

THE LATE DR. JESSIE FREEMAN.

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

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

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

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

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

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

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

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

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

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

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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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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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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

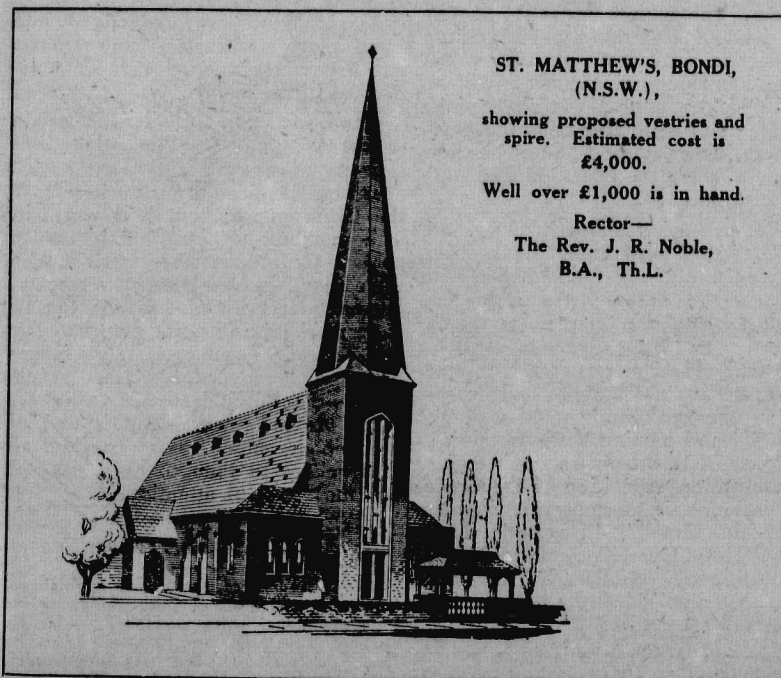
life. These are mostly outside our worshipping congregations, but, as many of our church members appear to be unconverted, there is always a place for the Evangelist inside the Church.

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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Off the Record

A NEW HEAVEN AND A NEW EARTH.

Somebody drew my attention the other day to a misprint in one edition of the Church Hymnal for the Christian Year which directed us to sing the last two lines of "Sun of my Soul":

"Till in the ocean of Thy love
We love ourselves in heaven above."

Then last Sunday I was somewhat surprised to find myself singing, on the authority of my copy of Hymnal Companion:

"Let this time of worship
Be a hollowed hour."

ONE WAY ROUND IT.

I have been told that the Roman Catholic Church does not use hymns written by "non-Catholics." I was therefore surprised, in looking through a hymn-book in a Roman Catholic book shop the other day, to see in the index "Breath on me, Breath of God," inasmuch as the Rev. Dr. Edwin Hatch who wrote it was a clergyman of the Church of England. So I turned it up, and there it was, right enough, and underneath it, where the author's name was usually put, "Anon!"

INTER-COMMUNION.

When the Rev. Albert Maclaren, pioneer missionary of the New Guinea Mission, went to Port Moresby in 1890, he readily joined in common worship with the London Missionary Society (Congregational) Papuan Church. Dr. Lawes of the L.M.S. wrote: "It was the Communion Sabbath and he (Maclaren) went with us to the native church and with evident pleasure joined with us in that service. We sat side by side and united with native communicants in that solemn commemorative feast which makes one all the families of men. It was at the table of our Lord that we first met in Christian brotherhood, and all I afterwards saw and knew of our brother deepened the impressions then received of him as a large-hearted, liberal-minded Christian, full of simple faith and love to Christ."

Maclaren himself wrote, in reference to his participation in this Congregational Communion Service, "I trust I am none the less a Catholic in its deepest meaning."

Albert Maclaren was an earnest High Churchman of whom it was said that "men who could not tolerate his churchmanship have been known to say that his personality conquered them." On the other side, he himself tells the following about his trip from England to Australia:

"We have a vice-president of the Church Association with us, and he told me to-day, if all High Churchmen were not more so than I am, he would be one to-morrow. He went round and collected the £20 for New Guinea. How often one's opponents look worse at a distance."

(4) The Christian Faith, the Bible, the Church, have always been attacked. Atheists and Rationalists are always sniping at them, and much daily experience seems to give them some support. (5) Is the Christian way of life really practical? Much preaching leaves a big question mark about that. People cannot or will not interpret the main facts of the Christian Message as mentioned in the Creeds, so as to fit daily life. That the Church is irrelevant is a common impression. The fact that keen "Christians" at Church and on Sunday, can be happily un-Christian during the week shows a need for consistent teaching.

There are several ways of teaching in the pulpit. (N.B. the use of films, strip films, pictures, models, charts, are not in view here.) Let us picture the man in the pulpit, before the congregation, with the voice, appearance, and use of hands which are available to all preachers. He can follow the Expository method of taking a Bible passage, explaining, illustrating, and applying its meaning. He may work through a book of the Bible, or select special passages in the book. He may take a lesson read at Morning or Evening Prayer, or an Epistle or Gospel if at Holy Communion. This has the advantage of being direct Bible study, of variety, of comprehensiveness of a kind, allowing him to deal with matters which may be awkward if personally selected as the subject. Its main defect is in its variety and lack of system. The subject varies from week to week and the sermon may have little connection with that of last week. Some knowledge of the Bible will be obtained in a general way, but many people don't seem able to fit things together. This method doesn't allow them to grasp the Mind of God with any clearness.

We may use the Doctrinal method. F. P. Wood says about Evangelism, "Utter ignorance of the Christian faith is one of the characteristics of this age. A doctrinal rather than a merely exhortative and appealing evangelism is needed." How much more is this necessary if we are building our hearers up in the faith and practice of the Church, and helping them to minister the Gospel to others we don't reach? Therefore an exposition of the Creed, for instance, is most useful. Pearson "On the Creed," "Dogmatic Theology," his "Conscience and some of its Problems," and Barry's "Relevance of Christianity" illustrate how the faith affects life.

My own preference is for a system which takes in all these and more. If

we analyse the subjects which must concern every informed Christian, they can be included in the following twelve. (1) God the Father. (2) Jesus Christ. (3) Holy Spirit. (4) Church (5) Prayer and Worship. (6) Sacraments. (7) Sin and Salvation. (8) Heaven and Hell. (9) Bible. (10) Home life. (11) Life in the Community. (12) Missions. Bible exposition can be fitted in if passages which relate to the subject are selected. Doctrine is there. Ethics are there, and more. These 12 subjects suggest 12 months' work. I do not think we need be rigid in the order they are taken, for after all, we follow a Church Year. We are free to select subjects from the 12 which suit the season. Yet, it is true, that in the 12 months we should endeavour to cover the range of subjects listed. As he left the Ephesian elders at Miletus, Paul remarked, "I have not shunned to declare unto you all the counsel of God" (Acts 20 v 27). We all have our favourite subjects and are liable to be unbalanced if we haven't some such guide to the whole counsel of God. I suggest that it is best to follow an unitary system as far as possible. Have a few sermons, 3, 4, 6 (no more), on one of the subjects. This means that some continuity of teaching is secured, yet variety is there too. You can develop your addresses into a whole, as, when looking at a precious stone from different angles you get a general impression which means more than one glance can give. You can remind, repeat a bit, link up and go from previous knowledge to add some more, so leading your friends into a definite experience of some aspect of Christian life.

The Teacher in the Pulpit is certain of increasing interest—his own and his hearers. The work is harder, as each year he seeks to add more meaning to the Christian way, but it is worth it. The members of the Church have a chance of growing more intelligent in their faith. Yet he is not only a teacher, because every bit of teaching can be used as a starting point for challenge and appeal. Teaching is only a means of thorough conversion to God. Teaching in the Pulpit is sharing what we learn of God's ways, and is part of worship, inasmuch as we consider all that relates to Him to be worthy of our most careful attention.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. C. Hall 7/6; Mr. H. A. Shaw 7/6; Mrs. Wm. Robinson 7/6; The Rev. A. Prescott 7/6; Elizabeth Lady Gordon 7/6; The Rev. C. H. Tomlinson £1.

DOING DESPITE UNTO THE SPIRIT OF GRACE — AN EXPOSITION

(F. I. Andersen, M.Sc., Ridley College, Melbourne.)

When St. Paul wrote to the Thessalonians, instructing them in the life of Christian purity, he enforced his lesson with this stern warning: "He therefore that despiseth, despiseth not man, but God." (1 Thes. iv 8).

On first sight, the text does not seem to indicate what they are likely to despise. It is the call of God to purity. But it might be supposed to be only a human commandment because it seems to come through a very human apostle. Yet to reject it is to reject God.

Since any imposter can come speaking in the name of God, we need to ask what are the grounds on which Paul repeats here a thought so similar to the saying of our Lord: "He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke x 16). Why does he describe the reception of his message as he does in 1 Thes. ii 13: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God?"

Paul appeals to the fact that "God has also given unto us his Holy Spirit." Paul is not appealing to his personal authority as an apostle. He does not

reason, "God has given me the Spirit; therefore if you do not listen to me you are rejecting God." Not only the Holy Spirit in Paul, but the Spirit given unto us, to all believers, enforces the Word of God.

This point is established more firmly when we remember that Paul is here quoting Ezekiel xxxvii 14: "I shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Here the gift of the Spirit brings not only life and an inheritance, but also ability to discern that a certain utterance really is the Word of God. This direct enlightenment by God is regarded as the common inheritance and privilege of all Christians. So Paul, in the preceding verse 5, contrasts the behaviour of the "Gentiles who know not God"; and in the following verse 9 is assured that the direct teaching of Christians by God Himself is so clear and powerful that

even as the chief of apostles his services are not necessary.

So in this living situation, the recognition of the Holy Spirit as the Lord of the Church and the only true Vicar of Christ establishes in correct and harmonious relation the respective authority of the Church, the duly appointed authority, the Holy Scriptures and the enlightenment of the individual believer. For all these, according to their own nature, are but the media for the supreme authority of the Holy Ghost, who works in integrity so that when each fulfils its proper function, their testimonies agree in one. If they appear not to agree, it is because of the fallibility of men, and harmony must be sought by reference to the infallible law, the written word.

The power of apostolic authority lay not merely in the fact that the Holy Spirit spoke in Paul and inspired his writings, but in the certainty that the same Spirit will confirm and establish the same things in believers of all ages. There can only be one supreme authority, namely God. But since He has spoken in His word, we submit to it as to the very voice of the living God. Therefore it is not permissible for the Church to ordain anything contrary to God's word written, nor may any individual reject the teachings of the Bible by an appeal to personal insight. "He that despiseth, despiseth not man, but God."

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WHAT EVANGELICAL

CHURCHMEN BELIEVE

2. THE DOCTRINE OF HUMAN SINFULNESS AND CORRUPTION

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

We proceed now to a further step in the foundational convictions of Evangelical Churchmen. In the three earlier articles, I have dealt with the absolute supremacy of Holy Scripture as the only rule of faith and practice, the only test of faith, and the final tribunal in matters of controversy.

Now we must consider the reality of human sinfulness. This is not a popular theme. There are many people who object to the clause in the general confession which says "... have mercy upon us, miserable offenders." And to the way of thinking of these people, the fourfold repetition in the Litany of the phrase "have mercy upon us miserable sinners" is especially repugnant. This they regard as being extremely bad psychology. It is wrong, they think, so to talk about ourselves. We can only become better, they say, by ignoring the failure and the error in our lives, and by persuading ourselves that we are in fact becoming better and better day by day. People do not readily admit their faults, and confess their mistakes. We do not easily face up to the sinfulness of human nature.

But the Scripture (that final court of appeal!) is very very clear, and very very trenchant in its condemnation of human sinfulness. It does not gloss it over. It does not refuse to face up, realistically and fearlessly, to the inherent ugliness of sin and to its universal tyranny.

The Scriptures constantly reveal the fact of man's sinning. By man's disobedience he threw himself off centre.

THE SCRIPTURES.

(a) **Man is born in sin:** "Behold I was brought forth in iniquity; and in sin did my mother conceive me." (Psalm 51:5.)

(b) **The human heart is sinful:** "The heart is deceitful above all things, and it is exceedingly corrupt; who can know it?" (Jeremiah 17:9.)

(c) **Human nature is capable of evil** which issues in lawlessness and corruption:

"For out of the heart come forth evil thoughts, murders, adulteries, fornication, thefts, false witness, railings" (St. Matthew 5:19).

(d) **Man's present condition** is described in a classic passage in Romans 5:12 to Romans 8:39.

(e) **There is a terrible indictment** of human sinfulness in Romans 1:28-32. Someone has said that in the whole gamut of literature there is no greater appraisal of the tragedy of human sin and corruption than is found in these verses.

And so the Bible, coming as it does from God, reveals man in his true condition. The catalogue of evil is set out with all its stark, ugly realism.

ARTICLE 9.

With this background of the Scripture's indictment of human sin we now turn to the Articles of the Church of England. Article 9 says:

"Original sin . . . is the fault and corruption of the nature of every man . . . ; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated . . ."

A careful and an honest examination of the unfolding of every human life bears witness to the truth of this article, conformable as it is to the pronouncements of Scripture about that thing we call "human nature."

We can inherit a certain taint and bias of will. We inherit a tendency to evil. That tendency becomes actual

when the developing will of the individual makes its own choices, which, alas, are so often the wrong choices. A child is born with a propensity to sin; as he grows up he commits the sin; he becomes a volitional and a conscious sinner.

Man may endeavour to whitewash his wilfulness, he may attempt to rationalise his evil tendencies, he may try to explain away that bias to evil. But the Bible fearlessly, and almost ruthlessly tears away the mask of make-believe which mankind puts upon its features, and shows man to be a deep-dyed sinner, a disgrace to himself, and a denial of that real Self he was destined to be.

But, by a strange paradox, man at his best is conscious of his worst. Seneca, the outstanding product of Stoicism, wrote:

"One and all we are slaves to sin
And it will always be so;
No one of us can help himself,
He needs another's hand."

(I sometimes wonder whether Seneca and Paul ever met; and what they talked about; and if they ever discussed this tragic reality of human depravity!)

But each of us shares in this consciousness of evil. No sinner knows the power of sin as much as the saint does. There is within us an evil potential which gives a ready opening to evil practice. There is a fifth-columnist in the soul who is a cruel saboteur. Born with an inward taint we find that our environment is full of temptation which follows the taint, which touches the taint, and which often arouses it into the commission of sin.

But why deal with such melancholy facts, someone may ask? Should we not overlook them, or ignore them, or imagine them to be non-existent? Is it healthy to be so concerned with these ugly facts of human sin? Why is the Church, the Articles, and the Scripture so trenchant in exposing them?

And the answer is just supremely this. If sin is so real, if it is so universal, if it is so personal, then there is need of a real, a universal, and a personal Saviour. Utter corruption leads to an utter conviction of the need of an utter conversion.

How can a man find release? How can a man find victory? How can a man find redemption? Is there such a thing as salvation from sin? Only those who are conscious of the need of a Saviour will look for a Saviour. But those who seek, find!!

DEACONESSES IN U.S.A.

There are signs that the order of deaconesses is being revived in the Protestant Episcopal Church in the United States. For the first time for many years deaconesses have been set apart in New York and West Texas.

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NOTES AND COMMENTS

"The Universe," England's leading Roman Catholic newspaper, recently featured on its front page an article headed "Bishops Tell Australia: Let Immigrants in." It was commenting on the Social Justice Statement for 1953 of the Roman Catholic hierarchy. We quote in full the vital part of the article:—

First they note with pride Australia's achievement in absorbing 700,000 immigrants between 1947 and 1952, a figure that proportionately exceeds United States intake during the great days of migration at the beginning of the century.

"In return for their admission," says the bishops, "Australia has received riches beyond imagining."

"Economists have measured the great contribution of the migrants to Australian production in terms of money. Who will measure the value to Australia of this infusion of the ancient culture of Europe, of its ways of thought, of its Christian attitude to family life?"

POLICY SWITCH.

However in mid-1952 Australia's immigration was suddenly reversed, owing to the rise of unemployment in Australian industry and inflation.

Should immigration go on despite the difficulties, the bishops ask.

They examine papal pronouncements and conclude: There is a natural right of migration which governments may not morally deny; considerations of national sovereignty must not deny unoccupied territory to the needy.

There is no doubt that most Australians have viewed with grave disquietude the enormous inflow of southern Europeans into their land. We would accept the "infusion of ancient culture" with a far better grace if we were not convinced that it has been drawn from a source polluted by superstition and priestcraft. Southern European states will not resolve their bitter religious, social and economic conflicts by shipping their surplus population to Australia or any other Protestant country. But we in Australia do need to beware lest these same causes of national disunity and despair should be perpetuated in our own fair land.

The Nippon Sei Kokwai (Japan Holy Catholic Church) consists of ten dioceses forming an autonomous province of the Anglican Communion. Following the American Episcopal pattern, the Primate is called the "Presiding Bishop," and there are no archbishops.

"The A.B.M. Review" recently published an article containing comments on the 24th General Synod of

the Nippon Sei Kokwai. One of the sub-headings reads "Censorious Women" and the words of the Presiding Bishop are quoted: "Finally, I must not forget to report one especially important decision of the Women's Auxiliary. At the Triennial Meeting of the Women's Auxiliary, held concurrently with the Synod, they passed a resolution to pray regularly for the Japanese bishops and clergy to refrain from smoking and drinking. It gave us a great shock, and some discussed this sincerely during a rest period."

"I must say a few words with regard to this problem. One missionary who returned from the Mother Church after the war was very much surprised to see that the majority of the Japanese clergy were now smoking. This habit was largely acquired during wartime when nerves were strained and food severely limited, but tobacco and "sake" (the Japanese wine made of rice) were rationed, and everyone had a share, whether he generally used them or not.

"I do not wish to criticise, but without hesitation I can say that those who give up smoking and drinking very often fall into the power of Satan through spiritual pride and intolerance, and he substitutes his own power for the power given by the glorious resurrection of our Lord. On the other hand, those who are weak . . . are often truly humble before Almighty God. In any case, I do pray for these two groups, that they may always seek the glory of God and discuss all problems in mutual Christian fellowship."

The presiding bishop's comment makes strange reading. We have no evidence before us as to the spiritual pride and intolerance of the Women's Auxiliary but we have the bishop's own testimony that their resolution was justified by the unfortunate facts of the case.

Are we to assume that smoking and drinking are a sure safeguard against that spiritual pride with which Satan would ensnare us. He can just as effectively destroy both body and soul by the acquired habit of drinking. "The power given by the glorious resurrection of our Lord" is not exemplified by the self-indulgent habits of smoking and drinking.

As though not to be outdone by the Japanese bishop's weak apology, the "A.B.M. Review" adds its own strange comment. "The Review" says: "These fine words of

Christian leadership from the spiritual Head of the Church in Japan might well be pondered by certain groups in the Church in Australia. It is always so much easier to point out the sins of others rather than seeking out our own."

To what advantage should these words be pondered in Australia where drinking has become a national scourge — and is recognised as such by clergy and laity alike?

Of course it is easy to point out the failings of others but oft-times these failings are objective facts and must be faced. Are we to suspend all judgment until each of us is perfect?

The date of the Reformation Rally in the Chapter House, Sydney, is Friday, November the 6th. (We A Notable regret a mistake in our last Occasion. issue.)

The object is to relate the lessons of history to the situation today. If this is important for the State it is doubly important for the Church. Apart from the light that past history affords it would be impossible to understand the present onward march of Romanism on the one hand, or the rising tide of Modernism on the other.

Evangelical believers have a double responsibility first towards the church and then towards the world. We should know the facts. Knowledge gives understanding; a n d understanding gives sympathy. And Prayer will bring from our Heavenly Father both the humility and the courage we need to take our place in the Lord's host and to do our duty, and also to do it in the right spirit.

"For though we walk in the flesh we do not war according to the flesh; for the weapons of our warfare are not of the flesh but mighty before God to the casting down of strong holds."

We urge our readers to stir themselves and help to fill the Chapter House on Friday, the 6th of November. And please pray for the meeting. We should spare no effort to make this occasion worthy of the cause it represents.

Is the Rule requiring Confirmation before Admission to Holy Communion only a domestic rule of the Church of England?

Professor H. M. Gwatkin has always maintained that the rubric requiring none to be admitted to Holy Communion except such as have been confirmed or are ready and desirous of being confirmed is an enactment of the Church of England governing her own members and was never intended to extend to members of other religious bodies.

A Queer Comment.

The grounds for this opinion are more solid than is sometimes recognised. The governing principle regarding all ceremonies "which have had their beginning by the institution of man" is "In these our doings we condemn no other nations, nor prescribe anything but to our own people only." If the rite of confirmation as practised in the Church of England is a ceremony which had its beginning by the institution of man it comes under this general rule. Bishop Jewel, a leading divine in the days of Elizabeth declares concerning Roman Catholics, "They give a greater pre-eminence to confirmation, which is desired by man than to the Holy Sacrament of Baptism, which Christ Himself ordained." ("Treatise on the Sacraments. Parker Edit. vol. II. p. 1127). This was the generally accepted opinion at the time the Prayer Book of 1552 was enjoined by the Act of Elizabeth. But there are other grounds besides the verbal argument adduced above. There is no mention of the need of confirmation either in the exhortation inviting people to draw near to the Table of the Lord or in the rubrics directing the minister as to when he should repel from Holy Communion. The second factor becomes important when we recall, as Gwatkin does, that in the time of Anne High Churchmen who regarded the presence of dissenters at the Holy Table as "a horrible profanation" had no power and did not dare to arrogate to themselves the power to reply such. The "Occasional Conformity Act" laid down as an obligation that Dissenters, as well as others, seeking municipal office should take the sacrament in their parish church. This was a recognition of the right of baptised people to approach the Table of the Lord. Such persons were not confirmed.

Further, when Archbishop Wake encouraged the Huguenots, who fled in large numbers from France, to affiliate with the Church of England he did not impose on them the obligation to be confirmed.

Cosin, a leading divine at the time of the Revision of the Prayer Book in 1662 encourages his correspondent Mr. Cordel to join in communion with the French Protestants. (Basers' "Account of Bishop Cosin.") If we can approach this Table without reproach it seems to follow that they can approach our Table in like manner.

The whole subject requires a much more careful review than is offered by the confident ipse dixit of the modern commentator who relies on a rubric without examination of these related problems.

TANGANYIKA NEWS.

The Bishop of Central Tanganyika (the Rt. Rev. A. Stanway) announces the appointment of the Very Rev. M. L. Wiggins, Provost of the Cathedral of the Holy Spirit, Dodoma, to be Principal of St. Philip's College, Kongwa, the Theological training centre of the Diocese.

Sixteen candidates are in training for the ministry at the college, which thus assumes an even more important role in the life of the Diocese.

Provost Wiggins, a New Zealand missionary of the C.M.S., has been appointed an Examining Chaplain to the Bishop, and also a Canon of the Cathedral.

After his removal to Kongwa, 60 miles from Dodoma, Cathedral services will be maintained by the African clerical staff, and clergy from the Diocesan office will carry on the English services until a new appointment is made.

Two other appointments of interest are the appointment of the Rev. Erisfati Matovu, to be the first Rural Dean of Uha,

and that of the Rev. C. D. Maling to be a Canon of the Cathedral of the Holy Spirit.

The Rev. Erisfati Matovu came to the Diocese from the Uganda Protectorate. He was ordained in 1935, and has shown gifts of leadership in the pastoral field as well as being an outstanding evangelist.

For some considerable time he has more or less shouldered the responsibility of the Southern Uha district, and his appointment to this wider sphere will give pleasure to his many friends.

Canon Maling, Education Secretary of the Diocese, has served in Tanganyika for more than 22 years. He has filled many important posts in the diocese, and made notable contributions to its work, particularly in education and teacher training.

He has been responsible for the construction of many buildings in the diocese, and for the design and plans of many more. He has taken the leading part in the Gogo literacy campaign, which, though it has been held up by the famine, will be started afresh in 1954.

Canon Maling is from the Diocese of Melbourne.

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| Tuesday, | 20.—Christ's Teaching Concerning the Holy Spirit |
| Wednesday, | 21.—The Spirit's Operations in the Church |
| Thursday, | 22.—Some Emblems of the Spirit |
| Friday, | 23.—Modern Healing Movements and Misconceptions of the Spirit |
| Saturday, | 24.—The Holy Spirit and the Christian Life |

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GRANTS TO COLLEGES

Theological Colleges throughout Australia and New Zealand will benefit from a provision made in the Will of the late Arthur Scott Iliff, well-known Sydney Churchman, and Proprietor of Church Stores, Sydney, who died on June 24, 1944.

After providing for certain annuities for his wife and family, the Will directed the Executors to pay the balance of the Income of the Estate to the Theological Colleges conducted under the auspices of the Church of England in New South Wales, Queensland and New Zealand.

The income of the Estate of the Late A. S. Iliff, is mainly derived from the sale of the Weekly Freewill Offering Envelopes. Wider use of these Envelopes therefore assures increased benefits to the Colleges.

Mr. Iliff was particularly interested in the W.F.O. system which is used extensively and successfully for parochial finance by churches throughout Australia and New Zealand.

JAPAN.

YOUNG PEOPLE'S UNION.



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.—Does not the Rubric immediately preceding the Prayer of Consecration in the service of Holy Communion ("When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration . . .") command the Eastward Position?"

A.—Proctor and Frere (A new history of the Book of Common Prayer, p. 491, footnote) reply to this question with an unequivocal "yes," when the assertion is made: "The insertion of this Rubric authorised the Eastward Position at consecration, which was at the time used by many, though not enjoined."

On the other hand, however, there are arguments which prove that the Rubric does not command the Eastward Position: 1. Neil and Willoughby (The Tutorial Prayer Book, p. 334, footnote) draw attention to the fact that "the MS annexed to the Act of Uniformity has a semicolon, not a comma after 'hands.'" This may appear trivial, but at least it shows that in the intention of the Revisers of 1661 the Priest was to stand before the Table to order the Bread and Wine, and then to return to the North side of the Table. Only so is it possible to see how the request of the Puritans for more explicit directions accompanying the Prayer of Consecration was granted.

2. A further argument is to be found in the wording of the Rubric itself. The breaking of the Bread and the taking of the Cup are commanded to be "before the people," i.e., so they can clearly see what is taking place, if they so desire. If the Eastward Position be adopted the sleeves of the surplice will cause this section of the Rubric to be continually broken.

Q.—Who were the Puritans, and were they really out to overthrow the Church of England?

A.—The name "Puritan" is used in several senses, frequently as a "refined theological swearword!" In the 16th century it was applied to those members of the Church of England who by residence on the Continent during their exile under Mary I, or in other ways, had come under the influence of the continental Protestant Reformers in Switzerland and France. Such were men like Hooper, Cartwright and Sandys. In the 17th century it was applied more particularly to those who rejected the episcopal structure of the Anglican Church in favour of a Presbyterian or Independent structure. There were, of course, many men who supported Calvinist doctrines against the Arminian doctrines of Laud and his supporters, without any idea of overthrowing the Episcopate.

Recently nearly one hundred clerical and lay delegates from the ten dioceses of the Nippon Sei Kokwai met at Holy Trinity, Tokyo, for the first Synod since the signing of the Peace Treaty. The Presiding Bishop (Rt. Rev. Michael H. Yashiro) reminded delegates in his presidential charge of the need for humility and waiting on the guidance of the Holy Spirit.

Highlights of this, the 24th General Synod of the Church in Japan, were the provisional acceptance of a new Prayer Book and the inauguration of a laymen's Evangelical Movement.

New Prayer Book.

Referring to the proposed Prayer Book, the result of three years' work by three bishops and eleven priests under the chairmanship of the Rt. Rev. Timothy Makita, Bishop of Tokyo, the Presiding Bishop said:

"We must realise first of all that the Prayer Book is not a tool for quarrels, but is a symbol of unity. That means two things: In using the Prayer Book, we must seek the unity of the whole Anglican Communion; and if we pass this revision, all dioceses in every parish, must manifest the perfect unity of the Church and follow the decision of the Synod with perfect obedience."

After nearly three hours' debate a vote was called for, following two minutes' silent prayer. The revision was provisionally accepted by a large majority. This means that for a period of time the present Prayer Book will remain standard, but the new book may be used and tested.

Major changes are in the Communion Service. These include the Kyrie Eleison (Greek for "Lord have mercy"), which may be said in Greek or Japanese, and may be threefold or ninefold.

The C.M.S. Young People's Union in N.S.W. is celebrating its Diamond Jubilee, and the Annual Demonstration will be held on Saturday, October 17, in the Sydney Town Hall, at 2.15 p.m.

The keeping of the rules, to Pray, Learn, Work, Give, and Interest Others in Missions, is urged upon members in order to fulfil the object of Y.P.U., namely, to help spread the Gospel in lands where Christ is not known. To-day there are 70 branches in N.S.W., with a membership of about 1200, and 40 Sunday Schools are affiliated.

At the Demonstration on 17th, members will present a Pageant entitled "What Has God Wrought," which will tell the story of the sixty years. His Grace the Archbishop of Sydney will be present and speak to the girls and boys on the importance of the occasion. The President, the Rev. E. G. Mortley, will be the Chairman.

There will be an Exhibition of the Work Competition entries at C.M.S. House on the 15th, 16th and 17th October.

Ex-Y.P.U., Sower's Band, and Girls' and Boys' Missionary Band members and leaders are especially invited to be present, and if application is made, to the Y.P.U. Office, may obtain a Reserve Seat Invitation.

LAYMEN LAGGING?

"A reason for the lack of interest in the proceedings is perhaps to be found in the small part played by the lay members of Synod. It is doubtful if there was ever a time when the lay element counted for less. Either we have no leading laymen or they are overburdened with modesty! Or is it that all the leading laymen are outside Synod?" — "Adelaide Church Guardian."

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QUEEN ELIZABETH I

A FRANK STUDY OF THE FIRST ELIZABETH.

(By The Rev. C. Sydney Carter, M.A., D.D., F.R.Hist.S.)

In view of the subtle, anti-Protestant attempts to denigrate the character and motives of Queen Elizabeth I, and to whitewash the figure of Mary, which, under a somewhat threadbare guise of "historical scholarship," are being not infrequently insinuated into wireless talks and magazine articles nowadays, we have asked Dr. Carter, a scholar and historian of standing, to write an article which will provide an answer to this unpatriotic campaign. The resulting essay, given here, is straightforward and factual, and it will be evident that in the writing of it no blinkers have been worn. We are sure our readers will study it with appreciation and profit.—Editor.

A contemporary account of the state of England on Elizabeth's Accession speaks of the "Queen as poor, the realm exhausted, and the nobles poor and decayed, good Captains and Soldiers wanting, justice not executed and the Justices unmeet for their offices, all things dear," and inflation and unemployment and heartless enclosures rampant. Such was the gloomy prospect at home, while the foreign position confronting Elizabeth was most dangerous and inflammable. Spain was all powerful with the largest Army and Navy, and was holding nearly all Germany, Italy, and the Low Countries, besides the vast New World, where she claimed a trading monopoly. In fact Philip II, backed up by the crusading zeal of the powerful Jesuit Movement, employed the same ruthless intolerance as the present Soviet regime.

I.

It is a wonderful and fascinating story how a young woman, whom her sister had sent to the Tower through the "Traitor's" gate, and whose life had been nearly sacrificed to Philip and Mary's authoritarian despotism, succeeded with her Tudor determination in bringing this distracted and bankrupt nation safely through to victory and prosperity. It was partly due to the fact that "Elizabeth's life was that of a man and not of a woman." In fact with her amazing energy, "her fierce wilfulness and self-assertion and a certain Tudor coarseness of fibre," her actions were often more masculine than feminine. But when the safety of the country was in the balance Elizabeth could, with feminine coquetry, descend to simulated "diplomatic flirtations" and often to a vacillating and tortuous policy of dissimulation, lies, and half truths which in the end profited the country and postponed open war for thirty years, until England was wealthy and strong enough to defend

II.

It is well here to touch on the much disputed question of the sincerity of Elizabeth's religious profession. Was she sincerely attached to the Reformed Faith, or merely a political Protestant? It would have been far safer for her in 1558 to have continued Mary's papal regime, but instead, summoning the Romish bishops, she exhorted them to "forsake the superstitious worship of the Roman Church" and declared that "she would own no sovereign excepting Jesus Christ, and she would look on all her subjects as enemies of God and the Crown, who should henceforth abet the Pope's pretensions." The Romanist Bishop De Quadra at this time told Philip II that "she had been saturated ever since she was born in a bitter hatred to our Faith." She joined the Convocation in officially approving Bishop Jewel's celebrated "Apology of the Church of England." There may be much in Elizabeth's official policy to lend colour to Bishop Creighton's extreme assertion that "there is no truth or honesty in anything she said"; but it was surely not mere astute "diplomacy," but also personal conviction which led Elizabeth to snub Bishop Oglethorpe when, against her command, he elevated the host in the Mass Service, and also when she received the Communion in both kinds at Easter, 1559. At the Opening of Parliament that January the Abbot of Westminster and his monks met Elizabeth bearing lighted tapers. "Away with these torches," she cried, "for we see very well." Bishop Horn declared at this time that Elizabeth "was solely intent on advancing the truth of the Gospel with full sails both at home and abroad." Elizabeth told her Parliament: "If I were not certain that mine were the true way to God's will, God forbid that I should live to prescribe it to you."

But the Protestant pathway was beset with difficulty and danger for Elizabeth. By her Act of Supremacy she reasserted Henry VIII's powers as Supreme Governor of the Church, so that, solely by her royal authority, she enforced on the clergy "Royal Injunctions" dealing with the worship of the Church. By her Act of Uniformity, 1559, opposed by all her bishops, she restored Edward VI's second Prayer Book, with three small alterations "and none otherwise."

III.

Elizabeth, however, was soon faced with the problem of Scotland. Mary, the French King's widow—young, fascinating and very attractive—was vainly trying to impose Pop-

ery on her kingdom of Scotland, which had just declared for the Reformation. Moreover Mary wanted to be accepted as heiress to the English Crown and she hated Elizabeth and was always plotting against her and aiding and abetting English Papists who regarded Elizabeth as a bastard and sought to overthrow her.

Consequently, Elizabeth aided the Scottish nobles to outwit Mary, especially as the latter just then had carried through a "politic" marriage with her worthless cousin, Lord Darnley, who was an English papist and also an heir to the English throne. After the foul murder of Rizzio, the Queen's Secretary, Mary, who had already tired of her unsuitable partner, became violently enamoured of the Earl of Bothwell, and the two lovers contrived the murder of Darnley; Bothwell conveniently divorced his young wife, and then carried off Mary Queen of Scots. Such an outrage and scandal, even in those loose times, alienated even most of Mary's Romish supporters, and she was condemned to life imprisonment and abdicated the throne in favour of her infant son, James. Later she managed to escape, but with her few Romish rebels she was routed and then fled to Carlisle for protection from Elizabeth. Had Elizabeth then returned Mary to Scotland she would certainly have been executed as a murderess and adulteress. Her complicity in Darnley's murder was proved up to the hilt by her own correspondence with Bothwell; and Mary refused Elizabeth's request that she should stand her trial for this murder. But Elizabeth was neither revengeful nor cruel, and so Mary, solely for her own safety, was closely confined for nearly twenty years in England.

(To be continued.)

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C. S. Lewis' Theological Novels

(By "Scrutator")

C. S. Lewis has a host of admirers. This is not surprising. He has a gift for pungent and epigrammatic writing, and for vivid and memorable expression. He writes with immense verve, and he has a rich and luxuriant imagination.

It is not surprising, therefore, that he has achieved some remarkable successes, not only in the field of Christian apologetics, but also in the field of fiction and allegory. But even C. S. Lewis's most enthusiastic admirers have been moved at times to protest at the exorbitant prices of his books. This has been a matter for frequent and critical comment.

It is gratifying to note, in these circumstances, that his theological novels are now appearing in a cheaper format. They are being reprinted in the "Pan" series. The first to appear is "Out of the Silent Planet," and a second is announced, "Voyage to Venus." This originally appeared under the title, "Perelandra." The third novel in the trilogy is "That Hideous Strength."

C. S. Lewis has told us how he composed these novels. Speaking of "Voyage to Venus," he writes, "The starting point, as of all my stories, was a mental picture; the picture of the moving islands. From that came the invention of a world in which they might suitably exist. Then came the technical problem of all wonderland stories; what are your characters to do when they have got there? This was solved by taking an event (and one of central interest to me as a Christian) already enacted in our own world, and supposing it re-enacted, with differences, in another. There was no question of starting with a "moral" message and then devising a fable or allegory to convey it. Fiction, for me, means the developing, connecting, and (so to speak) "housing" of images — strange creatures, strange landscapes — which, of their own ac-

cord, rise in my imagination."

It is interesting to learn that this extraordinary fertile writer is now engaged in a series of theological novels for children. Three have appeared: "The Lion, the Witch, and the Wardrobe"; "Prince Caspian"; and "The Voyage of the Dawn Treader."

These stories are among the most successful of his creations; the stories are told with immense vitality and with emotional vividness.

C. S. Lewis believes, so I understand, that our contemporary problems of evangelism arise in no small measure from the fact that men and women to-day are ignorant of the very outline of the Christian story, simply because they have not heard this story in the impressionable years of childhood. The fairy stories that are common are pagan in both origin and content.

C. S. Lewis is anxious to sow the seeds of faith in the years of childhood, and that is why he is writing these children's fairy stories; to implant in the subconscious, in these formative and determinative years, some understanding of the great drama of Christian redemption.

My own judgment is that he is achieving this very thing astonishingly well.

C. S. Lewis is a Fellow of Magdalen College, Oxford. He was a candidate for the Oxford Professorship of Poetry in 1950. The election was hotly contested, his successful rival being his namesake: C. Day Lewis.

There is no doubt that C. S. Lewis has rendered notable service to the Christian cause. He is in the front rank of Christian apologists. It is not surprising that the University of St. Andrew's has honoured him with the honorary degree of Doctor of Divinity.

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CORRESPONDENCE

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

SPECIAL PRAYERS.

Dear Sir,

I have had the privilege of worshipping in several churches in Sydney diocese recently. It has been encouraging to note the (generally) good congregations, and the sincere simple services. However, I have felt that there is a lack at Morning-Evening Prayer of some suitable prayers; it is good to pray for H.M. the Queen and the members of the Royal Family; but surely there should also be regular prayer for the Governor General, Premier, and Government of N.S.W., also for Judges and Magistrates. Similarly it is good to pray for our young men in the services, and for the youths in national training units.

In South Africa suitable prayers have been issued by authority. These may be used immediately before the sermon; and I feel help worshippers to realise that their prayers really matter.

Yours, etc.,

STEPHEN BRADLEY.

85 Dalhousie St., Haberfield.
22/9/53.

"ROMANISH AIMS" OF
"ANGLO-CATHOLICS."

Dear Sir,

In recent times much correspondence has been written by so-called "Evangelical" Churchmen, referring to what they term the "Romanish" aims of "Anglo-Catholics." They are of the opinion that many of the ancient forms and traditions of our Church are malicious and "Papish" and contrary to the teachings of the Prayer Book. However, I should like to point out another aspect of this situation. One Parish Church in my suburb has seen fit in recent times to replace Evensong with so-called "informal services" — testimonies, choruses, street-corner meetings, etc., and although I hasten to point out that I do not condemn such things, it would appear that just as "Anglo-Catholic" practices appear "Romanish" to some Anglicans, so to others, this informal approach may appear to savour of Methodism.

Perhaps it would be better if all those who call themselves Anglicans were more anxious to stress their unity in essential doctrines, rather than to attack the less significant deviations in outward forms.

Yours, etc.,

ROGER DOYLE.

92 Victoria St., Carlton, N.3.
22/9/53.

RETIRED CLERGY
ASSOCIATION.

(The Editor, "Australian Church Record.")

Dear Sir,

There are some 70 of us Superannuated Clergy living in or near Sydney, who meet by the kindness of His Grace the Archbishop once a year. It has been suggested that more frequent corporate meetings would be both welcome and useful.

I recently approached His Grace with the suggestion of forming a "Retired Clergy Association" and he most kindly granted the use of a Committee Room at Church House for the purpose of a meeting to discuss that

project, and promised to attend at the opening.

Arrangements have been made to hold this meeting on Tuesday, October 20, at 4 p.m., in the Cowper Room. I trust that all retired clergy in this Diocese will make a special effort to be present.

Yours, etc.,

W. J. OWENS,

(Convenor)

East Roseville, N.S.W.

Sept. 23, 1953.

THE CLERGY PROVIDENT FUND
(SYDNEY).

(The Editor, "Australian Church Record.")

Dear Sir,

A study of the Ordinance governing the Clergy Provident Fund (Sydney) will reveal that, though a considerable general increase in annuities is not practicable (i.e., say 50%) there are means within the powers of the Board by which present and prospective annuitants could be assisted to acquire homes on sound business lines. Then within the actuarial framework or construction of the Fund there is available considerable financial relief to those whose retirement was, or may be, later than the prescribed age. Those of the latter class whose limited means do not debar them from Social Service supplement to their incomes (and therefore would not benefit from any increase of their annuities) could be greatly assisted in the very difficult task of acquiring homes should they not already be economically housed.

Then the later-retired, not drawing any Social Service pension, could benefit up to 100% so far as their annuities are concerned, and without any detriment to the Fund's stability, by passage of an "arrears clause" allowing payment of annuity undrawn from age 65 to date of actual retirement.

There are other ways and means by which our retired clergy could be relieved of much anxiety as a result of present currency inflation and difficult times. As organisation progressed assistance could be extended in respect of commercial purchasing and servicing of our active clergy. Assistance along these lines would be of benefit to the church generally, for in facilitating retirement we make way for the advancement of younger aspirants to wider service.

It is hard justice and unnecessary parsimony which pays our retired clergy only so much as they bargained for in far away times when conditions were vastly different from the present.

During the approaching session of Synod it is intended to call for a joint clerical and lay committee to consider these matters and report to the next session of Synod.

Yours, etc.,

S. M. GOARD.

Willoughby, N.S.W.

AUSTRALIA AND CALCUTTA.

(By G. A. King, Member of Council, Royal Australian Historical Society.)

Adjacent to the 111-year-old St. Paul's Church at Cobbitty, a few miles from Camden, N.S.W., is even an older building, which was the original place of worship in the little hamlet.

The last-mentioned building is 124 years old, and a tablet over the entrance records its beginning:

"Heber Chapel, dedicated by Rev. Samuel Marsden, 30th November, 1828. Named after Bishop Heber, in whose Diocese of Calcutta Australia then was."

In the early days of settlement in New South Wales the Chaplains were under the nominal supervision of the Bishop of London, but when New South Wales was made an Archdeaconry, the Colony became part of the Bishopric of Calcutta, and for a brief period later on of Madras, which had been separated from Calcutta.

Bishop Reginald Heber was the Bishop of Calcutta, but he never visited this part of his Diocese. He is also remembered as the author of a number of well-known hymns, including "From Greenland's Icy Mountains," "The Son of God goes forth to War," "Holy, Holy, Holy, Lord God Almighty," and others.

The Parish of Cobbitty was "formed in 1827, and the Heber Chapel was dedicated in 1828, the Rev. Thomas Hassall being responsible for the building of it.

Bishop Heber had died on April 3, 1826, and the Chapel at Cobbitty stands as a memorial to the ecclesiastical link between Calcutta and Australia, and as a memorial to a great, spiritually-minded man.

The foundation stone of the present St. Paul's, Cobbitty, was set by Bishop Broughton in 1840, and was opened on Easter Day, 1842. When the Parish commemorated its 100 years in April, 1927, the present porch was erected as a centenary memorial.

The Heber Chapel and the Church are places of interest to history-minded folk who visit Cobbitty. Recently more than 100 members of the Royal Australian Historical Society visited Cobbitty and were welcomed in the Church by the Rector, Bishop E. N. Wilton, a former Assistant Bishop of Melanesia.

Bishop Wilton and the Parish Council of Cobbitty are having a replica in stone of the Arms of the Bishopric of Calcutta prepared, and it will be placed in the Heber Chapel.

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Lessons

October 4. 18th Sunday after Trinity.

M.: Jeremiah 26; Luke 12:1-34 or 1 Peter 1:22-2:10. Psalm 103.

E.: Jeremiah 30:1-3 and 10-22 or 31:1-20; John 13 or 1 John 1:1-2:11. Psalm 107.

October 11. 19th Sunday after Trinity.

M.: Jeremiah 31:23-27; Luke 12:35 to end. Psalms 111, 112, 113.

E.: Jeremiah 35 or 36; John 14 or 1 John 2:12 to end. Psalms 120, 121, 122, 123.

EIGHTEENTH SUNDAY AFTER
TRINITY.

This Sunday is remarkable for the vast range of Christian doctrine which Collect, Epistle, and Gospel compress into three hundred words all told—easily memorised, and richly repaying study and meditation.

Here our Lord Himself puts the primary doctrinal question of all: "What think ye of Christ? Whose Son is He?" Were His hearers afraid because, knowing His meaning, they dare not ask the logical counter-question, "Son of God, what is Your will for me?" Have we truly asked that and meant it? Have we really sought and used the invincible dynamic of His grace, positively for God and man, negatively against the world, the flesh, and the Devil? Saying in the Creed, "He shall come again with glory," do we really grasp the staggering claim of this Epistle that, even before He

comes, we are confirmed in a spiritual wealth and power beyond expression?

NINETEENTH SUNDAY AFTER
TRINITY.

This Collect, Epistle, and Gospel, one might entitle, "Christian Life: How Entered and How Lived." The Gospel points the way, via seeking faith and forgiven sins, to a gift of new spiritual life as potent as the physical healing here described. Forgiveness of sins, God's prerogative alone, as the Scribes knew, is here exercised by Christ in His human nature, that sins might be forgiven, and our Heavenly life initiated and sustained, on earth—an act and saying of "the Son of Man" which states the whole principle of Absolution.

The Epistle stresses the forsaking of sins "henceforth" by forgiven and regenerate Christians; that lifelong growth in strength and purity of character, in fruitful service, and in personal joy and peace, to which God calls us in Christ. And in the Collect, that "invincible dynamic of His grace," previously mentioned, is personally identified as the Holy Spirit, God present with us and for us "at all times and in all places."

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A Symposium edited by Frank Colquhoun.

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Catherine Marshall.

Reformation Writings of Martin Luther.

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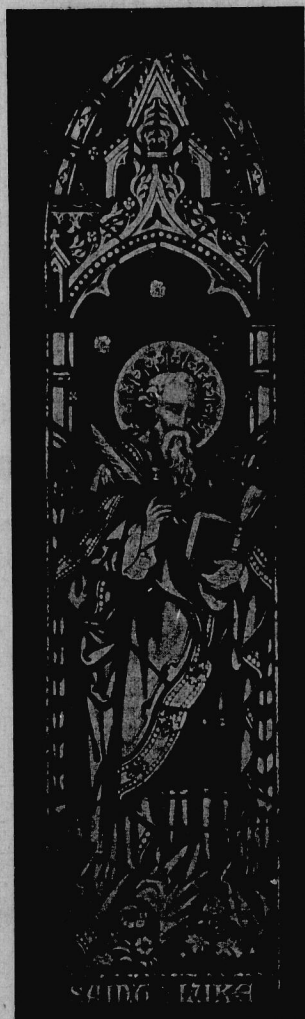
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THEY SHALL BE MY PEOPLE. The Bible traversed in a course of Reading Plays by a Religious of C.S.M.V., S.Th. Licensed Teacher in Theology, O.U.P. 2 vols. Price 18/9 each.

This collection of reading plays arose from the need for such a play sequence for senior students and study groups. The compiler also intends to provide a small handbook suggesting the way in which the plays may be used, with a minimum of explanation, together with a list of books for further reference.

Volume I (18 plays) begins with Abraham and traces the history of his seed up to the Incarnation, thus covering a period of nearly 2000 years. Volume II (15 plays) begins with the ministry of John the Baptist, some 30 years after the birth of Jesus, covers our Lord's public life and the birth and infancy of the Christian Church, and ends with the forward vision of the seer of Patmos right to the end of time. The sequence is thus a unity, presenting not merely a selection of stories from the Bible, but its one essential story of God's purpose for mankind.

At the introduction to each play the Scriptural sources for the title and each act are given. The book is well printed and bound and at the front and back end paper of both volumes are instructive maps, viz., The Ancient Near East and Canaan in Vol. I, and Palestine in the Time of our Lord and The Roman World in Vol. II.—B.H.W.

THE BIBLE STUDENT. Vol. xxiv No. 3. July, 1953. Pp. 47. Price 1/9. (Our copy from the C.S.S.M. Bookshop, 239 Elizabeth St., Sydney.)

This quarterly, as its name implies, is devoted to the study and teaching of Holy Scripture. The editor is Mr. A. McDonald Redwood, well known as the author of the stimulating book, "Let the Bible Speak." His ability as an editor is seen in the names of those whom he has enlisted to contribute to his quarterly. Like an instructed scribe he brings out of his treasure both old and new.

The first article is by the Rev. H. L. Ellison, B.A., B.D., of the London Bible College on "Hebrew Words." In very readable and non-technical language Mr. Ellison introduces his subject with special reference to the "Names" of God. Both "el" and "Shaddai" are discussed and their probable derivations given. There follows next "An Expository Study of St. John's Gospel" by Professor F. F. Bruce, of Leeds University, this article dealing with verses 3 to 13 of the Prologue. It is marked by clarity of thought and expression, unobtrusive scholarship and deep spiritual insight. It provides material, as do the articles "Notes on Hebrews" by W. E. Vine, M.A., and the editor's "Seven Old Testament Feasts — a Typological Study of Leviticus 23" which the minister and Bible Class leader will find most suggestive and instructive. Other contributions include "Word Study" — "Doctrine" in the Pastoral Epistles by Eugene Stock (of C.M.S. fame) "The True Relation to Life" a practical study on Phil. 3:13-14 by Dr. W. Graham Scroggie, "The Virgin Birth" by Dr. F. A. Tatford and "The Prophecy of Ezekiel" also by H. L. Ellison.

This compact quarterly is full of good things. It concentrates upon that spiritual

essential — the study and teaching of the Bible without which the ministry of the Church will languish and fail. It deserves to be widely known and read by the clergy and laymen alike.—B.H.W.

BIBLIOTHECA SACRA—APRIL, 1953.

This theological quarterly, now in its one hundred and eleventh year, has the distinction of being the oldest religious journal published in America. Its editor is Dr. John F. Walwood who recently succeeded the late Dr. Lewis Speary Chafer as President of the Dallas Theological Seminary and he has the faculty of that College as his editorial assistants. As is well known, Dallas is a conservative evangelical seminary which maintains a premillennial and dispensational outlook and these are naturally reflected in *Bibliotheca Sacra*.

The journal is representative of the theological disciplines of the Seminary. Under the Department of Systematic Theology are two articles, "The Kingdom Promises to David," by Professor Walwood, in which the distinctive dispensational teaching of Dallas is clearly presented and "The Barthian Doctrine of Salvation" by James F. Rand, Th.M. In dealing with "man the sinner" and "God the Saviour" the author declares that Barth's testimony rings true for the most part in these areas. A second article on "the faith that saves" is to follow in the next issue.

Under Semitics and Old Testament, Professor Merrill Unger contributes an able article on "The Patriarchs and Contemporary History," throwing much light on Ur in the Abrahamic Era while Dr. Allan A. MacRae contributes the second part of the Griffith Thomas Lecture for 1951, "The Scientific Approach to The Old Testament."

In the Department of New Testament Greek and Literature, Dr. S. Lewis Johnson's article on "The Out Resurrection from the Dead" is a splendid exegetical study on Philippians 3:11, while under Sacred History and Practical Theology Dr. William McCarrell contributes a very detailed and informative article on "Vital Church Expansion" based on his forty years' experience as pastor of Cicero Bible Church, Illinois. "The Amazing Power of Unbelief in the World Today," by Dr. H. Hager under the Department of Hermeneutics and Apologetics is a disturbing article on the growth of unbelief in the modern world.

Thirty one books and eleven articles from Periodicals are reviewed under the Department of Book Reviews. Titles included among the former are Christianity and Civilisation, Parts I and II by Emil Brunner, Church, Law and Society by Gustaf Aulen, Faith and History by Reinhold Niebuhr, Introduction to Old Testament Times by Cyrus H. Gordon, A Critical and Exegetical Commentary on the Book of Kings (I.C.C.) by James A. Montgomery, The Law of Liberty in the Spiritual Life by Evan Hopkins, Bible Characters by Alexander Whyte, The Gospels by J. B. Phillips, and two books on The Ecumenical Movement, one by Dr. Rene Pache and the other by Canon Leonard Hodgson.

This is definitely an interesting and readable quarterly with a wide variety of interests. Where its interpretations may not always carry conviction, they nevertheless stimulate deep Biblical enquiry. A journal loyal to Scripture and the Evangelical Faith.

—B.H.W.

PERSONAL

Principal T. C. Hammond will preach the sermon in St. Andrew's Cathedral, Sydney, at the opening of Synod on Monday afternoon 12th October.

The Rev. G. B. Simmons, Chaplain of Hawkesbury River, has been appointed Curate-in-Charge of Padstow, Diocese of Sydney.

We express our sincere sympathy with **The Rev. H. E. Felton**, of Cremorne, N.S.W., on the passing of his father.

The Rev. F. B. Hewitson, Rector of Semaphore, has accepted nomination to the Parish of Port Elliott (dio. of Adelaide).

The Rev. H. G. Biggs, Rector of Lilydale, has accepted nomination to the parish of Hamilton (dio. of Tasmania).

The Rev. David H. W. Shand, Vicar of St. John's, Inglewood (dio. of Brisbane) has been appointed Rector of St. Mary's, Moorooka.

The Rev. Peter Mayhew, has been appointed Headmaster of the Slade School, Warwick, Queensland.

The Rev. J. Barry Burgess, Th.L., Curate of Moe, has been appointed Curate to Canon R. Phillips, at Morwell (dio. of Gippsland).

The Ven. Archdeacon E. H. Strugnell, M.A., is in charge of the Parochial District of Denmark (Dio. of Bunbury), until the appointment of a new Rector by the B.C.A.

The Bishop of Wangaratta, the Rt. Rev. T. M. Armour, B.A., Th.D., will arrive home from England on 9th November next.

The Rev. W. L. Spedden, Th.L., has been inducted to the parish of Yea (Dio. of Wangaratta).

Dr. Garbett to Tour West Indies. — The Archbishop of York will visit the West Indies at the end of this year.

The Rev. A. J. Bamford, Vicar of St. Michael's, North Carlton (Dio. of Melbourne) has accepted nomination to St. Luke's, South Melbourne.

The Rev. Theo. Hayman, of Ceduna, S.A., is on a visit to Sydney. He spoke at the Annual Meeting of the Bush Church Aid Society, at the Chapter House on Friday night last.

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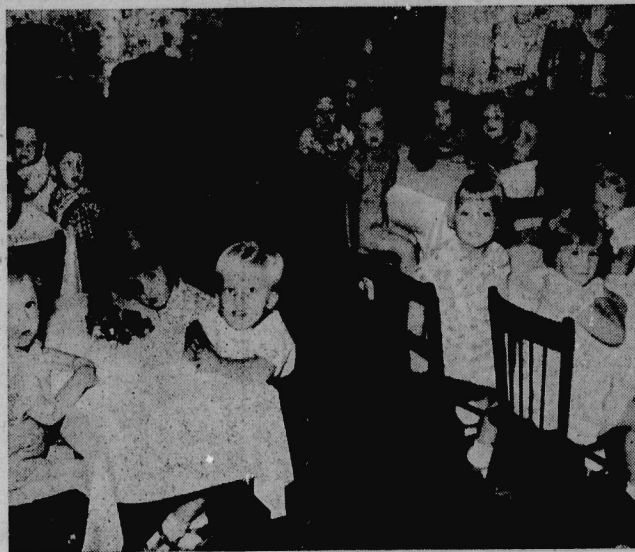
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A work of a national, as well as a Christian character, is being carried out by the Church of England Homes in the Carlingford and Drummoyne areas.

Havilah.

The Home for little ones—Havilah—has quietly progressed. Under the matronship of a nursing sister these little ones are being most assuredly trained to become healthy and worthy citizens. They greatly delight in their pre-school education, and the kindergarten period is a much looked-forward-to part of the day's programme. After the children reach the age of 5½ years they pass on to either the Girls' Homes or the Boys' Homes.

Girls' Homes.

A standard, where companionship, helpfulness and a desire to seek the better things of life, is the aim of the Girls' Homes, thereby creating in the girls an uprightness of character, fine citizenship and a will to carry out one's tasks with cheerful ability.

That a new Girls' Homes will materialise shortly, is indeed the prayer of all concerned. The objective will be to build these Homes on the cottage system, with all necessary environments, thus creating, as near as possible, the loving personal atmosphere so dear to every child. Situated as it will be, near the Boys' Homes, and Havilah, thus creating our own "village."

Boys' Homes.

What object could be better than to create a fitness of body and mind? This is aimed at with the boys. To serve steadfastly and fearlessly. Physical training, training within the Boys' Brigade and the Lifeboys (the junior group), training on social manners, living in delightful homes—all these tend to build up within the youth obedience, good comradeship, an approachable outlook on life, and a feeling of security and understanding. From this must follow the wish to serve Him and to walk in His way of life.

Farm Area.

Last October saw the commencement of the Farm Section opposite the Boys' Homes, and in this short space of time it has become an integral part of the Homes. Here a group of boys, under the watchful eye of the officer-in-charge of this section, are being trained in a very practical way. In addition to studying the art of cultivating plant life, they are being ably trained in the use of mechanised implements—the rotary hoe and the tractor. These lads have also been given their own small plots to cultivate, and competition is keen.

Rosebank-Waratah Eventide Home.

In this land of ours where so much sunshine and many of the good things of life are ours to grasp and hold, cannot we show our thankfulness and appreciation by helping, not only the young, but the aged, who, in the eventide of their lives, need peace, rest and happiness. We are endeavouring to do our part, and at our Home we are aiming at security and comfort. Secure in the knowledge that, for the remaining years of their lives, they will be sheltered and comforted in their pleasant surroundings, in their single rooms, and with their own dearly loved personal possessions around them.

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Diocesan News

SYDNEY

Fellowship Athletics.

Recently the Diocesan Church of England Fellowship Annual Athletics Carnival was held at St. Paul's Oval, Newtown, with fourteen Fellowships competing in the events. There was much cheering from enthusiastic supporters who made a bright display of each Fellowship's colours with ribbons, shirts and shorts, and knitted beanies.

The winning branch was Parramatta, who gained 97 points, Concord West was second with 79 points, and Bondi third with 57. Congratulations to these branches, especially Bondi, who competed in the sports this year for the first time. Congratulations, too, to those competitors from other Fellowships who won points by their individual efforts.

This event is becoming more popular each year and affords a grand opportunity for mixing with other young Christians and making new friends.

Convention.

The third annual gathering of the Southern Highlands Christian Convention will be held this year amidst the beautiful and healthy surroundings of Bowral and Moss Vale from Friday, 2nd, to Monday, 5th October.

The committee has been fortunate to secure the services of such prominent speakers as Canon Marcus Loane, Vice-Principal of Moore Theological College, Mr. Ray H. Gordon, Principal Missioner of the Sydney Evangelistic Crusade, Rev. A. E. S. Begbie, Rector of St. Matthew's, Manly, and the special Children's Speaker, Mr. Don Mosely, a Senior Student of the Strathfield Bible College.

All Churches are combining in this crusade for the deepening of the spiritual life of the people of the district, and the committee confidently expects this to be the greatest convention ever held here.

Charlton Boys' Home.

Mr. Justice Richardson presided at the Annual Dinner of the Young People's Club at Charlton Boys' Home at Glebe, on Saturday night last. The Charlton Home is under the direction of the Home Missions Society. There was a large attendance at Saturday's function and the visitors included the Dean of Sydney, Dr. Howard Guinness, the Rector of St. Stephen's, Willoughby, the General Secretary of the Home Mission Society, Mr. E. W. Pont, and Mr. Murphy, a magistrate of the Children's Court. Appreciation was expressed of the work done by Mr. and Mrs. Sachisthal, who are in charge of the Home and of Mrs. Campbell, their helper.

St. George's, Hurstville.

On Sunday, 20th September, His Grace the Archbishop confirmed 38 candidates from St. George's, Hurstville, five from St. Cuthbert's, South Kogarah, and one from St. Paul's, Kogarah, at 11 o'clock service in St. George's Church. Prior to the laying on of hands His Grace pointed out that the Confirmees now ratified their baptismal promises, to be all their life unashamed of Christ and manfully to fight evil. He stressed therefore that "I do" is a short sentence but a big promise. Each candidate then answered individually the Archbishop's question.

New Organ for St. Andrew's, Roseville.

A new organ for St. Andrew's, Roseville, is being installed and is to be dedicated on December 5th by the Archbishop.

Chester Hill.

Building has commenced on a new church building in Chester Hill.

Rectory for Thornleigh.

The District of Thornleigh now has its own Rectory, recently purchased at a cost of £3750 opposite St. Luke's Church.

Sydney Clerical Prayer Union.

Sydney Clerical Prayer Union meets at Moore College on Friday, 16th October, at 11.30 for prayer, 12.30 Basket Lunch; 1 p.m. Business and speaker: Rev. H. M. Arrow-smith, Commonwealth Sec. of Bible Society.

St. Luke's, Adelaide.

On Sunday, the 13th September, St. Luke's Church celebrated its 98th anniversary. A former Rector of St. Luke's from 1922-32,

the Rev. C. W. T. Rogers, was the special preacher. A well attended civic service was held at 11 a.m., at which were present, the President of Legislative Council of S.A., Sir W. Duncan, the Hon. S. W. Lawn, M.P., and Alderman and Councillors of the City of Adelaide. Many old friends and former parishioners gave Mr. Rogers a warm welcome, and the evening congregation of 250 people joined in an inspiring service of praise and thanksgiving for God's blessings over the years. Over £100 was contributed to parish funds during the day. The celebrations concluded on Wednesday, the 16th, with an anniversary tea and concert, at which 250 people were present.

South Coast.

Public meetings have been held on the South Coast to explore possibilities of a Church School for the South Coast.

Harcourt.

Tenders are expected for the erection of a church building in the Campsie Parish to seat 200 people.

GRAFTON

Completion of St. Andrew's, Lismore.

Work, according to the master plan, supplied by the Diocesan Architect, Mr. Louis Williams, has commenced and the work is being undertaken by Lismore contractor, Mr. J. Hancock.

Mr. Hancock was one of the brick-layers who built the tower twenty years ago, and also tuck-pointed the outside brick-work of the Parish Church. Knowing this work so well, he has been engaged to complete the

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MELBOURNE

Centenaries.

Two well-known Melbourne churches, St. Matthew's, Prahran, and St. Mary's, North Melbourne, celebrated their centenaries in September.

BALLARAT

Primate's Visit.

Ballarat will shortly have the opportunity of hearing something about their journeyings from the Primate and Mrs. Mowll, as they have kindly accepted an invitation to come for a very important occasion, namely, the opening of the new Junior School at Queen's Church of England Girls' Grammar School. This will be on November 12th, when at a great service at 3 p.m., the Primate will open this magnificent new building. On the evening of that day the Primate will give an address on his visit to India and South East Asia, and on the Coronation. Mrs. Mowll will most kindly show films that she took during their extensive tour.

Missionary Giving.

The Bishop and the Registrar have been in Sydney attending a meeting of the Australian Board of Missions. The statements submitted at that meeting showed that the Diocese of Ballarat had exceeded its quota by £557, and was third in order of merit on the list of the Australian Dioceses, Brisbane and Tasmania being higher. Ballarat was asked to try to send £3558; the amount sent was £4115. It is most gratifying that the support of missions has increased substantially in recent years. In 1937 it was £1045; in the year that has just ended £4115 was given.

BUNBURY

Synod.

The Diocesan Synod met in Bunbury from 21st to 23rd September.

Care of Records.

The Rev. L. G. Wheat has accepted the post of Diocesan Archivist.

Jubilee Appeal.

The Commissioner (the Rev. H. Tassell) reports that the first £10,000 of the £50,000 objective has been reached. Many farmers are giving the appeal a share in their wheat crop.

New Church.

In July last, the Bishop, the Right Rev. Redding, Th.L., M.B.E., consecrated St. Elizabeth, of Hungary.

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Vol. 18, No. 20

OCTOBER 15, 1953

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

The Temple of Living Stones

(i St. Peter ii 5, 6.)

(By the Right Rev. M. C. James, D.D.—Bishop.)

In these words St. Peter puts before us an ideal which is much
needed at the present time, and which will show us the method of
its accomplishment.

It is an ideal which, when it grips us, will fill our life with an inspiring purpose.

It is that each of us is to take his or her share, during our earthly probation, in erecting the spiritual temple of a regenerated humanity, the living stones composing that building are the souls of men and women, boys and girls.

With this thought in mind St. Peter looks on to the end of time to see if each stone, having assumed its requisite design, is occupying its proper niche.

The figure which he employs would be suggested by two episodes from his own remarkable career.

It was natural that he should recall how, in company with the other members of the Apostolic College, he followed his Master up the incline that led to the sharp declivity from which the onlooker would view a wonderful panorama.

In the near distance the habitations of the ordinary dwellers of the City of Jerusalem; then across the brook Kidron in the far distance, dominating the whole scene, stood a glorious pile of white marble surmounted by its golden dome which gleamed and glistened in the sunlight.

The building which to the Jew, because of its holy associations, was the oldest edifice on earth, and to him the most significant, the possession of which made Palestine the Holy Land. It was the Temple of Almighty God.

That mighty pile stood to the mind of the Apostle as representing humanity in the mass when it had become converted to the service of the Christ.

Then he recalled as a complementary thought that other occasion when, striding along a country lane, the

Master turned to them with the question, "Who do men say that I am?" The impulsive Peter burst out with the reply, "Thou art the Christ the Son of the living God." Then there fell from the Divine lips the highest encomium that has ever been passed on human — "Thou art Peter (the rock man)" the chip of stone hewn off the parent mass. Here we get the complementary idea. The individual responsibility for being one among many stones built into the main structure.

The Apostle then goes on to describe the character of this great spiritual temple by borrowing the Jewish figures of the temple, the sacrifices, the priesthood, and shows them in spiritual relations. That is, not the outward building, but the people composing the spiritual temple; in other words each individual member of the Church is a stone, not material but spiritual.

Therefore being "living stones" we must exhibit in our lives the three qualities which characterise things living, they are:—

1. ENERGY. Is that an effect of our religion? Time was, especially among the young, when religion was regarded as a "Brake" upon all the innocent pleasures and activities of life. That outmoded view we reject utterly, for religion is a positive thing, and not a necklace of negatives, or a series of prohibitions. Its effect is to energise all that is good and wholesome and uplifting. How, otherwise could it be conceived of as "building?"

2. POWER. Christianity is a dynamic thing, and the function of a dynamo is to be a generator of power. Do we always realise this?

I shall never forget when, at the Lambeth Conference of 1930, in rebutting the allegation that Christianity

was "dope" for the people, the Bishop of Johannesburg thrilled the 308 Bishops present by the fervour with which he asserted that Christianity was more like dynamite than dope because it is an explosive force.

This power is always available to us, yet do we normally use it when we feel ourselves inadequate for the burdens we are called upon to bear?

We pray for peace; it is first necessary that we should have peace within. Why, then, are we so often weak and helpless? In the midst of a whirlwind there is a spot where there is perfect calm, a baby would lie there unharmed, a roseleaf would not be stirred. So, if we are sufficiently committed, would it be with us no matter how disturbed life may be around us, we can have calm and certainty within, but our lives must be true at the centre, which means that they must be really centred not on man-devised solutions, but on God.

3. Then there must be PROGRESS if the building is going up.

When will it be realised that there is no "neutral ground" in our Christian work? In religion you cannot "sit on the fence," you are either going up or going back. It all depends on what is our attitude.

Canon Kingsley must have startled the congregation of Westminster Abbey when, from its pulpit he said with emphasis, "I don't want to possess any religion, I want my religion to possess me."

After all, that is the secret of the whole matter. If we are gripped by that attitude we cannot help making progress.

If that progress is real it must be "according to plan." It is one of the most cheering aspects of the Christian religion to realise that the Great Architect has a plan and place for each of us. Our part is to conform to the design.

Remember, each one counts in God's scheme, there is no "mass production."