

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.

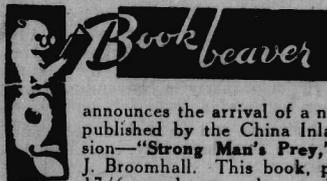
Church Missionary Fellowship meets every 4th Monday in the month; basket tea at 5.45 p.m.; Prayer Meeting 7 p.m.; Missionary and Doctrinal Talks at 7.45 p.m. The next meeting will be held on 28th September.

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.)

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THE AUSTRALIAN CHURCH RECORD

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

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SEPTEMBER 17, 1953

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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

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## 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 unseens! 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.



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## 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.

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# 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 is it 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)

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# NOTES AND COMMENTS

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

It reads as follows:—

The relations of the Church of England and the Scandanavian 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.

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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 Deshazer's conversion through reading the Bible in a Japanese prison.

Deshazer was one of Doltittle'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.

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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 Evangelical 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 proprietaries, 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.)

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on

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at 7.45 p.m.

Chairman: The ARCHBISHOP OF SYDNEY  
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Rev. Tom Jones, Organising Missioner.

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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."



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## 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

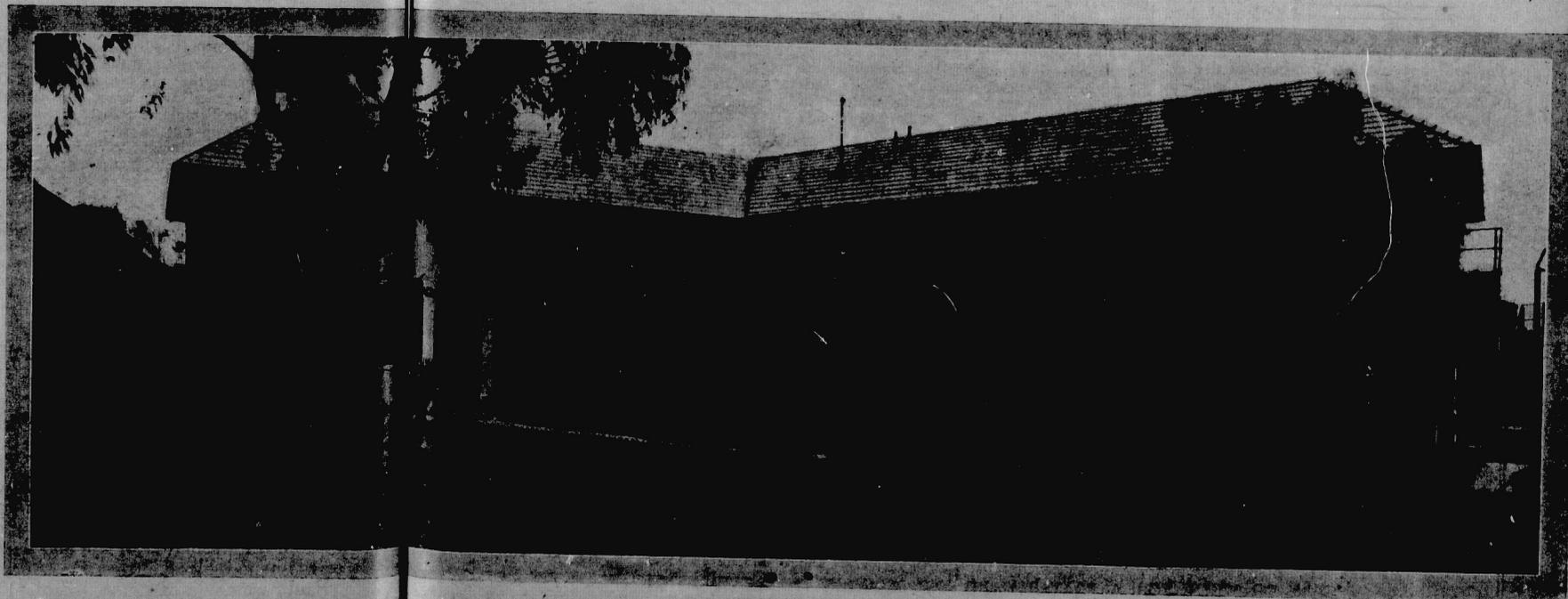
a distinguished scholar and organiser but it was very soon learned that he was also possessed of unbounded energy and enthusiasm for the work he had taken in hand. He laboured unceasingly for the good of the college; and it is due to his untiring labours that Ridley College rapidly attained a position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



RIDLEY COLLEGE — STUDENTS' ROOMS

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. Rechnitz, 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."

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

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## 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.

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## 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.: I 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 I 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.

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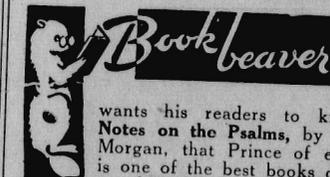
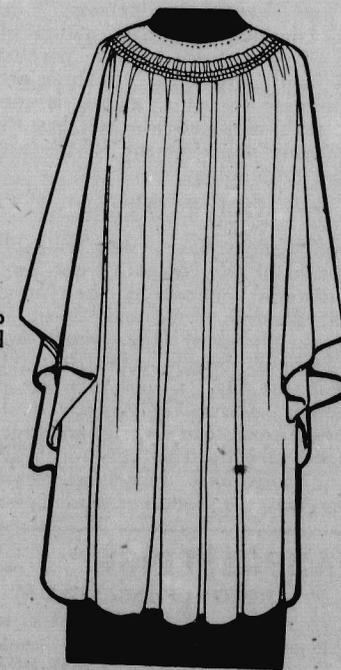
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wants his readers to know that Notes on the Psalms, by Campbell Morgan, that Prince of expositors, is one of the best books obtainable on this choice portion from God's Word and needless to say both DALRYMPLE'S City Stores have copies for sale at 14/6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

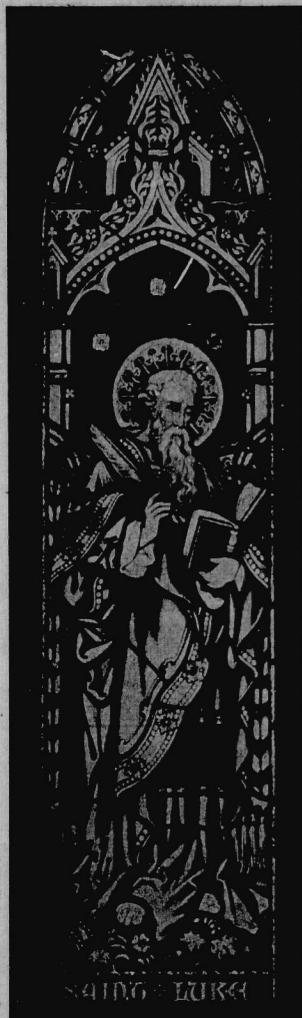
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**WORLD OF BOOKS.**

**"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 I 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.

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**PERSONAL**

Prof. Knight realises that this is Patripasianism 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.

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Mr. Albert C. Jeanes, a member of the Church office staff for over 36 years, and business manager of the "Adelaide Church Guardian," has been appointed Registrar of the diocese of Adelaide and Secretary of Synod. Mr. Jeanes replaces Mr. F. Gill, who retired in June last.

The Rev. William R. Dowel, assistant priest at St. Paul's Cathedral, Melbourne, and ex-Lay Reader of the Missions to Seamen, Melbourne, has been appointed by the Bishop of Tasmania to be Chaplain and Superintendent of the Hobart Missions to Seamen. Mr. Dowel will take up his duties in March, 1954.

In succession to Canon L. S. Dudley, the Bishop of Tasmania (the Rt. Rev. G. F. Cranswick) has appointed the Rev. L. N. Sutton, M.A., Rector of St. John's, to be the Archdeacon of Launceston. Mr. Sutton went to Jesus College, Oxford, as Lucas Tooth Scholar after taking his degree in Sydney. He was Precentor of St. Andrew's Cathedral, Sydney, and has had wide experience in educational as well as parochial work. The new Archdeacon will be collated in St. David's Cathedral during Synod.

By the death of the Rev. F. A. Carr, the Church in Tasmania has lost one of its most faithful clergy. Mr. Carr served the diocese for thirty years, ministering in the parishes of Ross, St. Leoards, and Richmond, where he died, after a long illness.

The Rev. Geoffrey F. Parker, B.A., Th.L., was inducted to the parish of Aberdeen (dio. of Newcastle) on 27th August by the Ven. C. W. Nicholls, Archdeacon of Maitland.

Dr. Paul White is expected home in Sydney in October, from his world tour. He will be welcomed at the Annual Meeting of the N.S.W. branch of C.M.S. on Friday night October 30th, in the Assembly Hall.

The Rev. Nigel Backhouse, formerly chaplain of "Shore" Grammar School, Sydney, has arrived in Tanganyika, East Africa, and is to be chaplain to the British community at Tabora. En route to Africa Mr. Backhouse visited India and reports an interesting visit to Dr. Edmonds, headmaster of the Tynedale Biscoe High School in Gringer Kashmir. An account of Mr. Backhouse's visit to Dr. Edmonds and to other parts of India appear in the September issue of C.M.S. "Open Door."

The Rev. and Mrs. Bruce Reed, formerly of Sydney, and now living at Cambridge, England, have recently taken part in a C.S.S.M. house party in Criccieth, Wales. Mr. Reed was the leader and it is reported that there was a good attendance, and with satisfactory results. Mr. Reed, who graduated last year at Cambridge, with second class honours in the Theological Tripos, is at present in Germany for further study.

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

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**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

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Guest Speaker:

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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.

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**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

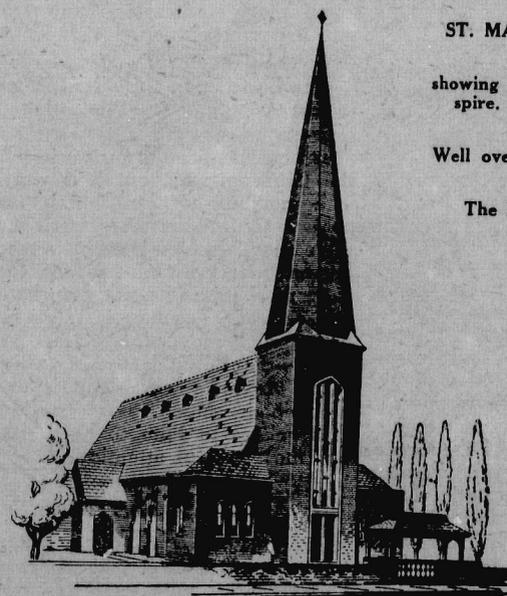
life. These are mostly outside our worshipping congregations, but, as many of our church members appear to be unconverted, there is always a place for the Evangelist inside the Church.

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.



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