

interior tuck-pointing and also to complete the window moulds. This work will take approximately four to five months.

MELBOURNE

Centenaries.

Two well-known Melbourne churches, St. Matthew's, Prahran, and St. Mary's, North Melbourne, celebrated their centenaries in September.

BALLARAT

Primate's Visit.

Ballarat will shortly have the opportunity of hearing something about their journeyings from the Primate and Mrs. Mowll, as they have kindly accepted an invitation to come for a very important occasion, namely, the opening of the new Junior School at Queen's Church of England Girls' Grammar School. This will be on November 12th, when at a great service at 3 p.m., the Primate will open this magnificent new building. On the evening of that day the Primate will give an address on his visit to India and South East Asia, and on the Coronation. Mrs. Mowll will most kindly show films that she took during their extensive tour.

Missionary Giving.

The Bishop and the Registrar have been in Sydney attending a meeting of the Australian Board of Missions. The statements submitted at that meeting showed that the Diocese of Ballarat had exceeded its quota by £557, and was third in order of merit on the list of the Australian Dioceses, Brisbane and Tasmania being higher. Ballarat was asked to try to send £3558; the amount sent was £4115. It is most gratifying that the support of missions has increased substantially in recent years. In 1937 it was £1045; in the year that has just ended £4115 was given.

BUNBURY

Synod.

The Diocesan Synod met in Bunbury from 21st to 23rd September.

Care of Records.

The Rev. L. G. Wheat has accepted the post of Diocesan Archivist.

Jubilee Appeal.

The Commissioner (the Rev. H. Tassell) reports that the first £10,000 of the £50,000 objective has been reached. Many farmers are giving the appeal a share in their wheat crop.

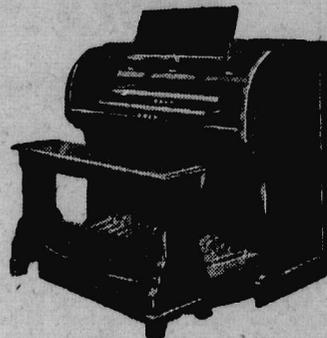
New Church.

In July last, the Bishop, the Right Rev. Redding, Th.L., M.B.E., consecrated St. Elizabeth, of Hungary.

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

Vol. 18, No. 20

OCTOBER 15, 1953

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

The Temple of Living Stones

(i St. Peter ii 5, 6.)

(By the Right Rev. M. C. James, D.D.—Bishop.)

In these words St. Peter puts before us an ideal which is much needed at the present time, and which will show us the method of its accomplishment.

It is an ideal which, when it grips us, will fill our life with an inspiring purpose.

It is that each of us is to take his or her share, during our earthly probation, in erecting the spiritual temple of a regenerated humanity, the living stones composing that building are the souls of men and women, boys and girls.

With this thought in mind St. Peter looks on to the end of time to see if each stone, having assumed its requisite design, is occupying its proper niche.

The figure which he employs would be suggested by two episodes from his own remarkable career.

It was natural that he should recall how, in company with the other members of the Apostolic College, he followed his Master up the incline that led to the sharp declivity from which the onlooker would view a wonderful panorama.

In the near distance the habitations of the ordinary dwellers of the City of Jerusalem; then across the brook Kidron in the far distance, dominating the whole scene, stood a glorious pile of white marble surmounted by its golden dome which gleamed and glistened in the sunlight.

The building which to the Jew, because of its holy associations, was the oldest edifice on earth, and to him the most significant, the possession of which made Palestine the Holy Land. It was the Temple of Almighty God.

That mighty pile stood to the mind of the Apostle as representing humanity in the mass when it had become converted to the service of the Christ.

Then he recalled as a complementary thought that other occasion when, striding along a country lane, the

Master turned to them with the question, "Who do men say that I am"? The impulsive Peter burst out with the reply, "Thou art the Christ the Son of the living God." Then there fell from the Divine lips the highest encomium that has ever been passed on human — "Thou art Peter (the rock man)" the chip of stone hewn off the parent mass. Here we get the complementary idea. The individual responsibility for being one among many stones built into the main structure.

The Apostle then goes on to describe the character of this great spiritual temple by borrowing the Jewish figures of the temple, the sacrifices, the priesthood, and shows them in spiritual relations. That is, not the outward building, but the people composing the spiritual temple; in other words each individual member of the Church is a stone, not material but spiritual.

Therefore being "living stones" we must exhibit in our lives the three qualities which characterise things living, they are:—

1. ENERGY. Is that an effect of our religion? Time was, especially among the young, when religion was regarded as a "Brake" upon all the innocent pleasures and activities of life. That outmoded view we reject utterly, for religion is a positive thing, and not a necklace of negatives, or a series of prohibitions. Its effect is to energise all that is good and wholesome and uplifting. How, otherwise could it be conceived of as "building?"

2. POWER. Christianity is a dynamic thing, and the function of a dynamo is to be a generator of power. Do we always realise this?

I shall never forget when, at the Lambeth Conference of 1930, in rebutting the allegation that Christianity

was "dope" for the people, the Bishop of Johannesburg thrilled the 308 Bishops present by the fervour with which he asserted that Christianity was more like dynamite than dope because it is an explosive force.

This power is always available to us, yet do we normally use it when we feel ourselves inadequate for the burdens we are called upon to bear?

We pray for peace; it is first necessary that we should have peace within. Why, then, are we so often weak and helpless? In the midst of a whirlwind there is a spot where there is perfect calm, a baby would lie there unharmed, a roseleaf would not be stirred. So, if we are sufficiently committed, would it be with us no matter how disturbed life may be around us, we can have calm and certainty within, but our lives must be true at the centre, which means that they must be really centred not on man-devised solutions, but on God.

3. Then there must be PROGRESS if the building is going up.

When will it be realised that there is no "neutral ground" in our Christian work? In religion you cannot "sit on the fence," you are either going up or going back. It all depends on what is our attitude.

Canon Kingsley must have startled the congregation of Westminster Abbey when, from its pulpit he said with emphasis, "I don't want to possess any religion, I want my religion to possess me."

After all, that is the secret of the whole matter. If we are gripped by that attitude we cannot help making progress.

If that progress is real it must be "according to plan." It is one of the most cheering aspects of the Christian religion to realise that the Great Architect has a plan and place for each of us. Our part is to conform to the design.

Remember, each one counts in God's scheme, there is no "mass production."

Off the Record

CLERICAL HEADS.

Many church schools which once had clerical headmasters now have laymen instead. To be different, Caulfield Grammar School, Melbourne, which so far in its history has been served by outstanding Christian laymen, has now appointed its first clerical headmaster.

* * * *

Why is it that our church schools produce, on the whole, so few men for the ordained ministry?

Of some 60 men in residence at Moore College listed in this year's "Societas" only three are from Church of England schools in Sydney—and all three, as it happens, are from Barker. Why, even the non-Anglican church schools have done better; there are two students from Newington, one from Knox, and one from St. Ignatius!

* * * *

ALL TIME HIGH.

Billy Graham, the well-known American evangelist, who is to conduct a large mission in England early next year, recently addressed a meeting in the United States which was attended by no less than 75,000 people, and from which thousands of others were turned away. It is claimed that this is the largest evangelistic meeting ever held. I can well believe it.

* * * *

STOMACH TROUBLE.

At an intercessory service at Ridley Hall, Cambridge, the other day, a Persian student was conducting prayers for the world wide church. He awakened the sympathetic interest of his fellow students with the bidding: "Let us pray for the people of Australia with their great rolling interiors!"

This, I suppose, is why we need a Flying Doctor!

* * * *

INTER-COMMUNION.

We hear so much these days from people who "fence" the Communion Table against all but communicant members of the Church of England that it is good to realise that there are, and always have been, people who think and act differently. Last time I quoted an incident from the life of Albert MacLaren. It is worth realising that Free-churchmen are not as a rule excluded from Anglican Communion services in College Chapels in England, as witness this notice in the 1953 Chapel card of a certain Cambridge college:

"The Chapel is the outward sign of Christian Unity, and members of all denominations are invited to join together in worship. Communicant members of the free Churches are reminded that this also applies to the Holy Communion."

From the days when we were children, so many of us have got into the habit of slurring over the answer to the second question in the Catechism; and have forgotten, to our great loss, that our Baptism made each of us THE child of God, thus emphasising the fact that God cares for us as individuals, and has a design for each of us in the perfecting of which we are to co-operate.

The instruments which He employs in the shaping of the living stones are many and varied.

It may be that he uses the sharp biting tool of pain, or the disappointment of cherished hopes, or the loss of some dear one; but these all have a purpose which it is for us to recognise, and accept.

St. Paul's own career seems to illustrate this very clearly. That forthright little man, who has so much to teach us about the way to live, must have been terribly disappointed at being hampered by the "thorn in the flesh," which is thought to have been either ophthalmia or epilepsy. How his ardent spirit must have chafed at the restraint!

He tells us that he besought the Lord three times to remove the cause, but without avail.

How would you have acted in similar circumstances? He carried on; would you have done so? He was very human, and must have been perplexed at Heaven's silence.

I can imagine him asking, "Why cannot I be cured? I could win so many more converts, and establish more churches if I were cured of this ailment." But he did not lose heart and patience, and throw the whole thing up.

Then he realised that this was all part of the building process though he could not clearly see the design, but his faith was strong enough for him to assure the Corinthians—"Now we see through a glass darkly, but then, face to face."

He means that, somewhere, someday, we shall receive assurance that it is all part of the Master's scheme in the shaping of the stones for the building.

I think we might expect him to say, "I believe that the mallet which strikes blow after blow upon me is held in the control, not of blind force, but of Divine Providence, whose name is Love, and Who will not permit one stroke more than is necessary to be inflicted upon me." That is the way of Faith.

THE CORNER STONE.

Then, when the shaping process had been completed, the collective aspect had to be brought in.

The stones were to be so built into this living Temple that they must be consciously connected with the Corner Stone who is the Living Christ Himself if the building was to resist pressure from within, and impact from without.

This is of the very essence of religion. The word from which "religion" is derived is eloquent of its significance. The word comes from the Latin root "lig" which means "to bind." Showing that its purpose is to bind the soul of man to the heart of God. Unless this is being achieved we are not, in any true sense, using our religion rightly, nor is it using us.

The term Corner Stone stresses the importance of this "binding." In ancient buildings, which were usually of stone, there was built into the corner either at the top, or in the centre, or at the base, a large rectangular stone. The various courses were keyed into this and thus the whole structure was held rigid; pull out the corner stone, and the whole is in danger of collapse. So it is with man-made schemes for running our lives; there can be no permanence unless they are closely connected with Christ.

Mere morality is insufficient to satisfy so delicate a thing as the human soul.

History records that if the attempt is made, ill-balanced, because unsatisfied, characters are the result.

THE WHOLE BUILDING.

This injunction of St. Peter's applies to everyone of us, laymen and cleric alike, for we are all part of a holy priesthood, and must each take part in bringing about the erection of this temple of living stones, and so must offer the sacrifice of ourselves and our services. We are each committed to exerting our influence, as Christians, on public opinion, and so bring in a spiritual atmosphere and outlook.

Indeed, the lay-priesthood has a definite advantage in this regard. If a clergyman offers his protest against some practice which is sub-Christian he is listened to with a certain amount of respect—until his back is turned, then there is insinuated into the minds of others the thought—"Oh, he is a parson, and is paid for the job, and had to say that." It is, of course, untrue, but the wrong atmosphere gives the remark a certain amount of weight; whereas, if a layman has the grit to utter his protest under analogous conditions, people sit up and take notice.

It all comes to this—each of us must realise that he is a stone in the building to be prepared and fitted into his place; and further, to see that the building is going up; that is to co-operate.

A young architect, who had a genius for his noble profession, and had drawn the plans from which some beautiful buildings had been erected, fell upon evil days; he lost his ideals, gave up the practice of his profession, and went to the dogs.

One night he had a vision. He seemed to be escorted by a celestial guide round a city of splendid buildings. At last they came to the centre where his gaze fell upon one more beautiful than the rest. As he beheld it, drinking in its beauty, he suddenly threw

From Irish Politics To African Mission Field.

Three years ago Senator R. M. Burke, a prominent member of the Irish Labour Party, Galway county councillor and co-operative farmer, resigned from all his social and civic positions to go as a missionary to Africa.

up his hands with a gesture of despair, exclaiming, "Oh, why did they do it? They have spoiled the whole thing."

The guide asked the reason for his exclamation. "Can't you see, replied the young man? Look at that vacant space which ought to be filled with the most beautifully carved stone of all. Why did they leave it out, they have spoiled the whole building."

Then, in solemn tones, the guide said, "You spoiled that building; your life of wasted opportunity, neglected endeavour, rejected service was designed to fill that empty space; YOU spoiled that building."

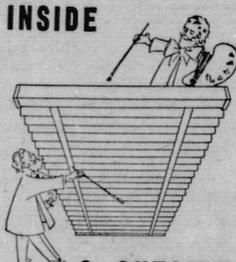
May we so live, and work, and pray that, never, through failure on our part, may the charge be levelled against any of us—"You spoiled that building."

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS,

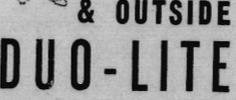
Redlands, Military Road, Cremorne.

Two Entrance Scholarships for 1st Year, 1954, will be awarded by the School Council after an Examination to be held at the School on Saturday, October 31st, 1953. Entries close on Wednesday, October 28th.

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**& OUTSIDE
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What has been Mr. Burke's story in these three intervening years? He has lived and worked with Africans in Nigeria and the Cameroons. He has strained shoulder to shoulder with dark-skinned natives, building bridges across swampy rivers. He has taught, encouraged, advised. Above all, he has done the task for which three years ago he felt that he had received a call which could not be denied.

Mr. Burke's story is typical of that of many of the 50 Irish missionaries who to-day serve the Church Missionary Society in places as widely separate as Sierre Leone, Kenya, Egypt, Persia, India, Malaya and Japan. They include doctors, teachers, nurses and clergymen. In one respect they are alike in their vocation. They abandoned the comforts of a civilised Western country to answer a call to the Church's service in distant parts of the world.

The C.M.S. is the largest of the Anglican missionary societies. There are 871 European missionaries on its roll at present; of these 50 are of the Church of Ireland. Members of that Church will recognise in the names of the Right Rev. H. C. Read, Bishop of Nasik, in Western India, and the Rt. Rev. Anthony Elliott, Bishop of Dornakal, in South India, Irishmen who have for years been in the forefront

of the missionary cause. Bishop Read is at present on furlough in his native Wicklow. Bishop Elliott is the son of a Dublin clergyman and brother of the Dean of Belfast.

Two other Irishmen are among the 106 C.M.S. missionaries who have risen to episcopal rank. The Right Rev. W. J. Thompson, a native of Dublin, is the Anglican Bishop in Persia. In the spring of this year he was asked to withdraw by the Persian authorities. He is at present in London, but hopes to return to Persia. The Rt. Rev. John Curtis, of Dublin, spent over 40 years as a missionary in China. He recently retired from his position as Bishop of Chekiang.

To be a missionary is not, however, merely a matter of experiencing a call to do work overseas. The C.M.S. sends out only missionaries with full qualifications. For instance, five of the Irish missionaries to-day are specially engaged in the theological training of Africans who will later themselves become teachers. People with expert knowledge of such subjects as agriculture—as Mr. Burke—are particularly welcomed. Clergymen naturally form a large proportion of the numbers going overseas, but to-day teachers are especially valuable.

—From Irish Newsletter.

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WHAT EVANGELICAL

CHURCHMEN BELIEVE

3. THE GRACE OF GOD.

(Rev. H. M. Arrowsmith, Assistant Minister at St. Andrew's Cathedral, Sydney.)

The man who is honest with himself will admit his need of salvation. Throughout the centuries there has been wrung from the heart of man the desolating cry, "I have sinned." The Scripture is full of the outbursts of the soul which admits its guilt, recognises the thralldom which sin exercises, and which seeks for a deliverance and a release.

It is at this particular point of a man's need that God steps in. Much has been written in recent years on the doctrine of the Divine Initiative. In contrast to the popular teaching of the last half century that man is the master of himself, there has come in more recent days a return to the recognition that it is God who takes the first steps in so many spheres. How wholesome a truth it is that God took the first steps in Creation; it was God who took the first in Revelation. Similarly, it is God who takes the initiative in Redemption. Man cannot save himself. God has provided the way of salvation. This way has been established and its overture presented to man by an act of the grace of God. In the arena of a man's sin at that precise place where man finds himself a victim of sin's tyranny, God comes in and God provides the way of salvation.

He did it by grace. What a magnificently imponderable word Grace is. I have never seen an adequate definition of Grace. You may describe it, you may tell of its effects, you may illustrate its application, you may experience it day by day, but define it, no! We talk about the prevenient Grace and put into a phrase like that what is almost the greatest and most majestic truth of God's dealings with us, and the phrase cannot begin to exhaust the significance of the meaning of the truth. This Grace which goes out to find a man, to seek him when he is lost, which by reason of its own intrinsic wholeness and worth, pursues man and will not let him go until finally it brings him face to face with the place of his salvation and the person of his Saviour.

The story is told of some North African visitors who were taken to see Niagara Falls. Coming from a place where water was scarce, they were amazed to see the flow of water over the Horseshoe and the Rainbow Falls. They waited and waited until such time as their guide had to attempt to hurry them on. Finally, when he bade them to move on to their next appointment, they insisted that they

could not go for the time being, they had to wait still longer. "What are you waiting for?" said the guide. "Ah, they said, we are waiting till it stops." "But," said the guide, "it never stops."

What a picture of the grace of God! It goes on and on and on and never stops. There is an inexhaustible supply of the mercy of God, the reservoirs of grace are unlimited.

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

The Old Testament prophets found that the theme of the Mercy of God was their greatest contemplation. The New Testament writers found the theme of the Grace of God the recurring and the resonant theme of their doxologies. Theologians and hymn writers have vied in their descriptions of and their holy exhilaration in the Grace of God. The saints of the ages have made this their greatest theme. To think that this favour of God has been made available by His own initiative to wilful, wayward man is something which no mind has fully been able to comprehend. God's unmerited favour to undeserving men is the great pinnacle in the overtures of the Divine initiative.

But it is not a theoretical offer on paper. Truly it is inscribed in the pages of that Holy Scripture which has, in turn, been given to man by the Divine Act. The Word of reconciliation and the Word of grace is clearly set down in writing in that Book which is the document of spiritual freedom and emancipation. But God was not content to allow the overtures of His grace to be regarded only on tables of stone, or in printers' ink on paper. He made it gloriously personal in the person of our Lord and Saviour Jesus Christ. One of the most staggering verses in the whole of Scripture is in St. John 1:14: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

The grace of God was brought to man's notice in this supreme superlative act of Incarnation. It was God's majestic act of bringing down to the earth levels of man's pedestrian pathways the reality of man's individual salvation. The truth of the Incarnation is one of the most mysterious themes to which the human intellect can apply itself. It is

just as indefinable as is the grace which motivated it. Sometimes people have tried to find a metaphysical explanation of the Incarnation. Not only have they failed, but they have sometimes been unworthy in the attempt. No human explanation is adequate to meet the facts of the case and we do not need to wait until we have a definition of it before we accept its truth. It has been so very wisely said that "the things that you believe in are more important than the things you understand." The Apostle put it into a phrase which is outstanding in its simplicity when he said "God was in Christ reconciling the world unto Himself." Here we have in this text the Fact of God, the Act of God and the Pact of God.

This is what God does by His grace. He poured the fullness of the Godhead bodily into Jesus Christ and sent Him down to earth to show men how to live. It cost Christ His life as men count life, but in the surrender of that life he brought men at the very place of their sin and of their defeat, to a life which was victorious and everlasting. But it was God who did it. Man does not save himself. I am sure that this is part of the meaning of the triumphant cry of Christ on the Cross: "It is finished." The work of redemption is done. There was no work or service or act or merit which man could achieve which could win him his salvation. It was God who planned it, God who did it and God who achieved it. There is nothing left for man to do save to accept it, and this involves the personal encounter of the individual soul with Christ as his individual Saviour.

"Were the whole realm of nature mine, That were an offering far too small; Love so amazing, so divine, Shall have my soul, my life, my all."

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NOTES AND COMMENTS

How low can the Sydney Press descend? One may well ask in view of the disgusting details appearing in a sordid case recently before the Court. Replying to a question in the Legislative Assembly, a responsible minister said he would see what could be done to check this objectionable tendency so common in these days.

The whole thing is all the more nauseating when one considers the hypocritical pose of newspaper executives who would have us regard them as guardians of public morality.

These same gentry inform us that they are so short of space that items such as Church news must be severely "pruned." Despite this they devoted whole pages to details of the recent Equity suit in which Consolidated Press sought to prevent the merger between "The Herald" and "The Sun" — as though the average reader is interested in the legal details of the quarrel between competing combines.

Although generous compared by the usual standards, the press cover of the "Mission to the Nation" fell away sharply after the first day. It was a different story when The Eucharistic Congress was in Sydney.

It is altogether self-evident that the Australian Community just now, needs a big dose of the Ten Commandments. The reports of Royal Commissions' enquiries into this that and the other, the numerous rackets and the sharp-witted practices of the day, all reveal a low moral, ethical tone and a dire need of deep and lasting strengthening of the nation's moral fibre. The appalling ignorance, so prevalent with regard to the Bible, and the Moral Law contained therein is patent on every side. The Bible, of course, is not generally read, while the half-hour once a week in the day schools' religious instruction classes is so totally inadequate, that there is no surprise at the abundant ignorance. We make bold to say that if there could be a reckoning of the impact of solid Biblical teaching imparted systematically and understandingly on the growing child it would show lamentable weaknesses. Mere talkie-talkie of lessons, the telling of parables only as such and the portrayal of great Bible characters and events may be interesting, but unless they are related clearly and definitively to daily conduct, they will fail.

The amoral and non-moral drift so evident in vast cross sections of our nation's life needs to be checked. It calls for a detailed examination as to its incidence and prevalence — with a still louder call to the Church to direct its mind and action to the task of remedying it. We are so prone to go along in a steady way of rule and role and all the while the drift is banking up. The multitude of moral lapses in the community, the graft that apparently dogs our life, the harpies who are ready from vantage points to bleed the body politic are serious trends that all right thinking citizens deplore. What are our moral and religious forces really doing in this matter. What will the future be? Will the last stage be worse than the first? It is a staggering situation to contemplate.

The great Labor Day gathering in New South Wales and recent Trade Unionist demonstrations have brought into view the vastness and power of Labor in our national life. The many unions have become a mighty machine — colossal in power and influence. Born out of a rich humanitarian idealism they may easily become so strong and powerful as to lose the great urges and ideas which prompted our earliest labor leaders and become mere soulless machines with one unrelenting aim mere material ends. All get and no give will have a hopeless denouement. We would wish that present day leaders instead of using each gain as a jumping off board for the next — and only that — would see to it that the rank and file pulled their weight in daily work. A go slow policy is markedly evident on all sides. This means that production is low and costs go mounting up. Hence we can't compete with other countries for the markets of the world, and a deadly legarthy of mental sloth and physical inactivity lay hold of us, putting us out of the race. There is such a thing as the blessedness of doing. It is of the sweat of his brow, man must earn his bread. Work is sacred. It is part of the Divine ordering for man. It has its undoubted blessings on man's life. God is the great Exemplar in this. His works are manifold as the psalmist cries while Christ coming amongst us reminded men that His Father worketh hitherto and He works. His example is ever before us. Man needs the constant and unerring inculcation of the duty and sacredness of work.

We are afraid Mr. Justice Maxwell has brought back a nest egg of trouble for those who believe that liquor bars should be closed no later than six o'clock. We also believe that it was liquor interests that first pressed for a Royal Commission. We are not suggesting that there is anything immoral in this. A large section of our fellow citizens are interested in liquor.

But we say without hesitation there should be no changing of the hours of trading without a referendum of all the people. The Liquor Trade is now a national question. We also believe the present Liquor Act that allows licences to be transferred from Redfern and other places and planted in suburbs where the majority are hostile to a liquor licence is not only undemocratic but iniquitous.

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“WHAT MUST BE OFFERED IS THE SAVIOUR”

(By the Rev. Ralph Ogden, B.A., Th.L.)

The above positive assertion is one thing in Harold Fallding's recent article, "The Church and the Working Man," which is beyond question, though he does not state the logical corollary: "The Saviour must be accepted as Lord."

In any discussion of this most urgent problem, it should never be forgotten that there have been several periods when a majority of British working folk were church-goers—and not only in mediaeval and Tudor times but also since the Industrial Revolution. Take the North of England parish where my grandfather was a churchwarden for 40 years. The town was all built subsequent to 1800 and was entirely industrial and "working class"—coal, cotton, and engineering. A parish Church the size of St. Andrew's Cathedral was built in 1836: in 1850 galleries were added to double the seating. For over 50 years, congregations of 1000 at a service were commonplace, 90% of them factory hands or miners. Offertories over the same period averaged the equivalent of £100 a week in to-day's money, there was a strong missionary spirit, and a Sunday School of 2000 children. And, proportionate to denominational numbers, the local Nonconformist "Chapels" were equally flourishing.

This tells strongly against several reasons advanced by Mr. Fallding for the present religious indifference of the industrial worker, e.g., class consciousness, memories of past misfortunes, soul-destroying routine work, and divisions in the Church. All those factors were stronger then than now, plus many other hindrances, yet those workers flocked to Church with life-long regularity; they knew the Bible, they understood all the "theological phraseology" that matters, and they liked a good sermon.

Disdain for authority, tradition, precedence, dogma, and the Past, are also adduced as factors in the working man's drift from the Church, yet the churches which to-day retain the largest proportion of working men, are the most narrowly dogmatic fundamental sects on the one hand, and the authoritarian and traditionalist Roman Church on the other.

In fact, none of these suggestions really get to the root of the matter, nor would any parish clergyman of mature experience regard them as expressing more than half-truths. Indeed, Mr. Fallding obscures the root

trouble at the very start by quoting Professor Zweig as saying: "I would not hesitate to describe the bulk of British workers as religious, but not church-going, as believers in God or the Supreme Being, but not in Churchdom."

From my own observation of to-day's Australian working man, in factories, in the Army, and during my ministry at Glen Davis and elsewhere, I am sure that the majority have no belief in God which goes much beyond a vague superstition—certainly not such as to influence them in any real ethical or moral sense. To consider them as dilute Christians is an attitude of mind encouraged by census figures, and still popular in many Church circles, but revealed by any close study of "life and works" to be essentially mistaken.

This article is in the nature of a criticism and a reply to our recent series "The Church and the Working Man," by Mr. Harold Fallding, B.A., B.Sc., Dip.Ed., Research scholar in Sociology, Australian National University.

Mr. Ogden is an Englishman by birth, a graduate of Moore College, and Sydney University, a former Chaplain at the Glen Davis shale oil project, A.I.F. Chaplain, and is now Rector of St. John's, Milson's Point, Sydney, N.S.W.

This unrealistic start is followed by an equally unreal and idealised character-sketch of the working man. He is self-sacrificing, generous, considerate of his neighbour. He is a strict moralist, who unhesitatingly condemns selfishness, deceit, and sexual irregularity. He knows intuitively when a thing is wrong, and he cannot be budged from a moral judgment thus made. Add to such attributes the previously assumed religious faith, and one can only say, "What need we any further evangelism?" Where are all the sins and vices which in fact abound? As St. Paul might have said, but didn't, "They are excluded." No; granted that there are many individuals of

whom it is true, it is all too plainly false of the Sydney masses as a whole.

Indeed, the only realistic approach to this problem, and the Scriptural approach, is to regard the mass of non-churchgoers as to all intents and purposes heathen, some of whom are more or less benevolently disposed towards the Church, but very many of whom, while still sporting a denominational label, have developed an almost pathological reluctance to attend a service. This is to state facts, quite apart from one's attitude, of love or otherwise, towards these people. But how did things get this way? How did the grandchildren of so many Godly working-class people become materialistic infidels? I suggest three main factors:

I. Nearly two generations of a theory and practice of education either frankly agnostic, or at best, Pelagian. (Pelagianism is, roughly, the theory that everybody is born good, and only needs the right example, environment, and material provision, quite apart from God, to remain good—see Articles IX and XV.)

II. A like period of similar political theory and practice, particularly Socialism, which, even at its most Christian, has been, and remains, thoroughly Pelagian, materialist, and earthbound.

III. A similar period of constant, subtle, all-pervading propaganda from the atheistic Left, i.e., mainly from foreign sources, and stemming back ultimately to before the French Revolution. This kind of propaganda has always had as its targets the clergy, the Church, and the Faith, in that order, and it generally takes the form of contemptuous mockery, as of things futile and obsolete. The infinitely gradual and indirect infiltration of such ideas over the years, from man to man on the workshop level, uncorrected as such ideas have been in the educational and political sphere, is, I believe, the real reason why the Church at large has lost the working man as a class, even though many individual representatives of that class still remain convinced and orthodox Christians.

How may we win them back? Not by ascribing to them a faith and character which they do not in fact possess, nor by complimenting them on a virtuous life which they do not in fact exhibit. To quote Mr. Fallding: "What must be offered is the Saviour Whom the Church adores; no other more popular notion will ever do." True: yet before men will accept Him as Saviour, there must be a personal (Continued p. 11, Col. 3)

QUESTION BOX

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

Q.—It is asserted that the English Old Testament, containing 39 Books, is the same as that of the Jews, containing 24 Books. How is this statement to be substantiated?

A.—The Jewish Scriptures were divided as follows:

- 1. **The Law:** which contained the English books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
- 2. **The Prophets:**
 - a. **The Former Prophets:** which contained the English books: Joshua, Judges, Samuel and Kings. To the Jew this section contained 4 books, but in the English Bible it is reckoned as 6 books, Samuel and Kings each comprising two books.
 - b. **The Latter Prophets:**
 - i. **The Major Prophets:** containing three books: Isaiah, Jeremiah, and Ezekiel.
 - ii. **The Minor Prophets:** reckoned by the Jew as one book, but containing Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi: 12 books.

3. **The Hagiographa, or Sacred Writings:** reckoned by the Jew as containing 11 books: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah (counted by the Jew as 1 book), I and II Chronicles (also counted by the Jew as one book).

Hence the Jewish Scriptures, which contain 24 books, are the same as the English Old Testament which contains 39 books.

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14th CENTURY WINDOW.

(By G. A. King, Member of Council, Royal Australian Historical Society.)

In the little parish church of St. John at Buckland, about 40 miles from Hobart, in the Diocese of Tasmania, the beautiful East Window has caused considerable speculation. It has been claimed that it is possible that its age goes back to between 1350 and 1400. The window has been at Buckland since between 1848 and 1850.

Buckland Parish dates from 1846, and the first Rector, the Rev. F. H. Cox, conducted the first service there in the building most suitable for the purpose—the local Police Station. The little Church was completed two years later, and was opened on June 18 (Trinity Sunday) in 1848. The Church was consecrated on January 15, 1850. Mr. Cox later became the first Dean of Tasmania.

The Rev. H. M. Maddock, who was Rector of Buckland from 1938 to 1944 carried out extensive research into the history of the window.

"Legend," he says, "links the window with William the Conqueror. William I was responsible for the building of but one Church in England, Battle Abbey, the site of the Battle of Hastings, in Sussex. This Church was particularly selected by Cromwell's soldiers for destruction, its ruins being an English National Monument to-day. The Cecil family was closely connected with this district. Lord Robert Cecil, third Marquis of Salisbury, Secretary of State for the Colonies, was a personal friend of Dean Cox and is credited with having sent the window to his friend at Buckland. It should also be noted that Dean Cox himself came from Sussex."

"We may reasonably assume," added Mr. Maddock, "then that the window was one connected with the Cecil family, placed in Battle Abbey, that it was removed for safety, and buried during the Cromwellian Rebellion. Battle Abbey was never restored, and some 200 years after its removal from its original setting, the glass was sent to Tasmania. If this reconstruction is correct it would supply sufficient reason for the otherwise mysterious secrecy with regard to its origin."

"There is indisputable evidence that the window came to Tasmania through the agency of the first Rector of Buckland, the Rev. F. H. Cox; unfortunately the one person who could have solved the riddle of its origin chose to maintain a strict silence in regard to it. In some respects this was typical of Mr. Cox, whose reticent nature led him to maintain a similar secrecy with regard to the origin of the many valuable gifts for which he was personally responsible."

PEACE MOVEMENTS.

In view of the existence of many Peace Movements which invite the Christian churches to co-operate with them at the present time, the Executive Committee of the Australian Council for the World Council of Churches draws the attention of all Australians to the work being done for the preservation of world peace by the World Council of Churches.

Copies of the Report of the Commission of the Churches on International Affairs which is the peace-making agency of the World Council are available at small cost on request from the World Council of Churches, 242 Pitt Street, Sydney, New South Wales. These Reports tell of the work of the churches for general disarmament, international control of atomic energy, action to solve the refugee problem, preservation and extension of human rights and day to day consultation with the United Nations and diplomats of all major countries.

For the information of Australian citizens, we are making available the document "Christians Stand for Peace" issued in June, 1952. This is an authoritative statement concerning the policy adopted by most Christians within the World Council of Churches which includes 160 churches, and is representative of Anglican, Protestant and Eastern Orthodox Christian communities in over 50 different countries.

The Council hopes that this statement may be given wide publicity during the next few weeks in order to show where the churches stand in relation to the peace of the World and justice between the nations.

Clifton College comes of Age.

In May last, friends of Clifton Theological College, assembled at Stoke House. Stoke Bishop, to celebrate the college's twenty-first birthday.

At noon the chapel was filled with a representative gathering of members of the College Council and past and present students for a service of Holy Communion. The Principal, the Rev. Llewellyn E. Roberts, was the celebrant, assisted by the Vice-Principal, the Rev. W. G. Brown, and the sermon was preached by the Rev. Dr. C. S. Carter, the first Principal.

After the service, lunch was served in the Hall, and later a birthday tea party was held in the Library. The day closed with a Service of Praise in the Lecture Hall, in which all the members of the academic staff took part. The speaker was the Rev. T. G. Mohan, Secretary of the Church Pastoral Aid Society, whose theme was "Christian Vocation."

Clifton is a leading Evangelical Theological College in England.

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QUEEN ELIZABETH I—(2)

A FRANK STUDY OF THE FIRST ELIZABETH.

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

In the first article published in our last issue, Dr. Carter traced the reign of Elizabeth up to the time that Mary Queen of Scots abdicated and sought refuge in England in 1568. Mary was given asylum and at first treated with great leniency.

IV.

Her return for this leniently generous treatment was to plot and intrigue with the English Romanist rebels and with Philip of Spain to overthrow Elizabeth. The "Rising of the Northern Earls" in 1569 was on Mary's behalf, when, although still married, Mary offered herself to the Duke of Norfolk! After Pope Pius V's Bull (1570) had deposed Elizabeth and transferred her Kingdom to Mary, Elizabeth was in real danger of assassination at any time, especially as his successor, Gregory XIII, sanctioned such an attempt, declaring "that who-soever sends her out of the world, not only does not sin, but gains merit." Ridolfi's Plot in 1571, and Throckmorton's in 1583, and Babington's in 1586, discovered in the nick of time, were all designed to assassinate Elizabeth in favour of Mary, who was clearly implicated in the last-named plot. William of Orange's assassination in 1584 had alarmed English Statesmen for the fate of their Queen, and after Babington's plot Mary was tried and condemned to death. But Elizabeth refused to allow the death warrant to be signed for three months. She laboured to save the life of an anointed Queen however guilty, although her own life was most unsafe as long as Mary lived. On the news of Mary's actual execution Elizabeth was "grief-stricken" and declared, especially as an excuse to foreign courts, that the death warrant had been carried out without her orders; indeed, she actually imprisoned and fined the Secretary

who had executed the orders of the Council.

There have always been many to champion the cause of the lonely pathetic royal prisoner, with all her charm and personal beauty; but in face of the facts, it is very difficult to charge Elizabeth with cruelty and vindictiveness in her treatment of Mary. For many years she actually preserved her life and protected her at risk to herself, while Mary never swerved from her aim to dethrone and supplant Elizabeth. They were keen rivals and both were, as the times encouraged, unscrupulous and deceitful in their endeavours to achieve the success of their aims. But, as Bishop Creighton well says, "Elizabeth was identified in her interests with the nation she ruled and her sense of duty prevailed over her personal desires. She lied and plotted and quibbled, but it was to gain some object which was for her people's good. Mary on the other hand had no sympathy with the Scottish character, her ends were purely selfish and her plans were for the increase of her own greatness. In the crises of her fortunes her sensual nature was too strong for her political cunning, the desire for gratification at the moment overcame the desire for future success. She lived for her self alone." It is only just to add that Mary met her fate with Christian faith and fortitude and "was never so supremely royal as in her last hour."

The execution of Mary determined Philip II to launch his "Invincible Armada" attack on England. The amazing courage with which Elizabeth faced this supreme crisis (since the

Armada decided the fate of the English Reformation) won the enthusiasm of all her people. She told the Army at Tilbury: "Let tyrants fear. Under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of my subjects. I am resolved to lay down for my God, my kingdom, and my people, my honour and my blood." Shamefully as the Romanists reviled Elizabeth, Pope Sixtus frankly regarded her as a great Queen and an able governor—"Only mistress of half an island, and yet feared by Spain, France and the Empire."

V.

Undoubtedly Elizabeth's was a gloriously successful reign. Her "diplomatic" and skilful "peace" policy had resulted in an enormous increase in her foreign trade and so in her country's wealth. Merchant adventurers, explorers, and, above all, the freebooting "volunteer" expeditions against the Spanish American possessions by Elizabethan "Sea Dogs," officially disowned, but secretly encouraged, by the Queen, yielded her a share of the "spoils" most acceptable to her depleted Exchequer. Elizabeth's espousal of the Reformation, with the wide dissemination of the English Bible, had given a freedom and independence to men's thoughts and outlook, and had vastly encouraged literature and the arts. The spirit of individual liberty and free inquiry had made her reign the golden age of English literature and of the development of the drama. Names like those of Bacon, Shakespeare, Spenser, Marlowe, and Ben Jonson, with those of Sir Philip Sidney, Richard Hooker, John Foxe, and John Donne, have given the Elizabethan age imperishable fame in the annals of English history. Unlike her sister Mary, she was no religious persecutor. That she had no "desire to make windows into men's consciences" was proved by her lenient treatment of the Marian bishops who were not "burned at the Stake." Until the Papal Bull in 1570 turned every sincere Romanist into a potential political traitor, Romanists had not been persecuted for their faith. With frequent Jesuit plots to murder her, it was only natural that Elizabeth had to pass severe laws against such treasonable designs. But those convicted were executed for their treason and not for their personal faith. Probably no other English ruler so triumphantly overcame the formidable and complicated difficulties which beset her, and we can wholeheartedly endorse the prayer of the Archbishop of Canterbury in his sermon at St. Paul's on February 17th, 1952, that under our beloved Queen Elizabeth II, we may witness "a reformation as eager, as scriptural, as comprehensive, and as creative as that under the first Elizabeth."

—From "Church Gazette."

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BISHOP STEPHEN NEILL

(By "Scrutator")

I have just read Bishop Stephen Neill's latest book, entitled, "On the Ministry."

Stephen Neill had a brilliant Cambridge career, and he has rendered outstanding service on the missionary field. He is probably the greatest living authority on Tamil. And yet, despite his intellectual gifts, he does not appear to have fulfilled expectations.

Admittedly, Stephen Neill has been dogged with ill-health, and he suffers to-day from incessant insomnia. He has also his own personal "thorn in the flesh."

It is tantalising that, with his undoubted intellectual gifts, he has only produced one major work, "The Christian Society." There is no question about his competence to produce many more.

The bishop, however, has produced a number of minor works. They are all marked, as one would expect, by unpretentious scholarship and warm evangelical conviction.

The latest work consists of five addresses given to five hundred theological students at Illinois, U.S.A.

It contains many wise and helpful things. For example:

"Worry is the great disease of our Western civilisation. That is a plain physical fact. Modern research is steadily extending the range of those diseases which are classed as psychosomatic, in which the element of mental strain plays at least as important a part as the physical symptom. We are destroying ourselves by our anxieties. The most characteristic buildings in a modern city are the gigantic hospitals." And then he speaks of the sin of worry. He reminds us of the verse: "Casting all your care upon Him, for He careth for you." And then he adds: "Do you know the exact translation? 'Rolling all your worries on Him, and He will do the worrying for you.'"

Stephen Neill has an almost unique gift for simplifying the complex, and for expressing the most penetrating theological judgments in language of pellucid simplicity.

There are many who feel that Stephen Neill would fill either the Regius Chair of Divinity at Cambridge or the Chair of St. Augustine at Canterbury with equal distinction.

Henry Martyn.

The Inter-Varsity Fellowship are to be congratulated on publishing another biography.

Some time ago Bishop Handley C. G. Moule's biography of that redoubtable evangelical stalwart, Charles Simeon, was reprinted, and now Constance Padwick's "Henry Martyn: Confessor of the Faith", is available; his zeal for Christ; his translations of the Scriptures into Hindustani, Persian and Arabic; his unrequited love for Lydia; his desperate and unavailing struggle against tuberculosis, and his untimely and lonely death.

The biography gives us the moving and challenging story. Constance Padwick tells it simply and factually, letting Henry Martyn speak unself-consciously from his own private Journals and intimate letters. These quotations tell, better than anything else, something of Henry Martyn's selfless self-sacrifice and burning zeal.

I commend this biography, as a spiritual antidote, to all timid and half-hearted Christians.

BOOKS OF INTEREST

A Faith to Proclaim ... Price 14/6

Dr. J. S. Stewart.
(Lyman Beecher lectures on preaching at Yale University.)

The Living Church in the Parish, 10/6

A Symposium edited by Frank Colquhoun.

A Man Called Peter ... 18/9

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SYDNEY SYNOD.

The Synod assembled on Monday, October 12th. At the opening service in St. Andrew's Cathedral, Principal T. C. Hammond, preached the sermon. The Archdeacon took for his text 2 Kings ii, 14, "Where is the Lord God of Elijah?" He referred to a situation in Elijah's day parallel to our own. In God's strength we have a cure for our depression, a conviction as to our resources such as Elijah had, and a confidence as to our final success in the Lord's work.

The Most Reverend the Archbishop delivered his presidential address in the Chapter House and referred to a number of important subjects of great interest to church people. They included the probability of a special Synod being called to consider the constitution for the Australian Church, the close of the Korean War, the menace of the atomic energy, the problems and challenge to the Church for work in South East Asia, the witness to the nation under the Methodist Church, the Coronation, the Royal visit next year, television, the Anglican Congress to be held in America next year, the omission of the inscription, Defender of the Faith (D.F.), from our new Australian coins, the Jubilee of the Diocese of Central Tanganyika, our first mobile church and other matters.

The charge was most impressive and challenging. At the missionary hour the speakers were the Revs. C. M. Gilhespy and E. H. Lambert for A.B.M., and Dr. Paul White and Rev. R. C. Kerle for C.M.S.

English Evangelicals.

The Honorary Secretary, the Rev. G. B. Hall, at the recent Annual Meeting of the Fellowship of Evangelical Churchmen, referred to the continued need for the F.E.C., with its clear doctrinal basis. The retiring President, the Rev. Guthrie Clark, Vicar of St. Paul's, Slough, before vacating the chair, spoke of the value of fellowship in prayer. The Rev. L. F. E. Wilkinson, Principal of Oak Hill College, was elected President for the coming year, and in the closing address of the meeting spoke of the spread of the Gospel in the universities and schools to-day as a really thrilling movement.—C.E.N.

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CORRESPONDENCE

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

CONFESSION

Dear Sir,
 "Anglo Papalist" surely is out of place in the Church of England. With all the charity in the world, I think he should follow Newman, Manning, Ward, etc., over to Rome. I would suggest he read "Thought to Comfort" by that great hymn writer Miss C. Elliot. "I need no human ear in which to pour my prayer, My great High Priest is ever near, On Him I cast my care." Chrysostom: Wilt thou confess to thy fellow servant. "Confess secretly to Him who knoweth already."

Bishop Ryle: "Only a sinless being is fit to hear confession and give absolution."

A person would naturally go to his priest*, if he were troubled in mind, for counsel and comfort, but that is very different from regular auricular confession. And, may I ask him, of what church is penance a sacrament?

*Presbyter not sacerdos.
 Yours, etc.,

West Australia.

Dear Sir,
 I must ask you to publish this correction of my letter which was published with unfortunate omissions in your issue of the 17th Sept.

In that letter I wrote, among other things, inviting Anglo-Papalist, your correspondent, to come to me, in certain circumstances, "and open his grief; that by the ministry of God's holy word" (not, be it noted, by the ministry of priestly power) "he (or she) may receive the benefit of absolution . . . Unfortunately you omitted to print certain words, with the result that the letter read quite incorrectly, "and open his grief; that by the ministry of priestly power he (or she) may receive the benefit of absolution . . . I was thus made to say the direct opposite of what I really wrote!

Yours etc.
 J. R. L. JOHNSTONE

The Rectory,
 Beecroft
 25th September, 1953

THE CLERGY PROVIDENT FUND (SYDNEY)

Dear Sir,
 With regard to Mr. Goard's point re late retirement of Clergy. Actuarial calculations are based on their retirement at age 65, and pensions withheld from clergy who do not "Retire" at that age are in the light of "Unearned Increments" to the Fund in that

they are income that has not entered into actuarial calculations. When a man does "Retire" he should get the benefits of those pensions he did not draw — if not by payment of them in a lump sum, then, at least, by a percentage of them in the form of an increased pension.

The special quinquennial actuarial investigation of 1953 provided for in Article 22 of the Ordinance should — if it has not already done so — in its compulsory consideration of the substantial annual surpluses, consider not only the general increase of pensions but the special addition of increases of pensions to men who through late Retirement have allowed their pensions to remain undrawn during a number of years.

Yours, etc.,
 W. J. OWENS

THE REFORMATION RALLY

Dear Sir,
 May I write as chairman of the Reformation Observance Committee (Sydney) and thank those clergy who have already made announcements of the Reformation Rally in their Parish Papers, and ask them if they will be so good as to publish a further reminder where there is a paper being published for the first Sunday in November.

The date is Friday, November 6, and the place the Chapter House Sydney.

6 p.m. Tea (2/6) for those who have bought tickets beforehand.

7 p.m. Introductory Film. "The Story of Jacob Deshazer"— one of General Doolittle's Air Raiders.

7.45 Rally. Chairman Mr. W. S. Gee B.A. L.L.B. Speakers Rev. H. M. Arrow-smith and Archdeacon Robinson.

Admission is free but there will be a collection. Everyone who values Biblical Christianity and Prayer Book Churchmanship should exert themselves in the task of filling the Chapter House.

The Cause of Divine Truth and its preservation within the Church is worthy of our best. And the time for action is right now. Those who attend this meeting will learn why.

May I ask readers not only to work for the Rally and to come to it but also to pray for its highest usefulness, and true success.

Yours etc.
 DAVID J. KNOX
 Gordon, N.S.W.

DANCING

Dear Sir,
 The press recently featured a most atrocious sex crime committed while the two youths and the girl concerned were on their way home from a dance held in a Church of England Parish Hall in a country diocese of N.S.W.

It is high time this sorry pastime of modern jazz-dancing was outlawed from all church properties, with its beat of the tom-tom and its arousing of sordid passions.

It is a reproach to the Church of England in the diocese of Sydney that this unfortunate pastime is taught as a part of the curriculum in most of our Church Schools and that Church School dances have in recent years been greatly encouraged by heads of our schools.

Yours etc.
 CHRISTIAN STANDARDS

Sydney,
 6/10/53

MOORE COLLEGE ENTRANCE.

Dear Sir,
 I note by the last issue of the Sydney Diocesan Magazine that the entrance requirements for Moore College have been altered. Where previously a pass of matriculation standard was required as sufficient, the College Committee has now seen fit to require, in addition, a pass in mathematics or a foreign language.

I cannot help feeling that this is a retrograde step for the following reasons:—

1. Henceforth the entrance requirement for Moore College will be of a higher and more difficult standard than the entrance requirements to Sydney University.

2. It unjustly penalises every prospective candidate who is at present taking a secondary course, for the secondary syllabus has been liberalised to such an extent that mathematics and foreign languages are falling from favour, and other subjects are being studied in their stead.

3. Modern educational trends no longer give any credence to the old idea that the study of mathematics and/or classical languages involve useful "mental discipline." I imagine that this discipline was in the minds of the Committee when they altered the requirements.

4. The Australian College of Theology is placing less and less emphasis upon the study of Greek for the Th.L. diploma, and it would seem that the College has set its heart on eventually abolishing Greek from the compulsory curriculum. In that event the study of a foreign language will be even less necessary than it is at present. Personally I am strongly opposed to the dropping of Greek as a compulsory subject for Th.L., and if such a thing did happen I would strongly recommend that Moore College re-affiliate with Durham University or that it issue its own Theological Diploma.

Yours, etc.,
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Proper Psalms and Lessons

October 18. 20th Sunday after Trinity.

M.: Isaiah 61:1-6; Acts 16:6-18. Psalms 114, 115.

E.: Eccus. 38:1-14; Colossians 4:7 to end. Psalms 124, 125, 126, 127.

October 25. 21st Sunday after Trinity.

M.: Ezekiel 14; Luke 14:1-24 or I Peter 4:7-5:11. Psalms 116, 117.

E.: Ezekiel 18:1-4 and 19 to end or 33:1-20; John 16 or I John 4. Psalms 128, 129, 130, 131.

THE TWENTIETH SUNDAY AFTER TRINITY.

To-day we pray that we "may cheerfully accomplish those things that thou wouldest have done." Our aim in life, as Christian people, must be to do God's will in all the circumstances of life. In the office, the factory, the sports field, at home, or wherever we find ourselves, we are under obligation to do what God would have us do.

But we must obey cheerfully. Quite often our service to God will be carried out under congenial conditions, but sometimes conditions may be anything but helpful. We need to be on our guard lest we give the impression that God's service is something we would avoid if we could. St. John has told us that "his commandments are not grievous." Perhaps it hurts to give, but it is the cheerful giver that God loves, to show mercy may not be easy, but St. Paul says it is to be done "with cheerfulness."

When God, through Christ shows blessings on us it is done cheerfully. To the sinner, "Be of good

cheer; thy sins be forgiven thee"; to the troubled, the same greeting (Matt. 14:27). Our Lord lived the life of cheerful obedience to the Father, and His cry of victory on the Cross, "It is finished," brought good cheer to the sons of men.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

"An ambassador." The duty of an ambassador is to represent one power to another. He may be called to deliver an official message from his sovereign to the ruler of the land to which he is sent. St. Paul calls himself in to-day's Epistle an ambassador of the gospel. He is to represent the gospel amongst the people where he moves; he has to deliver its message to all men.

In II Corinthians 5, the Apostle writes, "we are ambassadors for Christ," then he proceeds to deliver the official message — "be ye reconciled to God."

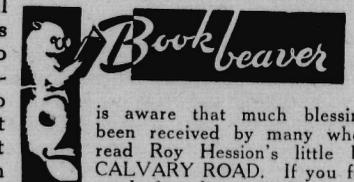
While all who name the name of Christ are His ambassadors, the ministers of the Gospel have a special claim to that title. If the world judges the Gospel by those who profess to follow it, how much more by the ordained minister! We are prone to judge a nation by the ambassador it sends us, and the ambassador of Christ will either point men to Him or turn them away.

"In bonds." St. Paul had to fulfil his task under immense difficulties, but he used his bonds to further his work. The ambassador of Christ to-day may feel that this or that difficulty prevents him from carrying out his duties as he should. When he feels thus he should turn to St. Paul for encouragement.

(Continued from p. 6)

acknowledgment of sin, and this in turn requires a clear recognition of the reality of God, of His nature, and of His Person-to-person relationship with every living soul. Finally, what is offered as Saviour must be accepted as Lord. That is, there must be a true conversion to God, and a renewal of heart and life "in Christ," which means in the end, and willy-nilly, "in the fellowship of the Church which is His Body." How is this inert, ignorant, prejudiced mass to be taught these things and won to these steps?

In short we are back to taws, which is to say that we are back to the atmosphere and circumstances of Romans I and II. Where do we go from here, and how? Who to-day really knows? Not I, nor any man, nor any company of men. At this point we are all agnostics, albeit believing, and the next move surely lies with the Holy Spirit alone. May He herein so use our faithful agnosticism as to make the agnostics faithful.



is aware that much blessing has been received by many who have read Roy Hession's little book—CALVARY ROAD. If you feel the need of reading something searching and challenging take Book Beaver's advice and hie you off to either of Dalrymple's Book Stores with 2/6 put by in your pocket, for this is all the book will cost you. Dalrymple's new city branch is in the State Shopping Block in Market Street, Sydney.

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THINK ON THESE THINGS

A WOMEN'S COLUMN

(Conducted by June Dugan)

After all those days of noise and bustle and an endless refuelling of empty tummies, our homes are quiet again and how we miss the life and fun of school holidays. I simply love having all the children about the place and generally we have several extras belonging to other families about us, but even though the cake tins are never full and one seems to be always making cordial to drink, there can be a great family strength in school holidays. I look forward to them as much as the children.

Another one of our family has started school and mother and baby are left alone all day now, which means, I must admit, more peace and quiet to think, but I do miss the little school boy. He has looked forward to going to school for a long time now and was most important as he went off with a new school bag and a new set of clothes for his first day at school. He could think of nothing he wanted more in life than to be a "school boy." The first day was quite all he expected and his face literally shone when he came home and told us what he had done. However as the days wore on the little lad came home running and went off less light-heartedly in the morning, because he said "The days just go on and on." The first glow of school had worn off now and he felt less thrilled about it. Fortunately he has not, so far made any fuss about going to school, and I do not think he will. But when I thought about the lagging interest that John showed I could not but liken our Christian life to it.

The normal thing, as we see it in nature, is for a thing that is growing to do one of three things: Either it begins to grow and sends out roots and grows and grows till over the years it assumes great strength and we have big shady oaks and gums. Other things when planted put on a good spurt for a while, and then suddenly they begin to wilt and die, or else they have never taken root and have shown no life from the very first. All this, of course, the Lord told us in His parable of the sower and it has never lost one vestige of truth or aptness. It seems to me, as I look around at my fellows, both inside and outside the Church, there are very few who have ever begun to grow as Christians, or if they have begun to grow they have not shown great growth. Like the lad at school they have lost their first glow of interest in spiritual things.

A young girl who is in the choir of her Church was talking to me and she said she was amazed at what little interest people showed in the things of the spirit. Then she shook a wise little head and said, "I think it is because they are not willing to face up to the demands that being a Christian makes upon them." How observant she was. I have heard groups of Christians discussing the reason why the Church seems to be getting such a little way in such a long time, but they do not seem to understand that the progress of the Church is measured by the number of Christians who are willing to face up to the demands of Jesus Christ upon them, and who are ready to stand up for the things that they believe to be the truth revealed by the Lord Jesus to them. That is the strength of the Church, not its bank balance, not its social impact in the world or the district, not the number of highly polished cars which line the street outside for a couple of hours every Sunday, but the number of people who can consistently and prayerfully live a life that brings glory to the Lord Most High.

As I move about it concerns me to see that we have, or seem to have, no standard of Christianity. . . . One can be a Christian, and so long as he is a decent, respectable citizen he can do anything he likes. Can he? Here again I wonder whether folk have lost their first interest or whether the life of the spirit has never really begun in them. No wonder there is such a lot of disregard for God in the world, when those people who are supposed, by what they lead us to believe, to be spiritual people and indeed, pillars of the Church, have no standard of Christianity nor is their everyday behaviour any different from those who never professed to know Jesus Christ. What is the matter with Christians? And what is to become of us? The Word says "Where there is no vision the people perish" and many Christians these days seem to have lost their vision (if they ever had any). We will be listed in the group of "woes" if we do not gain our interest in spiritual things and if we have never begun our life as a Christian as God would have us, let us stop living in a fool's paradise and see ourselves as we really are.

Our Prayer.

"O God renew our love for Thee and renew a right spirit within us. Help us to see ourselves as we really are, under the veneer that we wear for the world to see and deal with the sin in us which keeps us from living for Thee as we should."

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SYDNEY B.C.A. RALLY.

Increasing interest in the work was reflected in the well-attended Annual Rally held in St. Andrew's Cathedral House on Friday night, September 25.

His Excellency, Sir John Northcott, Governor of N.S.W., was welcomed by the Chairman, His Grace the Archbishop of Sydney. In response, His Excellency praised the work of the Society. The value of the B.C.A. services had been noted in the course of His Excellency's many journeys through the more scattered parts of the State.

The Organising Missioner, the Rev. T. Jones, gave an encouraging account of the growth of the services and in particular mentioned the establishment of the Radio Base at Ceduna. Although the money to pay for the equipment had been provided in a large measure by a legacy left by the late Mr. S. W. Jones, of Toorak, Melbourne, nevertheless the maintenance costs would be a responsibility for supporters of the Society. The speaker reported that the B.C.A. Radio Communications Base was now in operation. This is the first and only Radio Base in South Australia and will be a valuable link in the Flying Medical Services. Mr. George Cameron has done an outstanding piece of work in having the Radio Service established and operating in a comparatively short time.

The Archbishop of Sydney who recently visited South Australia, paid a tribute to the work of the field staff. As well as visiting the parish of St. Thomas, Port Lincoln, for the centenary celebrations, His Grace went up Eyre's Peninsula to visit the B.C.A. Missions and Hospitals. Confirmations were fitted into the programme which also included the laying of the foundation stone of the new church at Ceduna, the dedication of the Dr. Roy Gibson Memorial at Penong Hospital and the unveiling of a plaque at the Ceduna Radio Base. The plaque is to the memory of the late Mrs. A. M. Jones, whose husband left the legacy enabling the cost of the Radio Base to be met.

The Rev. Theo. Hayman, from Ceduna, the base for the Far West Mission, gave an interesting and challenging account of his work.

During the evening a presentation was made to Miss E. Cheers, Matron of the Girls' Hostel at Bowral. Twenty-five years ago Miss Cheers joined the staff to become the Matron of the Hostel at Mungindi and three years ago transferred to the Bowral Hostel. The offertory received at the meeting was £157, and this, with the receipts previous to the meeting, made an offering of £647.

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PERSONAL

Miss Monica Farrell is now at home in Sydney and her friends may get in touch with her at XB 9285.

The Rev. R. and Mrs. Ogdin, of St. John's Rectory, Milson's Point, N.S.W., celebrated their silver wedding anniversary recently.

The Lord Bishop of Adelaide has, with the concurrence of the Greater Chapter, appointed the Ven. Thomas Thornton Reed to be Dean of Adelaide as from October 1.

The Lord Bishop has appointed the Ven. Arthur Ernest Weston to be Archdeacon of Adelaide as from October 1.

The Lord Bishop has appointed the Rev. Canon Malcolm Cecil Whitridge Gooden to be Archdeacon of Strathalbyn as from Oct. 1st.

The Coombs Honorary Canonry of Adelaide Cathedral, vacant by the preferment of the Ven. A. E. Weston, has been filled by the Bishop's appointment of the Rev. Harold Giles.

The Rev. John Bell, former Dean of Armidale (N.S.W.), has been appointed priest-in-charge of St. George's Cathedral, Perth, for six months, pending the appointment of a dean.

The Rev. T. E. Champion, Th.L., Curate of St. John's, Parramatta, has accepted nomination to the parish of St. Mary Magdalene, St. Mary's (dio. of Sydney).

The Rev. Canon Charles Rowe, Rector of Mullumbimby (dio. of Grafton) has announced his retirement from the active ministry, all of which has been spent in that diocese.

The Rev. Arthur Thomas Hill, M.B.E., Headmaster of the Senior Boys' School, Pawa, B.S.I., has been appointed Bishop of Melanesia. The Bishop-elect who was ordained in Melanesia in 1938, will take up episcopal duties in March.

Rev. Wakely Wade, of Miranda, is taking up duties as curate in Wollongong in October.

The Rev. J. B. Neville is leaving Denman for Terrigal (dio. of Newcastle) during October and the Rev. G. A. Fisher will succeed him.

The Rev. J. B. Schofield, Th.L., has been appointed curate of St. Luke's, Liverpool, (dio. of Sydney).

The Rev. Ernest C. King, B.A., of Kojonup (dio. of Bunbury) has accepted nomination to the parish of Pinjarra.

The Rev. J. H. Proudman, Rector of Delegate, Goulburn, has resigned his parish to become locum tenens of Cootamundra (dio. of Canberra and Goulburn) during the absence of Canon A. W. Harris in England next year.

The Rev. A. C. Gibson, Curate of St. John's Canberra, has accepted nomination to the parish of Delegate (dio. of Canberra and Goulburn).

The Rev. D. S. Halliday has resigned from the parish of Thuddungra to join the staff of the parish of Albury (dio. of Canberra and Goulburn).

Archdeacon T. C. Hammond will reach the Jubilee of his Ordination to the Christian ministry on the 20th December. At the end of the year he will relinquish his office as Principal of Moore Theological College. He will, however, retain his position as Archdeacon and Rector of St. Philip's, Sydney.

Plans are being made for presentations to the Archdeacon in a function in the Chapter House on 27th November.

The Rev. F. A. J. & Mrs. Eglinton, of Sutton Forest, N.S.W., are receiving congratulations on the birth of a son.

The Rev. B. C. A. Eva, Vicar of St. Margaret's, Caulfield, Victoria, is retiring towards the end of the year.

Mr. H. J. Ford, Verger of St. Andrew's Cathedral, Sydney, has resigned. He has been appointed Welfare Officer of the Frank Whiddon Masonic Homes at Glenfield, N.S.W. He has been Verger since 1st Dec., 1940. We wish him well in his new work.

Dr. Paul White returned last week from a world tour, during which he visited America, the United Kingdom and Africa. He preached at the Annual Nurses' Service at St. Andrew's Cathedral, Sydney, on Sunday night last.

The Rev. K. Roughley, Curate-in-Charge at Miranda, has been appointed Rector of Mittagong, N.S.W.

The Rev. F. W. Woodwell, Curate of Albury, has been appointed Rector of Thuddungra (dio. of Canberra and Goulburn).

The Rev. Canon D. J. Knox is the Minister in charge of Asquith cum Berowra till the end of 1953.

The Rev. P. de M. Pickburn, Th.L., has resigned his position as Diocesan Commissioner (Canberra and Goulburn) as from 31st Jan. next. The Rev. J. Davies, at present Rector of Moruya, has been appointed to succeed Mr. Pickburn.

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THE REV. W. T. C. STORRS.

Recently there passed to his rest in his 91st year one of the most stalwart of Evangelicals, the Rev. William Townsend Cooplund Storrs, of Melbourne. For over fifty years he was in demand as a deeply devotional speaker at conventions and summer schools, and was nearly as well known in Sydney as in Melbourne. Born in Lucknow, in 1862, he was the second son of the Rev. Wm. Leonard Storrs, who was an ordained missionary doctor and served under the C.M.S. in India during the Mutiny.

W. T. C. Storrs, was a Master of Arts of Queens' College, Cambridge, who came to Melbourne in 1893, after serving curacies at Christ Church, Silloth, Holy Trinity, S. Hampstead, and Stoke—next Guildford, to serve in the same office at St. Stephen's, Richmond, Victoria.

During the second year in that parish, his vicar, Canon Perks, died, and Mr. Storrs was in full charge until called to the incumbency of St. Matthew's, Prahran, where he succeeded the Rev. A. R. Blackett, who had gone to Persia in the service of the C.M.S. Mr. Blackett's predecessor was Canon H. T. Langley, afterwards Bishop of Bendigo. In his parish Mr. Storrs more than maintained the missionary spirit of the congregation, and not only were the contributions of St. Matthew's to the C.M.S. the largest in the diocese, but the following persons went out as missionaries of the C.M.S.: the Misses Biggs, Crossley, Dines, and Dixon and Emily and Ethel Good.

During his two years' ministry in Richmond the Misses Bond and McNamara heard the call to China and Uganda, respectively.

Two of his daughters are in the Mission Field, Mrs. Mackenzie, in North Queensland, and Mrs. Bakewell, wife of Archdeacon Bakewell, in Tanganyika. He was not in Australia long before becoming a member of the committees first of the C.M.A., and then of the C.M.S., and he was for many years Clerical Secretary of the local body and a vice-president of the parent society. His

second, and last parish, was St. John's, Heidelberg, from which he retired in 1935.

No other devotional address has so impressed the writer of these biographical notes so much as one given by Mr. Storrs to a group of theological students over fifty years ago. It was Rembrandtesque in its light and shade, as might be expected from its texts: "Moses wist not that the skin of his face shone," and "The Lord was departed from Saul." An Anglo-Catholic student confessed to have been stirred to the depths. Truly, as the late Canon Baglin said, "Storrs was, like Elijah, very zealous for the Lord of Hosts."

Mr. Storrs was chairman for many years of the C. of E. Evangelical Trust of Victoria which is doing a valuable work and is capable of much more. He was a warm friend of the "Church Record," and occasionally wrote articles which we appreciated. We shall miss his help.

We extend our deep sympathy to Mrs. Storrs and the members of the family.

The General Committee of the Victorian Branch of the Church Missionary Society at its last meeting passed the following resolution:

"In recording the passing of our beloved brother William Townsend Cooplund Storrs, we remember him as one deeply devoted to our Lord Jesus Christ and zealous for the extension of His Kingdom.

The son of a clerical father who served under the C.M.S. in India, he never failed

to serve our Society in time, thought and prayer. Holding fast to the principles of Evangelicalism, he exercised a potent influence not only in the parishes where he laboured, but in the wider sphere of Holiness Conventions and Summer Schools. During his curacy at St. Stephen's, Richmond, he was used of God in their calls to the Mission Field of the Misses E. Bond and I. McNamara, and, as Vicar of St. Matthew's, Prahran, of the Misses N. Dines, M. Crossley, S. Dixon, Emily and Ethel Good and F. Biggs. His parish was noted for its missionary zeal and large financial support of C.M.S. For over fifty years he served on the Committees of the C.M.A. and C.M.S. and was a Life Governor of the C.M.S. of A. and T. and a Vice President of the Parent Society.

He passed on his zeal and devotion to the missionary cause to his daughters, two of whom are serving in the Mission Field—Mrs. W. MacKenzie in North Queensland and Mrs. L. J. Bakewell in Tanganyika.

This Committee respectfully tenders their sympathy with Mrs. Storrs and the members of her family in their bereavement."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:— Mr. J. E. Robinson £1/7/6; Mrs. Sage £2; Mr. S. E. Bristow 10/-; The Rev. E. C. Madgwick 3/-; Dr. G. N. M. Aitkens 8/6; Mr. W. E. Wright 7/6.

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Wednesday,	" 21.—The Spirit's Operations in the Church
Thursday,	" 22.—Some Emblems of the Spirit
Friday,	" 23.—Modern Healing Movements and Misconceptions of the Spirit
Saturday,	" 24.—The Holy Spirit and the Christian Life

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**Diocesan
News****● St. Matthew's, Manly.**

The Rector of St. Matthew's, the Rev. Alan E. Begbie, is anxious to have the names and addresses of all folk in any way linked with the Church over the past nine decades, particularly those married or baptised, and now well on in years. The rector and wardens are anxious that all such should receive an invitation to the special services, and particularly to the central service at 11 a.m. on the 8th of November, when His Grace the Archbishop will be the preacher. All those with such information may write to the Rector at 1 Darley Road, Manly, or contact by phone, XU 3144.

● Novel Competition.

A magnificent orchid, valued at over £5, will be the prize in a Word-Building Competition being run by St. Basil's Church, Artarmon, to raise funds for the S. E. Asia Appeal. Competitors are required to make as many words as possible from the word "interchangeable." Full details and the official entry form may be obtained by sending a postal note for 2/-, together with a stamped and addressed envelope, to Rev. L. T. Lambert, The Rectory, 26 Broughton Rd., Artarmon, N.S.W. The closing date for the competition will be 16th November, 1953.

On Sunday last, 11th Oct., the Archbishop laid the foundation stone of the Kindergarten Hall at St. Mark's, Darling Point, Sydney. In the afternoon the High Commissioner of the U.K. set a bomb-displaced stone sent from St. Mark's, Kensington, London.

St. Dunstan's, East Denistone, had a bell and mechanism dedicated by Rev. Canon K. Pain, M.A., on Sunday, 20th Sept.

● St. Jude's, Carlton.

In connection with the recent successful ten-day mission held at St. Jude's Church, Carlton, there will be a follow-up of the Mission commencing on Friday, 23rd October, and concluding on Monday, 26th October. The Missioner, the Rev. Alan Begbie, of Manly, N.S.W., will again be present and a happy and blessed re-union is expected.

● Ridley Fellowship.

Regular meetings of potential theological students have been held at St. Jude's Vicarage, Carlton, where guidance concerning the requirements for the ministry has been given by clergy experienced in theological training. As a result several young men have entered Ridley College and others are engaged in preparatory studies.

On 3rd November next, the Archbishop of Brisbane, the Most Rev. Reginald C. Halse, M.A., D.D., will complete 10 years in that diocese.

● New Headmaster.

The Rev. Stanley W. Kurrle has been appointed headmaster of Caulfield Grammar School, Melbourne, and will take up duties in 1955. Until then the present headmaster, Mr. F. H. Archer, who has been headmaster for 30 years, will remain in office.

Mr. Kurrle is an old boy of the school. He was a prefect, a house-captain, and a member of the football 18. He went up to Trinity College, Melbourne University, and interrupted his course to serve in the Australian Army during the war. After the war he returned to the University, and graduated B.A. He proceeded to Wycliffe College, Oxford, where he graduated B.A. with honours in theology, gained full colours for hockey and represented his college in both Rugby and cricket. At present Mr. Kurrle is working in Sutton, St. Helen's, Lancashire, where he is responsible for the administration of a large church school and for the training of teachers.

Mr. Kurrle has been closely associated with the Crusader Union and the Inter-Varsity Fellowship. He was president of the Evangelical Union in Melbourne University and served the I.V.F. as a Travelling Representative and for a short time as Associate General Secretary to Dr. Paul White.

Caulfield Grammar School has had a long evangelical tradition especially associated with the name of Mr. W. M. Buntine, an appreciation of whose life and work appeared in the "Record" on Feb. 19 this year, after his death in January. It is gratifying to think of this tradition being carried on by Mr. Kurrle, himself a product of Caulfield Grammar.

Swiss Church.

Holy Trinity Church, Geneva, is celebrating a century of Anglican worship. It is the oldest Anglican Church in that part of Europe. Our Church has strong links with Geneva, dating back to the times of Calvin and the reign of Mary Tudor when many Anglican reformers took refuge and established an Anglican community there.

BIBLICAL FREEDOMS.

The famous "Four Freedoms" promulgated by Winston Churchill and the late President Roosevelt during the 1939-45 war have been expanded in an ingenious manner by a United States religious organisation into "Seven Freedoms."

The original "Four Freedoms" were freedom from want, freedom from fear, freedom of speech and freedom of worship. In the new set, which has been incorporated into a "Declaration of Freedom" by the U.S. National Association of Evangelicals, each is illustrated by a quotation from the 23rd Psalm. The list is:

Freedom from Want—"The Lord is my shepherd; I shall not want."

Freedom from Hunger—"He maketh me to lie down in green pastures."

Freedom from Thirst—"He leadeth me beside the still waters."

Freedom from Sin—"He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

Freedom from Fear—"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

Freedom from Enemies—"Thou preparest a table before me in the presence of mine enemies."

Freedom from Abundance—"Thou anointest my head with oil; my cup runneth over."

Writing on the "Roman Catholic Church in France," in the Protestant Standard, Dr. W. O. Lewis, Associate Secretary of the Baptist World Alliance, declares that since 1945 approximately two thousand Roman Catholic Priests have left the church in France. He states: "According to recent statistics, about 2000 Roman Catholic priests have left the Church in France since 1945. And the movement continues. Those who are leaving the Church have an organisation called 'The Bereans,' which carries on an energetic propaganda to encourage Roman Catholics to break with the Church and turn to a personal faith in Jesus Christ."

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ARCHBISHOP CRANMER— Literary Genius of the English Reformation

(By the Rev. Canon Marcus L. Loane, M.A., Th.L., Principal-Elect of Moore Theological College, Sydney, N.S.W.)

No one person was so closely involved in the story, the fortune, the crisis of the English Reformation as Thomas Cranmer. He was consecrated as Archbishop of Canterbury in 1533 at the very beginning of the political breach with the Papacy, and held that high office for twenty-three years until his death at the stake in 1556. He had to serve under three Tudors and two Regents during years in which the progress of his own mind was more and more towards the cause of full spiritual Reformation. There were favourable years under Henry VIII, and under Edward VI; but mostly he had to live through years of Catholic reaction in the last years of Henry VIII, and in the short reign of Mary Tudor. But in Lambeth Palace, Cranmer went on poring over the scriptures, reading and marking authors old and new in his magnificent library, taking counsel with friends such as Ridley or with foreign divines such as Martin Bucer, and moving slowly into the light. New ideas won their way to his mind with slow and painful footsteps, they were thoroughly tried and tested before they secured a firm lodging. But he never refused new light, and the light that shone in on his own mind was soon reflected in his work for the Church at large.

BIBLE PRE-EMINENT.

Cranmer's literary contribution to the Reformation cannot be overstated. It was Cranmer who produced the Litany in 1545 and the Homilies in 1547, and the Ordinal in 1550. It was Cranmer who prepared the first drafts of what are now known as the Thirty-Nine Articles and who spent endless pains in drawing up a revised form of Canon Law. But there were three directions in which his contribution was pre-eminent.

(1) It was Cranmer who in August, 1537, placed in the hands of Cromwell a copy of Matthew's Bible and begged him to get the King's licence to have it sold and read by all. Matthew's Bible had been prepared by John Rogers, the Old Testament was Tyndale's version as far as the second Book of Chronicles and Coverdale's version from that point on to the Book of Malachi. The New Testament was the work of Tyndale, but with the omission of his marginal comments, Cranmer declared that it was more to his liking "than any other translation heretofore made," and was overjoyed when Cromwell obtained the king's licence

Canon Loane has been Vice-Principal of Moore College since 1939, and his appointment to the Principalship in succession to Archdeacon T. C. Hammond has recently been announced.

Himself an author of many devotional and historical works, Canon Loane has travelled widely as an I.V.F. Conference leader and is also a prominent speaker at Christian Conventions in Australia and New Zealand.

He is the first alumnus of Moore College to be appointed as its Principal. Moore is the oldest and largest theological college in Australia.

for the circulation of this Bible. In 1538 a new edition, revised by Coverdale, was brought out in Paris, known on account of its size as the Great Bible; and every Church was required to provide itself with a copy of this Bible within twelve months. Cranmer's preface made the editions of 1540 and 1541 known as Cranmer's Bible. "Wherefore," he wrote, "I would advise you all that cometh to the reading or hearing of this Book, which is to the loved of God, the most precious jewel and most holy relic that remaineth upon earth, that ye bring with you the fear of God, and that we do it with all due reverence, and use your know-

ledge thereof, not to vain-glory of frivolous disputation, but to the honour of God, increase of virtue and edification both of yourselves and others."

LITURGICAL LABOURS.

(2) It was Cranmer who by his own hand so largely prepared the first and second Books of Common Prayer in 1549 and 1552. Cranmer had aimed at a Book of Prayer which would be plain and comprehensive, which would be true to the test of simplicity and the teaching of the Scriptures. It was to be Common Prayer, and therefore in the language of the Common People, unlike the Latin Prayers which had been so meaningless. He would retain all that had been hallowed by the worship of the ages if it bore these hall-marks, while he refused all that was marred by the superstitions or false teaching of the schoolmen. He would borrow from rites both old and new, Greek and Mozarabic; and what was so borrowed, he would adapt and adorn. Under his hand, the most simple of prayers, rude in form and spirit, were touched with a beauty of thought and style which won men's hearts for ever. The 1552 Book, saturated with the language and the spirit of Holy Writ, throws light on the liturgical craft of Cranmer at its finest stage of development. The Book excels in dignity and devotion, in rhythm and movement, in music and beauty of thought and phrase. The most careful study of all subsequent revisions proves that this Prayer Book is in substance the Prayer Book of today. It possessed a sense of poise in the midst of troubles which has withstood the storms and strains of four hundred years.

THE LORD'S SUPPER.

(3) The great weakness in the 1549 Prayer Book lay in the fact that the