

"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)

OTHER FEATURES

	Page
Australia's Oldest Diocese . . .	2
What Evangelical Churchmen Believe	3
Women's Column	6
Lord Acton	7
Correspondence	10
That Fascinating Mud	13
Diocesan News	15

Off the Record

A PITT-FALL.

At the opening of the C.M.S. Sale in Sydney last week, the Dean rose to speak after a typically well-phrased speech by Bishop Hilliard, and began by remarking, somewhat ambiguously, that "the Bishop has a way of expressing himself that makes him hard to follow!"

* * *

When the Queen visited St. Giles', Edinburgh, for a service recently, the Primus of the Scottish Episcopal Church attended at the invitation of the Church of Scotland. Now the Primus, the Most Rev. Thomas Hannay, is a descendant of the Dean Hannah at whom Jenny Geddes flung her stool in 1637 for reading a form of service in St. Giles' which the Scots regarded as illegal. The Primus, we are told, is also a monk of the Community of the Resurrection, and one English writer has noted with satisfaction that he is the first monk to take part in such a service in St. Giles' since the Reformation.

Which makes one wonder what has become of the descendants of Jenny Geddes.

* * *

The title of a recent leader in the "Sydney Morning Herald," "Railway Prophets and Losses," recalls the old quip about the business acumen of Pharaoh's daughter, who on one occasion drew a little "profit" from the waters of the Nile.

* * *

LET THE CHURCH

BE THE CHURCH!

"The Church of England may only be the church from which the majority of English people stay away. But they want it to be there to stay away from; it is their spiritual home whenever (which is not very often) they feel they want one."

This remark of Professor Dennis Brogan's is well put. But its cleverness should not blind us to the fact that this sort of church membership has nothing to do with what the New Testament means by church membership.

* * *

I picked up one of those attractively produced books of photographs of Sydney in a book shop this week. One picture was of "worshippers leaving a lunch-hour service at St. Philip's, Church Hill," and some interesting data about the history of St. Philip's was given. The only flaw was that the photo itself was of St. Patrick's Roman Catholic Church, not of St. Philip's!

Q.

AUSTRALIA'S OLDEST DIOCESE.

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

Tasmania is the oldest Australian Diocese as now constituted, having been formed on August 27, 1842.

At that time, and since 1836, the whole of Australia had been one Diocese—the Diocese of Australia—and, with the exception of Tasmania, continued as such until 1847. William Grant Broughton was the first and only Bishop of Australia, and in 1847, when the separate Dioceses of Sydney, Melbourne, Adelaide and Newcastle were formed, Bishop Broughton became the first Bishop of Sydney, and continued to hold that office until his death in 1853.

Before Tasmania became a diocese there were chaplaincies in the island-State. On January 27, 1804, Lieutenant-Governor David Collins formed a settlement at Hobart Town (since 1881 it has been Hobart), and his Chaplain, Robert Knopwood, conducted the first service in a tent. A temporary wooden church was built in 1810, but was blown down two years later.

In 1817 the foundation stone was set of the first permanent church in Hobart Town, and it was named St. David's in honour of David Collins, just in the same way as the original St. Philip's in Sydney was named after Governor Phillip, and St. John's, Parramatta, was named after Governor John Hunter.

In 1817 St. David's Church in Hobart Town was the forerunner of the present St. David's Cathedral.

When Bishop Broughton was elevated to the episcopacy he established Tasmania as an archdeaconry, and in 1842 Tasmania became a separate Diocese.

In the 110 years of its existence, the Diocese of Tasmania has had eight bishops, the first being the Right Rev. Francis Russell Nixon, who held office for 21 years. His successor, the Right Rev. Charles Henry Bromby occupied the office from 1864 to 1883, and the Right Rev. Robert Snowden Hay was Bishop for 25 years from 1919 to 1944.

For twelve years from 1889 to 1901, the Right Rev. Henry Hutchinson Montgomery, the father of Field-Marshal Viscount Montgomery, was Bishop of Tasmania. On his return to England, Bishop Montgomery was secretary of the Society for the Propagation of the Gospel from 1901 to 1918. Later he was Prebendary of St. Paul's Cathedral, and was appointed a Prelate of the Order of St. Michael and St. George (K.C.M.G.).

The present Bishop, the Right Rev. Geoffrey Franceys Cranswick, has occupied the See since 1944.

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WHAT EVANGELICAL CHURCHMEN BELIEVE

II. THE SUPREMACY OF SCRIPTURE.

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

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

1. The Church of England teaches the Supreme Authority of Scripture in all matters of faith and doctrine.

Articles 6, 20 and 21 are very clear and explicit.

2. The Church of England teaches the Spiritual Sufficiency of Holy Scripture. The first characteristic of the Reformation was the appeal to Scripture. But the second characteristic of the Reformation was to insist upon Religion as personal and not mediated through an institution or a man. Article VI is clear on this point.

3. The Church of England bases these two teachings upon the conviction that the Scripture possess a Divine Revelation guarded by Inspiration.

It is sometimes said that the Church of England lays down and accepts no particular theory of inspiration. I suppose that is, broadly speaking, true; and this is because Inspiration has never really been questioned by the Church of England. Her Prayer-Book, Her Articles and Her Formularies received the great impress of the Reformation period, and, in that sixteenth century, as Dr. Griffith Thomas points out, the Church was not concerned with the proof of Divine Inspiration. It was assumed and taken for granted. With the exception of the phrase "God's Word written," in Article XX, there is no attempt to define Inspiration. It will be recognised, I am sure, that there can be no proof of any theory as to the method of Inspiration, other than what the Scripture says about itself. When the Articles and Formularies of the Church

were prepared in their present form the Church of England was plainly asserting that these Divinely Inspired Scriptures were supreme authority for Christian men and for churches.

And, after all, it has been frequently pointed out that Revelation and Inspiration are best proved by the way in which they transform and empower our own lives and the lives of others. Griffith Thomas, has an effective phrase when he says that "The authoritativeness for life gives that unique stamp upon Holy Scripture which proves its Inspiration."

Just as it is satisfactory to accept electricity or gravitation, despite our inability to define them, so is it satisfactory to accept without definition the Inspiration of Holy Scripture. We do not need the attempt to get beyond the Scriptures own affirmation that "all Scripture is God-breathed," II Timothy 3:16, and "Holy men of God spake as they were moved by the Holy Ghost," II Peter 1:21.

Now let us pass on to another phase of our inquiry, namely, the position given to Holy Scripture by the Church of England in her ordering of Deacons and Priests and in the Consecration of Bishops. In the Ordering of Deacons, the Bishop asks the ordinand:—

"Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?"

to this question the Ordinand answers: "I do believe them."

It is of interest just here to notice that this is the third question asked of the Ordinand. To the first question he answers, "I trust so," to the second question he answers, "I think so," but to the third question in relation to his

belief in the Canonical Scriptures, his answer is, "I do believe them." It is therefore not a question of trusting or thinking with any elements of uncertainty, but rather one of clear and unequivocal allegiance to Holy Scripture.

Then, too, in the Ordering of Priests the following questions are asked, together with their relative answers:—

The Bishop.—"Are you persuaded that the Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

Answer:—I am so persuaded, and have so determined by God's grace.

Bishop:—Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ as the Lord hath

(Continued on page 10)



The Rev. H. M. Arrowsmith

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THE BOTANY OF THE BIBLE

(By H. R. Minn, Esq., M.A., B.D.)

VI. THE SYCOMORE.

The "sycomore" of the Bible should not be confused with the English "sycamore" which is a maple and connected with eastern North America. It is the comparatively well-known sycomore-fig, also sometimes called "mulberry-fig," or "fig-mulberry." An alternative term is "Egyptian fig" because it was highly characteristic of that country though not indigenous. Its native habitat, it would appear, is Yemen on the Red Sea. References in the Old Testament are 1 Kings 10:27; 1 Chron. 27:28; 2 Chron. 1:15; Psalms 78:47; Isaiah 9:10 and Amos 7:14. An interesting citation in the New is Luke 19:4.

The sycomore is a "strong-growing, robust, wide-spreading tree of great importance and extensive use, growing 30 or 40 feet tall, sometimes attaining a trunk circumference of 20 or more feet, with a crown to 120 feet in diameter." The main trunk is short and divides into twisted or gnarled branches near the ground. It is thus easily climbed, and, being frequently planted by the roadside, was naturally chosen by Zacchaeus for an unimpeded view of the Lord.

The fruit is produced abundantly in clusters on all parts of the tree, both on young and on old branches, and even on the old limbs and the trunk itself. It is very similar to that of the common fig, only smaller, and decidedly inferior in quality. Its sweetness, however, makes it extensively used for food in Palestine and Egypt. Perhaps "made" would be more appropriate now for the former country. It is still offered for sale at any rate by street hawkers in Cairo.

Despite its softness and porousness the wood of the sycomore is exceptionally durable. Mummy cases made of it over 3000 years ago have been found in Egyptian tombs in good condition. It would seem to have been regarded at a very early period as the

sacred tree of life. The goddess Nuit is depicted in the sacred sycomore bestowing bread and water in the next world. It is figured also on the walls of the Temple of Thothmes III at Karnak.

It was anciently held that the fruit of the sycomore would not ripen properly unless the top was cut off. This custom was described by a Greek writer, Theophrastus, in the fourth century B.C. It is alluded to by the prophet, Amos, who describes himself (7: 14) as a "cutter of sycomore figs," where the A.V. speaks of a "gatherer of sycomore fruit." The Goodspeed and Moffatt versions are botanically more accurate. Moffatt says: "I am only a shepherd, and I tend sycomores"; while Goodspeed makes it: "I am a shepherd and a dresser of sycomores." It is regrettable, incidentally, that the R.S.V. should admit "dresser of sycamore trees," a defective spelling in the light of what has been observed above.

This operation of "pinching" or "cutting" is confined to the lowest class in Egypt and by the allusion Amos designed to indicate the obscurity of his station in life when the prophetic call reached him.

Prof. G. Henslow in his "Plants of the Bible" writes in loco: "The reason for cutting the figs open is to liberate the small insects which always infest the sycomore figs, just as they do the capricious or wild fig. But by allowing these to escape it becomes edible. The explanation of the statement that it will not ripen unless it be cut may be perhaps explained by the fact that the grubs of the flies feed upon the juices within, so that the fig cannot form the sugar. If, however, the insects be removed, sugar is produced which renders the figs intensely sweet. They are also very strongly scented." Molkenke has the following observations: "It is customary for the cultivators of the sycomore-fig three or four days before gathering, when the fruit is about an inch long, to pare or scrape off a part at the centre point or to make a puncture there with the fingernail or a sharp-pointed instrument. Unless this cutting or piercing operation is performed on every fig, the 'fruit' will secrete a quantity of watery juice, and will not ripen. Amos was apparently employed in making these incisions in the sycomore-fig. . ."

The "sycomore" should not be confused with the "sycamine" which is the "Morus nigra," the black mulberry. Vide Luke 17: 6. This belongs to northern Persia but is now largely cultivated in the Holy Land for its delicious fruit.

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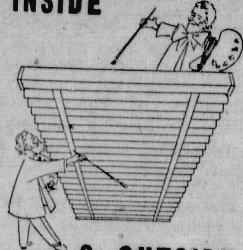
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NOTES AND COMMENTS

The two main articles in the "Sydney Morning Herald" recently on hard drinking in Australia must have filled all true lovers of their land with alarm and dread. Australians are indulging in alcoholic liquors to an unprecedented extent, so we are informed; that Australian brewers are producing more and more beer, and ever so much more "beer is drunk than milk." He drank last year far more beer (129 bottles) and wine (nine bottles) than did the average Englishman (106 bottles of beer and 1.5 bottles of wine) or American (86 and four). This is nothing to be proud of, in fact it fills all high-minded citizens with the sense of shame and disgust. We are told that the Australian drinker is now consuming more beer, wine, whisky, gin, brandy and rum than the British drinker. He is even drinking more beer than the average Bavarian! This is all to our discredit. No doubt the government reaps vast millions in excise duty, but this at the cost of ill-health, vast reduction in man power capacity, not to speak of the toll of the roads.

We are told that "the incidence of drunkenness in N.S.W. has always exceeded the incidence throughout Australia. Since 1934, the rate of recorded deaths by alcoholism in Australia has increased fourfold, and further, that the death rate and the incidence of drunkenness will probably continue to rise, so long as the average Australian continues to drink more liquor." Truly it is a disquieting position.

In our opinion not nearly enough teaching as to the evils of alcoholism is not being taught to the rising generation. In Sunday school curriculum is there any instruction? What of the religious instruction in the day schools? A couple of generations ago we had our Bands of Hope wherein temperance teaching was inculcated, warnings of the perils of strong drink were stressed, and of its dire effect on the body; some went so far as to the obtaining of total abstinence pledges. We remember when that great temperance body the N.S.W. Alliance was a power in the land. It still keeps the flag flying. But a sort of malaise has

come over the whole church and its auxiliary forces, as to the inroads of the drink traffic, with the result that the sting has gone out of our attack and we sit at ease in Zion. Would that a study of this drink evil, its incidence with its deadening seepage into the mind of the people were undertaken by our fellowships and other formative groups, with a view to action. The evil is insidious. Its advertising propaganda is a species of ruinous misstatements; while that great body of people ever opposed to what it decried the average Englishman (106 bottles of beer and 1.5 bottles of wine) or American (86 and four). This is nothing to be proud of, in fact it fills all high-minded citizens with the sense of shame and disgust. We are told that the Australian drinker is now consuming more beer, wine, whisky, gin, brandy and rum than the British drinker. He is even drinking more beer than the average Bavarian! This is all to our discredit. No doubt the government reaps vast millions in excise duty, but this at the cost of ill-health, vast reduction in man power capacity, not to speak of the toll of the roads.

An appeal of great importance has been issued by heads of churches on behalf of Missions in South-East Asia as follows:—

"We write to draw urgent attention to South East Asia. The Churches in Australia have before them now a striking opportunity of strengthening the Churches in these areas. To-day we can help them. To-morrow may be too late.

The intense pressure of world affairs and the swift changes in South East Asia have created an entirely new situation. These changes impose upon Australia heavy responsibilities and obligations, which arise as much from our geographical nearness to these peoples as from our Christian heritage.

People matter. And the people of South East Asia matter to Australia.

The Australian Government has seen the significance of these changes. As a nation Australia has sent diplomatic representatives to eight new independent countries in this area during the last five years.

Furthermore, in the Colombo Plan Australia is a partner in a realistic attempt to share our material resources and technical experience with the millions of peoples in these countries.

We are the nearest Christian nation to approximately half the world's population. Millions of these races are illiterate, are living below a subsistence level, and are without knowledge of the Gospel.

Can the Church in Australia meet this new situation with a spiritual Colombo Plan, so that we might share our cherished spiritual realities and resources with our South East Asian neighbours?

To us is given the opportunity of opening areas hitherto unevangelised, and also of strengthening the indigenous church and its leadership.

We therefore call upon the members of our respective churches throughout Australia to support whatever moves will be made by their Church to extend the missionary enterprise in a part of Asia to which we are so close.

The time available for giving such help may be short. Many urgent and specific needs have been mentioned. Let us not fail to meet them.

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Church in Australia.

We are pleased to be able to announce that the Rally this year is arranged for Friday, Nov. 6th, in the Chapter House of St. Andrew's Cathedral, Sydney.

The proceedings will begin with pictures at 7 p.m. and the General Meeting will follow at 7.45.

The chair is to be taken by Mr. W. S. Gee and the speakers will be the Rev. H. M. Arrowsmith and Archdeacon R. B. Robinson.

There will be a Tea at 6 p.m. Tickets for this should be secured beforehand.

The purpose of this meeting is to apply the message of history to the Church situation as it is to-day.

Church people should know the facts and ponder the principles that lie behind the facts. There is certainly urgent need for this.

Truth is attacked to-day from both sides and with many weapons.

We urge our readers to do all in their power to make this meeting known and to help fill the Chapter House.

THINK ON THESE THINGS

A WOMEN'S COLUMN.

(Conducted by June Dugan.)

"I do think it is such a pity that those nice people belong to that strange religion. They are particularly fine people and one expects them to be members of an established church." I opened my eyes wide when this remark was made because it was the opinion of an acquaintance who had so often expressed her disgust at the way the "Church" do this and that and do not do the other. Why should she, if she seemed to have so little active interest and sympathy for the Church, think that belonging to an "Established Church" is a mark of respectability? This comes from many years of training from our fathers and grandfathers to revere the things of God and know their value in the life of the community.

In these days our children are so unaware of the debt we owe to the levelling influence of the Christian doc-

trine in our civil and social life, and the lack of respect and responsibility in this direction is going to leave a deep scar on the future lives of our young people. It seems that so often the spiritual fires are kept burning by the efforts of the faithful few because so many are totally absorbed in their material struggle and there is no time left for anything else. Yet even those who never go inside a church benefit because of the very existence of the Church.

One evening not so many months ago we were being entertained in a very beautiful home by a wealthy man and his wife. There were several others there, all wealthy and enjoying prosperous lives as important people in the commercial world. The conversation was of many things and it turned to the unexpected good in people and why people act as they do. It came as a great surprise to them when it was pointed out that all the good in anyone was because of the influence of God and Jesus Christ. They were equally startled when they were faced with the fact that any honesty, truthfulness, reliability, humility or even kindness in their employees were a result of Christian influences abroad. The

more we think about this, the more we realise it to be true—so many of the better qualities in us have been fostered over the years by those whose experiences have taught them the better way of acting according to a God-sensitive conscience. Take from our community any of Church influence, as has occurred in some countries, and an iron law, heavy hand and stiff penalty must be substituted if the natural sinful nature of man is to be curbed, otherwise an appalling reign of crime and lust and depravity would follow.

So the Church, by its presence and influence, is playing a tremendous task in keeping a balance in this mad world of struggle and strain, but like many another institution which begins with the purest intentions and utmost zeal the Church is in danger of becoming a mere shell of its real self. Over the years the members have their attention removed from the original aim and become sidetracked with things which are not part of their job. You see, the Church which was begun by Jesus Christ, has through the years been the means through which He can work as a factor in people's lives, but also the Church has become to so many of its members an institution which is an end in itself. Herein lies the warning to us. If the Church becomes a mere institution it has lost its use and become just another social organisation.

The success of the Church depends on the members and let us here face up to the responsibility that immediately becomes ours when we become a Church member and never let it be said of us that we are members in name only, but that we are filled with the Holy Spirit and alive to every opportunity for service.

Our prayer:

Let us join—'tis God's commands—
Let us join our hearts and hands;
Help to gain our calling's hope,
Build we each the other up;
Still forget the things behind,
Follow Christ in heart and mind,
Toward the mark unwearied press,
Seize the crown of righteousness.

A.N.C.M.

? "WHAT'S THAT" ?

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LORD ACTON

(By Scrutator.)

Lord Acton was a legend in his own life-time. He had the reputation of being the most learned man alive. His latest biographer refers to his "fabulous erudition," and says that it was popularly believed that "he knew everyone worth knowing and that he had read everything worth reading." His friends estimated that he read, annotated, and practically committed to memory an average of two octavo volumes a day.

And yet his legacy is disappointingly meagre. He never produced a single full-sized volume for publication, and his only publications are posthumous collections of periodical pieces, correspondence and letters. His projected magnum opus, "The History of Liberty," remains "the greatest book that was never written."

Mandell Creighton, sometime Dixie Professor of Ecclesiastical History in the University of Cambridge, and subsequently bishop of Peterborough and Bishop of London, provides a striking contrast. He was moved to write by a singular conjunction of circumstances. He was asked to edit the papers of an old Oxford friend, Prebendary Wilkinson of Merton College, who had spent a lifetime studying the history of European Universities. When Prebendary Wilkinson died, he left a mass of material but nothing ready for publication. Creighton was asked to examine this material. The only paper that was in a condition for publication was a lecture on Wyclif given some years before.

Mandell Creighton's wife writes: "He was really depressed to discover that all that could be turned to any account out of the lifework of an industrious and conscientious student was this one article. Looking through the mass of unordered material he resolved that he would not wait to amass notes before he began to write, but that in his case study and writing should go side by side." (Life and Letters, vol. i, p. 186.)

Posterity can be thankful for this wise decision. As a result Mandell Creighton succeeded in publishing seven monumental volumes entitled, "The History of the Papacy."

In the case of Acton, however, all that posterity possesses is one thousand boxes of notes, now deposited in the Cambridge University Library.

Acton was brought up in the tradition of Roman Catholicism.

His most recent biographer, Gertrude Himmelfarb, points out (in

story is much more abominable than we all believed."

The massacre of St. Bartholomew's Day was, for Acton, nothing but religious murder, and a monstrous and notorious crime.

Acton laboured with dogged pertinacity to defeat the promulgation of the doctrine of papal infallibility.

Acton had examined in the archives at Rome the documents of the Council of Trent, and he concluded that the next Council could occupy itself to no better purpose than by abolishing the so-called Tridentine reforms that had perpetuated in the Church a spirit of intolerant absolutism and "austere immorality."

Acton's friend and mentor, Dollinger, writing under the pseudonym of Janus, referred to the papacy as that "disfiguring, sickly, and choking excrescence on the organisation of the Church." With a wealth of historical documentation they marshalled opposition to the projected decree. How the papacy lost its early innocence, degenerating into an absolute power, is, they pointed out, the long and disreputable story of forgeries and fabrications, of which the Donation of Constantine in the eighth century and the Isodorian Decretals in the ninth are only the more flagrant examples. Further, usurping the rights of the episcopacy and of the general councils, the papacy has been driven to the principles and methods of the Inquisition to enforce its spurious claims, and to the theory of infallibility to elevate it beyond all human control. It is a sordid story of in-

(Continued on page 8)

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(Continued from page 7)

ventions and distorted texts; of Popes involved in contradiction and heresy, of historians falsifying history and theologians perverting theology.

During the progress of the Council, Acton, under the guise of Quirinus, helped to expose the elaborate apparatus of temptation, exhortation and coercion which was brought to bear on the bishops.

The Pope was greatly incensed, and took no pains to conceal his displeasure. Feeling ran so high against Acton that for a time he feared assassination at the hands of the Jesuits.

The opposition to the decree was, however, finally overborne and the decree promulgated. The council, in the words of Manning's famous boast, had "triumphed over history."

It is interesting to read Acton's comments on Newman.

Thomas Huxley, after reading Newman, wrote: "After an hour or two of him I began to lose sight of the distinction between truth and falsehood," and, to another correspondent he wrote, "That man is the slipperiest sophist I have ever met with."

Acton, after describing him as an outstanding member of "a very grotesque company of professing Christians," said he was "the most cautious and artful of apologists."

According to Acton, Newman had no idea of truth apart from expediency. Acton disliked his sophistry and opportunism and his adulation of authority and his acquiescence in the principle of the Inquisition.

"He defended the Syllabus, and the Syllabus justified all those atrocities. Pius the Fifth held that it was sound Catholic doctrine that any man may stab a heretic condemned by Rome, and every man is a heretic who attacks the papal prerogatives. . . Newman is an avowed admirer of Saint Pius and of the pontiffs who canonised him. This, and the like of this, is the reason for my deep aversion for him."

Acton is chiefly known in semi-literate circles for his epigram (used originally in a letter to Mandell Creighton): "Power tends to corrupt, and absolute power corrupts absolutely."

This is the key to Acton's interpretation of history. "The historian knows what constant and invariable forces will resist the truth and the Higher Purpose. What weakness, division, excess, will damage the better cause. The splendid plausibility of error, the dazzling attractiveness of sin. And by what judgment to inferior motives good causes succeed." Again: "History is not a web woven with innocent hands. Among all the causes which degrade and demoralise men, power is the most constant and the most active."

Acton was a firm believer in a personal devil, but he was also a firm believer in a personal God.

Power corrupted, conscience redeemed; history was a tug-of-war between the two, with tyranny and freedom as the stakes.

Finally, it is of interest to note that it was easier, according to Acton, to escape heresy in Anglicanism than to escape the "ungodly ethics" of the papacy, the Inquisition and Roman casuistry.

With this comforting observation we may well conclude.

PERSONAL

We express sympathy with the Rev. R. S. Bosanquet of the "Shore" staff on the death of his father, Mr. E. F. S. Bosanquet, of Mowbray Rd., Chatswood, and a member of St. Stephen's, Willoughby.

The Primate on his visit to Willochra Diocese last week took confirmations at Port Lincoln, Streaky Bay, Minnipa, Ceduna, and dedicated the radio base at Ceduna. He also laid the foundation stone of Ceduna Rectory, unveiled the Dr. Gibson Memorial at Penong, and preached at the Centenary of St. Thomas, Port Lincoln. His Grace returned to Sydney on Saturday.

The Rev. Stephen Bradley, is conducting a mission in the parish of St. Augustine's, Mooreland, Melbourne. The Vicar is the Rev. L. L. Nash.

Dr. Mervyn Archdall, son of the late Canon Mervyn Archdall, of Sydney, gave a lecture at St. Mary's, Balmain, on Aug. 20, relating to the ministry of his father who was rector of the parish from 1884 to 1907. Dr. Archdall's address was illuminating and inspiring and the many incidents of which he spoke of his father's ministry were listened to with marked attention. Special reference was made to the founding of Deaconess House by Canon Archdall at Balmain, to his training of young men for the ministry and his open air work. We are hoping to give later a fuller report of Dr. Archdall's talk.

The Rev. John M. Johnston, B.C.A., Missioner at Denmark (dio. of Bunbury) has been appointed Rector of Wallerawang (dio. of Sydney).

The Rev. Basil M. Taylor, who was Vicar of Suburban North from 1927-30 and later served in the Diocese of Christchurch, N.Z., passed away recently. Mr. Taylor will be remembered for his earnest evangelical ministry and his great concern for the eternal welfare of the people in his charge. Many people remember with thanksgiving his work at Suburban North and the impact of his ministry on their lives and who owe their conversion, under God, to him. He was a real soul-winner for his Lord. Our sympathy goes out to Mrs. Taylor and her family in the break that has come in the family circle by his home call.

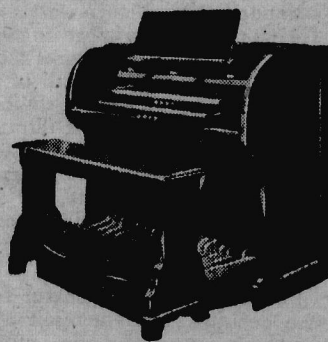
The Rev. John Vockler, B.A., Th.L., formerly Vice-Warden of St. John's College, Brisbane, expects to spend the next two or three years in America. He has just been awarded a scholarship at the General Theological Seminary, New York, and there he proposes to read for the degree of Master of Sacred Theology.

The Rev. R. C. Brown, Rector of Evandale, Tasmania, has been appointed to the Parish of St. Paul's, Launceston.

Canon Howard Hollis, of Westminster Abbey, is in Australia, to make arrangements for Sir William McKie, the organist, of Westminster Abbey, who is to be in Australia in the near future in connection with the Abbey Restoration Appeal. Sir William McKie will give an organ recital in St. Andrew's Cathedral on Wednesday, September 16th, at 8 p.m.

Heartfelt sympathy is extended to the Rev. H. H. and Mrs. Davison, of the Rectory, Cabramatta (dio. of Sydney) on the death of their infant son, Ian Thomas.

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Proper Psalms and Lessons

September 6. 14th Sunday after Trinity.

M.: Ezra 1:1-8 and 3 or Zephaniah 1; Luke 7:36 to end or I Cor. 13. Psalms 75, 76.

E.: Nehemiah 1:1-2:8 or Daniel 1 or Zephaniah 3; Matthew 21:23 to end or Ephesians 4:1-24. Psalms, 73, 77.

September 13. 15th Sunday after Trinity.

M.: Daniel 3; Luke 9:57-10:24 or II Timothy 1. Psalms 84, 85.

E.: Daniel 5 or 6; Matthew 28 or Ephesians 4:25-5:21. Psalm 89.

FOURTEENTH SUNDAY AFTER TRINITY.

The collect for the day teaches us the old truth that the commands of God are indispensable to happiness. Yet the world will not hold this pertinent message. Man prefers to live his own life and the happiness he seeks so eagerly evades him. How true is the old message, "He gave them their desire and sent leanness withal into their souls" (Ps. 106:16). But how can man carry out the commands of God? The answer is love. "If ye love me," said our Lord, "keep my commandments" (John 14, 15).

The love of Jesus is shown very vividly in the gospel. To their fellows the ten lepers are objects of horror, outcasts to be avoided and abhorred. To our Blessed Lord they are objects of love, souls to be restored. St. Luke the beloved physician is not content to write that He healed them but that He cleansed them. There is the mark of thoroughness about the Master's love. In the epistle St. Paul contrasts the Christ-centred life with the self-centred life. Those who serve the flesh produce all the sins natural to man, those who serve Christ the Saviour walk in the spirit, sin with its terrible consequences loses its deadly hold. The first must bring forth dire results which the apostle lists; the other produces all the graces which find expression, faith, hope and charity.

In a world which serves the lusts of the flesh there is no faith — the

future holds nothing but fears there is little to hope for, and love finds little place in a world of power politics and atom bombs. If man is to love the commands of God and to have an increase of faith, hope and charity, to walk in the spirit, first he must seek the cleansing touch of the Divine Master and with penitent heart cry with the lepers, "Jesu Master, have mercy on us."

FIFTEENTH SUNDAY AFTER TRINITY.

Sometimes we are apt to forget the divine nature of the Church and the Collect to-day reminds us that the Church is the Lord's. It turns our thoughts to St. Paul's great statement that "Christ loved the Church and gave Himself for it (Ephes. 5:25). However, the Church needs God's continual mercy and when men lose their vision of God failure is inevitable.

So in the Gospel Our Lord insists that we cannot divide our loyalty we must give God all our love. Anxiety and worry have no place in the lives of those who love Him. His abundant love is evident on all sides. If the lower forms of life receive His loving attention and care will not also man the highest of his creatures?

If man will seek God with all his heart, anxiety and care will go. Dare we face this tremendous challenge? Many have faced it and victorious have proved it true. One such was St. Paul. In his testimony given in the epistle he discloses that the great passion and force in his life is the crucified Lord. The apostle glories in the cross, theological questions which interest lesser men mean nothing to him. Jesus Christ has brought him peace and a sense of God's mercy. Anxiety and worry are unknown to him. The consuming power in His life is the cross.

With this as our vision we cannot but be led "to all things profitable to our salvation."

The Church & The Working Man— (Continued from page 1)

From the first it must be plainly seen that what must be offered to the working man, as in all authentic evangelism of course, is the Saviour Whom the church adores. No other more popular notion of church membership or responsible citizenship, or something of that kind, will ever do. But it would be wrong to conclude from this that the traditional method of presenting the Saviour, through eloquent words spoken on mission platforms, will suffice. Lloyd makes a strong point of this. No one is more cynical about words and more unmoved by them than the working man. Besides, the flash-in-the-pan mission has too much unreality about it anyway, even in the most favourable cases. Lloyd writes:

"The special effort which is undertaken in isolation from the routine life of the church, and is a heroism of leaders rather than a steady pressure of the average, is notoriously difficult to follow up and exploit; and when it fails, as so often it does, its failure leads us to utter the despairing and really rather blasphemous judgment, 'The Church is not yet ready to evangelise.' It is as though we said, 'The Church is not yet ready to live,' since, after worship, it is in telling it out among the heathen that the Lord is King that its only life consists." ("The Church and the Artisan To-day," p. 96).

Words will not win the working man. Something infinitely more costly is required. Adequate effort to win is unlikely to be made until the people of the church are drawn into association with him out of love, and are prepared to make all of the sacrifices and changes which association entails.

Love, of course, has many parts, but from first to last its expression depends on knowing the person loved. There must therefore be a delicate effort on the part of the church to find out something about the working man's psychology. In this connection let me say that it is no use being squeamish about talking in class terms, as if social classes did not exist, simply because we may think they ought not. They do exist, and provide different environments for different people, and a person's perspective on the whole human situation is largely determined by the experiences he undergoes because of his social position. Thus it comes about that each social class inevitably develops a distinctive mentality. There are individuals who are exceptions to the prevailing pattern, but this does not detract from the truth or usefulness of the idea of a typical class mentality.

(To be continued)

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CORRESPONDENCE

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

Y.E. CHURCHMEN'S CONFERENCE

(The Editor "Australian Church Record.")

Dear Sir,
Your correspondent, the Rev. H. R. Smith, simply begs the question at issue. I asked a simple, straight question, namely, why was not one anglican worthy included in the list of heroes regaled to the Young Evangelical Churchmen's recent conference—A conference albeit composed of Anglicans? The answer he gives is not an answer, but a lot of persiflage about displeasing an arch-deacon, how he himself is first a Christian then an Anglican, and then some vague reference as to music. What has all that got to do with the question! The truth of the matter, it seems to me, is that those responsible for this conference evidently with their own prepossessions and loyalties plumped for their own fancies, that it, for the heroes natural to their personal liking. Hence we get heroes of a certain type—certainly not Anglican, though a great field awaited their choice. This of course from their standpoint was quite legitimate, but I emphasise again that the conference was for young Anglicans. For the life of me I can't imagine an Anglican not being a Christian, nor for that matter a Baptist likewise. It seems to me always that young Anglicans cannot know too much about the great luminaries of their own church. Their record is a story of great power and inspiration. Hence my query. Besides, I only asked for one out of the four, having in mind the prevailing oecumenicity.

Yours, etc.,

S. H. DENMAN.

Marrickville, N.S.W.

CITY CRUCIFIX.

(The Editor, "Australian Church Record.")

Dear Sir,
Surely some action should be taken regarding the recently erected huge crucifix right in the heart of Sydney on the George St. frontage of a building in the Haymarket. While we know and rejoice to know that Calvary is the centre of true Christianity, to see a huge image of Our Lord on the cross in the middle of an indifferent and busy city, is to me something quite wrong and incongruous. If our R.C. friends wish it to be an object of worship, surely the proper place is inside one of their churches and not on

a city street frontage. It will, I feel sure, offend all true Christians and should be removed.
Yours, etc.,

D. T. F. NICHOLSON.
Mittagong, N.S.W.
21/8/53.

EVANGELICAL SHORTCOMINGS.

(The Editor "Australian Church Record.")

Dear Sir,
Considering your paper holds the Book of Common Prayer (1662) as the last word in matters of doctrine for members of the Church of England, how is it that the Low Church party (so called "evangelicals") speak abusively of the Sacrament of Penance as a popish (and therefore wicked) practice?

I have never heard a Protestant C. of E. "minister" exhorting his flock to use this sacrament, nor have I heard one who will hear confessions, despite the exhortation after the prayer for the church in the Administration of the Lord's Supper and in the Visitation of the Sick.

Also, some of these protestant (note that this word is not in the Prayer Book) "ministers" will tell you that John 20:22 does not refer to priestly absolution. But in the Ordinal, when a priest is ordained, he is told: "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." These words mean what they say: otherwise the whole ceremony is but a mockery.

Do "evangelicals" follow the table of Days of Fasting, or Abstinence? And on all Fridays in the year?

Article 6 (of the "infallible" 39) tells us that Holy Scripture contains all things necessary to salvation. But this statement is not itself contained in Holy Scripture, and therefore does not have to be believed because of Article 6.

What have you to say of the inter-communions that take place in a certain church in Broadway when you read the rubric about unconfirmed persons at the end of the Order of Confirmation?

All around me in this diocese I see these discrepancies from the prayer book by the people who tell us that Anglo-Catholics do not follow the prayer book.

What are we to say?

Yours, etc.,

Beecroft, N.S.W.
22/8/53.

ANGLO PAPALIST.

[We suggest that our correspondent ought to become a subscriber to the Record and read its articles carefully. This would help to dissipate some of the ill-formed notions he has in his mind concerning Evangelical beliefs. They have a savour of enthusiasm divorced from instruction.—Ed.]

Evangelical Churchman—

(Continued from page 3)

commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer:—I will so do, by the help of the Lord.

Bishop:—Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as shall be given?

Answer:—I will, the Lord being my helper.

In the Order for the Consecration of Bishops, the presiding Archbishop asks questions which are substantially the same as those asked in the Ordering of Priests.

It is therefore evident that from her Articles and her Ordering of Deacons and Priests, as also her Consecration of Bishops, the Church of England presents and postulates the authority of Scripture as the Rule of Faith. The Church of England insists that the Scriptures stand alone, supreme over faith and practice. Nothing else divides their authority with them. There is no other factor or authority which is co-equal with, or co-ordinate with that of Holy Scripture. It is in this sense that are to be understood the words of Chillingworth, "The Bible and the Bible alone is the Religion of Protestants."

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QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

What is required of a person who has been baptised and confirmed in the church of Rome before he can be admitted to Holy Communion in the Church of England?

There is nothing to prevent a baptised and confirmed member of the Church of Rome from receiving Holy Communion in the Church of England if he sincerely wishes to do so, although it is difficult to imagine any situation in which such a person would desire to do so unless he had virtually ceased to be a practising member of the Church of Rome.

The method of receiving Roman Catholics into membership of the Church of England is generally regulated by the bishop of a particular diocese. In Sydney Diocese, for instance, such persons are required to declare to the minister of a church before the congregation that he or she sincerely believes the Articles of the Apostles Creed and renounces the Creed commonly called the Creed of Pope Pius IV, the Dogma of the Immaculate Conception of the Blessed Virgin Mary and the Dogma of the Infallibility of the Bishop of Rome and expresses faith in the Holy Scriptures and also promises to make use of the Book of Common Prayer and generally to conform to the doctrines and discipline of the Church of England. This procedure may take place in the course of any regular service.

In some places, we understand, such a candidate is prepared and presented for confirmation, regardless of his or her prior confirmation in the Church of Rome.

Another procedure seems to be indicated in the following letter from a vicar in the Diocese of Liverpool which appeared on June 26th in the Church of England Newspaper:

"The Liverpool Diocesan Calendar contains this instruction for the reception of Roman Catholics into the Church of England:

"Roman Catholics who desire to join the Church of England are normally prepared and received through Confirmation. But if they have already been confirmed they should be presented to the Bishop after hands have been laid on the other candidates. A form of service to be used may be obtained from Church House."

"At every Confirmation Service which I have attended in the diocese of Liverpool at least one Roman Catholic has been received into the Church of England, and I have presented eleven candidates for reception from this parish within the last two years."

Q: In the foundation of a new Provisional District is there any sense in which the boundaries of the Parent Parish remain unaltered by the division of the Parish?

A: An Ordinance to amend and consolidate the Ordinance relating to Parishes and Parochial and Provisional Districts, assented to 23rd October, 1925, and printed in the Diocesan Year Book of Sydney, 1951-2, contains a "saving-clause" part of which reads: "Provided also that the formation of a Provisional District whether already formed or hereafter to be formed shall not alter or be deemed to have altered the limits of any Parish in respect of the election of Synod Representatives." (This, of course, refers particularly to the Diocese of Sydney.)

Clause 16 of the Constitutions Act Amendment Act 1902 also has a bearing on the question. The Archbishop may direct the parent parish to elect a third synod representative to represent such district.

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CHRISTIAN ORGANISATIONS.

THE CHILDREN'S SPECIAL SERVICE MISSION AND THE SCRIPTURE UNION.

It is not without significance that the seventy fifth anniversary of the Scripture Union is to be marked by a visit to Australia early next year by Dr. J. M. Laird, co-secretary of the C.S.S.M. and the Scripture Union in London. Dr. Laird will also pay visits to India and New Zealand. Australia is fortunate too in that the Primate is the World President of the C.S.S.M. and the Scripture Union following the late Bishop J. Taylor Smith in that office.

It was on the first of April, 1879, that Mr. T. B. Bishop, the Secretary of the C.S.S.M., launched the Scripture Union for young people (as a "follow up" to contacts with them at Beach Services) so that they would be provided with daily Bible portions of about twelve verses each. Little did Mr. Bishop dream that what he had begun in such a humble way would one day have become a world wide fellowship of Bible readers for young and old alike. Yet such is the case to-day for the Scripture Union has a membership of over one million and its reading cards are printed in nearly one hundred different languages. Its membership in Australia is in the vicinity of forty thousand, many of whom follow their daily readings with the helpful graded notes.

The Children's Special Service Mission was founded in 1867 as the result of a "chance" meeting on Llandudno Beach, Wales, when Mr. Josiah Spiers came upon a group of children and told them "the old, old story of Jesus and His Love." From that humble beginning the C.S.S.M. was founded to work among children especially those who were outside of the regular ministrations of the Church. To-day there are over one hundred full time workers on the staff of the Mission serving among boys and girls in many countries of the world.

Beach missions for children in the summer holidays are one of the most popular and spiritually rewarding activities of the C.S.S.M. teams of young Christian men and women drawn from the various branches of the Church work together on a beach or at a camping area among the children for about a fortnight each year. Daily services at the sand pulpit, daily teaching from God's Word in the Keenite classes, as well as games and competitions and other enjoyable activities combine to make a big impression in the lives of many girls and boys, and above all are means that have been used of God to lead many of them to put their trust in His Son as their Saviour. The charter of the C.S.S.M. is found in Matthew 18.

BOYS HELP MISSIONS.

From a small beginning, in 1942, members of the Church of England Boys' Society in the diocese of Sydney have increased their missionary giving tenfold. At the Annual C.E.B.S. Missionary Rally this year, cheques for £255 each were handed to representatives of A.B.M. and C.M.S.

This represents a most commendable effort on the part of the many branches who help. Boys are encouraged to use the special C.E.B.S. Missionary Boxes, and the proceeds are divided between A.B.M. and C.M.S. and go to support doctors in New Guinea and Tanganyika.

In 1942 the boys gave £56. In 1953 it reached £520. The same target has been set for 1954. The leading branch was St. Philip's, Eastwood, which gave £185. Next were St. Oswald's, Haberfield (£82) and St. Stephen's, Lidcombe (£46).

Mr. Oliver C. Laws is the Hon. Missionary Box Secretary for the Society.

CAMPEROWN CEMETERY.

INTERESTING CEREMONY.

About 300 people were present at the Annual Service commemorating the 94th Anniversary of the wreck of the Dunbar, at the Dunbar Tomb in the historic Camperdown Cemetery on Saturday afternoon, 15th Aug. The Rev. C. N. Steele, Rector of St. Stephen's Church and Chaplain of the Cemetery conducted the service and was assisted by the Rev. E. Woodger. Mr. P. W. Gledhill welcomed the visitors.

Mr. Spencer Lowe, the guest speaker, recalled the memorable wreck by saying that the Dunbar was about to enter the Heads at midnight on 29th August, 1857, when she crashed on to the rocks a little south of the Gap, when all souls were lost, with the exception of James Johnson, who was washed on to the high rocks, and was not discovered for 36 hours.

A pilgrimage was then made to the site of the memorial to Bathsheba Ghost, one of the early Matrons of the Sydney Infirmary now the Sydney Hospital. The stone which was presented by the Sydney Hospital, was unveiled by the present Matron of the Hospital, Miss E. C. Pidgeon, A.R.R.C., who also set a tree in memory of all the nurses buried in the cemetery.

Mr. G. A. King, a former trustee of the cemetery, said that despite the fact that it was nearly five years since the Government had acquired part of the cemetery for a rest park, the area was a scene of desolation and destruction. Many tombstones and other surface stones from graves in the Rest Park had been broken and destroyed. It was more perturbing that some surface stones had been removed from the Cemetery and used as coping stones around Municipal reserves.

The remainder of the service was conducted in the church. It is interesting to record that two relatives of Matron Ghost were present. The Sydney Hospital was represented by the Secretary, Colonel A. F. Burrett, and President of the Royal Australian Historical Society, K. R. Cramp, Esq., O.B.E., the President of the Genealogical Society, G. F. Cole were also present.

THAT FASCINATING MUD

(By Brian Henderson, B.Sc., Roseville, N.S.W.)

Archaeological excavations in recent times have proved of great interest to the Bible student, especially those involving the digging up of written transactions.

As Kenyon pointed out in "The Bible and Modern Scholarship," these ancient records, in particular the records in clay, have "established beyond question the antiquity and general use of writing from an age far preceding that of Abraham."

These finds are interesting in that they shed light on the life and customs of the ancient peoples. This can best be seen by taking a number of examples.

Consider the tablets, of which there are thousands, discovered at Nuzu in Northern Iraq in 1925, and dated about the 15th century B.C. They record transactions of all kinds—there are business documents, marriage contracts and even the record of a corrupt mayor's trial and impeachment. In fact they give us a detailed view of many aspects of the life of the Hurrians (Horites—the Israelites' neighbours) during the patriarchal period, and portray a society which resembles very closely that depicted in Genesis.

BIBLICAL PARALLELS.

Many incidents in the Biblical history of the patriarchal age seem to us in this 20th century, to be extremely curious and it is therefore not surprising that they should have been regarded as mythical and legendary by certain writers regarded as authorities a generation or so ago, who, of necessity, knew little about this period.

Many of the parallels between the Bible incidents and those described in the Nuzu tablets are striking.

In Genesis 15: 2, 3, Eliezer, Abraham's slave, is looked on as his heir. A Nuzu tablet shows that here it was the custom for childless people to adopt a son who would care for them while they lived, bury them and mourn for them when they died. The child-

less couple, for their part, would make the adopted son their heir. However, if a son were born after the adoption, the adopted son had to yield to the real son as the chief heir. This explains the legal meaning of the parallel provision in Genesis 15:4.

A Marriage Contract Tablet reads "If Gilminnu (the bride) will not bear children, Gilminnu shall take a woman of Lulluland as a wife for Shennima (bridegroom)". This throws light on Genesis 16:2 where it is stated that Sarah gave Hagar to Abraham and Ishmael was born. Compare also the action of Rachel in giving Bilhah to Jacob (Gen. 30:1-3). You will recall that Sarah tried to drive out Hagar and Ishmael (Gen. 21:10, 11). The Nuzu tablets show that Abraham had good reason for concern, for they state that if a true son is born the previous heir is to be well treated and that "Gilminnu shall not send the handmaid's offspring away."

Those who remember the story in Genesis 31 will certainly remember the great fuss there was about Rachel's stealing her father's teraphim because Jacob lost his rights due to the birth of sons to Laban. The tablets show us the reason for this upheaval—the possession of the clay gods or teraphim was directly connected with property rights and apparently constituted the title to the chief inheritance portion and leadership of the family.

ANCIENT RELIGION.

The shock of finding this correlation between the Bible and these documents had hardly been fully felt when another find was to jolt the critical scholar. This was the discovery in 1929 of the Ras Shamra Tablets at Ras es Shamra, the ancient Ugarit in Syria. These clay tablets, of which

there are hundreds, date from about the time of Moses and Joshua and give us first hand information about the religion of Syria and Palestine several centuries before the Israelite monarchy. For example they refer to offerings without blemish, peace offerings, substitute offerings of birds, guilt, wave and first-fruit offerings, as well as those made by fire.

The relation between the Hebrew and Ugarit beliefs may be summed up in Sir Frederic Kenyon's words:

"Its polytheism, with the stories of conflicts between the various deities, their deaths and revivals, and their deeds of violence, contrasts strongly with the Hebrew monotheism of the worship of Jehovah. So far from providing an origin for Hebrew religion, it brings out the superiority of the latter even before the period of the great prophets and still more after that." (Bible and Modern Scholarship, p.13).

INVASION OF PALESTINE.

Mention should be made of the tablets discovered in 1887 at Tell el Amarna in Egypt which were written about 1400 B.C. These show that during the reign of a weak Pharaoh Akhnaton (i.e. Amenhotep IV, 1387-66 B.C.) frequent inroads were made into Palestine and among the attackers are listed the Habiru (which probably included the Hebrews). Akhnaton, however, ignored the attacks and failed to send help to his much pressed vassals in Palestine and Syria, with the result that while Jerusalem and other cities were able to hold out, important cities such as Hazor, Lachish and Shechem were captured.

The Tell el Amarna letters thus fill in the general background of the invasion story and depict a disturbed state of affairs which would harmonise well with the "sacred" narrative.

We can, then, turn with renewed confidence to the pages of the Word of God, knowing that in every case where the facts excavated touch upon the Bible narrative, the sacred story has been supported. On the contrary, no evidence has yet been unearthed which has contradicted the Bible Story.

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Anglican Effort for Unity

(By Sir Kenneth Grubb.)

Mr. Kenneth Grubb, C.M.G. and President of the Church Missionary Society, London, was in the honours list announced by the Queen to mark her Coronation. He received the honour of Knighthood.

Sir Kenneth preached recently in St. Paul's Cathedral in a series of addresses dealing with Christian Unity. His address is reported in the Church of England newspaper.

CHURCHES ACTING TOGETHER

"I should like to see more co-operation—the facing of more practical tasks by all the Churches acting together; more co-operative evangelism; more common worship.

"I should like to see the full use of such intercommunion as ecclesiastical authority permits. And I should like to see the urgent pursuit of what seem to be called 'conversations' between the Anglican and Free Churches in this country. And I should like a sense of pressing need injected into all this. Nothing will in any case be done in an undue hurry for Churches do not hurry, and although the King's business requireth haste (as the Bible says) it rarely gets it. I have been in many ecclesiastical discussions. One needs the hide of a rhinoceros and the patience of an elephant.

"But it would be both wrong and unkind to leave the impression that nothing has been done. Important co-operative bodies such as the World Council of Churches and, in this country the British Council of Churches, have come into being, and the Churches of many lands have their national councils. There has been very careful attention given to intercommunion, particularly among the Ang-

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lican churches, and important extensions of it in certain directions.

"There have been actual organic unions—many of them in the United States, particularly among churches of the same family, as was also the case with the Presbyterian Churches in Scotland and the Methodist Union in Great Britain. The case of the Church of South India is a unique one since it involved the union of churches of episcopal and non-episcopal tradition and ministry.

THE PART OF THE CHURCH OF ENGLAND

"In all this our Church of England has played a worthy part. The position of the Church of England, Catholic and Protestant, evangelical and reformed, lays upon it a great responsibility. We have our links of particular understanding both with the Orthodox Church, the Lutherans particularly of Scandinavia, the Old Catholics and, not least, with the Free Churches. Our worldwide extensions, our own freely accepted conciliar system working by counsel and not by decrees, our historical continuity and emphasis on the apostolic ministry, our respect for sound learning in preaching and teaching, our love for the Eucharist, the dignity and bearing of our liturgy—these things are a storehouse of gifts that we hold in trust, provided that while we share them we are also ready gladly and humbly to learn. I do not think we need to be ashamed of our contribution to the ecumenical movement."

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:— Mr. J. Malmgren 2/6; Mrs. Pearce 15/-; Mr. Coogan 7/6; St. George's Women's Guild, Mt. Colah, £2/2/-; Mr. R. J. Mason, 15/-; Mrs. R. Harrison, 7/6; Mr. W. L. Brumley, 7/6; Dr. R. R. Winton, £1 7s. 6d.; The Rev. H. Ctercteko 7/6; Mrs. F. A. Roberts, £1/7/6; Mrs. Lambkin 7/6; Miss V. J. Hinckman 6d. stamps, Mrs. Casimir 6/-; Mr. C. Niness 7/6.

C.E.B.S. TOUR.

The Rev. Norman Fox, of Five Dock, N.S.W., and Mrs. Fox, who have been leading a tour of representatives of the C.E.B.S. for N.S.W., Victoria, Tasmania, South Australia and Western Australia are returning to Australia on the "Otranto" which left London on 10th August.

Mr. and Mrs. Fox have led the party over a great part of Great Britain and the Continent. A month was spent in Coronation London. A Royal Garden Party was attended. Westminster Abbey was seen in its Coronation setting the Sunday following the Coronation when the Archbishop of Canterbury conducted a service for 5700 young people. Visits were made to Canterbury, Winchester, Salisbury, Oxford, Brighton, Windsor Castle, and other historic places.

Fifteen days were spent on the Continent visiting Paris, Basle, Zell am See and Vienna (Austria), Munich, Mainz, Coblenz, and Cologne (Germany) and included the famous steamer journey on the Rhine. The return journey to London was made via Luxembourg and Belgium.

A month touring Great Britain, followed with visits to Cambridge, York, Durham, Newcastle and Edinburgh, which was the centre for a week's touring of the Highlands, the Lochs, the Kyles of Bute and the Scott country.

A week at the English Lakes followed with a grand tour of eleven lakes and visits to Hawkshead (Wordsworth's School, etc.), Grasmere, Ambleside, Bowness and the famous Cartmel Priory.

Chester was the next centre with visits to Mt. Snowdon and Carnarvon and Conway and the North Wales tourist centres. A brief call was made at the famous village on Anglesea—Llanfairpwllgwynglgogerychwyndrobwillantysiliogogoch. A day was spent at Stratford on Avon, and another day at Liverpool Cathedral and the tourist resorts adjacent to Liverpool. The last week was spent at Plymouth, where Devon and Cornwall were the centres of attraction. Lands End, Clovelly, Launceston, Bideford, Westward Ho, Tavistock, Exeter, Paignton, Brixham and Torquay and Cockington, Love and Polperro were all visited.

The final ten days were devoted to private visits in London and the Provinces.

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Diocesan News

SYDNEY

Anglican Church League.

The annual meeting of the League was held at C.E.N.E.F. on Monday, 17th Aug. The President, the Ven. Archdeacon T. C. Hammond, M.A., Th.D., was in the chair. The Hon. Secretary, the Rev. R. S. R. Meyer, B.A., presented the annual report on the work of the League. A feature of the report was the splendid growth in membership. Over the past three years 55 new members clerical and lay, had been enrolled.

The Hon. Treasurer, Mr. W. R. Bailey, reported that the finances of the League were in the healthiest state he had known since he became Treasurer of the League. Further efforts are to be made to augment the Archdeacon H. S. Begbie Memorial Fund which has been established to assist evangelical students for the ministry at Moore Theological College.

It was resolved to hold the Evangelical Churchmen's Luncheon on the first day of Synod this year, Monday, 12th October at 1 p.m.

St. John's, Balmain North.

A meeting of parishioners has decided that the parish memorial to the late Rev. Arthur G. Rix, Rector from 1928 to 1953, should take the form of a commodious main entrance porch.

St. Columb's, West Ryde.

St. Columb's House, an adjunct to the present parish hall accommodation, was dedicated by the Most Rev. the Archbishop on Saturday last, 29th August. Forty men gave their services in a voluntary capacity, and so reduced the cost of building to £900. The Rector is the Rev. E. G. Mortley, Th.L.

The Diocesan Missioner, the Rev. George Rees, has recently concluded an eight days mission in the parish. There was much spiritual blessing throughout the mission and on the final night, eleven adults made decisions for Christ.

St. Matthew's, Windsor.

The Rector, the Rev. Douglas G. McCraw, Th.L., has launched an appeal for £10,000 to pay for extensive repairs to this historic church. St. Matthew's was built by convict labour 136 years ago, and has many links with Australia's early settlement.

Anniversary Celebrations.

The Anniversary Celebrations will, this year, at St. Michael's, Flinders St., Sydney, have an added significance, for on September 30 they will have begun their 100th year of service. It has been agreed that the Centenary Year should begin with the launching of the Centenary Fund by His Grace the Archbishop of Sydney. The aim is to raise a fund of £5,000, to carry out necessary repairs to the properties and then to have the balance as a Capital Fund, which will be invested and the interest used for maintaining the properties once they are put in order.

TASMANIA

Anglican Youth Festival at Hobart

The dates of the Festival this year are 25th September to 11th October. The special visitor is the Rev. Lyle McIntyre, the National Secretary of the Church of England Boys' Society. He will arrive on the North West Coast on 21st September, come to Hobart on 25th September and visit Launceston at the latter end of his visit.

Church Congress Planned.

November 23 to 26 in Hobart—publicity, hospitality, finance and transport. Over the previous week-end the following speakers will visit Launceston and the Archdeaconry of Darwin for meetings and Sunday sermons: The Primate, the Archbishop of Perth, the Bishops of Wangaratta and St. Arnaud and Sister Julian. The Congress is our big event this year for the Sesquicentenary celebrations, September 13 is both our Synod Sunday and the opening of the Sesquicentenary. A form of service to be used in all churches on that day is being prepared. Lt. Bowen landed at Risdon on September 11, 1803.

BENDIGO

Archdeacon R. P. Blennerhassett.

Archdeacon R. P. Blennerhassett, editor of the "Bendigo Church News," writing in a recent issue, makes a strong appeal for

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greater support of the diocesan organ. In common with all church press organs, Bendigo has felt the pressure of soaring costs and insufficient circulation. The "B.C.N." is however, a well-produced paper and worthy of greater success.

A Combined Diocesan Exhibition.

A combined diocesan exhibition is to be held in the parish hall of St. Paul's, Bendigo, on Friday, 2nd October next. It is being organised by the M.U., young members Dept. of the M.U., and the G.F.S. Features include handwork and hobbies competitions, special displays, films, and forum and pageant entitled "Women of the Church."

Students training for Bendigo.

Messrs. Charles Bailey and Adrian Scott are students training for the diocese of Bendigo in Ridley College.

Visit of the Primate.

His Grace visited Bendigo during August and addressed a large gathering on the matter of extending missionary activity in South East Asia where it was urgent that the church should extend her work.

The Bishop of Bendigo presided over the gathering which included clergy and laity from various parts of the Diocese. A collection of more than £45 was taken at the meeting. A civic reception was accorded to the Archbishop by the Mayor of Bendigo. The Archbishop in course of his reply to the welcome given him referred to the fact that Bishop Kirkby who was Bishop Coadjutor of Sydney when he arrived in Sydney had come from Bendigo, and that Bendigo might well be proud of the Bishop's record of service in many parts of Australia.

A Financial Burden.

In common with many other Cathedral foundations, Bendigo is feeling the strain of maintaining its Cathedral establishment. Undoubtedly the time has gone when Cathedral parishes or congregations can reasonably be expected to maintain unaided the financial burden. Some Australian dioceses have already provided a measure of assistance by an assessment levied on all parishes. The Cathedral Church ministers to the whole diocese and even to a wider field. It must have adequate means to do this.

RIVERINA

Narrandera (N.S.W.)

Narrandera (N.S.W.) is to become the see city of the diocese. This decision to move from Hay was made by the Synod of the diocese on Tuesday, 25th August. The change has been made possible by a considerable gift of property in Narrandera from Mrs. Agnes Lethbridge.

Riverina diocese was created in 1884 and since that time St. John's, Hay, has been the pro-cathedral.

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SOUTH AUSTRALIA

C.M.S. NEWS.

Confirmation and Cyclone.

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

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

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

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

C.M.S. AUXILIARY FELLOWSHIPS.

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

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

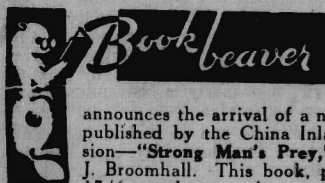
Church Missionary Fellowship meets every 4th Monday in the month; basket tea at 5.45 p.m.; Prayer Meeting 7 p.m.; Missionary and Doctrinal Talks at 7.45 p.m. The next meeting will be held on 28th September.

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

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

MISSIONARIES.

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



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

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The next Meeting of the
SYDNEY CLERGY WIVES'
ASSOCIATION

will be held on

FRIDAY, 25th SEPTEMBER, 1953.

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

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The Church and the Working Man (2)

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

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

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

CLASS CONSCIOUSNESS.

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

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

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

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

TRADITION DISREGARDED.

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

(Continued on page 2)

OTHER FEATURES

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