

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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Problems of an Expanding District

(By the Rev. David Crawford)

In a new or expanding district, the first problem that arises is
that of Land and Buildings.

state an ideal and then ad-
fit existing conditions.

y, a local church should be-
movement from the people
ong the people. With the
of their clergyman, local

ns meet for fellowship and in
nce of any established church
tions, arrange house meetings
d services in the homes. As
knows who has experienced
d of thing, these are usually
s of warm friendship and wor-
true spiritual quality. It may
ssary to have more than one
ntre to cope with a Sunday
and Services.

e Christians set out to raise suf-
money for the purchase of land
erection of a building. If the
genuine and the self-sacrifice
ent of Christianity's early days,
n may well be raised in four
years. Then ground is bought
modest hall put up. The con-
n has its church.

This process, I feel, would prevent
many undesirable factors from even
coming into existence—primarily debt
and the attendant idea that the
church's main function is to raise
money.

As Things Are.

However, as things are, the situa-
tion arises where we have a few
churchless Anglicans who think it's
about time they had a church of their
own, and a rapidly developing district
where hen's teeth are getting as scarce
as blocks of land. Something has to
be done promptly or the future will be
eternally churchless. A block is found
and the cumbersome procedure of pur-

chase is coaxed into sporadic action,
with lawyers, ordinances, committees
and other assorted "safety-first" de-
vices preventing any hasty mistake
from being made. It might be added
that the person who really did make a
hasty mistake was the vendor, who, if
patient enough (and often they aren't)
must wait and wait and wait for his
sale to go through.

When it is all over, the last com-
mittee rises, the last pink tape is tied
and the church treasurer is faced with
the problem of paying back £1,000 at
3% — not a good beginning for a
baby. And the baby finds it hard to
learn to talk the gospel because, of
necessity, it hears talk of little else but
money.

Well, what can be done?

1. Christians in developing areas
should move now. Get together and
give. Before it is too late they will
be in a position to buy what they need.

(Continued on page 13)

INFORMATION ISSUE.

The next issue of the "Austra-
Church Record" will be the
Reformation Issue. As
it will be an enlarged edi-
There will be special ar-
on some of the personali-
of the English Reformation
in their achievements.

The usual features will also ap-
as well as the first article
Dr. Schwarz' series "The
Mind, and Soul of Com-
m."

ishes desiring extra supplies
notify the "Record"
as soon as possible.



EAST AFRICA IN QUEST OF EDUCATION.

Bishop Stanway, of Central Tanganyika, is at present returning from America
with plans for greatly increasing the sales of vernacular literature in
the Diocese.

Off the Record

A DECENT AND COMELY TABLE.

S.C.E.G.G.S., Moss Vale, have recently turned two classrooms into an attractive school chapel. The most attractive feature of it is the Communion Table. It is a dignified, plainly designed table (not a box or side-board) of solid, unpolished cedar.

The story is that originally it was the Communion Table in St. Paul's Church, Redfern, just on a century ago. But someone with debased tastes threw it out into the parish hall for a bench and substituted one of those mean side-boards with imitation Gothic trimmings. The present rector and churchwardens of St. Paul's very kindly allowed S.C.E.G.G.S. to have the old table which they knew of the new chapel.

I am continually amazed by the lack of common sense on the part of those who design and furnish the chancels in most of our churches. Churches with spacious and well-proportioned naves will have chancels cluttered up and restricted by all kinds of furniture. The root of the trouble is two-fold; the perpetuation of the Gothic type of church (which was never designed for congregational services) with its narrow chancel, and the modern desire (of mid-Victorian origin) to put a choir into these already inappropriate chancels.

It's time we began to design our churches to meet our requirements, and not to conform to some so-called "tradition". One of the first principles should be to place the Holy Table where every worshipper in the church can see both it and the priest standing at the north side thereof, and to allow nothing, be it lectern, flower stand or choir stall, to interrupt the view.

PRIEST AND/OR MINISTER.

If anyone has his eye on me to see how many times I use the word "priest" as against "minister," he can add one to his tally from the last paragraph. Of course I was using the wording of the rubric before the Communion Service.

And now to show that our Anglican forebears liked the word "minister", too, and held it to mean the same as "priest," I quote from Canon 32:

"The office of Deacon being a step or degree to the Ministry . . . no Bishop shall make any person . . . a Deacon and Minister both together on the same day."

FROM THE MAIL BAG.

A country reader sends a donation as well as the usual subscription and says: "The best value of any Church paper."

Q.

TO AUSTRALIAN CHURCHMEN

SIX O'CLOCK MUST STAY

One of the oldest evils known to mankind is that associated with the production and consumption of strong drink. Now and always alcohol is a menace to civilised living. He is a fool who shuts his eyes to the fact that behind the great majority of cases of murder, rape, and other crimes, that blight social life, lies the evil of alcohol. Every newspaper published every day bears testimony to this. Behind a great number of accidents on our highways lies the same evil. Professor Arnold Toynbee, the historian of civilisations, links alcohol with race consciousness as a conspicuous source of danger to modern Western society.

The Government of N.S.W. recently appointed a Royal Commission to investigate certain aspects of the Liquor Question. One of the Terms of Reference was "the extent to which all or any of the matters arising under the foregoing questions operate to the detriment of the public interest." Yet the Judge on the Commission practically ignored this issue in the report he produced. The dreadful menace of the Liquor Traffic in our homes and on our highways, and its daily entail of crime, apparently made no impression on the Commissioner.

The Attorney General of N.S.W. now tells us that the Government proposes to bring in such legislation in regard to Liquor Reform as will bring "the greatest benefit to the greatest number of people." But what does the Government mean by this? If it is guided by the Maxwell Report, it will mean making provision for more people to drink more liquor in more comfort.

Next month a Referendum will be held in N.S.W. to ask the electors whether they want an extension of liquor trading hours to 10 p.m. It is only seven years since the electors by a decisive majority indicated that they did not. Despite this expression of opinion by the electors, facilities for more drinking have greatly increased in N.S.W. Since the Liquor Amendment Act 1946 came into force, 475 new club licences have been issued and 355 Spirit Merchant Licences. A Supreme Court decision given in 1947 permits members of these clubs to drink twenty-four hours a day every day in their clubs. The effectiveness of early closing of hotels has thus already been largely nullified.

This is not a matter of personal taste. It is not a choice between moderate drinking or total abstinence for the individual. It is a question of whether or not we want increased opportunities for drinking, with all that will entail of disorder and crime on the streets and in the home.

The situation calls for the strongest possible Christian action in order to secure an overwhelming majority for 6 o'clock closing. The newspapers are for the most part waging a big campaign for the extension of hours. The political position is insecure, and 6 p.m. may fall into danger unless the people are emphatic. Fortunately, the Protestant churches have never wavered in their declarations that there should be no extension of trading hours beyond 6 p.m.

The community has nothing to gain and much to lose by increasing facilities for the liquor trade. Other reforms in the matter should undoubtedly be tackled, but on this one question of trading hours all Christian men and women in N.S.W. can have only one voice: 6 o'clock must stay!

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KNOW YOUR FAITH!

GOD IS LOVE

(By the Rev. Leon Morris)

It is probably true to say that the idea that God is love is one of the most widely held and widely misunderstood of the Christian doctrines. "The man in the street" unhesitatingly subscribes to it, although he has only a hazy idea of what he means by God and he has never taken the trouble to think through what he means by "love."

For him it mostly boils down to a vague general idea that God is benevolently disposed, and accordingly he has nothing to fear in an ultimate sense. Again, few Christians have given the matter much attention, and it may be well for us to notice some of the more important points.

It is an interesting fact that the New Testament writers use for love the word *agape*, which, while not completely new, was very rarely used before them. In passing over the more usual words it seems as though they felt that these were inadequate to convey the new and grand idea that had been conveyed by the Christian writers if we compare it with the more usual ideas.

Other Words for Love.

Thus *storge* basically means "natural affection," the attitude we expect to find among members of the same family, the regard of parents for children, and children for parents. This word does not occur in the New Testament, although its opposite, meaning "without natural affection" is twice condemned. Rom. 1.31, II Tim. 3.3.

Another word for love is *philia* which is the typical word for the bond of friendship, and applies commonly to love between equals. This is a not unworthy love, and there are many who owe much to it. The present writer, for example, can never forget that under God he owes his conversion largely to the efforts of two friends, and there are many of us who can similarly testify to what one can do for another in the bonds of friendship. But for all that, this is not the specifically Christian idea of love.

A third and very important word is *eros* a word which has a wide range of meaning. It is often used of sexual love, sometimes being very close in significance to *epithumia* (lust), but it may also denote the purest passion of young man for maid. In general it is love coupled with desire, the idea that the loved object is worth having, linked with the desire to possess it. This

type of love may, as we have noted, degenerate into something crude and selfish, but on the other hand it may be elevated into something very attractive, as in the love of the good or the beautiful. It is nothing to a man's discredit, very much the reverse, when he appreciates goodness for what it is, and desires it with all his heart. But it remains true that *eros*, even at its highest and best, is not Christian love.

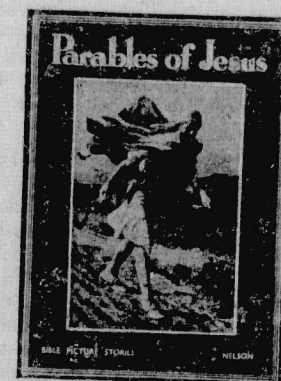
God's Nature to Love.

Eros is always the desire for that which is worthy, or that which one thinks is worthy. But the characteristic thing about *agape* is that it is independent of worthiness in the object of love. Its classic expression is in Rom. 5.8

"Know Your Faith!" is the general title of a series of articles which will appear in every second issue from the pen of the Vice-Principal of Ridley College, Melbourne. Mr. Morris first graduated in Science at Sydney University and while serving after ordination with the Bush Church Aid Society in the outback secured the degrees of B.D. and M.Th. of London University. Since his appointment to Ridley College he has been to England where he obtained the degree of Ph.D. in Theology at Cambridge University.

"God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." God loves, not because men are, on the whole, worthy of being loved, but despite the fact that, being sinners, they have no merit in His sight. He loves because it is His nature to love, because He is that sort of God. Emil Brunner has suggested that if one talks about radium and omits to mention that it

(Continued on page 13)



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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The School Chapels and Chaplain's Ordinance is to come before Sydney Synod again in, we understand, an amended form which has been drawn up after various conferences with the interested parties in the intervening year.

There is no doubt that the Synod of a diocese can and ought to regulate the matter of the appointment of chaplains to its schools. One aspect of the question, however, does not seem to have received sufficient attention. Indeed, so little thought has been given by church people as to why they run church schools at all, that the policies of most of our church schools have been allowed to form themselves, with the result that it is not now easy to bring some matters back to the bar of basic principle.

The question of chaplains is a case in point. The difficulty about the manner of their appointment and of their relationship to the headmaster only arises with the appointment of non-clerical headmasters. If the headmaster of a school is a clergyman, the status of a chaplain under him is automatically determined. He is directly responsible to the headmaster in the exercise of his various duties, as a curate is to his rector.

Is it right to appoint men to be headmasters of church schools who are not clergymen? That entirely depends on what we conceive the function of a church school to be. If we regard the running of schools by the church as part of the ministering of the Gospel, as "making disciples" of young people, then it is difficult to avoid the conclusion that the headmasters of such schools should be clergymen. For their tasks are, in a special field, precisely the tasks of the ministry—teaching, preaching and pastoral care.

In an address entitled "Pastoral Care" delivered to the Australian Headmasters' Conference in May, Mr. G. C. Turner, a distinguished English headmaster, thus defined the headmaster's work: "Pastoral Care is the core and raison d'être of our profession; for teaching implies a personal

relation, and the pedagogue is a leader of the young to the pastures where they must feed. But the headmaster of a school is pastor in a special sense. He must entrust most of the care of his flock to other men; he has two chief concerns, to keep the pasture sweet and nourishing, and to choose his shepherds and dispose them to their work."

No doubt a headmastership calls for some qualifications which the average clergyman is not likely to possess, and it is necessity which has led many church school councils to appoint laymen to the task. But in that case we must expect certain restrictions on the lay headmaster's rights. A layman appointed to a headmastership, if he had the essential spiritual qualifications and vocation to such a work, should be ordained, but a layman who accepts a headmastership and yet does not believe he has the qualifications or vocation for the ordained ministry, must be willing to accept (in the exercise of authority) certain restrictions for which his anomalous position is responsible.

Six years ago the Church of England in England altered its policy for investment of its endowments. It began transferring some of its holdings of government bonds to industrial ordinary shares. As a consequence, last year alone the value of these endowments rose by eight million pounds, because of rising share values.

"The Australian Church Record" has been advocating a similar change in Australian Church finance for a number of years. For example, seven years ago, early in 1948, the attention of its readers was drawn to the fact that a great deal of church endowments in Australia was invested in government bonds, but that "the disadvantage of bonds as a form of security is that they lose their value as the pound falls in value." Since those words were written, Church endowments in Australia have been halved in value through this investment policy. Yet the policy remains unchanged. Valuable land is still being

sold and the money invested in government bonds.

In 1950 Sydney Synod called for an enquiry into the administration of the funds of the diocese, but the committee that was appointed reported after two meetings in two years that "no improvement can be effected... at the present time, from the point of view of investment" of funds.

The Church in England can do better.

The new Synod that is assembling in Sydney next week must not be content with the status quo. Intellectual bankruptcy leads to financial bankruptcy. As in England, so here in Australia, the church should decide to invest certain of its funds in sound industrial securities and set up a special church advisory panel to keep these investments under constant scrutiny.

The most noteworthy difference between the Church in England and the Church in Australia, is that the Australian Synod Elections.

Church, through its Synods, has complete control of those who govern it. In England, the Church has no direct voice in the appointment of its bishops, its deans, its archdeacons, its canons, its parish clergy. This system lessens tensions in a diocese; but it does not encourage responsible church membership.

On the other hand, the Australian system calls for a high sense of responsibility from the layman. For laymen compose two thirds of Synod membership in Australia. If the church is to be well governed all synod representatives must discharge faithfully their duties to the church at the ballot box, where elections to offices are made. We all know what befalls an organisation (e.g., a trades union) when its members are too lethargic to take an interest in elections. The organisation is captured by a minority group whose objects are often contradictory to the members' true interests.

The welfare of the church has been entrusted to synodsmen by their fellow churchmen, so that lethargy in synod elections is especially reprehensible. Every synodman should regard it as a paramount duty to record his vote in the ballot-box.

The Roman Catholic Church wields considerable influence in the Labour Movement of Australia, both through individual members and through organised groups, such as the A.L.P. Industrial Groups, which have the church's

THEOLOGY IN UNIVERSITIES

(By L. E. Lyons, B.A., M.Sc., Ph.D.)

Professor Marcus Oliphant made a sage remark which poses the fundamental problem of our modern Universities:

backing. Moreover, the achievements of such groups in the fight against Communism in the Trades Unions have, especially since the war, been likewise considerable.

No censure can attach to any group of like-minded persons simply because of their efforts to impress their views on others or to extend their influence by legitimate means. What matters is, are their views right or wrong?

What is the real issue which threatens to split the Labour Party? The first thing we notice is that the issue is not simply one between the Roman Catholic element within the Labour movement and the Protestant element. There are probably as many "good Catholics" on Dr. Evatt's side as there are in the "disloyal" element against him. Nevertheless, the challenge has been put out, not by Dr. Evatt, but by the "Movement" (as it is called) within the Labour Party which has strong Catholic Action backing but which includes some prominent Labour men (like Mr. L. Short) who are not Roman Catholics at all.

The Movement is the ideological body behind the Industrial Groups, and it is challenging what it calls the "political agnosticism" of Dr. Evatt's policy and its failure to regard the fight against Communism as the greatest endeavour to which the nation should be called at the present time.

It criticises many leading Labour leaders as disbelieving in absolute values and their consequent allowing of side-issues to obscure the main problem, thus weakening the will to fight.

Mr. Santamaria, the young Melbourne lawyer who is a keen Roman Catholic, and one of the prime movers of the Movement, apparently takes Communist theory and aims more seriously than does Dr. Evatt. At all events he is sufficiently alive to the professed intentions of international Communism to foresee a dangerous challenge to Australia for a number of years to come, for which the nation is ill prepared. He further believes that many Labour men are obscuring this danger by adopting a Bevanite type of policy.

Whatever may be the rights of the situation or its issue, it is a pity that the Church of England has so little knowledge of industrial affairs that its influence in this very important section of the national life is negligible. The present incident should be a stimulus to Anglicans to find some profitable avenue for their interest in the nation's well-being.

"The average arts student is as incapable of appreciating the philosophical implications of modern science as is the average science student of appreciating the trend of French Literature of the 17th century," he said ("Sydney Morning Herald," 25/9/54).

This alas is so widely recognised as scarcely to need saying. What is even more important is that such a state is characteristic not only of the average arts student, but also the average science student.

In science students there is a great reluctance to tackle, or even to consider the import of their studies. Plain motives, such as that of earning a living in a relatively attractive fashion, dominate. No evaluation of science's place in modern life is attempted. Nor can science students be easily directed to the study of, for example, philosophy—even as a minor subject to the extent of taking it for one fourth of one year's work.

Only one of the Australian Universities is tackling this problem directly—the New South Wales University of Technology. Even in this oasis the fruitful tree of theology is forbidden. Professor Oliphant's own views are hard to estimate. He is an enthusiast for science but sees great values in the arts. Possibly he would be in favour of all students taking both arts and science subjects. Such a project is heartily to be endorsed by all those who believe the best University graduates should have scientific skill and philosophical maturity. Christians who believe in efficient service of man and God need scientific skill. Christians who are concerned with the godly life, for proper direction of their activities need to see their science as part of the wider whole. Christians need to study not only the works of God but also His Word and His way.

Universities should make it possible for Christians to try to integrate their science, their philosophy and their theology. Universities should insist on the necessity of integration being attempted. Students should then make the attempt. This is surely not an unreasonable request.

Professor Oliphant goes at least a certain distance in agreeing with these aims and as such we welcome his remarks on a question vital to our community.

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CORRESPONDENCE

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

BOOK OF COMMON PRAISE.

Dear Sir,

In spite of what Canon Knox says in the "Record" (1/10/54) about the Book of Common Praise, it must be admitted that it contains some very fine features. It does succeed in including, as well as many fine modern ones, the finest hymns from the other collections. Its evangelistic section (though the preface admits "would be out of place in many churches") fills a definite need. Its collection of tunes is most comprehensive and skilfully arranged.

But the book suffers the disadvantages of "comprehensiveness." False doctrine does creep into some hymns, and not only in communion hymns. For example, what scriptural justification have we for singing:

"How blest the Virgin who endured,
With holy zeal and fortitude,
Hath won through grace a saintly fame,
And owns a dear and honoured name."

The world's delusive joys she spurned,
From all its false allurements turned;
And therefore with angelic bands,
In heavenly joy forever stands."

(A.O. Hymns, 35.)

There seems to be a large number of hymns of the type setting forth Christ as an example rather than Saviour, or exhorting us to be "kind" or "good," without saying how. A good example is No. 649.

"Follow with reverent steps the great example,

Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple.

Each loving life a psalm of gratitude."

Incidentally, why should the verse:

"He breaks the power of cancelled sin,
And sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me"

be omitted from Charles Wesley's "O for a thousand tongues?" Is it a desire to alter the emphasis, for this verse is the key to the meaning of the others.

The adoption of the book could mean the possibility of a uniform book throughout Australia, as it would be acceptable to

most churches. But surely the price of even a small number of doctrinally unsound hymns is too great a price to pay for an evangelical congregation. It is not sufficient to say that only the correct hymns should be chosen, for the choice is often left to indiscriminating organists. Nor is it always easy for a rector to insist that certain hymns should not be sung.

Thus, as the Canon suggests, a new hymn book would fill a definite need. It would not be just another book added to the many already in use, if it were agreed that it should replace the Hymnal Companion. It could be drawn up to contain all the excellencies of the Book of Common Praise, but based on the doctrinal standards of the Hymnal Companion and the Church Hymnal for the Christian year.

Yours, etc.,
Barker College,
Hornsby, N.S.W.

JOHN DOWE.

CHURCH FINANCING.

Dear Sir,

I was interested in the articles in your last issue on Christian giving. When in America recently I was impressed by the method by which the churches there run their finances. The fundamental principle is that of the budget. At the beginning of a financial year each member of a congregation pledges to give so much during the course of the year. These figures are handed in during a "Pledge Service". The amounts are added up and form the budget within which the projected expenditure of the coming year is planned. During the year the money is given, Sunday by Sunday, by the envelope system, much in the same way as is practised in some Australian churches. The amount each parishioner gives is not disclosed. It has been the experience of the American churches that it has been possible to raise the budget figure year by year.

One sentence in the article "Operation Spearhead" in your last issue disturbs me, and which I would be glad if the writer would clarify. Speaking of the methods of the Wells Organisation, he writes "For the first time in the history of the church there is a system of pledging and identified giving, which has swept away the phobia of 'secret giving'." I hope this sentence does not imply a return to the system of giving

as practised by the pharisees in our Lord's time, when rich men cast large gifts into the treasury. A spirit of emulation will doubtless draw forth large sums of money for the church's work now as then. But the Kingdom of God is not advanced by such gifts. The poor widow with her two mites provided more for God's use than all the other donors.

With regard to the principle that should govern giving Christ's words are clear, "Let not thy right hand know what thy left hand doeth." This must not be departed from, no matter how great the apparent advantage, in the form of more money.

Yours, etc.,
Moore College,
Newtown, N.S.W.

D. B. KNOX.

THE PROPRIETY OF "PRIEST."

Dear Sir,

In the editorial footnote to my letter published in your current issue (September 30) you state: "The suggestion that the 'Church Record' is not happy about the use of this word' (i.e., the word priest) was not made by us, but by a correspondent, Mr. Carter." True, but did not the 'A.C.R.' in its editorial comment to Mr. Carter's letter accept the sentiment?

The letter from the Rev. W. F. Carter in your issue of August 9th last had as its burden that the 'A.C.R.'s apparently studied avoidance of the word 'priest,' which is used so commonly in the Prayer Book, made him conclude that your paper was not happy about the use of this word. Your footnote to this letter commenced with the frank statement: "Mr. Carter's surmise is correct." This seemed clear and direct, and led me, justifiably, I think, to question your paper's enthusiasm for at least this integral feature of the 1662 Prayer Book. Apparently there was some ambiguity in your footnote, or some misreading of it by me (and others). I am glad now to learn that you do not object to the use of the word Priest; for after all what was good enough for Cranmer and the Reformers in days when the Church of England had but recently been delivered from Papistry should not be objectionable to their followers in this year of grace.

Yours, etc.,
St. John's Rectory,
Balmain, N.S.W.

E. H. LAMBERT.

[Our footnote to Mr. Carter's letter was perhaps ambiguous, as Mr. Lambert suggests. The surmise of Mr. Carter which we agreed was correct was the last mentioned in his letter, namely, that the word priest "has a medieval savour which is not consonant with the doctrine of the Holy Communion in the reformed Church." Not, as we pointed out, because of the derivation of the word, but because of its popular associations. Properly explained, therefore, we do not object to its use.

It should be recognised, however, that Cranmer and the Reformers did not simply continue the older usage. Where they expressed themselves in Latin the older word "sacerdos" was altogether discontinued and another word used, in accordance with the view given by Archbishop Parker: "Minister ecclesiae non est sacerdos sacrificans." Where, especially in the formularies, English was the language, "priest" was retained but it was now explained or defined by the entirely new word which now stood frequently as a synonym for it, "minister", to defend it against the implications of its former medieval context.

It might be added that some who lived at the time of the Reformation understood clearly enough the significance of "what was good enough for Cranmer and the Reformers." Bishop Christopherson, preaching before Queen Mary on July 24, 1554, and referring to the reforms of the preceding age of Edward VI said: "Then was the holy order of priesthood utterly disannulled, so that the name of priest should no longer be used, but such as should preach and minister the sacraments should be called ministers."

—Ed.]

"THEOLOGY AND WORSHIP."

Dear Sir,

Canon Loane's letter is, as one would expect from the distinguished holder of an important position, a clear and scholarly statement of the traditional Evangelical position in regard to the matters which have recently been under discussion in your columns, and it would perhaps be wise to allow him to have the last word. Although, as the writer of the original letter on "The Eastward position" I could presumably claim the right of reply, I shall not attempt to go again over ground which has already been covered in this correspondence, but will content myself with raising one point which has not been discussed.

The point is one which is very briefly mentioned in Canon Loane's letter, when he dismisses in one phrase, and without comment, the idea of the Sacrament of Holy Communion as being in some sense a "re-presentation" of Christ's Sacrifice. It is an idea which has always seemed to me distinctively Anglican rather than Roman, and it is one which finds a place in the theology of a number of evangelical scholars to-day.

Canon J. E. Fison, of Truro, a former Vice-Principal of Wycliffe Hall, Oxford, in his latest book "The Christian Hope," writes as follows: "In countless evangelical statements of recent years we have been reminded that though any repetition of Calvary is unthinkable, a re-presentation of it is at the heart of every eucharist, where worshippers and communicants find themselves at Calvary and in the Upper Room not by the forced effort of memory and imagination to go back 2000 years, but in the free response of the soul to the contemporary impact of that eternal drama to-day. At the eucharist we are 'there'—that is the teaching both of Dix and of Dodd, and it is identical with the mission preaching of D. L. Moody and still more of the mission singing of I. D. Sankey . . ." (p. 69.)

Such teaching is, perhaps, evidence of the tendency, which has been noticed for some time, for the younger theologians of various schools of thought to converge in their conclusions. Though they start from widely different viewpoints, they tend to finish up very close together, especially if, as is increasingly the case, they accept the principles of Biblical Theology. There is thus to be seen a modification of traditional attitudes among theologians of many schools of thought—Anglican and non-Anglican. While this may displease the diehards, it is regarded by many as a manifest sign of the working of the Spirit of God among us.

Yours, etc.,
J. HARVEY BROWN.

Yallourn.
Oct. 6th, 1954.

CHURCH RECORDS SOUGHT.

Dear Sir,

The Anglican parish of St. Matthias', Paddington, is approaching its centenary and it is intended to publish the story of the historic church.

With the concurrence of the Rector, the Rev. J. Newton Stephen, I have undertaken to prepare the centenary volume, and I appeal to former and present parishioners and others who may have any records of the Church to afford me the opportunity of inspecting them. Records I seek include photographs, copies of Orders of Service for special gatherings, newspaper articles and other data which after inspection will be returned to the owners, unless they would care to have them preserved in the Church.

It is suggested that any who may have material such as I have mentioned might communicate with me care of the Rector.

St. Matthias' has much history, ecclesiastical, civil and military, having been the Garrison Church for many years for the troops, imperial and local, stationed at or based on Victoria Barracks. The first service was held at Paddington on February 17, 1856.

The proceeds of the history of the Parish and Church will go to the Church funds, and I have undertaken the preparation of the history as a labour of love and as a gesture of regard for the historic Church.

Yours, etc.,
G. A. KING.
98 Angel St., Newtown, N.S.W.

The number of Protestant Churches in Belgium has increased since 1914 from 100 to 258. The number of pastors and evangelists has also increased from 74 to 184. In spite of this there are still 165 places in Belgium with over 6000 inhabitants where there is no Protestant church; and in one of the nine provinces there are only three Protestant parishes.

Parallel with this is the astonishing growth of Protestantism in the Belgian Congo and Ruanda-Urundi, which have a Protestant population of 1,600,000 souls and where 43 missionary societies are at work.

THE SYDNEY CLERGY PROVIDENT FUND.

Dear Sir,

With regard to the proposed Ordinance to alter the Constitution of the S.C.P.F. so as to permit Lay Workers to enjoy its Pensions and other benefits, I wish to stress the point that no such action should be taken without the fullest information and consultation with members of the Clergy Provident Fund.

To date no Annual Reports and Balance Sheets have been furnished for the last three years, nor have the Reports of the Special Actuarial Investigations of the Fund that should have been held in 1948 and 1953 (as directed in Section 22 of the Amending Ordinance of 1944).

Besides the question of the propriety of utilising moneys for other purposes than that for which they have been subscribed—or invited—there is the Question of Actuarial principles involved in the substitution of a wider and unlimited liability for church Workers generally in place of a restricted and limited liability for clergy only.

Again, If the Fund should be capable of financing larger pensions, why is not its resources being employed in providing ampler pensions than the 1920 Scale of £193 15s. for Retired Clergy and £100 for Clergy Widows.

As a preliminary to any Variation of the Constitution of the S.C.P. Fund, I ask that all Members of the Fund be consulted and furnished with copies of the missing Balance Sheets for 1951-2, 1952-3, and 1953-4, as well as copies of the Reports of the Special Actuarial Investigations that should have been held in 1948 and 1953.

Yours, etc.,
W. J. OWENS,
Hon. Secretary,
Sydney Association of Retired Clergy,
11 Barambah Road,
East Roseville.
October 7, 1954.

We offer sympathy to Canon N. G. F. Cooke, of Strathfield, on the death of his wife. Bishop Wilton, of Cobbitty, is a brother of the late Mrs. Cooke.

The Anglican Church League

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and ANNUAL MEETING
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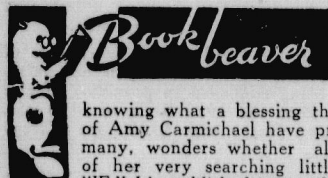
Guest Speaker: Rev. Dr. A. W. Morton
Chairman: The Most Rev. the Archbishop of Sydney

NEW HEADMISTRESS FOR NEW SCHOOL

The Council of the Sydney Church of England Girls' Grammar School have appointed Miss Kathleen McCredie to be headmistress of the new S.C.E.G.G.S. at Wollongong which will be opened next year.

MOORE COLLEGE OLD STUDENTS' REUNION.

The Annual Reunion of Old Students of Moore College will take place at the College on Wednesday, October 20th. The Archbishop will celebrate at the Service of Holy Communion in the Chapel at 10.30 a.m. and preside at the Annual Meeting to follow. Archdeacon R. B. Robinson will address the members, on his recent visit to England, after which the College Committee will entertain at luncheon. All old students of the College are cordially invited.



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 is 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.

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Pageant: "THE LIGHT DAWNS"

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PERSONAL

The Queen has approved the appointment of the Right Rev. Benjamin Pollard to be Bishop of Sodor and Man in succession to Bishop Ralph Strickland Taylor. Bishop Pollard is sixty-four and is at present Bishop of Lancaster. His appointment to Sodor and Man represents a break in the evangelical tradition of that diocese.

The new bishop of the Suffragan Bishopric of Whitby (made vacant by the translation of Bishop W. H. Badderley to Blackburn) is to be Prebendary Philip Wheeldon, at present general secretary of the Central Advisory Council of Training for the Ministry.

On October 5 the Rev. and Mrs. E. K. Cole left Sydney to return to Africa where Mr. Cole will take up his new appointment as Principal of the Limuru Divinity School.

The Rev. J. A. Dahl, Rector of Blackheath has accepted nomination to St. Michael's, Flinders Street (Sydney).

The Rev. A. C. Blaxell, Rector of Port Lincoln, S.A., has been appointed a canon in the diocese of Willochra.

The Rev. Norman Paynter, R.A.N. Chaplain, has been appointed Chaplain of St. Mark's College, Adelaide University.

The Rev. H. B. St. John, Rector of St. James', Morpeth, has been appointed Acting Warden of St. John's Theological College, Morpeth (Newcastle).

The Rev. L. Marshall-Wood has been appointed Rector of Mooropua (Bendigo).

The Rev. Harry Perkins, Rector of Pialba, has been appointed Rector of St. Anne's, Nanango (Brisbane).

We extend sincere sympathy to the Rev. J. S. V. Buckman, Rector of St. Saviour's, Redfern, and Mr. F. A. Buckman, Churchwarden of St. Thomas', Rozelle (Sydney) on the death of their mother, Mrs. Charlotte Adelaide Buckman, at Haberfield on 3rd October last.

The Rev. Canon E. H. Burbidge, M.A., has resigned the Charge of the Cathedral Parish as from November 2nd and has accepted the Charge of the Parochial District of Wagin (Bunbury). He will be instituted in St. George's Church, Wagin, by the Bishop on Thursday, November 4th.

The Rev. Frank Todhunter has accepted the Charge of the newly Constituted Parochial District of Cranbrook-Tambellup (Bunbury).

The Rev. Andrew Hayman has been appointed to the charge of St. Barnabas', Punchbowl (Sydney).

The Rev. Thomas D. Croft, curate at St. Andrew's, Roseville, has been appointed to St. Michael's, Wollongong, as curate (Sydney).

The Rev. R. N. Langshaw was inducted to St. Anne's, Ryde, on October 6.

"THE HEART, MIND AND SOUL OF COMMUNISM."

In 1917 Lenin had 40,000 followers scattered throughout the world.

In 1954 the party of Lenin is in iron control of 800,000,000 people.

What is it in Communism which has enabled it to accomplish this miracle? Where will it stop?

By special arrangement, "The Australian Church Record" will publish a series of articles by Dr. F. C. Schwarz on "The Heart, Mind and Soul of Communism," beginning in the next issue.

The series was first given as broadcast addresses in the U.S.A. and will appear in the "Record" before being published in book form in Australia.

Dr. Schwarz has a knowledge of the theory and practice of Communism equalled by very few. His presentation has been sharpened by debates with leading Communists in many parts of the world.

Do not miss this important series.

Start subscribing to the "Record" now!

THE LUTHERFILM.

The film "Martin Luther" is now showing in Sydney, at the Esquire Theatre. It is a remarkably good film and gives an historically accurate and stirring portrayal of the decisive events of the Reformation.

The film has been a great success overseas. Ten million people saw it in America. It was banned in Quebec by the Roman Catholic authorities (although there is no sectarian bitterness in the film); it has not yet been possible to arrange to show it in England. But it is scheduled to be released in the near future in fifty-two other countries, including Spain, Italy and Colombia.

Wherever it is shown, it will do good.

The actors were chosen, not only for acting ability but for resemblance to the characters in paintings, wood-cuts and drawings of the 16th century.

Niall MacGinnis, who plays Martin Luther, is an Irishman. Of the other principals, three are British; one is French; two are German. The only American is Annette

Theological College for Perth

The Synod of the diocese of Perth decided on October 1 to initiate a fund for the establishment of a theological college immediately. £1,000 was allocated at once for the purpose from the diocesan campaign funds. It was also decided to appoint a committee to proceed with the establishment of the College.

The decision of synod followed the announcement of the Archbishop in his Presidential Address that as a result of his recent visit to England four young priests were shortly to join the staff of the diocese.

Three young men who are now at theological colleges in England will also join the staff of the diocese when their training is completed.

Synod decided on September 28 at its meeting in the Burt Memorial Hall that the diocese needed a theological college.

The archbishop said that this might involve a capital cost of £100,000.

The report on the college presented by a committee under the Archdeacon of Perth, the Venerable R. E. Freeth, was adopted.

The report said that the three possibilities for the site of the college were that it be near the University, be associated with some parish church or be outside the metropolitan area.

It also stated that the diocese must be prepared to meet the difference between costs and revenue, which it estimated would be \$5,000 a year.

The Rector of St. Patrick's, Mount Lawley, Canon J. Paice, said that the Church in Western Australia had relied for far too long on England for its priests.

EGYPTIAN GOVERNMENT WRITES SERMONS.

The Egyptian Government has decided to take over the writing of all sermons to be delivered in mosques throughout the country.

A Government order of Sept. 13 which decrees that sermons during the Moslem Friday prayer meetings will be "written in a concise manner" by authorities of the Ministry of Wakfs (Moslem religious endowments) and will avoid disputed religious, social and political questions.

The new order follows recent disturbances in mosques arising from sermons critical of the regime of Prime Minister Gamal Abdel Nasser.

Some of these attacks on the Government were delivered by preachers belonging to the nationalistic Moslem Brotherhood, which, through its supreme guide, Hassan el Hodeiby, has declared its hostility toward the Government and sworn to "sabotage" the British-Egyptian agreement for evacuation of the Suez Canal Zone.

The order says that preachers who deviate from Government sermons will be severely punished.

Recently a prayer meeting at Tanta, in lower Egypt, was broken up by a fight when a preacher assailed members of the present Government as "heretics who do not comply with the teachings of the Koran."

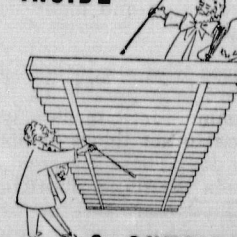
Some members of the congregation, allegedly Moslem Brethren, drew knives and attacked one of the congregation who defended the regime.

Fists, stones and clubs were employed in another fracas on Friday in a mosque near Cairo when another "seditious speech" was delivered.

Carell, who plays Martin Luther's wife.

Following its Sydney season, "Martin Luther" will be presented in all Australian capitals.

INSIDE



& OUTSIDE

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FOR WOMEN

ON DOING NOTHING

(By June Dugan)

There is a party game which is such good fun and if you have never played it—however old and staid you may be—I suggest—that you try it for yourself. The idea is to draw a square with a diagonal going from each corner and crossing in the middle, but it is not as simple as it sounds, because instead of watching the pencil on the paper, you hold a mirror at the top of the paper and watch that while you draw. When I tried to do it, my pencil simply would not come in a downward direction from the top left hand corner and all I could do was to make a few hesitant dots and scratchy marks on the paper. The reason is that directions are reversed in the mirror and while some more clever than I may make a better fist of it, I think most people find it very hard and in spite of all the pushing and trying to go in the right direction, I found I was completely frustrated and made no headway at all.

For those who are inclined to look for it there is a parable in this silly parlour game for it teaches us something about other things in life which we try to do. There is a great similarity between the futile, abortive efforts of the player to make the pencil go the way it should and our own lives when we try to live them according to our own ideas. In the Bible, God has said, "Without Me ye can do nothing," and immediately so much of the striving and urging in our lives becomes a frenzied beating of the air, a useless waste of time which God wipes off as nothing because it does not include Him. With great reverence and because it helps us to understand what God means let us add a few words to the text and say: "Without Me ye can do nothing that is lasting or worth the effort," and then when we apply the text to our own life we can immediately see for ourselves what things we are doing that God would consider a worthy effort.

Over all there is a tremendous amount of effort and energy put out on many other things than the actual business of living. Consider for one moment the organising that goes into charitable functions, into entertaining, into pleasure, into sport, all of which are part of our pattern of living but can we say truly that they are lasting or worthwhile? In other words do

they include God? Please do not think I am trying to throw any doubt at all on the need for the above activities, what I am saying is that if we do these things with God, in the way He requires, they become ever so much more effective all round.

It is really not to be wondered at that so many people exclude God from their activities when He makes such a statement as our text, for it immediately deflates the ego, it puts man in the position of the worthless piece of created dust that he is, it strips him of all his self-esteem and ability and makes him only a vessel, a means of expression for God to use for His own purposes. Then, too, of course, a text like this cuts right across our plans and ambitions. If it so happened that what God intended to do with us or through us, had been our own plan we would be very pleased, but unless we had previously sought His will, it is rarely or never that our will and God's run on the same line, so here again God's Word upsets the cosy, settled ideas we had for ourselves.

However, this gloomy picture is only half of what our text means, for those of us who have experienced working together with God have found many times that with God we can do things we would never have dreamed we could possibly do. In the book "A Man Called Peter" we see an example of this. The Scotch lad, Peter Marshall, dearly wanted to go to sea, it was his one aim, his burning ambition toward which he was determined to direct every effort, but God

had other plans for this lad from a simple, humble Scottish home, this boy with such extremely high principles, such determination and strength, such a gentle poetic mind. Eventually, by strange linking events the boy emigrated to America and entered a theological college. At length, after holding many important posts in the church there, he became the Chaplain to the U.S. Senate where Senators who used to avoid being present at the opening of senate with prayer, found themselves hurrying to be there, letting nothing stop them from being present when this spiritual giant spoke to his God on their behalf.

Surely, here was a life which made a profound impression on so many people who otherwise may not have been touched by the things of the spirit, but had Peter had his own way and gone to sea we may have never heard of him again. Peter himself said that working together with God he was able in His strength to accomplish things which he found to be amazing and normally above his capability.

The wonderful thing about the way God works is that He is not selective, as we are used to the world being selective, in His choice of co-workers. We need not be attractive of face or form, we need not be well born or educated, we need not be a powerful personality or endowed with outstanding gifts, the only qualification being that He needs a willing heart ready to bow to His directing and to follow close beside Him all the steps of the way.

Our Prayer:

Behold the servant of the Lord!

I wait Thy guiding eye to feel,

To hear and keep Thy every word

To prove and do Thy perfect will,

Joyful from my own works to cease,

Glad to fulfil all righteousness.

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Before the year 1839, in Britain, hotels and taverns were able to sell liquor for 24 hours a day, seven days a week. It was in fact round the clock trading. Why was it ever changed? Some of our contemporaries even advocate a return to unrestricted bar trade as it was before 1839.

No historical event can be ascribed to one single cause. Many interwoven causes bring some outstanding event to pass. So it was with the first interference with the unrestricted bar trade of the eighteenth and early nineteenth centuries. The immediate as distinct from the sole cause was the Buckingham Committee appointed by the House of Commons in 1834, to inquire into the causes of drunkenness. In some respects this was the greatest as it was the first of such inquiries.

This Committee recommended that hours of bar trade be restricted. The 12 months' trial in 1839 so impressed the authorities that in 1840 the Act was extended to the whole of England and Wales. It had been introduced experimentally in London (County of Middlesex) and it was in fact to the effect that the bars should be closed at midnight on Saturday, and re-opened at 1 p.m. on Sunday.

Since 1839, there have been successive reductions in the hours of bar trade in Britain, 1847, 1854, 1864 (the first break in all-night drinking came in 1864-1872, and most interesting 1914. At the outbreak of the 1st World War, the War Office asked the Government to bring bar closing time forward from 12.30 a.m. to 10 p.m. This was done, and the Brewers' Gazette of Sept. 24th, 1914, paid a tribute of unadorned eloquence to the magical effect of this earlier closing on the peace and good order of London.

After the war the brewers fought hard to have 12.30 a.m. restored as the closing hour. The Churches, led by the Church of England, resisted successfully. In this regard then, Australia, which widely adopted Six O'Clock Closing, at the very time and for the same reason, as moved the Motherland to adopt Ten O'Clock Closing, may fairly claim to have moved ahead of Britain on social legislation as she has done in other spheres, notably industrial legislation.

The testimony of police officers, like Supt. Keogh ("Six O'Clock Closing has been the community's greatest boon") and social workers and the sure convictions of common knowledge brought heavy defeat to the attempt by the brewers in 1947 to restore ten o'clock closing. To-day, seven years later, we have the longer experience of Queensland to guide us, where Police Commissioner Smith said . . . "Since ten o'clock closing was introduced, drunk convictions have risen 66 per cent. for men, 77 per cent. for women, against 11 per cent. population increase."

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Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

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GOD IS LOVE—

(Continued from page 3)

is the radiant element, one has passed over that which is really characteristic, and similarly if one omits to say that it is the nature of God ever to give Himself in love, one has passed over the really significant thing. Imagine for a moment a man who is compounded of all the vices you most detest, a liar, a cheat, proud, ungrateful and all the rest, and then reflect that the gulf that separates you from such a one is not nearly as great as the gulf that separates you from the spotless purity of God. Yet God's attitude to you is not one of disgust, but of love. Your unworthiness cannot prevent Him loving you because it is His nature to love.

This does not mean that we can reason "Since God's love to man is independent of man's sin, it does not matter whether I sin or not." God's love is independent of man's sin, but it is not indifferent to that sin. True love can never be indifferent to the loved one's best interests, and thus in one aspect God's wrath is nothing other than His love breaking out in fiery opposition to every evil in the beloved. Indeed we only know what love is like because of God's action in the face of sin. "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins" (1 Jn. 4.10). *Agape* may not be known from men's attitude to one another, or to God, but from God's action in sending His Son to deal with the problem posed by man's sin.

We Condemn Ourselves.

Thus *agape* by its very nature presents us with a challenge. Once we have seen what real love is as we are confronted with God's saving action in Christ we must respond to it, or reject it. If we respond to it we accept joyfully salvation as God's free gift yielding ourselves freely to Him, to be remade in accordance with the Divine *agape*. But if we refuse to respond to that great love then by that very fact we condemn ourselves to remain outside the scope of its saving activity. The more fully we appreciate the true nature of *agape* the less possible does it appear that we may be saved by simply ignoring it.

Thus the idea that God is love must not be thought of as a kind of spiritual "soothing syrup." While it has its comforting side as it assures us that nothing we can do will ever shake God's steadfast love for us, yet in its essential nature it presents us with such a challenge to wholehearted response as does nothing else in all of life.

"Jehovah's Witnesses: Who They Are, What They Teach, What They Do." By Royston Pike. Watts & Co., London, 1954. pp. 140. Australian Price 13/3. (The reviewer's copy from Angus & Robertson, Ltd.)

This is an unusually objective and factual survey of the most active and at present most successful of contemporary heretical sects. The book is not in the same class as, say, the late Dr. H. A. L. Fisher's classic exposé of Christian Science, "Our New Religion," though it is written from the same nineteenth-century rationalist point of view. Nor does it contain a criticism of the doctrines of the sect in the light of Scripture, but this is hardly to be expected from a book published by the official publishers of the Rationalist Press Association; at all events, there is no dearth of such criticisms elsewhere. The book is a pioneering work, an impartial and detailed survey of the history, organisation, doctrines and methods of the sect and of the mentality of its adherents.

Readers will be struck by the evidences Mr. Pike gives of the zeal with which the Jehovah's Witnesses compass sea and land to make one proselyte, the skill with which they attract adherents and the generally very high moral standards of the majority of them. They will also be interested in Mr. Pike's very full and often frankly amused statement of their teaching, which is as clear and systematic as the nature of the teaching permits. Christian readers will be both amazed at the crass crudity of most of it (e.g., solemn reports of what Christ did in Heaven in 1914) and uneasily aware of the great appeal of its dogmatism, its materialistic conception of the millennium and heaven, its bitter anti-clericalism and its blanket condemnation of the world and society to a public which yearns for intellectual certainty, whose main object is material satisfaction, and which is disillusioned and cynical about both organised religion and organised politics.

There is much to be amused at in Mr. Pike's pages (for example, in the description of the palatial home at San Diego, California, for Abraham, David and the other Old Testament saints who are to return at the Millennium, and for whom "Judge" Rutherford thoughtfully planted date palms, etc., so that these ancient orientals would not feel homesick!), but for us who possess a truer and saner faith the chief value of the book lies in its challenge to our zeal and to our pity for those who have been ensnared by the devil and taken captive at his will. —G.S.C.

Problems of An Expanding District—
Continued from page 1)

2. Some less complex and less expensive system (both in time and money) should be evolved for the purchase of land, that would be a help rather than a hindrance to the expansion of the church.

3. Churches already involved should face their debts, admit their material poverty and live within their income. Money has to be paid back and we can't afford to pay thousands of pounds in interest. Pay off debts as we are enabled before we undertake other expenses, which, frankly, we can't afford.

Next article we shall deal specifically with church finance.

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

"The Story of the English Prayer Book," Dyson Hague, 11/-. This is recommended for the S.P.T.C. for next term.

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

And many others.

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Church Record Book Room

1st Floor,

Diocesan Church House,

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Sydney.

BOOKS OF INTEREST.

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, foreword by D. R. Davies 8/6

Commentary on The Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham 27/3

Hugh Latimer—by H. S. Darby—a fine new biography 26/-

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Diocesan News

SYDNEY

● **"Pozières" Service.**—The Rev. R. F. C. Bradley, formerly of the 19th Battalion, A.I.F., preached at the Pozières Memorial Service at St. Luke's, Clovelly, on Sunday, 10th October last.

● **New Nursing Home.**—The Home Mission Society's new Parish Nursing Home at 9 Crown Street, Harris Park, adjoining St. Paul's Church of England, will be opened by the Archbishop and Bishop Hilliard on Sunday, 17th October, at 3 p.m.

This is the second Parish Nursing Home to be opened by the Home Mission Society, and like "Chesalon" at Summer Hill, will cater for chronically ill men and women who have no one to care for them.

● **Willoughby Mayor Testifies.**—At the opening of the Christian Business Men's Tent Campaign at the Chatswood Oval, the Mayor, Alderman E. Deans, read a portion from St. John, Chapter I, from his own well-worn Bible, and expounded its truth, testifying to his personal faith and giving his blessing to this evangelistic venture.

● **Darling Point Fellowship.**—The members were delighted and honoured to have the

Consul-General and the Consul for Korea attend the meeting they had arranged as a "Korean Night." The hall was transformed with many colourful posters and charts prepared by the members, together with floral decorations. Several members presented "papers" on various aspects of Korean life, and were grateful for the enlightening answers given by our guests in response to the many questions asked by the young people.

● **Cobbitty Church.**—Through the kindness of Mr. and Mrs. Warwick Fairfax of "Harrington Park," Hume Highway, Narellan, their fine historic home (within large grounds of 2,000 acres) was made available on Saturday, 25th September, in connection with an appeal for the re-roofing and renewal of St. Paul's Church, Cobbitty. Serious leakages compel the Rector (the Right Rev. E. N. Wilton) and churchwardens to re-roof the porch, etc., at an approximate cost of £1,200, of which half the amount has been collected.

Mr. and Mrs. Fairfax generously provided a varied entertainment to a gathering of over one hundred people, the proceeds of which amounted to an amount of £125 being obtained.

The Rector was in charge of the gathering, and the programme was presented in three parts, the first being an illustrated talk on the District's Pioneers by Mr. P. W. Gledhill, F.R.A.H.S. This was followed by a Musicales directed by Mrs. Fairfax, including Brahms' Concerto in D Major, played by distinguished violinist, Ginette Neveu. The last part of the programme was a recital of shows presented by Len and Anne Bullen, famous radio artists, entitled "A Village Wooing," etc.

The evening came to a close with supper being provided in the fine old home.

● **Nursing Home.**—The Governor of New South Wales will open the Nursing Home at Hammondville on Saturday, November 27, at 4 p.m.

The Administrator of Hammondville, the Rev. B. G. Judd reports that £5000 in cash is still urgently needed to complete the building and furnishing of this 40-bed home.

MELBOURNE

● **The Evangelical Fellowship.**—The next meeting will be held at Ridley College on Monday, October 18th. The following programme has been prepared:—

11 a.m.—Holy Communion.
11.30 a.m.—Greek New Testament. Rev. L. L. Nash. Passage to be studied: Acts 8vs. 4, 5, 14-17. Please bring your own Greek New Testament.

12 noon.—Speaker, Rev. Dr. L. L. Morris. Subject, "The Theology of Confirmation."

1 p.m.—Lunch. (Bring your own meal; tea will be provided.)

2 p.m.—Speaker, Canon E. F. Cooper. Subject, "Preparation for Confirmation."

3 p.m.—Speaker, Very Rev. Dr. S. Barton Babbage. Subject, "Current Books and Theological trends."

After each speaker there will be an opportunity for discussion. Would you help by telling others of this programme? All will be welcome.

ADELAIDE

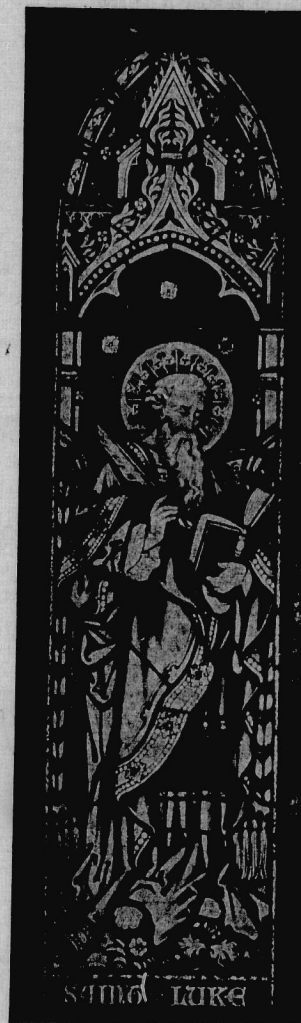
● **Synods—Long or Short?**—In his monthly letter the Bishop has some pertinent remarks concerning the work of church Synods—

Our Australian Synods are, strictly speaking, a part of the necessary constitutional machinery of the diocese, with certain powers and certain important functions. If they keep strictly to their official business as, on the whole we do in Adelaide, they are apt to be accused of being dull. If they import other matters into their debates, they may indeed become more interesting, as certainly the Brisbane Synod was, but they risk becoming protracted and diffuse, with the possibility of a few talkative members riding their hobby-horses rough-shod over an enduring audience. I may be wrong, but I am inclined to think that if a vote were taken in our own Synod there would be a considerable majority in favour of the principle—"get on with the business and get back to the job." The more so since for a number of years now we have had the excellent institution of a Clergy Conference which meets annually for three days in May.

TRAGEDY IN INDIA.

Our sympathy and earnest prayer will, I am sure, be drawn out by the terrible tragedy which took place so near our work in the United Provinces. Nearly five million pilgrims had gathered for a specially holy pilgrimage to the Ganges. Apparently two waves of crowds moving in different directions met, and in the terrible confusion that followed about a thousand men, women and children were crushed or trodden to death, nearly twice that number being injured. Many from villages round Robertsganj failed to return. From the "Missionary Messenger," B.C.M.S., London.

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New South Wales Auxiliary, British and Foreign Bible Society.

Applications are invited for the position of Deputationist and Organiser for the Society to be resident in Newcastle. The territory to comprise the City of Greater Newcastle, North Coast and Tablelands.

A car and 16 mm projector equipment will be provided.

Reply giving age and qualifications, denominational affiliation, ministerial status desirable, but not essential.

Rev. ALAN F. SCOTT,

State Secretary,

Bible House, 95 Bathurst St., Sydney.

WANTED Christian Woman as Matron for Girls' Home. Live in. Phone: JF 2446.

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Men and Boys.

CLERK.

Accounts Clerk with Book-keeping experience required for Church of England Registry.

Permanent and interesting position.

Applications to be in writing to—

THE DIOCESAN SECRETARY,

St. Andrew's Cathedral, George Street, Sydney.

YOUTH ORGANISER required. Diocese of Tasmania. Priest, layman or laywoman. Salary will be in accordance with qualifications and experience. Appointment will commence from January 1, 1955. Will those interested please communicate with the Bishop of Tasmania, Bishopcourt, Hobart, prior to October 31st.

WANTED.—Painting Jobs, Saturdays only. "Painters," c/o Church Record Office.

ORGANIST wanted for Christ Church, St. Ives, evening services only. Reed organ. Apply Rev. C. A. Baker, The Rectory, Pymble (JJ 1720).

Buying and Selling

FORMS WANTED.—Swing Back Forms required for small church seating. Gynea. LB 6225.

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Papers will be set suitable for pupils at Sixth Class Primary standard.

Application forms and further information may be obtained from the Head Mistress. All forms must be returned (completed) by 9 a.m., October 27th.

The Ninth Annual Public Meeting

of THE SYDNEY BIBLE NIGHT SCHOOL

will be held in ST. PHILIP'S CHURCH OF ENGLAND, York Street, Sydney (near Wynyard Station)

at 7.40 p.m.

on FRIDAY, 22nd OCTOBER, 1954

Chairman: Archdeacon T. C. Hammond, M.A.

Items by Students — — — Report by Principal T. R. Ford, B.A.

Speaker: Major Leonard Moules, F.R.G.S., Missionary Pioneer and Leader on the Tibetan Border

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B. & F. B. S.

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Rev. Canon CHANDU RAY, Bible Society Secretary, Pakistan

Hear him at—

PITT STREET CONGREGATIONAL CHURCH—
Wednesday, 13th October at 7.45 p.m.

ST. JOHN'S PARISH HALL, PARRAMATTA—
Thursday, 14th October at 2.15 p.m.

ST. MICHAEL'S HALL, WOLLONGONG—
Thursday, 14th October, at 7.45 p.m.

METHODIST CHURCH, MANLY—
Friday, 15th October, at 2.15 p.m.

PRESBYTERIAN CHURCH, ASHFIELD—
Friday, 15th October at 7.45 p.m.

SPECIAL MEETING FOR CLERGY, WESLEY CHAPEL—
Friday, 15th October at 10.30 a.m.

MEETINGS NO LOVER OF THE WORD OF GOD
SHOULD MISS.

ALL WELCOME

ALAN F. SCOTT,
State Secretary,
N.S.W. Auxiliary.

Are We Real Christians?

HROMADKA'S QUESTION

"Do we take Jesus Christ seriously as the ultimate victor at the end of history?" Professor Josef Hromadka asked this question at the close of his address in the Assembly Hall, Sydney, on the night of his departure for New Zealand, 28th September.

The World Council of Churches Assembly at Evanston was an urgent appeal to take our faith earnestly and seriously, said Professor Hromadka.

Proper Psalms & Lessons

17th October. Trinity 18.

M.: Jer. 26; Luke 12, 1-34 or 1 Pet. 1:22-2:10. Psalm 103.

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24th October. Trinity 19.

M.: Jer. 31:23-37; Luke 12:35 to end or 1 Pet. 2:11 to 3:7. Psalms 111, 112, 113.

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

TRINITY XVIII.

The fact that our Lord's summary of a Christian's duty, which occurs in to-day's Gospel, is a straight quotation from Deuteronomy 6, 5, and Leviticus 19, 18, might well suggest a re-assessment of the present-day value of these books. They admittedly contain so much obsolete custom and ceremonial, and some of their wording is so crude to our modern taste, that the wisdom, humanity, and clarity of their moral and social teaching is almost wholly unknown to-day, even through, as the Gospel shows, it has our Lord's own approval.

It is in particular the sort of teaching our young folk need if they are to be able (as the Collect prays) to withstand the temptations of the world, the flesh, and the devil. How to distil the essential ethics and humanity of, e.g., Leviticus 19, and give it to teen-agers in their own language, is a problem and a task challenging every mature Christian.

TRINITY XIX.

To-day's long Epistle is really a detailed exposition of the great principle of Christian conduct enunciated in last Sunday's Gospel. And just as that Gospel suggests a re-assessment of the moral and ethical content of neglected Old Testament books, so also this Epistle might well prompt a new evaluation of the similarly neglected Church Catechism, especially the answer concerning duty towards God and man. No part of the Prayer Book is more thoroughly Scriptural—one has only to note how much this answer owes to Leviticus 19, to last Sunday's Gospel, and to to-day's Epistle—although it is greatly handicapped by an absolute and hence "unreal" phraseology. But when interpreted in modern idiom, and taught without dilution or apology, it remains perhaps the finest and most concise statement of the good life even penned—"a godly and wholesome doctrine, and necessary for these times," as Article 35 puts it.

"Are we real Christians or not? We must go to the depths of the faith both of the Old Testament and of the New Testament, to the very place where the Word of God is spoken. Is it possible to combine a deep faith with an open heart, which only Christian love can do? Often we are deep at the expense of breadth, and often broad at the expense of depth in our faith.

"Is Jesus Christ really my hope, or the church's hope? I cannot ask the world to look at Christ unless I look at Him myself as THE MAN. Our faith must be living. The church ought to be reformed all the time, not reformed only once. *Ecclesia reformata et semper reformanda.*"

"Disagreement Too Deep."

The meeting at which Professor Hromadka was chief speaker was organised by the Australian Council for the World Council of Churches to enable some of the delegates to give reports of Evanston. One Anglican delegate, the Rev. Kenneth Henderson, Director of Religious Broadcasting for the A.B.C., frankly confessed that on the main theme of the Assembly, the nature of the Christian hope, "disagreement was too deep for argument." Because of this disagreement, the Assembly had been unable to write a report. To some delegates, especially from Europe, the hope of Christ's personal return was "as vivid at breakfast as on the platform," but others, including the speaker, could not think of the Christian hope in that way at all. To him, the Christian's hope was in his own efforts to improve society, impossible as the efforts sometimes seemed.

"The good layman is not the man who takes round the plate," said Mr. Henderson. He is rather the Christian who lives out his faith in politics or business or other activities of life. "The layman is the church."

"He Will Come Again."

Despite the presence of those like Mr. Henderson, and the American delegates generally, who did not share the hope of Christ's personal return, the majority of delegates had been able to agree on the terms of the "message" of the Evanston Assembly which strongly expressed this hope.

The Archbishop of Sydney, who chaired the meeting on Sept. 27, drew attention to

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SYDNEY CLERICAL PRAYER UNION.

Friday, October 15,
12 Noon

at St. Cuthbert's, South Kogarah.
(Lang Lea).

Speaker: Rev. Boyce Horsley.

this message, and especially to section 3 of it, which he said gave the heart of the matter. Section 3 reads:

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power. He has sent forth into the world a new community, bound together by His spirit sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see Him as He is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now He holds all things in His hand.

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WANTED BELL

IN THE WITNESS BOX

CROYDON HOME TO LET.

TEMPERANCE ALLIANCE.

A.B.M.

THE KING'S SCHOOL

CHURCH MISSIONARY SOCIETY

USE OF RECTORY IN JANUARY (REV. C.T. KENDERDINE
STENOGRAPHER & TYPIST 17-19.

Miss Bishop

OUT

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

BARKER COLLEGE

HOME OF PEACE

CHURCH FURNITURE

ST. ANDREW'S SCHOOL

THE CANBERRA

B. & F. BIBLE SOCIETY

AND WANTED AT BEECROFT

Y.P.U.

REDLANDS GRAMMAR SCHOOL

YOUTH ORGANISER REQUIRED

FORMS WANTED

MATRON WANTED FOR C. OF E. HOME

REPUTATIONIST-ORGANISER

ANGELICAN CHURCH LEAGUE.

PALING'S

Church Stores
Gift Coupon (a.b.l.)
Miss Bennett (2)
Miss Dick
Rev. H.B. Wood

"HERE I STAND: I CAN DO NO OTHER. GOD HELP ME."
Martin Luther faced the Emperor at the Diet of Worms.
"I am a Christian. I believe in the Bible and in the Gospel."
"I am a Christian. I believe in the Bible and in the Gospel."
Martin Luther.