

ALTERATIONS STERLING PAINT & VARNISH CO.

MITCHELL'S TOURS

WESTON CO. FOR MELLOLITE

~~DAIRYMPL'S BOOK DEPOT~~ *new issue*

ST. CATHERINE'S SCHOOL

A.B.M.

CHURCH RECORD BOOKS

"IN LIEU OF" JOHN CHARLES RYLE" KINDLY PRINT

"MARTYRS OF THE ENGLISH REFORMATION" 20-9

TUNICS & AND BLAZERS. WANTED URGENTLY SCHOOL UNIFORMS FOR GIRLS WHO
HAVE RECENTLY ENTERED HIGH SCHOOL. MA 9620 FAMILY SERVICE CENTRE

GOOD CHURCHWOMAN, PLEASANT MANNER, WANTS ROOM WITH C. OF E. PEOPLE.
CAN ONLY AFFORD £1-£1-5-0/FAMILY SERVICE CENTRE MA 9620

THE AUSTRALIAN CHURCH RECORD

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

Vol. 20. No. 3

FEBRUARY 17, 1955

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

Parish System Still the Key to Inner City Evangelism

BREAKING THE PSYCHOLOGICAL BARRIER

The greatest problem of the work in these areas where the people live tightly packed together, is their instinctive attitude to the spiritual challenge; or, indeed, to any call to put their shoulder to the wheel and help the world along. All their defences fly to the alert at once. Can this psychological barrier be taken to pieces and examined?

I believe it can; but we must not forget that analysis is one thing, and meeting the problems it lays bare is quite another. In any given community, the process of re-education is long and arduous.

One factor is the prosperity of the people, their climb from poverty and insignificance to an assured position with a decent income, and all that such a new state of affairs involves. They have fought their way, through the trades unions, to a standard of living which, for the first time, makes possible many of the luxuries of life; whereas a few years ago they found it hard to secure even the necessities. Inevitably there is a worship of Mammon; there is a tendency to regard the forceful virtues as the better ones; success has bred determination to keep the head high; the doctrine which has been preached to them by the demagogues, and which has brought them up the dizzy heights of economic security, has immunised them against the attack of the Spirit. Life is regarded as a matter of getting as much as possible, of squeezing the orange dry. The call to sacrifice falls often on very hard and stony ground.

The refrigerator and the radio-gram have taken the place of the Deity; there is a veneration of things instead of a love for the Creator. The full purse has become the prevailing snare of the spiritual life.

The poverty which was the lot of local people twenty years and more ago has had the effect also of branding the people with a sense of inferiority. Poverty is always degrading, except when voluntarily entered up on as a way of life; it produces beggars and sycophants; it creates a spirit of dependence instead of initiative; and in the spiritual realm it causes many people who are not poor now, and probably never will be again, to regard the Church as an institution established for social relief, rather than an army raising the standard for battle. The ameliorative ministry has surrounded the gospel challenge with a cloud of good works; the work of social relief that has now gone on for so long has blinded many people to the real function of the Church, which is spiritual revolution. Many people just cannot understand that they must give themselves, hand and heart, to the work of the Church in the world.

Not Slums.

Another factor is the view of the character of the area which is commonly taken by people outside. There is a most unfortunate impression abroad that these inner city areas are "slums." The writer has lived here and shared the life of the people for seven years, and would plead that such a word be never used. It is not a true description of the district; there may be a street here or there where

Continued on page 13

The editor's request for an article on this subject will, it is to be hoped, disarm criticism of the writer for attempting it. Whatever the reader discovers here is simply the findings and opinions of one working clergyman "on the spot." He would be foolish indeed if he thought that, even in seven years, he had found the right answers to all the problems.

The writer is the Rev. R. A. Hickin, Rector of St. Paul's, Redfern, Sydney.



The Right Rev. G. F. B. Morris (left), until recently Bishop in North Africa, who is shortly going to Johannesburg (see page 3). Bishop Morris was at Cambridge with the Archbishop of Sydney (right). They were President of the C.I.C.C.U. (the Evangelical Union of Cambridge) in 1910 and 1911 respectively. After ordination Bishop Morris was curate to Dr. Stuart Holden and first went to Africa in 1913 with the Africa Inland Mission. This photo was taken in England in 1948.

Off the Record

PETTY CANONS.

Ever since the Headmaster of the Cathedral School was made a Minor Canon of St. Andrew's Cathedral, Sydney, the other day, we have received inquiries about what a minor canon is. Mr. Newth is actually Sydney's fifth minor canon, although his nearest fellow was appointed in 1887. I can only find two things about minor canons, or "Petty Canons" as they are called, in the canons of 1604. Canon 24 says that they shall receive the Communion at least four times a year along with Deans, Prebendaries, Canons and Singing-men; and Canon 42 says that they are to "be urged" (by the Dean) "to the study of the Holy Scriptures; and every one of them to have the New Testament, not only in English, but also in Latin."

*

EPISCOPAL NEW LOOK.

"About 11.30 a.m. yesterday a gentleman got off a tram in Elizabeth Street, walked down Martin Place.

"He was wearing a grey suit, black boots, clerical collar, red stock and flying helmet and goggles.

"Hmmm!"

—Robert Kennedy in the "Daily Telegraph."

No sillier than a mitre, anyhow!

*

SOBERING THOUGHT.

A columnist in an English paper remarks that Dr. Billy Graham in 1954 and Mrs. Margaret Knight, an atheist broadcaster, in 1955, have done more to stir up Britain's religious consciousness than all the churches' recent spectacular efforts.

"Those two have awakened more interest in Christianity than was achieved by Minneapolis and Evanston."

*

CHURCH JOURNALISM.

I am very glad to see the "Gippsland Church News" in a new format, and to learn that, with a circulation of over 6,000 copies, it has the second largest circulation of any diocesan paper in Australia. The largest is, I imagine, the "Adelaide Church Guardian." "The Newcastle Diocesan Churchman" is also much improved in appearance of late.

*

VIVAT ELIZABETHA REGINA.

We are all glad to know, on the authority of the Commonwealth Gazette, that in future the Australian threepence, sixpence, shilling and florin will bear the inscription: "Elizabeth II Dei Gratia Regina F.D."

But I still think it ought to be Elizabetha.

Q.

TO AUSTRALIAN CHURCHMEN

DIOCESAN RESPONSIBILITY FOR THE INNER SUBURBS

The Church of England works on the theory that the diocese is the actual unit of the church. All the parishes in a diocese are part of a single congregation, "the church that is at" Sydney, or Newcastle, or Brisbane.

Just as the early church at Jerusalem met for the breaking of bread and the prayers (Acts 2:42, 46) in many different houses but had a central place of assembly for certain occasions, so the church in a diocese is regarded as one congregation, though it commonly meets in smaller groups.

This theory carries with it important implications for the practical administration of a diocese. It is the bishop's responsibility to care for the welfare of the diocese as a whole and not just for congenial or encouraging sections of it. If one part suffers, the whole suffers.

In Australia we possess in our method of synodical government a valuable means of encouraging a proper realization among church people of this principle of diocesan integrity. In this we have a big advantage over the church in England.

One of the many problems facing our larger city dioceses is that of the inner suburban parishes. Here, some of our largest and finest church buildings are used today by a mere handful of worshippers. In many cases there is little real parish life, and the clergyman's task is a hard struggle to keep up the appearance of still being a parish church.

While not all these parishes are depleted in population, a few have only a small residential area left, and others, while still populous, have far fewer Anglicans than was once the case.

Now the problem is not so much that the residents of such areas are harder to reach with the Gospel than other sections of the community. It is rather that those whose ministry lies among them are handicapped by lack of necessary assistance and material help. Inevitably, a make-shift policy governs the administration of these areas. In one city, for instance, lack of finance and man-power has resulted in a policy of placing vacant parishes and districts under the oversight of neighbouring rectors instead of appointing new men.

Few of these inner suburbs are destined to be devoid of inhabitants. In many of them large housing schemes are being carried out. The church owns valuable properties in them, but seldom without frightening requirements in repairs. Devoted men and women are carrying on their ministry in spite of some of the worst privations experienced by Church of England clergy and deaconesses anywhere in the country. Our Home Mission societies give invaluable aid, but the gap between resources and opportunities remains depressing.

The dioceses as a whole in which these parishes exist scarcely realize that there is mission-field within their own boundaries which is their immediate responsibility to man and maintain.

A careful examination of the whole question of the problems and possibilities of the inner suburbs should be undertaken by the synods. It may be that a solution will be found by appointing a policy-forming body, acting under an ordinance of synod, with clearly defined responsibilities and powers, to meet the challenge of evangelization among a needy section of our fellow citizens.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress.

MISS E. RUTH HIRST, B.A., Dip.Ed.

MOMENTOUS COMMUNION SERVICE AT GILBULLA

Sixty representatives of the Churches in Australia who met last week at Gilbulla to take part in the Annual Meeting of the Australian Council for the World Council of Churches joined in a communion service which was unique in the history of church unity in Australia.

The communicants included the heads of the majority of the Protestant churches in Australia. These included not only the four Archbishops of the Church of England in Australia and five of the bishops but also the Moderator-General of the Presbyterian Church of Australia, the President-General of the Methodist Church of Australasia, the President of the Congregational Union of Australia and New Zealand, the Federal President of the Churches of Christ in Australia. In addition, representatives of the Salvation Army and the Society of Friends (Quakers) were amongst those who communicated.

The service was according to the Order of Holy Communion in the Book of Common Prayer. The celebrant was the Primate of Australia, assisted by the Rev. D. B. Knox, who were two of the Church of England representatives.

MARTYRS KNEW BIBLE.

The Bishop of Rochester, speaking at a commemoration of the martyrs who died 400 years ago in the reign of Queen Mary, said that they "ought to be held in thankful remembrance because it was they who had given English churchpeople their faith as it was to-day through the Elizabethan Settlement." Dr. Chavasse spoke of the supremacy of the Bible as shown forth in the Reformation. The Bishops who suffered martyrdom under Mary were eminent scholars. But there were humble folk who stood up to their judges and confounded them through their knowledge of the Bible. Today they must not know their Bibles less well than those who suffered four hundred years ago.

600 ENROL FOR MOORE COLLEGE COURSES.

When the new term opens in March more than 600 persons will be receiving instruction through the two extra-mural courses conducted by Moore Theological College.

About 300 will be doing the Sydney Preliminary Theological Course which the College has been conducting, largely by correspondence, for some years. In addition, another course is being launched, specially designed for university graduates, members of the teaching profession and university students. It will go under the name of the Inter-Varsity Fellowship Course, as it has been prepared in close collaboration with leaders of the I.V.F. and is for students of all denominations.

Already over 300 have enrolled in the new course, from all parts of Australia and New Zealand, and from as far afield as Ceylon, Malaya and Nigeria.

BISHOP JOINS CHURCH OF ENGLAND IN SOUTH AFRICA

The Right Rev. G. F. B. Morris, who recently retired from the bishopric of North Africa, is to become acting Rector of Hillbrow, Johannesburg, in succession to the Rev. W. H. Rowdon.

The Church of England in South Africa has a history going back to the beginning of last century but it has laboured under serious handicaps in the matter of episcopal oversight ever since Bishop Gray of Cape Town seceded from the Church of England in 1870 and formed the Church of the Province of South Africa.

For a time there were bishops who ministered to both the Church of the Province and the Church of England, but this arrangement came to an end in 1930. Since then there has been no regular episcopal oversight in the Church of England, although some visiting bishops, including Bishop Chambers, Bishop Houghton, Bishop Morris and the Archbishop of Sydney, have taken confirmations there.

Hillbrow Church has a great tradition. Its former rectors include Canon Digby Berry, the Rev. George Grubb, and the Rev. Norman Bennet, who, it will be remembered by some of our readers, was put forward to succeed Bishop Taylor Smith. (Now aged 87 Mr. Bennet still ministers regularly to the Church of England congregations at the Cape.)

A Great Tradition.

The coming of Bishop Morris to this church (writes the Secretary, Mr. H. Hammond) will indeed ensure that the great work and tradition built up at Johannesburg will be maintained, yet it is hoped that more ordained men will offer for the work of the Church of England in South Africa which is still short of clergy, and for this reason cannot meet the calls it has to expand. Wide fields of service lie open in this critical part of the world at this time.

Here is work not only for sound confirmed Evangelicals who desire to spread the Gospel, but also for those who will maintain it, and for those who are called to the wonderful work of a pastor.

Thousands Join Church.

There is a great mission field in Natal and the Transvaal where there are over 100 mission stations with thousands of native members needing help and guidance. Only recently several thousand Africans have joined the Church of England in the Trans-

vaal and the work of building up a strong indigenous church is crying out for consecrated helpers with an unshakable love for souls and the Gospel of the Lord Jesus Christ. This mission work is hardly known. It does not have the backing of the well-known missionary societies with their prayer partners, but depends entirely on local support, yet it is as needy as any missionary work, if not more so. Here is a definite call and we long that there will be found those who will answer it gladly.

Anyone who is interested is asked to write either to the Rev. S. C. Bradley, Mr. D. Gordon Mills—Registrar—or the Secretary at P.O. Box 1530, Cape Town.

WORK BEGINNING SOON ON COVENTRY CATHEDRAL.

Work will start next month on the new Coventry Cathedral to the design of Mr. Basil Spence. New pink sandstone is being quarried at Hollington, Staffordshire. The Cathedral will be the height of an eight-storey building and 420 feet long.

"The old Cathedral took 60 years to build—from 1375 to 1433. It was destroyed within six hours of war-time aerial bombing. We are hoping to build the new cathedral within six years," said the Provost recently.

£20,000 Tapestry.

After three years' preparatory work Mr. Graham Sutherland has submitted a preliminary colour design, 6ft. x 3ft. for the great tapestry, "Christ in Glory," which is to be woven so that it may form the great backcloth, 77ft. 6in. by 40ft. at the East end of the new cathedral.

The subject of the tapestry is "the figure of Christ the Redeemer in the glory of the Father, shedding His spirit upon the earth." The figure of Christ will be in the centre and in the four corners—"The Vision of St. John"—the lion, the calf, the eagle and the man.

The tapestry will cost £20,000—in materials and weaving—and it is hoped that it will be completed in time for the opening of the cathedral, prospectively in 1960. Mr. Basil Spence described it "as the greatest tapestry of its kind ever to be designed in one piece." The emphasis on "in one piece" clearly avoids invidious comparisons with the Bayeux tapestry or with that in the sistine chapel at Rome.

Work is continuing on this design and negotiations are proceeding with the Edinburgh Tapestry Company. The aim is to discover what is feasible in weaving with wool from Scottish sheep to ensure "a hard weave." Hence the preliminary design was not shown to Press representatives in London. They were told that weavers would work from photographs of the sketches, enlarged to the size of the tapestry, in order to retain the vitality of the original. Vegetable dyes would be used to ensure fast colours.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

When the Apostle Paul ranks love as greater than either faith or hope we may suppose it is primarily on the ground that the fruit is greater than the root. It is for the fruit that the root exists. There can be no love in the New Testament meaning of that word without faith in our Lord Jesus Christ and the change of heart through the work of the Holy Spirit of which faith is the medium.

But where this change is wrought love is evidenced in goodwill towards men and the activities which those feelings of goodwill prompt and inspire.

Hope is faith reaching forward and upward to the things that are before us. Hope is faith exercised towards the future. We have been saved with a great salvation and unto a great hope.

And we have been saved for a great purpose—to bring the true riches, the everlasting treasure of the gospel, within the reach of sound of all men.

There are many exercises of love but none are greater or more important than this. Our Lord in his parable tells of a man going down from Jerusalem to Jericho who fell among robbers. This is a picture of humanity. It is our Saviour alone who can heal sin's malady and give to sin's victim new health and a new outlook and purpose.

An analysis of the recent Th.L. results reveals some interesting facts.

Students of Moore Theological College, Sydney, and of Ridley College, Melbourne, have done well. Th.L. is the normal entrance examination for ordination to the ministry in the Church of England in Australia. It is conducted on an Australian wide basis.

This year forty-nine Th.L. diplomas have been awarded for successful completion of the course. Twenty-three of these were won by Moore College men, and eight by men from Ridley College. Both the two prizes awarded on the Th.L. results—the Hey Sharp Prize for the highest aggregate mark and the John Forster Memorial Prize for the highest mark in Greek Testament—were won by men trained at Moore College.

Three First Classes were awarded this year. Moore College men won two of these. The other was won by a candidate from Trinity College, Melbourne.

Nineteen Second Classes were awarded, eight to Moore College, six to Ridley and three to St. Francis' College, Brisbane. One candidate from Trinity College, Melbourne, and one from the General Synod of Religious Education were also awarded Second Class passes.

Of those sitting as Moore College candidates for the final part of Th.L. all passed except one, whom the examiners require to sit again in half a subject. All the Ridley College candidates for the final part were successful. St. Francis' College, Brisbane, submitted four final year candidates. All passed. Five candidates from St. John's College, Morpeth, N.S.W., entered for the final part. One passed.

Students trained at the College of the Society of the Sacred Mission, Adelaide (better known as Kelham) submit themselves for the whole examination at one time. This makes the successful completion of the exam. more difficult. This year seven sat from Kelham and two passed.

In the course of an interesting address in St. James' Church, Sydney, at an Australia Day celebration, Dr. C. H. Currey, President of the Royal Australian Historical Society, made a grievous and profound mis-statement which, since it has subsequently appeared in print, should not go uncorrected.

The Prayer Book, The Bishops, and the Law. Dr. C. H. Currey, President of the Royal Australian Historical Society, made a grievous and profound mis-statement which, since it has subsequently appeared in print, should not go uncorrected.

Dr. Currey was urging Australians to emulate the Church in England where, he stated, the law allowed greater latitude to deviate legally from the Book of Common Prayer than was the case in Australia, because in England the bishops had power to veto prosecutions. He said, "The service of the Church of England in Australia, if conducted as the law prescribes, is

less open to deviation from that so prescribed, than is such a service in England itself."

It should be stated emphatically that this is not so. The services of the Australian church are regulated by the identical statute, the statute of Uniformity, which prescribes the form of the services in England. And the English clergy swear the same oath at their ordination to use in public worship the form of service in the Book of Common Prayer and none other, as do the Australian clergy.

In view of the law and of their solemn oath, clergy who depart from the Book of Common Prayer can be justified neither legally nor morally, either in Australia or in England.

In the "Red Book Case," to which Dr. Currey referred in his address, it was pleaded by the Bishop of Bathurst's counsel—and the argument is now repeated by Dr. Currey—that because the bishops in England have power, under the provisions of the Public Worship Regulation Act 1874, to decline to institute proceedings against those who deviate from the Book of Common Prayer "that these deviations have become lawful in the Church of England in England."

But the Chief Justice of the High Court, Sir John Latham, replied in his judgment against the Bishop, "There is, in my opinion, a very clear answer to this argument, namely, that the statute applies to prosecutions for acts or omissions which are offences and because they are offences. The statute does not remove them from the category of offences, but provided a means for enabling the bishop lawfully to abstain from enforcing the law in cases in which he is of opinion that proceedings should not be taken. The statute therefore does not demolish the obligation to observe the Book of Common Prayer in 1662, but, on the contrary, assumes that that obligation still exists."

It is true that both in England and Australia it is all too frequent to find the lawful services departed from; and these departures are made, for the most part with impunity, in England because the bishops seldom allow such a matter to come before their courts these days, and in Australia because prosecution is seldom undertaken by the aggrieved parties.

Continued foot of next column

The Australian Church Record, February 17, 1955

"WHY DO THY DISCIPLES FAST NOT?"

Fasting as a religious act is often referred to in the historical books of the Old Testament. It was evidently an established custom among the Israelites as it was among other neighbouring Semitic peoples, as a sign of penitence for sin.

Only two passages in the Old Testament contain direct teaching about fasting (Isaiah 58 and Zechariah 7) and both of these passages discourage it as a form of penitence, teaching that acts of positive goodness are the true signs of penitence that God requires. "Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry . . . when thou seest the naked that thou cover him . . . ? Then thou shalt call and the Lord shall answer."

In the New Testament it is plain that the Jewish custom of fasting still continued (e.g. Luke 2:37, cf. Judith 8:6). Jesus did not forbid it absolutely, but laid down the rule that there was to be no sackcloth and ashes nor any sign by which men might know that a fast was being undertaken (Matt. 6:16).

Our Lord's disciples did not observe the set penitential fasts kept by all pious churchmen of their time. Jesus justified this disregard by teaching that fasting was only appropriate as a natural expression of sorrow. When the disciples were sorrowing for their Master's death, fasting would be natural, but otherwise it was out of place (Mark 2:20).

On conversion to Christianity, Jews like St. Paul continued many of the acts of piety in which they were trained. Thus St. Paul shaved his head at Cenchrea as a result of a vow (Acts 18:19).

There are only two references in the New Testament to Christians fasting (Acts 13:23, 14:23). Each time

It is the more deplorable, therefore, that moral obligation alone is clearly not sufficient to restrain clergy from committing acts of lawlessness. An act of wrong-doing does not become lawful merely because it is possible to get away with it without fear of punishment. Yet confusion here is poisoning the spiritual life of the Church of England. The clergy think they are at liberty to disregard their solemn undertakings because the aggrieved parishioners have no remedy. And they justify their moral obliquity by such casuistry as "promise breaking of the nursery sort," to quote the excuse of a recent writer in a leading English church journal.

It is indeed a fatal error.

Seven ordinands recently conducted a 10-day mission in an English parish, led by Canon A. R. Vidler. The ordinands were all men who answered a call to the ministry late in life; they included three former Army officers, a teacher, an inspector of taxes, a lawyer and a civil servant.

The Australian Church Record, February 17, 1955

WHAT SHOULD BISHOPS BE DOING?

"Episcopacy will lose no small part of its value if bishops follow headmasters in becoming administrators at the cost of ceasing to be teachers, and especially if the appointment of bishops is made on the supposition that this must be so."

This was said by the Rev. Geoffrey Lampe, Professor of Theology at Birmingham University, preaching at the Consecration of the new Bishops of Oxford, Dunwich and Reading in Southwark Cathedral recently.

Professor Lampe said that preaching and teaching went together as the bishop's duty. It was no small detriment to the Church that the complexity of its routine administration, sometimes also its tendency to model its activities on the pattern of secular society—Byzantine, feudal and now bureaucratic—compelled bishops so often to behave, not as successors of the Twelve, but as successors of the Seven.

"Yet as apostolic men, it is not fit that they should forsake the word of God and serve tables."

More people prefer



because . . . new exclusive concave head is in one piece.

because . . . Mello-Lite venetians are easy to keep clean.

because . . . Mello-Lite has the most sensitive cord lock yet invented.

because . . . Mello-Lite are the first in Australia to give you two-tone aluminium venetians.

Mello-Lite

To PAIN MFG. PTY. LTD., 70-74 Pacific Highway, Waitara, N.S.W.

Please send me your free Mello-Lite Brochure and samples and name of my nearest supplier.

Name _____ Address _____

Ordinands Take Parish Mission.

Seven ordinands recently conducted a 10-day mission in an English parish, led by Canon A. R. Vidler. The ordinands were all men who answered a call to the ministry late in life; they included three former Army officers, a teacher, an inspector of taxes, a lawyer and a civil servant.

PERSONAL

The Bishop of Newcastle has returned to Newcastle after being in a Sydney Hospital where an operation was performed on his eye. We are glad to know that the operation is reported to have been most successful and that the Bishop has taken up some of his duties again.

The General Committee of the N.S.W. Auxiliary of the British and Foreign Bible Society has appointed Mr. Ernest F. Taylor as the Society's representative for the North Coast and Tablelands and the Greater Newcastle area. Mr. Taylor served with the A.I.F. in New Guinea, Morotai and Borneo.

The Rev. K. J. and Mrs. Perry are attending the School of Linguistics from January to March at Belgrave Heights. They expect to proceed to Borneo at the end of April or early May.

The Rev. K. C. Nancarrow, Vicar of Moe in the Gippsland Diocese, has been appointed Assistant Secretary of the Victorian Branch of C.M.S. in succession to the Rev. K. J. Perry. He hopes to take up his duties as Assistant Secretary in March.

The Rector of Cladesville, N.S.W., the Rev. R. C. M. Long, has announced that he will retire from his parish on Easter Day. From May 1 he will become Assistant Minister at St. Swithun's, Pymble.

We greatly regret to hear of the illness of the Rev. C. A. Lucas, Rector of Darlinghurst, Sydney. Mr. Lucas has been in the Royal Prince Alfred Hospital and has undergone an operation involving the amputation of one leg. During his illness the Rev. Eric Seatree is locum tenens at Darlinghurst.

Miss Monica Farrell sailed for England on the 9th February. She has gone by invitation of the Women's Protestant Union, England. She will hold one year's Campaign in Britain. After that she will hold a Campaign in Canada, by invitation of the Canadian Protestant League. Early in 1957 (D.V.) Miss Farrell is due to conduct a Campaign in New Zealand.

Sterling

Free Guides to easier painting & decorating

1. Specification Chart. 2. Colour Scheme Guide. 3. Colour Charts.

THESE GUIDES CAN SAVE YOU TIME AND MONEY.

Special Discount Rate for Churches and Schools. Enquire.

STERLING PAINT & VARNISH
CO. PTY. LTD.
Box 29, Alexandria, N.S.W.

Please send me your free guides:—

THE LATE REV. A. J. GARDNER. THE LATE DR. JOHN R. MOTT.

On Friday, 21st January, the Call to higher Service came to the Rev. Alfred James Gardner, a true and faithful servant of God the Ministry of the Church.

He had a most colourful and interesting life. As a lad of 14 years he was apprenticed to a firm whose business lay in great waters. At the age of 22 years he had gained his Master Mariner's Certificate. It was always his proud boast that this certificate was not only for Steam but for sail.

But there came to him at length a call which was even louder than the call of the sea — the call to catch men.

In 1896, on the appeal of Bishop Stone-wigg in England for recruits he came to Australia and began work as a Church Army Officer in the Cathedral Parish of Brisbane.

At the end of 5 years he was ordained to the Ministry in 1901 by Bishop Camidge of Bathurst. For 16 years he laboured in the parishes of Canowindra, Condoblin, Carcoar, Cowra and Forbes. During 8 of those years he was the Rural Dean of Carcoar.

In 1917 he came to the Sydney Diocese and he is lovingly remembered for his gracious Ministry as a Curate in the Parishes of Chatswood, Manly and Kogarah and as Rector of the Parishes of Sans Souci, Langlea and Enmore. He retired in 1937 and latterly was living in the Parish of Lindfield.

F.W.T.

The Rev. C. M. Kemmis, Rector of Naremburn, Sydney, has resigned to become Chaplain for the Home Mission Society at the Royal Prince Alfred Hospital and the Royal Alexandra Hospital for Children.

The Rector of Drummoyle, Sydney, The Rev. F. H. D. Alderton, has announced his retirement from parochial work.

The death occurred on Jan. 31 of Dr. John R. Mott at the age of 89. His life was wholly devoted to the cause of missions, evangelism and Christian unity. He founded The World Student Christian Federation in 1895, chaired the Edinburgh Missionary Conference of 1910 and became Honorary President of the World Council of Churches in 1948.

The doyen of missionary statesmen and strategists, Dr. John R. Mott, has passed from the Church militant to the Church triumphant. For more than sixty years he has had a deep and profound influence on the student world of all our Universities. His travels over the fields of the world made him foremost in the ecumenical movement; while his deep spirituality of life and power of eloquence put him in the forefront of foreign missionary leaders. He was a commanding figure of rare presence and power in any company. He was sought after of the world's political statesmen and leaders for light and guidance on major international and national problems.

John R. Mott, as he was familiarly known in early days, paid his first visit to Australia in 1903 primarily to speak to the students of the Australian Universities and Y.M.C.A.'s and to interest them in the Student Volunteer Movement, which ever since its formation in 1896, was exercising deep influence and directing students' steps overseas in the missionary endeavour. His epoch-marking book "The Evangelisation of the world in this Generation," was making a great impact on ever increasing numbers of people — and foreign missionary work, as it was then termed, took a dominant place in many lives. Study circles for the study of this book sprang up in universities and colleges, so much so, that the urgency of overseas evangelisation gripped many minds, while his other book, "Christians of Reality," published about the same time, got down into the depths of motives and Christian surrender, and left an unforgettable impression on hosts of people. His further visits to Australia culminating in a great missionary convention in Melbourne in the twenties of this century of which he was leader, laid Australia for ever in his debt. Beginning first with the Y.M.C.A. of America and going on to the General Secretaryship of the World Student Christian Federation, to preside in turn at the Great Student Conventions in Denmark, Switzerland, Tokio, Great Britain, U.S.A., Canada, Turkey, China and India, gave him an influence unprecedented. He was a man of Christian character, mighty in prayer with a clear grasp of the missionary needs of the world of the trends and currents in the life of nations coupled with a marvellous power of presentation, made persona grata in any company or conference. With it all he was humble and teachable — in fact therein lay his power — A Christian of reality. His works do follow him — in fact the world over of every nationality, there are multitudes who still feel the impress of his life and character and thank God that John R. Mott was raised up of God to do the work and exercise the influence which were so particularly his. — S.H.D.

A Sydney Rector also writes:

I remember well the visit of Dr. Mott to Sydney many years ago and the meetings held at the Y.M.C.A. His addresses on the world situation were informative and challenging, and contained the note of urgency for the Church to take the Gospel to non-Christian lands. I remember one impressive statement. The words of our Lord, "Pray ye the Lord of the harvest that He will send forth labourers with His harvest," said Dr. Mott, was just as much a command as "Go ye into all the world and preach the Gospel to every creature." This gave a ministry for missions to every Christian. If we can't go we can pray. This missionary statesman gave an impetus to many to "lift up their eyes with the fields white with the harvest."

The Australian Church Record, February 17, 1955

The Kingdom and the Power

By the Rev. Dr. Leon Morris.

The most frequent subject in the teaching of Jesus was "the Kingdom of God" or as St. Matthew puts it "the Kingdom of Heaven." We are apt to misunderstand this somewhat, as our ideas of what a kingdom is are shaped by kingdoms as we know them — definite areas of land, with known boundaries and an indigenous population, such that all who are born within these groups belong automatically to the kingdom.

But it was not such a kingdom of which Jesus taught. The roots of His conception go back to the Old Testament, where in very early days we find folk singing "The Lord shall reign for ever and ever" (Ex. 15.18). The idea of the sovereignty of God is one which we find throughout the Old Testament, and even when Israel was ruled by earthly kings the idea seems to have been that these kings did not hold their office in any absolute sense, but that they ruled almost in the sense of deputies, God being the real ruler.

In course of time the nation entered difficult days, and for centuries lost her independence, passing from the control of one mighty nation to that of another. Yet in all this time it would seem that the idea of the Kingdom never disappeared from among the faithful. God was still King, and though for His own purposes He suffered His people to be under the sway of heathen tyrants yet in due course He would certainly put forth His mighty power, and the cause of truth would be vindicated. This kind of faith seemed to glow brightest when things were at their worst, and it formed an inner reserve that sustained the Jews in the direst of misfortunes.

The Kingdom and the Romans.

Thus when Jesus came preaching the Kingdom He spoke of something dear to men. All through the years round about that time there were continuous little niggling movements of revolt. We hear of men like Simeon, Athronges, and Judah the Galilean, and there were many more. There were men who led abortive movements of revolt, and from the human viewpoint there seems to have been no chance for success from the very beginning. But these patriots were sustained by a burning faith. For they knew that in due time God would establish the Kingdom, and who could tell whether it might not be now?

A Different Kingdom.

But as men listened to Jesus teaching of the Kingdom it presently dawned

on them that He was not simply another revolutionary bidding His time. His idea of the nature of the Kingdom was different. Scholars in modern times have been pointing out that the Greek word *basileia* or the Aramaic *malloth*, both of which we translate "kingdom," are basically dynamic rather than static in meaning, and signify something like "rule," or "reign" rather than "kingdom." They denote something that is happening, God's rule in action. His parables often describe something growing, and vital, a mustard seed, leaven working in meal, and so on, and they give the impression of the kingdom as something that happens, rather than something which simply exists. It is God's rule in action, and not simply a number of people, or a place.

God's Power in Action.

From all this it would be easy to get the idea that the Kingdom is the result of men dedicating themselves to the highest way of all, the service of God, and then what would be necessary from God's side for the establishing of the Kingdom would

The Vice-Principal of Ridley College, Melbourne, continues his discussions of great themes of the Bible. It is vital that Biblical theology should mould our thinking.

be simply the revelation of the way. Thus the principal activity of Jesus would be that of Teacher.

But this is not the way of the Kingdom at all. The Kingdom rather is God's power in action, and Jesus can say "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" (Luke 11.20), where it is the power shown in the casting out of devils that reveals the presence of the Kingdom. In the following section the Lord proceeds to speak of the "strong man armed" keeping his palace, and of "a stronger than he" that shall overcome him, thus pictorially describing the defeat of Satan in His own coming to earth. The Kingdom then is not simply good advice, it is God taking action to overthrow evil and thus to enable men to live according to His will.

A Challenge to Decision.

It is fascinating that immediately after disclosing that this is the nature of the Kingdom Jesus adds "He that is not with me is against me; and he that gathereth not with me scattereth" (verse 23). In other words the Kingdom is something about which there can be no neutrality. Once you have seen that God cares enough for you to send His Son to die for you, and that by His atoning death there is released spiritual power which will enable you to live a victorious life, triumphing over temptation in His strength, then you never can be the same again. Either you respond with gladness, accepting His offer of salvation, and entering the Kingdom where His will is being done, or you don't. But the very nature of the Kingdom is such that it is impossible to remain uncommitted. When the offer of power over evil is made to a man, not to accept it is the same thing as to cast in his lot with the forces of evil.

Sydney Preliminary Theological Course

MOORE THEOLOGICAL COLLEGE, NEWTOWN

LECTURES.

Lectures recommence Tuesday, 8th March, at 6.30 p.m. in Deaconess Hall, Carillon Ave. (nearly opposite Moore College). Canon M. L. Loane, M.A., Principal Moore College, will lecture on the Book of Joshua. Fees: 5/- per term.

CORRESPONDENCE COURSE.

If you live at a distance enrol now for the same course by correspondence. Fees: 7/6 per term. Closing date for enrolment this term: 15th March.

DIPLOMA.

Optional terminal examinations (no extra charge), for S.P.T.C. Diploma, recognised by Archbishop of Sydney as a qualifying certificate for lay readership. Fifteen diplomas awarded this year, four first class honours.

Send for prospectus to: Secretary, S.P.T.C., Moore College, Newtown, N.S.W., or 'phone LA 1243.

EVANGELISM CAN RE-VITALISE OUR PARISHES NOW MISSIONS ON DIOCESAN BASIS.

(By the Rev. Geoffrey Bingham.)

It is interesting to notice that there is a wide awareness of the need to evangelise, not only through the work of our missionary societies overseas, but here at home. It would probably surprise us to know how many parishes over the past ten years have held one or more Missions.

It is true, of course, that the word and hostile to the teaching of sin and evangelism has been expanded to cover almost any parish or diocesan activity which might enlist the support or interest of the plain man. Nevertheless, we are in a time when clergy and laity alike welcome the work of the evangelist, that is, of bringing men and women to that initial experience of the knowledge of Christ as both Lord and Saviour.

Canon Bryan Green, when in Australia, pointed out that although some were given the gift of an evangelist (Eph 4:11), yet every minister in his parish ought to be an evangelist. In the Ordination Exhortation the brethren are exhorted "that you have in remembrance, into how high a dignity, and how weighty an office and charge ye are called, that is to be say, to be Messengers, Watchmen, and Stewards of the Lord." The messenger is the evangelist. And surely the hunger to evangelise is in the heart of every man of God, lay person or otherwise.

Atomic Fear May Pass

It would appear that this is a time when people are ripe for evangelism. We have had many comforting indications that there is much good-will towards the Church. This was not always so, and certainly not in our memory. Yet the moments are slipping by, and we are losing precious opportunities. The softness of the moment may well harden suddenly. There is a fear in man, now, generated by the atomic threat. Vague liberalism and easy humanism have received a blow. But this new fear may well be dispersed. There may be a counter discovery which will appear to remove the threat. Man clings easily to straws of hope. Incredible as is the thought, and cut only enough wood to refuel the atomic phobia may dissipate. It is not that we evangelise under the shadow of any threat, but we are fools of not to seize the opportunity. The say that the man of God who is pos- heart of man, treacherous as it is, alien sessed only by Christ will inevitably

evangelise. Has our very activity, which is presumably in the name of Christ, separated us from the very experience we would preach?

Many are not unaware of the anomaly of having as a parish minister a man whose gift is primarily, if not wholly, that of an evangelist.

Such a man ought to be fully occupied in the office corresponding to his gift. We need faith to use our evangelists as evangelists and not as pastors. Might we, then, ask them into our parishes, time and again, and in exchange go to their parishes to share in the work of pastor and teacher. The evangelist who runs out of fuel is a burning shame! He is often the despair of his teaching-hungry people. He runs out of people, too, to whom to appeal!

It is fairly true that if every minister were to some degree his own evangelist he would need only occasional recourse to one who is primarily an evangelist, and that the Parish Mission would scarcely be needed. Failure of the Parish Mission (and there have been many) ought not delude us into throwing out the baby with the bath-water. We need penetrative evangelism that which opens up new ground. We must cut through this age which believes its Paradise can be delivered to it off the delivery lines in the form of modest house, wall-to-wall carpets, venetian blinds, frig., radiogram, and car in the garage. This shiny, chromium-and-enamel age still hungers, and despises the Gospel which does not seek it. We have, then, to learn the divine art of communication. The message communicated is the same although methods differ. We need men of God, filled with the Holy Ghost, as ever. They can never be replaced by sound-films, film strips, up-to-date apologetics and the like, however valuable, and even necessary, they may be.

The Value of Parish Missions

The beauty of the Parish Mission is that every Christian in this group may (indeed must) have a share. Prayer, cottage meetings, personal evangelism, teaching, advertising, coaxing — all these require the participation of every Christian. Classes in lay evangelism both qualify and equip. Some parishes are well under way on this score. A passive Christian is a contradiction. It is just that task of challenging men and women to the experience of Christ which thrills and revitalises.

Continued foot of next column

ARCHBISHOP SUGGESTS HOMES FOR AGED MENTAL PATIENTS.

Speaking about the recent Press controversy over the state of affairs in Mental Hospitals, the Archbishop of Sydney said in his Diocesan Magazine that the Chaplains which the diocese provides in the major mental hospitals "all speak in warm terms of the general management and service at the hospitals." His Grace continued:

"It would appear that any difficulties that may arise are mainly connected with overcrowding and the want of sufficient medical personnel. It has been pointed out that the increase of senile mental cases is a very pressing problem, and the suggestion has been made that efforts should be put forward to induce the Government to establish Twilight Homes for aged mental cases, so that the afflicted could be looked after in small communities of no more than 40 or 50. Such Homes might be established in suburban areas, so as to serve a given number of suburbs, and local people could then be asked to take a direct interest in them. If such Twilight Homes were used only for local patients and were built for the purpose, with proper facilities, they would be of very great value."

Billy Graham Revised Plan.

Revised plans have been announced by the Evangelical Alliance for Dr. Billy Graham's 1955 London Crusade. The meetings will now take place in the Empire Stadium each week-night from Saturday, May 14, to Saturday, May 21, only.

Yet might we not extend this work of the Parish Mission to include two or more Parishes working simultaneously. Not only are overhead costs shared and lessened but it portrays the courage of faith. A few years ago the Wilkinson Mission caught the imagination of many. Advertising covered a district, and trams announced the fact that many places were sharing in this one message. Fruits of the Wilkinson Mission remain. Missions which were commissioned, would be well-launched. A Rural Deanery area might well be considered. Many are talking, and praying, in terms of a Diocesan Wide Mission in which many or all of our evangelists might be used, aided by trained teams. What a glorious demonstration of Christ's power that would be. It would capture not only the imagination, but the heart.

Opportunity for Diocesan Wide Mission

In Sydney, both the Youth Department and the Board of Missions are not unaware of this opportunity which is ripe. Indeed they are further gearing themselves to buy up the moments, but they need others to catch the vision and to assist. Our vision must be widened. It must envisage measures to use every man who has the primary gift of an evangelist. These men need the opportunities. Parishes need the evangelists. This time of ripeness will not last for ever. If the fields are white and ready for harvest, dare we, then, face the Lord of the Harvest if our ecclesiastical system prevents our harvesting of them? Is it the system, however, or just us?

If our Lord could say, "I must work the works of Him that sent me, while it is day," how dare we to say there is no limit to our time? "The night cometh when no man can work."

M.R.A. UNDER FIRE RELIGION WITHOUT THEOLOGY

The movement known as Moral Re-Armament is the subject of a report just published in England by the Social and Industrial Council of the Church Assembly. The Report criticises M.R.A. for ignoring the needs of the intellect and trying to work on the basis of plausible slogans without any serious theology.

The Report goes on to say that the successes it has had in dealing with individuals and its social concern reveal by comparison certain deficiencies in the Church.

On the matter of theological beliefs, the Report says that M.R.A. seems to by-pass the Incarnation by relying on the direct guidance of God given through the medium of pencil and paper. "The Hindu," a widely-read Indian newspaper recently published a 30,000-word supplement devoted to M.R.A. which contained no word to suggest that acceptance of its principles would present any difficulty to a convinced Hindu and made only one casual reference to Christ.

M.R.A. lays little or no stress on the importance of worship of God for His own sake and recommends particular courses of action almost exclusively for this-worldly reasons, such as defeating Communism, bringing peace, providing happier homes and such-like. There is no awareness of the danger of making God a means to human ends.

Good and Bad.

There is a hierarchy of "guidance." First there is good guidance and bad. Then the guidance of the group has priority over that of the individual. The best guidance is always that of the inner, permanent group and ultimately of Buchman himself. The statement is often repeated: "Frank's guidance is always right." Teaching about the meaning of sin, atonement, grace, eternal life,

CHURCHES DECLINE VOICE IN CONTROL OF TELEVISION COMPANY

A Sydney television company has offered the World Council of Churches a seat on its Board of Directors. The offer was open till March 31. But the Annual Meeting of the Australian Council of the World Council of Churches last week declined to accept the offer not wishing to be involved in responsibility for the type of programme that might be televised.

The Council decided to concentrate its efforts on the production of religious television material.

The Roman Catholic Church has a seat on the Board of Directors of the television company.

Ordination in Sydney

The Archbishop of Sydney will ordain men to the diaconate in St. Andrew's Cathedral on St. Matthias' Day, Thursday, 24th February.

the Bible, the Sacraments and the Church is either negligible or non-existent. At the same time, the stress on guidance has focused attention on aspects of the work of the Holy Spirit which the Church is in danger of neglecting.—C.E.N.

A PROBLEM FOR PRESBYTERIANS.

All members on the Communion rolls of the Presbyterian Church of Australia will shortly be asked the following question: "Are you in favour of the Presbyterian Church of Australia resuming negotiations with the Congregational and Methodist Churches with a view to corporate Union?"

The arguments in favour of such a union are apparently so well known that, when the minority entered their grounds for dissent from the motion that a vote be taken, the majority, in departure from traditional practice, did not care to enter an answer.

We may summarise the grounds of dissent.

1. Negotiations have taken place over a period of fifty years which have resulted only in ill-feeling between the churches and strife within the churches.

2. The result of Union would certainly not be the elimination of another denomination as a continuing Presbyterian minority would stand outside it. European immigrants who subscribe to the Reformed Faith are already dissatisfied with the way in which the Westminster Confession of faith while not discarded is silently abandoned in authority, and Union cannot be effected without a departure from this standard.

3. A vote of congregations represents a violation of the central position of the presbytery in the councils of the church, and constitutes an infusion of secular democratic notions.

The main ground of dissent is that the proposals show a misconception of the nature of true Christian unity as an inward spiritual reality rather than external organisational phenomenon, a misconception which springs from the modern obsession with the value of size and efficiency.

An illuminating comment of Dr. John Oman has been quoted in the controversy: "Few things keep us further apart than the violent demands for unity . . . which considers great stress laid on outward things the highest exercise of piety. As long as these merely external demands appropriate the name of Christ, much outward division may be needed to keep men from entirely forgetting the true unity." It would be a sad day were the Confession of Faith to fall into the limbo of history, but it would be sadder still were the true unity of the Church forgotten.

—From a Presbyterian correspondent in Victoria.

For all Interstate and Overseas travel:—

MITCHELL'S INTERNATIONAL TOURS

Booking Agents for A.N.A., T.A.A., Qantas, B.O.A.C., T.E.A.L., and all Overseas Airlines, General Agents in Australia for Frames' Tours Limited of London (British and European Travel).

CULWALLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY

PHONE: MA 5404

MA 9202



has bought himself a Birthday Book—not just an ordinary one, but one which gives a Scripture Text for every day. A most handy thing for one's own use, and an idea for birthday gifts.

"THE CHRISTIAN DAILY TEXT BOOK" is priced at 8/6 and available from both Dalrymple's Book Stores, 20 Goulburn St., and the 5th Floor, State Shopping Block, Market Street, Sydney.

"The Catholic Faith," Griffith Thomas, 21/..

"Martyrs of The English Reformation" Canon M. L. Loane, 20/9.

"A History of the Evangelical Party," G. R. Balleine, 21/..

"The Layman's History of the Church of England," G. R. Balleine, 9/.. And many others.

Available at the
Church Record Book Room
1st Floor,
Diocesan Church House,
George Street,
Sydney.

SOME RECENT BOOKS

From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

The Fellowship. — Guy King, 12/6. An exposition of 1 John (post 7d.)

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

The Greatest Book in the World, 6/.. Story of the Bible Society told for Children by Enid Blyton. (post 7d.)

Honeycombs. — For the youngest Scripture Union Members, under 7. Twelve Booklets in all. 1/1 each. Nos. 1 to 4 published so far. (post 3d.)

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)

THE WORLD OF BOOKS

"The Ten Commandments." A Theological Exposition, by Cosslett Quin. Lutterworth Press, 1951. pp. 270.

The proper place of the Law in the Gospel of Christ presents not a few problems to the careful reader of Scripture. In this book the author has set out to meet some of these problems and in doing so has followed the example of the Reformers in distinguishing "the three uses" of the Law as a cue to the interpretation of each commandment. This approach has received the warm approval of Dr. A. R. Vidler in the foreword who also comments on the provocative character of the work, and concludes by expressing the hope that it will be widely read and discussed.

Those who have read Dr. Vidler's own little book on the same subject entitled "Christ's Strange Work" will welcome this attempt by Mr. Quin to shed some further light on so important a subject, and although the reader might find himself differing in many places with the views of the author he will not regret having taken the time and trouble to master the book.—B.S.

The Pastoral Epistles. The Greek Text with introduction and Commentary by E. K. Simpson M.A. London, the Tyndale Press 1954. English price 15/.. Our copy from publisher.

The two Epistles to Timothy and the Epistle to Titus contain some of the most important teaching in the New Testament on Christian life and doctrine, Mr. E. K. Simpson has written a valuable commentary on the Greek text, elucidating its meaning and authenticating its genuineness.

The Pastoral Epistles have come under fire as forgeries recently. But Mr. Simpson shows that these letters are genuine products from the pen of St. Paul. In this, the commentary has rendered a true service to all who love the Scriptures and who desire to sit under them, yet who, though having no wish to be merely fashionable in theology, would not like to ignore any real conclusion reached by scholars.

Mr. Simpson has a wide acquaintance with Greek literature and this especially qualifies him to assess the Pastoral Epistles, since it has been mainly on the peculiarities of their Greek style that judgments of their spuriousness have been based. Those acquainted with Greek will profit most from the Commentary. Indeed, all who are anxious to increase their understanding of the Greek New Testament should certainly study the Pastorals with the aid of this Commentary. Not often can they obtain so erudite a guide.

—D.B.K.

"New Testament Commentaries."

"The New London Commentary on the New Testament" is the English edition of "The New International Commentary on the New Testament." It is published by Marshall, Morgan and Scott, Ltd., by arrangement with Wm. B. Eerdmans Publishing Company. The General Editor of the Commentary is Professor Ned B. Stonehouse of Westminster Theological Seminary in Philadelphia. This Seminary was established in 1929 to carry on the tradition of loyalty to the high Protestant doctrine of the Bible which was the distinguishing mark of Princeton Theological Seminary from which it sprang. In their volume "The Infallible Word" the members of the Faculty of the Seminary have stated their attitude to the Scriptures.

Continued foot of next column

THERE ARE REVIEWS—AND REVIEWS.

There is a popular phrase, "It all depends on how you look at things." The same sentiment applies with force to the reviewers of books. Indeed it would seem that sometimes they look at things rather than at the book they have been commissioned to review.

These reflections were prompted by two English reviews of Canon Loane's new book, "Masters of the English Reformation." The reviewer in "The Manchester Guardian" tells us "Canon Loane makes no pretence to originality, but he has made the very best use of existing material, with a fine sense of proportion." He tells us he has given "five admirable studies of five English Reformers pioneers in that first great Cambridge Movement . . . which has been so persistently underrated by the modern historians."

As if to point the moral contained in the last sentence the reviewer in "The Times Literary Supplement" informs us "This book is not history in any real sense of the term." The criticism is the more amazing when we find the reviewer is compelled to admit that Canon Loane "records accurately events that took place" and "the proper sources have been carefully used."

If that is not real history then what is real history? The reviewer looks at things not at the book, and his prejudices cause him to seek to bury in oblivion alike Roman Catholic and Protestant martyrs. It is an illustration of broadmindedness that is not, in Carlyle's phrase, "world-deep." Truly there are Reviews and Reviews. Let us note the hint on the medicine bottle: "To be taken with care."—T.C.H.

The Commentary will be completed in seventeen volumes. Mr. Norval Geldenhuys' volume on Luke's Gospel, already available in an English edition, will, in its second edition, be uniform with its companions, the first of which to be seen in Australia is "Commentary on the Book of the Acts" by F. F. Bruce. This is Mr. Bruce's second volume on this Book, the other being "The Acts of the Apostles" published by The Tyndale Press, but they are different in character. The earlier volume is "the Greek Text with Introduction and Commentary," but the present is "the English text with introduction, exposition and notes." The English text printed and expounded paragraph by paragraph is that of the American Standard Version of 1901. No knowledge of Greek is required but significant linguistic points are noted in footnotes.

The union of theological conservatism and sound scholarship is essential if new light is to break forth from the Scriptures. Orthodox learning must put right criticism over against wrong criticism. This New Commentary promises much; the Australian price will be £1/17/6 a volume.—B.D.B.

The Australian Church Record, February 17, 1955

THINK ON THESE THINGS WHAT SHOULD WE DO?

Conducted by June Dugan.

After what the preacher had intended should be a message to shock his congregation from their apathy, a dear old lady met him at the door and said, "Oh, Rector, what a wonderful sermon." The Rector, being full of zeal, and rather dismayed that anyone could enjoy such a disconcerting message, said, "Dear lady, if you had really known what the speaker had been saying, you would have gone out from the Church and prayed that the pavement should open and swallow you up." He had rather expected his congregation to come to him as the people had come to John the Baptist saying, "What shall we do? What SHALL we do?"

John must have been a tremendously powerful speaker. He had no personal appearance to attract, he did not meet people on their own ground, he did not attempt to compromise in any way, yet even the hardened soldiers and publicans came to him saying, "What shall we do?" What could it have been that gave him such authority, such power over the people? It goes right back to his early days when he spent, not minutes, or hours, or even days, but months, and years, alone before the Lord, seeking His will, learning His way, understanding His mind, so that when the young Man Jesus came to the age to be baptised, He found in John a suitable one to officiate at the ceremony. In the early days of John's life he was constantly in close touch with God, and to be able to do this he had to

shut himself away from many of the things which would hinder him. There are very few who can do this and also very few who make any determined effort to shut themselves up to God even while they are among the everyday things of the world. We say we cannot get alone with God because we have not time, we cannot get away from things and so on. It is a deliberate, disciplined habit that we must cultivate, this getting alone with God. Then having cultivated the habit the fruits or results of our closeness with God must come.

Would there be many people forced to ask the question, "What shall we do?" because they have been in conversation with you or me? Would there be any? Well, we excuse ourselves, "I'm not John the Baptist, that sort of thing is not my job." Maybe, unlike John we have many other things to do, which seem to claim all our attention, but there have been people, and most of us can name at least one, who seem to be able to combine the business of being a busy wife and mother or a career woman with the spiritual verve and fruitfulness of John. We could be like that if we decided to make it our chief aim, whatever the cost to personal activity or ambition.

Like the people, publicans and soldiers who came to John, let us ask ourselves "What shall we do?" that we may find the secret of spiritual power which is only to be found in close and constant touch with Jesus Christ and being filled with the Holy Spirit.

Our Prayer:

O Jesus Christ grow Thou in me,
And all things else recede.
My heart be daily nearer Thee,
From sin be daily freed.

Just to make this page a little more varied and perhaps more helpful in our spiritual lives, in future there will be less from the pen of June Dugan, and several short cuttings or meditations will be included. Maybe there is something which has helped you and if so you may like to share it. Usually we will try to keep to an overall theme for the page, so please be patient and understanding if you have to wait to see your little gem in print.

Meditation.

There are several excerpts from articles which I have found in magazines and other places which will give us a little more to think about on the subject of living closely to God as we have found by John the Baptist's example we ought to do if we are to be Christians of authority and power.

"We are not expected to do off our own bat what Christ did. The whole kernel of our problem is that we cannot, because of our fallen natures. What we are required to do is to accept what He did for us, and in the power of the Holy Spirit to offer to God, as the Communion Service puts it, our souls and bodies. That means doing our utmost, with that God-given assistance we call "grace," to avoid sin and to apply ourselves to the object for which God made us: to praise, reverence, and serve Him, thereby attaining our own proper destiny, and also playing our part in building up the family of Christ."

Ready and Waiting.

A Christian is not a man who is trying to DO something. He is a man who has received something — a man to whom something has happened — and who simply can't keep it to himself.

Christianity is not something to be attained. It is something to be obtained. And here it is—ready and waiting for you this very day.

—Peter Marshall.

"Dear Master, in Whose life I see All that I long and fail to be; Let Thy clear light forever shine To shame and guide this life of mine.

Though what I dream and what I do In my poor days are always two, Help me, oppressed by things undone,

O Thou, Whose dreams and deeds were one."

Grant, O God, that what we have said with our lips we may believe in our hearts, and what we believe in our hearts we may shew forth in our lives, through Jesus Christ our Lord.

Amen.

"METROPOLE"

KATOOMBA

TEMPERANCE HOTEL

Full Board or Bed and Breakfast

F. M. GODSELL
Phone 20

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

(Registered under the Companies Act)

The Trust is empowered to administer bequests under Wills and property set aside by Deed of Gift for Charitable, Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Trustees:

Mr. F. L. DEXTER HOMAN, Chairman.
Rev. K. E. HAMILTON, Mr. H. J. HANNAH.
Rev. L. L. NASH, Rev. C. W. T. ROGERS.
Mr. A. C. HOOKE (Hon. Treas.), 400 Collins St., Melbourne.
Mr. R. J. MASON (Hon. Secty.), 18 Wellesley St., Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, February 17, 1955

Sydney Church of England Grammar School for Girls



Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.
Under a Council appointed by Synod. Founded 1895
SYDNEY: Forbes Street, Darlinghurst MOSS VALE: Suttor Road, Moss Vale
NORTH SYDNEY: "Redlands," Military Road, Cremorne
WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of the Church of England, with a sound general education under a thoroughly competent staff.

For full information apply to The Headmistress of the school desired.

BARKER COLLEGE, HORNSBY

KINDERGARTEN, PREPARATORY, SECONDARY.

Accommodation for 200 Boarders and 360 Dayboys. Four playing fields, swimming pool, tennis courts. Excellent examination record.

W. S. LESLIE, M.A., Headmaster.

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. Choral Training under 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 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

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 (6 lines)

Branches in all Suburbs. Agencies in Every State

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 2/- 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

News in Brief

CHOIR TO THE REAR.

Growing congregations have necessitated more seating accommodation in the lovely old church of St. Paul at Wahroonga, Sydney. A gallery has now been erected at the west end, and the choir has been removed from the chancel to the gallery. This gives more space on the floor of the church, enables a better arrangement of chancel furniture and will permit rebuilding of the organ.

The custom of placing choirs in the chancels of parish churches was only introduced about 1870.

FONT TO THE FORE.

The Bishop of Adelaide writes in his current diocesan letter:

So far as I know, the only reason for placing the font at the back of the nave is the symbolic idea that since Holy Baptism is the "door" into the Holy Catholic Church, the Font should be placed near the door of the church building. It has seemed to me increasingly of recent years that this is a very inadequate reason for a not very seemly or convenient arrangement. It relegates the administration of this great gospel sacrament to the most inconspicuous position in the church, and seems to encourage the bad practice of semi-private baptisms — in defiance of the Book of Common Prayer — by making it almost impossible for "the congregation of Christ's flock" to take their real and vital part in the service.

My suggestion to those who are designing new churches or re-arranging old ones, is that the Font should be set on a seemly platform of one or two steps in the central passage-way in the very middle of the nave, half-way between the Sanctuary and the west-end of the nave, and that the seats on either side should be shortened at the inner ends to provide a dignified space round the font and adequate passage-way on either side. Thus the great sacrament of Holy Baptism would have its central place of great honour in the church, and would be administered in the very midst of the congregation.

FUTURE OF MORPETH.

The Bishop of Newcastle has summoned a special session of Synod for February 21 to consider legislation for the taking over by the Diocese of Newcastle of the sole control of St. John's College, Morpeth, for the endowment of the College and for a Constitution establishing a governing body. Pending the appointment of a warden, the Rector of Morpeth, the Rev. H. B. St. John, is continuing as Acting Warden and is the Vice Warden, the Rev. H. H. Smythe, is acting as Director of Studies.

FILMS IN THE OPEN.

As a venture in evangelism, the Rector of St. Barnabas', Chatswood, Sydney, the Rev. S. C. S. Begbie, is arranging to show religious

films on five consecutive Sunday evenings at the conclusion of Evening Prayer. The films are being screened from 8.30 to 9.15 after which supper is served.

At the neighbouring parish of St. Stephen at Willoughby a Guest Night is held on one Sunday evening each month, when parishioners are urged to bring neighbours to church. At Evening Prayer a special sermon is preached by the Rector on an advertised subject, and after church supper is served.

LUNCH AT ABBEY.

A luncheon was given in College Hall, Westminster Abbey, recently in honour of Mr. Vincent Fairfax, who was chairman of the N.S.W. Appeal Committee which raised £40,000 for the Abbey Restoration Fund. Other Australians present were Sir William McKie, Organist and Master of the Choristers, and the Rev. Howard Hollis, a Minor Canon of the Abbey.

IBERIA

The Master of the P. and O. Liner Iberia, Captain C. Pollitt, unveiled a brass commemorating the centenary of Holy Trinity Church, Port Melbourne, recently, and gave a fine address. The Vicar, the Rev. H. W. G. Nichols, conducted the service and the faculty was read by the Vicar's Warden, Dr. Harley Grover.

MOTHERS DEMONSTRATE

A Diocesan Conference and Demonstration of Work based on the theme "Christian Witness in and through the Mothers' Union" will be held in the Lower Chapter House, St. Andrew's Cathedral, Sydney, on Thursday, 3rd, and Friday, 4th of March. There will be morning, afternoon and evening sessions. The conference is open to all and particulars can be had from MA 7385.

Church Architecture

Leading architects from all parts of the USA will meet in Cincinnati, Feb. 23-25, with church specialists and ministers for a three-day conference on the problems and challenges of church construction.

More than 200 delegates are expected. Special awards will be given to architects who have designed the year's most outstanding new churches.

A CHRISTIAN STAFF

of
COOK-HOUSEKEEPER, WARDSMAIDS,
QUALIFIED NURSES
Urgently required for
OUTBACK HOSPITALS
by
BUSH CHURCH AID SOCIETY,
Church House, George Street,
Sydney

Classified Advertisements Accommodation

ACCOMMODATION available for Christian young man in Mosman. Private home. Use of all facilities. No board. Ring XM 7300 (Sydney).

GOOD CHURCHWOMAN, pleasant manner, wants room with C. of E. people. Can only afford £1 to 25/-. Family Service Centre. MA 9620 (Sydney).

Sydney Resident, comfortable home, Turramurra, desires contact suitable couple as tenants while overseas from May, about 9 months. Particulars, references, "Resident," c/o Church Record.

WANTED TO RENT—Furnished Home, flat or flatette in Kingsgrove or Campsie district by young English couple—no family. Reply The Rectory, Kingsgrove. LY 9417.

Positions

GIRL 17-20, for Typing and other duties needed by Christian organisation in City. Ring Chaplain. BU 1134 (Sydney).

Wanted

TUNICS and BLAZERS. Wanted urgently. School Uniforms for Girls who have recently entered High School. MA 9620. Family Service Centre.

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

New Programme for Evangelism in England

Films and Radio to be used

A new five-point programme for Evangelism covering a wide and comprehensive field of activity is announced by the Evangelical Alliance. Plans for the future include evangelistic crusades, follow-up work, radio ministry, film evangelism and an extensive literature programme.

1. CRUSADES.

The outstanding blessing attending the recent Billy Graham Crusade in London sponsored by the Alliance has demonstrated in a striking way the vast possibilities for large-scale evangelism in Britain to-day. The Alliance has therefore sponsored an invitation to Dr. Graham to return to London in the spring of next year for a further campaign, beginning May 9th. At the same time plans are being laid for other evangelistic efforts on a long-term basis, in order that the present opportunity in this country may be seized to the full.

2. PREPARATION AND FOLLOW-UP.

Effective evangelism demands effective preparation and follow-up. That was proved afresh by the Greater London Crusade. Consequently the Evangelical Alliance is establishing a permanent department, which will seek to put its specialised knowledge and aids at the disposal of all who are engaged in the task of winning souls for our Lord Jesus Christ. The aim will be to insure that those who have made a profession of faith are taught in the Word of God, trained for Christian service, and integrated into the life of the local church.

3. RADIO.

Under the auspices of the Movement for World Evangelisation, now associated with the Alliance, a radio ministry has been launched, with two programmes a week broadcast by Radio Monte Carlo. One of these is of a directly evangelistic nature; the other is designed to provide Bible instruction for Christian people. The range of these programmes is being extended in the near future so as to increase their spiritual influence.

4. FILMS.

Film evangelism is one of the most valuable techniques in presenting the gospel to the people of our land to-day. During the past year the Alliance has made extensive use of the film "Oil Town U.S.A.", and as a result is convinced of the spiritual potentialities of this modern medium. A film committee is making plans for developing the scope of film evangelism throughout the country.

5. LITERATURE.

The literature programme of the Alliance is also being given a new evangelistic emphasis. The committee responsible for this side of the work has been considerably enlarged, and plans are in hand to meet the need for more and better evangelistic literature and to provide reading matter for those who are young in the faith.

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.

THAT DIFFICULT PURCHASE

CLERIPURS

will see you (clergy) through
(Sydney) XL 4231 — 6-8 p.m.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

REPRESENTATIVES:

Victoria: The Rev. Dr. Leon Morris,
Ridley College, Parkville, N.Z.,
Melbourne.

Sth. Australia: The Rev. G. R. Delbridge,
Holy Trinity Rectory, North Terrace,
Adelaide.

United Kingdom: The Rev. P. E. Hughes,
Wine Office Court, London, E.C.4.

ISSUED FORTNIGHTLY.

Subscription: 15/- per year, post free.
6d. per copy.

Telephone: MA 2975

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. H. Barry, 5/-; Mr. E. J. Stanbury 5/-; Mr. E. A. Sharpe £1/5/-; Mrs. L. Meyer 10/-; The Rev. K. L. Loane £1/1/-; Mr. and Mrs. Passow 5/-; Mrs. J. C. Rogers £1/3/-; Mr. H. S. Taylor 5/-; Mr. L. G. de Dear 5/-; Mrs. T. Nicholson £5; Mrs. C. Henham 2/6; Mr. E. H. Face 10/-; Mr. S. F. Lees £5.

LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

Feb. 20. Quinquagesima.

M.: Gen. 12, 1-8; or Eccus. 1, 1-13; Matt. 5, 1-16, or 1 Cor. 12, 4.
E.: Gen. 13 or 15, 1-18, or Eccus. 1, 14; Luke 10, 25-37, or 2 Cor. 1, 1-22.

February 23. 1st Day of Lent.

M.: Isa. 58; Mark 2, 13-22.
E.: Jonah 3; or Prayer of Manasseh; Heb. 3, 12-4, 13.

February 24. St. Matthias.

M.: 1 Sam. 2, 27-35; Matt. 7, 15-27.
E.: 1 Sam. 16, 1-13; Acts 20, 17-35.

February 27. 1st Sunday in Lent.

M.: Gen. 18 or Eccus. 2; Matt. 3 or Heb. 6.
E.: Gen. 21, 1-21 or 22, 1-19; or Baruch 3, 1-14; 2 Cor. 4.

Sydney Synod will meet on Monday, 17th October. This follows shortly after General Synod which meets in Sydney on September 27.

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record, February 17, 1935

HOME MISSION SOCIETY
C.E.N.E.F.

ELECTRICITY
SYDNEY MISSIONARY & BIBLE COLLEGE

ABBOTSLEIGH

WOOD COFFILL LTD.

JOHN ASHWIN & CO.

DALRYMPLE'S BOOK DEPOT

C.S.S.M.

WM. ANDREW'S PRINTING CO. PTY. LTD.

MITCHELL'S TOURS

MOTOR FUNERALS

C. OF E. EVANGELICAL TRUST OF VICTORIA

METROPOLE

STERLING PAINT & VARNISH CO.

STRATFORD SCHOOL

CHURCH RECORD LTD.

BUSH CHURCH AID SOCIETY

CHURCH MISSIONARY SOCIETY

MISS BISHOP

SYDNEY MISSIONARY & BIBLE SCHOOL

WESTON CO. FOR MELLOLITE

BIBLE STUDY CALENDAR

FURNISHED BEDROOM FOR BUSINESS LADY

SMALL ROOM REQUIRED MRS INNES

SMALL COTTAGE V.P. BY FULL TIME WORKER

CHRISTIAN BUSINESS COUPLE REQUIRE FLATETTE OR ½ HOUSE.

KINDERGARTEN CHAIRS

Bath & Sewing Machine

OUT

S.C.E.G.G.S. D'HURST

BARKER COLLEGE

HOME OF PEACE

CHURCH FURNITURE

ST. ANDREW'S SCHOOL

CANBERRA

A. B. M.

COMFORTABLE HOME AT TURRAMURRA

GIRL 17-18 FOR TYPING

CLERIPUS

WANTED TO RENT KINGSGROVE AREA

S.P.T.C.

CHURCHWOMAN WANTS ROOM

TUNICS AND BLAZERS WANTED.

ACCOMMODATION - MOSMAN

PALING'S.

ALTERATIONS

STERLING PAINT

CHURCH MISSIONARY SOCIETY

MOTOR FUNERALS

DALRYMPLE'S BOOK DEPOT

C.S.S.M.

MITCHELL'S TOURS

WESTON CO. FOR MELLOLITE.

(KINDLY ALTER TELEPHONE NO. TO BM 6161)