

C.M.S. Plans 10 per cent. Expansion for This Year — Last Year a Record

Plans for the extension of C.M.S. work in South East Asia and other fields were made at this month's meeting of the society's Federal Council in Melbourne. The Council had before it reports of a record financial year in all states, and approved a ten per cent. increase in the budget for 1956-57.

The Council planned to proceed with the erection of new school buildings at St. Patrick's School, Tawau, North Borneo.

These new classrooms, which will be commenced shortly, will be of great value to the efficient working of the school. Work is already proceeding on plans for a house for the Principal, and a new teacher and his wife are expected to leave Australia for Tawau later this year.

Another major step was for the provision of money to purchase a block of land including a house for church purposes at Lahad Datu, the second centre of the Tawau Parish. This will now make it possible for work to begin on a proper school in this town.

Evangelising the Tawau Hinterland.

The Federal Council discussed at length plans to commence evangelistic work in the Tawau hinterland. This will involve missionaries prepared to spend most of their time travelling inland by river from Tawau, contacting many plantation workers and others who are at present beyond reach of the church.

Further investigation will be made with a view to commencing this work.

The Council gave lengthy consideration to the needs of the Church in Japan, where C.M.S. in past years has played an important part.

It was resolved to contact the presiding Bishop of the Nippon Seikokai (the Anglican Church in Japan) and discuss with him ways in which it may be possible for C.M.S. to assist in Japan if and when resources become available.

Council also decided to investigate ways in which it may more effectively help the Church in Ceylon.

Efforts will be made to allow the Rev. Laurence Pullen to have more time for direct evangelistic work in the Dummagudem Parish, South India.

The Council decided to urge diocesan authorities to take steps to allow Mr. Pullen to spend more time in the training of lay-leadership, the conducting of special meetings and missions in the parish congregations with the aim of increasing spiritual life, and the training of groups of direct evangelism.

The Council also sought ways and means of evangelising hitherto untouched tribes of aboriginal people in the Dummagudem Parish.

It was decided that the time had come to transfer the control of St. George's Schools and Mission, Hyderabad, from the Australian C.M.S. to the Diocese of Madras.

This step is in accordance with C.M.S. policy in building up the National Church and passing over authority to it.

The decision will make no difference at present to the need for Australian support in personnel or money for St. George's and C.M.S. will continue to supply these as in the past.

Consideration was also given to increasing the responsibility of Indian Nationals in the administration of the School.

The Council located Miss Doreen Nathan, of N.S.W., as a physiotherapist to the Christian Medical College and Hospital, Vellore, South India.

She will commence work there later this year.

Reports were given of the visit to Australia this year of Sister Rachel Joseph, founder (Continued on page 11)

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Revised Lectionary of 1922.

September 2, 14th Sunday after Trinity.

M.: Ezra 1, 1-8 and 3; or Zeph. 1; Luke 7, 36; or 1 Cor. 13.

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

September 9, 15th Sunday after Trinity.

M.: Dan. 3; Luke 9, 57-10, 24; or 2 Tim. 1.

E.: Dan. 5 or 6; Matt. 28; Eph. 4, 25-5, 21.

September 16, 16th Sunday after Trinity.

M.: Jer. 5, 1-19; Luke 11, 1-28; or Titus 2, 1-3, 7.

E.: Jer. 5, 20; or Jer. 7, 1-15; John 8, 12-30; or Eph. 5, 22-6, 9.

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

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A Better Scheme for Clergy Pensions

By S. M. Goard.

On general observation it must be conceded that the clergy, on making their initial decision to enter the Ministry, sacrifice fully 50% of their material potential. Until the laity realise the position and do something effective about it this sacrifice will continue to carry on into the clergy's years of virtual retirement, and to an increasingly acute degree.

Almost every other profession and service, by one means or another, assures that its veterans will be afforded a home, even though, in many cases, they will need to rely on government social service subsidy to their incomes; being directly taxed for such throughout their productive lives citizens are, of course, fully justified in claiming such aid.

Additional to the sacrifice entailed by their call to the Ministry many, if not most of these worthy brethren, feel it incumbent on themselves to scrupulously set aside from their meagre subsistence tithing for Christian purposes.

However, we may regard so marked a degree of zeal, or whether we see a so stringent scriptural obligation, the fact remains that the funds so returned to Christian work mean so much less that would otherwise need to be forthcoming from the laity to maintain the position. While this standard of self and family abnegation obtains it is patently impossible for the clergy to make provision for their latter-declining years, or for failure in health. They usually carry on so much later in life than others of us.

The writer now puts it to the laity—for it is only the laity who can move in this matter—that in every parish, as opportunity will shortly be presented to them so to do, they should see to it that at least the equivalent of what their own parochial clergy (young &/or older) assumedly return to the service of the Lord be provided and paid over to funds for the provision, firstly,

of leasehold homes for veteran clergy (and deaconesses), and secondly, for financial aid in the expense contingent thereto.

No Perpetual Investment.

This will call for some £60 to £90 p.a. from each parish. These contributions should firstly build up a fund for acquisition of homes, then an Aged Clergy Auxiliary (Limited-investment) Fund, the latter to be conducted on revenue or distribution basis

over a ten year base-period, with any investment incidental only to such short periods. The funds should not be perpetually invested for income. The last decade has very plainly emphasised what was previously evident, that it is utter folly to continue to sink money in perpetually invested endowment or provident funds. These are, and have always been, in the process of losing their "real" (or relative purchasing) value from generation to generation and latterly from decade to decade; recently such funds have lost value more precipitately — over 60% in only 15 years. This, and previous gradual currency depreciation has resulted in a loss of real value of no less than 93% within a century. The labourers' wage of £1 in the 1850's and about £4 odd in 1940, is now equated to £12/16/-.

The committal of large sums; legacies and contributions, to these funds has truly proved a catastrophe; for none more than for the clergy.

"Lay not up —"; inflation (or currency depreciation) which is incessant to a greater or lesser degree, is the financial counterpart of "rust and moth."

Of all institutions, the church has least need to resort to perpetual investment to as- (Continued on page 10)



The Rev. J. E. Whild (who is seen in the prow-shaped pulpit of the Mission to Seamen Chapel in Sydney) has recently arrived from England to join the staff of the Mission. The Rev. F. D. Buchanan, Assistant Chaplain, is seated.

Off the Record

IDEAS CORNER.

At the recent Kirchentag in Frankfurt, Germany, attended by 500,000 Christians from all over Germany, the collection was taken up at the final gathering by Deaconesses who collected the money in their white aprons.

An idea for your next diocesan festival.

SING LESS, SING BETTER.

Last time I protested that to sing 8 or 9 psalms and hymns in normal service is far too much for most people, and has a depressing effect on proper participation. It is high time, too, that most parish churches stopped ruining our lovely verses and responses by trying to sing them. We are, in most parts of Australia, still suffering from a surfeit of 19th century notions about church music, and we need a good emetic to get them out of our system.

THE NOISE OF THE WATER SPOUTS.

Another reason for our poor congregational singing is the noisy organ. Apart from entertainment value, which is not really in place in Christian worship, pipe organs absorb vast sums of good Christian money for a very meagre return. Few people can play them properly, and fewer still can accompany a church service properly. It is rare to find an organ which does not dominate, rather than accompany, the people's singing. Result: the people don't sing.

I was glad to see this editorial comment in this week's "Church of England Newspaper" from London:

"It is at least open to question whether the organ (pipe or valve) is the best instrument to accompany congregational singing unless it is of very good quality and played by a really competent organist. There is a lot to be said for the piano. It is less noisy, more crisp and therefore a greater aid to the average choir and congregation, and there are more people about who can play it well."

Incidentally, there are at present 16 churches in Sydney without organists.

THE RISING VICAR.

Canon Ernest Hudson, aged 86, vicar of Barton and Rural Dean of Penrith, climbed last week to the summit of Scafell Pike, 3,210 ft. above sea level. He Climbed the mountain last week by a different route.

—From "The Times."

THE MARRIAGE BOND.

This entry was made by the incumbent of Melverley, Shropshire, in his marriage register in 1766:

This morning I have put a tie,
No man could put it faster,
'Tween Matthew Dodd the man of God,
And modest Nelly Foster.

TO AUSTRALIAN CHURCHMEN

Discipline in the Church

The marks of a true church, say the Church of England's Articles of Religion, are two; the preaching of the pure Word of God, and the due ministration of the sacraments according to Christ's ordinance in all those things that of necessity are requisite to the same.

Not any preaching will do, or any ministration of the sacraments. The emphasis falls on the **purity and divine origin** of the Word preached, and, in the case of sacraments, on their **due** ministration according to the conditions with which Christ ordered them.

These qualifying terms require the exercise of discipline in the church. Indeed, "godly discipline" often appears in the writings of English Reformers as a third mark or note of a true visible church. A church which desires to keep its true character and name must be constantly on the watch to see that the two characteristics of Article 19 are evident.

It is the chief responsibility of a bishop to see that the church in his diocese retains these marks. He is supposed to ensure this by "visitation" (which is the meaning of **episcopate**), that is, by regular inquiry into the life and work of each parish, both by himself and by his archdeacons. It is his duty to discover from the churchwardens whether his clergy are observing the requirements of the Book of Common Prayer, and are ministering "the Doctrine and Sacraments and Discipline of Christ as the Lord has commanded and as the Church of England has received the same."

The weakening of "godly discipline" in the Church of England in Australia is regretted by many. We have a nominal membership far in excess of our active membership, and this situation, while it may present an evangelistic and pastoral opportunity to diligent clergy, is undoubtedly detrimental to a healthy appreciation of the character and fellowship of the church of God. The time has come either to return to the discipline required by the Prayer Book, or to determine some other discipline which will secure the same essential principles of right church order.

The Prayer Book, for instance, has a method of fencing the Lord's Table against unworthy participants in the Holy Communion. First, it requires that notice be given of the celebration of Holy Communion, at a time when parishioners may reasonably be expected to hear it, and that a long exhortation be read indicating what type of persons should not come to Communion and showing the "way and means" of preparing for the sacrament. Secondly, the Prayer Book requires that intending communicants should signify their names to the curate at least the day before the service, so that he may, if necessary, repel from the Lord's Table three classes of persons; open and notorious evil livers, those whose wronging of their neighbours constitutes an offence to the congregation, and those who have hatred and malice among themselves. Finally, at the time of the communion, the priest is ordered to read another exhortation warning intending communicants of the great peril of unworthy receiving of the sacrament.

All three of these disciplinary steps have fallen into wide disuse. Many clergy, especially at the important seasons of Easter and Christmas, have no idea who or what kind of people are presenting themselves at the Lord's Table, and members of the congregation are just as ignorant of one another. This is certainly not a "due" administration of the sacrament.

Ironically, while the sacrament of the Lord's Supper is being unduly exalted these days, the sacrament of Baptism is being depressed. Communion is multiplied (at the expense both of proper discipline and of the true unity of the congregation), but baptisms are pushed into a corner. The important disciplinary duty of the whole congregation to "testify the receiving of them that be newly baptised into the number of Christ's church" is neglected by clergy and people alike. The Prayer Book enjoins that Baptism should only be administered when the congregation is present in its greatest strength, and prescribes Morning and Evening Prayer as the proper time for this Sacrament. The role of the congregation is regarded as even more important than that of the parents of the child, for the Prayer Book expects that as a rule the child will be baptised within a fortnight of its birth, even though

(Continued at foot of next page)

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REVISING THE PRAYER BOOK IN INDIA

The Role of Evangelicals

The Church of India, Pakistan, Burma and Ceylon is at present engaged in revising the 1662 Prayer Book. Canon S. R. Burgoyne has written an account of recent developments in the last issue of "The Churchman" from which we condense the following:—

Since the C.I.P.B.C. became autonomous, the Provincial Liturgical Committee has had in mind a prayer book which would develop "forms of worship congenial to the nature of the Indian races." A number of draft services have been prepared, mostly the work of two or three bishops with special qualifications and experience in liturgiology. Unfortunately, there had been a heavy weightage on the side of what may be called Anglo-Catholic ritual, and very little indigenous material has been discovered for inclusion.

The General Council of 1953 was held at Poona, and the writer recalls the stir and interest when the Metropolitan announced that the S.P.C.K. proposed to present a copy of the Proposed Prayer Book to each delegate. However, many were greatly astonished to find the draft printed as a well-bound prayer book, having a title page which clearly stated that it was a book authorised by the Episcopal Synod. Though it was the intention of the President of the Council merely to introduce and table the proposals, a point of order was raised, and two resolutions proposed, requesting that the title page be altered, and the preface re-drafted, so that it might be made quite clear that the alternative services were authorised only for permissive use, and for study, in preparation for the next General Council. As the Constitution clearly states in Declaration 16 that the Episcopal Synod alone cannot authorise a book of Common Prayer, these resolutions were accepted, despite a strong challenge from one of the prayer book compilers. This served to indicate that there was a

body of opinion which was perturbed by the introduction of draft proposals in book form. For many, this was the first intimation that extreme services such as the Liturgy for India were being suggested as the norm of worship.

Changes beyond 1928.

Rajah Maharaj Singh, an eminent layman (a former Governor of Bombay) with a wide knowledge of Church History, printed a booklet which dealt in detail with the proposals, and it is worth quoting from his publication: "The authors seem to be oblivious of the fact that many of the alterations now recommended were deliberately and of set purpose discarded at the Reformation and excluded from our present Prayer Book. They go well beyond even the changes in the proposed Prayer Book of 1928 in England which was twice rejected by the British House of Commons because of its Romeward tendencies, particularly on the reservation of the Holy Sacrament. And yet we are now asked to accept Romanisations in India more numerous than what were rejected in England in 1928."

The Diocesan Liturgical Committees, during the years 1953 and 1954, gave considerable time to a detailed examination of the draft book, and many notes were submitted to the Liturgical Committee of the Province. Implicit in much of the criticism was the contention, which Raja Maharaj Singh had stressed with considerable force, that there were definite departures from the standards of doctrine and practice in the Book of Common Prayer of 1662. The chairman of the

parents are unable to be present at the service. But as things are commonly done to-day the congregation has no part in receiving those who are joining it. Public baptism has in effect become private baptism, and this divorce of the sacrament from the "congregation of faithful men" contravenes the Prayer Book. Inasmuch as the sacrament is not being "duly ministered", our church is ceasing to be a true church. (Article 19.)

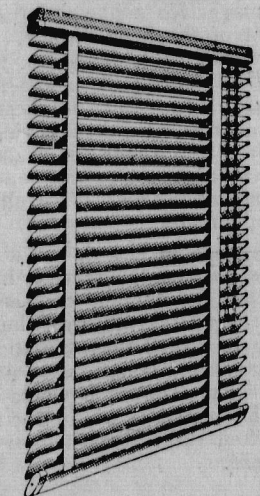
Restoration of godly discipline is necessary if the Church of England is to preserve its character as a true church. Such fencing of the Table and the Font would also go far to recover for the congregation an appreciation of the true nature of the church. The accusation brought against the Church of England that indiscriminate communion and indiscriminate baptism is weakening the conscience of its people will not be removed until this discipline is restored.

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Provincial Liturgical Committee pointed out, in a letter to the chairman of a Diocesan Liturgical Committee, that the Book of Common Prayer of 1662 would continue to be an authorised alternative for permissive use after the new book received authorisation. He went on to state that in his opinion the 1662 Book would then retain the same kind of authority as the Thirty-Nine Articles have in the C.I.P.B.C. (There is considerable question regarding the authoritative status of these Articles in this Church). What was even more interesting was his protest against the suspicion that the new Book was intended to be a departure from the Anglican traditions of the Book of Common Prayer of 1662. Yet, to many individuals, and also some Liturgical Committees, it was patently clear that there were such departures.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

We take the present Suez dispute very seriously. Egypt is anti-British and is also suffering from an inferiority complex, and she seems to be dominated now by one man very much as Germany was at the outbreak of the second world war. Russia and Rome will both wish to "sool" Nasser on in the hope of creating another Korea and so further weakening Great Britain and America who are the chief obstacles to the world domination of either Rome or Communism.

We believe Satan is actively at work in all this, stirring up hearts to earthly ambitions and human hatreds. Only prayer can counter Satan. It is encouraging to hear in some churches earnest prayer for a just and friendly settlement of the Suez dispute. This is in keeping with Scripture. The apostle Paul writes, "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men, for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity."

Intercessions in church are a most important part of the service. It is a difficult part, too. It is easy enough for a Minister to say a prayer; but it is not easy to stir the congregation to really pray. If a congregation prayed unitedly what a power it would exercise! This power is within our reach but is often sadly neglected or only partly used.

We commend the initiative of the Evangelical Tracts and Publication Society in sponsoring a series of tracts on Evangelical doctrines. Such a series will be most valuable and we hope the venture meets with every success.

There is a scarcity of suitable tracts setting forth the way of salvation. The faculty of tract writing seems to have been lost. Recently a well known publishing firm advertised a tract writing competition in Great Britain, but although there were 287 entries not one of them was reckoned worthy of a

first prize. The adjudicator, Mr. Hugh Redwood, the Christian journalist complained that no effort showed any great originality of approach and that all the writers assumed on the part of the readers a far greater knowledge of the scriptures and of evangelical vocabulary than was likely to be the case. He concluded "The Church in this country is singularly lacking in men and women able to present the Christian message in a manner likely to arrest the modern man or woman." We hope our Australian writers will do better!

The church has a great deal of trust funds invested in government or semi-government securities. **A Church Investment Trust.** This old fashioned investment policy is overdue for revision. For this type of investment is being constantly eroded by inflation. Moreover, government bonds pay part of their return in the form of income tax rebates, a concession for which the church has no use. Yet it has to pay for it. Though this paper has been pointing out this fact for ten years, during which time the value of the church's endowments have been halved through inflation, the policy is still being persisted with.

The church should learn from the commercial world and form its own investment trusts either on a diocesan or provincial scale. By pooling the various church trust funds, now invested in government bonds, and investing in a wide range of sound industrial securities, the church funds concerned would obtain a better financial return immediately, and more importantly, the capital would not be constantly eroded in real value through inflation but increase in real value with the expansion of Australia.

We understand that a move in this direction may be made at the forthcoming session of Sydney Synod. We hope the intention will be persevered with, and opportunity might be taken at the N.S.W. Provincial Synod early next year to extend the same benefit to the smaller country dioceses.

The Church Commissioners in England have recently bought three more large estates as an investment for church funds. **A Property Manager.** (reported in "A.C.R." 16/8/56). In Australia's expanding economy real estate is an even more desirable investment than it is in England. The diocese of Newcastle is now enjoying the fruits of the foresight of Bishop Tyrrel in purchasing the property "Brenda", but there is still ample opportunity in Australia for ecclesiastical foresight! In spite of continual sale of Glebe land, the Diocese of Sydney, has still a lot of its inheritance invested in real estate. But it has no policy. A capable property manager, assisted by an advisory committee of experts, should be appointed to co-ordinate the management and the development of the glebes. The matter is pressing as each year sees more of the ninety-nine year leased glebes reverting to the control of the church. The salary for such an officer is already available.

Central churchmen are fond of quoting a phrase from the opening words of the Preface to the Prayer Book, "to keep the mean between the two extremes," as if this phrase justified the policy which they adopt. But the phrase does not mean in its context what Central churchmen would like it to mean.

"It hath been the wisdom of the Church of England," says the Preface, "ever since the first compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." The words have special reference to the 1662 revision of the Prayer Book which took place after the Savoy Conference. At this Conference both the Puritan Party and the High Church party pressed for their point of view to be recognised. But the revision of the Prayer Book, although alterations numbered about 600 in all, made very little concession to either party. In 1662, therefore, the "Central churchmen" were those who "kept the mean" between the Puritans and the Laudians. After 1662 a great number of the Puritans went out of the Church of England into non-conformity, with the result that the Church became lopsided. Those who had been Central Churchmen were no longer central, but found themselves on the flank. Those who call themselves Central churchmen to-day are certainly not the descendants of the 17th century Central churchmen, for

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the simple reason that, as the outer limits have moved, so has the centre. Not only did the High Church party remain in the Church of England, but its boundaries were greatly extended last century through the innovations (both in doctrine and ceremonial) of the Tractarians, so that the Central churchman of to-day is closer to Anglo-Catholicism than ever the 17th century High churchman was! Moreover, despite the fact that the Protestant churchman to-day is often called an extremist, his position is in line with what was "the mean between two extremes" in 1662; his is, in fact, the "Central Churchmanship" of the Preface to the Prayer Book. But the Central churchman of to-day is more advanced in doctrine and churchmanship than the High Churchman of 1662. The reason for this is that the Central churchman does not profess convictions of his own. He aims simply to steer a course between whatever happen to be the fluctuating fringes of churchmanship at the time. The very name that he has chosen for himself indicates that the position in which he stands is not the result of his own thought or convictions but the resultant of the opinions of others!

The command in the Scripture to preach the Gospel to the Jew first has not been followed by the Christian church in the past, nor is it true of the church's evangelistic activity at the present time. Since the time of Constantine the majority of Jews have lived in nominally Christian countries, and at the present time there is no country without them. Most Christians if they are willing, are fairly certain to have an opportunity of acting as a "missionary" to a Jew. The efforts of the individual believer and of the local churches are likely to be more important than those of organised missions to the Jews. Such missions ought to have our continuous support, but many Jews will never hear the Gospel at all if they have to wait for a visit from a missionary. There are still twelve million Jews in the world to be evangelised and so the command is still in force—to the Jew first. This is the path of obedience and if followed will bring God's blessing.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. F. Langford-Smith 15/-; Mr. D. Marshall 5/-; The Rev. J. Turner £2/2/-; Mr. W. Eastham 5/-; Mrs. Burrell 5/-; Mr. A. Austin 5/-; Mrs. Setchell 5/-.

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MATTHEW THE APOSTLE ST. MATTHEW'S DAY, SEPTEMBER 21

We first meet Matthew "sitting at the place of toll." It is generally believed that a locality called Tell Hum on the Sea of Galilee is the long-lost site of Capernaum. If that is so then the black basalt building there partly restored by archaeologists would be all that can now be gathered together of the very synagogue which had lately been built in Matthew's day by a Roman centurion and presented to the Jews. The Roman national symbols partly defaced that still may be seen together with Jewish symbols in the carving on the stones would suggest this.

But none of these things interested Matthew. Born a Jew he had chosen the office of a tax gatherer for the Roman rulers and thus automatically had cut himself off from the worship of the Synagogue and the fellowship of his Church.

How did this come about?

We cannot say definitely but it is possible that the portrait he has given us in his gospel of our Lord and his ministry may furnish a clue.

We gather that Matthew's original name was Levi. Now the Levites had special privileges. It is reasonable to think Matthew had received special instruction in the Old Testament scriptures and in the rules of his church. He would most likely be sent to a synagogue school, perhaps in the very building whose foundations we can still trace beside the partly restored synagogue.

When Matthew obeyed the call to leave all and follow Jesus, he came, we might say, from his work pen in hand.

The need for an authoritative record of our Lord's teaching must have been early felt. The memory of teaching soon deteriorates. It is likely that Matthew wrote down sections of our Lord's teaching such as we have in the sermon on the Mount and in the collection of parables in the thirteenth chapter and that these were in circulation before he compiled his gospel. And it would be natural that in doing so he would emphasise those things in our Lord's teaching which had helped him most.

What are these Features?

We would say they are at least two in number. (1) The nature of true religion; as we have it, e.g., in the Sermon on the Mount, and in the answer to the lawyer's question at Chapter 22.

This is fundamental. (ii) The misrepresentation of true religion by the religious leaders of the time. The 23rd chapter is entirely given up to this, though the subject is not confined to that chapter.

We know that the collect for St. Matthew's day suggests that Matthew was drawn away from his church by "covetous desires and inordinate love of riches." Certainly tax gathering was a lucrative employment and tempting, but there is more in it than that. And after all who nursed Matthew in this earthliness and love of the world and its rewards? Was it not the religious leaders of his day? Read again the twenty-third chapter.

The Present Time.

This subject is pertinent.

(1) Australian Synods are being asked to adopt a new constitution for the church. Coercive powers are being sought under this constitution. Can we trust our leaders with more power? There is no doubt that many of them are using what authority they now have to lead us Romeward; and we can hear no protest being made by the others. Silence in the face of wrong religious leadership is very far from our Lord's example. Read again the 23rd chapter.

(2) Earthiness and personal ambitions and self-seeking prevailed in the church of Matthew's Day. Listen to our Lord's words, "They make broad their phylacteries and enlarge the borders of their garments and love the chief place at feasts and the chief seats in the synagogues and the salutations in the market places, and to be called of men Rabbi." The names and places and seats to-day are different and so are the robes, yet much the same in intent and meaning. We ask our readers to fill these in as they read again the 23rd chapter.

(3) Dark clouds of judgment are now threatening—a judgment if it falls that will be the third in this present century. These judgments are not causeless and not meaningless.

"When nations are to perish in their sins,
'Tis in the church the leprosy begins."

Read again the 23rd chapter and note the last four verses with the two verses that follow in the next chapter.

These matters are not just ecclesiastical, in the usual meaning of that word; they go far deeper.



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New Lectionary Proposed in England

1928 Book "Not a Living Rite"

The English Convocations have approved a new Lectionary to start next Advent Sunday.

It has been made clear, however, that this lectionary has "no statutory authority." Its use is against the law.

The secretary of the Lectionary Committee of the Canterbury Convocation writes as follows:

"It is hoped that it will be widely used, both for Sundays and week-days, as actual use is the best test of a lectionary. The Joint Committees are considering all criticisms they receive, and they will report to their Convocations in 1957.

"When the Convocations have approved the new table as revised in the light of such criticisms, they will cause a Measure to be drafted to repeal the 1922 Measure, and to give statutory authority to the new lectionary. If and when this Measure becomes law, 1922 Tables will cease to have authority, and any prayer books or office books containing them will be out of date. The Convocation of York passed a resolution that, in due course, further steps be taken to repeal the 1871 Table of Lessons Act. Canterbury declined to pass this resolution at the moment, but doubtless it will later be asked to take this action.

"The committees were not unaware that any alteration in the lectionary will necessitate the replacement of the tables of lessons

at present printed in the Prayer Book by new ones, and will make obsolete all existing office books. No doubt the same complaint was heard in 1871, but the only way of meeting it is to freeze the lectionary for ever in the same form, and the Convocations are thoroughly convinced that reform of the lectionary is necessary.

"As to changing the lectionary contained in copies of the Deposited Book of 1928, the 1928 book is not a living rite but an historical document; a copy of what was submitted to Parliament in 1928 and rejected, and therefore no changes in its text can ever be made; it is bound to retain the royal names and the lectionary and everything else as was then submitted to Parliament."

CHINESE BISHOP "MISLED" THE WORLD COUNCIL.

According to English Roman Catholic newspapers, the Right Rev. K. H. Ting, Bishop of Chekiang, misled the Central Committee of the World Council of Churches when he said that the Roman Catholic Archbishop of Nanking was a staunch supporter of the Chinese Communist Government and a member of the People's Assembly.

Bishop Ting made this allegation when he addressed the Central Committee at its annual meeting at Galyateto, Hungary, earlier this month. He is also reported to have said that the Roman Catholic Church in China had repeatedly declared that it owed loyalty to the Pope, but wanted to be patriotic.

"Archbishop in Exile."

According to the Roman Catholic papers, the Archbishop of Nanking is in fact living in exile in New York. And the Bishop of Shanghai, who was appointed by the Holy See in 1951 as apostolic administrator of the diocese, has been in a Communist gaol since last autumn.

"There remains in the Nanking diocese," adds the "Universe," "Fr. John Li Wei-Kuang, its former vicar-general, who became a supporter of the Communists—an exception which proves the almost universal rule of obedience to the Holy See by the Catholics of China. But Fr. Li, far from being Archbishop of Nanking, has long been excommunicated."

—"Church Times."

ARCHDEACON STEPHEN BRADLEY.

At the Synod of the Church of England in South Africa held in Pretoria last month under the presidency of Bishop G. F. B. Morris, the following new appointments were announced:

The Rev. Stephen C. Bradley has been appointed Archdeacon. He continues his oversight of the five churches in Cape Town and as Superintendent of the Natal Missions.

Mr. D. Gordon Mills, who for many years has been Registrar, is appointed Chancellor, and Mr. Herbert Hammond, M.A., becomes Registrar.

The Australian Church Record, September 13, 1956

CORRESPONDENCE

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

RECRUITING MEN

Dear Sir,

Since the formation of the Department of Promotion in the Diocese of Sydney and the subsequent distribution of samples of the literature to be used in the Every Member Canvass, much has been written both in favour of, and in opposition to, the said scheme.

I have no doubt that all who have followed thoughtfully the correspondence and other articles that have appeared in your paper have profited in one way or another.

There is, however, one question that has exercised the minds of many people as they have thought of adopting, and possible adapting, the Every Member Canvass in their parish. This question may be stated as follows:

"In view of the somewhat limited number of men available, and the vast numbers of Anglicans (?) in the parish, on what grounds are we justified in seeking the services of men, who, hitherto, have had little or nothing to do with the Church?"

Many people have theological objections to the practice of seeking the services of the non-Churchgoer, and these objections, I feel, must be treated quite seriously.

On the other hand, there are many people who, in their desire to win men, call psychology to their aid, and point out that "it is good psychology to give a man a job, make him feel he is indispensable, and you will finally win him." Perhaps this is not an exact quotation, but it is typical of a number of statements the writer has heard.

Leaving aside the theological considerations that are involved in this question, I would like to suggest that psychology itself presents reasons for questioning the assertion that the above argument is "good psychology" particularly when it is applied to religious consciousness and experience.

While different psychologists define the scope of their science differently, it is fairly obvious that psychology, like religion, is concerned with the **Whole of the Personality**. In pursuing the course of their investigations, and without wishing to fall into the error of dividing human nature into isolated and water-tight compartments, many psychologists have found it useful to adopt a threefold division, viz., the Cognitive, Affective and Conative Elements of personality. In adopting this division psychologists are aware that in every activity of the individual all three of these elements are present to a more or less degree, but in some activities one of these elements may predominate.

In such cases in which the Cognitive Element is the predominating factor we have a person who is more interested in theories than in their practical application, and such a person's general response to any given situation is thoughtful rather than emotional. When the Affective Element predominates we find a person whose chief interest in a theory is whether it will give pleasure or pain, satisfaction or dissatisfaction, rather than in the reasonableness and logical nature of the theory. When the Conative Element is the dominating factor, we have a person who is not greatly interested in the validity or otherwise of a theory, nor in the amount of satisfaction or dissatisfaction it may yield. He is interested more in its practical results.

When these results of psychological research are applied to religious consciousness and experience, we find that the Cognitive

Type of personality approximates to the Deist position, the Affective Type to that of the mystic, and the Conative Type to that of the formalist.

The Every Member Canvass is intended to be, as we are often being told, a spiritual experience within the parish. Now, in answering the question, "On what grounds are we justified in seeking the services of the non-churchgoer as a Canvasser?", we must ask the additional question: "What type of religious consciousness and experience are we seeking to build up in the parish?"

Simply to offer a man a form of activity, such as that of Canvassing, is to exaggerate the Conative Element, and this could greatly enhance the possibility of building up a religious experience of formalism.

Since religion and psychology are both interested in **The Whole of the Personality**, and not simply one aspect of it, we must treat with suspicion the psychological defence of the use of the non-churchgoer; since it is not good psychology but rather doubtful, if not bad, psychology.

Similarly we must treat with suspicion the statement "Give until it feels good" as this could lead to an exaggeration of the Affective Element.

A much sounder approach, from the psychological point of view, is the one which seeks to retain a due balance between the three elements to which reference has been made.

In practice this would mean that Canvassers should be drawn from the number of men, whom, we must charitably assume from their regular attendance at worship, and other avenues of Christian witness, have had their whole personality affected by the preaching of the Gospel.

Yours, etc.,
ROBERT E. EVANS.

The Rectory,
Baulkham Hills, N.S.W.

HELL.

Dear Sir,

I am a layman of the Church of England and have for years been a regular reader of your paper. I hope this will endear me to you in some degree and help you to regard me as something less than an enemy when I say that many of the doctrines of the conservative school that you support are repugnant to me. I know that the Church of England, probably ever since it has existed, has had within it people of the most widely differing views, but this does no go very far towards making such differences desirable; and lately I have been wondering what the individual member can do towards lessening such differences. The answer seems to me to be that he can do extremely little; opposing beliefs sincerely held and vigorously discussed for centuries, cannot easily be reconciled. Still there is one thing that the individual can do. He can ask his opponents questions about their beliefs and state his own objections, in the hope of discovering that what they believe is not quite so different from what he believes as appeared at first, and possibly of showing them that there is something to be said for the other side that they may have overlooked.

I would like to do something along these lines in connection with Dr. Morris' remarks on "Hell" in your issue of 30th August last

and to ask him, through you, whether he would be good enough to answer this objection in your columns. If a good man (good in the normal sense of the word) were given the choice between a universe in which the human race did not exist and one in which it existed and every member of it was supremely happy, except one, who was to suffer dreadful tortures everlastingly (the usual idea of "Hell"), which would he choose? It seems to me that he would be compelled by his goodness to choose the blotting out of all men, including himself, rather than purchase the bliss of all but one by the unending misery of that one. How can it be "perilously close to blasphemy" to attribute to God the same attitude? Is this to "lay it down what God should be like and what God should do?" It seems to me that it is simply to take Christ at his word when He taught that God is love; it is to believe that at least His love will not fall short of that of earthly fathers.

Yours, etc.,
Northbridge, N.S.W. W. J. COCKE.

C.E.S.A. NOT ARCHAIC.

Dear Sir,

In your issue of July 19th which has only just reached me here in this far off land, I noticed that Canon Ivor Church, Principal of St. Francis College, in his debate on your proposed Constitution, refers to the Church of England in South Africa as "archaic." If by this he means that we take our stand upon the Word of God and preach the simple Gospel of salvation through the shed blood of Christ, my answer is let him leave his snug life thousands of miles away in Australia and come over to these massive locations that surround our towns and cities, and hear the testimonies of these Africans, as e.g., at the opening of our new Mission Church, at Daveyton on August 19th, when it was packed to capacity with standing room only, as a band of Africans told of how Christ had saved them from a life of degradation and sin, the nature of which makes us blush to confess is only too prevalent among them, but all has changed since Jesus came into their hearts. Archaic indeed! What could be more up-to-date than the Gospel which "is the power of God unto salvation to everyone that believeth." And this through a Church dubbed archaic because it endeavours to retain its simplicity of worship, and that without reservation based on the Word of God, the Prayer Book of 1662 and the 39 Articles.

Yours, etc.,
R. J. TYSER,
Superintendent of Missions in Transvaal,
P.O. Box 1167,
Pretoria, Sth. Africa.

A GAMBLING CHRISTIAN?

Dear Sir,

This is a question touching the very basis of our Christian beliefs.

Some may consider that we even take a gamble when we cross the road, others that all of life is a gamble. Public acceptance of sweeps, lotteries and poker machines, etc. suggests that with many people, this has become a fact.

But, when gambling really gets into the blood, and our life philosophy becomes one of hoping for a lucky break—then it's just not consistent for a true Christian who is trying with God's assistance to eliminate chance, and to put in its place a day by day life of faith and trust in an all-knowing all loving and all-wise Heavenly Father.

Yours, etc.,
Willoughby. BRIAN B. HUTCHISON.

Works of Supererogation are Arrogant and Impious

By Archdeacon T. C. Hammond.

The final Article on Good Works deals trenchantly with the dogma of works of supererogation. It states very definitely that such doctrine "cannot be taught without arrogance and impiety."

It becomes necessary to ask "What is meant by works of supererogation?" The word comes from the Latin and has amongst other meanings to pay by command out of the public treasury. The ecclesiastical usage possibly comes from the story of the good Samaritan who told the innkeeper "Whatsoever thou spendest more when I come again I will repay thee." The Vulgate renders "spendest more" by the Latin "Supererogaveris," which adheres to the notion of laying out over and above what was given. From this gradually the idea grew that it was possible to render to God more than the strict letter of the law required.

Counsels of Perfection.

We cannot trace the origin of the idea much beyond the thirteenth century in its developed form. But in the sixth century an undue value was placed on the celibate existence. Even in earlier times the martyrs were given a special pre-eminence. Confessors, that is those who suffered hardship from the civil authorities because of their profession of faith, were allowed to intercede for the lapsed and secure their restoration to the Communion of the Church. Originally apparently "counsels of perfection" meant actions which were undertaken in the service of God concerning which no positive precept of obedience was laid down. Celibacy naturally came under this head. But the early advocates of an exalted virtue in the single state were far from supporting the theory that there was thereby secured an excess of merit. Jerome who was a very decided advocate of this theory could write: — "If we consider our own merits we must despair" (on Isa. LXIV). But the later meaning of "counsels of perfection" as works over and above God's requirement for man did not come into prominence before the issue of Indulgences in the thirteenth century.

Two Charges against the Doctrine of Supererogation.

The Article declares that to teach works of supererogation is to be guilty of two offences. Arrogance and impiety.

The word "arrogance" in its strict application means to claim what is

not one's own. It then got its derived sense of superiority, haughtiness, to assume that we can render unto God more than He demands of us by His holy law is to boast of a perfection exceeding the most complete being. It is a remarkable example of human depravity that men have ventured to declare that any human effort could attain to this height of perfection. It is arrogant because it claims that we can fulfil the entire law of God. St. Paul condemns this explicitly when he writes "Therefore by the deeds of the law there shall no flesh be justified in His sight for by the law is the knowledge of sin" (Romans III:20). Just before this declaration he writes that the law speaks "that every mouth may be stopped and all the world become guilty before God" (v. 19). It is possibly because of these strong assertions that some Roman Catholic divines are to be found who declare that the theory of works of supererogation is not to be esteemed as belonging to the Articles of faith. An outstanding example is Veron, a liberal Roman Catholic of the French school, who in his "Rule of the Catholic Faith" translated by Rev. J. Waterworth declares that it is not an article of faith that Indulgences can be granted in favour of the dead by the Church (pp. 57, 58). He explicitly asserts:—"The existence of a treasure in the Church composed of the satisfaction of the saints, is not to be admitted as an article of faith (p. 47. Waterworth's translation Birmingham 1833). The fact that such assertions could be published and, after the lapse of years, translated by a Roman Catholic priest, justifies the claim of the Article that such declarations as are to-day frequently found in Roman Catholic books of devotion are indeed arrogant. They are not only claims to a superior morality that are wholly unjustified but they are made without any serious attempt to justify them either in Scripture or in the early history of the Church.

Impiety

The Article proceeds to prefer another charge against this doctrine. It is impious to suggest that God can be satisfied with anything less than the best and therefore the distinction be-

ARTICLE 14 ON WORKS OF SUPEREROGATION.

Voluntary works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety; for by them men do declare, they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required; whereas Christ said plainly, when ye have done all that are commanded to you, say, We are unprofitable servants.

tween counsels of perfection and precepts of obedience cannot possibly have weight. God demands a life of perfect accordance with His will. The Catechism of the Council of Trent (part II, Ch. V, Q. LXVII, LXVIII) modifies this doctrine of absolute holiness and insists that we can obtain merit for our works when they are performed so far as our condition in this world permits. It is most important that the requirement of absolute holiness should be emphasized if we are to maintain in its absolute completeness the Bible doctrine of the immutable demands of God's law. God's law is not an arbitrary imposition, it is a reflection of His divine character. It is an error which leads directly to impiety to even suggest that God modifies His requirements to suit our need or our circumstances. The Article adduces one example. Our Lord declared that when we had done all that is commanded we have only fulfilled our duty. The rendering of that which is due is not meritorious. As we have seen at an early age the exaltation of the martyrs and the elevation of the state of celibacy led to a misconception. It is not required of men or women to remain celibate. But when a duty is thrust upon them calling for such sacrifices, they can have no option. Men, the Master said, have become eunuchs for the kingdom of heaven's sake. That is true. But it is equally the teaching of the Master that where acts of self-denial become necessary in view of some important objective set before the servant of God, then the call of duty demands sacrifice. Even when it is rendered we have still to say "we are unprofitable servants". But in the fallen condition in which man finds himself, complete surrender to the will of God is never achieved. "In many things we offend all". To dare to claim merit for our imperfect fulfilment of our duty is to brazen our faults and to condone our ill-doing; acts of the gravest impiety. We must resolutely refuse any thing of works of supererogation as containing a suggestion dishonouring to the Lord of glory.

The Australian Church Record, September 13, 1956

DEACONESS WORK IN THE DIOCESE OF SYDNEY

SURVEY FOLLOWS "RECORD" COMMENTS.

A survey undertaken by the Head Deaconess in the Diocese of Sydney as the result of comments made in the "Record" reveals that 32 Deaconesses are working in the Diocese of Sydney. Their work is invaluable to the Church, yet their financial provision is still most inadequate.

Only fourteen deaconesses receive more than £450 per annum (the minimum stipend recommended by 1955 Sydney Synod). It is gratifying to note that, as a result of the survey, all but two of the parishes whose deaconesses were paid below the minimum have raised their salaries to £450. A number of deaconesses have their travelling expenses paid, but some on the lower levels of stipends do not get this help—which increases their financial burdens. We trust that, in future, parishes will see that travelling allowances are paid to the deaconesses.

The Survey also showed that some deaconesses, besides ordinary parish duties, shoulder a great deal of responsibility as far as religious instruction in schools is concerned. Some of them teach as many as a thousand or more children a week, besides undertaking church services, meetings, services and visitation work.

Seventy-Hour Working Week.

According to the Survey figures, most deaconesses spend from fifty to seventy hours a week in parish activities.

As a matter of interest, deaconesses are found engaged in the following spheres of Christian service—eighteen are in full time work in parishes, one full-time religious instruction in schools, two are assistant chaplains to hospitals, two are serving in the Parish Nursing Service, one is the Principal of Deaconess House, one is the Principal of Pallister Girls' Home, one Warden of the Girls' Friendly Society Hostel, one Assistant Secretary at the Home of Peace, one Secretary of the Ladies' Home Mission Union, one Secretary of the Young People's Union, one Matron at International Friendship Centre, one Warden of the Church of England University Students' Hostel, one is with the Education Department.

No Provision for Sickness or Retirement.

The Survey shows that, for the most part, deaconesses have been content to make both ends meet with their stipends. However, with rising costs, an increase will be necessary soon, which we trust next Synod will recommend. But what concerns all who have the interests of deaconesses at heart is the fact that no provision is being made by the Diocese of helping Deaconesses if illness overtakes them or in their days of retirement. All those who have already retired are grateful for the provision that has been made for them by families and friends, but present day deaconesses have not the same prospects of having private means to help

The Australian Church Record, September 13, 1956

EVANGELISING IN AMERICA'S OPEN SPACES.

More than 100 specially trained university and theological college students in U.S.A. have taken over summer "parishes" in 23 national parks in the west — such as the Giant Forest in Sequoia National Park, about 250 miles from San Francisco.

Earning their keep during the week by doing odd jobs in the cabins and kitchens, driving trucks or giving riding lessons to hotel guests, on Sundays the students set out by plane, jeep, horseback, and on foot to reach their "congregations" in chapels and clearings in the woods to hold Morning Prayer under the great trees. The students also take bible classes and Sunday schools. They have discovered that the camp fire, "one of America's favourite symbols of the end of a perfect day," seems one of the best places to talk about God.

INDIAN ATTACK ON MISSIONARIES CONDEMNED

The general attack that has been launched recently on Christian missionaries in India was described as "not merely unfair but ill-founded" by Dr. John Matthai, Vice-Chancellor of Bombay University and Chairman of the State Bank of India.

He was referring to the report of a committee appointed in 1953 by the Government of the Central Indian State of Madhya Pradesh to enquire into the activities of Christian missionaries. The report said that evangelisation in India appeared to be part of a uniform world policy designed to revive Christendom and re-establish Western supremacy.

Dr. Matthai said that, whatever the failings of missionaries, these were outweighed by what the missionaries had done in the cause of building up a self-respecting and self-reliant India.

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● CORRESPONDENCE
(Continued from page 7)
NO ORGANIST.

Dear Sir,
For some months our church, St. Thomas', Russell Lea, has been functioning without an organist. We have advertised but without success. If any reader could assist us with our problem, would they kindly contact the Rector, Abbotsford-Russell Lea, WF 8059 who will gladly give further details.
Yours, etc.,
St. Thomas, M. CULLIP,
Russell Lea, Sydney. Secretary.

(We have received a letter supporting our leading article on "The Visit to China", but we regret that we cannot publish it in this issue as our correspondents did not give their name and address. Though we are willing to publish letters under pen names, we cannot do so unless the authors accompany their letters with their names and address to assure us of their bona fides.—Ed.)

The Rev. W. Tasman Regnier, Vicar of Woodend cum Trentham (Bendigo) has been appointed rector of Drouin (Gippsland).

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SYDNEY PARISH CONDUCTS EVANGELISTIC MISSION IN COUNTRY PARISH.

A team of seven from St. Paul's, Oatley, Sydney, including the Curate-in-Charge, the Rev. R. W. Hanlon, concluded last week a five day evangelistic Mission in the Parish of St. Paul's, Emmaville, in the Diocese of Armidale. The Mission was led by Mr. John Chapman, a churchwarden and lay reader from St. Paul's, Oatley. Emmaville is a small town about 25 miles from Glen Innes with a population of about 1000.

The Mission team together with young people from the local church visited every home twice during the campaign. Children's meetings were held each afternoon with an average attendance of 35. A similar number of adults attended the evening meetings. The evening meetings followed a similar pattern with testimonies, film, items by choir of combined fellowship groups, culminating with a Gospel message. A large quantity of good Christian literature was distributed during the Mission, and a small number of people remained behind after the Saturday evening meeting to receive counsel about the Christian life. Others testified privately to receiving great blessing. One of the greatest benefits of the Mission was the strengthening of the members of the Mission team, and the way in which the people at home in the parish were drawn together in prayer support for the campaign.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

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.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work. Fees are £120 a year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

● CLERGY PENSIONS.

(Continued from page 1)

sure continuity of resources for its work, and in respect to superannuation for its clergy, none whatever. Their enforced reliance on this broken reed is a reproach to the laity and to some extent a negation of Christian principles.

THE LATE REV. M. MURPHY.

As we go to press we learn with deep regret of the sudden death early on Tuesday morning of the Rev. Maurice Murphy, Rector of Christ Church, Gladesville. Mr. Murphy was 44 and had been in the country only a little over a year, having come from Canada.

To his wife and three children we offer our prayerful sympathy.

The Book Page

Under the general editorship of Dr. Leon Morris

The Early Church, by Oscar Cullmann. S.C.M. 1956, pp. 217. Eng. price 25/-.

Emil Brunner's Concept of Revelation, by Paul King Jewett. James Clark & Co., 1954, pp. 190. English price 18/-.

This, the latest of the S.C.M.'s translation of the works of continental theologians, is sure for a wide welcome. Oscar Cullmann is known for his important books, "Christ and Time," and "Peter: Disciple-Apostle-Martyr," as well as smaller works which have been translated. Now we have a collection of articles he has contributed to various periodicals. There is a mixture of subjects, the first thing being a discussion of the necessity and function of higher criticism, then one on the origin of Christmas, the plurality of the Gospels, Tradition, the Kingship of Christ, the return of Christ, the prophetic deliverance of the body, Samaria and the origins of the Christian mission, and Christianity and civilisation. There is thus no connecting theme, and we are offered a number of short studies. Nevertheless many will find them valuable, and there is often material here which is not readily accessible otherwise, e.g., in the origin of Christmas. Each of the subjects treated is illuminated, and even when we disagree with Professor Cullmann we cannot help being enlightened by what he has to say. He tells us that he thinks this book will help people to understand his critical-theological position, and so form a background to his larger works. Both for this reason, and also for the intrinsic merits of the book itself, it will prove of great value to many.

—Leon Morris.

SOME RECENT BOOKS.

"The Apostolic Preaching of the Cross." A Study of the significance of some New Testament Terms. 25/- By Rev. Leon Morris, B.Sc., M.Th., Ph.D., Vice-Principal, Ridley College, Melbourne.

"The Young Church in Action." A new Translation of the Acts, by J. B. Phillips. 15/9

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Gen. Editor, N. B. Stonehouse.

Gospel of Luke—N. Geldenhuys.

John: The Gospel of Belief. M. C. Tenney.

The Book of the Acts. F. F. Bruce.

First Corinthians—F. W. Groseheide.

Galatians—H. N. Ridderbos.

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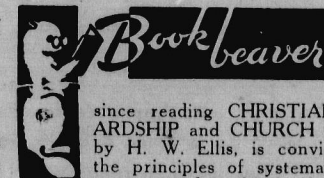
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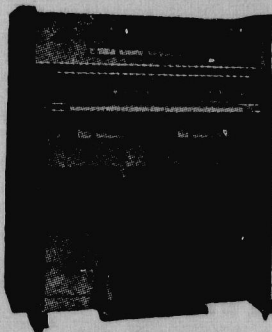
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● REVISING THE PRAYER BOOK IN INDIA — Continued from page 3.

Basic Book.

Assessors, clerical and lay, were called to meet with the bishops in Synod at Deolali in January, 1955. One of the compilers deprecated certain suspicions, and stated, rather naively, that in presenting the draft proposals they had only intended to lay all their cards on the table. Some who were present were tempted to ask why the cards were almost all of one colour. He then went on to propose that the main controversial items should be put on one side for inclusion in a "supplementary book" and that the Synod should proceed to examine the proposed services which would form a "basic book."

The final result was a draft for a "basic book" which had considerably fewer controversial items. Evangelicals were encouraged, but there were still unacceptable innovations remaining, and in the background was the spectre of the "supplementary book" which was designed to give room for the blessing of palms, chrism, incense, the kissing of the Holy Table, and similar practices.

In January, 1956, the Episcopal Synod met with assessors in Colombo. Though it was obvious that the Proposed Prayer Book draft was the most important item on the agenda it was avoided until late in the proceedings. It was then made quite clear by the Metropolitan that he proposed to present the draft at the General Council for a "first reading", with only general, and limited, discussion, in the same way that a Bill is first moved in Parliament. Clearly, and understandably, this was a plan to minimise the possibility of controversy. However, the evangelical side proposed a resolution which was designed to show that any such concurrence was not final authorization of the draft but a reference to Diocesan Councils for their study and recommendations.

Difficulty of Assent.

At this stage the difficulty of "assent" by evangelicals to the new book was raised. One of the Liturgical Committees had suggested that any new prayer book should have a preface clearly stating the legal position of the Book of Common Prayer of 1662. It was urged by some in the Synod that in such a preface, clauses could be inserted which would safeguard the position of evangelicals in the matter of assent to a book containing controversial permissives. This was pressed as a reasonable solution in informal conversations, and the Metropolitan eventually requested an evangelical assessor to be responsible for drafting clauses which would be acceptable.

The meetings of the General Council followed, and there appeared to be the same reluctance to take up the Prayer Book proposals, until finally discussion was requested, and the Council agreed to consider the subject immediately.

One who had been closely associated with the compilation, the Bishop of Bombay, opened the proceedings, and was followed by Raja Maharaj Singh who expressed himself strongly in opposition to many of the proposals, and urged that concurrence be not given. A number of speakers took part in the general discussion, and the evangelicals were well represented. Again the crucial matter of assent was raised, and it was pointed out that, though many controversial items had been relegated to the "supplementary book" there were still sections which were completely unacceptable even though their use was not obligatory for those who had conscientious difficulty. It was made clear that no honest evangelical could give assent

according to the constitutional form (Constitution, Canons, and Rules, p. 42f.): "I believe the doctrine set forth in the Book of Common Prayer . . . to be agreeable to the Word of God and I will preach and teach according to these standards." In this context the evangelical objections to Prayers for the Departed, and Reservation of the Sacrament, both of which are found in the Proposed Prayer Book, were clearly presented.

Aim of Evangelicals.

It has been the aim of evangelicals within the C.I.P.B.C. to make their contributions to the discussion of the draft as positive as possible, though at the same time they have taken a strong stand against unscriptural teachings and practices. As a direct result much of the controversial material has been eliminated from the basic draft which is to be considered for authorisation.

We must accept the fact that the Church of India, Pakistan, Burma, and Ceylon should have a book of worship which is peculiarly its own. It is regrettable that the compilers of the 1951 proposals largely sought their foundations in documents which are basically pre-Reformation in character; though it must be admitted that there is a great dearth of suitable indigenous material. It was hoped that there would be considerable simplification of the worship book. Instead the proposals amassed a pile of former permissive uses, and added many innovations to the 1662 use, making a prayer book of nearly one thousand pages!

However, we must appreciate the general desire to produce a book which will command the respect and approval of all groups. The delay in giving first concurrence is proof of this. Apparently many felt it was urgent that the Church enter into the projected Church Union scheme in North India carrying her own worship book. Unfortunately they have not realised that many in the non-Anglican churches are just as strongly opposed as evangelical Anglicans to practices and teaching which are contrary to the spirit of the Reformation. The plea is that the Church is Catholic as well as Reformed. It is regrettable that so often, if the 1951 draft proposals give any guidance, the definition of "Catholic" has a Roman emphasis. Though evangelicals reject the accusation that they condemn everything that comes from a Roman use, however good it may be, they may be forgiven for their tendency to be suspicious when pre-Reformation emphasis is preponderant in a book which is to be for the Church of India.

Alternative Book must be Scriptural.

Since the Colombo meetings there has been close consultation with evangelical leaders and scholars both in India and England regarding the proposal for a safeguarding preface which would make assent to the book possible. It is interesting that there is complete unanimity in opposition to acceptance of any such device which, it is felt, would neither be wise nor satisfactory. It would merely serve to stress the fact that a certain group regards some sections of the authorised Prayer Book as repugnant to Scripture.

Evangelicals, though always seeking the way of peace, are under compulsion to oppose the authorisation of any Book of Common Prayer which includes teaching and practices unwarranted by Holy Scripture, and they must insist that, even though the 1662 use is recognised as a legitimate alternative, the basic book of the Church of India, Pakistan, Burma, and Ceylon must be a document which carries the same emphasis upon Scriptural foundations.

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PERSONAL

Canon H. J. E. Butcher, whose death occurred last month, was for forty years a missionary with the C.M.S. in Kenya, and during that time saw the Anglican Church in the diocese of Mombasa firmly established. Canon Butcher is perhaps best known for his translation work. Just before his retirement in 1953 he saw the first copies of the new Swahili Bible, which he had worked on for many years, arrive in Kenya.

We regret to record the death of Mr. George J. Allen, which occurred on 15th August, in Melbourne. Mr. Allen was one of the original members of the C.E.M.S. admitted by the late Bishop Woolcombe during his tour of Australia late in 1909 and 1910. For many years he was an active member of the Society and of the Executive and for a short period occupied the position of Lay Chairman. He was also a member of the Melbourne Diocesan Synod for a number of years.

We regret to record the death in Sydney of Mrs. J. S. Cowland, wife of the Rev. J. S. Cowland, former leader of the Church Army in Australia.

The Rev. P. F. Newall, Chaplain of Cranbrook School, Sydney, has been appointed Rector of Leura, N.S.W.

We regret to record the death of the Rt. Rev. E. Wynn, Bishop of Ely since 1942.

We record with regret the death of Mrs. S. J. Kirkby, widow of the late Bishop S. J. Kirkby, second Coadjutor Bishop of Sydney. Mrs. Kirkby passed away last Sunday morning. We offer our sympathy to her children.

The Headmistress of S.C.E.G.G.S., Moss Vale, Miss Mary Graham, returned to Sydney from her visit overseas. Miss Graham stayed in Greece and Jerusalem on her return journey.

Dr. A. L. Webb has been appointed a Trustee of Moore College in succession to Mr. A. L. Blythe.

COURT JUDGEMENTS FOR PROTESTANT SECTS IN ITALY

The newly-established Court of Constitutional Law which has been functioning for the past six months has already given two judgments in favour of Protestant sects in Italy.

Both instances concerned small Protestant sects which have their headquarters in America. It is hoped, however, that these judgments will prove to be precedents for safeguarding religious Italian Protestant Churches, of which the Waldensian Church is the largest.

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The Australian Church Record, September 13, 1956

— NEWS IN BRIEF —

● CONFERENCE ON "GUEST SERVICES."

—A Fifth Conference on Evangelism was held last Monday at St. Alban's, Five Dock, Sydney. The theme was the importance of the pulpit in relation to the general subject of evangelism. The two tape recordings by the Rev. Maurice A. P. Wood of St. Mary's Church, Islington, London, dealt with the "Guest Service" procedure in considerable detail. Three Sydney clergy spoke on their own experience of "The Guest Service."

● ROMAN DOGMAS.—A series of addresses is being given by the Dean in St. Paul's Cathedral, Melbourne, under the heading of Roman Dogma or Catholic Truth, and commenced on Tuesday, August 28, at 1.15 p.m. The subjects include the Infallibility of the Pope, the Immaculate Conception and Assumption, the Sacrifice of the Mass, and the Inquisition and Religious Freedom.

● CHORAL FESTIVAL.—A most attractive service took place at St. John's, Moss Vale, N.S.W. on Sunday evening, August 12. There were present the choirs of Tudor House School and S.C.E.G.G.S., in addition to the St. John's Choir. The S.C.E.G.G.S. Choir rendered the anthem "Creation's Hymn" by Beethoven, and St. John's Choir sang "Lift Up Your Heads, O, Ye Gates" by Hopkins, and the three choirs (about 70 voices) rendered an anthem setting of the Easter Hymn, "The Strife Is Over," composed by Henry Ley.

● READERS' ASSOCIATION.—The 80th Annual Meeting of the Association was held in the Chapter House on Tuesday, Aug. 21, 1956, with the Most Rev. the Archbishop of Sydney in the chair.

The report showed a decrease in the number of services conducted by diocesan readers during the year although there was an increase in the number of parishes where services were held. The decrease appears to be due to the fact that Moore College being full there is a larger number of catechists available. It was felt that with the increasing populations in new housing districts there should be more scope for readers even if services were arranged in cottages.

The balance sheet showed that the finances were on a sound basis.

Officers elected were: Lay Vice-President, Mr. L. K. Wood, who will also be Acting Secretary while the Secretary is away on leave; Assistant Secretary, Mr. Hall. Members of Committee: Messrs. O'Connor, Evison, Wallis and Goddard.

The Guest Speaker, Bishop Chambers, addressed the meeting, emphasising the necessity of careful preparation and also pointing out the value of cottage services.

In his presidential address the Archbishop asked for the prayers of the Association and pointed out that his visit to China will be purely a visit to a sister church and old friends. It was not at the invitation of Chinese Communists nor was it to them.

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ADELAIDE REJECTS CONSTITUTION.

The Synod of the Diocese of Adelaide at its session last week rejected the draft Constitution for the Church of England in Australia. A number of synods have approved the draft. Adelaide is the first diocese to vote against this particular draft.

BISHOP OF CHICHESTER CALLS MOORE COLLEGE WANTS MORE FOR REVISION OF THE PRAYER BOOK SUPPORT

ASSESSMENT SUGGESTION

The Bishop of Chichester considers that the time is ripe to consider once again the thorny issue of Prayer Book revision.

The Bishop reminds Churchpeople that, by November, 50 years will have elapsed since Letters of Business were issued to the Convocations to consider the whole question of Prayer Book revision.

"But in spite of all the labours of the Convocations and the Church Assembly between 1906 and 1956 (with the single exception of a Revised Tables of Lessons Measure, 1922) there has been no change or modification of the existing law relating to the conduct of Divine Service." The Convocations completed their Answers, embodying a whole series of recommendations, in April, 1920. In July, 1920, on the suggestion of the Home Secretary (Mr. Shortt) their recommendations were brought to the Church Assembly. But, having gone through all stages in two Prayer Book Measures, they were successively rejected by the House of Commons in 1927 and 1928."

Grave Crisis

In recapitulating the events of history since that time (in his *Diocesan Leaflet*), the Bishop continues, "The rejection by Parliament faced the Church of England with a grave crisis. Strong words were spoken. Serious consequences were foreseen. In July, 1929, the Upper Houses of the Convocations under a new Archbishop (C. G. Lang) resolved that 'in the exercise of their administrative discretion' the bishops would be guided by the proposals of 1928, during the present emergency and until further order be taken."

"The 'present emergency' has in fact lasted some twenty-eight years. And in spite of reports of official Church commissions and committees, no 'further order' has been taken. The procedure as well as the substance of the revision of the Prayer Book was certainly open to criticism. But after the strong words spoken at the time, this long-drawn inaction is very hard to justify."

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

September 16. 16th Sunday after Trinity.

M.: Jer. 5, 1-19; Luke 11, 1-28; or Titus
2, 1-3, 7.

E.: Jer. 5, 20; or Jer. 7, 1-15; John 8,
12-30; or Eph. 5, 22-6, 9.

September 21. St. Matthew.

M.: Prov. 3, 1-18; Matt. 19, 16.

E.: 1 Chron. 29, 9-17; 1 Tim. 6, 6-19.

September 23. 17th Sunday after Trinity.

M.: Jer. 17, 5-14; Luke 11, 29; or 1 Pet.
1, 1-21.

E.: Jer. 18, 1-17; or Jer. 22, 1-19; John
8, 31; Eph. 6, 10.

September 29. St. Michael and All Angels.

M.: 2 Kings 6, 8-17; Acts 12, 1-11.

M.: 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; Jer. 31, 1-20;
John 13; 1 John 1, 1-2, 11.

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The Australian Church Record, September 13, 1956

IN

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SIXTH YEAR OF PUBLICATION.

Vol. 21. No. 19

SEPTEMBER 27, 1956

[Registered at the G.P.O., Sydney, for
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Leadership, Evangelism and Loyalty Canon Loane's Synod Sermon

The first Christian Synod of which we are told reached a unanimous verdict on the matter before it. And the vital sentence began with the phrase: "It seemed good to the Holy Ghost and to us." (Acts 15:28.)

There were two great principles on which that historic decision was based. First there was the guidance of the Spirit of God: "It seemed good to the Holy Ghost." Then there was the judgment of the People of God: "It seemed good . . . to us." When the flash-light of divine purpose and the testimony of human conscience shine with the same intent, it will make for a harmony of conviction which can not be denied.

James was faced with men who clung to their own ideas. It was not an easy task to persuade them to make a new and momentous decision. His speech began with facts and was clinched by an appeal to Scripture. He sought the will of God as it had been made known through His Word, and he reached a verdict which they could not in good conscience refuse. Thus in spite of variations in character and attitude, men who differed on a host of details made up their minds in the unifying power of the will of God. When the guidance of God and the judgment of men meet and harmonise, there is righteousness, and peace, and joy in the Holy Ghost.

This is a year of centenaries, of Moore Theological College and the Home Mission Society, St. Catherine's School and the Mission to Seamen, as well as of churches like St. Philip's, Church Hill, and St. John's, Darlinghurst.

We are the heirs of a splendid inheritance; but we receive it as trustees for the future.

Leadership.

We must not close our eyes to the fact that there are some serious weaknesses in our church life at present.

(1) There is insufficient leadership in the Church as a whole. We thank God for the vision, the courage, and the unsparing devotion which have marked the leadership of our Archbishop for the space of twenty-two years, and we rejoice in the continuance of health which has blessed him and his home in answer to prayer. But the burden does not belong to one pair of shoulders only. The qualities of leadership are required in clergy and laymen, in Synod and Parish, in administration and evangelism, throughout the length and breadth of the Diocese. We need above all an increase in the numbers of those godly laymen who have been the strength and glory of our Church since the days of Thomas Moore, William Burton and Robert Campbell.

(2) There is widespread nominal churchmanship in our city. So many who go to Church are so vague and indefinite about it all. Well-meaning Church people who are not rooted and grounded in faith are an easy prey for the false teaching and the inferior standards which now flourish in our post-war society. We need definiteness in prayer, in faith, in teaching, in practice. It is not enough to preach a "simple" Gospel, as if simplicity were an excuse for the absence of a mature approach to the men of this age.

(3) There is a lack of cohesion in the life of the Diocese. Perhaps the



A PROBLEM IN JAPAN.

A half-caste child with two of his Japanese playmates. The problem of these children and their sombre future is discussed in an article on page 3: "Children of the United Nations Forces in Japan."

pioneer character of colonial life one hundred years ago helped to foster individual action in our community and this has been transferred to Church affairs.

We hold tenaciously to our own views, and are deeply thankful for the freedom without which this would be impossible. Better far the man with decided convictions who knows what he believes, and why, than the man who has a foot in every camp and his soul in none. But it means that we tend to live in a state of isolation and to act as independent units. This is sometimes aggravated by the threat of division or the blight of personal animosity.

(Continued on page 13)