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THE MINISTRY OF SUFFERING

(Communicated)

Suffering is one of the deeper mysteries of life. While suffering is common to all, followers of Christ have often to endure special sufferings of one kind or another.

As so in New Testament times. And it was this that led the Apostle Paul to write two verses in the eighth chapter of the Epistle to the Romans which have been a light and a comfort to many.

These are verses twenty-eight and twenty-nine. "And we know that all things work together for good even to them that love God, who are called according to his purpose. For whom he foreknew he predestinated to be conformed to the image of His Son."

These words "all things work together for good" are sometimes quoted as a generalisation. They should never, however, be lifted out of their setting and read in the light of what goes before and what follows after.

Notice first what goes before. "Forasmuch as we know that all things work together for good" "Them that love God, who are they?"

These are of the heart. But it is not for any man to love God. By his heart goes out to our own lot to the things of God. It is of grace that we can begin to love God.

Yet love to God is the very heart of true religion. This epistle to the Romans is written to explain that—that is how we become Christians and what it really means to be a Christian.

Let us help us if we notice briefly what the third chapter we read that the Christian is one who has been "justified by God's grace through the redemption in Christ Jesus."

In the fourth chapter the Christian is one whose iniquities are forgiven, and whose heart is purified.

In the fifth chapter the Christian is one who has been "reconciled to God through the blood of his Son."

In the sixth chapter the Christian is one who is no longer in bondage to sin; he is free from whom "sin shall not have dominion over him." It is his privilege to "reckon" him-

self "dead unto sin, but alive unto God in Christ Jesus."

In the seventh chapter the Christian is one in whom there is nothing that is really good by nature yet by grace he is able to thank God for deliverance from sin, and this "through Jesus Christ our Lord."

That brings us to this eighth chapter. Here we learn that the Christian is one who loves God. And this because he is one in whom the Spirit of God dwells. He has been made the child of God, by the regenerating power of God's Holy Spirit.

And further we read "the Spirit himself beareth witness with our spirit that we are children of God; and if children their heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him that we may be glorified with him."

An Explanation.

We have seen that these words "All things work together for good" must be read in the light both of what goes before and of what follows after. Now what follows after gives us the reason for the truth of the words, "for whom he foreknew he also foreordained to be conformed to the image of his Son that he might be the first born among many brethren."

This defines the good. The good that our Heavenly Father designs for his children is conformity to his own character—"that we should be conformed to the image of his Son." This is man's highest good, his summum bonum.

There is a special point of interest here noted in the margin of the Revised Version. Amongst the oldest manuscripts of the New Testament

there are two that repeat the Divine name in the words that we are considering. These two give the reading "to them that love God, God worketh all things with them for good." This helps to bring out the meaning. It is God who works for our good. He is able to sanctify every experience to the spiritual good of his children.

Illustrations.

Scripture affords many notable instances of this. Joseph the son of Jacob endured the sufferings of slavery and captivity for thirteen years. But "God was with him" in his humiliation. Because of this he came out of that furnace of suffering a better servant of God, one more fitted for the important post he was afterwards to occupy.

It is a great comfort to know that whatever the source of our sufferings God can sanctify them to our good.

The Christians addressed in the Epistle to the Hebrews had "endured a great conflict of sufferings" evidently for the gospel's sake.

Some were imprisoned, some lost their property. This recalls to the writer's mind past ages when "others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins and goatskins, being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves and the holes of the earth."

Now the object of such persecutions could only be to destroy the word of God and stamp out its witnesses. The ultimate agent of this work must be the devil.

Bad as this is, it does not surprise us for this work of suppression and destruction is going on still. But what does surprise us is the Scriptures chosen by the writer to strengthen and encourage those so suffering. These are the words that he gives them from the Old Testament:

"My son, regard not lightly the chastening of the Lord nor faint when

thou art reproved of Him; for whom the Lord loveth he chasteneth and scourgeth every son whom He receiveth."

But what a world of comfort these words contain, when rightly understood. They teach us that whatever the source of our sufferings and whatever their nature God is able to sanctify them to us and make them minister to our spiritual good.

The Supreme Example.

If this is a comfort to us, and it certainly is, it is a still greater comfort to know that our Lord in his earthly life and in his experience as a man came under this law. Sufferings were amongst the things that were used to mature the perfection of his manhood. For we read, "it became him for whom are all things, and through whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering."

THE MINISTRY OF WOMEN.

The following note of interest comes from the C.E. Newspaper of July 6:—

WOMEN CAN OFFICIATE.

Was it the sleepiness of the afternoon? Or has the mental atmosphere of clergy and laity towards the place which women may take in the services of the Church undergone a sea change? On Thursday afternoon, June 21, by a very large majority, Church Assembly agreed that in cases of emergency it is an obligation on members of the laity to see that Morning or Evening Prayer is read by one of their number in any parish church. As for the word "laity," the Archbishop made it very plain to a questioner that the word was of common gender and included both male and female persons; as did the word communicant. There was no general opposition on the part of the clergy to this desirable resolution; it was proposed by the Archbishop himself as a conflation of, and improvement upon, the resolution proposed by the Rev. C. E. Douglas and an amendment to it by Mrs. Freeman.

The time now seems to be well in the past when a woman was only allowed in the chancel of a church on sufferance during service time and a mixed choir or a woman organist were, in some ecclesiastical circles at any rate, regarded with horror.

A PERSONAL TRIBUTE TO THE LATE ARCHDEACON BEGBIE.

(By C. Blumer, Senr., Greenwich.)

The passing of our dear friend to his eternal rest after long years of faithful toil in His Master's service is an event that awakens in many of us precious memories; and as one who was closely associated with the Archdeacon in parish activities in Picton, I set down here some of those memories as a faint tribute to one whom many thousands have reason to regard as God's messenger to them.

I had the privilege and responsibility of being one of three parochial nominators called upon to recommend to the Archbishop a successor to another valiant servant of the Church, the late Rev. D. H. Dillon, who after years of work in Picton, was on the point of leaving for a Sydney parish. The recommendation of Mr. Begbie (as he then was) from the Board of Presentation, was accepted by the Archbishop and in due course he was installed as rector.

With characteristic vigour, Mr. Begbie set himself the task of visiting every Anglican household in the parish, which then included The Oaks and Burrigorang. It took virtually no time for him to find acceptance with all classes in his parish, for his infectious zeal and "joy in the Lord" commended him and his work everywhere—in the Church, in the day schools, and in clean, healthful sport.

He believed in the power of prayer. When he moved into the rectory he found that there was need for the expenditure of £70 to effect certain repairs and improvements, and, for weeks before, a fixed Sunday, prayer was offered in private and in the weekly Friday evening prayer meeting that this sum should be made available. When the Sunday closed, the result of this venture of faith was found to be over £100 in donations.

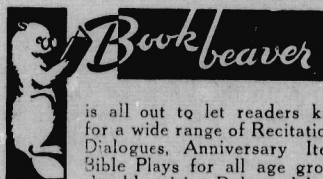
His zeal for missions was then, as it continued to be till his last hours, keen in the extreme, and from that by no means rich parish donations to missions reached the total of over £100 a year.

His proclamation of the Gospel message was always simple and forcible. I remember that he conducted a ten days' mission from Ascension Day till Whitsunday during his first year with us.

He had an intense fondness for the young people of his flock, as was seen in his use of the Christian Endeavour Society and in his regular and always acceptable lessons to the pupils of the local school, of which I was in those days the headmaster. From amongst those young people many workers have gone forth into the Christian ministry, to mission work, and so on, as a result largely of the inspiration and training they received from their well-beloved pastor.

There is one text that suggests itself irresistibly to me just now, in thinking over the Christian life that we saw exemplified in our friend and helper. St. Paul prayed for his converts that the God of hope should fill them with all joy and peace in believing, that they might abound in hope through the power of the Holy Ghost.

And these facts of the Holy Spirit inspiring faith which resulted in joy and peace were well authenticated in him whose loss we mourn, and who demonstrated beyond doubt that the Christian life can be one of happiness and joyful inspiration of others.



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SUNDAY OBSERVANCE

THE DIVINE LAW AND THE MINISTER OF STATE.

(By the Rev. J. R. L. Johnstone, LL.B., Th.L.)

The Chief Secretary of N.S.W., Mr. Clive Evatt, is reported to have said that the Sunday Observance Act is completely defunct. Mr. Evatt was speaking as a political administrator and was no doubt voicing his reasons for failing to enforce an Act of Parliament which comes within the province of his department. If he will think of the matter in his other capacity, that of a barrister-at-law, Mr. Evatt will no doubt agree that a statute does not cease to be binding at law merely because it has been defied or forgotten for any length of time, nor even because a responsible minister or a succession of ministers has failed to administer it.

As Christians we repudiate any suggestion of antinomianism, either in Christian conduct or in public administration. Through the writings of the Apostle Peter our Lord has told us to submit ourselves "to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." We have the example of our Lord Jesus Christ, Who, to quote a specific instance, was careful to observe the taxation laws of the state in which He abode as a man, and Who told us to "render unto Caesar the things which are Caesar's, and unto God the things that are God's." Perhaps Mr. Evatt has forgotten the latter part of the injunction.

As an Anglican, Mr. Evatt will know that the scriptures of the Bible are the authoritative word of God and "although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral." (Article of Religion VII.) The Fourth Commandment is one of these, and it enjoins the sabbath principle.

It appears therefore that Mr. Evatt is without excuse both as an Anglican, a lawyer, and a responsible Minister of State.

If Mr. Evatt considers the Sunday Observance Act to be out of date on

ethical or political or other grounds, his proper course of action is not to ignore it but to introduce legislation in Parliament to have it amended or repealed. Such a course would allow for a proper democratic expression of opinion on the matter.

The question of Sunday Observance is, however, a much wider one than the consideration of a particular statute or the opinion of a politician. It even goes beyond the interpretation of one of the Ten Commandments given through Moses, considered only as such. The principle of the Sabbath, as distinct from any ritual observance associated with it, goes back to the beginnings of the world when, like the bond of marriage, it was instituted of God "in the time of man's innocence" as a universal principle for good human living, not confined to any particular nation or age. The Ritual Law of God, on the other hand, was given in the time of man's guilt, and bore testimony to man's lost innocence, his inability to keep the moral law adequately, his need of a Saviour, and God's mercy in man's redemption from his helpless plight. The Christian observance of the Sabbath principle on Sunday instead of Saturday is in keeping with the dissociation of the Christian dispensation from the ritual side of the old Covenant. It gives expression to the universal principle of the consecrated Sabbath associated with man's creation in a manner which also honours the significant facts of the Resurrection of Christ, which sealed man's redemption, and the baptism of men with God's Holy Spirit, which brought the inner springs of holiness into human experience and made possible at last the fulfilment of that divine purpose which lay behind the creation of man in the image of God, that we should be like Him.

Church Missionary Society.

The Young People's Union will hold its 58th Annual Demonstration on Saturday, the 13th October, in the Sydney Town Hall, commencing at 2.15 p.m. Some of the branches will present a pageant entitled "On Wings of Prayer," and the choir will render hymns specially arranged for it. The speaker will be the Right Rev. Bishop Stanway, and the Rev. R. Bowie will be the Comper. Miss Beryl Evannett will give away the prizes.

THE LORD'S DAY.

It is of interest to the discussion, in our columns on the subject of Sunday Observance that the Lambeth Conference of 1888 formally adopted the following resolution:

(A) That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation.

(B) That, from the time of our Lord's Resurrection, the first day of the week was observed by Christians as a day of worship and rest under the name of "The Lord's Day," gradually succeeded, as the great weekly festival of the Christian Church, to the sacred position of the Sabbath.

(C) That the observance of the Lord's Day, as a day of rest, of worship, and of religious teaching has been a priceless blessing in all Christian lands in which it has been maintained.

A Careful Scholar Speaks.

The late Dean Vaughan, in his commentary on "Hebrews" writes:

The Seventh Day.

A prominent feature of Judaism—commented upon, as such, in jest or scorn, by heathen literature—is it any thing or is it nothing, to a Christian?

We turn to the Old Testament, and there (if we are to read it as it stands) we find the Sabbath in existence before the law of Moses was given. There is more than an intimation of the ordinance and its groundwork in the second chapter of the Bible (Gen. ii 2, 3). The existence of the Sabbath is presupposed in the rules of the manna (Ex. xvi 23). There is something then in the Sabbath which is not Jewish.

We reach the Decalogue. We have there a transcript of the fundamental principles of human duty. First the recognition of the unity, the spirituality, and the sanctity of God. Then the assertion, in precept and prohibition, of such primary duties as those of subordination, reverence for life, purity, honesty, truth, contentment. Embedded among these standards "Remember the Sabbath Day." In a list of moral, not positive, precepts, how did this command ever find a place if there be not a fundamental and universal principle in it?

That principle is twofold, (1) Man's need of a periodical rest. (2) The religious character of the rest. It lies deep in the bodily, mental and spiritual constitution of man's nature as God created it. . . Our Lord Himself, while He claimed authority over the Sabbath,

and while He swept away from it every relic of harshness and bondage, yet expressly declared it "made for man" (Mark 11-27).

But it would contradict history to assert the identity of Sabbath and Sunday. There is no evidence whatever of an express or formal change of day. Gentile Christians never knew a Sabbath. Probably the Christian converts at first needed none, all days were Lord's days. A large proportion of the first converts were slaves; the gentlest of masters (1 Pet. 11-18) would not permit a day of inaction.

Nevertheless there was a promise—the Church has too often failed to realise its significance—applicable to this as to every subject, "Lo, I am with you always." As the church became more and more a settled resident in the world, it needed more and more the counteractive influence of that "periodical religious rest" which is the principle of a Sabbath. Then the adapting power (the kubernesis) of the great Head of the Church guided her to invest more and more the new Sunday with all that was of essential value in the old Sabbath. Without any formal change of day, or any dogmatical re-institution of the Sabbath of the Decalogue, the Church was influenced by the Holy Spirit to make her Lord's Day in some degree sabbatical, and so to increase its consecrating influence upon a society constrained to have the world, whether of business or of society world, whether of business or of society, too much with it.

Whatever our idea of the particular steps and stages of its history, we at all events are placed by God's Providence in possession, for use or abuse, of a day which is at once Sabbath and Sunday. Who shall deny its beneficent action, so far as it prevails, upon our national and individual life? Who does not see in it a gift of God, define it as you may?

It was a Chief Justice of England, Sir Matthew Hales, who wrote,

"A Sabbath well spent brings a week of content,

"And strength for the work of the morrow;

"But a Sabbath profaned, whate'er may be gained,

"Is a certain forerunner of sorrow!"

THE CHURCH OF GOD.

"Exalt Christ and the Church finds her right place, but Church history more than once shows that together with what are called "High" views of the Church visible, have usually been found low views of the Church spiritual and of Christ the Head of the Church. Where the Church tends to precede, there Christ tends to recede. Bring forward the Church as the depository of grace and you tend to push back Christ as the source of grace. But exalt Christ in the Godhead of His Person, the completeness of His Sacrifice, the power of His resurrection, the perfection of His righteousness, the uniqueness of His Priesthood; exalt the Holy Ghost as the direct Revealer of Christ to the Soul, as the immediate and not mediated Source of grace to all believers, as the divine Illuminator of the Word to each disciple—and then you will obtain, maintain, and retain in its true position the primitive and positive truth of the Church as that body of which Christ is the head; in which the Spirit dwells at the present continuous and permanent life; to which all the promises of God are made; outside which no one can ever be saved; from which no believer can ever be excommunicated and against which the gates of Hades shall never prevail."

—Taken from an address given at the Islington Clerical Conference by W. H. Griffith Thomas.

IN CHINA.

In common with all the Missionary Societies, we of the Bible Society, had to decide to withdraw our European staff, leaving Chinese in control. This was an abrupt ending to a process which had been going on gradually for many years past. We were fortunate in having secured in Dr. Baen Lee a Chinese General Secretary of undoubted ability, and devotion, so that the affairs of the China Bible House could be left in good hands. During the year 1950 over two million copies of the Scriptures were distributed in China, and printing has gone forward on a large scale in Shanghai. None the less, 1950 marks the end of a great era of missionary enterprise and the beginning of a new uncertain period of Christian work. Our Chinese colleagues now have to find their own way in an historical situation which is utterly new and it is not even clear how far and for how long the British and Foreign Bible Society and the American Bible Society will be able actively to help. We need the more to support our Chinese friends with our prayers.

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AGGREY OF AFRICA

TWO PARABLES

The following two extracts from the teaching of the great Dr. Aggrey are published because they are particularly vivid illustrations of two of his greatest contributions to Christian thinking, both for the African and for white men.

The parable of the eagle reminds us of his extraordinary faculty for arousing his own people to faith in themselves and their race. Most certainly none else in all the history of African races has ever stirred the Africans to such confidence that they can rise and grow and prove their worth in the world, and find a worthy place, by the grace of God, in the comradeship of men and of races. He used to say that if it were possible for a man to come to live on earth a second time he would beg God to make him black again. He suffered many insults and slights because he was black, but they never lodged in his heart. He was a living example of the cheerfulness that so many Africans possess, which is able to laugh off troubles and slights, and rise superior to resentment. And he used to impress on his people that when they were despised by the whites the only effective reply was to become as clever and honest and reliable as they, and so confound their mockery by proving them wrong.

And the symbol of the white and black keys is a lasting reminder of his passion for co-operation. He lived not only in friendship and co-operation, but to achieve unity and break down barriers. In the days when Gandhi was urging non-co-operation, and preaching the satanic wickedness of the British, Aggrey said that while he himself was giving his life to working for co-operation he could not understand how anyone so great as Gandhi, who had such spiritual insight, should work for non-co-operation; to separate and divide those who could find happiness and prosperity and peace only through comradeship.

Those who knew Dr. Aggrey as a friend found him simple and unaffected, loyal and kind, always available to his own people for any kind of advice or help that it was in his power to give. He even conducted a class, for some months, in which he taught Africans English. Of him it could be truly said, at one period, as it was said of His Master, that he had no leisure, no, not so much as to eat; for

people came to see him from sunrise to midnight.

He was an extraordinarily inspiring preacher, who selected one central subject or principle and drove it home from every side by repeated illustrations and arguments. The writer will never forget one sermon of fifty-two minutes during all of which the African youths in the College where he was preaching leant forward with gleaming eyes and parted lips, as if they never wanted him to stop.

THE EAGLE STORY.

A certain man went through a forest seeking any bird of interest he might find. He caught a young eagle, brought it home, and put it among his fowls and ducks and turkeys, and gave it chickens' food to eat, even though it was an eagle, the king of birds.

Five years later a naturalist came to see him, and after passing through his garden, said: "That bird is an eagle, not a chicken." "Yes," said its owner, "but I have trained it to be a chicken.. It is no longer an eagle, it is a chicken, even though it measures fifteen feet from tip to tip of its wings." "No," said the naturalist, "it is an eagle still; it has the heart of an eagle, and I will make it soar high up to the heavens." "No," said its owner, "it is now a chicken, and it will never fly."

They agreed to test it. The naturalist picked up the eagle, held it up, and said with great intensity: "Eagle, thou art an eagle, thou dost belong to the sky and not to this earth; stretch forth thy wings and fly!" The eagle turned this way and that, and then, looking down, saw the chickens eating their food, and down he jumped.

The owner said, "I told you it was a chicken." "No," said the naturalist, "it is an eagle. Give it another chance to-morrow." So the next day he took it to the top of

the house, and said: "Eagle, thou art an eagle; stretch forth thy wings and fly." But again the eagle, seeing the chickens feeding, jumped down and fed with them."

Then the owner said: "I told you it was a chicken." "No," asserted the naturalist, "it is an eagle, and it still has the heart of an eagle; only give it one more chance, and I will make it fly to-morrow."

The next morning he rose early and took the eagle outside the city, away from the houses, to the foot of a high mountain. The sun was just rising, gilding the top of the mountain with gold, and every crag was glistening with joy of that beautiful morning.

He picked up the eagle and said to it: "Eagle, thou art an eagle; thou dost belong to the sky and not to this earth; stretch forth thy wings and fly!"

The eagle looked around and trembled as if new life were coming to it; but it did not fly. The naturalist then made it look straight at the sun. Suddenly it stretched out its wings and with the screech of an eagle it mounted up higher and higher and never returned. It was an eagle, though it had been kept and tamed as a chicken!

The parable of the eagle reminds us of the words of St. Paul: "If ye then were raised together with Christ, seek the things that are above where Christ is seated at the right hand of God."

THE PIANO KEYS.

Aggrey always urged his people to be proud of their race and colour. He believed they should remain distinct because they had their definite and particular contribution to make to the grand harmony of mankind.

Not amalgamation, not conflict, but co-operation was Aggrey's ideal. He expressed this in his parable of the Piano Keys. "You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white." He employed other metaphors to set forth the same message.

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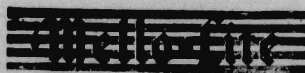


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NOTES AND COMMENTS

Empire-wide, and even world-wide, are the interest in and sympathy evinced in relation to the illness of our Most Gracious King. **God Save the King!** Even at the Korean front we read of the soldiers getting around the "radio" to get the latest news of the King. He is "a man greatly beloved" and prayers are made continuously before the Throne of Grace for his restoration to health and to his sacred and important work. It was an inspiration that each night B.B.C. closes with prayer for our King. The news is enheartening and we rejoice with our beloved Queen and her two beloved daughters in the hope of the King's recovery. We are reminded, looking back some fifty years, of King Edward's illness, which made necessary the delaying of his coronation, and the Empire-wide wave of prayer that resulted in his speedy recovery, and the striking service of thanksgiving in St. Paul's Cathedral in which both King and nation acknowledged the response of the King of Kings to His people's prayer. The same was also true of our present King's father, King George V. Well may we thank God for His mercies to us as a people that our last four monarchs have been forward in seeking Divine grace and blessing in their lives for their people's sake.

Many Christian people will have noted with interest that the grave abuse of power on the part of the Chief Secretary of N.S.W. was not supported so overwhelmingly as that gentleman probably anticipated by the sporting public. Unfortunately we have no hope that that will deter him in his unbalanced determination to go his own way in the face of the protests that are made against his disregard of the law of the land. We can have little hope of any relief from this kind of irresponsible action while the present State Government is in power for the Roman Church has altogether different ideas concerning the sanctity of the Lord's Day from the Protestant Churches. It is the children who suffer most from evils such as this, because the circumstances of their day give them little help morally and spiritually in that they are altogether out of line with those truer ideals of life in which Christian parents seek to train them. But how far are Christian leaders to blame for the disregard of the sanctions of the Lord's Day.

The approach of another session of the Synod of the Diocese of Sydney will provide an opportunity of publicising the limitations affecting the Sydney Clergy Provident Fund, which has a wide constituency. If one thing is certain it is the inadequacy of the financial provision of that Fund and the resulting financial straits of many of the pensioners. The S.C.P.F. has certain weaknesses as recent correspondence in the columns have manifested. We are glad to publish in this issue an official reply to some complaints that have been made. But we feel that the problems indicated should be tackled in a generous and Christian spirit with a real desire to put things right that are manifestly wrong. Why is it that in these days when money has lost so much of its purchasing power and the pensions are alarmingly inadequate that year by year passes and no attempt is made to mitigate the hardship? We do not think that the Church laymen are sufficiently taken into the confidence of those who are, for the time being, placed in control as trustees of the Fund. Otherwise how could the Fund have reached this parlous condition? The laity still have sympathetic hearts. Only the other day, when the church officers of a parish realised a partial breakdown on the part of their rector, to his great surprise they went to him and said, "We have decided to send you away for a complete spell. We have provided a cottage for you and your wife at the seaside, here is a cheque for expenses and we pledge ourselves to keep things going while you are away. We have provided for the services to the satisfaction of the bishop." We are sure that this is a fair sample of the Christian consideration on the part of the laity. As it appears to us the C. P. Fund has drifted into the doldrums, mainly by reason of ignorance on the part of church people generally. Look what has happened. By the constitution of the Fund both parish and incumbent were decreed to be supporters of the Fund. To-day the clergy alone are left to bear all the burden, and an endowment designed to augment their stipends is unjustly regarded as a means to relieve the parishes of a responsibility resting on them by reason of an ordinance of Synod, which so far as the parishes are concerned is allowed to go by default. By whose fault? Are the parishes ever reminded by those who are in control of this

Fund of their moral obligation? We think not. It is so easy to commandeer the parson's stipend cheque and not bother to keep the parishes up to their manifest duty. Let it be noted that the ordinance binds both clergy and parish—why should the management of the Fund penalise only the former? Just think what the response could be if those in responsible office could inspire church officials to make the yearly or half yearly appeal for what is surely a just consideration on the part of Church people generally. We have met one rector who lightheartedly joined the Fund when he saw the generous (!) provisions of the Ordinance—but later on was awakened from his delightful dream by a "statement" that showed about six parishes responding to the call, and amongst them, one of the wealthiest, giving the wonderful sum of five shillings!! He found later on that some of these wealthier parishes paid their rector's premium and then large heartedly sent in the balance, if there was one, to the pool which was supposed to benefit all. We hope we have not disturbed a hornet's nest!!! But only the other day one of the brethren indicated the straits in which he was forced to seek a position to eke out his inadequate pension. Church synods must awaken to their responsibilities and work for a provision more worthy of a Christian Church.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. Wm. Robinson, 7/6; Miss Dillon 7/6; Mr. H. A. Shaw 8/6; Mrs. Hawkins 10/-; Mr. S. E. Bristow 5/-; Mr. J. E. Robinson £1/7/6; Mrs. R. Halliday 5/-.

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CORRESPONDENCE

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

THE LORD'S DAY.

(The Editor, "Australian Church Record.")

Dear Sir,

I appreciate the courteous letter of Mr. Campbell King, in your issue of the 20th inst. There is no room here to deal with all the points raised. He voices the widely held view that the Sabbath "originated in Eden," and therefore is not a purely Jewish institution. I question this, and hope to state some of my reasons in a later article in the "Record."

But may I quote some words of the late Dr. Griffith Thomas (certainly no muddled thinker) on the meaning of the Apostle Paul's words "not under law but under grace." He says:

"Under law' means ruled (1) by law as a principle of a covenant of works. Law commands but it cannot control. It orders but it cannot enable. Being 'under law' implies at least three things: (1) A Divine commandment ordering perfect obedience; (2) A Divine promise of reward for perfect obedience; (3) A Divine threatening of punishment for failing short of perfect obedience. This at once proves the utter futility and powerlessness of attempting to live 'under law' . . . 'under grace' implies at least two things: (1) A revelation of the Divine attitude and will as gracious; (2) A Divine bestowment of inward power to obey. Thus 'under grace' cannot possibly mean licence to sin" ("Epistle to the Romans," in loc.).

From Hebrews 10:25 we know that the Church of the N.T. had a regular day of assembly for worship. And from Acts 20:7 and 1 Cor. 16:2 we know this was the first day of the week. But is there anything in the N.T. to show that this day was a strict "Sabbath" on which "no manner of work" (Lev. 23:3, R.V.) could be done? I know of none. But its very title, the "Lord's Day," implies surely that it is a day to be specially devoted to His interests, not for self pleasure.

Yours sincerely,
NORMAN C. DECK.

THE LORD'S DAY.

Dear Sir,

The article in your issue of August 23 on "The Lord's Day and Its Observance" draws attention to one aspect of the Sabbath Day viz., that it was "the girdle of ordinances." But it was more than that. It was included in the Ten Commandments with other moral principles which express the unchanging character of the eternal God. The Sabbath principle was not merely part of the Mosaic law. In its origin it was not a ritual ordinance. Those passages of Scripture which were mentioned in the article, i.e., Exodus 20 and 31, are not the first places where mention is made of the Sabbath. It was established as a universal principle of the moral law in the beginning, before the Fall of Man, when "God blessed the seventh day and sanctified it; because that in it He had rested from all His work which God created and made," (Gen. ii 3). When, long after, the Lord gave the Ten Commandments through Moses, the 4th began somewhat differently from the others, "Remember the Sabbath Day, to keep it holy." We know that the Covenant was given 430 years be-

fore the Law (Gal. iii 17). The Sabbath was hallowed long before the Covenant. It is therefore misleading to tie the Sabbath down to the Mosaic Law or even the Old Covenant with Abraham, as though it were merely a ritual ordinance, or at best "the girdle of ordinances." Its inclusion in the Decalogue, however, is a constant reminder of its universal application. If it is wrong to murder or steal, so it is wrong to fail to keep the Sabbath holy.

Yours sincerely,
J. R. L. JOHNSTONE.

Beecroft.

[May I be permitted to say that I am strongly with the Rev. J. R. L. Johnstone in his desire for a proper observance of the Lord's Day. It seems to me, however, there is no higher sanction for the Lord's Day than the truth contained in the ancient words spoken of the Jewish Sabbath, "it is a sign between me and you." We need no higher sanction than that. And could we have a sanction more sacred or more binding?

There is no doubt to my mind that the fourth commandment which enjoins the observance of the seventh day is part of the Mosaic covenant and as such is not binding upon Christians. I know it is my duty as a clergyman to read the Commandments aloud in church and I always do so at the service of Holy Communion, but I deeply regret that the preface to the Commandments is not fully and properly given. "I am the Lord thy God which brought thee out of the land of Egypt out of the house of bondage." Our people would then hear the fourth commandment in its proper setting. We read the law of the passover in church and other Jewish laws but we read them fully as they stand in Holy Scripture. And every one of them have a spiritual message for the Christian, and an important bearing on Christian conduct.

The fourth commandment is no exception to this.

The writer of the article "The Lord's Day and its observance."

[Inadvertently the article referred to was not marked "Communicated."—Ed.]

CLERGY SUPERANNUATION FUND.

(The Editor, "Australian Church Record.")

Dear Sir,

I am directed by the Board of Directors of the Clergy Provident Fund to reply to the letters of Mrs. Amy F. Tacon published in your paper on 28th June, and Rev. W. J. Owens, published on 12th July, both under the heading "Clergy Pensions." Both letters mention the case of the late Rev. F. A. Walton. That clergyman joined the Fund for superannuation benefits for himself only, that is to say, on the footing that if after reaching the retiring age (65) he should retire, he would have a pension for the rest of his life, but that if he died before retiring, his estate would not benefit and that in neither event would wife or children receive anything.

Subsequently, Mr. Walton married and he could then have made application to extend his membership in the Fund by payment of additional subscriptions and so obtain for his wife and children pension benefits on his death. He did not do so.

In 1944, the regulations of the Fund were amended by the Synod of the Diocese of Sydney and by these it is provided (inter

alia) for a return of one fifth of the subscriptions paid to the Fund for superannuation in the event of the member dying before retirement and leaving a widow. Mr. Walton's widow has received that benefit, one which Mr. Walton himself did not originally contract to obtain.

In the personal case of the Rev. W. J. Owens, he joined the Fund to obtain superannuation for himself, a pension for his widow, if she should survive him, and benefits for children, if there should be any under the age of sixteen years at the date of his death. Mr. Owens' wife did not survive him. At the time of her death a member of the Fund who married a second time was under the regulations, then and still in force, entitled to extend his membership so as to provide a pension for his second wife if she should survive him, but only upon such terms as the Board, on the advice of the Actuary, should require, including the payment of a lump sum in addition to any additional subscriptions. Mr. Owens at the time of his second marriage was beyond the retirement age and no further subscriptions could be required by the Fund from him. The Actuary calculated the lump sum which should be paid in order to protect other members of the Fund from having their security impaired. That amount, £610, was notified to Mr. Owens, but he was not prepared to accept the terms offered.

Mr. Owens seems to complain that all the yearly subscriptions he paid to provide a pension for his first wife if she should survive him, were lost. They were, in fact, not lost; in fixing the amount of the lump sum, the Actuary took them into account. He had, of course, during those years the certainty of pension for his widow if he should die, and it was on those terms and not on other terms he made the contract. It might have turned out otherwise as it has done in other cases. Recently the widow of a clergyman died after receiving a pension for 3½ years at £93 2s. 4d. per annum for which her husband during his life paid £19 in subscriptions.

Pension funds are designed on a balance between longevity and premature death of the individuals composing a large group of subscribers; they are not to be regarded as a means of investment yielding a certainty of profit to all who subscribe. A Provident Fund does not pretend to eliminate every misfortune attendant on death. The Board is bound to abide by the present regulations.

If the regulations of the Fund need amendment that is a matter for the Synod guided by actuarial advice, but more liberal benefits can only be provided by increasing the subscriptions or otherwise adding to the income of the Fund. The annual surplus which Mr. Owens has stated to be carried to the Accumulated Funds is of course no more than the rate of accumulation which the actuarial basis of the Fund anticipated.

Yours faithfully,

THE CLERGY PROVIDENT FUND (Sydney)
AUSTIN T. WILSHIRE,

Secretary.

20th September, 1951.

CLERGY PENSIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

Sydney Diocesan Synod meets on Monday, October 8. I trust that during its session time will be found to devise some means for increasing the maximum annuity of £193 15s. for retired clergy and maximum pension of £100 for clergy widows.

The 30 years since these annuities and

pensions were fixed at their present amounts by Ordinance of Synod have seen large increases in the basic wage and considerable rises in clergy stipends, but veteran clergy and clergy widows have had to carry on with their pensions sharply dropping in purchasing value. (Evidence of this is seen in five successive increases in the basic wage, totalling £2 11s., that have taken place since last Synod.)

The doubling of these Clergy Annuities and Pensions is an urgent necessity. That the Clergy Provident Fund, out of which they are paid, should bear the whole burden of doing so, is not feasible, but very considerable help could be obtained from it if a smaller amount than the average annual surplus of £11,000 was budgeted for and arrangements made to utilise at least half of that amount to increase annuities and pensions. Again, the Diocese of Sydney might well follow the example of the Diocese of Armidale and make a special grant of £100 p.a. to each of its retired clergy. Further help could come by the raising of a special fund, the interest on which could be used to supplement pensions.

However, I am not concerned here so much with the details of whose annuities and pensions can be increased as with the urgency of the need that such increase should be made. Laymen took the lead in the recent successive increases of Clergy Stipends; similar interest by laymen could bring about the needful increase in pensions for clergy and clergy widows.

Yours faithfully,

W. J. OWENS.

East Roseville, N.S.W.

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NEWS FROM INDONESIA.

(By Rev. L. L. Nash.)

Twelve months away in a tropical climate is quite an invigorating experience after six years in a somewhat southerly latitude. But it was not only the change of climate, a change of work sometimes does us a lot of good. I would say that I have spent one of the most interesting and fruitful single years of my life.

It has been interesting because it has been bridge building. Stretching away to the eastward between Indo-China and Australia are hundreds of islands, some of the largest in the world, which are now integrated into a single independent nation called Indonesia, the meeting place of three of the world's great racial stocks, one of the richest storehouses for the world's economic requirements, sea lane from East to West, from the old world to the new, and our near-north neighbours. This nation claims to be the sixth largest in the world, with a potential and present resources greater than many of the countries of the old world.

For 20 years the nationalist leaders have been engaged in a struggle for independence. A man would prefer to manage his own affairs however well some kind person might be doing it for him. The outside observer might very well say that although under the old colonial regime freedom was limited, nevertheless under the Japanese it was non-existent. Yet the average Indonesian is convinced that it was his own struggle which more than anything else helped to rid his country of both of these dominations. So the heady wine of independence and power is running freely.

Christianity came to these islands by way of the white man, and Christians number no more than four per cent.

of the population. Islam arrived there first through the Indian trader and therefore has the advantage of being one with the blood and the soil. Most Christians are patriotic and loyal to this struggle for independence and the present political set-up, but in the propaganda of the non-Christian movements there is the tendency to seek political advantage by stressing that Christianity has come to them by way of European channels. The Church, therefore, needs the understanding, sympathy and goodwill of Christians in other lands.

My work as guest lecturer at the Theological College of the Indonesian Churches was a bridge-building job in another way. It was not only international but also ecumenical. The Church Missionary Society has in the past sent missions of help to other churches, but as far as I know it has always been to episcopal churches. The churches of Indonesia are what we would call Presbyterian. Here was an episcopalian welcomed as a helper in a non-episcopalian college. I wonder if the reverse could be done. There were during the year about 45 students, including three women. It certainly was a great privilege to have some hand in the presentation of the gospel in this land, and I have to thank members of my congregation who so gladly allowed me to engage in this venture for Christ's Kingdom in the world.

It was, I believe, a fruitful year. I was the first one sent from Australia from one Church to another. The contacts have now been made; the bridge has been thrown to the other side and is standing though somewhat insecurely. Already the Church Missionary Society is getting ahead with plans to send a more permanent staff from the Church in Australia to our friends of the Body of Christ amongst our near-north neighbours.

—From Tasmanian News.

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MISS MARJORIE LAWRENCE.

(By the Rev. W. L. McSpedden, Th.L.)

Do you know that the world-famous star of the opera and concert platform, Miss Marjorie Lawrence, did some of her earliest singing as a choir member of the little Church of England at Dean's Marsh, Victoria?

Miss Lawrence is now in Australia as a guest artist during the Jubilee Celebrations, and she will give pleasure to thousands because of the quality of her voice, and her artistry in using it. Although still known as Marjorie Lawrence, she is in reality Mrs. T. King, wife of Dr. King, of America.

Most people are aware of the dreadful attack of poliomyelitis suffered by Miss Lawrence, and of how it threatened to end her career. They will applaud her magnificent courage and determination in the "come-back" which she achieved, even as they thrill again to the glories of her voice; but not everyone will know of the faith upon which that courage was built. Miss Lawrence tells the story herself in her book, "Interrupted Melody," and the best thing I can do is to let her words tell it again. Writing of that time shortly after the illness attacked her, she tells of a conversation with her husband as follows:

"What will I do, Tom? What will I do? I asked him.

"Without dramatics, without the slightest hint of preachiness, he replied with that steadfast look of strength and devotion I had come to know so well. 'Everyone does seem to think your case is hopeless, but there is a God. Let us turn to Him and have faith. I know He will help.'"

Neither my husband nor myself are what would be described as "religious," but he had been brought up a Methodist, and I already have written about the way my father took us regularly to the Church of England. Our youthful religious training, and the firm faith in God that religious training had instilled in our minds and hearts became the staff that supported us in this, our darkest hour. We set aside a part of every day to reading the Bible, and found comfort and solace in its all-wise words. It seemed as I listened to Tom reading them that there were parts of the Scriptures written especially for me—a Divine prescription for my aching spirit. There were those Psalms—"The Lord is my strength and song and has become my salvation; whom shall I fear? The Lord is the strength of my life; of whom then shall I be afraid?" And from Romans, "Be ye transformed by the renewing of your mind." Or these words from St. Matthew, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

"Humbly, then, with faith in our hearts, my husband and I prayed: prayed not so much that I should be cured, but that we should be given courage and hope to continue our lives—to bear our crosses with patience and fortitude. From the day we acknowledged God's part in the scheme of things, and turned to Him, there was a miraculous change in my mental outlook. Faith and prayer exercised my fears. The will to fight, the will to win was restored to me."

Miss Lawrence's faith was justified and some time later, after telling of a successful stage performance, we further read,

"And in our prayers that night we included, with our usual petitions, a word of thanks. I was satisfied and so was my husband, that God in His dealing with us humans works on some Divine principle of

compensation. He never deprives us of anything without giving us something to make up for it."

This remarkable book concludes with words of almost dramatic intensity:

"And as though in a flash of revelation, as though the impulse came to me from the One Great Mind, I knew—I knew that in God's own good time I would walk again. Truly the Lord Jesus was 'my strength and my song' and had 'become my salvation.'"

One felt a sense of gratitude, on reading this book, both for the pleasure of its story of an amazing career and for the acknowledgment made by a great artist of what her faith in God came to mean.

One thought I would add, of which I feel sure Miss Lawrence would approve—How much is missed by those who have to wait for tragedy or sorrow or suffering to bring home to them the reality and fullness of the Christian faith!

A WARTIME CONCERT.

(Additional Note by the Editor.)

Rev. W. L. McSpedden's article on Miss Marjorie Lawrence recalls very vividly a memory of the Northern Territory during the last war. A vast crowd of troops had assembled at the open air theatre at Adelaide River where Miss Lawrence was to sing. Numbers were estimated at more than 12,000. In spite of her disability Miss Lawrence had travelled enormous distances for the sake of the troops and they were duly appreciative.

A complete hush fell over the vast audience as the curtain rose, showing Miss Lawrence seated alone on the stage. And without any announcement she began to sing—"Our Father" The atmosphere was unbroken as that magnificent voice gave expression to the Divine words, set to beautiful music. One felt that she was absolutely sincere and that the Lord's Prayer meant

just everything to her. She put her whole soul into it and never did any singer evoke a more deep seated, wholehearted response.

The tension was relieved when Miss Lawrence switched to other songs—some classical, some popular and all magnificently rendered. But it was the opening moments which remained in the minds of those men—an indelible memory of a dedicated personality and a great artist.

—The "Gippsland Church News."

Christian Endeavour News.

The Diamond Jubilee Convention of the New South Wales Christian Endeavour Union will be held on Thursday, Friday, and Saturday, the 8th, 9th and 10th November, 1951.

The meetings will be held in Central Baptist and Pitt Street Congregational Churches, Rev. Lionel B. Fletcher (retiring President), and Rev. C. H. Gray, L.Th. (incoming President) will be the speakers.

THE SYDNEY BIBLE TRAINING INSTITUTE.

The Sydney Bible Training Institute, Strathfield, Sydney, in its advertisement in this issue calls attention to the fact that it is a training centre primarily for Missionary work, but also for Christian Service worldwide. It is interdenominational, standing to serve the churches. Many of its students are now in aggressive Christian work in different parts of the world. In these days of fierce attack on Christianity it stands to contribute workers to the Churches and the Mission Fields and to help build up Christian and Church work. Dr. L. J. Parr, M.L.A., is the President and the Rev. Ivan Stebbins is the Principal.

QUIZ

WHAT HOLDS THE ANGLICAN COMMUNION TOGETHER?

WHERE ARE COMMUNISTS LEARNING COMMUNISM FROM CHRISTIANS?

WHAT BISHOP HAS RECENTLY BEEN GUEST OF HONOUR AT A MOSLEM CORONATION?

HOW MUCH DOES THE AVERAGE ANGLICAN GIVE PER YEAR TO MISSIONS IN AUSTRALIA?

WHEN DO CLERGY LEAVE THE WASHING OF DISHES FOR THE WASHING OF SOULS?

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"A.B.M. REVIEW"

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THE PARAGUAYAN CHACO MISSION OPENS.

(Article III on the South American Missionary Society.)

It is a far cry from Tierra del Fuego to the Paraguayan Chaco and there is little or no resemblance between the Mapuches of Araucania on the western side of the Andes and the Lenguas who dwell in the hunting grounds of Paraguay. But the known presence of these Indians in the forest regions of the state adjoining Argentina to the north, presented a challenge to the faith of the Church and Bishop Stirling accepted that challenge.

Barbrooke Grubb.

A young man, whose name was Wilfred Barbrooke Grubb, had landed at Montevideo in 1886, fired with a great desire to go into the wilds of the interior, but he had received no orders from England to do so. He was to place himself at the disposal of the Bishop. He expressed his wish to be sent up country. The Bishop reminded him that as a soldier of Christ he must not pick and choose, but obey. He was sent south to Keppel where he gained experience which was very useful to him later. In 1899 the Bishop telegraphed "Send Grubb Paraguay." Joyfully the intrepid missionary who was to be known always afterwards as the "Livingstone of South America," set off for Buenos Aires and thence up the Rivers Plate and Paraguay, a voyage of 1200 miles. Before starting on this boat trip, the Bishop had said, "Of course you will go third class—steerage is nothing to what you will have to endure later." Grubb consented. Arriving at the office the Bishop said, "This man is to have a third class ticket." The officials stared as Englishmen did not as a rule travel third. In due course the ticket was handed over. It was "first class" and endorsed "with distinguished consideration." Here it may be said in thankful recognition to the steamboat company, that many missionaries travelling the same journey in later times have received the same charming courtesy and moreover, at the company's expense. It afterwards appeared that the Bishop was testing Grubb to see if he was prepared to face hardships. It was a slogan with the Bishop himself, "Give me a blanket and I will sleep anywhere."

The choice of Grubb was a wise one. Grubb was a good mixer and an administrator of no mean quality. One might speak of the Paraguayan Chaco Mission as Grubb's Mission, for it is stamped with his personality, though not to the detriment of his fellow-work-

ers or the work. It was he who carried out the idea which had been the Bishop's own years before—that the best way to settle the nomadic Indians and teach them was to provide them with an occupation which would keep them close to the Mission. Grubb did this by instituting a scheme in the Paraguayan Chaco which became known as the Indian Co-operative Society. The Indians were induced to learn how to breed and handle cattle and to become part owners of stock. This is the background method still employed among the Lenguas to-day and its success is clearly demonstrated.

A Mission is Founded.

Barbrooke Grubb, during his years among peoples who had never before had a white man living with them, did not do so without risk. One of Grubb's first and most intelligent converts, Poit, accompanying him on a journey through the forest, was seized with a passion to kill him. The missionary, who trusted the Indian, who had been accused of stealing, was actually making the journey in order, as he thought, to establish his innocence. Twice Poit fell behind seeking a spot where he could conveniently bring about his benefactor's death. The third time he discharged an arrow which entered

Grubb's back as he was stooping to make a path through the undergrowth. The iron bladed head penetrated almost to the lung, the shaft of the weapon being shattered with the force of the iron on bone. Poit, realising that he had probably done to death the only man who had ever really loved him, ran off shrieking in Lengua, "Oh, Mr. Grubb; Oh, Mr. Grubb."

Left entirely alone the missionary struggled to a nearby stream, and in spite of intense pain, and after a great struggle, finally worked the arrowhead out of his flesh. At length he was discovered by a friendly Toba Indian who quickly carried the news to the mission centre. The concern of all the Indians was very real. Poit was condemned to death by the tribe and Grubb's subsequent illness and final recovery at the British hospital in Buenos Aires proved to be the means of establishing the Paraguayan Chaco Mission.

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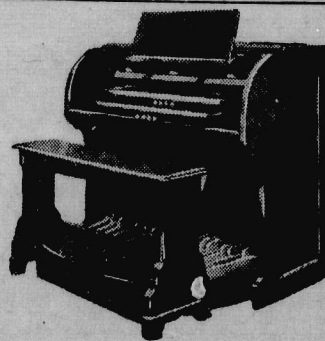
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A BIBLE WORD STUDY

THE PARABLE OF THE UNJUST STEWARD.

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

II.

In endeavouring to elucidate the parable from the point of view recommended in a previous article we shall base our remarks on the text of the Revised Version. This can be departed from as occasion warrants.

XVI. 1. "And he said also unto the disciples, There was a certain rich man, which had a steward";

A wealthy Oriental landlord, with estates at a distance from the city where he lived in luxury, anxious to avoid the interminable worries involved in the personal management of such considerable properties, puts in a factor or steward. At fixed dates the latter is to provide him with stipulated sums of money or with various types of farm produce. The steward is not necessarily remunerated for his services in hard cash. His employer assumes that he will display sufficient aplomb to look after his own interests. "Extortion" or "squeeze" was the accepted thing all over the East. Different portions of the magnate's property are hired out to cultivators. These pay revenues, part going to the magnate and part to the factor. The amounts are specified in written documents which the tenants had to write and lodge with the steward.

"and the same was accused unto him that he was wasting his goods."

The steward was playing ducks and drakes with his master's resources. We find the verb used in Matt. 25:24 of winnowing grain. It may have been a case of bad management or of straight out embezzlement. "How, by fraud or extravagant living, is not indicated; the one is apt to lead to the other," says A. B. Bruce in his note in loco in the "Expositor's Greek Testament." May we imagine that the steward had got into difficulties through moving in fast society?

XVI. 2. "And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward."

A difference of opinion may be mooted here as to the translation. The majority of scholars understand the Greek to mean "Give an account of your stewardship." Others, a minority, think the expression has the force of "Hand over the affair, the business of

your stewardship," i.e., the affair which consists in your stewardship, in other words, simply "your stewardship," and in this view we concur. In plain English the master says: "You are on the way out!" "You are fired!" "Get ready to make room for somebody else!"

XVI. 3. "And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed."

The steward does some rapid thinking. Work as a labourer on the land was out of the question. "His luxurious life has unfitted him for hard labour. In Aristophanes ("Birds," 1431), a sycophant is asked: 'Tell me, being a young man, do you lodge informations against strangers?' He replies: 'Yes; why should I suffer, for I know not how to dig?'" (Vincent's "Word Studies", vol. I p. 392). To beg for his living—the grim alternative—he simply could not bring himself after having been so much before the public eye during his halycon days of reckless spending. The pill was too bitter.

XVI. 4. "I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses."

Dramatically, he has a brain-wave. A flood of light suddenly bursts in on his mental darkness. "I've got it!" he cries. "I can see the way now!" At last he has hit on what seems a feasible scheme. The next step is plain.

The steward's pressing problem was to discover a means of salvaging his fortunes till he could obtain another suitable occupation. He might have to mark time for a year or longer, say.

It was essential to tide himself over the difficulties of the immediate future.

"that they may receive . . ."

Says Bruce in the "Expositor's Greek Testament": "His plan contemplates as its result reception of the degraded steward into their houses by people not named; probably the very people who accused him. We are not to suppose that permanent residence in other people's houses is in view. Something better may offer. The scheme provides for the near future, helps to turn the next corner."

XVI. 5-7. "And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith to him, Take thy bond, and write fourscore."

The wording of the original appears to indicate that there was a series of private interviews. Privacy, rather than secrecy was requisite for the realisation of the factor's plan. He acted in a way calculated to impart an air of personal intimacy to his dealings with the tenants. With unemployment staring him in the face, he recognised that friendship was worth more to him than hard cash, in modern parlance. Hence he has recourse to a number of personal chats with the tenants about their affairs.

Two cases are mentioned, a first and a second, two out of many; enough to exemplify the method. And we may legitimately infer that both individuals were badly in arrears with their rent.

—H.R.M.

(To be continued)

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(By the Rev. T. H. L. Parker, M.A., B.D.)

The religious life of Cornwall has, down the ages, been varied and rich, showing in some respects a pattern unlike that of the rest of England. From those strange Celtic saints of very early days to Billy Bray and Hawker of Morwenstow, or, you might say, to Bernard Walke of St. Hilary, Cornwall has a specialised in somewhat exotic forms of Christianity. It might at first sight seem that the grave and serious men of the Evangelical Revival of the eighteenth century were out of place in the Cornish religious scene, until it is remembered that the chief of them all, John Wesley, found as fruitful a field within the county as anywhere else in England. Moreover, the few evangelical incumbents west of the Tamar were, if not in the true succession of eccentricity, yet fired with all the Cornish enthusiasm.

My friend, the Rev. G. C. B. Davies, until recently rector of North Tamerton, has written a book that is not only of great value for the history of the period, but which will also be a treat for all Cornishmen at home and abroad. It is called **The Early Cornish Evangelicals 1735-60; A Study of Walker of Truro and others.** (S.P.C.K. for the Church Historical Society; 16/6; pp. 229.)

After an introductory chapter describing "West Barbary," i.e., Cornwall — in the eighteenth century, Mr. Davies tells us about George Thomson of St. Gennys and John Bennet of North Tamerton, Lancaut and Tresmere. Thomson was roused from a careless life by dreaming three times in one night that he would die in a month's time and be brought to judgment. He secluded himself from the world for that month, and for a fortnight was plunged into ever deeper distress. But then he read Romans chapter 3, "and as he read it his fears were gradually turned into hope, and from that time onwards his spiritual awakening proved the mainspring of his diligent ministry" (p. 31). John Bennet, when a very old man indeed, was a convert of Thomson's. They were both in close touch with the Wesleys, and it was John Wesley who celebrated the Holy Communion with Thomson when he lay dying.

The rest of the book is concerned with Samuel Walker of Truro, a most extraordinary man and one of the best of the Anglican Evangelicals of the day. He was a Devonshire man, born at Exeter in 1714, of good family on both sides; his great-grandfather was the famous Bishop Joseph Hall. After Oxford he was ordained to a small curacy in Devon. He then travelled abroad, somewhat gaily, and returned to a living in Devonshire. But a few years later he accepted the curacy

of Truro, where he was to spend the rest of his life.

When he went to Truro he was an earnest clergyman of the old style, having nothing more wrong with his life than a too great love of pleasure. He had not been long in Cornwall, however, when a conversation with friends on the subject of justifying faith drove him to study the Bible, and as a result he slowly came to understand the evangelical teaching. And when he did understand it he began to preach it; "his earnestness and sincerity produced a deep effect, and a great spiritual revival swept over Truro. His church became crowded. Sabbath loiterers feared to meet their minister in the street, his commanding presence awed them into silence, and the streets of the town became so deserted during the hours of service that it was commonly remarked 'you might fire a canon down every street in Truro in church time, without a chance of killing a single human being.'" (p. 61.)

Walker had contacts with John and Charles Wesley, who thought very highly of him. Indeed, John said, "We know . . . several regular clergymen who do preach the genuine gospel, but to no effect at all. There is one exception in England—Mr. Walker, of Truro." (Quoted p. 100.) But Walker was by no means an uncritical admirer of the great evangelist. Mr. Davies has given in full letters that passed between them, showing Walker's strong distaste of some of Wesley's methods, particularly his use of lay preachers. The truth is that Walker was a great Church of England man, a strong and loyal churchman in the high tradition of Cranmer, Jewel and Hooker. Distrusting equally Rome and dissent, he believed that what was needed in England was not new organisation, far less a new Church, but the quickening touch of the Spirit upon the Church of England with its existing theology, liturgy and organisation. Hence his advice to Wesley: "the Methodists should remain in the Church, and with the strictest observance possible of all the laws of it." (p. 92-93.)

Walker's is an example of a life spent in a narrow sphere and in a subordinate position—for he was never more than curate at Truro. But in this sphere and position he was to exercise a considerable influence in Truro and beyond. Beyond in space and time. We may call to mind a scene that occurred half a century after his death. A ship is passing down the English Channel. On board her a young man gets his last view of his country. Back beyond Marazion rises the grey tower of St. Hilary Church, the parish where his sweetheart lives. He will never see her again. The ship sails on; Mount's Bay grows a dim blur behind her; and Henry Martyn goes on his way to India, Persia and his early grave. Now, Henry Martyn's father was called John, and he was a member of Samuel Walker's class in Truro.

For **Wayfarers Only**, by Ronald Winton, M.B., B.S., Inter-Varsity Fellowship, Sydney. pp. 31. 1/-.

This small booklet was written in the first place for use at the Mission in Sydney University conducted by the Evangelical Union in June of this year. The writer, who is assistant editor of the Medical Journal of Australia, and an Anglican, has for long been associated with the I.V.F., and is its missionary secretary.

The booklet has for its sub-title, "Signposts for Those Newly Come to Christ and His Way," and is an excellent introduction to the Christian life. It begins by reminding us that "in its earliest days Christianity was called The Way—the Way of the Lord, the Way of God." Its chapters are brief and lucid, and are under such headings as "Entering on the Way," "The Unseen Companion of the Way" (the Holy Spirit), "The Comradeship of the Way" (the Church), "Those not in the Way" (witness to others), "Communications on the Way" (Prayer), and "The End of the Way." It concludes with a short testimony from the writer, "A Parting Word from a Fellow Wayfarer."

One attractive feature of this booklet is its skilful use of Scripture, which is woven into the discourse, but where quoted literally is printed in black type.

Dr. Winton has for some years been a subscriber to the "Record," and we welcome this careful and helpful booklet from him. Clergymen looking for something to put into the hands of newly-confirmed and other young Christians could not do better than use "For Wayfarers Only." Copies may be obtained from the I.V.F. C.E.N.E.F. Building, 201 Castlereagh St., Sydney.—D.R.

The Witness of Luke to Christ, by N. B. Stonehouse, Th.D. London, The Tyndale Press, 1951, pp. 184. Aust. Price, 12/9.

The author of this book is Professor of New Testament in Westminster Theological Seminary, Philadelphia, U.S.A., where he was first the associate, and then the successor, of the late Dr. Gresham Machen. Those who know what the Westminster Seminary stands for will readily perceive that here is a volume to gladden the hearts of those who love the Biblical Reformed faith.

Professor Stonehouse has already published (in 1944), **The Witness of Matthew and Mark to Christ**, but that volume is difficult to obtain as it was published in America. We are indeed grateful to the I.V.F. for making his second volume available to us through their Tyndale Press; and, like all their books, at very reasonable price, and in fine format.

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PERSONAL

Correction.—The Rev. L. Buckman has accepted nomination to the parish of St. George's, Earlwood—not Eastwood, as reported in our last issue.

Sister Payne, of Regent's Park, N.S.W., and Sister Shipway, of Lawson, N.S.W., have both been accepted for service with the Bush Church Aid Society and will commence duties at the Society's Hospital, Ceduna, Sth. Australia, early in October.

New Head Mistress of C.E.G.G.S., Newcastle, N.S.W.—Miss Merrilie D. Roberts has been appointed by the council of the Girls' Grammar School, Newcastle, to be its head mistress in succession to Miss Zoe Martin who under medical advice has been obliged to resign. Miss Roberts is a graduate of Sydney University and holds the Diploma of Education of the University of Melbourne. She has served as deputy-head mistress of the Church of England Girls' Grammar School at Moss Vale, N.S.W., and served for a time on the staff of the Mathematics department of Sydney University. She is at present completing a two years course in theology at the William Temple College, Hawarden, England, and will return to Australia to take up her new appointment at the end of August, 1952.

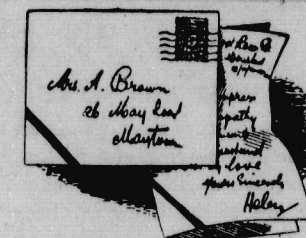
The Bishop of Central Tanganyika, Bishop A. Stanway, will preach the Synod sermon in St. Andrew's Cathedral, Sydney, on Monday, 8th October. The service will commence at 2.30 p.m.

We desire to express our sympathy with the Reverend and Mrs. H. C. Gurney, of Adelaide, at the death of their little son.

Canon A. R. Mace presided at the Evangelical Convention to emphasise evangelical essentials, at St. John's, Toorak, on Saturday, 24th September. The speakers were the Bishop of Gippsland, whose subject was "The Witness of the Church through the Clergy," Bishop Donald Baker, Principal of Ridley College, whose subject was "What is the Gospel," and Mr. Alan Neil who also spoke on "The Witness of the Church through the Laity."

The Right Reverend the Bishop of New Guinea, writing of the visit of His Grace the Primate of New Guinea, says:—

"It has been a wonderful privilege and joy to us to have the Primate and Mrs. Mowll with us at our Diamond Jubilee Celebrations. I am writing at the end of the Commemorations at Dogura and before those at Gona have taken place, and I do so with a full heart as I think of all that his visit has meant to us, his own wonderful graciousness, kindness and understanding, and the way in which he has entered with us into the spirit of our Commemorations. It has been an inspiration to all, and I feel a very great blessing to the Church in New Guinea that he should be able to come to us at this time, and he and Mrs. Mowll have won the hearts of all, both brown and white."



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WHERE IS

C. M. S. IN THE HOLY LAND?

C.M.S. WEST ASIA SECRETARY EXPLAINS RECENT CHANGES.

For a century there has been a Palestine Mission of the C.M.S. To-day Palestine as a political unit no longer exists. The revolutionary changes which followed the ending of the mandate in 1948 have had far-reaching effects on the life of the Church. They have led our Society to make important readjustments in its own work.

New Maps for Old.

To understand these changes we have first to visualise a new shape to the map. When the dust cleared away after the fighting, quite new frontiers appeared in the cease-fire lines which seem likely to be more or less permanent. The map now looks more like that of our Lord's day. The State of Israel consists broadly of Judaea and Galilee; while most of Samaria, in addition to a strip of territory to the south including part of Jerusalem itself, has been formed, together with Transjordan, into the Hashemite Kingdom of the Jordan.

So we find that the area formerly covered by the C.M.S. Palestine Mission is to-day divided into three territories separated by almost impassable frontiers—the Kingdom of Jordan, the Gaza strip, and Israel. Where then does our Society appear on the new map?

We have to remember that the C.M.S. has always considered witness to the Arabs its primary responsibility, leaving work among the Jews to the sister society, the Church Missions to Jews. But with the wholesale dispersal of the Arabs which followed the ending of the mandate, only 170,000 of them remained in Israel—mostly in Nazareth. This migration inevitably brought about the closure of the school and hospital work at Jaffa and Lydda, and also of Bishop Gobat School and the Jerusalem Girls' College which were in the Israeli part of Jerusalem.

This seemed clearly to indicate that the C.M.S. should concentrate its work

in Jordan, where its main work is at Amman, Salt, and El Husn east of the river, and at Nablus to the west. The orphanage at Nazareth still continues to give vital service to the Arabs in Israel, but this is now cut off from the rest of the work by the frontier. An agreement has therefore been reached with the Jerusalem and the East Mission, whereby they have undertaken responsibility for the orphanage from September 1, 1951, the missionaries there being seconded for this purpose. The J. and E.M. will also take over some of the C.M.S. property in Israel. Exceptions to this are the Jaffa Hospital and Bishop Gobat School, which are trusts, and it is hoped that they may be leased or sold and the proceeds used for work among the Arabs in Jordan.

The Mission will now be known as the Jordan Mission.

At Key Points.

This change, made necessary by the march of events must not be regarded as in any sense a retreat on the part of the C.M.S., but as a genuine realignment of its work. For the Society is now free to concentrate its diminished resources at a vital spot.

Consider these two outstanding features of the work in Jordan to-day:

1. The C.M.S. girls' school in Amman, the capital of Jordan, is the only Anglican girls' school in the country. Jordan is developing a new political consciousness and intends to play an increasing part in the Arab world, so the strategic importance of this school is obvious. It has recently started a secondary department and is growing rapidly. Its staff urgently needs reinforcement.

2. The plight of the Arab refugees, more than three-quarters of a million of them, is still desperate. They have been homeless for nearly three years, and even were they adequately fed and sheltered, every month increases their mental hopelessness. Here the C.M.S. is making a vital contribution, small in quantity, but of immense significance, through missionaries who were on the spot, knowing the language and the people, and able to supply just that personal factor which must often be lacking in public relief work. This active Christian service has been given by Miss Coate at Zerka, Miss Morris at Salt, and the staff of the hospital at Gaza, now administered as part of the Egypt Mission, which has from the first been the hub of the relief work in this, perhaps the most tragic area of all.

Both in the Jordan and Egypt Missions, therefore, God is giving the Society through this work access to a multitude of needy people in the Moslem world.

—C.M.S. Outlook.

SINGAPORE BECOMES A CITY.

His Majesty the King has been pleased by letters patent under the Great Seal bearing the date 24th July, 1951, to ordain that the town of Singapore shall be raised to the status and dignity of a city with effect from the 22nd September, 1951, and shall from that date be called and styled "The City of Singapore."

Singapore, the healthiest port in the East, the home of nearly 700,000 people of many races, the commercial hub of South East Asia, and the sprawling township of modern buildings and overcrowded shacks, has achieved this new dignity just 132 years after Stamford Raffles obtained the lease of the site on which it stands from the then Sultan of Johore.

Where Singapore now stands was a swamp. The entire length of the island, 27 miles, gave a precarious living to a handful of Malay fishermen. The value of the land was so low that five years after the first lease was taken, the Sultan gladly sold the entire island.

REFORMATION RALLY.

The Guest Speaker at the Annual Reformation Rally to be held in the Chapter House at 7.45 p.m. on Friday, 2nd November, is Dr. A. Cole, M.A., M.Th., Ph.D., who has just arrived in Australia from England. The subject is "The Message of the Reformation for To-day."

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Diocesan News

SYDNEY

● Bondi.

At St. Matthew's, Bondi, recently a meeting of Sunday School teachers was held at which the attendance was twenty. Of this number ten had been scholars over a number of years in classes taught by Miss Petty, and was present at the meeting. What a record of loyal and fruitful service!

ADELAIDE

● Church Missionary Society News.

The Bishop of Central Tanganyika and Mrs. A. Stanway expect to be in Adelaide from 8-22nd November. C.M.S. Temple Day will be held in Holy Trinity Church on Tuesday, 20th November, with Bishop Stanway as the preacher. You are invited to commence putting by for your offerings now—the S.A. Branch needs £5000 by the year ended 30th June next. Big plans are in mind for Tanganyika, and our share in them may increase this amount. The Bishop and Mrs. Stanway will be available for meetings—make your booking with the C.M.S. Secretary, Worando Bldg., Grenfell St., Adelaide.

New recruits are wanted urgently. An ordained graduate and a trained woman teacher for St. George's School, Hyderabad, India; educationalists for the Sudan and Kenya; a nurse and a primary school teacher for North Australia immediately; a nurse for Dummugudem, India. New missionaries will call at Adelaide on the R.M.S. "Strathnaver" on 4th October. Mr. G. Hart, a builder from New Zealand for Tanganyika; Miss Jean Parr a nurse from Sydney, and Sister Ronalds from Melbourne, both new workers for Tanganyika, whilst Sister Betty Purchas, N.Z. recruit for Ranaghat, India, will be on the same ship, with Misses R. Jackson, B. Parker and D. McLeish, returning to Tanganyika. A luncheon will be held in the C.M.S. Depot if the ship is in time.

Mrs. A. B. H. Riley, of the Sudan, has been very ill in hospital at Juba, and we ask your prayers for her complete recovery. Canon and Mrs. Riley are expected home on furlough next year, and one of their needs at the moment is money to purchase a 35 m.m. camera to take film strips to show here in Australia, to save making up slides from snapshots, which is not very satisfactory. Can anyone help in this regard?

Canon Riley is Acting Principal of the youngest Theological College in the Anglican Communion, situated at Mundri, Southern Sudan. It has been going about five years now since building started; the lectures go on side by side with the building work, as the great need is for Sudanese clergy, and there was no time to wait for sufficient buildings. A priest's course and a deacon's course are running conjointly. Work has been commenced on the College Chapel, and the building

of a Principal's house. All this has meant a great deal of work for Canon and Mrs. Riley.

Sister Ethel Nunn writes from Egypt: "My arrangements have been changed, and I am now booked on the "Stratheden" leaving Port Said about 19th October. We had a lovely moonlight picnic on Thursday, hired buses took us to the desert in sight of the Pyramids; over 100 of the hospital staff went; the air was lovely and but for us there was peace and quiet, even about 120 of us did not make a lot of noise! We are very busy in hospital, and the very sight of the outpatients numbers makes one feel tired early in the day."

TASMANIA

Ordination. — On St. Matthew's Day, to the diaconate, Maurice H. S. Brookes, in St. George's Church, Launceston.

Appointments. —

The Rev. Antony McDonald, from Diocese of Riverina, to be Rector of Scottsdale.

The Rev. E. J. Viney, from Diocese of Ballarat, to be Rector of Beaconsfield and Exeter.

The Rev. J. A. Lewys Davies, P. in C. Woodbridge, to be Rector of Cygnet.

The Rev. M. H. S. Brookes, C. George Town.

CANON BRYAN GREEN.

News has just come from New Zealand of Canon Bryan Green's Mission in Christchurch. It exceeded all expectations. The crowds were phenomenal. On the final night there were nearly 6000 people present. In addition to the Cathedral which was completely filled, the crowds filled two big theatres and two churches nearby.

The Mission created a profound impression in Christchurch, particularly among many who are scarcely ever reached by the average Evangelist and not much affected even by the voice of the Church.

It is yet too early to assess the real spiritual results of the Mission, but care is being taken to see that, as Canon Green put it, "the wounded birds are brought in before the devil can heal them."

Last week Canon Green was conducting a Mission in Wellington where once again packed and overflowing congregations have attended his preaching.

GIANT LENS COMING.

A two-hundredweight astro-photo lens has been shipped from England for the Sydney Observatory.

Upon arrival it will be fitted to a camera which will take photographs of the stars, and it will be operated in conjunction with a visual telescope. The photographic plate will be about 70 inches away from the lens and will photograph objects thousands of light years away from the earth.

In designing the lens, allowance has been made for the effects of varying temperature and atmospheric pressures on its optical performance and as a result it will be possible to photograph from Sydney the stars in the Southern sky with complete freedom from distortion.

SITUATION VACANT!!

A Bishop's wife, who recently advertised for a married couple for domestic duties tells me she has received some startling replies.

One applicant had an invalid husband, one had four children, one had two poodle dogs, one arrived unannounced for interview in a Jaguar car, with golf clubs, one wanted to bring a grand piano, yet another asked her for references from previous domestics, while another stipulated every Tuesday half-day, and every week-end free from Saturday midday to Monday midday, wages to be £9 10s. per week; another offered to get married in order to be a married couple, another stated no meals before 9 a.m. and after 6 p.m., while another could arrange flowers, but no cooking.

My informant believes she is now capable of writing an amusing book on the whole problem of domestic service and the difficulties of the householder.

—From "Watchman," C.E.N., London.

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Speakers: Miss R. Campbell
Miss H. Harvey

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Compere: Rev. R. Bowie

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October 14. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or I Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or xxxiii 1-20; John xvi or I John iv. Psalms 128, 129, 130, 131.

October 21. 22nd Sunday after Trinity.

M.: Ezek. xxxiv, 1-16; Luke xiv 25-xv 10 or 2 Pet. i. Psalm 118.

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

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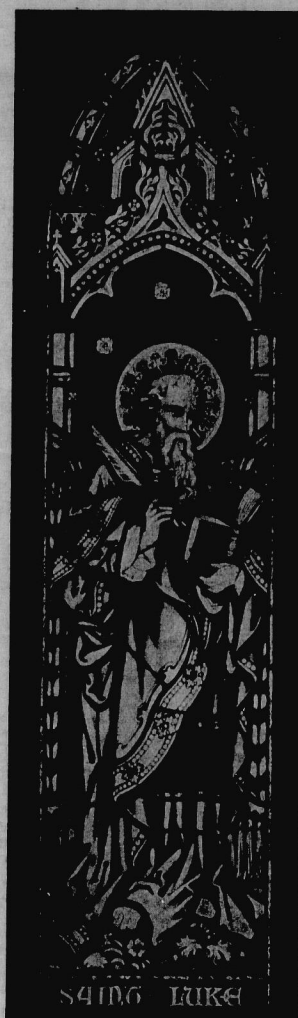
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