

Canvass Chairmen Dine at Hotel Australia

More than 100 laymen — chairmen of the Every Member Canvasses from most of the 132 out of 218 parishes of Sydney which are participating—sat down to dinner in the Hotel Australia on July 17.

The Right Rev. R. C. Kerle, Coadjutor Bishop of Sydney, presided in the absence through illness of the Archbishop.

Mr. Justice Richardson, himself chairman of the Summer Hill Canvass spoke first on what the Canvass hopes to achieve. He gave as its aims:— To deepen Christian fellowship in the parish; to broaden people's personal experience of the faith; to establish personal contact in each home; to teach the Christian management of material possessions. In the unchurched population and among nominal Anglicans, said Judge Richardson, are many only waiting for an invitation to come to church. More is achieved by personal contact than by public speaking.

Avoid Parochialism.

Bishop Kerle, speaking on behalf of the Archbishop, spoke of the present challenge to the Diocese of Sydney (which contains almost a third of all the Anglicans in Australia) to keep pace with the development of the community.

"We fear that there may develop an over-emphasis on the needs of the parish — a competition between parishes to see who can build the best parish hall. But while the strength of the Diocese is in the parishes, the diocese is the family unit of the Church

of England." Bishop Kerle said that the Church in Sydney had some remarkable achievements in its social services and in such establishments as CENEF and Gilbulla, but they were maintained by a few enthusiasts who have carried the whole burden.

"Not New Halls and Rectories."

Now, just as happened 100 years ago, there is a tremendous new growth in population and development. The church is not keeping pace in the new areas, and we cannot accept that as a diocese. The Archbishop is particularly anxious that we should not think of the Canvass in terms of new halls and rectories. "If there is essential building we must face it, and if there is essential maintenance we must provide for it. But we must accept responsibility for the whole area of the diocese. Our task is to evangelise in the new areas, and it is impossible to do this effectively in the present conditions without adequate buildings. In planning your Canvass I urge a wider vision than a purely parochial outlook. Otherwise we shall miss out very badly in the days ahead." Bishop Kerle said that the biggest contribution of the Department of Promotion was in fostering a new and stronger spirit of unity throughout the diocese. "Do not see the whole task of the church merely through the eyes of the parish." Last year the Diocese gave more than £100,000 to foreign missions, and we must not lose that vision. Many more clergy are needed if we are to fulfil our responsibilities.

Other speakers were Mr. George Gow-Gates, who spoke of his impressions as chairman of the pilot Canvass conducted by All Saints', Parramatta, earlier this year, and who said that although he had not previously been a regular church goer his experience

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Revised Lectionary of 1922.

August 5. 10th Sunday after Trinity.

M.: 1 Kings 21; or Eccclus. 3, 17-29; Luke 1, 26-56; or Phil. 4.

E.: 1 Kings 22, 1-40; or 2 Kings 4, 8-37; or Eccclus. 11, 7-28; Matt. 13, 24-52; or Acts 27.

August 12. 11th Sunday after Trinity.

M.: 2 Kings 5; or Eccclus. 18, 1-14; Luke 1, 57; Col. 3, 12-4, 6.

E.: 2 Kings 6, 8-23; or 2 Kings 17, 1-23; or Eccclus. 38, 24; Matt. 16, 13; or Acts 28.

August 19. 12th Sunday after Trinity.

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

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

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The Members of the Board of Management are most grateful to the following for their donations:—Mr. F. Veyhl 5/-; Mr. T. S. Holt 17/6, Anon. £4/5/-; Miss S. Newbery 5/-; The Rev. B. R. Horsley 10/-; Miss B. Moss 5/-; Miss M. Bartlett 5/-; Mr. L. Wheeler 5/-; Miss Aspinall 15/-; Anon. £5; Mr. and Mrs. R. Clout 10/-.

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

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The Australian Church Record, August 2, 1956

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AUGUST 16, 1956

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With the Army Chaplain On National Service

By Alan Nichols.

National Service provides the Church with the greatest field of youth work open to it to-day. Almost every young man in Australia has to undergo National Service and the Church has an unparalleled opportunity of reaching them while they are doing their training.

Perhaps we have been deceiving ourselves that the Church of England is regaining contact with the young men and women of to-day. Perhaps we have been thinking that the youth work being carried on in our dioceses is reaching out to every young person who is at all interested.

The truth is very far from this.

Here are some facts and figures from National Service which prove this: every year 10,000 young men between the ages of 18 and 22 enter the Army camps at Holsworthy and Ingleburn to do their 98 days training. Just about half of these are nominal Anglicans.

How far the Church has lost contact with this age group can be judged from this fact—that of these 5000 or so Anglicans, less than 20 per cent. have been confirmed. And the number that are regular churchgoers is even less.

Chaplain the Rev. D. C. Abbott, Anglican Chaplain at Holsworthy, gives these figures: "In the intake which finished on August 1 this year, there were 1175 trainees in 12th Battalion where I am Unit Chaplain. Of these, 536—46 per cent.—were Anglicans. Now, although most of these 536 youths had been baptised, only 99 had been confirmed. This represents 18½ per cent."

These figures are representative of an average intake, and reveal just how much the Church of England has lost contact with the youth of to-day.

Army Opportunities.

What opportunities does the Army provide for the Church to work in

National Service and how is the Church using these opportunities?

The Chaplain plays an important role in National Service. He is, according to his official Army classification, the logical consultant of commanders in all matters relating to religion and morality. He is responsible for the supervision of the spiritual welfare of all members of staff and trainees.

The Army gives him every assistance in his work and officers are always willing to release a trainee from duties or training for an interview with the Chaplain.

The Chaplain has unrestricted opportunities of preaching the Gospel in the church parades held each Wednesday, attendance at which is always over 700, and in the church services held each Sunday for duty personnel. Although attendance at these church services is not compulsory, it is encouraged by the Army, and so all but a few attend.

He also conducts church services and Sunday Schools for Regular Army men and their families in married quarters, and Bible Study and fellowship groups within the camp.

Every intake he supervises, and prepares for confirmation trainees who for some reason have not been confirmed at their local church. In the last three intakes, 100 young men have been confirmed from 12th and 19th National Service Battalions.

"C.O.'s Hours."

He is also responsible for the visiting of the sick in unit and base hospitals, and the conducting of what the Army calls "C.O.'s Hours" — discussions at which a number of trainees

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NATIONAL SERVICE

A group of young men at New Holsworthy Army Camp at their first parade preparatory to 98 days national service training.

Off the Record

ALL IS NOT WELL.

A depressing feature of the Church of England in England at the present time is the revival of so many dumb and dark ceremonies. One is constantly reading that in such and such a place some quaint old custom was revived. This week I see that the Bishop of Truro has led a pilgrimage to a holy well.

After a "solemn Eucharist" in the parish church at which the collect for St. Carantoc, patron saint of the parish, was said, the bishop, attended by "deacons of honour," clergy and servers, went in procession to the holy well, where prayer was offered.

One wonders what for . . .



DOWN TO EARTH.

In a Blackwell's catalogue of books on Hebraic and Judaic subjects which I saw recently is the name of a scholar named Fundamenski.

A thorough conservative, I expect.



GIVING IN THE 2nd CENTURY.

One of the earliest references to church finances outside the New Testament is in Justin Martyr's account of a Sunday service in Rome about 150 A.D. He says:

"And they that are prosperous and wish to do so give what they will, each after his choice. What is collected is deposited with the president, who gives aid to the orphans and widows and such as are in want by reason of sickness and other cause; and to those also that are in prison, and to strangers from abroad; in fact to all that are in need he is a protector."



UNHATCHED CHICKENS.

This gem from C. H. Spurgeon: "What mean these despatches from the battlefield? Last night fourteen souls were under conviction, fifteen were justified, eight received full sanctification? I am weary of this public bragging, this counting of unhatched chickens, this exhibition of doubtful spoils. Lay aside such idle pretence of certifying in half a minute that which will need the testing of a life-time. Hope for the best, but be reasonable."



WHERE FROM?

The student magazine of Moore College, "Societas," reveals the interesting fact that only four of the 78 theological students whose names are listed were educated at Church of England schools in N.S.W. Another four were educated at Presbyterian or Methodist Church Schools, and two were educated at Church of England schools in other States.

Why do so few come from church schools?

—Q.

TO AUSTRALIAN CHURCHMEN

And Now The Catechist

The Case of the Vanishing Curate leads us to consider the position of a catechist. What is a catechist? He is not known by this name in many parts of Australia, although his counterpart does exist in some dioceses. He is not a home missionary, nor a stipendiary lay reader, but a theological student who undertakes some parochial duties in return for a small stipend which assists him to pay his college fees.

The position is full of difficulties. Take the rector's point of view. He may have a parish with three or four centres. He would be served best by a curate who could devote his whole time to the many-sided needs of modern parochial life. Perhaps, however, the parish cannot afford to pay the stipend recommended by synod; perhaps there are not sufficient men being ordained to make a curate available. The rector can make use of lay readers for services; but they are not usually available to run Sunday Schools, to lead fellowship activities, to visit on week-days or to shepherd youth work in the parish. So the rector falls back on the help of a catechist to keep the wheels of the parish rolling.

Or take the student's position. He has to face a course of three or four years before he will be ready for ordination. If he goes to Moore College, for example, his fees will amount to £165 per annum, and the average bursary available to him does not exceed £45 per annum. This means that he must find £120 per annum to pay his own way through the college, apart from his needs for clothing, travel, books and maintenance in vacations. He may be able to draw from private savings, but as a rule he is compelled to earn his way. This means that for the average student an appointment as a catechist (for which he will receive perhaps £150 per annum) is a financial necessity.

Of course there are drawbacks, and they are serious. The rector finds that he has to engage a student who has only just entered college and who may be young and inexperienced. Whatever his eagerness or devotion, he is only too liable to make mistakes. Perhaps he has to break the ice as a preacher and to get his first experience at the expense of the parish. He has only a limited value from the rector's point of view because the time he is able to spend in the parish is strictly curtailed and his immaturity will yet further reduce the usefulness of his service. Moreover, catechists come and go with greater frequency than curates or rectors, and the element of change does not make for stable parish work or steady spiritual development. Although the rector is fully responsible for the supervision and guidance of those who assist him in his ministry, he often finds it difficult to give his catechist the training he needs.

It is just as serious for the student. The financial stringencies which often mark his college life are a great handicap to his training. The regular duties in a parish (which might be anything up to 30 miles from the college) spell constant interruption to his studies. Valuable hours are absorbed in the preparation of sermons which should be spent in the field of learning for which the opportunity will not come again. The care of souls in the parish adds a nervous strain because he is forced to bear responsibility before his time. And in a multiple-church parish, where rector and catechist seldom cross each other's path in their Sunday duties, he is not even in a position to receive the godly counsel and supervision of an elder brother.

The whole situation is one of the most acute which confronts the church in a rapidly developing community. Many a parish would have to curtail its activities without the help of catechists who often render splendid service in spite of inexperience, and who have paved the way either for the employment of a curate or the division of a district. In the same way, as things are, many a student could not complete his college course and proceed to ordination without the financial help which he receives from his appointment as a catechist. Moreover, with curacies diminishing in length, the experience derived from an appointment as catechist is often found to be of increasing value as preparation for ordained ministry.

Yet the system reveals a false economy. Time spent in catechist work is inevitably time denied to reading and study in the student's course. The first is replacable; the second is not. Whatever may be the advantages of

(Continued at foot of next page)

The Australian Church Record, August 16, 1956

Decision on Television at Australian Council of Churches Meeting

The Australian Council for the World Council of Churches held its 10th Annual Meeting at the Church of England Conference Centre, "Gilbulla," Menangle, N.S.W., at the beginning of the month. It was the largest general meeting yet held.

Amongst the 70 delegates were the leaders of the seven churches, which comprise the Australian Council, i.e., the Church of England, Presbyterian, Methodist, Congregational, Church of Christ, Salvation Army, Society of Friends (Quakers). An observer from the Lutheran church was also present.

Perhaps the most significant decision that the Council took was the establishment of a commission on television to co-ordinate the efforts of the churches in the presentation of the Christian message on television, and to represent the churches in dealings with the Government and with the television broadcasting companies. Television broadcasts begin next month in Australia. The Council was told that in America there were 485 television stations and that four out of every five homes have a television set. This is an indication of how important television will become in Australia. To judge by American experiences each television set in a home will be on for 24 hours a week. On the other hand, American experience shows that television does not detract from radio listening; radio continues to grow in that country. Television is much too expensive for a single denomination to finance, for example it was estimated that a half-hour programme would cost £1000 to produce.

Migration.
The Council heard disconcerting reports about the present Federal Government's policy in migration, under which British

migration was falling well below 50 per cent. of the total migrants reaching this country. This contrasts unfavourably with the 66% of British migrants during the period Mr. Caldwell was Minister for Migration. On the other hand the Australian Council of Churches Re-settlement Department reported that 3000 persons arrived in Australia under its auspices last year, which is a 50 per cent. increase over 1954. These persons are refugees, and bringing them out to start a new life in Australia is something of which the whole Australian Church can be proud.

Inter-Church Aid.

The Australian churches gave £25,000 last year to assist other churches, mostly in Asia. This money was spent in many different ways, such as relieving destitution, building churches, providing onboard motors for mission work in Indonesia, paying for salaries and providing scholarships. Altogether, the churches associated with the World Council of Churches have given £80 million for inter-church aid since the war.

International Affairs.

Delegates heard a report from its commission on international affairs which meets in Canberra. By the nature of things, much of the work of this commission is confidential but the delegates were glad to know that the church's point of view was represented in Canberra and was being put before the Government in matters which concerned the work of the Christian Church.

Christian Education.

Tasmanian delegates reported that the Government of Tasmania is on the point of introducing denominational grants to church schools. Canberra delegates reported that the Federal Government had presented the churches there with a fait accompli, and the Council carried a resolution calling on the Federal Government not to pursue its policy of subsidising denominational schools.

Victorian delegates reported on the development of co-operation between the

(Continued from previous page)

catechist positions, they are outweighed by the disadvantage of impairing the effectiveness of ultimate ministry by restricting study in the vital period of theological college training.

Church people should hold out the right hand of fellowship, good-will and understanding to the student who is paying his way as a catechist. We need a vast increase in the number of men who are available for the ministry. There should be 1000 clergy at work in a diocese like Sydney, instead of the 250 who struggle against odds that are quite overwhelming. And there should be adequate financial assistance for the theological student, like that which is provided for trainee teachers or for university undergraduates under the Commonwealth Scholarship Scheme.

Such an increase in the ministry and in financial provision for the theological student should rank among the first priorities in every diocese. It should receive the most careful attention of the episcopate and of diocesan synods. And it should be dealt with on a scale commensurate with the responsibilities and opportunities which belong to the Church of England in the Commonwealth of Australia to-day.

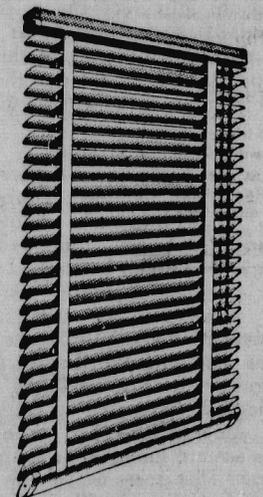
The Australian Church Record, August 16, 1956

ANGLICAN DELEGATION TO CHINA.

The Archbishop of Sydney has announced that the official Delegation from the Church of England in Australia and Tasmania to the Church in China will consist of the Primate and Mrs. Mowll, the Archbishop of Perth, the Bishop of Tasmania, the Bishop of Rockhampton, Canon M. L. Loane, Principal of Moore Theological College, Sydney, and Canon H. M. Arrowsmith, Chaplain to the Primate, and Public Relations Officer for the Delegation, together with Mr. Francis James, as Press representative, acting in collaboration with Canon Arrowsmith. The Delegation has been invited to reach China by the beginning of November.

churches in religious education. An inter-denominational full-time chaplain has been appointed to the Melbourne University, and four full-time chaplains have been appointed to the large technical schools in Melbourne.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Tasmanian educational authority has taken the lead in Australia by including religious knowledge as a subject which may be taken in the public examination for secondary schools. It is not a compulsory subject but by being included amongst the options allows boys and girls to devote part of their school time to study of this foundation of all knowledge — a knowledge of God as He is revealed in the Scriptures.

We hope that other State educational authorities will follow the Tasmanian lead. Religious instruction is at present the Cinderella of the curriculum in N.S.W. public schools. Nothing would stimulate the raising of the standard of the instruction more rapidly than the inclusion of this subject amongst those included in the public examinations of the Intermediate or Leaving.

For some years the University of Queensland has included courses on Biblical knowledge amongst the subjects that can be studied for an Arts degree. This action was a result of an approach to the University by all the Queensland churches including the Roman Catholic church. It is a weakness of the Arts degrees of most of the Australian universities that theological subjects are not included in the courses of study. This poses a problem in the training of ministers. Church authorities are often in a dilemma as to how to recommend the best use of the time available to an ordinand for his training, in view of the fact that so many Arts subjects do not materially assist an ordinand in his training. Every minister in theory would be better trained if he had a university degree, but, in view of the dearth of useful subjects available, the Australian arts courses do not in the main advance ministerial training. If theology could be included among those subjects as in Queensland, it would help to raise the educational standards of the ministry, and this would be a benefit to the whole community. Theology or Biblical knowledge is an Arts subject in

all the English universities; it has for some years been included in the Queensland Arts course, and an alteration in this direction is long overdue in the southern Australian universities.

The decision of the N.S.W. Government both to legalise poker machines and to tax the proceeds of such gambling marks a further decline in the moral conscience of our people. So long as they do not disturb the Roman Catholic hierarchy, the N.S.W. Government with its strong Roman Catholic cabinet does not care that it offends the conscience of the Protestant churches. The Roman Catholic church, which derives enormous financial benefit for itself from gambling, is notoriously callous on the question of the moral evil of gambling in our community.

The increasing tendency of our Governments to condone and support gambling is the more vexatious since they are professedly Christian governments and are set under our gracious Christian sovereign who is Defender of the Faith.

To pray for civil authorities is a clear New Testament duty, and the Church of England encourages its members to pray especially for all Christian kings, princes and governors with great regularity. It is to be hoped that such praying is not merely perfunctory. It is more important to pray than to criticise, though the latter is also a duty.

Now there is one injunction of our Prayer Book which is almost everywhere ignored, but which the times urgently demand should be obeyed. Among the Prayers and Thanksgivings on several occasions is "A Prayer for the High Court of Parliament, to be read during their Session" at every morning and evening service in church. Christians should be praying regularly both in private and public, that "all things may be so ordered and settled by their (i.e. members of Parliament) endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

The agitation for a new Constitution of the Australian Church dates back to the last century. No

What Our Church Needs Most. sooner was the present Constitution adopted than there were spirits who wished to alter it. The comment of the first Primate, Bishop Frederick Barker, made at the time, is as relevant to-day as it was then. In his charge to the Synod of the Diocese of Sydney, in 1877, a few years before his death, Bishop Barker said: "That which remains to be done, none feels more strongly than I do, but no change of policy such as the subordination of diocesan and general synods will remedy the prevalent ills, or supply existing wants. The great want is of men, men of God, educated men, divinely taught, mighty in the Scripture and men of much prayer; men who love the Saviour and the souls of men; men who are true, whole hearted members of the Church of England reformed, Protestant and faithful to the order and discipline of their Church. Men of a missionary spirit, not seeking their own things of earth, but the highest things of God and Christ for themselves and others. Pray for these men; train up these men; encourage these men by sympathy and support, and the Church in Australia will be the glory of all lands. Otherwise you may have a duly organised church, a church in which learning and respectability have their place, and piety being wanting, the whole system shall be dry, sapless, withered, and unfruitful. What we want is not so much fresh organisation (we have enough of this scaffolding for our building), but new life—the life which the Spirit of God imparts—the life by which a church becomes a light and power in the world."

ENGLISH CHURCH INVESTS IN LAND.

The Church Commissioners of Church of England in England have purchased two estates, running together to about 4,550 acres. The price paid has not been disclosed.

The Cumberland estate—3,033 acres at Holm Hill—comprises houses and farms, with a rent roll of £8,075. The Shropshire purchase is the Longden Manor estate, near Shrewsbury, which covers 1,516 acres and has a rent roll of £3,573.

The Church Commissioners bought a third property at auction a few days ago, for £54,000. It consists of the Home and Coles Farms, Selsey, Sussex, and covers about 575 acres.

● **GERRINGONG ANNIVERSARY.** — St. George's, Gerringong, (Parish of Berry, N.S.W.) celebrated its 82nd anniversary on Sunday last with special services.

The Australian Church Record, August 16, 1956

St. Bartholomew's Day, Aug. 24th

Christianity, as a Movement, if we can use that phrase, began with the preaching of John the Baptist. "He seeth Jesus coming unto him and saith, behold the lamb of God that taketh away the sin of the world!"

This was good preaching, and fruit soon followed. "Again on the morrow John was standing and two of his disciples and he looked upon Jesus as he walked and saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."

Now one of these two we believe was the writer himself afterwards the Apostle John who tells the story in the opening chapter of his gospel — a story that carries a vital message for us in our present situation, with its prevailing semi-repentance. The other man was Andrew. Of him we read, "he findeth first his own brother Simon . . . and brought him to Jesus."

It is well to remember that Andrew was at this time a layman like the bulk of ourselves. The first work of the first follower of Jesus whose name is known to us was to find his brother and bring him to our Lord. The first work for every one of us, men and women alike, is to search out others and bring them to the Saviour. All else in life is subsidiary. Jesus said in the sermon on the mount, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." We must not pull the wool over our eyes when reading the Bible or engaging in God's work. The church or the person that fails to interpret in life the teaching of God's word becomes a stumbling block. And very hard things are pronounced against stumbling blocks. God is now urgently calling us to reality. If the atmosphere of the present time means anything it means this.

Of course, Andrew had the advantage of a remarkably whole hearted man as his teacher. John the Baptist had no eyes for any one but Christ. But we have the Lord Himself as our Teacher. We are bidden to "consider" Jesus. He came far in search of us. He suffered many rebukes and endured much bitterness on this our own human level. He sought nothing at all but the will of the Father.

And is it not significant that in the very next verse after the finding of Simon Peter by Andrew we read "On the morrow He (Jesus) was minded to go forth into Galilee and He findeth

Philip, and Jesus saith unto him, follow me."

But the story does not end here, "Philip findeth Nathanael and saith unto him, we have found him . . . At first Nathanael demurred. Could so great a treasure be found in such homely surroundings? But Philip said "Come and see." Just such words as we may use to-day.

Here we have the story of the first five men to follow Jesus. If as seems practically certain Andrew's companion was John (later chosen to be an apostle) we can say that four of them were afterwards called to full time service.

But we believe this was true also of the fifth man. In the closing chapter of St. John's Gospel we see Nathanael by the lake of Galilee when "Jesus manifested himself again to the

disciples." He shared in that wonderful lesson on fish catching and in the food that with it was provided.

He would be one to seek ever to cast the net on the right side of the ship and trust the Lord for all that was to follow.

The name of Nathanael means "gift of God." The apostle John who uses this name must have felt that a man of Nathanael's character was indeed a gift of God to the Church.

Bartholomew means son of Tholmai. This would be a name in common use though not properly his own distinctive name. There seems reason to believe that Nathanael's full name was Nathanael son of Tholmai or for shorter, Bartholomew.

● **MISSION TO CHINA.**—Under this heading, the Bishop of Rockhampton announced in his August "Church Gazette" that he had accepted an invitation to accompany the Primate of Australia as one of the Anglican delegation to the Church in China.

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The Australian Church Record, August 16, 1956

Good Works Which do not Please God

By Archdeacon T. C. Hammond.

Having pointed out the place and value of truly good works the Articles proceed to point out the errors that have arisen regarding what are called good works.

We are warned in Article XIII not to rely on works done before the grace of Christ. As has been frequently pointed out in these brief discussions, grace, in the New Testament usage of the word, means either unmerited favour or unmerited help.

The Conditions necessary in Order to Please God.

We are here warned that it is only when we are recipients of the grace of Christ and subjects of the inspiration of His Spirit that any efforts of ours are pleasing to God.

The reason given is that any other works spring not of faith in Jesus Christ. Any action which is not the result of a living confidence in God lacks the essential quality of goodness. It is really, in essence, an act of revolt against God. It is setting up our own abilities as the ground of our acceptance without any recognition that we owe any power we possess to the free gift of God.

The Importance of Motive.

Before we can assure ourselves that any act of ours is well-pleasing to God we must scrutinise carefully the motive that prompted it. It is not enough that it has the semblance of a righteous action. It must reflect a response of faith and love toward God on our part.

The Article passes at once to the error of those who are called the school-authors. Scholasticism began about the eleventh century and reached a very high degree of eminence under the influence of Albert Magnus and Thomas Aquinas. Wicliffe in the late

fourteenth century raised a warning note against some of the errors of the Scholastics. What has been called The Greater Renaissance in the late fifteenth and early sixteenth century further weakened scholasticism. The Article addresses a warning against what is called the grace of congruity.

Congruity and Condignity.

It was maintained that there were two characters attaching to the forms that the grace of God assumed. Certain acts even of unregenerate man were similar to the commands of God and God could, if it so pleased Him, reward these acts. Certain other actions sprang from the influence of God on the hearts and minds of men and such actions by their very nature elicited the divine favour. To them grace was afforded as a consequence of divine justice.

The grace so afforded was called grace of condignity. The act was deserving of God's favour. In the former case the act was agreeable to that which God favoured.

A Wrong View of the Effects of Sin.

This involved the lower view of the corruption of human nature embodied in the Council of Trent. Man's will was regarded as enfeebled because of his sin but there were strivings towards holiness in his natural condition which God could suitably reward. The Article condemns any such mediating opinion. It declares definitely that works done apart from God's grace are not pleasant to God. The reason given is that they spring not of faith in Jesus Christ. The message of the Gospel is not operative in the hearts of those who perform these actions. The motive which impels to obedience is not a true motive. Hence, to use the language of the school-men, such actions are not congruous to the mind and will of God.

The Council of Trent did not explicitly adopt this distinction. The Article

ARTICLE 13. OF WORKS BEFORE JUSTIFICATION.

Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

in its Latin form reads "as many say," Jewel rendered it in English "as the School-authors say." It was not changed as was the case in the later Article on Purgatory from "The Doctrine of the Schoolmen" to "The Romish Doctrine" because of the reserve displayed by The Council of Trent.

A Final Warning.

But the Article goes further and declares that such works because "they are not done as God hath willed and commanded . . . have the nature of sin." This is a very strong declaration. Some have tried to weaken the force of this sentence by suggesting that the "nature of sin" is a little weaker than the word "sinful." The structure of the Article as well as the Latin word used will not justify this suggestion. In the IXth Article concupiscence is said to have the nature of sin. This is a direct reply to The Council of Trent which, while admitting the Apostle called concupiscence sin, says The Council did not understand it as being called sin as being truly and properly sin in those born again (Sess. V 1546). The Latin word "ratio" means a condition or nature of the thing mentioned. The language of the Article warns us that we cannot depend on any effort of our own as a condition of securing God's favour. We cannot divorce our actions from the condition of living faith without separating them from deeds done according to God's will. If we do thus separate our conduct from a sense of entire dependence on God we are so far from meeting favour that we incur the wrath of God revealed against sin. The Articles XII and XIII enforce very strongly the doctrine of Justification by faith only.

CORRESPONDENCE

TRAINING CATECHISTS

Dear Sir,

At the very heart of the article "The Case of The Vanishing Curate," printed in your last issue, there is the statement "No theological college can provide a substitute for the experience which ought to be obtained through close association with a wise and knowledgeable rector." Most clergy of any experience in the ministry must agree with this remark, but the point that your article evades is what ought to be done for those men who have very little hope of doing a curacy with a "wise and knowledgeable rector"?

May I suggest too that to compare, as your article does, the clinical experience of a medical student with that of the average catechist in the Diocese of Sydney is completely untenable. You say in your article, "What have students to do, while they are students, with countless problems which may surround the use of the Occasional Offices in the Book of Common Prayer?" I must admit that these may seem to provide a host of problems for the newly ordained, but what are they to compare with the very jobs that are handed over to the new catechist as soon as he reaches his first parish? He is told that he must preach most Sundays at the Branch Church. He must also take over the Sunday School as well as take classes at the local day school. He must go right ahead with conducting Morning and Evening Prayer. In many cases he is expected to take the lead in the Fellowship where there are often people near his own age. To me, these do not at all seem "clinical experiences under the direction of a senior man," but rather "Major operations in the way you think best"!

In the past ten months I have heard many views expressed by both clergy and catechists alike, and almost to a man they agree that many more practical hints ought to be given to the new theological student before he starts his work as a catechist, and that the general "know how" of parish life ought to be given throughout the whole of his college life. There are so many things to learn that are of utmost importance that three years are hardly long enough, but at least an intensive course on the essential principles could be covered in that time. From the very start the catechist should be taught Parish Etiquette—before he enters the Parish and does untold harm by indiscreet remarks to parishioners. He ought to be guided in adapting his messages to suit the type of people to whom he is ministering, and in the realm of teaching children the ABC of preparation and discipline.

I think it would be no exaggeration to say that hundreds of clergy and catechists reading the above would be willing to agree with what I have said.

Yours, etc.,
BERNARD W. J. GOOK,
Diocesan Missioner,
Pyrmont Rectory.

[We thank Mr. Gook for his comments on our editorial. But we point out that, if theological students must take catechist positions, it is a problem for the bishop, not the theological college, to provide for such training as they may need, if for some reason the rector cannot undertake it. It is certainly no part of the function of a theological college to do this. Most theological colleges

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will not allow their men even to accept such positions. So far as Sydney is concerned, it is the Archbishop's declared policy that all the men in the college should be "free from catechists' duties, so that they may be able to concentrate wholly on their studies."

It is bad enough that lack of financial support by the church should compel many students to become catechists, without further encroaching on the college courses by introducing the kind of instruction suggested by Mr. Gook.—Ed.]

TITHING.

Dear Sir,

I have to confess that your comments on my letter in your last issue leave me unconvinced.

The expression "circumcision as such" seems to me to be slightly irrelevant. It might be as much in point if a Quaker were speaking on Baptism to say "There is no objection to washing (or immersion) as such." The whole point of the Covenant was to set apart a certain surgical operation to signify "the putting off of the sins of the flesh." Paul speaks, in the context, of the Colossians as those who were circumcised and he also says to the Philippians "we are the circumcision." The point Paul makes against the Galatians is that by accepting circumcision, in their mistaken interpretation of it, they were departing from the Gospel. It seems to me to be drastic, to say the least, to suggest that by accepting tithing as an obligation the Gospel is rendered nugatory. Your readers would never have gathered from your comment that Zaccaeus was under obligation to give a tenth but went further, and gave a half. The tenth was recognised as a minimum and the sin of the Jews against which Malachi complains is that they refused to give even a minimum. Is it not a sin for Christians to withhold gifts for God's work according to the measure of their ability?

I know how limited your space is and I do not want to trespass unduly on it, still will you allow me further to point out some important facts? (a) Tithing was not a Mosaic provision. Jacob promised his tenth. Abraham gave tithes to Melchizedek. (b) The writer to the Hebrews makes the point that the giving of tithes to Melchizedek was a forecast of the rising of the Greater Priest. It seems a fair inference that at least a tithe was due to Him. It is at least worthy of consideration that the giving of tithes is associated with the change of the law.

I would further point out that the Homily to which I referred indicates very distinctly that God's presence in Solomon's temple was a metonymy. "So Almighty God will have His house and palace . . . not meaning hereby that the Lord . . . doth dwell in the church of lime and stone . . . For so He never dwelt in Solomon's temple."

I rather fancy I read of "the church which is the house" of people and of "the house of God . . . which is the church of the living God." Here the word house has the suggestion at least of household. Paul did not hesitate to say he prayed in the temple and yet he says "Know ye not that ye are the temple of God." He does not reject the metonymical use of the word. And he speaks of Anti Christ as God sitting in

the temple of God. These considerations lead me to suggest that your treatment of the problem is not fully adequate.

Yours, etc.,
THOMAS C. HAMMOND,
St. Philip's Rectory, Sydney.

THE CHRISTIAN AND HIS MONEY

Dear Sir,

As one who has practised tithing for many years and encouraged others to do so I would like to thank you for your series of articles on the above subject. Your appeal to the New Testament is most helpful for, while I believe Christians are well advised to settle upon a definite proportion of their income for God's work, there is much confused appealing to the Old Testament Law in the matter. It is true, of course, that tithing, like the Sabbath, was known before Sinai but the full system of tithes and offerings was laid down on the Mount and the compulsory levy, or full tithe, was considerably more than the commonly accepted tenth. P. W. Thompson, in "The Whole Tithe", suggests that the proportion was one sixth. Other writers have varied this proportion slightly.

Modern teaching on tithing therefore has two main weaknesses. First of all it assumes that the Jew gave one tenth of his income to God whereas the tenth was simply his FIRST tithe or levy. There were others to follow and all of this BEFORE any freewill offerings. Secondly it suggests that Christians should tithe as an obligation whereas, unless a Christian's giving is bounded by love and love alone it is NOT CHRISTIAN in the real meaning of the word.

I have come to see more clearly of late the real dangers of tithing though I am sure that, because of the weakness of the flesh, most of us would give considerably less if we did not set aside a definite proportion. Apart from the legal aspect (and I can well understand it being argued that our keeping of the Lord's Day is on the basis of the Old Testament Sabbath and the baptism of infants is on the analogy of circumcision) the real danger to the converted soul is that he may be led to feel that by tithing he has fulfilled his obligations to God. He has given his tenth so the other nine tenths is his own. Nothing is so far from the truth and such an attitude cuts at the very roots of consecration, and, in fact, at the very roots of our redemptive position in Christ. "Know ye not that . . . ye are not your own? For ye are bought with a price." 1 Cor. 6, 19, 20. We belong to Christ and that means all that we are and all that we have. It is only as we realise this in fact and give ready acceptance in experience that we know anything of consecration. If Christians feel that to tithe is a help in their giving then they have the advice of 1 Corinthians 16:2 but if they would know the full challenge of Christian giving let them read 2 Corinthians 8:9 and 5.

Some readers of The Record may be familiar with the little booklet "The Stewardship of Money" by the late F. Mitchell of the China Inland Mission. Published by the I.V.F. it is a refreshing change from much that is written on the subject.

Yours etc.,
H. R. SMITH

The Rectory,
Carlingford.

Remember, that not your merit, but your misery, was the magnet that drew Jesus from the skies.

—Dr. A. T. Pierson.

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CHURCH AND STATE FIGHT ABOUT WOMEN MINISTERS IN NORWAY.

Unrestricted clergy rights have been given to the women of Norway through the abolition by parliament of the law which made the appointment of a woman to the ministry dependent on the approval of the parish. The parliament's decision was taken against the advice of the two theological faculties and seven of the nine bishops.

In a statement afterwards, Bishop Skard of Tunsberg, said that this decision would hasten the separation of church and state. Director Carl Fredrik Wisloff at the Free Faculty called the action an "encroachment" on the rights of the church. Similar views were voiced by other church leaders. Bishop Kristian Schjelderup of Hamar, however, was "satisfied," and Bishop Eivind Berggrav said he thought "too much row had been made about the matter."

After abolishing the right of veto of the parishes, parliament requested further examination of the possibility of giving the church a greater say in the appointment of pastors. To-day, the parish council and the bishops have the right to nominate, but the government is free to appoint the minister from among the applicants.

The government's reason for asking parliament to abolish the 1938 law was that it wanted to ratify the Convention on Human Rights with its clause on equality between man and woman.

Among those defending the proposal in parliament were several well-known Christian leaders who are members of parliament, including three pastors.

So far none of the women theologians in Norway have indicated the wish to apply for the ministry.

ALL-TIME RECORD AT KESWICK

The attendances at the Keswick Convention last month in England were an all-time record. The relays were an entirely new feature which multiplied the influence of the Convention five-fold, and reports tell of clear reception and spiritual results everywhere.

Speakers included the Bishop of Barking and the Rev. L. F. E. Wilkinson. Dr. Paul Rees of Minneapolis gave the Bible readings. On Missionary Day, the assistant bishop of Mombasa, the Right Rev. Obadiah Kariuki, and Canon S. R. Burgoyne of India, were among the speakers. The Convention concluded with a united Communion Service conducted by the Rev. Francis Dixon.

● "MARY JONES" BROADCAST. — Few stories have been told more frequently than the story of Mary Jones, the Welsh girl whose eager seeking for a copy of a Bible led to the formation of the British and Foreign Bible Society in 1804, but never before in Australia has the story been broadcast on the National Network. The A.B.C. Children's Session at 5.30 p.m. on Sunday, August 26 will be devoted to the "Mary Jones Story."

CHRISTIANS TEACH KORAN IN EGYPT

The American Mission in Egypt (Presbyterian) has announced that its eleven schools will comply with the new Egyptian law which requires all Christian schools to teach the Islamic religion to their Moslem students.

The Egyptian Episcopal Church, which is taking over the activities of the Church Missionary Society in Egypt, announced that it is providing Islamic courses in three of its girls' schools where Moslems form 80 per cent of the student body.

Teachers Expelled

The Egypt General Mission, three of whose teachers have already been expelled from Egypt for allegedly teaching Christianity to Moslem pupils, and two of whose schools have been requisitioned by the government, will close its schools to Moslem pupils rather than be responsible for teaching the Koran in them.

Roman Catholic authorities have not yet reached any decision on the teaching of Islam. A Jesuit missionary spokesman says that they are hoping some solution of the problem can be worked out with the government.

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★ The Book Page ★

Under the general editorship of Dr. Leon Morris

The Sure Victory, by Madame Chiang Kai-Shek. Fleming H. Revell Co. Our copy from Pickering and Inglis. 1955. 45 pp. English price 5/6.

In this interesting little book Madame Chiang Kai-Shek relates her growth in the spiritual life through various crises brought about mainly by the political conditions and changes in China. Each crisis takes her a step further in the Christian life until she reaches the conclusion that the only sure victory is through faith and prayer. The greatest crisis of all comes when the Communists take control of China and she and her husband are forced to flee to Formosa with their hopes and ambitions for this great country shattered. She feels led to commence a prayer meeting mainly to pray for China and for the performance of God's will among the nations. The growth and spiritual fruit of this group is a convincing proof of the theme of the book.

One feels that Madame Chiang Kai-Shek is writing apologetically when she speaks of her husband, the Generalissimo. She mentions his accomplishments and ambitions but makes no mention of his failures. She makes it clear, however, that he is a man of definite faith. Prayer and bible study have always formed an important part of their family life.

The book reveals Madame Chiang Kai-Shek as a woman of great courage and spiritual insight who is rightly regarded as one of the world's leading Christian women. She writes with clearness and simplicity and the reading of this book should prove to be a source of spiritual encouragement to very many.

—J. H. Shilton.

The Infallibility of the Church, by G. Salmon, John Murray, 1953. pp. 227.

The reprint of Salmon's classic on "The Infallibility of the Church," albeit in an abridged form, is an exciting and encouraging event. Although it was first published in 1888, it has never been answered, and it is in fact unanswerable. His massive learning and devastating logic are a delight to those who are wearied of the hesitancy and uncertainty of contemporary apologetics. Salmon's conclusions are neither tentative nor accommodating; on the contrary, he expresses himself with confident assurance, and he neither asks for quarter nor gives quarter. His learning is apparent on every page, and yet it is not obtrusive. He is a doughty controversialist, but he writes with honourable self-restraint and transparent charity.

The Times Literary Supplement rightly observes:—

"The generation has little idea of the massive learning and cogent reasoning that have made this book one of the classics of theology. The essential Salmon is here, solid in his learning, devastating in his logic. The book ought to be read by every priest of the Anglican and Roman Catholic communions, and indeed by all who care for theological truth; the arguments are not of the type that can be ignored. The argument is always scholarly and charitable and need never rankle. It is a model in the handling of a controversial theme."

It is indeed a book to read, mark, learn, and inwardly digest.

—S. Barton Babbage.

Christian Theology and Natural Science, by E. L. Mascall. Longmans, 1956. 328 pp. Aust. price 31/-.

It is not known to most readers of theology that Dr. Mascall was a Wrangler in the Cambridge Mathematical Tripos before turning his attention to the Queen of Sciences. We are told that in those earlier days he made a study of Relativity and Quantum Theory, and it is evident from his Bampton Lectures for 1956 that he has retained his interests in these and kindred fields. In these lectures he tells us that his aim "has not been so much to answer specific questions as to show that there is a large domain of thought in which it is possible for theologians and scientists to engage in intelligent, good-humoured and fruitful conversation. This seems to me to be, in the long run, a more useful goal at which to aim than the improvisation of knock-down answers to awkward questions."

Most who read his book will agree that he has succeeded admirably in this aim. The subject matter, and the depth into which the author goes into it mean that the book is not easy reading (although it should be noted that many a passage is enlivened by a flash of sparkling humour), but it is very rewarding. Many writers in this field are desperately anxious to prove that science and religion harmonise exactly, but Dr. Mascall is too well aware of the limitations of both our scientific and our religious knowledge to make that mistake. But he does show us that when scientists and religious men are sufficiently humble they have much to learn from each other, and that, on the basis of present knowledge, neither can justly accuse the other of fundamental error.

He states his arguments with caution, and does not claim more than the evidence warrants, which makes his conclusions all the more valuable. In particular, we must all be grateful to Dr. Mascall for his convincing demonstration that there is no real conflict between the two methods of approaching truth. Every age must state the relationship between the scientific and the religious for itself, and it is a matter for thankfulness that in our day this has been as well done as it is in this book.

—Leon Morris.

Anglicanism and Orthodoxy, by H. A. Hodges. S.C.M. Press, 1955. 58pp. Aust. price 3/9 (our copy from Diocesan Book Society, Melbourne).

The thesis of this little book is that "the Anglican churches ought to approximate more and more to Orthodoxy until at last they could be recognised as actual members of the Orthodox family." The first chapter examines "The Problem of Anglican Disunity" (and frankly recognises the existence of both "Protestant" and "Catholic" wings in the Church of England, together with the Protestant nature of the Prayer Book). The second chapter is on "The Meaning of Anglican Unity" (a unity of spirit) and the third on "The idea of Western Orthodoxy." The author's thesis is interesting, but in my judgment there are two big defects in his treatment. The one is that he does not do full justice to the Protestant element within the Church of England, and the other that he is far too ready to assume that the Eastern churches have retained the Christian faith in unaltered purity. This ought to be demonstrated, and not assumed.

—Leon Morris.

The Hope of the Gospel. By J. S. Thomson. S.C.M. Press, 180 pp. Aust. Price, 13/3. Our copy from The Diocesan Book Society, Melbourne.

Hope is a fundamental biblical concept which has been largely dropped from modern Christian doctrine and ethics. If this book does something to restore an emphasis on Christian hope in the life of the Church and of the individual, it will have made an important contribution. We do not expect great results from this book, however, for the writer's method is eclectic rather than profound. He has ability for collecting together other people's thoughts and fitting them into a jig-saw. The book lacks a central dominating theme; but there are some things said by the way that are worth reading, obiter dicta as it were.

The object of the book is to deal with the subject of hope exhaustively. The first chapter deals with the importance of hope in everyday life and 58 quotations ranging from Hesiod to Toynbee are adduced to support this fact. The second chapter deals with hope in natural religion. Hope is said to be the basis of this, as well as of all religion. Then follow chapters on hope in the Gospel of Jesus, in the Gospel of the Apostles, and in the Gospel of the contemporary world.

The writer concludes with a severe castigation on "speculative millenarianism" but adds that "it is worthy of note that the very age in which expectation of the parousia held such a prominence, and some would say over-ruling place in the thought of Christians, was also a time of great missionary expansion."

—D. B. Knox.

The Treasury of Charles Spurgeon. Introduction by Wilbur M. Smith. London, 1956. Pickering and Inglis. Pp. 256. English Price 12/6.

The Rev. Charles Spurgeon was one of the great preachers of all time, and his phenomenal output filled some 163 volumes of sermons and studies. This book contains a representative selection of his writings (for his sermons were written for publication as well as delivery from the pulpit), and will be welcomed by those to whom Spurgeon is a great name but no more. It will provide a useful indication of the kind of man he was, and the kind of message he preached—compelling in its earnestness, and in its faithfulness to the Word of God.

The sermons themselves retain all the atmosphere of the pulpit oratory for which Spurgeon was famous, and the selection of sermon notes gives a good idea of the bones which were later clothed with the flesh of rhetoric. Our style is simpler to-day, and our sermons shorter, but are we the better for it? We could be; but it is a solemn thought that when Spurgeon's great Metropolitan Tabernacle was built in London, its 5500 seats were filled weekly with men and women from all parts of the suburbs. Where are these vast congregations to-day? If only the answer could be that they were receiving the same food, if less lavishly served, nearer home. But are they?

Dr. Wilbur Smith provides a characteristically thorough introduction to the book, full of interesting details about the life and work of this great man of God, who began his preaching career at the early age of sixteen. In his later years, Spurgeon was occupying a London pulpit at the same time as Dr. Joseph Parker, Canon Liddon and Dr. F. B. Meyer. What a feast of good things could be had for the asking!

—J. A. Friend.

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With the Army Chaplain

(Continued from page 1)

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In the weekly church parades and C.O.'s Hours the Chaplain has wonderful opportunities of both challenging the trainees with the Gospel Message and teaching them the fundamental beliefs of the Christian faith. The effect on at least some, who perhaps have not been to church for many years, is to awaken in them an interest in the Kingdom of God.

Even though some of the trainees might still never go to church regularly for the rest of their lives, they will have heard the Christian message and the Christian viewpoint on many practical aspects of life over a period of 14 weeks. Thus the fruit of the Chaplain's ministry might not be revealed for many years, when, for example, the ex-trainee seeks the advice of his Rector over some moral or spiritual problem.

Perhaps the Chaplain's most important and fruitful work lies in the personal counselling of both Regular Army and National Service personnel. When 1200 youths are put together within the limits of an Army camp, there are bound to be a greater number of personal problems than in civilian life. These may be housing, financial, leave or moral problems of some kind, or they may be spiritual problems. Again, a trainee may have turned to crime since he began his National Service training, or may have committed a serious breach of discipline in camp or a civilian offence while on leave.

The Chaplain—provided he is a man with a human and understanding approach to people and their problems—can greatly commend the Gospel by the advice and assistance he gives to such people in need.

Because the Chaplain is always on the spot, and because the trainees have met him at church parades and C.O.'s Hours, they automatically turn to him for advice and help. This is a fact that many do not realise—that National Servicemen, or indeed any men in the Forces, are far more likely to approach their Chaplain than their own Rector. For example, a 19-year-old trainee in the last intake approached the Chaplain and asked him if he could be prepared for confirmation? The youth admitted that he could not read and could only write a little, but said he was willing to learn. He said

later he would never have gone to his own Rector and asked to be prepared for confirmation because he was ashamed that he could not read.

Witness of Christian Trainees.

When it is considered that the N.S. trainees of to-day are the family men and community leaders of five to ten years' time, a remarkable opportunity is open to guide these men into the Christian way of life.

The work, of course, is always either supported or hindered by the individual personal witness of the Christian trainees in camp.

To their lot falls the bulk of the responsibility for personal contact of those who do not know the Lord. The Chaplain's work can be enormously helped if the Christians are all in fellowship with one another and "walking in the light as He is in the Light." He needs our prayers.

Chapel Project.

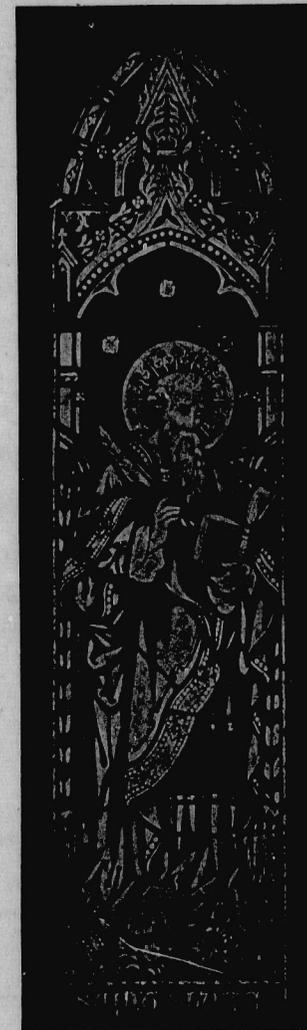
To assist the work of the Anglican Church in National Service, the Army has approved the building of a Church of England Chapel near the main gates of 12th Battalion to serve both 12th and 19th Battalions. For the last five years, church parades have been held in the open-air or in the Unit Cinema in wet weather. When the chapel is completed, it will add to both the atmosphere and comfort of the church parades, and will lessen the possibility of distractions during the services.

The chapel is to be called St. Mark's War Memorial Chapel. It will serve both as a memorial to those who have served Australia in the Forces in the two World Wars and in Korea and as a place of worship and inspiration for those who will serve the country in any future war.

The chapel will be modern and attractive in design and will seat 500 men. Friends and relatives of deceased Servicemen are invited to donate personal memorials for the chapel.

The Army is subsidising, to the extent of £2,500, the appeal for the chapel which has just been launched. Cost of the building is estimated at about £15,000. Donations—deductible for income tax purposes—may be addressed to Church of England Chaplain, 12 N.S. Trg. Bn., New Hols-worthy.

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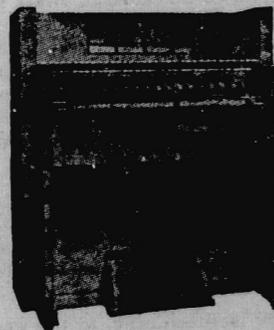
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THINK ON THESE THINGS USE AND ABUSE

Conducted by June Dugan.

It seems to be quite a common feeling among us all, that we do not mind one bit how much we help others, or put ourselves out for them, but there are few, if any of us who tolerate being taken for granted, or made use of. Quite often it is the fear of being made use of that makes us careful of being let in for a job, whether the job be in the church or some of the many organisations outside the church. The pity of it is that our fears are so often so well grounded and by experience we have become "browned off," treading very carefully lest we be caught again.

While we may be very conscious of the fact that we must be careful for our own sakes, I wonder just how careful we are lest we offend some one else on the very point that is so hurtful to us. It is easy to take the efforts and the service of someone we work or live with for granted because we have come to regard them as part of the every day life we accept without question, taking their efforts as our due when we should be alert for the opportunities to reciprocate the favours bestowed on us and to do what we can for them.

The One Who suffers most at our hand, when it comes to being taken very much for granted is, I think, our Heavenly Father. We emphasise so much the facts that we wish to remember—His Fatherly goodness, His love, His mercy, His readiness to help in time of need, His constant attention to our prayers even though we only pray when we are desperate and there is no other way out for us, His genial friendliness towards us and so on; and all of these qualities which mean so much to us seem to be so unqualified, needing no particular response from us or making few if any demands upon us. But John in his first epistle throws quite a different light upon the matter when he says: "God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." So there we have it. Because of our sin or "darkness" we cannot have fellowship with God at all, if we say we can we are only kidding ourselves. By fellowship we mean the ability to speak to God in prayer, the right to expect God's blessing, the privilege of knowing that He is looking after us and watching over us—in short all the things that for so long we have taken as our due

from God whether we earned the privilege or not.

What we find so hard to believe is that we are completely sinful, and that God is completely sinless and because of the wretchedness and depth of our sin God cannot meet us at all while that sin is still with us. So then the only way for us to be able to look to God for all the qualities we have taken for granted is to get rid of our sin first. It is so natural for us to imagine that no matter how we spend our life, or what we believe in a religious sense we can without question depend upon God to be ready when we want Him, always available and always kindly disposed toward us. This is sheer presumption and is so widespread that it influences our thinking a great deal.

How then can we come to the place where we may be in a position to accept and acknowledge the blessings from God? Further on in his letter John gives us the answer: "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." So there it is—only when we have accepted the fact that we are sinners, and come to Jesus Christ to be cleansed of the sin will we be in a position to expect any favour of God or fellowship with Him. John goes on to say that if we are not too proud to come to Jesus and confess our sins that He then will be "faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

Let us face it that our biggest problem in dealing with God and our position before Him is that we are too proud to admit that we are sinners and too fond of our own way to be willing to lead a life that requires us to say "Not what I want, but what you want, Lord," but unless we do these things it is impossible to be what is known as a Christian and therefore impossible to be eligible for the blessings that His friends receive.

Sinners, turn; why will ye die?
God, your Saviour asks you why:
God, Who did your souls retrieve,
Died Himself that you might live:
Will you let Him die in vain?
Crucify your Lord again?
Why, ye ransomed sinners, why
Will you slight His grace, and die?

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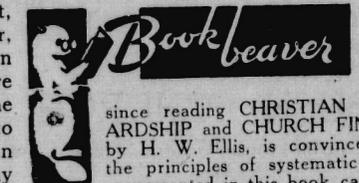
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ANGLICAN ARCHBISHOP IS MEMBER OF COMMUNIST PARLIAMENT.

Bishop K. H. Ting, Anglican Bishop of Chekiang, who took part in the Consultative Council for the 1958 Lambeth Conference, went to Hungary as observer for the Anglican Church in China, the meeting of the Central Committee of the World Council of Churches before returning to China.

At a breakfast party presided over by the Bishop of Birmingham, Dr. J. L. Wilson, Dr. Ting paid a tribute to those far-sighted missionaries who had regarded themselves as "dispensable" foreseeing the need for the Church to become self-supporting.

He mentioned that the Anglican Archbishop of China is a member of the People's Assembly—the Chinese Parliament—and that two Chinese Christian women now held responsible posts, Mao Li Tu-Chuan, a former Y.W.C.A. Secretary, as Minister of Health in the Central People's Government and Wu Yi-Fang, formerly President of the International Missionary Council, as Education Minister in the provincial Government of Kiangsu.

BISHOP CONDEMNS FAITH-HEALING "CRUELTY."

Sensational faith-healing services were condemned by the Bishop of Durham (the Rt. Rev. Maurice Harland) addressing a meeting of clergy and doctors during the annual conference of the British Medical Association at Brighton, England.

The Bishop said that former parishioners of his had been so sure they would be healed that they had prepared a great celebration supper. They had not been healed, and it had left them in despair. They felt they had committed some sin which had now left them outside healing. It was the height of cruelty to encourage people to believe in a cure which might not happen.

On the other hand, the Bishop pointed out, there were services of divine healing to which people went by invitation after proper preparation. These people came in a humble spirit and without any specific dictation to God on what he should do.

CHURCH MUST NOT BECOME A POLITICAL CENTRE.

At a specially convened session of the All-German Synod of the Evangelical Church in Germany, one of the main addresses was given by General-Superintendent Dr. Gunther Jacob of Cottbus, a leader of the church in eastern Germany.

Dr. Jacob said that the Church must be very careful not to become a centre of political resistance. Western statements that the Christian churches in the East formed the strongest bulwarks against communism were dangerously primitive, in his opinion. If political propaganda and state measures prevented the church from preaching its message openly, its sufferings were the fulfilment of the biblical prophecies about suffering for Christ's sake. But this did not prevent the Church from telling the state what freedom it needed in order to carry out its task. Even a state which wanted complete control of every organ of publicity, in order to promote its own view of life, was still an "authority" in the sense of the 13th chapter of the Epistle of the Romans. But in case of conflict the Church and the individual Christian must have the courage to assert that "we must obey God rather than men."

The Australian Church Record, August 16, 1956

PRIMATE ON STATE AID.

The Primate of Australia, the Most Reverend Dr. H. W. K. Mowll, in a press statement on 6th August, warned the Federal Government that there might be serious political repercussions if it persisted with its plans to aid the building programmes of denominational schools in Canberra.

Dr. Mowll said: "In view of the sharp reversal of public policy involved in the recent proposal of the Commonwealth Government to grant financial assistance to denominational schools in Canberra, and in view of the strong resentment and concern I have found among many representative people, I feel impelled to make a public statement indicating the general attitude of the Church of England on the question.

"Notwithstanding the inclusion of Anglican schools among the proposed beneficiaries, the proposal is not acceptable to Church people generally, however much some members may be in favour of receiving this help. A "Grave Mistake."

"In the Church of England there is, of course, no regimentation of the attitude of individuals on the subject, but the vast majority of Anglicans are strongly opposed to State aid to denominational schools.

"They view with the gravest concern this departure from the practice of at least three-quarters of a century.

"They do not doubt the sincerity of the Government's belief that the special circumstances of this case will prevent it from becoming a precedent, but they declare most emphatically their own conviction that, in this, the Government is gravely mistaken.

Division of Community.

"I think it only fair to warn the Government that Anglicans and Protestants generally feel so strongly in this matter that, if the proposal is persisted in, there may be serious political repercussions.

"It is well known that one particular Church has long clamoured for State aid to denominational schools, and that it would be far the largest beneficiary of such aid.

"We feel that the Government would not be justified in subsidising teaching which tends to divide the community, as has been shown comparatively recently, in such matters as the Consecration of Service Colours and Anzac Day Observance."

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The Australian Church Record, August 16, 1956

PERSONAL

The Rev. A. N. S. Barwick, Rector of St. Andrew's, Wahroonga (Sydney) has announced his retirement from the active ministry.

Mr. L. H. Chilcott has been appointed manager of the Newcastle diocesan property "Brenda," in succession to Mr. Merrick Long.

The Rev. Frank Coaldrake, at present an A.B.M. Missionary in Japan, has been appointed chairman of the Australian Board of Missions, as from 1st January, next.

The Rev. W. G. Bennett has resigned from St. Paul's, Taringa (Brisbane).

The Rev. Mark Robinson, has been appointed to the Parochial District of Hendra (Brisbane).

The Rev. B. H. Downward has resigned from St. Mary's, Wondai (Brisbane).

The Rev. J. K. Moody has been licensed as curate at St. Mark's, Warwick (Brisbane).

The Very Rev. Denis Taylor, Dean of Brisbane, has been granted leave of absence and will leave for England this month.

Mr. Stacy Atkin has been elected to an interim vacancy on the Standing Committee of the Diocese of Sydney caused by the resignation of Mr. F. Langford-Smith.

Archdeacon R. J. Hewett was elected to a clerical vacancy on the same committee.

The Rev. Harvey Perkins, a Methodist minister from Mitcham, Victoria, has been appointed General Secretary of the Australian Council of the World Council of Churches.

The Rev. D. E. O. Crawford has accepted nomination to All Saints', Parramatta.

The Rev. R. C. Blumer, Rector of Greenwich, Sydney, has announced his retirement from the active ministry.

Canon Bretton, Vicar of Lower Hutt in the Diocese of Wellington, has been appointed Dean of Nelson.

N.Z. MOVE ON STIPENDS.

The Diocese of Auckland, N.Z., at its recent Synod has put clergy stipends on a new basis.

The basic minimum stipend has been fixed at £625 N.Z. (£1 N.Z. = £1/5/- A.). £10 per annum will be added to this basic rate for every year of service up to 35 years. In addition £50 per annum will be paid for each child in the clergyman's family.

To avoid parishes who have senior clergy, being penalised, a diocesan pool has been created into which the estimated extra will be paid.

The scheme was warmly applauded and strongly supported by lay Synodsmen.

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CHURCH OF ENGLAND DELEGATION TO MOSCOW

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

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

Anglican Formularies.

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

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

The conference was the first official con-

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

PREPARING FOR LAMBETH, 1958

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

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

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

A.C.R. DONATIONS.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

August 19. 12th Sunday after Trinity.

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

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

August 24. St. Bartholomew.

M.: Eccus. 39, 1-10; Matt. 10, 1-15.
E.: Deut. 18, 15-19; Matt. 10, 16-22.

August 26. 13th Sunday after Trinity.

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

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

September 2. 14th Sunday after Trinity

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

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

ST. PHILIP'S, CHURCH HILL.

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

● FORM OF BEQUEST.

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

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

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

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

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

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

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

Still Far to go

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

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

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

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

Against W.C.C.

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

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

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

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



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