

THE AUSTRALIAN CHURCH RECORD

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

6. No. 21.

OCTOBER 18, 1951

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

UPWARD—ONWARD!

THE REFORMATION IN PERSPECTIVE.

story is a tonic for drooping
So said a great Bishop of
n. It was a kind of echo of the
of that great apostle who wrote
Roman Christians, "Whatsoever
were written aforetime were
for our learning that we through
and comfort of the scriptures
have hope."

range views are apt to depress
e fears even of great men are
ays shown to have any justifica-
the course of history. Looking
o the past century we find the
Wilberforce saying in 1801: "I
ot marry—the future is so un-
" and again in 1806, William
e greatest statesman of his day,
ning the state of England,
is scarcely anything round us
in and despair." In gloomier
he Earl of Shaftesbury, in 1848,
a similar despair, "Nothing can
he British Empire from ship-
" In 1849 the great Earl of
sfield groans that "in industry,
orce and agriculture there is no

dying Iron Duke said "I think
shall be spared from seeing the
omation of ruin that is gather-
out us."

a few years previously Arnold
by had written, "The state of
es is so grievous, that it really
through all private happiness
aunts me daily like a personal
ty."

still the British Empire remains,
ater in power and influence, in
of some clouds on the horizon,
ill counts a great deal amongst
ner nations of the world.

te truly she has passed through
ep waters, but by the good hand
God upon us, the storms have

been successfully weathered. It is a
good thing that we may in these our
days of dark forebodings, gather les-
sons from the past to keep a wise
optimism in regard to the future.

The Blessings of Reformation.

The past is ours for admonition,
patience and comfort. We are thank-
ing God to-day for the great English
Reformation of glorious memory. We
honour the memory of those saints of
that age who toiled and suffered and
died to win for those who were to
come after, great blessings: The inesti-
mable boon of the English Bible, the
incomparable benefit of the Book of
Common Prayer, in our own language
and a definite share in the services, per-
sonal freedom, spiritual and intellec-
tual, and the definite deliverance of
our national church from the tyranny
of Rome and its deplorable false
teachings and idolatrous practices;
above all the re-discovery of the es-
sence of the Gospel, salvation by faith
alone through the once-for-all com-
pleted sacrifice of our Saviour, which
brought the soul into personal access
to and union with Him apart from
any merely human mediation.

Truly we have much to look back
upon with thanksgiving as we trace the
hand of God in the story of our nation
and our Church.

There have been periods of coldness
when the light of the Gospel seems
to have been hidden under a cloud of
unbelief and half belief. Even in those
periods God has not left Himself with-
out witness, and there have come sea-
sons of refreshing in evangelical move-
ments and revivals and the call of the
regions beyond for our Christian wit-
ness and propagation of the Gospel.
There have been glorious days of Re-
formation and the stirring records of
God's working may well act as a tonic

in days when coldness of faith, unbe-
lief and misbelief stalk naked and un-
ashamed in our midst.

Like God's people of old who had
wonderful experiences in their past his-
tory of God's love and power and care
—the memory of the call of Abraham
—the father of the faithful, and the
friend of God, of Jacob who became
Israel, the Prince of God, of Joseph,
through suffering and a practical death,
the saviour of his people—of Moses
their great deliverer and law-giver.
There were great events, as the exodus
from Egypt's bondage—their experi-
ences under Samuel, David, Hezekiah
and the greater prophets. They had
much to be grateful for and to
strengthen their faith in their God.
But they were not to live in the past
or on the past—the future held some-
thing more glorious still—a greater de-
liverance forecasted by the prophet,
Jeremiah, "Therefore the days come,
saith the Lord, that they shall no more
say, The Lord liveth, which brought
up the Children of Israel out of the
land of Egypt. But the Lord liveth,
which brought up and which led the
seed of the house of Israel out of the
north country and from all countries
whither I had driven them; and they
shall dwell in their own land." Learn
the lessons of the past by all means,
but press on to the greater and surer
hopes the future holds.

Let us not forget the definition that
tells us that the pessimist sees all the
clouds and difficulties and is in despair
but the true optimist sees the clouds
and difficulties, but he sees God reign-
ing and is encouraged to press on and
hold fast.

The Best is yet to come.

Every age has its own experiences
of God's faithfulness, love and power.
The early disciples did not live in the
past so glorious, but with a faith, en-
riched by their experience of Christ in
the flesh, they went out to serve their
day and generation, and to build for
the future in the extension of their
Master's Kingdom. And so through
the ages there have been the dark days
preceding the great Reformation, with

its wonderful accession of new hope and light and power. The darker days, because of suffering of the counter-Reformation, days under Bloody Mary; the chill days of waning faith in 18th century days and the out-breaking of the light of the Evangelical Revival and Missionary enthusiasm and development. And so to-day in the midst of much that may well tend to discourage and even dishearten us, we must draw inspiration from the past evidences of the hand of God in our Church's story; but we must constructively and courageously live in the present with all its own difficulties and overhanging clouds, buoyed up by the assurance that God is still reigning, and that "The Lord worketh for him that waiteth for Him." The best is yet to come for we have Christ's own promise that the gates of hell shall not prevail against the Church of the living God. In the name and strength of God we must hand on the torch of truth, and the Gospel of the Cross of Christ, unsullied by any device or thought of compromise with the enemies of that Cross.

That is the great truth unveiled again by the glorious Reformation, "The Cross He bore is life and health Though death and shame to Him." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

THE BISHOP UNDER CANVAS.

England's youngest Diocesan Bishop has urged clergymen and their wives who would otherwise be unable to enjoy an annual seaside holiday, to resort to the tent.

To prove that he practises what he preaches, the Bishop, 43 year old Dr. Falkner Allison, writes in the "Chelmsford Diocesan Chronicle":—

"I am now on holiday under canvas with my wife and children, cooking on an open fire and enjoying all the pleasures of camp life, including the chores and the rain." —(C.E.N.)

RELIGIOUS BROADCASTS.

Sunday, 21st October, 1951.

The A.B.C.'s "Radio Service" comes from St. Peter's Anglican Cathedral, Adelaide, when the preacher will be the Lord Archbishop of York, the Most Rev. and Right Hon. Dr. Cyril Garbett, who will preach on "The Gospel for To-day."

At 3.45 p.m. the series of talks, "The Salt of the Earth," is continued when Dr. Maude Royden speaks on Albert Schweitzer, the great musician and theologian, who became a missionary doctor in Central Africa.

Community Hymn Singing at 6.30 p.m. comes from the historic St. Anne's Church at Ryde, Sydney.

Sunday, 28th October, 1951.

At 9.30 a.m. the A.B.C. presents a radio discussion on "The Church and the Worker." Those taking part are the Rev. Donald Soper, Superintendent of the West London Methodist Mission, and the Hon. J. A. Ferguson, M.L.A., President of the Australian Labour Party and Secretary of the Australian Railways Union in New South Wales. The discussion is unscripted and is chaired by the A.B.C. Supervisor of Religious Broadcasts, Kenneth Henderson. Many questions discussed are: "What do the Workers expect from the Church?", "Should parsons take jobs in the workshop?", "In what new ways does the Gospel need presenting to the worker?", "What values have church and worker to give to one another?"

"The Church and World Affairs" is the title of a talk at 3.30 p.m. by the Archbishop of York, the Most Rev. and Right Hon. Dr. Cyril Garbett. The following Sunday at 3.45 p.m. he will speak on "Housing."

The Burwood Congregational Church will be heard in Community Hymn Singing at 6.30 p.m. when certain hymns will be sung to honour the bicentenary of the death of Dr. Philip Doddridge, hymn writer and theologian of the 18th century.

The Archbishop of York will be the speaker in "Plain Christianity," at 7.30 p.m. Dr. Cyril Garbett has been described as the social prophet of the Church of England. In this session he will bring a message to the "Man in the street."

BOOKS FOR SALE.

At C.R. Office: "Oxford and the Evangelical Succession," by Marcus L. Loane; "The Principles of Theology," by W. H. Griffith Thomas; "Through the Prayer Book," by Dyson Hague; "Bathurst Ritual Case," by Dyson Hague.

Various others available.

A STARTLING FACT.

Archdeacon Hammond proposed a resolution at the Sydney Diocesan Synod expressing regret that wide publicity had been given to the statement that the Protestant leaders of the Reformation "deliberately mistranslated many sections both of the Old Testament and of the New." The Synod agreed to forward the resolution to His Eminence Cardinal Gilroy, who gave his imprimatur to the published leaflet in which the statement appeared. Also to Rev. Joseph Bowers, the Censor, on whose recommendation the statement was issued, and to Rev. Dr. Rumble, who is responsible for reviving the objectionable statement. Archdeacon Hammond pointed out that the charge was laid by Dr. Gregory Martin in the sixteenth century and was revived by Ward in the late seventeenth century, whose work was reissued in 1807. He had no difficulty in showing that the present Douay Bible was largely indebted to our authored version of the scriptures and that Martin in his zeal against heresy had actually stigmatized translations that had believed them the authority of the Vulgate. The Archdeacon distinguished between a charge of bad faith such as that which was under review, and a legitimate difference of opinion. He took occasion to say that while Protestants regarded the publicity attaching to the image of Our Lady of Fatima as undesirable and objectionable they would not willingly refuse freedom of expression to an opposite view, contenting themselves with reassured opposition to the opinions lying behind such demonstrations. It is hoped that Cardinal Gilroy will prove equally tolerant and cause an unjust assertion to be removed from a leaflet which has already caused much pain to earnest church people.

The Soul of the Nation is in Peril

(From the Synod Charge of the Archbishop of Sydney)

We meet in the Jubilee year of the Commonwealth. Australia has reached a critical time in her history. The soul of her people is in deadly peril. Materialism is evidenced on all sides. The vast majority of men and women and young people pour out of factories with no thought beyond having "a good time" and spend their leisure for themselves alone—buy lottery tickets, bet on the tote or through the bookies, spend time studying the horses' form and racing tips, dog racing and other sport, pandering to a materialistic form of living and a way of life in which moral and spiritual values count for nothing. The secular outlook on life is the soul-destroying peril of these days, robbing life of its deepest joys and making no worthwhile contribution to the nation's good. What the Church can do to make an impact on these masses of people who never come near a church and are totally ignorant of the Christian message in all its range and significance is a question which needs urgent attention. Other forces are making their impacts. The Church must not stand aside and do little or nothing. The spiritual and moral issues confronting us to-day, not only in Australia, but in the countries to the north, where such great changes are taking place, demand courage, self-sacrifice and vision from all who call themselves Christians.

This is the Jubilee year of the Commonwealth. Many will remember it as the year when inflation made the increasing cost of living a serious problem for us all. Let us look deeper and make certain that the Commonwealth which was built up through the hard

work, resourcefulness and initiative of the pioneers, does not have the secret of its strength sapped away. The foundations of our nation were not laid in a spirit of laziness or selfishness, of division, or irresponsibility. We need a spirit of unity and a sense of purpose. These days call for a new effort from all Australians to restore moral standards on which our social order depends. Each one has a duty to his fellows to deal fairly with them in the transactions of life, and, by honest work, to take an active concern in public affairs proper to the citizens of a free society, developing a true community among ourselves and all peoples of goodwill. We must defend that community against evil designs and aggression, and preserve for our children the moral standards which were given to us. A spirit of unity and a sense of purpose come from the sincere acceptance and honest practice of the Christian Faith. As we draw nearer to God, we draw nearer to one another. Lesser loyalties are absorbed and transfigured in loyalty to Him. As the challenge of a common purpose has bound our people together in two wars, the challenge of a higher purpose — the building of the Kingdom of God — can bind us together, and, in addition, give an ennobling purpose to our common effort. In this Jubilee Year Australia has been called to a great destiny. We can only fulfil our destiny if we are, first and foremost, a God-fearing people, acknowledging the Lord for our God and honouring Him, looking to Him for wisdom and guidance in all our actions.

MAITLAND MISSIONARY EXHIBITION.

The Maitland City Hall was filled almost to capacity for three successive nights, with good attendances in the afternoons, during the second week of October, for a United Missionary Exhibition.

The Church Missionary Society, in conjunction with the Australian Board of Missions, were the major organisations taking part, but the Bush Church Aid Society and the Bible Society each provided an exhibit of their work.

The Missionary Committee of the Archdeaconry is to be congratulated on the success of the Exhibition. Most of the detailed organisation was in the hands of Archdeacon C. W. Nicholls, who gave himself unsparingly to the task.

The exhibition was conducted in a fine spirit of co-operation and the churches are the richer for the inspiration gained through it.

DIVORCE.

The Archbishop of Sydney re-emphasised in his recent Synod Charge the position in the Diocese with regard to Divorce. He said:—

"If we remind ourselves of the dangers without, let us also be awake to the dangers within, owing to our moral and intellectual apathy. A second generation has now grown up, largely without religious training or background, and the result is seen in many directions. Home life is greatly weakened. I would urge the importance of more adequate preparation for marriage, and, if a marriage breaks down, I would remind members of Synod that the policy in this Diocese is—

"that no divorced person is to be remarried without reference to the Diocesan Registrar through the submission of the necessary papers in connection with the divorce," and, as I stated in my Synod Charge in 1948: "Clergy have not my approval if they take the marriage of anyone who has been divorced. In the case of the regular church-goer who is the innocent party in a divorce which has been granted on grounds of adultery, the Decree Nisi and the Decree Absolute shall be forwarded to the Registrar for him to examine on my behalf."

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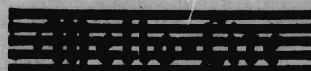
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BIBLE WORD STUDY.

THE PARABLE OF THE UNJUST STEWARD.

(Read Luke, Chap. 16:1-9.)

III.

The first tenant is an olive-farmer. He owes a hundred measures of oil. Moffatt renders by "barrels." Good-speed has "eight hundred gallons." The literal Greek is "baths." There is no need to discuss in detailed fashion the three kinds of measure in use in Palestine. On any basis of calculation it is obvious that the debt was a large one.

The second tenant is a wheat-farmer owing a hundred "cors" of wheat. The cor was ten baths, the dry and fluid measures being identical. The "American Translation" gives "fifteen hundred bushels." Moffatt prefers to speak of "a hundred quarters of wheat." This rendering had earlier approved itself to Weymouth.

The tenants in question must have taken over comparatively large areas to be liable for such returns. They had to deliver them as if they were entirely due to their master, but they knew too well that a large amount was taken by the steward. It may be that in his unfairness he had extorted from them a good deal more than common usage would have entitled him to do so that they were greatly overcharged. But what could they do? The landowner would care about them as little as did the manager. Even in court they could not hope for redress. The factor would almost certainly have the ear of the judge. Yet they had to live. They had families who otherwise would starve. They had no option but to accept the conditions and make the best of the extravagant demands imposed.

We must keep in mind the fact that the steward or manager was not actuated by philanthropic or humanitarian motives. He was simply doing a business-like thing (v. 8). He knew that a reliable friend goes further than an uncertain sum of money. He calculated that the tenants would feel themselves so much obliged to him for the reduction of their rent that they would either find him employment on their farms or offer him hospitality till serene skies smiled on him.

XVI. 6b. (resumptive). "And he said unto him, Take thy bond, and sit down quickly and write fifty. 7. Then said he to another, And how much

owest thou? And he said, A hundred measures of wheat. He saith to Him, Take thy bond, and write fourscore." "Here is your bond," says the steward. The Greek is, literally, "letters," then a written document, a contract, agreement. The point in "quickly" is that they are jostled into it. The conditions do not obtain for their reflecting, is this above board?

We can almost hear the debtors when asked how much they owed, sullenly quoting the amount they had to find by hook or by crook for their master. Imagine their surprise on being cordially invited by the steward to write out new undertakings with a substantially less amount to pay. The olive-farmer gets a 50% rebate, the wheat-farmer a reduction of 20%.

The Old Syriac version reads: "Give me the bill. And he (i.e., the steward or manager) sat down quickly, and wrote 50 (or, in the second case, 80)." If correct, this would imply that the tenant could not alter the contract. The steward could. We reach the same goal by another route.

Now notice. According to the usual mode of explanation—this has been alluded to already in this study but the point may be stressed once more—the reduction meant the perpetration of a new fraud against the employer, not a particularly shrewd proceeding, either, when we bear in mind that the landowner would have the whip hand in any case, and that the "new deal" had scant chances of being recognised by him.

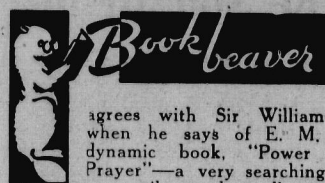
On Miss Dunlop's view of the transaction, it is the steward who is penalised by the reduction of income, not the landlord. The factor simply surrenders his commission, renounces his personal gains so that from then on the tenant-farmers had not to pay him more than what the steward was under obligation to pass on to his master. The question of "piling up demerit" does not arise. There is no thought of further forgery. The steward simply accepts loss in the present to make sure of the days ahead.—H.R.M.

(To be continued)

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Book Beaver bought his copy at Dalrymple's Book Shop in Goulburn Street, for 8/6.

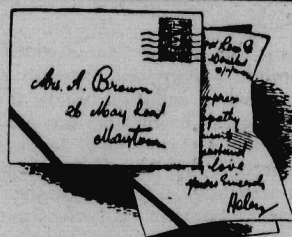
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NOTES AND COMMENTS

Gippsland Churchmen are preparing for a great Evangelistic Mission in 1952, beginning in March.

A Great Venture. There is to be a grand procession of witness in Sale, followed by a service of

Commissioning some forty visiting clergy for a simultaneous mission throughout the whole of Gippsland. A very live committee has issued a challenging message to the Anglicans of the diocese calling for their help by prayer, Bible reading and churchgoing to prepare themselves for their calling as witnesses for Christ to those who are without, in order that they may be brought into the Fellowship of Christ. "To those who go by the name Anglican, though they have been unaware of the heritage and the Divine love which is theirs we ask that you will make the effort and coming into the Fellowship of Christ's Church in our Parish Church, there to share with us in making the Kingdom of God become more real on faith."

In the "Message" there is an intriguing direction, "Skip this Paragraph," introducing an urgent appeal:—

In our thoughtful moments we realise that we live in dangerous and difficult days. Already we have had in this century two world wars and an economic depression of the first magnitude. And even now with such global confusion and national inflation about us we fear for what the future might bring forth. We know the misery of those countries ravaged by war. It can easily happen here. Let us make no mistake, internal strife is the worst kind of strife. We have already become engulfed in a flood of materialism with resultant class and economic warfare, which, if not corrected, will inevitably lead to something very much more serious; but whether it does or not depends on the Church, which is you and I. We have waited for governments to show us the way out. We know of the many panaceas offered by economists, sociologists and financiers, but they are only leading us deeper into the mire. There is nothing more fallible than human wisdom, with all its egotism, pride, and conceit. Yet once again the wisdom of man has failed, because it is not linked up with the power of God and the wisdom of God. We need God and God needs us. In Him is our hope.

We are sure that the Bishop and his clergy will value the prayers of God's people everywhere for their great effort.

The Modern Churchmen's Conference was in session at Oxford during August. The "The Church: Past, Present and Future" — was the general subject of discussion. It is interesting to note the evangelical bias,

speaking technically, of two of the important papers discussed. The Rev. G. W. H. Lampe, Fellow of St. John's College, Oxford, read a paper on "The Early Church and the Ministry," in which he deplored the inability of Christians to agree on these subjects as the worst difficulty we had to face in relation to reunion. He suggested that the essential ministry was that in which the apostolic witness was handed on in Word and Sacrament, that this was not tied by Christ or His Apostles to any particular ministerial form; that there was insufficient evidence for apostolic succession; and that the principles of continuity lay in the Spirit in the Church mediating to it the Presence of Christ. The other paper was from the pen of Professor Marcel Simon, Professor of Religious History on the University of Strasbourg. In it he indicated the appreciation of continental observers of the fact that the Anglican Church was a national Church, the link between religion and the nation appeared to be stronger than in other countries. Referring to the "Right Wing" of Anglicanism he said that its liturgical particularities (peculiarities) as well as its doctrinal assertions appeared as "a rather servile transposition, not to say parody, of Roman Catholicism without any roots in the authentic Anglican tradition. Once you have swallowed the whole of traditional Catholic doctrine and practice, you may accept Papal supremacy and infallibility as well, which can after all be considered the logical completion of the whole system."

We hope that this criticism, coming as it does from an outsider, will cause some of our Anglo-Roman friends to think again.

The present age is not a very easy one to live in and we are sometimes inclined to re-echo our Lord's words, "When the Son of man cometh shall He find faith in the world?" But God never leaves us without witnesses to buoy us up in the midst of trials. At the annual meeting of the British and Foreign Bible Society in London last May this remarkable testimony was given, "When I returned to Seoul after the first liberation of that city last November I visited the largest Presbyterian Church there. The building was still intact. It was built by refugees from Northern Korea and was only opened a month before the invasion last year. It had

a seating capacity of close on 2500 and a membership of over 3000. Of all the Churches its congregation had suffered most grievously at the hands of the Communists. Many hundreds had been martyred for their faith. The church was filled to overflowing. I stood by the door and was thrilled to see them coming in clutching their Bibles, often tattered, but still usable. I found 80 per cent. of the people still had their Bibles or Testaments, even though to be found with them meant almost certain death." "Cast down but not in despair." It seemed to illustrate the truth of an item culled from a parish paper overseas.

Someone has said: "There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift running that we may not cross safely over, if we have the courage to steer and strength to pull." But those promises are linked to definite action on our part not to our laziness. It was never intended we should always take it easy and expect God to do all the pulling. It is not given to most of us to do the great thing. We must be content with taking a small part in the chorus. But we must try to do that without creating "discords in life." What is wanted in these days are those who can face life with large hopefulness and cheerfulness in their hearts, and who thus try to inspire their fellows. True men and women do not ask to be set free altogether from their burdens, but they do desire to be strengthened with fresh hope and cheer, so that they may overcome in their struggles.

Like the cost of living and tram fares and most other things, the price of books is going up! This will have its repercussions on most sections of the community. Books are vehicles of knowledge and a stimulus to thought. The decline in reading which the increasing price of books could mean will lead to a decline in information and knowledge.

Among those who are particularly dependent on books and who will be effected by this price rise are the clergy. Books are their tools. Without them they are severely handicapped. One of the apostolic injunctions is "pay attention to reading." No minister can fully serve both the spiritual and intellectual needs of his congregation if he neglects serious reading and study. Books help to keep him fresh. They stimulate his thoughts and lead him into new fields of knowledge, and, unfortunately, theological literature is not among the lowest priced!

"The London Times" of July 9 commenting on the cost of books states:—"The cost of producing and selling books has risen much more steeply, especially in the past year, than the prices at which they are sold. This not unfamiliar situation is causing great

concern among all who seek to make a living from books, because they fear that higher prices may merely reduce sales, especially when the prices of so many other things which the public want are also going up."

While the Minister has usually been granted a 10 per cent. discount from most bookshops (something for which he ought to be thankful) the mounting costs of living plus the mounting costs of books will make it well nigh impossible for the average minister to purchase new books. They will be a luxury instead of a necessity.

Perhaps one of the solutions of this problem is the establishment of well stocked theological libraries in important centres in the Commonwealth. Melbourne diocese already has a useful and accessible library. The diocese of Sydney has an ancient library which is never used, and the beginnings of another at the C.E.N.E.F. Centre. The Moore College Library is too inaccessible for easy use by clergy.

Perhaps the most significant trend in this direction in modern times has been the development of the Evangelical Library in London with Mr. A. G. Williams as its librarian. This library contains 100,000 volumes representative of all branches of Christian literature and is maintaining a world wide lending service. Surely the time has arrived when the Diocesan Centres should develop libraries which will become real centres of learning and a great boon to all the clergy and interested people. Perhaps funds could be established for this purpose. Would it not be possible for some persons to bequeath sums of money for this growing need? Should not the clergy take the initiative in such a scheme? Properly handled, it would pay handsome dividends.

A GOOD BOOK ON THE SUBJECT. REPRINTS.

(By "Liber.")

One of the encouraging signs of the times as far as theological literature is concerned is both the number and type of reprints which are coming off the press. The number coming from both English and American publishing houses at present is very considerable while the type of book being re-issued marks a trend and a demand which apparently modern writers cannot satisfy. What a compliment to any author is the republishing of his book many years after its original publication, and what a tribute to the book itself that it should be eagerly sought after by another generation!

Coming in this category is Bishop Westcott's celebrated commentary on "St. John's Gospel," published by Wm. B. Eerdmans. Despite much work in recent days on Gospel origins, it is very open to question whether that work has really contributed anything of real worth to our spiritual understanding of the Gospels themselves. Certainly it would be difficult to find a modern commentary on St. John which combines such erudition and spiritual insight as does Bishop Westcott's. Bishop Westcott's commentaries on the "Epistles of St. John" and the "Epistle to the Hebrews" and the "Epistle to the Ephesians," also are available again.

In the field of reprinted commentaries we note with pleasure the appearance of the following:—

The celebrated J. P. Lange series (24 volumes) on the whole Bible—a work of great erudition and scholar-

ship. Similarly Keil's and Delitzsch's commentaries on the Old Testament have been reissued (25 volumes).

Expositions of the Holy Scriptures by Dr. Alexander McLaren (17 vols.).

The Expositors Bible and The Expositors Greek Testament, both by Dr. Robertson Nicoll.

Jamieson, Fausset and Brown Commentary on the Whole Bible (1 vol.).

Bishop J. C. Ryle's Expository Thoughts on the Gospels.

C. H. Spurgeon's The Treasury of David. The Treasury of the Old Testament and The Treasury of the New Testament (two new series).

The Moody Press of America is responsible for the re-issue of the following classics under the general title of "The Wycliffe Series of Christian Classics."

The Glory of Christ, by John Owen. A great puritan writer.

The Life and Diary of David Brainerd, by Jonathan Edwards — a great spiritual autobiography.

The Memoirs of R. M. McCheyne, by Dr. Andrew Bonar — one of the greatest devotional books ever written.

The Holy War, by John Bunyan. This has been long out of print and its re-issue is welcomed.

Other significant reprints include:

The Death of Christ, by Dr. James Denney, reprinted by the Inter-Varsity Fellowship, with an introduction by Professor R. V. Tasker of London University.

Charles Simeon, by Bishop H. C. G. Moule, also republished by the Inter-Varsity Fellowship, with an introduction by the Bishop of Sodor and Man.

Roman Dogma and Scripture Truth, by A. Stewart. (I.V.F.)

In Understanding Be Men, by Archdeacon T. C. Hammond. This work has been reprinted ten times and this latest edition (4th) has been completely reset. (I.V.F.)

In conclusion we would strongly recommend the reprint of the following titles:—

The Reformation and Reunion, by Dr. C. Sidney Carter.

The Work of the Ministry, by Dr. W. H. Griffith Thomas, and three books by Bishop J. C. Ryle;

Knots Untied, Christian Leaders of the 18th Century and Light From Old Times.

The circulation and reading of these books would do much to educate and enlighten the modern generation.

REFORMATION RALLY

In the
Chapter House, St. Andrew's Cathedral
George Street, Sydney

Friday, November 2, at 7.45 p.m.

Chairman: C. P. TAUBMAN, Esq.

Speakers: Dr. ALAN COLE, M.A., M.Th., lately arrived from England.

ARCHDEACON F. O. HULME-MOIR.

SUBJECT:

The Message of the Reformation for Today

☆

NOTE.—Tea in the Lower Chapter House, 6 p.m. Tickets 2/6. Followed by Lantern Address by Rev. K. N. Shelley, B.Sc., 7 p.m.

"THE REFORMATION AND JUDGMENT"

☆

Remember, Bishops, Clergy and Laity (Men and Women) of the Church of England died at the Stake in securing this heritage for us.

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MEDICINE AND THE BIBLE

THE PRAYER OF FAITH

(By Ernest White, M.B., B.S.)

"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." — James 5:14-16.

I have quoted the relevant passage in full because so often words are torn from their context, and claims are made for so-called faith healing or spiritual healing which have no warrant in the teaching of St. James. It is important to notice the conditions laid down.

First of all, the promise of healing applies to members of the Church—that is, to men and women who have accepted Christ as Lord and Saviour, and would normally have been baptized and participated in Holy Communion. "Is any sick among you?" It is obvious from the whole content of the epistle that it was addressed to Christian believers.

In the second place, the sick person is to call for the elders of the Church. Without entering into controversy, the New Testament plainly states that elders were ordained by the apostles (Acts 14:23), and were also chosen by the Holy Spirit. They had special functions in the Church as overseers, and were to be honoured and revered for the sake of their holy calling and official position.

Explicit Conditions.

It was such men who were to be summoned by the sick man. It is to be further noticed that four other things were to be observed—confession, prayer, faith, and inunction with oil. Here again I may be touching on controversial points; but if we accept the

whole passage as it stands, these four things are bound together and should not be separated in any ministry of healing. If these conditions are observed, there is the promise that healing and forgiveness will follow.

Let us look at each of these points briefly. Confession of faults is directly enjoined in verse 16, "Confess your faults one to another, and pray one for another, that ye may be healed." Confession is implicit in verse 15: "If he have committed sins, they shall be forgiven him." Confession of sin is a condition of forgiveness (cf. 1 John 1:9). There is a sound psychological reason for this. Pronouncement of forgiveness is meaningless unless the wrongdoer has honestly faced up to his sin, and owned himself a sinner. Confession is a condition of absolution.

Prayer and faith are conjoined, and are to be exercised by the elders of the Church—"Let them pray over him." The faith of the sick man is implicit in the fact that he had called for the elders; but it is their prayers, not his, which bring the healing. It is very natural for a Christian who is ill to pray for healing for himself, but that is not relevant to the passage we are considering. It is not the man's own prayers, but the prayers of the elders which will bring about healing.

Significance of Anointing.

I have heard it said that the anointing with oil is meant to be the equivalent

of medical treatment. It is pointed out that the good Samaritan poured oil and wine into the wounds of the wayfarer on the road to Jericho. I do not agree with this interpretation. Anointing with oil was a well-recognised ritual act. In the Old Testament we find that kings, prophets, and priests were anointed with oil on entering upon their holy office. Oil is a symbol of the Holy Spirit, the Giver of life and of special gifts to men. In anointing the sick with oil there was a symbolic expression of the presence and power of the Spirit to heal.

The anointing was to be performed in the Name of the Lord—that is, with the power and authority of Christ, who sends His Spirit into the Church and into the body of the believer. It is the Holy Spirit who gives gifts of healing. "The Lord shall raise him up," not physical remedies used by a physician. I do not mean to imply that physical remedies should not be used; that is not the point here. We are dealing with the healing of the body by spiritual means, using spiritual methods, prayer, and faith, and the Holy Spirit symbolised by oil.

How different all this is from the so-called spiritual healing we often hear about to-day. There is no room here for crowds of people going to meetings where their emotions are worked upon by exciting "services of healing." Such crowds may include those who are not members of Christ's Church, and who may have no intention of confessing their sins and obtaining forgiveness. The elders go to the sick man at his request, and the whole ceremony is spiritual in its form and meaning, and is performed in the quiet atmosphere of his home.

In the accounts of healing often published, how often do we find the conditions of the passage before us carried out? People abstract the expression, "the prayer of faith shall save the sick" from its context, as though the prayer of faith was sufficient, or as though it referred to the prayer of the sick man or his friends. No doubt God does sometimes graciously answer prayer by healing when the New Testament conditions are not fully adhered to, but this is no excuse for neglecting or ignoring the explicit instructions given. If God has given clear instructions about the method to be followed by the Church and the individual, why should we expect Him to confer healing if we ignore or disobey His directions? I cannot help suspecting that much of our failure and disappointment in spiritual healing lies here.

Also we see clearly that spiritual health is not to be divorced from physical health. The sufferer is not only to be raised up, but if he has committed sins, they shall be forgiven him. Physical and spiritual healing are to go hand in hand. I affirm deliberately, and after considerable experience of sick minds and sick bodies, that in some cases restoration to health does not occur because there is guilt or sin remaining undealt with, unconfessed and unforgiven. Conscious, or even unconscious guilt, is one of the most disruptive elements in personality. Conscience is inescapable, and it hits us hard, and often for a prolonged period.

That is where the glory of the Gospel message comes in. Perhaps we do not always mean what we are saying when we sing, "Tis life and health and peace," or we whittle it down to meaning only spiritual or mental health. I believe that there is more to it than that. I incline more and more to the conviction that bodily and spiritual health are far more closely bound together than is generally believed. If we had but eyes to see and the simplicity of faith to accept what the New Testament teaches on this subject, we should be happier and healthier.

Essential Qualification.

Finally, we note that the elders of the Church who were to take part in this ministry of healing were not necessarily men possessing any special gift of healing. They held their high office because of their holy lives and their gift of oversight of God's people.

Hence the Apostle's comment that "the effectual fervent prayer of a righteous man availeth much." It is the life behind the prayer that counts. The sick man himself was to get into right relationship with God, and those who prayed over him were to be in the same happy condition. No ritual or ceremony, however punctiliously it might be performed, would be of avail unless those concerned in it were righteous men. The men who practised the presence of God by holy living, were the men who became able to mediate the healing power of the Spirit of God. It is evident that spiritual healing makes high demands on both the sufferer himself and on those who would be the means of his healing.

I hope that what I have written here and elsewhere will show the necessity for re-thinking and re-stating the principles lying at the root of the whole question of spiritual healing with all its unexplored possibilities.

—From "The Life of Faith."

CORRESPONDENCE

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

"MUDDLED THINKING."

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

This description of certain letters in your paper is not mine, but drawn from Mr. Deck's letter introducing a quotation from a book by the late Dr. Griffith Thomas. I think the description originally occurred in a letter from Rev. B. B. Lousada in which he protests against certain curious statements concerning the Christian Sabbath. In the correspondence the following statement by Mr. Deck is questioned, "It has been said that while the believer is 'not under the law' as a means of justification before God (Rom. 3, 28), yet he is 'under law' as his Rule of Life. But this is a misunderstanding of the Apostle's teaching." Is that so? Mr. Campbell King rightly demurs. The late Dr. Handley Moule in his great commentary on Romans in the Expositors' Bible thus sums up the seventh chapter, "Thus the man at once 'serves the Law of God' (v. 25) in the life of grace and submits himself, with reverence and shame, to its convictions, when, if but for an hour, or a moment, he 'reverts' to the life of the flesh."

That seems as if the Decalogue still remained as "a standard of conduct" for the regenerated man.

And is not this the Church of England view?

In Nowell's Catechism, a book approved by Convocation in the latter half of the 16th century, you find this note on the uses of the Decalogue. "The Law, in requiring a precise perfectness of life, doth show to the godly as it were a mark for them to level at and a goal to run unto, that, daily profiting, they may with earnest endeavour travel toward the highest uprightness. This purpose and desire the godly, by the guiding hand of God, do conceive etc."

To the same effect, the 7th Article lays down the rule, "no Christian man whatsoever is free from the obedience of the Commandments which are called Moral."

Surely Mr. Deck errs in finding in "fear of condemnation and eternal loss" the sole motive for Israel's obedience as voiced by God. The preface to the Decalogue, as God gave it to Israel through Moses, was surely an appeal to gratitude and loyalty in that He reminded them of the mercy of their redemption from the bondage of Egypt and Moses' appeal in Deut. vi confirms this. Mr. Deck's bogey concerning Seventh Day Adventists and the Deuteronomist's addendum to the 4th commandment is more adventitious than real, for I can hardly think that he shares with schismatics the idea that, as one of them once told me, astronomers and historians had preserved the correct weekly occurrence of the seventh day of creation—the original sabbath of God. A careful reading of Exodus 16 seems to indicate a liberty which amply justifies the Christian Church in celebrating its sabbath on the Resurrection Day—the one day in the seven that has the richest meaning for the Christian regarding the completeness of his redemption, the ground of his hopes, and the source of his life and power.

Yours faithfully,

STEPHEN TAYLOR.

THE R.A.N. AND CHRISTIAN WITNESS.

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

Your publication of a letter under the heading "Naval Christian Fellowship" on Sep. 20th and signed by Mr. Don C. McDonald throws the spotlight upon a subject about which the average churchman knows little and cares even less.

A true appreciation of the facts should, however, be a challenge to a Diocese such as Sydney with a proud heritage of evangelical witness and tradition.

Whilst some branches of the Armed Forces, e.g., Eastern Command, A.M.F., have opened the door to such rightly blessed movements as "Everymans," such is not the case with the Navy, which consistently frowns upon any suggestion that the work of the chaplains should be augmented or supplemented in any way.

This attitude would, of course, be reasonable if Naval chaplains were exercising a spiritual ministry, but, as all who have served under the "White Ensign" know, the majority fall lamentably short when judged by acknowledged standards associated with ordination.

In the R.A.N. to-day, there are only two "big ships" in commission, whereas there is quite an array of small ships, from destroyers downwards. This means that there are few chaplains actually afloat, and, other than mustering at Divisions at odd times when prayers are read by the ship's captain, the spiritual welfare of the men is not catered for at all. Port chaplains are, moreover, completely unable to bridge the existing gulf.

This problem could be eased in a large measure by two steps: (a) The appointment of evangelical men to chaplaincies as vacancies occur, and (b) Permission from the Naval Authorities for interdenominational groups to operate in shore establishments and through ship visitations.

Yours faithfully,

L. K. WOOD.

Hunter's Hill, N.S.W.
28th September, 1951.

THE PROPHETIC VOICE TO-DAY.

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

The attention of readers of the Australian Church Record ought to be called to the publication of a recent book which bears the title "Hark to the Trumpet." It deals with the message of the Prophets for the world of to-day, and its author is Professor J. M. Getty. The following paragraph will indicate the sober application of scriptural thought to the present day conditions:

"If the argument of the book thus far is valid, this is a great hour for Protestantism. The priestly or Roman type of authority is not to be discredited, but it tends to be totalitarian in religion as its debased copies have become totalitarian in government. The leaders of the ecumenical movement believe that theirs is the way to restore the voice of authority in the Church. Let the Church speak for millions, and its voice will be heard. Sober thinking will tell us that the spiritual insight that gives prophetic authority is not the exclusive possession of either a large or

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small church body. Unless the ecumenical movement is constantly revitalised, it will lose its prophetic authority and become a priestly authority; it will lead protestantism away from the authority of keen insight and noble living. If we regain the prophetic authority or spiritual insight, we shall see our mission in a clearer light. It is greater than the task of uniting the Protestant Church in a single organisation; it is the mission of unifying the Church in a prophetic spirit. We must unite God's power with the power of a united church or we shall accept a good thing instead of the best, and that is always suicidal in the long run. Let us dream and pray for the greater Voice."

(Signed) READER.

Sydney.

Re CLERGY SUPERANNUATION

(The Editor, "Australian Church Record.")

Dear Sir,

The belated reply, authorised by the Directors of the Sydney Clergy Provident Fund, to letters published in your issues of June 28 and July 12 gives no opportunity to point out in your columns the unsatisfactory nature of that reply before Synod meets on Monday, October 8. However that may be, I beg leave to point out to your readers some of the more glaring weaknesses in the letter of the Secretary of the S.C.P.F.

1. It takes no notice of the fact that the present Scale of Pensions was adopted by Synod in 1920. Surely the Directors are out of touch with current events since they have made no attempt in 30 years to meet the steadily rising cost of living by amending that Scale of Pensions.

2. The statement that "The Annual Surplus—carried to the Accumulated Fund is of course no more than the rate of accumulation which the Actuarial Basis of the Fund anticipated" is an evasion of the fact that the Accumulated Fund in 1921 was £141,903 and in 1949 (the last published Financial Return) was £510,754. Do the Directors really hold that the Actuarial Basis is un-

changed despite the Increase in the Accumulated Fund by £370,000? The Average Annual Surplus over the 28 years is not £11,000 (as incorrectly given in my last letter) but £13,173. Is it necessary to budget for this large surplus while Annuities and Pensions are being paid at starvation rate?

3. Again, I query the statement that "More liberal benefits can only be provided by increasing the subscriptions or otherwise adding to the income of the Fund." The preceding paragraph shows otherwise. By a simple amendment of the 1920 Ordinance, Clergy, who year by year assisted to build half a million in Accumulated Funds, could receive considerable increase to their Annuities in the form of an Annual Bonus or Dividend provided out of the unnecessarily large Annual Surpluses.

4. Personal details in my letter of July 12 gave specific instances of the need for "amending the Regulations governing the Fund." In my own case, did the Directors really think that the payment of "£610 in a lump sum" would be an "acceptable" proposition to a man on a Superannuation Annuity of £193 15s.? Would anyone consider it "acceptable" in the circumstances? The proposition was a farcical one and Regulations, that admit of an interpretation that would give with one hand and take away with the other, should be either amended or excised. Yes, I agree that my contributions to the Widows' Fund were not "lost"—they were confiscated because I could not agree to an impossible proposition, and, with other lapsed premiums, now form part of the half a million in the Accumulated Fund.

Yours faithfully,

(Rev.) W. J. OWENS.

East Roseville.

[This correspondence is now closed. At the recent Sydney Synod it was decided that the Standing Committee should be asked to consider and report after consultation with the Board of the C.P.F. and its Actuary whether any amendment, and if so, what should be made to the Fund.—Ed.]

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, "A.C. Record," Diocesan Church House, George Street, Sydney, N.S.W.

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C.M.S. ANNUAL MEETING.

The Annual Meeting of the New South Wales Branch of the Church Missionary Society was an historic gathering, for it afforded an opportunity to welcome and introduce the third Bishop of Central Tanganyika, the Right Rev. Alfred Stanway.

The responsibility for this overseas Diocese was assumed by the Church in Australia in 1927, and the first two Bishops were prominent Sydney clergy. The present Bishop is a Victorian, and has served in Kenya where he has earned a great reputation as a Christian administrator and exponent of the doctrine of self-support in the African Church.

Bishop Stanway gave the main address at the Chapter House and presented a startling picture of the changing scene in the hitherto undeveloped Tanganyika Territory. He spoke in appreciation of his predecessors and of early missionaries such as Miss Amy Gelding and Miss Miller. The Bishop revealed vast plans for tapping the resources of the Territory which would be a social and industrial revolution. He urged the Church in Australia to supply staff and resources to meet the situation.

His Grace the Archbishop chaired the meeting, and on the platform were ten missionaries at present on furlough. The Rev. L. A. Pullen gave a brief and interesting survey of the great opportunities for evangelism in Dummagudem, South India, to which he was shortly to return.

The new film "Frontier Interlude" was screened for the first time. It is a human story of mission work on the northern frontiers of Pakistan.

At the close the Archbishop made a moving appeal for a deeper sense of sacrifice and service from the unusual text "Leave not the ashes upon the altar." He urged the large audience not to rest upon past achievements, encouraging as the reports were for the year, but to work unceasingly, whilst the opportunities still remained. A sense of urgency must characterise all missionary work in the present day.

A spirit of thanksgiving pervaded the meeting after the reports had been presented by the General Secretary, and the Hon. Treasurer, Mr. T. A. B. Dakin. The Treasurer reported a total income, including legacies, of £53,351. Whilst one large legacy amounting to £14,000 was capitalised, £36,000 was paid in field expenses. These figures were encouraging, as the Society faces an even greater commitment in this current year.

"THE NATIVE CLERGY OF ARAUCANIA"

Article No. 4.

The beginning of the native ministry in Southern Chile was the licensing by the Bishop of two Mapuche Indians as evangelists in 1934. They were both old pupils of our boarding schools who had passed from their studies back to their homesteads amongst the corn-fields, where they developed in very different ways.

Juan Segundo Antinao tells us that he was not interested in the Scripture teaching at school, and looked upon it as just another subject to be learned, like writing and arithmetic. Intellectually, his school reports show, he was not one of the brightest pupils, neither was he outstanding in leadership amongst the other boys. One Sunday morning, however, he visited one of the rural schools in company with the missionary, who went to hold service at the village. God spoke to the young man that morning, through the message revealed in the fifteenth chapter of St. Luke; the familiar story of the Prodigal Son became real to this lad who had strayed from his Father. Antinao began to study the Bible seriously and to seek inmost peace with God. For some time a struggle went on in his heart between self and Saviour; there were times of backsliding, and he succumbed to the prevailing sin of drunkenness.

The turning point in his life was the refusal of the girl he loved to become his wife, for she was an earnest Christian and she told him point blank that marriage to a man in his spiritual state would be impossible. Juan had to seriously consider the matter. Realising the evil of his ways, he turned to Christ, was baptised, and then signed the temperance pledge. In Araucania it is well known amongst the missionaries, that once an Indian "signs the pledge" he is well on the way to becoming converted to God. Not that the temperance pledge can ever be a substitute for the Gospel of Christ, but once the mind is free from the poisonous effects of alcohol, then only are the people able to think and respond.

Antinao kept his pledge and became an active Christian worker. Very soon afterwards Aurora consented to his proposal of marriage, and the newly wed couple went to live on his farm among the hills at Cautinche, in a district which had not so far been touched by the Gospel. Together they opened a little village school, and as attendances increased they built a room for holding services close to their home.

Spells and the Devil.

The life of this Christian couple was not without its trials. On one occasion Juan Antinao was asked to join in some feasting where much wine was to be imbibed, and when he refused some of the non-Christians in the village made an attempt to supplant the mission school by one which gave no Christian teaching. This was to be done by killing Antinao by magic and then bringing in a teacher without his Christian scruples. Some money was borrowed from Antinao, and blood was sprinkled on it whilst the witchdoctor called upon the devil to enter into the borrowed coins. After this ceremony the money was left in the cemetery for several days in order that it might imbibe all the evil powers of the spirit world. It was then returned to Antinao in the belief that as he received the money, so he would be taking to himself all kinds of lingering and fatal illnesses. Time passed, and as Antinao showed no signs of sickening, a stronger spell was tried. Some raw meat was buried outside the door of the evangelist's house, and some small coins were scattered along the pathway leading to his home. According to local belief such blood or raw meat carried an infallible curse after the witchdoctor had said the prescribed incantations over it, and therefore Antinao should die before the end of the year. Unfortunately for the spell-workers, the dogs ate the raw meat, and a missionary arriving for a visit to the outpost that day, being a Scotsman, picked up the money.

Neither Antinao nor his wife showed any fear during these times of testing, and very soon the molesting parties gave up their attempts, as the witchdoctor had decided that she had no power over Christians!

Like so many other Indians, Juan Antinao owes a great deal to his wife, and he often says that her advice and help have been amongst the great influences in his life. His natural humility made him hesitate when it was suggested that he should study with the purpose of becoming a licensed evangelist, for he thought that his education

was insufficient for such a responsible position, but eventually, encouraged by his wife, he undertook a two-year course of training, together with his companion, Segundo Cayul, which led not only to a lay-reader's licence, but to the higher responsibility of the priesthood!

Village Witness.

When Juan Antinao was ordained, a great number of his own people were present and seemed to realise that one of their number was being given high responsibilities and a great privilege. Soon his congregation began praying and working with a view to building their own church. Juan gave the land for the church site from his own farm, his wife contributed some sheep to help feed the workmen, the neighbours helped by lending carts and bullocks for the haulage of the timber, and so, St. John's Church, Cautinche, became a reality.

Antinao's daughter plays the harmonium for his church services, whilst his son, who has received special agricultural training, is in charge of the school. Thus the whole family present a united Christian witness in Cautinche.

An old heathen Mapuche Indian has said of Juan Antinao, "I do not understand very much about Jesus Christ, but one thing I know and that is that every time I look at Juan Antinao I cannot help saying to myself, 'there is a man of God.' When I think what he used to be and what he is now, all I can say is that his religion has something which is not found in our old beliefs."

The Second Minister.

Segundo Cayul, the second Mapuche Indian to be ordained to the Ministry of the church found the Saviour through the influence of his sister, Mariquita. Her witness in their village home was so powerful that the whole family have been brought to Jesus Christ.

Cayul is quiet and deliberate, with a slow manner which rather disguises the fact that he is one of the most intelligent of our old boarding school pupils. After he left school he returned to his village and opened a rural school at Malache, where for twelve years he bore a faithful witness to the truth before he was called to qualify by further study for the work of an evangelist and for Holy Orders. Segundo Cayul was one of the foundation members and organisers of the Araucanian Missionary Society, which is helping to interest the Mapuches themselves in the spread of the Gospel amongst their own people.

The members of the Araucanian Missionary Society on their own initiative, on the occasion of the celebration of the Jubilee of the Mission, petitioned the authorities to declare Cholchol a "dry zone" during the celebrations. In this and other ways the native church, young, growing and vigorous, is witnessing to the power of the Gospel, and is calling to the Church at home to continue the work which has been so blessed to God, until all the Mapuche race are brought to a knowledge of the Saviour.

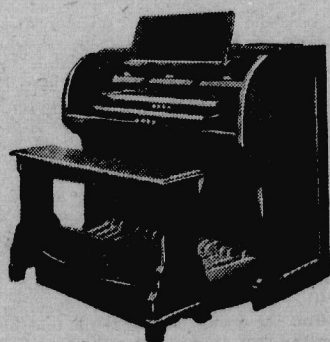
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THE WORLD OF BOOKS.

Darwin is Not for Children, by Vera Barclay. Foreword by Kenneth de Courcy. Herbert Jenkins, London, 1950, pp. 256. Aust. price 16/-. Our copy from C.S.S.M. Bookshop.

The object of this book is to convince non-scientific readers that many of Darwin's views on evolution, particularly his theory of natural selection, are not universally accepted, are in fact difficult to accept if they are examined honestly, and certainly should not be presented to school children as facts. The author is, in her own words, "not an expert in any of the departments of knowledge concerned"; as such, she writes for others without expert knowledge. There is merit in this approach, because the expert, whether scientist or philosopher, is seldom able to appreciate the ordinary reader's background knowledge, or lack of it; but the person making the approach must be intelligent and well informed. Miss Barclay is intelligent and has been at considerable pains to become well-informed. As well, she is a skilful and interesting writer, and the result is, for its purpose, satisfactory. Some of her ideas and methods of presentation and argument will not please readers with scientific training, even if they are sympathetic to her basic attitude; but the book is not for them. Many intelligent "ordinary" readers will find points to disagree with, but they will also find much to make them think. It is a pity that the word "evolution" is often used when the reference is actually to Darwinism; but the author is well aware of the distinction, and anyone reading the book with reasonable care should not be confused. Whatever its faults, the book should be widely read, especially by those who teach biology to the young. It makes disturbingly clear the unsatisfactory nature of much that passes for popular scientific teaching.—R. R. Winton.

The following have been received from the Church Information Board, Church House, Dean's Yard, Westminster, S.W.1.

The Constitution of the Church of the Province of West Africa, as adopted at the inauguration of the Province in April, 1951, together with an Appendix containing the Memorandum issued by the Archbishop of Canterbury to dioceses at the time when the Articles were under discussion. 6d.

The Scheme for Church Union in Ceylon. Being the Report of a Committee of Theologians appointed by the Archbishop of Canterbury. Published May, 1951. Price 1/6.

Relations between the Church of England and the Church of Scotland. A Joint Report.

In addition to the Report itself there are appendices containing various relevant resolutions of the Convocations of Canterbury and York, and of the General Assembly of the Church of Scotland, and also the Sermon preached before the University of Cambridge in 1946 by the Archbishop of Canterbury, called "A Step Forward in Church Relations." Published May, 1951. Price 2/6.

Lambeth Palace. A Short Guide, by Dorothy Mills.

This is an interesting historical and architectural description, with many entertaining sidelights on the lives of its distinguished inhabitants, such as the gardening propensities of Archbishop Matthew Parker, and of Archbishop Tenison, who, however, "erected a rabbit house without royal licence."

Miss Mills records a curious story of Cranmer's time. "It seems that a certain grocer had said of Cranmer that 'he had no more learning than yonder goslings on the green.' The Archbishop seems to have been amused. The grocer was sent for and we are told that Cranmer interviewed him 'in the garden at Lambeth, sitting under the vine.'" Published June 1951. Price 2/-.

THREE LEADING CHURCHMEN.

(A Tribute from the Archbishop of Sydney in his Synod Charge.)

During the past year we have lost three of our outstanding Synodsmen. Canon Langford Smith was a master of assemblies and was able to dominate the proceedings of this Synod for many years. I shall never forget on one occasion in his later years when he showed this mastery in my hearing. He made a speech which entirely altered the point of view of the Synod on an important matter. If it be true that Bishop Barker, during his long episcopate, stamped the evangelical tradition on this Diocese, then to Canon S. E. Langford Smith, more than to any other single individual, the Diocese owes the maintenance of that tradition. He always took a leading part in the debates on the Constitution and my predecessor offered him the Archdeaconry of Cumberland in recognition of his contribution. He was a member of General Synod and of the

Standing Committee of the Diocese for 34 years and was Rector of St. Andrew's, Summer Hill for 21 years.

Mr. R. C. Atkinson died suddenly last January. He had been Chairman of the Synod for many years and had represented the Diocese on General Synod. As a magistrate he brought his wide knowledge and sound judgment to the central work of the Church and his valued counsel will never be forgotten.

Archdeacon H. S. Begbie has also passed from us in his 81st year. For 53 years he never swerved from his ministry as an evangelist. Whether at Marrickville, Bendigo, St. Mary's, Melbourne, Bairnsdale, Picton, Newtown, Leichhardt, Willoughby or Parramatta, he was used to win to Christ many who afterwards obtained prominence in the life of the Church. His missionary zeal was conspicuous. He advocated the claims of the Church Missionary Society with all his heart and was ever ready to speak or join in prayer on its behalf. He saw many members of his family go forth as missionaries. At one time there were ten of them serving in the Diocese of Kenya. His missionary box, into which he put the result of personal self-denial, reached the figure of £900 at the time of the last box opening this year. His ministry to young people was his special joy. He was President of the Young People's Union of the C.M.S. from its foundation nearly 40 years ago, and each year he presided at the Annual Rally in the Town Hall and held a crowd of upwards of 3000 children in complete control. All four of his sons were ordained to the Ministry in this Diocese, as also three sons-in-law. Three of his daughters went out as C.M.S. Missionaries to Africa and his grandson is at present on the staff of the C.M.S. Aborigines Mission.

We thank God for the life and leadership of these three great churchmen and rejoice in the memory of their fellowship.

PERSONAL

On September 25 the Reverend William Pembroke Bainbridge, resident at Stanhope Grove, South Yarra (Vic.), died at the age of 69 years. He was ordained in 1911 by the Bishop of Bendigo and served at Eastville, Mitiamo, Eaglehawk, Tatura in that diocese. Coming to the diocese of Melbourne in 1920 he ministered at Somerville 1921-22, Belmont 1922-27, Chelsea 1927-30, Alphington 1930-38, Port Melbourne 1938-1944. He returned to the diocese of Bendigo as rector of Echuca 1944-47, and then, for health reasons retired from full-time ministry, and became part-time chaplain at Prince Henry's Hospital.

The Rev. H. E. Hollis, formerly curate at Christ Church, South Yarra, has recently been appointed a minor canon at Westminster Abbey.

The Right Reverend M. C. James, the first bishop of the Diocese of St. Arnaud, recently celebrated the 25th Anniversary of his consecration. He and Mrs. James now reside at Ivanhoe, and until lately the bishop had been taking occasional duty.

The Archbishop of York is to arrive in Sydney on Wednesday, October 24th. He will speak that evening in the Assembly Hall his subject being "Peace and War in an Atomic Age." All seats will be reserved and tickets may be obtained at Nicholson's, 3/3. He will visit and lecture in various parts of Australia. It is said that he has a larger "listening public" than any other religious leader in England.

The death of the Rev. G. Mashman, of Sydney, took place last week at the age of 83. Mr. Mashman was trained for the ministry at Moore College and was ordained in 1900. He served all his ministry in the Diocese of Sydney and was the Rector of important parishes, including Dapto, Prospect, Rockdale and Cammeray. We extend our sympathy to those bereaved.

Houghton, N.Y.—Aug. 27, 1951.—The Reverend Dr. A. W. Morton, D.Phil. (Oxon) formerly of Hamilton, New Zealand, now an Anglican clergyman of Sydney, Australia, has been lecturing and preaching throughout the United States during the summer of 1951. Dr. Morton has spoken more than seventy times, including several broadcasts, to audiences ranging from a few hundred to many thousands. At the Winona Lake Conference where the main auditorium holds nearly 8,000, it was computed that at least 250,000 listeners heard Dr. Morton on each of the seven broadcast services he conducted. Rectors and lay people of the Episcopal Church have given Dr. Morton a warm welcome, and members of many Protestant Churches have given close attention to his sermons on evangelical work in Australia and New Zealand. Dr. Morton's American tour was arranged by the President of Houghton College, Houghton, New York, Dr. Stephen Paine. This institution is one of the leading evangelical university colleges of America, and its high standards of scholarship and spiritual ideals command widespread esteem. Dr. Morton's visit to America has done much

to strengthen the bonds of understanding sympathy and friendship between the United States, Australia, and New Zealand.

The Archbishop of Sydney in his Synod Charge made the following announcement: "I have invited my Commissary in England, the Rev. L. F. E. Wilkinson, Principal of Oak Hill Theological College, to visit the Diocese in 1952, and he has agreed to do so during the next long vacation. By flying both ways he will be able to spend July and August with us, and I hope, during that time, he will be able to meet a large number of Clergy and Laity in all parts of the Diocese. This will enable him to help us more effectively in his duties as Commissary."

The Rev. and Mrs. Basil Williams, of Sydney, are rejoicing in the birth of a son, Richard Elmsley. Mr. Williams is the General Secretary of the Children's Special Service and Scripture Union of N.S.W.

The Rev. Leon Morris, M.Th., B.Sc., Th.L. Vice Principal of Ridley College, Melbourne, and formerly of the B.C.A., and who is now studying at the Cambridge University, has been elected to the Studiorum Novi Testamenti Societas. His sponsors were Professor A. M. Ramsey (Regius Professor of Divinity in the University of Cambridge) and Dr. R. Newton Flew. Members of this Society, include the leading New Testament scholars of the world to-day.

The Rev. L. Marshall-Wood, of Loane-coorie (Vic.), has been elected a member of the John Mason Neale Society. The Annual Meeting of the Society will take place at Auburn, N.S.W., during the time when the President, the Bishop of Willochra, is in Sydney in November.

We offer to Mr. S. G. Bidwell, a well-known Sydney churchman, our deep and prayerful sympathy on the death of Mrs. Bidwell. Mrs. Bidwell had been ailing for some time, and during the session of Sydney Synod, she collapsed and died. Mrs. Bidwell attended St. Andrew's Church, Summer Hill, where Mr. Bidwell's brother, Archdeacon J. Bidwell, is rector. A funeral service was held at St. Andrew's, Summer Hill, and fitting tribute was paid to the fine Christian service Mrs. Bidwell had rendered over many years.

We regret to note the death of Mrs. F. S. Rogers, of Artarmon, the wife of the Rev. F. S. Rogers, of the Diocese of Sydney. Mr. and Mrs. Rogers served with the C.M.S. in Uganda for a number of years. Mrs. Rogers was well known also in Sydney for her untiring efforts in the church and at the time of her death was the secretary of the Pallister Girls' Home, Greenwich, in connection with the Deaconess Institution. She gave unstintingly of her time and ability in the work and she will be greatly missed by the committee and at the Home. She was foremost in forwarding the cause of Christ in His Church both in the mission field and in the homeland and her ministry brought much fruit. We extend to Mr. Rogers and family our deep and prayerful sympathy. A funeral service was held at St. Basil's Church, Artarmon.

We regret to note that the Rev. E. G. Mortley, Rector of West Ryde, Sydney, is ill in hospital where he has undergone an operation. The Rev. R. Fatau, recently from China, is acting as rector during Mr. Mortley's absence.

The Rev. J. H. Dahl, Rector of St. Silas', Waterloo, Sydney, has been appointed Rector of St. Aidan's, Blackheath, N.S.W. Congratulations are being received by Mr. and Mrs. Dahl, on the birth of twins—a girl and a boy.

The death has occurred of Mr. W. D. Stephen, of Botany, Sydney, at the age of 91. Mr. Stephen had a life-long association with St. Matthew's, Botany, and for many years held office in the Church as Churchwarden, and in other ways. He was a member of Synod. We offer sympathy to those bereaved.

Captain J. D. Walker, a churchman of the Diocese of Sydney, died this week. Captain Walker had been a member of the Standing Committee, the Home Mission Society, and took an interest in various diocesan matters. He was connected also with the Order of St. John of Jerusalem. We offer our sympathy to Mrs. Walker and family.

The Bishop of Central Tanganyika, Bishop A. Stanway, preached the Synod Sermon in St. Andrew's Cathedral last week. Later he addressed the Synod in the Chapter House.

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CHAPLAINS' MEMORIAL CHAPEL

A notable landmark in the history of the Royal Army Chaplains' Department was reached recently at Bagshot Park, the Department's depot and training centre in Surrey.

Panels bearing the names of 82 chaplains who died among soldiers in the service of the British Army during the last war were unveiled by Field-Marshal Viscount Montgomery of Alamein in the chancel of the new Memorial Chapel which was dedicated by Canon F. L. Hughes, Chaplain-General to the Forces.

In his Charge to all chaplains, Canon Hughes spoke of "this lovely chapel in Bagshot Park—the first we have ever possessed of our own — which has the power to lift our service in the Department to a higher plane."

"It is my duty," he said, "to bid every chaplain take to heart the full significance of this Memorial Chapel. It places in the centre of the Royal Army Chaplains' Department, in a new way, the aspiration of the Christian Church to the beauty of holiness."

"Most of our brethren died on battlefields where all the equipment which a chaplain had was carried in his soul, and formed of memories which God used to inspire him."

"We have therefore been sure that the fruit of their steadfastness and sacrifice should be an enrichment of the spiritual inheritance of all chaplains, that with minds more carefully stored we may better serve the Army."

Panels Unveiled.

Immediately after the dedication of the chapel and its furnishings, Field-Marshal Montgomery unveiled the memorial panels in the chancel with the words: "In the faith of Jesus Christ and in proud and honoured memory of all those chaplains of the Royal Army Chaplains' Department who gave their lives serving with the Armed Forces in the years 1939-45

I unveil these memorial panels."

In his address, Lord Montgomery pleaded for the closest co-operation between chaplains and officers.

"It is an honour to have been asked to come here and unveil your memorial," he said. "That you asked me is an outward and visible sign of the comradeship that exists between us: between you the chaplains, and myself the soldier. It was not for nothing that I said after Alamein:

"I would as soon think of going into battle without my artillery as without my chaplains."

"I hope that short statement will have some influence in military affairs for many years to come."

"A memorial to the fallen, such as this, takes our minds backwards; we remember, and think of, those who gave their lives in the cause for which we fought. Having unveiled and dedicated it, I suggest to you that we must now look forward and prepare for the future. And I am sure that those whose names are on the panels would wish us to do so."

"When I unveiled the Eighth Army Memorial Window in Cairo Cathedral last March, I said that in the late war we were not fighting for the rule of force, but to save and extend the family spirit of humanity."

"We are dealing with a human problem. We all want a better world; we are not all certain how to get it. In my view we can get it only by having better men and better women. Therefore we must study the human factor."

"Our task is to uncover the realities which alone can guarantee our survival. To do this there must be a roll of drums and a clarion call, which will inspire men to a rededication of their lives and energies."

"How are we to do this in the Army?"

"I suggest that you, the chaplains, must be the principal agents in this great task, this battle. I further suggest that you cannot do it alone and unaided; you need the help of the officers of the Army, from generals to subalterns. Together, chaplains and officers, we can win the battle."

"We have in our hands the youth of the nation, the National Service boy; so we have every chance so long as we tackle it as a team. Do we tackle it as a team? I would say the answer is no. Too often the officers, from generals to subalterns, do not pull their weight on the rope; they do not help you, the chaplains, as they should."

BATTLE CRY.

"What should be the battle cry of the team?"

"I suggest that it is contained in the words of Moses, in Deuteronomy chapter 30:

"See, I have set before you this day life and good, and death and evil; therefore choose life."

"We have got to make men understand that they have this choice."

"Let us be fair and admit that the choice is not easy."

"The alternatives are well expressed in some lines I once read, by an author whose name I cannot remember."

"The high soul climbs the high road, the low soul gropes the low, and in between in the misty flats the rest drift to and fro."

"Therefore, choose life."

"It must be a good choice; because it has been accepted by His followers for the last two thousand years."

"Let us then resolve that we will tackle this problem of 'the choice' as a great team; chaplains, generals and regimental officers."

"I take this opportunity of assuring you that I personally will join the team as a humble member, under your leadership."—From C.E.N.

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Diocesan News

SYDNEY

St. John's, East Willoughby.

On Sunday, Oct. 7th, at 4.30 p.m. the Rector, Rev. C. E. A. Reynolds began a monthly service for men only. The first gathering was encouraging, sixty being present. The address given by Archdeacon R. B. Robinson was inspiring, also the solo by Mr. John Hawksley, and it was evident that the men enjoyed the whole service which was of an informal character.

There was a fine friendly spirit at the meeting, and a number of men met others they had not seen for years. Many of them expressed their appreciation and determination to attend future gatherings.

The Annual Reformation Rally.

The Annual Reformation Rally will be held on Friday, 2nd November, at 7.30 p.m. in the Chapter House, next to St. Andrew's Cathedral. The theme of the Rally will be "The Message of the Reformation for Today," and the speakers, Dr. A. Cole, M.A., M.Th., Ph.D., who has just arrived from England and the Venerable Archdeacon F. O. Hulme-Moir. Prior to the Rally there will be a tea in the basement of the Chapter House and tickets may be obtained from your rector or the Church Record Office. At 7 p.m. the Rev. K. N. Shelley, B.Sc., Th.L., will give an illustrated lantern lecture on "The Reformation and Judgment."

Mission to Seamen.

The Annual Seafarers' Service of the Missions to Seamen will be held in St. Andrew's Cathedral on Sunday, the 21st October, at 11 a.m. The preacher will be the Rev. J. S. Cowland, Chaplain at Concord Military Hospital. The Most Reverend the Archbishop of Sydney will attend the service and His Excellency the Lieutenant Governor will also be present. Rear Admiral H. A. Showers, C.B.E., Flag Officer-in-Charge, Sydney, will represent the Minister for the Navy, Commander W. S. Bracegirdle, D.S.C., R.A.N., will represent the Flag Officer Commanding H.M. Australian Fleet, and Col. C. A. Jillett will represent Lieutenant General W. Bridgeford, G.O.C. Eastern Command A.M.F.

About 100 friends and relatives of the Rev. Alan F. Pain and Mrs. T. F. Knox gathered in the Mariners Chapel on Sunday afternoon of the 30th September for the unveiling of the Memorial windows in memory of Mr. Pain who was chaplain in the Sydney station from 1906-19. A memorial chair was also dedicated in memory of Mrs. T. F. Knox, the gift of her daughter, Miss Helen E. Knox. The Archbishop, who officiated at the ceremony, said, "The windows will be an adornment to the Chapel and a visible memorial to the one who worked so long in the service of seamen."

GRAFTON

Moore College Reunion in Grafton.

During the Grafton Diocesan Synod a reunion of former students of Moore College was held in Grafton. The reunion took the form of a dinner and discussion. This was the first occasion that such a function had been held in the history of the Diocese and it was organised by the Rev. James Payne (Rector of Nimbin) and the Rev. Thomas Baker (Curate of Lismore).

Those present were Archdeacon O. N. Manny, Canon O. C. J. Van, Canon F. G. Alexander, the Rev. H. W. Carr, the Rev. I. R. Payne, the Rev. R. C. Lovitt, the Rev. T. A. Baker and the Rev. W. A. Doak. Guests of honour were the Lord Bishop of Grafton (Dr. C. E. Storrs) and the Rev. Canon R. J. Hewett of the Church Missionary Society (also a Moore College graduate).

It was decided to establish the group and to have an annual reunion during Synod. Archdeacon Manny was elected President and the Rev. Thomas Baker, secretary.

MELBOURNE

Those of us who have the responsibility for the direction of Church Extension are most grateful to His Excellency Sir Dallas Brooks, Lady Brooks and Miss Brooks, for being present with us at the official opening of the Appeal for £50,000 last Friday night. His Excellency made a very telling speech and was able to announce that with some large donations, some promises and some moneys made available from other sources over £10,000 is available for this most important work. The need for men and money to serve the religious needs of this city is very great indeed. I urge members of the Church to examine the situation, look back to the example of our forefathers and give generously to assist the work of the Church which is God's instrument for the teaching of the Gospel and the extension of His Kingdom.

I ought to be able to say to a clergyman who accepts the responsibility of developing a new area, "The Church as a whole will stand behind you. Those who have good plant and buildings will help you to erect yours. They will help your people to make a good start." Unless the Council of the Diocese has sufficient money its power will be limited. Will you help the leaders of the Church to do this work? The need is great. To some extent the matter rests with you! Let us be ready and willing to ask people to help, by their prayers, their work and their gifts.

(From The Archbishop's Letter.)

The Crusader Union.

The Bishop of Central Tanganyika, preaching at Evensong on September 23, at the Annual Church Service of the Crusader Union, spoke from their motto, "Witnesses unto Me." He told the story of the tremendous growth of the Church in East Africa following the martyrdom of the early converts in Uganda, and how those martyrs sang Christian hymns as they perished in the flames. He went on to tell of some outstanding witnesses he had known among the tribes where he had worked. The Bishop said that modern emphasis in missionary enterprise was conditioned by the very strong indigenous Church, which was quite capable of caring for many of the tasks once allotted to missionaries. To-day missionaries had to think in terms of training of leaders, the provision of Christian literature, and the supply of specialists for medical and educational institutions.

CHURCH MISSIONARY SOCIETY.

MEETINGS OF THE FEDERAL COUNCIL.

The Federal Council of the C.M.S. of Australia and Tasmania met in Melbourne from September 25th to 27th under the able leadership of the Primate of Australia, Dr. H. W. K. Mowll. Also present were the Bishops of Gippsland (Rt. Rev. D. Blackwood), Tasmania (Rt. Rev. G. Cranswick), and Central Tanganyika (Rt. Rev. A. Stanway), together with delegates from the other States.

Bishop Stanway presented a report on Central Tanganyika and spoke of the growth of the Church in that land where 55 missionaries of the Australian C.M.S. are working. During the 24 years that Australia has been responsible for this Diocese, new churches have been added at the rate of one every month.

The Council has agreed to support a missionary for work amongst the Indians in Tanganyika and the Bishop is seeking the right man who would first go to India to study the language.

Expenditure in every field has increased and this year the Society is asking for a record budget for its large commitments in North Australia, Africa, India, Pakistan, Egypt, Iran and Indonesia. A record income for the year 1950/51 was received, namely, £98,275.

The Rev. L. L. Nash, who recently returned from a year's service in Indonesia where he had been lecturing in the Higher Theological College, was warmly welcomed by the Council.

Seven candidates were accepted as missionaries of the Society, of whom two were located to Tanganyika, three to North Australia and two to Iran.

A party of missionaries left Melbourne by the "Strathnaver" on October 2. The party consists of Miss Dulcie McLeish returning to Tanganyika, Miss Esther Ronalds (a triple certificated nursing sister who has offered for work among the lepers) going to Tanganyika for the first time, and Miss Elizabeth Purchas (of New Zealand, but who was trained at St. Hilda's) going to Ranaghat Hospital, North India, for the first time.

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E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

October 28. St. Simon and St. Jude. 23rd Sunday after Trinity.

M.: Eccclus. ii or Proverbs i 20; Luke vi 12-23 or xvi. Psalms 110, 135.

E.: 1 Macc. ii 42-66 or Prov. ii; Jude 17 or John xiv 15-24. Psalms 137, 138, 139.

November 4. 24th Sunday after Trinity.

M.: Prov. viii 1-21 or 1 Macc. ii 49; Luke xvii 1-19 or 1 Cor. i 26-ii end. Psalm 136.

E.: Prov. viii 1 & 22-end or ix or 1 Macc. iii 1-26; John x or James iii. Psalms 140, 141, 142.

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TYPIST WANTED WATER SUPPLY ENGINEERING CO.
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October 21. 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-35 or 2 Pet. i. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

October 28. St. Simon and St. Jude. 23rd Sunday after Trinity.

M.: Eccclus. ii or Proverbs i 20; Luke vi 12-23 or xvi. Psalms 110, 135.

E.: 1 Macc. ii 42-66 or Prov. ii; Jude 17 or John xiv 15-24. Psalms 137, 138, 139.

November 4. 24th Sunday after Trinity.

M.: Prov. viii 1-21 or 1 Macc. ii 49; Luke xvii 1-19 or 1 Cor. i 26-ii end. Psalm 136.

E.: Prov. viii 1 & 22-end or ix or 1 Macc. iii 1-26; John x or James iii. Psalms 140, 141, 142.

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