companion confessed to her daughter that it was the first time that she had felt "completely flattened" in an argument with a man! But what is more important is that she was made to think, and this discussion led to her conversion, as things happened, just a few weeks prior to her sudden and untimely death.

I do not suggest that this particular answer to this particular question will always lead to a conversion — hey presto! — because I believe that conversion is ultimately the work and will of God. Nor do I suggest that in seeking to interest people we should purposely trot out all the seemingly difficult passages of Scripture and demand belief in them as a preliminary overture. But I cannot see how we can expect the author's approval and blessing on our efforts if we "explain away" or alter any part of His Message to Mankind.

I thank God, as that woman did, for the faithful answer given her and which it pleased Him to take and use so wonderfully in this instance. I have often since wondered about the consequences had my friend given the more popular answer of "Oh, of course, there are some things in the Bible which we must regard as Jewish legends; they were recorded — and sometimes used by our Lord — for their moral or religious value."

Surely, if we profess to be Evangelical Anglicans, we must believe that Christ is in all the scriptures, that Jonah's whale was in fact a sign and so on — and that He will honor them that honor Him by loyal adherence to His Word — even when real difficulties arise and we may long to help someone over a stumbling block.

Yours sincerely,

F. S. INGOLDSBY.

c/o P.O., Boat Harbour,  
Tasmania.  
5/8/52.

THE TABERNACLE OF DAVID.  
(The Editor, "Australian Church Record.")  
Dear Sir,

While I am grateful to D.R. for his brief reply, yet there are still some points I should like to submit for his further consideration.

1. His "free confession" that he does not "discern the House of Israel." This is strange surely. Every good churchgoer should know that. Why, the first lesson on Sunday night is 1 Kings 12, a record of the division of Israel into two Houses. One, the House of Judah, (2 tribes later called Jews), the other, the House of Israel (10 tribes, not known as Jews); a form of distinction maintained throughout the Scriptures, until some future and ultimate re-union.

2. The Tabernacle of David. Would D.R. please tell us (in his opinion) when, where, or why, it "fell"? That will determine the nature of its "rebuilding." Also, does he infer it means one thing in the O.T. and another in the N.T.? Or, that Luke 1 32-3 does not co-incide with Acts 15 16-18?

May we get these points cleared up before going any further.

Yours, etc.,

H.W.M.

(Our reviewer replies.—Ed.)

Dear Sir,  
1. My confession was that I did not "discern the set-up of the larger family of the House of Israel" (to quote H.W.M.'s words). By this I meant that I was unable to see (as H.W.M. apparently can), that the ten tribes of the Northern Kingdom which came to an end in 721 B.C. will "junction again" with the House of Judah "towards the terminus of this age."

2. The Tabernacle of David. In the original passage where these words occur, Amos 9: 11ff., I take the "fall" of the tabernacle of David to be an allusion to dividing of the kingdom, once united under David, into two parts, as recounted in 1 Kings 12. The "rebuilding" of this tabernacle, which God promises in the passage under review, is, I take it, the restoration of the broken parts into a unified people under a "Davidic" king. The question is, of course, as H.W.M. implies by the queries he addresses to me, whether the people to be restored are the actual descendants of the 12 tribes of Rehoboam's day, or whether some other truth is intended by the prophecy. In my view, the New Testament supports the latter alternative. For in Acts 15: 14ff. James the brother of the Lord quotes this prophecy from Amos (in its Greek version) as being already fulfilled in his days. The point of James' quotation is perhaps ambiguous. It may be that the "rebuilding of the tabernacle of David" is accomplished in the bringing together of Jews and Gentiles to form one people of God. But it may be that the "rebuilding of the tabernacle of David" is simply the presence of believing Jews in the Church, which in turn makes possible, or leads on to, "the residue of men," the Gentiles, "seeking after the Lord." But in either case the "rebuilding of the tabernacle of David" has taken place in the building of the Church by Christ. And He, naturally, is the Davidic King under whom, or rather, in whom, the united people of God is constituted. So that Luke 1: 32, 33 and Acts 15: 16-18 are closely connected, though they do not coincide. The one announces the birth of the King; the other announces the establishment of the people of the kingdom — comprising Jews and Gentiles as fellow-heirs of the same O.T. promises. This is now the tabernacle (dare I say the "new" tabernacle?) wherein God dwells with men.—D.R.

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

I was much interested in the long and stimulating reply in your last issue to my two notes on The Nature of Revelation. I am indebted to the Archdeacon for many interesting points, and some truths to which I set my Amen, but I humbly submit that the answer is not theologically conceived, and thus not theologically satisfactory. "Methinks the lady doth protest too much." Professor Dodd, whom I have heard lecturing with interest and some profit, is not, I agree, a full Socinian; nevertheless he is a "Greek" to his finger tips, and no "Hebrew." This is only another way of saying that, great scholar though he is, he is deficient in the sense of Biblical authority; I think, without wishing to raise any controversial questions, that this may partially be explained by his ecclesiastical affiliations. But tilting at windmills is out of fashion nowadays; a positive doctrinal statement may perhaps be of more value.

"Infallibility" is properly to be predicated of the Bible, as a whole, and not of this or that part; but each part, taken in its right relation to the whole, is also infallible. Infallibility is a highly theological concept freely used by the Reformers — witness the Westminster Confession as well as Cranmer's works — and expressed their basic and heartfelt belief that the Scriptures, rightly read, lead no man astray. This was, I need hardly say, no new sixteenth century idea, but one firmly held by the Universal Church from the start. Heretics were ruled out by the "iron rule" of Holy Writ; indeed, it was the need to define the Christian position more exactly vis-a-vis heresy that led to the ruling (not a decree, but a testimony to fact) that certain books were canonical, and certain others were not. The Creeds were attempts to summarise and define the truths of Scripture; the Conciliar statements were never designed to add to the doctrines of the Bible, but simply to bear witness to the belief of the Church in their infallible truth, and eternal authority.

It rested with our own day to raise the greatest of heresies; for all ages before had at least paid lip-service to the authority of an infallible Revelation. But our liberal fathers ate sour grapes, and I perceive that some teeth are still set on edge to-day. Now, since the Church was never previously called to do so by heresy, the Church had never made explicit a Doctrine of the Bible. This no doubt has confused many; they thought the authority of the Word was a matter of opinion, or private judgment, instead of being of faith. All honour to the Papal Biblical Commission for seeing this principle at least; we most heartily commend their decrees, from "Providentissimus Deus" half a century ago to the latest "Divino Spiritu Flante" as being a thoroughly theological approach to a theological problem, even if on minor points we may disagree.

One more lance to break: is not God a necessary "infallible external authority"? and where do we learn of Him, but in His Word? and is it a subjective personal judgment to submit to Him and His Word? The Bible thinks not; the Bible calls it "the obedience of faith."

Wherefore "down, vile dust! down, proud clay! down, peacock's feathers!"

Yours, etc.,

R. A. COLE.

OPPORTUNITY.

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

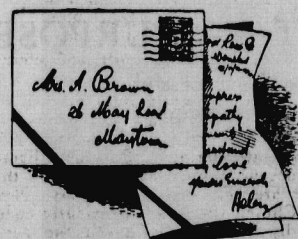
Although not as well known as other activities of the Home Mission Society, the "Arleston" Students' War Memorial Hostel has, since its commencement in 1943, been fulfilling a valuable service to young men from country areas who of necessity have to reside in Sydney whilst pursuing studies at the University, Teachers' College, or other educational establishments. With accommodation difficult to obtain and expensive beyond the means of the average student, it seeks to provide a home atmosphere and good food and board at reasonable cost, and, above all, to maintain a Christian influence and witness. The worthwhileness of this may be seen in the fact that five of the present students have come to place their trust in the Lord Jesus Christ as Saviour in recent weeks.

At the present time "Arleston" is in urgent need of certain items of furniture and I am wondering if any of your readers may happen to have some of these in good condition, but which they would like to either donate or dispose of at a reasonable price to the Hostel. The most pressing need is for any items suitable for the furnishing of a Common Room, as for example, lounge or easy chairs and a piano. Small tables suitable for study, chairs, mats, curtains or items of bedroom furniture would also be most acceptable.

If anyone interested in this would contact me at the above address I would be very glad to make transport and other necessary arrangements.

Yours sincerely,  
W. P. ADKINS,  
Warden

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WILLIAM TYNDALE

(By the Dean of Sydney)

Tyndale was one of the pioneers of the English Reformation. His pre-eminent contribution was the translation of the Holy Scriptures. By translating the Scriptures into a vernacular he opened the eyes of many; and, by revealing the gross abuses which existed, prepared the way for the Reformers who followed.

The Bible was the foundation of the English Reformation; and history shows that the rediscovery of the Bible always leads to reformation and spiritual revival. "God has yet much light to break forth from His word" — and our great need to-day is for a fresh rediscovery of the spiritual depths and the illuminating power of the word of God.

Stirring Times.

Tyndale was educated at Oxford and Cambridge. It was a time of great intellectual ferment. On the Continent the Renaissance had precipitated a great intellectual awakening, and the universities were centres of the new thought. There was, however, great opposition to the New Learning, from the conservative and ignorant. Tyndale, writing to Sir Thomas Moore, said:

"Remember ye not how within this thirty years and far less, and yet dureth until this day, the old barking curs, the children of darkness, raged in every pulpit against Greek, Latin and Hebrew and what sorrow the schoolmasters that taught the true Latin tongue had with them; some beating the pulpits with fists for madness and roaring out with open and foaming mouth, that if there were but one Terence or Virgil in the world, and that same in their sleeves and a fire before them, they would burn them therein though it should cost them their lives."

The universities were not only influenced by the Renaissance but also by the Reformation. The words of Luther were eagerly read and hotly debated. It was a dangerous and invigorating and exhilarating time in which to live. Adventure and discovery were in the air.

Tyndale's Ambition.

Tyndale was influenced by both the Renaissance and the Reformation. He was fired by Luther's example to give his countrymen an English version of the Scripture translated directly from the Hebrew and Greek originals.

There was much opposition and hostility to the project. It was eventually made clear that Tyndale would never be permitted to fulfil his ambition. After a fruitless interview with the Bishop of London he said: "I understood... not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

Bible Sunday will be observed in N.S.W. on the last Sunday in August, and in Victoria on the first Sunday in September, when the work of the Bible Society will be commended. We print here the address on our greatest Bible translator given by the Dean of Sydney in his recent series "Great Christians of the 16th Century."

And yet Tyndale was not animated by pride or prejudice: Tyndale said to Stephen Vaughan: "If it would stand with the King's most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people... be it of the translation of what person so ever shall please his Majesty, I shall immediately make faithful promise never to write more."

Tyndale migrated to Cologne in Germany, but, betrayed to the magistrates, he fled to Worms. There he completed the New Testament in 1526.

The ecclesiastical authorities were determined to destroy the translation. By an irony, the money prodigally expended by the authorities on buying up copies enabled Tyndale to revise his work and print further copies. The translation was publicly condemned, and copies were burnt in St. Paul's Churchyard in London. Many were from the Hebrew and Greek originals, greatly shocked. Heretical literature

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had been burnt before, but it was the first time that the Holy Scriptures had themselves been consigned to the flames. As a result, despite the endeavours of opponents, copies of Tyndale's translation continued to pass from hand to hand.

Tyndale was concerned, not only with the work of biblical translation, but also with the work of making known the teaching of Luther in an English dress. He translated Luther's preface to the Epistle to the Romans. Tyndale glorified in Luther's rediscovery of Scriptural truth, especially in the doctrine of justification by faith.

#### The Fruit of His Work.

It is impossible to overestimate the contribution of Tyndale. Previous translations of the Scriptures had been made from the Latin Vulgate. Tyndale went behind the Vulgate to the originals. And Tyndale's work was destined to have an influence his enemies could not have anticipated.

Cranmer induced Convocation in 1534 to petition for an English version of the Bible. Miles Coverdale was persuaded to undertake this. It was largely based on the Vulgate. It was in due course, licensed by the King and placed in all churches.

Cranmer later commended another translation which he said he liked better than any other. This was believed to be the work of one Thomas Matthew. Actually it was mainly the work of Tyndale. A friend of Tyndale's, Rogers, printed Tyndale's translation of the Old Testament which he had finished as far as Jonah, completing the remaining portion with Coverdale, which he then dedicated to the King. It was placed in all Churches and became the foundation of all succeeding translations of the Bible into English.

After completing the New Testament, Tyndale had moved to Antwerp in Holland. There, through the treachery of a friend, he was betrayed to the Emperor. He was tied to a stake, strangled by the hangman and afterwards burnt with fire. His final words from the stake were: "Lord open the King of England's eyes!"

Foxe, in his Book of Martyrs, records:

"Such was the power of his doctrine and sincerity of his life, that during the time of his imprisonment (which endured a year and a half) it is said he converted his keeper, his keeper's daughter, and others of his household. Also the rest that were conversant with him in the castle reported of him that if he were not a good Christian, they could not tell whom to trust."

#### Tyndale to Frith.

It is worth quoting a letter which he wrote during his imprisonment to John Frith, who was a prisoner in the Tower. It reveals something of his deep piety, his fearless courage, his constancy and faith.

"Dearly beloved, however the matter be, commit yourself wholly and only unto your most loving Father, and most kind Lord; fear not men that threaten, nor trust men that speak fair; but trust Him that is true of promise and able to make his word good. Your cause is Christ's gospel, a light that must be fed with the blood of faith. The lamp must be dressed and snuffed daily, and oil poured in every evening and morning, that the light go not out. Though we be sinners, yet is the cause right. If when we be buffeted for well-doing, we suffer patiently and endure, that is acceptable to God; for to that end we are called. For Christ also suffered for us, leaving us an example that we should follow His steps, who did no sin. Hereby have we perceived love, that He laid down His life for us; therefore we ought also to lay down our lives for the brethren. Rejoice and be glad for great is your reward in Heaven. For we suffer with Him that we may also be glorified with Him; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subject all things unto Him.

"Fear not the threatening, therefore, neither be overcome of sweet words, with which the hypocrites shall assail you. Neither let the persuasions of worldly wisdom bear rule in your heart—no, though they be your friends that counsel you. Let Bilney be a warning to you. Let not your body faint. He that endureth to the end shall be saved. If the pain be above your strength, remem-

ber, 'Whatsoever ye shall ask in my name, I will give it you.' And pray to your Father in that name and He shall cease your pain, or shorten it. The Lord of peace, of hope, and of faith, be with you. Amen."

So we leave William Tyndale, scholar, translator, martyr.

He was a man of integrity, of unremitting selfless zeal, of apostolic dedication, of intellectual brilliance, of gifted pen—a glory of the English Reformed Church—through whom the word of God went free.

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### PERSONAL

We are pleased to learn that **The Bishop of Ballarat** has recovered from his recent operation.

**Miss Mary Baker** and the **Rev. Ted Arb-laster** were married in the Cathedral of the Holy Spirit, Dodoma, on July 19. The Bishop of Central Tanganyika, the Rt. Rev. A. Stanway, performed the ceremony and Dr. Well-lesley Hannah gave away the blue-clad bride. A large number of missionaries, Africans and other friends came in from the surrounding districts to join with the bride and groom as they dedicated their life together to the service of God. The day was fine and tropical flowers in pink, white and mauve filled the cathedral with fragrance. The Bishop and Mrs. Stanway welcomed the guests to the reception held in their garden, and after a large number of photographs were taken for family and friends at home the bride and groom were farewelled on their honeymoon.

**The Rev. Ronald Gibson** has returned to Perth from Sydney. During his visit Mr. Gibson was married to **Miss Heather Ferguson** in St. Matthew's Church, Manly, by the Rev. A. E. S. Begbie. Mr. Gibson was curate in Manly before his present appointment with the Church Missionary Society.

**The Rev. Joost de Blank**, Vicar of St. John the Baptist, Greenhill, Harrow, since 1948, has been appointed to the suffragan bishopric of Stepney in succession to the Right Rev. Hamilton Moberley, who resigned recently to become Dean of Salisbury. Mr. de Blank studied at Queens' College and Ridley Hall, Cambridge, before his ordination in 1931.

**Canon Kenneth Riches**, Principal of Cuddesdon Theological College, has been appointed to the Suffragan Bishopric of Dorchester, in place of the Rt. Rev. G. B. Allen who will retire in September for health reasons.

The Archdeacon in Egypt, the **Ven. F. F. Johnston, C.B.E.**, has been appointed Bishop in Egypt, to succeed the Rt. Rev. Geoffrey F. Allen, who has become Principal of Ripon Hall, Oxford.

**Canon J. E. Fison**, of Rochester, has been appointed Sub-dean of Truro Cathedral, and Rector of St. Mary's, Truro.

**The Bishop of Armidale** will preach at St. Bartholomew's, Norwood, Adelaide, at the Morning Service on Sunday next, August 24—the 95th patronal festival. Bishop Moyes was a former rector of this Church. At this service the C.E.M.S. will be re-formed in the parish. The present Rector of Norwood is the Rev. S. A. Mainstone, formerly of Sydney.

**The Bishop of Nelson, N.Z.**, and **Mrs. Stephenson** have been on a visit to Australia. They have now returned to Nelson. Many of their friends in Australia were glad to see them again.

**The Rev. G. Christopher**, formerly of Sydney, has accepted appointment as assistant minister of Holy Trinity, Hobart. Mr. Christopher had been secretary of C.M.S. in Tasmania.

**Rev. R. M. Southey** has been licensed to the parish of Yarram, Diocese of Gippsland.

**Canon W. Holmes**, rector of Singleton, N.S.W., has returned to his parish after a leave of absence of four months, during which time he paid a visit to England. The stay in England was four weeks only, as he had undertaken to return as the official Church of England chaplain on the Cameronia, bringing 1150 New Australians, of whom more than half were Church of England people.

**The Rev. C. A. Stubbin** has resigned his position as rural dean of Ryde, Diocese of Sydney. Mr. Stubbin has been a Rural Dean in the Diocese since 1915. He was Rural Dean of Wollongong from 1915 to 1922 of North Sydney from 1922 to 1929, and of Ryde since 1929. Mr. Stubbin retired from the parish of Ryde in 1945, and since has given valuable assistance at Pennant Hills and Thornleigh.

**Miss Hannah Hurnard**, a missionary for many years in Palestine, is on a visit to Sydney and is doing deputation work for the Biblical Research Society (A/sia). Miss Hurnard has lived in Jerusalem for home time and has endured many difficult experiences.

The induction of the **Rev. C. K. Hammond, M.A.**, as Rector of Heyfield, Victoria, is to take place on Sept. 5th and will be conducted by the Lord Bishop of Gippsland.

**The Ven. J. H. Brown**, Rector of Yallourn, Victoria, has resigned from the Editorship of the "Gippsland Church News" after a period of service extending over 13 years. The Rev. K. B. E. Rapp, Rector of Trafalgar, has become Editor.

**The Rev. G. F. Parker**, who recently returned from England where he took his B.A. in Theology at Worcester College, Oxford, has been instituted as Chaplain of the Launceston Grammar School. Mr. Parker is also a graduate of Sydney University and Moore College, and was a rector in the Diocese of Sydney.

**The Rev. Alan R. Miller**, of Wairau Valley, New Zealand, has been appointed by the Archbishop of Sydney to the parish of Mulgoa and Luddenham, N.S.W.

The Archbishop of Melbourne will induct **the Rev. R. F. Adams** to the Parochial District of Newport with Altona on 28th Aug.

**Dr. J. A. Friend**, of Melbourne, is at present visiting Sydney for the ANZAAS Conference. Dr. Friend was formerly a member of St. Andrew's, Roseville, Sydney, and is a regular contributor to the "Record."

**Dr. C. K. Coogan**, who has recently been granted the degree of Doctor of Philosophy of the University of Bristol, is visiting Sydney for the ANZAAS Conference. Dr. Coogan is working with the C.S.I.R.O. in Melbourne, and was formerly a member of St. Anne's, Strathfield, Sydney.

**The Rev. G. B. Gerber**, Rector of St. Saviour's, Redfern, N.S.W., has accepted nomination to the parish of St. Alban's, Belmore, Diocese of Sydney.

**Dr. Paul White** left on Wednesday, 20th, for a 10-day visit to New Zealand. Amongst other engagements he is to speak at the C.M.S. Spring School in Christchurch. Bible studies at this school will be taken by **Canon W. A. Orange**.



The Rev. A. R. Morrisby, Secretary for C.M.S. in Brisbane, will accompany the Rev. J. B. Montgomerie on a visit to C.M.S. Work in the Northern Territory. They will leave on August 22nd.

The Rev. R. C. M. Long, Rector of Christ Church, Gladesville, has been appointed Rural Dean of Ryde, Sydney, in succession to the Rev. C. A. Stubbin.

We note with pleasure that David Sheppard, the English batsman, scored a century in the Test Match in England last week in playing against India. David Sheppard toured Australia with the last English team. In Cambridge he takes part in active Christian work amongst students.

Dr. Frank Cash was installed as a Canon of St. Andrew's Cathedral on Sunday afternoon, August 10th, by the Archbishop of Sydney. Several canons of the Cathedral were present and took their part in the service.

Mrs. G. Hall, who was to be set apart as a deaconess on August 10th, was indisposed and the setting apart was postponed for a later date. Mrs. Hall, who for some years was headmistress of St. Catherine's Girls' School, Waverley, Sydney, will assist in giving religious instruction at Willoughby Home Science School, and Fort St. Girls' High School, Sydney.

The Rev. D. Broughton Knox, of Moore College, and a regular contributor to this paper, is one of the Australian delegates to the Third World Conference on Faith and Order at present being held in Lund, Sweden. Mr. Knox is on the staff of Wycliffe Hall, Oxford, during his leave of absence from Moore College.

The two other Anglican delegates from Australia at Lund are the Rev. Kenneth Henderson, of the A.B.C., and Canon Farnham Maynard, of St. Peter's, Eastern Hill, Melbourne.

We offer our sympathy to Mr. A. D. Mares and other relatives of the late Mr. D. J. Mares, the former N.S.W. State Meteorologist, who died on August 11. Mr. A. D. Mares was for many years verger at St. Philip's, Church Hill, Sydney.

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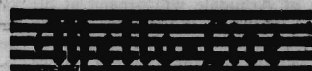
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## THE WILL OF GOD IN MATERIAL THINGS

A LESSON FROM THE STORY OF THE MANNA.

(By Canon D. J. Knox.)

The giving of the manna in the wilderness to provide for the bodily needs of the people is a type of God's provision in Christ for man's spiritual needs. This is made clear in the sixth chapter of John.

But the story of the manna is used by the Apostle Paul to point a lesson in material things (ii Cor. viii 13-15). Encouraged by this letter I wish to suggest another lesson in material things which the story of the manna seems to teach.

When the manna was given the people were commanded to gather it "morning by morning." Of that which they gathered each morning none was to be left over for the following day, with one exception. On the sixth day they were to gather twice as much as on other days, for no gathering was to be made on the seventh day which was their sabbath.

Now, the point of interest here is this. When the manna was stored for the sabbath day, it was found to be sweet and wholesome, but when some of the people disobeyed God and stored the manna beyond the needs of each day, and for use on other days "it bred worms and stank." (Exodus xvi 20.)

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### A Primary Principle.

Why were these two cases so different? There seems to be only one answer possible.

In the one case the manna was gathered, stored and used according to the will of God.

In the other case the manna was gathered, stored and used contrary to the will of God.

Are we not then justified in saying that it was the will of God that kept the manna in the one case sweet and wholesome, and that it was absence of the will of God that caused it in the other case to become foul in itself and a centre of corruption.

And does this not illustrate a fundamental principle in man's use of material things? The principle may be stated thus:

Our material things gathered, stored and used according to the will of God are wholesome; they benefit ourselves and others. Material things gathered, stored and used apart from the will of God are unhealthy in their influence; they become harmful both to ourselves and to the community.

### This Principle Fundamental.

That raises the question, Why should the will of God control my material things?

The answer to that is plain:

1. First of all, my material things belong to God. He is the owner, I am but the steward.

The first duty of the steward is to carry out the will of the owner. It is the owner's will and not the steward's will that should govern the whole stewardship, and govern it at all times. There is something in our hearts that resents this. We prefer freehold to leasehold.

2. Further, I myself rightfully belong to God. Properly I am his both by creation and redemption. His will should control me in body, soul and spirit. The Christian is the slave of Christ.

3. My material possessions have a special relationship to me. They increase my influence in the community for good or ill. They are much like an implement in the hand of a workman. The implement shares the power of the arm that wields it, and must be rightfully and properly controlled. If it is right that God's will should control me, then it follows that His will should control my material things. My earthly possessions are really an extension of my own personality. The law that governs my earthly life should govern my use of them.

Earthly possessions divorced from the will of God are capable of provoking every kind of evil. They provoke evil in the owner himself. This is only too obvious; pride, self-sufficiency, complacency, avarice, hard-heartedness, self-indulgence and worldly-mindedness. They also provoke evil in others—envy, ill-will, jealousy, covetousness and class-hatred.

### This Principle Universal.

This law of the will of God in all things applies to all alike. In the case of the manna, there were some that "gathered little" and some that "gathered much." Men of few earthly possessions might easily think themselves exempt from the law that we are discussing. But nothing is farther from the truth. Ungodliness is breeding evil less or more all the time.

### This Principle applies to Nations.

What is true of individuals is true of nations. Consider this law in relation to

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tion to the European peoples in recent times.

The nineteenth century was a century of opportunity for Western civilisation and more especially for non-Roman countries. What could not Russia, Germany and England have done for the good of mankind, had each of these nations sought to know the will of God and to do it?

But the opposite was the case. Our own Empire ended the century loaded with wealth, some of it ill-gotten through the slave trade, drink traffic and opium trade, much of it hard earned by the industry, energy and enterprise of British citizens. British possessions encircled the globe. This imperial expansion, as Professor Seeley and others pointed out long ago, seemed not so much planned by British Statesmen as brought about by the circumstances of the case, as though providentially ordered.

Whatever we may say of this, we can at least say that these British possessions scattered all over the world were gates of opportunity, doors opened through which it was our first duty to take the Gospel message of God's gracious purposes in Christ for mankind.

The knowledge of God is man's

true riches. And this knowledge had been, in a special way entrusted to us. A small minority responded to this call, our people as a nation did not. Great Britain accumulated vast reservoirs of wealth. England's stately homes of fifty years ago are one of many testimonies to this. The wealth and resources of the British Empire (Australia included) were not controlled and guided by the will of God. The Will of God did not permeate our material things. All the world could see that the British people as a whole were selfish and self-pleasing.

The result we all now know. The worms of envy, jealousy, covetousness, discontent, ill-will and even hatred were bred in the heart of the German nation. The German people as a whole having divorced themselves from the claims and authority of the Bible, offered a fruitful soil for these seeds of evil.

Russia gave no help. Her rulers were so absorbed in worldly advantages and worldly pleasures that they had little time or interest to give to the good of their own people, much less to the wider good of mankind. How could the voiceless cry of the heathen be heard by ears that were deaf to the cry of the illiterate and too often hungry masses of Russia itself?

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## ADELAIDE UNIVERSITY MISSION.

The Rev. David Read, Chaplain to the University of Edinburgh, was chief missionary in the Mission to Adelaide University arranged in June and July by the Student Christian Movement. The other missionaries were the Rev. Edwin White of Western Australia, and the Rev. Brian MacDonald, of St. Peter's College, Adelaide.

On Monday, 23rd June, at lunch time, Mr. Read spoke to an audience of about 1100 students in the Bonython Hall. (The enrolment of full-time students at the University is 1900.) His subject was "The End of Agnosticism." The Immateralist (Agnostic) Society all arrived wearing black armbands! In this address Mr. Read pointed out that Agnosticism is by no means the only "intellectually respectable" attitude, and that it is a thoroughly useless attitude as a basis for action.

On Tuesday 600 to 700 students crowded the George Murray Hall to hear the discussion following this address. This discussion was quite outstanding and very sincere, most of the questions revolving to a clash between the Humanist's "I believe in Man" and the Christian conception of man as incapable of saving himself.

On Wednesday, 1200 students filled the Bonython Hall at lunch time, to hear Mr. Read speak on "The Meaning of Christ." He spoke on "Jesus Christ, the Son of God, the Saviour," pointing out what this means in terms of the human situation.

On Friday Mr. Read spoke again in the Bonython Hall on the subject "Faith or Fear," pointing out that the opposite to faith is not doubt, since faith arises out of a situation of doubt, but fear and offering the Christian Faith as a true and satisfactory faith by which to live.

A Service of Thanksgiving and Dedication was held in St. Peter's Cathedral on Sunday, 29th June. About 700 attended this service which was a fitting conclusion to the Mission week.

—Contributed.

## RESEARCH SCIENTISTS' CHRISTIAN FELLOWSHIP.

During the A.N.Z.A.A.S. Conference being held in Sydney, a symposium has been arranged by the Research Scientists' Christian Fellowship on the subject: "Scientific Thought in the last 100 years." The speakers are Dr. C. K. Coogan, Mr. J. Errol Aberdeen, and Dr. J. A. Friend. The meeting will be held in the Holme and Sutherland Room, The Union, University of Sydney, on Friday, 22nd August, at 7.45 p.m. It is open to members of the Graduates Fellowship of the I.V.F. and their interested friends.

## PARKING IN CATHEDRAL GROUNDS, SYDNEY.

Restrictions have been authorised for parking of cars in the grounds of St. Andrew's Cathedral, Sydney. After 6.30 p.m. the main entrances will be closed. Those having business at Church House are advised that they might be considerably inconvenienced if cars are left in the grounds after 6.30 p.m.

It appears this action has been taken because of unauthorised usage by car owners of the Cathedral grounds.

## DEVOTIONAL

### ELEVENTH SUNDAY AFTER TRINITY—24th AUGUST, 1952.

The Parable of the Pharisee and the Publican (St. Luke xviii. 9-14) which is the Gospel for the Eleventh Sunday after Trinity, was spoken "unto certain which trusted in themselves that they were righteous and despised others." It is not only a condemnation of the Pharisees, but of the self-righteous Pharisaic spirit, wherever it may be found.

The parable takes us into the Temple at Jerusalem, at one of the fixed hours of prayer, and shows us two worshippers, a Pharisee and a Publican. The Pharisee was an eminently respectable man, and the Publican had probably been just the reverse. All seemed in favor of the former, yet the Lord commended the latter. The reason for this judgement is found in the prayers of the worshippers. The Pharisee thanked God he was not as other men were, and recited his many virtues, evidently thinking that he had done more than could be expected of him. He felt no need of Divine forgiveness or aid; he asked for nothing and obtained nothing. The Publican on the other hand, had come to God's house with a dire sense of sin and need. He "would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (or, "the sinner"). He craved mercy and found it. He went down to his house "justified" with the sweet sense of pardon in his heart.

The story has been thus quaintly summarised:-

"Two went to pray; oh, rather say  
One went to brag, the other to pray.  
One stands up close, and treads on high  
Where the other dare scarce send  
his eye.  
One nearer to God's altar trod,  
The other to the altar's God."

What is the lesson of the Parable for us? Who is the modern Pharisee? Is he the Ritualist, with his ceremonial and vestments; or is he the Puritan separating himself from the world? He may be either, or he may be both. The Pharisaic spirit may be in any Christian to-day, and we all should beware of it.

The Pharisee was not condemned because he attended to his religious duties and lived a moral life, but because he trusted in these things. The Publican was not commended for his evil living, but because he had re-

pented and by God's help intended to live differently. The lesson is gathered up for us by St. Paul when he says: "There is no difference, for all have sinned and come short of the glory of God." There is of course much difference in the moral standard and attainments of different human beings; there are many degrees of guilt, but there is no difference in the fact that we are all sinners unfit for God's presence, unless cleansed in the precious blood of Christ, and accepted in the Beloved.

St. Paul, a Pharisee of the Pharisees, who had always been a moral and conscientious man, was willing to take the standing-ground of the Publican. He says:- "Christ Jesus came unto the world to save sinners, and of whom I am chief." Let us be ready to take the same position. Realising our sin, let us trust in our Saviour; glorifying not in what we are, but in what He is; coming to Him for pardon and power. So shall we, like the Publican, be "justified before God," "for everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

### TWELFTH SUNDAY AFTER TRINITY—31st AUGUST, 1952.

The cure of the deaf man in Decapolis, which is the subject of the Gospel for the Twelfth Sunday after Trinity (St. Mark vii. 31-37), was effected in a Gentile country, and among a Gentile people. It occupies a middle position in the Gospel story between two narratives which have already had place as Sunday Gospels, viz., the healing of the daughter of the Syro-Phenician woman, and the feeding of the four thousand, and like those two events it is very rich in spiritual teaching.

We read of a man who "was deaf and had an impediment in his speech," brought by his friends to Jesus. Two points are remarkable in the Lord's dealing with him: (1) Jesus "took him aside from the multitude." So God took His people Israel unto the Wilderness when He would commune with them and train them for His service. So He takes many people aside by sickness and sorrow and misfortune when He would open their ears to hear His message of love. (2) The Lord used means. He "put His fingers into his ears, and spit and touched his tongue." In many cases He healed the sick with a word, but here He acted differently. So is it to-day. He can cure bodily diseases in answer to prayer alone, and sometimes does so, but more often does He bless the skill and labours of the physicians. Yet the cure is no less His. In spiritual things also the Lord can, and does,

deal directly with each human soul without any need of minister or outward ordinance, and yet through the ministry of His Church and the use of Sacraments He continually brings blessing to His faithful people.

We learn from this miracle several lessons concerning the spiritual needs of all men everywhere. It is the same Divine Healer, whose "Ephatha" (spoken in His written Word, by His ministers, or in the dispensations of His providence) now opens the ears of those who are spiritually deaf to hear the things which belong unto their peace. His gracious touch unlooses tongues, which have long been dumb, to witness for Him, and to sing His praises. In working these spiritual marvels the Divine Healer still blesses the use of outward means, and although we cannot ourselves work these miracles of spiritual healing, we can, like the friends of the deaf man, help by prayer and effort to bring those who need His aid unto the presence of Christ, the great Physician.

### THE HOME OF PEACE. A WELCOME GIFT.

From time to time, we receive many tangible gifts and expressions of interest in the work, but none has cheered us or meant more to us than one received this week. It came in a letter from one of our clergy:

"Dear Matron,  
"Please find enclosed cheque to the value of £25, being a donation from a parishioner here for the work of the Home of Peace. This sum was handed to me by a lad of my congregation named ..... who practises the tithing of his income for God's work. He wishes to remain anonymous. He came to me and said that he would like to help some work of the Church. I placed before him the noble task of the Home of Peace and forthwith he gave me the money for that purpose. He is a good young fellow and a great help to me here in many ways."

Surely this is a wonderful example of Christian giving, and if every Church member did the same, there would be no further worries over finance for any branch of our Church's work.

### THE KING'S SCHOOL, PARRAMATTA.

An examination for the award of three "Violet Macansh Scholarships" will be held on 17th and 18th October, 1952.

All candidates must be under 14 years of age on 1st February, 1953. Papers will be set suitable for boys at the Sixth Class Primary and First Year Secondary Standards.

A holder, if a Day-boy, will be entitled to free tuition and an allowance of £30 a year; if a Boarder, to the same concessions as a Day-boy plus a reduction of Boarding Fees according to his means.

Entry Forms and full particulars can be obtained from The Headmaster.

Entries close on 22nd September, 1952.



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## 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.

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ROYAL SCHOOL OF CHURCH  
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## NEW DIRECTOR.

The Council of the Royal School of Church Music has appointed Mr. Gerald H. Knight Organist of Canterbury Cathedral to be Director of the Royal School of Church Music.

Mr. Knight became a student of the College of St. Nicholas, Chislehurst, in January 1930, and after two years was appointed a Tutor of the College. On the death of the Founder and first Director, Sir Sydney Nicholson in 1947, he was appointed Honorary Associate Director, together with Dr. John Dykes Bower, Organist of St. Paul's Cathedral, and Dr. W. N. McKie, Organist of Westminster Abbey.

The R.S.C.M. announces that it is in negotiation with the Croydon Corporation for a lease of Addington Palace, Croydon, as the headquarters of its work and a centre of Church Music for the whole Anglican Communion, and that it hopes to enter into occupation by the end of this year. Addington Palace is a building of the Georgian period and was a former Palace of the Archbishops of Canterbury. It is situated in the Green Belt and can be reached in little more than half-an-hour from London.—C.E.N.

## A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. Humphrey, £1/1/-; Mrs. O. A. Raymond, £2; Gladestown Women's Guild £2/2/-; Archdeacon H. G. S. Begbie, £1; Miss Lambert, 10/-; The Rev. A. H. Edwards, £1/1/-; Mrs. Knilland, 7/6; Mr. T. A. B. Dakin, 7/6; The Rev. R. C. Kerle, 3/-; Miss Hore, 7/6; Miss L. Brown, 7/6; Mr. S. P. Winn, £2.

THE "LOG" MEMORIAL CHAPEL AT  
"GILBULLA" CONFERENCE CENTRE, MENANGLE, N.S.W.

The following is the inscription at the entrance to the chapel: "This Chapel was given by Mrs. F. P. J. Gray, of Drummoyne, in memory of her husband, who was Honorary Treasurer of the Home Mission Society (Sydney) for 18 years, and was dedicated on Easter Monday, 14th April, 1952. It was erected by Clergy of the Diocese."

Diocesan  
News

## SYDNEY

## ● The Gunther Lecture.

The lecture to the memory of the late Archdeacon W. J. Gunther, M.A., Rector of St. John's, Parramatta, for 42 years, is being delivered in St. Andrew's Cathedral this week, August 20th to 22nd, at 5.30 p.m.

The lecturer is the Rev. L. F. E. Wilkinson, the Principal of Oakhill College, London, and Commissary to the Archbishop of Sydney. The lecture is for the purpose of stimulating and promoting Christian evidences. The subject of the lectures is "Anglican Churchmen hold the Key."

## ● Principal Wilkinson leads Student Mission.

An interesting feature in the programme undertaken by Principal Wilkinson was the Student Mission which was held from July 26 to August 3.

The Students of Moore College and Deaconess House were grouped in five teams, each team being under the leadership of one of the Clergy of the Diocese.

The teams worked in St. Clement's, Marrickville, Holy Trinity Dulwich Hill, St. George's, Earlwood, St. Mark's, Marrickville and St. Peter's, Cooks River.

A very full programme was carried out by each team in each centre. Apart from the Sundays, each day began with a meeting at 9 o'clock when Principal Wilkinson reviewed the work. The teams then met separately to plan in detail before going out to their parish.

There were open air meetings, factory meetings, women's meetings, and a great deal of selective visitation. A Children's Mission was held in each Church centre in the afternoons and the adult meetings at night were planned with a good deal of variety.

It is believed that there were an encouraging number of people who were brought to a clear spiritual decision for Christ in the course of the Mission, and it may safely be said that the students received an excellent introduction to the practical task of Evangelism.

The Mission undoubtedly owed a very great debt to Mr. Wilkinson's stimulating leadership.

## ● Deaconess' Annual Meeting.

The Annual Meeting of the Deaconess Institution was held at the C.E.N.E.F. Centre on Friday afternoon, August 15th. The Archbishop of Sydney presided. Mrs. H. M. Bragg, the Hon. Sec., presented the annual report and the Rev. A. N. S. Barwick, the Hon. Treas., presented the Annual Financial Statement. A very challenging address was given by Principal L. F. E. Wilkinson, on the story of the Good Samaritan, emphasising the verse in the story, "he came where he

was." The Archbishop welcomed the new Principal of Deaconess House, Deaconess Mary Andrews, and presented a cheque and a book to Deaconess Evelyn Stokes, the former Principal, who had resigned, and would be visiting England.

## ● Deaconess Conference.

The annual Ail Australian Deaconess Conference will be held at the Retreat House, Cheltenham, in the Diocese of Melbourne, from Monday, 1st, to Friday, 5th September. The subject of the Conference will be "The Place, the Need, and the Opportunity for the Deaconess in the Church." The Chairman will be Head Deaconess Kathleen Sheppard, of Melbourne, and the members will be welcomed by the Most Rev. the Archbishop of Melbourne, at the Monday night meeting. A very interesting programme has been drawn up, which includes Bible Study by Rev. J. S. Drought; an "Open Forum" night, to which Youth Groups have been invited; and Reports on Deaconess Work in England and Europe.

## GIPPSLAND

## ● Confirmation.

The Bishop has been busily engaged in Confirmation. At the Cathedral last month he confirmed 37. Last Sunday he confirmed 15 at St. Paul's, Warragul, amongst them the son of the rector.

## ● Lay Readers' Group.

On Monday, 14th July, a decision was taken that could well have far reaching effects on the work of the Church within the Diocese. Arranged by the Chapter of the Warragul Deanery, men came together to discuss the possibility of establishing a regular group at whose meetings instruction might be given new Lay Readers and also to assist those already holding Licences.

The meeting opened with Evensong in St. Paul's, Warragul, taken by the rector, the Rev. T. G. Gee, and was then continued in the Kindergarten room. A letter from our Bishop was received with great appreciation, and conveyed his good wishes and hopes for a successful discussion.

In his introductory remarks the Rural Dean said that the meeting had arisen out of a realisation on the part of the Clergy of their inability to meet the present need within the Parishes, in most cases single-handed. He instanced the great work done by laymen in the Methodist Church.

It was immediately discernible that the meeting was in favour of establishing a group for the purposes outlined above, and discussion then centred around the methods to be adopted in putting this into effect. A suggestion from Mr. Funston that the Evensong before each meeting should be taken by the members and that free criticism of the manner in which the service was taken be given for the first part of the meeting, was well approved. Following the free criticism, it was decided that the evenings would be divided into two parts, each to consist of a short Lecture and discussion, the main subjects to be covered being, Bible Study, Prayer Book and Church History. An endeavour will also be made to obtain the services of a trained Art of Speech teacher on some evenings to assist members with reading and Service taking.

## BRISBANE

## ● Community Hymn Singing.

A correspondent in the "Brisbane Church Chronicle" writes:—

"The selection of hymns for the 6.30 - 7.0 p.m. A.B.C. Sunday, broadcasts leave much to be desired, and our Anglican choice is generally as bad as that of any Protestant body. The introductory remarks rendered in that dreadful parson's voice, take away whatever beauty the hymn itself might possess."

"Here are a few hymns (selected at random) from the A. & M. which are well worthy of our worship: 187 (2), 195 (1), 214, 223 (1), 296 (1), 368 (2), 528, 550 (1). (First or second tune in brackets.) They may not be 'well-known' but let us get above that 'public opinion' complex which does so much irreparable harm in every phase of life."

[We agree with the remarks about the "parsonic voice."—Ed.]

## ● Cathedral Completion Fund.

We feel that the numerous friends and supporters of the biggest project to which the Diocese is committed—the completion of St. John's Cathedral—will be interested to know that a grand total of £92,000 has been given by 4,042 subscribers to the Cathedral Completion Fund to date, and of this number 3048 have contributed amounts of £5 and under.

The Special Appeals Committee which was appointed by His Grace the Archbishop in April, 1951, completed its drive for donations in May, 1952, and achieved the outstanding success of having advanced this Fund by £42,000.

It is encouraging also to report that the £1 Badge Appeal has been responsible for the addition of well over £1,000 to this Fund.

Deep in their hearts, many thousands of our people long for the completion of our beautiful Cathedral, but they have so far not given anything.

—J. Benson, Secretary—From "The Church Chronicle."

## THE CHURCH CANNOT SAVE SOCIETY.

"Father Koruga, if Traian's prophecies come true," said the attorney, "and if man is to be annihilated or enslaved, cannot the Church do anything to save contemporary society? If the Church fails at such a critical moment, what mission can it still have to fulfil in the world?"

"After a moment's reflection, the priest answered: 'The New Testament has always said that there would be an end, and that the end would be pretty rough, to put it mildly. For the New Testament, this world, societies, and indeed life itself are but temporary experience. Moreover, the success of the Christian Church and the validity of its faith does not depend, and never has depended, on its ability to save societies or prevent physical death.'

"The Church did not save Roman society, but it saved Romans who were in a doomed society."

"The Church did not save feudal society, but it saved men and women who were in feudal society."

"There is no guarantee that the Church can or will save modern society, but if it preaches its gospel it can save men and women who are caught in this society."

—C. Virgil Gheorghin.



## Proper Psalms and Lessons

**Aug. 24. 11th Sunday after Trinity, St. Bartholomew.**

**M.:** 2 Kings v or Eccclus. xviii 1-14 or xxxix 1-10; Luke i 57 or Col. iii 12 iv 6 or Matt. x 1-15. Psalms 56, 57.

**E.:** 2 Kings vi 8-23 or xvii 1-23 or Deut. xviii 15-19; Matt. xvi 13 or Acts xxviii or Matt. x 16-22. Psalms 61, 62, 63.

**Aug. 31. 12th Sunday after Trinity.**

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

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

**Sept. 7. 13th Sunday after Trinity.**

**M.:** 2 Kings xxvii or Hab. ii 1-14; Luke iv 31 v 11 or 1 Tim. vi. Psalm 71.

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

## REVIVAL:

### CLERGYMEN! PLEASE NOTE!

"It is difficult to overestimate the amazing wave of new spiritual life which, I believe, would sweep through the Church of God if for one year in England every single instance of baptism, marriage and confirmation, and the equivalents in the other denominations, were faithfully seized by the ministers and lay people concerned.

If in all these circumstances the need for conversion was faithfully pressed home, and the offer of Christ convincingly and earnestly presented, I believe that the Holy Spirit would use this faithfulness on the part of His Church to lead to a deep spiritual conviction in many thousands of hearts, and that there would be new conversions, leading to new life in the worshipping communities."

—Bryan Green, in "The Practice of Evangelism."

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## UNVEILING OF MONUMENT TO ABORIGINES.

Hawkesbury River, 5th July, 1952.

A large number of visitors left Martin Place, Sydney, at 9 a.m. in four buses provided by Mr. Spencer Lowe, and arrived at Wiseman's Ferry at 12 p.m. The trip to the Ferry was through the Western Suburbs and Parramatta where the visitors were shown a number of historical places.

On arrival at the Ferry the occupants of the buses were transhipped to Mr. Lowe's famous "Cruiser", "The Sackville", so named after Sackville Reach, the largest straight sheet of water (1½ miles) on the Hawkesbury.

The company disembarked and wended their way to a little hill at Sackville where the dedication service and unveiling of the obelisk in memory of the aborigines of the Hawkesbury took place. This splendid piece of stone work was presented to the Colo Shire Council by Mr. P. W. Gledhill, of Manly, and is now a conspicuous figure on the bank of the river. The Shire President, Councillor Matheson, presided at the ceremony and unveiled the monument. The Dean of Sydney, Dr. S. Barton Babbage, then performed the dedication ceremony.

Other speakers were the donor of the Obelisk, Mr. P. W. Gledhill, who is always very keen on anything historical; Inspector Blakey, Mr. Spencer Lowe, Mrs. Long, of the Mission to the Aborigines at this spot, Mr. Ridgway, a full-blooded Aborigine, who expressed his delight at being invited to the ceremony, and Mr. Michael Sawtell.

A very generous gift was made to the Shire Council by Mr. Roy Mitchell, whose property adjoined the reserve, of forty acres of land for the purpose of extending the reserve.

More than 300 interested visitors and spectators participated at the ceremony.

—Contributed.

## "GOODBY."

"God be with you," men used to say When setting forth on an unknown way. But now, I know not how or why, We've shortened it down to plain "Goodby."

"God be with you" was a prayer That He might keep us in His care, But just "Goodby" is a plain "Good day," I must be going on my way.

"So long." "However brief it be, 'Twill be so very long to me!" And "Au revoir," "I don't know when, But I hope to see you soon again."

"Goodby" — a day, a month, a year, A smile, a sigh, a parting tear, And evermore the old-time prayer, That God may keep you in His care. —by Dr. O. J. Stevenson, in "The Sentinel."

## "GIVE!—Till the Father stops giving to you!"

This was one of the late Archdeacon R. B. S. Hammond's challenges.

Some people, however, take a delight in tortuous methods of giving. "Purcel," in the C.E.N., gives this judicious reply to a correspondent who asks for particulars of the "Mile of Pennies" means of collecting:

"There is really nothing in it except persuading 4,400 people to give a penny each. Certain firms that specialise in parochial stationery sell strips of envelopes of the right size, and householders can be asked to take over anything from a foot to a rod, pole, or perch. Some parishes organise a kind of social, and lay the pennies in lines on the floor. As St. Paul remarks, "God loves a hilarious giver"; and if folk get more of a kick out of doing things that way, why not? We suggest, however, that people should be taught (again following St. Paul) to give by the week rather than by the mile."

## TELEVISION—SERVANT OR MASTER?

A lecture on this subject will be given to the Sydney Branch of the English Speaking Union on Thursday, August 28th at 2.30 p.m. by Dr. A. W. Morton, Rector of St. Oswald's, Haberfield.

As a result of personal observation in America, Dr. Morton has recent information about this important medium.

## CONFERENCE.

The Archbishop of Sydney conferred with the Archdeacons and Rural Deans of the Diocese at "Gilbulla" Conference Centre on Monday of this week. A number of important matters were discussed relative to Church work.

## SCHOLARSHIPS.

Three scholarships for boys under 14 on Feb. 1st, 1953, are available at The King's School, Parramatta. Entries close on 22nd Sept. Details were published in the last issue of this paper, and full particulars and entry forms can be obtained from the Headmaster.

# THE AUSTRALIAN CHURCH RECORD

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

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## ENGLISH ARCHBISHOPS' ISSUE

# A Call to Prayer for the Ministry

PASTORAL LETTER OF CANTERBURY AND YORK.

"We desire to call the attention of all Churchpeople to one of the most urgent of all the urgent problems which challenge the Church to-day, that they may make it a subject of their earnest and continuing prayers.

"Our Lord Jesus Christ saw during His earthly ministry what we see now, a harvest ready to be reaped but too few reapers; and He bade His disciples pray to the Lord of the Harvest that He would send forth labourers into the harvest. His clear and simple command was 'Pray.' The Church is God's Church. The Harvest is God's Harvest. Only if we pray earnestly and sincerely will He supply this need.

## The Call of God.

"No one should come to the Ministry unless he be called of God. But God's call may come to us through many channels. Again and again a man has found his true vocation to the ministry through a priest, through parents, through a friend, through a schoolmaster, through the life of a congregation or of a group within it, through being entrusted with some pastoral work in Youth Groups, clubs and the like. If the Church is praying for more men in the ministry, if Church-people are fully aware of the need and constantly putting it before God in their prayers, many young men will hear through one channel or another the call of God which they might otherwise have missed; and many will answer it who might otherwise have let it pass them by.

## Concern in Congregation.

"Many are called, but not all hear; nor are all chosen. The Church rightly has to decide, in dependence upon God, who are to be selected for training, and in the end the bishop and his chaplains must make the final deci-

the Church at home and abroad in its ministry to all kinds of people.

## Embertide Appeal.

"So then we summon the Church to obey the command of Our Lord and to pray with untiring perseverance. We urge clergy and people to observe the Ember days with public and private prayer and between these seasons to pray that God will furnish the Church with a devout, able and faithful ministry adequate to His purpose and the need of His Church;

"Other needs press upon us of which we do not speak here. There is a special urgency in the supply and maintenance of the ministry, since its place in the life, witness and extension of the Church is vital. Therefore, we call the whole Church to take this need into their hearts and to be urgent in prayer, doubting not that the prayer of faith will avail. So to pray will not only help those whom God calls to hear and answer: it will throughout the Church both increase and express our faith and will bring us all more closely to the person and purpose of Our Lord Whose we are and Whom we serve. In His name, we call you! In His name we greet you, in love and pray that His blessing may ever be with you.

GEOFFREY CANTUAR.  
CYRIL EBOR."

**ALMIGHTY GOD, our heavenly Father, Who hast purchased to Thyself an universal Church by the precious Blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church. And to those which shall be ordained to any holy function give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.**