

## CHURCH OF ENGLAND DELEGATION TO MOSCOW

A theological conference was held in Moscow from July 16 to 23 between Russian Orthodox theologians and theologians of the Church of England (says a statement issued on July 25 by the Church of England Foreign Relations Council).

The Church of England delegation consisted of the Archbishop of York, Dr. A. M. Ramsey; the Bishop of Derby, Dr. A. E. J. Rawlinson; the Bishop of Oxford, Dr. H. J. Carpenter; Dr. Owen Chadwick, Master Elect of Selwyn College, Cambridge; the Rev. H. A. Williams, Fellow of Trinity College, Cambridge; the Rev. F. J. Taylor, Principal of Wycliffe Hall, Oxford; Canon H. M. Waddams, General Secretary of the Church of England Council on Foreign Relations; the Rev. J. Findlow, English Chaplain in Rome; with Dr. P. B. Anderson of the Protestant Episcopal Church of the United States of America, nominated by the Presiding Bishop as an observer. The Anglican delegation was appointed by the Archbishop of Canterbury.

### Anglican Formularies.

Papers were read at the conference on a number of important theological topics as follows: The History of the relations between the Church of England and the Russian Orthodox Church, the Nature of the Church, the place of the laity in the Church, the Creeds, the Filioque clause, Doctrine and its formulation, Dogma and opinion, the Sacraments, Orthodox practices and Anglican formularies. Discussion took place on most of these subjects.

The sessions were chaired alternately by the Archbishop of York and Bishop Michael of Smolensk, with the exception of the first session which took place under the chairmanship of the Metropolitan Nikolai Krutitsky.

The conference was the first official con-

ference of the kind ever to take place between the Russian Orthodox Church and the Church of England. It could therefore have only a preliminary and exploratory character. Each delegation will report about the conference to its respective church authority and future developments will depend on the decisions taken by the appropriate church authorities.

### PREPARING FOR LAMBETH, 1958

A meeting of the Consultative Body of the Lambeth Conference and of the Anglican Advisory Council on Missionary Strategy was held at Lambeth Palace last week.

The purpose of the meeting was to make preparations for the Lambeth Conference of 1958. There was a review of subjects, theological and practical, which would arise under the two general headings of "The Unity of the Church" and of "The Anglican Communion."

In addition, advice was given to the Archbishop of Canterbury, as President of the Conference, on other topics which might be included in the agenda relating to the Church's task in the modern world, and to the problems, international and social, which particularly engage the Christian conscience.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Revised Lectionary of 1922.

#### August 19. 12th Sunday after Trinity.

M.: 2 Kings 18, 13; or Micah 6; Luke 4, 1-15; or Philemon.

E.: 2 Kings 19; or Isa 38, 1-20; Micah 7; Eph. 1.

#### August 24. St. Bartholomew.

M.: Eccus. 39, 1-10; Matt. 10, 1-15.

E.: Deut. 18, 15-19; Matt. 10, 16-22.

#### August 26. 13th Sunday after Trinity.

M.: 2 Kings, 22; or Habak 2, 1-14; Luke 4, 31-5, 11; or 1 Tim. 6.

E.: 2 Kings 23, 1-30 or 2 Chron. 36, 1-21; Habak 3, 2; Matt. 20, 1-28; or Eph. 2.

#### September 2. 14th Sunday after Trinity

M.: Ezra 1, 1-8 and 3, or 1 Cor. 13.

E.: 1, 1-2, 8; Dan. 1; Zeph. 3; Matt. 21, 23; or Eph. 4, 1-24.

### ST. PHILIP'S, CHURCH HILL.

Archdeacon T. C. Hammond, the Churchwardens, and Officers of St. Philip's Church, Church Hill, are placing a tablet in the said Church in memory of Eve May Mannix. The dedication service will be held on Sunday, 9th September, at 11 a.m.

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The Australian Church Record, August 16, 1956

# THE AUSTRALIAN CHURCH RECORD

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SEVENTY-SIXTH YEAR OF PUBLICATION.

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AUGUST 30, 1956

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## Bishop Manikam Makes Cautious Assessment of Chinese Church "They Must go out and Witness"

Chinese Christians had gone a long way towards independence in administration and support, but were not propagating their faith as they ought, Bishop Manikam told the Central Committee of the World Council of Churches meeting in Hungary recently.

Bishop Manikam, Lutheran Bishop of Tranquebar, India, recently visited China at the invitation of the Chinese churches. He was formerly East Asia Secretary for the W.C.C. and the International Missionary Council, in which capacity he visited Australia.

Speaking of the three aims of self-administration, self-support and self-propagation, Bishop Manikam said:

"My impression of the Three Self Movement is that a remarkable degree of self-support has been reached. But we must not forget four points. First, the churches do not any longer have to support schools and hospitals, which have been taken over by the government, only churches and theological institutions. Second, all taxes on church property have been completely wiped by the Government. Third, the church makes the will to give greater. Fourth, income from church property helps considerably, and this property is not originally the property of the churches but of Western missions."

### Still Far to go

"It seemed to me that though self-administration and support had gone a long way there is still far to go in self-propagation. Christians in China plead that they must first consolidate their position, but they must go out and witness as Christians," he said.

"Is there freedom of worship in China? Yes. But the question is how far the churches may say what is fundamentally against the government in power," said Bishop Manikam.

"There are five theological institutions in China, each a union institution. One hears very little about church union, though there is much talk about

co-operation between the churches. My question to the churches was why they did not move toward church union now that the missionaries have gone. I did not get a satisfactory answer but I think the union theological seminaries will help create a common point of view for the future."

### Against W.C.C.

What of fellowship with the World Council of Churches?" Bishop Manikam asked. "The Chinese churches had two arguments against it. They said they thought the World Council

was fast becoming a UN kind of organisation, dabbling in political questions. For instance, if there were resolutions passed against communism in its Central Committee that would make things difficult for returning Chinese delegates. Secondly, they said they could not join in any organisation where Formosa was represented. I pointed out to them that the Presbyterian Church in Formosa comes as a church not as representing Formosa."

## PRINCESS MARGARET WILL VISIT C.M.S. IN TANGANYIKA.

Next month Princess Margaret will leave for a tour of East Africa. She will visit Tanganyika and attend morning service at Mwanza on Oct. 14 where the Rev. and Mrs. Ken Short, C.M.S. missionaries from Sydney, are stationed, Archdeacon M. L. Wiggins, C.M.S. missionary from N.Z. will be the preacher. Princess Margaret will attend a Youth Rally at Arusha on Oct. 16.



Sister Ethel Izzard ministers to a Chinese mother and her baby in the clinic at Jin Jang new village, Malaya. There are four Australian women missionaries at work in the new villages. (C.M.S. programme page 16)



## Off the Record

### LESS AND BETTER.

I am convinced that the poor singing in so many of our church services is the result of singing too much. Why is it that so few clergy have any appreciation of the structure of our Prayer Book services? Three hymns are the maximum in my opinion. Processional and recessional hymns are my pet aversion. The former usually ignore the penitential character of our Prayer Book approach to worship, and the latter are simply superfluous.

✱

### "THEN SHALL BE SAID . . ."

While I'm on it, let me urge that the Psalms be more often said in ordinary parish churches, especially where the alternative is to sing about a dozen verses to the "gabble and thump" rhythm. Most congregations have no conception of the thoroughly worshipful and edifying experience that the saying of the Psalms "in order as they be appointed" can be.

Why not sit the people down for a change, and let them taste this experience?

✱

### ITE, MISSA EST.

I was at a service the other night which ended no less than seven times. The preacher's concluding prayer would have made a good ending, but there followed a "closing" hymn. This was followed by a "closing" prayer. Then the choir had its last fling with a vesper. Next was another benedictory prayer, followed by a "recessional" hymn (thoroughly unsuitable). As if all this was not enough, there was a kind of post-mortem by the choir in the porch before the congregation was let loose.

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### BRIMLESS WONDER.

I am gratified to see that the Adelaide Church Guardian shares my objection to mitres, though only on aesthetic and personal grounds. Certainly, few bishops avoid looking ridiculous in this brimless wonder which looks so like a party cap.

The latest Church Times relates that the famous Bishop Ellicott was presented with a cope and mitre when he was bishop of Bristol and actually promised to wear them. But—"I put them on, both cope and mitre. I looked at myself in the vestry glass with the mitre on. I said to myself—If ever I look such a fool as that again, it will be my own fault. So I carried the mitre in my hand as if it were a college cap, and I never used it or the cope again."

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### CORRECTION.

The title of the new booklet by Archdeacon Hammond advertised in the last "Record" should have read "What is an Evangelical?"

A good question. And a good answer, too—for 1/3, at the Record Office.

—Q.

## TO AUSTRALIAN CHURCHMEN

# RE VISIT TO CHINA

The Primate has announced that he has accepted the invitation of the Presiding Bishop of the Anglican Church in China to head a delegation to that church. We can well understand the Archbishop of Sydney's wish to revisit the Church of which he was a bishop for ten years. His continuing interest in the Chung Hua Sheng Kung Hui is well known. In 1945 he was able to return to the Diocese of West Szechwan for its jubilee celebrations, and a similar visit this year by the Archbishop, as one who has spent many years amongst the Chinese, would do good by maintaining contact and by encouraging the Christians in their difficult circumstances.

But the delegation is apparently not going to be of this nature. Instead of being, as originally suggested by Bishop Chen, a visit by the Archbishop who should "invite three or four others to accompany him," it has been announced that an official delegation of eight, including two archbishops and two bishops, is to go. Instead of a private visit, the delegation is to be surrounded by a blare of publicity. Arrangements have already been made with leading daily papers in London and New York as well as with church papers in those countries and elsewhere to publish despatches from the delegation.

Unfortunately any visit to China is likely to be exploited by the Communist propaganda machine to demonstrate that there is no incompatibility between Christianity and Communism, and to break down the will of those throughout China and South-East Asia who offer resistance to the communistic doctrine of Dialectical Materialism. But the more publicity that is given to this visit, the more certain it is that this result will follow. At the same time, the more public the visit, the less use it will be to the Christians who need its help.

We cannot act as if the international conspiracy of Communism were indifferent either to the existence of the Chinese Church or to its relations with the outside world. The fact is that World Communism has reached a stage in which, for the consolidation of its gains pending the further advancement of its aim for world conquest, it is going "all out" to foster the myth that Christianity and Communism can co-exist. The visits of various groups of churchmen to Russia at the present time are being attended by unprecedented publicity by Russian press and cameramen. Only a few days before the invitation came from Bishop Chen, Communist Trade Unionists visiting Sydney interviewed the Primate and told him that the Chinese People's Government would be glad for him to visit China and would be willing to pay his fares both ways. Whatever we may think we will gain by visiting China, we must remember that it is little to what the Communist movement expects to gain for its propaganda by such a visit.

Further considerations must be mentioned. While we have full sympathy for the Chinese Church in the sudden changes with which it has been faced, it must be confessed that it is a Church which has come to terms with the Communist State, and the utterances of some of its leaders suggest that they have an inadequate comprehension of the philosophy and intentions of Communism and they appear to be dazzled by the material benefits which the nation, and, indeed, the Church, are enjoying, without any rebuke of the unrighteousness by which these have been derived.

Moreover, the proposed visit of the delegation could gravely embarrass Christians in China who have not come to terms with the Communist Regime. For example, to the best of our knowledge, Bishop Kimber Den, of Chekiang, is still in prison. Will the delegation visit him?

There is still good time to give thought to these considerations. We hope that the idea of a public delegation will be altered, and that the visit be a personal and private one limited to the Primate and Mrs. Mowll on the style of the 1945 visit.

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## Building the Home by the Word of God

By Mrs. Billy Graham.

**Just as a home is something far more than a house, so children are infinitely more than the biological products of marriage; they are immortal souls committed into the care and keeping of parents, and what those parents do with this sobering responsibility and opportunity has its bearing not only on these precious little lives as they grow and mature but also on their destiny for eternity.**

The foundation upon which we, that we have is the Bible; and they their parents, must build is two-fold; must be taught from babyhood that the Christian home and the Word of God. In Psalm 11:3 David warns us: "If the foundations be destroyed, what can the righteous do?" Knowing this, Satan has done, and is continuing to do, all in his power to destroy these foundations.

The Christian home can be destroyed through neglect, indifference or distraction. It takes will power, firm resolve, careful planning and faithful, determined, ingenious persistence to establish and maintain a Christian home—personal devotions, family prayers, faithful spiritual instruction of our children, wise discipline, plenty of wholesome activity and fun, wit and wisdom. In short, it takes more than any human parents can manage in their own strength and in their own wisdom. It is only as we walk with Christ and rely wholly upon Him that we can make our homes truly Christian. And after we have done everything humanly possible, it is still nothing but the grace of Almighty God that hallows that which we have attempted to do, that touches the hearts of our children so that they turn to Him in repentance and faith and love. It has been well said, "Man builds, but God hallows." We must take care of the possible and trust Him for the impossible.

"And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." (1 Kings 9:3.)

The Word of God, Satan cannot destroy; but he is doing all in his power to plant seeds of doubt as to its inspiration. As of old in the Garden of Eden, he still insinuates, "Yea, hath God said?"

Life itself is so uncertain. Our children need to be given something to guide them through life, something that will never let them down. The only source of infallible knowledge

that we have is the Bible; and they must be taught from babyhood that while their parents may be wrong, their ministers may even be wrong, yet the Word of God is never wrong.

If we can send them forth into the world knowing that this is in truth God's Holy Word, they will be armed for the onslaught of doubt, insecurity and evil of every description. They will have with them the one sure thing in an unsure world.

Moses died. As Joshua took over the Gargantuan task of leading the children of Israel into the Promised Land, what did God give to him? The promise of His presence with him and the Book of the Law. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). We dare not send our children forth to face life with any less.

The foundation must precede the superstructure. We dare not wait, as some say, until our children are old enough to decide for themselves in the matters of religion. We teach them how to eat properly, how to dress properly, how to behave properly, and yet the most vital part of all, their spiritual development, would we leave until too late?

As the Duchess of Hamilton said last spring in an address on the Christian home, delivered to the leaders of the Woman's Guild in Scotland in Edinburgh: "We cannot make our children into good Christians by training them how to behave. We have to teach them what to believe."

We must pray every step of the way. We need literally to raise our family on our knees with a consciousness of Christ ever beside us. If they can have the background of a godly, happy home and this unshakable faith that the Bible is indeed the Word of God, they will have a foundation that the forces of hell cannot shake.

—Evangelical Action.

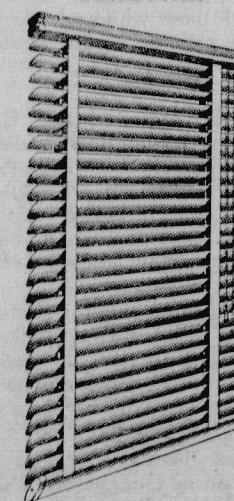
## CENTENARY AT DARLINGHURST.

During the month of September the parish of St. John's, Darlinghurst and King's Cross (Diocese of Sydney) will be celebrating its centenary.

Re-union services will be held on each Sunday during the month. These include re-unions of all who have been baptised and confirmed in the historic church; of all who have been married; and of all past and present parishioners. A special thanksgiving service will be held on Sunday, 23rd, at 11 a.m., which will be attended by H. E. the Governor of N.S.W., the Premier of N.S.W., the Lord Mayor of Sydney, and other prominent Parliamentary and representative people. Family festivals will be held on the last Sunday of the month and special functions of the centenary include a family and son banquet on Friday, 27th and a G.F.S. display on Friday, September 21.

His Grace, the Archbishop of Sydney will conduct an inaugural centenary service on Sunday evening, September 2nd at 7.15 p.m. A centenary hymn has been composed by Frank Taylor, L.R.S.M., organist of St. John's.

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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

The "Peace" Movement is holding another Conference in Sydney next month to beat the drum of peace. Approaches have already been made to the churches for their support. When the World Council of Churches at Geneva a year or so ago had a Conference with the "Peace" Movement to see whether there could be a mutual basis of co-operation the discussions broke down because the churches insisted that the peace that was to be sought was peace "with freedom and justice," but the "Peace" Movement refused to add these significant words. For Christians righteousness is more important even than peace, and Christians cannot co-operate with those who seek the lesser good at the expense of the greater.

It is to be regretted that Bishop Shevill, when laying down rules for churchmen which, he in-  
**Confession.** form them, are "Rules for laymen based upon the Prayer Book" did not confine himself more strictly to the language of that book.

In laying down a rule for confession he writes—"If we cannot find peace of conscience then, we are expected to do what the Prayer Book tells us by confessing it to God before a priest and seeking God's absolution."

The Prayer Book says nothing about confessing sin to God before a priest. It says: "If there be any of you . . . requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's Word, and open his grief; that by the ministry of God's holy Word, he may receive the benefit of absolution, together with spiritual counsel and advice."

It is remarkable that there is no reference to sin but to grief. The counsel sought is confined to the matter that burdens the soul. There is no reference to confession to God but to the seeking of advice from a discreet and learned Minister of God's Holy Word. There is no reference to the pronouncing of absolution but a direct reference to the Ministry of God's

Word through which the penitent receives the benefit of absolution. Further there is no reference to the priest. In fact the proposal to change the form to "let him come to me or to some other discreet and learned priest the Minister of God's Word" was deliberately rejected by Convocation.

The burden of the message is "If you are troubled seek counsel." The Bishop suggests that it means "If your sin presses on you confess it to God before a priest." There is much significance in a change of words or even in a change of emphasis. On such an important matter the words of the Prayer Book should be studied closely.

Bishop Shevill directs attention to the fact that "fasting is a religious duty." He, very properly, also draws attention to the fact that "The Prayer Book is careful in its rules about fasting to avoid either the suggestion that we atone for our sins by so doing or that in any way we should endanger our bodily health." But immediately after the Bishop tells us, "The simple act of abstaining from meat on Friday and of some self-discipline during Lent strengthens the fellowship of Christians with one another." He ignores the very strong protest made by his Church against distinction in meats as a feature of abstinence. The Homily on Fasting which, as the Bishop knows, "doth contain a godly and wholesome doctrine, and necessary for these times" declares very definitely "Fasting then . . . is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting." This statement is repeated several times in the Homily. Hence according to the official teaching of the Church of England "the simple act of abstaining from meat" is not fasting. Archbishop Parker informed the members of the French ambassadorial deputation that though he made them a fish supper on Friday he did so rather in respect of their usage at home than for that we so used the Friday or other such fasting days which were observed partly in respect of temperance and

part for policy, not for any scrupulosity in choice of days. Bishop Grindal is usually regarded as the author of the Homily. So in 1564 two Bishops in uttering their judgment on "the mind of the Church" unite in repudiating the idea that "abstaining from meat" is an ecclesiastical ordinance.

The Federal Government's proposals to aid church schools in Canberra has been aptly described by a commentator on the wireless as "politics at its lowest." The proposal is that the government should pay interest on money the churches are able to borrow to build new school accommodation in the Federal Capital Territory. The amount of money involved is small, which pleases the government. The scheme was proposed to the government by the Roman Catholic Church in Canberra, and doubtless the government anticipates support from that quarter in expectation that further concessions may be made. Since the scheme does not involve the paying of a subsidy to existing schools the government no doubt hoped (and to some extent this hope has been justified) that the opponents to state aid to church schools would be divided in their attitude to the proposal.

But it is a move in the wrong direction and we hope the government will reverse it forthwith.

The raising of the question of State Aid to denominational schools brings the subject of church schools to the forefront. Two questions demand an answer: firstly, "Why does the Church of England maintain church schools?" The Catholic Weekly recently pointed out pertinently enough that the Primate's condemnation of the Federal Government's plan on the ground that the denominational schools divided the community, carried the implication that the Church of England should close down its present schools.

Acceptance by the Diocesan Council of Canberra-Goulburn of the Federal Government's proposal and the disavowal by the Perth Diocesan Council of the Australian Council for the World Council of Churches protest against the proposal show that the Church of England is divided on the question of church schools. A great deal of thinking needs to be done immediately on the question whether the church should maintain schools alongside the state educational system in

which it gives religious instruction. If this question is answered in the affirmative, a second question follows: "What is the object of church schools and are they attaining that objective?"

The present position of the Church of England in Australia with regard to education has grown out of historical and financial circumstances, and not out of theological thinking. Agitation for state aid will continue, and unless the Church of England knows its own mind and policy, it will lose out in the end.

The Church, amongst other things, is a great organisation in the community, and the constant temptation besetting an organisation is to keep going at all costs. Consequently, some churchmen to-day regard it as self-evident that methods which ensure success, judged by crowded churches and full coffers, ought to be approved without further argument.

But the church lives by the promises of God and not by the stimulus of success. The dearth of popularity and the absence of great names lending their support may redound to God's glory and be part of His will for His Church at a given time. For in such conditions, faith becomes pellucid, and an opportunity is given for the exercise of patient endurance.

Patience is constantly enjoined in the New Testament as a mark which is to distinguish the life of the church, as also the life of the individual Christian. The patience of faith confidently awaits the fulfilment of God's promises. It perseveres unswervingly in the principles which God has laid down in scripture, though the results seem slow. Through this God is glorified.

Faith requires patience for its proving, and so success, which leaves little room for patience, is not to be regarded as the test of conformity to God's will or to be striven for at all costs. God grants success occasionally to strengthen our faith, but the regular experience of the church will be otherwise; for like Abraham, we are by patient endurance to obtain the promises (Heb. 6:13).

Thus common sense is a deceptive guide to the path which the church should tread. It follows that clergy, and laymen who give counsel on parish councils and synods, must be diligent students of God's word, in order that they may confidently lay hold of the promises, by which the church lives.

## David Sheppard's "Test" Sermon

The Rev. D. S. Sheppard, Curate of Islington Parish Church, preached at Barton Seagrave, near Kettering, on the Sunday after his century for England in the fourth Test match. Over 430 people were present in the church and loudspeakers were erected in the churchyard and the church room.

His text was from I Cor. 2:2: "For I determined not to know anything among you save Jesus Christ and Him crucified."

"We have a message about God worth talking about." With these opening words Mr. Sheppard gripped the tightly-packed congregation. He then referred to a child's question: "Why is it so easy to be bad?" and stressed that "good advice" was not enough and that "better surroundings" would not solve the problem. St. Paul, writing to the Corinthians, with his university education must have known of the need of the sinful city of Corinth. He would not be blind to education and environment. He knew about such things. But, said St. Paul, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

Mr. Sheppard then told of a press reporter's summary of a sermon he preached. In it he had said that he was interested in the National Playing Fields Association. The press reported this, and omitted all the spiritual side of his sermon. "It is because they see the needs on the surface only, and do not go deep." We often are prepared to see the needs on the surface. Yes, St. Paul knew it was not "more religion" which was needed. It was not "more church-going." "A few days in a cricket pavilion will not make you a cricketer." I would like to go to France. But going to France does not make you a Frenchman. You can become a Frenchman by being naturalised, and then we would think it very odd if you did not often go to France. People have a wrong idea of what the church is.

When I last preached at Barton Seagrave some of you will remember I spoke about the Pharisee and the Publican. One had a long message. The other had a short message. God is not interested in long messages. It is rather like a telegram. When I receive one I always look for the signature. Who is it from? "God" is the addressee. "Be

merciful to me" is the message. "A sinner" is the signature. "It is one of the hardest things to see ourselves as one who needs God." It is easy to think of the burning issues of the world—and Christians should take a real interest in such things, but all of them are secondary. Christianity is Christianity. "The Son of God . . . loved me, and gave Himself for me." The "for me" makes all the difference. It is between Him and me.

When I was aged 20 I knew about Christ, but I did not know Him. Just as when I was a boy I knew about Len Hutton, but now I know him. He is a real friend of mine. Now I know Jesus Christ. I can say I have spent a lot of time with him, and I know Him well. Jesus Christ is not just interested in us when we come to church—but He is interested in every corner of our lives. Step by step He gives to us strength and we are changed. He wants not only to be our Friend but to be King.

### A War-time Example.

He then directed the attention of all to his text and the Cross. "It's very difficult to illustrate the Cross, because it's the greatest event in history." Mr. Sheppard then told about the sinking of a destroyer in the last war. The Padre stood on the side of the sinking ship with his life-jacket on. At the last moment a member of the ship's company appeared and the Padre gave to him his life-jacket. The Padre died with the ship. In a very real way he died instead of that man. You won't understand the Cross till you see that Christ died for you.

Mr. Sheppard told a very telling story about a nurse. "I've often tried to come to Jesus Christ but somehow I never seem to find Him." Mr. Sheppard said that he again and again is told this by people whom he meets. To the nurse he replied, "I wonder if you tried the right way." It is not that God can't reach down to us. "The Lord's hand is not shortened that it cannot save." It is not that God can't hear our prayer "neither is His ear heavy", but, said Mr. Sheppard, as he looked at the crowded congregation, "Your sins have separated between you and your God." There is a barrier between you and God. This is why God seems far off beyond the clouds.



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# Prophecy Thou Christ

by Dr. Leon Morris

"Prophecy unto us, thou Christ", cried those who had just condemned Him to death, as they buffeted their Prisoner. "Who is he that smote thee?" "Let him now come down from the cross," said the chief priests at the time of the crucifixion, "and we will believe him." Both represent attempts to constrain the Christ to do man's will. Both are endeavours to make God in man's way.

Ours is not an irreligious age. It is a day when many take something of an interest in religion, and when most would be rather happy if the churches were flourishing, even if they themselves do not do very much to bring that about. Yet when you boil it all down the attitude of most men is not so fundamentally different from that of the sanhedrin and the chief priests.

## Dictating the Terms

We want a God to whom we can dictate the terms. By and large we are not content to let God speak to us and remain in subjection to that word when it is spoken. We lay it down what God should be like and what God should do. We say our equivalent of "Come down from the cross and we will believe". Or else we profess to be believers, but we say "Prophecy thou Christ". Do the thing the way we want it.

Notable is the way we manipulate the assertion that God it love. In itself this is, of course, a Biblical idea, and a very important Biblical idea at that. But we do not let the Bible speak to us about what it means by love. We rather manufacture for ourselves a twentieth century brand of sentimentality and then demand that God should fit into the picture that we have constructed.

## No Hell

A favorite conclusion from this is that there is nothing to fear in the world to come whatever we may do in this. Since God is a God of love we decide that He could never permit even one of His creatures to suffer in

hell. Thus we manufacture the idea that the wicked are finally completely destroyed, or else that they are eventually transformed and saved. Either way we demonstrate to our own satisfaction that God's ways are our ways, and that He does the kind of thing that we approve.

I am not sure that this isn't perilously close to blasphemy. Surely in such a matter it is not for us to lay down our conditions any more than for the high priests to do so, so many years ago. The only thing is to listen to what the word of God has to say on the matter and then submit ourselves to its verdict. When we do this we find that God's love is not a mere sentimentality. God pays us the intolerable compliment of treating us as seriously responsible people. He sets before us the way of life and the way of death. By the death of His Son He has provided the way whereby our sin may be put away and we may enter into everlasting life.

Our decision when we face up to the gospel invitation is a real one. If we decide that we will not have God in our knowledge, like the people in Rom. 1. 28, then we must abide by the consequences of that decision. We may tell ourselves that it is only a mock issue, for in the end God will see to it that we are all saved. We may explain that we couldn't possibly believe in a God who acted otherwise. But the God of the Bible is not to be swerved from His purposes by our ideas. His book tells us that the gospel is no mere play acting, but a veritable invitation to pass from death unto life. We ignore these solemn words at our peril.

## Theological Systems

Another little habit of many of us is to manufacture our theological system first and look at the Bible afterwards. Not surprisingly we find many things to confirm us in our views, and those that do not fit in we generally assign to a later hand, or someone who did not really understand the purposes of God. Thus it is that many people are able to appeal to the Scriptures to prove their mutually opposed systems to be right.

In the homily on the reading of Holy Scriptures there is a passage which tells us that "the humble man may search any truth boldly in the Scripture without any danger of error." This sounds startling to modern ears, but we must bear in mind that the operative word is "humble". The homily makes it plain that if a man approaches the Bible with his mind made up he can make many errors. It is the man who is genuinely ready to submit himself to the Word of God who will walk in the right way.

This does not mean that he will be able to give a full and complete explanation of everything that there is in the Bible. There are difficult passages that our humble man may very well find sources of puzzlement. But as the homily goes on "those things in the Scripture that be plain to understand and necessary for salvation, every man's duty is to learn them, to print them in memory, and effectually to exercise them; and as for the dark mysteries, to be contented to be ignorant in them until such time as it shall please God to open those things unto him."

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The Australian Church Record, August 30, 1956

## CORRESPONDENCE

### WHERE ARE THE CONFIRMEES?

Dear Sir,

The statement, in your front page article of August 16, that only about 18½ per cent. of Anglican National Service trainees are confirmed is both disturbing and puzzling.

Confirmation is not an end in itself, as many nominal Anglican parents mistakenly suppose. It should be, at the very least, a possible starting-point for faithful and active church membership.

It is also true that preparation for confirmation, if given prayerfully and thoroughly, provides the clergy with their big opportunity to confront young people with the challenge of the Gospel, as well as to inspire them to seek the means of Grace to live as Christians.

That so many young people, according to the above figures, never have the challenge presented to them in any way is profoundly disturbing. Frankly, I find the estimate of 18½ per cent. hard to accept, and wonder if there may not be some other explanation.

I have completed almost eight years as Rector of the Parish of Yass. The population of the parish is about 6000, of whom nearly 50 per cent. claim to be Anglicans. Many of them, of course, are only nominally so. For all except two years of my ministry here I have worked without an assistant.

From checks which I have made a regularly through the schools of the parish I would say that at a conservative estimate 80 per cent. of those eligible have been confirmed in the past six years. The period of preparation covers about four months, with separate weekly classes for boys and girls, and includes compulsory attendance at Church during that time. The attendance of parents with their children is also strongly urged, and is the practice in easily the majority of cases. The instruction given is supplemented over a much longer period in school classes.

I refer to these things, not to boast of what is being done, but to show that there can be reasonable standards and, at the same time, a satisfactory response. Many other clergy could relate similar experiences. While I am far from being happy with the ultimate results, the figures regarding lapsed communicants have never been anything like the alarmist general estimates that are often published.

I admit that it is easier to keep in touch with parishioners in a country parish of reasonable size (though not as easy as is sometimes readily assumed) than it is in a big city parish. At least I see the vast majority of my children growing-up in schools within the parish. I also realise that in country towns and districts the Church has a bigger place in the minds and hearts of people than in the cities.

Yet I find it almost incredible that even in big city parishes, or anywhere else, only one child in five is confirmed. It is even more impossible to accept as an over-all figure for the Commonwealth.

Could part of the explanation regarding the figures for National Service trainees be that a lot of young men who have lapsed as communicants are unwilling to admit that were ever confirmed? With that age group, as well as with some of the circumstances of trainee life, that assumption is not as improbable as it might seem.

The Australian Church Record, August 30, 1956

Admittedly, that would be a sorry enough state of affairs, but it would at least indicate that in the parishes the Church has not failed as lamentably as it would appear from the figures given.

Yours, etc.,

H. P. REYNOLDS.

St. Clement's Rectory, Yass.

## THE CATECHIST.

Dear Sir,

Might I express appreciation of your leading article, "And Now the Catechist", and, as one who spent some 4½ years as a catechist (in four different parishes) make a few observations?

Firstly, I feel strongly that Catechist work should be limited to Sundays, and should exclude preaching altogether—except, perhaps, once a quarter. If a catechist must, of necessity, serve branch churches for choir offices in the absence of the rector let him read a fully-written sermon by the Rector (what a splendid discipline for the reverend gentleman!) or else a selected sermon from a book. In the latter case, the Rector should "go through" the chosen discourse beforehand with the Catechist. If either alternative is adopted, there is kindlier consideration both for long-suffering congregations and over-burdened theologues.

Secondly, why could not catechists become itinerant, in a similar way to Diocesan readers, instead of being licensed to specific parishes? (There could be a change of location, say, once a quarter.) Their work in this way could perhaps be supplemented and aided by a wider use of retired or "specialist" clergy, under whose guidance the catechists would read services, assist with Sunday schools and youth groups, etc.

Parishes participating in the "scheme" could pay a definite annual amount (generous, I trust) into a central fund, from which catechists would all be paid alike. Itinerant theological students would gain in all-round experience of the Church's parochial life—an invaluable asset for their later ministry. And any element of "picking and choosing" would be eliminated all round.

Thirdly, "Sunday Catechists" could do useful work in their college vacations, facing realistically the problems of home visitation hospital work, etc. I have found this to be far more effective than week-day work "crammed-in" during College term time.

Catechist work, under strict control, can be a pleasant diversion from theological study, but, at present, the whole thing seems out of balance. Incidentally, however, a great tribute is due to many fine church folk whose kind hospitality, sympathetic interest and encouragement prove such a valuable help to the Catechist all the way through.

Perhaps I may be forgiven for a closing anecdote. I prepared, whilst a catechist, some 400 written sermons, and "stored them up." In my first independent charge I gave the whole lot to a Methodist probationer to help him out!

Yours, etc.,

ROBT. E. SHERLOCK.

The Rectory, Millthorpe.

## CLERGY SUSTENANCE.

Dear Sir,

The acute shortage of clergy is continuously and rightly stressed. The reason is, to some extent at least, similar to that to which is due the shortage of public school teachers.

Two measures are clearly needed which should contribute to a solution of the problem; firstly, a special contribution and disbursement (as against a perpetual investment) fund to give effective aid to students. Were the great financial difficulties which confront candidates for the Ministry to be demonstrated to our people no doubt there would be a heartening response by way of continuing contributions for distribution over a planned period.

Secondly, realistic action with regard to immediate stipends and provision for families. Such proposals are the prerogative of the laity; they cannot be looked for from the clerical authorities.

However it be arrived at, it is clear that £800 p.a. (plus a rectory) is a quite inadequate minimum stipend for a clergyman with any family, even were such general. While there is yet time for next Synod, ordinances should be brought forward to establish the abovementioned students' auxiliary fund and to stipulate effectively a minimum stipend for an incumbent of a parish of £800 p.a. (plus necessary travelling allowance) and £50 for each child to a total of four under 18 years of age or until such become gainfully occupied.

Surely these provisions must take precedence over new building, and even (should these affect such) over provision for foreign missions; for it is inconsistent to teach Christianity abroad while inadequately practising it at home.

Yours, etc.,

S. M. GOARD.

Willoughby.

## PRAYER REQUESTED FOR MISSION IN BISHOP MORRIS' PARISH.

Dear Sir,

May I draw the attention of your readers to the Mission to be held from September 30th to October 14th, 1956, at Christ Church, Hillbrow, Johannesburg? Christ Church belongs to the Church of England in South Africa, that body which is being blessed so much by God in its witness, in spite of coldness and opposition from certain quarters. Since Bishop Morris became rector numbers have increased and the congregation grows daily too in devotion to the Lord Jesus Christ.

Hillbrow has a population density higher than that of any part of London—higher indeed than anywhere in the Commonwealth. It has also a high incidence of crime, and much undesirable behaviour not in conflict with the law. Our young people, particularly girls, have to be escorted home after dark to ensure their safe return. This is one of the dark places of the earth—so many souls in darkness with no concern for the things of God.

Two young evangelists, Jim Ferguson and Richard Green, much used of God in South Africa, have been invited to lead the meetings, at our mission. A local playing field will be used for children's gatherings (the schools are on holiday for the first week), evening meetings will be held either in the Church or a local hall, while two large Sunday rallies are planned in a Hillbrow cinema.

(Continued on page 8)

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Preparations have been made for prayer, counselling and follow-up. Johannesburg is holding a civic festival at this time, and there will be a large number of visitors who may never have another chance of hearing the Gospel. On behalf of the Bishop, Council and Congregation at Christ Church I ask your readers to pray that souls will be saved and strengthened in this mission, and that all will proceed in accordance with God's will.

In closing may I mention the financial needs of the mission, 10,000 leaflets are being printed for distribution in the crowded blocks of flats, posters are being displayed strategically, testaments, gospels and tracts will be available for enquirers, and prayer papers and notes for counsellors are being circulated—all of which involves expense. In addition we have to face the hire of buildings and films and no doubt other expenses yet unforeseen. Our members are giving all they can in time and money. We invite fellow Christians to share this responsibility with us. Above all, we need your prayers in the home, in worship and at your prayer meeting.

Yours, etc.,

A. J. W. KIMPTON.

14th August, 1956,  
South Africa.

#### THE LATE CANON HINSBY.

The Archbishop of Sydney paid the following tribute to the late Canon Hinsby in his Diocesan Letter:

Canon M. G. Hinsby died, after a long illness, in the Concord Repatriation Hospital. He never fully recovered from the shock and injury he received while serving as Chaplain on the hospital ship "Manunda," when the ship was damaged by enemy action at Darwin. The Funeral Service was held in the Cathedral, Bishop Hilliard and the Rev. C. W. Gumbley, Rector of All Saints', Hunter's Hill, taking part in the service. Canon Hinsby had been the Rector of All Saints' for 20 years, and had had the joy of seeing the west end of the beautiful church extended by several bays and the Narthex erected, making an attractive completion to the Church. Bishop Hilliard attended Sydney Boys' High School at the same time as the Canon, and they were in the same form. The Bishop followed the Canon as Curate to Bishop Chambers at Holy Trinity, Dulwich Hill, and as Assistant Master at Trinity Grammar School. Canon Hinsby was always fostering the missionary spirit of the parishes in which he served—Penrith, Ryde and Hunter's Hill. He became General Secretary of the N.S.W. Branch of C.M.S., then Hon. Secretary and later Hon. Federal Secretary of the C.M.S. Federal Council, organising the Centenary Celebrations in 1925. He was the first Hon. Secretary of the Anglican Missionary Council, and was made a Vice-President of C.M.S., London. He was an active member of the Australian Federal Council to the end of his life. He had a keen and alert mind, and was a clear thinker, especially in C.M.S. matters, being both thoughtful and logical. He was also very systematic and extremely energetic in all his activities. He had an outstanding gift for organising, and a very charitable disposition, a good friend and a lovable personality, with a keen sense of humour. He was a pleasant and co-operative colleague, and won the confidence of those who worked with him. He was also a very devoted husband and father, with a simple faith in his Saviour, and a remarkable sense of reverence and devotion to his Lord.

## The King's School, Parramatta

An examination for the award of three "Violet Macansh Scholarships" will be held on 12th and 13th October, 1956.

All candidates must be under 14 years of age on 1st February, 1957. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum.

In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £250 to £350 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 28th September, 1956.

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The Australian Church Record, August 30, 1956



## The Book Page



Under the general editorship of Dr. Leon Morris

**The Pattern of Christian Belief**, by J. W. D. Smith. Thomas Nelson and Sons, 1955. pp. 158. Eng. price 12/6.

The author of this introduction seeks to show the underlying pattern which is to be found in the biblical revelation. He rightly reminds us that the Bible is more than history; it is, to use the modern jargon, "Salvation's history"; and can only be understood as it is interpreted theologically. Dr. Smith points out that the Reformers compiled catechisms for the right instruction of the people, and the true interpretation of the Bible, and that Calvin described his *Institutes of the Christian Religion* as "a kind of key opening, to all the children of God right and ready access, to the understanding of the sacred volume."

The author accepts the general pre-suppositions and conclusions of critical scholarship. The story of Abraham, for example, "is obviously not an accurate record of historical events." But the author is not content with a negative conclusion of this kind. He seeks for some positive spiritual lesson. And he finds this in a developing pattern revolving around the theme of man's salvation.

This is not a profound study, nor is it an original study; it is, however, an endeavour to move away from and beyond the barren wastes of destructive criticism towards an approach which is at once more positive and more theological. As such it is to be commended.

—S. Barton Babbage.

**Philosophy and Religion**, by George Whitfield. Religious Education Press, 1955. Pp. 126. English price 6/6.

The author of this book is the headmaster of an English Grammar School. His object is "to make a brief survey of some of the fringe questions asked by every generation of intelligent people when they first become aware of the scope of knowledge." It is in this general sense that the term "philosophy" is employed. The book is written for sixth-form pupils and would therefore be appropriate only for the most mature groups of Australian school pupils, but it could be read by first-year university students.

After an introduction to philosophy through a brief account of the thought of Socrates and Plato, successive chapters discuss "Ways of knowing," "What do Christians believe?" "Belief and behaviour," "Literature and society," and "The interpretation of history." The author assumes a conventional critical approach to Scripture, which rather weakens his case at several points, notably in the discussion of the Virgin Birth of Christ and the significance of Adam and Eve, but he has much to say which is of real value. He exposes the confusion in many popular attitudes, the relevance of the Christian doctrine of man to to-day's problems is well presented, and the futility of the humanism which so often passes for Christianity is demonstrated.

—J. A. Friend.

**Reconciliation in Christ**, by G. W. H. Lampe. Longmans, 1956. Pp. 120. Aust. price 8/3.

This book will come as something of a surprise to those who know G. W. H. Lampe

only by his great work "The Seal of the Spirit." In that volume there is a careful and very detailed examination of a single important topic. Here by contrast, within the short space of 120 pages we have such subjects as "Merit and Imputation," "Justification and Sanctification in Christ," "The Means of Grace," "Grace and Atonement," and a contrast between Eden and Calvary. Obviously none of these subjects is treated with anything like the fullness of the earlier work.

It is one of Dr. Lampe's main theses that the old idea of the merits of Christ as important in the scheme of salvation has to be abandoned, and he argues this convincingly. He goes further and maintains that men are not saved through Christ paying our debt or bearing their punishment, or being their substitute, but because they are "in Christ" who is their representative. While this treatment is so short that we cannot expect a full examination of modern writings it is disappointing that Dr. Lampe pays no attention to those theologians who think of Christ as our Substitute. Similarly he frequently speaks of expiation rather than propitiation, and does not even notice that there is much that could be said for the other views.

I found this a disappointing book. There is much that is valuable, and much that is well said. But so much has been crammed into a short space that important questions do not receive adequate discussion.

—Leon Morris.

**Jesus, Leader of Men**, by G. W. Butterworth. Religious Education Press Ltd., 1952, 177 pp. English price 8/6.

Beautiful English, mature scholarship, and a deeply reverent and yet honest approach, are all combined in this delightful book of 28 chapters which seeks to throw more light upon the Person of Jesus as a Leader of men.

Taking the traditional St. Mark's Gospel as his main source, the writer traces the fascinating elements which stamp Jesus as the Leader of men from the commencement of his Ministry to the Resurrection. In all this the reader is introduced to the possible or probable normal background experiences and manner of living of Jesus which are not specifically mentioned in the Gospel records. If anything the writer is somewhat conservative and one would have liked the idea to have been opened up more. Nevertheless the story is well done, and its excellence, value, and delight are sustained to the end.

—E. Pearson.

#### N.S.W. PROVINCIAL SYNOD.

Provincial Synod will meet on Feb. 12, 1957.

**The Rev. S. W. Betts**, Vicar of Holy Trinity, Cambridge, England, has been appointed Suffragan Bishop of Maidstone, for whole time work with the Forces.

No man is wholly bad, and in all lives some moments come when the vision presents itself of a worthier and happier life which might be lived. What is needed is courage to make the start, for, while life lasts, it is never too late.

—E. C. Burke.

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NEW TITLES IN PREPARATION



# Spanish Protestants Stand Against Persecution

Roman Catholic policy in Spain is one of stifling rather than of martyr-making physical persecution, and the restrictions in Portugal are generally less rigorous, said Mr. J. F. Wallace, Secretary of the Spanish and Portuguese Church Aid Society, who has lately returned from a four-thousand-mile tour of those countries.

Among the 25,000 Protestants of Spain Mr. Wallace found great enthusiasm and friendliness, though conditions of worship and life are immensely difficult for them. Soldiers may be imprisoned for refusal to worship at compulsory Mass, no Protestant schools or charitable centres are allowed, nor is any advertisement of services or meetings, even where Churches exist — many of them are closed.

The theological seminary in Madrid, recently officially closed, has been re-opened, but because of the Articles in the Concordat with Rome signed by France two years ago, which forbid all teaching save in conformity with Roman dogma, the Government has nevertheless had to forbid all classes and lectures being held.

In Portugal, three Church Schools in Oporto were arbitrarily closed down some time ago, but thanks to the pertinacity of the President of the Lusitanian Synod, Senhor A. Ferreira Fiador, permission has been granted for the re-opening of two of these in the autumn.

Visiting congregations round Valladolid and Salamanca, Seville and Valencia, Mr. Wallace was accompanied by Bishop Santos Molina of Madrid. In Seville, the Bishop held his first Confirmation at which eleven candidates were presented.

The following day, after a tour of the city guided by the Bishop, almost the whole congregation turned out, reported Mr. Wallace, for a party at the suburb of Triana, where a complete programme of Andalusian dances—flamencas, Sevillanas, and so on—was arranged.

Similarly, in Portugal, Senhor Fiador showed what work was being done, and gave

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## EASTWOOD FAREWELL.

The Rev. and Mrs. B. R. Horsley and family sailed for London in the Strathmore on Aug. 21, and expect to be away about two years.

Mr. Horsley has resigned from his parish, St. Philip's, Eastwood, (Sydney) with St. George's, Marsfield and St. Dunstan's, Denistone East, after 10½ years incumbency, during which time the parish has grown considerably.

Farewell services were held at St. Philip's on Sunday, Aug. 19, and prior to this, on Friday, 17th, a parish farewell, when the newly erected War Memorial Parish Hall was crowded to capacity. Speeches of appreciation of the work of the Rector and Mrs. Horsley, over the past years were made by many representatives of clergy and laity and regret was expressed at their departure. The Archdeacon of Ryde, the Ven. R. J. Hewett, chaired the meeting.

## PROGRESS AT ORMOND.

This year's annual Family and Dedication Service at Christ Church, Ormond, (Melbourne) was again a great success. The church was filled three times.

The response to the appeal resulted in £1140 being given, which was more than sufficient to pay off the debt of £1000 on the new nave erected in 1955 at a cost of over £12,000. This good result is very heartening to the vicar, Rev. H. J. Thorp, and the vestry especially as over £2000 was donated last year for the nave, without any reduction of support for the various missionary societies, and other special efforts. It is now anticipated that work will commence before long on the completion of the 65ft. tower, baptistry and porches estimated to involve another £9000.

## N.Z. CHURCHES AID JAVA CHURCH.

Answering a request from the Indonesian Council of Churches, the National Council of Churches in New Zealand has announced the appointment of Mr. Gibbon Brewster, to a Teacher Training University post in Salatiga, Central Java, Indonesia. Mr. Brewster will be in charge of the Economic Department of the College in Indonesia.

## ORATORIO HELP.

All Souls' Choir, Leichhardt (Sydney) is willing to help any church by rendering "The Messiah," "The Creation," "Daughter of Jairus," "The Lord's Supper," "Penitence, Pardon and Peace," "Olivet to Calvary," "The Crucifixion," "The Song of Thanksgiving," and other well-known compositions. The only condition being that professional soloists must be engaged. The usual fee is £3 3s. Thursday is the most convenient night. There is no fee for the choir and no travelling expenses. The offer is a gesture of goodwill towards those churches whose choirs are not quite large enough to render oratorios. All Souls' choir would value the help of the local choir in the rendition.

All Souls' organist is Mr. H. P. Tinkler. The Rector, the Rev. Leland Parsons, L.L.C.M., is the choirmaster. Miss I. Simm is the Choir Secretary. Letters addressed to her, C/o The Rectory, Leichhardt, will receive her attention.

## KING'S SCHOOL SCHOLARSHIPS.

Attention is drawn to an advertisement appearing in this issue in connection with the "Violet Macansh Scholarships."

Generous grants including free tuition and greatly reduced boarding fees are made available under these scholarships for boys 12 to 13 years of age for post primary education at N.S.W.'s oldest G.P.S. school.

● **PORTRAIT OF WILLIAM WILBERFORCE.**—A portrait of William Wilberforce was unveiled recently in the Committee Room of Bible House, London, by the Rev. Stephen Hopkinson, Vicar of St. Mary Woolnoth. Wilberforce was one of the Founder-Members of the Society and his name appears among the list of Vice-Presidents at its inauguration on March 7, 1804. He has always been revered among supporters of the Bible Society because of his devotion to the cause of setting free the slaves, which came to successful issue in the Anti-Slavery Act of 1833; but there has been no portrait of him available at the Society's headquarters until now.

There is a fine portrait of Wilberforce in the old school house at Wilberforce, N.S.W. where Sunday School and church meetings are held. The town is called after this famous Christian statesman, who led the anti-slavery campaign.

● **MARIOLATRY IN N.Q.** — We cull the following from the official organ of the diocese of North Queensland. Comment is needless.

## "Hail Mary."

"We quote this short article by Discipulus from 'The Church Times' because it so perfectly expresses a true devotion to the holy mother of our Blessed Lord... a devotion which Anglicans all too often through ignorance and prejudice fail to give.

"Apart from the Lord's Prayer and the 'Gloria,' there are few devotions which churchpeople know well enough to say together. It is a pity, therefore, that the 'Hail Mary' is not more widely taught. The first half is entirely scriptural; the second is of great antiquity. It recalls the wondrous birth of the Saviour; it exalts the potential nobility of human life. It unites Christians of all races and tongues.

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## SUNDAY SCHOOL WORK IN ENGLAND.

Statistics published in the London "Times" show that at present 2,851,000 children attend Sunday school in England and Wales. Of these 1,533,000 attend Free Church Sunday Schools (230,000 teachers) and 1,318,000 attend Church of England Sunday Schools (98,000 teachers). Since the Australian church has given up keeping statistics it is no longer possible to compare these numbers with Australian figures.

The correspondent in the "Times" writes: Among all the denominations the name "Sunday school" is no longer in favour; it is thought to be an inadequate, if not misleading, description of the kind of young worshipping community that is sought. Some of the Free Churches have therefore given the new names "junior church" or "children's church" to their new conception of Sunday school work. The United Free Church at Woodford Green is a flourishing example of how a "junior church" functions. The 400 children who attend sit with parents or friends for the opening of the morning service and then worship on their own in another part of the church building.

They then divide into six departments, meeting in separate rooms, for Bible study. The "junior church" is timed to end at the same time as the adult church, so that parents and children come out together.

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## C.M.S. EXPANDS

(Continued from page 16)

and leader of the Order for Women in the Church of South India.

Council decided to express its warm gratitude to Sister Rachel for her very successful visit to Australia on behalf of the C.M.S.

Provision was also made for the continuation of scholarships for Theological training at the United Theological College, Bangalore, South India.

Work will also be continuing amongst Asian students in Australia through hostels and in other ways.

A number of new missionaries were located to different fields.

Sister Helen Chambers was located to work at Sukkur in Pakistan, and left for Sukkur last month.

Sister Chambers is a daughter of the Rev. and Mrs. Cyril Chambers, who were for many years missionaries in Pakistan. Mr. Chambers was also for some years General Secretary of C.M.S. in Victoria and is at present Vicar of Holy Trinity, Oakleigh, Victoria.

Sister Anne Richards was located to Iran, subject to negotiations with C.M.S., London.

The Federal Council expressed its warm gratitude to the Federal Minister for Territories, Mr. Paul Hasluck for his co-operation in missionary work in North Australia.

The Regional Secretary for Aborigines, the Rev. J. B. Montgomerie, reported that Mr. Hasluck's help had been most encouraging.

In a recent public statement Mr. Hasluck said that the Australian nation could not compass the great task of assimilating the Aborigines if it were not for the work of Christian Missions.

Mr. Montgomerie reported that the Olympic Games had brought a renewed demand from retailers for Aboriginal Handicrafts from C.M.S. Stations in North Australia.

All profits from the handicrafts return to the Aborigines. This newly developed aspect of the work is regarded as an important step in bringing the Aborigines towards self-support.

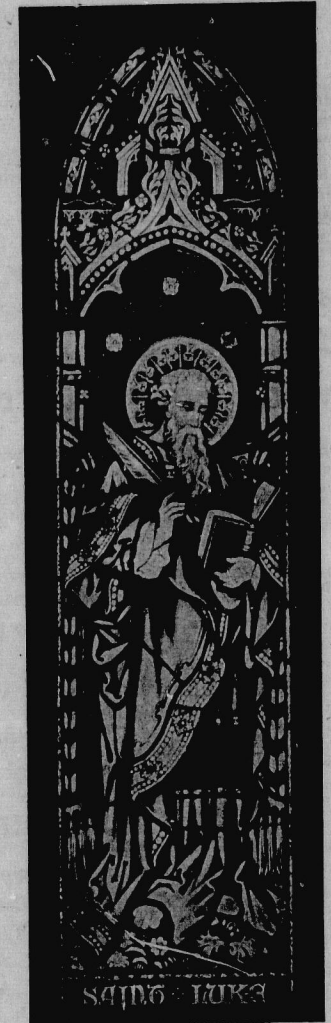
On the home base discussions each State was able to report a record year's income. The largest amount given by any single parish was £1,843 from Holy Trinity, Adelaide. As far as can be ascertained this is an all time record for any single parish.

Second was St. Matthew's, Manly, Sydney, with £1,329, followed by the other Sydney parishes of St. Andrew's, Summer Hill (£1,235); St. Clement's, Mosman (£1,218); St. Anne's, Ryde (£1,110); Holy Trinity, Concord West (£1,072); St. Philip's, Eastwood (£1,046); St. Paul's, Chatswood (£1,036); and St. George's, Hurstville (£1,022).

In addition about 20 other parishes gave more than £500, during the year.

Federal Council was particularly interested in the need for a Federal C.M.S. Women's Organisation and the Council decided to call a conference of women representatives from various States later this year to discuss the formation of a Women's Missionary Fellowship.

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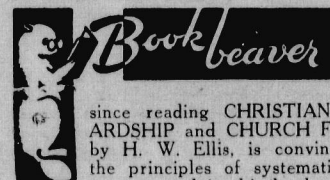
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All communications to be addressed to  
The Hon. Secretary.

## THINK ON THESE THINGS UNDESERVED FAVOUR

Conducted by June Dugan.

To those of us who have not looked into the matter very carefully, it may come as a surprise to know that even a great old saint like Paul did not always have his prayers answered as he expected they should be. He had some trouble with his eyes that really was a great handicap in his writing and preaching; no doubt too he found it restricted him in his reading and studying, so he asked God to heal him and give him good sight. After praying for the first time and receiving no positive answer from God, he prayed twice more. Instead of receiving healing for his eyes he received a message from God about the blessing that such a disability could become if only Paul would allow it to be one. God said to Paul, "My grace is sufficient for Thee, My strength is made perfect in weakness." What a peculiar answer to the prayer for healing.

It is interesting to note that the modern meaning of the word sufficient has become slightly altered to lessen the power it should convey. It really means "competent, adequate effective, all of which are strong good words, to comfort one in need of healing. So the grace, or "undeserved favour" of God is a powerful thing that is competent and effective in our every day lives. The word "grace" has come to give us a different idea of what is really meant when it is spoken of in regard to the special quality God has for men. It is the favour which God bestows upon us, which brings with it such untold power and opens the door to so many riches; the favour which we have never in any way deserved.

When we come to think of the wretchedness of man and the wholeness of God it does become increasingly a mystery why God should bother Himself with us at all. It seems that men, like naughty children, are constantly causing their Heavenly Father grief and disappointment. They are stubborn, wilful, impatient and hard to teach, when all the time they should be responsive and obedient to the will of God, but through all this hardness of heart God can see a possible fellowship with Himself that can grow into something sweeter and holier as the days go by, and so He extends towards us the grace that will prove a competent and effective power in our lives for any hardship, trouble, sickness or difficulty of any kind.

The power of the grace of God has to be experienced to be appreciated, like so many other good things in our lives. One has to experience some sorrow or trouble to realise that the strength that we talk so glibly about to others when they are in difficulty is a real and sustaining thing, not a nebulous warmth or glow which is dependent upon the feelings. The grace of God is the most powerful thing if we will only recognise it and allow it to be free to work in our lives. The main hindrance to its working in our lives so often is our own adequacy, our utter dependence upon ourselves, but when those times come that strip us of all our assurance and self-confidence, we find that the grace of God comes in and is a power above any that we could hope, to sustain us and make us brave and strong again. So often, too, we have been strengthened in this way we are very loth to ascribe to its rightful source this power, taking the glory to ourselves.

It is the grace of God which makes us patient when we want to be irritable, it makes us kind when we want to be unkind, it makes us truthful when we are inclined to lie, it helps us to put ourselves out for others when we really want to please ourselves, it makes us the kind of people that God wants us to be even when we find it so hard. It is the grace of God that makes our outward expression of what we believe about God, and His Son, Jesus Christ apparent to those who have neither knowledge of or interest in spiritual things. It is the grace of God which can make disagreeable, sinful selfish people, like you and me, into sweet, selfless people, making the power of God something that not even the most bitter enemy of the Gospel can gainsay.

The wonderful thing, about this wonderful gift of grace is that it is "made perfect in weakness." It is not only for the great or the spiritual giants, it is for the small, insignificant, little sinner like you and me, and because of it we can become among the "greatest in the Kingdom of Heaven." When the grace of God is allowed to work in our lives we cannot help being easier to live with and to work with, we cannot help being more useful and more useable in the work of God here in earth.

So our prayer would be, for ourselves and all people everywhere, that

the Grace of the Lord Jesus Christ be with you all.

Grace there is my every debt to pay,  
Grace to wash my every sin away,  
Grace to keep me spotless day by day,  
In Christ for me.

### SOME RECENT BOOKS.

"The Apostolic Preaching of the Cross." A Study of the significance of some New Testament Terms. 25/- By Rev. Leon Morris, B.Sc., M.Th., Ph.D., Vice-Principal, Ridley College, Melbourne.

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## NEWS IN BRIEF

● **10,000 MEN AT WORK.** — The Director of Sydney's Dept. of Promotion (the Rev. Ronald Walker) estimates that there are at present in that diocese alone, at least 10,000 laymen working for the success of Every Member Canvass.

● **C.E.B.S. LAUNCHED.** — A branch of the Church of England Boys' Society has been launched at St. Mary's, Balmain (Sydney) under the leadership of Mr. C. J. Winter, B.A., Th.L., twenty-two boys from 8 to 17 years attended the inaugural meeting.

● **BACK TO ST. SILAS' WEEK.** — 2 to 9th September is "Back to St. Silas' Week" at Waterloo (Sydney). An intensive programme of services and rallies has been prepared, culminating in the visit of the Most Rev. the Archbishop on 9th September at 7.15 p.m.

● **KINGSFORD HALL.** — The opening of the new parish hall at Kingsford, Sydney, which was postponed through a gale blowing the roof off, will take place on Saturday, Sept. 8, at 2.30. The Archbishop will be present.

● **ASSENT TO CONSTITUTION.** — The Synod of the Diocese of Bendigo unanimously adopted the Draft Constitution at its meeting in July. It is the fifth Diocese to assent to the Constitution — the others being Ballarat, Gippsland, Newcastle and Brisbane.

● **OPENING POSTPONED.** — The official opening of St. Mark's Library at Canberra, which was to have been performed by the Primate in November has been postponed until February next.

● **PROVINCIAL SYNOD.** — The N.S.W. Provincial Synod which was to have met on 12th November has been postponed because of the Metropolitan's projected visit to the Church in China at that time.

● **CATHEDRAL CHOIR CHANGES** — The Precentor of St. Saviour's Cathedral, Goulburn, writes:—

"I am trying to alter the basis of St. Saviour's Choir with the idea of opening its membership to a wider range of people, making the music easier for the average person to handle and making the responsibilities lighter.

"Hitherto, we have endeavoured to present our music in four-part harmony at all services. This means that the melody has been supported not only by the harmonies supplied by the organ, but also by the alto, tenor and bass parts within the choir. The difficulty of this is considerable and I should like to ease the strain for new recruits by having much more music in unison, that is to say, all voices singing the melody. From this basis we could venture into harmonised singing as time and occasion warranted.

"I should also like to have an arrangement whereby members of the choir could contract to sing at one service a Sunday instead of two. It would depend on the sharing of robes. The number of red robes is limited and I should like them all to be in use at every service."

The Australian Church Record, August 30, 1956

## PERSONAL

Dr. A. L. Wade has been appointed a Trustee of the Estate of the late Thomas Moore, in the place of Mr. A. L. Blythe, who has resigned, having been a Trustee since 1942.

The Rev. Eric Mortley, Principal of the Sydney Bible Training Institute, Strathfield, has accepted nomination to the parish of Eastwood, Sydney.

Mr. and Mrs. F. Langford-Smith were entertained to dinner last week at Moore College, prior to their departure for England. The Archbishop of Sydney presented Mr. Langford-Smith with an inscribed travelling clock, a gift from the College Committee and staff in appreciation of his 17 years as Secretary of the College Committee.

The Rev. K. Roughley, Assistant Registrar of the Diocese of Sydney, has been appointed Chaplain of St. Catherine's School.

The Rev. H. D. Ikin, Rector of The Channel cum Bruny Is. (Tas.) has been appointed Rector of Ulverstone.

The Rev. Canon H. A. Hall, Vicar of Dunolly (St. Arnaud) has been appointed Vicar of Flinders (Melbourne).

We regret to record the deaths in Adelaide of the Rev. Canon H. H. Coles, Rector of All Saints', St. Peter's, for 28 years and The Rev. W. B. Docker, M.A., of Beaumont.

The Rev. D. Hardy, has been appointed to the charge of Wendouree and as chaplain of the Ballarat Grammar School.

The Rev. H. J. Marshall, Rector of St. Paul's, Bankstown, will be inducted to St. Augustine's, Stanmore (Sydney) on 3rd Oct.

The Rev. Kelvin Tutt, Chaplain at Norfolk Island, has been appointed Vicar of Stoke (Nelson, N.Z.).

The Rev. R. Dyson, curate at St. Peter's Cathedral, Armidale, has been appointed Rector of Dorriggo (Grafton).

The Rev. Canon J. S. Richards, Rector of St. Barnabas', East Orange (Bathurst), has been appointed Rector of Oberon.

The Rev. D. Ross, Rector of Maruka (Canberra-Goulburn) has been appointed Rector of Moruya.

The Rev. R. Davies, curate at St. Hilda's, North Perth, has been appointed Rector of Dalwallinu.

The Rev. F. W. Stokes, has been appointed Curate at Narrogin (Bunbury).

The Rev. Canon F. H. Landsell retires this month after 21 years at St. George's, Invermay (Tas.).

The Rev. J. E. Atkins, of Ulverstone (Tas.) has been appointed Rector of St. George's, Invermay.

The Rev. Jack Derrett, Curate of St. Clement's, Marrickville (Sydney) has accepted nomination to Wallerawang.

The Australian Church Record, August 30, 1956

The Rev. Douglas McCraw, of the Missionary Aviation Fellowship, has accepted nomination to St. Thomas', Enfield (Sydney).

The Rev. R. J. Hancock, formerly Rector of Woodburn, (Grafton), has been inducted to St. Mary's, Ballina.

The Rev. P. M. Pickburn, Rector of Moruya, (Canberra-Goulburn), has accepted nomination to Morwell (Gippsland).

The Rev. R. A. Donne, formerly of Portland (Ballarat) has been inducted at Kilki-van (Brisbane).

The Rev. D. B. Hobson, of Berridale (Canberra-Goulburn), has accepted nomination to Queanbeyan.

The death has occurred of the Rev. W. A. O'Neill, late of Artarmon, Sydney. Mr. O'Neill had been rector of Dapto, Moss Vale, and Artarmon, the latter for 18 years.

Canon A. R. Vidler, Canon of Windsor and formerly Warden of St. Deiniol's College, Hawarden, has been appointed Fellow and Dean of King's College, Cambridge, in succession to the late Rev. I. E. St. C. Ramsay.

The Bishop of Ely has appointed The Rev. H. Saunders, Vicar of St. Mary's, Kingswinford, Staffordshire, to be Principal of Ely Theological College and a residentiary canon of Ely Cathedral, in succession to Canon H. Balmforth.

The Rev. W. Twine, of Fairfield, has accepted nomination to the parish of St. Paul, Bankstown (Dio. of Sydney).

The Headmaster of Barker College, Hornsby, Mr. W. S. Leslie, has been given six months leave of absence to visit England, and will be leaving Sydney in September.

Miss D. J. Armstrong, and Miss H. Chambers will leave Melbourne for C.M.S. fields on September 26. Miss Armstrong will serve again in Kenya, and Miss Chambers, a new recruit, in Pakistan.

The Rev. G. B. Muston, Editorial Secretary of C.M.S., will leave on Monday, Sept. 3 to visit the society's work in North Australia, Malaya, Hong Kong, and Borneo, with a view to obtaining material for use in C.M.S. periodicals, leaflets, books, publicity, broadcasts, and deputations. He will be away until mid-November.

The Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, will arrive in Australia on furlough during October. He will be in Australia until next June, except for a short visit to New Zealand next year.

The Rev. John Taylor Hughes, Canon Missioner of Southwark Cathedral, England, has been appointed to the Suffragan Bishopric of Croydon in succession to the Right Rev. C. K. N. Bardsley who has become Bishop in Coventry.

The Very Rev. Hewlett Johnson, the Dean of Canterbury, with his wife and two daughters, has been on a holiday visit to China. Before returning via Russia he attended a festival at Peking.

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## C.M.S. Plans 10 per cent. Expansion for This Year — Last Year a Record

Plans for the extension of C.M.S. work in South East Asia and other fields were made at this month's meeting of the society's Federal Council in Melbourne. The Council had before it reports of a record financial year in all states, and approved a ten per cent. increase in the budget for 1956-57.

The Council planned to proceed with the erection of new school buildings at St. Patrick's School, Tawau, North Borneo.

These new classrooms, which will be commenced shortly, will be of great value to the efficient working of the school. Work is already proceeding on plans for a house for the Principal, and a new teacher and his wife are expected to leave Australia for Tawau later this year.

Another major step was for the provision of money to purchase a block of land including a house for church purposes at Lahad Datu, the second centre of the Tawau Parish. This will now make it possible for work to begin on a proper school in this town.

### Evangelising the Tawau Hinterland.

The Federal Council discussed at length plans to commence evangelistic work in the Tawau hinterland. This will involve missionaries prepared to spend most of their time travelling inland by river from Tawau, contacting many plantation workers and others who are at present beyond reach of the church.

Further investigation will be made with a view to commencing this work.

The Council gave lengthy consideration to the needs of the Church in Japan, where C.M.S. in past years has played an important part.

It was resolved to contact the presiding Bishop of the Nippon Seikokai (the Anglican Church in Japan) and discuss with him ways in which it may be possible for C.M.S. to assist in Japan if and when resources become available.

Council also decided to investigate ways in which it may more effectively help the Church in Ceylon.

Efforts will be made to allow the Rev. Laurence Pullen to have more time for direct evangelistic work in the Dummagudem Parish, South India.

The Council decided to urge diocesan authorities to take steps to allow Mr. Pullen to spend more time in the training of lay-leadership, the conducting of special meetings and missions in the parish congregations with the aim of increasing spiritual life, and the training of groups of direct evangelism.

The Council also sought ways and means of evangelising hitherto untouched tribes of aboriginal people in the Dummagudem Parish.

It was decided that the time had come to transfer the control of St. George's Schools and Mission, Hyderabad, from the Australian C.M.S. to the Diocese of Madras.

This step is in accordance with C.M.S. policy in building up the National Church and passing over authority to it.

The decision will make no difference at present to the need for Australian support in personnel or money for St. George's and C.M.S. will continue to supply these as in the past.

Consideration was also given to increasing the responsibility of Indian Nationals in the administration of the School.

The Council located Miss Doreen Nathan, of N.S.W., as a physiotherapist to the Christian Medical College and Hospital, Vellore, South India.

She will commence work there later this year.

Reports were given of the visit to Australia this year of Sister Rachel Joseph, founder (Continued on page 11)

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Revised Lectionary of 1922.

#### September 2, 14th Sunday after Trinity.

M.: Ezra 1, 1-8 and 3; or Zeph. 1; Luke 7, 36; or 1 Cor. 13.

E.: Neh. 1, 1-2, 8; or Dan. 1; or Zeph. 3; Matt. 21, 23; or Eph. 4, 1-24.

#### September 9, 15th Sunday after Trinity.

M.: Dan. 3; Luke 9, 57-10, 24; or 2 Tim. 1.

E.: Dan. 5 or 6; Matt. 28; Eph. 4, 25-5, 21.

#### September 16, 16th Sunday after Trinity.

M.: Jer. 5, 1-19; Luke 11, 1-28; or Titus 2, 1-3, 7.

E.: Jer. 5, 20; or Jer. 7, 1-15; John 8, 12-30; or Eph. 5, 22-6, 9.

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The Australian Church Record, August 30, 1956

IN

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## A Better Scheme for Clergy Pensions

By S. M. Goard.

On general observation it must be conceded that the clergy, on making their initial decision to enter the Ministry, sacrifice fully 50% of their material potential. Until the laity realise the position and do something effective about it this sacrifice will continue to carry on into the clergy's years of virtual retirement, and to an increasingly acute degree.

Almost every other profession and service, by one means or another, assures that its veterans will be afforded a home, even though, in many cases, they will need to rely on government social service subsidy to their incomes; being directly taxed for such throughout their productive lives citizens are, of course, fully justified in claiming such aid.

Additional to the sacrifice entailed by their call to the Ministry many, if not most of these worthy brethren, feel it incumbent on themselves to scrupulously set aside from their meagre subsistence tithing for Christian purposes.

However, we may regard so marked a degree of zeal, or whether we see a so stringent scriptural obligation, the fact remains that the funds so returned to Christian work mean so much less that would otherwise need to be forthcoming from the laity to maintain the position. While this standard of self and family abnegation obtains it is patently impossible for the clergy to make provision for their latter-declining years, or for failure in health. They usually carry on so much later in life than others of us.

The writer now puts it to the laity—for it is only the laity who can move in this matter—that in every parish, as opportunity will shortly be presented to them so to do, they should see to it that at least the equivalent of what their own parochial clergy (young &/or older) assumedly return to the service of the Lord be provided and paid over to funds for the provision, firstly,

of leasehold homes for veteran clergy (and deaconesses), and secondly, for financial aid in the expense contingent thereto.

### No Perpetual Investment.

This will call for some £60 to £90 p.a. from each parish. These contributions should firstly build up a fund for acquisition of homes, then an Aged Clergy Auxiliary (Limited-investment) Fund, the latter to be conducted on revenue or distribution basis

over a ten year base-period, with any investment incidental only to such short periods. The funds should not be perpetually invested for income. The last decade has very plainly emphasised what was previously evident, that it is utter folly to continue to sink money in perpetually invested endowment or provident funds. These are, and have always been, in the process of losing their "real" (or relative purchasing) value from generation to generation and latterly from decade to decade; recently such funds have lost value more precipitately — over 60% in only 15 years. This, and previous gradual currency depreciation has resulted in a loss of real value of no less than 93% within a century. The labourers' wage of £1 in the 1850's and about £4 odd in 1940, is now equated to £12/16/-.

The committal of large sums; legacies and contributions, to these funds has truly proved a catastrophe; for none more than for the clergy.

"Lay not up —"; inflation (or currency depreciation) which is incessant to a greater or lesser degree, is the financial counterpart of "rust and moth."

Of all institutions, the church has least need to resort to perpetual investment to as-

(Continued on page 10)



The Rev. J. E. Whild (who is seen in the prow-shaped pulpit of the Mission to Seamen Chapel in Sydney) has recently arrived from England to join the staff of the Mission. The Rev. F. D. Buchanan, Assistant Chaplain, is seated.

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