

THE AUSTRALIAN CHURCH RECORD

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

No. 18

SEPTEMBER 7, 1950

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

ARCHBISHOP OF YORK WRITES ON PRIORITIES IN CHURCH WORK

The Archbishop of York is planning to visit Australia next year. He has given much thought to examining Church organisation. In this letter he writes on the chief aims in Church work.

"Priority" is a very favourite word. It is used by those who want to do something for some cause that they have at heart, as well as by those who object to some proposal they have put forward by claiming it should not have priority over what they regard as more important. But though the term is often abused, it is right that men should have in their minds certain priorities in Church work. I am reserving for another occasion any attempt to discuss financial priorities; their order will differ in some ways from the order we should give to the spiritual work of the Church, though in many cases financial claims depend upon spiritual priorities. If I were asked to define the chief aims which the Church should have in mind, I would put them in the following order:—

1. Evangelism.

For all there must come evangelism. Our Lord gave His Church the command to give to all men the Good News He brought. Where there is no evangelism there may be an effective organisation, but a dead organism. The great majority of the people of our country are ignorant to-day of the most important facts and doctrines of the Christian faith, and though they are still called by Christian ideals, it is not long these ideals can survive the loss of Christian faith. The task of the Church to-day is to set out in a simple, untechnical language the fundamental truths of Christianity; to set them in terms which ordinary men can understand the reasons for and to commend the faith by the duty of worship and the holiness of the Church and its members. This modern methods must be

used—the wireless, the cinema, television, as well as the older methods of the spoken and written word. The duty of evangelism is, of course, not confined to Great Britain; we must see that evangelistic work overseas, often carried on under conditions of great difficulty, receives full support from the Church at home; evangelism at home and overseas is part of the same Christian front.

(2) The Supply and Training of Clergy.

The Church must have a sufficient supply of well trained clergy who will preach the word, administer the sacraments, and by their own character commend the Christian way of life. The present supply of clergy is totally insufficient for our needs. When I was ordained fifty years ago there were twenty thousand priests ministering to a population of thirty-two million; to-day there are only fifteen thousand ministering to the increased population of forty-five million. The men required as ordinands must have personality, courage and intelligence as well as devotion; they must be given such a good training so that by reason and efficiency as well as by sheer goodness, they will commend the Gospel to the outsider, and build up the faith of those who are within the Church. There are great opportunities which we cannot use to-day through the shortage of clergy. Parents, schoolmasters and all who have influence with young people should encourage them to consider the call to ordination.

(3) An Educated Laity.

It is not sufficient to have a well trained ministry; it is of equal importance that the laity should know their

faith and the reasons for it. There are many highly educated men and women who are nevertheless uneducated Churchpeople, and would find it difficult to explain some of the simplest doctrines and practices of the Church to which they belong, they would be powerless to defend them against the critic. At a time when faith is exposed to the attacks of the atheist and the contempt of the intelligentsia, it is vital that the laity should be equipped so that at any time they could give an intelligent reply to questions or criticisms about their Church. This is so important that I hesitated as to whether I should not put this at the head of these priorities. A well educated laity would help to compensate for the shortage of clergy, and would immensely strengthen the whole work of the Church. The Church should carry out its teaching mission through sermons, lectures and literature, but especially through small groups of laity meeting, together with or without the assistance of their clergy, to discuss the problems and difficulties of the faith and the sound reasons for holding it.

(4) Children and Adolescents.

High on any list of priorities must come the bringing up of young children in the Christian faith. There are some, indeed, who would give this priority over the necessity for an educated laity, but parents who know the meaning of churchmanship will give by life and word the best instruction in the faith to their children. The Sunday schools, once so strong, have been abandoned in many parishes, but they should be regarded as essential and revived as soon as possible, especially in those parishes where they are no Church schools. It is of the greatest importance.

ON OTHER PAGES.

	Page
Images and C. of E.	8
Clergyman in Public School. .	9
The King and the Church. . .	11

ance that the fullest use should be made of the opportunities now afforded for religious teaching in the controlled schools; a great chance will be lost if we do not use fully this right. But instruction given apart from life and worship is not enough; with the teaching there must go the membership of a worshipping fellowship; no trouble can be too great to train the children in the habit and the liking of public worship. After Confirmation there follows the more difficult task of helping the confirmees to persevere in their Communion, and to live as faithful and active members of the divine fellowship.

(5) The Duty of the Church to the Nation.

Our Church, as the Established Church, has a special responsibility to the whole nation. It must not be a sect absorbed in its own problems; it must attempt to apply the standards of Christian conduct to national issues; the stronger and more definite it is in its own life, the better will the Church be able to do this. At present the Church has little influence on many of the secular interests of the nation; it cannot be content with this; it must make them Christian. Through the influence of its members, the Church must attempt to permeate public life, political, industrial and cultural groups with the Christian spirit and ideals. The Church can only do this if it has the freedom of a spiritual society, in which clergy and laity together express in complete liberty the mind of their Lord and offer to Him the worship which is His right; to protect this some readjustment of the present relationship between Church and State is much to be desired; for Parliament no longer can be described as an assembly of the laymen of the Church.

Simultaneous Advance.

It would be easy to add other priorities to those which I have just mentioned; they are not meant to be inclusive, and on some other occasion I will write about financial priorities. It is, however, important to add that it is not intended that first one priority should be taken up and the others neglected until it is completed. Quite clearly it would be nonsense to say that we must first evangelise England, before we proceed to the education of the laity or the teaching of the children. One priority may for a time have to take preference over the others, but none of them must be neglected. In each diocese, rural deanery and parish, Churchmen should do their best by

their prayer and active witness to carry on the work of evangelisation, to secure a supply of well-trained clergy, to build up a body of laity well instructed in the faith, to bring up the young in the fear and love of God, and to bear Christian witness to the nation.

—Cyril Ebor.

Proper Psalms and Lessons

September 10. 14th Sunday after Trinity.

M.: Ezra i 1-3 and iii or Zeph. i; Luke vii 36 or I Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

Sept. 17. 15th Sunday after Trinity.

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

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

Sept. 24. 16th Sunday after Trinity.

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

E.: Jer. v 20 or vii 1-15; John viii 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons,
Tea Meetings.

Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Tel.: M 6351

SPEND YOUR NEXT HOLIDAY ON
THE MOUNTAINS!

At "COOBIJA"

87 North Mall, LEURA, Blue Mountains
Quiet Christian Home.

Book Early!

Miss E. Ransom.

Telephone: MA 2975.

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE.
It embraces all and refuses none who are eligible for admission.

THE HOME OF PEACE

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. Phone LM 4805

It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address)
YOUR HELP IS NEEDED Have you the WILL to give? "Where there's a WILL there's a way."
Remember the Home in your WILL.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,

MISS G. GORDON EVERETT, M.A.

NEW BRIDGE OVER THE RIVER THAMES COMPLETED.

The final span has now been added to the new bridge across the River Thames in the heart of London. The bridge is 1150 feet long and is supported on seven spans.

This new river crossing in London provides a direct link from the Thames Embankment at Charing Cross to the main exhibition site for the Festival of Britain situated on the opposite bank. It carries a roadway 14 feet wide and will bear a load equivalent to 14 medium sized armoured tanks.

The bridge has been built by the Royal Engineers on the same principles as Bailey bridges which did so much to speed the allied advance into Europe during the war.

NATIONAL C.E. CONVENTION 1951.

Sydney has been chosen for the National Christian Endeavour Convention to be held from the 2nd to 9th August, 1951, at the Showground.

It is expected that over 3000 Interstate delegates with 5000 N.S.W. delegates will attend.

The last National Convention to be held in Sydney was in 1931, and it is expected that the coming 1951 Convention will be attended by large numbers of Endeavourers from all parts of the Commonwealth, and a number of Endeavourers from overseas.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, A.C. Record, Diocesan Church House, George St., Sydney.

Advertising and Business Communications to be addressed to the Secretary, A.C. Record, Diocesan Church House, George St., Sydney, N.S.W.

Victoria.—Melbourne:

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-
nyrne Road, Sandy Bay.
Issued Fortnightly.

Subscriptions: 10/- per year, post free;
4d per copy.

KIERKEGAARD AND MODERN THEOLOGY

(By Colonel Bjelke Petersen)

Following your article under the above heading by the Dean of Sydney, it might interest your readers and stimulate them in the study of this lately discovered genius if they had some facts put before them, showing how his teaching is progressively gripping the sections of Christians who take their Christianity seriously, and showing how mightily God is blessing his message.

He is kindling new flames of love for Christ in their hearts and supplying them with heavy intellectual and spiritual ammunition of a type just needed in this age.

His background of poetry, psychology, science and poetry gives him the ability to wound the "Achilles heel" of the millions who, to-day, feed on the mental diet dished up for them in the colossal number of modern "Digests," Magazines, Periodicals, Newspapers, etc., that abound.

As a proof of this statement let me give you a few of the many facts I could quote:

Kierkegaard's birthplace, Copenhagen, has become a great attraction to Christian leaders who wish to study his writings more expeditiously.

During the short period of four months a number of interviews with such visitors have appeared in the Danish press.

Let me put before you some of their statements in condensed form. First, I shall refer to Professor Rudar Thomte, an outstanding leader of the great Lutheran Church in the U.S.

He was the first winner of a "Kierkegaard Travelling Scholarship" given in the United States.

Here are some striking statements he made: "When first reading his works I realised I had read matter I could never forget. The fire in my soul which his thoughts kindled compelled me to go deeply into his works." He maintained there was a definite Kierkegaard Revival in the U.S. He was studied in all well-known Theological Colleges and so frequently quoted in pulpits that even the average churchgoer also was becoming familiar with his teaching. In his opinion the "appetite" for S.K. was caused by the bankruptcy of Liberal Theology after World War I.

It had also been stimulated by quotations in the writings of Karl Barth and Brunner. He said America had splendid translations. He preferred those of Evenson, a brilliant Professor of Philosophy, whose background made him very suitable for the work.

Prof. Thomte regretted that scholars interested in Existentialism mainly occupied themselves with his philosophical works instead of following his verdict about the futility of Philosophy without Christianity. He said this is to take the shell and leave the kernel.

Now let Pastor Alfred Hubschen from Switzerland speak. He had learned Danish—was visiting Denmark to be better qualified for the task he had set himself of getting the Swiss Church folk better acquainted

with S.K. works. He was working on those books which had not previously been translated into German. The growing interest in Existentialism stimulated the study of S.K. He, however, was convinced that both clergy and congregations were in greater need of his religious writings.

He also stated that much was happening in Italy in connection with "K" studies and he made use of Italian translations as many Swiss knew Italian.

Another prominent Churchman who was in Copenhagen lately was Pastor Botchen. He said S.K. was quite well known in his country, but he had set himself the task of getting many more of S.K. writings studied in Switzerland and was now studying Danish to achieve his objective. He strongly attacked critics of S.K. who think he is pessimistic and sour. On the contrary, said he, his works are saturated with a joyous faith in a beloved God.

Let me quote another S.K. enthusiast, Viera Bernard. She also was interviewed by the press lately in Copenhagen where she is learning Danish and going deeply into "Kierkegaard." She comes from Prague University and travels under an assumed name as her country does not like its citizens to have wide contacts abroad. She holds diplomas in Theology. It was in France she discovered S.K. and told the press that S.K. was almost a fashion in France. She was surprised it was left to Theologists outside Denmark to discover this genius and believed he had a message which an age like ours was waiting for.

These people mentioned so far were all studying in Copenhagen this year.

Now let me introduce you to the first honorary member of the Danish "S.K. Society"—Dr. Walter Lowrie. After years of achievement as a scholar and scientist he discovered S.K. during his travels in Europe. He also visited Denmark and studied Danish and did a great work in translating S.K. and in attracting attention to his writings in the United States. His S.K. Handbook of 600 pages was much appreciated.

The Danish S.K. Society has only been started lately, they are now helping countries "hungry" for S.K. The latest addition to these is Japan where a S.K. Society has been formed. They are also producing editions with such selections from his work which the average churchgoer can appreciate so that his influence is not restricted to the "upper ten" in the intellectual world.

The people quoted are not personalities who have been swept along by the fashions of the moment, but mainly men who have reached prominent positions as Scholars and Church leaders, men highly respected for their achievements and earnestness.

They all agree that in Kierkegaard they have found a real "Alladin's Treasure Cave" in the religious domain. They are exploring it and earnestly distributing its wealth in an age that suffers from poverty through lack of outstanding leadership in the spiritual field.

WITH C.M.S. IN AFRICA.

(From Dr. Wellesley Hannah's Letter.)

There are signs of keen spiritual awakening over here. Four of our Mvumi bush school teachers are extremely keen. They are selling cows (this is the equivalent of expending your capital in Africa) to pay their fares to a Convention in Uganda. I have never known such a thing before. Two other teachers have come right out—their wives have followed them, and they are having at least one conversion a week. A revival has begun in Ugogo. It is only in the last year or two that I have realised that the lives of these men are bound in the shackles of drink, adultery and the like, until they come right out for God. A man who has got the victory over these carnal things is a man on fire.

For several weeks a lion has been making its quarters in an area of thick bush one mile from our home. It has taken twenty cattle and the people are getting desperate. Half way through my hospital rounds the headman of a village on the outskirts of the jungle came to me. 'Bwana, the lion has killed my nephew. Come at once and see!'

My hospital rounds over, Dr. Powys, Rev. George Pearson and I set out. We came to the edge of the bush. The headman's relations met us and began to describe, with gesticulation, how it all happened. They took us to the spot, pointed out the footprints of the lion, the spot where it had dragged a cow along the sand. Here was the spot where the fearless herdsman had attacked the lion with his axe. The next twenty yards into the bush showed tufts of coarse lion hair caught in the branches, a spatter of human blood, all joined in a vivid description of the poor herdsman's gallant fight with the infuriated beast. Then they showed us the spot where the herdsman's lifeless body was, left by the lion who retreated into the bush less than fifty yards from the spot.

We continued our journey round to the headman's house. As we approached we saw numerous relatives sitting huddled in subdued little groups. At the far end of the courtyard two youths with their hoes had dug a grave, knee deep. We were taken into an inmost and darkest room where the body lay in the presence of the closest relatives. It was too dark to see anything and so, with much difficulty and an electric torch we were able to discover that the herdsman had been badly mauled. A few deep tooth marks in his neck explained his death. Two days later the lion was found dead. It had several teeth knocked out and a deep bruise in the top of its skull.

And so the job goes on in the jungle. We want your prayers. We want your help, and we need new manpower."

C.M.S. SALE OF WORK.

We are very pleased to be able to state that to date the amount received in connection with the above Sale is £1385 and there is still a little more to come in.

BEAUTIFY YOUR HOME WITH

PAIN'S METAL VENETIANS

Write for Colour Brochure to PAIN MFG. PTY. LTD., HORNSBY, N.S.W.

Phones JU1146, JU1838

PERSONAL

On Wednesday evening, 23rd August, His Grace the Archbishop of Sydney officiated at the Institution of the Rev. G. C. Bennett, B.A., Th.L., the newly appointed chaplain to the Sydney Mission to Seamen. The service was attended by over 100 people, representing the various Committees, Shipping Companies, and friends of the new Chaplain. Following the service a welcome was tendered to Mr. Bennett in the Flying Angel Club. Unfortunately owing to her mother's illness, Mrs. Bennett was unable to attend.

Rev. W. A. Watts, Rector of Emu Plains, N.S.W., has accepted the parish of Sutherland, Diocese of Sydney.

Rev. R. Bosanquet has been appointed Curate-in-charge of Langlea, Diocese of Sydney.

Rev. D. B. Knox, Lecturer at Moore College, Sydney, was married on Saturday last to Miss Ailsa Lane, of Pymble, Sydney. The marriage took place at St. Swithun's Church, Pymble. Canon D. J. Khox, father of the bridegroom officiated, assisted by the Dean of Sydney, and the Rev. C. A. Baker. We offer our congratulations and good wishes to Mr. and Mrs. Knox.

Rev. Canon M. L. Loane, Vice-Principal of Moore College, Sydney, is at present in East Africa and is a guest of the Rev. A. A. Stanley at Nairobi, and will visit a number of C.M.S. Mission Stations in Kenya Colony and Tanganyika. He expects to reach Sydney in the Oracles on November 6.

We regret to hear that Mrs. Bennett, wife of the Rev. A. A. Bennett, Rector of Botany, met with a painful accident and broke her wrist recently. We hope for a speedy recovery.

We desire to offer our sincere sympathy with the Rev. and Mrs. C. H. Tomlinson, of the Rectory, Northbridge, Sydney, on the sudden death of their only son, which occurred several weeks ago. There was a large gathering of sympathetic parishioners and friends at the service, which was held in the parish church. Rev. L. Parsons delivered the address.

Ven. Archdeacon W. T. Hardie has been appointed Dean of Newcastle.

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.



MOORE THEOLOGICAL COLLEGE, SYDNEY (Main Entrance)

Since its foundation in 1856, over 636 trained men have passed through Moore College to serve God in the Sacred Ministry, and in addition, many others to serve in the Mission Field.

Seventy students are in training at present. It is the oldest and largest Theological College in Australia and it seeks your interest, prayers and gifts.

ANNUAL EMBERTIDE APPEAL

ON

SUNDAY, SEPTEMBER 24th, 1950

Gifts may be sent to:—Rev. S. G. STEWART, Hon. Organising Secretary, 1 Bancroft Ave., Roseville.

NOTES AND COMMENTS

We think it incumbent on us as responsible for a Christian journal to emphasise the appeal

The Wreckers of the Home. being made by the Women's Christian Temperance Union of N.S.W. Many of our

readers may have seen the startling advertisement which appeared in a leading Sydney paper on Wednesday of last week. We deem it advisable to reproduce it as it stands:

Blitz on Family and Home

THE BREWERS' AIMS

Teenage Drinking and increase of Women Consumers of Alcoholic Liquor are the result of a carefully-planned Scheme of the Brewers.

The journal "American Brewer" of recent issue tells in detail of their efforts to increase the number of Women Drinkers.

"There is little doubt that to-day Women, as a group, constitute the one segment of the Beer market offering the most fertile field for expansion . . . The wider social acceptance of Beer is one of the utmost importance. U.S.A. Statistics reveal that women drinkers are increasing at the rate of 120,000 a year; habitual women drinkers have increased to 800,000 a year."

To suit action to these diabolic words, we learn that "a new low Alcohol content beer is being prepared for children"—Also "to encourage Home drinking to a wider circle, beer is being put up in cartons, packaged with cheese and crackers."

Brewers' Policy is the same for every country, profit being the objective. Do we want these schemes to prosper in Australia? If not, what are we doing to counteract this avaricious campaign of the Liquor Trade? Local Option will give the people their democratic right of choice.

AGITATE—EDUCATE—LEGISLATE—FOR THIS OBJECT.

(Issued by the Women's Christian Temperance Union of N.S.W.)

"For God, Home and Humanity."

The carefully planned scheme of the Breweries is nothing new. We remember that towards the end of the world-wide depression of some 20 years ago at a meeting of the Brewers' Association in England the chairman after mentioning the natural decline in the trade's profits during the depression, stressed the need of up to date advertising, and especially advocated a policy of teaching the younger generation to drink. When we remember the terrible havoc the drink traffic has produced in lives and homes, we can hardly credit the devilish cruelty of such a suggestion. To realise that the policy has been carefully and relentlessly followed, one has merely to read the references to the popularity of

drinking, and especially beer drinking, in the daily press, and the enormous growth and popularity of cocktail parties in social circles.

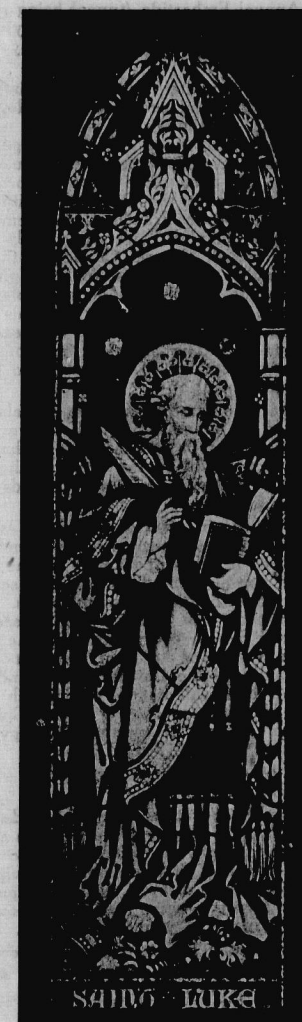
For the Christian there is only one answer to Cain's question: "Am I my brother's keeper?" There is urgent need of a stronger Christian conscience to combat all growing social evils and among these the Liquor Traffic stands out as one of the most deadly, physically, morally and spiritually.

"Evil is wrought from want of thought," is unhappily the veriest truism, but commonly ignored. During the past years, disturbed by two disastrous wars, there have been times

of crisis which have once and again evoked a national "Call to Prayer" by men in authority in the nation. Over and over again it has been recognised that the response to the prayer of a people there have been deliverances and results so dramatic that from the nation and its allies there has come a burst of praise and thanksgiving indicating a people's conviction of a divine intervention. So phenomenal were the responses to the prayers of a people at these times that it would seem impossible that we could ever forget the Hand that was stretched out still to safeguard those that trust in Him.

And yet in this new crisis so pregnant with possibilities for a world catastrophe there has been issued no Call to Prayer on the part of the spiritual and national leaders of our people. All the more thankful are we to note an earnest movement in the national centre for prayer "for revival and reversion to Christian statesmanship as the only solution of the world crisis." A group of Peers and Members of the House of Commons and others have banded together to this end, and they are advertising boldly and widely for the banding together of all those who with them realise the imperative need for humble prayer to Almighty God for His Sovereign intervention in domestic and world affairs. It is much to be desired that this fine lead will be followed by Christian men and women to the confines of the Commonwealth of Nations and beyond to those allies who profess fealty to the same Sovereign Lord God.

Stained Glass



John Ashwin
& Co.

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass
31 DIXON ST., SYDNEY



STERLING PREPARED PAINT

AUSTRALIA'S BEST

Sterling Paint & Varnish Co.

ALEXANDRIA

CORRESPONDENCE

MOORE THEOLOGICAL COLLEGE, SYDNEY.

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

May I again seek space in your valuable paper to draw the attention of your readers to the Annual Embertide Appeal being made on behalf of Moore College on Sunday, September 24, or on a convenient nearby Sunday.

Two or three matters are of utmost importance to the financial needs of the College at the moment. Although we have of recent years added two wings to the College, increasing our accommodation to 49 students' rooms, we still need more rooms to provide for the 70 men at the College. With the beautiful new John Francis Cash Memorial Chapel, now completed, we can shortly proceed to demolish the old Chapel so that a further wing of 19 students' rooms might be erected on the site thus made available. As can be seen it is very necessary that this project should be proceeded with as soon as possible, thus providing sufficient accommodation for every student to live in and to have his own room.

As regards other buildings we are also in great need of an assembly hall where College functions can be held, and we are hoping to build such a hall on the site opposite the Principal's residence as soon as funds are available.

Then we are in need of more and larger bursaries to help promising young men who are prepared to offer for training for the ministry, but are prevented from doing so because of their financial circumstances. By a motion that was unanimously passed at last Sydney Synod, every parish in the Diocese was requested to contribute at least £10 annually to the Bursary Fund, and we hope that there will not be one parish that will fail in this respect, for Moore College is the main source of supply of Clergy for the parishes of the Sydney Diocese.

I close by quoting the commendation of the Archbishop of Sydney:

"I warmly congratulate the Embertide Appeal for Moore College and trust that in every parish prayers may be offered for the staff and students, and gifts made to the building and bursary funds of the College, and an opportunity found to commend the call to the ministry to suitable young men."

Donations may be sent to me at Diocesan Church House, George Street, Sydney or at 1 Bancroft Avenue, Roseville.

Yours faithfully,
S. G. STEWART,
Hon. Organising Secretary,
Moore Theological College.

CATHEDRAL OF ARMAGH.

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

Your paper for June 15 reached me on Saturday. I was interested in the article on the Cathedral of Armagh. I thought you might be interested in an extract from a letter which I received from that city. It is dated 20.12.48: "I will enclose you a picture of Armagh from Scotch Street, it is one of the best business streets of Armagh, and St. Patrick's Cathedral with its big square tower on the highest hill, it was on that site St. Patrick wanted to build his

church, but at first the old chieftain wanted his fort, so he (St. Patrick) built a castle church in Scotch Street . . . and there has been a church on the top of the hill nearly ever since, for the chieftain changed his mind and allowed him to build his rough church . . . Yes, for 1500 years this has been the centre of the Church of Ireland, and from Armagh missionaries went to England, Scotland, and the Continent."

My friend also said that an R.C. woman, evidently typical of others of her religion, fully believed that the Protestants stole their church.

Yours faithfully,

(Miss) G. E. A. FOSBERY.
August 7, 1950.

"CHURCH RECORD" SALE.

CHAPTER HOUSE

on 20th OCTOBER

(To be opened by Matron Shaw, O.B.E., at 11.30 a.m.)

All usual stalls, also Luncheon and After-noon Tea.

Gifts invited—Work, Produce, Books, Cakes, Sweets, Groceries, Jams, Butter, Eggs, Scones, etc., may be left at "Church Record" office, Diocesan Church House.

MUSICALE

at the CHAPTER HOUSE

ST. ANDREW'S CATHEDRAL,

On SEPTEMBER 14th, at 8 p.m.

in aid of the Family Service Centre

Subscription 3/-. Apply MA 9620.

WHEN YOU NEED

- ★ BIBLES
- ★ THEOLOGICAL AND MISSIONARY BOOKS
- ★ GENERAL LITERATURE
- ★ CHILDREN'S BOOKS
- ★ FLANNEL GRAPHS
- ★ SUNDAY SCHOOL SUPPLIES
- ★ CALENDARS
- ★ AWARDS

THE C.M.S. BOOK ROOM IS READY TO SERVE YOU

CALL

PHONE

WRITE

MA 2741

CHURCH MISSIONARY SOCIETY OF AUSTRALIA AND TASMANIA

93 Bathurst Street, Sydney

N.S.W. CHRISTIAN ENDEAVOUR CONVENTION.

3rd to 7th OCTOBER, 1950.

TUESDAY.

Rev. Lionel B. Fletcher.
S.A. Congress Hall, 7.30 p.m.

WEDNESDAY.

Rev. Dr. Howard Guinness, M.R.C.S., L.R.C.P.

S.A. Congress Hall, 7.30 p.m.

THURSDAY.

Rev. R. N. Groult, L.Th.
Central Baptist, 7.30 p.m.

FRIDAY.

Rev. John Drakeford, B.A., Dip.Ed.
S.A. Congress Hall, 7.30 p.m.

SATURDAY.

Junior Rally, 3 p.m.
7.30 p.m., Rev. Lionel B. Fletcher.
Town Hall, Sydney.

You are invited to attend all meetings.
Choral items by State C.E. Choir, Movie Technicolour Films, plus many other attractive features.

DEVOTIONAL HELPS FOR YOUR QUIET TIME

"Daily Light on the Daily Path." Readings from the Word of God. 9/6, 13/3, 19/6, 21/- (postage 3d. extra).

"Streams in the Desert." Mrs. C. Cowman. Rich in spiritual help. 13/6 (14/-).

"Strength for the Day." An ideal book for family worship. 12/6 (13/-).

"In the Secret Place." Prayer helps for young Christians. 1/7 (1/9).

"The Quiet Time." F. Houghton. 1/2 (1/4).

KESWICK BOOK DEPOT,

For Everything Evangelical,

315 Collins St., Melbourne.

A NEW VAN FOR THE B.C.A.

A new van to be used by the Rev. W. Mitchell, of Menindee, N.S.W., in his extensive far-western mission, was dedicated on Friday, August 4. The vehicle was on display in the grounds of St. Andrew's Cathedral, and at 4 p.m. the members of the Bush Church Aid Society Council and friends gathered for the dedication service.

On the following Tuesday, the N.S.W. Secretary, the Rev. J. R. Greenwood, left with St. Aidan on the long trip to Menindee, via Cobar. The flood damage was only too obvious in the rough condition of the main road in many parts. A number of rough detours provided a test for the new vehicle and also gave opportunity to see the damage done to properties through which by-pass tracks have been constructed. The damage to fences, bridges, roads and the erosion caused by heavy rain will take months to repair. Apart from all these troubles is the loss of stock which has been in many parts on a high scale.

The outback dweller has many difficulties with which to contend and the provision of this new van is one contribution to the fellowship built up by the friends of the Bush Church Aid Society.

The return trip was made in the well-known St. Patrick's Van, which was given by the Irish Church in 1939. After 120,000 miles of service in the outback this faithful unit is again in Sydney needing the attention of body and mechanical specialists.

The Deaconess Van, St. Margaret's, has now joined the ranks of the van contingent. At the conclusion of the annual rally on Friday, 1st September, the dedication was performed as the van stood on display in the grounds of St. Andrew's Cathedral.

Deaconess B. Clarke and Deaconess M. Spry have left on the first stage of their long journey to Wilcannia. The noble work of such keen young women is a challenge to the youth of the Church and a call for faithful support by prayer and gifts to maintain the work.

THE LADIES' HOME MISSION UNION

ANNUAL COMMUNION SERVICE AND LUNCHEON

FRIDAY, 15th SEPTEMBER,
at 11 a.m.

Address:

THE VEN. ARCHDEACON R. B. ROBINSON

Basket Lunch to follow, 12.30 p.m. in the Chapter House

Speakers at Luncheon:

REV. G. GERBER, St. Saviour's, Redfern.
DEACONESS P. CRUTTENDEN, St. Peter's, East Sydney.

We hope you will come and bring others.

MISSIONARY AS U.S. AMBASSADOR.

FORTUNES OF CHINESE CHURCH.

The Archbishop of Sydney writing recently of missionary work in China to-day, said:—

In some places missionaries are still free to carry on their work. Near Canton a new village church has been built and opened with the goodwill of the new Government, but generally the Church has found its activities severely curtailed. Church buildings have been occupied, hospitals and schools heavily taxed. Missionaries are given every encouragement to leave the country, but with no possibility of returning. At the moment, they are allowed to continue until their furlough becomes due, unless the Chinese Church asked them to leave, and in some Provinces these requests have been made. When it is widely broadcast that missionaries are the tools of imperialistic aggressors, the statement being supported by the case of Dr. Leighton Stuart, the trusted Principal of Yenching University, Peking, who returned as American Ambassador, and constantly quoted, it is not difficult to understand the sensitiveness of the Christian community to the presence of missionaries. On the other hand, the number of baptisms has increased, youth work in many Churches is vigorous; and the Church, especially in country districts, is encouraged by the Government, who recognise that the members of the Christian Church in a country community are the best citizens.

BISHOP APPOINTED CANON OF JERUSALEM.

The Bishop of Bendigo in his Synod Charge said: "The Bishop of Jerusalem has conferred on me an honour which I appreciate very much. There are stalls in St. George's Cathedral, Jerusalem, for six honorary Canons and they are apportioned round the world. The stalls are named after mountains famous in Biblical history. The holders of four of them are from New Zealand, United States, China and India. One is to go to Canada, and the Bishop has asked me to become Canon and to have the stall of "Sion." Having been in Jerusalem in two World Wars, I am naturally particularly interested, and it is an honour to represent the Church of Australia in the Holy City."

WANTED by C. of E. Girls' Hostel, Breakfast Cook (share duties with another), duties finish at 10.30 a.m. Move in, small remuneration, suit pensioner. Apply MA 9641.

CLERGY STIPENDS IN BENDIGO

"THE LABOURER IS WORTHY OF HIS HIRE."

The Bishop of Bendigo, in his recent Synod charge, deplored the low salaries his clergy received. He said:

"We still have a few clergy on less than £300 a year, and you know how little of even unskilled labour you could command for that amount in the world to-day. Too many Church people do not consider the labourer is worthy of his hire, so long as they can count on his self-sacrificing generosity to spend and be spent for their benefit without complaint. And yet they wonder that there is not an adequate supply of men coming forward for Holy Orders. And, though some parishes do not seem to realise this, the Home Mission Fund of the Diocese is not meant merely to bolster up the inadequate efforts of parishioners but to help us to carry out plans for the spread of the effectiveness of the Gospel in untouched parts of the Diocese, and there are plenty of these. Too much of the available funds have to go in grants to make up the clergy stipends to a less inadequate sum. Some few parishes not only make a great effort to pay their priest fittingly but also help us considerably with our central funds. I wish I could say it of all. And naturally the clergy are diffident about bringing the matter before their parish officers.

MOTOR CARS.

The Motor Car Bill you passed last year has given us the nucleus of a fund from which to help clergy in the purchase of new cars, but in its initial years it cannot do much. Within the last few months we have had to guarantee three separate priests' overdrafts at the bank for £350 in each case. Up to now, the guarantees have generally been in the region of £100. That is a small indication of the changed conditions of the clergyman's life. And how much does the average parish contribute towards the cost of replacement? And what of the running costs? I find some laymen who live near sealed roads commenting on the amount of repairs on the parson's car. They seem to forget that in nearly all parishes the visiting they so keenly desire takes the clergy car on to all manner of tracks and unmade roads. In some of our parishes only the main road that goes through is tarmac. Many of the others are plain earth!"

COPIES OF "100 TEXTS" are now 3d. each, or 2/6 per dozen. available at the Church Record Office.

MISSIONARY NURSES WITH TWO CERTIFICATES

are urgently needed in the Outback Hospitals of the BUSH CHURCH AID SOCIETY

YOU are needed NOW!

Seek an interview with the Organising Missioner,

B.C.A., Church House,
George Street,
Sydney, N.S.W.
M3164

Victorian Secretary,
B.C.A., Bible House,
Flinders Lane,
Melbourne, Vic.
FJ5675

South Australian Sec.,
B.C.A., Holy Trinity Rectory,
North Terrace,
Adelaide, S.A. C1134

TO AUSTRALIAN CHURCHMEN.

IMAGES AND THE CHURCH OF ENGLAND

In our last article on this question we directed attention to the Scriptural attitude on the use of images in worship and the attitude of the early Christian Church. We were able to draw upon the able discussion of the subject in The Warburton Lectures of Dr. R. H. Charles. It remains to treat of the second portion of the subject viz., What is the attitude of the Church of England on this matter? We would, of course, expect that if Scripture and the Early Church give an unequivocal verdict, the Church of England would be found in line with this convincing testimony.

A Possible Ground of Departure from Early Church Teaching.

There are those, however, who urge that in the matter of the use of images in worship the Church, through the centuries, developed a particular type of approach which avoided on the one hand the extravagances of paganism, and yet on the other hand, found room for art and the aesthetic faculties in connection with the worship of God. We are asked to believe that the Church of England inherited this lofty conception and after a short period of vacillation, occasioned by notable abuses that had gathered round the Church's method, established a sane principle of conduct that appropriated the treasures of art in divine worship without derogating from the Supreme reverence due to God Himself.

It is contended that the strong language of early-Christian writers to which Dr. R. H. Charles draws attention, must be interpreted in the light of the prevalent idolatry then existing. Similarly, the efforts of the Old Testament prophets were directed to stamping out religious cults that were not only idolatrous but indecent. When this great and worthy purpose had been achieved, the way was open for the rich culture of more enlightened ages in which religious images had their proper part.

Two Questions which thereupon arise.

It is obvious that such a line of reasoning invites two questions which are related, but nevertheless distinct. The first question is addressed to the validity of the position laid down. Did the Church in fact discover a via media through the centuries? Before a hasty affirmative is given to this question, it may be well to adduce the opinion of

John Ruskin to which Dr. Charles adverts. Ruskin will not be credited with any aversion to art as such, though he cannot be tabled as a defender of the modern craze labelled, "art for Art's sake." Dr. Charles tells us: "Ruskin denounces in the strongest language the evil effects of realistic art on the religious mind of Europe. In this connection he gives several extracts from Ruskin's 'Lectures on Art.' The following may suffice. Ruskin speaks of 'The deadly function of art in its ministry to what, whether in heathen or Christian lands, and whether in the pageantry of words, or colours, or fair forms, is truly, and in the deep sense, to be called idolatry—the serving with the best of our hearts and minds, some dear or sad phantasy which we have made for ourselves, while we disobey the present call of the Master, Who is not dead, and Who is not now fainting under His cross, but requiring us to take up ours' (p. 56). It would carry us far from our original intention if we were to discuss at length the various aspects of image worship as it has been tolerated in the Christian Church since the seventh century. It is enough to indicate that men of genuine artistic temperament are not unanimous as to the effect of the introduction of forms of art into religious services. Ruskin must be allowed to speak for many more.

A much more important question relates to the matter of fact. Did the Church of England adopt at any period the medieval conceptions regarding the use of images? Our definite conviction is that she did not. Fortunately, we are in possession of indubitable historic evidence on this point.

The Elizabethan Reformation.

Although it might be pertinent to illustrate this subject from the controversy concerning "lights before the sacrament" which occupied the bishops and others from 1547-51 it may be advisable to commence with the forms of worship introduced in the reign of Elizabeth. The Second Prayer Book of Edward VIth with three alterations, "and none other or otherwise" was made the established order from the Feast of St. John the Baptist, 24th June, 1559. Almost immediately, action was taken by the Ecclesiastical Visitors in accordance with the Queen's Injunctions and in conformity with the new Prayer Book. Strype records, for example, that on "Aug. 13th, Skory,

new bishop of Hereford, preached at St. Paul's while the visitation of that Church was in hand. Two days after, the rood there, with the altar, was pulled down" (Annals of Reformation, Vol. 1, Pt. 1, p. 199, Oxford 1824). Everywhere the roods and altar-crosses were destroyed. Bishop Tunstall of Durham was deprived for resisting the Royal Visitors and refusing consent, "to the pulling down of altars and taking away crucifixes" (S.P. Dom.: Eliz. p. 137).

A Change of Policy by the Queen.

The Royal Visitors continued their work effectively, so that Peter Martyr was able to write to Thomas Sampson on November 4th, 1559, noting the fact that "altars and images have been removed" (Zurich Letters, Second Series, p. 32). Notwithstanding this, a change in the Queen's policy appeared in the month of October. It would seem that on or about October 9th the Queen introduced two candles and a crucifix on the Lord's Table. Thomas Sampson, writing to Peter Martyr on Jan. 6th, 1560, declares: "The altars indeed are removed, and images also throughout the kingdom: the crucifix and candles are retained at court alone" (Zurich Letters, first series, p. 63). Here is what might be called Erastianism if we are to follow the popular phraseology of our time. The Queen introduced into the Chapel Royal, a type of ceremonial that was carefully discountenanced by ecclesiastical authority. The issue is clearly set. We can now appreciate in its full character the particular animus of the Church of England in the matter under consideration. Did the leaders of the Church support the Queen's policy?

The Action of Matthew Parker and the Bishops.

We have abundant material for answering the question as to whether the action of Elizabeth was purely personal or political, or whether it represented the mature judgment of her ecclesiastical advisers. In an undated letter of 1559, Archbishop Parker and others addressed the Queen on this subject. The letter contains the following statements:—"And for so much as we have heretofore at sundry times made petition to your Majesty, concerning the matter of images, but at no time exhibited any reason for the removing of the same; now, lest we should seem to say much and prove little . . . we have at this time put in writing, and do most humbly exhibit to your gracious consideration those authorities of the Scriptures, reasons, and pithy persuasions, which as they have moved

all such our brethren, as now bears the office of bishops, to think and affirm images not expedient for the Church of Christ, so will they not suffer us, without the great offending of God, and grievous wounding of our own consciences (which God deliver us from) to consent to the erecting or retaining of the same in the place of worshiping. And we trust and most earnestly ask it of God, that they may also persuade your Majesty, by your regal authority, and in the zeal of God, utterly to remove this offensive evil out of the Church of England, to God's great glory, and our great comfort . . . we beseech your Highness most humbly not to strain us any further; but to consider, that God's Word doth threaten a terrible judgment unto us, if we, being pastors and ministers in His Church, should assent to the thing which in our learning and conscience we are persuaded doth tend to the confirmation of error, superstition, and idolatry, and finally, to the ruin of the souls committed to our charge, for the which we must give an account to the Prince of pastors at the last day." So wrote every bishop on the bench in 1559. Indeed, they were so confident of their unanimity in this matter, that they suggested to the Queen that it would be well "In these, and suchlike controversies of religion, to refer the discussion and deciding of them to a synod of your bishops, and other godly learned men." There can be no doubt that in 1559 the Church of England speaking through her bishops utterly refused the erection of a crucifix as an adjunct to divine worship.

The Laudian Revision.

It is sometimes suggested that the Elizabethan bishops were under the domination of Calvin and Bullinger. Many of them had been compelled to flee from their native land and were hospitably entertained by the foreign Reformers. We are asked, therefore, not to attach too great significance to their stubborn resistance to the Queen's mediating policy. We leave it to the framers of this apology to reconcile it with the view that bishops are the guardians of spiritual truth by virtue of their solemn consecration. Can we sustain this opinion if a whole body of bishops were diverted by the word of Calvin?

The difficulty does not present itself in view of the actual facts. Followers of Laud were not the sole agents in the Restoration or in the revision of the Prayer Book. These very interesting historical questions need not detain us. We have positive evidence that the Prayer Book Revisers shared the

views of the Elizabethan bishops. If we turn to the rubric in the Communion Service directing a sermon to be preached we find that it must have formed the subject of careful discussion during the process of Prayer Book Revision. The rubric was considerably extended; provision was made for giving notice of Communion; Banns of Matrimony were required to be published; Briefs, Citations and Excommunications were also to be read. This in itself offers evidence that the rubric was not merely passed over as being sufficient for its purpose. The older rubric read: "After the Creed, if there be no sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority." The rubric was altered to read, "Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority." The older form suggested that the Homily should only be read when there was no sermon and might be interpreted to mean that the Homily was provided for those who were "no Preachers." In those early days an effort was made to license graduates only as preachers. Now the Homily is definitely placed as an alternative to the sermon. But

what has this deliberate alteration to do with the use of images in worship? The Homily "Against peril of Idolatry" is thus formally sanctioned. It was first authorised in 1563 and contains many references to matter contained in the earlier letter of Archbishop Parker and the bishops to Queen Elizabeth. The Homily says: "Wherefore to reply, that images of Christ may be made, except withal it be proved that it is lawful for them to be made, is, rather than hold one's peace, to say somewhat but nothing to the purpose. And yet it appeareth that no image can be made of Christ but a lying image—as the Scripture peculiarly calleth images Lies—for Christ is God and man, seeing therefore, that for the Godhead, which is the most excellent part, no image can be made, it is falsely called the image of Christ. Wherefore images of Christ be not only defects, but also lies . . . Images in churches and idolatry go always both together, and therefore the one cannot be avoided except the other—specially in all public places—be destroyed."

Much more might be added, but enough has been said to prove that the use of images in worship is directly forbidden by the Church of England.

THE CLERGYMAN IN THE PUBLIC SCHOOL

(By the Rev. C. K. Hammond)

III

Pupils' Questions.

When a pupil voluntarily asks a question which is relevant to the lesson, the teacher should be pleased. Such a question indicates real interest, even though it may centre upon a point considered relatively unimportant. It denotes a desire for information, and usually will reflect a lack of information shared by other class fellows. Such a question should be accorded sincere treatment.

Sometimes a question by a pupil will reveal that terminology has been used by the teacher beyond the pupil's comprehension. It presents then a golden opportunity to explain in terms that are familiar.

Again, the question may reveal misapprehension, as when a pupil asks what kind of gun David used to shoot his stone at Goliath! Perhaps the teacher took for granted that the pupils knew what a sling is? While acquainted with "shanghais", they are not usually familiar with the working of a sling. The clearest way to explain such

a matter is to use the Blackboard for a sketch, if a working model has not been brought.

Occasionally, a pupil will ask a question which the teacher cannot answer, e.g., "What variety of whale swallowed Jonah?" The teacher should never cloke ignorance. The answer should be: "The Bible speaks of a great fish, not necessarily a whale. We know varieties of sharks that can swallow men whole. We do not know what particular variety of great fish swallowed Jonah." Sometimes, however, the only answer must be: "I'm sorry, I do not know the answer to that question; but I will try to find out. Will you do the same, and we will compare notes next time?" Then do try to find out—the pupil will certainly ask you if you tried!

Sometimes an irrelevant question is asked. The irrelevancy may be deliberate or accidental. If deliberate we must never follow "the red herring" drawn across our path. If accidental, a misapprehension lies behind it. Probably the best treatment, if the latter

is not obvious, is to quietly say: "That question requires a little time. Come to me after class and I will answer it." If it was only a "red herring" it loses its piquancy in the interval!

Framing Questions.

Questions are employed by the teacher for a number of pedagogic reasons. They may be used to test information in order to establish a starting point for a lesson or course of lessons. They may be used to recall information for use in the lesson. Again they may be used to provoke thought. After all, information is not mastered until it has been used.

Be Clear.

Whatever the particular purpose a question should be properly framed. It should be clear, to begin with, avoiding confusion. To this end, a good rule to follow is that a question should commence with an interrogative word, e.g. who, where, which, why, in what way, etc. A question which commences in this way is a question from its commencement. The pupil does not have to build up a thought pattern from information in the first words and then reshape the pattern according to an interrogation added later. Avoid the "question" which is a statement with an interrogation appended, e.g., "David was a brave lad, wasn't he?" Better by far to think a second longer and ask: "Why do you think that David was brave?"

Be Concise.

Again, to avoid confusion, a question should be as short as possible. Not every short question is good. Sometimes brevity leads to confusion, e.g., "Who was David?" This question is very short, but the possible answers are very numerous. One answer is "The son of Jesse," but another, "The lad who looked after his father's sheep," or "The lad who slew Goliath," etc., etc. Be sure, in such a case that the answer you do not expect will be given! The pupils are not sensitive to telepathy!

Be Definite!

A good question (in ordinary class use, as opposed to use in a study circle) has a definite answer or answers. This characteristic is achieved by defining the heart of the question. Taking the last example, we might ask: "Whose son was David?" or "By what deed did David show the Philistines that God gave him courage?" or "Mention three occasions when David showed bravery?" Often teachers do not realise that the defining of a question actually makes it simpler for the pupil who knows the information sought.

Frequently adults consider that a well defined question is more difficult than one that is not so definite. It is more difficult to frame, but not more difficult to answer.

Encourage Thought.

Only seldom should answers be used which have for an answer either "Yes" or "No," either "Good" or "Bad." They encourage guessing and slovenliness of thought. A good question will require mental review and rearrangement of information acquired.

Do Not Repeat or Remould.

Sometimes we can see that a pupil has not heard the question because of inattention. He should not be asked the question a second time, but another should be allowed to answer before a third is asked to tell what the question was. If we repeat the question we withdraw all disadvantages from inattention.

Sometimes we misgauge the powers of a class and ask a question which is beyond them. When we find that we have made this error, the better procedure to cure it is to ask a series of simpler questions which will provide a way to answer the original question. The original question is left alone during this process, and on its completion is put again.

Strange Answers.

Most answers contain an element of truth. We encourage thought and co-operation by recognising the truth that is in an incorrect answer, and asking a further question to lead the class to add to it.

A wise plan when an irrelevant answer is given is to ask the answerer why it was given. Often the irrelevancy is due to misapprehension. Even when

it is deliberate, commiseration may do more than rebuke, unless the offender is the "funny man" when sharp rebuke without delay may enable progress to be maintained.

Valuable.

Questions are valuable in giving learners mastery of new knowledge. If the teacher is willing to spend time preparing them beforehand, they can be an integral part of the lesson. Moreover, we can train ourselves to question straightforwardly along the lines indicated above. When we do so, we find ourselves able to think more straightforwardly, and to define our own problems better, as well as those of our pupils.

Asking questions can be a thrilling way of winning the co-operation of a class. Frequently a crowded class of Primaries can become an eager team of learners through questions. Try dividing them into approximately equal groups as they sit, and then conduct a competitive "quiz" between the groups. Enthusiasm mounts as the score rises on the blackboard.

By the way, a few simple rules must be observed strictly if questions are to go smoothly. Experience suggests the following rules when a question is asked to a class or group:

(1) No pupil may speak or rise from place. (Offenders miss all chance of answering.)

(2) Only indication of knowledge of answer is raising of one hand.

(3) Marks may be deducted from a group for an offence against these rules in a competition.

What did you say? Yes, experience proves the value of good questions, but a good question is not so simple as it may sound.

The MacLaurin School, Leura, N.S.W.

(A CHURCH OF ENGLAND SCHOOL)

Kindergarten and Primary, Boarding and Day School for Boys. Owing to expansion, more boarders from seven (7) years can be taken.

Applications to be addressed to:—

The MacLaurin School, Gladstone Road, Leura

Phone: Kat. 772
(during School Hours)

C. H. LLOYD, M.A. (Camb.) Headmaster

THE KING AND THE CHURCH

'THE DECLINE IN PUBLIC AND PRIVATE STANDARDS OF CONDUCT'

The following are the texts of the replies by His Majesty the King to the Loyal Addresses from the Convocations of Canterbury and York which were presented to His Majesty recently by the Archbishops of Canterbury and York when they introduced deputations from the two Convocations:

Canterbury.

GEORGE R.

I thank you most sincerely, My Lord Archbishop, for the Loyal Address presented by the Bishops and other Clergy of the Province of Canterbury in Convocation assembled, and for the assurance of their duty and devotion.

It is gratifying to me to learn that the Church is fully conscious of its responsibilities to my people at home in the anxious times through which we are passing, and that it is no less concerned to point the way of life amidst the perplexities and perils which confront us now than it was to guide the conscience and establish the heart of the nation in the difficult transition from war to peace. Our civilisation has a religious basis; our tradition is a Christian tradition; both are threatened to-day.

I am glad to think that there is to-day an increased readiness on the part of many people to acknowledge the claims of the Christian Gospel, and of the Church to present that Gospel in terms related to the present conditions of individual and community life.

I confidently believe that as the Church thus rises to meet the challenge of the times it will extend the range of its own influence, both at home and overseas, and so be enabled to remedy the grave shortage of ordained ministers and the financial stringency which now hamper its activities. As an earnest of this belief, I learn with great satisfaction that in recent years the lay members of the Church in every diocese have considerably increased their gifts to diocesan and central funds. In many cases these gifts must have entailed real sacrifices, and I am glad to record my appreciation of the response of the laity. I never cease to admire the work of the clergy in their parishes and I am especially glad to have this opportunity of expressing my recognition of their faithful ministry maintained, as it is to-day, amid conditions of intense difficulty and, in many cases, of their own poverty. The Queen and I trust that their unceasing devotion may bring to them its own reward.

I am deeply grateful for the assurance of your constant prayers for my family and myself, and I pray that the blessing of Almighty God may ever rest upon your deliberations and your labours.

20th June, 1950.

York.

GEORGE R.

It is with very real pleasure, Your Grace, that I have received your Address on behalf of the Convocation of York. I deeply value, and I thank you most warmly for, your affectionate and generous references to myself and my family. I have indeed been blessed in my domestic life and the Queen and I would wish that all my people should enjoy the same happiness. In an age when much that we hold dear is threatened we must work to preserve and strengthen a proper sense of family responsibility and of family unity, for on these are based our traditional way of life. You have rightly stressed the importance of the family. Our Christian heritage is developed in the family; and so far as lies in my power, I shall support all your endeavours to maintain and strengthen the family tradition.

I share your concern at the decline in public and private standards of conduct. Not the least of the disasters of war is the weakening of such standards which it brings in its train. To repair those ravages we must insist upon the importance of spiritual and moral integrity in our private lives and in all our public affairs, and establish all our dealings on the Christian interpretation of life. The Church has a great opportunity here and I pray that with God's blessing it will succeed in its task.

20th June, 1950.

THE DAY CALLED SUNDAY.

A Christian writer, Justin the Martyr, who lived within a few years of the death of St. John, thus describes the Christian Worship of his day:

"And on the day that is called Sunday all who live in cities or in the country, gather together to one place, and the Memoirs of the Apostles, or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we said before, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen, and there is a distribution to each and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."

Pliny, a Roman Governor of Bithynia who ruled about the year 109 A.D., just about four years after St. John died, describes the Christians' worship in the following terms:

"They affirmed that the whole of their guilt or their error was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath (Sacrament), not for the purpose of any wicked design, but never to commit any fraud, theft or adultery."

Pliny was a heathen Roman, with a fairly close knowledge of the Jews and their customs. So the "stated day" on which he said these Christians met could hardly have been the Jewish Sabbath. It must have been the same day to which Justin the Martyr referred as "Sunday." Here we have not the earliest mention of the Lord's Supper, but the earliest description of a service including it. Both these writers lived close to Apostolic days.

When we look to our New Testament, we find, in Acts xx: 7, 11, that upon the First Day of the week the disciples were gathered together "to break bread." The Breaking of Bread was the earliest name for the Lord's Supper (Acts 11: 42).

The First Day of the Week was again singled out by St. Paul for the bringing of offerings to God (1 Cor. xvi 2). In the Book of the Revelation, St. John said, "I was in the Spirit on the Lord's Day." (Rev. 1: 10). Very quickly we find that name given to the first day of the week, in memory of our Lord's Resurrection. In fact it was a charge made against the Christian "How hast thou observed the Lord's Day?"

Ignatius, an immediate friend of the Apostles, who was martyred within 15 years of St. John's death, wrote as follows: "Those who have been brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's Day, on which also our life has sprung again by Him and by His death."

Both Ignatius and Justin speak of the Christian custom, a custom which has, obviously, its roots in the usage of the Apostles of our Lord, who were all Jews by religious upbringing. And Pliny, the heathen Governor, after careful enquiry, confirms their testimony.

THE PUBLIC TRUSTEE

EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.

Free Booklet and advice may be obtained on application.

19 O'Connell St.,
Sydney

P. J. P. PULLEN,
Public Trustee

THE BIBLEMAN'S CORNER.

By Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

WILLIAM COLENZO AND THE MAORI BIBLE.

Part I.

Those humorous and attractive people, the New Zealand Maoris, will soon receive the revised Maori Bible, which is being printed in England. A representative committee of Maori scholars, both native and European, set themselves steadily to the task of revision, and the Rev. J. G. Laughton, the Chairman of the Committee has travelled to London to see the volume through the press. He has paid an appreciative tribute to Sir Apirana Ngata, one of the translation Committee. "No words can express the gratitude of the Revision Committee, nor its admiration for the work of Sir Apirana Ngata in this great undertaking. He is a scholar of the Maori language without peer; he knows it in all its idioms; he is master of its poetry and historical background, and he has thrown himself into the work of revision with boundless enthusiasm and with an energy that fairly astonished his fellow members. To his initiative is due the splendid effort of the Maori people to raise £3000 towards the cost of the revision and publication of this new edition of the Maori Bible." Associated on the Committee were the Very Rev. J. G. Laughton, Mr. W. W. Bird, Sir Apirana Ngata, the Rev. Bishop Bennett, C.M.G., and the Rev. W. N. Panapa, Rev. E. Tetuhi and Rev. D. Kaa. The people of New Zealand are rallying to contribute their gifts to the cost of producing this new Bible for the Maoris. The ex-Prime Minister, the Rt. Hon. Peter Fraser made available from Native Trust Funds the £1000 for this great project.

COLENZO THE PRINTER.

It is a far cry back to December 30th, 1834, when William Colenso landed at Paihia, Bay of Islands North Auckland, after a long journey from England and an uncomfortable trip from Sydney across the Tasman in the "Blackbird." He stepped ashore at the Paihia Mission Station, later recording, "Thus ending an eventful voyage of 21 days, I trust thankful to God for His mercies."

William Colenso was born at Penzance, Cornwall, on November 7th, 1811, being brought up in the tenets of the Church of England. At the age of fifteen he was apprenticed to a printer, John Thomas, whereby he was bound for 6 years to be taught in the art of a printer, bookbinder and stationer. He on his part was constrained "not to play at cards, or dice tables, nor to haunt taverns

or play houses, nor to waste or lend his master's goods." He was to have the remuneration of 1/- per week, with annual increments of 1/- per week, until in the last year of his apprenticeship he would receive 6/- per week. He proved himself steady and studious, developing a leaning towards Wesleyan evangelism. In June, 1833, he was cautiously admitted into the Methodist Society "on trial." After the expiration of his apprenticeship he proceeded to London, and obtained employment with Richard Watts and Son, Temple Bar, printers to the British and Foreign Bible Society and the Church Missionary Society. He wrote anonymous articles for the "Pilot," a religious periodical, and this led to an introduction to Dandeson Coates, the Lay Secretary of the C.M.S. The Missionaries in the Bay of Islands, New Zealand, were urging the setting up of a press, and Colenso forwarded his application, which was accepted. On June 18th, 1834, he boarded the "Prince Regent" at Gravesend and the next morning sailed for New South Wales. He and his fellow missionaries were welcomed in Sydney by the Rev. Richard Hill and the Rev. William Cowper. The only other Church of England clergyman, Rev. Samuel Marsden was at Parramatta.

So to the Bay of Islands came William Colenso with his printing press to commence the printing of the Holy Scriptures for the Maori people. He was to receive £30 per annum, plus rations. He printed the first book in New Zealand, although he did not do the first printing. This was done by the Rev. William Yate at Keri Keri in August or September of 1830. Yate produced a catechism of 6 pages in Maori and some hymn sheets, but these items, poorly printed, seem to be the sum total of his efforts as a

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Chairman:

REV. W. T. C. STORRS, M.A., Warrigal Rd., Surrey Hills, Melbourne.

Members:

REV. K. HAMILTON, St. Clement's Church, Elsternwick.

REV. C. W. T. ROGERS, 11 New Street, Surrey Hills.

MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.

MR. F. L. D. HOMAN, Victoria Road, Camberwell.

MR. A. G. HOOKE, F.C.A. (Honorary Treasurer), 400 Collins Street, Melbourne.

MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Road, Toorak, Melbourne.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration

printer. Colenso was undoubtedly the first printer, and his work bears the mark of the master hand, as compared with the badly executed booklet of Yate.

Accustomed to the humble obscurity of a London printing house, Colenso was elated by the welcome received from the Maoris on the day following his arrival. They surrounded him, crying, "Ka pai Mihanere" (very good missionary), and when the Rev. William Williams told them Colenso had come to print books for them, they appeared, said Colenso "as if they would defy me." Such was the introduction of "Koronaho," (for that was the nearest the Maori tongue could come to his name) to people among whom he was to spend many years. The next thing was to land his printing equipment. The lighter cases containing book binding materials and tools were soon landed, but the heavy "Stanhope" press and boxes of type presented a problem. The small mission boats and native canoes could not carry the cargo to the beach, but the difficulty was overcome by lashing two canoes together, and making a platform on them; and so the heavy press was put ashore in safety. The boxes of type might have been opened, and the contents taken ashore in parcels, but it was thought advisable not to tempt the warlike Maoris who crowded the "Blackbird" deck. They would probably have preferred the metal in the form of bullets for their muskets.

TRIALS OF A PRINTER.

As the task of setting up the press proceeded, Colenso's wrath found full expression. In London he had asked the C.M.S. to permit him to oversee the packing of the press, but he was refused, and when he came to open the cases he found the most essential articles had not been included. From the recent life of Colenso the following quotation is given: "Wooden furniture, galleys, cases, large leads, brass rule, inking table, potash, lye brushes, roller irons, page cord and other necessary items were missing." He would have been without a composition stick, had he not brought one of his own from London. Worst of all there was no printing paper. It would take 18 months to obtain these from England, or 6 months if obtainable in Sydney. He had asked C.M.S. officials for page cord and for an imposing stone, but the request was brushed aside. "What! Coals to Newcastle? In that country where flax grows wild, and the natives are adept at making beautiful lines and cords and where the handsome greenstone abounds!" However, enthusiasm and ingenuity and the help of a joiner near at hand overcame the most serious deficiencies. The missionaries provided a little paper from their private stocks, and presently Colenso the printer was ready to print.

(To be continued.)

Faith and the Experience of Salvation

Our Lord began at the beginning when he addressed to the impotent man at the pool of Bethesda the question, "Wouldst thou be made whole?" Man's first need is the desire for salvation which includes the desire to be changed. But when desire has been awakened a second need appears. Man must see in Christ his only hope of salvation. The impotent man was in this case. He confessed that he had no hope either in himself or in humanity: "Sir, I have no man when the water is troubled to put me into the pool." He felt himself helpless and alone.

Faith Challenged.

But there is a third problem still to be faced. Is he prepared to trust Christ? Is his belief strong enough to induce decision? Can he act on his belief? This is now put to the test. "Jesus saith unto him, arise take up thy bed and walk." This man had not walked for thirty-eight years. In that time he had seen the way often enough but had no power to walk in it. Now the word of Christ calls him to exercise powers he does not possess. If these powers are to be his they must be given by another. And that other could only be Jesus. Can he trust Jesus?

Faith Illustrated.

The challenge to this man's faith is parallel to that made to the nobleman in the fourth chapter. The two should be read together. The second supplements the first.

When the nobleman made that urgent appeal to our Lord, "Sir, come down ere my child die." Jesus answered, "go thy way thy son liveth." Perhaps to an outsider these words sounded empty. But to the nobleman they were words of life. He "believed the word that Jesus spake unto him and went his way."

Christ's healing acts are revealing acts. Following the sequence in St. John's gospel Christ is first shown as the changer of men.

But it is not enough to know that Christ is the changer of men; I must be

told how that blessing can come to me. How can I be changed? Here we are given the answer — through faith. The nobleman trusted Christ through his word. We must do the same.

The Nature of Faith.

Christian faith as a living principle is personal reliance on Christ. It has been truly said that "the primary meaning of faith is trust." We trust him as our Redeemer the one who paid the ransom-price and set us free; we trust him as our Saviour the One who is "able to keep" and to "guard" us "from stumbling." We trust him as the Coming One who will ultimately fulfil every promise and satisfy the desire of every renewed heart. There is nothing wanting to the man or woman who from the heart can say, "I am my beloved's, and my beloved is mine." To the Christian "Christ is all."

The Centrality of Faith.

Why is faith so central in the economy of grace? Why is it fundamental in Christian experience? Reasons suggest themselves first of all because faith is personal. Faith establishes and maintains a personal relationship with God such as we can think

of nothing else doing. "Abraham believed God and it was reckoned unto him for righteousness and he was called the friend of God." Faith is spiritual: it unites our spirits with God who is a spiritual being. Man was made for fellowship with God. It is possible for us through faith to walk humbly with Him.

Then faith takes no honour to itself. Faith receives. The cross of Christ is the ladder set up from earth to heaven. Faith climbs that ladder to obtain the needed mercy and find the needed grace.

Faith pleads no merit of its own. There is neither pride nor self-sufficiency in faith. Faith does not attempt to take the honour due to Christ. "Nothing in my hand I bring simply to thy cross I cling."

Further — All shades of Christian opinion emphasise the importance of obedience to God. But obedience from the heart is impossible without faith. Times of trial make this evident. "By faith Abraham when he was called obeyed . . . by faith Abraham offered up Isaac . . . accounting that God is able to raise up even from the dead." Under severe trial the measure of our faith will be the measure of our obedience. But is not the Christian always under trial? Is not our loyalty being constantly tried in things that may appear small? Faith gives us the courage to do what is right. "This is the victory that overcometh the world even our faith."

This recalls some robust verses written by Dr. Norman MacLeod, one of Queen Victoria's Scottish Chaplains, which begin—

"Courage, brother, do not stumble,
Though the path be dark as night;
There's a star to guide the humble;
Trust in God and do the right."

There is profound truth in the words of the simple hymn—

"Trust and obey
For there's no other way,
To be happy in Jesus,
But to trust and obey."

It must have surprised the impotent man by the pool to hear the voice of Jesus, "Arise take up thy bed and walk". And how surprising the result.

Sydney Church of England Grammar School for Girls

FORBES STREET, DARLINGHURST

Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst. Religious Instruction throughout the School. Chaplain: The Rev. C. A. Lucas.

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss B. M. Chisholm, B.A.

Repairs and
Installations.

City or
Suburbs.

PROMPT ELECTRICAL SERVICE

AJAX ELECTRICAL Co.

45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

Phone:

After Hours: XY 2339

BU 3456

"And immediately the man was made whole and took up his bed (or pallet) and walked." Christ's words contained three sharp imperatives.

To the sick man they would sound something like this—"get up"; "take up" your pallet; and "step up" or step out and keep going.

Addendum—A story of to-day.

One Sunday morning, some sixty years ago a young man was sitting in Hyde Park, Sydney. He was not happy. He had been brought up in an English home, and was well educated; but he was now far from home, and far from his church, too. Just then church bells began to ring. (Some men pray while they ring.) The sound of the church bell carried a message to the young man's heart. A desire for the deeper things of God was awakened in his soul. He went to church and was led to attend a mission conducted by the Rev. George Grubb at St. John's, Parramatta. There he found Christ as his Saviour. He at once took up the burden of life and began to work for the salvation of others. The days and months passed; he offered to the Church Mission Society and was sent as a lay missionary to Africa. Preaching there one day in the open air as he used to do in Sydney, he noticed a witch doctor among his hearers—a man noted for his bitter hostility. The missionary went on preaching. The witch doctor showed interest and listened. He stayed as an enquirer and he found Christ as his Saviour. Then he, too, took up the burden of life and became a worker in the church for the salvation of others.

The years passed; that missionary was ordained and later appointed an Archdeacon. Archdeacon Doulton, the beloved disciple of Christ, the earnest seeker for souls, the effective preacher of the gospel, the eloquent advocate of missions, has now been long with his Saviour. We doubt not that by this time he has been joined by his coloured convert.

What was the gospel that those men preached? The same that they themselves had received—a full salvation through faith in Christ. What is their song now? We know it well. "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom and priests unto his God and Father; to him be the glory and dominion for ever and ever. Amen."

If the redeemed are permitted to see among the wonders unveiled in heaven the scars in their Saviour's hands what must their feelings be. But if tears rise to their eyes they have the comfort of a love that is infinite. "And God himself shall be with them . . . and he shall wipe away every tear

from their eyes." Here they were washed in their Saviour's precious blood. There they bathe in a love that is infinite.

CAR DRIVE.

A Car Drive is being arranged for Saturday, 23rd, to "Gilbulla," and offers of cars with drivers will be much appreciated. Passengers will be charged 10/- per head for the drive and 1/- per head for picnic luncheon to be served at "Gilbulla" at 1 p.m. The Drive is commencing earlier than on the last occasion as many people felt they would prefer to leave "Gilbulla" earlier than was possible if the Drive were for the afternoon only. Please ring Hon. Treasurer, MA 9641, extension 4, if you can offer a car or if you wish to book seats.

CAN WE RAISE THEIR STANDARD OF LIVING?

THE CHURCH IN NEW GUINEA

Needs for the development of
Native Co-operative Farming—

AN AGRICULTURIST

A BUSINESS MAN

AN ENGINEER

Opportunities for Missionary-hearted men to work for Christ

Apply to the Chairman (Archdeacon C. S. Robertson)

AUSTRALIAN BOARD OF MISSIONS

14 SPRING STREET, SYDNEY

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 1/- per dozen (Postage extra).

See us when requiring - - -
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. 'Phone MA 5059

ARCHBISHOP OF CANTERBURY'S VISIT

PRIMATE EXPLAINS ITINERARY.

The Primate of Australia (Dr. Mowll) writes as follows about the Archbishop of Canterbury's approaching visit:—

The forthcoming visit of the Archbishop of Canterbury to Australia and New Zealand is an event of unusual interest and importance. It is the first time that the Primate of all England has visited the Southern Hemisphere. He will travel by the "Dominion Monarch," which is due to reach Fremantle on October 16. He will be accompanied by Mrs. Fisher and a Chaplain. After visiting Adelaide, Melbourne, Tasmania and Brisbane he will reach Armidale on Monday, November 13. He will travel by car on Tuesday, November 14, from Armidale to Newcastle, and on Wednesday, November 15, from Newcastle to Goulburn and on to Canberra. He will come by car to Sydney on Friday, November 17, arriving in the latter part of the afternoon at the Cathedral, where he will be officially welcomed. Nearer the time, the route by which he will travel to the Cathedral will be announced, and I hope large numbers of churchpeople will find it possible to line the streets, as well as to gather in the precincts of the Cathedral to give him an enthusiastic welcome. From the Cathedral he will drive to Government House to call on His Excellency the Governor. The Premier and Cabinet will entertain him to dinner that evening, followed by a reception in the Town Hall. For the latter, invitations will be sent to all the parishes.

Saturday, November 18, will be a day completely free from engagements. It will have been a strenuous week for the Archbishop and Mrs. Fisher, and they will be able to spend it as they feel inclined.

On Sunday, November 19, the Archbishop will preach in the Cathedral at 11 o'clock, and, at 7 o'clock, will speak at a United Service at Wollongong, so that all churchpeople along the South Coast and those working in the mines and in the steel works will be able to greet him and hear his address.

CIVIC RECEPTION.

On Monday morning, November 20, the Lord Mayor of Sydney gives a Civic Reception for him in the Town Hall. On Monday afternoon at 3 o'clock, he will Consecrate the John Francis Cash Memorial Chapel at Moore Theological College. In the evening, at 7.15, he will speak in the Town Hall under the auspices of the Australian Council for the World Council of Churches, of which he is one of the World Presidents.

On Tuesday, November 21, he will give a talk at a Schools' Service in the Cathedral at 2.30, and will meet Old Reptonians later in the afternoon. In the evening, the Premier is giving a State Dinner in his honour. During the day, he and Mrs. Fisher will go to Government House for the rest of their visit to Sydney as the guests of His Excellency the Governor and Lady Northcott.

On Wednesday, November 22, the Archbishop will confer with the Archbishops and Bishops of the Church of England in Australia and Tasmania. Mrs. Fisher will meet leaders of the Mothers' Union in the morning, and in the afternoon will speak in the Town Hall at a Women's Rally, organised by the Mothers' Union. His Excellency the Governor is entertaining at Government House in the evening for others to meet the Archbishop and Mrs. Fisher.

GENERAL SYNOD.

On Thursday, November 23, the Archbishop will preach the opening sermon of General Synod in the Cathedral at 11 o'clock and will attend the formal opening of General Synod in the afternoon. In the evening, he preaches the A.B.M. Centenary sermon in the Cathedral, and on Friday afternoon he and Mrs. Fisher will be farewelled in the Cathedral before they leave on the "Monowai" for New Zealand.

The Archbishop's visit is of much wider significance than for the Church of England alone. An Archbishop of Canterbury holds a very important position in the national life of Great Britain, ranking next to Royalty. He is a leader in the House of Lords, and his coming among us emphasises the fact of the importance of religion in our national life. He is also one of the Presidents of the World Council of Churches, and the fact reminds us of the contribution which the Christian Church has to make to the solution of world problems.

OTHER VISITING BISHOPS.

The Archbishop of New Zealand will be the first of our visitors to arrive, coming as Bishop Selwyn's successor, to preach in the Cathedral on Sunday, October 29, the exact date, one hundred years ago, of Bishop Selwyn's conference with Bishop Broughton and other Bishops, which brought into being the Australasian Board of Missions. The Bishops of Singapore and the Bishop of Borneo and other Bishops will follow, and, on the evening of November 14, there will be a great meeting in the Town Hall, to celebrate the Centenary of A.B.M. (The A.B.M. will hold its Board Meeting on November 15 and 16, and General Synod Committees are to meet on those evenings and on the mornings of Friday, November 17; Friday, November 24; and Saturday, November 25.)

There will be a Session of General Synod on Friday evening, November 24, after the departure of the Archbishop, and then an adjournment is expected until Monday morning, November 27, at 10 o'clock. It is proposed that there shall be three Sessions each day, from 10 to 12.30, from 2 to 5.30 and from 7.30 to 10, in the hope that business may be completed by Friday evening, December 1. The Bishops will meet for Conference at "Gilbulla" on Saturday and Sunday, November 25 and 26, the Conference finishing in time for Archbishops and Bishops who accept invitations to preach on the evening of Sunday, November 26.

Moore College and Deaconess House will be available for the accommodation of General Synod representatives. In addition, it is hoped that many churchpeople will be able to offer hospitality, covering bed and breakfast and over Saturday and Sunday. It is planned, as on previous occasions, to provide lunch and dinner each day in the city for the members of General Synod. This year the meals will be served in the C.E.N.E.F. Memorial Centre Auditorium.

Your prayers are asked for all these arrangements, and the visit of the Archbishop and the meeting of General Synod, that they may be of great value for the strengthening of the Church's work, witness and fellowship.

Diocesan News

SYDNEY

● CHURCH EXPANSION.

St. Paul's, Chatswood, Parish News reports that a special meeting of the Parish Council recently decided to purchase a block of land on the corner of Mowbray Road West and Willandra Street. The site is in and opposite the ground reserved for a public school. It cost £370. It is hoped to erect a school hall thereon as soon as possible.

● RESTORATION OF ST. SAVIOUR'S ORGAN.

The organ of St. Saviour's Church, Redfern, is reputed to be one of the best in any Parish Church in Sydney. It has just been completely restored, after being unusable for some years, by means of a very generous gift of over £300 from an anonymous donor.

There is to be a thanksgiving service for the Restoration of the Organ on Sunday, September 10, at 3 p.m., the special preacher being the Venerable R. B. Robinson, Archdeacon of Redfern.

It is hoped that there will be regular recitals on the organ on the Third Wednesday of each month at 8 p.m. and the First Sunday of each month at 3.15 p.m.

GRAFTON

● REV. J. R. PAYNE FOR NIMBIN

Rev. James Richmond Payne has been nominated as rector of the vacant parish of Nimbin.

He has accepted the office, but will remain at Lismore until towards the end of October.

Mr. Payne served in the A.I.F. from 1941 to 1944. He was trained for the ministry at Moore Theological College, Sydney. He was ordained deacon in St. Andrew's, Lismore, in 1947, and priest in Christ Church Cathedral, Grafton, in 1948.

When he leaves, he will have served three years in his curacy at St. Andrew's, Lismore. He will be inducted to the parish of Nimbin towards the end of October by the Bishop of the diocese.

RIVERINA

● SYNOD

The Synod of the diocese met on August 28 to elect a Bishop. The Administrator, Ven. Archdeacon V. E. Twigg, in his charge to Synod traced in sympathetic terms the life and work of the late Bishop, who gave always of his best and expected the same of those who served with him. Synod adjourned without coming to any decision and will be called together at a later date.

BENDIGO

● EXHIBITION TO MARK CENTENARY.

The Church in Bendigo is preparing to celebrate its centenary next year. A big missionary exhibition will be the main feature.

★ Off the Record ★

● BISHOP NEILL FOR UNIVERSITY MISSIONS

One of 1951's most interesting visitors to Australia will be Bishop Stephen Neill, Associate Secretary of the World Council of Churches.

Bishop Neill has been invited by the Student Christian Movement to conduct a series of University Missions early next year.

Incidentally, the "Church of England Newspaper" sees a real hope for S.C.M. in its proposed new Aim and Basis. One of the reasons the Movement gives for the change of outlook is that "it is not the job of the S.C.M. to present to its members a system of thought but to lead them to allegiance to a person."

Comments the "C.E.N.R."—

"The flight from reason, which is the theological temper of the moment, carries with it, we admit, many dangers; but the S.C.M. happens to be one of those movements which can do quite a bit of this fleeing before facing any real threats."

★ ★ ★ ★

SEQUENCE IN ADVERTISING:—For many moons now the Sydney Diocesan Magazine has run three advertisements side by side—one for a city restaurant, one for a leading funeral director, and the third for a monumental mason.

★ ★ ★ ★

● HYMNAL REVISION TO SUIT THE TIMES

In these days of the welfare state we prefer not to sing that verse of Mrs. Alexander's hymn: "All things bright and beautiful", which refers to "The rich man in his castle, the poor man at his gate."

The Vicar of Burtle, England, has, however, been frivolous enough (apropos of the recent sale of large English castle estates) to suggest a revised version of these much criticised lines. The R.V. runs:

The poor man in his castle!
Officials at his gate,
Assess his rates and taxes,
And claim the whole estate.
All things must be entered,
All incomes great or small;
The gross amount is wonderful,
Our rulers spend it all.

★ ★ ★ ★

● MISSIONARY MOVEMENT IN ENGLAND

Interesting statistics from a recent survey of missionary effort in the Diocese of Liverpool, England, show that C.M.S. is its best supported missionary society.

The survey reveals that out of 224 parishes, 155 support the C.M.S., 113 the B. and F. Bible Society, 81 the S.P.G., 56 the Col. and Con. Church Society, and 55 the Church Mission to the Jews.

Incidentally, the Liverpool Board of Missions has announced a new approach by laymen to laymen in the interests of the Church overseas. The object is to broaden the base of responsibility for helping the missionary Church during the present critical period. A lay auxiliary is being formed to speak to bodies throughout the Diocese on Missionary opportunities.

★ ★ ★ ★

FROM THE WEEK'S READING: "Bishop Gore once said to me that he paid visits to St. John as to a fascinating foreign country, but he came home to St. Paul. With me the precise opposite is true. St. Paul is the exciting, and also rather bewildering, adventure; with St. John I am at home." (William Temple: "Readings in St. John's Gospel.") —**ANGLICANUS.**

APPOINTMENTS AND PREFERMENTS.

Rev. R. J. WILLIAMSON Vicar of Loddon-Raywood, (Bendigo), has accepted the Parish of Charlton, to which he was nominated by the Bishop of St. Arnaud.

HARDIE, Ven. W. (Archdeacon of Brisbane) to be Dean of Newcastle, N.S.W.

MISCELLANEOUS. ADVERTISEMENTS

FOR SALE—ESTEY ORGAN, in excellent condition, suitable for a School or Country Church. Apply Miss R. Henry, St. John's Lodge, Uralla Road, Armidale.

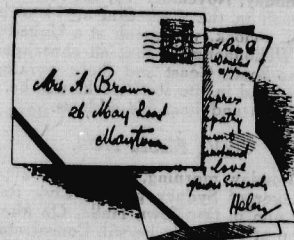
WANTED, for families with several children—double beds with spring mattress and any old kapok mattresses. Family Service Centre, M.A. 9620.

REFINED LADY in late 50's, wanting Furnished Room or Board with another lady. Moderate terms, Family Service Centre, MA 9620.

URGENTLY NEEDED, a kind capable gentlewoman to assist with care of semi-invalid. Good home and salary. Ryde 408 after p.m. Mrs. J. C. Rickard, 15 Marlow Av., West Ryde.

WANTED URGENTLY, Pews, Chairs, or Forms for St. John's, Abbotsford. Kindly write to The Sec., St. John's Church, 2 Clare Crescent, Fivedock.

LOVING CARE OF SEMI-INVALID OR INVALID, in comfortable home. Terms from 6 guineas. Address, "Experience," c/o P.O., Bowral.



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on... your wishes are carried out with restraint and understanding.

WOOD COFFILL LTD

Head Office: 810 George St., Sydney
Phone: M4611, Newcastle B 1782,
Katoomba 41
Chapels in all Suburbs

IN

HOME MISSION SOCIETY
BARKER COLLEGE
G.C. SINGLETON
CATHEDRAL CHOIR SCHOOL
CHURCH FURNITURE
SYDNEY MISSIONARY & BIBLE COLLEGE
DEE WHY SEASONAL LETTINGS
ABBOTSLEIGH
BUSH CHURCH AID SOCIETY
STERLING PAINT & VARNISH CO.
JOHN ASHWIN & CO.
WOOD COFFILL LTD.
C. OF E. EVANGELICAL TRUST OF VICTORIA
MISS BISHOP
CHURCH MISSIONARY SOCIETY
KESWICK BOOK DEPOT.
A. B. M.
WM. ANDREWS PRINTING CO PTY. LTD.
MACLAURIN SCHOOL
COOBIJA
WESTON CO FOR MELLOLITE
PUBLIC TRUSTEE
CHURCH RECORD SALE OF WORK
ESTEY ORGAN FOR SALE
CRANBROOK SCHOOL HEADMASTER
BIBLICAL RESEARCH SOCIETY 3" S/C
VACANCY FOR TENOR SOLOIST CATHEDRAL CHOIR
CHRISTIAN ENDEAVOUR
COTTAGE FOR SALE.
CHRISTIAN PRESS 4½" D/C
HOLIDAY EXCHANGE

OUT

S.C.E.G.G.S. D'HURST
AJAX ELECTRICAL
HOME OF PEACE
LADIES HOME MISSION SOCIETY
COMFORTABLE HOME OF FOR INVALID
DEACONESS INSTITUTION
B. & F. BIBLE SOCIETY
MUSICAL
FAMILY SERVICE CENTRE (2)
A KIND CAPABLE GENTLEWOMAN NEEDED
BREAKFAST-COOK
PEWS, CHAIRS, FORMS WANTED.

ALTERATIONS

CHURCH MISSIONARY SOCIETY
A. B. M.
KESWICK BOOK DEPOT
DEE WHY SEASONAL LETTINGS

"Spring rates £4-10-0".

A.C.R. SUBSCRIPTIONS

★ Off the Record ★

● BISHOP NEILL FOR UNIVERSITY MISSIONS

One of 1951's most interesting visitors to Australia will be Bishop Stephen Neill, Associate Secretary of the World Council of Churches.

Bishop Neill has been invited by the Student Christian Movement to conduct a series of University Missions early next year.

Incidentally, the "Church of England Newspaper" sees a real hope for S.C.M. in its proposed new Aim and Basis. One of the reasons the Movement gives for the change of outlook is that "it is not the job of the S.C.M. to present to its members a system of thought but to lead them to allegiance to a person."

Comments the "C.E.N.-R.":-

"The flight from reason, which is the theological temper of the moment, carries with it, we admit, many dangers; but the S.C.M. happens to be one of those movements which can do quite a bit of this fleeing before facing any real threats."

★ ★ ★ ★

SEQUENCE IN ADVERTISING:-For many moons now the Sydney Diocesan Magazine has run three advertisements side by side—one for a city restaurant, one for a leading funeral director, and the third for a monumental mason.

★ ★ ★ ★

● HYMNAL REVISION TO SUIT THE TIMES

In these days of the welfare state we prefer not to sing that verse of Mrs. Alexander's hymn: "All things bright and beautiful", which refers to "The rich man in his castle, the poor man at his gate."

The Vicar of Burtle, England, has, however, been frivolous enough (apropos of the recent sale of large English castle estates) to suggest a revised version of these much criticised lines. The R.V. runs:

The poor man in his castle!
Officials at his gate,
Assess his rates and taxes,
And claim the whole estate.
All things must be entered,
All incomes great or small;
The gross amount is wonderful,
Our rulers spend it all.

★ ★ ★ ★

● MISSIONARY MOVEMENT IN ENGLAND

Interesting statistics from a recent survey of missionary effort in the Diocese of Liverpool, England, show that C.M.S. is its best supported missionary society.

The survey reveals that out of 224 parishes, 155 support the C.M.S., 113 the B. and F. Bible Society, 81 the S.P.G., 56 the Col. and Con. Church Society, and 55 the Church Mission to the Jews.

Incidentally, the Liverpool Board of Missions has announced a new approach by laymen to laymen in the interests of the Church overseas. The object is to broaden the base of responsibility for helping the missionary Church during the present critical period. A lay auxiliary is being formed to speak to bodies throughout the Diocese on Missionary opportunities.

★ ★ ★ ★

FROM THE WEEK'S READING: "Bishop Gore once said to me that he paid visits to St. John as to a fascinating foreign country, but he came home to St. Paul. With me the precise opposite is true. St. Paul is the exciting, and also rather bewildering, adventure; with St. John I am at home." (William Temple: "Readings in St. John's Gospel.")

APPOINTMENTS AND PREFERMENTS.

Rev. R. J. WILLIAMSON Vicar of Loddon-Raywood, (Bendigo), has accepted the Parish of Charlton, to which he was nominated by the Bishop of St. Arnaud.

HARDIE, Ven. W. (Archdeacon of Brisbane) to be Dean of Newcastle, N.S.W.

MISCELLANEOUS. ADVERTISEMENTS

FOR SALE—ESTEY ORGAN, in excellent condition, suitable for a School or Country Church. Apply Miss R. Henry, St. John's Lodge, Uralla Road, Armidale.

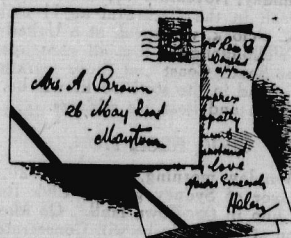
WANTED, for families with several children—double beds with spring mattress and any old kapok mattresses. Family Service Centre, M.A. 9620.

REFINED LADY in late 50's, wanting Furnished Room or Board with another lady. Moderate terms. Family Service Centre, MA 9620.

URGENTLY NEEDED, a kind capable gentlewoman to assist with care of semi-invalid. Good home and salary. Ryde 408 after p.m. Mrs. J. C. Rickard, 15 Marlow Av., West Ryde.

WANTED URGENTLY. Pews, Chairs, or Forms for St. John's, Abbotsford. Kindly write to The Sec., St. John's Church, 2 Clare Crescent, Fivedock.

LOVING CARE OF SEMI-INVALID OR INVALID, in comfortable home. Terms from 6 guineas. Address, "Experience," c/o P.O., Bowral.



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on... your wishes are carried out with restraint and understanding.

WOOD COFFILL LTD

Head Office: 810 George St., Sydney
Phone: M4611, Newcastle B 1782,
Katoomba 41
Chapels in all Suburbs.

IN

HOME MISSION SOCIETY
BARKER COLLEGE
G.C. SINGLETON
CATHEDRAL CHOIR SCHOOL
CHURCH FURNITURE
SYDNEY MISSIONARY & BIBLE COLLEGE
DEE WHY SEASONAL LETTINGS
ABBOTTSLEIGH
BUSH CHURCH AID SOCIETY
STERLING PAINT & VARNISH CO.
JOHN ASHWIN & CO.
WOOD COFFILL LTD.
C. OF E. EVANGELICAL TRUST OF VICTORIA
MISS BISHOP
CHURCH MISSIONARY SOCIETY
KESWICK BOOK DEPOT.
A. B. M.
WM. ANDREWS PRINTING CO PTY. LTD.
MACLAURIN SCHOOL
COOBIJA
WESTON CO FOR MELLOLITE
PUBLIC TRUSTEE
CHURCH RECORD SALE OF WORK
ESTEY ORGAN FOR SALE
CRANBROOK SCHOOL HEADMASTER
BIBLICAL RESEARCH SOCIETY 3" S/C
VACANCY FOR TENOR SOLOIST CATHEDRAL CHOIR
CHRISTIAN ENDEAVOUR
COTTAGE FOR SALE.
CHRISTIAN PRESS 4½" D/C
HOLIDAY EXCHANGE

OUT

S.C.E.G.G.S. D'HURST
AJAX ELECTRICAL
HOME OF PEACE
LADIES HOME MISSION SOCIETY
COMFORTABLE HOME OF FOR INVALID
DEACONESS INSTITUTION
B. & F. BIBLE SOCIETY
MUSICALE
FAMILY SERVICE CENTRE (2)
A KIND CAPABLE GENTLEWOMAN NEEDED
BREAKFAST-COOK
PEWS, CHAIRS, FORMS WANTED.

ALTERATIONS

CHURCH MISSIONARY SOCIETY

A. B. M.

KESWICK BOOK DEPOT

DEE WHY SEASONAL LETTINGS

"Spring rates £4-10-0".

A.C.R. SUBSCRIPTIONS

The Board of Management is most grateful to the following for their donations:- Mrs A.F. Roberts 10/- Mrs Wm. Robinson 5/-.