

MORE DEAD SEA SCROLLS FOUND

Reports from Palestine describe new and important discoveries that have been made in different regions. According to one report a considerable number of carefully preserved scrolls have been unearthed by Bedouins only a short distance from the place in the Dead Sea where the first scrolls were discovered in 1947.

This report claims that the latest discoveries are copies of the Pentateuch, but it is not clear from what date these scrolls come.

If they should prove to be genuine copies of the first five books of Moses, they should be of considerable interest to scholars, competent authorities in Jerusalem point out.

A report from Tel Aviv states that remains of an ancient city from the time of the conquest of Canaan by the children of Israel has been unearthed.

In the course of operations designed to transform the terrain of the sea of Merom in North Galilee into fruitful land for arable cultivation archaeologists of the Rothschild expedition have discovered the rest of the walls of this city.

City of Hazor.

The chief archaeologist of this expedition, Dr. Yadin, says he has established proofs that this is the Canaanite city and fortress of Hazor, often mentioned in old Egyptian documents.

In chapter xii of the Book of Joshua its conquest and destruction by the Israelites under Joshua in 1300 B.C. is described. After it had been rebuilt, Hazor remained the most important city in North Canaan up to the time of the first Judges of Israel.

Because of the strategic importance of its position, Hazor was later built up into a strong frontier fortress by King Solomon.

During the earlier excavations carried out on the west coast of the Merom Sea in 1926, the archaeologist, Dr. J. Gerstang, unearthed remains of stables dating back to

the time of Solomon. They had been built for horses taking part in chariot races.

The latest excavations involve the four strata, lying one upon another, of the remains of the city of Hazor. The high state of civilisation once attained there, when there were 40,000 inhabitants, is shown by its extensive public buildings and canalisation system.

NEW I.V.F. LECTURE.

The Inter-Varsity Fellowship is inaugurating an annual lecture on a theological subject. The purpose is "to present to thinking Christian people the benefits of sound scholarly study on subjects vital to evangelical thought and life to-day."

The inaugural lecture will be given by the Vice Principal of Moore College, the Rev. D. B. Knox, M.Th., D.Phil., in the Great Hall of Sydney University on Wednesday, October 3, at 8 p.m. The subject will be the doctrine of Justification by Faith.

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The ANNUAL MEETINGS of the above Societies will be held in St. JAMES CRYPT, Sydney, on FRIDAY, 28th SEPTEMBER, 1956, at 4 p.m.

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R. HARLEY-JONES, Hon. Sec. XB 2900.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

September 29. St. Michael and All Angels.

M.: 2 Kings 6, 8-17; Acts 12, 1-11.
E.: Dan. 10, 4; Matt. 13, 24-30, 36-43.

September 30. 18th Sunday after Trinity.

M.: Jer. 26; Luke 12, 1-34; 1 Pet. 1, 22-2, 10.
E.: Jer. 30, 1-3, 10-22; or Jer. 31, 1-20, John 13; 1 John 1, 1-2, 11.

October 7. 19th Sunday after Trinity.

M.: Jer. 31, 23-37; Luke 12, 35; 1 Pet. 2, 11-3, 7.
E.: Jer. 35; or Jer. 36; John 14; or 1 John 2, 12.

October 14. 20th Sunday after Trinity.

M.: Ezek 2; Luke 13; or 1 Pet. 3, 8-4, 6.
E.: Ezek. 3, 4-21; Ezek. 13, 1-16; John 15; or 1 John 3.

● 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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The Australian Church Record, September 27, 1956

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SEVENTY-SEVENTH YEAR OF PUBLICATION.

Vol. 21. No. 20

OCTOBER 11, 1956

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A Report on Sydney Synod Expansion and Finance

The Synod of Sydney completed its 90th ordinary session last month. It was largely a "lawyers' Synod" and was not distinguished for brilliancy of speeches, although one or two of the younger members not often heard in Synod spoke well and gave promise of brighter synods to come.

Synod, normally tight-pursed, was in a very generous mood. It raised the Registry Assessment to a record high level, providing £4000 for Bishops Coadjutor, though it had never provided any money for this before, the salaries of the Bishops previously having been taken out of income from endowments.

It also passed an ordinance taxing the parishes to provide a fund to aid in the production of religious television programmes. It is anticipated that this will be done in conjunction with the Christian Television Association, a society formed from the Protestant churches and which has been adopted by the Australian Council of Churches to act for it in the television field.

£15,000 for Education.

Synod also approved £15,000 per year to be found by the Diocese and spent in the provision of religious instruction in state schools, to pay the salaries of full time teachers of church of England scholars.

There is no doubt that in these financial measures the Every Member Canvass to be held this month in the Diocese was casting its shadow before. Those church societies which have taken "fortune at the flood" should be congratulated on their timely action in getting their assessments so easily through Synod. Other societies equally in need of funds may find that their timorousness in refraining from asking Synod for assessments will mean that their immediate future will be "bound in shallows and in miseries"!



The Rev. Colin Craven-Sands shows some magazines to Chief Officer, Cadet Instructor Officer and Cadet of Cadet Training Ship in Sydney. (See p. 3.)

when taken in isolation, as the Synod took it. The accompanying ordinance to give the power to pool trust funds (for the purpose of investment of the capital) was not proceeded with. It would not be wise for committees responsible for trust funds, such as the Book Society, Moore College or the Board of Education, to name three at random, to decide individually to take advantage of the new ordinance and to put their funds into industrials, acting independently of each other, for it is certain that if they did this they would lose money over the years because they cannot individually spread their investments over a sufficiently wide number of securities, nor give the proper constant supervision required if they are not to lose their money. On the other hand, if these bodies together with all the other Diocesan Trust Funds were to hand over

(Continued on page 13)

Off the Record

CATECHISING CATECHUMENS.

I am delighted to hear of the Rector who on a recent Sunday evening before a Confirmation publicly catechized the candidates after the second lesson.

There should be a lot more of this, and it should be the concern of congregations as well as of parsons to see that it happens. The Prayer Book requires: "The Curate of every parish shall diligently . . . after the second lesson at Evening Prayer openly in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism."

By the way, should such candidates be called confirmees or confirmands? I should have thought the latter was preferable. But since they are catechised in the catechism by a catechist, no doubt they are really catechumens.

ON BEING MISUNDERSTOOD.

Mr. Barry Bryant, who recently went to Tanganyika with C.M.S. as a pharmaceutical chemist, writes that some of the Africans do not quite understand what a chemist is. They seem to think he is "a doctor with a shop on the side!"

COUNTING SHEEP.

A parish electoral roll, of the kind which Sydney Synod discussed last month, would, I think, give us some idea of what our real strength is in the churches. I am sorry Synod seemed so hazy as to the value of such an elementary step forward. Some speakers clearly did not understand the idea of it.

The Rural Dean of Islington, London, the Rev. Maurice Wood, in his book "Like A Mighty Army," mentions that whereas the number of people in his Rural Deanery is 325,000, the number on the electoral rolls of the 38 parishes of the Rural Deanery is only 5,000.

BEARDED BISHOP.

"The Church Times" reports that Bishop J. L. Wilson, of Birmingham, has grown a beard. Information like this would scarcely have been news-value a century ago. But the columnist goes on: "Like many another man, he grew it during a fortnight's absence on the continent; it is well known that people go abroad to have these things hushed up in their early stages. This is not the Bishop's first beard. He was obliged to remain unshaven during his period of war-time internment by the Japanese. But he will be the only diocesan in England thus distinguished."

—Q.

TO AUSTRALIAN CHURCHMEN

Who is a Member of the Church of England?

At the recent session of his diocesan synod, the Primate was asked: "Have we a working definition of 'member of the Church of England'?" His considered reply was to the effect that a member of the Church of England is any person who chooses so to describe himself. Asked the further question "How membership of the Church of England may lapse or be forfeited?" the Archbishop replied that he knew of no way in which this might come about.

The Archbishop based these replies on the wording of the Act of Parliament which established the Synod. But the situation is certainly anomalous and it is difficult to see that it reflects the scriptural view of church membership. Moreover it has the effect of making discipline within the church impossible. For if a voluntary society—which the church is in this country—cannot apply the final sanction of exclusion from membership, it is not possible to apply effectively any lesser degree of discipline. Even excommunication has lost all meaning, if, despite the fulminations of his ecclesiastical superiors, a recalcitrant member can go on exercising full rights of membership in the Church at his own whim. At present, for instance, there is no way by which an excommunicated person could be prevented from voting at a parish vestry meeting in New South Wales so long as he declares that he is a member of the Church of England. The Archbishop's reply makes this clear.

This situation has for some time caused uneasiness in the church, even where the source of the uneasiness has not been clearly realised. The qualms which many clergy feel, especially when they enter on their ministry, about "indiscriminate" baptisms, marriages, funerals and communions at the great festivals, ultimately derive from this total lack of discipline over membership.

In the same way, the misgiving which some entertain towards an Every Member Canvass is due to their opinion that the lack of a distinction between the real members of a church and those who are members merely because they claim to be such, is likely to aggravate rather than ameliorate the situation.

The same uncertainty expresses itself in the diversity of interpretation within the parishes which have adopted the scheme as to who should be canvassed in an Every Member Canvass—a diversity which has the approval of the Department of Promotion itself.

This unsatisfactory position in regard to qualifications for church membership should not be allowed to continue. Individual efforts are being made to improve matters, for example, in regard to the administration of baptism. The ordinance before the last Sydney Synod to establish parish electoral rolls was another effort in this direction. But isolated and piecemeal attempts at a remedy will not meet the case. For one thing, it is plainly unfair to discipline the laity while no discipline is exercised over the clergy in what they teach or how they conduct the services. Our "overseers" no longer exercise oversight in these matters. Episcopal and archidiaconal visitations have ceased, and with them have dried up the springs of discipline which should flow out to the whole of church life.

The great danger of exercising discipline is, of course, tyranny, and it is for fear of this that isolated efforts at discipline often secure little support. We cannot put into the hands of an individual clergyman the right to exercise arbitrary and unsupervised discipline.

What is needed is a commission to investigate what are the proper limits of church discipline according to the New Testament and our own ecclesiastical polity, and how this can be exercised justly and effectively over clergy and laity alike in the life of our Australian church to-day.

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WITH THE FLYING ANGEL

By the Rev. C. Craven-Sands.

Well over a hundred years ago, local efforts were made in the United Kingdom to provide a ministry to the then growing number of men, who served in the merchantmen of our fleets. These men were often unwilling conscripts, who were called upon to live in conditions which were the cause of death to a large fraction of their number.

Many of them were away from their families and countries for years at a time, and throughout the period of their absence they would often be without news of their families. The conditions under which they lived brought them into hourly contact with danger, and created a desperate breed of men, whose adventurous spirit and special skill played their part in the establishment of overseas empires.

Notable among these local efforts was the work of the Rev. Dr. John Ashley, who began his ministry to sailors in the Bristol Channel and roadsteads during the second quarter of the 19th century. Out of his work grew the Missions to Seamen, which was established in London on February 20, 1856.

The Society selected for its emblem a Flying Angel in white on a blue ground. This is the Angel described in the fourteenth chapter of the Book of Revelation—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountain of waters."

Now in more than a hundred ports throughout the world, in and out of the British Commonwealth, and in every continent, the flag of the Flying Angel is a sign both of welcome and of the ministry of the Church to every seafarer visiting the port.

Temptations of a Seafaring Life.

With the movement from sail to steam and the development in the size of ships which have taken place, particularly in the last thirty years, there has come a great improvement in the conditions under which the seafarers work. However, the average seafarer, who comes to Australia, is away from his home for six months at a time and many of them do not return home for periods ranging up to two or three years. Moreover, most seafarers are at sea for eleven months in the year, moving from port to port and staying nowhere for more than two or three weeks.

In these circumstances men are subject to special temptations and yet are cut off from the regular ministry of the Church. The days of the "crimps" and "press gangs" have gone, but the desire of the seafarer for companionship away from the unchosen company of his shipmates with whom he has to live in close contact for long periods at a time, is still being exploited on a large scale. The dockside public house, a certain type of female, and even some commercial racketeers lay out their wares in the sordid and comparatively unnoticed parts of the city, whatever its name—the dockland where most berths lie. Long absence from families, the lack of a sense of "belonging" to someone within reach and the natural desire to want a friend, make these men comparatively easy prey to the very temptations which are so commonly presented to them.

Among seafarers, there are, of course, men who have a sense of responsibility to God, a desire to worship Him, an intention to seek Christian companionship and to be of service to others. Indeed, all seafarers come into close contact with an eloquent testimony to the existence and majesty of God as they go about the oceans of the world. It is not uncommon for men's first sense of their spiritual need to be awakened by the wonders of the deep and the majesty of the sky above. It is the author's experience that seamen are more responsive to the challenge of the Gospel as a class, than landsmen, perhaps for this reason.

The Ministry of the Chaplain.

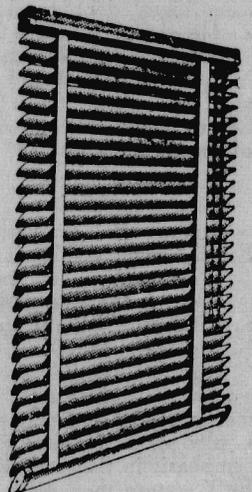
To offset the world's lures and to provide Christian companionship are part of the task to which the Missions to Seamen has set its hands. It begins by appointing a Chaplain who ministers to the men of every race and tongue, who come into his port. Then it endeavours to provide premises managed by Local Committees and equipped with as many facilities for the occupation and entertainment of the seafarer as financial resources permit, and the particular needs of the port require. However, as the greater part of the Mission's task is to make known the Salvation of God to men, there is a chapel within every sea-

men's institute, where services are conducted daily.

As each ship comes to its berth, the Chaplain comes on board to greet with a welcome, the captain, officers and members of the crew. It makes no difference whether the ship flies the British or a foreign flag, whether the complement is nominally Christian or Muslim, Buddhist or Hindu, nor whether the language spoken is English, Chinese, German or Swedish, the first task is to let every seaman know that he has friends in the "Flying Angel Club," that this is where there is a "home away from home," that his postal and commercial business can be conducted on those premises, that there is something better than the other luring attractions whose representatives can be found on or near every wharf in the port.

(Continued on page 16)

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

It was in the year 1556 that a post was set up in a ditch at the side of a main street in Oxford. **A Great Cause.** Thomas Cranmer, the gifted Archbishop of Canterbury, was chained to that post and publicly burned alive.

Many meetings have already been held this year in Great Britain and elsewhere to mark the fourhundredth anniversary of this remarkable happening and to interpret its meaning for to-day. That is the purpose of the gathering arranged for Friday, the 12th of October, in the Chapter House, Sydney.

The Church of England, and indeed the whole of protestant Christendom, owes an enormous debt to Thomas Cranmer. He did a great work for the cause of true religion. Everyone who values the word **Protestant and Evangelical** should do their utmost to attend. Let us make the occasion as worthy of the cause as we can.

We welcome the emphasis the Archbishop of Sydney placed upon evangelism in speaking about the Every Member **"To Commend Christ."** Canvass shortly to take place in the Diocese. He said, "While obviously the canvassers have in view the purpose of encouraging the people they visit to pledge a definite sum of money, emphasis in their training and in all the literature they use is being placed upon strengthening fellowship in the life of the church rather than upon raising money. The result of the canvass will depend to a very large extent on whether this emphasis is made by the canvassers. I trust they will approach their task with a sense of high privilege and with a desire not only to represent their parish church but to commend Christ to many who have lost touch with Him and with His Church."

This emphasis on evangelism was taken up subsequently in the Synod itself when a motion was passed commending the Board of Diocesan Missions and approving a suggestion that a Diocesan-wide Mission should be

held in 1959. Synod expressed its mind that evangelism was the "pre-eminent" work of the church when it added this word as an amendment to the motion on this subject.

This Diocesan-wide mission is a grand project and if the church is to reap the full benefit of it, every energy must be turned in this direction; three years is a very short time for preparation, but the effort is well worth while preparing for.

The district-wide mission on the South Coast next May should provide an excellent opportunity of testing methods for the Diocesan-wide plan two years later.

What proportion of its income should a parish give to work outside its own borders? The answer cannot fairly be determined until the parish sees that the work of Christ's Church to which it is committed is one and indivisible.

The Archbishop of Sydney in his Synod charge stressed the need of giving a proper proportion of money raised from the canvass to extra parochial needs. "A great responsibility will rest upon rectors and church officers to assure that strong emphasis is also placed upon the wider work of the church," the Archbishop said, adding, "it will be unfortunate if the result of successful canvasses in so large a number of parishes is an increased parochial outlook to the detriment of the parish's wider responsibilities."

In this connection it is encouraging to know that there are several parishes which are hoping to maintain or to improve on the proportion of giving to extra-parochial activities which have characterised their finances in the past. One parish, for example, has already made a decision to give at least one-third of its income to church activities beyond the parish.

A visiting Presbyterian minister from America, the Rev. Lawrence Love, who was recently in Australia, told us that his church gave 51 per cent. of its income to objects beyond

the local church. One Sydney church has already been stirred by this example to give nearly 40 per cent. of its income in this way.

On October 21 next Nelson's victory which prevented the French invasion of England 151 years ago, will be recalled. Trafalgar Day is the seaman's day and this year will have a special significance as it will commemorate the centenary of the founding of the Church of England Missions to Seamen. Australia owes much to seamen, not only in its foundation and during its long history, but at the present day it is sea-borne exports which make it prosperous and sea-borne imports which keep its standard of living high. It is still primarily on seamen whether of this country, or of Great Britain and America, that the safety of this continent rests. Thus every Australian has cause for continual thankfulness to the labours and the dangers which seamen undergo on his behalf.

For 100 years the church has engaged in the difficult yet rewarding task of presenting the gospel, and the benefits that flow from it, to seamen. The Missions to Seamen are as not well known to church people as they should be. We hope that the forthcoming centenary celebrations will go some way towards rectifying this.

CANON SMYTH TO WRITE PRIMATE'S BIOGRAPHY.

Canon Charles Smyth, Rector of St. Margaret's, Westminster, and Canon of Westminster, is to resign at the end of September. Canon Smyth has held this Crown appointment for ten years, and is giving it up at the age of 53 on medical advice.

On the invitation of the Bishop of Chester, Canon Smyth will devote himself to the writing of the official biography of the late Archbishop of York, Dr. Cyril Garbett. For this purpose he will return to Cambridge, to his old college of Corpus Christi, where he has been a fellow since 1937.

CHURCH CLOSED IN SHANGHAI.

The largest of the Little Flock churches (an indigenous Evangelical denomination) in Shanghai, one which seats several thousand people, have been closed. Thirty of its leaders and possibly a thousand others throughout the country have been imprisoned. All those not imprisoned are under orders to undergo special indoctrination, and to be present at the meetings in Shanghai at which their leaders are to make "confessions." The activities of all Christians not in the Three-self Patriotic Movement are being watched, so that they no longer dare to hold unauthorised meetings in private homes. There is a larger measure of freedom for those Christians within the Movement.

The Australian Church Record, October 11, 1956

Luke The Beloved Physician

ST. LUKE'S DAY: OCTOBER 18

It is remarkable that a Gentile should have been chosen to write more than a quarter of the New Testament and that so vital a part as a Gospel and the Acts of the Apostles.

How did this happen? We must believe it was because he was a man fitted by God's grace to interpret Christ to the world and also qualified to understand and set before men the principles and laws of Christ's work in the world through his people.

Luke had Personal Qualifications.

(1) He possessed a well-trained mind. His writings witness to this. Even Renan the critic speaks of his Gospel as "the most beautiful book in the world." And there is an orderliness, selectiveness and purposefulness in the book of the Acts for which we cannot be too thankful.

(2) St. Paul's words, "Luke the beloved physician" suggest that Luke had the advantage of higher education. The apostle himself had a mental training that we might properly class as on a University level. That was in Hebrew circles. (Opportunities for an education above the primary seem to have been fairly widespread in the Greek world of that day. Luke had the benefit of this.)

Too few of our ministers in Australia have had the advantage of a University education prior to ordination.

This they must try and make up for in every way they can. Not that we think it right to take time off when engaged in pastoral duties in order to attend a University and so qualify for a degree. Who can hope to ride two horses at the same time with any success? If pastoral duties are neglected we may expect the spiritual life to be effected, the keen edge taken off our evangelism, and a scar left on the heart.

(3) Luke appears as a man of wide human sympathies.

He had much material before him in writing his gospel. What he has selected suggests a broad human outlook. For instance the three parables in the fifteenth chapter exposed the narrow sympathies of the church leaders of those days. The parable of the Good Samaritan shows goodness in the heart of a man supposed to be outside the Covenant. The importance of the ministry of women is recognised by this writer in contrast to current opinion.

The Australian Church Record, October 11, 1956

No doubt Luke's sympathies were broadened by his travels, quite extensive for those days, and by his occupation as a physician. All this would help him in interpreting Christ and His Gospel to the world.

Luke had also Spiritual Qualifications.

He was given the great advantage of a close association with the Apostle Paul. And we seem to see the saying verified in his case "like Master like Pupil."

The use of the first personal pronoun "we" in the sixteenth chapter of the Acts of the Apostles suggests that Luke met Paul at Troas. In reading that chapter we feel that this meeting was not accidental.

It seems highly probable that Luke had come from Philippi across to Asia and had met Paul at Troas and laid before him the needs of Europe, and that Paul pondered all this in his heart and in the light of recent guidance. And it was then that God spoke to him in a vision.

He saw this "man of Macedonia" as God's message and heard from his mouth God's message "Come over into Macedonia and help us." That Luke took part in the consultation next day we know from the tenth verse: "And when he had seen the vision, straightway WE sought to go forth into Macedonia concluding (after putting this and that together as the Greek word suggests) that God had called us to preach the gospel unto them."

We need hardly go further. The man who could write this sixteenth chapter and appreciate its meaning was a man already fitted by God spiritually to interpret the Son of God and His work for men and to understandingly record the implementation by the Church of the Gospel message.

It is God the Holy Spirit who has in the Acts of the Apostles set the course for the Church and He chose as His penman a man full of the Holy Ghost and wholly obedient to his Heavenly Master.

God asks of all his servants a full obedience. A partly obedient teacher will have partly converted pupils; and perhaps there is no greater danger to true religion than this.

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seafarers.

The Mission is eager to have your prayerful support and your financial aid to
maintain the work which costs £150 a week of which over £100 a week has to be
raised by voluntary contributions.

Enquiries and visits are welcomed by the Chaplain. Please ring BU 1134.

CORRESPONDENCE

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

Every Member Canvass

Dear Sir,

I regret that I must disagree with your correspondent, Rev. A. Deane. In the light of the alarming weaknesses highlighted by the Address to Synod by the Archbishop, our efforts need to be redoubled, and we are in no position to speak complacently, as Mr. Deane does, of the "evangelical strength, in the Diocese of Sydney." The position facing us in the schools, where more and more children are receiving less and less religious instruction because of the grave shortage of staff, and where "classes" of from 100 to 200 pupils are common, is not one for vaunting strength, but weakness.

His Grace's report on the work of the Diocese in the new housing areas shows another distressing weakness. In 94 new centres there are only 10 adequate halls (without comment on their respective adequacy). In the light of these disclosures, how can Mr. Deane suggest, as he does, that there is not an urgent need for new equipment for the Gospel to be preached in the Diocese?

Apart from the great new areas where there is neither building nor staff to preach the Gospel, what about the great increases in some of the near-city parishes, where a rector is faced with the staggering task of trying to minister to from 1000 to 1500 families, as well as teaching in many schools visiting hospitals, taking services, and all his other duties. It is no wonder that parochial visiting is often almost non-existent. Does Mr. Deane view this state of affairs with equanimity? "The harvest truly is plenteous, but the labourers are few"; few because of the apathy of the great body of church people to whom the position has not been made clear; few because the great latent power available has never been sought; few because their co-operation in taking a definite part in regularly and systematically helping the clergy to do this work has never even been suggested.

This is where the Every Member Canvass comes in. Its objectives, as stated so clearly by the Archbishop in his Address to Synod, are clear:—

1. To deepen the Christian Fellowship in the Parish;
2. To unify the Parish as a Christian family, united to give the members of the Church a wider vision of its life, and work, and
3. To teach the Christian management of material possessions according to the New Testament principles of Stewardship, and to secure from all members a pledge for the 12 months ahead.

The Canvass is basically to every Christian member. Mr. Deane's reference to "the collection of funds from the mass of unregenerate people" misrepresents the intention of the Canvass completely. This is not to deny that the canvass could develop along these lines; but the literature on the subject is quite specific. In both "Forbidden to Give" and "All things Come . . .", two booklets provided for distribution, the whole message is to Christian people, e.g., ("Our Lord asks of us the complete dedication and surrender ourselves, our souls and bodies"). If in any parish the Canvass becomes merely what Mr. Deane envisages, then the cause will not be far to find. It will lie either

in the inadequate training by the Rector of the Canvass teams, or perhaps in the wrong choice of leaders in the first place. In the Canvass Chairman's Handbook we read: "Let us worry only about strengthening our people in the Christian faith; the rest will follow."

There will of course be folk called upon who are not "members". To these the novel experience of being visited by a keen lay member of the Church may well bring a conviction of the need to know more of the saving Grace of Christ; is the mere invitation to come to Church in such a case any less than the first step in bringing the Gospel to such an one? And are not such people virtually outside the ministry of the Church if the present inadequate staff position prevents their being contacted by our clergy?

The plain fact is that there is a pressing need for more clergy; that we cannot talk smugly of the "evangelical strength in the Diocese" while this state of affairs continues. Can we do any less than rise to the challenge of this new and useful idea, certainly holding firmly to our evangelical traditions, yet advancing in faith and prayer with a call to the Church of God to rise up like a mighty army and do something about it. Is not the enlisting of thousands of laymen (many of whom have never before done a job of personal work of this nature because they have never been asked) in itself a thrilling fact? Does Mr. Deane deny that the Spirit of God is already working through this effort? The plain fact is that interest in spiritual things is being created; men are volunteering; opportunities are being created for the more effective preaching of the Gospel.

In conclusion, while I regret the unkind and unworthy criticism contained in Mr. Deane's sixth paragraph, I find myself in full agreement with him in at least some of his closing words. "The situation in the Diocese of Sydney in the near future is graver than would appear on the surface." I feel, as a layman, that the Diocese is critically understaffed with clergy, and that replacements (in spite of the all-time high of enrolments at Moore College) are dangerously inadequate in number; that religious education in schools, with the important bearing this has on our whole community is frighteningly insufficient. I feel that the raising of the Department of Promotion was an act of Faith, and that its lead in so short a time since its formation has been dynamic, efficient, and in full accord with Christian teachings.

There will be improvements; but there has been a start; if clergy and laity work together "in full assurance of Faith" bringing this move constantly before God in prayer, and emphasising the spiritual values, the Every Member Canvass can prove of tremendous value to the work of the Church, for the spreading of the Gospel in our own homeland, as well as the work of the Church in the mission fields. Let Mr. Deane come down from his ivory tower and lend his influence, his abilities and his prayers to help make the Every Member Canvass the success in Christian endeavour which I know, in his heart, he would want it to be.

RONALD W. T. PAIN.

Hornsby.

BAPTISMAL REGENERATION.

Dear Sir,

In your last issue there is a long letter from the Rev. A. D. Deane of Castle Hill in strong criticism of the Every Member Canvass. One would like to traverse this in detail, for it is obvious that the writer knows very little indeed of what is going on in parishes that are participating in the Canvass; it is a great pity that he does not, for it does seem that this is the way in which God is speaking to and working in His Church at this time. Surely history as well as theology teaches us that God is sovereign, and does not necessarily work according to precedent. He is Other. I will, however, confine myself to one point — a quite fundamental one.

Mr. Deane writes of an "Anglo-Catholic doctrine of baptismal regeneration." I am not qualified to speak on the views of Anglo-Catholics, but may I enquire if your correspondent holds the Prayer Book doctrine of baptismal regeneration? I seem to remember saying yesterday, immediately after baptising a baby girl, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church." A little later in the service, the Prayer Book (1662 edition) bade me say, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit." In the Catechism in which I exhorted the Godparents to instruct the child occur the words . . . "in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." When the young lady later comes to be confirmed by the Bishop, she will hear him pray, "Almighty and everliving God, who hast vouchsafed to regenerate these thy servants with Water and the Holy Ghost."

I am not unaware that some people seek by various ingenious interpretations to explain that the Prayer Book does not mean what it says in this regard. But I am a simple soul, and ministering to ordinary everyday people, and we prefer to take our church's manual of worship at its face value. Obviously Mr. Deane does not, or he would not write of baptised Christians as he does. Very poor Christians many of them are, doubtless, and virtually unchurched, but if we accept Anglican teaching they are still within the fold of God. They need desperately to grow in grace and in the knowledge of God, but to describe any baptised person as "unregenerate" is, I would suggest, a misuse of terms and a denial of plain Prayer Book teaching.

Yours, etc.,

E. H. LAMBERT.

St. John's Rectory,
Balmain.

DISCIPLINARY DECLINE.

Dear Sir,

I found your editorial on "Discipline in the Church" very encouraging.

I would take the liberty of suggesting that one practical and obvious way in which the Church of England might return to the disciplinary standards of days gone by would be for each minister to baptise the infants of regular worshipping members only, except in the most exceptional cases.

The sooner the general public comes to realise that they cannot be a member of an Anglican congregation without congregating the better.

(Continued next page)

CORRESPONDENCE

I venture to suggest that the disciplinary decline within our church is largely our own responsibility as parochial ministers. Time has proved that interviews with parents who wish to have their babe baptised are quite insufficient where the parents have not previously been part of the congregation of Christ's flock, even when they make a profession as a ground for baptising the infant. Let them prove their profession by their works and then let their child be incorporated by baptism into the visible church of Christ.

Yours, etc.,
BRYAN HARDMAN.

66 Lily St., Hurstville.

DISCIPLINE IN THE CHURCH.

Dear Sirs,

There is much food for thought in your editorial of the 13th instant. May I refer to one or two points.

First of all, most would agree that the Church of England has disregarded discipline, and I believe that the requirements mentioned in the sixth paragraph are not really so impossible of fulfilment if we have a will to improve the situation.

From the point of view of balance in the service of Holy Communion it seems most desirable that the third exhortation be read so as to preserve the proper link between the "Prayer for the whole state of Christ's Church militant here in earth" and the invitation. The argument that the exhortation lengthens the service too much is ridiculous particularly as many ministers omit it, and then make time for hymns or unnecessarily long notices. In my opinion there is no more justification for omitting this exhortation than for omitting the Prayer of Consecration!

Now, for the question of membership. Would it not be practicable to take steps to bring before Synod a proposed ordinance setting out the requirements for communicant membership of the C. of E.? I don't believe in harsh judgment but I feel our nominal membership problem must be faced—and why not promptly? in Synod.

Yours, etc.,
G. E. HAYLES.

Bondi, N.S.W.

CENTRAL CHURCHMEN.

Dear Sir,

Some comment seems to be called for with regard to your editorial jibe at Central Churchmen in your last issue. The historical questions which were raised need a fuller treatment than a short letter could afford. It seems to me to involve not only historical facts or the interpretation of them, but a fundamental concept of the historical process. The question, for example, whether any single age (in this case the XVII century) can be regarded as the norm by which all other periods and movements must be judged.

I am, I hope, a twentieth century Christian. I am not anxious to trace my lineage in party allegiance. We are the heirs to all the spiritual wealth that two thousand years of Christian experience can give us. I am a debtor to men and women and to great movements of widely differing shades of thought. If by training and temperament I find it impossible to commit myself either to one flank or another (indeed, I am repelled by a nar-

(Continued)

row exclusiveness which does justice to neither point of view) can I be charged—justly charged—with having no mind of my own?

Your concluding statement would be more hurtful if it had been more thoughtful. I wonder whether upon sober reflection and the judgment of a Christian conscience you would charge C. S. Lewis, Sir Kenneth Grubb, William Temple, Stephen Neill and Canon Max Warren in the terms of your editorial.

Yours, etc.,
NEVILLE CHYNOWETH.

Dee Why, N.S.W.

[To the best of our knowledge none of the five gentlemen mentioned by our correspondent has chosen to describe himself as a "Central Churchman."—Ed.]

"SING LESS, SING BETTER."

Dear Sir,

May I be permitted to disagree with some of your comments with respect to Church singing generally. I must be a throwback to that 19th century school of church music that you seem to abhor, for I believe that nothing can compare to a sung service, including psalms, canticles, and liturgical responses. If, as you say, our lovely versicles and responses are ruined by people trying to sing them, then the same must hold good for our more beautiful hymns and psalms. The acme of perfection would appear to be reached when we discontinue all forms of sung service within the Church, and recite everything. At least it would save the price of that organ or piano, and the ulcers of the Organist, Choirmaster, or Rector trying to preserve a good standard of singing. The very thought appals me. My experience of recited liturgies, etc., is that they tend to become an uncontrolled, unintelligible gabble, lacking the cohesiveness of the organ-led singing.

As regards the controversy of piano versus organ for congregational singing, the piano sounds well with a choir singing standard songs because its notes are percussive (more crisp as the article states) and so stand out from the human voice, which has a time lag before it reaches its peak. Hence it naturally tends to lead singing. But I must point out that its volume is small, and its expression limited to one tone, crescendo and diminuendo, and is no good for sustained notes such as is usually met with in hymn singing. (But not songs.) In church work it is best used in conjunction with an organ. In addition, a piano needs more expert attention than an organ does over any given period, and it is a fact that a good reed organ is still cheaper than a good piano.

In my opinion the organ is more suited for congregational singing because its notes are not percussive (they can be made so by the electronic organ if so desired) but reach their peak with a time lag similar to that of the human voice, so that the voices and the organ sound as one, which is a choir-master's dream come true. Furthermore, the organ's magnificent range of expressive stops makes it incomparably superior to any piano, and it is primarily a sustained note instrument.

As for the organ dominating the service, it is an axiom that unaccompanied singing of any type must be controlled by some medium and since the organist controls the expression, he is the only one logically able to set the rhythm of the service. It is this fact, that when the control of the service is at the mercy of an indifferent or incompetent organist who doesn't appreciate either the beautiful instrument at his command,

or the beautiful service that he is privileged to lead, that gives rise to much of the well founded criticism that you have voiced in your column.

There are remedies available, however, to overcome these complaints. The Choirmasters should endeavour to train their organists and choirs to an appreciation of their work in the service. By far the most important—and always lacking—duty is to encourage the congregation to expression in their singing. (Say, five minutes discussion before the service on the phrasing and expression to bring out the evident beauty of the words and music in conjunction). Far too often we find the congregation taking control of the service, and all the choirs previously rehearsed treatment of hymns is given the usual expression of congregations, namely, loud and slow. Psalm singing, using Cathedral Chanting, is perhaps a trial, especially to the congregation, since even after 30 years of church choir singing, I cannot hope to chant a psalm correctly with the books available to the congregation. The remedy for this is to swing to "Speech Rhythm" chanting, which is easier and more natural.

I know that there is a dearth of church organists, and if it were not for the devoted service of some of our older organists there would be a greater one. The remedy for this is obvious. When an industry lacks a specialised technician it doesn't bewail its bad fortune, it makes itself responsible to train such staff without delay at its own expense. If it didn't there soon wouldn't be any industry. Why don't the individual churches pick out some of these promising piano players, and there are enough of them to enable a church to be selective, and train them as organists at the church's expense. After initial training they could finish their course under the auspices of The Royal School of Church Music. After all, a good piano player is already half an organist, he only lacks the technique of organ playing. If the church wanted to hold its investment, then it could put the trainee organist on a bond for a few years. The money spent in the training of these organists would certainly be well spent.

Think also of the scrimping and saving that those parents would be saved who strive to have their children study the organ—after preliminary piano teaching—with an eye to future enrolment as a church organist in the Service of the Lord and Master.

Yours, etc.,
N. PARKER,
Choirmaster.

Blacktown, N.S.W.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

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Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, October 11, 1956

Who is a Sinner?

By Archdeacon T. C. Hammond.

At first sight it might appear that the fifteenth Article introduces a wholly new topic for consideration. We switch from the consideration of the merit of works to the concept of the sinlessness of our Lord Jesus Christ.

Concerning the fact of our Lord's sinlessness there is happily no controversy. The positive assertion that He was clearly void of sin in His flesh and in His spirit is thankfully accepted by all sections in the stormy days of the Reformation. It is important to notice these concordances. They clearly evince that certain facts of Scripture are so clearly demonstrated as to remove all reasonable doubt. Positively the Article asserts that Christ was without sin. Concerning this there is no ground of controversy. Negatively the Article asserts that Christ alone was without sin. Here there emerges an acute difference of opinion.

The Pelagians maintained that it was necessary to hold that the Blessed Virgin was sinless. Augustine while repudiating Pelagian error, declined to discuss this question "on account of the honour of our Lord." This hesitancy set on foot a movement of a more positive character and weakened the witness to man's sinfulness leading to the theories already indicated.

The Church of England takes a strong attitude on this question. The heading of the Article in Latin could be translated, "No one except Christ is without sin."

The Bible is very explicit on the fact of universal sinfulness. In the prayer of Solomon we read, "There is no man that sinneth not"; David declares, "In Thy sight shall no man living be justified; Paul asserts, "We have proved both Jews and Gentiles, that they are all under sin"; John is responsible for the passage quoted in the Article, "If we say we have no sin, we deceive ourselves and the truth is not in us." Bishop Beveridge who is a diligent reader of the ancient Fathers cites Augustine, Anselm and John of Damascus to prove that the Blessed Virgin was conceived in sin. He also contends that the words, "What have I to do with thee?" were interpreted by Ireneus, Athanasius and Chrysostom as a rebuke, adding, "If He had cause to reprove her . . . she must needs have done something she ought not to have done." Bishop Burnett in his commentary on the Thirty-Nine Articles is more emphatic against the idea of works of supererogation. He states that no one can per-

The Australian Church Record, October 11, 1956

ARTICLE FIFTEEN.

OF CHRIST ALONE WITHOUT SIN.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptised, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

those who taught "that the commandments of God are, even for one that is justified and constituted in grace, impossible to keep" (Sess. VI. Canon XVIII). Further, while it is true that the dogma of The Immaculate Conception of the Blessed Virgin Mary was not defined as an Article of faith until December 1854, the whole question was hotly debated ever since the beginning of the fourteenth century. There were ample reasons, therefore, why the Church of England should closely connect the Bible doctrine of the complete sinlessness of our Lord with the statements regarding the nature and extent of good works.

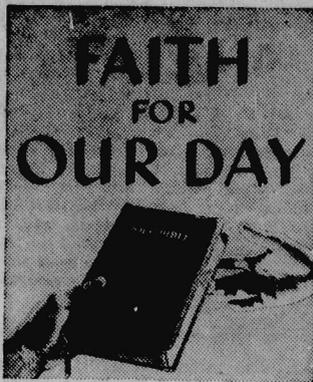
Apart from the theory of The Immaculate Conception of The Blessed Virgin the decree which declared that original sin was wholly removed by baptism; the opinion that a justified man could keep perfectly God's commandments; and the view that a saint might exceed what was required of him; tended to weaken the Scripture evidence concerning the uniqueness of our Lord in relation to His complete freedom from sin.

● VISITORS WANTED.—The Bishop of Bradford said recently that he would like to see the strong parishes of his diocese helping the weak by providing teams of laity to go and visit, both on new estates and in the thickly-populated areas of the city. The Bishop, who was preaching at an induction claimed that this was the only real solution to the shortage of staff in these parishes.

Sydney Church of England Grammer School for Girls' Redlands, Military Road, Cremorne

The Council of the School will award two Scholarships tenable for 5 years in the Secondary School and of annual value equal to the tuition fees, after an examination to be held on Saturday, October 27, 1956. One Scholarship is open to candidates from outside the School.

Papers will be set suitable for pupils at Sixth Class Primary standard. Application forms and further information may be obtained from the Head Mistress. All forms must be returned (completed) by 9 a.m. October 24.



THE BRITISH AND FOREIGN BIBLE SOCIETY

THE BRITISH AND FOREIGN BIBLE SOCIETY

Has a long and honoured tradition of service to the Churches. This service has developed into involvement with the life of the Churches.

THE SOCIETY

- is eager to recognise and to commend the new spirit of stewardship which is being imparted to Church finances by the various campaigns such as:—WELLS, DEPARTMENT OF PROMOTION and the like.
- welcomes the emphasis on the spiritual foundations of such stewardship:
 - (a) The Motive of Giving is Thankfulness to God. 1 Chronicles 29:10-13.
 - (b) The Context of Giving is Worship. 1 Chronicles 29:14-17.
 - (c) The Standard of Giving is Liberality. 1 Kings 10:21.
 - (d) The Attitude of Giving is Willingness. 1 Chronicles 29:14.
 - (e) The Spirit of Giving is Self-Sacrifice. 2 Samuel 24:24.
- confidently hopes that, in these Campaigns, all Christian people will be generous to the Church.
- respectfully requests the Church, in turn, to be equally generous to the Bible Society because:—
 - (a) The Society is the handmaiden of the Church;
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 - (d) These missionary Scriptures are sold under cost price, the Society subsidising such editions by 13/- in the £.

THE BRITISH AND FOREIGN BIBLE SOCIETY

therefore invites all Clergy, Church-Officers and others concerned in the administration of these Stewardship Campaigns, to recognise the Society's work and its claims in the following ways:—

- by the inclusion of the Bible Society in the Missionary Budget of the Church so that the Society will receive a regular and proportionate share in the corporate offerings of the congregation.
- by ensuring to the Society the right of regular access to the Church and congregation in the way of preachments and of deputation, so that the nature of the Society's work may be continuously communicated to the Church.
- by recognising and preserving the right of individual Christians, as they may be guided by the Holy Spirit, to make such additional personal gifts to the Society as they wish to do.
- in this way the eternally significant, world-wide work of the Society will not be hindered, and the Society will be enabled to make those advances which the missionary situation is demanding of her.

Enquiries and correspondence will be welcomed by the

BRITISH AND FOREIGN BIBLE SOCIETY

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363 George Street, Brisbane
167 St. George's Terrace, Perth
73 Grenfell Street, Adelaide
Mary Street, Port Moresby

or by the Rev. Canon H. M. Arrowsmith.

Commonwealth Secretary.

The Australian Church Record, October 11, 1956

★ The Book Page ★

Under the general editorship of Dr. Leon Morris

Mark in the Greek New Testament, by Kenneth S. Wuest. Pickering and Inglis, n.d. Pp. 300. Eng. price 17/6.

Kenneth S. Wuest is teacher of Greek at the Moody Bible Institute and he has written a number of word studies in which he tries to convey to the reader who knows no Greek something of the force of the Greek words and constructions used in the New Testament. This volume is No. 10 of the series, and it is a commentary on the second Gospel written for the benefit of the ordinary man in the pew, though with the Greek transliterated in order that those who know Greek may know which words are being discussed. The result is a mine of information and very many will be grateful to the author for the riches that he has here made available. Again and again he brings out the force of a word or construction. He makes his own translation, usually a rather extended translation which endeavours to bring out more clearly than a shorter one would do the force of the Greek. The result is a volume which all can use with profit. If one were to venture on a criticism it is that the author sometimes makes a pronouncement dogmatically, without noticing that other Greek students interpret the passage differently. For example, on Mk. 1:9 he gives no indication that there are some scholars who do not see immersion in the verse, or that there are many who would disagree when he says "Baptised" is literally "placed." But there are many good things in this book and one cannot but wish it a wide circulation.

—Leon Morris.

Religion as Salvation, by the Rev. Dr. H. F. Rall. Longmans, 1956. Pp. 254. Aust. Price 23/-.

This, with certain reservations, is a valuable book by an author who is plainly a distinguished scholar and one who writes with great ability and clarity. It is one of those intimate books which makes the reader feel he personally knows the author who is indeed his friend. Its very title is illuminating while its pages are packed with suggestive and frequently profound thought. The book has three main sections, MAN, SIN and SALVATION.

In the first, current conceptions of man are detailed. The real nature of man is seen only in God.

The section on sin examines theories of evil, its origin and propagation. The concept of sin depends upon the concept of God.

The many chapters on salvation include the rich meaning of the word which is worked out in three simple phrases; from what, to what, by what.

But yet, at certain crucial points the book fails to satisfy. We miss the New Testament emphasis on the New Birth and all that that means. Dr. Rall deprecates the New Testament doctrine that God imputes righteousness.

Characteristically he prefers the word "forgiveness" to "justification".

Yet all the same, he who reads the book with discrimination will reap a rich harvest of theological doctrine and devotional teaching.

—Donald Baker.

The Australian Church Record, October 11, 1956

The Tabernacle in the Wilderness, by Charles E. Fuller. Pickering and Inglis, n.d. Pp. 96. English price 8/6.

Charles E. Fuller, in this series of radio addresses given in his "Old Fashioned Revival Hour" programme, seeks to examine the Tabernacle both in its Old Testament environment and in its typology, as he deals successively with each article of its furniture and surroundings.

He plainly indicates how that entry into the Holy of Holies must presuppose passage by the other furnishings, with all that their construction and ritual implied, and he relates them to the Person and work of Christ as Sacrifice, Cleansing, Light, Bread, Intercessory, and Divine Presence, and then to the status, and activity of the believer "in Christ."

However, his approach to typology is at times such as would make the hair of even the Early Church Fathers stand on end, there are mistakes and illogicalities, and much repetition.

But some passages are almost brilliant, and the series improves greatly as it progresses.

—N. E. Allchin.

All that Jesus Began, by R. H. Copestake. Independent Press Ltd., 1956. Pp. 107. English Price 7/6.

Setting out to give a bird's-eye view of the teaching and significance of the Gospels and the Acts of the Apostles, the author succeeds in presenting a concise yet coherent account of the organic growth of the Christian faith. In just over 100 pages he traces the course of God's word to man through Jesus Christ—The Church's One Foundation—through the birth and growth of the Apostolic Church — The Church of the New Testament—and through its message for the world of to-day. The Message of the New Testament Church.

This study is of course more for the intelligent layman than for the theologian. Its virtues are in its fresh presentation of Christianity as a vital way of life, its avoidance of doctrinal and controversial issues, its final application of its theme to the twentieth century individual, and its inherent appeal to turn to the fuller account in Scripture. Perhaps the author's tendency is to over-simplify, but the study he makes is arresting and stimulating.

—Ronald E. Marks.

Stage Sets of the Christmas Story. By F. Sanders and A. Patston. MacMillan, 1955. Pp. 40. Aust. price 6/-.

In this delightful little publication F. Sanders and A. G. Patston have achieved the means whereby, through the medium of the hands, and the child's natural instinct for acting, he may make the Christmas Story his own.

The play is concise and alive, co-ordinating into a complete picture the several parts of the story. A very interesting feature of the book is the supply of backgrounds to the different scenes, the stage cuts and the delightful cut-out pictures to be coloured and arranged in their various settings. This means of visual education, so dear to the child provides an absorbing interest in the greatest of all children's stories.

—Hilda Kent.

Baptism, Church Albums No. 1. Published by The County Churchman Ltd. Our copy from the Diocesan Book Society, Melbourne, 3/-.

Clear captions give the main teaching of the Baptismal service. Very good illustrations are used to explain the teaching. It would be even better if the two or three Pre-Reformation ones had been omitted. It is not made clear that it is not the Baptism of water, but the inward Baptism which the Holy Spirit gives to the heart which is necessary for salvation. Bucer comments on John 1, 33. "By the Baptism of water we are received into the outward Church of God, by the Baptism of the Spirit into the inward."

The printing and format of this 20 p. booklet is well done, and it will be welcomed by those looking for such.

—C. B. G. Chambers.

● **INCREASE IN CREMATIONS**.—Mr. A. E. Munn, president of the Federation of British Cremation Authorities said at Southport that there had been an "amazing" increase in the number of cremations in Britain since the war. There is now one cremation for every three burials.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
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The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

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PROGRESS IN CAPE TOWN.

The Church of England in Cape Town, which has five strong churches under the supervision of the Rev. S. C. Bradley (assisted by the Revs. C. M. H. Tooke) is planning further expansion.

At the recent Joint Annual Vestry Meeting of these churches, the churchwardens reported that the Supreme Court had granted leave to the Trustees of Holy Trinity Church to sell the 120-year-old building, and that plans for the new Holy Trinity Church, to be built in a more convenient part of Cape Town, were before the City Council.

Missionary Giving.

It was further reported that Holy Trinity had forwarded £1200, St. Stephen's £355, and St. Andrew's, the newest church, £143, to the Church of England Missions in South Africa. This means that altogether over £1700 (£A2,200) had been forwarded to the African Churches for the year, from this group of churches.

It was also seen that the Sustentation Funds in the various churches was well supported, a total of £1,425 being given.

Two outstanding items reported by the churchwardens were, firstly, that St. Stephen's has now been able to pay off its final instalment: church, two halls and rectory all completely free of debt; and secondly, that St. Andrew's has purchased a house adjoining the Church for use as a rectory. Although St. Andrew's will still have a heavy interest bill, £12,000 has been paid off in the five years of this church's existence.

WORK IN NEW HOUSING AREAS.

It was reported that there is a lively work in the new housing area at Hazendal, begun by a layman, who runs a Sunday School attended by over 100 children in his own home. A plot of ground has been obtained in this area and plans are being drawn for the building of a church and hall there.

● FRENCH PROTESTANTS AT LAMBETH

Six members of the Eglise Reformee de France (the French Reformed Church) attended an unofficial Conference with members of the Church of England in Lambeth Palace from September 10-14 on the subject of "The Liturgy and its relation to private prayer and Christian Belief."

Papers were read on such subjects as: "The authority of the Bible and of the Liturgy," and "Liturgy and personal piety."

● ST. PAUL'S APPEAL.

By the end of July £527,000 had been received by or promised to the St. Paul's (Lond.) appeal fund, launched almost two years ago for building and restoration. The appeal is still open to secure an annual income of £20,000 to maintain the fabric, the services, and the music.

● ARCHIEPISCOPAL GRANDSON.

The first grandson of the Archbishop of Canterbury was born last month in Southern Rhodesia to Anne, wife of Mr. Charles Fisher, the Archbishop's third son. The baby will be named Geoffrey. The Archbishop and Mrs. Fisher already have five granddaughters.

The Australian Church Record, October 11, 1956

● REPORT ON SYDNEY SYNOD—

(Continued from page 1)

responsibility for investing their monies to an expert Board appointed by the Archbishop who would be responsible for buying and selling shares each fund would benefit by the new type of investment in contra-distinction to their constant loss from the necessity of investing in bonds which a trust of water-tight funds administered by special bodies imposes. What the church needs if it is to retain its endowments at their full value in an inflationary economy is an investment trust which can spread the million pounds now held in government securities by the Diocese of Sydney over a very large area of sound industrial securities. Thus it is necessary not only to have the power to invest in industrials, but more importantly the power to pool funds for the purpose of investment. Other Dioceses do this. It was hoped that Sydney would have done so in its last Synod but for some reason the ordinance to do this was not introduced. To invest on the Stock Exchange without continuous supervision will be disastrous.

Twelve Ordinances.

When Synod assembled on Monday there were eleven ordinances down for consideration. All of these were ultimately passed except two, but in addition an ordinance was introduced hurriedly to nominate Bishop Kerle as administrator of the Diocese during a vacancy if Bishop Hilliard was unable to act.

One of the ordinances which failed to pass had as its object the setting up of a parish roll of persons entitled to vote at vestry meetings. It was misunderstood by many members of Synod as being a roll of members of the Church of England, and so the ordinance which was really off the mark. However, Rev. J. R. L. Johnstone of Beecroft, who introduced the ordinance, withdrew it on the understanding that a similar one would be introduced at a subsequent Synod.

The other ordinance which failed to pass was designed to set up a school council for Tara Girls' School at Paramatta. Its fate was an example of the unwisdom of introducing an ordinance at the last minute without submitting it to the scrutiny of Standing Committee. After it had been introduced a new draft was substituted for it but the new draft was found to contravene the Standing Orders of Synod and so was withdrawn in favour of the original draft. But questions were then raised as to the legality of the ordinance in its original form.

However, it had completed the Committee stage by the last day of Synod and a third reading was fixed for a date in the future. Synod is not likely to meet simply to give this ordinance a third reading and so it will lapse and have to be considered afresh by Standing Committee. However, any three members of Standing Committee can require that it be deferred to Synod next year.

Visit to China. Synod passed a resolution expressing appreciation of the time and energy of the Department of Promotion but the wording was carefully framed to avoid a discussion of the methods many parishes are using in the Every Member Canvass. A similar discretion in wording was noticeable in the resolution Bishop Kerle moved with regard to the visit of Australian churchmen to China. As originally proposed the motion expressed pleasure at the acceptance of an invitation to the Primate to lead what it called "a delegation of Australian churchmen"; but in the amended motion which the Bishop substituted (and which was passed) the expression of pleasure at the visit was deleted and the word "delegation" was dropped. In this way an acrimonious debate was avoided, for many think it untimely to visit those Christians in China who have been able to approve of the Communist Government's policy when so many other Christians are suffering because they are unable to approve. The word "delegation" as applied to the visit is undoubtedly a misnomer as no church body has ever approved the visit, nor are the members of the party "delegates" since the church at large has had no voice in choosing them.

Visit to China.

Washing Machines. The recommended minimum stipend of a rector was raised to £850 per annum with house and travelling allowances. This restores the minimum salary to the same level relative to the cost of living as was the £300 minimum of 1939. This minimum of £300 was fixed last century and was only altered a year or two ago. It had been proposed that a Deaconess' minimum salary should be fixed at £480 without house or travelling allowance, but an amendment was carried raising it to £575.

Washing Machines.

Much time was spent in debating whether floor coverings and blinds, refrigerators and washing machines should be provided in the Rectory of a parish in addition to the minimum stipend if the parish was to have a say in appointing its Minister. Correspondence in the public press reveals some misunderstanding. The subject was not whether parishes should provide these amenities but simply whether they should be compelled to provide them as a condition of the right of nomination. Synod wisely decided that in a large diocese like Sydney it would be unwise to make a rigid rule that every parish should have to do what might be suitable in many.

The Synod ended on a double-barrelled debate on dancing. Two motions, both moved by laymen, were on the business paper, one calling for church dances "under supervision," the other expressing the opinion "that dancing does not effectively prosper the primary aim of the church to preach and teach the gospel of our Lord Jesus Christ." The motions did not come up for discussion till 11 o'clock at night on the last day of Synod. It is not surprising that they both suffered the same fate. After each had been introduced and seconded, the Previous Question was carried, which meant that they were not voted on nor further debated, but this fact did not overtake them till a speaker for the motion that opposed dancing had pointed out to Synod that the advocates of dancing had felt bound to include in their motion the phrase "under supervision," clearly indicating that dancing was highly dangerous and therefore undesirable as a church activity!

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● PENTECOSTALISTS CELEBRATE.

The Pentecostalist Movement has held last month jubilee celebrations to commemorate the beginning of the movement in Los Angeles 50 years ago.

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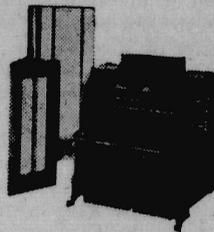
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PERSONAL

The Rev. Lance Shilton, B.A., of Melbourne, who has been studying in England, has obtained the degree of B.D. Mr. and Mrs. Shilton are at present in Tanganyika, East Africa, and hope to return to Australia in the New Year.

We learn with deep regret of the sudden death of Mr. Frank Hilliard, son of Bishop W. G. Hilliard, and offer our sincere sympathy to his wife, and other relatives.

We offer our deep sympathy to the Rev. F. R. Westley and Mrs. Westley of the Rectory, Enmore, on the death of their son Paul, aged 12 years.

The Rev. John Reid, B.A., curate at St. Matthew's, Manly, has accepted nomination to Christ Church, Gladesville (Dio. of Sydney).

Good wishes to the Rev. and Mrs. Bernard Cook on the birth of a son, and to the Rev. and Mrs. John Ross, of Liverpool, on the birth of a daughter.

THE ARTHUR TOOMBES MEMORIAL TEMPERANCE ESSAY COMPETITION

being conducted by the Queensland Temperance League is open to students throughout Australia training for the Christian Ministry.

Essays on the subject "Liquor's Challenge to Youth—and How to Meet It," not exceeding 2000 words in length should reach the Secretary, Queensland Temperance League, 3318 Edward St., Brisbane, not later than 28th February, 1957.

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NEWS IN BRIEF

● PROFESSOR GARSTANG. The death is reported from Beirut at the age of 80 of Professor John Garstang, C.B.E., the distinguished archaeologist. He was Professor of Archaeology at Liverpool University from 1907 to 1941, and between 1908 and 1947 he excavated in Egypt, Nubia, Asia Minor, Syria, the Sudan, Palestine and Turkey. Since 1948 he has been President of the British Institute of Archaeology at Ankara. He was well known as the leader of an important expedition to Jericho in the 1930's.

● TEST CRICKETER MARRIED.—Many cricketers were among the congregation of 400 when the England and Kent batsman Mr. Colin Cowdrey married Miss Penelope Chiesman in St. Nicholas's Church, Chislehurst, Kent, on Saturday. The Rev. David Sheppard, another England batsman, assisted the Bishop of Rochester, Dr. Chavasse, in conducting the service. Mr. Peter May, the England captain, was best man.

● CHURCH OF SOUTH INDIA.—The total Christian community in the C.S.I. is now 1,044,764, an increase of 31,000 over the 1954 figures. 416,462 are reported to be literate, an increase of 50,000.

There are 176,236 children in Sunday Schools; 49,366 young people in Youth Organisations; 69,817 women in Women's Organisations.

The Church has 4,281 paid workers of all grades who are nationals, and 191 foreign workers.

There are 92 students in training for the ministry and about 200 in training to become Catechists and Bible Women.

● ARCHBISHOP OF CENTRAL AFRICA TO RESIGN.—The Archbishop of Central Africa (the Most Rev. E. F. Paget) will resign as from March of next year. He has decided that after thirty years as a bishop in Southern Rhodesia he is no longer physically fit to undertake the dual task of Diocesan and Primate.

The Archbishop was elected Primate last year.

● CHRISTIAN ATTITUDE TO JEWS.—A Consultation on Christian convictions, and attitudes to the Jewish people was held in Switzerland last month under the chairmanship of Bishop Geoffrey Allen. The consultation was the result of the sharp theological differences on the subject which were manifest at the Evanston Assembly of the World Council of Churches in 1954.

● CHURCH GROWTH IN AMERICA.—Last year over 5,000 churches were built in the U.S. and church membership increased by 2,679,918. Membership of religious bodies now totals over a hundred million, representing 60 per cent. of the population of the U.S.A. Of these, 33 million are Roman Catholics and 58 million are Protestants. Baptists number 13 million (8 million of these are Southern Baptists) and Methodists 9 million. Anglican number almost three million.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Miss Watkins 5/-; Miss H. Sedgwick £1/5/-; The Rev. T. F. Morgan 5/-; The Rev. H. J. H. Lofts 5/-; Mrs. K. O. A. Loane 5/-; Mr. H. A. Shaw 10/6; W. S. Gee, Esq., £1/5/-; The Rev. F. Buchanan 5/-.

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WANTED TEACHERS, St. Barnabas' Morning Sunday School, Mill Hill, Waverley (FW 3339). Can you help?

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It is, I expect, for that reason that the usual greeting which the chaplain receives is a warm and friendly one, and perhaps also the reason for the smiling "thank you" which is spoken to the Chaplain in a dozen languages as he says good-night to them when they leave the Mission to return to their ships.

From my own experience as a seafarer I know how much it means to the men to have at least one person coming on board, who comes for them alone and not to deal with cargo or stevedoring problems, not to search the ship for contraband, not to deal with the supply of fuel, engineering repairs or immigration matters.

In the course of a week or two in port, the Chaplain will see that men have books or magazines to read in their lonely hours at sea, that a cable brings up-to-date information about a tragedy at home, that a personal problem, such as searching for a long lost relation, is handled.

Their Greatest Need.

Many seamen ashore appreciate attending Church. For example, in the Chapel in the Seamen's Institute, 100 George St., Sydney from 500 to 800 of every maritime nation go to church each month, out of a total of more than 6000 who attend the Institute in that period. The services are simple, but at each of them a passage from the Bible is read and a message delivered. Sometimes another language is used when a large enough attendance of German-speaking seamen are present. The Chaplain in every port finds that these services lead to requests for personal interviews and opportunities for direct evangelism. Then sitting in the Chaplain's office or a ship's cabin, the conversation goes round the great truths of men reconciled to God through the sacrifice of Jesus Christ the Lord.

Sometimes special circumstances provide the Chaplain with a particular opportunity for this kind of ministry, as for example when he breaks the news of the death of a parent, partner or child the moment the ship arrives, or if a seaman is unfortunate enough to be discharged from his ship to hospital or to gaol, where he will be visited every week with a chocolate and some fruit, some religious and other literature, all with the kindly counsel of a friend. In such cases special opportunities exist for making it clear that man's greatest need is for Jesus Christ and His pardon and power. To see that their need is recognised is the Mission's primary concern.

In each month or two in a port as large as Sydney a man comes forward to ask for Confirmation. The Chaplain will give him a card which are listed the titles of a course of lessons. Against those subjects on which he gives instruction, the Chaplain will put his signature and, in the next port of call, the seaman will get further instruction until at last he will be taken to a bishop to be confirmed. In one such case which the author dealt with recently, a course of instruction began in Australia, was carried on in nine ports throughout the world and finally concluded in this engineer's Confirmation in St. Andrew's Cathedral, Sydney. Not one of his lessons had been given to him on his native English soil.

The Centenary Year.

1956 marks the hundredth anniversary of the establishment of the Missions to Seamen. In this year, it is hoped that Christian people will be reached with an appeal for their prayerful support and financial aid. For too long the character of this work has not been known or its importance recognised. To offset this special prayers are requested to be offered in Church on Trafalgar Day, Sunday, October 21. Each Sunday School in N.S.W. is being invited to join in the Centenary Appeal by raising 100 silver coins

● **FROM, TO.**—Mr. Ronald Walter Loake, chairman of the parish council of Melbourne, Derbyshire, has accepted an invitation from the Lord Mayor of Melbourne, Australia, to attend the Olympic Games in November.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

October 14. 20th Sunday after Trinity.

M.: Ezek. 2; Luke 13; or 1 Pet. 3, 8-4, 6.

E.: Ezek. 3, 4-21; or Ezek. 13, 1-16; John 15; or 1 John 3.

October 18. St. Luke.

M.: Isa. 61, 1-6; Acts 16, 6-18.

E.: Eccus. 38, 1-14, Col. 4, 7-end.

October 21. 21st Sunday after Trinity

M.: Ezek. 14; Luke 14, 1-24; or 1 Pet. 4, 7-5, 11.

E.: Ezek. 18, 1-4, 19-end; or Ezek. 33, 1-20; John 16; or 1 John 4.

October 28. 22nd Sunday after Trinity.

M.: Ezek. 34, 1-16; Luke 14, 25-15, 10.

E.: Ezek. 34, 17; Ezek. 37, 15; John 17; 1 John 5.

October 28. St. Simon and St. Jude.

M.: Eccus. 2; Luke 6, 12-23.

E.: 1 Macc. 2, 42-66; Jude 17-end.

● **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.....

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Vol. 21, No. 21

OCTOBER 25, 1956

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

**"The Fat Pastures of the Soul"
Thomas Cranmer and the Bible**

"Let us search diligently for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation.

"For in holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hand at length."

These words from Archbishop Cranmer's first book of homilies (1547) express well the first principle of his message, that **the Scriptures and the Scriptures only are the supreme authority in everything relating to the knowledge of God and the salvation**

of man. Cranmer did not come easily to this view. He was not brought up in it; he came to it experimentally. He had already been at Cambridge for a dozen years as student and tutor when Erasmus' Greek Testament came into his hands. About the same time Luther's **Theses** reached Cambridge. Cranmer never came quickly to an opinion, and now he devoted three years of uninterrupted study to the Bible. One cannot say that he emerged from that study as a devotee of the Reformation, but there can be no doubt that the foundation was laid which enabled him later to write that "in the Scriptures be the fat pastures of the soul; therein is no venomous meat, no unwholesome thing; they be very dainty and pure feeding. He that laboureth to serve God shall find there his glory, and the promises of eternal life exhorting him more diligently to labour."

It was this complete committal of mind and spirit to the belief that "the Scripture of God is a sure, steadfast and everlasting instrument of salvation" which led Thomas Cranmer to the central conviction of his life and the key doctrine of his Prayer Book: **that salvation is only to be obtained by a sure trust and confidence in God's promise of forgiveness through the merits and death of Jesus Christ our Lord.**

This truth is clearly set out in the Prayer Book in Article 11, and especially in the three homilies on justification written by Cranmer. Here he expresses the truth most carefully. It is not our faith that justifies us; that would make faith a good work, and we would be saved by our own merit.

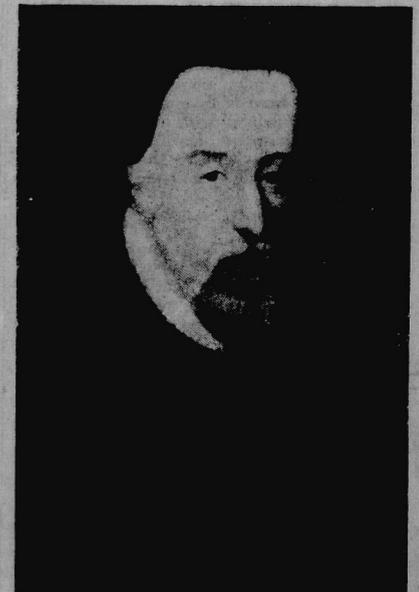
At the Reformation Rally in the Sydney Chapter House on October 12, special reference was made to Archbishop Thomas Cranmer, the 400th anniversary of whose martyrdom falls this year. This article is the substance of the address given by the Rev. D. W. B. Robinson on "Cranmer: his message."

It is God that justifies. Nor is faith the ground of our justification. The ground of our justification is the one oblation of Christ once offered, to be "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Our faith is simply putting our whole trust and confidence in God's mercy and his promise. Cranmer likens the role of faith to that of John the Baptist, who turned the people away from himself and pointed them to Christ, saying "Behold, yonder is the lamb of God

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BISHOP NICHOLAS RIDLEY
Bishop of London, assisted Archbishop Cranmer in the Reformation of the Church of England. He was burnt at Oxford on October 16, 1555.



WILLIAM TYNDALE, who translated the Bible into English. Burnt on October 6, 1536