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RELIGIOUS INSTRUCTION IN VICTORIAN SCHOOLS

By Rev. H. T. Langley, M.A., (formerly Dean of Melbourne)

Both an article and a letter in the last issue of A.C.R. have issued a trumpet call to give Religious Teaching in Public or State Schools a new priority in the work of the future. Archdeacon S. H. Denman urges upon his brethren in the ministry the prime importance of the public schools, as a field ready for wide sowing of the seed which is the Word of God, and wisely points to the potential educational and character-forming material ready for us as teachers in the scriptures. Rev. A. A. Langdon writes of the duty of teaching the Scriptures laid on us in our Ordination, and stresses the unique opportunities afforded the Church in the common schools which far exceeds the scope of similar work even in home and Sunday School.

There are welcome signs that the Churches in Victoria are growing alive increasingly to the opportunities now given us in the State Schools. "The Council for Christian Education in Schools" is making way in efficiency and influence and under the new Religious Instruction Act is taking steps that should increase and transform the work now being done in State Schools.

It is common knowledge that Victoria for about three generations has been hampered by a severely secular Education Act, which forbade religious teaching not only by the staff, but in the school programme — even by voluntary religious instructors. The churches over many years have protested against the anti-religious setting of State education. Fifty years ago the movement for reform got as far as the appointment of a Royal Commission on Religious Instruction in State Schools. My father, then Archdeacon H. A. Langley, was chairman and with him was a notable body of church leaders. They brought in a valu-

able Report, with a scheme of lessons attached. But it was defeated by an unholy alliance between the Secularists, the Romanists and the Politicians of the day. This effort ended in a Referendum in which mutually contradictory questions were put to the people, and the desired result obtained. Each side claimed a victory and nothing was done.

After the experience of two wars even politicians were known to realise that something must be done. The Council for Christian Education was wisely advised not to proceed by public appeal, but to secure the support of leaders in parliament and press, following on prior agreement among the churches. Such agreement was not easy, but in the hands of one or two patient negotiators it was found that a common policy was possible, with one difference. Liberty to share in Religious Instruction on the part of school staffs could not be secured, but in the main a great reform was passed into Law by the Religious Instruction Act of 1950.

Under this new amendment it was laid down that "In every State School Religious Instruction may be given. The best that could be given under previous regulations of the Education Department was that Religious Instruction could be given outside school hours. This left the School Curriculum devoid of Religion, and an instructor could only give one lesson, as the secular school which opened up after the religious-instruction period, allowed no religious teaching in school hours. Now an Instructor can pass from class to class, sometimes giving the best part of a morning to this vitally important contribution to popular education.

The conditions laid down in the new Act are: (1) That the teaching shall be given by representatives of the

religious bodies approved by the Minister for the purpose. (2) That it shall be on the class basis of the school organisation (no lumping together in large numbers of children of different grades), and (3) Parents may withdraw their children if they so desire from the Religious Instruction Classes. This last clause assumes all shall attend, unless the parents of any raise an objection. This seldom occurs, and the classes for Religious Teaching are practically school classes on the same basis as classes for any other subject.

The Council for Christian Education in Schools has assumed a new importance. It is now a new branch of the Education Department for carrying out the provisions of the new enactment.

The Council represents the main religious bodies in proportion to their numbers, the Church of England having on this account a double representation. For the last nine years the Council has provided for a continuity of policy by re-electing the same chairman. The Council has a paid secretariat with a good central office at 31 Queen St., and is led by an expert educationalist and organiser, Rev. L. M. Thompson, M.A., Dip.Ed. A revenue of £600 a year is provided by the co-operating churches with private and public support. This is proving inadequate and the Council is budgeting for a considerable increase. Hymn books with brief suggestions for worship and teaching, a graded scheme of lessons for every grade, with appropriate text books for teachers and other teaching aids, are provided either free to teachers or at a minimum cost.

The Council in Victoria rejoices to hear of the progress of a similar inter-Church organisation now functioning in Sydney, on which the Dioceses of Sydney and Goulburn are represented. The two councils are already co-operating in this provision of syllabus and text-books, and both are benefiting by sharing knowledge and experience.

We are well aware in Victoria of the cardinal difference in N.S.W. on the methods of approach to the problem of religion in State or Public

Off the Record

FOR NEW AUSTRALIANS.

Coming out of a Melbourne parish church the other day I saw in the porch a well-stocked bookstall containing tracts in no less than six different languages. New Australians are as a rule delighted to read something new in their own tongue wherein they were born, and this literary venture struck me as an excellent move in the right direction.

* * * *

SAINTS ALIVE!

We have all come across some odd designations of parishes, but I must confess to having been a little startled by reading in the last issue of "The Churchman" that the 18th century Evangelical, William Romaine, was Vicar of "St. Andrew-in-the-Wardrobe with St. Anne"!

* * * *

WHAT'S THE "USE"?

Church Stores Pty. Ltd., Daking House, Rawson Place, Sydney, have sent me a catalogue containing advertisements for the following books which are described as "Liturgies and Devotions"; "An Abridged Anglican Missal"; "A Daily Missal"; "The English Missal"; "English Catholic Prayer Book" and "St. Swithun's Prayer Book." There is also "A Manual of Catholic Devotion" which is described as "containing Order of the Mass and Proper for Sundays and Feasts, Mattins, Evensong and Lesser Hours, Psalter Devotions, Litanies, etc."

* * * *

But the pick of the bunch is "The English Missal for the Laity (1949)" in which "All the latest masses up to the date of publication are incorporated in their due position in the Proper. The new mass for the Assumption is also included. The book will be found indispensable by all who wish to follow accurately everything that is said at the Altar."

It is only fair to add that the same catalogue also advertises, on another page, what it describes as "Queen Elizabeth II Prayer Books," which may well be "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of England."

* * * *

APPRECIATION.

Having mentioned Melbourne, may I add a word of appreciation of the choir singing in St. Paul's Cathedral. The singing of the Magnificat and Nunc Dimittis (Stanford in G) was especially memorable, at the service of Evening Prayer which I was able to attend.

Q.

(Continued from page 1)

PRIMATE HOME AGAIN.

Schools. The attitude of Government, Department, and the Teaching Staff in Victoria is only favourable to an inter-church approach. What is called "segregation" into denominational groups has little if any support from official school authorities. But nothing could be warmer than the sympathy and co-operation extended to us in the present united approach. So long as the secular embargo rests on school teachers, this is the only way of making religion a fundamental part of education. Under the new Amendment of the Education Act the lessons given in common by teachers belonging to various churches are accepted as part of the school programme, and the Voluntary Instructors are regarded as honorary members of School Staffs for the period.

We regard this as a great gain. The day school in itself has a distinct and original part, as well as the widest part, in giving a religious meaning to education. The home has its original function, and highest of all the Church and its Sunday Schools. But a secular school system can negate the teaching of home and church, as has happened in Victoria and other states and countries. It is important that the prime instrument of education, the school itself, should be christianised, so that the whole scheme of teaching should be favourable and not indifferent or antagonistic to religion. This we hope to achieve in Victoria under the new act, and no body of citizens have shown more keenness than the State Director, the Department, and the Teachers themselves in co-operating with us to this great end.

The Archbishop and Mrs. Mowl were welcomed back from the Coronation on Friday, 10th July, in Sydney. The Chapter House was filled with churchpeople and the gathering was chaired by Bishop C. V. Pilcher. Bishop W. G. Hilliard welcomed the Archbishop on behalf of the clergy of the diocese and the Chancellor, Mr. W. S. Gee, spoke on behalf of the laity.

The Archbishop in his reply gave some vivid descriptions of his short visit to England and Canada, and in particular of the Coronation itself. He told how he had taken up his position in the Abbey by 6.30 a.m., and what occupied attention until the proceedings began. Having been within about ten feet of the Queen during the service, the Archbishop was able to observe even the facial expressions of Her Majesty at the various moments of the service, and he gave some interesting personal impressions of the various members of the Royal Family and other leading persons in the Abbey.

The Archbishop thanked those who had come to the Mascot airport to welcome him on the previous Wednesday.

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The Members of the Board of Management are most grateful to the following for their donations:—Mr. C. W. Pinnell, 7/6; Mr. J. Barrack, 7/6; Mr. H. E. A. Knox, £1/5/-; Miss E. E. Bowd, 7/6; The Rev. A. H. Edwards, £2; Ven. Archdeacon G. T. Denham £2/2/-; The Rev. C. A. Lucas, £2/2/-; Miss Matthews, 7/6; The Rev. R. N. Langshaw, £1/2/6; St. Stephen's, Wilmoughby, £1/1/-; Mr. F. Veyhl, 7/6; Miss E. Hore, 7/6; Miss H. Hughes, 3/9; Miss M. Aspinall, 7/6.

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THE TRUTH ABOUT HENRY VIII

UNDERSTAFFED.

(A Broadcast Address by the Rev. R. S. R. Meyer, B.A., Dip.J., Th.L.)

The tale, often advanced by Roman Catholics, that Henry VIII founded the Church of England dies hard. Considered in the light of serious history, it comes into the same category as the "Nag's Head Fable" by which Roman Catholic historians once sought to prove that Archbishop Parker, Queen Elizabeth's first archbishop, was consecrated during a sacreligious ceremony in the Nag's Head Tavern.

Now no Roman Catholic will deny that the Church of England is a Protestant Reformed Church. "Henry VIII, they say, 'was a Protestant and founded the Church of England.'" As a matter of fact, you can be quite confident of two things about Henry; first, that he founded no church of any kind; second, that he lived and died a devout Roman Catholic. If I prove the second point satisfactorily, I think that you will agree that I have proved the first point.

May I remind you then that the young Henry VIII was married in 1509 to Catherine of Aragon, daughter of Ferdinand and Isabella of Castille. This royal pair were most devout and fanatical papists. Is it likely that they would allow their daughter to marry a prince with Protestant or unorthodox leanings? I can almost hear the Roman Catholic apologist say, "Ah! but Henry changed his opinions later in life and became a Protestant after he married the Protestant Anne Boleyn." Let us look into such a statement.

Passing over a period of 30 years, we examine Henry's religious beliefs at the mature age of 48, a time when most men might be said to know their own mind. In that year, 1539, Henry supported the notorious Act of Six Articles which was passed by Parliament. Protestants at the time named this Act as "the whip with six strings". The Act provided that the denial of the doctrine of transubstantiation should be punishable by death at the stake. We do well to remember that Roman-

ism then, as now, regarded transubstantiation as its pivotal doctrine and to preserve this specifically Roman Catholic doctrine, Henry VIII in 1539 was prepared to send numbers of his Protestant subjects to the stake and indeed did just this! Was this the Henry VIII who is alleged to have founded a Protestant Church? Perhaps I ought to add that the Act of Six Articles also established the death penalty for denying the need for a celibate priesthood, private masses for the dead and secret confession to a priest. This Act was certainly a scourge with which to torment Protestants.

HENRY'S WILL.

Lest it should be suggested that Henry VIII shifted his ground at some later point in his reign, let us pass over the eight remaining years of his life and look into his will which was read on his death. Perhaps we shall all be agreed that a man's will might be said to express his last wishes and might under certain circumstances, reflect his theological opinions.

The last will and Testament of King Henry VIII, the so-called Protestant and founder of a Protestant Church opened with an invocation of the Blessed Virgin Mary. In its fourth paragraph it contained a prayer to the Virgin Mary. The fifth paragraph ordered that certain money be set aside for perpetual daily masses to be said for the repose of his soul. This surely makes it clear that Henry died with a firm belief in transubstantiation and also in the Roman doctrine of purgatory, else why order masses for the repose of his soul?

The pages of history make it abundantly clear that Henry VIII lived and died a Roman Catholic. He could not therefore have founded the Church of England. Indeed, we know that the foundations of the Church of England are back in the dim past, well over a thousand years before Henry VIII.

The Rev. Lawrence and Mrs. Pullen (C.M.S.) are now in their second term of service at Dummagudem, South India. They are far from any other mission and are the only white Protestant missionaries in a large area. In fact, what with schools and the supervision of teachers, parochial work and the supervision of pastors and parishes, Mr. Pullen is expected to do the work of three men. No wonder he had a serious breakdown early in the year.

We assure him of our sympathy in his impossible task and ask the prayers of our readers for Dummagudem and the two valiant souls in charge there.

During the whole of his first term service Mr. Pullen's means of locomotion was a push bike. The C.M.S. League of Youth have now kindly provided a station wagon. In an air letter recently received from him he incidentally mentions that the temperature was 120 degrees when he was out visiting villages with the station wagon. Imagine working a large area year after year in those conditions with only a push bike.

Mr. Pullen has a parish of his own to work besides supervising others, keeping boarding school accounts, paying teachers and pastors, appointing and dismissing teachers, etc.

Can no helper be sent to him? Surely Australia has the men and the money.

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**THE CROSS—
THE MEDICINE OF IMMORTALITY**

(By the Rev. N. R. Graham, of St. Mary's, Balmain, Sydney)

Considering the words of Revelation, chapter 2, "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God," our thoughts are drawn to wonder at the bliss which is to come.

Well may we sing with melody in our hearts, "When by His grace I shall look on His face, that will be glory, be glory for me." In this text an echo is heard of other places which we must not lose sight of in our reckoning that we may be those classified as triumphing over or overcoming death. The history of man commences in the Garden of Eden; this is the place of innocence rejected by eating of the tree in the midst of the garden. Man is here branded as no longer immortal, but doomed to die as the wages of his sin; the sweat of his brow will yield him his bread. The salvation of man is claimed in the Garden of Gethsemane. The decision of Jesus to eat of the bitter fruit of the tree of Calvary, planted outside the city rather than in the midst, is made in the heart of Jerusalem, in the shade of the olive trees. Gethsemane is the place of surrender leading to sacrifice. The Garden of God, with the Tree of Life in the midst, is the blessed hope of all believers. It is the place of restoration, or paradise regained. Here Heaven is achieved never to be lost, for Satan is forever eliminated.

Careless Theology.

How sad it is to see the careless theology of this age. Man does not care to associate himself with any one of the three trees which speak great messages. In the first man is branded a sinner. Man to-day is self sufficient; he claims no sin in his life save that of being found out. He prizes several cute-sounding phrases to cover his sin-laden soul. These are drugs or opiates to him, giving rather a comfortable glow, a bravado of pride which is the harbinger of a fall to come. False excuses will not avail before God in the judgment. An unrepenting and unbelieving sinner ashamed of Jesus will have no hope then. All have sinned, is the testimony of the Bible.

The tree of Calvary is overlooked and unheeded by so many who are burdened with their sin. Calvary is like a great reservoir, the capacity of which is infinite; and in it are stored up "the unsearchable riches of Christ." Paul went forth into the world determined to preach nothing else but Christ, and Him crucified. How much we see the need for the burden of this message to be laid to hearts of love in Jesus! If the world is to be saved, salvation can only come from the cross of Jesus. How sweet are the words of Jesus from the Cross, "Father forgive them." When man had done his worst Jesus gave His best. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Resurrection Unshakeable.

The fruit of the third tree is in the Paradise of God and is only obtained by the testimony of having in our pilgrim journey passed by the other two. Unless we know our Bible, we shall never have an intelligent understanding of the purpose of God for us. The ultra-modern thought is sceptical of Heavenly bliss to be attained; being ignorant and hardened of heart. The resurrection of Jesus from the dead and His ascension to prepare a place for us, are real facts of history and cannot be shaken. Let us look forward to the glory of the Paradise of God; it is a place of wonderful beauty and unfaltering knowledge, because the Lamb is the Light thereof; it is a place of fellowship beyond all earthly bliss; and, thanks be to God who giveth us the victory through our Lord Jesus Christ, it is a place of unstained Holiness. Remember:

"He died that we might be forgiven,
He died to make us good.
That we might go at last to Heaven,
Saved by His precious blood."

NOTES AND COMMENTS

Our readers will remember our Lord's words, "And when ye shall hear of wars and rumours of wars be not troubled; these things must needs come to pass; but the end is not yet." Many have been puzzled by our Lord's use here of the word "must." Evidently the meaning is that war is a consequence, but it is a consequence of sin. As long as sin prevails war must continue, mankind cannot grow the tree of sin and eat of its pleasant fruit, its "pleasures," without also eating ultimately of its bitterest fruit, war. The consequence must follow the cause, we should remember this when praying for peace. Many prayers give the impression that they were written to please those who hear them read in Church rather than to please God.

Surely our first prayer should be that we as a people may be made worthy of peace and that our desire for peace should be a worthy one. And should not our first desire be that the rule of Christ may be furthered in the world. This is the only ultimate good for man and also the only guarantee of peace.

The Third Anniversary of the outbreak of the Korean War is certainly a call for renewed prayer. But we should review our prayers as well as renew them. If there is any unsearched pocket of darkness in our hearts, any making of excuses for not doing the whole will of God in every department of life we are not in a fit frame to pray acceptably for peace. Can we really expect our prayers, under those circumstances, to rise any higher than the ceiling of our home or the roof of the Church?

There is no doubt whatever that the vast majority of high minded and devoted citizens of the British Commonwealth would not wish to see the sister of her Majesty Queen Elizabeth wedded to a man who is even a divorced petitioner. Doubtless he is a most respectable citizen, but there are other considerations. With the changes and chances of this mortal life Princess Margaret might well become Regent. The death of Her Majesty the Queen before her eldest son is of age (which

God forbid) would doubtless cause this—and who would like to see by the Princess Margaret's side a spouse, whose first wife is still alive? It would create an ill-feeling, a disturbed mind and tend to destroy that admiration and respect which must ever be a sine qua non, a people's devotion to Royalty. No one who has the deep stability and high sense of worth of our nation at heart can be other than disturbed at the vast increase of divorce. We know that there are many contributive factors, not least the upsetting and psychological disturbances of war. Nevertheless it is a canker in our social and family life and bodes no good. Well, to have one right in the very heart of the Royal Family, ever in the public eye, and for ever sharing in some public event who is married to one who has been divorced would be to vast numbers of devoted citizens an open sore. We are no heartless, cold, rigid authoritarians imbued with the mediaevalist mind—constantly from the monkish all saying you must not do this, you must not do that. But Royalty is royalty. It is wedded to a noble office. It is ever in the full glare of the public eye and under the severest criticism. It has to be marked by real self denials for the public good and example. This matter is one of them. May God in His eternal wisdom overrule in this important case.

The greetings that came over the air to the Australian Broadcasting Commission from sister organisations within the British Commonwealth on the occasion of its twenty-first birthday were deservedly appreciative. They were also extremely cordial. The Director-General of the B.B.C. (London) Sir Ian Jacob, voiced the good wishes of the English Commission. It was touching to hear responsible voices from India, Pakistan and Ceylon speaking in the English tongue.

Our present Radio service is soon to give place to Television. ("Soon," of course, in a relative term, especially in this connection.) We hope in our next issue to publish an article on Television. The church needs to be alerted on this matter.

AUSTRALIAN RECORD BROKEN.

What is believed to have been an Australian Record for the G.F.S. was broken recently at St. John's, Abbotsford (Diocese of Sydney). The Rector, the Rev. J. W. Holmes, Th.L., admitted no less than 71 girls to membership of the Girls' Friendly Society. Their ages ranged from seven to eighteen years and included three Associates.

The Branch was commenced just over a year ago by Mrs. D. M. Duker, who moved to the Parish of Abbotsford from the Parish of Rozelle. At Rozelle her daughter had been a member of the G.F.S. but there was no G.F.S. at Abbotsford. Mrs. Duker who had had no previous experience of any kind set to work to organise this splendid band of girls, and they have completed their probationary period of twelve months. The Branch has two physical culture classes and all the girls are equipped with their new G.F.S. uniforms.

The Hon. Secretary is Miss Barbara Davis and the Hon. Treasurer, Miss Marjorie Ray, Deaconess Joan Ash, N.S.W. Secretary for the G.F.S. was present on the Sunday of the admission. The Branch promises to be a very keen and vigorous addition to the great Girls' Friendly Society.

FACT AND FAITH FILMS.

A small committee has been formed in Perth in connection with the "Fact and Faith" films, and the first public screening took place on July 9th, when "Hidden Treasures" was presented. Already there has been a private screening of "Hidden Treasures," and this was shown in the drawing-room of Government House. His Excellency the Governor and Lady Gairdner have graciously offered to sponsor a screening in the Government House Ballroom, and have issued invitations to about 200 guests for an exhibition of the film "The Coronation of Her Majesty the Queen" and "Hidden Treasures." Mr. Alan Wilson, Senior Lecturer in Geology in the University of Western Australia, and a member of the Graduates' Fellowship, has been invited by His Excellency to introduce the "Fact and Faith" film with a preliminary talk on the relation of Science and Religion.

This is a splendid start, and it is hoped that the "Fact and Faith" films will be used in a remarkable way in W.A.

AND YE WOULD NOT.

Mile after mile the city's buildings stood Towering aloft, marvels of modern skill. Streets, traffic-crammed, were filled with clamour. Here Along the foot-paths moved unending streams Of men, hurrying each upon his way. What had life brought to them? — delusion, truth,— Restlessness, peace— failure, triumphant joy?

He looked upon the city. "Oh how oft," He cried, "would I have gathered you to me To give you light, that ye might see the face Of Him Who made the worlds, and hear His voice. And do His will—that ye might truly live, Not stumbling in the shadows, but serene, Victorious, full of joy—and ye would not!"

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2 Scholarships for 1st Year and 4th Year, 1954, will be awarded by the School Council, after an examination to be held at the School on Saturday, October 17th, 1953. Entries close on October 2nd. For details apply to the Headmistress.

THINK ON THESE THINGS A WOMEN'S COLUMN

(Conducted by June Dugan)

There has been a great wave of retrospection bringing snatches and glimpses of the Coronation and its effect, both from those who were eye-witnesses and those who had a friend who had a son who had a friend who went to the Coronation. There are many ideas put forward in newspapers and magazines as to the effect the wonderful service in the Abbey has had, and will have on the peoples of the world. Many different facets of the great whole are brought out but I see in most, if not all these reports, a reference to the tremendous spiritual impact this occasion made on those who saw it. All the ancient pageantry, the gorgeous robes and gowns, the fabulous jewels, the awesome array of important personages, all the other things which formed a part of the dazzling whole, were very much overshadowed by the solemnity and sanctity of the quiet consciousness of the Presence of a Greater than the Queen, even God Himself. Much prayer had ascended for our Queen, at her own request from her loyal people all over the world, and this prayerfulness seemed to be almost felt as so many of the intercessors on her belief gathered to pay homage to their Sovereign Lady.

When one reads these things it is very cheering to find that spiritual things seem to be important and vital to so many people, even those of high standing. One begins to think that maybe we have been too uncharitable to imagine the world was such a wicked place, perhaps it is not so bad at all. Then on top of so much beauty comes an article in a leading city paper on "Child Delinquency and Gangster Films" — an article which filled my mother-heart with rage and loathing for these celluloid kings who have built their castles on the distorted minds and lives of so many young people and children. Why do we citizens, who hope and work for educated, God-fearing, orderly children to grow into strong Christian men and women, why, I say, do we sit back and click our tongues, and not rise up in determined righteous anger against this powerful, insidious evil which is only within walking distance of most of our homes?

When these magnates can give us such wonderful films as those depicting the Coronation why must they use this potential to propagate evil and crime

that will undermine society and especially the boys and girls who fall under the sway of these hell-conceived gangster and crime shows.

The article in the newspaper says "An American investigation of some hundreds of delinquent boys and young criminals shows that films were an important influence in the life of one in every ten." They also tell us that these figures are conservative. I quote again, "Of one hundred and ten criminals examined in one U.S. prison, 49 per cent. said films had given them a desire to carry a gun; 28 per cent. said films had made them want to practice 'stick ups'; 20 per cent. said films had taught them ways of stealing."

Well, how does that affect you? It makes me feel how little we care that these poor youngsters have become so indoctrinated with crime. As long as it does not touch us or ours we feel that, while it is deplorable there will be someone else who will do something about it. But it does touch us and our children. They must rub shoulders at school with all types of girls and boys, both good and bad and though our home training may be sound and true, there is still a certain amount of contamination.

What can we do? Can we rise in protest as Christian parents and Christian citizens who care and are not afraid to protect our young folk? Can

we also be most careful about what films and shorts, if any, we allow those young people in our care to see? I feel most strongly about this evil and do pray for your co-operation on behalf of your families and mine.

Our Prayer:

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembleth into prayer,
One in the power that makes the children free
To follow truth, and thus to follow Thee.

A.N.C.M.

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OUR TWO ESSENTIAL TASKS

In the last chapter of John we are given in compendium form a vivid view of the work to which the Church is called and the conditions of success in it.

There are two tasks committed to the Church. These are closely related yet distinct.

EVANGELISTIC WORK.

The first is Evangelistic. This is pictured for us in the miraculous draught of fishes (John 21:6, see the issue of this paper for Jan. 22). The members of the church are to be "fishers of men." The primary task is to "preach the gospel." The object is to win men for Christ. Man by nature is at enmity against God and needs reconciliation, he is guilty before God and needs forgiveness, he is sinful, and needs regeneration, he is blind and needs sight, he is dead and needs life, he is lost and must be found and brought back to the fold of Christ and the family of God.

Here is our first task. This humbles us. It brings us to the foot of the cross. We can only kneel there and looking up to the right hand of the Father, pray for the gracious enabling of the Holy Spirit. Nothing else is sufficient for this. And this, and only this, can change men's hearts, and so change human life.

PASTORAL WORK.

But the Church has also a duty to its own members. This is set before us in our Lord's interview with Peter — John 21:15-17.

The church is here likened to a flock, and a flock that needs pastoral care.

Peter has thrice denied his Master and that publicly. He is now re-commissioned in a threefold pastoral charge.

And in speaking to Peter our Lord speaks to the whole Church but particularly to its ministers.

THE FIRST CHARGE.

The first pastoral charge to the Church is "feed my lambs." The lambs are the children, for they are young in years. It may also include new converts for they are young in the faith. It is care for these that our Lord puts first in pastoral duty.

Therefore the first domestic duty of the Church is to feed its own young. This means work. The bread must be broken small. The sincere milk of the word must be extracted carefully from the scriptures. The young must be taught. But this work if carried out faithfully and diligently will bring a rich reward. And woe to the Church that neglects this duty or carries it out with less than a whole hearted devotion.

We must ever remember in the church's home duties this comes first of all.

THE SECOND CHARGE.

"Tend my sheep" (see R.V.). This means shepherd my sheep, take care of them.

Shepherding Christ's flock involves their defence. In older times the shepherd carried a heavy staff. The head of this staff was sometimes studded with the heads of nails. In the twenty-third psalm we hear a voice from the flock saying to the shepherd, "thy rod and thy staff they comfort me." When the wild beast roared the trembling sheep was reassured by the presence of the Shepherd and the sight of his stout staff.

The proper use of the staff is not to beat the sheep but to defend them.

The apostle Paul speaking to the elders (presbyters), of the Church at Ephesus said, "I know that after my

departure grievous wolves shall enter in among you not sparing the flock; and from among yourselves shall men arise speaking perverse things to draw away the disciples after them."

The use of the shepherd's staff is greatly needed to-day. It should be exercised vigorously on teachers who are promoting doctrines and inculcating practices that are contrary to Holy Scripture.

Shepherding Christ's flock also means keeping them together. The Church is a fellowship. Bishops, clergy and people should do all in their power to promote the spirit of fellowship and unity in the congregation and in the diocese and as far as possible in the whole body of believing people.

THE THIRD PASTORAL CHARGE

"Feed my sheep." If Christ's flock are faithfully fed from His word this will prove an effective defence against the wolfish influence of false teaching. The Lord Jesus when sorely tempted at the beginning of his public ministry took refuge in the Word of God. Nothing but a knowledge of Holy Scripture and reverence for its teaching will keep the church and its members on the right track.

St. Paul laid upon the Ephesian elders (presbyters) this solemn charge, "Take heed unto yourselves, and to all the flock in the which the Holy Spirit hath made you overseers (or bishops) to feed the church of God which he hath purchased with his own blood."

And the apostle Peter more than thirty years after the interview with the lake writes as an elder (presbyter) to his fellow-elders, "Tend the flock of God which is among you . . . not of constraint, but willingly . . . and when the chief Shepherd shall be manifested ye shall receive the crown of glory that fadeth not away."

The work of a pastor or shepherd is not highly esteemed among men but it is most honourable in the sight of

(Continued over page)

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God. Our Lord is Himself the Chief-shepherd.

CONDITIONS OF SUCCESS.

In our evangelistic work there must be the obedience of faith as we saw in the issue of this paper above referred to. "Cast the net on the right side of the ship and ye shall find."

In our pastoral work there must be the obedience of love. "Lovest thou Me?" are our Lord's words to us. Love for the Saviour will give us love for His flock. Our whole life's task must be carried out as a "work of faith and labour of love."

If the children are to receive the sincere milk of the word it must be warmed by love.

If their elders are to be shepherded truth will be needed for their defence but love will be needed to promote the spirit of unity and fellowship amongst them."

And if the Church is to be fed and nourished the word of God must be ministered in the grace and with the enabling of the Holy Spirit. "He shall baptize you with the Holy Spirit and fire." (Matt. 3/11.) The souls of men and women may be expected then to catch alight with love for Christ and for His Gospel. (Mark 10/29)

DON'T FORGET CHINA.

There are many places in China where churches have been closed, Bibles confiscated and pastors accused and imprisoned. In the greater part of China true Christians are under tremendous pressure and indirect but definite persecution.—C.I.M. Leaflet.

CORRECTION.

Mrs. Livingstone, of Kogarah, N.S.W., wishes us to say that the Organ for Tanganyika which she was credited in our last issue with giving to the C.M.S., was really given by the Kogarah branch of United Protestant Association. Mrs. Livingstone was the one who notified C.M.S. when the organ was ready for delivery.

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PERSONAL

Missionaries Return to Field. Sister Faith Ward, and Deaconess N. Bullard, returned by the "Stratheden" on Friday, 3rd July, to Tanganyika.

Canon R. F. Freeth, who has been the headmaster of Guilford Grammar School, W.A., for 21 years, will be the new Archdeacon of Perth, succeeding the Ven. L. H. Stugwell.

The Bishop of Kalgoorlie has been appointed Archdeacon of Northam, Diocese of Perth.

Mr. Norman Bell, from the Parish of Picton, N.S.W., recently passed away. Mr. Bell was an ardent Protestant. He was also a Lay Reader, and took a firm stand in regard to alcoholic liquor.

The wedding took place on Saturday last of the Rev. R. Bowie, of the C.M.S., Hong Kong, and Miss Joan Minnett, at St. Clements Church, Mosman, Sydney. The Archbishop of Sydney officiated. Mr. and Mrs. Bowie will be leaving for Hong Kong, shortly.

The Rev. Ronald Patfield, Th.L., Curate-in-Charge of St. Stephen's, Normanhurst, has accepted nomination to the parish of St. St. Aidan's, Annandale (Dio. of Sydney).

The Rev. Dennis G. H. Johnson, Th.L., Curate-in-Charge of Panania, has accepted nomination to the parish of St. Jude's, Dural (Dio. of Sydney).

Mr. and Mrs. K. L. McKay, and their three children returned to Sydney on the "Mooltan" on Wednesday, 16th July. Mr. McKay is a lecturer in Classics in the University College, Ibadan, Nigeria. Mr. and Mrs. McKay are from St. John's, Willoughby. They lived in Cambridge from 1948 to 1950 and went to West Africa in 1950.

The Dean of Sydney was guest of honour at the annual dinner of the N.S.W. Graduates' Fellowship of the Inter Varsity Fellowship held in the Radio Physics cafeteria, University of Sydney, on Thursday, 17th July. Dean Pitt was also the speaker at the 23rd Annual Meeting of the Sydney University Evangelical Union held in the Great Hall following the graduates' dinner.

The Rev. Roland Bigrigg from the Diocese of London, has taken up an appointment as assistant curate of St. Andrew's, Lismore, N.S.W. (Dio. of Grafton).

The death has occurred of Mr. E. B. F. Straubel, late of the Firm of Wm. Andrews, our Printers. Mr. Straubel for many years helped with the set-up of the "Church Record" and his services were greatly valued by the management of the paper. Mr. Straubel was a familiar figure over many years at Church House, Sydney. He died last week in his 89th year. We express sympathy with those bereaved.

Mr. Alan Patrick, of the C.E.N.E.F. Youth Centre Staff has been appointed to take charge of the Book Room of the N.S.W. Branch of the C.M.S.

The Rev. A. Hayman was the speaker at the Cathedral Luncheon Club last week, when he related some of his experiences when detained by the Communist Army for 13 months. The story of this captivity with Mr. R. Bosshardt, also of C.I.M. is related in the book "The Restraining Hand."

We are glad to note that the Rev. Canon A. G. Powell, Rector of Mudgee, N.S.W., has recovered from his recent illness. We understand he has returned to duty.

SPANISH JESUIT CONVERTED

One of the Roman Catholic Church's most conspicuous luminaries in Spain, through the reading of the Scriptures, has been brought to recognise the true basis of salvation through Christ and to abandon the priesthood in which for so many years he erroneously ministered. Luis Padrosa, Jesuit lecturer and founder of the Loyola Institutes in Barcelona and Tarrasa, publicly told a group of evangelical Christians in Spain: "When I began to study the Word of God I was overcome by it, and now I am your brother because I have not found any basis in it to sustain the dogmas of the Roman Church."

Instrumental in Padrosa's conversion was the Rev. Samuel Vila, of the Spanish Christian Mission, who for months guided the priest in his secret study of the Bible. Previously Padrosa had purchased a Bible in order to be able to lead a campaign he initiated in the factory town of Tarrasa to eradicate Protestantism there. In a movement of anti-Protestant indoctrination, Roman Catholics were told to study evangelicalism and dissuade its adherents.

The day following his public abandonment of the Roman Church, Padrosa left for South America, and is now in Buenos Aires, where his recently published account of his conversion has been given wide note. It is reported to be getting considerable circulation also in Spain, although banned by the Roman clergy, and is being used to encourage the persecuted evangelical minority in that land.

—"The Converted Catholic."

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A Trades Union Leader Speaks

THIS ADVICE NEEDED HERE.

In a striking address recently to a convention of Scottish trade unionists, Mr. Tom O'Brien, M.P., Chairman of the U.K. Trades Union Congress, appealed to British working men to give up any fears they retained of "working themselves out of jobs," and to adopt every change in management that could possibly lead to increased efficiency:

"There are workers who think of efficiency as something to do with the boss but nothing to do with themselves. If they persist in such attitudes for long, then all they will have to live on will be their own illusions. Illusions are a poor currency in world markets. We are right in the middle of a period when we cannot afford inefficiency in management or low productivity in the workshop.

"We are the nation.— all of us. Earning a living for the nation and higher efficiency go together. These are not class issues, they are the plain unvarnished economic facts.

WORLD COMPETITION.

"We live in a tough, a competitive world, whether we like it or not . . . International trade is a highly capitalistic, competitive process. You have to be efficient to keep your position and to work in new territories. Indeed, we will only get on as a nation if we are equipped to succeed, equipped with the right machines in our factories, the right techniques to do the job, and, most important of all, the right attitude of mind throughout the industry.

"To-day it is reactionary to talk of working oneself out of a job. If people talk like that and act on that basis they will be out of a job all right because Britain will be out of a market. Unless we can produce more goods more cheaply, we can say goodbye to full employment, social security, and the living standard that we have. It is as simple and as dangerous as that. A standard of living has got to be earned."

LABOUR-MANAGEMENT CONSULTATION.

Mr. O'Brien stressed the benefits from "joint consultation committees" and urged labour to make full use of training facilities.

"At the T.U.C. we want more students from the workshops on our work-study courses. We want more unions to take up our offer to organise weekend conferences for officials and workshop representatives, stewards, and the rest.

"We want to help to put union officials with approved firms of industrial consultants for extended periods of work-study training. Above all, we want support for the schemes that the British Productivity Council is running in the factories and in towns up and down the country . . ."

NEED FOR FLEXIBILITY.

"We back scientific developments now to help to make work more productive, to increase both earnings and output, and to lessen strain and fatigue. It is good trade unionism to aim at earning the highest standard of living that we can . . ."

"I do not minimise the difficulties ahead. Some industries will need more workers, others less. Changing a job can mean temporary hardship, but temporary hardship is better than permanent poverty and, indeed, with the development of good relationships in industry and wise government in the country, we need fear nothing, neither temporary hardships nor the poverty of the years before the war."

QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Q.—What is "Speech Rhythm"? Our choirmaster is always talking about it.

A.—Why not ask him? Speech Rhythm is an attempt to arrange the pointing or accentuation of the Psalms and Canticles so that the stresses and quantities of the syllables in a word, as sung, correspond as closely as possible to what obtains in natural speech or recitative. The system has been widely popularised as a result of the work of the Royal School of Church Music. Don't be frightened of it; it makes the singing of the Psalms much more intelligible, and is very easy to pick up. The choir and congregation of the village church in England where I worshipped for some time, had no trouble with it, although they had little training.

Q.—Why is the Apocrypha kept separate from the Bible? Some of the books seem every bit as good as some of the Old Testament?

A.—The books which are included in our Old Testament are those which the Jews themselves, under the guidance of the Holy Spirit, recognised as inspired by God. The Canon of the Old Testament was settled over the course of many centuries; first the Books of Moses the Lawgiver, then the writings of the prophets, and the assorted collection known as "the writings," which include the Psalms, Proverbs, Daniel, Ruth, Chronicles Ezra and Nehemiah, among others. These books were all, or nearly all, written before any of the books we call Apocrypha (a plural word, meaning "hidden"). A study of most of them reveals in an instant that they do not bear the stamp of the Oracles of God, although some, such as Ecclesiasticus and the Book of Wisdom, contain much that enables us to endorse the statement of the Article, that they may be read for moral instruction. However, we must not forget that we read the Bible, not to obtain moral instruction, except in a secondary way, but to learn about God. The Apocrypha were included in the Septuagint, the Greek version of the O.T. made for the Jews of Alexandria and used by the early Christians.

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CORRESPONDENCE

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

INCREASE OF CLERGY PENSIONS.

(The Editor "Australian Church Record.")

Dear Sir,

In your issue of July 9 it is recorded that as the result of an Actuarial Investigation of the Melbourne Clergy Provident Fund for the five years ended March 31, 1951, Superannuation benefits were increased by 20%, and Widows' Pensions by 40%. Annuities and Pensions are still far too small but the Directors are to be commended for their Actuarial Revision of the Fund and the benefits resulting therefrom.

In the course of a debate on Pensions in the Sydney Synod some years ago it was objected that an Actuarial Investigation of the Sydney C.P.F. would cost approximately £250. Yet the Directors of the much smaller Melbourne C.P.F. faced the cost of a similar investigation and discovered that its Annuities and Pensions were calculated on too narrow a basis, and made substantial increases.

Now, sir, the 1920 scale, on which Sydney C.P.F. Annuities and Pensions are still being paid, might well be investigated. Reference to the Sydney C.P.F. Balance-sheet for 1921 shows for that year Reserves and Accumulated Funds at £141,903, while the last published Balance-sheet—that for 1951—shows then to have reached £534,147, i.e., an increase of £392,244 in 30 years by an average Annual Surplus of £13,075. Taking the last ten years—1942 to 1951—the increase in Reserves and Accumulated Funds was £137,019—an average annual surplus of receipts over expenditure of £13,700.

It is very doubtful whether it would cost £250 to conduct an Actuarial Investigation of the possibilities of an increase of Sydney C.P.F. Annuities and Pensions. Should it do so, however, such expenditure would be justified by the fact that the literal doubling of the Basic Wage during the last FIVE years has reduced the actual value of S.C.P.F. Annuities and Pensions to one half of what they were in 1948 when Sydney Synod recorded its opinion that they were "altogether inadequate" to meet the then Cost of Living.

I trust that the Directors of the Sydney C.P.F. will move early for an Actuarial Investigation to determine how far the surplus of over half a million built up under their economical administration may be utilised in providing for a general increase of Annuities and Pensions.

Yours faithfully,

W. J. OWENS.

East Roseville, Sydney.

PASTORAL MINISTRY.

(The Editor "Australian Church Record.")

Dear Sir,

The Rev. A. A. Langdon and Mr. Spencer Moon have both taken issue with your editorial comment (11/6/53) about the relation of a clergyman's private study to the giving of religious instruction in schools. Yet their letters go far to establish your opinion that the latter is "probably the biggest corrosive influence here on the clergyman's morning programme of work." To express such an opinion is not in any way to minimise the importance of religious instruction. But it

certainly raises the question "How far, under present conditions, should the giving of religious instruction in schools be regarded as part of a parish clergyman's pastoral responsibility?"

Mr. Moon has, for example, referred to "the grouping of secondary schools in certain areas" which "places a responsibility upon the clergy of that area which must result in neglect of the parish if the work in the schools is to be maintained even at its present standard." He adds "No trained teacher would regard with equanimity the prospect of being required to teach such a personal subject to classes of 150 or more; yet this is what our untrained clergy are frequently required to do."

Should a pastor neglect his parish to do work for which he is not trained among young people who in the main are not his own parishioners? By what criterion of pastoral industry is religious instruction (in the cases cited above) regarded as a higher priority than the parish which is committed to the clergyman's cure? We do not question that it is among a pastor's primary responsibilities to teach his flock. Nor do we question that a great field for evangelism and edification is presented through provisions for religious instruction in our schools. But if the demands of school-teaching on a pastor are such that they cause him to neglect his own study whereby he prepares himself to minister adequately to the members of his own particular church, then such school-teaching is ipso facto, something beyond his legitimate responsibility.

The need for teachers for religious instruction is certainly urgent, and it is greatly to be hoped that the Diocesan Board of Education will receive increasingly the support it needs to promote its valuable work. But I would support your editorial plea that the minister's study should be safeguarded at all costs, and a right conception of the pastoral ministry held in view at all times. We are in too much danger of becoming jacks of all trades and masters of none.

Yours faithfully,

D. W. B. ROBINSON.

Sydney,
14/7/53.

"THE CHURCH RECORD" CRITICISED.

(The Editor "Australian Church Record.")

Dear Sir,

I write to suggest a little more Christianity and a little less sectarianism for your paper. I would like to deal specifically with four particular references in your issue of July 9th.

(1) The front page article suggested that the aim of the Eucharistic Congress was "to give a great boost to Popery." Might not the writer consider that possibly its aim was "to give a great boost" to Christianity? I think it would be fair to admit that Roman Catholics do hold to the Christian faith, and that they hold it sincerely. Charity, tolerance, and willingness to see the good in other people are Christian virtues; your writer would do well to apply them to his articles.

(2) The same article regards as "disconcerting" the fact that many Anglicans expressed sympathy for the Congress. To express goodwill towards a congress of Christian witness conducted by fellow believers in Jesus Christ seems to me to be in accordance with the principles of our Lord's teachings. If we disagree with the form such witness took, let us at least approve the Christian witness itself.

(3) The few caustic comments concerning

the Confraternity of the Blessed Sacrament were totally unnecessary. Such conventional thrusts have no influence on Anglo-Catholics, and only serve to shock the Anglican moderates; they might provide enjoyment for a few more bigoted Evangelicals, but I do not consider that a very worthy achievement.

(4) An article concerning the death of Mr. O. G. Barlow mentioned his early life in an Anglo-Catholic parish. Later we are informed that in Ceylon "he was converted to Christ" and "began at once to work for his Lord." The implication that the Anglo-Catholic parish was not Christian is something of an insult to the sincerity of our friends the Anglo-Catholics.

My general impression is that every article and contribution has — no matter what its stated purpose—the secondary aim of deliberately discrediting any form of churchmanship that does not conform to rigid evangelism. I appeal to the consciences of your writers and readers: does not this continual, premeditated crossfire of abuse with other forms of Anglicanism show a close resemblance to the primitive "eye for an eye" law?

"Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive and ye shall be forgiven"; (Luke 6, 37). To which I might add a text which has a meaning for everyone of us who indulges in these controversies. "And why call ye me Lord, Lord, and do not the things which I say?" (Luke 6, 46.)

Yours faithfully,

JOHN D. RICKARD.

St. Ives, Sydney.
July 12, 1953.

[The above letter was kindly posted to me by the Editor with the request to read it before publication, and, if I wished, to add a few remarks.

(1) I cannot agree with Mr. Rickard that the International Eucharistic Congress could properly be called "a congress of Christian witness." "Eucharistic" in this use refers to the Holy Eucharist which in the official language of the Roman Missal is the Mass. The International Eucharistic Congress was obviously a congress concerning the Mass.

The organiser publicly declared through the Press that the purpose of the Congress was to promote "Perpetual Adoration." Perpetual adoration means a constant succession of people kneeling before the consecrated wafer and worshipping. That wafer could only be consecrated at the Mass.

(2) The foundation of modern Romanism is the doctrine of transubstantiation. Without this, there could be no sacrifice in the Mass for the sins of the living and the dead. Without this, perpetual adoration would be seen by all to be idolatry. Transubstantiation is central in modern Romanism. That is why this doctrine was so continuously advocated in the recent "campaign" even to the degree of inserting advertisements in the public press giving arguments in support of the doctrine.

(The Organiser of the International Eucharistic Congress publicly referred to it as a "campaign.")

(3) The doctrine of transubstantiation and its dependency the sacrifice for sin in the Mass are flatly denied in the "Articles of Religion" as printed in our Book of Common Prayer. These doctrines and their concomitants are condemned in strong language even to the extent of ridicule in the Homilies or sermons that used to be read in English Churches and to which we are referred in Article eleven.

(4) As I understand the Bible and the

PRINCIPLES OF "THE AUSTRALIAN CHURCH RECORD."

(The Editor "Australian Church Record.")

Dear Sir,

A number of experienced clergymen who are keenly interested in the "Australian Church Record" and the principles for which it stands have agreed to accept a limited number of preaching engagements each year on behalf of the "Record." They are prepared to visit any parish requiring their services for the purpose of expounding Evangelical principles and at the same time introducing or further encouraging the sale of the "Church Record" in the parish!

The Board of Management has asked me to make the necessary arrangements with parishes in connection with this deputational work. I would be glad to attend to all enquiries from parishes for this particular purpose. My phone number is WB 1072.

Yours, etc.,

R. S. R. MEYER.

THE EIGHTH SUNDAY AFTER TRINITY.

We know we are children of God because the Spirit of God speaks to our spirit. The world may ask for the proof of cold logic; we answer "We know." Spiritual things are spiritually discerned, and our true sonship with God, our spiritual inheritance with Christ, is as sure to us as life itself.

Yet there is a proof of our sonship—the quality of our lives. No one can argue against a good life. Our Lord is very insistent on the necessity of living out the faith we profess. "Not every one that saith . . . but he that doeth." If a man claims to be an heir of God and a joint heir with Christ, but continues to serve sin, his claim cannot be allowed.

What is it that makes man bring forth good works or evil works? The state of his heart. The good tree must produce good fruit? The corrupt tree cannot help its bad fruit.

Only God can deal with the heart of man and change it. "I will put my spirit within you, and cause you to walk in my statutes" (Ezekiel 36:27).

THE NINTH SUNDAY AFTER TRINITY.

"The lord commended the unjust steward because he had done wisely." The lord apparently was not over-scrupulous, and quite likely he re-employed his servant. The steward was shrewd and cunning in his own interests.

STUDENT EVANGELISM.

(The Editor "Australian Church Record.")

Dear Sir,

Many Christian people will recall the Mission in the University conducted by the Sydney University Evangelical Union in June, 1951, and the great blessing which attended it when hundreds of students were confronted with the Gospel and many responded. A similar Mission has just concluded in the Melbourne University, where also Dr. H. Guinness was the Missioner.

The Evangelical Union is a University Society whose members, coming from all denominations, have declared their "faith in Jesus Christ as Saviour, Lord and God."

When we think of the 7000 students at the University, including many of the community's leaders of to-morrow, we realise that a unique and vital opportunity for the preaching of the Gospel exists at the University.

A second Mission is proposed for 1954. Preparations have already commenced, but such an enormous task requires a tremendous amount of prayer backing by God's people everywhere. And so the E.U. invites all who are interested in the Lord's work in the Sydney University to join E.U. in the fellowship of prayer—to become Prayer Partners to whom prayer letters can be sent to keep them informed of E.U. activities, Mission preparations and prayer requests. If any would like to do this, would they please communicate with the Prayer Secretary, S.U.E.U., Box 58, The Union, University of Sydney?

Yours in His Service,

ERIC S. BARWICK,

Vice-President.

University of Sydney.
2/7/53.

"THE AUSTRALIAN CHURCH RECORD."

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What a lesson for us who are stewards of a righteous and loving Lord! Are we as zealous for the things of God as the business-man is for his business? Modern business demands alertness and ceaseless drive, but the business of the Kingdom should bring out even greater effort.

Most churches complain of the effect of winter on attendances at worship and meetings, but the "dogs" are held regularly on winter nights, and in the open. Does our religion make us softer than the dog enthusiasts? True the children of this world are from their point of view wiser than the children of light.

The Gospel of this Sunday should send us back to St. Paul's summons: "Awake thou that sleepest, and arise from the dead" (Eph. 5:14). As stewards of the mysteries of God we dare not miss a move or lose a trick!

Proper Psalms and Lessons

July 26. 8th Sunday after Trinity.

M.: 1 Kings 10, 1-13, or Wisdom 6, 12 to end; Mark 10, 1-31 or Philip-
pians 2. Psalms 39, 40.

E.: 1 Kings 12 or 1 Kings 13, 1-32
or Wisdom 7, 15-8; 1 Matthew 10,
24 to end or Acts 17, 16 to end.
Psalms 41, 42, 43.

August 2. 9th Sunday after Trinity.

M.: 1 Kings 17 or Wisdom 11, 21-
12:2; Luke 1, 1-25 or Philip-
pians 3. Psalms 46, 47, 48.

E.: 1 Kings 18 or 1 Kings 19 or
Wisdom 12, 12-21; Matthew 11 or
Acts 20, 17 to end. Psalms 44, 45.

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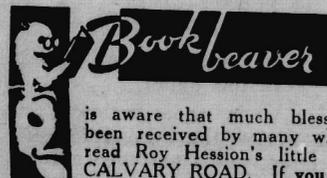
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Shopping Block in Market Street, Sydney.

WORLD OF BOOKS

Lund, 1952. E. H. Robertson, London,
S.C.M. Press. Price 4/6.

The Reformed Theological Review. (Three
issues yearly.) June, 1953. Price 2/6.

We have before us this week two very
different contributions on the subject of
Church Reunion. The first is an official ac-
count of the Third World Conference on
Faith and Order, held in Lund in 1952. An
eye-witness report on this conference has al-
ready appeared, from the pen of the Rev.
D. B. Knox, on the official representatives of
the Church of England in Australia. The
present volume sets out to give an ordered
account of the proceedings, with a summary
of the deliberations of the various commis-
sions. The reports of the three major com-
missions, on "Intercommunion," "The Nature
of the Church," and "ways of Worship," have
already been published. The outstanding
feature of the report seems to be the reali-
sation that goodwill is not enough to secure
organisational unity of the Churches. A
facile optimism has been a feature of most
oecumenical conversations, but delegates to
Lund were driven to the conclusion that the-
ology is still of importance in determining
cleavages between groups of Christians. Pro-
fessor Dodd's "Social factors" notwithstanding.
The situation is hopeful in this way,
that it has forced a much deeper study of
Biblical theology than might otherwise have
been the case.

Professor Hermann Sasse, of Adelaide,
writing in the "Reformed Theological
Review" expresses grave misgivings as to the
future of the whole Oecumenical Movement.
As is well known, the Lutheran Churches
have in general not felt able to join the
World Council of Churches, because they
hold that an agreement on doctrine must
come before, not after, any organisational
association. Professor Sasse points very
clearly to the dangers of passing lightly
over theological divergences. He shows how
the common ground of the Churches in the
Oecumenical Movement has shrunk over
the years, so that now it seems almost im-
possible to obtain agreement even on the
Nicene Creed—for long a test of orthodoxy.
Even less does it seem possible to obtain
agreement on the wider grounds of the classi-
cal Reformation Confessions, although the
doctrines dealt with by them have not be-
come less important during the past 300
years—in spite of a tendency to ignore them
a tendency which is readily visible in the
Anglican Church. In view of all this, asks
Professor Sasse, of what value is the form
of unity achieved in union churches, when
their members speak with no common voice
on basic Christian doctrines? And exactly
what is the significance of the "commission-
ing" of ministers already ordained, which is
suggested in the consummation of the union.
These are weighty arguments, and must
carry conviction. No one who is interested
in the questions of Church Union should omit
to read this article.

The "Reformed Theological Review" also
contains a paper by the Rev. Donovan F.
Mitchell dealing with the study of the tradi-
tions of the Church which formed the basis
of the New Testament writings. These tra-
ditions are virtually the oral sources of the
documents—a very different matter from the
later conception of tradition as something
over against the written Word.—A.F.

Rev. R. C. Blumer, of Greenwich, has been
giving scripture lesson notes to each school
child to paste into their scripture books and
is urging parents to co-operate.

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THE LATE T. A. STRUDWICK.

Mr. Strudwick was brought up in
Oxford and sang as a boy in the choir
of St. Mary's. He came to Australia
in 1888 and soon began to help in
what was then a Sunday School of
about a thousand scholars at St. Paul's,
Redfern, Sydney.

In 1903 he went to live at Chats-
wood and became linked with St.
Paul's Church, there serving as Rector's
Warden and parish councillor at some
time or other during the ministries of
each of its nine rectors. The building of
St. Paul's new church was a matter of
the keenest interest to Mr. Strudwick.
He acted as Hon. Secretary and Treas-
urer for the Fund, from its inception
till his departure for England last year.

We take the following from St.
Paul's Weekly News Bulletin:

"Mr. Strudwick's church interest was
not confined to his parish. Over the
years he has given richly of his time,
talents and substance in all kinds of
ways for the work of the Kingdom. For
many years he was Honorary Treasurer
for the N.S.W. Branch of the British
and Foreign Bible Society, also for the
Home of Peace and was sometime
Treasurer for the Shore School. He
was the first Treasurer for the great
wartime auxiliary of our Church, the
Church of England National Emer-
gency Fund (CENEF). He had much
to do, years ago, with the Moore Col-
lege Thanksgiving Fund. He also
gave much help and interest in the
work of the Church of England Homes
and of the Home Mission Society.

Mr. Strudwick's work was always
done with consummate skill and care.
His kindness, thoughtfulness and gen-
erosity were a continual source of en-
richment in the lives of his great num-
ber of friends. To the end he main-
tained a quiet faith and confidence in
the Lord as his Saviour. We give all
praise and thanks to God for his life
of service and witness and for his safe
home journey, knowing that, for him,
life, real life, has just begun."

We would add that Mr. Strudwick
was ever a warm friend to this paper
and a liberal supporter. We shall miss
him indeed.

Mr. Strudwick was twice married
and leaves a widow to whom we extend
our deep sympathy.

Melbourne University Mission

JUNE 25 — JULY 5.

Between two and three hundred students knelt at the Com-
munion rails and in the chancel in St. Paul's Cathedral in an act of
dedication or re-dedication of their lives to God at the final service
of the Mission in Melbourne University arranged by the Evangelical
Union.

In the public lecture theatre at the
University, during the preceding ten
days, more than 500 students had at-
tended the daily lunch-hour addresses
given by the Missioner, the Rev.
Howard W. Guinness, Rector of St.
Barnabas' Church, Broadway, Sydney.
The titles of these addresses were
"The Central Fact of History," "The
Moral Question," "Truth of the Scaf-
fold," "The Fight for Character," "The
Sanity of Faith," and "The Challenge
of the Living Christ." The chairmen
at these meetings were four Professors,
the Registrar of the University and
the Chaplain.

In addition to the main series about
70 subsidiary meetings were arranged
for smaller groups — in colleges and
various university departments, in the
Teachers' College, for sportsmen, clini-
cal years of medicine, for Asian stu-
dents. These meetings were addressed
by assistant missioners and were gen-
erally conducted informally, with tea
or coffee supplied. A "Brains Trust"
was conducted by the Principal of Rid-
ley College and a team of "experts."
Special services were held in churches
on the two Sundays — in St. Jude's,
Carlton, St. Columb's, Hawthorn, Col-
lege Church, Canterbury Presbyterian
Church, Glen Iris Methodist and St.
Kilda Baptist.

There are about 170 student members in
the Evangelical Union in Melbourne Uni-
versity and upon them the promotion of
the mission and the main burden of all its
organisation rested. The cost of the mission
was in the vicinity of £1,250, all of which
was in hand (as donations from members
themselves, graduates and Christian friends
outside the University) before the Mission
started.

A card index system was used to corre-
late the work of the missioners so that when
the mission was finished the members of the
E.U. would be able to keep in touch with all
who had accepted the Gospel or had shown
special interest. Meetings were also held as
the Mission drew to a close in which the ques-
tion "How may I become a Christian?" was

specifically dealt with. In this way many of
the real seekers were met personally and
helped by Dr. Guinness and his assistants.

The Mission was not without some real
opposition from some students, but the gen-
eral atmosphere was one of sincere interest
and willingness to discuss vital issues. One
interesting feature (which had likewise
marked the similar mission in Sydney Uni-
versity in 1951), was the almost complete
absence of objections to the Christian mes-
sage from the scientific side. Most of the
questions asked both in public and private
indicated difficulties of a philosophical, or,
much more commonly, of a directly religious
nature. There were undoubtedly many stu-
dents profoundly affected by the Gospel
through this Mission, and many responded
openly to its demands.

Thirteen hundred people or more were
present in St. Paul's Cathedral for the final
service of the Mission on Sunday evening,
July 5. Dr. Guinness preached on "The
Power of the Resurrection" and some two
hundred young people waited for an after
meeting in the Chapter House.

The assistant missioners, some of whom
were resident during the Mission in the Uni-
versity Colleges, included the Rev. Graham
Delbridge of Holy Trinity Church, Adelaide,
the Revs. Dr. Leon Morris, Colin Duncan,
E. T. Bailey, and Mr. J. Oswald Sanders of
Melbourne, the Rev. D. W. B. Robinson, Mrs.
Geoffrey Young, Mr. John Reid, and Mr.
Dudley Foord, of Sydney, the Rev. Neil Mac-
Leod of Hamilton, Victoria, Miss Wendy Bar-
nett of Tasmania, and I. V. F. Staff workers,
Mr. Robert Herbert of Queensland, and
Misses Frances Cowper and Phyllis King, of
Melbourne.

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SYDNEY PRELIMINARY THEOLOGICAL COURSE.

EXAMINATION IN OLD TESTAMENT.

First place was gained by Mrs. J. Frazer, of St. Oswald's, Haberfield, 93%; second by Mr. B. A. Barnes, of Christ Church, Gladesville, 92%; third by Miss B. Payne, 90%.

The following students secured a Pass:—

- Judith Cameron.
- Patricia Pain.
- C. Marrett.
- Nancye Warren.
- Colleen Barrell.
- Elwyn Davies.
- Norman Williams.
- Ailsa McColm.
- R. J. Friend.
- June Boissery.
- E. S. Gordon.
- Judith Miller.
- June Rider Jones.
- Henry Radcliffe.
- Margaret Coleman.
- Arnold Foote.
- Keith Young.
- F. J. Bale.
- Betty Durham.
- Michael Gourlay.
- F. R. Elliott.
- Catherine Friend.
- Mrs. E. M. Steele.
- F. J. Phipps.
- Dr. E. C. Knox.
- Dr. E. H. Sargeant.
- C. J. Hughes.
- R. F. Nettheim.
- Fay Needham.
- J. H. Taylor.
- Coralie Edwards.
- P. P. McRae.
- Betty More.
- Peggy O'Brien.
- Leonie Hogarth.
- W. Williams.
- Marcia Faulks.
- Marie Krause.
- Miss V. Weil.
- R. R. Hardy.
- V. J. W. Austin.
- J. Smith.
- Mrs. J. Richards.
- Margaret Shaw.
- Doug. Harris.
- Judith Roberts.
- Elizabeth Loveday.
- Dorothy Milne.
- B. G. Shaw.
- Monica Borrin.
- L. Johnstone.
- Joan Pritchard.
- Beverley Miller.
- Ann Roberts.
- Elizabeth Campbell.
- H. R. Hoyle.

BILLY GRAHAM FOR LONDON.

Christian people throughout the British Isles and beyond are invited to pray for the Greater London Evangelistic Crusade to be conducted by the American Evangelist Billy Graham and his team during the spring of 1954. The Campaign is a bold endeavour to call the people of London, and indeed our entire nation, back to God and to faith in Jesus Christ. While directed primarily towards those who are outside the churches the Crusade will at the same time be conducted in loyal co-operation with the churches. The end and aim will be that the Lord may add daily to the Church those who are being saved (Acts 2: 47, R.V.).

It is urged that this great effort in Evangelism be remembered regularly before God in Church prayer meetings, and that in addition many Christian people will form prayer groups in their homes and invite Christian friends to pray with them from time to time.

Believing importunate prayer is the key to spiritual revival.

"THE DEAD CHURCH"

Coming to a small American town to be a pastor of his first church, the enthusiastic young clergyman was met with the statement that he was wasting his time, that the Church was dead. It verily seemed so too, from the response he got in the way of support.

Finally, in desperation, he placed a notice in the local paper that, since the Church was dead, the funeral would be held the next Sunday afternoon. Sunday came, and the Church was crowded by the curious. They were rewarded by the sight of a huge coffin covered by flowers.

After reading the obituary, the young pastor invited the people to pay their last respects. As the long queue passed by, each looked into the coffin, then glanced guiltily away. For in the bottom of the coffin lay a mirror, solemnly reflecting the last remains of the Church in the startled faces of the congregation.

Yours is the body—"Ye are the Church!" —A.B.M. Review.

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Diocesan News

SYDNEY

Deaconess House Youth Rally.

The Moore College Chapel was filled for the Deaconess House Annual Service which was held at 7 p.m. on 13th July. Rev. Rex Meyer assisted by the Rev. Clive Steele, conducted the service.

The Holy Communion Service was followed by a meeting in the Deaconess House Hall at which the Dean of Sydney presided.

The Dean and many young people from parishes throughout this diocese and others were welcomed by the Principal, Head Deaconess Mary Andrews, who also spoke of the great challenge and opportunity confronting young Christian women in this country today.

The Deaconess House student choir accompanied by Miss Enid Mackay and trained by Mr. Lionel Sawkins sang "Lift up thine eyes."

The Dean then gave a brief challenging message, which was followed by a Pageant produced by Dr. Judith Terry and Sister Camille Collis-Rose and presented by the Deaconess House students. The pageant by word and action gave in a very interesting and entertaining way some of the facts about life within the four walls of Deaconess House and the work for which the students are preparing. All who had the privilege of attending the gathering were warm in their words of appreciation, for to many it was a real eye-opener to the training and work of deaconesses.

We hope at some future date the pageant will be presented again for the benefit of those who were unable to attend the Youth Rally.

Deaconesses and missionaries are a company in the army of Jesus Christ, who are fighting a tough battle against the powers of evil and unbelief in the world. This work is vital. The ranks are thin. Recruits are urgently needed to fill up the gaps at home and abroad. God is calling for volunteers. What about you?

St. Alban's, Belmore.

The July issue of the Parish Messenger appears in a neat new format in an attractive cover. Interest is heightened by several good half-tone illustrations. The Rector, the Rev. G. B. Gerber, C.F., Th.L., is to be congratulated on his enterprise. It is a worthy attempt to increase the effectiveness of the parish magazine.

On Sunday, 2nd August, at 7.15 p.m. a deputationist from the "Church Record" will preach at St. Alban's.

The Annual Convention of the Young Evangelical Churchmen's League.

The Annual Convention of the Young Evangelical Churchmen's League will be held at Moore College, Carillon Avenue, Newtown, on Saturday, 1st August, and the programme will be as follows:—

3.0 - 4.0 p.m.—Rev. H. R. Smith, B.Sc., Th.L. Topic: David Brainerd — "My Faith looks up to Thee."

4.0 - 4.30 p.m.—Afternoon Tea.

4.30 - 5.30 p.m.—Dr. Howard Guinness, M.R.C.S., L.R.C.P. Topic: Hudson Taylor — "Prayer is the Christian's Vital Breath."

5.30 - 6.45 p.m.—Basket Tea. (Cups of tea will be provided).

6.45 - 7.30 p.m.—Films.

7.30 - 7.45 p.m.—Singing.

7.45 - 9.0 p.m.—Canon M. L. Loane, M.A., Th.L. Topic: Robert Murray McCheyne, "O' use me Lord, use even me."

St. Peter's, Cook's River.

The historic Church of St. Peter's, Cook's River, N.S.W., held its 115th Anniversary Services on Sunday, 12th July. The Rev. R. F. Gray dedicated some Memorial Bells in the evening service.

ASIAN STUDENTS.

A recent meeting to discuss plans for definite work amongst overseas students in Melbourne was attended by a representative group including members of C.M.S., the League of Youth, the Evangelical Union of the University, parishioners of St. Jude's, Carlton, and a number of missionaries.

Those present felt a sense of urgency for this work which amounts to missionary work at home.

An address on Comparative Religion by the Rev. Dr. L. L. Morris, Vice-Principal of Ridley College, showed the differences and points of similarity between Hinduism, Buddhism and Mahomedanism and their relation to Christianity. This was followed by interesting talks first from a young music student from Ceylon who gave helpful advice on the work of evangelism amongst these people. She included a number of questions and comments from overseas students. For instance, "What do you Christians mean by salvation?" "Your God allowed Himself to be nailed on a cross. Why was he so weak?" and "Australians do not know the names of their own trees."

An Indian from a devout Hindu family spoke of his recent conversion and the great peace, which came into his soul in the midst of bitter opposition and imprisonment by his family. He stressed the hopelessness of arguing with Hindus on ethical questions. Personal testimony to the power of Christ to forgive sins and give new life combined with a friendly approach and a knowledge of their culture is the best way to win them.

Interesting discussion followed.

The next step was an overseas friendship evening at St. Jude's Parish Hall, Carlton, on July 11. Invitations were sent to some hundreds of students at the University, Technical Schools, Domestic Science and other Colleges.

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DR. RUMBLE DRAWS FIRE.

The Bishop of Ballarat, no newcomer to the field of Roman controversy, writes in a recent issue of "The Church Chronicle," Ballarat:—

A member of an Anglican Religious Order in a letter to the Bishop speaks of Dr. Rumble's "disingenuous cry about the disagreement of Anglicans with each other." The writer says: "I never knew till I attended a conference with Roman Catholics who were off their guard, how much greater their internal differences are than ours. Once you hear 'Dominicans talking freely about Jesuits, you don't quickly forget it."

ANOTHER COMMENT.

Why is Dr. Rumble so eager to down the Anglican Communion? Can it be that Dr. Rumble fears the truth in this statement in a book, "A Catholic Plea for Reunion," by Father Jerome (Rev. Albert Gille, S.J.).

"We (the Roman Catholic Church) show a marked tendency towards making our religion sugary, meticulous, microscopic, loading it with small devotions, multiplying saints, statues, services and novenas. Were the Anglican and Roman rites placed on an equal footing, with liberty for everybody to attend whichever he preferred, we might find it hard to keep our congregations. We would, at any rate, cater for a wider field of different tastes, and thus extend the supply of sacramental realities."

This writer has many other interesting things to say. For instance, he says that by the Roman Catholic system of confession "the power of the keys is desecrated and made ridiculous."

Of course, Dr. Rumble will sweep all this aside. But in a note in the second edition of the book Father Gille tells us that after reading the book an eminent English Jesuit exclaimed: "Thank Heaven for the book, but God help the writer."

What did the Roman Church do to Father Gille for writing this book? Does the Roman Church allow freedom of speech as the Anglican Communion does? Dr. Rumble scoffs at the differences between our high churchmen and low churchmen, but is not the Anglican Communion doing a wonderful work for the cause of reunion by binding together within its life the Catholic, evangelical and liberal elements that are in religion and the Church?

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Television—Problems & Possibilities

(By the Rev. A. W. Morton, M.A., Dip.Ed., Ph.D.)

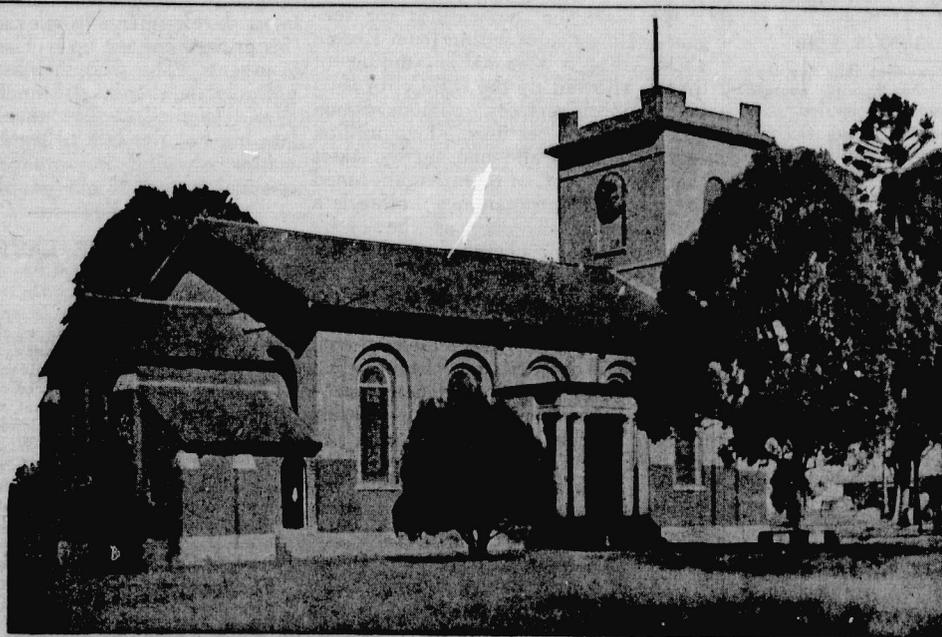
It was said of Nietzsche that his brutal philosophy of the superman changed the outlook of Germany in a generation. It produced a climate of opinion that led inevitably to the first World War.

So potent is television, however, that it is now possible to change the thinking of a nation overnight! This happened in America not so long ago when the proceedings of the United Nations Security Council were televised. The significance of the clash between the Soviet and Western delegates was understood for the first time by millions of Americans. The intransigence of the former was demonstrated and all the insistence of Soviet argument and propaganda could not nullify the unfavourable reactions of the television public.

Television is a new, amazing expression of the dynamic energy of our technological age. It is here to stay. It is destined to make revolutionary changes in thinking and living. Even house design may be affected. Many future homes will have a television room in which families and friends will gather to watch the channels—as television stations are called. Already overseas an economic problem has arisen. People are finding that it is not the cost of the T.V. set that puts a strain on the purse, but the upkeep of the neighbours it attracts and holds!

INEVITABLE DEVELOPMENTS.

Television is far from perfect. It is still reminiscent of the early stages of the movies. It is a severe strain on the eyes. Hence the necessity for a light in one corner of the room to which one can turn from time to time for visual relief. Practically every day as may be expected, technical advances are made. Colour television is promised in five years time. At the present moment many programmes are clear, have little flicker, are interesting and well produced. Though television is limited to a range of 50-75 miles, by some freak of nature a programme from London was seen in Spain. It can be only a matter of time before the effective range is increased. Then the propaganda power of television will intensify. Imagine a half-literate group of people in Africa or anywhere else for that matter, indoctrinated by



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