

SOUTH AUSTRALIA

C.M.S. NEWS.

Confirmation and Cyclone.

Mr. and Mrs. John Weightman write from the C.M.S. Mission at Groote Eylandt—

"We were privileged a short time ago to have with us for a few days the Bishop of Carpentaria, Bishop Hudson, who was accompanied by the Rev. J. B. Montgomerie (Secretary C.M.S. Aborigines Committee). The Bishop showed a keen interest in every phase of the work, and led us in a series of devotional talks which were very valuable.

"The Bishop interviewed four male candidates for confirmation and 21 females, the majority of whom had been baptised during the visit of the Primate last year. The Bishop's address at the Confirmation was most suitable for the occasion and he emphasised the necessity of full church membership. On the Monday morning early, there was a Communion service for the newly confirmed.

"With regard to the general routine work of the mission, our programme has been greatly interrupted by cyclone and flood, and we are at present rebuilding. We have fortunately had a very good peanut harvest which has been a great help."

C.M.S. AUXILIARY FELLOWSHIPS.

We are always glad to welcome new faces at the meetings of our various organisations:

Women's Auxiliary Council meets on 2nd Friday each month at 2 p.m. The next meeting will be held on Friday, 11th September, and the speaker will be Rev. T. Hayman.

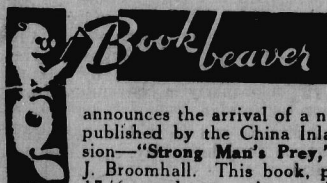
Church Missionary Fellowship meets every 4th Monday in the month; basket tea at 5.45 p.m.; Prayer Meeting 7 p.m.; Missionary and Doctrinal Talks at 7.45 p.m. The next meeting will be held on 28th September.

League of Youth is for young people between the ages of 15 and 20 and meets on the 2nd and 4th Fridays of each month; tea at 5.45 p.m.; Bible Study at 6.45 p.m.; Prayer Meeting at 7; Discussions and Talks on topical subjects at 8 p.m. Meetings in September will be 11th and 25th.

All meetings for above organisations are held in C.M.S. rooms.

MISSIONARIES.

We have recently been pleased to meet several missionaries from other States, who called in to Adelaide on their way to service in the field. In August Sister May Stephenson from Melbourne was able to spend a day with us on her way to her first term of service at the C.M.S. Hospital at Dummagudem, India, after having been in Persia for some years.



announces the arrival of a new book published by the China Inland Mission—"Strong Man's Prey," by A. J. Broomhall. This book, priced at 17/6, and on sale at both of Dalrymple's Book Stores at 20 Goulburn Street and the State Shopping Block, Market Street, Sydney, is the gripping story of a missionary venture into Nosuland. The accounts recorded of feuds, kidnappings, and wild mountain men who knew about God and His Son before they were told are experiences that have taken place since the war ended.

The next Meeting of the
SYDNEY CLERGY WIVES'
ASSOCIATION

will be held on

FRIDAY, 25th SEPTEMBER, 1953.

Holy Communion in St. Andrew's Cathedral Chapel at 11.30 a.m. Luncheon at 12.30 p.m., Lower Chapter House.

Speaker, Mrs. H. W. K. Mowll.

(Pamela Shaw, Hon. Sec. UA 1313.)

"METROPOLE"

KATOOMBA

TEMPERANCE HOTEL

Full Board or Bed and Breakfast

F. M. GODSELL

Phone 20

PLAYS

for all occasions

Send 3d. for list.

CASTLEHOLD PLAYS,
Box 19, Earlwood, N.S.W.

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD.

FUNERAL DIRECTORS

Head Office: 810 George Street,
Sydney

'Phone: M 4611 (5 lines)

Branches in all Suburbs. Agencies in Every State

THE PUBLIC TRUSTEE

EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.

Free Booklet and advice may be obtained on application.

19 O'Connell Street,
Sydney

P. J. P. PULLEN,

Public Trustee

MOTOR FUNERALS LIMITED

30 City Road, Sydney.

Tel.: M 6277

Branches:	Nth. Sydney	—	389 Pacific Highway	..	"	XB 4015
	Eastwood	—	8 East Pde.	..	"	WL 1955
	Rozelle	—	93 Victoria Rd.	..	"	WB 1141
	Auburn	—	27 Rawson St.	..	"	UX 7261

THE AUSTRALIAN BOARD OF MISSIONS

serves the Church

Abroad

in

MELANESIA, NEW GUINEA, POLYNESIA, JAPAN,
SINGAPORE, BORNEO, THE MIDDLE EAST

serves the Church

at home

by

Its Publications — — — — The A.B.M. Review and the Herald

Its Youth Work — — — — The Comrades of St. George,

The Heralds of the King.

Its Educational Programme — Books, Leaflets, Film Strips, Freely Lent

THE AUSTRALIAN
CHURCH RECORD

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

Vol. 18. No. 18

SEPTEMBER 17, 1953

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

The Church and the Working Man (2)

(By Harold Fallding, B.A., B.Sc., Dip.Ed., Research Scholar in Sociology, Australian National University.)

There is a need for some sort of sociological research bureau to be set up by a body like the Australian Council of the World Council of Churches to inquire into the community life and outlook of the people.

Research carried out by the universities and other professional workers could also be made use of. Little has been done yet in Australia, but a fair amount of material has been collected for Great Britain, and a reading of this material could sharpen our observations here. A study by Rowntree and Lavers, *English Life & Leisure* (Longmans, Green, 1951) is particularly interesting from the point of view of attitudes to religion and sport, although the study is not confined to industrial workers. We are very fortunate, though, in having the work of Professor Zweig. He is an unusually insightful sociologist who has made himself a specialist in the British worker. He has published a series of easily-read books which are packed with interesting details and hypotheses. "The Economics of Consumers' Credit," "Labour, Life and Poverty," "Men in the Pits," "Productivity and Trade Unions," "The Planning of Free Societies" and "Women's Life and Labour" are the titles of some of his books. One of his most recent, "The British Worker," which is in the Pelican series, gives a popular summary of his findings.

CLASS CONSCIOUSNESS.

Already, though, certain basic things about the worker's mentality are apparent to us, and Lloyd considers these. First of all the man of the working class is deeply conscious of his class and of its separation from other classes and of the fact that it is the bottom layer of society. Zweig remarks on the high incidence of attitudes of inferiority on the part of men in particular. Typically they are afraid to venture into unknown jobs which might carry them out of their accustomed

horizon. In this, working class mentality differs decidedly from that of the middle class. Then, because of a long history of economic uncertainty, they show a chronic anxiety about economic sufficiency and place a premium on security—which reduces, really, to a concern for stable employment. Because of the grim memory of mass unemployment in the depression of the thirties the working man has a distrust of all those who are in a position of social control—the "they" who are prone to let things get so seriously out of hand—and a tremendous sense of solidarity with his fellows (the "we"). This solidarity is partly due to sympathy with those in a like condition and partly to a shrewd insight into the truth in the Marxian doctrine that the only weapon of power given to the worker is the power of numbers. Thus unity becomes tremendously important, indeed moral, and the cultivation of an honest private or minority opinion is a luxury which the class cannot afford, and a scandal. Typically, the ambitious working man seeks advancement for his family and his class as a whole rather than for himself alone, and this is another point at which working class mentality differs so widely from that of the middle classes.

The working man's main hope of ridding himself of his irrational prejudice against the "they" who govern is in the successful working of the welfare state, as it is also his main hope of being healed of his anxiety and inferiority. It is because the welfare state has given the working man a relatively fresh start that Lloyd urges Christians to consider carefully their attitude toward it, and not be caught too easily in the reactionary wave that

is pouring scorn upon it because of the abuse to which it has exposed itself by legislating for a population more moral than it is. He thinks the best attitude to the whole problem is to admit that human nature is sinful and inadequate to the demands of a successful welfare state, but that nothing less than a welfare state is adequate to the demands of modern mass society. In this way the attempt to run the welfare state becomes an adventure in Christian faith instead of a humanistic utopia. Certainly, nothing could be more disastrous to an effort on the part of the church to win the worker to Jesus Christ than for the church to condemn the welfare state out of hand.

TRADITION DISREGARDED.

Associated with the working man's disdain for authority is a disdain for the past—perhaps because the past has been so painful and humiliating for those of his class. He is definitely anti-traditionalist, and is hardly persuaded by arguments which appeal to precedence. Probably because of the impersonal, routine nature of the worker's occupational role he has a strong desire to be known and appreciated as an individual. He shows a self-sacrificing generosity and awareness of his neighbour's condition which seem to be proportionately greater than what is found in the higher classes. He is a strict moralist. The worker is definitely not interested in theology, and most certainly not concerned about its debates and refinements, but he is often sure that a certain thing "isn't right," without worrying about

(Continued on page 2)

OTHER FEATURES

	Page
N.Z. Evangelicals Confer ...	3
Women's Column ...	6
Ridley College ...	8-9
Book Review ...	12
"Jungle Doctor" Reports ...	14

Off the Record

"The final meeting of the Mission to the Nation campaign was held at the K— Methodist Church on Sunday . . .

"Miss — sang the solo, 'I heard a forest praying'."

—Local paper.

A result, surely, which the promoters of the Mission to the Nation even in their most sanguine moments could scarcely have foreseen.

FIRST THINGS FIRST.

"The Adelaide Church Guardian" relates the story much enjoyed by Archbishop Darbyshire of Capetown about the Presbyterian lady who, gazing at the monkey cages in a zoo, and seeing "Primates" inscribed over one of them, exclaimed, "Thank goodness, we have Moderators!"

Talking about monkeys at the zoo reminds me of the question one of them was heard asking his fellow: "Am I my keeper's brother?"

GROWING OLD GRACEFULLY.

The Corporation of the Sons of the Clergy recently held its 299th annual Festival in London. The Archbishop of Canterbury reminded its members that they were "trembling on the brink of their tercentenary."

I have been reading the Rev. H. P. Nunn's little book on "Christian Inscriptions" from early centuries. Mr. Nunn is a conservative scholar who has investigated closely the archaeological evidence for the presence of St. Peter and St. Paul in Rome in the first century. At a time when there is a lot of uncertain talk about the "bones" of St. Peter, it is interesting to be reminded that the epitaph of St. Paul, on the other hand, is still to be seen over the place where he was buried in Rome. Mr. Nunn states that, "on the stone which still covers the body of St. Paul the inscription is simply Paulo Apostolo Mart."

A LITTLE LATIN AND LESS GREEK.

Another of the inscriptions quoted by Mr. Nunn is the touching epitaph of a six-year-old Roman laddie who is commemorated for his ability to do Greek unseemly! The inscription reads: "To my son Dalmatius, a boy of perfect talent and wisdom whom his father was not allowed to enjoy for seven whole years, who in his studies turned into Latin, Greek pieces of literature which had not been shown to him . . ."

the grounds for believing so. When he does make such judgments he cannot be moved. We should be careful to remember that the majority of workers still regard things like selfishness and deceit and sexual irregularity as wrong, and not allow some evidences of a looser morality on the part of some to feed too deeply our desire to demonstrate the abysmal sin of man when unaided by grace.

It is on a basis of such knowledge as this—and this is only a beginning—that the church must make its approach to the working people. It is fairly obvious, even from this, that certain things should be exploited, certain things avoided, and certain things left out as altogether wasteful. It is useless for example to attempt to lure the working people into the churches to hear eloquent speeches. The working man must be met in his own situation and words must be at a minimum. Lay Christians and clergy alike must cultivate the friendship of the working men in the worker's sporting and social and work associations. (Just incidentally, in order to achieve such association it may be necessary to abandon strictly puritanical morality if one has been accustomed to this, since the average worker takes little pleasure in the society of the non-drinker and non-smoker.) This association with others will always be for its own sake and not for the sake of leading up to a certain embarrassing topic of conversation at some future time—as is so common where love is regarded as an adjunct to evangelism instead of evangelism being found inevitable to love. Moreover, as in all personal association, the complete freedom of the other person shall be protected, and his integrity and dignity respected.

SOLIDARITY AMONG CHURCHES.

The church and church people should make public their concern for the material welfare of the people. They should also make public their concern for unity among the churches—and for two reasons. First of all this will find an echo in the worker's own interest in solidarity; and secondly, the typical worker is genuinely baffled by the existence of so many viewpoints, each appearing to claim exclusive truth. This is a reason repeatedly given to research workers for non-attendance at church, and there is

no reason to dismiss it as an excuse. It has been said in answer to this objection that there is such a variety of denominations that a person must be peculiar indeed who cannot find a home in one. This is an amusing answer—but not helpful.

Finally, although the worker is sceptical of words and arguments, the direct presentation of our so reasonable faith is still possible through sense impressions, without actually reasoning it. Street hoardings could be used, not for dry-as-dust texts and mottoes, but attractively and pictorially—at least they might be as attractive (and as dignified) as advertisements for beer and cigarettes. There should be church exhibits in all public festivals, shows and processions. Religious plays and oratories should be performed and broadcast frequently, religious films should be screened still oftener. Projects appealing to the imagination should be launched from time to time, such as the tour of Anglican Bishops (including Bishops from India, China, Africa and Japan) before the last Lambeth Conference, or the tour of the S.P.G. ship "Centurion" around the south coast parts of England in the summer of 1951. There are still a multitude of tongues to be unloosed to tell abroad the wonderful salvation of our God.

Paul so passionately loved the people of Israel that he would have been anathema to Christ if they might be saved. Love for the unredeemed is always like this; it strikes us with the realisation that the thing we desire for them can only be purchased at the cost of much that is precious to ourselves. Little headway will be made in the conversion of the working class by sporadic, isolated efforts. It has to be made an objective of the church as a whole, and sought by deliberate, co-ordinated action, and given the prominent place it deserves among the church's first obligations—at the cost of other precious things.

A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations:—Mrs. Crothers 7/6; The Rev. J. Mills 7/6; The Rev. K. J. Leask 3/6; Miss Sedgwick 8/6; Miss Dillon 7/6; Mr. V. J. W. Austin, 11/5; Mrs. Pike 7/6.



Write for time and money saving free literature on painting.
Special Discount Rate for Churches and Schools. Enquire.

Sterling PAINT & VARNISH CO. PTY. LTD.

P.O. BOX 29, ALEXANDRIA, N.S.W. MX 3356. FACTORIES IN ALL STATES.

THE CHURCH AND MINISTRY

CONFERENCE OF THE NEW ZEALAND EVANGELICAL CHURCHMEN'S FELLOWSHIP.

"What is the Church? What constitutes a valid ministry?"
Evangelical Churchmen are showing keen interest in these questions if we may judge by the fact that some sixty delegates came from many parts of New Zealand to attend the Evangelical Churchmen's Conference held recently at Stoke, Nelson.

The Fellowship was formed in 1945 under the leadership of a group of clergy in the Christchurch Diocese. Their aim was to unite members of the Church of England in New Zealand, both clerical and lay, who are loyal to the Reformation Settlement, and who desire to maintain the principles of the Church as based upon the Holy Scriptures, and as set forth in the Thirty-Nine Articles and the Book of Common Prayer.

The delegates were greeted on their arrival by the host and hostess, Archdeacon and Mrs. P. Kirkham. The Archdeacon received his training at Moore College, and is now Vicar of Blenheim, in the Nelson Diocese. That evening, the Bishop of Nelson, the Rt. Rev. P. W. Stephenson, welcomed everyone to his diocese, suggesting that the Church could do with more of such "heretics." In the course of his remarks, the Bishop deplored the present widespread use of the term "priests" in preference to the word "clergy." He added that he was recently tempted at a conference of Bishops to mention the fact that he had over thirty thousand "priests" in the Nelson Diocese, to see what the reaction might have been.

In the mornings, Canon W. A. Orange, Precentor of Christchurch Cathedral, gave a series of stimulating Bible Studies on the first three chapters of Ephesians. Prayer sessions for revival, evangelism and ordinands followed, conducted by the Revs. K. Gregory, H. F. Thomson and M. S.

Betteridge. Group discussions in the afternoons centred around the themes of "Authority in the Church," (the Rev. R. E. Coulthard) and "What is the Lord's Supper?" (the Rev. K. Gregory). A Brains' Trust was conducted on the final afternoon.

For many, undoubtedly, the highlight of the Conference was the evening addresses. The Rev. R. Thompson in speaking on the New Testament Doctrine of the Ministry, emphasised that there was not then the rigid distinction between clergy and laity, which today has resulted in the "new apostasy of the laity."

In tracing the Historic Development of the Ministry, the Bishop of Nelson remarked on the scanty nature of the materials available for a proper examination of the early centuries of the Church, and reminded the conference that any development subsequent to Apostolic times must be measured against the New Testament norm. He warned of the attempts to-day to get behind the Reformation and of the tendency to exalt the priesthood.

The majesty of the Church, as seen in its divine origin, nature and purpose, was the subject of Canon Orange's final address. The unity of the Church, he concluded, was THE question of to-day. He warned us that true unity, the unity of the Holy Spirit, was not to be confused with outward uniformity. The Church of Rome had purchased unity at the expense of life. —M.S.B.
—D.G.D.

ST. ANDREW'S CATHEDRAL SCHOOL, SYDNEY

Founded 1885

Primary and Secondary Day School for Boys



Language, Technical and Business Courses Provided. Staff of Trained Teachers and Graduates. Mr. Kenneth Long, M.A., Mus.B., F.R.C.O., A.D.C.M. Cathedral Organist and Master of the Choristers. The School now has accommodation for an additional 40 boys who want to pursue the general courses. Choral Training under apart from music or choral training. Fees Moderate. Scholarships for Choristers.

For further particulars, apply to the Headmaster, The Rev. M. C. Newth, B.A., Th.L. (Precentor of the Cathedral). Tels.: MA 7836; M 3774; JW 3094, UL 1348

The Management of
SERVICE CABINET WORKS PTY. LTD.

is prepared to sell
FURNITURE or FURNISHINGS
direct from its factories to all readers of this paper.

In addition, we invite inspection of our factories to view the Furniture being manufactured from 1st Grade Timbers. Goods can be made to individual orders and all our work is GUARANTEED.

89a Parramatta Rd., Annandale.
LA 3511

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

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 1/6 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 BX 6959

WHAT EVANGELICAL CHURCHMEN BELIEVE

II. THE SUPREMACY OF SCRIPTURE (3).

(Rev. H. M. Arrowsmith, Assistant Minister at St. Andrew's Cathedral, Sydney.)

In her insistence upon the integrity, the authority, and the sufficiency of Holy Scripture, the Church of England finds herself in accord with the Early Fathers.

These Early Fathers bowed with implicit and devout submission to the authority of Holy Scripture. Garbett's Bampton Lectures, under the title of "The Dogmatic Faith," fully surveys the evidence which establishes the acceptance by the Early Fathers of the Holy Scriptures. And thus it is to-day that the Church of England maintains that faithful position. Article VI of the Church of England has often been termed a sheet anchor of Protestant Churchmanship, and surely this is a warranted position to take.

Now, if any one doubts that, in the mind of the Church of England, "the Scriptures" and "God's Word written" are exact equivalents, let him study the Homilies. He need not go beyond the first of them, entitled "A fruitful exhortation to the reading and knowledge of Holy Scripture." It is a short Homily, yet twelve times is the phrase "Word of God" used to describe the Scriptures in this one Homily. It is impossible to reconcile such a conception of the Bible, as regards it as partly true and partly untrue, with such devout language as the following extract from the Homily:—

"There is no foundation whatever for the alleged insistence of those Divine Apostolical Traditions which are made to constitute an unwritten word or Tradition as a Rule of Faith. When we consider the load of superstition from which we were freed by the Reformation, it may well be recognised that the rejection of tradition as having binding authority in matters of faith, was a vital principle of the Reformation."

This position obtains to-day. The Church of course to-day owes much to Karl Barth for his recall of the Church to the study of the Word of God, and to this degree, if not in every other detail, the Church of England is faithful, as indeed the Church Universal ought to be, for his insistence that THE WORD lies behind that "God's Word written" which we call the Canonical Scripture. John McConnachie in his "Barthian Theology and the Man of To-day" says "This Word says to us always a new thing which we have never heard from any other one. It is the rock of a personal THOU flung in our way." The Word of God always makes history.

And so it is that the Church of England places her full faith on the integrity, authority and sufficiency of the Holy Scripture.

She affirms that the Revelation in the Holy Spirit is sufficient for all the needs of the Christian faith and practice. The Christian religion has one pre-eminent practical end in view, namely—

"To present Christ in the power of the Holy Spirit that men shall come to put their trust in God through Christ; to accept Christ as their Saviour; and to serve Him as their King in the fellowship of His Church."

"If it shall require to teach any truth, or reprove false doctrine, or rebuke any vice, or commend any virtue, to give good counsel, to comfort, to exhort, or to do any other thing requisite for our salvation; all those things," saith St. Chrysostom, "we may learn plentifully of the Scriptures. . . . The Scripture of God is the heavenly meat of our souls; the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls; it is a light lantern to our feet; it is a sure, steadfast, and everlasting instrument of our salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience; it is a more excellent jewel, or treasure, than any gold or precious stone; it is more sweet than honey or honeycomb."

Such language is but the echo of the inspired words.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."

Thus we see that the absolute authority of the Scriptures as the Rule of Faith arises from their Divine Authorship. It is God's Book, and is therefore invested with God's authority; it is what the Church calls it in her Homilies—"the infallible Word of God."

Now I am not unaware that this strong and historic insistence upon the integrity of Holy Scripture as the single final authority and Rule of Faith, does involve the rejection by the Church of England of the complementary Rule of Tradition. But I do not think that there is any such thing as a uniform Church Tradition, whether of Doctrine or Interpretation. I have an uncomfortable feeling that when men speak of the authoritarian validity of "Catholic Tradition," they are, only asserting the rite of an individual to select, out of the conflicting notions of ancient writers, those portions which he approves and which suit his especial purpose; to form his own belief and then to dub it and dignify it with the name "Catholic." It is now a long time ago since Bishop Marsh in his "Comparative View" said:—

The simple question is therefore:—

"Are the Holy Scriptures a sufficient revelation of the principles and methods required for this purpose?"

There is only one answer, an unqualified

affirmative. The experience of personal devotion will fully underline the following borrowed summary:

Is it ever felt that anything necessary to discover man to himself, to bring home to him the love of God in Christ, to lead him into salvation, is anything which is necessary for any purpose of the individual or collective Christian life whatsoever — not found in the Scriptures?

The Answer is No!

Does the reflection ever come "Here the light of Scripture fails and I must look elsewhere?"

The Answer is No!

Does a man, or does the Church, gain anything necessary to salvation by enshrining tradition?

The Answer is No!

Does a man, or does the Church, lose anything necessary to salvation by standing solely on the Scriptures?

The Answer is No!

Surely not! The Bible gives us Christ, we want no more majestic setting of His gracious message than is presented in its pages. The Bible shows us ourselves, our sin, our helplessness, our need, and does it with a vividness and a fidelity which is so devastatingly accurate as to require no supplementing.

The Bible expounds the way of Salvation, what hope there is for every sinner, where he must turn, what he must do, to find forgiveness, justification and the joy of eternal life, with a fullness which makes further revelation superfluous!

The Bible promises to all Christians the Holy Spirit in all the beneficent offices of His gracious ministry.

The Bible lays down the principles which must rule the Church and govern worship, and guide conduct, with a clarity which leaves ecclesiastical councils nothing to do but apply them.

The Bible presents the "whole counsel of God," and the man who will build his life upon it, making its virtue his own by the grace of the Holy Spirit, and using the Church as his help, but not as his tyrannous master, will be a man thoroughly furnished unto all good works.

It is the Spirit of God which takes the Word of God and makes a Child of God.

(To be continued)

WHEN VISITING BRISBANE

Stay "at

THE CANBERRA PRIVATE HOTEL,

Ann Street.

Centrally situated. Every modern hotel convenience. Moderate tariff.

Manager: W. H. JACK.

Phone: FB 0231.

Also

THE CANBERRA Margaret Street, Toowoomba.

Similar Service at Similar Tariff.

Garage accommodation.

Manager: GEO. BELL.

Phone: Toowoomba 2030.

NOTES AND COMMENTS

An encouraging report has come to hand regarding a further rapprochement between our church and certain Lutheran Churches.

It reads as follows:—

The relations of the Church of England and the Scandinavian Churches were discussed in the Upper House of the Canterbury Convocation held recently.

The subject was introduced by the Bishop of Chichester (Dr. Bell), upon a report entitled "The Church of England and the Churches of Norway, Denmark, and Iceland" arising out of a conference held at Oslo. He said that it was not easy to bring the conference into existence as there was nervousness on the part of the Danish and Norwegian Churches lest there should be some compromise of their Reformation doctrine and teaching concerning the Church and the Ministry. They were not willing to consent to any proposal which would throw doubt on the episcopal ministry as they themselves held it.

Eventually, after a discussion taken in committee, the House passed the resolution in an amended form suggested by the Bishop of Exeter: "That baptised and communicant members of the Churches of Norway, Denmark, and Iceland, when in England, and cut off from the ministration of their own Churches, are to be welcomed to receive Holy Communion in the Church of England."

In his pastoral charge, the Bishop of Gippsland exposes the canker which is eating into the very heart of modern civilisation. We quote him verbatim:—

"We cannot help seeing the very spirit of Anti-Christ abroad in the world. It takes many forms and disguises. It may masquerade as Communism or capitalism; as materialism or as downright paganism. It has its victories where there is no regard for Truth. I believe the fundamental cleavage is between Truth and falsehood. Christ Jesus our Lord is the Way, the Truth and the Life. He said, 'Ye shall know the truth and the truth shall make you free.' He promised a 'Comforter to be with His disciples for ever, even the Spirit of truth; whom the world cannot receive, because it beholdeth him not, neither knoweth him; ye know

him; for he abideth with you and shall be in you."

"Where do we stand in the clash between Truth and Falsehood?"

As prayer is converse with God it includes those spiritual exercises, those goings forth of the soul towards God in thought and feeling which reveal themselves in the forms of reverence, gratitude, sorrow for sin, sense of dependence, and obligation. In this sense the man who lives and walks with God prays always. He fulfils to the letter the injunction "Pray without ceasing." It is our duty and high privilege to have this constant converse with God. The heart should be like the altar of incense, on which the fire never went out.

It is, however, a law of our nature that we should clothe our thoughts and feelings in words. And therefore prayer is in one form speech. Even when no audible utterance is given, words are the clothing or expression of inward states, that are present to the mind.

It would be a great mistake if the Christian were to act on the assumption that the life of God in his soul could be adequately preserved by that form of prayer which consists in habitual communion with God. . . . "When thou prayest" is the direction given by your Lord, "Enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee."

(Hodge, Systematic Theology, Vol. iii p. 705.)

Safeguarding our time for private prayer and Bible reading is most important for every Christian.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Chairman:

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

Members:

REV. K. HAMILTON, 39 Prince Edward Avenue, Bentleigh.

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. R. J. MASON, A.C.I.S., (Honorary Secretary), 18 Wellesley St., Mont Albert, Victoria.

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

REFORMATION RALLY.

The Chapter House, Sydney, October 6, 7.45 p.m.

Friends are asked—

(1) To note this date and keep it free if possible.

(2) To do all in their power to bring others with them.

(3) To come at 7 o'clock if possible to see and hear the story of Jacob Deshaser's conversion through reading the Bible in a Japanese prison.

Deshaser was one of Dolt's air raiders.

This story is a fitting introduction to the evening meeting. There will be tea at 6 p.m. for those who have bought tickets.

BOOKS OF INTEREST

A Faith to Proclaim Price 14/6
Dr. J. S. Stewart.

(Lyman Beecher lectures on preaching at Yale University.)

The Living Church in the Parish, 10/6

A Symposium edited by Frank Colquhoun.

A Man Called Peter 18/9

Catherine Marshall.
Reformation Writings of Martin Luther.

For Bibles, Prayer Books, Hymn Books, Catechisms, Sacred Recordings, Sunday School Requirements, Scripture Union Cards and Notes, Prize and Gift Books for Young and Old.

C.S.S.M. BOOKSHOP
239 ELIZABETH ST., SYDNEY
(nr. Bathurst St.), M4161 (3 lines)

Nothing can take the place of a course of **PRACTICAL, SYSTEMATIC, COMPREHENSIVE BIBLE STUDY**

that you may really know God and find in Christ the secrets of personal victory and power to lead lost souls to the Saviour. Join the

Sydney Bible Night School

in May, September, or February. It meets near Central Railway Station from 6.30 to 8.30 p.m. twice a week (plus occasional Wednesdays). Fee, 30/- per term. Or do the same course in your own time, starting at any time, through the

Australian Bible Correspondence School

Fee, £2 per term. Junior Course sent for 2/6. Board of Reference: E. J. Daley ("New Life"), Rev. A. I. Davidson (Asian Sec. of W.E.C.), R. Edgar (Aust. Sec. of Missions to Lepers), R. H. Gordon (Sydney Evangelistic Crusade), Rev. J. Hendry (Nth. Perth Baptist Church, W.A.), Rev. R. N. Langshaw (St. Michael's C. of E., Flinders St., Sydney), Rev. R. M. Leghorn, Philip St., Sydney.

Write for details to Principal T. R. FORD, 19 Balmoral St., Hornsby, N.S.W. (JW 3532)

THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

There really must be something about this spring fever, which in spite of our determination, carries us off with its tide of life and warmth to do something different from the usual round. During Winter Nature has designed things to be quiet and dormant, but with the arrival of Spring things reach out beyond themselves and burst out into life and activity. It seems rather futile for a clumsy pen like mine to go into details which I cannot adequately describe when so many more capable than I have delighted us with their artistry of words. But my reaction to Spring this morning was one that has pleased me ever since and was most successful: I cleaned the windows. Please do not think this is an annual Spring-time ceremony, but when it is done in Spring it is much more pleasing. There are several french doors in our house which have panes of glass just high enough for small fingers to paw and wet sticky little mouths to reach, hence they need constant attention.

When I was busy with my cloths this morning I noticed as I cleaned and polished that all the marks on the doors were on the inside as the young eyes gazed from inside out onto the world. Scarcely a mark on the outside could be blamed onto the young members of the house. This seemed to me as I thought about it a commentary on the little folk who are so much part of our life, and I felt too, that we could learn something very practical from this looking out of theirs. It suggests a broadness and a growth which is typical of all young things.

One of the refreshing, likeable things about youngsters is the amazing interest life holds for them and the range of interest they embrace. The whole of life is entrancing, demanding every ounce of energy they can muster. They are uninhibited by conventions and proprieties, so often to mother and father's complete embarrassment!

Now what a contrast adults can be—so lacking in enthusiasm and joy; so conscious of themselves lest they make a mistake; so sick and tired of everything and everybody. How refreshing it is to meet an older person who still loves life and puts so much into it that everyone claims it a pleasure to be their friend. Of course older folks may be tired of hard and difficult days, but I say Christian, is that the way the Master can work

through us? The Lord loved little children and told the grown-ups to accept Him in the same way as a little child would.

Now here comes a spiritual application of our story of the smudgy windows. Have we Christians who have been going along this way for so much longer than the little ones become so soured or wearied that we have not the joy we should? And is this weariness because of, or in spite of our Christianity? There seems to be so little joy and so little effervescence in our Christian life and I think it is the thing the world misses in us. Of course no one would be expected to be flippant or light headed, nothing is more tiresome, but a little genuine praise and joy from some of the older Christians (that includes me) who have so much to praise God for, even if things are difficult, would mean a great crescendo in the song of joy that reaches heaven. It would also have a tremendous effect on those around us who have such a struggle with life all on their own because they have no part with our Lord.

If our joy and zeal for the Kingdom of God and our genuine love for Jesus Christ, which we all solidly profess to have, could influence others who know Him not it will be tremendously worth for us to be sure to present the happy joyous side of our Christian life. Jesus said, "These things I have spoken unto you that your joy might be full" (John 15:11) Is your joy full?

To God the Word on high
The hosts of angels cry
May Jesus Christ be praised
Let mortals too upraise
Their voices in hymns of praise
May Jesus Christ be praised.

The next Meeting of the SYDNEY CLERGY WIVES' ASSOCIATION

will be held on
FRIDAY, 25th SEPTEMBER, 1953.
Holy Communion in St. Andrew's Cathedral
Chapel at 11.30 a.m. Luncheon at 12.30
p.m., Lower Chapter House.
Speaker, Mrs. H. W. K. Mowll.
(Pamela Shaw, Hon. Sec. UA 1313.)

"METROPOLE"

KATOOMBA
TEMPERANCE HOTEL
Full Board or Bed and Breakfast
F. M. GODSELL
Phone 20

A.N.C.M.

? "WHAT'S THAT" ?

The Australian Nurses' Christian Movement is an interdenominational organisation seeking to win nurses for the Lord Jesus Christ.

Funds are needed to maintain and extend the work. Could you help?

242 Pitt Street, Sydney

COME TO THE

ANNUAL RALLY

of

THE BUSH CHURCH AID SOCIETY

in

St. Andrew's Cathedral Chapter House,
George Street, Sydney

on

FRIDAY, 25th SEPTEMBER, 1953
at 7.45 p.m.

Chairman: The ARCHBISHOP OF SYDNEY
HIS EXCELLENCY THE GOVERNOR OF N.S.W. will be present

Speakers: Rev. T. J. Hayman, Ceduna, S.A.
Rev. Tom Jones, Organising Missioner.

Latest Coloured Pictures will be shown

A THANK OFFERING WILL BE RECEIVED

Come Yourself and Bring a Friend



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.—I heard it said recently that the Epistle to the Hebrews is not by St. Paul. Is this so, who did write it?

A.—Early manuscripts of the New Testament simply give the book the title "To the Hebrews." Early writers in the Western Church frequently ascribed the Epistle to Barnabas and others, but in the East the Pauline authorship was commonly upheld. Origen of Alexandria (3rd century), one of the most distinguished of early Biblical scholars, acknowledging that the Epistle was commonly received as Pauline, expressed his own opinion in the words, "but who wrote the Epistle, God only knows." In more recent times, Luther ascribed it to Apollos, and others of St. Paul's companions have been suggested, including Aquila and Priscilla. The destination of the Epistle is also in doubt, but some think it was written to Jews in Rome; and this would be consistent with the alternative authors suggested above of whom Apollos seems perhaps most likely. The question is still open. In 1949 Professor T. W. Manson suggested as a title for the Epistle, "The Epistle of Apollos to the Churches of the Lycus Valley" (i.e., Colossae, etc.), adding "The original heading is a guess and so is this."

Q.—Many of the Psalms are ascribed to King David. Do we know anything of the authors of the other Psalms?

A.—Some psalms bear indications of their traditional authorship: Ps. 90 is "a prayer of Moses the man of God." Ps. 89 is a "Maschil of Ethan the Ezrahite," and many are ascribed to Asaph and the sons of Korah. It would appear that the last named and the "Songs of Degrees" were associated with the worship in the Temple at Jerusalem, although just how, we do not know. The Songs of Degrees are often thought to have been sung by pilgrims going up to Jerusalem; if this be so, Ps. 122 would appear to be by a post-Davidic author and the title must mean "for David" (similarly Pss. 124, 131, 133; cf. Ps. 127). There was a time when critics ascribed most psalms to the post-exilic period; there is much more willingness now to recognise that many of them must be much earlier than this.

A MATTER OF LIFE AND DEATH (contributed)

Yes, and of ETERNAL life and death. Religion is very much more than a matter of the performance of rites and ceremonies, of church attendance, of having a clergyman to christen you, marry you, and bury you. It is in most literal truth a matter of life and death. "Flesh and blood," says the Apostle Paul "cannot inherit the Kingdom of

God." That is to say, human nature as it now is cannot please God. "Why? Surely if a man does his best God won't be too hard on him?" What a question! Have you, as a matter of fact, always done your best? If I know anything of my own heart then I must confess that I have not always done my best, and I dare not stand before God with such a lie upon my lips—"I have always done my best." Besides, even if a man has always done his best he still has a nature that has gone wrong and that has two things in it utterly hateful to God, a taint of sin and a germ of death. Every baby born into the world is born to die and not to live. Death may be staved off for many years but it will always get you in the end. All the best doctors and nurses and hospitals and medicines cannot prevent death getting you sooner or later. And that is because sin lies deep-seated in your very heart. To deny this is to call God a liar. "If we say that we have not sinned we make Him a liar," says St. John. Sin is there, right enough, and well our conscience knows it. Death reigns because of sin. No sin, no death. The liability to death is a proof of the capacity to sin. I once met a lady who said to me repeatedly and emphatically, "I'm the best living woman in the world. I have no sin; I have never done any wrong." And how wrong she was! The hateful fruits of pride and self-righteousness (I mean hateful to God), horrid produce of the ugly root of sin, could be seen a mile off.

The sin of sins, the greatest of all, the root that produces all vile things such as uncleanness, pride, lying, jealousy, is unbelief. That is why the Bible speaks of the "evil heart of unbelief." A man who has no faith may be admired in the community and well spoken of by his fellows but he cannot please God and he cannot see or enter or inherit the Kingdom of God.

Now sin and death are two things man cannot deal with at all. He has no power to forgive his own sins; neither has he power to defeat death. Both are utterly and entirely beyond him. If he is to be delivered from them it must be by some power greater than himself and outside himself. That is why I say Christianity is a matter of life and death. For, "The Father sent the Son to be the Saviour of the world." In other words, "Christ Jesus came into the world to save sinners." When the Lord Jesus was on earth He made very definite and specific claims with regard to sin and death, our two insoluble problems. Twice He said, once to a man and once to a woman, "Thy sins be forgiven thee." And He

also said, "I give unto them eternal life and they shall never perish." Sins forgiven, the heart washed clean, the root of the trouble dealt with. What can equal this happiness? Eternal life, death defeated, the grave vanquished, the gate to eternal life, more abundant life, opened wide! What more glorious than this sure and certain hope?

"Flesh and blood" (human nature as it is) "cannot inherit the Kingdom of God." But God freely offers to every man forgiveness of sins and eternal life. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Oh, the supreme folly of those who through fear of ridicule, love of sin, habit of procrastination or unwillingness to face facts, refuse God's gracious offer! Learn to say from your hearts:—

"Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death
I stake my whole eternity."



Mello-Lite also offer Duo-Lite venetians giving neutral ivory shade outside and choice of pastel tints inside.

Mello-Lite

To PAIN MFG. PTY. LTD.,
70-74 Pacific Highway,
Wahroonga, N.S.W.
Please send me your free Mello-Lite Brochure and samples and name of my nearest supplier.
Name.....
Address.....

Ridley College: Past and Present

(By the Rev. S. Barton Babbage, M.A., Ph.D., Principal of Ridley College.)

Ridley College, Melbourne, was founded in 1910 as a venture of faith by a group of interested and concerned evangelical clergy and laymen.



RIDLEY COLLEGE, PARKVILLE, MELBOURNE
Principal's Residence, Library, Lecture Hall, etc.

The Bishops of Gippsland and Bendigo (the Right Rev. A. W. Pain, and the Right Rev. J. D. Langley) were foundation members of the Council, together with Canon Sadlier, the Rev. W. T. C. Storrs, Mr. H. J. Hannah, Mr. W. M. Buntine, and others.

The College was founded with a twofold purpose: (1) to provide a course of training and preparation for the ministry, both at home and overseas; and (b) to provide residential accommodation for students proceeding to University degrees.

The College has been fortunate in having, in the years gone by, a succession of able and distinguished principals.

The College opened with four students under the acting-Principalship of the Rev. Canon Sadlier, M.A., B.D., subsequently Bishop of Nelson in New Zealand. On his departure for New Zealand the Council wrote: "In the position of Honorary Acting-Principal

your excellent gifts as a student-leader and scholar secured for the college, in the first year of its history, a high standard of tone and scholarship, which established at once its dignity and importance."

First Principal.

Concerning the appointment of the first permanent Principal, the late Mr. W. M. Buntine wrote: "It seemed desirable that one should be brought from England, who would bring with him the culture and scholarship of an English University. It was providential that the Bishop of Gippsland found it necessary to spend part of 1910 in England, and the council of the college took the opportunity to ask the Bishop to act on its behalf in the selection of a Principal. This resulted in the appointment of the Rev. G. E. Aicken, M.A., Lecturer at St. Aidan's, Birkenhead, as first Principal." Mr. Buntine gives this further information: "The new principal was known to be

a distinguished scholar and organiser but it was very soon learned that he was also possessed of unbounded energy and enthusiasm for the work he had taken in hand. He laboured unceasingly for the good of the college; and it is due to his untiring labours that Ridley College rapidly attained a position of some importance as a theological institution."

The Rev. G. E. Aicken was subsequently appointed Dean of Melbourne and Administrator of the Diocese.

The Rev. Eustace Wade, M.A., B.D., succeeded to the office of Principal in 1918. During his principalship the College was moved to its present site with a magnificent frontage facing Royal Park and accessible to the University. Extensive additions and alterations were made to the new property, adjoining land was acquired, and a new students' wing with accommodation for 30 students was constructed.

300 Students.

In 1938 the Bishop of Bendigo, the Right Rev. Donald Baker, M.A., D.D., was persuaded, at the urgent request of the Archbishop of Melbourne, to resign his bishopric to become Principal of the College. Bishop Baker was responsible for the steady consolidation and establishment of the College on a sound financial basis. The academic standards of the College were

progressively raised, and, in the bishop's last year, the College headed the list in the final examinations for the Australian College of Theology, winning the John Forster Memorial Prize.

Over the years some 300 students have completed their training for the ministry, and, among distinguished graduates of the College, are the Archbishop of Melbourne (the Most Rev. J. J. Booth), the Bishop of Central Tanganyika (the Right Rev. Alfred Stanway), the Bishop of Nelson (the Right Rev. P. W. Stephenson), the Archdeacon and Vicar-General of Gippsland (the Ven. L. W. A. Benn), the Rev. Dr. J. A. Munro, sometime Dean of Ballarat, and the General Secretary of the C.M.S. in Victoria (the Ven. H. S. Kidner). Many old Ridleyans are serving with credit and ability in other walks of life.

At the present time there are 33 theological students in residence, representing not only the dioceses of the province of Victoria, but also the dioceses of Sydney, Perth, Bunbury, Tasmania, and Singapore. There are also 16 students doing university courses. The College curriculum consists of the Preliminary Year, during which an intensive introduction is given to the contents of the English Bible, and also a thorough grounding in the Greek language; and the two year course of study for the Th.L. of the Australian

College of Theology. Students of Deaconess House attend lectures at Ridley, and evening lectures are also given in some subjects for extra-mural students.

Plans for Extension.

Next year the curriculum will be greatly extended. A pre-matriculation course will be introduced for those who have not reached the necessary preliminary standard, while a full course of lectures will be provided for those who wish to proceed to the London degree of Bachelor of Divinity.

The College is fortunate to have a first-class teaching staff consisting of the Rev. L. L. Morris, B.Sc., B.D., M.Th., Ph.D. (Vice-Principal); the Rev. C. H. Duncan, M.A., B.D., Visiting Lecturer; the Rev. L. L. Nash, M.A., B.D., Visiting Lecturer; Mr. F. A. Andersen, M.Sc., Resident Teacher, and Dr. W. Rehnitz, Ph.D., Resident Teacher and Librarian.

The expansion of the College curriculum is already straining the available accommodation. It was necessary last term to open a temporary hostel in a neighbouring vicarage to accommodate extra students, and an additional building is being adapted immediately in preparation for next year.

Plans are also in hand for the construction of a permanent College Chapel, and part of the work will be done by the students themselves. This

will be followed by a new Library block and new Lecture Hall. In the meantime the grounds of the College have been extensively replanned and relaid, and, through the generous gift of a benefactor, £100 a year is being spent for the next three years on the purchase of additional shrubs and trees.

So Ridley College seeks to serve the Church of God in the light of its own motto: *Fidei coticula crux*; the Cross is the touchstone of faith.

Much sympathy is felt for Dr. Howard Guinness, Rector of St. Barnabas, Broadway, on the death of his brother, Mr. H. Grattan Guinness, a well-known Sydney business man.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, "Australian Church Record," Diocesan Church House, George Street, Sydney.

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

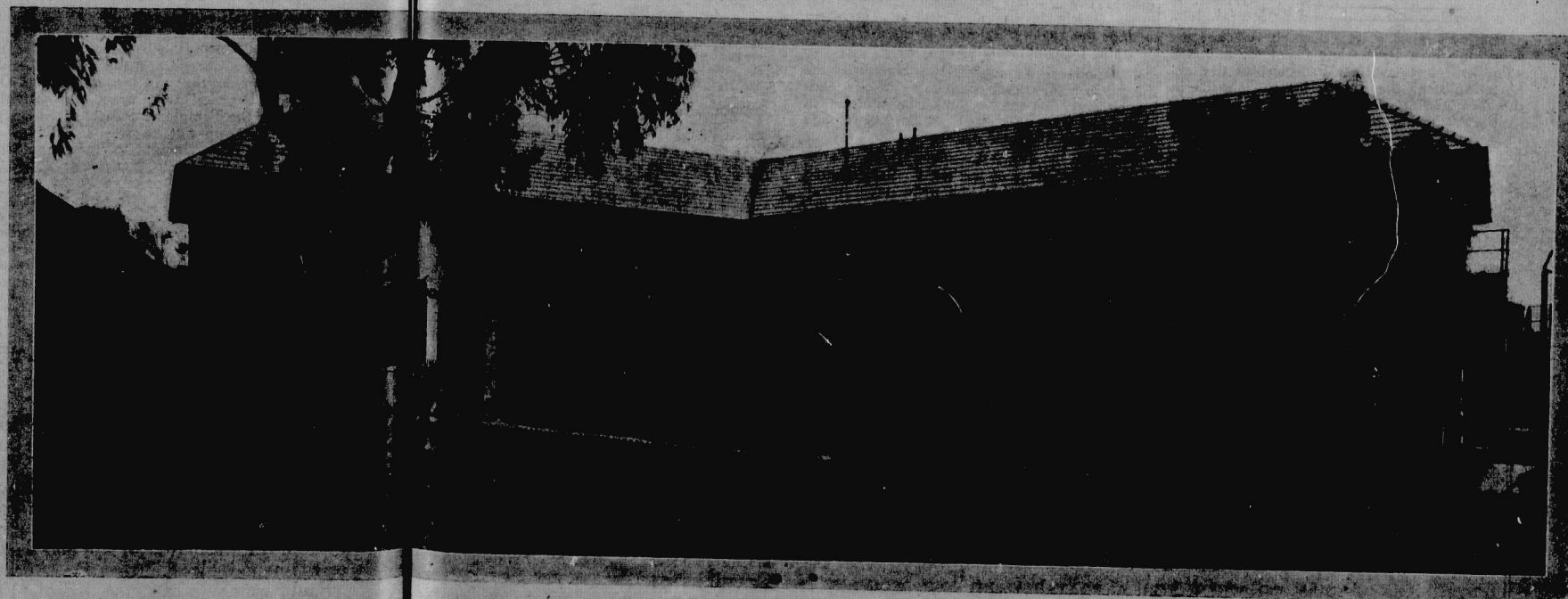
Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.

South Australia.—Adelaide: The Rev. G. Delbridge, Holy Trinity Rectory.

Issued Fortnightly.
Subscriptions: 12/6 per year, post free; 6d. per copy.

Telephone: MA 2975

RIDLEY COLLEGE — STUDENTS' ROOMS



CORRESPONDENCE

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

CLERGY PROVIDENT FUNDS.

Dear Sir,
Both the "Sydney" and the "Australian" (or "Melbourne") Clergy Provident Funds have a similar clear-cut objective, i.e., the Provision for Pensions for Retired Clergy and Clergy Widows. With this objective Clergy have been asked to subscribe and sympathisers to assist by gifts or legacies. These Funds are in effect "Trust Funds" and alienation of Capital, or Interest thereon, to provide Homes or Special Relief would seem to me to be breaches of Trust, and if so, illegal.

Again, the inadequacy of the present C.P.F. Pensions is an inadequacy of all and not the inadequacy of a few.

In both funds there is provision for an Actuarial Investigation to be made every five years with a view to making up any deficiency or disposing of any surplus.

Yours faithfully,
Roseville, N.S.W. W. J. OWENS

CONFESSION—?

Dear Sir,

Your correspondent Anglo-Papalist is a resident of Beecroft and therefore lives within my parish, though his or her identity is not known to me. There are a number of persons living in this neighbourhood who might be so described, though the term (like "Protestant") is not a Prayer Book one, nor, for that matter, is "Anglo Catholic." Your correspondent uses the word "minister," for some obscure reason, with inverted commas surrounding it, just as one might handle a dangerous object with tongs. However, it is a Prayer Book word, and Scriptural, too.

Anglo-Papalist states that he or she has never heard a Protestant C. of E. minister who "will hear confessions, despite the exhortation after the prayer for the church in the Administration of the Lord's Supper and in the Visitation of the Sick." It may be that Anglo-Papalist does not attend his or her Parish Church, but if this or some other offence lies heavily upon his or her conscience so that, after having taken all the steps so clearly and admirably defined in the Exhortation referred to, he or she "cannot quieten his (or her) own conscience therein, but requireth further comfort or counsel," then assuredly "let him (or her) come to me, or some other discreet and learned minister of God's Word" (for thus the Prayer Book

charitably describeth even Protestant Ministers), "and open his grief; that by the ministry of priestly power" he (or she) may receive the benefit of absolution, together with ghostly counsel and advice to the quieting of his (or her) conscience." I am ready to hear whatever confession your correspondent may wish to make and by the grace of God to give such counsel and advice as I shall believe to be necessary, and I will welcome the opportunity thus afforded me.

Yours sincerely,
(Rev.) J. R. L. JOHNSTONE.

WESTMINSTER ABBEY.

Dear Sir,

The thought that Westminster Abbey needs money for repairs makes one feel something ought to be done about it out here by all members of the Church of England.

May I suggest that a Sunday be set aside by every Church of England in Australia and the collection from the services to be sent towards the restoration of Westminster Abbey. Thus helping to preserve that great centre of our Christianity, Religion and History.

Yours, etc.,
DOREEN SUTTIE.
King Street, Coonabarabran,
September 1, 1953.

UNIVERSITY ANGLICAN SOCIETY

Dear Sir,

After reading with interest in the "Church Record," 6th August, in Notes and Comments, and also in the following issue, 20th August, in correspondence, reference to the University Anglican Society, recently formed. One is still left in doubt as to whether this Society is being formed to promote the teachings of the Evangelical Protestant section of the Church of England, which one hopes is still in the majority in Australia; or does this society incline towards the Anglo-Catholic form of worship?

I as one who regards the University as the place from which come some of our leading citizens, feel that it should be made more clear, just what this Anglican Society intends to teach our University students.

For this is a matter of vital importance to every Anglican of the Evangelical Church and should be a question of moment to all Protestants, who do not wish to see this country come finally under the rule of Rome.

Yours, etc.,
B. MOFFATT.
[This letter was far too long for publication in full.—Ed.]

THE LORD'S SUPPER AND THE CONFIRMATION RUBRIC.

Dear Sir,

I am proud to be the Rector of "a certain Church in Broadway" referred to by your Anglo-Catholic correspondent in your last issue.

For me to interpret the Rubric which lays down that all communicants must be confirmed as applying outside the Anglican family as well as inside, would be false to my deepest instincts and convictions as a Catholic and Evangelical churchman.

When members of other churches visit St. Barnabas' they are welcomed as full members of their own Churches and treated just as I treat full members of my own. We are all one in Christ and rejoice that no differences in denominational allegiance have the least power to keep us from uniting in adoring worship at the Lord's Table and feeding together from the one Source of life.

The "Catholic" Church to which I belong is universal indeed. It embraces every sinner redeemed with Christ's precious blood and knows no barrier of denomination, colour or race—this is the Church for which Christ died and for which He prays that it may be ONE.

This army fighting for our common Lord has many regiments, of which the Church of England is only one. My supreme allegiance is to my Sovereign Commander-in-Chief, my secondary allegiance to my own regiment. To me it would be the most shameful discourtesy to refuse to allow a visitor from another regiment to stand with me to drink the royal toast. And it would be utterly disloyal to my Sovereign who is no respecter of persons.

The glory of this Holy Supper is that it is the Lord's Supper, not ours; it is distributed from the Lord's Table, not ours. And it is redeemed sinners who are welcome there, not churchmen.

Let us then glory in a true Catholicity of spirit, which is as inclusive as the love of God Himself.

Yours truly,
HOWARD GUINNESS.
St. Barnabas' Rectory,
35 Arundel St., Forest Lodge,
N.S.W. 8/9/53.

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD.
FUNERAL DIRECTORS

Head Office: 810 George Street,
Sydney

'Phone: M 4611 (5 lines)
Branches in all Suburbs. Agencies in Every State

THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

M. C. ALDER, Esq., Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

Proper Psalms and Lessons

September 20. 16th Sunday after Trinity.

M.: Jeremiah 5:1-19; Luke 11:1-28 or Titus 2:1-3:7. Psalms 86, 87.

E.: 1 Kings 19:15 to end; Matthew 6:19 to end. Psalms 90, 91.

September 27. 17th Sunday after Trinity.

M.: Jeremiah 17:5-14; Luke 11:29 to end or 1 Peter 1:1-21. Psalms 92, 93.

E.: Jeremiah 18:1-17 or 22:1-19; John 8:31 to end or Ephesians 6:10 to end. Psalms 100, 101, 102.

THE SIXTEENTH SUNDAY AFTER TRINITY

The story of the Miracle at Nain follows very soon after that of the Healing of the Centurion's Servant. It shows that Jesus was not only able to heal a dying person from a distance by His authoritative word, but was also able to call back the dead to life.

Because He is the Lord of life and death, and possesses all power over the invisible realm to which the spirit of the deceased youth had already departed, the young man's spirit is

again joined to his body in obedience to the Lord's command.

Out of His deep compassion with the widowed mother, Jesus does not ask the youth to follow Him, but gives him back to his mother.

In this story the Saviour's sympathy with the sorrowing, and His absolute Divine Power over the invisible spirit-world are gloriously revealed.

We see Him here as the loving Comforter, the Victor over death, and the Reuniter of separated dear ones.

What He did here for the widowed mother and son, He will one day do for all the faithful in a perfect and final form.

He will raise all His people in incorruptibility, and will reunite us, in the heavenly realm, with our loved ones who have died in Him.

THE SEVENTEENTH SUNDAY AFTER TRINITY

In this Gospel He accepts the invitation to a Sabbath Luncheon, immediately following the Synagogue Service.

The dropsical man attracted both His attention and sympathy. He knew they were watching, hoping to trap Him.

With His unerring insight and judgment, He muzzled their opposition by His searching questions.

Of course, they could not deny the right to heal on the Sabbath: with the sufferer before them, it would have been madness.

Of course they would have rescued their own property on the Sabbath. Thus they were impotent either to prevent the miracle of mercy, or to punish it.

How sad a light this Gospel throws upon human nature. The charge of narrow intolerance and blind fanaticism cannot be confined to religious bodies.

It is the sin of humanity. We see it in every Institution, not least in Politics.

We all need to remember the explosive nature of our Lord's attack upon this perversion of original good. Once let that searching mind penetrate our dearest idolatries, and we will be in the same position as the Pharisees in our Gospel "and they could not answer again to these things."

THE SUNSHINE FAIR.

The Annual Combined Church effort for the work of the N.S.W. Temperance Alliance, the Sunshine Fair, is to be held in the Sydney Town Hall on Friday, 25th September, from 12 noon to 9 p.m. The official opening will be at 2.30 p.m. There is a special musical programme. In the evening at 7.30 there will be a Local Option Rally, when the guest speaker will be the Rev. Bernard Judd, Th.L., and in addition there will be a musical programme.

GET YOUR

- ★ CASSOCKS
- ★ SURPLICES
- ★ SCARVES
- ★ HOODS
- ★ BANNERS

From the CHURCH DEPOT

Every attention will be given to the Orders which may be submitted from CLERGY, CATECHISTS, CHORISTERS and Church-people generally.

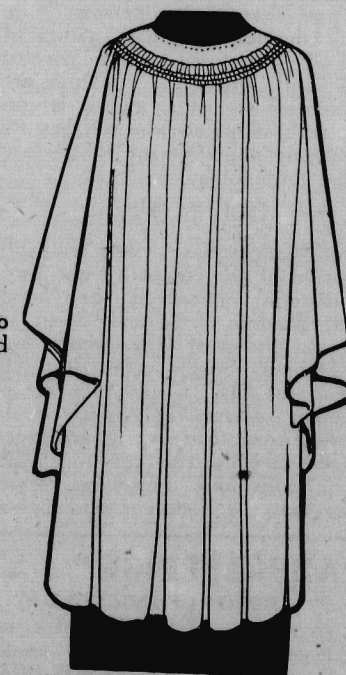
Price Lists will be forwarded on Application.

Enquiries to—

CHURCH DEPOT,

80 Bathurst Street, Sydney.

Telephone: M 3479.



Bookbeaver

wants his readers to know that Notes on the Psalms, by Campbell Morgan, that Prince of expositors, is one of the best books obtainable on this choice portion from God's Word and needless to say both DALRYMPLE'S City Stores have copies for sale at 14/6 each. The stores, as you no doubt already know, are situated at 20 Goulburn Street and the 5th Floor, State Shopping Block, Sydney.

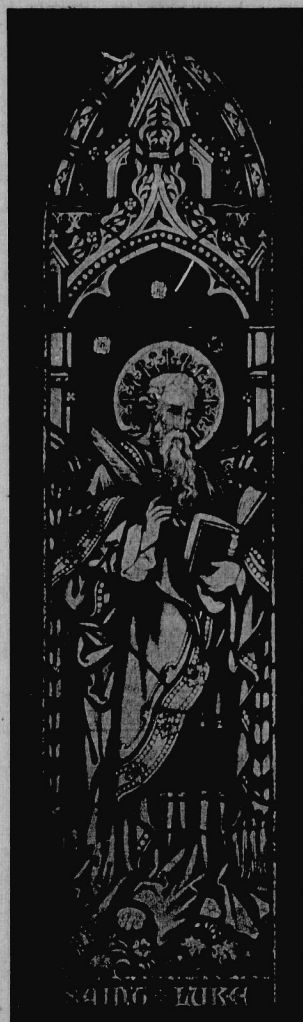
J. CASTLE & SONS

Manufacturers of
Memorials in Bronze
and Brass

32 KING ST., NEWTOWN
SYDNEY

Phone: LA 1137

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

WORLD OF BOOKS.

"A BIBLICAL APPROACH TO THE DOCTRINE OF THE TRINITY."

By G. A. F. Knight. (Oliver & Boyd, Edinburgh.) 1953, pp. 78. 6/- English. Our copy from publisher.

In a series of lectures delivered in Melbourne in 1950 Professor G. A. F. Knight, of Otago, examined the biblical concepts which lie behind the doctrine of the Holy Trinity, especially in the O.T. The Scottish Journal of Theology has done the Church a good service in making this study available in the form of an Occasional Paper.

It is axiomatic with Prof. Knight that "if God chose Israel, then he chose to use the Hebrew language" (p. 6). "He chose to use Israel's thought-forms" (pp. 28, 33). But he goes further, and since "the whole Greek world of thought... was inimical to the Hebrew approach" (p. 3) he regrets the influence of the LXX and of Greek generally on Christian thought.

This extreme point of view is to be questioned at the outset. After all, God did also choose that part of His revelation be recorded in the Greek language, and to set Hebrew over against it seems to show a lack of confidence in the providence of God both in the early Church and in the preparation for the Gospel. Is it the task of the Church, then, to impose Hebrew on the whole world? Prof. Knight himself seems to fail here, for while he declares that he will not use such terms as "essence," "persona," he speaks continually of the "nature of God," and describes God as a "psychic nexus" and "organism." These are not Hebrew thoughts, and it is seriously to be doubted whether they represent any improvement on the traditional terminology.

GOD IN O.T.

Prof. Knight has a very valuable discussion of the comparatively familiar material concerning the Name, Word, Wisdom, Face and Spirit of God, the names of God, angels, and also Hebraic thought categories. He finds in the O.T. a vast number of statements about God which could only find consistency when expounded in terms of a doctrine very much like the orthodox one. Indeed he clearly shows that the doctrine is incipient

rather than latent in the O.T. and in this respect his discussion is most helpful.

But when he seeks to open up new lines of thought he seems to lose touch with the Bible itself.

For example, in discussing the work of the Spirit in men, as an energy, Prof. Knight says "it can only be expressed through the other aspects of a man's personality" (p. 5). It seems rather that such incidents as the blessing of Balaam, and that in 1 Kings xiii point to the personality, sovereignty and transcendence of the Spirit in a remarkable way.

Again, Prof. Knight has succeeded (like Prof. Hodgson before him) in discussing the doctrine of the Trinity without a reference to the baptismal formula or to the apostolic blessing. These surely give a simple warrant for speaking of the First, Second, and Third Persons of the Trinity (p. 47).

EXTENSION OF INCARNATION.

There are more serious difficulties than these. While the value of the O.T. is not to be underestimated, the solid foundations of the doctrine of the Trinity are in the unique fact of the Incarnation. It is at precisely at this point that Prof. Knight is most disappointing. Besides repeating the popular error about "the extension of the incarnation to the present day" in the Church (p. 73), he says, quite plainly, that "the incarnation of Christ... was not new in kind" (p. 23).

Rejecting Greek speculations about God being "immutable, impassible, unchangeable and unchanging" (pp. 6, 8) and "all extra-biblical, static Greek concepts about the Godhead, we must be prepared to postulate of God, of the Holy Blessed Trinity, the conception of growth within the compound nature of that Godhead." He has an extended discussion of God's growth in experience (p. 61) in which the understandable anthropomorphisms of scripture are elevated to the rank of absolute truth, in spite of the teaching of Is. xiv 24, xlvii 10, 11, Nu. xxiii 19, Mal. iii 6, Jas. i 17.

"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.

PERSONAL

Prof. Knight realises that this is Patristicism to say that Heb. v 5-9 refers to "the eternal God-in-Christ" (p. 66) yet he goes on to the conclusion that "all that Jesus of Nazareth experienced here in the flesh... must also be experienced in the spiritual flesh of the eternal Christ" (p. 64). This language arises from his strange idea that "flesh must be postulated of God as well as spirit" (p. 37, 64). This "spiritual flesh of the living God" he identifies with the resurrection body of Christ (p. 64).

He apparently bases all this on Rev. xiii 8, "the lamb slain from the foundation of the world" (pp. 59, 64, 66). It is a flimsy argument to take from this admittedly ambiguous text a meaning not to be paralleled anywhere in scripture and which is the very opposite to the uniform emphasis of the N.T. on the one act of sacrifice of our Lord on Calvary. Moffat speaks for many scholars when he says emphatically, "From the foundation of the world" goes with "written" not "slain." (Exp. Grk. Test. ad loc.)

To insist on the uniqueness of the sufferings in history of Jesus on account of which He is the glorified Mediator is not to separate the two natures of Christ (p. 65). On the other hand, any biblical doctrine of God must be constructed to do full justice to the Incarnation, and not to lose it as just one phase of the development of God. This seems to be the main weakness of Prof. Knight's discussion.

—F. I. Andersen.

● Clergy Schools.

Guest speakers at the Annual Clergy Schools held during the recent vacation were the Rev. Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne, and the Very Rev. E. A. Pitt, Dean of Sydney. Well over 100 clergy attended the schools, which were held at Tudor House, Moss Vale.

Canon M. L. Loane, and the Rev. K. H. Marr gave the devotional addresses at night A forum on "Healing" was led by Dr. John Hercus, Dr. Alan Bryson, Canon M. L. Loane and the Rev. D. W. B. Robinson.

C.E.N.E.F. BOOK DEPOT

201 Castlereagh Street,
Sydney

* JUVENILE

* THEOLOGY

* CHRISTIAN

LITERATURE AVAILABLE

For general reading,

Sunday School Prizes

COME AND INSPECT

For all Interstate and Overseas travel:—

MITCHELL'S INTERNATIONAL TOURS

Booking Agents for A.N.A., T.A.A., QANTAS, T.E.A.L., B.C.P.A., B.O.A.C., and all Overseas Airlines.
General Agents in Australia for Frames' Tours Limited, of London (British and European Travel).
CULWILLA CHAMBERS, 67 CASTLEREAGH ST., SYDNEY

PHONE: MA 5404

Dean Roscoe Wilson recently retired from St. Paul's, Melbourne, is to write a weekly commentary for a Melbourne daily newspaper on Saturdays. It will be known as "The Dean's" Column and will discuss current affairs.

The Rev. W. T. C. Storrs, M.A., a leading evangelical clergyman of the diocese of Melbourne, died on 31st Aug., at the age of 90.

The Rev. Matthew Byrne, Curate of Haslingden, Lancs., England, will arrive from England in Feb. next to be Curate to the Rev. S. G. Stewart at St. Andrew's, Roseville (dio. of Sydney). Mr. Stewart is being released from some parish duties in order to work as Commissioner for the Moore College Centenary Appeal.

Following lectures given at the Clergy School, Moss Vale, N.S.W., The Rev. Dr. L. L. Morris, Vice-Principal of Ridley College, Melbourne, preached in St. Thomas', Auburn, last Sunday.

The Rev. K. N. Shelley, B.Sc., Th.L., Rector of St. Paul's, Chatswood, has accepted nomination to the parish of Christ Church, Kiama (Dio. of Sydney). Mtrr

HOLIDAY RESORT.

NICE HOLIDAY COTTAGE,
on Beach Front.

Surfing, Golfing, Fishing, all conven.

Vacant 31st October to 5th Dec.
Apply— RAINSFORD, Werri Beach

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.

Principal: Rev. J. T. H. Kerr, B.A.

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

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £80 a year. Students can undertake part-time work.

Useful correspondence courses may be had.

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

NEWSLETTER FROM DR. PAUL WHITE.

London, August, 1953.

Half way round the world and half the safari successfully completed, while to date 17,000 miles have been covered.

I have had a toehold in Fiji, Hawaii, eleven States of the U.S., Canada, Scotland, and England all in two months. Also I've flown over two oceans, been up in six types of aircraft, sampled the railways in America, Canada, England and Scotland, and graced the I.V.F. barge on the Lake of Bays, Ontario.

Sixty-four talks have been given in churches, large and small, universities, drawing-rooms, an open-air auditorium and a tent. Sundry microphones have vibrated to my dulcet tones and television has seen my face.

I've interviewed professors, publishers, physicians and great ones of all sizes and shapes. Two new accents have been mastered and the street directories of a dozen major cities digested.

I can count in two new currencies, work a variety of slot machines, play automatic phones in three dialects of English and can now stand quietly by while Americans make "tea" with warm water and a small bag of tea-dust!

Let me give you a sample day's doings. Dinner in Chicago with Stacey Woods (Gen. Sec. of Inter-Varsity Christian Fellowship), travel to Chicago Station, train leaves at 11.59 for Ann Harbour, Michigan. I have therefore three and a half hours to wait. Place large suitcase, airways bag and tape recorder beside me, drink a large Coco Cola, fill pen at Drug Store and write fifteen letters. At 10 p.m. loud speaker announces in American that train is now ready for boarding. Pick up luggage, find train and roomette and go to bed and sleep. At 6.30 a.m. I get off at Ann Harbour, a green-tree place with the noble piles of the University of Michigan standing up above the green. Find my way to the University Union, deposit luggage, eat bacon, eggs, toast and coffee at a drug store, explore the University till 9, then spend the day with the Rheumatism Specialists at the University Hospital. In the course of this a 'phone call invites me to stay with Professor Van Whylen, of the Engineering School. At 5.55 collect luggage, 6.00 meet the professor and go to his home. He has some colleagues and neighbours coming to a Bible Study at his home. I was asked to talk to them, and did. Midnight to bed. 6 a.m., on to Canada, where I heard of the Welcome Traveller Broadcast.

"They give fantastic gifts," I was told; "they like queer customers like you." I wrote to "Pete," the Inter-Varsity know-everybody. He gave advice and one of the Moody Bible Institute men told me more. While this was going on Campus-in-the-Woods people were praying for me to land this Coast to Coast broadcast on television.

"No chance in life" came my first answer. I pressed on and interviewed an executive who was deeply interested in the idea of babies being born in Tanganyika at two for a dollar. "We might manage to get you on" was his verdict. That evening he rang me, "You're on next Tuesday."

They schooled, drilled and lunched me, and then at 2.30 for six minutes I faced the camera and was presented with a \$130 tape recorder, \$250 worth of surgical instruments for the jungle job, and a six minute 'phone call home to Australia! Next day I did a broadcast for them.

I prayed for a camera to take the next jungle Doctor film—it's in my bag, and a beauty at a bargain price.

Many prayed for my visit to the Readers Digest. They have asked me to write an article on Tanganyika. Many prayed that an American publisher would look favourably on the Jungle Doctor books and distribute them in a big way. Everything points to this coming to pass. So I press on.

Ahead lie two conferences in Switzerland. The first is that of the International Fellowship of Evangelical Students at which the whole vast job of I.V.F. will be represented. Later, after ten days of gadding about in France and England, I return to the International Conference of Rheumatic diseases where I shall be reading a paper and listening to others doing the same. Then on to Tanganyika and home to Australia via South Africa, on about October 7th.

—PAUL WHITE.

LUNCH-HOUR FELLOWSHIP.

On Tuesday, 11th August, 1953, a series of weekly lunch-hour addresses was commenced in the Shavian Playhouse (St. Barnabas' Church Hall) at the rear of the well known St. Barnabas Church (Broadway).

Designed primarily to attract industrial workers and business people in that area, the addresses will be delivered each Tuesday by Dr. Howard Guinness and other guest speakers. They will be on the theme—"security"—and the nature of the meetings will be that of a lunch-hour fellowship rather than a service. Guest artists will assist in the presentation of the programme. Those attending these addresses will be encouraged to bring their lunch and cups of tea will be provided.

It is hoped that this fellowship, assisted by the visitation and activity in the factories

of that area by the Open Air Campaigners, will become as well known and effective as those lunchtime services conducted for business people in the inner city churches.

VANDALISM.

We regret to note that a valuable stained East window in the Church of St. John's, Milson's Point, was badly damaged recently by bricks being thrown through it. Several lads have been charged with the offence. We extend sympathy to the Rector, the Rev. R. Ogden, and parishioners, in this wanton destruction.

POSITION VACANT.

EXECUTIVE — Young Man,

ultimately to take charge of manufacturing departments. A knowledge of costing and factory production procedure necessary.

Minimum salary, £962.

Definite prospects for advancement for successful applicant.

Apply by letter to—

R. STOKES.

Stokes, McGowan Pty. Ltd.,

20-22 Nelson Street,

Sans Souci

AUSTRALIAN CHRISTIAN THEATRE GUILD

First Public Season

"THE BOY WITH A CART"

by Christopher Fry

Bess McArthur's
"Swords for the Innocent"

Every Friday and Saturday at 8 p.m.

BOOKINGS:

C.S.S.M. Bookshop,
239 Elizabeth St.,
Sydney
(near Bathurst St.)

Garrison Church Hall,
Miller's Point

(George St. tram stops at door
One Section from Market St.)

4/- Special Party
Concessions available 3/-

ST. CATHERINE'S CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS WAVERLEY

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

MOTOR FUNERALS LIMITED

30 City Road, Sydney.

Tel.: M 6277

Branches:	Nth. Sydney	—	389 Pacific Highway	..	"	XB 4015
	Eastwood	—	8 East Pde.	..	"	WL 1955
	Rozelle	—	93 Victoria Rd.	..	"	WB 1141
	Auburn	—	97 Rawson St.	..	"	UX 7261

Diocesan News

BRISBANE

St. Francis' College.

There are 34 students in residence and a new wing is being built to provide extra accommodation. St. Francis' is the Theological College for the province of Queensland.

CANBERRA & GOULBURN

Cathedral Organ.

After being out of action for nearly twenty months, the organ has been repaired and was in full use at evensong on Sunday, August 23. Following evensong was an organ and choral recital arranged by the Precentor. This was the first recital the Precentor has given since taking office. The programme was as follows: "O Lord, the Maker of All Things" (Mundy), Passacaglia from Organ Sonata VIII (Rheinberger), Aria from "The Wilderness" (S. S. Wesley), "Rejoice in the Lord Alway" (Purcell), Second Movement from Brandenburg Concerto No. 2 (Bach), Concerto in B Flat (Handel), "Lift Thine Eyes" (Mendelssohn), Solemn Melody (Walford Davies).

TASMANIA

Canon Chancellor.

The Bishop has appointed the Rev. L. S. Dudley to be Canon Chancellor. The new Canon was installed in St. David's Cathedral on Sunday, August 30, and at the same time was commissioned as Warden of Christ College.

Appointment.

The Bishop, on the nomination of the Patronage Council, has appointed the Rev. R. C. Brown, Rector of Evandale, to the Parish of St. Paul's, Launceston. Mr. Brown will take up his new duties at the beginning of October.

SYDNEY RECTOR of Parish close to city desires locum tenens in January without remuneration in return for use of Rectory. Replies to "Rector," c/o C.R. Office.

GRAFTON

C.E.B.S. Camp.

By courtesy of Canon F. G. Alexander and the co-operation of the Maclean Showground Committee, 74 C.E.B.S. from various parts of the Diocese camped in the Showground from the 22nd to the 28th August. The Rev. R. Lovitt, of Uki, was Camp Commandant, and was assisted by the Rev. T. I. Lawrence (Port Macquarie), the Rev. W. R. Paton (Grafton), Mr. A. E. Singleton (Diocesan Registrar and Commissioner of C.E.B.S.), Mr. T. Slavin (Kempsey), and Messrs. B. Cady, L. Tomlinson and B. Howard, of Grafton.

On Sunday Communicant members attended the early service at Maclean, and at 11 a.m. and 7.30 p.m., led by their banners, the boys marched to other services. After Evensong Captain Steep of the Church Army showed films.

During the week the boys went for hikes, visited places of interest and spent a day at the seaside resort of Yamba.

Mrs. F. G. Alexander and members of the Maclean Women's Guild attended to most of the catering.

MELBOURNE

Evangelical Fellowship.

At a meeting held at Ridley College in April last, and attended by 35 clergy and theological students, a society was launched under the name of The Evangelical Fellowship for the purposes of fellowship and discussion of theological problems. It was decided to meet for a day during each Ridley College term. A committee was elected which comprises Rev. Dr. S. B. Babbage, Rev. Dr. L. L. Morris, Rev. C. H. Duncan, and the Rev. C. J. Cohn, as Secretary and Treasurer.

The next meeting has been arranged for October 12th and the programme will be:—

11 a.m.—Holy Communion.
11.30.—Greek New Testament — Bishop McKie.
12 noon.—"An Appraisal of Barthianism."
—Rev. R. Swanton.

2 p.m.—"The Methods of Canon Bryan Green in the Parish."—Rev. G. H. Codrington.

3 p.m.—"The Chronicle." (Current books and trends.)—Rev. Dr. S. B. Babbage.

SYDNEY

Boys' Sports.

The Church of England Boys' Society will hold its 15th Annual Athletic Carnival at St. Paul's Oval, University, on Saturday, 19th September, 1953, commencing at 10 a.m. with Juniors—Seniors and Junior Finals 1.15 p.m. Over 1000 entries are expected and this should be a bumper carnival.

The Society is expecting to see a very large gathering of parents and friends at the Carnival to urge on the boys. Drinks, Tea, Sandwiches, etc., will be on sale.

Garden Party.

"Wingham"—Hostel for University Students and International Friendship Centre is holding a Garden Party, Spring Fair and Asian Exhibition on Saturday, 19th September, at "Wingham," Hostel for Students, 76 Wrights Rd., Drummoyne, from 1 to 6 p.m.

The official opening will take place at 2.30. There will be fascinating displays from many Asian countries, and a unique collection of beautiful Chinese objects of art; together with a number of stalls, a physical culture display, and an unusual musical entertainment.

School to Close.

The Headmaster of the Mowbray House School, established 47 years ago, has notified parents of the scholars that the Sydney County Council intends to acquire the school premises for the purpose of establishing an Administrative centre for the northern side of the harbour.

It is expected, however, that the School will continue to the end of 1954, the decision in this matter being left with the parents.

Although not a Church school, Mowbray House has had close associations with St. Paul's, Chatswood, whose Rector has acted as school chaplain. There is a fine chapel at the School.

THE SUNSHINE FAIR

FOR THE WORK OF THE N.S.W. TEMPERANCE ALLIANCE
in THE SYDNEY TOWN HALL (Lower)
on FRIDAY, 25th SEPTEMBER, 1953

12 noon to 9 p.m.

Official opening at 2.30 p.m. by the Rev. C. H. TOMLINSON
President of the N.S.W. Temperance Alliance

SPECIAL ARTISTS:

Mr. Raymond Beattie (Baritone) — Mrs. Guy Arkins (Piano)

High Tea will be available at 5.30 p.m.

EVENING — 7 p.m. — LOCAL OPTION RALLY

Guest Speaker — Rev. BERNARD JUDD, Th.L.

President: Mrs. C. B. Segetin

General Secretary: O. A. Piggott

PROMPT ELECTRICAL SERVICE

Repairs and
Installations.
City or
Suburbs.

AJAX ELECTRICAL Co.

45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

Phone:

After Hours, JB 4635.

BU 3456

THE LATE DR. JESSIE FREEMAN.

The death of Dr. Jessie Freeman on August 25th is of special interest to medical circles in Sydney. She was the first resident woman medical officer at Royal Prince Alfred Hospital and had been identified for many years with philanthropic organisations.

Dr. Jessie Freeman was born in Forbes, where her father, the late Rev. A. Ashworth Aspinall, M.A., was the first Presbyterian minister of the Parish and built the first Presbyterian Church there. In Sydney Mr. Aspinall founded Scots College (at first known as St. Killam's) Bellevue Hill, in 1893. He was Principal from 1893 to 1913.

He had four sons and one daughter. All the sons became medical doctors and all served in the A.A.M.C. Dr. Robert Aspinall, M.C., lost his life in the 1914-18 war.

Dr. Jessie Freeman graduated in Medicine at Sydney University in December, 1905. She was then appointed as Resident Medical Officer at R.P.A.H. Her appointment as the first woman resident caused a sensation reflected in a vigorous newspaper controversy. A resident woman doctor was a startling innovation strenuously opposed in some quarters. Dr. Jessie Freeman proved herself more than worthy of the post. She pioneered the way in Sydney for woman doctors. Subsequently she was the first woman resident in Tasmania when she was appointed to the Hobart General Hospital.

Later she practised in Macquarie Street, Sydney, where her reputation grew. She became quite a legend in the medical world in an era when women practitioners were still uncommon. In 1915 she married Ambrose William Freeman, B.A., B.E.

There were four children of the marriage, the Rev. A. R. A. Freeman, M.A. (recently of the staff of St. Andrew's Cathedral, Sydney), W. A. A. Freeman, B.E.; Mrs. A. W. Morton, B.A., wife of the Rev. Dr. A. W. Morton, Rector of Haberfield, N.S.W., and Dr. J. S. Freeman, now in London. The loss

of Dr. Freeman's husband and his burial at sea after a relatively short period of married life, threw a heavy responsibility upon her shoulders.

Dr. Jessie Freeman was actively interested in many aspects of public life.

In 1941 she made a gift of outstanding generosity when she presented to the Red Cross her home known as "Berida," Bowral. This convalescent Home, modern in every detail, has proved an undoubted boon to ex-servicemen and to their children. During her long life Dr. Jessie Freeman was a devout member of the Presbyterian Church.

To the members of the family we offer our sincere sympathy.

HELP WANTED.

The C. of E. Family Service Centre is needing helpers to sell buttons on Rose Day, October 9th, 1953. The blocks are close to the Cathedral. The Rose Day Appeal is one of the means by which the Centre seeks to augment its funds. Its work not only deals with emotional problems but gives practical and material assistance to aged pensioners, widows, deserted wives and others in difficulties. Do help and phone Miss Bennett, MA 9620.

WANTED to buy One Dozen Trestle Tables in reasonable condition. St. Philip's, Sydney. BU 1071.

SPECIAL FREE OFFER

To build up and make sure of your salvation by regular, systematic Bible reading, meditation, and application.

See Acts 20: 32; Jude 20: 21; Hosea 4: 6; Isaiah 28: 9; 1 Peter 2: 1; R.V. 2 Peter 1: 5-11.

Send for

THE YEARLY BIBLE STUDY CALENDAR,

By Henry Groves

An arrangement of the Scriptures for the daily reading of the Bible in one or two years.

A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

Free copies of this Calendar are available from—

C. R. OGDEN, 10 Rich St., Marrickville, N.S.W.

THE AUSTRALIAN BOARD OF MISSIONS

serves the Church
Abroad
in

MELANESIA, NEW GUINEA, POLYNESIA, JAPAN,
SINGAPORE, BORNEO, THE MIDDLE EAST

serves the Church
at home
by

Its Publications — — — The A.B.M. Review and the Herald

Its Youth Work — — — The Comrades of St. George,
The Heralds of the King.

Its Educational Programme — Books, Leaflets, Film Strips, Freely Lent

THE PUBLIC TRUSTEE

EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.

Free Booklet and advice may be obtained on application.

19 O'Connell Street,
Sydney

P. J. P. PULLEN,
Public Trustee

THE AUSTRALIAN
CHURCH RECORD

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

Vol. 18. No. 19

OCTOBER 1, 1953

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

The Teacher in the Pulpit

(By Rev. L. H. A. Broadley, Brighton-le-Sands, N.S.W.)

In his book, "Effective Evangelism," Lionel Fletcher says, "Preachers! Your task is to mould men, to take the raw material of humanity and shape it to the noblest ends of Christian idealism, to help every member of your congregation to subdue the physical and cultivate the spiritual, to replace selfishness by service, apathy by endeavour, and inherited instinct by high purpose."

If, by God's grace, we are to do this great job successfully, we have two ways of approach . . . Evangelise and Teach. The Evangelist is like the advertiser who draws attention to his goods, interests people, holds out the promise of good things, and leads them to decide to invest. The Evangelist has in mind the "outsiders" who have not accepted Christ's Way of

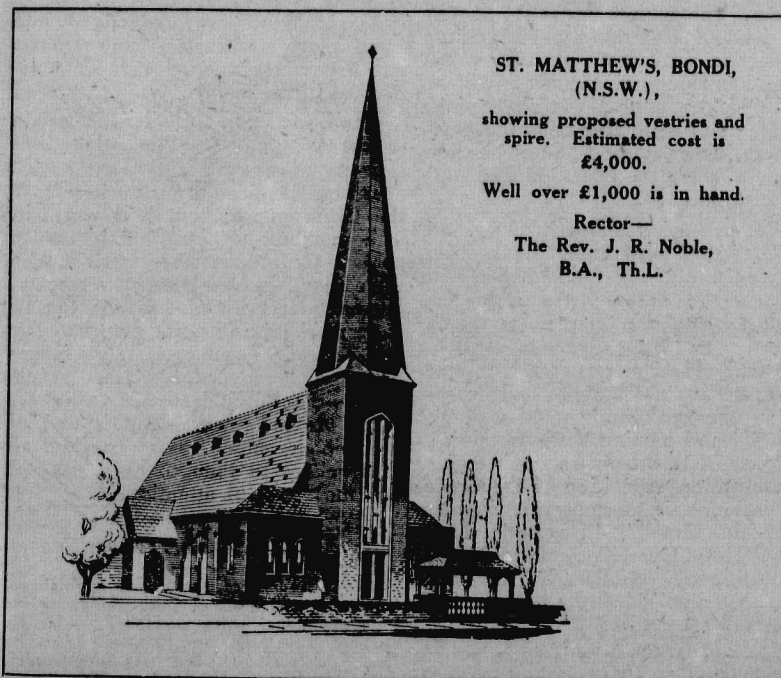
life. These are mostly outside our worshipping congregations, but, as many of our church members appear to be unconverted, there is always a place for the Evangelist inside the Church.

Because the man who arrests attention is forced to adopt a fairly restricted range of subjects . . . Sin, Wrath, Atonement, Faith, New Birth, the Holy Spirit, Personal Responsibility, and to deal with them as simply as possible, it follows that when people do accept the Christian way, they must be talked to in a different manner. A recruiting sergeant may succeed in getting 100 men to join the army. He can then no longer talk to them as if they still had to decide.

Herein comes the place of the Teacher in the pulpit. He takes over

from the Evangelist. (Of course, the same man is often both Evangelist and Teacher.) In "The Post-War Preacher," by A. E. Simpson, we read, "Professor C. H. Dodd has pointed out the distinction observable in the New Testament between "kerugma", the proclamation of the Gospel, and "didache", the instruction of Christians in the beliefs and duties of their religion . . . So, in every age the Church has

this two-fold task; it has both to evangelise and instruct." We accept the idea of teaching in Scripture lessons at Day School, in Sunday School work, and Bible Class, and, in most cases, Confirmation classes. We think a background of understanding is needed for the young, but why for the young only? (1) All who are converted or accept Christ's Way of life, find questions cropping up about the Faith and Christian Behaviour. How often do we hear the questions, "What is it?" "Why do it?" "Why do we have?" "How shall I?" etc. (2) Then we have to lead them into deeper understanding of the meaning of God, Jesus, the Holy Spirit, Church and so on. We may have to correct false impressions, which may have resulted from previous experience which has helped to form the pre-Christian attitude, and which may affect the understanding of the new faith, and have unfortunate effects, e.g., a man who may be looking for a "way of escape" — may accept Christianity as a "way of escape" — may want to be a receiver only — has to learn that to love means to Give and to Serve, to be Confident and Brave. This must be shown to him. (3) This suggests that some help is needed which shows the relationship of Christianity to other beliefs. Much that goes by the name of Christian is sub-Christian, e.g., fatalism. In addition we have the many false cults and queer unbalanced movements that claim to take their start from the Bible. Jehovah's Witnesses, 7th Day Adventists, Christian Scientists, etc., all puzzle our people and they must be helped to know clearly what is the true way.



ST. MATTHEW'S, BONDI,
(N.S.W.),

showing proposed vestries and
spire. Estimated cost is
£4,000.

Well over £1,000 is in hand.

Rector—
The Rev. J. R. Noble,
B.A., Th.L.

The President and Members of the Council
of the

Church of England Deaconess Institution,
Sydney,

Invite you and your Friends to the
ANNUAL MEETING

to be held in the
CHAPTER HOUSE, GEORGE STREET,
SYDNEY,

on

FRIDAY, 2nd OCTOBER, 1953, at 2 p.m.

The Most Rev. The Archbishop of Sydney
will preside.

Guest Speaker:

HEAD DEACONESS KATHLEEN
SHEPPARD, of Melbourne.

Goods for Sale and Light Luncheon
from 12 noon.

Gifts for Sale will be gratefully received.

Afternoon Tea.

Collection.