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THE AUSTRALIAN CHURCH RECORD

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

19. No. 23

NOVEMBER 25, 1954

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

TOP BARKER CENTENARY

Frederic Barker was consecrated as second Bishop of Sydney and Metropolitan of Australia on St. Andrew's Day, November 30, 1854, by the Archbishop of Canterbury in the chapel of Lambeth Palace. His episcopate of 28 years is the longest exercised by any bishop of Sydney.

The Evangelical tradition in the Australian church largely owes its foundation to two men; the first Bishop of Melbourne, Charles Perry, and the second Bishop of Sydney, Frederic Barker. Both were products of the second phase of the Evangelical movement in England, and both made lasting impressions on the life of the Australian church in its character, its extension and its constitution.

There is a popular notion that the influence of the Evangelical Revival declined by the time the Tractarian Movement began in 1833. In reality the impact of the Evangelical Revival only began to be felt on the ordered life of the Church of England in the first half of the 19th century, and it probably reached its peak about the middle of the century. The outstanding ministry of Charles Simeon at the bridge, which came to a close in 1805, may be taken as marking the beginning of a wide Evangelical influence on the parochial life of the church. By 1828 there were three Evangelical bishops, Henry Ryder at Exeter, C. R. Sumner at Winchester and his brother John Bird Sumner at Exeter. With them appeared a new concept of the scope and possibilities of the diocesan bishop's function in relation to the changing conditions of the age. Church life generally was enriched and expanded by the formation of such organisations as the Arch Pastoral Aid Society by the Evangelicals in 1836. A new and vigorous pattern of parochial ministry appeared with the coming of such men as Daniel Wilson to Islington, London (1824), Hugh McNeile to Liverpool (1824), and Hugh Stowell to Manchester (1828).



A "Sim."

Frederic Barker was a product of this period of the Evangelical impact on the Church of England. He was a student at Jesus' College, Cambridge in the late 1820's, in the days of Simeon's grand ministry, and to judge from the convictions which he had at that time he was doubtless one of those called "Sims," men, like Henry Martyn and many others, who received lasting blessing from Simeon's ministry. Barker's contemporaries at Cambridge included such men as F. D. Maurice, Tennyson, Hallam, Charles Darwin, Thackeray and the future Bishop of Melbourne, Charles Perry.

Barker was ordained by the Evangelical Bishop of Chester, J. B. Sumner,

and was immediately put in charge of the village of Upton, near Liverpool. He never served a curacy in the modern sense. For a short time he was in Ireland with the Home Mission Society (a forerunner of the Irish Church Missions) an evangelical society formed to awaken the Irish Church from its lifelessness and apathy.

In 1834, the same year in which Dr. Hugh McNeile began his memorable ministry at St. Jude's, Liverpool, Barker accepted the living of St. Mary's, Edgehill, then one of the most important churches in Liverpool. Here he remained for 19 years, and although his fame was not as great as that of McNeile, his was exactly the same kind of ministry, and he and McNeile were members of a small band

(Continued on page 13)

Off the Record

ANNIVERSARY.

St. Andrew's Day, November 30, is the 100th anniversary of the consecration of the second Bishop of Sydney and Metropolitan of Australia, Bishop Frederic Barker, and it will be duly observed in Sydney. It is also the 400th anniversary of the reunion of the Church of England with the Church of Rome in the days of Queen Mary. The union only lasted a few years, so I do not suppose anyone will care to observe this 400th anniversary.

HIGH CHURCHMEN.

The present Archbishop of Sydney, though about six feet four inches in height, is not the tallest bishop to have occupied the see. Bishop Barker was over six feet five inches, according to his biographer, Dean Cowper. When he accepted the bishopric of Sydney the "Liverpool Mail" mentioned that he was known among his friends as "The High Priest."

AFRICAN BISHOP.

Another centenary occurring this month was the 1600th anniversary of the birth of one of the greatest theologians of the Christian Church, Augustine, Bishop of Hippo in North Africa, who was born on November 13, 354. His "Confessions" and "City of God" are still being reprinted and widely read.

THE VOICE OF THE CHURCH.

Who can speak for the Church? We were interested to find that the editorial Comment in the last issue of the "Record" on the subject of insanity as a ground of divorce was quoted in the Sydney "Sun" under the title "Church is opposed." No, the "Record" is not the Church. But it is proud of its more modest title, "The Paper for Church of England People."

LICENSED CLERGY.

The Chapels and Chaplains Ordinance in the recent Sydney Synod raised a lot of interest in the significance of a bishop's licence. Those who grumble might note that in England matters are taken even farther than here. The first rule in the competition for the "Church Times" Cricket Cup is: "Teams are to consist of men in holy orders who hold their bishop's licence". Unfortunately the rules do not state whether the licence is to play cricket or to take services and preach, but the upholders of the rights of laymen will be pleased to know that rule 6 states that "The umpires can be laymen."

TO AUSTRALIAN CHURCHMEN.

FAITHFUL IN THAT WHICH IS LEAST

After telling a story about a shrewd, calculating scallywag who feathered his own nest, Jesus pointed it with the remark, "The children of this world are wiser in their generation than the children of light." He then went on to exhort His followers: "I say unto you, make to yourselves friends by means of the mammon of unrighteousness."

The Lord's meaning seems plainly to be that in handling money and assets for the Kingdom of God, His disciples should be at least as efficient and far-seeing as those who handle them for their own gain. Can it seriously be claimed that this is true of the Anglican Church in Australia to-day? Do her business methods and efficiency excite the admiration of the big city houses?

In an expanding economy, subject to inflationary pressures, such as we live in, what is the investment policy of big firms which have to handle funds analogous to the bequests and gifts which the Church receives from time to time? To-day, do they think it good enough to put such funds into government securities? It is the hoary way—and over the past decade has resulted in the real value of many funds of the Church being more than halved, to the great detriment of the work of God. The Ecclesiastical Commissioners in the Old Country have apparently been alive to this situation for some time, for, as reported in our last issue, their large Stock Exchange investments have ensured that the English Church has not missed its "share of the country's prosperity."

In this connection, it may be inquired what investment policy is being followed, for example, in relation to recent generous gifts to Sydney Diocese? Is due regard being given to preserving, and, if possible, enhancing the real value of the gifts over the years, in addition to obtaining a good income for benefiting organisations?

Again, when our cities are expanding at an unprecedented rate, with new suburbs springing up everywhere, are the old ways of obtaining finance for the Church's expansion such as would be commended by the best business brains of those cities? Those at grips with the problems of new districts are emphatic that they would not; that the present system is in fact crampingly rigid, red-tapish, expensive and snail-like. They aver that opportunities are being lost wholesale by the Church because we are not alert and are so painfully slow to learn.

When it comes to handling property and money, pious and pure intentions are quite insufficient. Christ's disciples must use, in addition, sanctified business sense, and be alive to the needs and methods of the particular day and situation in which, in God's providence, they live and work.

NEW HYMN BOOK NEEDED

The desire for a new hymn-book more satisfactory than any at present available to Evangelicals is felt in England as well as in Australia.

"Legis," who writes regularly in "The English Churchman," says:

"As far as my experience goes, "The Church Hymnal for the Christian Year" is the book generally used in definite Evangelical churches. That book was published in 1917 and a second ("final") edition appeared after the 1914-1918 war. Some of the better hymns which have found their way into hymns A. & M. and the English Hymnal are seldom if ever used

in Evangelical worship. Not that the hymns are heterodox but because some dull four-lined verses are easier for the congregation . . .

"The fact is that more could be done for the Evangelical cause by giving us a good hymnbook than by miles of lectures on doctrine. Doctrine, of course, has its vital place in sermons. It is perhaps more important that it should be attractively and simply presented in hymns. A number of hymns should be weeded out either because their teaching is unscriptural or badly presented. Some time ago the Church Society did publish a 50-hymn supplement to the Church Hymnal. So far I have not seen it in use. What is needed, however, is a thorough overhaul of the existing book, the ejection of all unscriptural hymns and the inclusion of many which have been included in some Free Church books."

Christ The Hope of the World

by Dr. Edmund Schlink

Whenever we ask about the future of the world, we come immediately and unavoidably in the New Testament to the announcement of the end of the world: "The fashion of this world passeth away." (I Corinthians 7:31) "And the world passeth away, and the lust thereof." (II John 1:17).

The new testament further announces that great tribulation shall befall the world before it finally does pass away: War and hunger, the disintegration of all community, mass destruction and natural disasters are to be expected. We are told to watch for such things to occur. Wherever, then, the coming of Christ is spoken of as the Hope of the world the end of the world is always spoken of, too.

Against this proclamation of its end, the world defends itself by means of its own hopes. Even among Christians, many have grown deaf to the proclamation of the world's end. They dismiss it as mere Judic-apocalyptic thinking. Yet, it is clear that today people are afraid that humanity is doomed. The world's own hopes, therefore, have become especially tenacious. Everywhere the thoughts and dreams of men are filled with the visions of the horror that may be waiting for us. Men fear that we shall see the return of the destruction of two world wars in even greater and more horrible forms. Men see before them the possibility of ruined skyscrapers and annihilated cities. The further development of the atom bomb has opened before our eyes in a very clear and concrete way prospects of the end of humanity and the breaking asunder of our earth.

God Will Bring The End

There is an essential difference, however, between the fears of modern men and the New Testament proclamation of the end of the world. Today we are afraid of men who may misuse the power entrusted to them and unleash horrible destruction upon the world. We fear the atomistic powers of nature over which we may easily lose control. But in the New Testament the calamities of the last days are not merely human misdoings nor are they the consequence of human frailty. They are rather the activity of God Himself. In the New Testament it is God who will bring the end of the world. It is from God's throne that the orders go out, that send the apocalyptic riders over the earth. (Rev. 6:1, 3, 5, 7.) They are the vials of the wrath of God which

used as a slogan in this world's struggle for its own preservation.

The decisive question is not how we can manage to avoid wars and disasters, but rather how do we stand in God's eyes. Our real threat does not come from men, "powers" or the forces of nature, but from God whose judgment no man can escape. The hidden root of our fear is fear of God, God Who will bring to nothing the pride of this world. The important question is this: Is there any deliverance from God's judgment?

Dr. Schlink, Rector of Heidelberg University, Germany, gave the opening address at the World Council of Churches' Assembly at Evanston in August. His address created a considerable stir, especially among many American delegates who tended to identify Christian hope with material prosperity. The first part of his address is here reproduced.

Christ the Judge.

We have no right to speak of Christ as the hope of the world unless we humble ourselves before God and recognise Him as the judge of the world. Surely, we have deserved God's judgment. We have not given God the honour which is His due. We have thought only of ourselves when we should have served our fellowmen. We have too often remained silent when our voices should have been clearly heard. We have too often been afraid when we should have loved and judged when we should

(Continued on page 10)

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The two questions put to our Lord on the Mount of Olives a few days before the crucifixion are still being asked by Christian people — when will this present world age end? And what will be the signs indicating the approach of that end?

Our Lord's answer to these questions is given in each of the first three gospels. It is significant that in each case the answer begins with the warning "take heed."

Indeed if we read St. Mark's account (Chapter 13) we see that this warning occurs no less than four times. We would commend to all Christians a careful reading of that chapter. These four warnings are needed today.

(1) We are warned against false teaching. No subject is more likely to provoke misleading speculation. The seduction of false teaching is a constant danger to the Christian. We need to be constantly on our guard.

(2) Then we are bidden to watch ourselves (v. 9). Ultimately our only safeguard against seduction is to live near to God. When times grow more evil and temptations to apostasy increase they who daily commit their way unto the Lord and walk hand in hand with him will be kept from the evil.

(3) We are next bidden to take heed to God's word (v. 23). "Behold I have told you all things beforehand."

The world is dark now and will grow darker as more lights are put out but the Christian believer is given a lantern to carry. "Thy word is a lamp unto my feet and a light unto my path."

And above us and before us we see a great light — Jesus lives; and He loves us and is coming back for us.

The last words of the Bible revelation are: "Behold I come quickly." To the degree in which we are filled with God's Holy Spirit will we respond "Amen come Lord Jesus."

(4) Our Lord's final warning in this connection is "Take heed, watch and pray" (v. 33). We should read our Bibles in the spirit of prayer asking for heavenly light and for heavenly grace to walk in that light.

We should also watch for signs of our Lord's return.

The chapter ends with the words: "What I say unto you I say unto all watch."

All gambling is unchristian, because of its basic principle of gain at another's expense. Letters in the public press recently have defended gambling on the ground that chance enters into so many aspects of life. "Fishing is a gamble," one correspondent wrote! But this sort of argument misses the point. It is not chance, but the exploiting of chance for self interest, the hope of gain at another's expense as the result of chance, which makes gambling unchristian, and which destroys Christian character if persisted in. Nor is the amount of the stake the all important thing. Selfishness, avariciousness, inconsiderateness of others' welfare, are all present and active whether the amount stated is small or large. If gambling is indulged in regularly, these attitudes become permanent and destroy a christian spirit. This is the curse that regular lotteries may be expected to inflict on a nation's soul.

The selfish, anti-christian attitude which is essential to gambling is made clear in Blake's couplet. "If you play a game of chance, know, before you begin,

If you are benevolent, you will never win."

It is ironical that on the very day on which N.S.W. went to the polls to decide whether or not its citizens wanted an extension of liquor trading hours, the Premier of France made a broadcast about the decision of the French Government to restrict trading hours in that country. It is ironical because so much of the propaganda put forth here by those who favour longer hours has been based on the alleged advantages of "civilised" drinking such as is to be found on the Continent where (so we are told) drunkenness is rarely to be seen.

M. Mendes-France told a different story in defending the legislation of his government forbidding the sale of alcoholic liquors between 5 a.m. and 10 a.m. He pointed out that France consumed more alcohol in proportion to its size than any other country.

"Our mental hospitals have not room enough for alcoholic victims, whose numbers are increasing every year," he said. "The health of young people in many areas is seriously threatened."

"Astronomical sums of money are wasted every year in excessive production of alcoholic drinks and in treatment of victims of alcohol."

It is to be hoped that the N.S.W. Government will give good heed to these words of the French Premier and courageously recognise the drink traffic for what it is — and legislate accordingly.

A HANDBOOK OF CHURCH LAW IN THE DIOCESE OF SYDNEY

has been published for use of Clergy, Church Officers and Students in that Diocese, by J. R. L. Johnstone, LL.B., Th.L., Rector of Beecroft, and Cheltenham; visiting Lecturer in Church Law at Moore Theological College, with a Foreword by the Principal of Moore Theological College. The first issue was sold at a special price of 3/6, which was made possible by the assistance of the publishers Edgar Bragg and Sons Pty. Ltd., and the Pain Mfg. Pty. Ltd., of Waitara, manufacturers of Mello-Lite Venetians. That issue has been sold out and the publishers have prepared a reprint at 4/6, and would be glad to receive orders.

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THE HEART, MIND AND SOUL OF COMMUNISM (3)

The Destruction of Capitalism

It follows logically that all undesirable human characteristics are derived from the prevailing economic system. Communists are realists. They affirm the depravity of human nature; everywhere men and women are lazy, ignorant, self-indulgent, patriotic and religious — no one could build a Communist social order from such poor raw material.

The first essential is a radical programme aimed at the root cause of human depravity — the Capitalistic Economic System, and a consequent programme to purify and perfect mankind. This must be done in a scientific manner. The inescapable sequence of scientific steps is as follows, some of which will be further discussed in more or less detail:

1. Destruction of the Capitalistic System, the root of all evil by a violent revolution.
2. Institution of the Dictatorship of the Proletariat.
3. Liquidation of those classes of society incurably diseased by Capitalism and considered dangerously infective.
4. Segregation of those diseased but capable of useful work in conditions of isolation.
5. Hospitalisation of the diseased but curable in "corrective" labour camps.
6. Re-education of the total population in new relationships of labour with the emphasis on labour rather than reward.
7. The emergence of the young generation with characters uninfluenced by Capitalism and appropriate to a socialist environment.
8. The perfection of human nature.
9. The withering away of the state; the Dictatorship of the Proletariat.
10. The emergence of Communism.

The Destruction of Capitalism

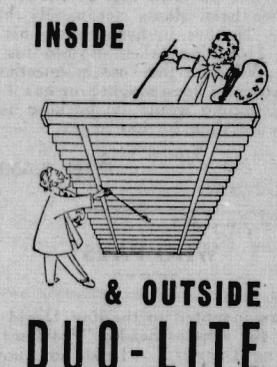
This must be accomplished by a violent revolution. The Communists have always been perfectly frank on this subject. Beginning with the Communist Manifesto, which says, "We openly declare that our ends can be attained only by the forcible overthrow of all existing social conditions," the identical sentiments have been repeated ad nauseam in all the writings of the Communist hierarchy and in official pronouncements of the Comintern and the Cominform. They categorically reject any suggestion that the transition from Capitalism to Socialism

can be by the peaceful pathway of reform. One of the principal epithets of abuse in a somewhat extensive vocabulary is the word "reformist," a term of ridicule and contempt. Scientific law has written that the change-over must be both revolutionary and violent. This is determined both from their philosophy of dialectical materialism and from a fake evaluation of the economic forces in society. To use a Marxian analogy: Force is the midwife to deliver the Socialist order from the womb of a decadent Capitalism. Originally the transition was to be the operation of spontaneous forces automatically produced by the progress of Capitalism. The maturing of the Capitalistic Society inevitably produced the Proletariat, the propertyless mass of industrial slaves who became the grave-diggers of Capitalism. However, a new twist came to this idea when Bolshevism was born at the Congress of the Russian Social Democratic Labor Party in 1903. Lenin, the founder of Bolshevism, and thus of Fascism, substituted the idea that the revolution was to result from the scientific planning and execution of the Party, which was the class-conscious vanguard of the Proletariat. He replaced the idea of spontaneity with the idea of planned conspiracy. Every Party member became a disciplined conspirator dedicated to the goal of the overthrow of the government by force and violence. The action of the government in charging the leading members of the Party with conspiracy to violently destroy constitutional government is soundly based and an excellent demonstration of "government by law" within the framework of a democracy.

In 1917 the party of Lenin achieved the first success in its campaign for world conquest when it organised a violent revolution in Russia, bringing it to absolute power. Beset as he was with incredible difficulties, Lenin nevertheless took the requisite time in 1920 to write a textbook to direct the Communist conspirators of the world in the technique of organising the violent revolution to seize power in their own respective countries. The

In the last instalment Dr. Schwarz dealt with the three basic hypotheses of Marxism, namely, atheism, materialism and economic determinism. The most important "discovery" of Marx was that the entire personality of a man — including thoughts, emotions, religious and aesthetic experiences, family attitudes, etc. — is derived from the prevailing mode of economic production. To change character and personality what is needed is a basic change in the economic system.

book is one of the Communist classics, a "must" in reading for every recruit, and is entitled "Leftwing Communism — an Infantile Disorder." It is the blueprint for the internal conquest of countries by Communism. It is one of the most cynical, yet Satanically clever, books ever written. Lenin shows how as true scientists Communists must manipulate the forces in each country from behind the scenes and have millions unconsciously working for them. The key to the programme is the word "Infiltration" (Continued on page 10)



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CORRESPONDENCE

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

SYNOD PROCEEDINGS.

Dear Sir,

May I comment on the letter of the Rev. R. W. Hemming in your last issue—at the risk of being thought a too-frequent contributor to your correspondence columns—but I am to some extent concerned.

Mr. Hemming complains that his motion on Six O'Clock Closing was thrown out by the recent Sydney Synod "on the specious plea that this subject had already been dealt with." It was the writer who took a point of order under Standing Order No. 49: "Motions previously dealt with, etc." He took this action at the earliest moment possible, i.e., when the motion came before the House. The President upheld the point of order. The mover's quarrel can now only be, either with the President's ruling, or with the Standing Orders. That the motion, with many others, came before the House at such a late stage in its proceedings was due to the crowded state of the business paper.

Regarding Mr. Hemming's other motion, of which he writes, relating to an alleged injustice to one of his parishioners by the Main Roads Board: there are many of us who will be glad to stand with him in any fight against injustice, but we must first be shown that a wrong has been done, not merely hear it asserted. Neither in Synod or in his letter has Mr. Hemming taken us into his confidence. Why, in the case in question, has no legal redress been sought? or has it been? If Mr. Hemming wants our backing he must tell us more than he has so far.

Yours, etc.,

E. H. LAMBERT.

Balmain, N.S.W.

WHO PAYS?

Dear Sir,

We are indebted to the Rev. David Crawford for his articles headed "Problems of an Expanding District." I do not, however, find myself in full agreement with some of the writer's conclusions.

Mr. Crawford feels that the "outsider" has no responsibility for Church finance. I presume he means the nominal Anglican out of touch with the Church. "Why should they help pay . . . buy hymn books," etc. The answer would seem to be: "Because they use the Church, and the time of the clergy, for baptisms, weddings and funerals, and claim the church's help in time of personal crisis." The fact that "fees" are often paid on such occasions is hardly the point. Fees are never really adequate, and often nothing at all is paid by professing Anglicans.

Mr. Crawford says "Our job is to serve these people, not sponge on them." It seems to me that "these people" often do the "sponging"! Our service costs time and effort, and usually involves travelling expenses. Also, we clergy must be trained, at considerable expense before we may serve the people. If they are not expected to pay anything in return, the situation becomes chaotic. Such a state of affairs would never be tolerated in the business world.

I heartily endorse what Mr. Crawford says about money-raising, chiselling, leveraging, etc. I often wonder what our Blessed

Lord must think about it all as He looks upon the Church He founded, and for which He died. The Baptists and the Churches of Christ deserve credit for their adherence to the ideals of free-will offering, and we have much to learn from them. Anglicans differ as to what is permissible in money-raising, but all seem to think some commercial enterprise is necessary. And the clergy—professional men in the holiest of callings—are expected to fiddle about with the organising or supervising of concerts, bazaars and such like, at which all and sundry (even the despised R.C.s) are expected to spend and be spent. It's all for the Church! we say so glibly, and wonder why we make little spiritual progress.

There has recently been much admiration of the American Church for their businesslike methods in finance, and their comparative generosity. We here in Australia have a proposed Constitution before us. Instead of worrying about "permissible variations" in our Liturgy, could we not do something about very real problems such as church membership and financial support?

Yours, etc.,

ROBT. E. SHERLOCK.

Millthorpe, N.S.W.

BOWING.

Dear Sir,

As an Anglican—not Anglo-Catholic—educated at a Church school in the Diocese of Goulburn, I was astounded to read in your paper that in bowing towards the Altar before taking my seat, I was making obeisance to the consecrated wafer.

I was taught that God was especially present in "His House" and I acknowledge "His Presence" by bowing, whether the Sacrament is present or not, and I fail to see how that could be considered evil or idolatrous.

The Holy Table has been called "Altar" by the majority of Anglicans throughout the ages—perhaps not legally in accordance with the Court of Arches—and surely but serves to remind us, as does the Cross, of The Sacrifice once offered for our Redemption.

Finally Christ taught that we should "Love One Another" and live in "Love and Charity" with our neighbour. I see nothing of that concept in the tone of your paper.

The Anglican Church has been loved and respected by its members in the past for the fact that it has not encouraged bitterness or uncharitable criticism of the tenets and practices of other people, and it is regrettable that it has departed from that principle.

Yours, etc.,

MOLLIE KEMMIS.

Pymble, N.S.W.

[We thank our correspondent for her letter, but would point out that our note did not say what she appears to have understood from it. Our statement was that Roman Catholics who make obeisance towards the Altar are doing reverence to the consecrated wafer. Others who bow to the Holy Table, if they are not following the Roman custom, seem "to condone false doctrine and help to bring in worship that is contrary to scripture." The custom which our correspondent was taught in youth is, in our opinion, based on error. We would ask, what ground had her instructors for teaching that God is "especially present" in a church building? God is indeed present in

the hearts of faithful worshippers, and we have the assurance of Christ that where even a small company of people gather together in His name, He is in their midst. But to suppose that God is present in an empty building in some way in which He is not present elsewhere, is clean contrary to Scripture. "The Most High dwelleth not in houses made with hands" (Acts 7:48, 17:24).

We would be indeed sorry to show a lack of charity or courtesy or tolerance of legitimate difference of opinion towards anyone. But in a matter such as this it is first of all a question of what is true according to the Scriptures. "Am I become your enemy because I tell you the truth?" (Gal. 4:16.)—Ed.]

BOND OF UNITY.

Dear Sir,

Like your correspondent, E. H. Lambert, I feel we could all better spend our time in getting on with the job than rehashing old controversies. Theologically we can go over all the arguments on the question of bowing and end up where we started, but many Anglicans find this custom a helpful means of devotion.

Is it fair to label as "following Rome," people whose loyalty, support and devotion to the Church of England is above reproach? This policy can lead only to unnecessary division and party spirit which is a luxury we cannot afford to-day. Last Saturday's liquor vote surely should convince us of this.

Secondly, your article on "Our Bond of Unity" is timely and might well be read with profit by many members of our youth groups. Despite the fact that we have groups e.g., C.E.B.S., C.E.F., C.E.F.D.O.S., S.S.G., and G.F.S. which accept the ethos of the Church of England as laid down in the Prayer Book we find the emergence of other groups calling themselves interdenominational which do not accept it. Members of these groups have told me that Prayer Book services are "stuffy," others never attend Holy Communion and claim that sacraments "don't matter," again I have known others who have declared that the Prayer Book teaching on baptism is wrong and have sought "believers baptism" elsewhere and still claimed membership in the Church of England.

Surely it is time we all realised that those who wish to find a spiritual home in the Church of England should base their piety on the Book of Common Prayer.

Yours, etc.,

ROY WOTTON.

Gordon.

[It is because we hold the opinion expressed by Mr. Wotton in his last paragraph that we oppose bowing to the Holy Table as a "helpful means of devotion" to which he refers in his first paragraph.—Ed.]

TRUE REVERENCE.

Dear Sir,

There is such a tendency these days to belittle, and in fact, deny the divinity of Our Lord that it is most important that He should be given His rightful title whenever He is spoken of particularly in churches and public meetings.

A great many of the Clergy seem to me to be unconsciously minimising His divinity and kinship by referring to Him simply as "Jesus." No one would think of referring to a reigning monarch by his Christian

name only but would prefix the name by King or Queen as the case may be and probably with the added words His or Her Majesty.

Surely Our Lord should and must have the very highest title we can possibly give Him and if He is always referred to as "The Lord Jesus" or "Our Lord Jesus" I feel that listeners will be constantly reminded of His Majesty and Divine Authority and come to know Him as Saviour and Lord.

Yours, etc.,

"LOYALIST."

Sydney.

SUPERANNUATION.

Dear Sir,

The statement that retired clergy "are getting what they purchased" is exactly true in one sense but quite false in another, since the pound they paid into the fund in 1930 is worth about 5/- in purchasing power of to-day.

The Menzies Government has mercifully eased the means test so that the clergy can now receive the Aged Pension in addition to their meagre superannuation.

But the British Government has seen fit, since 1941, to make three substantial increases of superannuation to its retired servants, who had retired then. I am one of them and can produce proof that what I state is accurate.

Yours, etc.,

DOROTHY SAMPSON.

Pennant Hills, N.S.W.

CLERGY PROVIDENT FUND (Sydney).

Dear Sir,

The abandonment without explanation of the 1953 Ordinance to admit Lay Workers to the benefits of the Clergy Provident Fund, the suggested revocation of the 1952 Ordinance, providing for the setting apart of certain legacies and donations to form a Special Distress Fund, and the vague talk of an Actuarial Report that some £5,000 (or £9,000) is needed to fully complete the Reserve Fund, all contribute to a vague feeling of uncertainty with regard to the Fund, that no doubt contributed largely to what was virtually a Vote of Censure in the rejection in the ballot of the chairman of the Board of Directors.

The Directors of the Australian (or Melbourne) Clergy Provident Fund regularly print and circulate their annual reports and balance sheets and keep their members informed as to their policy. This does not evade criticism but the criticism is an informed and helpful criticism. But the action of the Sydney Directors in withholding from publication of Reports and Balance Sheets is indistinguishable to the ordinary individual from their actual suppression, and secrecy naturally gives the impression that there is something to hide. The Directors of the Sydney Clergy Provident Fund will find that the small cost of printing and circulating reports and balance sheets will not only correct misunderstandings but lead to a real appreciation of the good work they have done.

Yours, etc.,

W. J. OWENS, Hon. Sec.,
Sydney Retired Clergy Association.

FINANCING THE CHURCH.

Dear Sir,

The "Wells Organisation" Campaign in St. John's, Ashfield, is drawing to a close. There are very many members of the congregation who are either unwilling to support the Scheme, or are actively opposed to it. The Parish has been told that the Archbishop has approved of the Scheme, but we cannot believe that he has been informed of the methods used by the Wells Organisation.

(i) The Members of the Parish Council have been given lists of names of parishioners and possible supporters and asked to assess the possible "donation" which could be expected. Such details were to be filled in on a form for office use.

(ii) Individual members of the parish have been approached to make public pledges of support and amounts to "at least £2,500, £2,000 and £1,500," are suggested as being desirable to "inspire" further supporters.

This is totally opposed to Christian teachings. In attempting to justify their departure from what they lightly brush aside as "the traditional attitude to alms-giving," the Wells Organisation states that Christ revealed that the Widow had given her last two coins. The reference to the Widow's mite can be found in Luke XXI, 3. Christ did not reveal the amount which was obvious under the Jewish system of publicly casting gifts into the Treasury. Further his comment on the Widow's mite reveals his whole attitude towards alms-giving, but must not be taken out of context. (Read from Luke XX, 45 to Luke XXI, 6.)

Quite apart from the methods used by the Wells Organisation, the fact that the Church is paying out £1,200 to a commercial Organisation in order to win supporters is tantamount to admitting defeat of the Christian ideal. The Wells Organisation claims that having induced people to put money in the Church, their spiritual revival will follow. They quote Matthew VI, 21: "For where your treasure is, there will your heart be also." This is yet another example of the isolated quotation which loses its meaning when taken out of its context. Matthew VI should be read in its entirety by all persons interested in this Scheme.

The idea that one's heart is devoted to one's treasure can only mean that one's interest will follow the bulk of one's money. Are the Wells Organisation suggesting contributions greater than one-tenth of one's income? Spiritual revival will only be possible when the parishioners come to appreciate the Christian ideal including attitude to the VI 19-34.

Christ too was faced with the problem of rallying supporters. He shunned all publicity-gaining stunts (such as casting himself from the Temple), because then, although the people would follow him, they would not do so for the right reason (as a result of spiritual conversion). The Church must first preach the Gospel; having attended to the "spiritual," the "material" need of the Church will look after itself.

Further, the total expense incurred by St. John's Church in adopting this Scheme is such as to involve the securing of an overdraft of £3,000, using Church assets (legacies) as security. The £1,200 paid to the Wells Organisation had to be guaranteed before it would commence activities. This, and the magnitude of the fee for six week's

work, is hardly in keeping with the spirit of sacrifice in the missionary work of Christ. The £1,200 fee does not include expenses for the Loyalty Dinner, Victory Dinner and sundry other snacks, secretarial salaries (two at £18 per week) stationery, stamps, etc.

We the undersigned pledge our support to the Christian ideal, but entirely disassociate ourselves from support of the Wells Organisation, or its methods.

A. C. JULEFF.

ELEANOR W. NIXON, M.B.

N. A. GIBSON, Ph.D.

F. C. HUGHES, B.S.

N. SANDIFORD.

Ashfield, N.S.W.

Question Box

Q. Is there anything in the Ordination Vows of an Anglican clergyman, to prevent him inviting to Holy Communion (with permission of his Ordinary) Communicant members of other Protestant denominations on special oecumenical occasions?

A.: No. There is no such bar. The Lambeth Conference of 1930, consisting of all bishops of the Anglican Communion, stated in Resolution 42, that such action was permissible. They would not have done so if there was any suggestion that such action was in violation of the sacred vows of ordination. Such invitation is not unusual. At the recent Evanston Conference, at the Anglican Communion Service (at which the Archbishop of Canterbury was present), such an invitation was given and accepted by many non-Anglican members of the Conference.

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

"The Story of the English Prayer Book," Dyson Hague, 11/-.

"John Charles Ryle," Canon M. L. Loane, 3/6.

And many others.

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"Liddon never gave way to the new-fangled fashion of using 'Canon' as a title. To a friend who addressed him as 'Canon Liddon,' he would say, 'Please do not Canonise me!'"

—From the Life of Dr. Liddon.

JUSTIFICATION BY FAITH

(By Archdeacon T. C. Hammond.)

A Cardinal Doctrine.

The film "Martin Luther" brings prominently before us this cardinal doctrine of the Reformed faith. The eleventh Article of the Church of England states it with a definiteness that cannot be mistaken. "Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." The emphasis lies on the word "only." All sections of Christendom unite in declaring that faith is an essential element in the justification of man.

The Roman Doctrine.

Thus the Roman Catholic Church teaches that the three evangelical virtues of faith, hope and charity are infused into the soul at Baptism, unless indeed an obstacle to grace is opposed by the recipient. Thus Thomas Aquinas tell us: "Since the sacraments of the New Law effect a certain sanctification, there the sacrament is completed. Now the sanctification is not completed in water; but a certain sanctifying instrumental virtue, not permanent but transient, passes from the water in which it is, into man who is the subject of true sanctification. Consequently the sacrament is not completed in the very water, but in applying the water to man—i.e., in the washing" (Summa, Pt. III, Q. lxxvi. First Art. Obj. 1). In the opinion of those who follow Aquinas fully Baptism creates faith as a habit in the soul which can be exercised when the recipient attains the use of reason, but may be hindered in effective operation by lack of charity. According to this view "to justify" means "to make righteous." Justification and regeneration have a very close affinity; so close that man by Baptism begins a new life of righteousness and is then justified. He continues in this state of justification until he breaks charity between man and man or between God and man. Then he is no longer in a state of righteousness and has to be restored by the sacrament of Penance.

The Protest Against this Doctrine.

It was against this elaborate doctrine which placed a good deal of the onus of salvation on what the Article calls "our own works or deservings" that the Reformers unitedly protested. They recognised that the regeneration of man by the Holy Spirit placed him in a condition in which he was renewed in the Spirit of his mind. But they also recognised that this renewal,

although it enabled man to serve God in the Spirit was not so complete as to secure perfect holiness. As James puts it, "In many things we offend all." As Paul puts it, "The flesh lusteth against the spirit." As John puts it, "If we say we have no sin we deceive ourselves."

The Word Justification.

Hence they altered radically the meaning of the word justification. It did not mean one who could claim a desire to serve God. It did not mean, either, one who was inherently just. It meant "treated as though we had never sinned" or as the Article puts it "Accounted righteous before God." And they pressed the view that such "accounting" must include the whole of man's natural life. "God requireth the thing that is past." We have to meet the just condemnation for every transgression. We cannot meet it in our own strength. This great truth is enshrined alike in medieval and reformed theology. We must be careful to remember that it is only the Pelagian, and not the Roman Catholic, who asserts that man has the capacity in himself to live a righteous life.

The Radical Difference.

But the radical difference lies in the fact that Roman Catholic theology regards justification before God as a work done on the man, normally by means of the Sacraments, whereas the Reformed doctrine regards it as a work done for the man, in the Person of his Lord and Saviour, which has to be appropriated by faith. It is for this reason that the word "only" is of paramount importance.

Canon Liddon and Dr. Gore.

Canon Liddon adheres to the old medieval position that "to justify" means "to make righteous." He is the last of the serious Anglican theologians to accentuate that aspect. Dr. Gore comes close to it when he suggests that faith is given prominence because it contains in it the germ of all righteousness. Justification, on this view, is an anticipation by God of that which the sinner shall become, because of his inherent confidence in Christ our Lord. The distinction between faith as a virtue and faith as an act of reliance on the merits of Another is blurred in this theory.

An Anticipation of Modern Theories.

It looks as if the framers of our Article intelligently anticipated the attitude of Bishop Burnet, who defines faith as the sum of all the virtues, and of Bishop Gore, who regards it as the mainspring of all the virtues, by referring the reader to the Homily on Justification. This is generally identified with

the Homily on the Salvation of Man written by Cranmer.

There we read: "So that the true understanding of this doctrine 'We be justified by faith in Christ only' is not, that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us—for that were to count ourselves to be justified by some act or virtue that is within ourselves— . . . Although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto; yet we must renounce the merit of all our said virtues . . . We must trust only in God's mercy and that sacrifice which . . . Jesus, the Son of God, once offered for us upon the Cross, to obtain thereby God's grace, and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism; if we truly repent and turn unfeignedly to Him again."

CHRISTMAS SALE.

The Sydney Diocesan Churchwomen's Association is organising a Christmas Gifts Sale in the C.E.N.E.F. Auditorium on au'drhy's, in the C.E.N.E.F. Auditorium on Thursday and Friday, December 2nd and 3rd.

It is to be opened by Lady Hallstrom at 2 p.m. on the 2nd and will continue till 9.30 p.m., reopening on Friday at 10 a.m.

At 2 p.m. Friday there is to be a special Children's Session with a Puppet Show and a magician, also a Christmas Tree with Santa Claus in attendance.

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PERSONAL

We offer our congratulations to Mrs. Barbara Thiering, B.A., Dip.Ed., wife of the Rev. Barry Thiering, Curate of Balgowlah, Sydney, on her obtaining the degree of B.D. of London University.

The Bishop of North Queensland has arrived home in Australia. During the preceding two months before he left England he travelled three thousand miles and preached or spoke nearly every day.

When the Bishop of North Africa (The Right Rev. G. F. Morris) resigns at the end of this month, no successor will be appointed for the time being. The Archbishop of Canterbury has put the episcopal oversight of the diocese in the care of the Bishop of Gibraltar.

The newly-appointed headmaster of Caulfield Grammar School, The Rev. S. W. Kurrle, returned to Melbourne from England where he has been for the past three years. He was accompanied by Mrs. Kurrle and their two-year old daughter Susan Elizabeth. Mr. Kurrle will take up his duties in January.

The Bishop of Korea, The Rt. Rev. A. C. Cooper, who has been in Korea since 1931, will resign at the end of this year. He was in captivity in the hands of the enemy from 1950 to 1953.

Mr. W. Burchill, who has been acting as Catechist in the Parish of St. Mary's (Dio. of Sydney) will be made deacon by the Bishop of Nelson, N.Z., on St. Thomas' Day, December 21. He has been appointed to the parish of Granity.

Congratulations are offered to the Rev. and Mrs. Kelvin Tutt, of Norfolk Island, on the birth of a daughter.

The Rev. and Mrs. H. R. Smith, of Carlingford, N.S.W., met with a car accident last week. Neither was seriously hurt.

The Chancellor of the Diocese of Ballarat, Mr. A. H. Nevett, has announced his retirement.

Deaconess Nancy Drew, of St. Stephen's Parish, Willoughby, has been appointed Deaconess in charge of Nowa-Nowa and Missioner to Lake Tyers Aboriginal Reserve in the diocese of Gippsland, Victoria. Deaconess Drew, who formerly worked amongst Aborigines in North Australia in connection with the Church Missionary Society, will commence her new task early in January.

The Rev. M. C. Newth, B.A., Headmaster of St. Andrew's Cathedral School, has been appointed by the Archbishop of Sydney to be Minor Canon of the Cathedral Church of St. Andrew.

The Rev. N. S. Pollard, B.A., has been appointed by the Cathedral Chapter to be Precentor of the Cathedral.

The Council of St. Catherine's School, Waverley (Dio. of Sydney), has appointed Miss Faith Patterson, M.A., Dip.Ed., to be Headmistress of the School in succession to Miss Una Fitzhardinge. Miss Patterson is a member of St. James' Church, Turramurra. She is a graduate of Sydney University and is at present a staff worker for the Inter-School Christian Fellowship.

The Rev. L. Wiggins, at present Curate of Haberfeld, has been appointed to the charge of St. Luke's, Mascot (Sydney).

The Rev. H. Robey will begin duties at Helensburg next year. He is at present in charge of St. George's, Paddington.

The Rector of Carlton, The Rev. K. Walker, has accepted nomination to the parish of West Wollongong.

FIRST SUNDAY IN ADVENT.

Relentless commercial pressure faces present-day Australian Christians with a situation neither encountered nor envisaged by the Church in any previous age, namely, the secular "celebration" of Christmas in a two-months crescendo of sentimentality and self-indulgence. It is, in fact, the old pagan Saturnalia, lengthened out tenfold and given Christ's name, but retaining Saturn's licence. So our problem is to preserve and proclaim the true meaning and purpose of the Christmas festival, and we can best fit ourselves for this by using the Advent season for meditation and prayer along the lines of the Advent Collects. True Christmas joy springs from the birth of a Saviour accepted as such; it is because He first came as Saviour that He may justly come again as Judge. Behind both titles and, indeed, bestowing them upon Him, lies the stubborn fact of human sin. Hence Advent's timely warning: "Repent, that you may rejoice."

ADVENT II.

All the Advent Epistles and Gospels emphasise the majesty of our Lord's Person and Kingdom. Before coming to Bethlehem and seeing the Child in the Manger, we are bidden to consider His eternal glory. We moderns especially need reminding that no contemplation of the humble man should obscure for us the infinite majesty of that incarnate Lord, concerning Whom the divine proclamation is: "Let all the angels of God worship Him."

The essential continuity and harmony of the Old and New Testaments (which Article vii asserts), appears clearly in both Epistle and Gospel this Sunday. In the Epistle, Christ is shown as Lord of both Dispensations; in the Gospel, our Lord points to that spiritual summer which His reign was to bring to this earth, and beyond this temporal world, to that phase of His Kingdom wherein His redeemed servants shall both serve Him and see His face, even eternally.

NEWS IN BRIEF.

The Mission to Lepers celebrated its 80th anniversary in London recently. Special reference was made at the anniversary conference to urgent needs among lepers in Korea.

The See of Jerusalem will be supported by Anglicans everywhere, the Bishop in Jerusalem announced at the annual meeting of the Jerusalem and the East Mission in London last month. All provinces of the Anglican Communion, according to their means, will share in the support. The Bishop said that the growing power of Islam was at present a problem of infinitely greater magnitude than Judaism.

Twenty officials of the Protestant Church are still in prison in the German Democratic Republic. This information was given by Dr. Krummacker (General Superintendent, Berlin) at a demonstration for "National Unity and Church Unity" at Bochum.

—E.P.S., Geneva.

The Home Gardeners Education Clubs of Australia HARRIS PARK - ROSEHILL BRANCH

Schedule of

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2.00 p.m. to 8.30 p.m.

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OFFICIAL OPENING: 8.00 p.m.

Christ, the Hope of the World.

(Continued from page 3)

have forgiven. The unrighteousness, oppression and bloodshed which we have begotten defy description. The history of the Church itself is not just a hymn of praise to God, but is again and again a scandal. "We have sinned, and have committed iniquity, we have done wickedly and have rebelled, even by departing from Thy precepts and from Thy judgments." (Daniel 9:5.) "If Thou Lord shouldst mark iniquities, O Lord, who shall stand?" (Psalm 130:3.)

Only when we have repented and confessed that we have wasted our life in God's sight shall we ever know Christ as the Hope of the World.

Christ who is our hope is the Christ who was crucified. Look upon this man hanging on the Cross of Golgotha, crowned with thorns, despised, rejected. Look upon this man with disfigured body and the bloody countenance. Here is the perfect picture of all human misery and shame. Hear from His lips, "I thirst." "My God, my God, why hast Thou forsaken me?" The good religious people have denounced Him. The government has condemned Him. All His friends have now forsaken Him. But the deepest depths of His misery is that He is forsaken by God, abandoned before the Judgment Seat of God. Yet this man Jesus Christ is not dying there for His own sin. "Surely He hath borne our griefs and carried our sorrows." (Isaiah 53:4-A.) "For He was wounded for our transgressions and bruised for our iniquities." (5-A.) God "Has made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." (11 Corinthians 5:21.)

He who was judged for the world will appear as judge of the world. It is the same Christ who has borne the sins of the world who comes again into the world. He who died for the world intercedes at the throne of God for those who cry unto Him. It is to the crucified Lord we must cling and in the crucified Lord that we must hope. Only through faith in Him will we find salvation at the Day of Judgment and we will in spite of our sins, be judged "not guilty." For God has made Him who was crucified our righteousness.

"This is My Son."

Christ is our hope as the Risen Lord. God has raised from the dead Him Who was crucified. In this act, God declared Himself for Jesus Christ; "This man alone died without sin. This is My Son." God delivered Him from the bonds of death and set Him

down in that life which is not bound by the limitations of this world. He is the new man. God has made Jesus Christ the victor over all His enemies, has lifted Him up and has "given unto Him all power in heaven and earth." (Matthew 26:18.) Christ is the Lord of the World, but Christ has not kept this victory for Himself. As He died for the world, so He rose again for the world. He conquered the powers of sin and death that those who believe in Him might become victors too. He was the first who opened the way to life that many might share with Him in this life. The Risen Lord had just escaped from the bonds of death when He returned to His own, to those who had forsaken and even betrayed Him, and appeared to them, and greeted them with "Peace be with you."

Let us then place our hope in one who was crucified—in one who rose again. He is our victorious brother who will come again to judge the world. The conqueror of all suffering and sorrow will come. He will come to raise His own from the dead as He Himself was raised, to make His own victors as He Himself is victor. He will gather together a new humanity whose Head He Himself is victor. He will gather together a new humanity whose Head He is and then will appear the new creation.

Jesus Christ then is the hope of the world not because He guarantees the preservation of this world, but because He liberates us from all the binding ties of this world. Christ is the hope of the world because He calls men out of the world. He gathers together from every corner of the earth His people whose members are strangers in this world and whose citizenship is in heaven. Christ is the hope of the world only in so far as the world no longer remains the world, but is transformed through repentance and faith. Christ is the end of the world with its joy and its sorrow and for just that reason He is the world's hope. For as the world passes away, He will bring to birth a new creation.

The Destruction of Capitalism.

(Continued from page 5)

—infiltration of governments, of churches, of sporting bodies, of social clubs; infiltration of institutions of any and every kind, but above all, infiltration of labour unions. All of these named and implied organisations are to be so scientifically manipulated as to bring to pass a violent revolution. Suffice it for our present purposes to say that in 1949, in Australia, a mere handful of Communists, just 7,000 in a population of 8,000,000—less than 0.1% of our people—following in detail the blueprint of Lenin, went within an inch of the conquest of the entire country by armed assault, without receiving one dollar or one man from outside to support them.

The Dictatorship of the Proletariat

The old-fashioned Marxists reasoned thus: Capitalism is the root of all human sin; destroy the Capitalistic System and we will destroy sin. They believed that after the revolution they would be able to introduce a form of society in which men would be free and in which they would receive

enough for every need. But into this honeymoon of optimism there came the grim voice of the scientific voice of the realist, Lenin. In effect he said: My dear friends, You have forgotten something very important. You are really a crowd of idealistic utopian dreamers. Certainly all human frailty, ignorance, and avarice are derived from the Capitalistic System. That is axiomatic. But you say that all we have to do to remove sin is to destroy the Capitalistic System. You try to go too quickly when we have destroyed the root of all evil, the fruit remains in the characters of the many millions of the earth, who are diseased and deformed. It is true that their diseased condition will vary in the different countries, but nevertheless mankind in general remains ignorant, illiterate, indolent, avaricious, class-conscious, patriotic and religious. Before the true Communist Society can be created, these disease characteristics, a hang-over from Capitalism, must be eliminated. To do this, an intelligently applied scientific programme, based on the established principles of animal husbandry, must be implemented. To do this it is necessary to have a strong and intelligent power to carry out the programme. In the progressive quality of its dialectic heart, history has appointed the Communist Party, the self-conscious enlightened vanguard of the Proletariat, for this role. Therefore we must establish an absolute dictatorship for this party. We will call it the "Dictatorship of the Proletariat."

Nearly all of the above paragraph is constituted of ideas and thoughts which Lenin expressed to his less-realistic Marxist friends. On page 43 of his book "Problems of Leninism," published by the Foreign Languages Publishing House of Moscow, Stalin defines the term "Dictatorship of the Proletariat" as "The rule, based on force and unrestricted by law, of the Proletariat over the Bourgeoisie." Put simply this means the rule, based on force and unrestricted by law, of the Communist Party over everyone else. Stalin's definition, as given above, is profoundly interesting. He along with all other true Communists, rejects two cardinal principles of civilisation. The first principle is "The government of law." The power of the Communists is specifically to be unrestricted by law. The second principle is "Government by Consent." The power of the Communists is openly based on force. In this way do the Communists turn back the clock from civilisation to barbarism.

Having established the dictatorship of the Communist Party it now becomes their duty to scientifically implement a programme directed to the elimination of residual Capitalist disease and the building of a new and redeemed race of Socialist men and women so that Communism may ultimately come to pass. The steps of this programme will now be considered.

Next Issue: "The Elimination of the Capitalist Disease."

FOR WOMEN

String in the Coffee Tin

(By June Dugan)

In the homes scattered throughout our country where women are keeping their folks warm and fed and healthy, I wonder how they keep their belongings safely housed. Most of us are hoarders of bits and pieces which "may come in handy" and each of these has to find a place in what is usually an already overcrowded house. Little bits of cloth which are too small to make a useful article but may be used for bindings, paper cuttings of interest, poems and word pictures which bring us great joy (a special failing of this woman) found in some magazine, buttons, lengths of tape, string, buckles, jewellery of rather humble origin, are only some of the things we think it worth while to put away "just in case." As we hoard all these oddments and a place has to be found for them, I wonder where they really settle at last. In a cardboard box under the wardrobe maybe, in an old chest in a spare room, in a disused chest of drawers, in some out of the way cupboard or corner, but at least somewhere that we can lay our hands on them if and when the need arises.

Because we find it very difficult sometimes to secrete these treasures from the prying eyes of everyday visitors we may pop them into a place, which according to label belongs to another commodity, which because of its usefulness may have more right to its tin than the new treasure. So it has come about that the tin on my mantle shelf in the kitchen, marked clearly coffee, harbours, not the savoury grounds, but string! Long bits, short bits, stout bits, thin bits, but it is always the place to which the boys fly when they need a "bit." Cecil Roberts refers to the amazing way women have of putting things in tins that appear to be wrongly labelled and how unbelievable he thought it was, when once he went into a farm house and found every tin contained the exact thing that its label suggested it should.

Of course as far as the labels are concerned, I think sometimes the fault lies with the male mind which designed our containers in the first place; fancy having the flour tin bigger than the sugar tin, or a rice tin when one could not buy rice for years and years. This sort of labelling only drives the poor, misunderstood little housewife to make her labels prove false.

Probably as you read this you will be amazed at how truly this fits you, and you may have a smile about the whole affair, but we can pursue the matter to a deeper meaning than just the household arrangements, for each of us knows that, whether we like it or not, as we go along this path of ours called life, we are labelled by those who deal with us in our everyday experiences. Of course we are labelled in many different ways according to the particular facet of ourselves we display in varying situations. So it is that we are "humble" to one group, while others may say we have no self-confidence; some may call us "refined" but others may say we are "snobs" and so on. But the main thing about this labelling business I want to get at now is, for those of us who are labelled "Christians," or "Christ's Ones" are we true to label?

As we are dealing with a direct subject, I propose to be very direct in this matter because it is one about which we are very easily fooled, and we need to be honest with ourselves if we are to make any progress. First let us be sure that we are entitled to bear the name "Christian," for there are those who think that they are Christians by living in a so-called Christian country, who acknowledge certain rites of the Church, and by their own standard lead a pretty good life. Now this immediately means they are falsely labelled, for a Christian is none other than one who has accepted Jesus Christ as his or her personal Saviour and thence forward seeks to do His will.

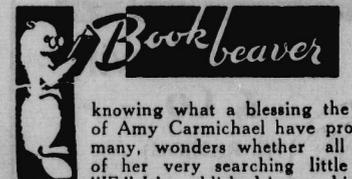
Now having reassured ourselves, in case we need it, let us make sure that

we are living true to our label. If we acknowledge Jesus Christ as our Saviour there will be an immediate change in our life for we become conscious that we are sinners and this will do several things for us: it will make us humble, it will make us reliant upon God for all things for we know we can no longer trust ourselves, and it will make us much more tolerant and loving towards our fellow men for we realise how low we ourselves are without God. Then having become a Christian and surrendered our will to Jesus Christ and substituted His will for our own, other folk should be conscious of the decrease of the ego which once was the centre of our life and find in us a God-consciousness and a keenness to see His will done in and through us.

In more down to earth and everyday things we will find that being a Christian, if we are true to label, will make us easier to live with, easier to work with, and easier for ourselves to live with. We will no longer be "hurt" or jealous or "mad," no longer will we be keen to seek our own pleasure and our own ends, but over all others will see in us a different set of ideals, a different reason for living. In short, we find, as we have found in this column before, that being a Christian makes us want to live our whole life solely to the glory of God and the enlarging of His Kingdom here on earth. May this be the experience of every reader, as of the writer.

Our Prayer.

How shall I thank Thee for the grace
On me and all mankind bestowed?
O that my every breath were praise!
O that my heart were filled with God!
My heart would then with love overflow,
And all my life Thy glory show.



knowing what a blessing the books of Amy Carmichael have proved to many, wonders whether all know of her very searching little book, "IF." It's published in two bindings, paper at 2/11, and cloth at 6/-. Postage is extra. Book Beaver bought his copy, of course, from Dalrymple's Book Store in 20 Goulburn Street, Sydney. Their branch in the State Shopping Block have copies also.

"He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John 3/12.)

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Bishop Barker Centenary.

(Continued from page 1)

of clergy whose concerted labours made Liverpool such a prominent centre of evangelical ministry in the later 19th century. It is of special interest that it was one of Barker's Liverpool friends, the layman John Torr, who, seeing what Barker was able to accomplish as Bishop of Sydney, was largely responsible for the erection of Liverpool into a bishopric, and provided the means for a succession of bishops which, so far, has been entirely evangelical. While at Liverpool Barker was also closely associated with foundation of the Collegiate Institution there, and its first two principals, the well-known Conybeare and Howson, were both members of St. Mary's, Edgehill.

Evangelical Influence.

When the bishopric of Sydney became vacant after the death of Bishop Broughton, the Archbishop of Canterbury recommended Barker to the Secretary of State for the Colonies in whose hands the appointment lay. The Archbishop was J. B. Sumner, formerly Bishop of Chester, who had ordained Barker. Thus Sydney owes the appointment of its first evangelical bishop to the recommendation of the first (and only) evangelical Archbishop of Canterbury. Australia, and especially Sydney, has good reason to be thankful for such an appointment at that time. The influence of the Tractarian Movement was rising fast, and by the appointment of Frederic Barker the diocese of Sydney was preserved from the kind of calamity which overtook the Church of England in South Africa by the appointment of Robert Gray, a zealous Tractarian, to the see of Cape Town only seven years earlier.

The foundations of Sydney diocese had been well laid by Bishop Broughton, who was a man of vision and deep spiritual convictions. He was a High Churchman of the old type, who welcomed certain of the emphases of the Tracts, but who was a zealous Protestant, an upholder of the Principles of the Reformation, and who deprecated the introduction of any of the rites or ceremonies which the Reformers had discarded. Barker, though a staunch Evangelical, was certainly not a Low Churchman. After his death the "Sydney Morning Herald" wrote: "Belonging to what has been commonly known as the Evangelical school, and a very staunch upholder of Orthodox Protestantism, he was at the same time firmly attached to the ecclesiastical

polity of the Church of England." Barker himself was conscious that he differed somewhat from Bishop Broughton in his outlook and in his Primary Visitation Charge he referred thus to the matter: "While I conscientiously maintain those opinions which for more than a quarter of a century I have publicly professed, I have that regard for the memory of the late bishop, and that admiration of the catholic spirit of our beloved Church, which will, I trust, prevent me from promoting a spirit of party in that portion of the Church of England over which . . . I have been appointed to preside."

Comprehensiveness.

Like Broughton, Barker was opposed to any innovations which tended to discredit the work of the Reformers. Indeed, he refused on one occasion to give either a licence or a living to a clergyman on the ground that he had become a member of the English Church Union. The Bishop justified his action in these words: "The comprehensiveness of the Church of England is as dear to me as to any one, but this comprehensiveness must have limits, defined by the law of the Church and by the Book of Common Prayer. The English Church Union appears to me to have not only exceeded those limits, but to have entered upon a course of extreme lawlessness."

There will be time enough in the course of the coming year to enlarge on the achievements of Barker in his long episcopate. It is sufficient here to mention a few of the most notable things which he accomplished.

Synodical Government.

Perhaps Barker's greatest work was in the establishment of synodical government in the diocese as well as in the province and for the whole of Australia. In this respect the Church of England in Australia is still ahead of the Church in England. Barker also founded Moore College for training men for the ministry, resuscitated The King's School at Parramatta and founded St. Catherine's School for Daughters of Clergy. He formed the Church Society (now called the Home Mission Society) for assisting and expanding the church's work in a variety of ways, and he worked for the formation from his see of the dioceses of Goulburn, Bathurst and North Queensland. The diocese itself greatly expanded during Barker's period. Many of the finest and largest churches in the diocese to-day were built during his episcopate. The Cathedral itself was finished largely through his efforts.

Bishop Barker died in 1882 while on a trip abroad, and was buried in his own home village of Baslow. His last thoughts had been for Sydney, and his old friend, Bishop Perry, was with him near the end and preached the funeral sermon.

As one ponders the life and work of Barker, the words of his diary soon after he arrived in Sydney take on special significance these many years later:

"June 17.—Went into the Cathedral (i.e. the pro-cathedral) this afternoon, and sat in the stall where I was inducted, and prayed that the Holy Spirit might be poured out upon all. . . . Thought much of Nehemiah building the walls of the city, the spirit of humiliation, repentance, and prayer, when

he heard of the desolation and of what was to be done—the prayerful spirit also in which he set about his work How quietly and how wisely he began his survey, and took his measures. How the men of the world assailed him with flatteries and threatenings. What a manly and brave spirit he showed, and how decided his reforms. May God give me the spirit of wisdom and love and may some Ezra complete what is begun!"

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**Diocesan
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CANBERRA & GOULBURN

● **Bishop on Gambling.**—Gambling is the "direct antithesis of the spirit of Christ," says the Bishop of Canberra and Goulburn, Dr. Burgmann, in the current "Southern Churchman."

He writes: "Gambling is a major symptom of our social and moral illness. The two most disturbing words used by Professor Hromadka (according to newspaper reports) to describe our condition were 'disintegration' and spiritual 'impotence.'"

Whether we like the professor or not, we should listen to him carefully. He is an able and honest man and a sincere Christian. He has lived and worked and meditated on the condition of the European civilisation to which we belong. He sees it disintegrating through spiritual impotence. It is probable that the major symptom of this disintegration is gambling, and that the craze for gambling in all its forms is a sign of spiritual impotence.

"A healthy minded person with a worthwhile faith would feel intuitively that gambling was incompatible with spiritual and creative power."

ROCKHAMPTON

● **Tax Deductions.** — Church donations should be allowed as deductions from income tax, the Bishop of Rockhampton, the Rt. Rev. J. A. Housden, said in his recent Synod charge.

The Bishop said that during his recent visit to the United States, he found that all ordinary donations and subscriptions to the Church were allowable deductions.

My informers were amazed that no similar enlightened policy is in operation in this country.

"They said that the life and work of their churches would be drastically restricted without this taxation concession, and could not understand our Government's refusal to grant it. Surely the work of the church is beneficial to the community to the same extent as public charities, unless we take a purely materialistic view of human life. The concession is granted in the case of war memorials, which may conceivably be mere objects to be gazed at, which have no real utility in the community."

SYDNEY

● **New Memorial Hall.**—A War Memorial Parish Hall, valued at £18,000, is to be built at St. Philip's, Eastwood.

The parish so far has £5,700 in hand towards the hall, and will commence building when £8,000 has been subscribed.

The hall is urgently needed to accommodate Sunday School pupils, as well as members of other organisations. It will accommodate 400, have a full-size stage and dress-

ing rooms, retiring rooms, well-equipped kitchen, and committee room.

In connection with the hall, a Temple Day Appeal will be held on Sunday, December 5th, when it is hoped that £1,000 will be given.

● **Welcome to New Residents.**—An unusual but regular feature of life at St. John's, Beecroft, is the annual welcome to residents who have come to live in the parish during the past year.

A special invitation is issued to all new residents of Beecroft each year.

At this year's welcome, to be held on November 26th, the special speaker will be the Very Rev. the Dean of Sydney. In addition there will be musical entertainment and supper.

● **Centenary Improvements.**—Parishioners of St. Paul's Church, Cleveland Street, Sydney, hope to make a number of improvements in their church before the Centenary of the Church next year.

It is proposed to floodlight the church tower, and provide lighting to illuminate the East window during evening services.

In addition it is proposed to have a new psalm and canticle board, and new curtains within the church.

● **Chapel may be Moved.**—The chapel of Mowbray House School, Chatswood, which closed recently, may be removed to a site in a new residential district.

The school has been acquired by the Sydney County Council, but parishioners hope to retain the chapel for divine worship. If so it will probably be moved to a site in Beaconsfield Road, Chatswood.

In the meantime a monthly service of Holy Communion is being held in the chapel.

The chapel, built of stone, was originally the first council chambers for the Municipality of Willoughby.

Parishioners of St. Paul's, Chatswood, are hopeful that their magnificent new church will be completed within six months.

Writing in the current "St. Paul's Gazette," the Rector, the Rev. Jeffray Mills reports:

"For some time now the feeling has been strengthening amongst parishioners that we should press forward with work on our Church so as to complete the building in the immediate future. From every point of view this is desirable, but the possibility of increased margins and other rises in costs has made action imperative.

● **Dedication of Window.**—On Sunday, 7th November at the Morning Service at St. Jude's Church, Bowral, His Grace the Archbishop of Sydney before a large congregation unveiled and dedicated a three light stained glass memorial window erected in the north transept in memory of Mrs. Katherine Annie Donkin by her family. His Grace also preached the occasional sermon. The service was tape-recorded.

● **Bible Society Thanksgiving.**—The Annual Thanksgiving Service of the British and Foreign Bible Society will be held in the Wesley Chapel, Castlereagh Street, Sydney, at 1.10 p.m. on Friday, December 3rd.

The service will be conducted by the Most Rev. the Archbishop of Sydney, and the preacher will be the Rev. Dr. W. Cumming Thom.

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DOCTRINE AND THE GOSPEL.

"Dogmatic forms are the buttresses or the scaffold poles of the building, not the building itself . . . In the natural reaction against excess of dogma there is a tendency to lay the whole stress of the Gospel on its ethical precepts. For instance men will often tacitly assume, and even openly avow, that its kernel is contained in the Sermon on the Mount. This conception may perhaps seem more healthy in its impulse and more directly practical in its aim; but in fact it is not less dangerous even to morality than the other; for when the sources of life are cut off the stream will cease to flow."
(Bishop Lightfoot, Preface to Philipians)



You are invited to the monthly Youth Luncheon to be held in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, on Monday, 6th December from 1.10 to 1.50 p.m.

Dr. Ian Holt, M.B., B.Sc., will be the Speaker at the Luncheon. The subject of his address will be "The Dread Disease." Come and bring your friends with you.

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ASHFIELD, N.S.W. OUT TO RAISE £35,000.

(From a Special Correspondent.)

Finance is the problem that faces most parish churches. Temple days, street stalls, special appeals fill the parish papers and prolong the notices of coming events. This problem was made more acute at St. John's, Ashfield, which has to meet the maintenance expenses of four acres of church ground, on which is situated a fine old church, 114 years old, a delightfully historic graveyard, a two storey rectory, two parish halls and a pre-school kindergarten. Added to all this was the need to raise the salaries, due to increasing living costs, of a staff of seven people, who ministered to the pastoral needs of about 900 Anglican families, of which an average of 150 contributed a gift in the collection collection plate week by week.

The Solution.

The Finance Committee of active business men, who operated as a sub-committee of the Parish Council realised that what was needed was an efficient plan for giving whereby every member family in the parish could contribute to the upkeep of their church.

The Wells organisation for raising church funds was approached and their director assured the committee that with 850 families, St. John's, Ashfield could raise in 150 weeks a sum of £35,000. When analysed this meant that each family would have to contribute only 5/- per week for 150 weeks.

The whole plan required an outlay of nearly £3,000, but what was this compared with a return of £35,000. It was merely for the work of God in their parish, in the

a practical application of the "parable of the talents."
The Plan.

It was quite simple. 850 families had to be asked to give a sacrificial pledge week by week for 150 weeks, for the maintenance and extension of the Kingdom of God in their parish. Obviously, because of their financial position and the number of persons in their family, some could give more than others. What was needed was not equal giving, but equal sacrifices on the part of each family. Each family would have to be told about the plan and each family would be asked to give. The essential feature of the plan was the establishment of the Canvass Office, in charge of a paid secretary, who works hard for nearly 12 hours a day for five weeks, while the Canvass is in progress. The plan is worked by the laymen of the parish, who form themselves into the canvass organisation, under the leadership of a general chairman. The organisation is made up of various groups of men, who have particular functions in the plan. Prominent among these groups is the canvass team, consisting of some 60 to 80 men, whose job it is to interview personally a number of families, whom they have chosen to visit. No man is allowed to join the organisation until he has first made his own sacrificial pledge, and so he is well able to approach another family and ask them to make a sacrificial pledge.

Each family is then given a packet of envelopes and encouraged to bring their pledge with them, when they come to worship each Sunday.

The one big social function of the plan was the "Loyalty Dinner," organised by the women, to which every family in the parish was invited. This dinner was the climax of the educational programme of the plan. It was really inspiring to see some 700 parishioners of St. John's, Ashfield, in the Ashfield Town Hall, listening to the laymen of the parish address them on the need to give for the work of God in their parish, in the

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spirit of faith, prayer and sacrifice. The whole plan was outlined to the whole parish at the one time, and each man that spoke was well able to, because he had already given a sacrificial pledge. It was common knowledge at that dinner that the pledges of the men of the canvass organisation had more than covered the outlay to put the plan into operation and the pledges from over 800 families had not been obtained.

Conclusion.

The plan at St. John's is still in progress. No results can at this stage be announced, but the interest the plan has created among the parish is tremendous. It was a venture in faith, service and sacrifice on the part of the laymen and each of them can tell of a personal experience of penitence when they faced the question of "how much have I given for God's work, of that which He has given me?" Many have spoken of the joy that came from giving a sacrificial pledge for the work of God's Kingdom in the parish, especially when it was done after asking God in prayer how much he needed to give. One layman poignantly pointed out, at the Loyalty Dinner, that God had made the greatest sacrifice for him when He gave Jesus Christ, His only begotten Son, at Calvary, and so he was only too willing to sacrifice his money for the extension of Christ's Kingdom in the parish.

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ASHFIELD, N.S.W. OUT TO RAISE £35,000.

(From a Special Correspondent.)
 Finance is the problem that faces most parish churches. Temple days, street stalls, special appeals fill the parish papers and prolong the notices of coming events. This problem was made more acute at St. John's, Ashfield, which has to meet the maintenance expenses of four acres of church ground, on which is situated a fine old church, 114 years old, a delightfully historic graveyard, a two storey rectory, two parish halls and a pre-school kindergarten. Added to all this was the need to raise the salaries, due to increasing living costs, of a staff of seven people, who ministered to the pastoral needs of about 900 Anglican families, of which an average of 150 contributed a gift in the collection plate week by week.

The Solution.

The Finance Committee of active business men, who operated as a sub-committee of the Parish Council realised that what was needed was an efficient plan for giving whereby every member family in the parish could contribute to the upkeep of their church.

The Wells organisation for raising church funds was approached and their director assured the committee that with 850 families, St. John's, Ashfield could raise in 150 weeks a sum of £35,000. When analysed this meant that each family would have to contribute only 5/- per week for 150 weeks.

The whole plan required an outlay of nearly £3,000, but what was this compared with a return of £35,000. It was merely

a practical application of the "parable of the talents."
The Plan.

It was quite simple. 850 families had to be asked to give a sacrificial pledge week by week for 150 weeks, for the maintenance and extension of the Kingdom of God in their parish. Obviously, because of their financial position and the number of persons in their family, some could give more than others. What was needed was not equal giving, but equal sacrifices on the part of each family. Each family would have to be told about the plan and each family would be asked to give. The essential feature of the plan was the establishment of the Canvass Office, in charge of a paid secretary, who works hard for nearly 12 hours a day for five weeks, while the Canvass is in progress. The plan is worked by the laymen of the parish, who form themselves into the canvass organisation, under the leadership of a general chairman. The organisation is made up of various groups of men, who have particular functions in the plan. Prominent among these groups is the canvass team, consisting of some 60 to 80 men, whose job it is to interview personally a number of families, whom they have chosen to visit. No man is allowed to join the organisation until he has first made his own sacrificial pledge, and so he is well able to approach another family and ask them to make a sacrificial pledge.

Each family is then given a packet of envelopes and encouraged to bring their pledge with them, when they come to worship each Sunday.

The one big social function of the plan was the "Loyalty Dinner," organised by the women, to which every family in the parish was invited. This dinner was the climax of the educational programme of the plan. It was really inspiring to see some 700 parishioners of St. John's, Ashfield, in the Ashfield Town Hall, listening to the laymen of the parish address them on the need to give for the work of God in their parish, in the

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spirit of faith, prayer and sacrifice. The whole plan was outlined to the whole parish at the one time, and each man that spoke was well able to, because he had already given a sacrificial pledge. It was common knowledge at that dinner that the pledges of the men of the canvass organisation had more than covered the outlay to put the plan into operation and the pledges from over 800 families had not been obtained.

Conclusion.

The plan at St. John's is still in progress. No results can at this stage be announced, but the interest the plan has created among the parish is tremendous. It was a venture in faith, service and sacrifice on the part of the laymen and each of them can tell of a

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