

BISHOP OF CHICHESTER CALLS FOR REVISION OF THE PRAYER BOOK

The Bishop of Chichester considers that the time is ripe to consider once again the thorny issue of Prayer Book revision.

The Bishop reminds Churchpeople that, by November, 50 years will have elapsed since Letters of Business were issued to the Convocations to consider the whole question of Prayer Book revision.

"But in spite of all the labours of the Convocations and the Church Assembly between 1906 and 1956 (with the single exception of a Revised Tables of Lessons Measure, 1922) there has been no change or modification of the existing law relating to the conduct of Divine Service." The Convocations completed their Answers, embodying a whole series of recommendations, in April, 1920. In July, 1920, on the suggestion of the Home Secretary (Mr. Shortt) their recommendations were brought to the Church Assembly. But, having gone through all stages in two Prayer Book Measures, they were successively rejected by the House of Commons in 1927 and 1928."

Grave Crisis

In recapitulating the events of history since that time (in his *Diocesan Leaflet*), the Bishop continues, "The rejection by Parliament faced the Church of England with a grave crisis. Strong words were spoken. Serious consequences were foreseen. In July, 1929, the Upper Houses of the Convocations under a new Archbishop (C. G. Lang) resolved that 'in the exercise of their administrative discretion' the bishops would be guided by the proposals of 1928, during the present emergency and until further order be taken.

"The 'present emergency' has in fact lasted some twenty-eight years. And in spite of reports of official Church commissions and committees, no 'further order' has been taken. The procedure as well as the substance of the revision of the Prayer Book was certainly open to criticism. But after the strong words spoken at the time, this long-drawn inaction is very hard to justify.

MOORE COLLEGE WANTS MORE SUPPORT

ASSESSMENT SUGGESTION

Moore College, the theological college of the diocese of Sydney, is one of the few colleges where the students pay fees and are not supported by the diocese. But since the fees are fixed at a low figure to suit a student's pocket, they do not meet the cost of his training. The College is crowded, but the more students the greater the gap between income and expenditure.

At the same time, the more students means a lowering of teaching standards unless the staff is increased, for large numbers make personal supervision of a student's studies difficult.

The Annual Embertide Appeal on behalf of Moore Theological College has added significance this year when the College is commemorating the centenary of its foundation. There are seventy-six students in the college at present engaged in theological study and one has recently left the college in order to be ordained. There has never been a larger enrolment of new students than this year and only once has there been a larger total enrolment. Yet their number must be greatly increased before the Church can hope to have men available for all its needs. The gap between the fees paid and the real cost of training has for many years been met from the generous donations of Church people in response to the Embertide Appeal. And the increased numbers of men now in training or likely to enter the college in the new year makes the need for a large response to the Embertide Appeal greater than ever. The cost of the training of Ordinands is met in some cases by a Diocesan assessment. There is much to be said for the adoption of this principle. However, the Diocese of Sydney has hitherto been content to rely on the voluntary help of men of goodwill. We trust that the response to the Embertide Appeal this year will prove that such voluntary giving is still to be preferred to any form of compulsory assessment, and that those who give will also add their prayers that the great Lord of the Harvest will send out more workmen into fields that are white for the harvest.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

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.

September 21. St. Matthew.

M.: Prov. 3, 1-18; Matt. 19, 16.

E.: 1 Chron. 29, 9-17; 1 Tim. 6, 6-19.

September 23. 17th Sunday after Trinity.

M.: Jer. 17, 5-14; Luke 11, 29; or 1 Pet. 1, 1-21.

E.: Jer. 18, 1-17; or Jer. 22, 1-19; John 8, 31; Eph. 6, 10.

September 29. St. Michael and All Angels.

M.: 2 Kings 6, 8-17; Acts 12, 1-11.

M.: Dan. 10, 4; Matt. 13, 24-30, 36-43.

September 30. 18th Sunday after Trinity.

M.: Jer. 26; Luke 12, 1-34; 1 Pet. 1, 22-2, 10.

E.: Jer. 30, 1-3, 10-22; Jer. 31, 1-20; John 13; 1 John 1, 1-2, 11.

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IN

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Leadership, Evangelism and Loyalty
Canon Loane's Synod Sermon

The first Christian Synod of which we are told reached a unanimous verdict on the matter before it. And the vital sentence began with the phrase: "It seemed good to the Holy Ghost and to us." (Acts 15:28.)

There were two great principles on which that historic decision was based. First there was the guidance of the Spirit of God: "It seemed good to the Holy Ghost." Then there was the judgment of the People of God: "It seemed good . . . to us." When the flash-light of divine purpose and the testimony of human conscience shine with the same intent, it will make for a harmony of conviction which can not be denied.

James was faced with men who clung to their own ideas. It was not an easy task to persuade them to make a new and momentous decision. His speech began with facts and was clinched by an appeal to Scripture. He sought the will of God as it had been made known through His Word, and he reached a verdict which they could not in good conscience refuse. Thus in spite of variations in character and attitude, men who differed on a host of details made up their minds in the unifying power of the will of God. When the guidance of God and the judgment of men meet and harmonise, there is righteousness, and peace, and joy in the Holy Ghost.

This is a year of centenaries, of Moore Theological College and the Home Mission Society, St. Catherine's School and the Mission to Seamen, as well as of churches like St. Philip's, Church Hill, and St. John's, Darlinghurst.

We are the heirs of a splendid inheritance; but we receive it as trustees for the future.

Leadership.

We must not close our eyes to the fact that there are some serious weaknesses in our church life at present.

(1) There is insufficient leadership in the Church as a whole. We thank God for the vision, the courage, and the unsparing devotion which have marked the leadership of our Archbishop for the space of twenty-two years, and we rejoice in the continuance of health which has blessed him and his home in answer to prayer. But the burden does not belong to one pair of shoulders only. The qualities of leadership are required in clergy and laymen, in Synod and Parish, in administration and evangelism, throughout the length and breadth of the Diocese. We need above all an increase in the numbers of those godly laymen who have been the strength and glory of our Church since the days of Thomas Moore, William Burton and Robert Campbell.

(2) There is widespread nominal churchmanship in our city. So many who go to Church are so vague and indefinite about it all. Well-meaning Church people who are not rooted and grounded in faith are an easy prey for the false teaching and the inferior standards which now flourish in our post-war society. We need definiteness in prayer, in faith, in teaching, in practice. It is not enough to preach a "simple" Gospel, as if simplicity were an excuse for the absence of a mature approach to the men of this age.

(3) There is a lack of cohesion in the life of the Diocese. Perhaps the



A PROBLEM IN JAPAN.

A half-caste child with two of his Japanese playmates. The problem of these children and their sombre future is discussed in an article on page 3: "Children of the United Nations Forces in Japan."

pioneer character of colonial life one hundred years ago helped to foster individual action in our community and this has been transferred to Church affairs.

We hold tenaciously to our own views, and are deeply thankful for the freedom without which this would be impossible. Better far the man with decided convictions who knows what he believes, and why, than the man who has a foot in every camp and his soul in none. But it means that we tend to live in a state of isolation and to act as independent units. This is sometimes aggravated by the threat of division or the blight of personal animosity.

(Continued on page 13)

Off the Record

GO AWAY CLOSER!

In his diocesan letter for this month the Archbishop of Canterbury refers to criticism he has received from the Press for various utterances on matters of national interest. One newspaper, which last year headed an article "The Archbishop must go," this summer had an article headed "The Archbishop has gone too far!"

HOW BIG?

The Editor of the Church of England newspaper, the Rev. C. O. Rhodes, after visiting a large number of theological colleges of all descriptions in England, has come to the conclusion that "the optimum size for any training institution seems to be about 200 or 250 students. That provides adequate staffs and the benefits of size without the disadvantages of overgrowth."

We could do with a few such in Australia. Our largest at present is Moore College, with only 76 theological students.

RECOGNISE YOURSELF?

"Full churches are the rule where the gospel is preached and the minister is competent and friendly. Often poor church music and a verbose preacher combine with miles of sunny beaches and thousands of tennis courts to minimize church going."

This shrewd assessment is from an article in an American magazine on the Christian scene in Australia. The author is a well-known Australian lay member of the Church of England. Any guesses?

THE GOLDEN CALF.

Here are the opening words of the same article:—

"Australians do not worship a golden calf; they prefer an ordinary race horse. To be in step with the majority in this large, sprawling, adolescent country is to regard religion as a rather poor target for wisecracks. A convinced, sincere Christian is respected, but regarded with some apprehension."

DOG'S DISEASE.

A little boy of six went to lunch in a friend's home. As soon as all were seated, the eating began. The little visitor was frankly puzzled. With all the forthright honesty he could muster, he asked: "Don't you ask a blessing before you eat?"

"No," said the host, only a little uncomfortable, "we don't take time for that."

After a short silence the little boy said: "You're just like my dog. You start right in."

TO AUSTRALIAN CHURCHMEN

A Disastrous Migration Policy

The migration figures released last week from the Commonwealth Statistician's office are very disturbing to all those who have the interests of Australia's future at heart. If the Government's policy is not reversed the composition of the Australian nation will change rapidly. The figures show that during the twelve months ended last June Australia's population increased by the addition of just under 100,000 permanent migrants. Of these, 34,000 came from Italy and Malta, 11,000 came from Greece and only 18,000 or one in every five, came from the United Kingdom. Thus the Maltese and Italians alone outnumber those from the British Isles by almost two to one.

The present government's record in migration has been steadily worsening from the point of view of intake from the United Kingdom. We admire neither the political institutions nor the religion of the Southern Europeans and we do not wish Australia to become more deeply divided on religious questions than it is at present. The more homogeneous the nation the more effective it will be. The government says that it ignores the religious question in admitting migrants to this country, but such ostrich-like action is not in the best interests of the country. Religious affiliations cannot be ignored, as even Canberra is now being shown by the strike within the Labour Party; and a governmental policy which may lead to the overthrow of the religious and political freedoms as we have inherited them from Great Britain in favour of those of typical Roman Catholic countries as South America and Spain must be stopped. The government hides behind its sponsoring system, but in practice this system greatly favours migration from countries of sub-standard civilisation where crowded conditions, little privacy and low wages are of common experience. The sponsor system does not suit the reserved British temperament in the same way. It is the government's duty to evolve a scheme that does, even if this is more expensive; for money spent in preserving the character and balance of the nation is money well spent.

Post Office Workers' Strike

The recent strike of Post Office workers is an ominous sign of the times. It is an indication of the general weakening of the moral fibre, and the sense of responsibility of the community. The Post Office is a key service, on the smooth functioning of which the whole welfare of commerce depends. In the past its members have been actuated by the highest sense of duty. The Royal Mail must go through! Following the recent spectacle of Firemen leaving a city to burn, we have now witnessed the members of the Post Office coming out on strike! The machinery for adjusting disputes and settling wage claims is well developed in Australia, and there is no excuse for any section of the industry, especially so responsible a section as Post Office workers, to spurn this for "direct action."

The strike underlines the importance of each Christian in the community making in full his (or her) contribution to the thought and actions of our society. Each of us is personally responsible to contribute our influence to the spirit which animates the group in which we are placed. Our Lord has commanded his followers to be lights in the world. Each must play his full part and seek to discharge his responsibility in the matter.

Standing up for Christian principles may involve controversy and personal obloquy. The avoidance of controversy is regarded as a virtue by some, even though through their silence and inaction matters of principle are lost. It is true that hiding in a dark lantern the entrusted light makes for an undisturbed life. But God often calls to fight for principles and if the Christians refuse the summons, preferring neglectful quietude instead the morals of the community will suffer. Christians must faithfully discharge their responsibilities if they are to win their crowns.

In particular we would urge Christian laymen to join the local branch of their political party and to take an active part in its affairs. In this way they will be able to bring Christian influence to bear not only in the selection of candidates for parliamentary election, but also in the formulation of the planks of the national platform. Local branches play an important part in these vital matters and even a few convinced Christians in a local branch can make a contribution beyond their numbers towards ensuring that the principals and practice of our Politicians reflect the spirit and teaching of Our Master. And happy is the country that is such a case.

The Australian Church Record, September 27, 1956

The Children of The United Nations Forces in Japan

by Dr. G. S. Santow

Over eleven years have passed by since MacArthur's plane touched down in Tokyo and during this period over 3,000,000 troops have passed through Japan, partly to garrison it, partly on their way to Korea, during that particular war, which lasted almost five years.

After the initial period of non-fraternization, by 1946 Allied military personnel were free to mix with the Japanese. Many servicemen, particularly American base personnel, and some of the Commonwealth troops, stayed as long as up to ten years in Japan. Such a long span of time may have included for those who of course voluntarily re-enlisted, one or two short home-leave periods and then back to Japan. As a consequence of the Allied occupation, there is now an immense problem of the illegitimate children of Allied servicemen, children related to the Western nations in blood, living amongst a people who regard them as outcasts.

None of the Japanese authorities are in a position to give an accurate figure of the half-caste children born to Japanese women from Australian, European and American white and negro fathers. There are various Japanese estimates ranging from 20,000 to 1/2 million—actually, nobody knows—of course, the Occupation authorities least of all. The half-castes are seen and known to be about; however, they are unmentionables. The first time the radio announced that a G.I. baby was born "the first Occupation present," the announcer was fired.

The Japanese a homogeneous race

It is a well-known fact that the Japanese, an island race, have not had any admixture of other blood for maybe sixteen centuries. Prior to that, the amalgamation of Mongol and Malay elements with the aborigines of Japan, crystallized into what is known today as the Japanese race, a remarkably homogeneous species of the human family. The Japanese attitude to the Westerner is well known. The Japanese ideal is diametrically opposed to "faded hair, washed-out skin, beetling

brows, big noses, and hairy chests." The half-caste children are brought up mostly by their mothers and in a very small percentage of cases by orphanages. Very rarely is a half-caste baby handed over to an institution, as the Japanese mother is almost always prepared to make any sacrifice not to be parted from the child. The children placed in institutions grow up without maternal care, the mother of the child having no access to her offspring any longer. Half-castes are not orphans, which makes one more ground for different arrangements to be set up for them. Of course, they are scorned by their mates at school and the orphanages for war orphans claim that these "children of crime" will contaminate respectable children.

Adoption in Australia?

It may be suggested that some of these children could be adopted by Australian families. The Immigration laws of this country allow no such course, unless special legislation is brought in to cover such a plan. The U.S.A. is taking yearly up to 200 babies from Japan for adoption. A drop in a very large ocean. There are other schemes on a minute scale to cope with the children of U.N.—Egon Hessel, a Kyoto missionary, runs a kindergarten for them. Mrs. Miki Sawada turned her farm in Osio into a home for 100 such babies. Tokyo army hospital G.I.s gave \$4,000. Joe Louis gave the proceeds of fights. U.S. naval air station has given financial support. U.S. battery in Yokohama donates \$250 a month, and so on. Around Kure, the garrison town for British and Commonwealth forces, there are thousands of these children. The Australians have now left; the British still have a small token force there. The fathers of these children departing, the meagre allowances to the mothers of

these children will by and large dry up.

It is worthwhile to consider the views of intelligent and responsible Japanese in this problem. To my query in such quarters I have received the unanimous answer: the Occupation powers ought to contribute officially at least half the cost of maintaining these children. The Japanese Government ought to do the rest. The existence of these children is not officially recognised in Chancellories of the U.N.O. powers.

Doomed to be outcasts

Where does monetary contribution lead? It seems to me to be an unproductive alms-giving without end in sight. To illustrate this problem we have to visualize a parallel development in the "Eta" class in Japan to take place, from now on. The Etas number approximately from 1 to 2 millions in a population of 90 millions. They, the pariahs of Japan, have been known to exist since the dawn of Japanese history. These people live in their own villages and ghettos and intermarry only amongst themselves. They follow certain trades like butchers, tanners, and the handling of dead bodies—all such unclean tasks that were inconsistent with Buddhism. There is no way of escaping from Eta ranks, although a society for their uplifting has been formed in Japan since the first World War. Ever since Korea became a Japanese possession at the conclusion of the second Sino-Japanese war, Koreans have been employed as hewers of wood and carriers of water in Japan proper. These Koreans have remained in their status over two generations and have never been allowed to emerge therefrom. The mixed blood Japanese-European will not be admitted to better educational institutions and will most certainly be excluded from trades and from jobs as long as there is one full Japanese unemployed. At the moment there are 4 million unemployed in Japan, with occupation babies still at kindergarten and primary school stage. Half-castes will marry half-castes and a new pool will be created to supply untouchables, delinquents, pariahs and prostitutes. The prospects are of a melancholy nature if one visualizes the future on the basis of what has been and is in the hearts and minds of today's Japanese. Can we hope for a change? The MacArthur regime made a determined effort to pour Japanese body and spirit into a new mould. Opinions are divided as to success or failure of his efforts. It will take many a decade to arrive at definite conclusions.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

St. Paul's Cathedral, Melbourne, is reputed to stand on the busiest spot in the World. Most of those who come into the city to work, the "commuters" of American parlance, pass its doors either by road transport or from the great Flinders Street Station. The Dean of Melbourne is alive to the opportunity of instructing the passer-by which this situation presents. Recently the Dean of Christchurch, New Zealand, has conducted a teaching mission in the Cathedral and Dr. Babbage has followed up with two series of lectures on topics designed to interest the outsider. Now he is conducting what promises to be a remarkably popular series of lectures on the Roman Catholic church!

One of the greatest weaknesses of the church to-day is the fact that the laity are in large part ill-educated in Christian doctrine. Too often they are unable to obey the scriptural command to be ready always to give a reason for the hope that lieth in them. This may well prove a fatal defect in the Australian church in view of the fact that the constitution of our church gives the laity a predominant part in the church government. An ill-educated electorate is a fatal defect in the government of a country. How much more fatal are ill-educated senators in the church!

If church people generally are to have a clearer apprehension of Christian doctrine, the clergy themselves must be better equipped. Not only must theological training standards be raised and post-ordination courses developed, but, more important, the ordained clergy must be persuaded and indeed encouraged by the leaders of the Church to continue their reading throughout their ministry. Too often it grinds to a standstill a year or two after leaving college and the stagnant bookshelves of the study indicate all too clearly that its occupant has long ceased to read!

If a clergyman is to continue his theological reading after his college days it is of vital importance to be

discriminating and to read only the best. *Non multa sed multum* was Pliny's dictum two millenia ago. It is of even more pressing importance to-day when the printing presses are publishing more books, mostly worthless, than ever before. It should be remembered that for every book read nine books must be left aside unread simply for the pressure of time. The choice of good books, books which aid in the understanding of the Scriptures and the application of its teaching to everyday life, will stimulate thought and assist the preacher to be fresh. Thus he will be able to lead on those who hear him into clearer apprehensions of the essential doctrines which must be maintained at all costs if the Christian faith is to flourish.

Continuity of reading requires discipline. It is so much easier to be busy here and there. At the present time when stewardship is much talked about it must be remembered that stewardship of time is more important than stewardship of money. The minister must make time for prayer and intercession for his people and for the reading of the Scriptures that he might hear the word of God, but he must also set aside time regularly for the reading of good books. In urging others to be stewards of their possessions, he must be a good steward of what he possesses, his time!

The Annual Reformation Rally which will be held in the Chapter House, Sydney, this year, on Friday, Oct. 12, has a unique interest for all evangelical churchmen. This year represents the Quarto-Centenary of the martyrdom of Thomas Cranmer, the Archbishop of Canterbury, to whom the whole Anglican Communion owes an immeasurable debt. The Very Rev. the Dean of Sydney and the Rev. D. W. B. Robinson will address the Rally on both aspects of the subject: Thomas Cranmer, the Man and His Message.

Thomas Cranmer's two greatest achievements were the publication of the English Bible and of the English Prayer Book. The former took place

during the reign of Henry VIII and was a remarkable fulfilment of Tyndale's dying prayer: "Lord, open the King of England's eyes." The latter was carried out under Edward VI in two stages. The first stage was marked by the Act of Uniformity in 1549 when Cranmer provided a Book of Common Prayer in the common language of the common people. The second stage was reached with the Act of Uniformity in 1552 when Cranmer provided a Communion Service which decisively abandoned the medieval sacrifice of the Mass for the Reformed commemoration of that "one perfect and sufficient sacrifice oblation and satisfaction for the sins of the whole world."

Thomas Cranmer's faith and convictions were put to tests of uncommon severity. No story of a Christian suffering for love of truth is more human or more moving than that of Cranmer's ordeal. His faith and his theology were tried by fire and his name will live for ever as one who loved not his life unto death. We trust that the Chapter House will be crowded to its capacity on October 12 by clergy and laymen in honour of Cranmer and the Divine Master Whom he loved and for Whom he died.

MISSION EXPANSION IN SOUTH AFRICA.

Archdeacon Stephen Bradley sends the following report:

The Annual General Synod of the Church of England in South Africa has just concluded at St. Paul's Church, Pretoria. In a review of the activities of the church during the past year the Bishop in South Africa, the Rt. Rev. G. F. B. Morris, indicated a year of outstanding achievement in which two Europeans and six Africans had been ordained to the ministry. Confirmation services had been conducted in the Cape, the Transvaal and Natal at which altogether more than 3,500 members had been confirmed.

Considerable building work had been accomplished. In Natal one mission church was built. In the Transvaal two new churches were built and yet another was enlarged and completed. The plans for at least two new churches in the Cape were awaiting confirmation by municipal authorities.

New Service Books

Considerable attention had been given to the printing of service books in Zulu and Secoana and the church Catechism produced by a former Bishop of Central Tanganyika for use in his diocese had been produced in both languages.

Synod learnt of a large number of new recruits for the ministry, both in the mission work and also in the city churches. The bulk of these were from South Africa, others being from Australia and England.

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The Service of Angels

St. Michael's Day — September 29

As often as we use the Lord's Prayer our minds are lifted to heaven. In praying "thy will be done on earth as it is in heaven," we are led to think of the angels and their life of perfect obedience.

The thought of heaven and the life there should be entirely helpful to the Christian.

(1) For us on earth God's will is expressed in his word. But in practice the Word of God is commonly either denied, ignored or circumvented. This causes bewilderment to many Christians especially young people. Amidst this confusion it is helpful to remember that there is a realm where the word of God is law, and where the will of God is perfectly carried out. How much heartache might be saved if Christians kept this always clearly before them.

(2) Those who do God's will in heaven are spoken of as angels, the word angel both in the Hebrew of the Old Testament and in the Greek of the New means "messenger." This suggests to us that the purpose of angelic life is to carry out the will of God. It follows that this is the highest we can ask either for ourselves or our fellow men. And it is a wholesome exercise to recall that there is no real good for any man or nation apart from the actual and active will of God. Men are often promised good apart from the will of God, but these promises are deceptive and their real source is the father of lies himself who is "the prince of this world" and "the good of this world" combined.

(3) The life of heaven sets before us the standard of a full obedience. Less than that would not do in heaven and less than that will not do on earth. Many Christians live a barren and unfruitful life because they have adopted a standard of partial obedience. This may come about almost unconsciously. Our position, our circumstances, or our limitations may be allowed to plead.

The path of complete obedience may entail suffering. It was a hard thing long ago for a man to be ordered by the Roman guard to take up his cross and carry it through the city streets to the place of death. But the Christian must die to self that he may live unto God. He must daily take up his cross and follow Christ. It is the whole Christ that is our model and pattern. The conditions of this world which include the nature of man seem to bind suffering and fruitfulness together.

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(4) Angels are interested in the cause of the gospel. Listen again to the beautiful words spoken by an angel to the shepherds on the fields of Bethlehem. "I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour which is Christ the Lord."

That angel announced the gospel message. We might say he was the first preacher of the gospel. Let all who preach the gospel take courage.

This is a work of great dignity in the sight of heaven. And it is a work of the very first importance on earth therefore let nothing turn us from it or hinder us in it.

(5) Angels have a ministry in relation to christian people.

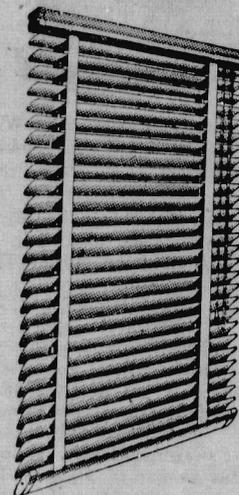
We know that they helped our Lord at crises in his earthly life. But this is to be expected for he is the King of Angels. But how wonderful it is to know that their office is also to help us. They differ in what we would call title or office as is indicated in the title archangel applied to Michael but all seem to be alike in sharing a ministry to Christian believers when so commissioned for we read "are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?"

While this encourages the Christian it should also chasten. We know that the Lord sees and knows us at all times; but there may be angels also who see what we do and hear what we say. Their office is to help us in serving Christ whom they love; and in loving him we may be sure they love us also whom he calls his "friends."

(6) But Note—there is a darker side to this picture. Where are angels who "sinned"; they "kept not their own principality but left their proper habitation." This suggests self interest, self seeking and pride the Christians' greatest snare to-day.

We cannot follow this subject here except to repeat the warning given by the Apostle. "let him that thinketh he standeth take heed lest he fall." And is it not possible to be already down without realising where we are. No man can serve two masters. Those who are living lives of partial obedience and semi-surrender are certainly down. Where these prevail they bring the whole church down with them.

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THE LATE REV. M. MURPHY.

Early on the morning of Sept. 11 without any warning, the Rev. Maurice Murphy, Rector of Christ Church, Gladesville, died as a result of a coronary thrombosis at the age of 44. Mr. Murphy had returned from a holiday with his family on the previous Friday, and had conducted the services at the week-end. A few hours before his death he had been helping some of the young people paint the parish hall. The Archbishop conducted the funeral service in Christ Church and at the Field of Mars cemetery. About fifty clergy and a very large number of parishioners and visitors were present at the service. The Ven. R. J. Hewett, the Revs. R. N. Langshaw and D. W. B. Robinson, and Mr. Charles Troutman took part in the service.

Mr. Murphy came to Sydney from Canada only a year ago. He was a graduate of Toronto (M.A., B.D.) and in addition to a curacy in Toronto, an incumbency in Quebec city and a war-time chaplaincy in the Canadian Air Force, had spent a number of years as a staff worker with the Inter-Varsity Christian Fellowship both in Canada and the United States. His special gifts as a Bible teacher and a personal counsellor were greatly blessed in that work. Mr. Murphy was a son of the rectory, and his mother's father, Dr. Hoyles was a distinguished layman of the Canadian Church, being Dean of the Law School in Toronto, and President of Wycliffe College.

Few men have accomplished in one year in a parish what God enabled Maurice Murphy to do in Gladesville. The parishioners took him and his family to their hearts from the first day, and scores of them, young and old, were markedly influenced by his ministry. At the heart of all that Maurice Murphy did, was the uncompromising preaching of the Gospel and clear Bible teaching. His personal interest in so many and his diligent visiting was effective. The parish rolls were overhauled and brought up to date; the parish hall and rectory were extensively renovated; organisations to contact young married couples and other groups were started, and Sunday congregations were much enlarged. An Easter offering of over £1000 was received to enable necessary repairs to be made, and in the last two months the number of Duplex Envelope subscribers has increased from 50 to 300, with a weekly income of up to £80. In his last parish paper Mr. Murphy wrote: "It takes one's breath away to recount the ac-

complishments which we have seen so far. They would have been utterly impossible apart from the unqualified enthusiasm of the parish family. There has been a will to work, an eagerness to get things done which have made so much possible in such a short period. We are a happy fellowship and brimming over with confidence. God is with us and as in our Church life we seek His Glory, we have no doubt as to what the future holds. It is rich with promise and we feel instinctively that we have only begun to see some of the things which will in this case be achieved in the service of Christ."

The appreciation of the parishioners of Mr. Murphy's ministry is reflected in the fact that, within a few days, they subscribed over £1300 to enable Mrs. Murphy and her three children to fly back to Canada this week. Many prayers will follow Mrs. Murphy, Merilyn, Timothy and Gordon. The parishioners of Gladesville and many others will not soon forget the ministry in Sydney of Maurice Murphy.

At a memorial service for Mr. Murphy in Christ Church last Sunday morning, 470 people were present. Nearly 200 were unable to be accommodated in the church.

MRS. S. J. KIRKBY.

We regret to record the death, on Sunday the 9th September, of Mrs. S. J. Kirkby, widow of the late Bishop Kirkby, second coadjutor bishop of Sydney, and the first Organising Missioner of the Bush Church Aid Society.

Mrs. Kirkby had been in poor health for many years and increasing deafness was a grievous handicap to her. Nevertheless, she retained a lively interest in many church activities that had formed part of her life and especially was she keenly interested in the work of the Bush Church Aid Society to which her late husband gave such devoted service.

Mrs. Kirkby came here from Bendigo, where, with her husband, she came under the influence of the Rev. (later Archdeacon) H. S. Begbie.

Our love and sympathy go to each member of the family and we assure them that we also have many happy memories of one we had grown to love.

The funeral service was at St. Philip's Church, Church Hill, where Bishop Kirkby was Rector and where he is buried. The Archbishop preached the sermon.

REFORMATION RALLY

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Friday, October 12th at 7-45 p.m.

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Note.—6 p.m. Tea in Lower Chapter House. Tickets from your Rector or at the Church Record Office.

7 p.m.—Illustrated Talk on "Some Christian Martyrs" by the Rev. J. R. Noble, B.A.

CORRESPONDENCE

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

**10,000 Men and Every Member
Canvass**

Dear Sir,

One reads with very mixed feelings the report in your recent issue (30/8/54) that 10,000 men are now engaged in the Every-Member Canvass in the Diocese of Sydney. From a spiritual point of view, far from being an indication of success, it may well be a pointer to the kind of church which we may expect to find in Sydney in the next generation—popular, fashionable, materially prosperous, but spiritually a spent force. In holding that opinion I am not underrating the enthusiasm of the Director of the Department of Promotion, nor of the men engaged in the canvass. But one cannot but view with dismay the development of the Every-Member approach in its present form. I believe that it is safe to predict that if the Every-Member Canvass in the sense of approaching every Anglican family in a parish for financial pledges, and the programme associated therewith is carried through, it will mean the eclipse of evangelical strength in the Diocese of Sydney.

My reasons for holding that view are as follows:—

1. The Every-Member Canvass in its present form is being pursued in spite of the plain scriptural teaching about the state of the natural man. In the light of our Lord's words in Matt. 7:13-14, the probability is that the greater proportion of our population is unregenerate. As such it cannot discern the Kingdom of God or the things of God. It is blind and dead and under Satan's control (Eph. 2:1-2). The Church has a mission to such people. Instead, it is appealing to them to establish the Church on a sound basis. What a contradiction!

We can expect the unregenerate man to build the best church of which he is capable, but its emphasis will be on buildings, equipment and those things which make the natural man feel most at home. Unregenerate people will not build a spiritual church.

2. A world church will produce worldly clergy. The recent attempts to direct the funds collected into the provision of bursaries for theological training will only facilitate this, unless the flood of worldliness to be ushered in through the new venture is stemmed at its source. Young men, with little or no financial worries and the guarantee of a good stipend, the products of worldly churches, will be the church leaders of tomorrow.

3. The Every-Member Canvass in its present form ignores the scriptural teaching concerning the Church and its function. The Church's mission is an outgoing one. It is the light of the world, brought into being to do something about the world's darkness. Is darkness to be called in to keep the lamp alight? The very suggestion is absurd. Are all the 47% of the population calling themselves Anglican then regenerate? Let evangelicals weigh this question well. If they are, then whom do we evangelise—the Methodists and Presbyterians? Or do we subscribe to the Anglo-Catholic doctrine of baptismal regeneration and "conversion"?

The Church's function is to give, not to get. It was never commissioned to canvass a mass of unregenerate people for money to keep it in business. It was to go to them and meet this need.

4. The Every-Member Canvass highlights the Church's need, rather than the need of lost men and women. There has been no Diocesan-wide call to intercession or Bible-teaching because of the urgency of men facing a lost eternity. We delude ourselves by thinking (or rationalising) that we need all the new equipment to do it.

Take a map of the metropolitan area and Diocese of Sydney. In almost every suburb we have a full-time trained ordained man, a nucleus of earnest Christians, and church buildings, with a concentrated population. What missionary would not covet such a set-up, in Borneo or some other field. Yet with these we are still not doing the job. We are poor, spiritually and financially, because we lack not means, but power. The need of the hour is for a "Royal Commission" into parish work, to see why the work, which is already costing a fortune, is not bearing fruit. There is the heart of the problem.

"God's work done in God's way will never lack God's support."

5. The programme developed under the Every-Member Canvass on the ground "where a man's treasure is, there will his heart be also" is based on a perversion of that text. Christian giving envisages the departure of a man's gift from himself. This new approach suggests a hope that man will cling to his gift strongly enough to induce him to follow his gift to church and trace its progress, as it were, through the church departments. It plays on man's self-interest to bring him to the place where he will deny himself to follow Christ. Yet "self" is at the heart of God's controversy with man.

6. The perversion of Scripture is even more evident in the service suggested for Stewardship Sunday. Apart from its theatrical nature, the use in the service of the Scripture concerning the sending forth of the seventy, as a Bible reading to accompany the collection of funds from the mass of unregenerate people, for the church, is little short of a travesty.

In the light of these considerations, the situation facing the Diocese of Sydney in the near future is graver than would appear on the surface. It calls for an urgent examination of the entire scheme, before it is too late.

St. Paul's Rectory,
Castle Hill.

A. DEANE.

**A PLAN FOR CHRISTIAN
SCHOOLS.**

Dear Sir,

Education in N.S.W. is "free, compulsory and secular."

More and more it is borne on the mind of sincere Christian people in this land, that something more than secular teaching is

necessary for the children from Protestant Christian homes. Speaking of the futility of secular education, Rev. F. H. Lindemann states: "The attempt to build a life with nowhere to start, nowhere to go and nothing to do on the way, must of necessity be disastrous."

Secularization short-circuits our religious heritage and also undermines the Christian civilization—it leads to paganism.

The service of God must cover all spheres of life, or it will appear to be no service of God at all. And, how great a mission task there might be in religious instruction on public schools, yet it is more and more found that wherever this instruction clashes with the views of teachers in other subjects, the faith of the children is undermined.

The question is, what ought to be done?

In U.S.A. this problem has been attacked by people anxious for the future of their children and nation, by the establishment of PARENT SOCIETY schools.

This school differs from the church schools, in that it is operated by the private initiative of persons within the church instead of by means of the established church organisation. It is felt that Christian instruction of the child is a task given by God to the parents. The church helps then herein, but by no means takes over that task!

It differs from the public school in that the instruction is undertaken by devoted Christian teachers only, and is calculated to perpetuate the religious instruction, begun in the home, which by all means is a God- and Christ-centered program.

Public schools are purely secular and may rob the Christian youth of the faith of their fathers.

A body has been formed in New Zealand and recently in Australia for the establishment of Christian schools, as distinct from public schools or church schools, and a committee has been formed in Sydney for a like purpose. Anyone interested in the establishment of this type of school is requested to write to the Secretary, Christian Schools, 573 The Boulevard, Sutherland, N.S.W.

Truly yours,
ARENT I. DE GRAAF.

Reidtown, N.S.W.

VISIT TO CHINA.

Dear Sir,

With so much attention being given to the visit by a delegation to China in the press and elsewhere, expressing favour for the proposal, it was, we feel, fitting that objections such as those contained in your leader of August 30 should be expressed.

Particularly we would like to know what the official attitude is to be to the Bishop who has replaced the presiding Bishop of Chekiang—Bishop Kimber Den—who presumably is still alive, though imprisoned?

We would draw attention, too, to the fact that the delegation contains no recently returned missionaries, who surely would be most able to enter into the spirit of the visit and understand the people.

We therefore strongly support your suggestion that the public delegation be altered and that the visit be a personal and private one, limited to the Primate and Mrs. Mowll, with their chaplain.

Yours, etc.,

M.H. and J.S.

Goulburn, N.S.W.

Beware of Hindrances Sins That Ruin the Life

We think it right to say that while Christians generally realise the necessity to guard against those deadly sins that ruin the life and destroy Christian witness they are not so watchful against hindrances that retard spiritual development or hinder Christian activities.

In this case wrong teaching had been introduced; the gospel had become adulterated as it so often is today. Regulations were brought in as having Divine sanction that had no such authority. And so Christ had become out-of-centre with them.

Instead of Christ being to them "all and in all" he had become a name and not a living Saviour, and a religious system was substituted for the gospel of Christ; that Gospel which alone is "the power of God unto salvation to every one that believeth."

The Galatian church had originally been going forward, there had been progress but now they were at a standstill, growth had been hindered.

The knowledge of Christ and of his redeeming and saving grace is the secret and condition of spiritual growth. Hence the necessity of the regular reading of God's word that we may know his will, with accompanying prayer that we may have grace to yield a prompt and full obedience.

(3) A further form of hindrance is twice mentioned by the Apostle Paul.

Writing to the Romans he tells them that he had more than once (for so the word implies) made up his mind to come and visit them, but had hitherto been hindered.

And writing to the church at Thessalonika he says "we would fain have come unto you I Paul once and again; but Satan hindered us."

There are many things within ourselves and in the world around us to hinder Christian work and witness. There are also many men opposed to Christ and to his gospel of redemption; some of these are violently hostile. And behind them all is the arch enemy Satan. And Satan works in many ways; for instance he uses men who will allow themselves to be used.

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shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven."

Reality in religion and power in prayer is greatly needed at present. There is evidence now of a widespread spiritual uneasiness. This is all to the good. It is not so long ago that most men felt they had all the answers that they needed in lodges, clubs, unions and other social, cultural and political associations outside the Christian church. Ministers of religion if they would be heard must come in on one or other of these levels. The church as representing the inner spiritual claims of Christ could really be by-passed and the New Testament left unread. This atmosphere is changing.

Men's minds are changing but will their hearts be changed? The Church must answer. Circumstances can change the mind; but only God can change the heart. And speaking broadly God works in answer to prayer. But it must be real prayer. God cannot give lightly the faith that moves mountains and uproots trees. There are trees amongst us that are not of the Lord's planting; there are mountains that block the way of the river of life. But our God is able to meet every difficulty and to make his people equal to every circumstance. If evangelical believers will humble themselves before God and give themselves to united supplication He will draw those men who are now troubled in mind to a true knowledge of the Saviour. In the early church when difficulties arose through extra burdens the Apostles said: "But we will continue steadfastly in prayer and in the ministry of the Word." This is still the way forward and the only way; let us not shrink from taking it. It is the way of faith and honours God. He will not fail us.

The apostle Peter we know was used by Satan to dissuade Jesus from attending the last passover. Peter loved our Lord, but it was spiritual blindness that allowed him to speak with the words he used. And behind the voice of Peter was Satan himself; for Jesus said to Peter, "get thee behind me, Satan, for thou art a stumbling block unto me; for thou mindest not the things of God but the things of men." The human viewpoint if allowed control is sure to hinder our work for God. Friends are likely to press this; and we may be certain Satan will leave no stone unturned to hinder the furtherance of Christ's kingdom.

Outside the New Testament we find the word that we have been considering here used of cutting up a road to hinder traffic. This was often done to hinder the advance of an army. Let every Christian watch carefully and continuously that nothing whatever is allowed to hinder a life of full obedience and so of utmost usefulness. We are serving in a great cause.

There is an interesting word in the New Testament that has important lessons to teach in this connection.

(1) The Apostle Peter in his first epistle warns Christian husbands to take care there is nothing wrong in their relationship with their wives for if there is their prayers will be hindered.

He points out that husband and wife are "joint heirs of the grace of life." Their union should mean much for the Kingdom of God, and not least their unity in prayer. In this they can claim our Lord's own promise, "if two of you

(2) The Apostle Paul writing to the Galatians says "Ye were running well who did hinder you that ye should not obey the truth?" The life of the Church and its members was here being hindered.

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The Australian Church Record, September 27, 1956

Primate Outlines Church Policy on Education

In his charge to the Synod of the Diocese of Sydney, the Archbishop of Sydney discussed Church policy with regard to State schools and State Aid to Church Schools. The Archbishop said:—

The question of Government Aid to denominational Schools has been raised again, by the offer of the Commonwealth Government to grant certain financial assistance to Church Secondary Schools in Canberra, in response to pressure from certain sources. I felt impelled to make a public statement in the Press on what I conceived to be the strong attitude of the vast majority of Anglicans, as well as of myself, on this controversial subject.

The people of Australia decided, 76 years ago, that the system of Public School education was to be established. While allowing self-supporting denominational schools to exist side by side with these public schools, the Government was to assume responsibility for the education of its citizens, in schools provided and controlled by the Government. The Church of England has accepted the Public School system in New South Wales, and has loyally supported it, in the belief that it is in the best interests of a united nation that the great majority of its citizens should have a common education and not be segregated into denominational groups. When the object of a religious group, and the teaching given in its schools, is exclusive and likely to cause division in the community, especially on important national ceremonial occasions, at which the spirit of unity rather than disunity should be emphasised, it is reasonable that such groups shall maintain their schools at their own expense.

If the principle of State Aid to denominational schools is to be introduced we will be compelled to require from the State the funds needed to build schools in proportion to our strength in the community, in addition to the necessary Training Colleges for teaching staff. We expect to find that the great majority of the children of our nation are in the Public Schools, and there is much to be said in favour of the citizens of the future being educated together, rather than primarily as members of particular religious groups within the community. Such a nation

wide education for the children makes for unity, for community of interest, and for the maintenance of national traditions. Any proposal to depart from this is fraught with most serious consequences and the churches which have supported the system cannot be expected to accept terms which would place them at a disadvantage.

Diocesan Responsibility.

We must, however, see to it that the Government system is adequately reinforced by the most important of all educational factors, namely, the Christian Faith.

We must take full advantage of the opportunity afforded, under the Public Instruction Act, of giving regular and efficient Religious Instruction in the Government Schools.

The problem of providing Religious Instruction in Secondary Schools cannot any longer be regarded as a purely Parochial one. Many rectors are endeavouring, under extremely difficult conditions, to use the privileges afforded to the Clergy in these Public Schools. Overcrowded classrooms and inadequate equipment prevent effective teaching. As this is so often the only contact that the school children have with the Church, it seems that the problem must be faced by the whole Diocese, with some measure of urgency. The Religious Instruction that is given should be well prepared and taught by qualified teachers, in order that the instruction given is effective and worthy of the subject taught. Church people must be challenged to give more liberally to the training and maintenance of sufficient teachers to supplement the efforts of overworked Clergy in this duty. I feel that we should also continue to press for more schools to have some act of corporate Devotional Exercises at the opening of the school day.

It would also greatly help if the Courses in general religious knowledge, given in the Primary Schools, were extended into the curriculum of the Secondary School, and an agreed syllabus were to be worked out. We must ever remember that our responsibility is to train our children to be worthy citizens of their Heavenly City, as well as of their earthly one.

Dr. Fisher Condemns "Militant Assertiveness" To Trades Union Congress

Industry is a kind of atom bomb, tending to disrupt society, said the Archbishop of Canterbury, Dr. Geoffrey Fisher, in his sermon at the service of dedication for the Trades Union Congress at St. Peter's Church, Brighton, this month.

If a man was to control industry he must remain industrious, with his heart in it to keep it morally and spiritually wholesome. Men could only attain and keep their personal and social integrity, and their self-respect, by putting their hearts, along with their minds and bodies, into their work.

The constant pursuit of greater efficiency in industry, he went on, encouraged "not pride of performance, but impoverishment of personality," and bred "if not irresponsibility and impatience, at least a kind of moral inertia." These reactions were reflected in a general restlessness and discontent.

The Archbishop spoke of the inevitable rebellion which trade unions had made friends.

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NEW TITLES IN PREPARATION

The Australian Church Record, September 27, 1956

Counterfeit Miracles

by B. D. Bayston

The relationship of the doctrine of Christ to the techniques of healing has become a live issue in the minds of both ministers of the Word and Sacraments and members of the medical profession.

Do miracles of healing occur in this twentieth century? Are we entitled to expect God to work miraculously today? These are different questions with different answers: the answer to the first is "Perhaps; we may not limit God's freedom to act how and when He will" and to the second "No; there is no promise in His revelation to warrant such a confidence."

Recently, Dr. Martyn Lloyd-Jones and the late Dr. Rendle Short have found the best discussion of the topic in H. W. Frost's "Miraculous Healing" (new edition, 1951), but an older work of wider scope and greater value has yet more recently been made available in B. B. Warfield's "Counterfeit miracles," reprinted under the title "Miracles: Yesterday and Today, True and False" (new edition, 1953). Warfield was professor of didactic and polemic theology at Princeton Theological Seminary from 1887-1921.

Belong to Apostles

The first of the six essays examines the theory of the gradual cessation of miracle-working in the church through three centuries. He contends that "the charismata belonged, in a true sense, to the Apostles: The power of working miracles was not extended beyond the disciples upon whom the Apostles conferred it by the imposition of their hands."

There is an "inseparable connection of miracles with revelation, as its mark and credential": it is "unreasonable to ask miracles," says John Calvin, "or to find them where there is no new gospel."

If the emphasis of the first essay is that the nature of the scriptural miracles raises an "antedecent presumption" against miracles after the age of revelation, the emphasis of the second is that the "ascertained facts" are against them. It is possible to distinguish four sections. In the first he points out that, far from miracles disappearing, to pass from the first three to succeeding centuries is to pass from "indefinite and undetailed references to miraculous

works" to "a body of writings simply saturated with miracles."

What are we to think of these abundant miracles? When they were first published they were met "not . . . with universal credence . . . but with definite disbelief." The "very Fathers who record long lists of miracles" are somehow conscious "that miracles had . . . ceased."

They differ from biblical miracles "fundamentally in character," being "the apparent progeny of the apocryphal miracles of the Gnostic and Ebionitic romances" (pp. 53, 57).

Roman Catholic miracles

The third essay is the longest, an examination of Roman Catholic miracles. The whole of it constitutes a commentary on the last point of the second essay, the infusion of heathen modes of thought into the church, the "complete reproduction in the conception-world of the Christian legends of what is already found in the heathen."

Sometimes the legend is taken over into Christianity bodily: for instance, "an absurd story" found in Lucian and Plutarch is reported by both Augustine and Gregory "as having happened within their own knowledge." He closely examines, in particular, the reproduction of the wounds of Christ on the bodies of the saints, the veneration of relics, and the apparitions of the Virgin Mary. As to stigmata, the fact that "only ecstasies receive them is suggestion enough of their origin in morbid neuroses," but their connection with a doctrine that "thus the mystics . . . expiate . . . sins of which they are personally innocent . . . is the sufficient proof" that they are not from God. As to the veneration of relics, "as we survey its details, the . . . word, fetishism, rises unbidden to our lips," and "relics stand at the centre of the miracle-life of the church of Rome," which is "not far from saying that they lie at the centre of, the Catholic religious life": the heathen cult of heroes became a Christian cult of saints and the Christian attitude to saints' relics "reproduced

in all . . . essential traits" the heathen attitude towards heroes' relics. As to the cult of the Virgin, her legend has incorporated all other legends; she has her relics, "her hair, her milk, the clothes she wore, the house she dwelt in . . . miraculous images of her." But the places of her apparition, of which Lourdes is chief, are the Jerusalems of her cult. Many visit Lourdes in hope of healing, but the proportion of cures is very slight; many of the alleged miracles are imperfect which is strange when the author is said to be God; the process of suggestion is brought to bear with dramatic intensity; but were we struck dumb before the wonders of Lourdes, "the whole complex of circumstances" "their intimate connection with a cult derogatory to the rights of God . . . stamp them . . . as not from God." "What Lourdes has to offer is the common property of the whole world, and may be had by men of all religions, calling upon their several gods" (p. 124).

Faith-Healing

The two remaining essays "Faith-healing" and "Mind-cure" consist substantially of an examination of Dr. A. J. Gordon's "The ministry of healing, or Miracles of cure in all ages" and of Mrs. M. B. Eddy's "Science and health with key to the Scriptures".

Gordon's book is "the most readable and the most rational presentation of the views of the Faith-Healers". But he presents evidence without any yardstick to measure its relevance, so that when the facts are adduced it appears "that they stand sadly in need of careful sifting". Warfield indicates how the evidence must be sifted. In many, means are openly used, as for example, in Faith-Houses, for are not good nursing and a quiet and restful state of body and mind among the best of creative agents? Many can be paralleled by cures effected obviously without miracle even if marvellously; for example, we "cannot infer miracle to account for a cure which 'the Apostate Church' can perform as well as we; which mind-cure can equally readily work on a pantheistic, the Buddhist on an atheistic, and the mesmerist on a purely materialistic basis". Many come in answer to prayer but there is no evidence that they have occurred miraculously. In many cases we cannot be sure of the facts; "we are asked to believe in multifarious miracles on the faith of the diagnosis of this, that, or the other unknown person. . . . Nothing is more remarkable than the scorn which the average Faith-Healer pours on physicians as healers, and the unbounded

(Continued on page 13)

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All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, September 27, 1956



The Book Page



Under the general editorship of Dr. Leon Morris

The Protestant Bishop, by Edward Carpenter. Longmans, 1956. Pp. 398. Aust. price, 43/6.

This is the first full length biography of Henry Compton, who was Bishop of London from 1675 until his death in 1713. It is a strictly objective study, partly because little material is available for unfolding Compton's interior life, and partly because it is a history of the man and his times.

Compton belonged to an aristocratic family and his life stretched from the reign of Charles I to that of Queen Anne. His early days as a soldier in arms might not have led contemporaries to expect that he would seek ordination, but he was ordained deacon and priest at the one service in May, 1666. He became Bishop of Oxford in 1674 and was transferred to London in 1675. This promotion was a concession by Charles II to the Anti-Roman Catholic sentiment of the nation for Compton had become known as the champion of political and spiritual freedom. His close contact with the daughters of the Duke of York, the Princesses Mary and Anne, in spite of the hostility of their father, was to be of decisive importance in the subsequent history of England. He was the first Bishop to suffer the wrath of James II and was suspended from his Episcopal duties in 1686. He was the only Bishop to sign the invitation to William of Orange and he made himself responsible for the safety of the Princess Anne. In the absence of Sancroft it was Compton who crowned William and Mary, and we owe to Compton's practical genius the presentation of the Bible in the Coronation Service. It is clear that he was disappointed at not following either Sheldon or Sancroft at Canterbury. However, his thirty-eight years in the Diocese of London were memorable for his outstanding administration.

This biography furnishes abundant material to illustrate his practical oversight of a huge Diocese. One of the most interesting chapters deals with his care for the Church in the American colonies. He was not a profound theologian but he revealed a breadth of interest and sympathy for fellow Protestants and down-trodden men which was outstanding in the Church of his day. This book undoubtedly fills a gap in ecclesiastical biography and will become the definitive life of Henry Compton. This book can be warmly recommended to every student of the history of the Restoration and the Revolution.

—M. Loane.

Helps to Bible Teaching, by Canon Lonsdale Ragg. Macmillan, 1954. Pp. 128. Aust. price 11/-.

Sunday School teachers and Christian workers of all kinds keep asking for a brief compendium of information which will provide background to the Bible. This useful book, of 128 pages, has eighteen chapters well stored with such material. The first twelve chapters deal with geography, homes, education, trades, costumes, customs, information. The second part of the book is devoted to an outline of ancient history as it affects Bible Times, including a useful time chart. Numerous photographs and illustrations add to the value of the book.

It would appear that the method followed by Canon Ragg has been to collect all the Bible references to a particular topic and then to build up a biblical picture, which he proceeds to illustrate from archaeological material or from present-day customs. His chapter on "Life in the poor man's home and larger houses" is a case in point. He has presented a clear biblical picture of the home, its rooms, doors, roof, meals, household tasks, cooking, food and the like. Here and there useful sketches illustrate the point.

The historical section is, on the whole, very useful but, in the matter of Hammurabi, the writer is out of touch with modern dating. It is extremely doubtful whether Hammurabi is to be equated with Amraphel of Shinar (pp. 8, 91), and his date must be fixed about 1700 B.C. rather than 2100 B.C.

—J. A. Thompson.

The Quickening Word, by Laurence E. Browne. The Hulsean Lectures for 1954. Heffer. Pp. 110. Eng. price 10/6.

In his first lecture Professor Browne states the problem of Islam's opposition and Western indifference to the Christian faith most forcibly and urges the Church to recover the meaning of its faith as it found expression in the credal summaries of the fourth and fifth centuries and also to learn to express this intelligibly to the Muslim of the twentieth century. The second concentrates upon the Unity of God, and, like Leonard Hodgson, Professor Browne assails the right of mathematical conceptions to determine our understanding of unity.

The third lecture deals with the fact of Sin, which the author defines as "the attitude which is contrary to the character of God and, consequently, contrary to the life that is lived in the kingdom of God." In the fourth lecture the conquest of sin is discussed. The interpretation of the death of Christ as a vicarious atonement for sinful man is quickly jettisoned and the atonement is understood to consist of a revelation of the truth of sin's awfulness and God's holiness and a revelation of the grace of God—His gracious purpose and longing to bring us to Himself.

The Person of Jesus Christ is the subject of the fifth lecture and the author maintains that to ascribe the attribute of Deity to Him is the only satisfactory explanation of the religious experience of the Christian Church. In the second last lecture Professor Browne discusses the Christian's experience of the Holy Spirit, and in the final lecture, the doctrine of the Trinity.

This book might well claim to be "A Theological Answer to the Challenge of Islam," but it can hardly lay claim to be a satisfactory statement of New Testament Theology.

—Bruce L. Smith.

The Treasury of R. A. Torrey. Introduction by George T. B. Davis. Pickering & Inglis Ltd., 1956. Pp. 254. English price 12/6.

This volume is one of a series of anthologies from the writings of such as Andrew Murray and Alexander Whyte, printed in U.S.A. for Fleming H. Revell Company and distributed in the sterling area by English publishers.

Reuben Archer Torrey in the course of a dissipated youth came close to suicide but, being converted, determined to spend his life preaching the Gospel. A man of marked intellectual ability, trained in the Universities of Yale Leipzig, and Erlangen, he became a thorough-going disciple of prevailing criticism but later returned to confidence in the absolute authority of Scripture.

We have here sixteen chapters selected from eight different volumes, several of which are now available in paper-backs. The preacher, noted for earnestness, logic, and spiritual power, is heard even in an essay; a homiletical framework and skilful repetition are wedded to produce an effective teaching device. Here are evangelistic addresses—some emphasising the comprehensiveness of salvation, in its conventional three tenses; others the joyful consequences of acceptance of Christ and His attractiveness. Here are addresses on the Christian walk; three on prayer, one on Bible study, others on guidance. Scripture texts are marshalled and applied with compelling power.

Moody & Sankey! Torrey & Alexander! Graham & Barrows! Torrey made the world his parish and stands in the better tradition of American revivalists. In the current debate, provoked by the Archbishop of York's amazing strictures, it is interesting to note the content and the presentation of this evangelist's messages. —Brian D. Bayston.

100 Tales Worth Telling, by A. D. Belden. Independent Press, 2nd imp., 1955. Pp. 179. Eng. price 6/-.

The teacher of religious education is ever alert to the possibility of adding new stories to his repertoire. This is important. Children are quick to infer the moral contained in a story. The wise teacher refrains from bringing it before their notice. Mr. Belden in his useful book of children's stories presents us with the stimulus of great deeds of the past and of the present with a refreshing vigour. What boy could fail to be inspired by the courage of Donald at the institution of the Braemar Sports? What small girl, a victim of fears, would not take courage from the old lady's technique with the burglars? This little book is rich in variety and the stories should make their appeal to children of all ages. It should be an invaluable help to both preachers and teachers.

—Hilda Kent.

Madame Estelle, by Jean A. Rees. Pickering and Inglis, 1956. Pp. 224. Eng. price 9/6.

This is an interesting story, easy to read, full of every-day characters, and with patches of delightful humour. The book will be particularly useful for the business girl and the housewife, for in just such occupations does Esther (alias "Madame Estelle") make her impact, revealing such Christian behaviour as is a challenge and guide to us all. Some peeps into life on the Continent, and a touch of romance (which always appeals) hold the readers' attention right to the end, which is a satisfying conclusion to a good book.

—Winifred Kidner.

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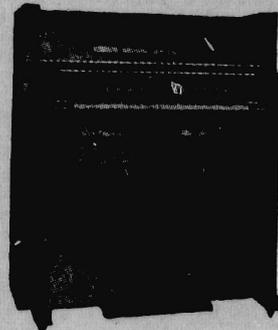
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● COUNTERFEIT MIRACLES

(Continued from page 10)

confidence which he reposes in them as diagnosticians". So much for the sifting of the facts; but what of the testimony of Scripture? Gordon rests his argument on three passages: Mark 16: 17, 18; James 5: 14, 15; Matt. 8: 17. Warfield rules the first out of court "at once as spurious", and remarks "It would be a curious and not unprofitable study to ascertain how large a part this spurious text has had in producing miracles in all ages of the church". The second is closely examined but regarded as equally irrelevant: we find "nothing in it but a very earnest exhortation to sick people to turn to the Lord in their extremity, and a very precious promise to those that thus call upon Him, that the Lord will surely hearken to their cry". The third passage raises an important question of doctrine: it is said that Christ endured vicariously our diseases as well as our iniquities, and that He bore them that we might not bear them. The error "lies in confusing redemption itself, which is objective and takes place outside of us, with its subjective effects, which take place in us; and in failing to recognise that these subjective effects of redemption are wrought in us gradually and in definite order".

Mrs. Eddy's work receives the same thorough examination. We will not follow the argument of this essay, but merely quote the concluding paragraph, which illustrates the cut and thrust of his style: "Sir William Osler tells us in a few direct words why Mrs. Eddy went to a dentist. 'Potent as is the influence of mind on body,' he writes, 'and many as are the miracle-like cures which may be worked, all are in functional disorders, and we know that only too well nowadays the prayer of faith neither sets a broken thigh nor checks an epidemic of typhoid fever.' That is to say, directly, by its own power. It may do either, indirectly, through the gracious answer of the Almighty God who has infinite resources at His disposal; who, as the old writer . . . told us, created physicians and medicines and gives them their skill and efficacy, that He, the Lord, may be honoured in His marvellous works. But Mrs. Eddy had no Lord to pray to, and no faith in which to appear before Him, and no hope in His almighty succour. Let us be thankful that she at least had a dentist".

[Miracles: Yesterday and Today, False and True, by B. B. Warfield. Wm. B. Gerdman's Publishing Co. Aust. price, 37/-.]

● **CAMP HOWARD.**—A record number of 265 Church of England children of school age attended Camp Howard this month at Port Hacking. The Camp is under the direction of the Diocese of Sydney Youth Department.

A FORM OF DEDICATION.

Being convinced that I am called of God to consecrate all I am and have to his service, I now as a definite transaction, surrender my whole being to the Lord Jesus Christ for him to do with me as he will. I renounce all right to order and direct my life, and place myself unreservedly in the hands of the Holy Spirit of God, that from henceforth wherever I go and whatever I do it may be "not I but Christ."

—E. L. Langston.

The Australian Church Record, September 27, 1956

● CANON LOANE'S SYNOD SERMON.

(Continued from page 1)

There are issues such as the Draft Constitution or the Department of Promotion to which every churchman is bound to give serious reflection; and the goal of universal accord may lie beyond our reach. But the reverent exercise of the Right of Private Judgment should not destroy the harmony and cohesion of those who are true sons of the Church of England and who have the name and honour of Christ her Lord at heart.

Synod has been convened at a time when many problems of a far-reaching character are in urgent need of careful debate and wise decision. A right approach to these problems will help to mould the life of the Church in this Diocese for a generation.

1000 Clergy.

(1) The first priority may be accorded to our need to provide for the Christian ministry on a scale that will be commensurate with the problems and opportunities now before us. We are faced with a vastly increased and ever growing population at home. We are challenged by new mission fields which have been opened in the near north of our country during the last five years. We ought to have 1000 clergy at work in this diocese in place of the 250 who are striving to meet the need of at least one million people. It is a cause of no little regret that while our University has poured her best sons into the fields of scientific research and professional activity, so few, relatively speaking, have sought ordination as their response to the call of God. All members of Synod as men who have the true welfare of the whole Church at heart need to address themselves wherever possible to the task of seeking out men, men of mental calibre and moral quality, men of social standing and strong personality, for the Ministry of the Word and Sacraments.

Intelligent Evangelism.

(2) Another priority must be accorded to the clamant need for intelligent Evangelism. There are some bright parochial centres where clergy and congregation have proved the power of a worshipping and witnessing community; but on the whole there is little sign of real heart hunger in our country.

We have a Diocesan Board of Missions with one Evangelist and his voluntary helpers; but what are they among so many? We need to revive the zeal of early days when every Christian was a missionary to his immediate neighbour. It has been said that in Eastern countries nothing has

done more to make the Gospel known and to win converts for Christ than the gossip of the bazaars. Simple unlettered Christians who can not but speak the things which they have heard are reaching out in the Name of Christ to bring friends and neighbours into a true saving faith and self-committal towards the Son of God. This is the first and the highest calling of the Church in the world to-day; we dare not be impervious to its demands.

Disciplined Loyalty.

(3) A third priority is the need for disciplined loyalty to our own church with all that this entails. We should remind ourselves of the question which is addressed to the Deacon at his ordination to the priesthood; "Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ and the order of this Church of England, to the Order and Ministry of Priesthood?" Let us declare our fellowship and cohesion in worship and doctrine by a convincing loyalty to our own Church with its Liturgy and Articles. Unauthorised variations from these Formularies are what By-path Meadow was for Bunyan's Pilgrim; the path is soft and green and seems to run in the general direction of the one we ought to follow. But it leads to confusion and is only suitable for a church where every man does that which is right in his own eyes. Any restless inclination towards non-Anglican forms of activity in worship or witness, whether with a Roman, or a Non-Conformist bias, needs to be met by a determined loyalty to the Church of England that we lose not the boon of Common Prayer which Thomas Cranmer gave us before his death at the stake in Oxford four hundred years ago.

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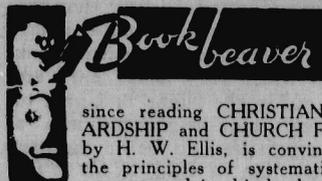
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PERSONAL

The Rev. Ralph Fraser, formerly C.M.S. missionary in East Africa, has accepted nomination to the Parish of St. Giles, Greenwich.

Archdeacon R. B. Robinson, has announced that he will resign from the Parish of St. Stephen's, Willoughby, at the end of the year.

The Rev. J. H. Lee, Vicar of Kyabram, has been appointed Rector, Canon-Residentiary of All Saints' Cathedral, Bendigo.

We regret to learn that The Rev. Karl Hamilton of Melbourne, is seriously ill. Mr. Hamilton has long served the Evangelical cause as a missionary and as a parochial clergyman.

The Rev. H. Henningham has been appointed Curate-in-Charge at Fairfield.

The Rt. Rev. R. C. Kerle, Coadjutor Bishop of Sydney, has been pleased to accept a vice-presidency of the Sydney Mission to Seamen.

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THE CLERGY COTTAGE.

Dear Sir,

May I please advise the Clergy of the Diocese, through your columns, that there are some vacancies in the bookings of the Holiday Cottage during the summer months (not January)?

The cottage may be booked by other church members when it is not required by any of the Clergy. Such bookings, however, cannot be made earlier than a month beforehand.

Yours sincerely,

The Rectory, F. S. INGOLDSBY,
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Five failed.

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Applications should be made in writing and forwarded together with copies of references to the Honorary Secretary, Department of Promotion, Diocesan Church House, St. Andrew's Cathedral, George Street, Sydney.

Closing date—15th October, 1956.

JOHN WESLEY'S HOME.

Epworth Old Rectory, Lincolnshire, John Wesley's early home, is to be restored as far as possible to its original condition with the grant of \$30,000 (about £13,000) voted for the purpose by the World Methodist Council. A new body of trustees will be set up to administer the property in the name of Methodists throughout the world, and the house will become a place of pilgrimage for Methodists and others. The present building is dated 1709. It took the place of the rectory in which both John and Charles Wesley were born.

MORE DEAD SEA SCROLLS FOUND

Reports from Palestine describe new and important discoveries that have been made in different regions. According to one report a considerable number of carefully preserved scrolls have been unearthed by Bedouins only a short distance from the place in the Dead Sea where the first scrolls were discovered in 1947.

This report claims that the latest discoveries are copies of the Pentateuch, but it is not clear from what date these scrolls come.

If they should prove to be genuine copies of the first five books of Moses, they should be of considerable interest to scholars, competent authorities in Jerusalem point out.

A report from Tel Aviv states that remains of an ancient city from the time of the conquest of Canaan by the children of Israel has been unearthed.

In the course of operations designed to transform the terrain of the sea of Merom in North Galilee into fruitful land for arable cultivation archaeologists of the Rothschild expedition have discovered the rest of the walls of this city.

City of Hazor.

The chief archaeologist of this expedition, Dr. Yadin, says he has established proofs that this is the Canaanite city and fortress of Hazor, often mentioned in old Egyptian documents.

In chapter xii of the Book of Joshua its conquest and destruction by the Israelites under Joshua in 1300 B.C. is described. After it had been rebuilt, Hazor remained the most important city in North Canaan up to the time of the first Judges of Israel.

Because of the strategic importance of its position, Hazor was later built up into a strong frontier fortress by King Solomon.

During the earlier excavations carried out on the west coast of the Merom Sea in 1926, the archaeologist, Dr. J. Gerstang, unearthed remains of stables dating back to

the time of Solomon. They had been built for horses taking part in chariot races.

The latest excavations involve the four strata, lying one upon another, of the remains of the city of Hazor. The high state of civilisation once attained there, when there were 40,000 inhabitants, is shown by its extensive public buildings and canalisation system.

NEW I.V.F. LECTURE.

The Inter-Varsity Fellowship is inaugurating an annual lecture on a theological subject. The purpose is "to present to thinking Christian people the benefits of sound scholarly study on subjects vital to evangelical thought and life to-day."

The inaugural lecture will be given by the Vice Principal of Moore College, the Rev. D. B. Knox, M.Th., D.Phil., in the Great Hall of Sydney University on Wednesday, October 3, at 8 p.m. The subject will be the doctrine of Justification by Faith.

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The ANNUAL MEETINGS of the above Societies will be held in St. JAMES CRYPT, Sydney, on FRIDAY, 28th SEPTEMBER, 1956, at 4 p.m.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

September 29. St. Michael and All Angels.

M.: 2 Kings 6, 8-17; Acts 12, 1-11.
E.: Dan. 10, 4; Matt. 13, 24-30, 36-43.

September 30. 18th Sunday after Trinity.

M.: Jer. 26; Luke 12, 1-34; 1 Pet. 1, 22-2, 10.
E.: Jer. 30, 1-3, 10-22; or Jer. 31, 1-20, John 13; 1 John 1, 1-2, 11.

October 7. 19th Sunday after Trinity.

M.: Jer. 31, 23-37; Luke 12, 35; 1 Pet. 2, 11-3, 7.
E.: Jer. 35; or Jer. 36; John 14; or 1 John 2, 12.

October 14. 20th Sunday after Trinity.

M.: Ezek 2; Luke 13; or 1 Pet. 3, 8-4, 6.
E.: Ezek. 3, 4-21; Ezek. 13, 1-16; John 15; or 1 John 3.

● FORM OF BEQUEST.

I, will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of.....

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

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A Report on Sydney Synod Expansion and Finance

The Synod of Sydney completed its 90th ordinary session last month. It was largely a "lawyers' Synod" and was not distinguished for brilliancy of speeches, although one or two of the younger members not often heard in Synod spoke well and gave promise of brighter synods to come.

Synod, normally tight-pursed, was in a very generous mood. It raised the Registry Assessment to a record high level, providing £4000 for Bishops Coadjutor, though it had never provided any money for this before, the salaries of the Bishops previously having been taken out of income from endowments.

It also passed an ordinance taxing the parishes to provide a fund to aid in the production of religious television programmes. It is anticipated that this will be done in conjunction with the Christian Television Association, a society formed from the Protestant churches and which has been adopted by the Australian Council of Churches to act for it in the television field.

£15,000 for Education.

Synod also approved £15,000 per year to be found by the Diocese and spent in the provision of religious instruction in state schools, to pay the salaries of full time teachers of church of England scholars.

There is no doubt that in these financial measures the Every Member Canvass to be held this month in the Diocese was casting its shadow before. Those church societies which have taken "fortune at the flood" should be congratulated on their timely action in getting their assessments so easily through Synod. Other societies equally in need of funds may find that their timorousness in refraining from asking Synod for assessments will mean that their immediate future will be "bound in shallows and in miseries"!



The Rev. Colin Craven-Sands shows some magazines to Chief Officer, Cadet Instructor Officer and Cadet of Cadet Training Ship in Sydney. (See p. 3.)

when taken in isolation, as the Synod took it. The accompanying ordinance to give the power to pool trust funds (for the purpose of investment of the capital) was not proceeded with. It would not be wise for committees responsible for trust funds, such as the Book Society, Moore College or the Board of Education, to name three at random, to decide individually to take advantage of the new ordinance and to put their funds into industrials, acting independently of each other, for it is certain that if they did this they would lose money over the years because they cannot individually spread their investments over a sufficiently wide number of securities, nor give the proper constant supervision required if they are not to lose their money. On the other hand, if these bodies together with all the other Diocesan Trust Funds were to hand over

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