

## Getting the Bible to Communist Educated Refugees

Since the end of the war in 1945 there have been 15,000,000 refugees to West Germany from the East. From January 1st to October 1st, 1955, 1,800,000 people escaped into Western Germany. About half of these were young people under 25 years of age who had been born and educated first of all under the Nazi regime and then under Communist ideology and practice; they were in consequence ignorant of Christian teaching and of the Scriptures.

Many of these unfortunate people have been absorbed into the populations of the West or have emigrated to foreign countries, but there are still 3,108 refugee camps in West Germany with nearly half a million inmates, and their numbers increase constantly as more and more refugees arrive: in January 1956 alone, 26,811 people came from Eastern Germany and Soviet-occupied territories.

There are 32 Bible Societies in Germany, linked together since 1948 as the Union of Evangelical Bible Societies. Four of them publish Scriptures and of these four, one does its own printing, the Stuttgart Bible Society. The other Societies, in co-operation with the regional churches, distribute Scriptures produced by the four publishing organisations. Immediately after the war, however, there was a complete dearth of Bibles in the country and the Bible Societies of Britain and America came to the rescue. The British and Foreign Bible Society, both officially through the Foreign Office, and through its own channels, poured Scriptures into Germany to the value of many thousands of pounds, thus allowing the German Bible Societies to get on their feet again and able to meet the ordinary needs of the German people. But the influx of refugees from the East created a new problem and had the effect of launching the Bible Missionary Campaign.

There are at present 13 Bible Missionaries distributing Scriptures in Germany; they

are supported jointly by the Committee, by the German Bible Societies and the Churches. In the past 12 months they have distributed close on 100,000 volumes of German Scriptures. In addition they have provided Scriptures for Polish, Russian, Ukrainian, Hungarian and other refugees and for the German prisoners-of-war returned from Russia.

### MISSIONS TO SEAMEN.

The Rev. James E. Whild, B.A., lately Curate and then Locum Tenens of the Parish Church, Wellington, Shropshire, is joining the staff of the Sydney Mission to Seamen.

He has spent two months in the Missions to Seamen in Rotterdam in The Netherlands preparing for this appointment.

Mr. Whild was in the Royal Air Force during the war, and was subsequently trained at the B.C.M.S. College in Bristol and in Bristol University.

He has been well commended to the Chaplain in Sydney both by leading evangelicals in England and also by the Superintendent of the Missions to Seamen in London and the Chaplain in Rotterdam.

With Mr. Whild are travelling his wife (an Australian who has spent the last seven years in England) and their two-year-old son in the R.M.S. Strathmore, which is due to arrive in Sydney on Tuesday, 17th July, at Berth No. 20, Pyrmont.

The Rev. Colin and Mrs. Craven-Sands will have a reception to welcome Mr. and Mrs. Whild on Monday the 6th August at 2.30 in the afternoon, at which His Grace the Archbishop has kindly consented to be present. At this function the old organ, which has been out of service for many years, will be re-opened by the Archbishop at a service conducted by Bishop Hilliard and the Chaplain. The organ has been fully restored and equipped with an electric blower. A memorial plaque will also be unveiled.

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Victoria: The Rev. Dr. Leon Morris,  
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#### Revised Lectionary of 1922.

#### August 5. 10th Sunday after Trinity.

M.: 1 Kings 21; or Eccles. 3, 17-29; Luke 1, 26-56; or Phil. 4.

E.: 1 Kings 22, 1-40; or 2 Kings 4, 8-37; or Eccles. 11, 7-28; Matt. 13, 24-52; or Acts 27.

#### August 12. 11th Sunday after Trinity.

M.: 2 Kings 5; or Eccles. 18, 1-14; Luke 1, 57; Col. 3, 12-4, 6.

E.: 2 Kings 6, 8-23; or 2 Kings 17, 1-23; or Eccles. 38, 24; Matt. 16, 13; or Acts 28.

#### August 19. 12th Sunday after Trinity.

M.: 2 Kings, 18, 13; or Micah 6; Luke 4, 1-15; or Philemon.

E.: 2 Kings 19; or Isa. 38, 1-20; or Micah 7; Eph. 1.

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The Australian Church Record, July 19, 1956

# THE AUSTRALIAN CHURCH RECORD

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SEVENTY-SIXTH YEAR OF PUBLICATION.

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AUGUST 2, 1956

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## Governor Opens Church Centre In Broadway, Sydney

The Governor of N.S.W. opened the Broadway Community Centre on July 20th. The centre has been built in connection with St. Barnabas Church, of which the Rev. Howard Guinness is Rector. It has been built at a cost of £15,000, of which £6,000 is still owing.

The centre consists of two floors, through the sale of donated goods of the upper one containing two club rooms and the lower one containing a hall, kitchen and projector room. A full-time lay warden has been appointed.

It is hoped that the centre will provide training in Christian leadership; instruction is offered in prayer, Bible knowledge, practical psychology, etc. It seeks to cater for the business people of Broadway, the students of universities and members of St. Barnabas' congregation. The opportunity shop run in connection with the appeal has raised over £3000 in two years

all kinds. The Australian Christian Theatre Guild is making the Community Centre its headquarters.

The Community Centre is housed in the large parish hall which has been reconstructed for the purpose. The project includes further reconstruction of another wing of the building which will cost an additional £10,000.

### A VERSATILE MINISTRY.

St. Barnabas', Broadway, has a long tradition of service to the community, notably during the ministry of the late Archdeacon R. B. S. Hammond. The present rector uses

his church and rectory—and now the community centre—as a base for a wide variety of ministry.

In connection with the University of Sydney, to whose Church of England students he has been appointed chaplain by the Archbishop of Sydney, he conducts numerous tutorials and interviews. His deaconess is also Warden of the Church of England Women's Hall for university students, and he himself visits both men's and women's halls. Once a month St. Barnabas' is packed with undergraduates for a university service. Under his guidance students from the men's hall and women's hall conduct an open-air Sunday school in Victoria Park opposite.

Dr. Guinness, since coming to Sydney, has conducted a number of parochial missions, and he regularly leads Bible Studies and Devotional services in St. Andrew's Cathedral in association with the Dean. With the growing importance of Broadway as a business centre, Dr. Guinness has commenced two well-attended lunch hour fellowships for business people. During the recent university mission, he was an assistant missionary, and he has himself been chief missionary both at Sydney University and in many universities throughout Australia and New Zealand. Dr. Guinness has written and published himself a number of books and he has been chairman of the monthly schools' forum of the

### PENRITH MEN RALLY TO PROMOTION

Eighty men from St. Stephen's, Penrith, N.S.W., met recently, on a night of torrential rain, in connection with an Every Member Canvass in their parish, and to hear an address by the Rev. Ronald Walker. In the photograph the Canvass chairman, Mr. Frank Fletcher, is seated on the right of the Rector Penrith (the Rev. E. Hodgson).





## Off the Record

### FOOT AND MOUTH DISEASE.

Mr. Justice Richardson told the Canvass Chairman's dinner at the Australia Hotel what the wife of Pandit Nehru said at a meeting which the Indian Prime Minister asked her to address: "Men who think by the inch and talk by the yard should be thrown out by foot!"

Which reminds me of one of the late Archdeacon R. B. S. Hammond's best quips: "It's a good thing to have an open mind — so long as it's not open at both ends."

### THE DEPARTMENT'S NOT FOR BURNING.

The Dean of Sydney told the same gathering that there was much misunderstanding about the Department of Promotion. Already the Home Mission Society had received an account addressed to "The Department of Cre-mation."

### FALSE PROPHET.

A new book by Sir Gavin de Beer, "Alps and Elephants," has a persuasive account of the route that Hannibal took over the Alps during his campaign against the Romans. Among other interesting things the book relates is the fact that Hannibal had on his staff a chaplain-general, who, moreover, rejoiced in the name of Bogus!

### OYEZ! OYEZ!!!

Last month I received from the Archbishop of Sydney a beautifully printed invitation "to Farewell The Rev. T. G. and Mrs. Mohan in the Chapter House on Monday, 9th July, 1596, at 8 p.m."

Quite a Reformation Rally it was.

### DISTANT CANONS.

Incidentally, the Sydney canonry conferred on Mr. Mohan is an interesting honour. Canon Mohan is Secretary of the Church Pastoral-Aid Society, and his opposite number in the Church Missionary Society, Dr. Max Warren, has his doctorate from Wycliffe College, Toronto, and his canonry from Truro.

### PUTTING THE LID ON.

Another attractive invitation card sighted this week was to the "Dedication of St. Matthew's New Roof." I was always taught that the saints inherited incorruption.

## TO AUSTRALIAN CHURCHMEN

### THE CASE OF THE VANISHING CURATE

Complaints are sometimes made that theological training does not adequately prepare Ordinands for the practical and pastoral work of the ministry. The fact is that in most theological colleges the major aspects of a pastoral ministry are the subject of careful lectures and teaching. However, students who are as yet looking forward to the day of ordination tend to think of these things as still remote and the lectures theoretical because they are not required to turn them into immediate practice. For example, what have students to do, while they are students, with countless problems which may surround the use of the Occasional Offices in the Book of Common Prayer? They are not called upon to baptise or prepare for confirmation, to marry or bury, and it is not until these duties become experimental that they fully recognise all the problems entailed.

A medical student after six years of study may graduate. He has covered the course of academic training. It has involved some clinical experience which may be roughly parallel to such experience as a theological student obtains as a catechist. But before the new graduate in medicine is thought ready to set up his plate as a general practitioner, it is essential that he should spend two years at least as a junior resident on the staff of a hospital. It is the practical experience derived during this period of apprenticeship which does so much to prepare him for general practice and mould his future as a physician or surgeon.

What is deemed essential in the world of medicine which is concerned with the care of the body, is no less essential in the sphere of the Christian ministry which cares for the soul. A curacy after theological training is completed, ought to be the rule, to provide the practical apprenticeship before a man is entrusted with an independent cure of souls. It is during such a curacy that the newly ordained clergyman should receive the guidance in pastoral problems which is so vital to a wise and fruitful ministry.

No theological college can provide a substitute for the experience which ought to be obtained through close association with a wise and knowledgeable rector.

Until the outbreak of the second world war curacies normally lasted for five years or longer, before appointments to independent spheres of service were made. There were few exceptions to this rule until the war began to create increasing problems in the distribution of manpower. Gradually curacies were shortened; frequently they were limited to two years in length. Sometimes newly ordained clergy were appointed immediately to the care of a Provisional District and had to acquire essential pastoral experience without having served in any kind of curacy at all!

Unfortunately with the termination of the war this state of affairs has not been remedied. The supply of men for the ministry has never proved commensurate with the tremendous growth of the population, and the demand for clergy to pioneer new work in Provisional Districts has continued without interruption. Curacies are still commonly limited to a two year period and frequently the demands of the situation have involved the appointment of a newly ordained man to an independent cure of souls from the beginning of his ministry.

The diminution or disappearance of the apprenticeship which a normal curacy would entail is a serious disadvantage for the younger clergy. It has deprived them of the guidance and counsel of an experienced rector and left them to learn in the school of difficulty how to handle problems which need all the help and wisdom that a senior colleague might afford.

Occasional criticism of the younger clergy by their older brethren has been voiced from time to time. If there be ground for such criticism it is not the fault either of the Theological College or the younger clergy; it is the penalty which the Church as a whole is required to pay for the policy pursued at a time when the demand for recruits for the ministry so greatly exceeds the supply. Let the voice of criticism convert itself into the spirit of understanding, and let senior brethren stretch out a firm hand of kindness and good-will to those who have not enjoyed the advantage of a good curacy such as they themselves have known.

The Australian Church Record, August 2, 1956

## MURDERING THE STALIN MYTH

### Communism Speeds up World Conquest

By Dr. F. C. Schwarz.

**Joseph Stalin is dead. The Stalin myth is dying in agony. It is being murdered. Those who are murdering it have great experience. They are the associates of Stalin in his all-time record of murder. With a shrug of the shoulder, they now unblushingly deposit all the responsibility for their crimes on the now deceased Stalin, secure in the eminence of power to which they were raised by their sycophantic obedience to the tyrant.**

They don the mask of humanity and compassion, and prepare to accept the gracious hospitality of the charming Queen of England. They give no sign of personal penitence. Apparently they accept no responsibility for their past actions. They expect everyone to accept the change in their personality with acclamation. Unfortunately, to a considerable degree, their expectations are fulfilled. Progress consists of a series of advances and retreats. Progress is never maintained by continuous pressure in the same direction. Periodically the direction is completely reversed. The goal remains constant. The reverse movement is a portion of the advance. It must be carried out with sincerity and vigor.

The present Communist Anti-Stalin campaign is a manifestation of their dialectical thinking. The change must be total. The Communist disciples must be enthusiastic and sincere in their new attitudes, emotions, and beliefs. A true Communist must now genuinely despise and loathe Stalin.

The change in Communist policy can be likened to the change of gear in an automobile. When the initial inertia has been overcome, and when the machine has gained momentum, it is advisable to change gears to utilise more efficiently the power of the engine.

### Changing Gear.

The Communist machine is rolling to its goal of world conquest. A few short years ago it was almost bogged down; progress was slow; the country was economically backward and rent with internal strife; mortally afraid of the forces of freedom. How the situation has changed! They now control absolutely more than one third of the population of the world. Their economic progress has amazed the experts. They have tremendous technical and inventive skill at their command as indicated by their achievements in jet aircraft production and in atomic and thermonuclear science. They have accumulated capital so that they can offer help to the economically depressed nations of the world, and they have controlled the thinking of many areas of the world to the extent that the Communist leaders are regarded with trust and affection by millions. It is not unreasonable for them to believe the time is ripe for a shift to a higher gear to speed up the advance of world conquest.

The Communists believe that progress must be dialectical. Dialectical

progress consists of a series of advances and retreats. Progress is never maintained by continuous pressure in the same direction. Periodically the direction is completely reversed. The goal remains constant. The reverse movement is a portion of the advance. It must be carried out with sincerity and vigor.

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### Well Oiled.

One simple truth of infinite danger emerges from this. As the Communists have changed from viciousness to friendliness in a spectacular manner, they can change back overnight. The machinery to do this is well-oiled and in perfect running order. It is reported that they have sent 15,000 propagandists to inform the Georgian people of the new doctrine. These propagandists are available to establish in the minds of the people any new doctrines the Communist leaders may determine from time to time. A lion, that has gorged its fill, tends to become sweetly reasonable in disposition. When the food has been digested and absorbed, the beast again becomes a figure of menace and terror. What will the change be when the Communist beast has fully assimilated its present gains.

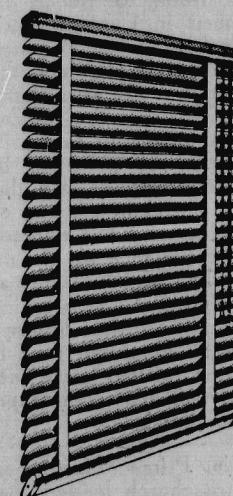
The only possible guarantee against a Communist return to terror is a complete renunciation of the Communist belief out of which their terror emerges. These beliefs are enshrined in the writings of Marx, Engels, and Lenin. They consist of Atheism, Materialism, and Economic Determinism, with their offspring — the class war — the relatively of morality and the expendability of individual human life. The Communists still adhere to

these beliefs. Krushchev has publicly stated, "Anyone, who thinks we have forsaken the basic ideas of Marx, Engels and Lenin, is crazy. That won't happen till shrimps learn to whistle."

Communism continues to be the enemy of God and Christ. It remains the duty of Christians to give a clear light to those who would be deceived by its subtleties. Now is the time of danger when all Christians must be alert as never before. The Devil transforms himself into an angel of light, deceiving, if possible, the very elect.

(Dr. Schwarz, a General Practitioner of Concord, Sydney, is at present in America directing the Christian Anti-Communism Crusade. Dr. Schwarz has contributed several articles to the "Record" in the past and the present article is from his last American News Letter.)

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The Australian Church Record, August 2, 1956



# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

This month sees the completion of 25 years of State lotteries in N.S.W., but by strange coincidence the same day will see the completion of 60 years of State Lotteries in Tasmania and 40 in Queensland.

The task of rousing the nation's conscience against gambling has rested largely on evangelical shoulders. Thus in 1807 in the year that the abolition of the slave trade became law William Wilberforce playfully asked his friend Mr. Thornton: "Well, Henry, what shall we abolish next?" "The lottery, I think," gravely replied Thornton. It was a formidable task that these evangelicals undertook, for public lotteries had flourished in England since the days of Elizabeth I. Yet 19 years later in 1826 the lottery was abolished in England. It is a grievous thing that this year, 1956, sees the re-establishment of the lottery in Great Britain under the guise of premium bonds. Yet this at least may be said, that the whole protestant church is now opposed to gambling and has adopted the evangelical conscience on the matter. The Archbishop of Canterbury speaking in the House of Lords against the re-introduction of the lottery said plainly that all gambling (and he included church raffles) were conducted in direct defiance of the expressed mind of the church.

The Acting Prime Minister has told ten Canberra church leaders that the Commonwealth Government will aid financially the churches to build secondary schools. Canberra has 6391 school children of whom 2200 attend church schools. Of these pupils, 1700 attend the six Roman Catholic schools and the others the two Church of England schools. No other churches have schools in Canberra.

The policy of the Federal Government for the Australian Commonwealth Territory as reflected in this offer is in direct contrast to the present educational policy of the six states and also of Great Britain, and it is a return to the educational policies of the 19th century when the Government subsidised the denominations

to build and maintain schools. The result was not advantageous. It meant that in every town and village there would be two, three or more schools segregating the children from their fellows and providing an expensive and relatively inefficient system of education.

If so happens that one of the earliest advocates of a unified state school system in contrast to a denominational church school system was the first Roman Catholic Archbishop of Sydney. Writing in "The Australian" on Aug. 23, 1836 he advocated a system almost identical with the State school system which now operates in N.S.W.

The Archbishop said: "After the success the system has met with in Ireland it behoves a trial. There it has smoothed down animosities, it has encouraged the spread of education, it has introduced a nobler range of feeling than heretofore degraded the national character. . . I can readily conceive that the conversation on religious subjects, which will take place sometime even among boys will clear away many of the prejudices which were heretofore deemed sacred, that it will not be easy to poison the friendships which have been formed at school by the insinuation of deadly enmity."

It was not till 1880 that the system advocated by Archbishop Polding was adopted in N.S.W., but by then the Roman Catholic view had hardened and Archbishop Polding's liberal views were out of favour in his own communion. Four years later the Pope issued an instruction which finally closed the door. In a letter issued to the French bishops in 1884 the Pope laid down: "that Catholic children shall not attend non-catholic or undenominational schools, or schools that are mixed (that is to say, schools open to non-catholics)." Any exception must be approved personally by the Bishop. These instructions were later incorporated in the new Roman Code of Canons of 1917 (Canon 1374). Thus the Roman Catholic Church in Australia

is not now in a position to take counsel as to what is the best for the welfare of this nation, or to act on Archbishop Polding's noble sentiments. They take their instruction from the Vatican, which has irrevocably committed them to segregate and to divide the community into watertight educational establishments.

Religion is the basis of education and it is highly desirable that the state, in providing a national system of education should see to it that sound religious instruction is given in its own schools. Though provision for this has been made in the Act, this objective has been hindered up till now through financial stringency in the churches, and it would be well for the State to consider paying subsidies (in proportion to the numbers of state school pupils of each denomination) to the teaching of religion by the churches within its own state schools. This would enable the churches to discharge their duty efficiently, by obtaining and training the best teachers. This form of state aid to religion in education would make the state school system more efficient.

"We must distinguish between what I call **paying** our household bills and **giving** for the work of the Church. The maintenance of the parish church and its ministrations is payment for services directly rendered and so to some extent is the contribution to diocesan funds. "Giving" means contributing to the maintenance and extension of the work of the Church from which we do not directly benefit."

So said the Bishop of Oxford in his recent address to his diocesan conference. We are reminded that the Prayer Book speaks of three kinds of contribution to the church: **Duties or Dues**, which are mentioned at the end of the Communion Service and in the Marriage Service, and which are for the maintenance of the ministry in the parish; **alms**, which are gifts for the poor; and **oblations**, mentioned along with alms in the Communion Service, which are other "devotions of the people" for various purposes and for the use of the minister. In the Scottish Prayer Book of 1637 half the oblations went to the minister for his library!

Our oblations to-day must, of course, include missionary giving, which had been lost sight of in the 17th century.

The Australian Church Record, August 2, 1956

## THE ARCHBISHOPS AND THE DEATH PENALTY.

The decision of five prominent members of the episcopal bench—including the Archbishops of Canterbury and York—to support the second reading of the Death Penalty (Abolition) Bill did not prevent its rejection by the House of Lords by a majority of 143 in a free vote.

Neither Dr. Fisher nor Dr. Ramsey had expressed a clear intention in advance, and each, in the debate, gave only qualified approval to the measure.

He was not an abolitionist, said Dr. Fisher but he would vote for the Bill "hoping earnestly and believing that at its Second Reading it will certainly be amended in this House." He accepted the doctrine of the Church that the State had the right in the name of God and society to impose the death penalty, and he disagreed profoundly with the sincere but mistaken belief that the death penalty was always unchristian and wrong. Nevertheless, he could not support the continuance of the present system unchanged, believing it too clumsy in an age where scientific accuracy is a primary requirement.

### MORE DANGEROUS.

Dr. Ramsey disapproved of talking naively "certain propositions about the law of forgiveness and the law of love." Murder must be punished and the penalty must be severe. He supported the abolitionist case, with reservations, because "the death penalty in this country no longer has the moral dignity of representing in an absolutely sure and certain way the will of the community to inflict an unspeakable penalty for an unspeakable crime."

## SPANISH PROTESTANTS APPEAL TO FRANCO.

Four leading Spanish Protestants have sent an appeal to General Franco for real religious freedom in Spain and full, legal recognition of civil rights.

A major point in the appeal, signed in Madrid on June 8 and forwarded on June 23, is the claim that civil governors and police commissioners exercise considerable power in handling Protestant issues, especially in marriages, seizure of religious publications, and the closing of institutes of learning. This it said, is contrary to the spirit and provisions of the Spanish Bill of Rights and the Civil Code.

The appeal also claims that Protestants in Spain live in constant fear, conditional liberty, and under a cloud of being anonymously incriminated. The laws of the nation cannot be "directly or indirectly based on the arbitrary judgment of political, discretionary, or police considerations."

Other complaints include the obligatory Roman Catholic religious teachings in public and private schools, and the forced attendance of soldiers at Roman Catholic religious services and the general refusal of the Spanish police to give exit visas to prominent Protestants.

## Mr. Wanstall's Speech To Brisbane Synod

Mr. C. G. Wanstall, Q.C., made the following speech on the proposed Constitution in the Brisbane Diocesan Synod on June 27.

I am opposed to the adoption of this Constitution because, without necessity, it destroys the basis of the trusts upon which we hold our property as a Church and replaces them with others.

It rejects the Book of Common Prayer and the Thirty-nine Articles of Religion as fundamentals of our faith and worship. It contains no effective safeguards against alteration of the Prayer Book; the Appellate Tribunal to which is committed the final decision on questions of inconsistency of the Prayer Book is unworkable.

Moreover, the Constitution is irrevocable and binding on us once we accept it. We must either take it or leave it. If we take it now we cannot leave it—but if we leave it now we can take it later.

### Three Ways of Altering the Prayer-Book.

The Draft provides three ways for the alteration of the Prayer Book and Articles, but forbids any alteration which contravenes "any principle of doctrine or worship laid down" in the Prayer Book standard.

These three ways are:  
1. By a statement of General Synod "as to faith, ritual, ceremonial or discipline."  
2. By a canon of General Synod.  
3. By deviations permitted by the Bishop of a Diocese. Advocates for the Constitution invariably quote the elaborate procedural restrictions evoked in Chapter V as safeguards, which make it difficult to alter the Prayer Book, but they omit to point out that these procedural difficulties are encountered **only** when the method of alteration is by Canon. In fact the Draft provides no such—nor any—restrictions in relation to alterations of the Prayer Book by Statements issued by General Synod, nor by way of variations permitted by Bishops. A bare majority of General Synod can by a statement as to the faith of the Church effect a substantial alteration of the Prayer Book. The difficulties of doing so by Canon will inevitably lead to the use of "statements" which will be just as effectual in practice.

When such a statement is made, as when the question arises under a canon or in any other way, the question whether the statement is inconsistent with any principle of doctrine or worship laid down in the Prayer Book and Articles will ultimately be decided by the Appellate Tribunal under Section 31. Tribunal "Utterly Unsuitable."

The Appellate Tribunal as constituted by

this Draft is utterly unsuitable for the purpose. As Mr. Henderson has already pointed out, its laymen have the right of veto over the bishops in such questions. But I go further, and say that there is an even more undesirable feature of the Tribunal, in the necessity for concurrence of at least two bishops and two laymen before any pronouncement can be made on such a question by the Tribunal. I emphasise **any** pronouncement because it is the fact that such concurrence is necessary (by Section 59) before any opinion can be given on any reference, i.e., an opinion either way on the question whether, for example, a statement on Faith does involve a departure from the Prayer Book. This means that the concurrence of two bishops and two laymen is required before the Tribunal can decide either that the Statement does or does not contravene a principle of doctrine, etc.

The Appellate Tribunal is composed of bishops and lawyers. Nothing but mutual and reciprocal mistrust between laymen and bishops could have produced such a compromise.

On the one hand you have theologians who know no law, and on the other, lawyers who know no theology. And yet they are to be called upon to agree on questions of mixed theology and law. It is no answer to say that the bishops will decide the theology and the lawyers the law, both have to take part in deciding both aspects, which invariably overlap. You will never get the necessary concurrence on some of the most difficult and controversial questions. You will get a stalemate. My friends the extreme Anglo-Catholics maintain quite sincerely that some of their most extreme practices fall within the scope of the Prayer Book. I fail to see how you are ever going to get the Appellate Tribunal to agree on such questions, one way or the other.

### "Weary Compromise."

This Constitution is built upon the shifting sands of weary and grudging compromise.

It embodies all the worst features inherent in the prejudices of the antagonists whom it seeks to reconcile. The best example I can give you of that is the Constitution of the Tribunal, which is entrusted with the final power of defining General Synod's powers on matters of faith and liturgy and ritual.

It is the supreme arbiter, exercising the highest jurisdiction and discharging the most responsible task in the councils of the church.

Yet it is created as a mere sub-committee of the very body over whose deliberations it has the right of veto. That is a preposterous conception!

This Constitution contains the seeds of the disintegration of the church in this diocese and in Australia, and I must oppose it.

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## CORRESPONDENCE

### CHURCH FINANCE

Dear Sir,

The recent series of articles on the subject of church finances has been both timely and thought-provoking. In particular, the article entitled "Should Christians Tithe?" expresses in a very clear manner convictions the writer has held for some time.

Surely at the root of much erroneous teaching on this and many allied subjects is the misconception of the relationship to their God enjoyed by Christians under the New Covenant. Tithing must certainly be included amongst the "gifts—sacrifices—meats—drinks and divers washings" of Heb. 9:9, 10 (R.V.) which things are "carnal ordinances, imposed until a time of Reformation" (v. 10, R.V.).

No longer is our relationship to God governed by an outward imposed law, but "This is the covenant—I will put my laws into their hearts, and in their minds will I write them." (Heb. 10:16.) Out of a willing heart, in adoring love for the One Who gave His all for us, will we be constrained to give and give and give again, not only our money, but our time, our talents and the service of our lives.

Yours, etc.,

R. B. ROOKE.

Manly.

### "NOT BY MIGHT."

Sir,

Having read in a May issue of the A.C.R. of the project on foot in the Church in Australia, styled "Every Member Canvass," one could not but feel that an endeavour to use the laity is in itself an excellent thing.

Yet having read more about this particular effort one became somewhat apprehensive as to whether it was really penetrating to the roots, or whether success in more surface matters was being regarded as satisfactory.

For instance it was declared in rather big headlines that one church had doubled the number of communicants. If facts of that nature in themselves were being considered as a criterion of success then some caution is needed, for we must remember that this is the acknowledged basis with which the Anglo-Catholics determine if a church is alive or dying.

The question we must face up to, as Evangelicals, is are we ever justified in quoting numbers as a proof of success? We all know how very gratifying it is to see our churches full, but is that in itself any proof at all that The Kingdom of God is in any way advanced?

I think that most will acknowledge that growing numbers of Communicants in Anglo-Catholic churches are no real proof of growing spirituality. Indeed it is often the reverse, since there is so much in the Anglo-Catholic outlook that approximates the outlook of the R.C. Church, namely, if one will but come to an early service of H.C. regularly, then he can quite happily regard the rest of Sunday as his own to do as he likes. This is nothing but an unholy compromise, and could never be considered as a proof of increasing spirituality.

Because our flare for numbers is being satisfied, we cannot, for that reason alone, consider that, as Evangelicals, we are once more on the map. Great numbers have never proved great spirituality.

I noted that further information concerning "Every Member Canvass" in one parish

told of a Finance Committee, a halls, building, Youth and Social Committee, with, it said, more to follow. As organisation it sounds the last word, and yet on such foundation facts as a meeting for Bible exposition, a meeting for quiet waiting upon God in prayer, no mention at all was made. The thought of souls being urged to accept the new birth in Christ seemed to be absent from the report.

Is there not the very real risk of falling into the snare of Sardis—that "Thou hast a name that thou livest, and art dead?" God still looketh on the heart and not on the outward appearance.

A similar thing is happening in England at the present moment by dint of the movement called "Operation Firm Faith." One Rural Dean passed the comment at a clergy meeting that the name was enough to kill it!

But here again it is going to be organisation par excellence—indeed it already has begun, but the number of souls that will be born again through "Operation Firm Faith" is something that scarcely seems related at the moment.

Unless and until souls are being born again The Kingdom of God is not only not advancing, but is scarcely marking time.

The greatest need of the moment is that the Church should wait upon God in quietness, and in consistency, praying that The Spirit of The Living God shall convince men and women of sin, that they may turn to The Lord and be saved. "Not by might, nor by power, but by My Spirit, saith The Lord of Hosts."

Yours, etc.,

F. L. WYMAN,

Rector of St. Paul's, York, England

### PROBLEMS OF BAPTISM.

Dear Sir,

In view of the fact "that there is in every baptism something as real for the church itself as for the person baptised and for each individual who sees it administered to one of his brothers, with whom he knows that he personally—in virtue of the Church's unity and communion—is "bone of his bone and flesh of his flesh," . . . what is the scriptural warrant for the service for The Ministration of Private Baptism of Children in Houses?

Secondly, "it runs contrary to the meaning it has pleased God to give to Baptism if the church undertakes the Baptism of a man indiscriminately, that is, without any divine sign suggesting the prospect of his perseverance in Baptism within the community. Such a Baptism would be just as contrary to reason as the so called emergency Baptism of a child mortally sick. If he is not expected to belong to the earthly Body of Christ, then this necessary second act of the Baptismal event cannot follow." In view of the above, what right have we to baptise infants in hospitals or when dying at home, when the whole idea of such a baptism is based on the presumption that the child will not live to ratify the vows made on his behalf?

(1st quote from Marcel. 2nd quote from Cullman.)

Yours, etc.,

BRYAN E. HARDMAN.

Hurstville.

## MEN FOR THE MINISTRY.

Dear Sir,

Your comment, "Men for the Ministry," about the lag of men training for the ministry is timely and very necessary.

At the annual meeting this year of the parishioners of St. Jude's Church of England Carlton, Vic., a young man stated that "he had to give up training for the ministry at Ridley College as his resources had come to an end. This is by no means an isolated case.

In order to help in this matter it was decided to ask those members who could afford to, to contribute toward the establishment of a fund to be known as The Ridley College Scholarship Fund.

We have been successful in collecting a little over £50 to date and feel that the publication of this information in "The Record" might encourage other churches to inaugurate similar schemes, not as a final effort, but as a stop-gap—until some permanent fund is established, as you have suggested, to enable earnest and sincere young men, anxious and willing to study for the ministry who make great sacrifices but who cannot make the grade because of their limited resources.

Yours, etc.,

SYDNEY P. P. SMITH.

St. Jude's Ch. of Eng.,  
Carlton, Victoria.

## THEOLOGICAL COLLEGES.

Dear Sir,

Many Christians to-day are praying for a return to the authority of the Word of God in individual and Church life, and an awareness of responsibility to God's programme for evangelism. Indeed, we believe that this movement has already commenced as part of the present world-wide ministry of God's Holy Spirit.

In this event one thing is sure, that the immediate No. 1 priority is full provision for training in our evangelical colleges of the increased number of men offering as candidates for ordination, and who will offer in increasing numbers.

Such provision includes as immediate necessities.

- Increased staff of lecturers at Moore and Ridley to give tuition to the increased numbers.
- Bursaries to enable men to train without financial distractions.
- A further year of study, making a four years course.
- Additional buildings.

The challenge of these must surely awaken us to the desperate need—men fully trained as pastors and teachers of the Word of God.

Sufficient finance must be found to enable those charged with responsibility and the vision of what God can do when in accordance with His will, to pray, plan and advance now!

We believe every established parish should respond in providing the necessary finance to enable these vital nerve centres to fulfil their function.

Yours, etc.,

LAYMAN.

The Australian Church Record, August 2, 1956

## EMILY AND THE PSYCHOLOGIST

By Dr. Leon Morris.

It is accepted unquestionably by most people to-day that life is a process of getting what you can for yourself. While there are some starry-eyed idealists about who talk in terms of duty and the like, your average, hard-headed citizen is in no doubt at all as to the fact that he owes it to himself to get on, to be a success, to have as much of this world's goods as he can.

What is often overlooked is that this is largely a self-defeating process. The millionaire may have his life rendered perpetually miserable by his dyspeptic ulcer, and the athlete, blooming with rude and vigorous health, can know perpetual frustration from his financial worries. And so we could go on. The point of it all is that so long as our interest is fixed firmly on ourselves we are pretty certain to be bothered some way or another..

### Stranger than Fiction.

I like the story of Emily, who found life so miserable that in despair she decided to go and see a psychologist. She came to him, badly dressed, awkward and uncomfortable. When he shook hands with her he noticed that her hand was clammy, and a bit trembly. She explained that she was most unhappy, that she found no joy and no interest in life. She did not know whether he could help in any way but she had come as a last resort.

He questioned her till he felt he had the situation, and then proceeded with his treatment. "I want you to go and get a new dress," he said. He took another look at the one she was wearing. "Don't pick it yourself," he added. "Just go into a good shop and ask the salesgirl to pick something that will suit you. Then I want you to get a new hair-do. Get the hairdresser to

choose a style that will be becoming. And finally, on Tuesday next there is a social evening at our church. I want you to meet me there."

"No," said Emily, with the first approach to firmness she had yet shown. "I don't mind getting the dress and the hair-do, but I won't go to the social."

"And I can tell you why. Your idea of a social is to sit somewhere out of the way, not being noticed by anybody, watching everyone else have a good time. But you're not going to do that this time. Indeed, you're not to be there for your own purposes at all. I want you as my assistant. Look for a young man who seems lonely, go up to him and ask who he is, where he comes from, and what his hobby is. Then bring him along and introduce him to me. I'll find someone we can put him with so that he will enjoy himself. Then you can go and look for another. There are other things I'll want you to do, but that's a start."

In the end Emily went, and spent an evening thinking not of herself, but of others. To her surprise she found that she quite enjoyed herself. And, youth being stranger than fiction, six months later she was walking down the aisle with a young man she met that night.

### A Parable.

Which things are a parable. As long as we are interested in ourselves and our own pursuits we limit ourselves, and cut ourselves off from the fullest and most satisfactory life, even if we do not make ourselves completely miserable, as Emily did. For her liberation came when she stopped thinking of herself and her own misery, and began to take thought for others.

And with the necessary changes that same truth applies to everybody else. It is important that we should turn our attention to other things than our own immediate advantage. But the tragedy of our generation is that so few people appreciate the force of this. Consequently we are frustrated and nervy, and I think it is no coincidence that this generation should

have so many mental breakdowns of one kind or another.

### Conversion.

For centuries Christianity has been drawing attention to the folly of this kind of thing, and demanding that men should be converted, that they should be born again, that they should crucify the self. It is natural to man to put his own interests first, as you can see from any little child. From the time that he first becomes aware of what is going on around him the babe endeavours to get for himself the thing that he wants. All that happens to many of us is that as we grow we learn that there are better ways of getting what we want than simply crying for it. But the essential attitude is still there. It requires something in the nature of a miracle for it to be altered.

That miracle is the miracle of conversion. When a person really puts his trust in Christ what happens is that he ceases to put self in the top place in his life. Instead he puts Christ there. He realises that his life has been selfish, and opposed to the law of God. He realises that in God's sight he is a sinner. And he turns away from it all in penitence, seeking God's pardon, and seeking from then on only to serve Him.

The death of the Christ stands for him as the way wherein his grievous sin is put away, and it stands also as the example of the renunciation of self which he must practise. He hears the call from the Crucified, "Take up thy cross," and so enters into the meaning of self-denial.

### A Full Life.

When he does all this, the curious thing is that he finds that his personal life is not poorer, but richer. There is something of a paradox. If he seeks his own, he loses it. If he seeks the service of Christ he finds himself.

### C.M.S. CREDIT BALANCE.

The New South Wales Branch of the Church Missionary Society ended the financial year with a credit balance of £89, after meeting a record budget.

This was announced by the General Secretary, Rev. Geoffrey Fletcher. "On the day we were to close the books," he said, "we received just over £2000, which meant we were able to meet all commitments."

With the balance of £1247, brought forward from the previous year, and with adjustments made by economies in the budget, the branch was able to meet all payments. Eight parishes contributed in excess of £1000, and fifteen in excess of £500.

The General Fund income of £61,996 included £9451 from duplicate envelopes, £8011 from Missionary boxes, £1500 from Bookshop appropriation, and £2400 from Legacies appropriation.



## A Report on Evangelism in the Diocese of Sydney

During the past nine months since the Diocesan Missioner, the Rev. Bernard W. J. Gook, arrived in Sydney, he has covered something like 14,000 miles, visiting nearly half the Churches in the Diocese on the way.

During that time he has discussed Parish policy with as many as 150 clergy, and on a monthly average has preached at 50 meetings and services and had 13 interviews with clergy seeking advice on evangelism in their Parish. Mr Gook makes it quite clear that before any Parish Mission can be entertained there must be a preparatory meeting or weekend, for him to present the facts to the Church Committee and Congregation and to point out the necessity for lengthy preparation.

This preparation includes the running of special prayer meetings, the organising of Home Meetings and house to house visiting, in which every home is visited at least three times and if possible four times, with special literature provided by the Board of Diocesan Missions. Mr Gook has emphasised at these preparation meetings the fact that the Mission itself will count for very little unless the Parish makes the maximum effort beforehand in these ways and really plans to fetch in non-churchgoers by every means possible.

### Car Pool.

New ideas have been suggested with regard to transport, so that before some Missions have taken place, arrangements have been made for all the members of the congregation that have cars should collect anybody living in the neighbourhood who may wish to come to Church. In some cases a bus has been hired or the Missioner's Micro-bus has been used.

These detailed plans for preparation have been met with considerable enthusiasm and it is a fact that where the Parishes have made these efforts to prepare properly, the attendance

throughout the week has been the highest that they have ever known for any effort in the past, and what is more important, the results have so far proved to be lasting and of the kind that has enabled the Parish to move along on a higher spiritual level than before. Part of the follow-up propaganda has included the immediate starting of classes for those who have just become Christians, as well as training classes for those who might well become organisation leaders and Sunday School teachers.

The Diocesan Missioner says that there is a growing eagerness by most of the clergy for some definite lead about evangelism in their Parishes, and this is demonstrated by the number of bookings that have already been made for such Parish Missions in the future. Mr. Gook says that he is fully booked for Parish Missions right up to the end of December 1957, and what is more, has had to turn down as many bookings as he has been able to accept.

### Big Illawarra Mission planned

With this situation in mind he has therefore gone ahead to plan in advance for a big Rural Deanery Mission in the Wollongong Rural Deanery. In March of this year, Mr. Gook addressed the clergy at a Deanery meeting, and with the Archdeacon's wholehearted approval, suggested that all the Parishes in the area should unite in a big Mission in May 1957. Mr. Gook outlined what he had in mind and suggested that each Parish should have its individual Missioner with a mixed student team of ten students, who would come from Moore College, Deaconess House, and various departments of the Evangelical Union in Sydney University.

As a result of this, the Parishes in the Rural Deanery, from Kiama up to Austimner, have decided to join in the Mission, and already individual clergy from the rest of the Diocese have been asked to act as

Missioners and Leaders of the student teams. Mr. Gook himself will be the Missioner at St. Michael's, Wollongong where, too, he will have a student team. During the ten days' Mission there will be a united Commissioning Service and two other central Report Meetings to which all the teams will come for fellowship and a general survey of the progress they are making.

### Over 150 Missionaries

In preparation for all this, a large scale advertising campaign is being entertained and a special committee is being set up to handle publicity and general organisation. The Mission preparation by the clergy and the laity will be begun by five special days of preparation when Mr. Gook will address, from Monday, October 8th, to Friday, October 12th, a series of preparation meetings in St. Michael's Church, Wollongong, to which all the clergy and laity will be invited.

The Nonconformists of the local Fraternal were also invited to join in the Mission, and at the time of going to press their final decision is being awaited. In any case, plans are already being made for a total of 140 students and 14 missionaries to take part in this Mission, which will probably be the biggest of its kind to have been held in the Diocese for many years.

Mr. Gook has taken part in similar missions in England and worked alongside Rev. L. F. E. Wilkinson, Principal of Oak Hill College, who visited the Diocese a few years ago, and has every confidence that the Churches in Wollongong, as in England, will greatly benefit in a permanent way from such a Mission.

## UNITED THEOLOGICAL COLLEGES IN CHINA.

The former Swedish missionary in China, Gustav Nystrom, on his return from a six weeks' journey in that country, tells how he visited the colleges in Peking and Nanking, and two of the theological schools which are joint institutions for eleven churches. He reports that all teaching is common to the various denominations except Dogmatics, Liturgy, and similar subjects, where each church is responsible for its special instruction. Apparently there is no shortage of new theological students. There had been 180 applicants for theological training for the Anglican Church, although only 30 were needed.

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## CHURCHES CONFER AT "GILBULLA."

More than 60 delegates from the Australian churches are meeting at Gilbulla, Menangle, N.S.W. this week for the 10th annual meeting of the Australian Council for the World Council of Churches.

Some important subjects are being discussed, such as what the churches can do to improve religious instruction in state schools and the witness of churches in the university. Another important item on the agenda is the use to be made of television with regard to communicating the Gospel in our modern society. Delegates include the Primate of Australia, the Moderator-General of the Presbyterian Church of Australia, the President General of the Methodist Church of Australasia, the President of the Congregational Union of Australia and New Zealand. There are 19 anglican delegates including eight bishops.

## SCRAP CANON LAW REVISION, SAY THESE CLERGY.

At a recent meeting of the Poole Rural Deanery Chapter, England, and following a discussion on the proposed revision of the Canons, the following resolution was passed by a very substantial majority that represented all shades of churchmanship:—

"This Chapter of the Poole Rural Deanery, in view of the very dubious value of the proposed revision of the Canons, and the many differences and difficulties that the discussions have so far revealed, urges that the whole project be abandoned, and that leadership be given in spiritual life rather than legalism."

## PROTESTANT GROWTH IN SOUTH AMERICA.

In Documentation Catholique, Rev. Prudence Damboriena, S.J., a professor in the Gregorian University in Rome, presents some interesting facts regarding the religious scene in Latin America. In 1903, he states, there were in all that vast region 944 protestant proselyters (missionaries); in 1911, there were 1234; in 1925, there were 2107; in 1938, 2414; in 1952, 5688. The estimate today, as the Jesuit sees it: "The number of native-born Protestant pastors is not less than 10,000."

## CENTENARY OF PROTESTANTISM IN COLUMBIA.

This year the Protestant Churches of Colombia are celebrating the 100th anniversary of the founding of evangelical work. For over 50 years Presbyterians were the only Protestants working in Colombia. Today there are over 21 other missionary societies represented, most of which have entered the country during the last 25 years.

The centenary will be marked by week-long mass meetings in June and July in the cities of Barranquilla, Cali and Bogota. A book on the history on Christianity in Colombia has just been published, also a centennial edition of the New Testament (20,000 copies).

Since 1949 religious persecution by Roman Catholics in Colombia have resulted in 46 Protestant churches destroyed, 75 Protestants killed, and over 200 Protestant schools closed by the government.

## NEW GENERAL SECRETARY OF N.S.W. TEMPERANCE ALLIANCE.

Mr. W. J. Court, J.P., has accepted the office of General Secretary of the N.S.W. Temperance Alliance. Mr. Court has been prominent in Temperance Work for many years and is a Past District Chief Ruler of the Independent Order of Rechabites. Mr. Court is also well known as the Chairman of the Associated Youth Committee of the National Fitness Council and also Vice-Chairman of the Council. He is a prominent layman of the Congregational Church.

## HOW TO GET RID OF A RECTOR

Methodist Bishop Gerald H. Kennedy of Los Angeles has a formula he is going to deliver to the next committee that calls on him seeking to get rid of a minister for "inefficiency." His prescription:

Look him straight in the eye when he is preaching, and say Amen once in awhile. He'll preach himself to death within a few weeks.

Pat him on the back and brag on his good points. He'll work himself to death.

Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands.

## CHURCH SCHOOLS FACE FINAL CRISIS IN ENGLAND.

The Church of England in England at present owns 8000 primary and secondary schools. Almost 1000 schools have been closed in the last two years. Of the 8000 remaining more than half are "church" in name only, the church having lost control over the appointment of teachers and the teaching of religion in them.

The church retains control in 3428 schools but the Church of England Council of Education has reported to the Church assembly that it does not anticipate that the church can afford to retain control of more than 2,500 of these and that even to achieve this, an additional £3 million must be found by the church over the next 25 years.

The Council reports that this is "the last chance for the Church to hold her schools . . . The capital value of church schools to-day has estimated at £200 million, the result of continuous giving over more than a century by Church people. It is because of this inheritance that the present task for our Church is relatively small. There is real danger that, unless central action is taken now, the whole of this inheritance will be lost."

## RIDLEY COLLEGE NOTES.

The Bishop of Ballarat has joined the Council.

The following legacies have been received:—the late Mrs. A. Gibbon, of Bendigo, £200 as a memorial to Miss E. Christenson; the late Mrs. Grace Manton of Hawthorn £636, which has been allocated to the erection of the dining room, porch and stairs in the Langley Wing; the late Mrs. Jessie Astley of Canterbury £3500 to found the Walter Astley Memorial Trust Fund, the income of which is to be applied annually for the purpose of assisting a student in training for the ministry. Certain guarantors at St. Jude's, Carlton, have offered to provide at least £50 annually to create a scholarship for a student at Ridley who has connexions with that parish. The War Memorial Building Extension Fund now stands at £21,000 which has provided the Tutor's cottage and the Sadler Wing, but until the target of £50,000 is within sight it may not be possible to press on with the Dining Hall and the Chapel. A recent addition to the fund has been £6000 from Miss M. E. Hume who asked that a section of the new building be named after her late father.

The second term Quiet Day was conducted by the Dean of Christchurch (N.Z.). The number of students in residence has reached 80.

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### 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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## PERSONAL

The Rev. H. F. Ault, has been appointed Archdeacon of Waimea (Nelson, N.Z.), as from 1st June last.

The Ven. Archdeacon Paul Kirkham has been appointed Vicar-General of the diocese of Nelson, N.Z.

Mr. J. N. Stephenson, Diocesan Secretary of Nelson, N.Z., has resigned after 23 years in that position.

The Rev. A. S. Nicholas has retired from the parish of St. Mary's, Cobden (Ballarat) and from the active ministry and is now living in Ballarat.

The Rev. L. B. Browning has been appointed to the charge of St. Leonards (Tas.).

We regret to record the death of Mr. M. M. Murray, for some twenty years Treasurer of St. John's Church, Gordon (Sydney).

Canon Knox has resigned from his position as Honorary Minister in the district of Terrey Hills, an outer suburb of Sydney.

Miss Elisabeth Knox, B.A., Dip.Ed., left Sydney by the Strathnaver to return to the C.M.S. Girls' School at Mvumi, Central Tanganyika.

The Rev. Canon H. Hampden Hobart recently returned to his home in Neutral Bay (N.S.W.), after having been an inmate of Calvary Hospital, Nth. Adelaide, for eleven weeks.

The Rt. Rev. Reginald Stephen, M.A., D.D., passed away on July 7 last in Melbourne at the age of 95 years. A former Moorhouse Lecturer, Warden of St. John's College, and Dean of Melbourne, he served his episcopate in the diocese of Tasmania (1914-19) and Newcastle (1919-28).

The Rev. C. H. Duncan, Rector of St. Columba's, Hawthorn (Melbourne) and Lecturer of Ridley College, has resigned his cure as from 31st August and will proceed to England to pursue his studies at Cambridge.

The Rev. H. A. Warner, Bishop of St. Paul's, Ringwood (Melb.) has been appointed Vicar of St. Andrew's, Aberfeldie.

The Rev. H. T. Hall, of Dunolly, has been appointed Vicar of St. John's, Flinders (Melb.).

The resignation of The Rt. Rev. C. L. Riley, Bishop of Bendigo, will take effect from 15th January, 1957.

The Rev. R. S. R. Meyer, of St. Thomas, Rozelle, has been given the additional pastoral oversight of St. Mary's, Balmain.

The Ven. Archdeacon W. J. Chesterfield, Registrar of the diocese of Wangaratta, has announced his retirement as from 31st Dec. next.

Mr. Henry Hodgson, a member of the Synod of the diocese of Wangaratta since its inception 50 years ago, passed away recently at Yackandandah at the age of 87.

The death is announced in London of Mr. S. A. Morrison, secretary of the Kenya Christian Council. Mr. Morrison served the Church Missionary Society for a quarter of a century in Egypt as a lay missionary.

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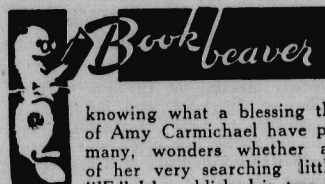
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See 1 Peter 2: 1, 2 R.V.; 2 Peter 1: 5-11 R.V.

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## The Book Page



Under the general editorship of Dr. Leon Morris

The Voice of the Cross, by Marcus L. Loane. Marshall, Morgan and Scott, 127pp. Eng. price 7/6.

This new book on the Words from the Cross was first published under the title Vox Crucis, but Canon Loane has completely revised this earlier work in the light of experience. The result is a most moving devotional book which will be greatly appreciated by all who want to understand something of the deeper meaning of the last words from the Cross.

Canon Loane moves with great reverence in carefully considering each utterance in its surrounding circumstances, and as the Archbishop of Sydney points out in his foreword, "He has resisted any attempt to indulge in imaginative interpretations." Each chapter has a devotional and evangelistic purpose as it reveals something of the redeeming love of the Saviour. The crisis is reached with the great cry of despair, "My God, My God, why hast Thou forsaken Me?" and Canon Loane deals with this in detail holding the view that "He was exposed to the wrath of God while He hung on the cross in utter darkness, and that cry was the cry of One Who sagged beneath the dread burden of sin." The tremendous sense of separation which Christ felt is explained, "We can safely believe that God's face was towards the Son of Man and shone with love while He hung on the cross; but He was there as the Bearer of sin and could not see that face through the darkness that hemmed Him in."

There are seven appendices each an anecdote illustrating one of our Lord's last utterances. The many friends of the late Baden Gilbert will appreciate the tribute paid to him in this section of the book.

—J. H. Shilton.

Angels Unawares, A One-Act Play by Stuart B. Jackman. S.C.M. 1956. 64 pp. Eng. price 4/-.

Though written for presentation in a church without scenery, this play would be suitable also for normal production.

The setting is in a working class home in a shipbuilding town in Northern England. Peter Fisher is out of work due to his activities with the communist group in the shipyard, and arrives home, supporting a tall Jewish stranger who has been badly beaten up by a wharfside mob. Peter feels that he ought to know this man, and curiously, though dazed, the Jew seems to know Peter's name, but refers to Anna Fisher, a brusque, bustling woman, as Martha. She is shocked to observe that his hands have been pierced.

A communist plan of violence against the shipyard owners miscarries when a man is killed, and one of the culprits comes to Peter for help. When the owner and police arrive to interrogate Peter, the guilty man wildly accuses the semi-conscious Jew of the crime. As the innocent man is taken away he turns and looks at Peter. We are left in no doubt as to the identity of the stranger.

This play does challenge one with the reality of Christ's presence in a contemporary situation, and that He alone can meet our needs, for in Anna's words, "it's not systems we have to alter but people."

—E. Withington.

Hebrews in the Greek New Testament for the English Reader, by Kenneth S. Wuest (our copy from Pickering and Inglis Ltd.) English price 17/6.

The author of this volume is Professor of New Testament Greek in the Moody Bible Institute of Chicago and it is a careful exposition of the Greek text of the Epistle. There is a brief introduction to the historical background and an analysis of the Epistle together with an expanded translation. The main body of the book, however, is taken up with an exposition of the text. This is an ideal book for the Bible student who is not acquainted with Greek, and it will also be of great value to every preacher who is in search of a detailed commentary on this Epistle. The author does not discuss the authorship of the Epistle but his approach to its contents is strongly conservative. His object is to bring out the precise meaning of the text and he is content to leave its devotional application to the student.

He draws attention to the difference between the rest of Canaan and the Sabbath rest in Chapter 4; this would elude a reader of the English text (p. 87). He explains the "strong crying and tears" in Chapter 5 as "a prayer for resurrection uttered on the cross" (p. 100); many readers would prefer to relate it to the Gethsemane experience. He treats the famous passage in Chapter 6 as a hypothetical case but does not elaborate the point (p. 117). This certainly offers the most satisfactory solution of the problem. One does not feel quite satisfied with his exposition of Melchisedek, whom he describes as "an accommodative type" (p. 127). The weakness of this treatment comes to light in the final sentence of his exposition on p. 128. One would prefer the view that the appearance of Melchisedek was a Christophany. Wuest makes an excellent point on p. 159 when he reminds us that we are "not to understand that our Lord took His blood into heaven" but that it was by virtue of His shed blood that He entered into heaven. One is glad to see that in his treatment of Abel he relates Chapter 11 verse 4 to Chapter 12 verse 24 and shows that it was the blood of Abel's offering, not the blood of murdered Abel, which the writer had in view. His comment on the cloud of witnesses takes the view that it is the testimony of those who have already run the course which is meant to encourage the Christian (p. 213).

The style is clear and unambiguous. One cannot think of a better commentary for a reader who has no technical advantages. The book can be thoroughly recommended.

M. L. Loane.

The Baptism of the Spirit and Speaking with Tongues, by W. Graham Scroggie. Pickering & Inglis, 48 pp. Eng. price 3/-.

In this booklet Pickering and Inglis have reprinted two earlier treatments of the subjects indicated in the title, and in view of the attraction of Pentecostalist and similar teaching, for some of our young people today its appearance is timely. The subjects are tackled very sanely, as one would expect from such a writer, and Dr. Scroggie has no difficulty in showing that the Tongues movement is thoroughly un-Scriptural. This little work is to be highly commended.

—Leon Morris.

Ethics by Dietrich Bonhoeffer, S.C.M. Press, 1955, p. 342. Aust. Price 26/-. Our copy from Diocesan Book Society, Melbourne.

Dietrich Bonhoeffer was a young German theologian of great ability who fell foul of the Nazi regime. He was arrested in 1943 and executed in 1945. His work on ethics was never completed, and this book represents a series of sections some of which have been finished, some of which are in the preliminary stage and some of which are in between. It is very unfortunate that Bonhoeffer was not able to finish this, his major work, but we must be grateful to those who have made it possible for us to see the main outlines at any rate of his thought on the subject.

Bonhoeffer maintains that Christian ethics are quite different from all other ethics, so different that "it becomes questionable whether there is any purpose in speaking of Christian ethics at all" (p. 142). He insists that for the Christian ethics cannot be abstract but only concrete. "What can and must be said is not what is good once and for all, but the way in which Christ takes form among us here and now" (p. 23). The idea of Christ taking form in His people means much to Bonhoeffer. He stresses the importance of the revelation in Christ. "The point of departure for Christian ethics is not the reality of one's own self, or the reality of the world; nor is it the reality of standards and values. It is the reality of God as He reveals Himself in Jesus Christ . . . (this proposition) poses the ultimate and crucial question of the reality which we mean to reckon with in our lives, whether it is to be the reality of the revelational word of God or earthly imperfections" (p. 56f.). In the light of this idea, to which he gives expression more than once, it is strange to find him saying "The book of homilies and the prayer-book are the principal books for the congregation; the Holy Scripture is the book for the preacher" (p. 261).

All who are interested in the problem of relating the Christian revelation to the problems of daily life will find this book to be valuable. Even though we may differ from the author we cannot but be enlightened by his discussion.

—Leon Morris.

Expository Thoughts on the Gospel—Matthew by J. C. Ryle.

First published in the eighteen fifties it would appear that Bishop Ryle had the church-going middle class in mind when he wrote this book. It is therefore not a critical commentary. The author seeks to provide Bible teaching for the Christian family aiming particularly at the nominal Christian.

The author has arranged the book so that short passages of about ten Bible verses are followed by a thousand words of exposition, an arrangement suitable for family prayers.

Each exposition contains comment on points doctrinal and practical. The author is a conservative theologian and delights in expounding the biblical text simply and clearly in orthodox evangelical terms. The practical teaching is closely attached to the text and so is free of moralising. In it there is much to edify the modern Christian.

The book is written in a most readable style which provides easy access to the valuable material contained within it. The value of its material, the arrangement of it, and the ease of style together make this a book which will be a most valuable addition to the devotional library of the man-in-the-pew.

—S. Kurlle.



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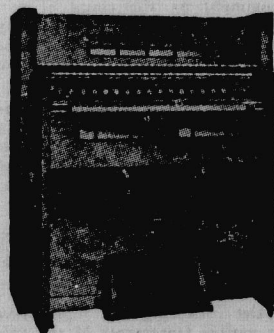
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The Australian Church Record, August 2, 1956

## THINK ON THESE THINGS DOING AND GIVING

Conducted by June Dugan.

It seems hard to believe that after well over a thousand years, a simple little village woman should be still a household identity. The village she came from was certainly nothing to be worthy of renown. The streets were so narrow that a donkey could scarcely pass through them, the architecture was not planned, it had grown up over the years into a huddle of houses on the side of the rugged hill that plunged very steeply down to the sea. It cannot have been the other members of the community which brought fame to this place for most of the men were fishermen, and it is feared more than a few of them were pirates. Because of the uncertainty of their living most of the women and children were poorly clad and underfed—many of the women had been left widows by the sudden fierce gales and storms that arose while the small fishing boats were out at sea. Yet this is the unpretentious setting for a little woman who because she lived the sort of life that brings happiness and joy to herself as well as others, has become famous wherever people can read of her.

It also seems hard to believe in these days when the emphasis is on specialising in our work, that this lady could probably neither read nor write. She could not teach, she could not preach, but there was one thing she could do and that was to sew and because this was the only thing that seemed in any way of any service to others, she did it with all her might. The folk she knew would bring to her their clothes which had become too small for them and by careful cutting and piercing she was able to use them to make little garments for the poor little children who swarmed the streets of her town. Some of the materials would be new, purchased from her meagre store of money which had to stretch to do so many things. The wonderful part about her was that she was so vital and so useful to the people about her that the Lord Jesus could not spare her from her work. We all know the story of Dorcas and how her needle flew to and fro making clothes for those who had so little, and no doubt as she worked and gave she told why she did these things. The children standing having their trousers or dresses fitted would hear all about the wonderful Friend of little children Who had taken them upon His knee

and heard their stories about their dolls and toys. They would ask Dorcas why she spent so much time and energy on them and she would tell them that her Friend, the Lord Jesus had asked her to do it because He loved them and she loved Him. All this was important enough for Dr. Luke to include it in his book he wrote about the things the apostles were doing now that their Leader had gone back to heaven. Fancy a woman who could only sew being considered of sufficient interest and help to be part of the Book that God gave His followers.

The difference between the way Dorcas did her work and the way some of us tackle our jobs is that she did what she could with all her might and gave Him all the glory. Also she was not only prepared to give, she did as well. Quite often we save ourselves a lot of time and energy, and buy our consciences as well by sitting down and writing a cheque to help along the word of God. This is very good and without money nothing would be accomplished, but we are all guilty of taking the easy way out when a lot of effort is really required.

Some of us are not as effective as we might be in our work for God because we are not prepared to do the menial job that is hard to do and brings little or no praise and glory. Dorcas was quite happy to sew for these unpretentious (and quite often unattractive) little people who came to see her on their way home every day. She was also prepared to go on doing this tedious job which brought her nothing in return. It is often easy to begin such a job but over the years one feels weary and unrequited.

Then we may think about the thing that she used to glorify God and help so many others. It was nothing that would in any way suggest greatness or notoriety, something which many may consider impossible to use for God. It was a needle. A very usual, humble, common thing which all of us have at some time or another been glad to use. The kind of thing that man would spurn but God so often has shown to be because of its very simplicity, extremely useful in His service. So we see that Dorcas was willing, she was a worker and she witnessed through her work to the love of God.

Let us take courage that though we may not have great knowledge, though we have seemingly so few opportunities, though we seem to have nothing that we can do to serve the Master as we should, just in the common every day tasks that we find ourselves doing God can work through us and the tools we use if we are willing to do all for Him and give Him the glory when it is done.

● **EFFORT FOR C.M.S.**—A "Sale of Work" for C.M.S. was held in the parish hall, St. John's, Toorak (Melbourne), on Saturday morning, 14th July. This was a combined effort by all the church organisations, and brought in £154. In addition, jams, sweets, needlework, and goods for the opportunity stall were sent to C.M.S. for the Fete to be held on July 26 and 27. This amount for C.M.S. follows an earlier Temple Day gift of £474.

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## NEWS IN BRIEF

● **ANCIENT CHRISTIAN GRAVE-STONE IN CHINA.**—The Rev. John Foster, Professor of Ecclesiastical History in the University of Glasgow, reports on the discovery of a gravestone in the city of Yang-chou, 20 miles north of the Yangtze, which dates back almost to the time of Marco Polo. On the stone is engraved a Virgin and Child, and three pictures of the martyrdom of St. Catherine of Alexandria.

● **BISHOP'S OPEN-AIR PREACHING ON NEW CHURCH SITES.**—The Bishop of Birmingham is conducting a series of open-air services on the sites of new churches in his diocese. These services are intended to be acts of witness to give emphasis to the Bishop of Birmingham's jubilee appeal to raise money for churches in the new areas.

● **YOUTH HELPS THE CHURCH.**—This summer 150 Norwegian students and grammar school boys are planning to clear 5000 hectares (12,350 acres) of forest; they will give the 30,000 kronen (£1,540) which they earn to the Church for its work among youth. This will be sufficient for the church to pay three youth secretaries for one year.

● **POSTAGE STAMPS DEPICT BIBLE.**—The reconstruction of a Protestant school in Vienna is being assisted by the issue of surcharged stamps by the Austrian government. The design on the stamps shows the title page of Luther's Bible.

● **LECTURES IN MELBOURNE CATHEDRAL.**—Two series of lunch hour addresses are being held in Melbourne Cathedral at present; one on "Heresies ancient and modern" given by the Dean, the other on "The Light of Man in the Light of God," by leaders, clerical and lay, of the Melbourne churches.

● **DEPARTMENT OF PROMOTION PRODUCTION UNIT.**—The members of the Production Unit recently set up by the Department of Promotion are the Rev. A. W. Morton, the Rev. D. B. Knox, Mr. J. H. Foxton, and Mr. N. S. Girvan.

● **LEADERSHIP TRAINING.**—Wangaratta became pioneers of Leader Training when the C.E.F. ran a workshop week-end at Wodonga, on 16th and 17th of June. This is the first of its kind to be run by any of the country dioceses of this province of Victoria.

The young people came from Wangaratta, Yarrowonga, Tallangatta, Yackandandah, Corryong, and also one Y.A. from Corowa. (Also at the Saturday Workshop was a group of Lutheran, Methodist, Presbyterian and Roman Catholic youth who had been invited to share in the training offered).

● **BUMPER HOUSE PARTY.**—One hundred young people from St. Alban's, Belmore (Sydney), held a house party at Mt. Victoria during the first week-end in July. Special speaker was Mr. E. Stafford, Young.

● **KESWICK RELAYS ITS MEETINGS.**—For the first time, Keswick Convention meetings, now being held in England, are being relayed to fifty centres throughout the country. Also for the first time this year the Keswick Convention Sunday morning service was broadcast on the B.B.C. The preacher was the Rev. G. B. Duncan.

## THE TYNDALE FELLOWSHIP.

At the meeting of the Tyndale Fellowship at Ridley College on 19th July, Mr. J. A. Thompson read a paper on "The Significance of Edom for the History of Israel." Mr. Thompson gathered the more important references to Edom in the Old Testament and showed how they are illustrated and confirmed by archaeology.

There was a very spirited discussion, attention being focussed on such points as the relation of Edom to the ethnic groups, e.g., the Horites, which were displaced by the Edomites. Attention was also paid to the light shed on Judah's prosperity at times when she controlled Edom by the discovery of extensive copper smelting plants within the borders of Edom.

The general conclusion was that such studies are most rewarding, and that similar researches into the Ammonites, the Moabites, etc. ought to be undertaken.

● **CLERGY CONFERENCE.**—The Melbourne Clergy Conference at All Saints, St. Kilda, on 14th August, at 11 a.m. will be addressed by the Rev. Ronald Walker, Director of Sydney's Dept. of Promotion. He will also address a large gathering of laymen at Christ Church, South Yarra that evening.

### CANVASS CHAIRMEN DINE

(Continued from page 16)

in the Canvass had been "among the most pleasant in my life"; Mr. Ronald Pain, who spoke of what he had seen in American churches during a recent business trip there; and the Director of the Department of Promotion, the Rev. Ronald Walker.

#### Church Frightened of Laity.

Mr. Walker said that the church must learn to be spiritual and efficient at the same time. "At this dinner there is more potential for the solid work of the church than at any other meeting before," said Mr. Walker. "Here are men of real quality who want to help their Lord and their church. At what other time have we involved numbers of men like this?" Mr. Walker warned those present that they were "in an awfully dangerous position," for "the best thing of this Canvass is what it's going to do to you!" It is our personal allegiance and loyalty to Jesus Christ that is of first importance, but through the Canvass we've got a freedom from worrying about a lot of things the church has been wasting its time on. "The potential is here because we have the laymen working," said Mr. Walker. "We have let the clergy run everything and do everything. We never challenged you for all your ability and leadership, and now we do. Sir Kenneth Grubb recently wrote that 'the Australian church is frightened of its laity' and is 'hag-ridden by bishops and clergy.' Now if we stick together, if we are faithful in our prayers, we can let the clergy really mind their own business, which means carrying out their spiritual ministry. Your work is highly satisfying, highly rewarding, and highly dangerous to yourselves. You've done a good deal already—the parishes are geared to do a job, and parish rolls are getting into order. But suppose we get a lot more people to church. What are you going to do with them? The church must behave. We must put away our petty differences, get down to basic Christianity, and do away with the trimmings."

A vote of thanks to the Director was voiced by Mr. John Pagan of Vaucluse after a period for questions and a greeting from Archdeacon Codd, a visitor from the Home Mission Society of Adelaide.

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### C.M.S. SALE OF WORK.

The Annual C.M.S. Sale will be held in the Lower Town Hall, Sydney, on Tuesday, 21st August. The Opening will be at 10.45 a.m. and the Sale will continue until 5 p.m. Goods of any kind will be most acceptable, and you are urged to come and bring your friends to this big happy C.M.S. "Get together" event of the year. Communications to the Hon. Sec. at C.M.S. House, 93 Bathurst St., Sydney.



## Canvass Chairmen Dine at Hotel Australia

More than 100 laymen — chairmen of the Every Member Canvasses from most of the 132 out of 218 parishes of Sydney which are participating—sat down to dinner in the Hotel Australia on July 17.

The Right Rev. R. C. Kerle, Coadjutor Bishop of Sydney, presided in the absence through illness of the Archbishop.

Mr. Justice Richardson, himself chairman of the Summer Hill Canvass spoke first on what the Canvass hopes to achieve. He gave as its aims:— To deepen Christian fellowship in the parish; to broaden people's personal experience of the faith; to establish personal contact in each home; to teach the Christian management of material possessions. In the unchurched population and among nominal Anglicans, said Judge Richardson, are many only waiting for an invitation to come to church. More is achieved by personal contact than by public speaking.

### Avoid Parochialism.

Bishop Kerle, speaking on behalf of the Archbishop, spoke of the present challenge to the Diocese of Sydney (which contains almost a third of all the Anglicans in Australia) to keep pace with the development of the community.

"We fear that there may develop an over-emphasis on the needs of the parish — a competition between parishes to see who can build the best parish hall. But while the strength of the Diocese is in the parishes, the diocese is the family unit of the Church

of England." Bishop Kerle said that the Church in Sydney had some remarkable achievements in its social services and in such establishments as CENEF and Gilbulla, but they were maintained by a few enthusiasts who have carried the whole burden.

### "Not New Halls and Rectories."

Now, just as happened 100 years ago, there is a tremendous new growth in population and development. The church is not keeping pace in the new areas, and we cannot accept that as a diocese. The Archbishop is particularly anxious that we should not think of the Canvass in terms of new halls and rectories. "If there is essential building we must face it, and if there is essential maintenance we must provide for it. But we must accept responsibility for the whole area of the diocese. Our task is to evangelise in the new areas, and it is impossible to do this effectively in the present conditions without adequate buildings. In planning your Canvass I urge a wider vision than a purely parochial outlook. Otherwise we shall miss out very badly in the days ahead." Bishop Kerle said that the biggest contribution of the Department of Promotion was in fostering a new and stronger spirit of unity throughout the diocese. "Do not see the whole task of the church merely through the eyes of the parish." Last year the Diocese gave more than £100,000 to foreign missions, and we must not lose that vision. Many more clergy are needed if we are to fulfil our responsibilities.

Other speakers were Mr. George Gow-Gates, who spoke of his impressions as chairman of the pilot Canvass conducted by All Saints', Parramatta, earlier this year, and who said that although he had not previously been a regular church goer his experience

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### LESSONS FOR SUNDAYS AND HOLY DAYS.

#### Revised Lectionary of 1922.

#### August 5. 10th Sunday after Trinity.

M.: 1 Kings 21; or Eccclus. 3, 17-29; Luke 1, 26-56; or Phil. 4.

E.: 1 Kings 22, 1-40; or 2 Kings 4, 8-37; or Eccclus. 11, 7-28; Matt. 13, 24-52; or Acts 27.

#### August 12. 11th Sunday after Trinity.

M.: 2 Kings 5; or Eccclus. 18, 1-14; Luke 1, 57; Col. 3, 12-4, 6.

E.: 2 Kings 6, 8-23; or 2 Kings 17, 1-23; or Eccclus. 38, 24; Matt. 16, 13; or Acts 28.

#### August 19. 12th Sunday after Trinity.

M.: 2 Kings, 18, 13; or Micah 6; Luke 4, 1-15; or Philemon.

E.: 2 Kings 19; or Isa. 38, 1-20; or Micah 7; Eph. 1.

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I, ..... will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of.....

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The Australian Church Record, August 2, 1956

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## With the Army Chaplain On National Service

By Alan Nichols.

National Service provides the Church with the greatest field of youth work open to it to-day. Almost every young man in Australia has to undergo National Service and the Church has an unparalleled opportunity of reaching them while they are doing their training.

Perhaps we have been deceiving ourselves that the Church of England is regaining contact with the young men and women of to-day. Perhaps we have been thinking that the youth work being carried on in our dioceses is reaching out to every young person who is at all interested.

The truth is very far from this.

Here are some facts and figures from National Service which prove this: every year 10,000 young men between the ages of 18 and 22 enter the Army camps at Holsworthy and Ingleburn to do their 98 days training. Just about half of these are nominal Anglicans.

How far the Church has lost contact with this age group can be judged from this fact—that of these 5000 or so Anglicans, less than 20 per cent. have been confirmed. And the number that are regular churchgoers is even less.

Chaplain the Rev. D. C. Abbott, Anglican Chaplain at Holsworthy, gives these figures: "In the intake which finished on August 1 this year, there were 1175 trainees in 12th Battalion where I am Unit Chaplain. Of these, 536—46 per cent.—were Anglicans. Now, although most of these 536 youths had been baptised, only 99 had been confirmed. This represents 18½ per cent."

These figures are representative of an average intake, and reveal just how much the Church of England has lost contact with the youth of to-day.

### Army Opportunities.

What opportunities does the Army provide for the Church to work in

National Service and how is the Church using these opportunities?

The Chaplain plays an important role in National Service. He is, according to his official Army classification, the logical consultant of commanders in all matters relating to religion and morality. He is responsible for the supervision of the spiritual welfare of all members of staff and trainees.

The Army gives him every assistance in his work and officers are always willing to release a trainee from duties or training for an interview with the Chaplain.

The Chaplain has unrestricted opportunities of preaching the Gospel in the church parades held each Wednesday, attendance at which is always over 700, and in the church services held each Sunday for duty personnel. Although attendance at these church services is not compulsory, it is encouraged by the Army, and so all but a few attend.

He also conducts church services and Sunday Schools for Regular Army men and their families in married quarters, and Bible Study and fellowship groups within the camp.

Every intake he supervises, and prepares for confirmation trainees who for some reason have not been confirmed at their local church. In the last three intakes, 100 young men have been confirmed from 12th and 19th National Service Battalions.

### "C.O.'s Hours."

He is also responsible for the visiting of the sick in unit and base hospitals, and the conducting of what the Army calls "C.O.'s Hours" — discussions at which a number of trainees

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NATIONAL SERVICE

A group of young men at New Holsworthy Army Camp at their first parade preparatory to 98 days national service training.