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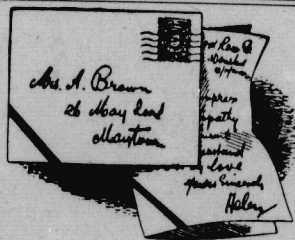
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## 59th Y.P.U. DEMONSTRATION

The C.M.S. YOUNG PEOPLE'S UNION will hold its ANNUAL DEMONSTRATION on SATURDAY, 11th OCTOBER, in the SYDNEY TOWN HALL commencing at 2.15 p.m.

Branches will present a Pageant entitled "Here Am I," and Deaconess, N. Bullard, of Tanganyika, will also take part.

There will be an exhibition of Competition work at C.M.S. House during the week prior to the Demonstration and the awards will be presented at the meeting. The Compere will be the REV. K. B. ROUGHLEY.

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M.: Jer. xvii 5-14; Luke xi 29 or 1 Peter i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10. Psalms 100, 101, 102.

Oct. 12. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or 1 Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi 1-20; John xiii or 1 John i 1-ii 11. Psalm 107.

Oct. 19. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xiii 35 or 1 Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12. Psalms 120, 112, 122, 123.

THE AUSTRALIAN  
CHURCH RECORD

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

Vol. 17. No. 21

OCTOBER 16, 1952

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

Insurgent Nationalism  
in East Africa

Recent press reports from Kenya provide cause for serious reflection lest the situation in South Africa should be reproduced in East Africa.

We learn that in the past few days there have been four murderous assaults in Kenya. On September 23, Mrs. Chapman, wife of an engineer, was stabbed to death. On October 3, Mrs. White, the wife of a Civil Servant, was stabbed to death. On Sunday, October 5, Mr. Bindloss, a European farmer, was stabbed and shot and is now in hospital. Then on Tuesday, the 7th, Waruhio, the Senior Chieftain of the Kikuyu, was ambushed in broad daylight and shot dead seven miles from Nairobi. Waruhio had spent more than thirty years in the service of the Kenya Government and had been awarded the M.B.E. and the King's Medal. It is believed that he was murdered by Terrorists belonging to the Mau Mau Movement.

## Effect on Missions.

This is bad news for the Missionary Societies. It is reflected in a report written some weeks ago by the Rev. Keith Cole, of Sydney, who is working in the Kikuyu country:

"We are living in dangerous days in this area. The position has deteriorated over the last year despite the excellent efforts of the hard pressed Government. Near the end of last year the women of the Kikuyu urged on by political agitators, demonstrated against the Government's order for compulsory cattle inoculation. Many women were arrested and served gaol sentences. One of our African clergy, a deacon, the Rev. Petero Kigundu, was imprisoned for four years because of his activities. He is an old man never having been priested because of his unsuitability. However, his imprisonment is a bad witness for the Church.

"This year the Mau Mau has spread with alarming rapidity through the Fort Hall District. The Mau Mau is an underground political movement designed to overthrow the Government, drive out the Europeans and establish the older customs. The ceremony of taking the oath is most revolting, the initiate having seven times to take the blood of a goat which has been flayed to death. No Christian can maintain allegiance to Christ and take this oath.

"During the Term I vacation my Senior Student called Philip Gitonga was beaten and compelled to take the oath against his will. On being released he immediately reported the matter to the police. 'How can I who have Christ's blood on my heart have also the blood of a heathen ceremony?' was the way he expressed it. As a result many were imprisoned, but his life has been in constant danger. Early in Term II, I was aroused at 1.30 a.m. on a Sunday morning by a European police heavily armed. We must take Philip away, now, immediately, was his urgent demand, we have learned that this life is threatened. So Philip was taken into protective custody for over a week. It was a grand testimony to a first class student that his faith is still bright even though he does not know what may happen.

"Later in the Term one afternoon when I was at Fort Hall five 'spivs' broke up a game of football and threw stones at the students who at last gave chase. One spiv was caught and subsequently arrested, but on the morning of his trial he escaped. He had been found by the police to have been an adherent of Mau Mau. Philip was

with me at Fort Hall. Were these spivs after him? What would have happened if Philip had been left at school? These are questions which no one can answer but give food for thought.

"Several students have asked to go home for a day or so to protect their parents. Latest reports suggest aggressive movements nearby. Many of our Christian teachers are being cajoled or forced into evil ways. Police description of the torture of the womenfolk are almost too horrible for words. There is only one answer to this major problem of our part of the country. It is a live vigorous church composed of members whose lives as well as words reflect the crucified and risen Lord."

## Clash of Colour.

Perhaps the root of the trouble lies in the fact that the tribal lands of the Kikuyu people have to a large extent been used for white settlers. For many years a strong spirit of rebellious nationalism has been nursed among the Kikuyu. It has even produced a schismatic and heretical sect with its own churches and schools. A black "Bishop" from South Africa was brought up to "Ordain" the African "Clergy" in charge of these village churches and schools. This movement is closely allied with heathendom, and the old rites of heathen tribal initiation are still secretly practised. The Kikuyu Africans in this movement desire nothing more than to drive out the English and to cut the throats of the Indians who have settled in their country. The great danger is that underground Communistic propaganda will foment increasingly serious trouble in this quarter.

Missionaries and African Christians need our understanding and support with constant and intelligent prayer.

Postscript.—Another elderly British couple has been attacked near Nairobi, according to a news report of Saturday last, and the broadcast news of Sunday last said that British residents in Kenya are now keeping firearms at hand.



## SIR FREDERIC KENYON.

The death occurred on August 23 of Sir Frederic Kenyon, for twenty-one years Director of the British Museum, at the age of 89. Sir Frederic had served the Museum for more than forty years.

He did most valuable work and published in 1895, "Our Bible and the Ancient Manuscripts," and in 1900, under his editorship, there appeared "Facsimiles of Biblical Manuscripts in the British Museum." Among his later publications were: "Recent Developments in the Textual Criticism of the Greek Bible (1933)", and "The Bible and Modern Scholarship (1948)".

Shortly before Sir Frederic Kenyon's retirement, a remarkable series of papyrus codices representing many books of the Bible had been acquired in Egypt by Mr. Chester Beatty, and the editing of these occupied much of Kenyon's leisure time after his retirement. Sir Frederic was also President of the Victoria Institute.

## FROM EGYPT TO SUDAN.

It has been announced from Cairo that the episcopal jurisdiction of Aden, Eritrea and Ethiopia has this month been transferred from the Bishop in Egypt to the Bishop in the Sudan.

## HEBRIDES ISLANDS.

A recent bulletin of the World Evangelical Fellowship gives heartening news of a movement of God's Spirit in the Hebrides Islands against a background of indifference and apathy. The Rev. Duncan Campbell, who has been one of God's instruments in this movement, has recently addressed representative groups of Christian leaders in Oxford and London. Many hearts have been stirred to hear first-hand reports of a mighty outpouring of divine power upon congregations, and whole communities, with a resulting transformation in many lives. A group of men and women so burdened with the desperate need of their land spent days and nights in prayer — and God answered mightily.

## DAVID SHEPPARD.

It will be of interest to many readers to learn that David Sheppard, who toured Australia with the M.C.C. Team in 1950-51 topped the first-class batting averages in County Cricket in England this year, and has been appointed as the Captain of Sussex for next summer. The first occasion on which he acted as Captain for Sussex was in the recent season in the match against the Indian tourists and he led his team to victory by six wickets. As Captain of Sussex David Sheppard will no doubt lead his team against the Australians who are to visit England next year, and it will be interesting to see whether he is selected to play for England in the Test Matches. His many friends in Australia will hope for his success. He has now completed his University Course at Cambridge, but it is not yet known whether he intends to seek Ordination.

## REVIVAL IN EAST AFRICA.

## Some Difficulties.

One of the most remarkable movements in modern Christian work is the Revival which has spread through so large a part of East Africa. No one can question the spiritual force and reality of this movement in the lives of many thousands of African Christians.

It is not always easy to obtain a clear and balanced view of such a movement either from a distance or close at hand. The following extract from the circular letter of a missionary indicates some of the difficulties which have to be resolved:

"A United Convention was held in Dodoma at the Alliance Secondary School from 4th to 6th June inclusive. Bishop Stauffer of the Mennonite Mission, Archdeacon Bakewell, Pastor Erica Sabiti (Uganda) and Mr. Yono Mondo (Uganda) were the main speakers and some 400 Africans and about 50 Europeans attended the meetings. Such conventions are being held regularly throughout East Africa now and are a feature of the revival movement. This one created much interest and exercised all who attended in the matters of their faith. Many testified to having received blessing. I found many of the addresses helpful and when it came to the essentials of the Christian Faith I was in full agreement. Other addresses, to my mind, contained a serious element of error. There was excessive emphasis placed on 'the blood' of Christ, in every address four times a day, in almost every hymn and in the theme chorus sung times without number all of which became burdensome to me. It was emphasised that 'there is nothing more important than the blood' yet it was made to appear that our faith consists in nothing other than 'the blood.' I believe that Christ died on the Cross as the sinner's substitute yet I do not find the doctrine presented in

Scripture in this unbalanced way, but set in a context of many great themes. It seems that we need the whole counsel of God, and not to have it inferred that other themes are unimportant. All must have been revealed for a purpose making for the salvation of men and the growth in grace of believers. There are those who, not in the inner fellowship of this movement, seek to be loyal to Christ within their own tradition and to work for unity among the whole body of Christians from this point. They believe their group has its own particular calling in the divine purpose and that other groups have theirs.

They realise there are faults to be eliminated all the time, and are ready to receive or give correction to this end as it is needed. The revivalists are, for the most part, opposed to this spirit, and seek to bring all into complete conformity with all they say and do. Loyalty to the movement outweighs and displaces loyalty to their missions and division and exclusiveness result. Those who dissent from them in any point, such as this, come in for much criticism, which though gently and sincerely given, is nevertheless harsh. Pressure of numbers and intimidation, factors which are common in all African life, must, I think keep many from expressing their own inner convictions, and crush individuality. All such things drive us to look directly to Christ Himself as the only One who can fully and effectively remedy all our faults.

Those responsible, under God, for the leadership of Christian missions and the development of the wider Church in this land are having to take account of matters such as these. In the practical outworking of its faith, I believe our mission will place due reliance on the appointing of soundly instructed spiritual leaders, who, having a real experience of Christ in their own lives will be able to declare the whole counsel of God to others. We are living in perilous times and their task will not be easy. Victory can only be expected by the way of the Cross. But as the Lord is risen, His Church will not be finally overcome of evil but will overcome evil with good, and at the last, share with Him His glory. To Him be all the praise."

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## MEDITATION.

## OUR OLDEST PROVERB

## ITS MESSAGE FOR TO-DAY

A proverb usually expresses some lesson of human experience in a short striking form, as "a stitch in time saves nine," "A bird in the hand is worth two in the bush."

In days when books were scarce and when many people could neither read nor write proverbs were no doubt a valued means of instruction. The book "Proverbs" in our Bible would suggest this.

The use of proverbs goes back to ancient times.

There is one proverbial saying in the Bible that takes us back to the days of Abraham. It is found in the twenty-second chapter of Genesis, at the fourteenth verse: "In the mount of the Lord it shall be provided." This saying not only has the distinction of being our oldest proverb but is remarkable for its spiritual insight.

The occasion that gave rise to it is well known to us though the saying itself is little understood.

Abraham was now in the land of Canaan in obedience to God's command and sustained by the promise "I will make of thee a great nation . . . and in thee shall all the families of the earth be blessed."

He had also by now received the specific assurance "in Isaac shall thy seed be called."

Then came the supreme test of Abraham's life: he was called to sacrifice this son Isaac. How that test came to him it is difficult for us at this distance of time to know.

If adjacent peoples practised human sacrifices it is easier to understand how such a test might be put to Abraham. That Isaac was an only son and that he had already been named as the child of promise made the test doubly hard. Yet Abraham's response was immediate. He went to the place of God's choosing, Mount Moriah, and "built an altar there and laid the wood in order and bound Isaac his son and laid him on the altar upon the wood and . . . took the knife to slay his son."

It was then that the Lord intervened and forbade the final act of sacrifice.

"And Abraham lifted up his eyes and looked and behold behind him a ram caught in the thicket by his horns; And Abraham went and took the ram and offered him up for a burnt offering in the stead of his son."

That brings us to our proverb: "And Abraham called the name of that place Jehovah—Jireh: as it is said to this day. In the mount of the Lord it shall be provided."

How did Mount Moriah become the Mount of the Lord in Abraham's experience?

(1) It was the Mount of Obedience. When God's will became known to Abraham he instantly obeyed. The place of obedience will always be the place of blessing to God's children. (See Gen. 22: 18 and 26:5.)

Our constant temptation is to substitute a partial obedience for a complete obedience or a delayed postponed obedience for an instant obedience.

Abraham honoured God by an instant and complete obedience.

(2) Mount Moriah was to Abraham the place of a full surrender to God. We are tempted to be satisfied with a partial surrender. But there is a difference between the word "partial" and the word "complete" in our dealings with God and our relationship to Him. We cannot think of the Lord Jesus as serving God with a partial loyalty and a divided heart. The Young Ruler in the gospel narrative wished to do this but found it unacceptable to Christ.

(3) Mount Moriah was to Abraham the place of sacrifice. In a recent issue of this paper we recorded two notable calls to the mountain of sacrifice. A

lady, a Doctor of Medicine, has responded to the call to serve in Japan. A clergyman, a Doctor of Philosophy, has obeyed the call to witness among the communists of Malaya.

What can we say to the servants of Christ who thus obey the call to the Mountain of Sacrifice? We would give to them the assurance with which God's people of old encouraged each other; "In the Mount of the Lord provision will be made."

When called to the Mountain of Sacrifice God will not forget us there. He will see to our needs. He will provide.

In the Hebrew tongue the word to see and the word to provide are from the same root. And indeed our English word provide means literally "to see to beforehand."

Abraham climbed a steep mountain. What enabled him? Faith. Abraham trusted God. There can be no complete obedience without a living faith, a personal trust. "By faith Abraham, being tried, offered up Isaac his son."

Many years after the days of Abraham David built an altar on what was evidently this same Mount Moriah "and offered burnt offerings and peace offerings and called upon the Lord." David's son Solomon "began to build the House of the Lord at Jerusalem in Mount Moriah." Here the Altar of Sacrifice was again set up.

Those altars on Mount Moriah pointed forward to another to be set up on a hill not far away — Mount Calvary. There God in His mercy has made provision for man's need as a sinner. The provision made in that amazing sacrifice when the Lamb of God took my place on the cross is also the pledge of a love that will provide for my every need both material and spiritual.

## CHRISTIANS AND NERVOUS BREAKDOWNS.

The Chapter House, Sydney, was full on Tuesday, October 7, for the Forum on this subject presented by the N.S.W. Graduate Fellowship of the Inter-Varsity Fellowship.

Dr. John Hercus was in the chair, and five speakers, a psychiatrist, a theologian, a social worker, a clergyman, and a general practitioner, made contributions. The audience was keenly appreciative of this valuable discussion, and it is hoped that the substance of the five addresses will be published later in the "Record."

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## A WARNING.

(By General Douglas MacArthur.)

(An Excerpt from an address given in Michigan, U.S.A.)

(The United Evangelical Action.)

There are forces that seek through covert manipulation of the civil power and the media of public information and education to pervert the truth, impair respect for moral values, suppress human freedom and representative government, and, in the end, destroy our faith and our religious teachings. They remember what Thomas Jefferson said, "The Bible is the cornerstone of Liberty," and will have none of it.

These evil forces, with neither spiritual base nor moral standard, rally the abnormal as well as the subnormal elements among our citizenry and apply internal pressure against all things we hold decent and against all things we hold right — the type of pressure which has caused many Christian nations abroad to fall and their own cherished freedoms to languish in the shackles of complete suppression. As it has happened there, it can happen here.

Our need for patriotic fervour and religious devotion was never more compelling. There can be no compromise with atheistic communism — no halfway in the preservation of freedom and religion. It must be all or nothing. We must unite in the high purpose that the liberties etched upon the design of our life by our forefathers be unimpaired, and that we maintain the moral courage and spiritual leadership to preserve inviolate that mighty bulwark of all freedom our Christian faith.

For, as Daniel Webster once said: "If we abide by the principles taught in the Bible, our country will prosper and go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how suddenly a catastrophe may overwhelm us, and bury all our glory in profound obscurity."

—United Evangelical Action.

## THE POWER OF THE GOSPEL. SOCIETY FOR EQUAL MINISTRY.

"Gesta Christi," or the Exploits of Christ, was the name of a thrilling book published some 70 years ago, recounting some of the many victories of the Gospel of Christ in the realm of human life. Such a book we have found full of encouragement and interest in Christian life and work; and the Church of the home land owes much for inspiration in its work to the brethren who are able to give such testimonies from their own actual experience in their missionary enterprise. Such a thrill has recently come to us in a diary letter from Tanganyika, written by Miss Doris Crawford. In the course of her report she instances, under the title "A Mighty Witness!" the story of one of their pastors. She writes:—

"At Rubungu, in the Katoka area, while the adults were in Church, four little children were playing happily near the house. Among them the Pastor's little child, and Shadrak, the son of our Bible woman who was home on leave. A man came along with a spear in his hand, picked out the Pastor's child and threw his spear. The child fell, and the others ran to cover. The man approached, removed the spear, and speared again, killing the child. Then he ran away. Shadrak, about 5, came out of his hiding and ran to tell his mother in the Church. The man was caught and brought before the chief and eventually all were sent to Bukoba for the hearing of the case. But the Pastor separated himself, asking God to give him His peace and a spirit of forgiveness. He would not appear until he had peace in Him. Can you realise what it meant when Pastor was questioned and his only answer was: 'I have nothing against the man but a longing for him to know Jesus.' No accusation, no blame, just a burning love for his soul. He assured the murderer's father that his child had gone to be with Jesus and that Jesus saves and satisfies. What a testimony. All who were there and all who have heard since have been touched to the depth of their being. It has led to the breaking down of barriers, the breaking of hard hearts, to the bringing of men and women to the Lord Jesus longing for that same faith."

Deaconess Jean Macdonald, who has been connected with St. Silas, Waterloo, has transferred to St. Thomas', Rozelle, Diocese of Sydney. Deaconess Macdonald will commence her new duties in October.

Another society has been called into life and action in order to promote a fuller ministry for women in the Church of England and wider. It is an inter-denominational "Society for the Equal Ministry of Men and Women in the Church." Canon Raven is one of the Joint Presidents and he has joined with others of the Committee in a letter to the church papers in reference to a need, expressed by the Archbishops of Canterbury and York, of more candidates for the Sacred Ministry. Their letter reads as follows:—

## WOMEN IN THE MINISTRY.

"Sir,—Many of us in church on Trinity Sunday, heard the Archbishops' Pastoral Letter read aloud from the pulpit in lieu of the preaching of the Word. The shortage of the clergy is undoubtedly a cause of great concern to us all, and we do well to respond to the call to pray that more labourers may be sent forth. But in the matter of Vocation which is so rightly emphasised, many are grieved by the complete ignoring on the part of the leaders of the Church of the deep sense of vocation in the hearts of many educated and gifted women.

"So deep is this sense of vocation that some have left the Anglican Church to exercise their pastoral gifts elsewhere, while others are pursuing other professions, and quietly giving their service, in humble ways, in parish or social sphere, unrecognised and unwanted by the Church whom they could serve so well. Meanwhile, as the Archbishops say, 'Ignorance of the very elements of the Christian faith is so deep and widespread that it needs the constant and careful work of very many trained shepherds to overcome it.'"

"Does prejudice and custom die so hard that it seems better to let the flock go unshepherded to death rather than admit women into the ministry of the Church? Surely it is a grave responsibility that 'the hungry, sheep look up' while the vocation of the women who long to minister to them is ignored. Is not adaptability to changing circumstances a vital necessity to the survival of any organism?"

"The social pattern of life has changed beyond recognition in our generation. Must not the revolution in the Church be as deep and wide, if it is to meet the spiritual needs of many who are turning away from God because ancient customs do not speak to their condition? Surely the Holy Spirit, whose function is to lead the Church onward amid ever-changing patterns of growth, is calling us into new ways of Christian evangelism and worship."

The shadow that rests upon our life is all ways in some measure cast by ourselves.  
—Prof. H. H. Farmer.

## NOTES AND COMMENTS

The publicity recently given to "50,000 errors" alleged to be contained in the Bible is more scandalous than we first thought. Another journal, advertising the work of "a committee of more than 120 of the world's foremost Christian theologians" who are "working on a 20-year project to correct the mistakes" states as follows:—

"For example, they do not believe that Christ ever said, 'He that is without sin among you, let him first cast a stone . . . ' nor that St. John himself wrote the reference to the Holy Trinity commonly attributed to him, nor that Christ ever said, 'Go ye into all the world and preach the gospel,' or 'He that believeth and is baptised shall be saved.'"

What is the truth behind this deplorable misrepresentation of the results of textual criticism?

First, "the reference to the Holy Trinity commonly attributed to" St. John. This is presumably a reference to 1 John 5:7, as it appears in the Authorised Version. This verse is certainly not authentic, it is true, but there is nothing new about that discovery. It was already omitted from the English Revised Version of 1880, and is not a "suspected error" which scholars are only now trying to "correct." What the verse states is true, of course, but it cannot be regarded as part of Scripture.

The other three "words of Christ" quoted, all come from passages which textual critics do not, for the most part, believe to be part of the original gospels in which they have been preserved. Thus, "Go ye into all the world and preach the Gospel" and "He that believeth and is baptised shall be saved" both occur in the last eleven verses of St. Mark's Gospel, which is probably an early addition to Mark's original work. But to hold that Mark did not himself record these verses is very different from holding that Jesus did not say them! On textual grounds the antiquity of these verses is unquestionable, and while we cannot regard them as an integral part of the Gospel to which they are now attached, no Christian need have any hesitation in reading them as Holy Scriptures.

Similarly with John 8 1:8, from which the words, "He that is without sin amongst you, let him first cast a

stone" are quoted. Already in the E.R.V. of 1880 this passage was bracketed, with a footnote to indicate that its textual history is different from that of the rest of the Gospel. It actually occurs in manuscripts in three different places (including St. Luke's Gospel). This indicates that it was probably not originally part of John's Gospel. But once again it is unquestionably ancient, and there is no reason at all why the incident described should not be entirely authentic, or why it should not be accepted as an integral part of Holy Scripture.

Textual criticism is a highly developed and valuable study, but like all scientific investigation, its results are easily mis-interpreted and mis-applied by those who do not understand its principles and discipline. "Popular science" can be as damaging to truth in the Biblical field as in any other.

If we read aright, one of our northern bishops seems to lament the fact that bishops of the Far North and kindred souls, suffer from a kind of ostracism from opportunities to be placed in charge of other sees in our Australian Church, as a kind of, shall we say, promotion or rest after some years spent in those wider northern dioceses. The bishop does not seem to realise the serious gap in our church life that these northern bishops have made in these later years, by reason of the extreme Anglo Catholicism which holds sway in the teaching and practice of the clergy of their choice and very often training.

In other days, when a truer churchmanship prevailed, men like Bishops Stanton and Barlow and others, found no bar placed in their way to the responsibility of ministry in dioceses such as Newcastle and Goulburn. But these were men who placed greater emphasis on the preaching of the gospel than in wearing illegal vestments and stressing in season and out, confession and the sacrifice of the Mass. There are many hungry souls in those northern dioceses who desire, with all their hearts, a service which belongs to them of sacred right as Church of England men and women, and yet they are often driven from their church worship by the extreme ritual and Anglo-Roman

teaching which alone is supplied to them. Where is the sense of fairplay when loyal church people are deprived of that well loved service, which every ordained minister of the Church of England is bound or should be bound by his ordination promises to provide in every church belonging to the Church of England? In those scattered parishes where no choice of Church is given it is surely a betrayal of a sacred trust not to make provision for the simple service of Holy Communion, according to the Prayer Book, for those who so desire it. The arrogant churchmanship so often found is shockingly the reverse of that enjoined by St. Peter:—"Neither as being lords over God's heritage, but being ensamples to the flock."

Some time ago, it may be remembered, General Eisenhower in a publication made some uncomplimentary remarks about Lord Montgomery because of his religious convictions and witness. At the time the general was in charge of the allied armies in Western Europe and Field Marshal Montgomery seemed to be in a subordinate position. We saw no comment and certainly no statement by that great Christian leader. Since then Eisenhower has left his high military position and is making an attempt to get the Presidency of the United States. And in the heat of controversy things are being said and revelations made that seriously affect the great reputation of the General. First of all comes the information concerning the conduct of the World War II that our Field Marshal and the United States General differed on a point of strategy and it was stated recently that if Montgomery's advice had been followed in that particular of strategy the war might well have been ended a year earlier than it was. And now President Truman, stung by some statement by General Eisenhower, claims that much of the lengthening of the Korean War and its unsatisfactory position is due to the lack of military skill on the part of the General. He charged, to quote press news, General Eisenhower of abusing the trust placed in him as a general by "pouring out a wave of filth and falsehood" against the foreign policy of the Democratic Administration. We cannot help a feeling of thankfulness for this vindication of one of our Empire's heroes, "Monty," the idol of the men who served under him. We thank God for his consistent witness for Christ.

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## The Church of Rome and Biblical Studies

In recent addresses to representative groups of Clergy from various Communions Dr. W. Leonard, former Professor of Scripture in St. Patrick's College, Manly, said that the Bible belongs to the whole Church as the trustee, the custodian, the divinely-appointed interpreter. The Bible, he said, is the infallible teacher of the human race in all things pertaining to faith and morals.

There have been three great golden ages of Biblical Exegesis. The first was the fourth Century when Origen of Alexandria compiled the Hexapla, John Chrysostom of Constantinople enunciated those exegetical principles which are still followed in the Church of Rome to-day, Jerome produced the Vulgate, and Augustine demonstrated his unrivalled ability in bringing out the theological truths of Scripture.

The second was the Scholastic Age. The School men were theologians rather than commentators, but their theology was based on exegesis. Thus Thomas Aquinas prepared himself for his great Summa by the preparation of powerful commentaries on the Gospels of St. Matthew and St. John, and the Pauline Epistles.

The third period was the Post-Tridentine era up to the close of the Seventeenth Century. During this time there was no book of the Bible which failed to find a competent commentator.

Then, however, there came the rise of Biblical Rationalism, and the New Testament narrative was turned into a web of myths. The great question which this period raised was whether it is possible to defend the inerrancy of the Bible. In France especially the idea gained ground that the Bible is not free from the note of error. This at length evoked a definite reaction from the Papal Curia, and in 1893 a Papal Encyclical was issued which is the Magna Charta for modern Roman Catholic Biblical Scholars.

### Papal Biblical Commission.

In 1902 Leo XIII founded the Papal Biblical Commission to watch the trend of Biblical studies, and to correct excesses on the part of Roman Catholic students. The Biblical Commission also has the power to confer degrees in Biblical Studies. Between 1905 and 1915 the Biblical Commission issued fourteen responses which covered such subjects as the historical reliability of the first three chapters of Genesis and the unity of Isaiah. One illustration of the effect of these Responses may be observed in the case of the English Roman Catholic Scholar, Dom Chapman of Downside. He had been a prominent advocate of the priority of St. Mark's Gospel. However, the Response convinced him that he was mistaken, and Dr. Leonard emphasised that this was not just an act of submission. The result of his change of mind was his interesting work on the Synoptic Gospels in which he has expounded the theory of Mutual Dependence.

In 1907 Pius X issued his condemnation of the Higher Criticism, and in 1909 the Pontifical Biblical Institute was founded. It is the purpose of the Institute to train Professors in modern methods of Biblical Exegesis. It has founded its own review and taken part in Palestinian excavations. It has a House in Jerusalem where students go in the last six months of a three year course.

A similar development is that which has arisen under Pere Lagrange, who

founded a School of Biblical Studies in Jerusalem. This is a Dominican Foundation and has established a quarterly review which has won an international reputation.

Dr. Leonard's address was based on the stiffest doctrine of the inerrancy of the Scriptures, and is of interest to all Bible Students in showing the development of conservative studies within the Church of Rome.

### Principles of Study.

Dr. Leonard says that many modern scholars have been dissatisfied with the dryness of the scientific approach to Biblical Exegesis in recent years. There was a strong movement against the scientific School of Study in Italy just before the second World War broke out, but in 1941 the Pope published a letter to insist on the scientific principles of Scriptural exegesis. Then in 1943 Pius XII issued a new Encyclical which was designed to emphasise the scientific character of Scriptural Exegesis but to introduce certain elements in order to overcome the charge of dryness. Four main principles were laid down for the guidance of Catholic scholars to-day:

(1) The Encyclical insists on a knowledge of Biblical and Oriental languages. At the Pontifical Biblical Institute in Rome there are Chairs in more than a dozen ancient Semitic languages: e.g., Hebrew, Aramaic, Syriac, Coptic, Babylonian, Sumerian, Armenian, Georgian, Arabic, Egyptian, etc. Every student at the Institute must be proficient in Hebrew, Greek, and at least one other optional language. This provides a strong philological basis for Bible studies.

(2) The Encyclical insists on a thorough cultivation of textual criticism. Conditions of editing the New Testament have greatly improved since 1920 owing to the discovery of Codices and the use of photography in their reproduction. No substantial alterations in the text are likely, but improvements can be made. The methods of textual criticism have now been refined in such a way that it is very difficult to make a mistake. With regard to the Old Testament the prospects of textual emendation are not considerable. But help has been received from certain new discoveries such as the Dead Sea Scrolls which belong to the First Century B.C. The latest edition of Kittel's Bible adds references to the Dead Sea Scrolls to its critical apparatus for Isaiah and Habbakuk.

## PERSONAL

The Bishop of Armidale preached the sermon at the Special Labour Day Service in St. Andrew's Cathedral on October 6th. The service was attended by some 150 Trade Union leaders. The Government was represented by Mr. Clive Evatt.

The Rev. Philip Taylor, Th.L., and Dr. Kathleen Taylor, and Family, have at last been able to get permits to leave Persia for their furlough, after 5½ years of service, and have reached Karachi, Pakistan by air. They are due to leave Bombay by an early steamer for Australia.

The Rev. J. F. W. Mason has been appointed Chaplain to "Shore" Grammar School North Sydney, in succession to the Rev. N. Backhouse who retires at the end of the year. The Rev. R. Bosanquet, Rector of Langlea, Sydney, has been appointed Assistant Chaplain at Shore.

The Bishop of Rangoon, the Rt. Rev. Dr. G. West, who is on a short visit to Australia, preached at St. Andrew's Cathedral, Sydney on Sunday night last.

The Rev. A. Reynolds, Vicar of Vermont, Victoria, has accepted nomination to St. George's, Hobart, Tas., in succession to the Rev. L. L. Nash.

Sister Jean Macdonald, of Rozelle, is to be set apart as a Deaconess on 28th October, in St. Andrew's Cathedral, at 8 p.m.

The Rev. C. H. Nash, formerly Principal of the Melbourne Bible Institute, who has been residing in Sydney, has returned to Melbourne. Before leaving Sydney Mr. Nash was farewelled by former students of the Training Institute now living in Sydney. Many have paid tribute to the profit received from Mr. Nash's Bible Studies in Sydney and Melbourne.

### NOTED ANGLO-CATHOLIC FOR ADELAIDE.

It is reported that the Rev. A. Gabriel Hebert, of the Society of the Sacred Mission, Kelham, England, is to join the tutorial staff of St. Michael's House, Crafrers, the Theological College and Community House founded recently by the S.S.M. (Kelham Fathers) in the Diocese of Adelaide at the invitation of Bishop Robin, in favour of which St. Barnabas' Theological College, Adelaide, has been closed.

"Father" Hebert is a distinguished Anglo-Catholic scholar and writer in England. With the late Dom Gregory Dix he was a secretary of the Anglo-Catholic group which presented the report "Catholicity" to the Archbishop of Canterbury. His literary works have been mainly to do with the Old Testament and the doctrine of the Church. His larger books include "The Throne of David," "The Authority of the Old Testament," "Liturgy and Society," "The Form of the Church." He is also a contributor to the recent "Theological Word Book of the Bible" and to the Faith and Order volume "Ways of Worship." Fr. Hebert is the authorised translator of a number of well known Swedish theological books, including Yngve Brilioth's "Eucharistic Faith and Practice," Gustaf Aulen's "Christus Victor," and Anders Nygren's "Agape and Eros."

The Rev. G. A. Beatty, R.A.N. Chaplain of H.M.A.S. "Australia", will preach the Annual Sermon at the Seafarers' Service to be held at St. Andrew's Cathedral, Sydney, on Sunday morning, October 19th.

The Rev. and Mrs. H. H. Davison will be farewelled in St. David's Parish Hall, Surry Hills, on Saturday night, October 25th. Mr. Davison has been Rector of St. David's for seven years. He will take up his new duties at Canley Vale, Cabramatta, in November.

Dr. and Mrs. Wellesley Hannah and their Family arrived in Melbourne from Tanganyika on September 29th.

Lady Hallstrom will present the trophies in connection with the Arts and Crafts Exhibition at the C.E.N.E.F. Auditorium, Castle-reagh St., Sydney, arranged by the Girls' Friendly Society on Friday night, October 31.

The Right Rev. Hospet Sumitra, Deputy Moderator of the Church of South India is visiting the Church in Australia and New Guinea.

The Bishop of Grafton, the Right Rev. C. E. Storrs will induct the Rev. J. R. K. Kemp, Rector-Elect, into the Parish of Nimbin in the Parish Church, St. Mark's, Nimbin, at 7.30 p.m., on Friday, 24th October, 1952.

The engagement is announced of the Rev. Rod Bowie, of C.M.S., Hong Kong, to Miss Joan Minnett, of Mosman. We offer our congratulations.

We express our deep sympathy with Mr. H. A. Corish, a well-known Sydney Churchman, on the death of his brother, Mr. R. Corish.

The Rev. L. J. Harris, of the British and Foreign Bible Society, Sydney, has accepted nomination to the Parish of Liverpool, N.S.W. Mr. Harris was formerly a Missionary of C.M.S. in the Northern Territory.

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## CORRESPONDENCE

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

## THE CHURCH IN EGYPT.

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

The purpose of this letter is to urge that we should pray regularly for the ancient Churches of the East, and it is inspired by your most interesting and opportune article on the Church in Egypt. We do sometimes on the Church in Egypt. We sometimes of the Near East these relics of a glorious past remain, generally sunk into evangelistic ineffectiveness and formalism. However, they are the indigenous churches of the East, and it is surely true that they are potentially most effective agents for the spread of the Gospel in those lands, where Islam holds sway and restricts the activities of missionaries.

As Temple Gairdner of Cairo wrote, the Anglican Church in Egypt was to be built up only against that day "when there shall emerge a reformed Orthodox Coptic Church showing at last those two lost notes of a Church — evangelical militancy and Catholicity." That such a dream need not be in vain is evidenced by the success of Gairdner's contemporary, Thomas Walker, of Tinnevely, in awakening the Reformed Syrian Church of Travancore.

Yours, etc.,

J. A. FRIEND.

20 Boondara Rd.,  
Melbourne, E.12, Victoria  
5/10/52.

## EGYPT.

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

I read with great interest your article which appeared in the last issue of the "Church Record" on "The Church in Egypt." The article was a reminder that some of the prominent names in modern missions have been associated with Egypt. These included such people as Dr. Harpur, Douglas Thornton, Dr. Temple Gairdner and Dr. Samuel Zwemer. Among Australians were Dr. Maynard Pain (son of the late Bishop Pain, the first Bishop of Gippsland and brother of Canon Pain, the Rector of St. Paul's, Wahroonga, Sydney), Dr. John Bateman, Drs. N. J. and L. G. Griffiths and Sister Ethel Nunn, who all served at the Old Cairo Hospital.

There were also the famous seven who comprised and founded in 1898 the Egypt Mission Band, known later as The Egypt Mission.

These were Messrs. William Bradley, Martin Cleaver, George Swan, T. E. Swan, F. Cooney, Gordon Logan and Elias Thompson. Douglas Porter later joined the mission and for a time Dr. Ivor Beauchamp (now Sir Ivor Beauchamp) was on the medical staff at Shebin. Mrs. Zwemer, wife of Dr. Samuel Zwemer, was trained as a nurse and as a deaconess in Sydney. Mrs. William Bradley and Mrs. Douglas Porter, who served for some years in Egypt with their husbands are now living in Sydney.

In visiting the Old Cairo Hospital some time ago I was interested to read on the tablet to the memory of Dr. Maynard Pain, who died as the result of ministering to a patient, these words,

"In saving the lives of the Egyptians he spent and at last gave his own."

The fact that there is only one man, as far as I know, from Australia, viz., Mr. Aubrey Whitehouse, of the Egyptian General Mission, representing the Church from Australia, may stir us to more prayerful efforts to meet the spiritual needs of this ancient land. Our Lord, as a Child, found refuge in Egypt; Could we not pray that Egypt now find refuge in Him?

Yours, etc.,

R. B. ROBINSON.

Willoughby, N.S.W.

P.S. — Since writing the above I have learned that C.M.S. are desirous of sending the Rev. and Mrs. H. C. Gurney (of Adelaide) from Persia to Cairo for a time, but that so far they have not been granted visas.

## THE HOLY ANGELS.

(The Editor, "Australian Church Record.")

Dear Sir,

I fear your note in the above subject in your last issue is slightly inconsistent. After taking exception to the statement by an official of the Church Assembly's Information Board that "a belief in angels was not an essential part of Christian belief. At most they were symbols," you go on to say "neither is there evidence in the accounts of angelic appearances on earth to suppose that angels themselves have wings. Wings are simply a conventional artistic device!" Surely this is a very dogmatic statement, strikingly modernistic, in the face of references in Isaiah, Daniel and the Book of Revelation to the wings and flight of these heavenly visitants.

(Far be it from us to be guilty of "modernistic" statements! We are sorry if we appear to have given offence in this way, but is the statement that there is "no evidence in the account of angelic appearances on earth to suppose that angels themselves have wings," culpably dogmatic? Where is the evidence? We know that Cherubim have wings, as also have Seraphim and certain other "living creatures" seen in apocalyptic vision. But have angels? There is certainly nothing in the Scriptures which leads us to believe that in their appearances on earth wings were in evidence. If they had any distinguishing features at all (they usually did not) it was "bright apparel." Only once, in the highly pictorial and symbolical book of Revelation (14.6) (and possibly once in Daniel 9.21) are we told of an angel "flying" in mid-heaven, and even this does not necessarily imply the use of wings. The verb used is applied to various objects (arrows, javelins, departed spirits, etc.) which travel through the air by other means than wings. Our Lord "passed through the heavens" without wings, and we shall rise to meet him in the air without wings, too.

It remains then, that to represent angels in pictures or sculpture with wings is only a conventional device to indicate that the figure is a heavenly visitant. Whether it is a desirable device is another matter.—Ed.)

Yours faithfully,

STEPHEN TAYLOR.

Mt. Colah, N.S.W.

## POWER OF THE ACTUARY.

(The Editor, "Australian Church Record.")

Dear Sir,

Your correspondent, the Rev. B. R. Lou-sada, in his letter of September 8, writes of "getting a Bill through Parliament to destroy the power of the Actuary." This seems to me to be equivalent to "getting a Bill through Parliament to destroy the power of the Lawyer." Actually there is no power resident in the Actuary or the Lawyer; the "power" lies in the principles they interpret, and an Actuary can be as mistaken in the advice he gives as a Lawyer can in his.

For long the Diocese has had its Legal Committee to explore conflicting legal opinions; it certainly is time that it had its Special Committee to consider the Actuarial Advice tendered to the Directors of the C.P.F. I have yet to learn that any of our Solicitors and Barristers have resented their legal opinions being submitted to the scrutiny of the Diocesan Legal Committee and am confident that the less numerous Actuaries are no more thinskinned about their Actuarial practice.

Admittedly the Principles governing Actuarial Practice in 1920, when the present scale of C.P.F. Pensions was laid down, have not altered in the years that have passed, but the application of those principles surely is affected by the £400,000 transferred through the successive years from Income to Accumulated Funds, and an Enquiry should be made why Actuarial Practice has not permitted Annuities and Pensions to be paid on a higher scale than that obtaining in the infancy of the Fund in 1920.

Yours faithfully,

W. J. OWENS.

## GUILD OF VERGERS.

(The Editor, "Australian Church Record.")

Dear Sir,

May I use your columns to make a general request to all vergers in New South Wales to get in touch with me regarding the formation of a State branch of an Australian Guild of Church of England Vergers, similar to such Guild existing in England.

I will be glad to receive names and addresses. To qualify for membership, one should be verger or assistant verger of a Cathedral, or full-time verger of a Church, or a verger who earns the major portion of his income from such Church. Until the Guild is actually in existence and thereby able to define an exact Qualification of Membership, such broad description of a verger will suffice, and I will be glad to hear from such vergers.

H. J. FORD,

Verger, St. Andrew's Cathedral, Sydney.

## AFRICAN DIOCESES.

From West Africa comes the official news of the division of the old Diocese of Lagos into four Dioceses, with two African and two English Diocesans, and of the division of the Diocese of the Niger, which, for so many years, was also part of the Diocese of Western Equatorial Africa, into two Dioceses, with an African and an English Diocesan.

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### BOOKS FOR SALE.

At the Church Record Office.

- The Sacrifice of Christ.**—By Henry Wace, D.D., Dean of Canterbury, 1903-1924. 4/9.
- Oxford and the Evangelical Succession,** by Canon Marcus L. Loane, M.A. 25/3.
- "Cambridge and the Evangelical Succession,"** by Canon Marcus L. Loane, M.A. 16/-.
- He that Doeth.**—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/-.
- The Layman's History of the Church of England.**—By G. R. Balleine, 9/-.
- A History of the Evangelical Party in the Church of England,** by G. R. Balleine. 21/-.
- The Church Universal and Local.**—By Alan M. Stibbs, 7/6.
- The Story of the English Prayer Book.**—By Dyson Hague, 11/-.
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### WORLD OF BOOKS

**No Darker Rooms,** by A. Morgan Derham. London: Victory Press. (Available at C.S.S.M. Book Room. Price 10/9.)

Mr. Morgan Derham is the Editorial Secretary of the C.S.S.M. and Scripture Union in Great Britain. He has been interested in Baxterian Studies for a considerable time, and "No Darker Rooms" is a romance in which Richard Baxter is the central figure.

Students of Baxter know that there are few more surprising or attractive love stories in the annals of English literature than that of Richard Baxter and Margaret Charlton. The historical facts may be consulted in an appendix by J. M. Lloyd Thomas to his edition of the Autobiography of Richard Baxter published in 1925, and in Richard Baxter and Margaret Charlton, an edition by J. T. Wilkinson of Baxter's Breviate of the Life of Margaret Baxter, published in 1928. All the known historical facts may be studied in these two volumes, and they are certainly enough to intrigue an imaginative reader with the wistful desire that the full story were known.

Mr. Derham's book is an imaginative reconstruction of Baxter's romance in story form, and will be of interest to all Baxterian students in consequence. Mr. Derham has made a careful attempt to reproduce something of the personalities of Baxter, Margaret Charlton and Mrs. Charlton in particular, as well as other lesser characters, in the context of his story. He has made good use of local colour and the known facts of Baxter's life. His novel is readable and interesting, especially for those who have a prior interest in the subject.

It might be open to question whether it will attract a non-Christian reader. Some of the incidents which are pivots in the story must be discounted on historical grounds; for example, the character of Sir Laurence Reynal.

It is, however, a book which will be full of interest for all who have any love for history, and would make a splendid Christmas present.

—M.L.L.

**Jungle Doctor to the Rescue, and Jungle Doctor's Case-Book.** By Paul White. London: The Paternoster Press. Pp. 120. English price 4/6 each.

These are worthy additions to the "Jungle Doctor" series. The illustrations are by Miss Helen Gillham, and add to the appeal of the text. Dr. White has put us all in his debt by giving us his realistic and colourful sketches of life on a mission station. No one reading them can fail to appreciate better the problems and difficulties, and on the other hand the victories in the Gospel, which fall to the lot of the medical missionary. At the same time, we easily appreciate both the striking results obtained by the application of a few simple rules of hygiene, and the quality of the faith of the African Christian. What could not be done in this country if our timid and conventional Christian lives were filled with the spirit of some of these converts from darkness.—A.F.

**Why Did He Die?** by Canon Marcus Loane, M.A., Pp. 11. Price 10d. Inter-Varsity Fellowship.

This book contains the Presidential Address delivered by Canon Loane at the 1952 Annual Conference of the Inter-Varsity Fellowship of Australia. This is a very fine presentation—both literary and theological—of the substitutionary teaching on the atoning death of Jesus Christ upon the Cross.

After remarking on the fact that the Gospel writers concentrate more attention on the death and resurrection of Christ than upon any other part of His life Canon Loane points out that the proclamation and explanation of those two great events was the primary task of the Church from the outset and that it remains so in every age. Each generation must face afresh the question, "Why did Jesus Christ die?" In this booklet the two answers are discussed, (1) the federal view—Christ as my representative; He died on behalf of me. (2) The forensic view: Christ as my substitute; He died instead of me. In the extremely interesting and convincing discussion which follows it is shown that the idea of representation does not exhaust the wealth of N.T. teaching on the subject. "One may almost say that the doctrine of representation demands the doctrine of substitution to complete it."

Other matters are discussed—the infinite merits of the Redeemer in comparison with the sins of men; the distinction between transference of punishment and the transference of sin; the way in which Scripture often view truths from many different angles and that all of them must be recognised if the full truth is to be known. Reference is made to the Gerhard Kittel's monumental philological work which bears out the view that words like "ransom" are filled with substitutionary significance and the way in which the Gospels give illustrated examples of the doctrinal truths of the Epistles. These things and more are packed into this illuminating and scholarly study which leads up to a personal challenge to face the implications of the Cross. We trust that this booklet will have the wide circulation which it deserves.—B.H.W.

**An Unjust Charge.** Pp. 10. Price 6d.

This booklet is authorised by the Standing Committee of the Church of England in the Diocese of Sydney and constituted a reply to assertions made by the Rev. Dr. Rumble, M.S.C., that the Bible in common use in the English speaking world, known as "The Authorised Version" contains passages that have been deliberately perverted in the interest of certain beliefs held by the translators.

Dr. Rumble is, of course, well known as being one of the chief propagandists of the Roman Church in Sydney—a propagandist of the popular variety.

In a leaflet entitled "Catholic Instruction Card No. 3" Dr. Rumble states, inter alia "The Protestant leaders omitted the complete books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and I and II Maccabees from the Old Testament and also even deliberately mistranslated many sections both of the Old Testament and of the New." The reply deals not with the Apocrypha but with the assertion of deliberate mistranslation and it deals with this very effectively by listing certain readings of various versions, viz., the N.T. as translated from the Vulgate and edited by Catholic scholars, published in 1943 and the Revised Version 1881, and by comparing them with the Authorised Version of 1611.

It consists of a scientific review of fifty-eight texts and is well done.

Out of 36 renderings to which Dr. Martin takes exception (Dr. Martin played a leading part in the move to translate the Latin Vulgate into English), no less than 25 have found acceptance as possible, among modern Roman Catholic scholars, and 50 per cent. of them are included in Roman Catholic versions authorised for use.—B.H.W.

### "JUNGLE DOCTOR" ON W. A. SAFARI.

(From a Correspondent.)

For the first time in the history of the Western Australian Branch of the Church Missionary Society, Doctor Paul White, more commonly known as the "Jungle Doctor," in Missionary circles, and also Lay Canon at St. Andrew's Cathedral, Sydney, held a "Birth-day Rally" in the Burt Memorial Hall on Saturday evening, the 4th October, and on the following Monday evening in Assembly Hall.

Both rallies were very well attended and some hundreds of Jungle Doctor Series books were purchased by the keenly interested folk who attended.

For the first time in Perth the Jungle Doctor film was shown, and proved a high light of the evenings, giving those present an outline of the medical, educational, and most important of all spiritual work of the Church in the Diocese of Central Tanganyika.

Doctor White also preached at St. Margaret's Parish Church, Nedlands, and spoke to a gathering of young people at the Parish Hall, Guildford, on Sunday afternoon, later preaching to a large congregation at St. Matthew's Church, at Evensong.

All who attended (whose age groups ranged from tiny Sunday School folk to elderly adults), felt moved by the very inspiring story of the Jungle Doctor's (of which there are now three, one a woman) in Tanganyika and more especially of the medical work of the Mvumi Hospital.

Friends of the C.M.S. in Perth are looking forward to the return of Dr. White in the near future.

### DIOCESE OF SYDNEY.

#### INTERNATIONAL FRIENDSHIP CENTRE.

Most readers are familiar with the Centre, which also provides accommodation for about 25 students, predominantly from Asiatic countries, engaged in University studies or Post Graduate Research.

The Diocese of Sydney displayed great vision in purchasing the property and establishing the Centre. It has proved a great success, not only for its contribution to International relations in this city, but also as a place of Christian witness to those of other religions.

There are eight nationalities represented, and at all times there is a spirit of harmony and co-operation which is quite outstanding. Dr. Ronald Winton, the Warden, has made a remarkable contribution to the life of the Hostel. Those who are interested in the place will be glad to know that splendid progress is being made, and that every attention is being given to the economical running of the establishment.

From time to time social gatherings are held, a recent innovation being a musical evening. For this a piano was loaned. There may be some reader of the "Record" who would like to assist the work of the Hostel by giving or lending a piano which may lie in their home unused.

There are other ways in which assistance is needed, and the Warden would be happy to arrange for visitors to see the Centre and to discuss the work with him. His Phone Number is WA 2010.

## C.M.S. ANNUAL MEETING AND TANGANYIKA JUBILEE CELEBRATIONS

Friday, 31st October (All Saints' Eve):

5.45 p.m.—Buffet Tea in the Chapter House, for the convenience of city folk.

7.00 p.m.—Thanksgiving Service in St. Andrew's Cathedral.  
Preacher: The Rev. Canon R. J. Hewett.

8.00 p.m.—ANNUAL MEETING in the Chapter House.  
Speaker: Bishop Sumitra, of the Church of South India.

Saturday, 1st November (Foundation Day, 1st November, 1927).  
10.00 a.m.—Service of Holy Communion in the Cathedral.

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## A Passing Glance at Women's Work in the Church in Germany

(By Head Deaconess Kathleen Sheppard (Melbourne).)

"Can you direct me to Deaconess House Kaiserwerth"? This was a question readily answered, for Kaiserwerth is the cradle of the revival of the Deaconess Order in Europe. On arrival, one is amazed at its vastness, for it is an all-embracing community with 1400 deaconesses and students in residence. There are hospitals, schools, homes for aged people run by the deaconesses, and in addition much work in parishes near and far. The buildings are impressive, and the grounds resemble a miniature botanic gardens, in one corner of which is a small beautifully tended cemetery with simple white crosses as head stones and ablaze with pansies and other spring flowers.

A large bronze statue stands in front of one of the children's houses. It is of Kaiser Wilhelm I, with a child in his arms. Many years later, a middle aged man called and asked if he might see the statue. He was the child whom the sculptor had taken as a model and he had been brought up at Kaiserwerth.

Conversation was not difficult as several deaconesses spoke good English and they asked varied and multitudinous questions about the women of Australia. At the end of the visit, when all the houses, the chapel, the enormous kitchen and dining-room and storerooms had been visited and good-byes were exchanged, the comment of one was: "This has been a rich day, you have brought us news of the outside world. We will always remember it."

After Kaiserwerth, several days were spent at one of the "daughter houses" just outside bomb-scarred Frankfurt Main. I was met at the train by the Herr Pastor and a charming deaconess in her picturesque black uniform and snowy linen bonnet.

The work at Frankfurt has been severely curtailed, first by antagonism during the Hitler regime, and then through bombing, when several build-

ings, including the beautiful chapel, were destroyed. The remaining buildings are now the headquarters of the American Army and the deaconess community has moved to temporary quarters. One is amazed at the courageous manner in which they are facing the future and at the extensive plans for rebuilding, which are already in operation. There are over 200 deaconesses in residence at the Frankfurt Mother House.

First, there are the teaching sisters who are responsible for the schools, and there is a training college with students in residence. The high quality of all kinds of craft work done by the kindergarten students is a revelation. One evening they gave a demonstration of folk dancing, games and songs on the lawns.

Three qualified deaconesses are in charge of the teacher training, close to the Mother House, and a new hospital is in the course of erection and is nearly completed. A doctor-deaconess is in charge of this and 200 patients of all ages are cared for. Under the same roof is a section for old people and chronic invalids and the two hospitals are staffed by the nursing deaconesses and probationers.

The culinary department which is a huge concern, is conducted by deaconesses specially trained for the work. The top floor is known as the needlework section, and there all household sewing is done and uniforms are made. One large room is devoted to weaving and all altar frontals and other chapel requirements are woven there on a huge foot loom. The raw cotton, hemp and flax are dyed, spun and carded on the premises.

Adjacent to the needlework rooms is the art room, where cards, mottoes, etc., are printed and illuminated. The beauty of some of this work is breath-taking.

The evenings at Deaconess House are often devoted to recreation, when the deaconesses give musical recitals. They have their own choir and orchestra, and their rendering of some of the Bach chorales was a memorable experience. One day was spent in travelling in the deaconess car to visit a large home at Marbury for 60 delinquent girls. There is a farm attached to this home and it is entirely managed by the deaconesses, assisted by the girls. They plan and harvest the crops and look after the cows and pigs and other animals.

Nearby is a children's home where 50 destitute war orphans find sympathetic and understanding care. These children range in age from 3 to 16. Finance, food and

clothes have been given by America. The house was previously a Hitler Youth Training Hostel, and has now been given to the deaconesses.

The most impressive event was the ordination of five deaconesses on Ascension Day. All young, happy and fun-loving; their ordination was the culmination of seven years of training. Set out in a small room was a Bible, beautifully carved crucifix, and a posy of flowers for each. The actual service took place in the parish church, as the makeshift chapel was not large enough to accommodate the huge congregation. After the service, which was taken by the Pastor (not the Bishop), all went back to Deaconess House for refreshments. These lasted for 3 hours, as during their consumption, nine pastors gave "words" and each was quite lengthy. They were interspersed by spontaneous, unexpected singing. Many of the visitors came in national dress, which was a picturesque contrast to the distinctive black uniforms, which would otherwise have dominated the scene.

One evening I spoke to them through the aid of an interpreter, on Australia, and the work of women in our country, and for nearly an hour afterwards, they asked searching questions. One will always remember them saying together in English at the close: "God bless you, Deaconess Kathleen, and all the deaconesses in Australia."

On my last morning in Frankfurt I had the privilege of joining with 200 deaconesses at a Lutheran Communion service, which was a benediction. As a farewell gesture, the choir sang in English, "Now we thank we all our God," and "Praise to the Lord, the Almighty."

In Germany, there are over 25,000 deaconesses, all trained and skilled in one direction or another. They are devoted and happy women, and some of them showed a real desire for understanding and fellowship with women of other countries. They appear to be ready to learn from women in other lands but they too have much to contribute to us.

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Speakers:

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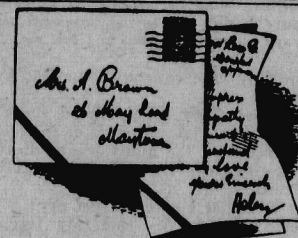
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## DEVOTIONAL

NINETEENTH SUNDAY AFTER  
TRINITY—19th OCTOBER, 1952.

For our Gospel we have St. Matthew's account of the healing of the paralytic (St. Matt. ix 1-8), a miracle which is also recorded by St. Mark and St. Luke. Perhaps the subject may be best approached from the standpoint of the exclamations of astonishment recorded by the two last evangelists: "We never saw it on this fashion" (St. Mark ii 12); "We have seen strange things to-day" (St. Luke v 26). What had they seen? They had seen at least three unusual sights.

(1) A Marvellous Act of Faith.—As the people were listening to the gracious words of Jesus in a house at Capernaum, a portion of the roof was suddenly removed, and a paralysed man let down, with his couch, into the midst. This strange method of approach was adopted by the man's friends, because "they could not come nigh unto Him for the crowd." Certainly theirs was a faith that pressed through hindrances and was not turned aside by difficulties. No wonder that the men listening to Jesus that day called this act of faith "a strange thing."

(2) A Marvellous Display of Power.—But they saw another strange sight soon afterwards. The poor bed-ridden paralytic had not lain long in the room he had so strangely entered, when, at the Lord's bidding, he arose, took up his couch, and went forth before the multitude. It was evident to all that saw him that power had returned to his palsied limbs.

(3) A Marvellous Claim made Good.—But, in seeing this, the multitude had seen yet another strange sight. They had seen a marvellous claim made good. When the paralytic first came into His presence, Jesus said nothing about the paralysis, which was evident to the gazing multitude. He spoke instead of the paralyzing power of unforgiven sin: "Son, be of good cheer, thy sins are forgiven thee." He saw that the poor sinner was in greater need of spiritual than of physical healing. Some of the onlookers were indignant, and thought that His words claimed a power which was divine. And Jesus made good the claim. He worked the miracle of healing to evidence His possession of the power to forgive.

By this act of wondrous power the Lord taught the people, and teaches us, that sin is an inward paralysis, of which the poor man's malady, dreadful as it was, was but a faint outward shadow. Only by the putting forth of God's power, through the redemption wrought by Christ, can the spiritual paralysis of men be healed. This truth is summed up for us in the words of the Collect: "We are not able to please Thee." There is our spiritual paralysis; "Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts," there is the putting forth of the divine power to heal.

TWENTIETH SUNDAY AFTER  
TRINITY—26th OCTOBER, 1952.

On the 2nd Sunday after Trinity our attention was directed, in the parable of the Great Supper, to the rich provision which God has made for our redemption, and the various excuses which are advanced when men are invited to the Gospel Feast. On the 20th Sunday after Trinity the Gospel (St. Matt. xxiii 1-14) brings the same subject before us, with one important addition. For whereas our attention was then confined to the case of those who reject the Gospel invitation, it is now directed in the very similar parable of the Marriage of the King's Son, to the case of those who only outwardly accept it. The "man who had not on a wedding garment" is the representative of those who, though joined to the company of the faithful on earth, will, at the final severance between "bad and good" (v. 10) not be found "meet to be partakers of the inheritance of the saints in light."

It was the custom at Eastern Marriage Festivals for every guest to wear a special "wedding garment," which was provided for him by the master of the house. The "man who had not on a wedding garment" had therefore refused to accept what he well knew to be necessary, and, when the King came in to see the guests, the absence of the customary robe was the mark of this man's unfitness. The wedding garment in the spiritual application of the parable represents our fitness for heaven—the Christ-wrought righteousness of justification.

When the man was questioned he had no excuse to offer—he was speechless. He had lacked the will to accept what was provided for him. We, like him, have no wedding garment of our own, but it is provided for us in the

righteousness "which is through the faith of Christ, the righteousness which is of God by faith."

The story sets a solemn warning before all who use the ordinances of the Church. We have joined ourselves to those who have outwardly accepted the King's invitation, we sit at the same Gospel Feast, and share the same Gospel privileges. By and by the King will come in to see the guests. Let us be quite sure that we have personally accepted Christ as Saviour, and are wearing the robe of righteousness which is a free gift from Him, and which He alone can provide.

## MY ADVOCATE

I sinned. And straightway, posthaste, Satan flew  
Before the presence of the most high God.  
And made a railing accusation there.  
He said: "This soul, this thing of clay and sod,  
Has sinned. 'Tis true, that he has named Thy name,  
But I demand his death, for Thou hast said,  
'The soul that sinneth it shall die.' Shall not  
Thy sentence be fulfilled? Is justice dead?  
Send now this wretched sinner to his doom.  
What other thing can righteous ruler do?"  
And thus he did accuse me day and night,  
And every word he spoke, O God, was true!

Then quickly One rose up from God's right hand,  
Before whose glory angels veiled their eyes.  
He spoke, "Each jot and tittle of the law  
Must be fulfilled; the guilty sinner dies!  
But wait—suppose his guilt were all transferred  
To Me, and that I paid his penalty!  
Behold My hands, My side, My feet; One day  
I was made sin for him, and died that he  
Might be presented faultless, at Thy throne!"  
And Satan fled away. Full well he knew  
That he could not prevail against such love,  
For every word my dear Lord spoke was true!

—Martha Snell Nicholson.

## DEBT PAID AFTER 32 YEARS.

The Headmistress of Queen's Church of England Girls' Grammar School, Ballarat, has received the following letter:

Dear Madam,  
I am enclosing £5. Many years ago, about the end of World War I, my daughter was a day-girl at Queen's School and there was one account that I did not and could not pay at the time (£4/4/-). My husband was ill for 20 years and many things prevented me from paying that fee. Now I am a very old woman, receiving the pension and I have saved this £5 to send you to wipe off my debt. I would rather not disclose my name for my daughter's sake.

—From "Ballarat Church Chronicle."

Diocesan  
News

## SYDNEY

## ● Service for Nurses.

The Annual Service of the Nurses' Christian Movement was held in St. Andrew's Cathedral on Sunday night, October 5. It is estimated that about a thousand nurses were present including a number from the South Coast.

The Archbishop of Sydney preached the sermon. He said that the N.S.W. branch of the Nurses' Christian Movement had made substantial progress during the year.

"The car purchased in 1950 has resulted in more work in country hospitals. Bible study groups have been started in a number of hospitals in the country, and now there are regular meetings in 34 hospitals in the State.

"The movement includes a married nurses' group and a senior prayer group.

"Twelve graduate members of the movement have left during the year to do medical missionary work."

## ● St. Paul's, Castle Hill.

The Opening and Dedication of the New Vestry of St. Paul's, Castle Hill, will take place at 4 p.m. on Sunday, 26th October, by His Grace the Lord Archbishop of Sydney, the Most Reverend H. W. K. Mowll, D.D., and the unveiling, by the Reverend Canon K. W. Pain, M.A., of a tablet in memory of George and Elizabeth Ann Thorne, of Darcey Hey, benefactors of St. Paul's Church.

## ● "Gilbulla."

The Annual Meeting of "Gilbulla" was held at the Conference Centre, Menangle, on October 6th. The Archbishop of Sydney presided and the annual report interesting and encouraging features. Mr. and Mrs. Kempster, the new manager and housekeeper were welcomed. They had come recently from England.

## ● Fete.

On the afternoon of October 6th the fete was held, and in spite of the inclement weather several hundred were present. The fete was opened by Mrs. Rothe, daughter of General McArthur Onslow. "Gilbulla" is where Mrs. Rothe had lived as a child.

The proceeds of the fete amounted to more than £300.

## MELBOURNE

## ● Bishop Baker—Ridley College.

I suppose that no member of this Synod is unaware of the coming retirement of Bishop Donald Baker.

While I believe that most clergy who reach the age of seventy should, if they can, retire from full time duty, I wish that the Bishop could have been persuaded to give Ridley College, this Diocese, and me, a few more years of service. I have had the pleasure and satisfaction of having as one of my Archdeacons a man whose help and counsel I value more than I can say. The Bishops of the Province passed a resolution some time ago thanking Bishop Baker for his work at Ridley. They spoke in praise of the great example and influence, which he has had upon the men he has trained. In many a vicarage house I listen to tributes of affection and appreciation which I hope are known to many people.

No words that I can use can exaggerate the splendid service he has given to Bendigo, to the Province, to this Diocese, and to places far beyond our shores. He has had the help of a very wonderful person in Mrs. Baker who has shared the burdens and anxieties which have put Ridley College into a place of security and strength.

We owe them both a tremendous debt and I offer them in the name of this Synod heartfelt thanks for all that they have done.

We have been most thankful to know that the Dean of Sydney, Dr. S. Barton Babbage, has accepted the invitation of Ridley College Council to take the Principalship next year. The choice of the Council had the full approval of the Bishops of the Province and we can look forward to the future with confidence and hope. The Dean has a great love for teaching and his work at St. Andrew's has shown a variety of effort which will be at the disposal of Ridley College and the Province as a whole.

Mrs. Babbage will bring her own contribution which will have to be made with due regard to the claims of her young family and the responsibilities of her home.

—Archbishop of Melbourne.

## ADELAIDE

## ● Personal.

(From the Bishop's Report to Synod.)  
"I am now in what the documents call 'the twelfth year of our consecration.' In a little over four years from now I shall be seventy. You have been increasingly kind and tolerant to my many shortcomings, and I owe you more than I can say for this and for the kind affection which many of

you have given me. But even if this should continue, I hope not to outstay my welcome. Mrs. Robin and I have felt, however, that if we were to be able to give of what best we have in these remaining four years, we both—she, I believe, more than I—need a chance to get a new wind first. We had planned to be away from the diocese for the first three months of next year. But the Dean and Chapter, to whom I spoke of this, were extremely kind and sympathetic and urged us to take a longer spell (there could be an ulterior motive there, but I don't believe there was), and we have decided, if the various obstacles permit, to go to England early next year, and return about the end of July.

"I think and trust that during our absence Bishop's Court which has been one of Mrs. Robin's few nightmares all through these years—is to be altered internally so as to make it both financially and domestically a more possible proposition, both for us and our successors."

## ● The Constitution.

I feel you will be glad to know that the work of the General Synod Constitution Committee, which was nearly dying of despair when the Archbishop of Canterbury revived its spirit two years ago, is still progressing in its new spirit of co-operation; that real progress has been and is being made, and I believe the day may be within measurable distance when the Church of Australia shall be, as all other parts of the Anglican Communion already are, mistress in her own house, uninhibited by fears of freedom, and under the power and guidance of the Holy Spirit to shape her own destiny as a National Church.

## ● The Centenary of the Church of St. Michael, Mitcham, 1852-1952.

The following is a copy of the first entry in the Minute Book (still in use) in the above church:—

"St. Michael's Church, Mitcham — This church was opened for Divine Service on Sunday, October 17th, 1852. Being still unfinished, neither ceiling nor plastered, with temporary doors and calico windows, and any chairs and forms as seats, the consecration was deferred. Prayers were read by the first incumbent minister, Rev. Edward H. Burnett, M.A., and a sermon preached by the Lord Bishop of Adelaide." (Bishop Short.)

## ● Temple Day.

C.M.S. Temple Day envelopes are now available. The tremendous challenge of giving £4,400 from South Australia before the end of next June, now confronts us. Will you share in the purpose of God for the evangelisation of the millions in Africa, India, Malaya, Persia and North Australia, by joyfully supporting the work of the Church Missionary Society in prayer and gifts? Temple Day will be on 27th October, commencing 7.30 p.m. in Holy Trinity Church, North Tce., Adelaide, with intercessions. There will be five minutes break at 7.55 p.m.



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Oct. 19. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or

1 Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or

1 John ii 12. Psalms 120, 121, 122,

123.

Oct. 26. 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or 1 Pet. iii

8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John

xv or 1 John iii. Psalms 124, 125,

126, 127.

Nov. 2. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or

1 Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4 and 19-end or

xxxiii 1-20; John xvi or 1 John iv.

Psalms 128, 129, 130, 131.

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Vol. 17. No. 22

OCTOBER 30, 1952

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

### TO AUSTRALIAN CHURCHMEN

## The Significance of The Reformation.

It is a great mistake to speak of the Reformation in such an  
exaggerated way as to make it sound as though Christianity only  
took its rise in the Sixteenth Century.

However the recovery of Apostolic truth in the age of the Reformation was so far-reaching in influence and significance that it is open to question whether there has ever been a more formative period in Christian history since the Apostolic age. A well-known historian, Professor T. M. Lindsay, has summarised the particular contribution of the three great early Reformers of the doctrinal Reformation in a very suggestive spirit.

### The Word of God.

1. The great contribution of Zwingli was the re-assertion of the absolute supremacy of Holy Scripture. This doctrine was to become axiomatic in the development of Reformation Theology, and it is just as basic in our own day. The Church has never ceased to be "the witness and keeper of Holy Writ." A sign for which we are all thankful is the emphasis in more recent years on the revival of Biblical Studies. However, while we live in an age when the Bible has been rendered into more than one thousand languages and has a circulation undreamed of in bygone centuries, it is a matter for deep and heart-searching regret that the moral authority of the Bible seems to be so largely ignored in modern society. We need to recover afresh in our own age the accent of Zwingli on the absolute supremacy of the Scriptures. It is not merely a subject of academic research; it ought to have the driving power of a moral passion in the life of the Church to-day.

### Justification by Faith.

2. Martin Luther's great contribution to Reformation Theology was his tremendous insistence on the doctrine of Justification by faith only. This was vividly illustrated by his own personal experience, and the message came home with great power to a medieval society which was weary with the struggle to establish its own righteousness. It is a sorrowful fact that even in Evangelical circles to-day the "inwardness" of this doctrine has been so largely obscured, and so many Church people have lost all vital touch with the famous truth so aptly expressed in the 11th Article. Surely if the Church in this century is to make a genuine impact on the lives of men and women, it is imperative that there should be a vivid rediscovery of the secret of Martin Luther's experience.

### The Lord's Supper.

3. It fell to John Calvin to work out the Sacramental Theology of the Reformed Churches. Perhaps no Reformation volume is so clear in its reasons for the renunciation of the Sacrifice of the Mass as the Institutes of Christian Religion. Calvin was able to enlist behind him most of the Reformed Churches in his insistence that there is a Real Presence of Christ in the Sacrament of the Lord's Supper, but that this Presence is not localised on the Altar nor identical with the Bread and Wine. It is the Presence of Christ Himself in the heart of the humble and believing Communicant. It was

this affirmation of truth which made the Lord's Supper so precious to the Reformed Churches as the Feast of the New Covenant. It is to the great loss of so many Evangelical Church people to-day that this truth seems to be too often neglected. The Sacraments, Scripturally expounded, ought to hold an even higher place in the Church life of Evangelical men and women than they do in the case of those who only see them in their mediaeval setting.

### A New Reformation.

On the Accession of the Queen's Gracious Majesty early this year, the Primate of All England made a broadcast speech to the British people in which he expressed the hope that the reign of the new Elizabeth might witness a spiritual Reformation as mighty as that which took place in the reign of Elizabeth Tudor. The sentiment in the Archbishop's speech is one which will find a heart-felt echo in the spirit of all who cherish the freedom which has descended to us from the Theology of the Reformation.

"For freedom Christ hath made us free: stand fast therefore" (Gal. 5.1).



READING THE CHAINED BIBLE