

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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Reformation Rally

A GREAT SYDNEY GATHERING.

A large and enthusiastic number of people were present in the Chapter House, Sydney, on November 2nd, for the 23rd Annual Reformation Rally. The public meeting about a hundred people gathered for tea in the Chapter House. An excellent message was provided by the Fellowship of St. Paul's, Chatswood. Afterwards the Rev. K. N. Shelton gave an instructive lantern talk on the subject, "Reformation and Judgment."

Dr. Cole's earnest words were listened to with great attention and his clear testimony, based on a living experience without question, appealed to the large audience.

Archdeacon Hulme-Moir followed Dr. Cole and made mention of the ungodliness, worldliness and the disregard of spiritual values that confronted the Church to-day. In facing the situation it was important to show our people that in the Gospel we had the secret for these ills. The message of the great Reformers had its application in present day affairs for we had the same gospel enshrined in the word of God. The Archdeacon closed with an earnest appeal for consecration on the part of all to the great task of witnessing for Christ. He prayed that hearts would be warmed and stirred to this end, and quoted the words of the hymn:

Stir me, oh! stir me, Lord! Thy Heart was stirred,
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful Cross that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.

Archdeacon R. B. Robinson, who moved a vote of thanks to the speakers, reminded the meeting that next year would mark the four-hundredth Anniversary of the 1552 Prayer Book which was issued on All Saints' Day. At the next annual rally no doubt this would be prominently before us. Might we suggest that our readers begin to study the subject. We would like to make reference to, and give thanks to God for the 23 Annual Reformation Rally.

Dr. Cole's interesting address was listened to with close attention. He gave some details of the way the Reformation began and mentioned a succession of influences through the centuries of Wycliffe, Huss, Tyndale, Luther, Calvin, and the great Reformers. The work of the Holy Spirit was in evidence in the lives of ways and places. Reformation began in the life of Martin Luther, the theme of the Rally, the place of Justification in the life of Martin Luther, and said that teaching still lives in people's lives. He gave a parallel in the experience of his great grandfather who had been brought up on medieval teaching in the West of Ireland, and showing promise had entered a Trappist Mon-

astery on the Continent. Through reading the scriptures he had abandoned his old beliefs and escaping from the monastery, he returned to his own land and gave witness to his new found faith, which had brought blessing to many souls. Justification by Faith is a vital message.

formation Rallies that had been held in Sydney. The first rally commemorated the 400th Anniversary of the Diet of Spire, at which a stirring address was given by the late Dean of Sydney, the Very Reverend A. E. Talbot. The Committee to organise that rally and some that followed, was elected from representatives of the Sydney Clerical Prayer Union, the Anglican Church League, and the Australian Church Record, and thus was formed the initial Reformation Observance Committee. The first Hon. Secretary was the Rev. L. Gabbott, who is now seriously ill in the Home of Peace. Mr. H. A. Corish was the first Hon. Treasurer, and still retains that office. Canon D. J. Knox made mention of Mr. Gabbott's illness and prayer was offered on his behalf.

Mention was also made of the part the late Archdeacon H. S. Begbie had taken in the rallies, and how, so often, he had led in the opening prayer.

It was altogether a very happy and inspiring rally and we thank God for the meeting, and for the interest over the years on the part of so many church men and women. We are pleased to note that the offertory at the recent gathering was higher than any previous offering, and also as a result of our appeal on behalf of the Church Record there were some who became subscribers to the paper.

VISIT OF THE ARCHBISHOP OF YORK.

The Archbishop of York has been travelling extensively in various parts of Australia and large numbers have listened to his messages in churches and halls, and through the radio.

Meeting in Sydney.

This will be in the Sydney Town Hall on Saturday, December 1st, at 8 p.m.

Parishes are receiving tickets at concession rates at 2/6 which are obtainable through your parish clergyman up to November 17th.

TARA CHURCH OF ENGLAND GIRLS' SCHOOL, PARRAMATTA.

Great interest is being taken in Tara School which will move into "Ellangowan," 153 George Street, Parramatta, for the beginning of the school year 1952.

Tara School is not by any means a new school. Like so many things in Parramatta, it has its roots deeply buried in the past. It owes its name and foundation to Miss Joan Waugh, a dear and saintly lady who taught the young in Parramatta for over fifty years.

Miss Waugh first ran a school in St. John's Hall when Archdeacon Gunther was rector, in 1897. Later she ran a boarding school for young ladies at "The Cedars," an old home on the Western Road that has since been demolished. When that came to an end she opened a little morning school in her parents' home, "Tara," in George Street, Parramatta. From 1902-1946, generation after generation remember Miss Joan Waugh with love and respect, not only for her sound grounding in the three R's but for her fine character and strong personality. Her one ambition was that her school should become a church school.

When Miss Joan died, at the suggestion of the late Mrs. Rainsford, the Rev. E. Walker, Rector of All Saints', Parramatta, came forward with the offer of a temporary home at All Saints'. Tara School now came under the Council for the Promotion of Church of England Diocesan Schools. It has grown and thrived at All Saints', until with 115 children, it has quite outgrown its temporary quarters.

Recently the Council for the Promotion of Church of England Diocesan Schools bought "Ellangowan" as a permanent home for Tara. It is a charming old two-storied house with lofty rooms and big windows, built in the '80's. A great community effort, headed by the "Parents and Friends" of the

school, is gathering momentum in Parramatta and the surrounding districts to get this building and its garden into really good order so that Tara Church of England's Girls' School can start in 1952 in a worthy setting well equipped.

Tara Fair is being held at The King's School, by kind invitation of the Headmaster, on Saturday, 24th November. This is a fine church effort which will culminate on December 14th, when Tara Speech Day will be held at 153 George Street and His Grace the Archbishop of Sydney will give away the prizes and officially open the new building.

C.M.S. SUMMER SCHOOL.

The N.S.W. Branch has arranged a Summer School at Thornleigh from the 4th to the 12th January. Bishop Baker, of Melbourne, will be Chairman and Bible Study Leader. There will be an excellent series of missionary addresses. Readers are invited to sponsor one or more candidates who are invited to the School free of cost. Tariff is £2/17/6 per person for the week.

C.M.S. Budget.

The N.S.W. Branch has adopted a budget of approximately £46,000 for the year ending June 30th, 1952. This is a huge task and calls for daily prayer by all friends and carefully thought-out giving. Many C.M.S. supporters set apart a tithe and give regularly from this.

"THE AUSTRALIAN CHURCH RECORD."

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AN AMAZING COINCIDENCE.

On July 15th, 1951, I went to Richmond, N.S.W., to preach at the 110th Anniversary of the Church there. In the course of my sermon I told the story of Horatio Bottomley. Bottomley was, for some years one of the most influential men in England. He was editor of "John Bull," a weekly paper with an enormous circulation, a member of Parliament, a moulder of public opinion, and an extremely popular figure in public life. He became involved in some shady business transactions and at last overstepped the mark and was put in prison for seven years.

It was the most sensational trial for many a long year. It fell to the lot of the prison Chaplain to visit him in his cell and he was much exercised as to the right way to conduct the interview with such a fallen idol. Wisely he decided to give his own testimony. So he told Bottomley quite simply of his own conversion, saying that he had attended a meeting in Bristol, addressed by the Rev. Canon Hay Aitken who preached on the text "Ye must be born again," and then gave an invitation to those who wished to accept Jesus Christ as their Saviour to come to the front. The Chaplain told how he had made his decision for Christ. To his surprise Bottomley showed intense interest, and asked what year it was. On being told he asked, "Was it Friday night?" "Yes," answered the Chaplain. "I was there," said Bottomley. "I heard the text 'Ye must be born again'; I heard the appeal, and felt I should go forward, but I refused for I determined to run my life according to my own plan. And now I am here." This is the story I told at Richmond, N.S.W.

As I was shaking hands with the people when they left the Church a man said to me, "I was sitting next to Bottomley in the tram when they arrested him. He pushed a roll of notes into my hand saying he had no need for them now and that I might as well have them." What a coincidence! To meet in Australia a man who saw Bottomley arrested 30 years ago in England and who happened to be in Church when I told the story of the affair! Have you, dear reader, been born again? Our Saviour Christ says, "Ye must be born again." Have you ever resisted a divine impulse to make your decision for Christ and to accept Him as your Saviour?

Resist no longer. Yield, surrender, and accept Him Who died for you on the Cross and Who now offers Himself to you as Saviour and Friend.

"Ye must be born again."

—G.T.D.

THE OLD IS BETTER

(By David Bentley-Taylor, M.A.)

Solomon issues a warning that "of making many books there is no end; and much study is a weariness of the flesh," but it would be a beneficial thing for the work of God to-day if more young people would endure this "weariness of the flesh" and master some of the outstanding books which have been "made."

Young evangelical Christians are, generally speaking, nourished almost exclusively on books written during the last hundred years and very few do any serious reading of an earlier date. Of course, we could not do without these modern books, but the very fact that they are modern makes it difficult to evaluate them truly. In enjoying them for the moment we may fail to perceive that they lack really enduring quality and that they will very soon be relegated to oblivion. Older books, however, have had time to prove their worth, the centuries have weeded out the mediocre, and in giving our precious hours to conning them we can be sure that we are handling works of substantial and proven value.

Slim Books.

Now the purpose of this article is not so much to indicate individual books which are useful as to provoke a realisation of the vast tracts of literature which await exploration, but it will be necessary to take the trouble and endure a little initial "weariness of the flesh." My first plea is for the old books, and along with that the big books. It is a feature of modern life that we go in for digests and light literature; we want something not too heavy, a slim volume, making few demands upon our mental energy, from which we can soon glide on to another equally slim. But, broadly speaking, the epoch-making books are not slim. Thank God for those little books, the slim books, which we can thrust into the hands of a young believer that he may be thereby strengthened and confirmed in his new-found faith. It is vital to have them, but there is surely something wrong if ten years later, or perhaps for the rest of his life, he never gets beyond them.

On returning home from the Far East at the end of the war and feeling very much in need of invigorating mental food, I came across a new edition of "The Confessions of St. Augustine" (published for 10s. 6d. by Sheed and Ward). Parts of it were difficult and I skipped here and there, but gradually the wonderful power of

thought and style and the fascinating events described so gripped me that I read it again and again until the Bishop of Hippo, writing in A.D. 400 on the Algerian coast, became a personal friend to whom I was deeply indebted. Of course I do not believe in praying for the dead, nor in some other things which the book mentions, but as an evangelical believer and a minister of the gospel, I find Augustine second to none outside the Scriptures.

The biographies of the nineteenth-century missionary pioneers and their successors have done magnificent service for the Church of Christ, but have we read any older biographies? Drop back for a week or two and live with William Tyndale the life of a "wanted man" dodging secret agents and bearing precious seed in Germany over four hundred years ago. Share Madam Guyon's long imprisonment in seventeenth-century France, or ride the length and breadth of England with John and Charles Wesley in the great revival after 1738. And remember that both John and Charles were brought to Christ through reading Luther's books on Romans and Galatians respectively, books already two hundred years old in their day, while Luther in his turn was greatly influenced by Augustine's writings, as were Calvin and the other leading figures

in the Reformation time. These are the men who have moved the world for Christ on a big scale; these surely have a special message for us.

Calvin and Erasmus.

Have we read any of their books? Calvin's outstanding statement of the Protestant faith, "The Institutes of the Christian Religion," has just become available in a modern edition published by James Clarke Ltd., for thirty shillings. Do not let the price frighten you! To own that book is to have at your elbow the most important work of one of the greatest Christian teachers since the day of the Apostles.

Erasmus said that what matters most is not the quantity but the quality of what we read; if we read first the best books on the matter in hand we shall not need to bother with most of the others. And that is absolutely true, like so much else from his pen. We must keep an eye open in second-hand bookshops for Froude's "Life and Letters of Erasmus." It is an education in itself to master it, indeed Augustine and Erasmus are outstanding for vitality of thought and power of expression, although we must always read them critically.

Everyone has heard of the persecutions endured by Christians under the Roman Empire, but have we ever read the books and letters written by the people who actually lived in those terrific times and shared personally in the tribulation of the Church? Parts of Eusebius' "Ecclesiastical History," written in 324, are an amazing revelation of faithfulness unto death in spite of appalling tortures, and we lose much because we are so ignorant of these dark and terrible tales. They would modify some over-confident assertions that God is pledged to intervene on earth for the deliverance and prosperity of His children, and thus check the leakage of spiritual power which in our day is too liable to follow comparatively mild adversity.



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Most people will be aware of writers hazily referred to as the "early Fathers," but it is much to be regarded that not many dip into their enthralling works, or even sample the volume called "The Apostolic Fathers," in which are brought together booklets and letters which have survived from the century immediately following the New Testament era, composing a most moving picture of faith, prayer, conflict and martyrdom.

I am only too well aware that the mere mention of these titles will at once suggest almost insuperable practical difficulties. It is my conviction that they can often be surmounted. Some will be repelled by the expense and time apparently involved, but the real crux lies in our own attitude to the matter. If such reading is undertaken steadily over a period of years in the name of the Lord and as a vital part of Christian training and service, ways and means will be found. Nevertheless it is a call for discipline and hard work, and Christians worthy of that great name should be capable of both. The discipline will certainly involve rigorously excluding unprofitable reading and seeing to it that the daily newspaper is kept to its place of limited usefulness. A taste for solid literature, and for old literature too, can be cultivated by anyone who will for Christ's sake persist through that first "weariness of the flesh," which will soon be mitigated by the excitement and rich reward of the chase.

Come then and let us be amazed. Let us allow our minds to be stretched, our understandings enlarged, and our spirits quickened, as we ponder the thunder of Tertullian, converted Carthaginian lawyer, the theology of Origen, ascetic scholar of Alexandria, the brilliance of Jerome, undaunted translator at Bethlehem, the treatises of Wycliff, morning star of the Reformation, or the letters of John Newton, hymnwriter and redeemed slave trader of the eighteenth century. The power of the gospel and the fellowship of the church militant will appear in a new light. The very roots of our own spiritual life will be invisibly toughened as we strike rich soil outside the limitations of our own day and generation. A harvest awaits us.

—From "The Christian Graduate."

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RELIGIOUS TEACHING WITH AUTHORITY

A HEADMASTER'S VIEW.

In our issue of May 17 last we published, from the "Church of England Newspaper," a brief description of Monkton Combe School, Somerset, England, under the title "Church School with A Difference." Monkton is a great school on an Evangelical foundation, and we are glad to reprint now from the same paper part of a sermon preached by the Headmaster, Mr. Derek Wigram, at the Chapel Royal of the Tower of London. The question of religious teaching is raised elsewhere in this issue, and we feel that our readers will endorse Mr. Wigram's view that neutrality in religious instruction is both a wrong and an impossible policy.

Mr. Wigram said in the course of his address:—

"Christ taught doctrine. Have we doctrine to teach? Here we may have to part company with some modern educationists whom we can hear saying: 'You must not indoctrinate children' (as though that were not a doctrine in itself); 'You must be neutral and not show your own beliefs' (as though it were possible to hide what you believe, especially from children); 'You must make them suspend judgment until they are old enough to choose their own religion' (as though we have inside us a kind of spiritual vacuum which can remain empty until we want to fill it); 'You must stand back and allow them to grow naturally like a plant, and it will be towards goodness that they will grow if you leave them alone; it does not matter what they believe as long as they are sincere.'"

"Did Christ not mind what people believed as long as they were sincere? It would be as sensible to tell a man that it is all right to walk over a precipice believing that there is no such thing as a law of gravitation, as long as he believes it sincerely. Did Christ say that people grow up good if they are left to develop naturally? No, He taught definite facts about God and man, about sin and the need of salva-

tion and, we read, He taught them as one with authority. His were no subjective human opinions, but God's objective truth. What He said was authoritative because first it was based on Scripture: 'It is written . . .'; 'The doctrine is not mine but His that sent Me.' Secondly because the experience of His listeners answered to what He said; and thirdly because the truth was embodied and lived out in Christ's own life.

"When teaching has that authority behind it, it will always bring results in lives changed and given a new direction. 'And they were all amazed inasmuch that they questioned among themselves, saying, What thing is this? For with authority commandeth He even the unclean spirits, and they do obey Him.'"

"What we pass on to children must be 'with authority.' This means that, if we follow Christ's example, we shall have to know what God has said, which will send us back to our Bible, and then we shall have to teach it. But what is more important, remembering Dean Inge's words that 'religion is caught rather than taught' and that there is no one like a child for seeing through any pose or insincerity, we shall have to believe it and live it ourselves.

"Our country to-day is sincerely trying to give Christian education. Why on the whole is it so ineffective? Because, I suggest, it is not taught 'with authority.' One of the most fatal misconceptions about Christianity to-day is that it is just a way of life, that Christ merely came to help men to live better lives, and that, because Christianity has been more effective than most religions in making men more moral, we must have some of it in our education. Christianity, in fact, is to be included because it is useful, not because we proclaim it as true. Is that teaching with authority?"

"Is just trying to be good the Christian gospel? Not as I read it in the Bible."

ROYAL COMMISSION ON DIVORCE.

ARCHBISHOP GARBETT'S VIEWS.

In his Presidential Address to the Convocation of York on September 18th, immediately before leaving for Australia, the Archbishop of York made the following comments on the Royal Commission appointed to investigate various marriage problems—

"I now turn to a very different matter. A Royal Commission on various marriage problems has been appointed. 'When early this year this was suggested in the House of Lords I deprecated the proposal, for it came chiefly from those who were advocating an increase in the number of causes for divorce. I felt that already the causes for divorce were so many that nothing should be done to increase them. The Commission, however, has been given wide terms of reference and it will deal with a considerable number of subjects in connection with marriage on which some authoritative guidance is required. I must, however, express my regret that among the many members of the Commission drawn from various professions no place has been found for an official representative of the Church of England. Our Church still takes the largest number of marriages in this country, and many of its bishops and clergy have an intimate knowledge of the problems which come under discussion.

"Churchmen approach these marriage problems from two different standpoints. As churchmen we are bound by the laws of 'our Church' which are based on the teaching of Our Lord as recorded in the Gospels. Neither recommendations of a Commission nor secular legislation can change the law of the Church on marriage; the Church has its own laws for its own members, and this has been recognised by the State by the clause in the Herbert Act which gives an incumbent freedom to refuse to take a marriage when the previous husband or wife is still living. It is also of vital importance to make it clear that the Church does not merely say, 'We refuse to take these marriages,' and then wash its hands of all responsibility for those who have gone through the

ARCHBISHOP OF YORK AT MOORE COLLEGE



An informal photograph of the Archbishop of York leaving the John Francis Cash Memorial Chapel at Moore College, Sydney, with the Archbishop of Sydney and the Principal, Archdeacon T. C. Hammond. Behind the Principal, Bishop W. G. Hilliard is talking with the Vice-Principal, Canon Marcus Loane, and at the door of the Chapel, Archbishop Garbett's chaplain, the Rev. John Kent, is talking with two other members of the staff, the Rev. Dr. Alan Cole and Mr. H. R. Minn.

divorce courts. It still has a pastoral responsibility for them, many have been terribly sinned against and need all the sympathy and the help the Christian Church can give them, and this pastoral responsibility its clergy must endeavour to fulfil with sympathy and tenderness.

But the Churchman is also a citizen and he cannot expect the rules which are binding on him as a member of the Divine Society to be binding equally on those who neither accept the authority of Christ nor are members of his Church. The day has long passed when the Church could expect to impose its rules on the whole nation. But every good citizen, whether a Churchman or not, must experience profound disquiet over the large number of divorces. The latest returns of the Registrar General show that in 1949 over 34,000 decrees were granted, a considerable drop indeed from the 52,000 of 1947, but a large increase on the 15,000 decrees granted in 1945 and on the 4,500 of 1935. In addition to the divorces in 1949 there were 16,000 separation orders. Behind these figures is a great mass of avoidable unhappiness and unfaithfulness. Divorce is the climax, and not the cause of the broken marriage. But the more easy divorce is made and the more occasions

for it the law permits, the more lightly will marriage be treated; it is becoming looked upon as a contract which can be broken either unilaterally or by mutual consent, rather than as a lifelong sacramental union to which both parties pledge themselves in the presence of God and of man "until death us do part." Divorce, once intended for extreme and exceptional cases, has become a means of escaping from the obligation of vows when it has been found inconvenient or difficult to observe them. In this way the stability of the home, built on the lifelong union of husband and wife, is gravely threatened, to the injury of the whole nation.

The Church, therefore, should give evidence before the Commission, not for the purpose of justifying or defending its rules for its own members (for these can only be changed by the Church itself), but with the object of showing that the increase in the number of divorces and the departure from the Christian conception of marriage as a life-long union are harmful to the social and moral health of the nation and detrimental to the happiness of its children. At the same time the representatives of the Church who offer evidence should advocate remedies which seem most likely to restore the ideals of marriage and of the home which in the past have contributed so much to all that has been best in our national character." (From the Church Information Board.)

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Feeding the Lambs

(By the Rev. E. J. Seatree.)

Are our teaching methods effective? Are we making the most of our opportunities?

Each year thousands of children are taught in our Sunday Schools, whilst each week the clergy have the privilege and opportunity of visiting the public schools and giving religious instruction to all the children who are members of their Church. These opportunities should not be despised or treated lightly, for upon our success or failure here depends the future of our Church.

One Sunday, when visiting another parish I asked the members of the Bible Class the question, "Who or what is a Christian?" or "How would you describe a Christian?"

The answers given were—

"One who goes to Church."

"One who believes in God and goes to Church."

"One who has been baptised."

"One who goes to Church and reads his Bible."

Some confessed they did not know, whilst the remainder agreed with one or other of the answers given.

You will notice that no member of the Bible Class mentioned our Lord Jesus Christ.

Later, I asked them "Why should we be Christians? or, What advantage is there in being a Christian?"

To these questions none could give an answer stating frankly they did not know, although I gave the class five minutes to think over and discuss the questions among themselves.

I fully realise how difficult it is to obtain suitable persons to teach in our Sunday Schools. Many clergy are at their wit's end to staff their Sunday

Schools, some being compelled to use children of thirteen and fourteen as teachers for the smaller pupils. Although we may feel this is too young we need not despair. I am told that fifty years ago pupil teachers as young as this were used in our public schools.

The important link is the teacher. If that link is weak it is not surprising if the children break away from the Sunday School and Church.

Surely the most necessary requirement to be looked for in prospective Sunday School teachers is that they must be sincere Christians. Equally important is that they have as their aim the winning of the children for Jesus Christ.

Where children have reached Bible Class age without learning that belief in Jesus Christ is necessary before one can be considered a Christian; and if at this age they can think of no reason why they should be Christians, and no advantage in being a Christian, surely much has been lacking not only in the teaching in the Sunday School, but also in the religious instruction given by the clergy in the public school?

Little wonder that children so poorly taught drift away from Church or become parties to mixed marriages. Little wonder the young folk forsake our Church, and so few of the adults attend. If they don't know what it means to become a Christian, and if they see no advantage in becoming one, naturally they lose all interest in Christianity.

Christ is the centre of Christianity, and because a person is at the centre of our religion, and that Person none other than the Son of God, our religion is essentially a personal religion, based upon a personal knowledge and experience of the Lord Jesus Christ. No other religion than this will prove satisfactory.

Let us teach our children the Old Testament and the New Testament; let us teach them the Catechism and the Prayer Book; let us teach them Church history and liturgy, but never let us overlook the main essential, that is, the personal relationship of the individual to Jesus Christ as Lord and Saviour.

Clergy would find it both useful and instructive to examine their children in these essentials, and also to have an informal chat with their Sunday School teachers.

A weekly class for the teachers would prove invaluable, but where this is not practicable a quarterly meeting should be held where such questions as those referred to may be discussed together with instruction in modern methods of teaching.

Again, the clergyman should make it his business to ascertain the spiritual standing of each member of his Sunday School staff.

Further, in all his preaching and teaching, prominence should be given to the relationship of the individual to Jesus Christ. It is only in parishes where the clergy adopt some such programme that we can view the future of our Church with confidence.

C.S.S.M. DIARIES, 1952.

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NOTES AND COMMENTS

Mr. Winston Churchill, at the age of 76, has taken once more the helm of State. Mr. Gladstone assumed the office of Prime Minister at 83. Mr. Churchill is still able and vigorous.

Those who think that young men should be placed in all key positions will shake their heads over the new set-up. Those who think that wisdom belongs only to the aged will rejoice. The large body of ordinary people who fail to see any reason why ability should be doled out in sealed packets according to age, will estimate the problem with regard to the actual conditions that confront England. Mr. Churchill has certain great advantages. He has proved himself a man capable of handling a grave emergency. He came to power when England was in dire straits. He did not hesitate to take new and original methods. We had the unusual spectacle of an English Prime Minister travelling far afield and conferring in person with leaders of great nations. Mr. Churchill's original methods secured for us deliverance from grave evils. We are presented to-day with an emergency of a different order. England has ceased, for the time being, at least, to be the banker of the world. The amount of her indebtedness to the United States is steadily growing. The old lease-lend compact which brought her out of her war difficulties is now threatening her with a financial stringency hitherto unknown.

Mr. Anthony Eden is a valued companion of Mr. Churchill and shares much of his knowledge of the European and American situation. We may expect drastic, almost revolutionary, changes in the British policy. We await with eagerness these developments. In the old days England came through disaster to victory. Will Mr. Churchill, whose spirit is still indomitable, bring her from the verge of bankruptcy, to the high peak of success?

He would be blind who did not see a danger as well as a promise in the new leadership. Mr. Churchill interviewed Stalin and Roosevelt in days when fire and flame devastated Europe. He is now asked to turn his great powers to what is known as "the cold war." Some may reasonably fear that the quick turn of speech which served him so well, and the proud de-

fiance which he hurled at an avowed enemy, may prove an embarrassment when subtle policy rather than open conflict is the immediate foe that must be encountered.

But that assumes that a man who is capable of lofty speech has no reserve of caution and it is an assumption we cannot readily make.

The British people have made their choice. The laurels rest once more on the head of him who deserves the plaudits of the multitude. May God give the needed wisdom to the holder of Britain's helm and the joyous conviction that having been called to steer the barque the same eternal God will aid him to bring her safely to harbour once again.

The difference between the Daily Newspaper and the Parish Paper is more than the difference between secular and religious. The Daily Newspaper must of necessity give to the wishes and tastes of its readers a first place. Circulation is imperative. The overhead of a great Daily is immense. We have seen great and influential daily newspapers fail altogether or go out of business by absorption in some contemporary journal, because they failed to keep in touch with the moral, spiritual and intellectual pulse of the contemporary public.

The Parish Paper on the other hand is circulated gratis. Indeed it is mostly taken to the homes of church people by church workers. And thus it is supposed to carry a distinct message to each individual parishioner.

Who is the message from? And what is it about? The message should really be from the Lord Himself, the Head of the Church. It should express his mind. And what is also very important, the expression should be in His Spirit.

Anyone who reflects will see at once how sacred is the task of writing a Parish Paper and how great is the need for both thought and prayer — thought certainly, but thought steeped in prayer.

Lack of sympathy and understanding is a serious defect in any parish paper. So is the constant harping on one string—church attendance; or even two strings, church attendance and money.

We have received a press cutting from South Australia purporting to give "Religious News." A Misnomer. Under the title "Church of England" occurs this statement in relation to the Day of St. Michael and All Angels:—

There is great encouragement for Christmas in the knowledge of the angels' friendship and help. When we pray the angels pray with us: above all, when we offer to God the Holy Sacrifice of the Body and Blood of our Saviour we are at one with the throng of saints and angels who worship the Lamb of God, standing as it had been slain, in the heavenly places. Our worship in the Holy Sacrifice is united with that of Heaven, with the angels and archangels, and with the whole company of Heaven.

We suggest that the heading is incorrect, for in the official doctrinal statement of the Church of England the 39 Articles of Religion occurs this clear declaration:

XXXI. Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

And in one of the Homilies, another authorised statement of doctrine, we are bidden "to take heed lest of the memory the Holy Supper be made a sacrifice."

These initials, as our readers may already know, stand for the China Inland Mission, begun in the sixties of last century and developed under the hand of Dr. Hudson Taylor for the evangelization of Western China. Mr. Arthur H. Smith, writing in the Schaff-Herzog Encyclopedia (1909) speaks of this as "the most important single step in the evangelisation of China." In recent months, owing to Communist pressure, more than six hundred missionaries connected with this society have had to be evacuated from China. And the door is closed to their return. C.I.M. is in a place of special difficulty. It was the call of Inland China with its uncounted millions of unevangelised that, humanly speaking, brought the Society into existence. It was to that one field alone, as their title suggests, that their attention was directed, and in which all their energies were exercised. Now that the society is excluded from China, what is its next step?

We gather from a letter in the current issue of "China's Millions" by the Director of the Mission, Bishop Frank

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CORRUPTED FROM SIMPLICITY

(By Archdeacon G. T. Denham.)

(Concluded)

In the first part of my article on the Roman doctrine of transubstantiation published in last issue I dealt with the matter negatively. It was there shown that transubstantiation is not the teaching of the Word of God. A further attempt must now be made to show positively what the words, "This is My Body" and "This is My Blood" do mean.

Lack of space precludes full quotation of the words spoken by our Lord in "the night that He was betrayed." They should be referred to as recorded in the first three Gospels and in 1 Cor. xi. The usual Protestant interpretation is that the words were spoken figuratively. This common use of language gives a sense that is both reasonable and satisfying, that maintains the simplicity of the Gospel, and that evokes genuine faith from those who accept it. "I am the True Vine," "I am the Good Shepherd," "I am the Door"—these and other similar phrases confuse nobody, they are understood as soon as spoken, but they are never taken literally, and they evoke faith from all who accept them. Did the Lord foresee that down through the centuries the large majority of His followers would, perhaps, be humble and illiterate folk, to whom such a graphic act as the breaking of bread and the pouring out of wine would recall vividly the teaching of the Lord's words which He spoke of His Sacrifice on the Cross? Surely the words are not meant to mystify, but to render simple the explanation of the mighty act He was on the point of performing. Simplicity is like the mighty ocean. A little child

playing on the shore can fill its bucket with water, H₂O. A strong swimmer can breast the waves and find that the same water upholds and supports him. The diver in the middle of the ocean cannot plumb the depths, but if he could he would still find the same water, H₂O. Is not the Gospel like this? Does this not describe the Atonement? So simple that a child can sing, "He died that we might be forgiven," so profound that the mightiest intellects find depths far beyond their capacity to comprehend.

The question must now be asked, "What does the Church of England teach in regard to this matter?" Certain terms, "Altar," "Real Presence," "Mass," are being used; certain attitudes "the Eastward Position," "genuflexions," etc., are adopted; certain ornaments, "the Alb and Chasuble" are worn. Are these in themselves mere matters of convenience or taste or custom, or are they matters of conscience employed to be the expression of belief in certain doctrines? If, in themselves, they mean nothing it is quite wrong to use them and to risk giving, for the sake of nothing, offence to many of the Lord's children; if, on the other hand, they are expressions of conscientious belief, then it must be asked is such belief in accordance with the formularies of the Church of England? For, although the word may be rejected, these practices certainly seem to trend towards a belief in the teaching and implications of transubstantiation. If not, why are they maintained as being of supreme importance?

First, then, to the 39 Articles. No. 25 states that Sacraments are "not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace," etc., i.e., to them "as worthily receive the same," etc. There is nothing to support mechanical religion here. No. 28 states,

"The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's

death; inasmuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

"The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Article 29 speaks of the wicked which eat not the Body of Christ in the use of the Lord's Supper:

"The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing."

Plainly this was written by men who rejected transubstantiation and who meant it to be another nail in the coffin of that doctrine. The rubric at the end of the service for the Communion of the Sick is extremely important. "But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." This rubric could not have been written by men still holding the doctrine of transubstantiation.

In the First Exhortation the Lord's Supper is called a "holy mystery," "a heavenly Feast"; in the Second, "heavenly food," and in the Third Exhortation we are reminded of the "pledges of his love." In the Prayer of Consecration reference is made to "these thy creatures of bread and wine (received) in remembrance of his death and passion." After consecration the priest is directed, "when he delivereth the Bread to any one," etc. And another rubric says, "If the consecrated Bread and Wine," etc. "consecrated Elements." The Thanksgiving speaks of the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ." The Black Rubric, affixed to the

end of the Communion Service, declares, inter alia, "That . . . no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine still remain in their very natural substances, and therefore may not be adored; (for that were idolatry to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

These authoritative statements of the Church of England clearly show how strongly she rejects and repudiates transubstantiation. A note should be added about the Words of Administration. The first sentence, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," is a prayer, as if it equalled, "May the Body," etc. The second sentence, "Take and eat this in remembrance that Christ died for thee," takes us right back to the Upper Room and to the reason the Lord gave for commanding us to observe the rite. The third sentence shows that our Church does not regard the Sacrament as a bare remembrance but as a means of feeding on the Lord by faith. And since it is spiritual food it is received into the heart. Spiritual food cannot be taken into the stomach, and material food, even the best and purest Wheat Bread that may conveniently be gotten, cannot be taken into the heart. But there is a spiritual Food, even the Bread of Life which came down from heaven. Blessed and happy are they who draw near by faith and feed on Him in their hearts. Strength and comfort, joy and peace are theirs everlastingly. "Eat, O friends; . . . drink, yea drink abundantly, O beloved."

The writer of these notes is only too conscious of how unworthy they are of a big subject. He trusts that it will be understood that a paper for a popular journal must needs be sketchy. He could wish that it might in some small measure help those who love our Lord Jesus Christ in sincerity to realise that we are all drinking of the vast ocean of His love, and that whatever progress has been made there is an infinity beyond. Let us be humble for we are brothers. (In preparing this paper the writer has drawn freely from Soames' "Old Theology.")

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First place was gained by Peter S. Duke, of St. Michael's, Vauluse, 98%; second by Betty Williams, of Holy Trinity, Concord West, 96%; third by Jennifer Walker, also of Vauluse, 94%.

The following students gained a Pass:—

J. H. Shipway; Beryl Palmer; Mary Graham; B. L. Smith; Shirley Olds; Mrs. J. D. Moon; Shirley Bell; Denise Long; Alan F. Smith; Vivienne Thorburn; Valerie Anstiss; Judith Hepper; R. F. Hosking; Betty Power; F. N. Windle; D. Westneat; P. R. C. Gourd; B.Sc.; Miss G. Warren; Amy Hunt; Alison Hargreaves; Ailsa Nicholson; M. G. Morris; B. B. Hutchison; D. M. Douglas; C. A. Farley; Barrie Stuart; Betty Krause; Hilda Hughes; Hazel McCann; R. Morris; W. E. Wright; Nita G. Wallace; N. J. Keen; Pauline McCann; Mervyn Hunter; Marion Hope; N. A. Butcher; Trevor Wearne; R. W. Bravery; W. Lackenby; Esma C. Hayes; Valerie Hancock; Mrs. F. Ingoldsby; Elspeth Brooks; Elizabeth Martin; Del Mutton; Gwen Watkins; Judith Pulsford; Ann Coles; Gwen Holt; Yvonne Leach; Vera Fisher; J. R. Lowing; Margaret Gent; Margaret Lumsdaine; Peter Holland; Shirley Jones; Rosslyn Fraser; K. Smith; Miss V. Weil; D. H. Hoorer; R. J. Ramshaw; Pat O'Loughlin; Elizabeth Mettam; Shirley Luscombe; Beverley Sinclair; Dorothea Blackmore; R. C. W. Hampton; Marguerite Marrett; K. C. Gilmore; Mildred Knight; Mary Wansbrough; Valerie Hinckson; Jennifer Beynon; Patricia Wilkinson; Alice Gibbons; Peter Holland (Berala); S. J. G. Hodge.

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A CRY OF NEED FROM JAPAN.

Takamatsu, a city of 100,000 people, is situated at the extreme north of Shikoku, the smallest of the four main islands of Japan. It is on the Inland Sea east of Kure on the mainland. Before the war Mr. R. C. Christopher was a teacher in one of the higher schools of Takamatsu. With outbreak of war he returned to England, and later was ordained to the ministry.

After the war the Christophers were invited by Bishop Yashiro (Primate of the Anglican Communion in Japan), to return to Takamatsu where they were so well known, and build up the work of the Church in that area. "You have experienced all the hardships that we have," said the Bishop; "bombings, rationing and the rest, and you can speak the heart language that our people will understand." So they came back to test out their call. Shortly afterwards they were joined by Miss Nuiko Takaki, a trained C.M.S. worker with a long record of devoted service, whom the Bishop licensed as a worker in the Diocese of Kobe. Miss Takaki is mainly supported by the C.M.S. Japan Christian Fellowship in Sydney.

Thus the poverty-stricken little Christian group was relieved of the burden of salaries, but the question of rent and buildings remained. This problem they are tackling with faith and decision. Perhaps the situation is best told in extracts from letters received over the last few months.

The Need for Buildings.

In April, 1951, Miss Takaki wrote of the urgent need to build a Church and provide accommodation for the Christophers and herself, as well as for a kindergartener whom they hope to add to the staff later. "The estimated cost of the proposed buildings is £1100," she writes; "a big sum for a small congregation (of 20 members). Takamatsu was completely destroyed by bombs. New houses are springing up, but houses are very short. The cheapest rooms you can rent are from Y1500 to Y2000. One floor mat costs Y250-300 (£1A is approximately Y800). Those who knew Japan before wouldn't know it now; everything is completely changed. A little cake the size of an egg costs Y10-Y30."

Two months later she again writes: "We have been told that we have been far too ambitious in our plans—that we cannot possibly build at the estimated price as everything has gone up to double the price it was. We have only enough (money) to build one small room for the Christophers and none at all for me . . . The wardens have invited me to discuss the matter with them. They want to build three more rooms at a cost of Y75,000. Hearing of your love and interest in God's work in Japan, they wondered whether J.C.F. could possibly contribute so much, or if not all that sum, at least enough to build one room for me to live in? I feel shy about writing this, but they have asked me to write and ask you about it. You have

been so kind before that I am doing so."

Still later letters tell how the Church people have raised some money through small bazaars, and that with the assistance of 50-60 Christians from other churches, a determined start has been made, and they hope by September 8th, that the Church building and a small room for Miss Takaki would be actually in use. The fact that all this work has been carried through in the broiling heat of August gives some idea of the keenness of that little group. But £500 (sterling) is still required!!

Mrs. Christopher, the missionary, also writes of this city of 100,000 people, where they are doing pioneer work—the only two Britishers in all Shikoku—she writes: "The Japanese have been wonderfully good to us—we, as they, live in two rooms. I buy "rationed" bread and rice—in fact, "we belong" . . . There is great opportunity just now, especially here, as we have started "by belonging." This usually takes years to accomplish . . . We have found a nice hall where we are allowed to hold our Sunday Services . . . We are hoping to find the means for a Church this year."

Japan for Christ.

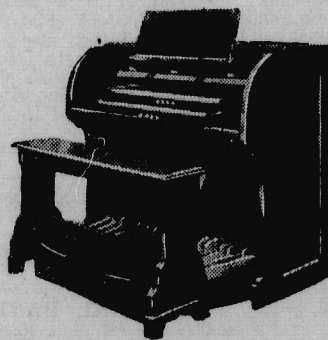
"Last Monday was the high limit of our Church; the peak since we started here. The very first Confirmation to be held on this city of 100,000. Our Bishop, the Primate in Japan came down, and in this same hall, confirmed 4 people; there were about 35 people present, and the whole service was a moving one; he is such a fatherly man, and one of our Confirmees was in tears; it had meant so much to her. People say these days, "Well, what is the Church doing?" The Church is on Her job, here anyway, we feel; we know that only real Christianity can save this world, and why, oh, why should not Japan have her share; where would America or England have been without its Christian background. This country has a big contribution to make and as a Christian country she could go ahead, and with Christian leaders would be trusted by her own people, and the world. This is why we must have a Church to invite people to; every person matters; every soul matters, and there is so much anxiety and poverty here; besides which we are so near to Korea, and who knows what may happen in the next six months, as the Bible says, "work while it is day; the night cometh when no man can work." That night has already come in so many countries; please God Japan will not have that happen here, but we Christians must not let Him down by slacking." "It is either Christ or Communism, and that side is working all the time."

Having read this moving appeal, would you like to have a share in building the Church in Takamatsu? We want to send at least £100 (A) (£1A is approx. Y800). Please send your donation to this appeal to Deaconess G. Hall, Hon. Treas., J.C.F., c/o C.M.S. House, 93 Bathurst Street, Sydney. This appeal has the warm commendation of Rev. R. C. Kerle, Gen. Secretary, C.M.S., New South Wales Branch.

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CORRESPONDENCE

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

R.A.N. AND CHRISTIAN WITNESS.

(The Editor, "Australian Church Record.")

Dear Sir,

May I be permitted to reply to my critic who does not sign his name and whose letter appears in your issue of the 1st instant.

In the first place, I would remind "R.A.N. Returned" that evangelical conviction alone does not induce men to offer for ordination and all the mental persuasion in the world would not be a compensating factor if a definite call to the full time ministry had not been received from the Lord of Life.

At the same time, the New Testament makes it perfectly clear that the exercise of a spiritual ministry is not the sole prerogative of those who have been ordained to a full time service, but is to be shared by all who have been ordained by the pierced hands of the Crucified Christ.

Moreover, "R.A.N. Returned" should be acutely aware of the fact that the chaplaincy door in the Navy is not wide open to evangelicals. Much could be said in support of this statement, not to mention what appears to be a grudging concession in the letter under reply that the facts as originally stated by me are "substantially true."

As one who is interested in interdenominational movements, I cannot agree that the "cure would be worse than the complaint if this ministration fell into the hands of a heterodox interdenominational group without a very sound doctrinal basis." It seems to me that such an assertion suggests a sacerdotal attitude and completely ignores the fact that God had always blessed abundantly any movement, the members of which were moved by the Holy Spirit Himself. At the same time, I question the use of the word "heterodox," and whilst to me the 39 Articles is the soundest doctrinal basis of all, the adherents of the Anglican Church, broadly speaking, are most heterodox from the spiritual viewpoint. Moreover, God has not used those who subscribe to the 39 Articles to the exclusion of all others.

The conditions and needs of the Royal Australian Navy would prove to be no exception to this rule and for this reason I repeat that the Diocese could well raise its voice on the whole question of chaplaincy arrangements. Protestant Church action groups could furthermore campaign for the extension of working facilities to interdenominational groups so that the messdecks of ships and shore establishments would see more striking evidence of the transforming power of the Risen Saviour in the hearts and lives of those who wear the "round" and the "square rig."

Yours faithfully,

L. K. WOOD.

28 Ferry St., Hunter's Hill, N.S.W.
2/11/51.

MUDDLED THINKING.

(The Editor, "Australian Church Record.")

Dear Sir,

May I crave space to reply to Mr. Stephen Taylor's letter of the 18th inst. For many years I was a missionary in a field where, on the one hand, the native members of our

Mission were dubbed "Puritans" by Anglo-Catholics because of their strict observance of the Lord's Day, and, on the other hand, they were attacked by Seventh Day Adventists on the ground that by keeping the Sunday, "the Pope's Day," they had "the mark of the beast," and would therefore go to Hell. The S.D.A. body is very aggressive, and has much money at its disposal because of their commercial activities, and their principle of tithing (which we might well adopt) and their attack upon the Christian observance of the Lord's Day is no "bogey," as Mr. Taylor thinks, as anyone who has had experience of the mission field knows very well. The question of the Lord's Day versus the Sabbath therefore became a live issue for us.

I therefore procured copies of Seventh Day Adventist literature on the Sabbath, to discover exactly what they did teach. And I discovered, as all who will take the trouble to read their literature will, that once it is granted that Christians of the present dispensation are under the Decalogue as a specific code of laws, then Seventh Day Adventists have a water-tight case for the present obligation of the seventh day Sabbath. I very much wonder how Mr. Taylor would fare, if, taking the ground of the obligation of the Decalogue as a Christian rule of life, he were to debate in public with a Seventh Day Adventist the matter of the Lord's Day versus the Sabbath, I fear that he would be defeated; I have been there and know, for I have debated the matter in private with Seventh Day Adventist missionaries. But as a result of debating the matter I wrote a book, "The Lord's Day, or the Sabbath," to reply to their propaganda. This book has never been answered by them, for it is unanswerable. It has been used, in fact, to bring some of their pastors out of their error. But, being published about 20 years ago it is now out of print. I have now completed a revised edition, and have duplicated the same (it seems impossible to get such a book printed to-day), and would be glad to lend, or sell at cost, copies of the same to those who are interested.

Now Seventh Day Adventists almost invariably commence their quotation of the Decalogue with the words, "Thou shalt have no other gods before Me." But the code opens with the words, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage; thou shalt have none other gods before Me, etc." In other words, the pronoun "thee" throughout the Decalogue obviously refers to the nation Israel, and to no one else. It is significant that Seventh Day Adventists omit these words. But we have in these opening words a perfect answer to the Seventh Day Adventist who would place Christians under the Decalogue as a specific code, and therefore insist that we must, in loyalty to God, keep the seventh day of the week, the Sabbath, as our day of worship or day of rest.

But this does not mean that the moral principles enshrined in that code have no application to the Christian. They have, for all the principles commanded in the Decalogue, except the Sabbath command, are reaffirmed in the "teachings of grace" which appear in the Epistles of the New Testament, they are given us as exhortations, that is, as principles which we must obey if we are loyal to the Lord Jesus, who is pre-eminently the Christian's Rule of Life. Why then is the Sabbath not commanded in the Epistles? Because in its nature it is partly moral (setting apart a special day for the worship of God), partly providential (setting apart a day for the rest of man and beast), and partly ceremonial (a type of the rest which

Israel enjoyed from the slavery of Egypt after their exodus). Our Lord's teaching about the Sabbath emphasised its ceremonial and providential aspects, and shows clearly that, unlike the other nine commandments, it is not a purely moral precept, which can never be broken, for He showed that when it conflicted with the law of mercy it could be "profaned" (Matt. 12:5).

The moral aspect of the Sabbath reappears in the observance of the Lord's Day as the Christian day of assembly and worship; but there is no command in the N.T. that we are to keep it as a strict sabbath on which "no manner of work could be done." Yet its very title, the "Lord's Day," surely implies that whatever activity Christians engage in it must be such as will glorify Him, it must not be used for self-pleasure. Hence I am altogether with Mr. Campbell King, and Mr. Taylor, in their efforts against the secularisation of the day, but this must be done on the ground that it is the "Lord's Day," not man's day.

Yours faithfully,

NORMAN C. DECK.

23 St. John's Av., Gordon, N.S.W.

SUNSHINE FAIR.

(The Editor, "Australian Church Record.")

Dear Sir,

The members of the committee received some parcels for the Anglican Stall, of the Sunshine Fair from members of Ladies' Guilds, without any indication from whence they came.

They would not like to appear ungrateful for the kindly co-operation afforded by Guilds whose names did not appear on the parcels, or on slips inside, therefore as convenor of the Anglican Stall Committee, I shall appreciate advices from the Secretaries of Guilds not receiving acknowledgment of such gifts, so that acknowledgment may be forwarded.

FRANCIS WILSON,

Convenor Anglican Stall,

Sunshine Fair.

16 Henley St., Drummoyne.
9/11/51.

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25th NOVEMBER, 1951.

(27th Sunday after Trinity.)

As the First Sunday in Advent falls this year on December 2nd, the Collect, Epistle and Gospel for the Twenty-fifth Sunday after Trinity and the Old Testament lessons for the Twenty-Seventh Sunday after Trinity are to be used on November 25th. Two main thoughts run through them all, namely, the end of the Christian year, and the approaching season of Advent. The Gospel (St. John vi 5-14) tells of the feeding of the five thousand by the Lake of Galilee, and represents the work which has been going on throughout the Church's year. Faithful ministers have brought their gifts and talents to Christ to be blessed, as the Apostles brought the loaves and fishes, with the result that the people have been nourished with the Bread of Life. On this Sunday we are invited to look back over the spiritual opportunities of the past year, and to "gather up the fragments that remain that nothing be lost." The Epistle (Jer. xxiii, 5-8) contains a prophetic announcement of the Advent of the coming Saviour, "The Lord our Righteousness, Who should save His people from a more terrible bondage than that of Egypt." The Old Testament Lessons emphasise the same thoughts. In Eccles. xi and xii we are reminded of the reward of the faithful teacher, who, casting his bread upon the waters, shall find it after many days. Haggai ii 1-10 tells of the glorious temple to be built for the Lord, into which the Desire of all Nations should come, and the final Old Testament Lesson (Mal. iii and iv), fitly closes by showing that the Law and the Prophets prepare for the Coming of the Lord. The Collect reminds us that we have reached a critical point in the Church's year, for in it we pray that God will "stir up" the wills of His faithful people, that they "plenteously bringing forth the fruit of good works, may, of Him, be plenteously rewarded."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Miss E. Dillon, 7/6; Mrs. Wm. Robinson, 7/6; Mr. H. A. Shaw, 8/6; Mr. S. E. Bristow, 5/-; Mr. W. S. Gee, £1 7s. 6d.; Mr. S. Moxham, 7/6; Mrs. Lang, 7/6; Miss G. E. Holman, £1 9s. 6d.

PERSONAL

Archdeacon F. O. Hulme-Moir, Rector of St. Clement's, Mosman, Sydney, has accepted nomination to the parish of St. Andrew's, Summer Hill, in succession to Archdeacon J. Bidwell, who has resigned. Archdeacon Hulme-Moir has been Rector of St. Clement's, Mosman, since 1945.

The death occurred last week of Mrs. Ashcroft, the wife of the Rev. R. G. B. Ashcroft, of Wentworth Falls, N.S.W. Mrs. Ashcroft was well known for her untiring efforts in the various parishes where her husband had been rector in the Diocese of Sydney. A funeral service was held at St. Paul's, Chatswood. Canon D. J. Knox, who gave the address, referred to the splendid work Mrs. Ashcroft had rendered in that parish particularly in the Sunday School. The Archbishop took part in the service which was conducted by the Rev. K. N. Shelley. The lesson was read by the Rev. A. E. Hodgson. We express sympathy with Mr. Ashcroft and other relatives.

Deaconess Edwards, who has faithfully carried on hospital visiting at the Royal Hospital for Women, Paddington, Sydney, and in the course of her work has written 9,166 letters to M.U. secretaries and to rectors about patients from their parishes, has been compelled to resign through advancing years; Deaconess Edwards formerly was a missionary in China.

Bishop Wilton, who has acted as locum tenens in the Parish of Camden during the absence of the Rector in England for a year, has been appointed in charge of the Parish of Cobbitty, Diocese of Sydney.

We offer congratulations to the Rev. and Mrs. J. W. Ferrier, of Sydney, who celebrated recently their golden wedding anniversary.

The Canadian Church has elected a new Primate, in the person of the Bishop of Edmonton, the Right Rev. Walter Barfoot. The House of Bishops submits three names of Bishops, who are members of the House of Bishops, to the representatives of the clergy and the laity, who select one of the four. Bishop Barfoot entered Wycliffe College, Toronto, in 1913, when I was on the staff of the cottage in my first year. I remember him as a shy country lad from Collingwood, in Northern Ontario. He served with distinction in the first World War, becoming a major, and returned to the College with his powers of leadership well developed. He served, after ordination, as a Chaplain in Malaya, and at one time we were in correspondence over the possibility of his joining the Staff in West China. He returned to Canada and served on the staff of Emmanuel College, Saskatoon, and then was appointed to St. John's College, Rupertsland, and, while there, was elected to be Bishop of Edmonton. The election of a Bishop of Western Canada is a reminder of the growing importance of the west and north of the Dominion of Canada.

—From the Archbishop of Sydney's Letter.)

Rev. A. J. Dyer, has returned to Austinmer, N.S. Wales, after 15 months' locum at St. George's, Hobart. Over 50 lantern talks and addresses were also given; in the cause of the Aborigines.

The Rev. Dr. A. W. Morton was inducted as rector of the Parish of St. Oswald's, Haberfield, on Thursday night of last week, by Archdeacon F. O. Hulme-Moir. There was a representative number of clergy present as well as many other friends and parishioners. A welcome was given to the new rector and Mrs. Morton at the close of the service, in the Parish Hall.

The Rev. W. G. Coughlan, formerly Director of the Christian Social Order Movement, has been asked by the Marriage Guidance Council of New South Wales to act as its Executive Officer until the end of this year, and to continue as its chairman. Mr. Coughlan's duties include the directing of the Council's Sydney Centre and its counselling activities and the organising of series of lectures to young people and other groups.

Mr. Coughlan continues also to lecture to students of the Y.M.C.A. College of Leadership Training, and to conduct occasional Sunday Services in Sydney parishes.

The Rev. and Mrs. A. R. Lormer, of Berowra, Sydney, are receiving congratulations on the birth of their first son.

News has just come to hand that a son has been born in the Church Missionary Society Hospital, Shiraz, Iran, to the Rev. Philip and Dr. Kathleen Taylor. Many congratulatory messages have come to the Rev. Stephen and Mrs. Taylor, of Mt. Colah, New South Wales, and to the Bishop of Gippsland and Mrs. Blackwood, on the birth of this grandson.

We regret to hear of the sudden death of Miss Lesley Beck, for many years associated with Christian work among underprivileged girls and in the Sydney gaols. Miss Beck was also associated with Mrs. H. S. Begbie in the Sydney Business Girls' Bible Class.

The Rev. E. J. Seatree, is acting Locum Tenens at Campbelltown for the Rev. W. R. Brown, who is away for several months.

We offer our congratulations to the Rev. and Mrs. R. S. R. Meyer on the birth of a daughter.

We regret to note that the Rev. W. D. and Mrs. Kennedy, Mrs. Paull, mother of Sister M. Paull, of Tanganyika, and Mr. C. G. B. Sutton, are patients in the Home of Peace, Petersham. Mr. Sutton has been a churchwarden for 51 years.

The Archbishop of Sydney has appointed Deaconess M. Andrews as Head Deaconess in the Diocese of Sydney.

C.M.S. Movements.—Miss G. Hampel returns to Tanganyika by the "Masula," sailing from Melbourne at the end of November. Deaconess Nancy Drew and Miss Rosemary Rodda have arrived home from North Australia. The Rev. Clive Kerle will spend three weeks in the Armidale Diocese during November and will visit Walgett, Moree, Collarenebri, Narrabri, Boggabri, and Gundah. The Bishop of Central Tanganyika the Rt. Rev. A. Stanway, will be visiting Sydney and Brisbane during January.

We greatly regret to hear of the passing of Mr. A. A. Correll, Rector's Warden and Parochial Nominator of St. Oswald's, Haberfield.

THE PARABLE OF THE UNJUST
STEWARD.

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

IV.

A further observation may be made. The cultivators would at once grasp an aspect of the deal which is not actually referred to in the parable. With the new bonds in hand as the statement of the tenants' indebtedness, the steward's successor in office, for a time at least, would find his hands tied, and as a result the tenants would be secure against any fleecing on the previous scale. And this change in their situation would naturally make them more inclined to do the dismissed employee a good turn.

8. "And his lord commended the unrighteous steward because he had done wisely (prudently). 'How much less strained is this commendation from the master's lips in the light of the explanation we are advocating than if the factor had added yet another fraud to his existing bad record.

8b. "For the sons of this world are for their own generation wiser than the sons of the light." Let us again underscore the fact that the action of the steward was dictated by no particular affection for the tenants. He had an eye to feathering his own nest. Any feeling of remorse or pity was probably absent from his thoughts. It was merely a shrewd move on his part, calculated to save his own skin, designed to enable him to weather the storm of want. Taken this way, there is no need to import into the elucidation of the parable the comparatively subtle distinction between the wickedness and the wisdom of his course as is demanded by the ordinary interpretation.

9. "And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." The "mammon of unrighteousness" means wealth with all its degrading associations. The Lord says: "And My advice to you is—the 'I' in 'I say unto you' is emphatic—Make use of your base wealth to win yourselves friends so that when it gives out (the R.V. 'it shall fail') is correct as against the A.V. 'ye shall fail') as it must at death when you have to leave it behind, they may welcome you into the eternal tents, i.e., you may get a welcome upon entering Paradise." The poor you treated in a kindly and generous fashion in this life will be there to welcome you! The balance of the chapter elaborates this

responsibility. It is worked out in terms of Lazarus and Dives.

"This is the purpose of Christ," writes A. T. Robertson, "in giving the advice about making friends by the use of money. The purpose is that those who have been blessed and helped by the money may give a welcome to their benefactors when they reach heaven. There is no thought here of purchasing an entrance into heaven by the use of money. The idea is wholly foreign to the context. These friends will give a hearty welcome when one gives him mammon here. The wise way to lay up treasure in heaven is to use one's money for God here on earth. That will give a cash account there of joyful welcome, not of purchased entrance." ("Word pictures in the New Testament," vol. 2, p. 218).

In other words, the conduct in question on those who are presumed to be already disciples of Christ; i.e., already washed and forgiven, accepted in Him, striving to "let their light shine," to bring forth "the fruit of good works."

—H.R.M.

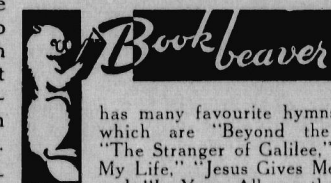
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Diocesan News

SYDNEY

● Synod, 1952.

At the last meeting of the Standing Committee of Synod the Most Reverend the Archbishop announced that he proposes to summon the Second Session of the Twentieth Synod of the Diocese of Sydney for Monday, 30th June, 1952, when the sermon will be preached by Principal L. F. E. Wilkinson, of Oak Hill College, the Commissary to the Archbishop in England.

● Men's Tea at Austinmer.

A Men's Tea was held recently in the Parish of Austinmer, for the purpose of forming a Branch of the Church of England Men's Society. Forty-four men were present including about twenty from Wollongong, West Wollongong and Port Kembla Branches.

Mr. A. F. Evans, of Port Kembla, explained the aims of C.E.M.S. stressing the spiritual aspect, and basing his remarks on the Rule of Life. He was supported by Mr. R. Caesar, of Thirroul, who joined the C.E.M.S. in June, 1913. He told how, in his work as a railway engine driver, he had derived real help from his association with the Society. At the conclusion of the meeting, it was decided to form a branch in St. Paul.

A month later, another tea was held, followed by an admission service at which the Rule of Life was again emphasised, and when the rector issued the invitation to join the Society, every man came forward. This new branch begins with a membership of 24 under the leadership of Mr. Caesar.

● A Chaplain in Japan.

The Rev. J. A. Price writes from Japan, telling of his many opportunities in Japan and Korea. He has been able to establish close liaison with the American Chaplains and personnel, and has met some Japanese Christians, who are now attending his services on Sundays. During his two months in Korea he was able to visit the Australian Battalion in their fox-holes and under fire. He speaks of his work as hard, but satisfying, and he feels that he will ever be grateful for the opportunity of this service. He has found the work rich in friendship and mutual understanding.

● New Carillon at Manly.

His Grace the Archbishop will dedicate the Francis Morris Dobbs Memorial Carillon at Morning Prayer in St. Matthew's, Manly, on Sunday, 18th November. This Electronic Carillon, with the complete amplification of the Church, is the gift of the late F. M. Dobbs' wife and daughter. There are similar carillons at St. Anne's, Ryde, the Dangar Memorial Church at Singleton and the Hoskins Memorial Church at Lithgow. The rector of St. Matthew's is the Rev. Alan Begbie.

PRIMATE AT MOORE COLLEGE



On Thursday, 25th October, the Archbishop of York set a foundation stone for the New Wing at Moore College, Sydney.

● Conference of Bishops.

The Archbishop of York was present at the conference of bishops from all over Australia, held at "Gilbulla," Menangle, over the week-end of November 10th. The Primate of Australia presided at this conference.

The Archbishop of York later visited Wollongong and the South Coast, and on Monday, 12th, visited Katoomba with the Archbishop of Sydney and other bishops.

● Archdeacon Hammond Memorial Window Dedication.

On Sunday, the 25th November, the Archbishop of Sydney will dedicate the Archdeacon Hammond Memorial Window at 3 p.m. in St. Anne's Church, Hammondville.

GRAFTON

● Induction of Rector of Lismore.

Clergy and church people from all parts of the Diocese of Grafton were present at the induction of the Rev. J. V. J. Robinson as rector of Lismore in St. Andrew's Church, Lismore, on the evening of Monday, October 22.

The new rector was inducted by the Bishop of Grafton (the Rt. Rev. C. E. Storr) and the occasional preacher was the Rev. G. L. Williams, rector of South-West Rocks.

The clergy who read the portions of Scripture at the various places in the church were: At the font, the Rev. T. A. Baker (Lismore); at the prayer-desk, the Rev. W. Avery (Eureka); at the lectern, the Rev. R. Edwards (Murwillumbah); at the pulpit, Canon C. Saunders (Bangalow); at the Holy Table, Archdeacon W. Burvill (Ballina). Mr. Walter Tippet, rector's warden, presented the rector elect to the bishop, and Mr. Ivan Bondfield, solicitor, a member of the parochial council, and representing the registrar of the diocese, read the licence.

A reception in honour of the new rector and Mrs. Robinson was held in the Apollo Hall after the service.

The Bishop of Grafton paid a tribute to the Rev. R. Lovitt and the Rev. T. Baker, who had carried out the work in the parish since the sudden death of the Rev. E. H. Parsons last April. He said he hoped the new rector would stay in Lismore for at least 10 years.

"Since I have been bishop of the diocese there have been four rectors in Lismore in six years. That is bad for the parish. Two to three years in a parish is not a work. You cannot do much in that time, and you cannot make an impression."

He urged parishioners to think of the Church of England as a brotherhood, and not to concentrate their thoughts on the individual personalities of the bishop and the rector.

Archdeacon W. Burvill extended a welcome on behalf of the clergy of the diocese.

"The clergy like to have a man they can look up to in a prominent position in the diocese, and I am sure a great and important city like Lismore will bring out to the full the inherent qualities of leadership and friendship, which I am confident Mr. Robinson possesses," he said.

Mr. Robinson said he was deeply touched by the expressions of goodwill that had been extended to himself and his wife.

● Visit of the Archbishop of York.

The Bishop (the Rt. Rev. C. E. Storr) met the Archbishop of York, with his Chaplain, the Rev. John Kent, at Southport School on the morning of November 3rd and travelled with him by car to Murwillumbah.

After lunch a brief informal visit was paid to All Saints' Church, Murwillumbah, where the Archbishop was received by the Rector (the Rev. Rupert Edwards) and where he delivered a short message and gave the blessing to the large congregation there assembled to meet him. The party then proceeded to Casino, halting on the way to take afternoon tea with Canon and Mrs. Saunders at Bangalow. Outside Casino they were met by 24 cars who escorted the Archbishop in dignified procession to Casino and to the house of Mr. and Mrs. Barber where he was to stay.

Sunday, November the 4th, was a very memorable day in the history of the Diocese. At 8 o'clock a congregation of about 700 met in and around St. Mark's Church, Casino. The Archbishop celebrated and preached and most of the great congregation came up to receive the Sacrament. It was a very moving service, as the Primate himself observed. At 11 o'clock the Bishop took the Archbishop of York and his Chaplain on to Lismore where a great congregation filled the Church for Matins, and where the Archbishop was able to speak at greater length, not only to the very representative gathering assembled but also over the network of the A.B.C. throughout New South Wales. The Archbishop was received on the steps of the Church by the Rector, the Rev. John Robinson, and the Wardens.

Immediately after lunch the journey was begun to Grafton. The Archbishop broke his journey at Coraki to pay a short visit to Mrs. Paget-Wilkes whose father was chaplain to two successive Archbishops of York, and whose husband was still in Lismore Hospital. The Archbishop renewed old memories with her.

Once more at Grafton a great congregation filled the Cathedral. The Archbishop was met at the West Door by the Dean (the Very Rev. A. E. Warr) and by the wardens and was conducted to the Bishop's Throne, which, at the request of the Bishop, he occupied for the service. Before the sermon he dedicated a stone which marks the completion of 50 years in the life of the Commonwealth of Australia. After each of these three great services, the Archbishop met the Mayors, the Clergy and other leading citi-

zens together with their wives. He also found time at Grafton, in company with the Bishop, the Mayor of Grafton and Alderman Chataway (the founder of the Jacaranda Festival) to plant two oak trees—one in his own name and the other in the name of the Archbishop of Canterbury.

On Monday, the 5th, the Bishop and the Dean accompanied the Archbishop of York and his Chaplain to the aerodrome at Coff's Harbour. Before leaving the Diocese the Primate paid a short visit to the Church of St. John the Evangelist at Coff's Harbour where he was received by Archdeacon O. N. Manny, Rector of the Parish. Here he found a considerable number of people awaiting him including representatives from Dorrigo and Bellingen; he spoke a final message to the people and gave them his blessing.

The visit of the Archbishop of York has been a great inspiration to the Diocese; his simplicity, his friendliness and sympathy have made themselves felt wherever he has gone and the wisdom of his words have made a deep impression.

FOR YOUNG FOLK.

Here is a story that Africans often tell—

One day a rabbit (in that country always looked upon as a wise animal), and a crow (not so wise), were invited to a wedding feast. Lo and behold! the next day another invitation arrived for a wedding feast on the same day. What a problem! The crow, his mouth watering in happy anticipation, said to himself, "What's to stop me going to one of them first, and then to the other, I'll then be able to have two lovely feasts!"

The big day arrived at last, and both set out. Coming to the parting of the ways, the crow said, "Which way are you going Sungura?" (Rabbit.) Sungura replied: "To the right Kunguru (Crow) Kwa Heri!" (Good-bye) and went on his way. Kunguru was now in a fix. He could not decide which wedding feast to go to first. The drums started to beat for the one on the right, so he decided to go there, and had just started to go along that road when the drums on the left began their beat, beat, beat. There he stood, wanting first to go to the right, and then to the left. With his right foot on one path and the left foot on the other. The right foot moved one pace along the right path, and then the left foot moved along the left path, but still poor Kunguru could not make up his mind which feast to go to first. The beat, beat, beat, of the drums on both sides went on, and got louder and louder, and poor Kunguru, still unable to decide, kept trying to move along both paths together, his feet getting ever so wide apart, wider and wider with each step they took. At last the drums beat very loudly indeed for a time, and now Kunguru was in a real fix. He knew that if he didn't get to one of them before the drums stopped he wouldn't be able to get in to a feast at all. His feet were now too far apart for him to think of flying, and while he was still wondering whatever he could do . . . the drums stopped!! The Africans say "That's why, when a crow is on the ground, his feet are always so far apart." They also say that it shows that you can't go to two places at the same time, or serve two masters. We have to decide whether to serve God and go to heaven, or serve Satan. We cannot do both.

(Parish Paper, Jamberoo, N.S.W.)

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A SPIRITUAL UMBRELLA.

(By Arnolis Hayman.)

"The Scriptures are the comprehensive equipment of the man of God, and fit him fully for all branches of his work." (2 Tim. 3: 15, Phillips.) In his charge to Timothy, the aged Apostle places foremost the same ministry to which you and I are called, namely our prayer for others in its manifold aspects (1 Tim. 2: 1). Except for the reference in Hebrews, chapter 5, to our Lord, where "supplication" means "entreat earnestly and submissively," the New Testament use of the word indicates "to pray against; to ward off by prayer." Immediately we are brought into the atmosphere of conflict, "For, as I expect you have learned by now, our fight is not against any physical enemy; it is against organisations and powers that are spiritual. We are up against the unseen power that controls this dark world and spiritual agents from the very headquarters of evil." (Eph. 6: 12, Phillips.)

BOOKS FOR SALE.

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

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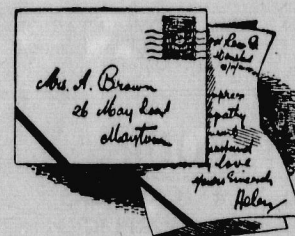
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How do the Scriptures equip us for this work? Read John's Gospel, chapter 17. Study the verbs "Kept" and "Keep," and note how our Lord wards off the attacks of Satan and the world against His disciples by prayer. We also are called to pray against the Satanic powers, which threaten the Church in China, to the end that God's servants there may ever hold the initiative against the gates of hell, resulting in further trophies won for Jesus Christ. To use a military term, such supplication is an "umbrella" to cover the advance of the soldiers of Christ. This protection is vital in all modern warfare.

The thought of advance in the face of opposition characterised the prayer meetings in the early Church (see Acts, chapters 1 and 4), and bore fruit in their lives and witness. In the equipment and fight detailed for us in Ephesians we find "Supplication" mentioned twice in securing from God the covering required "for all the saints" for each one in the fight to-day. We find Paul's intercessions for the Christians, were not for protection from bodily harm, but for their advancement in the Kingdom of God. Bodily protection was granted to Paul and others, in relation to the extension of Christ's Kingdom.

Let us continue this barrage in covering the Chinese saints and those workers who are attacking on new fronts, ever seeking the Holy Spirit to help our infirmities, "for we know not how to pray as we ought" (Romans 8: 26, R.V.).

—"China's Millions," Nov., 1951.



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144.

E.: Prov. xxiv 23 or xxxi 10 or 1
Macc. iv 4-15; Luke xxiii 26 or James
v. Psalm 105.

Nov. 25. Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13
or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv;
John xx or Heb. xi 12 xii 2 or Luke xv
11. Psalms 147, 148, 149, 150.

Dec. 2. 1st Sunday in Advent.

M.: Isaiah i 1-20; John ii 1-21 or 1
Th. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or
Rev. xiv 13-xv 4. Psalms 46, 48.

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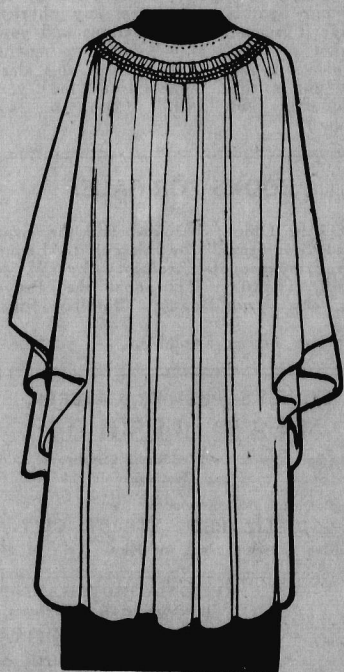
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M.: Eccles. xi and xii; John xix 13
or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv;
John xx or Heb. xi 12 xii 2 or Luke xv
11. Psalms 147, 148, 149, 150.

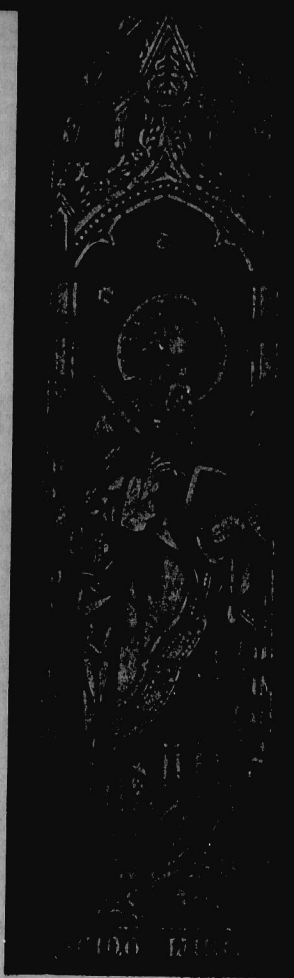
Dec. 2. 1st Sunday in Advent.

M.: Isaiah i 1-20; John ii 1-21 or 1
Th. iv 13-v 11. Psalms 1, 7.

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