

YOUTH CONGRESS ON ALCOHOL.

Resolution at Youth Congress on Alcohol, Chapter House, under the auspices of the N.S.W. Temperance Alliance.

"That this meeting widely representative of all sections of the community being appalled by the fresh revelations made by the Guest Speakers at this meeting of the Crime, Vice, and Fatal Accidents associated with alcoholic drink in New South Wales.

And convinced by the overwhelming evidences from all drinking countries as represented to the United Nations Organisation in the World Health Office "Report on Alcoholism" (1947) that these evils are inseparable from the general availability of alcoholic drink, no matter what the conditions under which it is sold or consumed.

And that (to quote the World Health Office Report) "Removal of restrictions on alcohol is followed by a rise in Commitments to Asylums, Hospitalisation, and Delinquency."

This representative meeting of Church and Temperance people re-iterated its Faith in Local Option Polls, as now operating with complete success in the United States of America, Scotland, and Canada, as the only method offering any prospect of relief from the intolerable evils of alcoholism.

Urges upon the Government and Parliament of New South Wales the desirability of restoring such polls, and respectfully suggests that his Honour, Mr. Justice Maxwell be instructed to visit the United States of America for the purpose of observing the operation and effect of these polls."

This was carried unanimously and enthusiastically.

The death has occurred of Mr. H. B. Cowper, of Parramatta, N.S.W. in his 90th year. For many years Mr. Cowper, who was a grandson of the late Dean Cowper of Sydney, was a prominent figure in Church work, parochial and diocesan. He held the position as churchwarden of St. John's, Parramatta, for some years and acted as Hon. Lay Secretary at various times of the General Synod Provisional Synod and Sydney Diocesan Synod. He also served on a number of Committees in the diocese over a very long period. A funeral service was held in St. Andrew's Cathedral. The Archbishop of Sydney gave the address and Bishop Hilliard read the lesson. The Dean of Sydney also took part in the service. We offer our sympathy to those bereaved.

A.N.C.M.

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MISSIONARY WORK. DIFFICULTIES EVERYWHERE.

At the Annual Meeting of the Bible Churchmen's Missionary Society (London) Lady Bates, who presided, deplored the financial stringency which necessitated retrenchment.

Reviewing the work of the Society, the Rev. A. T. Houghton, General Secretary, outlined new and indirect means of advance that were being used in face of difficult situations in China, Burma, Ethiopia, and India.

Mr. David Stokes called upon members of the Society to bear up in their prayers the Emperor of Ethiopia who stood head and shoulders above all his people in his Christian love and joy. But for his efforts and influence the work of Christian missionaries would be impossible in his land.

SHORTAGE OF CLERGY.

The Rev. T. G. Mohan, Secretary of the Church Pastoral Aid Society, speaking at the Annual Meeting in London, said:

"If we think of the Church merely as an institution which needs clergy just as a country needs doctors, then we certainly shall not have the clergy we want. But if we think of it as a body of redeemed men and women filled with the Holy Spirit, and passionately concerned about those not yet redeemed, then we shall never lack ambassadors."

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

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WHAT EVANGELICAL CHURCHMEN BELIEVE

1. GENERAL AND INTRODUCTORY.

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

There is a viewpoint of Evangelical Churchmen. It covers a number of matters which are vital to faith and to conduct. And it is part of the duty of conviction to spread abroad its beliefs.

Conviction must always issue in motives. The soul's life depends not upon the error it avoids, but, on the doctrine it actively accepts. Doctrinal orthodoxy of itself may be cold as an iceberg, but direct and positive doctrine alone can take hold of the heart, and, filling it with Divine love, can direct by its own spontaneous action the warm and wholesome outgoings of its life.

Truth has many sides. And no one of us has a monopoly of it. Any expression of convictions therefore must be put forward with moderation and restraint, and always with love and charity. Grace as well as Truth came by Jesus Christ. Let us always remember that.

A statement of truth on its positive side is ever valuable in itself, both for the instruction of those who are ignorant of it, and for the confirmation of those who already love it. It is necessary today. It is always necessary. Every generation has to learn afresh the old truths. There is a natural tendency of the human mind rather to protest against the false, than to inculcate and elucidate the true. This is because there is no system of belief entirely without its difficulties, and it is therefore always easier to expose the weak points of an opponent's argument than to remedy the defects of one's own.

A POSITIVE FAITH

Yet I am sure that only positive truth can become the spring both of intellectual conviction and of spiritual

What are the Evangelical Principles which are regarded as being the very essence of the teaching of the Church of England, as being Catholic and Apostolic, Protestant and Reformed?

They have been summarised by Bishop Ryle, Bishop of Liverpool, in the following way:—

1. The absolute supremacy of Holy Scripture as the only rule of faith and practice, the only test of truth, and the only judge in controversy.

2. The doctrine of human sinfulness and corruption.

3. The work and office of our Lord Jesus Christ, and the nature of the salvation which He has wrought out for man.

4. The inward work of the Holy Spirit in the heart of man.

5. The outward and visible work of the Holy Ghost in the life of man.

These five points of Bishop Ryle's might be summarised into another form and compressed into three principles:

1. The First is the personal contact of the soul with God, in distinction to that corporate conception of the Church, which holds that the life of Christ is communicated in the first place to the body, the Church, and thence is communicated again to individual members of it.

When the Church of England affirms in her nineteenth Article that "the Church is the congregation of faithful men," she evidently places the beginning of the Divine work in the individual soul.

The faithful must be gathered, before the Church consisting of them can exist. There is nothing in this view to interfere with the conception of the Church as an organised society or with a dutiful reverence to its just authority; but it adjusts the relation of the soul towards the Church, and the Church towards the soul, and vindicates the personal and immediate nature of the soul's contact with God, from conversion to glorification, through Jesus Christ our Lord.

2. The Second principle is the sovereignty of God the Holy Ghost in contrast with the view which limits His ordinary working to ordinances and sacraments.

3. The Third principle is the sole High Priesthood of the Lord Jesus Christ, in contrast with the sacerdotal view of the Christian ministry which, maintaining the singleness of the meritorious sacrifice, yet maintains also its re-presentation before God by

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Off the Record

SEATED ONE NIGHT AT THE ORGAN.

A young man named Charles Wesley Robinson was recently fined £2 10s. with 9/- costs in Bath, England, for breaking into a Methodist Church at 1.15 a.m. and playing hymns on the organ. The magistrate told him that "even a man with the Christian names of Charles Wesley has no prescriptive rights to break into a Methodist Church and play the organ if he wants to."

QUO VADIS?

Excerpt from a Melbourne clergyman's letter to a friend:—"The simplest transport to Ridley College is by train from Elizabeth Street (Coburg or Brunswick tram) to Walker St. I think the fare is 7d. Get off at the sign 'To the ZOO!'"

BISHOPS' CORNER.

The Bishop of Wangaratta recently spoke in England at an afternoon missionary meeting at Warwick racecourse, in the Diocese of Coventry. He addressed the "congregation" in the grandstand from the judge's box. Bishop Armour writes:—

"When I mentioned that I was due at Doncaster, over a hundred miles away, the same evening, the audience roared with laughter. Then I remembered that Doncaster was the famous Yorkshire racecourse where the classic 'St. Leger' is run. I must have given the audience the picture of an ecclesiastical bookmaker, who, having concluded a successful day at the Warwick races, was speedily departing for Doncaster."

EPISCOPAL SIGNATURE.

The first Bishop of the Arctic, Bishop A. L. Fleming, died in May this year at the age of 69. His diocese covered an area of 1,250,000 square miles, with 10,000 Eskimo inhabitants. The Bishop had the magnificent signature—"Archibald the Arctic!"

The wife of a Presbyterian minister in N.S.W. topped the lists of the Th.A. results in both 1951 and 1952. The Rev. Dr. Frank Cash, the Registrar of the Australian College of Theology, has described this success of a Presbyterian lady in an Anglican examination as "a real thriller!"

(Continued from front page)

the hands of the earthly priest. There is not only one sacrifice for sins, but there is one offering of the sacrifice, and that one offering was completed on the Cross by the Lord Himself. Anything beyond this we hold to be a profane usurpation of the office of the Son of God. The earthly worship of the Church of Christ includes neither sacerdotal priest, nor altar, nor sacrifice.

These three doctrines—the personal and direct contact of the individual soul with God the Father, the freedom and sovereignty of God the Holy Ghost, and the sole High Priesthood of God the Son—are the cardinal principles of the Evangelical creed, and are its distinctive characteristics. So far as our theology is impregnated with them, it becomes an Evangelical theology. So far as they prevail in it, a school of Evangelical belief is brought into harmony with the pure teaching of catholic and primitive antiquity, and above all with the authoritative declarations of the Word of God.

Now any presentation and affirmation of these three truths requires a court of appeal, a ground of authority, a rule of faith. It is the conviction of Evangelical churchmen that there is such a court of appeal. And that authority, that rule of faith and conduct, is found in the canonical scriptures.

THE AUTHORITY OF HOLY SCRIPTURE.

What is the teaching of the Church of England as to the place and power of Holy Scripture?

1. The Church of England teaches the Supreme Authority of Scripture in all matters of faith and practice. It is surely true to say that one of the great characteristics of the Reformation was the appeal to Scripture. This is clearly seen from Articles vi, xx, xxi.

VI. Of the Sufficiency of the Holy Scripture for salvation.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture

we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith; And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

These glorious three Articles are clear and explicit. They affirm and insist upon the Supremacy of the Scriptures.

The Church of England is a Scriptural Church.

(To be continued)

Cocktail Parties.

—from "London News Chronicle."

"We live in a world in which people with power agree about nothing — except this idiosyncrasy of giving cocktail parties. Here alone the Capitalists and the Commissars, the Catholics and the Rationalists, the Academicians and the Surrealists, are at one. We are now prepared, it seems, to make whole continents uninhabitable, to blow each other off the face of the planet; and yet we are all in the same daft boat, lost in an ocean of Martini and Sherry, clutching at cheese straws."—J. B. Priestley.

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A Book of Common Prayer—Which?

There is no doubt a strong tendency at work in the Church to-day to return to a variety of "uses." It is both bewildering to churchmen and contrary to the reformed and Protestant character of our Church as set forth in Cranmer's preface to our Book of Common Prayer.

In the article in our last issue, "A Book of Common Prayer—Why?" it was shown how the Prayer Book brought order to worship where there had been confusion. Superstition and erroneous beliefs were entirely purged and every rite and ceremony was tested by the infallible rule of God's Word. Anglican worship is therefore safeguarded by having one authorised Book of Common Prayer.

Church people should know that every clergyman of whatever order or rank, subscribes a declaration of assent to the 39 Articles of Religion, and the Book of Common Prayer, and with reference to the latter he solemnly declares:—"... in public prayer and administration of the Sacraments, I will use the form in the said book prescribed and none other..." (bold type ours). This declaration is set out in Canon 36 of the Church of England and makes it perfectly clear that the Church expects all its ministers to use the book authorised by law until that law shall be changed. Every churchman has a right, protected by law, to enjoy the worship of his Church as ordered by the Book of Common Prayer (1662).

LAWLESSNESS.

Unfortunately there are bishops, clergy and laity who respect neither the Prayer Book of 1662, the rights of the ordinary worshipper nor the laws of Australian states which secure these rights. This easy defiant attitude to both scriptural principles and citizens' rights is not confined of course to Australia. It originated with the Romanising Oxford Movement in England last century, and is now as widespread as the Anglican Communion.

Every attempt to have the Prayer Book altered in this century has been an attempt to undermine the Protestant and Reformed character of our Church. Every such attempt has

sought to re-introduce superstitions and erroneous doctrines against which Cranmer and every other Reformer set their faces. Cranmer, Latimer, Ridley and Hooper are four of our bishops who died at the stake because they resolutely opposed the doctrines of the "mass," "the eucharistic sacrifice," and the "altar."

1928 PROPOSED REVISION.

There is one Prayer Book which may confidently be rejected by churchmen as having no lawful authority in the Church and yet which is being very widely used. It is the proposed revision of 1928, often called the 1928 Prayer Book. In 1927-28 it came before Parliament in England but was twice rejected. At this great crisis in the history of our Church, the sound commonsense of the laity refused to accept a revision which endangered the Protestant principles on which English liberties and English greatness were based.

Lawful authority rejected the 1928 Revision but smarting under the rejection many of its supporters have since allowed its use and it is widely, but nevertheless illegally used in moderate Anglo-Catholic circles.

GREEN BOOK.

There are other uses, generally in the form of a small book or booklet which are handed to worshippers as a "Prayer Book." After the famous "Red Book" Case, in which judgment was given against the present Bishop of Bathurst because of certain illegal features in a service of Holy Communion he "authorised" for use in his diocese, a green-covered book was used by worshippers in the Cathedral at Bathurst. It contained five items, (1) The Holy Eucharist, (2) Communion of the Sick, (3) A Form of Confession, (4) Private Baptism of Infants, (5) Holy Unction. It bears the approval of the Archbishop of Brisbane. It would not have borne the approval of our Reformers.

Worshippers in other places are encouraged to use the "Anglo-Catholic Prayer Book." This book claims no authority for itself or for the service of the Mass which it contains. It is replete with mariolatry and saint-worship and seems to be just an English translation of Roman rites. Nevertheless it has gained warm acceptance in certain quarters.

Much could be written about the wide variety of forms which these modern uses have taken, from a duplicated sheet of paper right up to compendious publications of the English Church Union. It is sufficient to say that they are many and various but all equally unlawful and unworthy of Anglican worship.

There is but one Prayer Book for loyal churchmen. He loves the forms which the Church has authorised and used for centuries. He loves them for their warmth, beauty, simplicity and above all for their faithfulness to the Bible. In this they have been tried, tested and proven. He will view innovations in their true light. He will support proposed alterations and amendments to our Prayer Book which will help the Church to express itself more adequately in the modern world. But he will resist every attempt to foist upon the Church doctrinal changes. That battle was long ago fought and won by those who loved the Truth of God before all else. Our Book of Common Prayer was the splendid fruits of that great victory.

Churchmen would be well advised to keep these things in mind when the proposed constitution for the Church in Australia is discussed in diocesan synods shortly. The questions of the Constitution and of the nature of future proposals for a Book of Common Prayer are inseparably linked.

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The Clergy Provident Fund (Sydney) and Retired Clergy

(By S. M. Goard, Bank Officer, Willoughby, N.S.W.)

In the last issue it was shown how, by surrender of a portion of the annuity, funds might be made available to the annuitant for purchase of a home, or residential unit on a very nominal deposit of the annuitant, may be from the Fund itself under a prospective housing section of its activities. The property means test for Social Service pension excludes the applicant's own home, or his equity therein, i.e., he may own equity in his home to any value. The amount of annuity could also be ceded to the Fund toward meeting insurance, and a contribution towards upkeep, which latter might be economically attended to by the Fund's own honorary or permanent manager. Such housing, whether almost totally acquired from the Fund's resources (on 3% basis) or partly by realisation of annuitants' income producing assets would be available at an approximate cost of 25/- per week to our retiring clergy.

Prospective annuitants who own property exceeding £200 odd would do well to realise such and utilise the proceeds together with the aforesaid "consideration" provided from the Fund towards purchase from the Fund or otherwise of a home to unlimited value. On decease of the annuitant, sale of the property would restore the equities respectively to deceased's estate and to the Fund. For illustrative calculation we will assume that all annuitants have wives aged over sixty years—

From an annuity of £193, the amount to be surrendered would be: to cover interest (at the Fund's productive rate of about 3%) on a loan of, say, £1800 for one residential unit (not necessarily a separate house property), £54; leaving annuity income of £139.

Amount of income to be ceded to the Fund towards—

Rates and insurance, £18; Upkeep, £25—£43.

Leaving as a supplement to S.S. pension, £96.

The S.S. pension for two is £351; thus providing, in addition to a home "all found" an income of £8/12/- per week, or annually £447; which is well over twice the above maximum an-

nuity; and still permits of earning a further £17 p.a. of income; (difference between £139 and max. permissible annuity supplement of £156 per annum.

The maximum income, where such consists partly of S.S. pension is £507 p.a.; so that under this proposal housing should be provided at an all inclusive cost to annuitants of £60 p.a. (of which £17 further may be earned as above stated) obviating the insecurity of a rented home and all but very minimum legal costs in respect of acquisition.

Initial purchase and upkeep estimates of each housing unit are conservative, for a degree of co-operation is expected from the laity.

The Church has various lands which could be partially used and it is expected that from the substantial surplus of the Fund annually transferred to reserves—now not so essential—a considerable allocation could be made towards upkeep seeing that such real property would form an excellent reserve of the Fund against future inflationary crises. In such a case a pro-rata payment should also be available to annuitants not participating in the housing benefits. These housing proposals could, of course, be availed of by annuitants averse to S.S. supplement to their incomes. The proposals affect the Fund no more than by merely changing the venue of a small portion of its investments from Script to Real Property; a very sound transaction.

To increase annuities already supplemented by S.S. provision would avail nothing, but merely decrease the latter; on the other hand application of excess revenue of the Fund to upkeep of its housing activities would prove of direct advantage to the Fund's beneficiaries.

Implementation of these proposals would not only lift a load of care from ageing clergy and their partners who have been too busy devoting their all to the Lord's work and unable to provide a home for their old age; it would also be an incentive to aspirants to the ministry who hesitate to commit their prospective wives to the present depressing outlook for their eventual declining years.

NOTES AND COMMENTS

We were delighted to find that our contemporary, "The Anglican," celebrated its first birthday

A New Ally.

with a lengthy editorial entitled "The Liturgy and Common Sense." The Record has been through many an arduous campaign in advocacy of loyalty to the Book of Common Prayer of 1662, its doctrines and forms of worship. Like all true veterans, we are glad to welcome a fresh recruit to the great cause especially when he comes loaded with ammunition like the following:

"At ordination, and on institution to the benefice clergy promise loyal obedience to the Prayer Book; this is no mere legal form; it enshrines a principle that lies at the very heart of Anglicanism, the principle of 'common worship,' of priest and people together, using familiar words and familiar acts.

"The practice of omitting and adding at the choice of an individual priest who takes his stand on Western tradition is a negation of the whole Anglican ethos of worship.

"Ceremonial acts must be continually tested, to see how far they are in accord with the doctrine of our Church; a distinction must be drawn between due deference to practices and customs which are in widespread use in many other parts of the Church, and the wrong deference which is merely mimicry; we must ask ourselves whether ceremonies which had meaning for other ages and other climates have any value for us in the Church of England in Australia.

"... The following of alien and fussy ritual increases unnecessarily this tension, and gives pain to many of the faithful; it separates the parson from his people; it is frequently contrary to both sound learning and any true aesthetic appreciation."

To these editorial strictures we are constrained to add a hearty "Amen!"

While we welcome the statement of "The Anglican" on loyalty to our liturgy, we feel bound to point out that there are acute difficulties in the ecclesiastical situation which "The Anglican" does not sufficiently recognise, and which are not to be resolved merely by a call to "common sense" or to reverence for the "Anglican ethos" (whatever the latter may be).

In the first place, there is the difficulty — of which "The Anglican" seems unconscious — of combining "loyal reverence for the worship of the Prayer Book" with "due deference to practices and customs which are in widespread use in many other parts of the Church." And how are we to reconcile the principle of common worship that lies at the very heart of Anglicanism with the exhortation "to reflect the comprehensiveness of Anglicanism elsewhere in our communion?"

It is a plain fact that, for the most part, the "comprehensiveness" of the Church of England of which we hear so much to-day is nothing other than the acquiescence of bishops in doctrines and practices introduced into the church in the 19th century by the Tractarians and their Anglo-Catholic followers contrary to the doctrines and practices prescribed by the Prayer Book. This is the reason why the "Church Record" cannot accept "The Anglican's" implication that Anglo-Catholicism is a form of Anglicanism that can justly shelter under the aegis of the Church of England.

Thus we are bound by loyalty to truth to say, as Bishop Barker said to the Synod of the Diocese of Sydney as long ago as 1868: "We doubt not that such men (i.e., Anglo-Catholics) are sincere, earnest and devoted, but we may be allowed to doubt whether they are consistent clergymen of the Church of England."

Surely no one will deny that the difficulty to which we have drawn attention is both real and serious. Facing the Issue. It is not a matter of High Church or Low Church, but of two sets of mutually exclusive doctrines with ceremonies to match. The real nature of the difficulty must certainly not be obscured either by abuse or sentimentalism. It can only be resolved, if it can be resolved at all, by a careful examination of the facts of history and of the formularies of the Church. If the contentions of the "Church Record" in regard to the legitimacy of Anglo-Catholicism as a consistent expression of the faith of the Church of England are open to dispute, then the columns of the "Church Record" are open to anyone to dispute them. But it is idle to suppose either that Evangelical and Anglo-Catholic can both be right, or that both are consis-

tent with the doctrine of the Church of England as expressed in her formularies.

The large measure of success achieved by the Oxford Movement in impressing its particular tenets on the minds of members of the Church of England has prevented many from appreciating the position for which the "Church Record" stands. We here take the liberty of saying again what was said in this paper some two years ago: "The 'Church Record' is not in the proper and accepted sense of the term a 'Party' paper. It sets out to establish and maintain the Reformation principles which determine the position and attitude of the Church of England. Our columns are open to all who subscribe with loyalty to the Articles and Formularies of that Church. We are prepared to admit and discuss points of theology on which reasonable latitude of opinion is permitted to those who value the reformed faith as the Church of England officially presents it. But we maintain an increasing and unswerving hostility to the attempt to introduce into our doctrine or ritual beliefs and practices that were definitely repudiated at the Reformation."

United States correspondent, Robert Sherrod, in his article in a recent issue of "The Saturday Evening Post" following on an extensive tour of Australia,

seems to have caught us on the raw. We Australians are a touchy lot and we rather smart under criticism. Still let us take it and especially when Sherrod's criticism is apt and largely true. "Let a man raise his head above the mob," he remarks, "nowadays, and he quickly loses it amid jeers of, 'who does the bloke think he is, anyway?'" We fancy we have already heard that here and rather often. He goes on to say "Australia is a place where Athletes are accorded more respect than Ministers of State or the Gospel. Inhabitants greet any sports event with flaring nostrils, fevered brows, and an offer to wager a few shillings on the outcome." A bit purple we might say but very true. Then to cap it, "Australians have had it easy for a long time. A lazy man can live as well and respectably as the bloke with brains and energy." "Alright for the sluggard, but no good for the Country," is his just comment. Long ago Robert Burns said. "Oh wad some giftie gie us to see ourselves as ithers see us," and that is what we Australians need to do! There is much

(Continued on page 6)

(Continued from page 5)

to our credit we know—generosity, good comradeship, big heartedness, but it is this hedonistic grumbling attitude to life with its passing bewitchments, our love of the superficial and the associated ways of life, lack of respect, which are our bane. It is good to have a few home truths hurled at us sometimes. It makes us think—and perhaps mend our ways.

WEEP NOT FOR HIM.

The following lines were written by Bishop Hilliard in the train on his way home from the Chapter meeting at St. Andrew's Cathedral, Sydney, at the close of which Mr. O. G. Barlow, a Lay Canon, had died suddenly.

The Bishop read this sonnet in the Cathedral during his address at the funeral service.

Weep not for him, for whom the setting sun
In crimson splendour steeped the Western
sky;

The journey ended and the day's work done,
He rests within the Father's home on high.
No sad regretful glance, no bitter tears

For him; not even pang of parting sore,
For glory of the never-ending years,
Shone through the sudden opening of the
door.

There in the peaceful Paradise of God,
In saintly fellowship all glorious,
Whose steadfast feet the road of Christ have
trod.

He waits in happy hopefulness for us;
And even now, not faint nor dim,
We have unbroken fellowship with him.

Mrs. L. Barlow, Mrs. O. Clarke, and Mr.
E. C. Barlow wish to thank those many
friends who so kindly offered prayer and ex-
pressions of sympathy following the decease
of her husband and their father.

THE KING'S SCHOOL,

Parramatta.

An examination for the award of three
"Violet Macansh Scholarships" will be held
on 16th and 17th October, 1953.

All candidates must be under 14 years
of age on 1st February, 1954. Papers will
be set suitable for boys at the Sixth Class
Primary and First Year Secondary Standards.

A holder, if a Day-boy, will be entitled
to free tuition and an allowance of £30
a year; if a Boarder, to the same concessions
as a Day-boy plus a reduction of Boarding
Fees according to his means.

Entry forms and full particulars can be
obtained from the Headmaster.

Entries close on 21st September, 1953.

THINK ON THESE THINGS

A WOMEN'S COLUMN

(Conducted by June Dugan)

"Home is where the heart is," so often we hear someone say to us, or "Where the treasure is there is the heart also," and this week, when we were praying I heard someone ask God that our roots may not be too deeply set here on earth so that we may be easily transferred. This made me think, not only at the time, but quite often since. What did this prayer mean and how does it apply to me? My first reaction was that it seemed a strange thing to pray, but the more I think about it, the more necessary I realise it is to be lightly rooted here on earth, that we may more easily set our roots deep into the heavenly kingdom.

When folk in our everyday life meet us I wonder if they might be able to detect just where our treasure is, either on earth or in Heaven. Our Lord told us not to set our affections upon things on earth because they perish and we are left with empty hands, our treasures slipping through our fingers and we are clutching a vanished dream or ambition. On every side to-day we see evidence of that nerve-straining, faith-shaking, heart-breaking, all-out effort to gain riches and position and public esteem. Then when these things have been attained we see the equally high tension of maintaining the standards gained; What a treasure to set our hearts upon, a treasure which takes so much and gives so little back, but folk do not have the time during this seeking and gaining to notice how sapped they have become of all the real treasures which could bring them so much peace and happiness. Have you noticed this kind of life among your friends or acquaintances? I have, and my heart yearns to make them see the real need of their lives.

You have seen little children become very attached to a special toy for a time and then they tire of it and become interested in some other plaything, the first one being neglected. Sometimes grown-ups are so like the little folk, being so absorbed in one treasure they have acquired and when tossing it aside for something better which has come into their life, after all their struggle to attain it.

How fickle we are, forever seeking and casting aside as we go along the road of life. It sometimes takes a move from one house to another for us to find how many things that once we could not bear to part with have

become rubbish and are tossed upon the pile of scrap, we even wonder how we came to treasure the thing at all. You see we become so cluttered with all the things we can see and feel and so are unconscious of the much more important intangible things of the spiritual kingdom. Somehow the more we turn our eyes on the material things, the less we can perceive of spiritual things. The two cannot be put into the same Kingdom.

Well now, how much have we set our hearts upon treasure in earth? As I listened to a broadcast one day telling of what happened to some of the overrun peoples of Europe and their property, I wondered how we would fare if some enemy deprived us of all our "things," and how we would live without them. I really believe that we can train ourselves to live with our possessions and yet not make them entirely necessary in our life. When my washing machine went out of action a few weeks ago I imagined at first that I would not be able to manage any big wash until the machine was restored to use again. Of course I soon found that washing can be done without the aid of a machine, as many other women do, and was rather ashamed of my reaction. Please don't think too hardly of me either.

Let us be real and honest as we assess our position in regard to the treasure we have for all of us have set our heart on things on earth, but let us also be warned of the slippery nature of material goods and turn our future attention to gathering treasure in heaven.

This means that our Bible reading and prayer must first of all become the main theme in our life and we will then grow so much that after some time we will begin to amass treasure that nothing, either in time or eternity can mar or lessen in value. Our aim will now be to become millionaires in grace and fruits of the spirit.

If every reader accepts this challenge and puts it into practice the Bank of Heaven will expand and every parish will be quickened and enlivened till the Church becomes a vital body of individuals who put first things first as Christ intended we should.

Our Prayer:

Lord, I see so much about me
Which would dim my sight of Thee,
Give me quick and sharpened vision
Seeing that the world can't see.

Show the treasure Thou hast for me,
Heavenly treasure, timeless, free,
Help discern the way to win it.
And the joy through years to be.

Bible Society Jubilee

There is a sound of jubilee in the air. The British and Foreign Bible Society has already begun preliminary celebrations which will lead up to the 7th March, 1954, on which date the Society will have completed 150 years of service.

The Earl of Selkirk, who is President of the National Bible Society of Scotland, was chairman at the 149th Annual Meeting of the B. & F. B. S. held in May in the Central Hall, Westminster. He described the work of the Bible Society as "stupendous," drawing attention to the fact that since 1804 the Society had distributed 595 million books.

It is a remarkable thing that averaging it out, the Society has distributed 10,000 Scriptures every single day for the last 149 years. For this long period the Bible Society has been a vehicle by which people throughout the world have been able to hear in their own language the wonderful works of God. The Society was born from the emotional impulses that came from the Evangelical Revival.

Beginnings.

The men who founded the Society did so as a superb act of faith. It was the year before Trafalgar, when the war with Napoleon was at its height and England was in daily expectation of invasion from across the Channel. England stood on the brink of a new world, and in danger of her life. Yet sober men of affairs could launch a Society which had the strange but deliberate purpose of putting the Bible into the hands of every man who could read, in the language he spoke.

The formation of the B. & F. B. S. in 1804, and the vigour of its early agents soon stimulated similar ventures in other countries. Within twenty years, Bible Societies had been formed in America, Norway, Sweden, Germany, the Netherlands and Scotland, while the organisation of the Parent Society had spread throughout the world. To-day this widespread enterprise has been drawn together into a world fellowship of Bible Societies called "The United Bible Societies," so that the urgent need of the world for Scriptures may be met.

It is strange that for 1800 years after the death, resurrection and Ascension of our Lord Jesus Christ, very little was done to ensure the propagation of Holy Scriptures in the language of the peoples of the world. There were early editions in some 60 to 70 languages, but these, for the most part, had been of comparatively small numbers, and had generally been published privately for profit.

Then in 1804, the B. & F. B. S. was formed. It began in a very simple way, because of the dearth of Scriptures for Wales and for England, and "for the whole world." This Society was the first society formed in one nation for the good of all nations.



Translating the Amele Epistles

The Armoury of the Church Militant.

This great movement has provided the Christian Churches with an indispensable armoury in which the Sword of the Spirit is now to be found in 1150 different languages. The B. & F. B. S. itself has circulated the Scriptures in 814 of these.

This is no ordinary publishing fact. Within the pages of the Bible the reality of man's life and destiny stands revealed as nowhere else. It is, therefore, matter for wonder that this truth should have broken forth in over a thousand tongues.

Behind the statistics lies a tale of changed lives. The Bible, put into men's hands in their own tongues by Bible Society colporteurs or by missionaries, has shown a startling power to remake human life. In Persia the chief means of evangelism has been through the Bible; in Indonesia whole communities of Christians, such as the Batak Church, have been created by it; and the evangelisation of Korea began and largely continues by the same means. Behind the endless problems of translation, production and distribution, there is the miracle of God's dealing with the souls of men through His Word.

But there are still some 1600 languages which have not yet been reduced to writing. Some of these can be merged into a "trade" language or a "lingua franca," but there is still an immense translation and production schedule ahead of the Bible Society.

Australian Responsibility.

The London headquarters has now entrusted to Australia the responsibility of producing Scriptures for a south-west Pacific zone. This means that the Australian section of the British and Foreign Bible Society is entrusted with the work of producing Scriptures for the Australian aborigines, for the islands of the Pacific south of the Equator—other than those in the New Zealand Mandate—and for Indo-China. There is also a liaison responsibility for Indonesia and Malaya.

In the last few years about 40 editions have gone through the press in Australia. Australia is, therefore, now a Scripture-producing country.

The value of money has greatly fallen. For every pound which the Society had to spend in 1939, in the production of Scriptures, it now has to spend £3/10/-, which means that it needs three and a half times as much as it received in pre-war days.

All the editions for Australia and the South West Pacific have been and will be sold under cost price, because the economic conditions of the recipients is such that they cannot afford the full cost of production. To give four recent illustrations:—

(a) 5,000 copies of the New Testament, in Motu, published for New Guinea, cost 7/- each, whilst the natives are being charged 3/- each for them. Thus there is a loss of £1,000 on this edition.

(b) 3,000 copies of the Gospel of St. Mark, were published in Siwai, at a cost of 3/9 per copy. This edition is for Bougainville. The natives will pay 2/-, making a total loss of £262 10s. on the production.

(c) Certain portions of the Old Testament were published for the South Sea Evangelical Mission, at a cost of 14/6 per copy, against the selling price of 4/6.

(Continued on page 8)

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CORRESPONDENCE

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

Y.E.C.L. CONVENTION.

(The Editor "Australian Church Record.")

Dear Sir,

At the risk of incurring the displeasure of an archdeacon which is a danger at any time, I must answer the letter of Archdeacon Denman. Space forbids more than a note, but, at further risk, I must say that I habitually preach from the life or words of one who was not an Anglican, unless the Archdeacon, following the Russian pattern, would credit the Anglican Church with the nurturing of Paul.

The fact that I was one of the speakers at the Convention recently has no bearing on this note, for I cannot say too strongly, even if it means my being indicted for heresy, that I am a Christian first, and an Anglican second. On this I shall continue to take my stand and encourage others to take their stand.

No one questions the fact that there could have been found Anglicans worthy to stand beside the three saints of God who were the subjects of the recent Convention. Henry Martyn, who himself owed so much to David Brainerd, was one. But this surely is beside the point. I am not a musician but I can hardly feel it likely that music lovers would offer any criticism if on rare occasions a first class recital was advertised in which British composers were excluded.

The fact remains that the names of Brainerd, Hudson Taylor, and M'Cheyne — and others of all denominations for that matter — stand and will stand as spiritual teachers for all time. God forbid that we, for whatever the reason, should lose sight of that fact.

Yours faithfully,
The Rectory,
Carlingford,
H. R. SMITH.

CLERGY PROVIDENT FUND.

(The Editor "Australian Church Record.")

Dear Sir,

Surely Synod was "caught napping" when it approved transfer by the Board of a sum from members' common funds to a fund for such sectional relief as that revealed in Rev. Canon D. J. Knox's letter in your last issue.

Though the objective is most praiseworthy, the transfer is, though indirect, an enforced levy on contributors and certainly unethical. In view of the meagre pensions now afforded it arouses justified resentment.

All this is so unnecessary.

Were the Board to arrange its meetings late in the day, practising businessmen could be appointed to vacancies on the Board; laymen in touch with the pulse of church life would advocate a continuing appeal to the laity through retiring offertories and donations.

It is considered that the response would more than equal the product of the capital funds misplaced; but such should be a revenue fund, disbursing receipts, including legacies, over a scheduled time basis.

There is no necessity for an investment fund, except to a limited extent in spreading disbursements.

A sub-committee of such laymen would be happy to conduct a floating fund on these lines; and many of the laity equally happy to respond.

Give the laity a chance! They have a responsibility from which Synod has kept the Board altogether too aloof.

Yours truly,

LAYMAN.

UNIVERSITY ANGLICAN SOCIETY

(The Editor "Australian Church Record.")

Dear Sir,

Your letter of the 6th inst., which is a mixture of editorial comment and excerpts from an anonymous letter, calls for a reply on our behalf.

At the preliminary discussion group of some Anglicans interested in forming an Anglican Society referred to in the letter, there were some who raised adverse opinions. Those desirous of forming the Society did so, and recognition has been granted by the Vice Chancellor. However, the fact that there were objections of some Anglicans to the formation of any such society was no reason either morally or legally why those desirous of forming the Society should not do so.

If the Society, which is, at the moment, truly representative of the Church of England, should ever fail to be so, failure will be caused by partisanship outside the Society.

The Society aims to strengthen and develop the faith and witness of Anglicans within the University. We believe that informed co-operation with other Christians is more valuable than uninformed co-operation. The only restriction of membership is that all be communicant members of the Church of England.

Yours faithfully,
DAVID K. WILLIAMS, President.
J. R. GILES, Secretary.
14th August, 1953.

(The Editor, "Australian Church Record.")

Dear Sir,

In the "Notes and Comments" of your issue for Aug. 6, 1953, there is an article on the Sydney University Anglican Society, some of the statements in which may, I fear, mislead those who are unfamiliar with the nature of this recently formed society. Having been present both at the meeting referred to by your unnamed correspondent, and at the meeting which adopted a constitution for, and elected the officers of, the Sydney University Anglican Society, I feel that the changes made by the "member of the Church of England" whose letter you, apparently without corroboration, accepted as an expression of editorial opinion, should be answered by the society's present committee, if they think the matter worthy of their attention. These charges of breach of faith, although serious, are made somewhat irresponsibly; yet they could, I believe, be adequately answered.

I shall content myself with observing that the normal method of forming a society at Sydney University is for a group of at least ten students first to accept a constitution and elect officers, and then to apply to the Registrar for registration as a society within the University. (The Sydney University Evangelical Union was formed in this way—Liberal Evangelicals, for instance, were not invited to offer suggestions for modifying the proposed constitution).

Although no evidence is offered in the letter quoted in your article, this fact does not prevent your suggesting that "the Sydney University Anglican Society appears to have been formed by a very small, and not very representative group of Anglican students." It is true that one would expect an "Anglican" society to be representative of Anglican opinion, just as one would expect an "Evangelical" society to be representative of Evangelical opinion. There are two ways in which the Sydney University Anglican Society might be expected to represent varieties of Anglican thought and worship: in its constitution and in its office-bearers.

In the constitution of the society, the only limit set to membership on the basis of belief or practice is the provision that members must be "communicant members of the Church of England or of Churches in communion with the Church of England."

If the charge is made that the executive contains at present more members of one "party" in the Church of England than of another, it should be pointed out that if this situation is the case, it has probably occurred because those who opposed the formation of any kind of society for Anglicans were members of the one "party." It is untrue to say that there is not at least one committee-member from each of the main groups in the Church of England. Any Anglican who refused to join the society for the sole reason that his own views were not adequately represented on the executive would, it seems to me, display the worst forms of intolerance and bigotry. In any case, not only are all student members of the executive obliged to resign on a motion of censure passed by a two-thirds majority of the voting members, but also the present executive will in the normal course of events, retire during first term of the next academic year.

Accordingly, even if your readers accept the truth of the charges concerning the formation of the Sydney University Anglican Society which were made by the disgruntled student who wrote to you, they should not, because of this, condemn the society as it now exists. Even if the society has been formed by "a very small and not very representative group of Anglicans," this does not mean that its constitution or activities are unworthy of your readers' support.

Yours, etc.,

Sydney, 13/8/53.

K. L. GOODWIN.

[Our comment that "the Sydney University Anglican Society appears to have been formed by a very small and not very representative group of Anglican Students," was based on the facts recounted in the rest of our note, which were supplied at our request by an Anglican student in the University. None of our correspondents deny these facts or suggest how they can be interpreted otherwise than in the way we have interpreted them.

Our correspondents would do well to read our note again. It imputed no motives nor did it raise any "party" issues or refer to "particular interpretations of Anglicanism." —Ed.]

(The Editor "Australian Church Record.")

Dear Sir,

Some points in your notice of the University Anglican Society in this week's "Record" call for comment. Chiefly, that the Society represents one particular interpretation of Anglicanism. This is not the case.

THE TWELFTH SUNDAY AFTER TRINITY.

Many shades of opinion are represented on the Executive, which includes members of the Evangelical Union and the Student Christian Movement. I personally am a member of E.U. and I do not therefore stand alone on the Executive. I am there because I believe that a specifically Anglican society has much to contribute to the University, especially to other religious societies. I feel that the uncharitable criticisms made in the "Record" do not reflect a Christ-like attitude towards the aim of the Society, which is "to strengthen and develop the faith and witness of Anglicans within the University." Since the Society was formed to embrace all shades of Anglican opinion, surely it is the duty of all witnessing Anglicans within the University to give their hearty support, rather than to allow secularism and misunderstanding to overtake such a potentially rich field of Christian experience.

Yours, etc.,
A. A. LACK,
Publicity Officer, S.U.A.S.

DEVOTIONAL COMMENT.

(The Editor "Australian Church Record.")

Dear Sir,

Your footnote to my letter in the last issue of "The Record" does not "alleviate my feelings."

One does not expect to find such a phrase as "plunging beneath the waters" in a Devotional Comment. For I consider it misplaced, irritating and controversial. Therefore not Devotional. Furthermore, it is a gratuitous concession to the immersionists and also not a little disconcerting to converts who have never so plunged. And, of course, millions are enjoying newness of life without it.

As to the commentary phrase, your writer surely overlooks the Greek prepositions occurring in the passage. I understand "eis" to mean "unto," not "into," and certainly never "beneath."

It seems to me that St. Paul himself offers the most suitable "Devotional Comment" in his summing up of this passage in verse ii. "Even so (or likewise) reckon (or consider) yourselves to be dead unto sin, but alive unto God through Christ Jesus." Sublimely helpful!

You quote Conybeare and Howson. But you will surely allow that they hold no monopoly or finality. So may I counter with Dr. Griffith Thomas—"We have now shown clearly that on every fair interpretation the word "baptised" cannot possibly be limited to immersion and that in many of the cases immersion could not have been the method used. This is also the testimony of Christian antiquity, as a recent scholarly and able work has clearly proved (C. F. Rogers). The author shows that the remains of earliest Christian art and sculpture all point to affusion and not immersion as the ordinary and almost invariable mode of Baptism in the primitive Church."

Mr. Editor, I am sorry to be a refractory child (or old man) but "plunging beneath," does not induce "Devotion" and such comment savours of debate.

Yours, etc.,
North Richmond, H. W. MULLENS.

THE KINGS SCHOOL, PARRAMATTA.

An examination for the award of the "Violet Macanish Scholarships" for 1954 are announced in our advertisement columns. Entry for these valuable scholarships is open to all boys who will be under 14 years of age on 1st February 1954.

THE THIRTEENTH SUNDAY AFTER TRINITY.

"Come where he was." The priest and the Levite were no doubt sorry for the wounded traveller, but they were not prepared to identify themselves with his distress. The Samaritan shared the poor man's distress, and regardless of his own security, tended him to the utmost limit. He entered completely into his feelings.

Only by personal contact with people can we give the utmost help. The clergyman who lives amongst his folk, even if the area be uncongenial, who tries to enter into the lives of his people, sharing their joys and sorrows, is the true pastor and the one who can best help them.

If ever a people needed a good Samaritan as their pastor, it was the dispersed exiles by the river of Chebar. The prophet Ezekiel was sent by God to be their minister, and he began his work by first identifying himself with the congregation committed to his charge. "I sat where they sat," he tells us. (Ezekiel 3:15).

When we, wounded through sin, needed a Saviour the Son of God was our good Samaritan ("despised and rejected of men"). By entering into our lives with the hands of love he restored us to our Father's home.

Proper Psalms and Lessons

August 23. 12th Sunday after Trinity.

M.: II Kings 18:30 to end or Micah 6; Luke 4: 1-15 or Philemon. Psalms 65, 66.

E.: Genesis 28:10-17; John 1:43 to end. Psalm 68.

August 30. 13th Sunday after Trinity.

M.: II Kings 22 or Habakkuk 2:1-14; Luke 4:31-5:11 or I Timothy 6. Psalm 71.

E.: II Kings 23:1-30 or II Chronicles 36:1-21 or Habakkuk 3:2 to end; Matthew 20:1-28 or Ephesians 2. Psalms 67, 72.

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Yes, White Elephants are required—perhaps you have some around your house. Maybe White Elephants to you but they fill a needed want for someone else. The Soroptimist Club of Sydney (a movement of business-women similar to that of Rotary for businessmen) is planning to hold a Monster AUCTION SALE and FETE to be held at the Sydney Town Hall on Friday, September 18th. Would you kindly donate goods for this Auction?

We are aiming to raise £1,000—towards the building costs of the Cottage Hospital at Hammondville. This is a much needed want, already the land is available and a start has been made upon the building plans but more funds are required. If you can assist with anything suitable for the Auction or to sell upon the Stalls—a phone call to either Miss N. Bounds at MW 1418—or Mrs. J. Larkin at FU 6752 will be welcome and receive prompt attention. Or by letter to Box 1139, G.P.O., Sydney, the Hon. Organiser, Soroptimist Club of Sydney, Appeal for Hammondville Cottage Hospital.

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Sacrifice and Service

"Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

The above words were spoken by Christ immediately after the coming of the Greeks to Philip with the request, "Sir, we would see Jesus." Bishop Ryle suggests that the disciples were encouraged by those seeking the Master, to hope for an early ushering in of the Kingdom.

Surely there were hopeful signs and the coming of the Greeks was one more. But the Kingdom was not to come in the way they had expected and the Lord Jesus uttered His warning to show that there could be no short cut to blessing.

The Cross as a Symbol of Death and Shame.

The words of our verse have, of course, a primary application to Christ Himself. "Our Lord would have them (the Greeks) know that He came to carry a cross, and not to wear a crown. He came not to live a life of honour, ease, and magnificence, but to die a shameful and dishonoured death. The kingdom He came to set up was to begin with a crucifixion, and not with a coronation."—Ryle.

There could be no crown of Glory without the Cross of shame. "He became obedient unto death, even the death of the cross."—Phil. 2:8. The corn of wheat must fall into the ground and die if it would bring forth much fruit.

But the Bishop is careful to go on to say that the truth used by our Lord is "true of Christians as it is of Christ." There was no easy way of fruitfulness then and there is no easy way now. "Let this mind be in you which was also in Christ Jesus Who . . . made Himself of no reputation . . . humbled Himself . . . became obedient unto death, even the death of the cross."

His Cross . . . and Ours.

A recent issue of "The Millions" contains an article from "The Alliance Weekly" which warns readers of the tragedy of the modern approach to the world by "popular evangelical circles" which, in an attempt to woo the world to Christ seem to have forgotten the full import of Calvary.

"The new cross encourages a new and entirely different evangelistic approach. The evangelist . . . seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather, it offers the same thing as the world does, only on a higher

level. Whatever the sin-mad world happens to be clamouring after at the moment is cleverly shown to be the very thing the Gospel offers; only the religious product is better."

Yet the Christ Who endured the cross, despising the shame, was willing to become "sin" for us, to be made a "curse" for us, and He calls us to go to Him "without the camp, bearing His reproach." Heb. 13:13.

"And did my Lord on earth endure,
Sorrow, and hardship, and distress,
That I might sit me down secure,
And rest in self-indulgent ease?
His delicate disciple, I
Like Him might neither live nor die."

—C. Wesley.

"If it die, it bringeth . . . fruit."

Paul's conversion and consecration were instantaneous. "Who art thou, Lord? . . . Lord, What wilt Thou have me to do?" And the answer came to Ananias, "I will show him how great things he must suffer for my name's sake."—Acts 9.

The corn of wheat must die. Paul knew what that meant. David Brainerd in the woods of America, Henry Martyn in Persia, C. T. Studd in later years and a host of others deliberately chose the path of suffering and sacrifice as the path of service. Not one of the above, and Dr. Cole of our own generation, but could have followed a path of service far more fitted to the requirements of the flesh and in keeping with their natural ability but the corn of wheat died as they cast the world and the flesh behind them . . . and the fruit endured.

Have we lost the vision of a crucified Saviour? Or, to use the words of Principal Maxwell, "Does it need Communism to teach us the truth of consecration." God forbid! And yet Mildred Cable reminded us that not until the Church of to-day can show the same devotion to its cause, the same willingness to sacrifice all, has she any right to decry Communism. Are we willing?—H.R.S.



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NURSES' CHRISTIAN MOVEMENT.

The Australian Nurses' Christian Movement has been working amongst nurses in N.S.W. for thirty-one years. The largest part of the work is the arranging of regular meetings for Bible study in forty hospitals in city and country. At times these are the only Christian meetings many nurses are able to attend. There are many, who have come to know the Lord Jesus Christ in hospital and many others have received their missionary call and probably all Christians in some way have been strengthened in their faith.

A.N.C.M. provides a Centre in Sydney and Newcastle where nurses may spend their free time by having a friendly chat, a cup of tea or just relaxing. There are five trained nurses on the staff of A.N.C.M., who are glad to help nurses with any problem they might meet. One Queensland girl, training in Sydney, was heard to say: "I don't feel as though I have had my days off if I haven't been in to A.N.C.M."

Dr. Paul White, our honorary secretary, edits a Christian magazine "Cap and Cuffs," specially for nurses, which is enjoyed regularly by well over a thousand in this State. One nurse was converted through a copy she picked up in the Nurses' Home. She has recently left to serve the Lord on the mission field.

House parties are arranged frequently. At these the Christian message is clearly proclaimed. This year about three hundred nurses have spent some of their time off in this way. Some have found the Lord as Saviour, and many have been equipped to serve the Lord and humanity better.

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CAMP BEVINGTON.

Many friends of the late Rev. Ronald Bevington, M.A., will be glad to hear that the Children's Special Service Mission in New South Wales is seeking to perpetuate his memory in naming their new camp site at Lake Munmorah in his memory.



Mr. Bevington as R.A.N. Chaplain

Mr. Bevington came from England shortly before World War II to undertake staff work with the C.S.S.M. in Australia and worked both in Victoria and New South Wales. He was a man of outstanding gifts in children's and youth work and had a most attractive personality. Above all he was fully devoted to the service of his Lord and Master whom he loved.

Camp Bevington at present comprises 24 acres on the shore of beautiful Lake Munmorah (not far from Wyong, N.S.W.). The property is being developed as an all-round camp site with suitable buildings and a special emphasis will be placed on canoeing. The lake itself is ideal for swimming (no sharks), boating, canoeing, etc., and it is intended to develop it as an aquatic camp. It is also quite handy to the surf and to some really precipitous sandhills! Trips to the Norah Head Lighthouse will become one of the features of the camps.

In naming the camp after him it is thus dedicated to the Highest Service in sacrifice, devotion to duty and the welfare of youth. Any friends who would like to be associated with this project may send their donations to the Honorary Treasurer, The Children's Special Service Mission, 239 Elizabeth Street, Sydney.

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Diocesan News

SYDNEY

St. Anne's, Ryde, will conclude its 127th Anniversary celebrations on Sunday next, 23rd August.

On Sunday, 30th August, His Excellency the Governor of N.S.W., Sir John Northcott, will open the new churches of St. Thomas', Kingsgrove, and St. James', Carlton. They were designed by Professor Wilkinson and Mr. N. W. McPherson respectively. The Rectors are the Revd. G. M. Fletcher (Kingsgrove) and the Rev. K. L. Walker (Carlton).

St. Mary's, Balmain, is celebrating its 107th Anniversary on Sundays, 16th and 23rd August. Dr. Mervyn Archdall, son of a former rector, the late Canon Mervyn Archdall, M.A., will address a mid-week gathering of past and present parishioners on the early days of St. Mary's.

To celebrate the 90th Anniversary of the parish in November next, St. Matthew's, Manly, plans to install £600 worth of new seating accommodation in the Parish Hall.

Young people from St. Thomas', Rozelle, and St. Stephen's, Newtown, are holding a House Party at "Shuna," Leura, this weekend. Mr. John Reid, B.A., is Leader and also helping are Deaconess Dorothy Lennox and Jean Macdonald.

Following a similar experiment last year St. Barnabas', Chatswood, in co-operation with four other district churches, organised a series of Bible Study Lectures from June to August. Lectures were held each Wednesday night at St. Barnabas', and lecturers were—Bishop C. V. Pilcher, D.D., (Colossians), the Rev. H. M. Arrowsmith, Th.L. (1 Peter), and Archdeacon T. C. Hammond, M.A. (Romans).

WILLOCHRA

The Most Rev. the Primate of Australia accompanied by Mrs. Mowll, is to attend the celebrations in connection with the centenary of St. Thomas', Port Lincoln, this coming week-end, 22-23 August. He will attend a civic reception and will administer the rite of Confirmation.

GRAFTON

Writing in the "North Coast Churchman" the Bishop (the Right Rev. C. E. Storrs, M.A., Th.D.) draws attention to the creditable diocesan building programme:—

A splendid rectory has been built at Casino, and fine vicarages at South West Rocks and Mullangane; large church halls at South Grafton and Murwillumbah, smaller ones at Macksville and Kyogle, and a new Rectory is being built at Tweed Heads, while

churches are being planned even now at Byron Bay, Nambucca, Tumbulgum and Willawarrin, and it is proposed very soon to add to the Cathedral hall a supper room, kitchen and dressing room. I laid the foundation stone only the other day at East Lismore of a fine new church hall, and at North Lismore the Church has been transplanted to a better site and raised high so as to give room for a useful hall beneath. Both Coraki and Alstonville are facing reconstruction in their lovely Churches at very considerable cost.

He goes on to announce that the Diocesan Council intends to proceed with building operations for the Diocesan Youth and Synod Centre, to cost well over £20,000.

The Synod of the diocese is to meet this year at Casino. In past years it has been held at Grafton or Lismore. Casino is fast growing in importance as a great commercial and industrial centre of the Far North Coast.

BRISBANE

The first session of the thirtieth Synod of the diocese opened with the Archbishop's charge on Monday, 17th August last. His Grace arrived back from his Coronation trip just prior to Synod.

Speakers at the Missionary Session were the Rev. Boggo, Pilot of Torres Strait Islands for A.B.M. and the Rev. Philip Taylor of Iran for C.M.S.

GIPPSLAND

St. John's, Lang Lang.

This parochial district celebrated its 80th Anniversary in July last and was at the same time raised to the full status of a parish. The Ven. Archdeacon H. H. Ham, inducted the Rev. M. F. Green as the first Rector of the parish.

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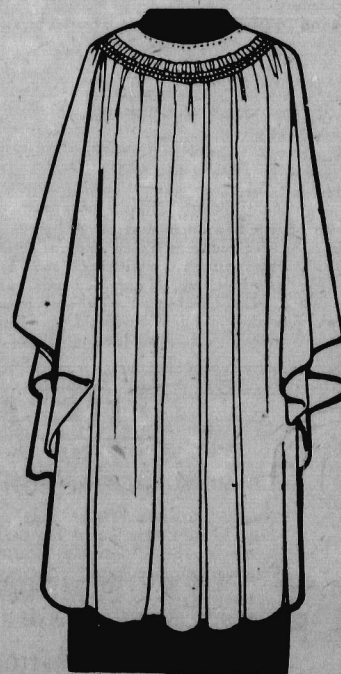
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C.E.M.S.

A new branch of some 40 members was formed recently at St. John's, Maffra. New branches are also being formed at Bruthen, Newborough, and others are mooted. There is a warm spirit of brotherhood between existing branches in the diocese and it augurs well for future developments.

CANBERRA AND GOULBURN

Annual Clergy Conference.

The clergy of the diocese will be in conference at the Canberra Grammar School from Monday, August 24, to Friday, August 28.

Bible study will be taken each morning by the Bishop. His subject will be "David and His Kingship."

The theme of the conference is "The Nature of the Church." Tutorial groups will be led on "Holiness and Unity" (Archdeacon R. G. Arthur), "Apostolicity and Unity" (Rev. T. Whiting), and "Catholicity and Unity" (Archdeacon F. M. Hill).

Addresses will be given on "The Ethics of Psychotherapy" by Mr. R. Penny of the Australian National University, and "Using the Radio" by Mr. A. Winter, A.B.C. manager at Canberra.

Primate's Visit.

The Most Rev. the Primate preached at St. Saviour's Cathedral on Sunday, 2nd Aug. at 11 a.m.

90th Anniversary.

The Rev. H. S. Brown, Rector of Adamina 1922-31, came back to preach at the 90th Anniversary. The Rector, the Rev. E. G. Buckle, Th.L., is also chaplain to the Snowy Mountains Project.

"WHAT PROTESTANTS THINK."

This informative series of talks sponsored by the N.S.W. Council of Churches has been broadcast from Station 2CH each Sunday at 9.15 p.m. since last November and it is anticipated that the series will continue until November of this year.

Some 13 of the topics have been selected and will be available in booklet form within the next few weeks at the cost of 2/- each. This is being made possible by the joint efforts of the Council of Churches and the Protestant Council of N.S.W. to which the major Protestant bodies are affiliated. Advance orders for the booklet will be welcomed and should be addressed to the Council of Churches, St. David's Manse, Haberfield.

On Sunday, 23rd August, subject "Thomas Cranmer, Architect of the English Reformation." Speaker: Rev. R. S. R. Meyer. Questions and comments concerning the subjects are always welcome.

MYSTERIES.

Why should this come to me? We cry,
For grief has shattered all our world;
Our hearts are numb,
Despair blots out all light,
As on we toil,
Struggling to mount the jagged rocks,
That bar our path;
Alone beyond all reach of help.

Why should this come to me? we say,
But lo, One we behold whose eyes bring
peace;
His hand outstretched grasps ours,
A mighty tide of power,
And thrilling joy sweeps over us,
We reach his side.

O Lord, we cry, Thee will I serve,
Wonder beyond all telling,
He has come;
The world is filled with love
For He is here.

[The above has been sent to us by an invalid, a "shut-in" one in South Australia. Our Saviour is Immanuel God with us (see Matt. i 21-24). He loves us. That love will never fail. "Unto Him that loveth us and loosed us from our sins in His own blood... Revelation i, 5 (see R.V.). And love cushions all.

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The Church and the Working Man (1)

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

Our churches are out of touch with the working people. This is a fact about which there is no room for debate, for it is plain to see. There is no reason to think that figures collected by Rowntree and Lavers for the city of York in England are not fairly representative of cities anywhere.

There, 33.5% of the adult population attended church in 1901, later, in 1948, only 13% were attending. Other researches carried out among the working people of England show evidence of a like neglect of the church—though not of religion altogether. Professor Zweig, who has devoted himself to a study of the British worker ever since the end of the war, writes—

"I would not hesitate to describe the bulk of the British workers as religious but not church-going, as believers in God or the Supreme Being, but not in Churchdom." ("The British Worker," Penguin, 1952.)

Such a state of affairs has been remarked upon not only in England, but also in France and America. Spokesmen for the church in America have often said that, except in the case of the fundamentalist sects, the churches are almost wholly the province of the middle classes. In France the Catholic Church has been so concerned that it has launched a continuous mission to the working people, beginning in Paris where a number of priests have taken jobs in factories in order to have real association with industrial workers by sharing their experiences and aspirations.

In England, if not yet to the same extent in Australia, the problem has been discussed widely. A very helpful contribution to the discussion is a treatise by Roger Lloyd on "The Church and the Artisan To-day" (Longmans, Green, Lond., 1952). In this brief article I include a consideration of some points which Lloyd makes.

I think it is true that the most revolutionary events in the history of the democracies since industrialisation have been the extension of the franchise to the whole adult population and of education to the whole juvenile population. These developments are working a quiet change in our civilisation which is accompanied by severe growing pains. One aspect of the change is that privilege has come under scrutiny, so that leadership in society is passing out of the hands of a traditional elite and, for better or worse, into the hands of the intellectuals. Another aspect is that society is becoming more consciously planned and centralised, so that bureaucracy is extending inevitably, even over the heads of those who hate it. And a third aspect of the change is that it is proving a certain strain in Marxism true, viz., that political power will descend finally to the class which is numerically strongest—and this is, of course, the class of industrial workers, Marx's "proletariat." It is not appropriate to ask whether this change is good or bad. It has to be.

LOYALTY TO SPORT.

If we face these things we see that the working people are becoming the most influential group, and what they give their loyalty to will determine the character of to-morrow's society. And, though their loyalty has been solicited by Party Politicians, Trade Unions, Communists and Churches it remains fixed still upon nothing more significant than — sport. Some further quotations from Professor Zweig are interesting in this connection:

"Sport has an indescribable fascination for the British worker. It captivates his imagination, refreshes and comforts him; it gives him courage and amusement, excitement and beauty. It may sound absurd but one could say that sport has bewitched the British worker . . .

It is true that sportsmanship has in modern times assumed a semi-religious value. It has certainly contributed to the formation of the ethical code of modern society. If we were asked what had most influenced the worker's code of morality, I would not hesitate to answer; Christianity and sportsmanship, but in recent years sports more than religion. . .

The emotions engendered at sports meetings can be compared only with the emotions in earlier times at religious services . . . The comparison with religion also holds good in another aspect. Sport has an extremely strong power in drawing all classes together as religion once had." ("The British worker, pp. 124 & 5.)

But the working man will not be satisfied forever with so mild an idol, and must turn to something either more diabolical or more divine. (The augmentation of the thrill of sport with the thrill of gambling already shows this.) If the churches are to make this a day of opportunity they will have to get busy quickly—and be prepared to pay a tremendous price.

(Continued on page 9)

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