

DEVOTIONAL

FIFTEENTH SUNDAY AFTER
TRINITY—21st SEPTEMBER, 1952.

The subject of the Gospel for this Sunday (St. Matt. vi 24-34) is "The Christian's Chief Concern," which is the duty of casting all our care upon God, and giving heavenly things the first place in our lives. "Seek ye first the Kingdom of God and His righteousness"; this is the great central precept which all the words of our Gospel were intended to enforce. "And all these things shall be added unto you"; this is the gracious promise which the Divine Teacher has made to all who obey His precept.

1. The Precept: "Seek ye first the Kingdom of God and His righteousness." We should make these heavenly things at all times our first and chief care. The "things profitable for our salvation" are ever to be put before "those things which are needful to the body." Step by step the Lord leads up to His great precept. "No man can serve two masters." The interests of one are sure to be preferred to those of the other. "Ye cannot serve God and mammon." Over-anxiety, even about necessary worldly things is a serving of mammon, so the Lord continues: "Therefore I say unto you, Be not anxious for your life, nor yet for your body." The life which God gave and the body which God made are greater than food or raiment. If God bestowed the greater gifts, cannot we, carrying out our appointed duties, trust Him for the lesser gifts, to clothe us, as He clothes the lilies of the field, and feed us as He feeds the fowls of the air.

But our relationship to God is unique. He is the Creator of the lilies and the birds, but He is also Our Father. Does a Father wish his children to be careful and troubled about food and raiment? "After all these things do the Gentiles seek"; but our "Heavenly Father knoweth" that we have need of all things and will bless our ordinary efforts to obtain them if we obey His precepts: "Seek ye first the Kingdom of God and His righteousness."

2. The Promise: If we do thus make heavenly things, at all times, our first and chief care, then we can claim for ourselves the Lord's promise: "And all these things shall be added unto you." This is the gracious promise of Him who said: "Heaven and earth shall pass away, but My words shall not pass away." Let us pray for grace always to put heavenly things first.

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Lessons

Sept. 21. 15th Sunday after Trinity.
St. Matthew.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i or Matt. xix 16. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Ephes. iv 25-v 21 or 1 Tim. vi 6-19. Psalm 89.

Sept. 28. 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28 or Titus ii 1-iii 7. Psalms 86, 87.

E.: 1 Kings xix 15 or Ezek. x 8; Matt. vi 19 or Rev. v. Psalms 90, 91.

Oct. 5th. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Peter i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10. Psalms 100, 101, 102.

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THE AUSTRALIAN
CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

Vol. 17. No. 20

OCTOBER 2, 1952

[Registered at the G.P.O., Sydney, for
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THE CHURCH IN EGYPT

WHAT OF THE FUTURE?

Egypt is in the news! Many countries, East and West, Christian, Communist and Moslem, are watching events in Egypt with very great interest. It is not too much to say that the issues of the world conflict are bound up with the future of Egypt.

With its great Canal, Egypt is of Faith were from Egypt — Clement, unique strategic importance from a Origen, Athanasius and Cyril. The military and economic standpoint. It Church once so filled Egypt from Assouan to Alexandria with the sound of the gateway between East and West. It is also the vital centre of Islam. Chrysostom tells us that it seemed to him like Heaven.

From earliest recorded history Egypt has figured on the stage. In ancient times it was the centre of a remarkable civilisation and government. It is a land of plenty, as is indicated by the record of Abraham's sojourn there during the time of famine in Palestine, and of Jacob's sending his children there in search of corn. It is a land not dependent on rainfall, but abundantly watered by the River Nile.

Because of Egypt's strength, wealth and power in ancient times, surrounding nations sought to ally themselves with it, and from time to time God's people Israel have formed such alliances, but these alliances have always been contrary to the will and direct command of God, and have always been to Israel's detriment.

The Christian Church.

What is not always realised is that Egypt was once a Christian country.

The Gospel went early to Egypt, and the tradition is that the Church there was founded by St. Mark, who was then martyred in Alexandria. Indeed, it was thought by some scholars that the "Babylon" from which St. Peter wrote his first Epistle was Babylon on the Nile, Old Cairo, the traditional scene of Jesus' sojourn in Egypt as a child. Certainly the church grew and prospered, and some of the greatest scholars and leaders of the

Moslem Conquest.

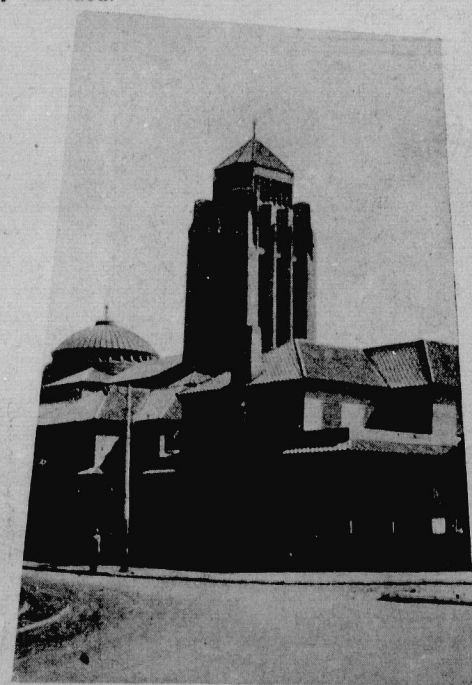
The Moslem invasion about the year 600 A.D. overcame the church at a time when it was seriously divided.

Thousands died for their faith, thousands more joined the Moslems to save their lives, and only a very small remnant escaped with their lives and their faith. That remnant met and worshipped in secret for many years. The name of Christianity has never been wholly obliterated in Egypt, but has been perpetuated for thirteen centuries in what is known as the Coptic Church — a church which for most part has lost all knowledge of vital Christianity, its light having been extinguished by the superstition and ignorance which characterise a nation where Islam predominates. Under Islam, Egypt's ancient glory rapidly departed and she became a nation of illiterate and degraded peasants. The only form of education appears to have been that given to those who sought to qualify as doctors of

Islam, and who studied at the Azhar University, established thirteen centuries ago, for the teaching of the Moslem faith. That university still flourishes, accommodating about eight thousand students from all parts of the Moslem world, who, when they graduate, go to all parts of the world to propagate their faith.

Modern Missions.

In the year 1825 C.M.S. missionaries entered Egypt and strove valiantly for a quarter of a century to establish a living church, but the opposition of the Moslems forced them to retire in 1861. No further noticeable effort was made to evangelise Egypt till C.M.S. again entered the land in 1882, when Dr. Harpur and others established medical work there; the hospital in connection with this remains to-day, a centre of light and life in the dark-



ALL SAINTS' CATHEDRAL, CAIRO.

ness and sin of the city of Cairo. C.M.S. work has extended into many parts of the land. The American Mission and the Egypt General Mission later entered the field and have established work among both Copts and Moslems.

The past 50 or 60 years have witnessed a steady increase in missionary activities with the establishment of schools, hospitals, clubs, clinics, colportage work, etc. Many thousands of the rank and file of the people have been brought to a knowledge of the Gospel, and not a few have come to a saving knowledge of the Lord and Saviour Jesus Christ. There are among the people in Egypt now those of the second and third generations of Christians, whose lives and testimonies are fragrant among the evil which surrounds them.

Owing to the Government's persistent opposition, missionary work has always been difficult; converts invariably endure much persecution, and

often suffer death for their faith. In recent years legislation to prevent the teaching of the Christian faith in schools has hindered, though not stopped, the work among the young people. The Egypt General Mission has had as many as 2,000 children in schools and sewing classes, etc., under instruction at one time. More than 10,000 in-patients annually in the E.G.M. hospital, at Shebin, plus their many visitors and several hundred out-patients weekly, hear the Word of Life through the medical work, and a valiant band of Colporteurs put the printed Word into the hands of several thousands of people annually.

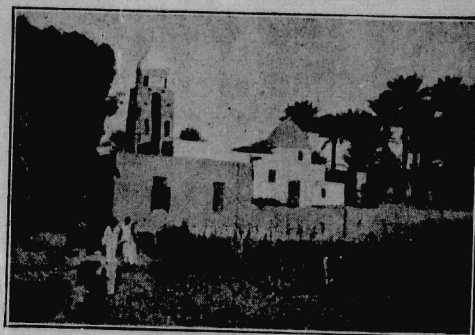
Recent Riots.

The recent political unrest in Egypt has been used by the fanatical element as a means of striking a blow at Christian work in Egypt, and several of the E.G.M. stations have suffered severely at their hands, the work in the effected districts, notably Belbeis, having been temporarily closed.

The destruction in the City of Cairo on Jan. 26th this year, when it is estimated that £100,000,000 worth of damage was done to British and other foreign property, and many lives lost, was an occasion when the Lord unbearably His arm on behalf of His people. To-day amid the charred ruins of more than one quarter of that great city of more than a million and a quarter people, every Christian establishment stands unharmed, a testimony to the power of the Lord to stay the forces of evil when and where He wills.

The Real Challenge.

Yet Egypt remains a Moslem country largely unoccupied from a missionary standpoint. Out of a population of over 20 millions, 19 millions are Mohammedans, and Islam differs from paganism in this, that it

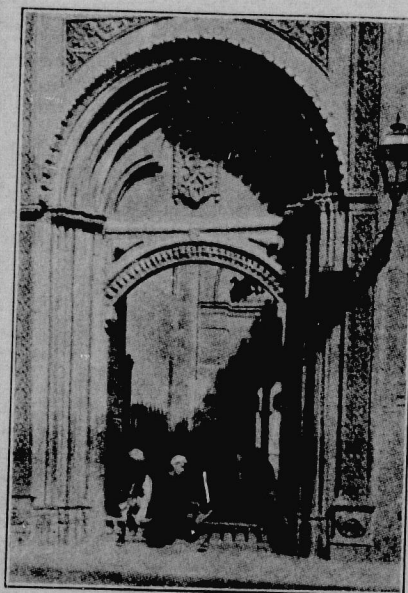


A COPTIC CHURCH IN EGYPT.

is actively and virulently anti-Christian. The bulk of the people are peasants, working in the fields and living in villages. Only some 30% of the population can read. Of the 12,000 centres of population in Lower Egypt, only 20 are occupied by resident missionaries.

How the present political changes in Egypt will affect the work of the Gospel and the lives of the churches it is impossible to say. Missionary work in Egypt is probably no more or less difficult to-day than at any time in the past 70 years. New missionaries have gone out within the past year, and older missionaries have been allowed to re-enter. Sister Ethel Nunn of Adelaide, Matron of the C.M.S. Old Cairo Hospital has just returned from furlough, and the new Bishop in Egypt, Bishop F. F. Johnston, has recently been enthroned in All Saints' Cathedral, Cairo.

The strategic importance of Egypt from the missionary point of view, especially in relation to Moslem work, seems, in practice at least, to have been seriously underestimated by the Christian Church. The writer of this article knows of only one man who has gone from the Australian Church to Egypt in many years. Yet opportunities for medical, teaching and evangelistic work abound. Let us pray the Lord of the harvest to fulfil His promise concerning Egypt that it will yet be "a blessing in the midst of the earth."



GATEWAY OF AZHAR MOSQUE, CAIRO.

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"Out of the Rut" Methods

THEIR VALUE FOR EFFECTIVE WITNESS

(By Colonel C. Bjelke-Petersen.)

Nobody could read B. J. Judd's excellent biography of Archdeacon Hammond, lately published, without being deeply impressed with this great man's phenomenally fruitful ministry. If we analyse his methods of work there are some features which we might all strive to copy with much benefit to our efficiency as workers in God's vineyard.

From these may I select one which greatly impressed me, because I have tried it with success in my profession as a physical culture teacher? I expressed it to my trainees as a vital slogan, namely: "The difference between a rut and a grave is its depth." Get into a rut, and you will soon become uninteresting and dull, and finally be more or less dead! It was not till I discovered this truth that my own practice grew by leaps and bounds.

Sharing Sandwiches.

How R. B. S. Hammond practised this rule I could demonstrate by a multitude of examples. Here is one: Some time before his evening service he was in the Sydney Domain sharing his sandwiches and inviting down and

these responded and came to his service that evening. He was truly converted. Some years later I met him at R.B.S.H.'s Wednesday Fellowship meeting. He was now a prosperous business man. I saw him arrive in a Cadillac car with his own chauffeur! He gave us the story of his conversion. He ascribed his steady progress, and the fact that he had not backslidden, to the fact that he had followed Hammond's rule: to battle for souls immediately he had met Christ. He told us he still used his car to collect "down and outs" and bring them to the meetings. Here was a pulpit orator who could hold big congregations "spellbound," using his valuable time in the Sydney Domain sharing his sandwiches and inviting down and

Domain! Was it worth while? Certainly! Many hundreds of prodigals

like the one I just mentioned were received into the joy of the Father's Home, because he dared to get out of the usual "clerical ruts."

Here is another example, showing the rewards of applying this rule: A university graduate who was working at a great public hospital was truly converted during her holidays. She was a very witty, amusing, and worldly girl, and very popular. She was brave enough to tell the nurses of her conversion, and was much ridiculed. She stuck to her witness, however, and gave them this challenge: "Study a chapter in the New Testament every week and judge for yourselves if there is not something in it."

"Decide for Yourself."

After persistent persuasion, they accepted her proposal. Here is where she got out of the rut: She allowed the nurses to take the chair in turns. The leader would give her replies to Grace Saxe's well known questions, and then invoke open discussion. They soon became so interested that they had their answers in writing before the meeting. Numbers grew, and she had to take two groups. The secretary of the Nurses' Christian Movement had vainly tried to form a group at this hospital; here, however, was a leader who dared to get out of the rut in the method of taking Bible classes. God gave her a golden harvest of definite conversions. She herself left the hospital to do work in India, joining the C.M.S. staff. God's blessing remained with the group she started, and it is still functioning at the hospital, although it was started well over twenty years ago by this "get out of the rut" method.

A layman who had seen G. B. Davis at "Pocket Testament League" work in the schools, lifted his eyes above this usual "rut of service." He took courage to approach the Navy Board, and he and his co-workers were allowed to do "Pocket Testament League" work in all naval establishments and ships. He often had rows of "gold-braided" officers and hundreds of men before him when pleading for daily reading of the Word of God and surrender to its teaching. Not only did numbers join the P.T.L. but there was often evidence of deep work. For instance: At a church parade not only did about 180 join the League, but 40 signed decision cards to accept Christ as their Saviour. Then an experienced city missionary was allowed to stay in the establishment a couple of weeks to follow up the work till these "spiritual babes"

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The General Secretary,
93 Bathurst Street,
Sydney

had been led to a clearer knowledge of the walk with God.

In the "Renown," King George the Sixth and Queen Elizabeth took a membership pledge to read the Bible daily. This getting "out of ruts," requiring prayer-guided courage, often leads to delightful fresh fields of reaping.

Grenfell's Conversion.

One more example of the great rewards that are earned by acting on this principle: At a great evangelistic meeting led by Moody in a marquee in London, an elderly clergyman was wearying the audience with a long prayer. A young doctor who happened to have turned into the Tent, on his way home, got up to walk out. He was arrested by Moody's "out of the rut" personality when he calmly suggested hymn singing while the "Brother finished his prayer." He took his seat again, listened to Moody's inspired address and really met God that night. We all know of his great work in Labrador, for I refer to Sir Wilfred Grenfell. It was Moody's "out of the rut" conduct as a speaker that was the means of attracting him, and then he himself became a famous example of our rule and gathered much fruit into Life Eternal.

When the Holy Spirit moved upon the face of the waters in Creation, He created an overwhelming mass of different forms of vegetable and animal life. Modern striving after uniformity and conformity blots out much of the best of human personality.

Let us ask the Holy Spirit to cleanse, vitalise, and control our individuality and ask Him to show us if we have got into ruts which hinder our freedom, freshness, and efficiency as workers in His vineyard!

WHAT'S-HIS-NAME?

The Diocese of Antigua produces a magazine called the "Leeward Log." Its illustrations and letter press always produce something out of the way. Writing of the candidates for Confirmation, the Archdeacon of St. Kitts and Nevis, says:—

"The names of some of the candidates are, as usual, amusing and sometimes striking. I have a Winston Churchill (most priests have at least one), also a Rudolph Valentino (I'm sure his grandmother must have suggested that—it is too dated for modern mothers), and one enchanting string of names: Caedmon Alcuin Augustin—borne, surely to be a poetical, liturgical archbishop (a charming little fellow, too). But the prize, as given to me, was Hellsworth Bellsworth. I said to him, 'I simply don't believe it!' and looked it up in the baptism register, where it was soberly and neatly entered 'Ellsworth Beresford.'"

—Adelaide Church Guardian.

NEW YOUTH CHAPLAIN.

The Rev. Arthur Deane was welcomed as the new Director for the C.E.N.E.F. Memorial Centre and the Youth Department, Diocese of Sydney, at a gathering in the C.E.N.E.F. Auditorium on Thursday, Sept. 11. The meeting was presided over by His Grace the Archbishop of Sydney.

Following the showing of some documentary films on India, the welcome meeting commenced. The Archbishop stated that the Board of Management of C.E.N.E.F., and the Youth Council, both were in agreement that the Rev. Arthur Deane was the man to be approached for the position. The Rev. R. G. Fillingham, on behalf of the Board of Management, said how



THE REV. ARTHUR DEANE

happy he was that Mr. Deane was commencing duties. Mr. A. Patrick, the Acting Director in the interim period, remarked what a loss it was to the Youth Work that the Rev. Graham Delbridge felt the call to go to Adelaide, but how the young people were looking forward to working with the new Director in the task ahead.

The Rev. Arthur Deane, in reply, told how he was to be one of the delegates to the World Conference of Christian Youth at Travancore, South India, and that this would be a tremendous opportunity to see how Christians in other lands were tackling their problems. He hoped that a wide vision would be given to the Anglican Youth People through studying the booklet prepared for the Conference. The Tuesday Lunch Hour Bible Study at 1.15 p.m. in the Cowper Room at Church House is being devoted to these studies.

The evening concluded with supper, and many took the opportunity of meeting the new Director.

SYDNEY CHURCHMAN HONOURED.

The Royal Australian Historical Society's election of Mr. P. W. Gledhill as a Fellow of the Society is a worthy recognition of many years of historical work done, all in an honorary capacity, in connection with Australian history.

Mr. Gledhill has compiled numerous parochial histories, especially of parishes in the Diocese of Sydney, including Cook's River, Newtown, Richmond, St. Mary's, Penrith, Manly, etc. He has just completed the histories of St. Philip's, Sydney, and St. Matthew's, Windsor, and is at present writing the history of St. Paul's, Castle Hill, for their forthcoming celebrations. He is also writing the history of the Diocese of Bathurst, on which he has been engaged for more than five years.

More general works of Mr. Gledhill have been concerned with the district of Manly and Pittwater, the Hawkesbury River, the Darling River, the Camperdown Cemetery, the Australian Lighthouses. He is an authority on the Coats of Arms of the Australian Dioceses, and has designed many escutcheons for various bodies, the latest being for the Mackerell County Council.

Some years ago the Commonwealth Government recognised his work by calling the summit of Barrenjoey Headland "Gledhill Lookout," and the State Government named two fine waterfalls on McCarr's Creek, Pittwater, "Upper and Lower Gledhill Falls."

Mr. Gledhill has been a Diocesan Reader in Sydney for over 30 years and has been active in many phases of parochial and diocesan life. He lives at 13 Fairlight Crescent, Manly.

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SUNDAY, OCTOBER 12, 1952

11 a.m. and 7.15 p.m.

NOTES AND COMMENTS

We suspect that many Christian people opened their eyes in surprise when they read in the daily

The Holy press a statement from a spokesman for the Church of England Information Board

in England questioning the reality of angels and their ministrations. He is reported to have said that "a belief in angels was not an essential part of Christian belief . . . At most they were symbols."

One would have thought that anyone affecting to speak of the Church of England would have had some respect to the Book of Common Prayer. A glance at the provision in the Prayer Book for the service of Holy Communion on "St. Michael and All Angels" Day would surely have convinced any reasonable person that the Church very definitely believes in the existence of angels and their wonderful ministry for God amongst men. And the many references in the Gospels to that order of beings and to their ministering in our Lord's life on earth, and the continuance of their ministry as portrayed in the Acts of the Apostles, should cast out all doubt in the minds of Christian people concerning their existence and their very practical ministry.

The case in point was the erection of an angel in marble to symbolise the life within the veil of a departed child. But while it may be true, as the Chichester Diocesan Chancellor said, that "the one thing you don't become when you die is an angel," yet it seems a 'straining out of the gnat' to have forbidden the statue in this connection. There is no reason to believe that we shall have wings in heaven, but neither is there evidence in the accounts of angelic appearances on earth to suppose that angels themselves have wings. Wings are simply a conventional artistic device. Yet, according to our Lord, we shall be, in certain respects, "like the angels" in heaven, and there is the even more pertinent statement of Christ: "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

It is to be hoped that the general public will not be unduly perturbed by the curiously worded

"Bible Errors." statement which appeared in a certain newspaper under the heading, "Experts Tracing Bible Errors":

Experts are trying to track down 50,000 errors which scholars believe occur in the Bible. The mistakes, mainly through bad translation, crept into manuscripts before the first Bible was printed 500 years ago. In some cases wholly imaginary passages seem to have been written in. Churchmen of all the main denominations have teamed up on a 20-year project to restore the Scriptures to their original authentic form.

We did not see the report on the subject which was foreshadowed (the extract itself was sent us by a correspondent), but we can easily suppose that many readers of this passage would be mystified by it. Reading between the lines of this shocking piece of journalism, we take it that the reference is to present work being done by scholars on the original text and new English translation of the Bible. But it is most unfortunate for the impression to be given that this work of Textual Criticism is now being undertaken for the first time, or that available versions (like the Revised Version) are seriously defective in the text they use. To talk of experts "tracking down 50,000 errors which scholars believe occur in the Bible," or of "wholly imaginary passages" being written in, gives a highly misleading impression of the general reliability of our English versions of the Bible.

A more adequate statement of the case is thus given by Mr. F. F. Bruce in his book "Are the New Testament Documents Reliable?":

When we have documents like our new Testament writings copied and recopied thousands of times, the scope for copyists' errors is so enormously increased that it is surprising that there are no more than there actually are. Fortunately, if the great number of MSS increases the number of scribal errors, it increases proportionately the means of correcting such errors, so that the margin of doubt left in the process of recovering the exact original wording is not so large as might be feared; it is in truth remarkably small. The variant readings about which any doubt remains among textual critics of the New Testament affect no material question of historic fact or of Christian faith and practice.

The Grafton Synod recently carried, by 36 votes to 23, a motion asking the Bishop - in - Raffles for Grafton? Council to consider amending a clause of the parochial ordinance to permit raffles and guessing competitions at parish fairs.

One member of Synod, the Rev. R. C. Lovitt, of Burringbar (Upper Tweed), a former student of Moore College who was ordained in the Diocese of Grafton, threatened to resign if the motion was carried, according to the report in the "Sydney Sun."

"If you expect me to receive my remuneration by such methods I will give up my job and go out and do an honest day's work instead," he said.

We congratulate Mr. Lovitt on this protest. But apparently not all agreed with him in the Synod.

Dean Warr said men gambled on the Stock Exchange. It was splitting hairs to prohibit the poorer man to gamble with his threepence.

The issue was presented in the form: Are guessing competitions and raffles gambling?

Bishop Storrs said they were not arguing about gambling, which was forbidden, as were chocolate wheels, while he was bishop.

He wanted to know whether Synod considered guessing competitions and raffles as gambling.

In view of the motion carried, it is to be presumed that the majority of voters in the Grafton Synod do not regard raffles as a form of gambling.

One wonders when people will learn the meaning of words. And more, when church people will learn the Biblical principles of giving for the Lord's work.

A recent issue of the A.B.M. Review contained an article on the Church of England in South

The Church in Africa which appears South Africa. defective in certain respects. We are asking

one of our correspondents in the Church of England in South Africa to comment in due course.

This church has had to suffer many injustices at the hands of those who do not share its loyalty to the faith and formularies of the Church of England. It is a matter for regret and protest that the Church of England in South Africa has again been completely ignored in the "Official Year Book of the Church of England 1952" issued by the Church Assembly in England, while all other sections of the Anglican communion are included, as well as numerous organisations many of which (monasteries and nunneries for example) have poor claim to be a legitimate part of the Church of England.

1552-1952: ARTICLE No. 9

The Atonement and the Prayer Book

By the Rev. Dr. Leon L. Morris, Vice-Principal of Ridley College, Melbourne.

The primitive savage carefully selects a choice victim, and proceeds to slay it ceremonially before his idol. The holy man of India sits in silence in the endeavour to feel nothing, think nothing, BE nothing. The devout Moslem makes the pilgrimage to Mecca.

Each in his own way is giving expression to the distinctive idea in his religion, to that concept which seems to him of critical importance. It is not otherwise with Christianity, for the Roman Catholic mass and the Quaker's silent worship and many another rite are all attempts to give expression to that which makes Christianity what it is.

The Central Truth.

When we ask what the central truth of the Christian religion is, there can be no doubt as to the answer on the Scriptural view. The New Testament is a volume which tells of the way in which God sent forth His Son to redeem men, and bring them back to Himself. Calvary is "crucial" for the Christian faith. It is this which characterises Christianity and stamps it off from all the rest of the world's religions, for it alone maintains that in the last resort **man can do nothing, absolutely nothing, to earn his salvation, but that it comes only as a free gift from God.** It is all of grace and all of God. All other religions ask that man should DO something, Christianity alone tells him that he can only RECEIVE.

When we have grasped this truth, then it is imperative that we seek for forms of worship which give expression to it, and this explains much that happened at the Reformation. During medieval times men were obsessed with the idea of merit as the way of salvation, and in worship they thought of the mass as a sacrifice which was offered up on their behalf, with the corollary that attendance at mass was a meritorious action. Such ideas shaped the form of the liturgy. It was therefore inevitable that when men outgrew these ideas they would find the liturgy inadequate. Thus it was a necessity that the medieval service books should be replaced by others which gave more adequate expression to the scriptural ideas rediscovered at the Reformation.

Liturgical Expression of the Truth.

The 1549 Prayer Book represents a first attempt at this unavoidable liturgical revision. It takes a long stride away from the unreformed services, and is definitely a Protestant book, so that those who later replaced it could well speak of it as "a verve Godly ordre." But, as its compilers speedily found, it could all too easily be interpreted also in an unreformed sense, so that men could, if they wished, find in it much to justify their retaining unreformed beliefs. While it was Protestant, it was not unambiguously Protestant. In other words it did not give clear impression to that which men now saw clearly to be the central doctrine of the Christian faith, and certain folk were, in actual fact, using it to express such ideas as the necessity for the interposition of a human priesthood if men were to approach to God, the offering of the mass sacrifice, etc.

Therefore in 1552 there appeared that Prayer Book which gave true expression to the central doctrine of the faith, that "Christ died for our sins, according to the Scriptures" and that

there is no way of approach to God, but through Him. Quite apart from specific passages which might be quoted, on every page the centrality of the Cross is presupposed, and those who offered sincere worship according to the 1552 rite would be in no doubt but that man can claim no merit in the sight of God, and that all rests on the finished work of Christ.

Thus each of the three services that worshippers would regularly use (Morning and Evening Prayer, and the Holy Communion) began with a penitential introduction. In each case the scriptural position that man is a sinner is recalled, confession is made of sin, and forgiveness is humbly sought from God. Thus in the opening moments of his worship man is reminded of his total inability to rectify his lost state, and of the provision that God has made for his forgiveness. He is reminded, too, that his sin must be dealt with before he can proceed with his worship.

Christ's Atoning Death.

But it is in the service of Holy Communion that we can see most clearly the place assigned to Christ's atoning death. The third exhortation repeats a statement from the 1549 book that the Holy Communion was instituted "to thend that we shoulde alway remembre the exceeding great love of our Maister, and onely Sauoure Jesu Christ, thus dying for us, and the innumerable benefites, (whiche by his precyous blood-shedding) he hath obtained to us." The pointing of men back to Christ's sacrifice for them is evident throughout the service, and not least in the radical re-arrangement of which the 1549 rite was subjected. The canon was broken up and formed

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CORRESPONDENCE

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

SYDNEY DIOCESAN YEAR BOOK

(The Editor, "Australian Church Record.")

Dear Sir,

It has come as a shock to both clergy and laity to find that the recently issued Sydney Diocesan Year Book is being sold at the staggering figure of 30/-! The last year book published, that of 1950, was sold for 3/-.

A steep increase in price was, of course, to be expected, but I suggest that a 900% increase will take some explaining on the part of the authorities concerned. Members of the Sydney Synod will remember that at this year's session, questions were asked in connection with an amount in the budget of £500 towards the cost of printing the Year Book. It must be remembered, too, that a further sum of at least £500 for the year book was included in the budget for last year. That means that despite the fact that parishes have been obliged to contribute by assessment at least £1000 towards the publication of this one year book, they are now being asked to pay 30/- per copy in addition. If 1000 copies of the book are being published, this means that the authorities will receive £2/10/- per copy.

The Year Book of the Diocese of Adelaide published this year costs 1/- with paper cover, and 2/- with stiff cover. It contains nearly 300 pages. The Year Book of the Diocese of Melbourne, published last year and the same size as Adelaide's, cost 2/-, stiff cover. In view of the greater bulk of the Sydney book, a price of 10/- would not have been extortionate. But in view of the £1000 paid by the parishes to subsidise the issue, I suggest that the authorities will need to be well-prepared for some very pertinent questions at the next session of Synod, even though it is very far distant.

Yours faithfully,

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MISSION LITERATURE.

(The Editor, "Australian Church Record.")

Dear Sir,

While in Sydney, the Rev. L. F. E. Wilkinson led a student mission in a group of parishes centring on St. Clement's, Marrickville. He had arranged with the Church Pastoral Aid Society in England to send out a large supply of the Decision Cards and Follow-up booklets which the C.P.A.S. has printed for use in parochial missions at home.

Those which were not required are now on sale at the C.S.S.M. Book Room, 239 Elizabeth Street, Sydney, and can be warmly recommended to Clergy who may be planning to hold an evangelistic mission in their parish.

The Follow-up booklet entitled "What Next" by the Rev. Guy King is a small but splendid booklet to put in the hands of a new convert or a young Christian.

Yours sincerely,

MARCUS L. LOANE.

CLERGY PROVIDENT FUND.

(The Editor, "Australian Church Record.")

Dear Sir,

The letter of W. J. Owen's in your issue of September 4th is an illustration of the folly of the Church putting its trust in interest despite the scriptural denouncing of the practice. If he, and many who share his feelings about the various C.P. Funds, would band together to get 90% of subscribers behind them, they could then go to the Parliament of the State where the particular fund has its headquarters, and get a bill put through Parliament to destroy the power of the Actuary, and allow the living agents to keep the retired men with their annual subscriptions on something near the basic wage. The A.C.P. Fund to which I belong would still be left with 1 million invested to meet contingencies the Fund may meet. The State Parliaments will naturally do nothing unless we are united in asking that this alteration be made.

Yours, etc.,

B. B. LOUSADA.

Loch, Victoria.
8/9/52.

INSPIRATION.

(The Editor, "Australian Church Record.")
Dear Sir,

I have read with interest the letters of Archdeacon Brown and Rev. H. R. Smith regarding the "Authority of Scripture."

I can quite appreciate Mr. Smith's point that the Modernist position is not one of differing interpretation but of direct denial of inspiration.

I fail to see that the apostle's doubt as to his inspiration has any direct bearing upon the fact of his opinions having been formed by God the Holy Ghost; it is recorded that the high priest prophesied in ignorance (St. John 11:50-52). Many believers make decisions in doubt, but looking back see clearly by the results that they were inspired.

Yours sincerely,

A. WOOLARD.

Wyee, N.S.W.
1/9/52.

ANGLICAN HERALDRY

(By P. W. Gledhill, Esq., F.R.A.H.S.)

Of the 25 Dioceses in Australia only seven have accepted the correct procedure in obtaining Letters Patent for their Episcopal Arms.

To trace the origin and formation of the Coats of Arms in Australia, it is necessary to go back to the granting of the arms by Royal Warrant for the Diocese of Australia on February 22, 1836.

New Zealand, which had been nominally included in the Diocese of Australia, received its first Bishop in 1841, in the person of the celebrated G. A. Selwyn. This new diocese adopted as its coat of arms three stars of eight points.

In the latest edition of Crockford's Clerical Directory it will be noted that the arms of the following dioceses, viz., Sydney, Newcastle, Tasmania, Ballarat, Gippsland, Adelaide, and New Guinea, have official authorised arms. The other dioceses are now shown by a vacant shield, this being on account of the arms formerly shown in previous editions being unauthorised.

Thus it will be seen that three of the Metropolitan Sees are now without official arms, namely Melbourne, Brisbane and Perth.

The first official arms to be granted in Australia were that of the Diocese of Australia in 1836, and the official "Letters Patent" were dated February 22, 1836.

The Armorial Ensign granted for the diocese was according to the patent "Azure Four Stars of eight points in cross Argent intended to represent the Crux Australia or principal Constellation of the Southern Hemisphere." It was granted to the Right Rev. William Grant Broughton, Bishop of Australia, and his successors Bishops of Australia.

The Diocese of Tasmania was the first diocese to be formed out of Australia, and by "Letters Patent" and the coat of arms was the same as the Diocese of Australia with four stars of eight points in cross argent plus:—"A crosier in bend dexter surmounting a key in bend sinister." For the information of readers the "Dexter side" is the observer's left, and the "Sinister side" is the observer's right.

In 1847, the Diocese of Australia was subdivided and the following diocese formed therefrom, viz., Newcastle, Melbourne, and Adelaide.

Many who are interested in "Episcopal Heraldry" would like to see many, if not all of the unauthorised arms changed into official coats of arms by the obtaining the necessary grant of authority by the "College of Arms."

The writer received a letter from the Editor of "Crockford's Clerical Directory" dated May 8, 1951, saying "I'm afraid all I can say is that quite a number of unauthorised Arms of overseas dioceses have been designed here in England by private firms. Although this irregular method has been practised at the formation of many new dioceses, this is no longer the case, the latest new dioceses have neither applied to the College of Arms for a grant of Arms or have chosen to have no Arms at all."

In glancing over the many unauthorised Coats of Arms, the symbolism embodied in many of them are dignified and at the same time have very interesting background. It seems a great pity to see them pass into oblivion. For instance just take a glance at one

of them for example:—The Diocese of Riverina: The four silver bars thereon represent the four rivers that run through the diocese, i.e., The Murray, Murrumbidgee, Lachlan and the Darling. The canton embodied thereon is taken from the arms of the Hon. John Campbell, by whose munificence the see was enabled to be founded.

Many of the remaining ones are purely of an ecclesiastical symbolism such as a figure of our Saviour, as the Good Shepherd, the open Bible, Paschal Lamb, Passion Cross, while that of the Bathurst Diocese has embodied on it the four stars of eight points between which in the form of a St. Andrew's Cross, are two crossed pastoral staves, the symbolism of resolution. The Paschal Lamb with a banner over its shoulder is the emblem of Saint John. In the corner of the banner is the cross of Saint George, the English flag.



Arms of the Diocese of Sydney

The Coat of Arms of the State of New South Wales which was assigned by Royal Warrant on October 11, 1906, also has four stars of eight points embodied with other emblems on the arms. According to the Parliamentary Librarian the former coat of arms as an "old bogus Coat Argent on a cross gules, a lion passant guardant between four eight pointed stars now incorporated in the Arms of Australia, is the devise used upon the union flag of the Governor."

It will be seen that the four eight pointed stars began with the arms of the "Diocese of Australia" and have been used to form part of the Coat of Arms of the State of New South Wales.

According to ecclesiastical Heraldry, when arms are incorporated, the crest is not used, the English Mitre taking its place.

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The writer has been informed that the Diocese of Melbourne and the Diocese of Willochra, are taking the necessary steps to have their arms granted by the "College of Arms."

The following is an extract from "Preface" of Crockford's Clerical Directory, 1951-1952:

"Since 1948 the diocesan arms shown in 'Crockford' have occupied our attention. It was found that over a hundred overseas dioceses had adopted, and were still using, arms without official authority; and we felt that the principal obstacle to registration was the considerable fee payable upon Letters Patent of Arms—£76 10s. 9d. before the 1939-45 war and since then raised to £105. It was therefore thought that the College of Arms should be approached in the hope that they might be prepared to meet the bishops' case in this respect. We were fortunate to find Mr. Anthony R. Wagner, Richmond Herald, warmly sympathetic to this point of view. He agreed to take the matter up with the College authorities, and largely through his advocacy the latter agreed to grant arms to dioceses of the Church of England, at the special reduced fee of £38. The response from the bishops has been good, but there are still many who have yet not seen their way to rectify the position. From and including this issue of 'Crockford' only registered arms can be shown, and we hope that the numerous blank shields will be filled before this generous concession is withdrawn."

PERSONAL

Bishop Donald Baker, preached the sermon at the opening of the Melbourne Synod this week.

The Primate of Australia preached at Armidale on Sunday, 21st of September, and on Monday, 22nd, he preached the Synod sermon at Grafton and spoke at the missionary hour.

Mr. H. Bancroft, organist of St. Andrew's Cathedral, Sydney, completed his duties on Sunday last and will leave for Canada shortly. He will travel via England.

The Rev. N. J. Chynoweth, Rector of Kangaroo Valley, N.S.W., has been appointed Hospital Chaplain for the Royal Prince Alfred Hospital and the Children's Hospital, Sydney.

The Rev. W. L. M. Way, Warden of Kalole Theological College in the diocese of Zanzibar, has been appointed to succeed the Rt. Rev. L. E. Stradling, Bishop of the new diocese of south-west Tanganyika, as Bishop of Masasi. Educated at Trinity College, and Westcott House, Cambridge, Mr. Way was ordained in 1928 to the curacy of St. Faith, Great Crosby. After serving as curate of St. Bartholomew, Brighton, he went to Africa as a missionary under the auspices of U.M.C.A. in 1937. He worked successively at Zanzibar Island and Kideleko, and became Warden of Kalole Theological College in 1951.

News has been received of the safe arrival in England of the Rev. L. F. E. Wilkinson, Principal of Oak Hill College, London, after his visit to the Diocese of Sydney. The Principal has expressed appreciation of the valuable camera presented to him by Sydney friends.

The Rev. P. B. Clayton, who has arrived in Australia will be in Sydney to attend the T.O.C. Conference from November 7 to 9.

Dr. and Mrs. Alan Cole and their infant son Andrew left Sydney on the Italian ship "Sydney," on September 26th for Malaya for missionary work in connection with the China Inland Mission and overseas fellowship.

Bishop Mounsey, formerly Bishop of Lahman and Sarawak has died at the age of 84. He was at one time on the staff of St. James', Sydney.

Sister Jean Macdonald begins full-time staff worker at St. Thomas', Rozelle, on Sunday next, 5th October. Formerly of St. Silas', Waterloo. Sister Jean is shortly to be set apart as a Deaconess.

The death has occurred of Miss Maude Ash, a former Principal of Deaconess House, Sydney. She had lived in retirement for a number of years. A funeral service was conducted in St. Andrew's Cathedral by the Archbishop of Sydney.

Mr. and Mrs. Kempster, who have arrived from England to take up duties as manager and housekeeper of "Gilbulla" Conference Centre, Menangle, N.S.W., formerly had served in Missionary activity in India. Mrs. Kempster was a missionary of the Church of England Zenana Missionary Society. After her marriage she and Mr. Kempster carried on a Missionary Rest Home in the Nilgiri Hills.

The Archbishop of Melbourne inducted the Rev. Colin Duncan to the parish of St. Columba's, Hawthorn, on September 15th. The Rev. T. R. H. Clark to Holy Trinity, Hampton, on September 22nd; the Rev. W. A. Bowak to Christ Church, Brunswick, on September 24th, and will induct the Rev. D. H. Chambers to Belgrave on October 23rd.

The Rev. S. C. Moss has accepted appointment to the parish of Kallista, Diocese of Melbourne.

The Diocese of Melbourne has suffered a loss in the death of J. P. Bainsbridge, one of its leading laymen. The Archbishop of Melbourne has written of him, "He was a synodman, lay reader, Sunday School superintendent, churchman, committeeman, and above all a Christian who gave his time and talent to all sorts of public and private service." Mr. Bainsbridge was attached to St. Mark's, Camberwell.

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The Rev. E. G. Knapp-Fisher, Chaplain of St. John's College, Cambridge, has been appointed Principal of Cuddesdon Theological College, Oxford, in succession to the Rt. Rev. Kenneth Riches, recently consecrated Bishop of Dorchester. Mr. Knapp-Fisher, who was educated at Trinity College, Oxford and Wells Theological College, was a Chaplain R.N.V.R. from 1942-46, and Chaplain of Cuddesdon Theological College from 1946-49. In 1949 he became Chaplain of St. John's College, Cambridge.

The Rev. H. K. Archdall, Chancellor of Lampeter, represented the Church in Wales at the recent conference on Faith and Order at Lund, Sweden. Mr. Archdall is a son of the late Canon Mervyn Archdall, of Sydney, of revered memory.

We congratulate Mr. P. W. Gledhill, of Sydney, on being elected a Fellow of the Royal Australian Historical Society, in recognition of his work over many years in Australian history, especially church history.

The Rev. Harry Bates, at present Vicar of Barnwell, England, has accepted appointment to the lecturing staff of Moore Theological College, Sydney, and will sail for Australia as soon as he has completed his final examinations in Divinity at the University of London next year. Mr. Bates is also a graduate of Sheffield University. He was formerly Rector of Eastwood, Sydney, and a visiting lecturer on the staff of Moore College.

Mr. H. R. Minn has received notice that he has been elected a member of the Society for Old Testament Study. We congratulate Mr. Minn on this distinction. He left Sydney on Monday last on the "Orion" for two years study abroad on leave from Moore College. He hopes to attend the conference of the S.O.T.S. in London in January.

Recently the Rev. R. G. B. Ashcroft was married to Miss Aileen L. Burrow at St. John's, Parramatta. Miss Burrow is well known in Australian Church circles. The Archbishop of Sydney officiated.

We learn with pleasure that Matron F. I. Claydon of the Home of Peace, Petersham, has been elected a Foundation Fellow of the N.S.W. College of Nursing. The institution took place at the University on Thursday, 18th Sept. This honour was given her in appreciation of her nursing services to the community, and we offer our congratulations with those of the many friends and supporters of our Home of Peace.

LYING.

Sir Edmund Herring is to be commended for his fearless and outspoken words in the Footscray Town Hall on the growing habit of lying. No other good qualities can atone for an inner insincerity; as the foundation of all virtue, God requires "truth in the inward parts." As Carlyle said: "The beginning of all is to have done with falsity; to eschew falsity as Death Eternal." Indeed lying is Death Eternal; are we not warned "whosoever loveth and maketh a lie has his part in the lake of fire?" We want leaders and men who will stake their life upon the truth, who, like the Duke of Wellington, "never sold the truth to serve the hour, nor paltered with Eternal God for power." Such a man we believe Sir Edmund Herring to be, and we thank God for him.

—Melbourne Messenger.

DEVOTIONAL

SEVENTEENTH SUNDAY AFTER
TRINITY—5th OCTOBER, 1952.

The Gospel for this Sunday (St. Luke xiv, 1-11) enforces a twofold lesson, viz., "Sabbath Observance" and the "Grace of Humility." Let us concentrate our attention on the first of these subjects.

The law of the Sabbath, given by God on Sinai, is clear—six days for labour, and one day to be kept for the Lord. The principle of this law, embodied in the fourth commandment, applies equally to the Jewish Sabbath and to the Christian Sunday. But no definite rules are laid down for Christians as to the details of Sunday Observance, and we have to face the facts of life. Some work must be done on Sundays in every household, and in every community. Works of necessity are no breach of the Sabbath law. But we need to be very watchful that the work done is really necessary.

There are also other labours which may be rightly undertaken on the Lord's Day—we call these works of mercy. "A man which had the dropsy" was in the house of a Pharisee on the Sabbath Day. Jesus was there also, and His enemies watched Him. To them He put this crucial question: "Is it lawful to heal on the Sabbath Day? And they held their peace. And He took him, and healed him, and let him go." Again the Lord asks another question: "Which of you shall have an ass or an ox fallen into a pit and will not straightway pull him out on the Sabbath Day? And they could not answer Him again to these things."

The weekly Day of Rest and Worship is a gift of God to man for his highest good. "The Sabbath was made for man and not man for the Sabbath." The Jews of our Lord's time made the Sabbath a burden by vexatious restrictions which prevented full enjoyment of the divine gift. To them the teaching of the Lord upon the subject was in the direction of relaxation of unnecessary burdens. In our day the danger is quite of an opposite kind. Our Sundays are no longer fenced off by stern restrictions from other days, but more and more are they becoming like the rest of the week, with work and specially amusement going on as usual. Can we doubt that the Lord would say to this: "Remember the Sabbath Day to keep it holy"? On one day of the week, we more than ever need, in this bustling age, to put aside our ordinary work, to abstain from amuse-

ments, to be in God's House for worship, to read and meditate on holy things. "The Sabbath was made for man," and man is above all things a spirit made in the image of God, and this spirit needs time for development in the knowledge of God. Let us do all we can by individual example and by our influence to maintain the sanctity of the Lord's Day, and to protect it from the encroachments which are on every side threatening to rob mankind of this inestimable boon.

EIGHTEENTH SUNDAY AFTER
TRINITY—12th OCTOBER, 1952.

It was in the Temple of Jerusalem, probably on the Tuesday before our Lord's death, that a Pharisee, seeing that Jesus "had put the Sadducees to silence," pronounced to Him the important question recorded in our Gospel (St. Matt. xxii 34-46): "Master which is the great commandment in the Law?" It was a favourite question among the Jewish Rabbis, for they spent much time in counting, classifying, and comparing the separate commandments of the Mosaic Law. But they differed much as to which commandment was of most importance. Some held that the commands concerning washings and purifying stood first; others considered that the precept about fringes and phylacteries was the most important of all. Others were in favour of the commandments dealing with sacrifices. So the lawyer, when he put his question to Jesus, thought that He could not possibly find an answer which would be satisfactory to all.

But the Lord did not exalt one branch or division of the Law above another. He placed His finger at once upon that precept which lay at the root of all other commandments. "Jesus said unto Him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.'" The commandments which the Lord mentioned were not special, but general; not selected out of many, but inclusive of all.

The greatest commandment of the Law is "love." St. Paul uttered no empty phrase when he said, "Love is the fulfilling of the Law." Those beautiful words simply meant that the love of God, which produces love to man, is to be the mainspring of all our obedience to the Law of God. We should

not be less careful than the Pharisees about the outward observances of religion, but we should always let the inward and spiritual shine through them. "Circumcision is nothing, and uncircumcision is nothing; but faith which worketh by love."

TEMPERANCE SUNDAY.

This was observed on September 14. It is interesting to note that the Church of England Temperance Society has been reformed in Sydney. The Archbishop of Sydney is Patron, and Bishop Hilliard, President.

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Speakers at the Luncheon:

The Most Reverend the ARCHBISHOP (Presiding)
Head Deaconess—Deaconess MARY ANDREWS
Deaconess M. JONES—St. Paul's, Cleveland Street
Sister CLARENCE CALVERT—St. Peter's, Cooks River

(Tea will be provided for the Luncheon. Bring your own sandwiches, etc.)

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THE ARCHBISHOP OF SYDNEY,

Who will visit Melbourne on October 17 to speak at a special meeting to commemorate the Quarto-centenary of the 1552 Prayer Book. The Primate will also preside at the Annual Reformation Rally in the Chapter House, Sydney, on November 4.

HOME OF PEACE, PETERSHAM.

The Home of Peace Hospital has just completed 45 years service to our community, for it was opened on 18th Sept., 1907. A Garden Party has been arranged for Saturday, 11th October, and this will be a happy way to celebrate the anniversary for the whole of the Hospital buildings, as well as the newly completed staff quarters, and the recently acquired adjoining cottage will be opened for inspection, so that the many friends and supporters can see what vast improvements have been made in the last three years.

Just a few days before the 45th anniversary the last of the three persons primarily concerned with the foundation of the hospital, passed away, namely, Miss A. M. Ashe. After her long life of service in this Diocese it was fitting that in her last days, she was nursed and cared for, in the Home of Peace. It is certain that none of those founders had any vision, in those early days, of the extent of the growth of the hospital in these latter years. We thank God for the challenge which was taken up by His servants to establish such a work, we praise Him for what has been accomplished during the years, and we look forward with confidence that the Hospital will continue its Christian ministry to young and old alike whose days on this earth are numbered.

See and hear the

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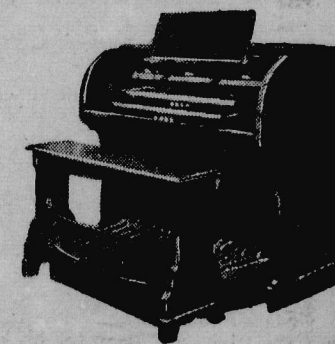
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The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903. 1924. 4/9.

Oxford and the Evangelical Succession, by Canon Marcus L. Loane, M.A. 25/3.

"Cambridge and the Evangelical Succession," by Canon Marcus L. Loane, M.A. 16/-.

He that Doeth.—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/-.

The Layman's History of the Church of England.—By G. R. Balleine, 9/-.

A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/-.

The Church Universal and Local.—By Alan M. Stibbs, 7/6.

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It is a matter for some satisfaction that the last three books received at the Church Record Office for review have been by Sydney men—two from English publishers, and one from a Melbourne publisher. Two of the writers are on the staff of Moore College.

This fact prompted the further reflection that, within the last year or two, each of the five main lecturers at Moore College has published a book of some description. The most considerable is Canon Marcus Loane's **Cambridge and the Evangelical Succession** (Lutterworth Press, 16/-), which joins its predecessor, **Oxford and the Evangelical Succession**, and which we hope to review at length at an early date in the Record. Mr. H. R. Minn has published within the past year by the Tyndale Press, London, and deals with an important question relating to the literary and historical study of the Old Testament.

Those who, in Sydney especially, have profited by Dr. Alan Cole's ministry in the past year, may not be aware that his Tyndale New Testament Lecture (1950) is available as a monograph of the Tyndale Press. **The New Temple, A Study in the Origins of the Catechetical 'Form' of the Church in the New Testament.** This 55-page booklet is a valuable contribution to the study of the doctrine of the Church. It is not exactly bedside devotional reading, but is certainly 'strong meat' for Bible students who are looking for a sustained exegetical study of some important N.T. texts and passages bearing on the nature of the Church.

Dr. Cole begins with the accusation brought against Christ at His trial. "This fellow said, I am able to destroy the Temple of God, and build it in three days." He looks back to the teaching of Jesus in John 2: 19-22 and forward to the line of defence taken by Stephen at his trial (Acts 7) and shows the stages by which the early Christians came to realise that, in the Resurrection of His Body, the Temple of God was raised in two ways, in Christ's glorified Body and in the Church.

The fifth book is by the Principal, Archdeacon T. C. Hammond, and is entitled **The Way of Holiness** (S. John Bacon, Melbourne, 87 pp. 4/6). It is a series of addresses originally given at the Keswick Convention in Adelaide, on the important subject of sanctification. We hope it will be possible to review this booklet at greater length in a subsequent issue.

No matter how far back I go, no matter what effort of memory I attempt to reach the virgin soil of childish innocence, I cannot get back to an atheistic mentality. As little can I reach a day when I was conscious of myself but not of God as I can reach a day when I was conscious of myself but not of other human beings.

—John Baillie.

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TANGANYIKA JUBILEE.

Twenty-five years ago on All Saints' Day (November 1st) the Rev. G. A. Chambers, rector of Dulwich Hill, and founder of Trinity Grammar School, was consecrated first Bishop of the Diocese of Central Tanganyika. Since that day history has been made. We will all want to make the year commencing on November 1st one of thanksgiving to God for those who have served in the Diocese, and His achievement through them.

The C.M.S. has pleasure in announcing that Bishop Chambers, now rector of the Embassy Church, Paris, has accepted an invitation to come to Australia for the Jubilee. He will be accompanied by Mrs. Chambers. The Bishop will be present at the thanksgiving Service and celebrations in Tanganyika, and will arrive in Sydney on the 9th December. A Jubilee Meeting and Public Welcome will be held on Friday, 12th December. The large fellowship of Friends of Tanganyika will look forward to his visit. It is hoped that he will be able to visit a number of parishes during his stay in Sydney.

TANGANYIKA JUBILEE CELEBRATIONS.

All Saints' Eve — 31st October.

5.45 p.m.—Buffet Tea in the Chapter House for the convenience of city folk.

7.00 p.m.—Thanksgiving Service in St. Andrew's Cathedral. His Grace the Archbishop will be present, and the Rev. Canon R. J. Hewett will be the preacher.

8.00 p.m.—ANNUAL MEETING in the Chapter House. The Guest Speaker will be Bishop Sumitra, a Bishop of the Church of South India.

All Saints' Day — 1st November.

10.00 a.m.—Service of Holy Communion in the Cathedral—Commemoration of the foundation of the Diocese.

On the 31st October it is proposed to commence the JUBILEE APPEAL. Envelopes for this Appeal will be available at C.M.S. House. Deaconess Narelle Bullard returns to Sydney early in October for the latter half of her furlough. Miss Bullard has spent several months in England. She will be commencing deputation work shortly after her arrival.

Mr. Clarence, Headmaster of St. George's Grammar School, Hyderabad, will be visiting Sydney during October and November.

Deaconess Crawford will leave for another term of service in Tanganyika on the "Strathaird" on the 10th October. She will be joined in Fremantle by Miss Avis Richardson, headmistress of Mvumi Girls School, who is also returning for another term of service.

The C.M.S. League of Youth have arranged a Picnic Convention, to be held at Ashton Park on Saturday, 18th October. Speakers will be Mr. R. H. Gordon and the Rev. Dr. A. W. Morton. All young people are invited to attend. For further details apply at C.M.S.

The 1953 Summer School will again be held at Thornleigh Conference Centre. The dates are—2nd to 10th January. Archdeacon Hulme Moir will be the Chairman, and Dr. Leon Morris, of Ridley College, Melbourne, will be the Bible Study Leader. Further details, leaflets, application forms, etc. will be available shortly at C.M.S. House.

The Rt. Rev. Hospet Sumitra, Deputy Moderator of the Church of South India, and Bishop in the Diocese of Rayalaseema, will be visiting Sydney from 21st to 31st October. He will be the Guest Speaker at the C.M.S. Annual Meeting, at 8 p.m. in the Chapter House on Friday, 31st October.

Diocesan News

SYDNEY

St. Swithun's, Pymble.

At Christ Church, St. Ives, on 20th September an auxiliary hall was officially opened for use by Mrs. C. A. Baker, wife of the Rector. The building is a renovated former army hut, which for several years was used at the site of the parish church. It will be used at St. Ives until the present brick building there is extended.

Work has commenced on the Church School Hall which is being erected at West Pymble to serve the spiritual needs of the parishioners in that area. It is hoped to open the building for use before the end of the year.

Churchwardens' Conference.

A successful Conference of Churchwardens has been held at "Gilbulla," when a large and representative gathering filled the Conference Centre. Churchwardens were present from the parishes of Willoughby, Richmond, Ryde, West Ryde, Oatley, Balgowlah, Hurstville, Corral, Epping, Toongabbie, East Balmain, St. John, Parramatta, Newtown, Beecroft, Panania, Bankstown, South Granville and Paddington. Mr. Trevor Moon and Mr. J. E. Benson, of St. Anne's, Ryde, with Mr. Stacy Atkin, of St. Alban's, Epping, led in the discussions. Dr. R. R. Winton, Warden of the International Friendship Centre, Drummoyne, gave two devotional addresses, and the subjects for discussion were "A Churchwarden in the Parish," "Churchwardens and Finance" and "A Churchwarden outside the Parish." So much enthusiasm and interest was aroused that periods set aside for recreation were used to continue the Conference, at the request of the Churchwardens. The prospect of another Churchwardens' Conference from 21st to 23rd November was warmly welcomed. Most interesting and valuable information was given on the activities of Churchwardens, with a reminder of the importance of such a Conference when scientific progress at an alarming rate goes hand in hand with regress in morals and conduct, men knowing more about and less about its Maker. Attention was drawn to the scientific, economic and moral challenges of the day. Solutions can only be found by looking at them from a higher level—from a spiritual plane. Here is a Churchwarden's opportunity, for tensions to-day, whether international, industrial or personal, can only be resolved at the foot of the Cross. It was felt that as the discussions had proved so profitable, it would be of great benefit to Churchwardens and Parochial Councils if they could meet regularly in Ruri-decanal groups, as do the Clergy.

Annual Meeting and Fete at "Gilbulla" Conference Centre.

Buses are being arranged to go to "Gilbulla" on 6th October, leaving Neutral Bay, Roseville and Church House. The charge will be 12/6 per head, which includes 2/- entrance fee to the grounds of "Gilbulla."

Ring Mrs. F. L. Richards, at CENEFC Memorial Centre, 201 Castlereagh Street (MA 9641) who will give all particulars and take bookings.

For those who prefer to go by train, this leaves Central Station at 10.5 a.m., and arrives at Menangle (not Menangle Park) at 11.15 a.m. The return train leaves Menangle at 5.51 and arrives at Central at 7.5 p.m.

The annual meeting at "Gilbulla" will be held at 11.30 a.m. to which all friends of "Gilbulla" and donors are invited.

At 2 p.m. the Fete will be opened by Mrs. F. L. Rothe, younger daughter of the late Major General and Mrs. James MacArthur Onslow.

Come to "Gilbulla" for the day and picnic in the grounds. Hot water available.

Men to Men.

The first men's tea at St. Matthew's, Bondi, was held on a very wet Sunday night, but a very good group of men met and enjoyed the hot tea (roast beef and vegetables no less!) served by the men to the men. It was a most helpful gathering, and it was decided by the enthusiastic group to hold a monthly tea. The speaker at the September tea was Archdeacon J. Bidwell.

PERTH

Parish Mission at Claremont.

One of this Diocese's most beautiful churches, perhaps the most beautiful—Christ Church, Claremont—was the scene from the 7th to 14th September, of a memorable parish mission. Captain A. W. Batley, Federal Secretary of the Church Army, was the missionary.

The mission was the culmination of many months of earnest prayer and preparation by the Rector (Rev. A. T. Pidd, M.A., Dip.Ed.) and his parishioners. Each evening prior to the mission service proper, Captain Batley ran a half hour of community hymn singing. Between hymns he answered both written and verbal questions. As not many questions were submitted during the week, it was concluded that people at Christ Church knew all the answers!

The mission service proper followed very simple lines—opening hymn, prayers, hymn, Bible reading, hymn, address, closing hymn, and Benediction.

The addresses were very simple and easy to follow. They covered such subjects as "The Godhead of Christ," "The practice of the Presence of God," "Utter dependence upon God," and our Lord's words, "Take up thy cross and follow Me." Capt. Batley impressed the people with his challenging presentation, his easy unaffected manner and obvious sincerity. In everyday language our missionary "got it across." Many of us were privileged to meet him personally after the mission services in the Rectory over a cup of tea.

The final "thanksgiving" service of Evening on Sunday, 14th September, will stand out in the memories of most people present for many years to come. The church was well filled and old well-known hymns of praise and thanksgiving were sung. Capt.

Batley's final sermon was like all his other addresses, clear, concise, challenging. In the quietness that surrounded the close of his sermon Capt. Batley asked if there were any present who having been challenged by the Mission would like to come up to the communion rail during the singing of the hymn and take from him a decision card which embodied "accepting the Lord Jesus Christ as their personal Saviour, trusting in his merits alone and in the Power of the Holy Spirit to keep them in that state of life to which it hath pleased God to call them."

Almost half the congregation as a body moved forward to take these cards. God had visibly honoured the faithfulness of His servants. The closing hymn was "Abide with Me" and I venture to say that most of the congregation really meant what they were singing:

"In life, in death, O Lord, abide with me."
—From Dudley N. Allan.

ADELAIDE

Missionary Prayer . . .

A Week of Prayer will be kept from 12-18th October, with intercessions in parish churches for the work of the Church Missionary Society throughout Africa, Asia, and Australia; and prayers from 12 noon to 2 p.m. at the C.M.S. Depot, Adelaide, on Tuesday to Friday of that week. We do invite all church people to share in this ministry of prayer. "This Day of Crisis can be made the Day of Opportunity for God's people—the out-pouring of our souls in prayer to our loving heavenly Father can be the prelude to a great advance." Thus said W. Wilson Cash—and his words are truer than ever today. Who will answer this fresh call to prayer? Will you?

League of Youth.

C.M.S. League of Youth prepared a splendid exhibit for the Mission to Youth Exhibition in the Church Office during Synod week. Attractive and informative posters, a model village, curios, and a novel "Missionary Quiz Board" with electric flashing light, were some of the special features. The display may be used for an Overseas Evening, if any Youth Fellowship wishes to book such an evening with the League of Youth.

Holy Trinity.

The Annual Flower Show of Holy Trinity Church, Adelaide, was held on the 20th Sept. The flower show was opened by Lady Mesent, the wife of Sir Philip Mesent, the eminent surgeon. Both Lady and Sir Philip are outstanding Christians. The women of the Church worked hard and displayed a magnificent number of flowers. In order that the parents of children might have their afternoon tea in peace, a special picture show was arranged and an interesting film was screened of Children of Other Lands.

Youth Service.—A special Youth Service was held in Trinity Church on Sunday, 28th September. Prior to the Service, Mr. Alec Brown, of the Scripture Union spoke to the young men and women. At the Service the Young People's Fellowship rendered a quartet, and the Rector preached the sermon.

Young People's House Party.—The Young People's Fellowship will be holding a house party on a houseboat situated some 60 miles from Adelaide on the south of the Murray River. The houseboat is owned and dedicated to Christian Service by Miss Moody,

the sister of Dr. Moody, who is responsible for a Christian Youth Centre at a resort in South Australia. The houseboat lends itself for such a house party as is to be held.

Return to Sudan.

Farewell to Canon and Mrs. A. Riley will be part of the Temple Day service at 8 p.m. on 27th October, in Holy Trinity Church. They sail on the "Strathnaver" on 30th Oct. to return to their important work at the Bishop Gwynne Divinity College in the southern Sudan, where nationals are being trained for leadership in the Church.

The Rev. G. Delbridge is willing to receive subscriptions for and to give information about "The Church Record" to our South Australian readers. His address is Holy Trinity Rectory, Adelaide.

GIPPSLAND

Heyfield Induction.

The Rev. C. Hammond, M.A., late rector of Carlingford, N.S.W., was inducted into the cure of the Parish of Heyfield on Sept. 5th by the Lord Bishop of Gippsland. There was a great gathering of clergy to welcome the new rector and his wife and to take part in the induction, including the Dean, Rev. W. L. McSpeddon, the Rural Dean of Warragul, (the Rev. T. Gee, Th.L.), the Bishop's Chaplain, Rev. G. C. Lovegrove of Traralgon, the Vicar of Weerin South and the acting Registrar of the Diocese. There were also groups of laymen from the parishes of Maffra, Traralgon, Sale and Moe. The Church was well filled for the service, and all joined in a splendid welcome social in the Town Hall, including a welcome from the Shire President and greetings from Sister churches.

The new rector and Mrs. Hammond both charmed the gathering with their sincerity illuminated by kindly Irish wit and humanity. Mr. Hammond was a scholar and senior exhibitioner of Trinity College, Dublin, and Bernard Prizeman, and obtained his degree, with first class honours in 1933 and 1934. Before going to Gippsland Mr. Hammond was M. M. D'Arcy Irvine Lecture at Moore College, Sydney, and Director of Education and Organising Secretary of the Sydney Diocesan Board of Education for 1940.

MELBOURNE

C.M.S.

The Rev. and Mrs. A. G. Feuerherd were farewelled and the Rev. and Mrs. C. G. Hayes welcomed at the annual meeting on September 9. Using the text, "Bringing into captivity every thought to the obedience of Christ," Mr. Feuerherd said that unless each missionary and Christian does this at home constantly he will not be able to help others do the same. The Rev. C. G. Hayes said that the people in India know what is going on in Australia. They read that goods are dumped to keep up prices in a Christian country. They say they do not want that kind of Christianity. On the witness of the church at home depends the effectiveness of the church overseas.

At the business meeting two new members were elected to the general committee of the Victorian branch; the Rt. Rev. G. H. Cranwick, former Bishop of Gippsland, and Mrs. M. Hillard, who served with her husband, the late Canon W. H. Hillard, in the Kenya mission for 21 years.

Dr. and Mrs. Wellesley Hannah and family, of Central Tanganyika, sailed from Mombassa at the end of August for Colombo en route to Australia for furlough.

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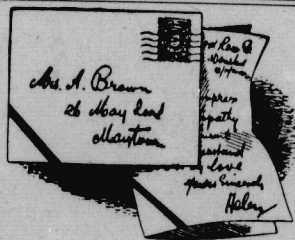
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Proper Psalms and
Lessons

Oct. 5th. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Peter i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10. Psalms 100, 101, 102.

Oct. 12. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or 1 Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi 1-20; John xiii or 1 John i 1-ii 11. Psalm 107.

Oct. 19. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xiii 35 or 1 Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12. Psalms 120, 112, 122, 123.

59th Y.P.U. DEMONSTRATION

The C.M.S. YOUNG PEOPLE'S UNION will hold its ANNUAL DEMONSTRATION on SATURDAY, 11th OCTOBER, in the SYDNEY TOWN HALL commencing at 2.15 p.m.

Branches will present a Pageant entitled "Here Am I," and Deaconess, N. Bullard, of Tanganyika, will also take part.

There will be an exhibition of Competition work at C.M.S. House during the week prior to the Demonstration and the awards will be presented at the meeting. The Compere will be the REV. K. B. ROUGHLEY.

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Insurgent Nationalism
in East Africa

Recent press reports from Kenya provide cause for serious reflection lest the situation in South Africa should be reproduced in East Africa.

We learn that in the past few days there have been four murderous assaults in Kenya. On September 23, Mrs. Chapman, wife of an engineer, was stabbed to death. On October 3, Mrs. White, the wife of a Civil Servant, was stabbed to death. On Sunday, October 5, Mr. Bindloss, a European farmer, was stabbed and shot and is now in hospital. Then on Tuesday, the 7th, Waruhio, the Senior Chieftain of the Kikuyu, was ambushed in broad daylight and shot dead seven miles from Nairobi. Waruhio had spent more than thirty years in the service of the Kenya Government and had been awarded the M.B.E. and the King's Medal. It is believed that he was murdered by Terrorists belonging to the Mau Mau Movement.

Effect on Missions.

This is bad news for the Missionary Societies. It is reflected in a report written some weeks ago by the Rev. Keith Cole, of Sydney, who is working in the Kikuyu country:

"We are living in dangerous days in this area. The position has deteriorated over the last year despite the excellent efforts of the hard pressed Government. Near the end of last year the women of the Kikuyu urged on by political agitators, demonstrated against the Government's order for compulsory cattle inoculation. Many women were arrested and served gaol sentences. One of our African clergy, a deacon, the Rev. Petero Kigundu, was imprisoned for four years because of his activities. He is an old man never having been priested because of his unsuitability. However, his imprisonment is a bad witness for the Church.

"This year the Mau Mau has spread with alarming rapidity through the Fort Hall District. The Mau Mau is an underground political movement designed to overthrow the Government, drive out the Europeans and establish the older customs. The ceremony of taking the oath is most revolting, the initiate having seven times to take the blood of a goat which has been flayed to death. No Christian can maintain allegiance to Christ and take this oath.

"During the Term I vacation my Senior Student called Philip Gitonga was beaten and compelled to take the oath against his will. On being released he immediately reported the matter to the police. 'How can I who have Christ's blood on my heart have also the blood of a heathen ceremony?' was the way he expressed it. As a result many were imprisoned, but his life has been in constant danger. Early in Term II, I was aroused at 1.30 a.m. on a Sunday morning by a European police heavily armed. We must take Philip away, now, immediately, was his urgent demand, we have learned that this life is threatened. So Philip was taken into protective custody for over a week. It was a grand testimony to a first class student that his faith is still bright even though he does not know what may happen.

"Later in the Term one afternoon when I was at Fort Hall five 'spivs' broke up a game of football and threw stones at the students who at last gave chase. One spiv was caught and subsequently arrested, but on the morning of his trial he escaped. He had been found by the police to have been an adherent of Mau Mau. Philip was

with me at Fort Hall. Were these spivs after him? What would have happened if Philip had been left at school? These are questions which no one can answer but give food for thought.

"Several students have asked to go home for a day or so to protect their parents. Latest reports suggest aggressive movements nearby. Many of our Christian teachers are being cajoled or forced into evil ways. Police description of the torture of the womenfolk are almost too horrible for words. There is only one answer to this major problem of our part of the country. It is a live vigorous church composed of members whose lives as well as words reflect the crucified and risen Lord."

Clash of Colour.

Perhaps the root of the trouble lies in the fact that the tribal lands of the Kikuyu people have to a large extent been used for white settlers. For many years a strong spirit of rebellious nationalism has been nursed among the Kikuyu. It has even produced a schismatic and heretical sect with its own churches and schools. A black "Bishop" from South Africa was brought up to "Ordain" the African "Clergy" in charge of these village churches and schools. This movement is closely allied with heathendom, and the old rites of heathen tribal initiation are still secretly practised. The Kikuyu Africans in this movement desire nothing more than to drive out the English and to cut the throats of the Indians who have settled in their country. The great danger is that underground Communistic propaganda will foment increasingly serious trouble in this quarter.

Missionaries and African Christians need our understanding and support with constant and intelligent prayer.

Postscript.—Another elderly British couple has been attacked near Nairobi, according to a news report of Saturday last, and the broadcast news of Sunday last said that British residents in Kenya are now keeping firearms at hand.