

Proper Psalms and Lessons

June 28. 4th Sunday after Trinity.

M.: 1 Samuel 12 or Job 29; Mark 6: 1-32, or Romans 12. Psalms 24 25.

E.: Ezekiel 2:1-7; Acts 3. Psalms 22, 23.

July 5. 5th Sunday after Trinity.

M.: 1 Samuel 17:1-54, or Wisdom 1; Mark 6:53-7, 23 or Romans 13. Psalms 26, 28.

E.: 1 Samuel 20:1-17 or 26 or Wisdom 2; Matthew 6 or Acts 14. Psalms 27, 29, 30.

"THE AUSTRALIAN CHURCH RECORD."

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BISHOP IN IRAN.

Expulsion Order Withdrawn

The Rt. Rev. W. J. Thompson, Bishop in Iran since 1935, was recently informed by the Persian authorities that he must leave the country at once.

This order has since been withdrawn, as a result, it is understood, of the intervention of Dr. Moussadek, the Prime Minister, and the bishop has been permitted to remain in the country provided he resides at Teheran or Shiraz. He is now in Teheran, where he will be easily accessible although outside the area of C.M.S. work, which is in the southern part of the country.

Ever since the beginning of the dispute between the Persian Government and the Anglo-Iranian Oil Company, all British people in Persia have inevitably been the object of suspicion to some degree, and this has included the missionaries.

For two years visas have not been given for new missionaries to enter the country; but the work of the Church Missionary Society has been carried on without much interference, and the small Persian Church is showing signs of considerable vitality.

—C.E.N.

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C.M.S. APPEAL

We remind our readers that the C.M.S. year closes on June 30. The Society is urgently in need of money to meet its budget for the current year.

The N.S.W. Branch has informed us that to-day, June 22, it requires no less than £8000 to close the year without a deficit.

Earnest prayer and generous giving is urged for every Branch of the Society.

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THE AUSTRALIAN CHURCH RECORD

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

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JULY 9, 1953

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A DIOCESE ATTACKED

ARE THESE ATTACKS A POINTER?

Two recent happenings of wide significance have had a more than usual influence on the minds and imaginations of Sydney people.

(Contributed)

The first was the International occasion was to give a great boost to Eucharistic Congress which brought Popery in this country and to consolidate the papal position. It seems certain that Roman liberality was stimulated and Roman solidarity strengthened.

And it was accompanied by active propaganda. Literature was widely circulated, open air meetings were addressed by priests, sermons and addresses were reported in the daily press and even a statement of doctrine supporting transubstantiation was made in the advertising columns.

The central act was the carrying of a consecrated wafer through the public streets. Multitudes of our fellow-citizens knelt in the streets to this wafer and worshipped.

No doubt the intention of the whole

How far the very active propaganda was successful in winning converts from our church I am not able to say.

A most disconcerting feature of the whole affair was the sympathy for the Roman campaign expressed by many bishops and clergy and other members of our own church. And through the columns of the "Sydney Morning Herald" a virulent attack was made by some of these on the Diocese of Sydney and its protestant and evangelical witness. Mud-slinging at Sydney has long been a favourite and favoured occupation.

I am personally grateful to the Australian Church Record for its clear and scholarly exposition of the Faith that we hold and its equally clear exposure of the errors that we oppose. The clergy of our church are pledged at their ordination to both of these duties.

All this calls us in this diocese to heart-searching and life-searching. It calls us to our knees that we may daily increase in the grace and knowledge of our Lord Jesus Christ. We need truer humility of spirit, greater earnestness in prayer, more diligence in reading and pondering the scriptures more watchfulness and faithfulness in our efforts to win others to a readier spirit of service and sacrifice in the furtherance of the gospel and its consolidation both in this country and abroad.

And herein let us include the Church Record and the Evangelical Trust. We need more evangelical literature with colporteurs and caravans to take it with the Bible to our people and to speak with the people and so seek to win them for Christ and that all over this Commonwealth. We need a great Church Union of Evangelical believers in Australia.

Great Missionary Achievement

C.M.S. friends everywhere will rejoice to learn that the N.S.W. Branch closed its financial year with a credit balance.

The estimated expenditure for the year including the deficit from the previous year (£1500) was £46,000. Income for the year ended June 30th was £46,200, and as the expenditure was slightly less than estimated there is an encouraging credit balance.

For this we give thanks to God and acknowledge with gratitude the generous and sacrificial gifts received from so many individuals, parishes and groups.

During the last three days there was a veritable flood of gifts — "the windows of Heaven were opened."

What interpretation can we place upon this? It is assuredly a seal upon the Society's decision to advance at home and overseas. The decision to restore C.M.S. House and increase the office space would seem to be vindicated. The further determination to increase our commitments in South East Asia and to open a new field would thus seem to have the Seal of God upon it. To stand still is to reject opportunities and is tantamount to retreat. The financial position may be interpreted as the Lord's direction to go forward.

Off the Record

Can anybody tell us why "Defender of the Faith" (Defensor Fidei or Def. Fid. or simply D.F.), has been dropped from the new Australian florins which have the image of Elizabeth II on them?

* * *

Dr. Howard Guinness, of Sydney, was, as we mentioned earlier in "Off the Record," the chief missionary in the Mission in Melbourne University conducted by the Evangelical Union there. One of the bright remarks heard in the University at the time was "He who is not for us is a guinness."

* * *

Among the most active Christian students in the Melbourne University Mission are two or three Asian students. One lass, from Ceylon, assisted also in the mission recently held in the parish of St. Jude, Carlton (near the University), where she gave a very moving testimony to her faith in Jesus Christ.

* * *

OVERHEARD IN CHURCH HOUSE, SYDNEY.

Some time back, a new member of the Standing Committee was knocking at the Cowper Room door before entering for the meeting, when he heard a voice calling from the door of Church House, "You can't go in there, sir, the Standing Committee is sitting."

* * *

HELPING EUROPE.

Last year "Inter-Church Aid" in connection with the World Council of Churches was used to convey from Anglican and other Protestant Churches and from the Greek Orthodox Church some four million pounds (Australian) to Churches in Europe.

* * *

FROM THE MAIL BAG.

N.S.W.: "Please accept . . . as a contribution towards the continued publication of your excellent paper, which is read with great interest by some here and then sent to Victoria. May your stand for the principles of the Reformation be much blessed of God."

Q'land: "Your publication is highly informative in directions in which we laymen should be better informed than we are; it does those responsible for its publication infinite credit."

This sort of encouragement cheers us up no little.

Q.

They say "any stick to beat a dog." Even the solemn ceremonial in Westminster Abbey at the Queen's coronation was not too sacred to use as a stick to give the Sydney diocese another beat-up. And hasn't it been laid on and with an accompaniment of scurrility.

But this is not without meaning for us. A large field may be seen through a narrow crack in the palings.

The Church of England in Australia is governed at the present time by a Constitution that is voluntary. That means that every Determination passed by General Synod must first be accepted by the Diocesan Synod before it becomes binding on that particular Diocese. There has been an agitation going on now for quite a number of years to change this. It is proposed to frame a new Constitution where General Synod would have coercive powers over the whole church in Australia. The present Constitution would then cease to be.

The message to Sydney of recent happenings is to be wise in time, and look before you leap. Dare we give to the men who have been writing and speaking against us recently coercive powers over us? Do they not serve another Gospel?

There are probably few men now living who have voluntarily suffered so much for the gospel as Pastor Niemöller. On the evening of his last day in Australia he was invited to address the Synod of the Diocese of Sydney. It was a notable utterance; and both the floor and the galleries were crowded. His closing words as he took his seat were these:

"Hold fast that which thou hast, that no one take thy crown."

NON-ANGLICAN PREACHERS AT ST. PAUL'S CATHEDRAL, LONDON.

A special series of sermons on Christian unity were given in St. Paul's Cathedral during May.

Preachers included Canon L. John Collins, Canon in Residence, the Rev. C. O. Rhodes, editor of the International Department of the British Council of Churches, together with three leading Free Church ministers.

These were the Rev. Dr. Hugh Martin, Moderator of the Free Church Federal Council, the Rev. S. Maurice Watts, a former Moderator, and the Rev. Dr. Leslie D. Weatherhead, Minister of the City Temple.

The first occasion on which a Free Churchman occupied the pulpit of St. Paul's Cathedral, was on Good Friday, 1950, when the Rev. George Macleod, Leader of the Iona Community, preached at a special evening service.

Since then, Dr. Adolphe Keller, a Lutheran Professor of Zurich, the Rev. Edwin Robertson, Assistant Head of Religious Broadcasting, the Rev. Dr. J. S. Whale, and the Rev. George Macleod have preached in St. Paul's.

CANON BRYAN GREEN.

Canon Bryan Green, Rector of Birmingham, England, is passing through Sydney on Tuesday, 21st July, en route to New Zealand.

The following meeting and service have been arranged:
In the Town Hall from 1 p.m. to 1.45 p.m.: Lunch-time meeting at which Bryan Green will be the only speaker.

In St. Andrew's Cathedral at 7 p.m.: Reunion Mission Service conducted by Canon Bryan Green.

Community hymn singing will begin at 6.30 p.m.

This service will be broadcast to the Chapter House, and to the Cathedral Grounds.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. G. H. Carter, 7/6; Mr. N. A. Hunter, 4/6; Mr. A. S. Machin, £1; Mr. R. G. Kehrer, 7/6; The Rev. F. J. W. Rice, 7/6; Miss B. Moss, 7/6; The Rev. K. Kay, 2/6; Mr. W. O'Donnell, 7/6.

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The Church, The Ministry and Christian Unity

3.—INTERCOMMUNION.

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

In our last article we concluded that on New Testament principles every existing branch of the Christian Society, whatever its form of ministry, can be tested as to its orthodoxy by the acceptance of the Catholic Creeds of the Church.

What we have to deal with to-day (Petition of London Clergy to Convocation 1918.) Such a statement is contradicted not only by the silence of Article 23 in not naming the office of "men who have public authority given them in the congregation to call and send ministers into the Lord's vineyard," but also by the 55th Canon of 1604 recognising the Scottish (Presbyterian) Church as a branch of the "holy Catholic Church." It is also definitely refuted by the action of the revived Episcopal Church of Scotland in 1660 which permitted existing Presbyterian ministers, who were willing, to continue their ministry of the Word and Sacraments without further ordination. The statement of Bishop F. Weston (of Zanzibar) that "episcopacy is either God's gift or a terrible curse" ("Open letter" Cf. Churchman, 1918, p. 433), is a false alternative and certainly not the teaching of the Anglican Church.

Surely those who possess the "One Spirit" and "confess Christ's Holy Name" ought and must live in visible unity and fellowship. And to restore this proper and primitive condition of church life is the most urgent and pressing problem for Christians to-day.

A promising start towards this goal was made by the "Lambeth Appeal" 1920 and by the later Joint Anglican and Free Church statement that "ministries which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church"—a declaration certainly borne out by primitive and scriptural standards. The rule stated in the "Preface" to the Ordinal requiring episcopal ordination obviously applies "to our own people only," since our Church had received foreign non-episcopal ministers to cures of souls in the 16th and 17th centuries without re-ordination and the Church of England has never asserted that episcopacy is of the "esse" of the Church or episcopal ordination a necessary condition for exercising a valid ministry of the Word and Sacraments.

Valid Ministries.

Dogmatic but unofficial statements have been made in recent years that "the Church of England has always taught the necessity of episcopal ordination as a condition of exercising the ministry of the Word and Sacraments."

of Faith, and not on any particular Church order. Archbishop Whitgift declared that "in the Apostles' time there were divers manners of ordaining and electing ministers, and the ordering of ministers doth not obtain only to bishops" ("Works," I. 428. P.S.), while Hooker regarded episcopacy as a custom "maintained for its beneficial use," and that it was not "a truth" that Christ "hath appointed presbyters for ever to be under the regiment of bishops." ("E.P." VII. 5.8.) Bishop Andrewes stressed the fact that all the "Reformed Churches professed 'One Faith' as the Harmony of our Confessions testifies." (Responso ad Bellarminum" p. 36). Consequently not only, as Keble admits, were "numbers then admitted into the ministry of the Church of England with no better than Presbyterian ordination" (Preface to Hooker's Works p. 67), but intercommunion was practised quite naturally. The French Reformed divine Peter du Moulin records "we assemble with the English in their churches and we participate together in the Holy Supper of our Lord" and "the doctrine" he significantly adds, "of their Confession is wholly agreeable to ours" (Bingham "Christian Antiquities" VIII 32) a statement endorsed by Bishop J. Hall who declared that "there was no essential difference between the Church of England and the foreign non-episcopal churches" ("Works" V. 26). Bishop Cosin communicated at Charenton with the French Huguenots and advised English churchmen to make no schism between their churches and ours, ("Works" IV.377), and Archbishop Wake condemned as "mad writers

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those who cut off members of the Presbyterian Churches from our Communion. Instead he welcomed such when in England to communicate with us and advised Anglicans abroad to join in sacramental fellowship with them. The South India Church while accepting the validity of the ministries of all the uniting churches, incorporated this Reformation practice of intercommunion as a natural step in their union, and there is in fact no barrier in our Formularies against practising not only in individual cases (for long a regular custom in Evangelical churches) but in special united services, held either in Anglican or Free churches, this all important "first step" towards healing the Broken Fellowship of Christ's One Body.

Inter-communion Possible.

As long ago as 1908, Prof. Gwatkin declared that while Episcopacy is "an ancient and godly form of government we may be proud to obey, to claim for it a binding command of Christ or His Apostles is a defiance of history." And he added that "we cannot dream of union with the Non-episcopal churches of Christ unless we recognise they are as much Christ's churches as our own and their ministers as truly Christ's ministers as we." (Speech "Pan Anglican Congress" 1908.) This statement was endorsed in a Finding of the "Cheltenham Conference" of Evangelical Churchmen 1917 — "that Free Church ministers are undoubtedly ministers of grace equally with our own." There is therefore no barrier to prevent Evangelicals from following the example of our Reformers regarding intercommunion with non-episcopalians and it seems as regards our Free Church brethren to be the most hopeful if not the only method of achieving ultimate organic union in accord with the mind of Christ.

The invented barrier of the "Confirmation rubric" is a mere hostile bogey, since the Toleration Act 1689 overthrew the current view and teaching of "One State One Religion," and legally permitted Non-conformists to "contract out" of the National Church so that the Confirmation rubric no longer applied to them but to "our own people only." This was proved by the protracted struggles to pass the ill-fated "Occasional Conformity" Act, 1714, which otherwise were quite unnecessary.

Boldness Necessary.

There are promising schemes of Union going forward in North India

and Ceylon, but in spite of getting together closer in many Interdenominational Conferences and through the "World Council of Churches," progress towards Christian Unity on the Home Front is almost at a standstill. Let us therefore determine to follow the advice which the Bishop of Bradford gave to the C.M.S. a quarter of a century ago (1928) and "go boldly forward to intercommunion, not careful overmuch about offending others if we are clear that God's Will may be done along the line of Christ's own example." ("Churchman" July, 1929, p. 220.) Since it is "by one Spirit we are all baptised into one Body" (1 Cor. xii:13), it is difficult to justify a repudiation of the fellowship of a body of fellow believers, who by their possession of God's Spirit, are truly members of "the Church which is His Body."

GEORGE CORRIE GLANVILLE.

News was received of the death of the Rev. George Corrie Glanville in hospital at Nowra on Tuesday, June 23rd, and his passing will be mourned by a great number of former students of Moore College and other friends who knew him in the days of his active ministry.

Mr. Glanville's life was a remarkable illustration of what entire devotion to the cause of Christ can achieve. He was born in the district of Nowra, and had a very short time at Sydney Grammar School. He left school at the age of 13 to return to the life of a farm, and it was not until many years had passed that he felt the call of God to the Ordained Ministry. At the age of 29 in April, 1901, he became a student in Moore College, and after six terms he obtained 1st Class Honours in the Oxford and Cambridge Preliminary examinations. He was the first student of Moore College to receive the special asterisk which denotes distinction in Hebrew. He was ordained by Archbishop Saumarez Smith on the fourth Sunday in Advent, 1902, and became curate of St. Michael's, Surry Hills. In 1906 he accepted the curacy at St. Andrew's, Summer Hill, with Canon Vaughan, and in 1911 he became Rector of St.

Matthew's, Botany. In 1910 he graduated as a Bachelor of Divinity from the University of London, and converted his B.D. into an Honours Degree in 1911. This encouraged him to obtain leave of absence to pursue his studies overseas, and he was in England for a period of eight years from 1914 to 1922. On his return to Sydney he was appointed Vice-Principal of Moore College, and he held that office for 12 years. During this time in 1925 he secured his B.A. at London University. Then in 1935 he returned to England to pursue his studies and in 1937 secured a B.Litt. at Oxford. He continued to work on a thesis which he hoped to present for a D.D. throughout the war years, and did not return to Sydney until 1947. Since then he has lived in retirement at Nowra until his death less than a month before his 82nd birthday.

All who knew Mr. Glanville rejoice in the memory of one of the most simple-hearted and lovable of men. As a pastor and a tutor, he was always so accessible, and full of kindness to people with needs of every kind. Many an impecunious student owes very much to the help that he was quietly given by one who himself received a very meagre salary.

His early life in the country made him adopt Spartan habits as long as he lived. He was a very early riser, and always undertook a certain amount of vigorous exercise. His devotion to his studies was remarkable, and he made himself a master not only of Greek and Hebrew, but of a whole series of Semitic languages. He had a photographic memory which was quite out of the common, and this enabled him to amass vast stores of information. His sermons were always most carefully prepared, but he never carried any kind of note with him into the pulpit. He had a very strong sense of humour and his infectious laugh would always bring others to his side. His students in the College will always remember the simplicity of his personal trust in the Lord Jesus Christ and the spiritual realities of prayer and the constant study of the Bible in his experience.

He was a man greatly beloved, and his memory will be treasured by all who knew him.

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NOTES AND COMMENTS

During May, as reported elsewhere, several non-Anglicans preached at St. Paul's on Christian Unity. This has brought a censure from the "Church Times." The following comment is from the Church of England Newspapers dated May 8:

THE CHURCH TIMES AND ST. PAUL'S.

In an obscure corner of last week's "Church Times" appeared the following paragraph: "As the pulpit of St. Paul's Cathedral has been opened to persons not having episcopal consecration or ordination the 'Church Times' will discontinue until further notice, the announcement of the names of preachers for the ensuing Sunday or Feast Day in the said cathedral church."

Weigh these words: savour them one by one! No doubt the Dean and Chapter of St. Paul's will fairly cringe in their stalls from this puny thunder-pellet the "Church Times" has launched upon them. Was it forgotten that the Chapter includes a former Editor of the "Church Times," Canon G. L. Prestige? Evidently that paper is now rising to greater heights than it occupied under his control. And the Bishop of London, who presumably approved of the series of sermons to which the "Church Times" objects, is he not lofty enough, either?

After this childish statement, this peevish attempt to penalise St. Paul's Cathedral until it does what the "Church Times" tells it, what becomes of our contemporary's claim, so sedulously put about during the last few months, to be an all-party paper, a journal for the whole Church? Can the leopard change its spots or the Ethiopian his skin? In this instance it seems not. Now the majority of the Church of England, all those who want improved relations with the Free Churches, to say nothing of Convocations themselves, stand excommunicate. Is this a bull—or only a gaffe?

This attitude of the "Church Times" indicates what a heavy barrier ecclesiastical arrogance and prejudice raise to the course of Christian unity and the ecumenical movement.

From time to time in metropolitan newspapers, irate non-churchgoers make their protest against what is alleged to be the peace-disturbing noise of church bells early on Sunday mornings. A leading Sydney daily has recently opened its columns to correspondence on the question.

Churchmen will be in sympathy with those rare cases in which close proximity to such bells or amplified recordings causes discomfort to the sick or suffering. However, their feelings will be otherwise towards idle city-dwellers who choose the Lord's Day to indulge their pathological laziness

by sleeping-in to a late morning hour. This particular disease is remarkable in that it only seems to attack the Protestant section of the population. Our Roman Catholic brethren are notoriously early risers on Sundays. Other symptoms of this Protestant weakness seem to be the pursuit of pleasure into the late hours of the Saturday night and an inordinate fondness for the Sunday newspapers. Assuredly the bells whenever rung will arouse a responsive chord in the hearts of those who cherish the spiritual values for which the Church of God stands.

The announcement that the New South Wales Government will bring down legislation during the University this coming Session of Parliament to constitute the Armidale University College as a University in

the full sense of the word is to be highly commended. A laudable feature in the proposed new University will be its faculties in Agriculture, in animal husbandry, rural economics, veterinary science, soil conservation, pasture improvement and allied subjects. A further advantage will be the opportunities given to students to gain their degrees per extra mural studies and by correspondence. The feeding of our own ever growing and overseas populations, and the consequent need of food production are matters of paramount importance. The investigations of the C.S.I.R.O. and the Departments of Agriculture have already shown the possibility of vastly improved soil productivity in Australia. "The horse and buggy days" of farming and grazing are over. It has been proved that the soils on all the mountain slopes will produce threefold the present production through the addition of proper correctives and manures, the ridding of the land of native grasses and the substitution of nourishing grasses. There is no doubt that the establishment of this country University will help build up rural sentiment and life. For too long the city gravitation has been a dominant feature of Australian life. Anything that can be done to stop this city drift and help build up a stable, well informed, cultured country life, a competent efficient and scientific husbandry should have the well wishes of every Australian citizen. The future of our land under wise guidance is pregnant with vast possibilities.

The following extracts from the "London Times" dated as far back as April 22 may help readers to understand some of the conditions that led up to the recent dreadful happenings in East Germany.

The campaign against the Churches in east Germany, in particular the Evangelical Church, has recently attained a new degree of violence. Attacks are concentrated on the Junge Gemeinde, the Evangelical youth organisation, in which the Communists have recognised their greatest enemy in their attempt to win over the young people.

Fantastic accusations were used to justify the closing of a Church school at Schloss Mansfield, near Eisleben in Saxony, this month. The pupils were sent home and the head master arrested. Herr Fritz Hoffmann, the leader of the Evangelical youth organisation in Saxony, was sent to Mansfield to see what could be done to prevent the closing of the school, and was arrested, too. The institution has now been turned into a sanatorium for miners.

Recent experiences has convinced Church leaders that when the Church as a body refuses to comply with east German Government orders the latter has sometimes been obliged to retreat. An example was the order requiring every preacher to submit his sermon to the authorities in writing before he delivered it; the clergy were forbidden to do this by their bishops, and the order was not enforced.

Persecution assumes a multitude of forms. Economic pressure is used to bring the clergy to heel: they are crushed by taxation, and are not allowed to send their children to secondary schools or universities. The Communists seem intent on suppressing all forms of charity not controlled by the State, and religious homes are forced out of existence by such simple devices, for instance, as being deprived of fuel in winter.

The Roman Catholics have also had their share of persecution, and have had as many churchmen arrested in proportion to their numbers. They constitute, however, fewer than 10 per cent of the population of east Germany.

C.B.S.

These letters stand for Confraternity of the Blessed Sacrament, a society within the Church of England working ceaselessly to bring back the Mass into our Church.

At their annual festival in London recently Mr. Driberg, M.P., cautioned the members against "spikiness," i.e., they must guard against offending Protestant people by a too-open declaration of their beliefs and aims.

This society has done, and is doing, much to help on the Romeward drift throughout the whole Anglican Communion.

THINK ON THESE THINGS

A WOMEN'S COLUMN

(Conducted by June Dugan)

"Dear June Dugan and Family,

It is now ten weeks since we left Australia and I am sure you are wondering whether we have arrived safely . . . so I am taking time off to write and tell you we are still in the land of the living.

The sea trip was quite pleasant, but rather long for three very active children. It took five weeks from shore to shore, then 1200 miles more to our destination travelling by train, steamer and lorry.

The steamer left three hours late and we spent a night on the lake. Then another day's wait for our own Mission lorry, which when it did leave took three hours to do thirty miles, including one hour stuck in the mud. We spent what remained of that night in a mission station and set off at 6.30 a.m. for the last two hundred in an awful old five ton lorry. That last lap took twenty-six and a half hours, most of which were spent in the lorry. The radiator leaked, the doors were tied up with strips of rubber, we ran out of water, etc., etc., but the Lord cared for us. The children were little angels, no easy feat with all of us, including the native driver packed in the front for so long.

When we arrived at the river, 20 miles from the Mission, we found the river overflowing, the punt not working and no one to meet us (our letter had not reached them). We crossed in a very leaky canoe, which I felt would go down any minute in the swirling flood waters. (It did sink in mid-stream the very next week and eight people were drowned.) We finally arrived, exhausted and without our luggage which we left on the other side of the river for two weeks till the water had receded.

So you see, He does give His angels charge over us to keep us in all our ways and looking back we were just thankful to Him for all His care; none of us was sick, the children were marvellous, and in fact the baby now ten months, is quite partial to soft drink and tea without milk or sugar."

So runs a letter which came to me from a friend, who has recently left Australia and gone back, as you have gathered, to their Missionary post. This friend and I were school mates, not always a team to be favoured by the mistresses perhaps, but none the less a happy one, and we managed to

escape too much trouble. She may even read this sooner or later, and if she does we all send her and her family our love and prayer.

But as you read, did you notice the first few words in the last paragraph of the letter? "So you see He does give His angels charge over us to keep us in all our ways." Can she really say that from her heart when with three children—one of whom, by the way, had to be parted with to start a new school — she and her husband had such a nightmare of a journey? "Of course missionaries are a certain type of people who are cut out for the job," remarked a friend of mine when I read the letter to her. "But it would be absolutely no good to me." I wondered just how many of us it would be good to. Knowing my friend who is just a happy, natural mother, whose life has been consecrated for the Lord to use, I cannot see that she is more cut out for it than anybody else, except that she is willing for the Lord to use her.

Did it come home to you as you read, that even under such trying circumstances, my friend could see God's keeping power and be thankful while we who are in comfort and safety are full of growls and hurt that we have to face difficulties or even slights? It was a great challenge to me to be more mindful and thankful for the goodness the Lord God has bestowed upon us, but above all to pray that the missionaries who have gone out may be strengthened and buoyed up in spirit to be able to take the trial and difficulties they are called upon to bear.

This brave woman has, over the years, counted the cost of being a missionary yet has still gone ahead to answer the call and then even though she found things harder than she had anticipated has gone back after furlough to take up the job again of preaching the Gospel of Jesus Christ. It must mean a tremendous amount to her, more than anything that the world can offer, because she has given up all those things. With these thoughts in our mind, as we think over our own witness to Jesus Christ what is it worth? How much have we done without to extend His Kingdom and to tell others of His saving and keeping power? If our love for Jesus Christ were to be gauged by the degree to which we put ourselves out or denied ourselves for Him it must be deduced that we have other loves before Jesus Christ. Let this not be the answer the world must give as they sum us up; instead let us be all out for Jesus Christ, Whom we love before self, the world or any thing that the world can offer us.

Our Prayer.

O let my life be given,
My years for Thee be spent;
World-fetters all be riven,
And joy with suffering blent;
Thou gavest Thyself for me,
I give myself to Thee.

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IN SPAIN TO-DAY

(Dr. John Mackay, President of the famous Princeton Theological Seminary in the United States, recently made a tour of Spain, and has published a report of his observations.)

I came to Spain with the advantage of an intimate knowledge of the Spanish tongue and a life-long devotion to everything pertaining to the Spanish people.

I knew that the situation as regards human freedom was bad; but I found it to be worse than I had imagined.

In Barcelona, Madrid, and Valencia; in Cordoba, Seville, and Valdepenas; in Salamanca and Bilbao, it was the same tale.

Freedom was Dead.

The peace that prevailed was the peace of the sepulchre.

More than at any time in Spain's history since the days of Philip the Second in the sixteenth century, that terrible concept of Spanish unity is being expressed which equates Spanish nationality with adhesion to the Roman Catholic church and makes the State the tool of the church's will.

The doctrine of a unity without difference, an unchallenged uniformity, which has spelled Spain's doom in history and against which her finest spirits have protested, is to-day regnant afresh in Franco's Spain.

Violence Abated

Happily the violent and spectacular attacks on Protestants and Protestant places of worship have abated.

On the other hand, overt persecution has been transformed into subtle, sadistic, inexorable policy of making the social and cultural life of Protestants as intolerable as possible.

In the expression of their religious life, Protestants are surrounded with the grim, confining barriers of the ghetto.

They may worship in buildings which they possessed before "the glorious movement," as the present regime calls the new order in Spain.

But no external sign can mark a Protestant place of worship.

No publicity can be given to the services, no literature can be published by the congregation.

Private Worship Ban.

No religious gatherings, however small, can take place in private homes.

I met people who had been fined because in their homes small informal religious gatherings had been held.

No authorisation can be obtained for the organisation of new congregations or the establishment of new places of worship.

Protestants can have no recreational clubs for youth.

They can conduct no parochial schools for their own children.

They cannot become officers in the army, because every officer is obliged to accept the Roman Catholic faith.

For like reasons they cannot become teachers or lawyers, because advancement in all the professions is contingent upon courses in Roman Catholic dogma and the abandonment of every Protestant connection.

Secret Order.

One profession, that of public notary, is now reserved exclusively, so priest.

far as new members are concerned for those who belong to a secret Roman Catholic order known as "Opus Dei."

This is a new order organised by the church for the purpose of controlling the intellectual life of the country.

Most revolting of all is the fact that when any person, man or woman, who was baptised a Roman Catholic becomes a Protestant he or she finds it practically impossible to be married civilly by a judge.

In the great city of Madrid there are only two judges who have the conviction and the courage to perform civil marriages for couples, one member of whom had broken with the Roman Catholic faith.

In every part of the country I learned of many instances in which young people had to wait for months and even years before they were able to get married.

There are persons in Spain to-day who even find it impossible to enter into honourable wedlock, because the civil authorities fear the power of the clergy.

Priest Supreme.

The supremely powerful figure in the smaller communities is the parish priest.

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For that reason there are regions in the country where it is impossible for Protestant families to have any religious service in the home or at the grave when they bury their dead.

In most communities not a religious word may be spoken nor any ritual act performed in the cemetery.

There have been cases in which only immediate members of the bereaved family could accompany the corpse to the place of burial.

And yet, withal, there is a vigorous community of twenty thousand Protestants in Spain whose number is increasing and whose youthful members are aglow with enthusiasm.

So far as the rank and file of Spanish people are concerned, they admire Protestants. They regard them as the only people who have maintained their unity and integrity under a regime which is the most hated in Spanish history.

Nationality and Faith.

I have said that officially Spanish nationality is equated with the Roman Catholic faith. But that is not the actual situation.

More than thirty years ago the famous Spanish woman novelist, Emilia Bazan, declared: "Spain has ceased to be a Catholic country."

True prevalent opinion among ordinary Spaniards is this:

If full religious liberty were proclaimed in Spain to-morrow and no one were discriminated against because of his religion, seventy-five per cent. of the Spanish people would abandon all connection with the church. The lower and middle classes would practically do so en masse.

This visit to Spain confirmed me in the conviction that the darkest blot on the escutcheon of the great democracies who won the Second World War against Fascism was that they betrayed Republican Spain to its Fascism enemies.

The Spanish Republic was not a Communistically inclined regime.

To-day the true Spain is either not at home or inarticulate. But Spain has not spoken her last word to the world. To-morrow, whenever that to-morrow may come, she will speak.

—"The Churchmen's Magazine" (London), May, 1953.

PERSONAL

The Dean of Melbourne, the Very Rev. A. Roscoe Wilson, completed his ministry at St. Paul's Cathedral at the end of June. He was farewelled at the Chapter House on June 30th.

The death has occurred in Melbourne of Mrs. Eileen Gordon Ebbs, the widow of the late Rev. Harvey Ebbs. The Rev. A. R. Ebbs, of Pennant Hills, Sydney, is a brother-in-law.

The Bishop of Leicester, Dr. Guy Vernon Smith, has announced his resignation as from September next.

Mr. W. J. Frawley, has been licensed as Reader-in-Charge of Newborough (Dio. of Gippsland) in place of the Rev. E. Clark, who has returned to England.

The Rev. J. M. C. Rattray, Vicar of Foster (Dio. of Gippsland) has been appointed to a full-time chaplaincy with the military forces. The Rev. F. G. Pearson, of Omeo, has been appointed to succeed Mr. Rattray at Foster.

The Rev. W. L. McSpedden, Director of Youth, in the Diocese of Gippsland, and Rural Dean of Sale, has resigned to take up work in the diocese of Wangaratta.

Miss Joan Ramsdale, has been appointed as Secretary of all youth organisations in the diocese of Ballarat, including the C.E.B.S., G.F.S., and C.E.F.

Mr. John Mercer, of North Ryde (Sydney) and Miss Phyllis Hughes, of Toorak (Melbourne) are to be married shortly at St. Anne's, Ryde. After their marriage they will be stationed at Rose River Mission Station in Arnhem Land, North Australia, where Mr. Mercer, a builder, has pioneered this new work for the C.M.S. Miss Hughes is a trained teacher and she has also completed a course at Deaconess House, Sydney.

The Primate of Australia preached at St. Paul's Cathedral, London, on Sunday, June 14th. The Archbishop and Mrs. Mowll left England last week and were due to arrive in Sydney on July 8th. They will be welcomed to-morrow night, Friday, July 10, in the Chapter House. An invitation is extended to all to be present.

Mr. V. K. Brown a senior master at the Brighton Grammar School was recently appointed by the Board of Religious Education elected by General Synod as Director of their work. Mr. Brown was commissioned for this office by the Archbishop of Melbourne at a service held in St. Paul's Cathedral Melbourne on Tuesday, June 23rd. The Bishop of Geelong (co-adjutor) and other clergy assisted. The address was given by the Archbishop who warmly welcomed Mr. Brown to his new office.

The Rev. G. B. Muston, Rector of Walderawang, N.S.W., has accepted the offer to become the assistant Secretary for N.S.W. of the Church Missionary Society. He expects to take up his new duties towards the end of this month.

The Rev. Stephen Bradley, of the Church of England in South Africa, is expected to arrive in Sydney this month by the "Dominion Monarch," on a visit. His mother lives in Sydney. Mr. Bradley is a son of the late Mr. William Bradley, who was one of the seven who pioneered in Egypt, the work of the Egyptian General Mission.

News has been received that the Rev. Keith Cole who went out to Kenya as a C.M.S. Missionary in 1950 and who was formerly a member of the Staff of Moore College, has now been appointed as the Principal of the Limuru Divinity School which serves the Church in Kenya.

This is a splendid tribute to Mr. Cole's work as a missionary on his first tour of service. We understand that before he undertakes his new duties, he is to return home on furlough early in 1954.

We understand that the Rev. Harry Reynolds Smythe has been appointed as Vice Warden of St. John's College, Morpeth. Mr. Smythe was a student in Moore College, and secured the Hey Sharpe Prize in the Th. L. examination. He then proceeded to Oxford where he graduated with 1st Class Honours in Theology and then he later obtained his D. Phil. He was ordained in Exeter in 1951 and has recently returned to Australia.

News has been received from Central Tanganyika that the Coronation Medal has been awarded to the following:—
The Rt. Rev. Bishop Stanway, Miss Narelle Bullard, Captain Jack Bennett of the Church Army, Dr. Wellesley Hannah, Jungle Doctor No. 2.

We are delighted to hear that the O.B.E. has been awarded upon Bishop Chambers who is now the Minister in Charge of the Embassy Church in Paris.

It was a pleasure to learn that the Coronation Medal was awarded to the Rev. Ray Weir on the recommendation of the Minister for Justice in recognition of his work for the rehabilitation of prisoners. Mr. Weir is chaplain to the Children's Court, Sydney.

The Right Rev. W. Thompson, C.B.E., Bishop in Persia, has had to leave the country, and the Diocese is now being administered by the Metropolitan of the Church of India, Burma, Pakistan and Ceylon.

The Rev. B. R. Horsley, B.A., B.D., Rector of St. Philip, Eastwood, has accepted a temporary C.M.S. post as lecturer at the Sekolah Theologia Tinggi in Djakarta, Indonesia. He expects to sail in the M.V. "Neptunia" on 25th July, and will be away about nine months. There will be a farewell communion service in St. Andrew's Cathedral on Friday, 17th July, at 7.30 p.m.

CORRESPONDENCE

THEOLOGICAL COLLEGE TRAINING.

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

RELIGIOUS EDUCATION.

(The Editor, "Australian Church Record.")

Dear Sir,

It is good to read that a paper wielding the influence with evangelical churchmen that the "Record" does, is heart and soul behind the work of religious instruction in schools.

It is to be hoped that the stimulation of interest aroused by the somewhat absurd labelling of this work as a "corrosive influence" by the writer of your article, will fire the imagination of professing Christians to maintain, at all costs, this most essential work.

The Board of Education is faced with the prospect of seriously curtailing the amount of assistance it can give in those schools where, due to a variety of reasons, little or no religious education is possible by the clergy of the parishes in which these schools are located. It is unfortunate that the grouping of secondary schools in certain areas places a responsibility upon the clergy of that area which must result in neglect of the parish if the work in the schools is to be maintained even at its present standard. No trained teacher would regard with equanimity the prospect of being required to teach such a personal subject to classes of 150 or more; yet this is what our untrained clergy are frequently required to do.

To help overcome this tragedy, the Board of Education supplies help where it is possible, yet such is the lack of interest in this work that only about £500 per annum is received from the diocese for this work.

I sincerely hope that the championing of such a cause by your paper will speedily increase this sum of £5,000 so that the churchgoers of the future can be adequately contacted in their most impressionable years.

Yours faithfully,

SPENCER MOON,

Secretary, Board of Education.

June 28, 1953.

Eastwood,

AN APPEAL!

(The Editor, "Australian Church Record.")

Dear Sir,

The committee of St. Silas' Church, Waterloo, Sydney, intend to launch a public appeal for £2,000 on Sunday, 12th July. The preacher at the special evening service will be the Ven. Archdeacon J. Bidwell.

This appeal is being launched to enable us to carry out extensive repairs and renovations to the old church which will restore it to some of its original beauty.

I am writing to ask if we could receive some publicity for this appeal in the "Church Record."

Donations may be sent to the Rectory.

Yours, etc.,

J. MATTHEWS,

Hon. Secretary.

June 22nd, 1953.

?

QUESTION BOX

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

Q.—What are the Ember Days?

A.—The Ember Days are the Wednesday, Friday and Saturday after the first Sunday in Lent, Whitsunday, September 14 (formerly Holy Cross Day), and December 13 (St. Lucy's Day). They are prescribed in the Prayer Book as days of fasting or abstinence. Their observation goes back to the 5th Century or earlier, and since the Council of Placentia in 1095 they have been the usual times for ordinations to take place. To this end, collects are provided in the Prayer Book, "in the Ember Weeks to be said every day, for those that are to be admitted into Holy Orders." The name appears to be derived from the Anglo-Saxon "Ymbrine," a resolution or anniversary, referring to their seasonal occurrence.

Q.—Why is the date of Easter fixed with reference to "the Sunday after the full moon next after March 21"?

A.—A detailed discussion of the method of fixing the date of Easter is impossible here. However, March 21 is the date adopted as that of the Spring Equinox (in the Northern Hemisphere). Easter is the Sunday after the Jewish Feast of the Passover, which occurs in the third week of the first month of the Jewish Year, and this month is that in which the full moon is the first after the Spring Equinox. The actual date is calculated from tables based upon the lunar year, which does not quite coincide with the solar year, and this has given rise in the past to many controversies over the correct date of Easter. The present method of calculation is based on the Gregorian calendar and has been in use for several hundred years.

Q.—What is a "chapel of ease"?

A.—In effect, it is an old name for a branch church within a parish which contained several villages. Such chapels had no cemetery or font, burials and baptisms being carried out at the parish church. Over the course of years, particularly since the Reformation, many of these chapels of ease have been raised to the status of a parish church. Some of them are very large; the Chapel of St. Nicholas in King's Lynn, Norfolk, is as large as most parish churches. But its Parish Church, St. Margaret's, is as large as many cathedrals.

Dear Sir,

Your correspondents, Messrs. C. J. Winter and B. B. Thiering, appear to be a little at a loss in endeavouring to defend the standard of training in our theological colleges.

If it be admitted that the immediate academic aim of the theological colleges is to train their students for the Th.L. diploma, then it must follow that the course "compares unfavourably with the curricula of universities both at home and abroad," a fact your correspondents apparently dispute. It is openly stated on page 30 in the Manual of The Australian College of Theology that:

(1) "The standard of scholarship and independent judgment expected in candidates for Th.Schol., is very much above that which suffices for Th.L."

(2) "Examiners in Th.Schol. have pointed out that many candidates do not appreciate the fact that the standard for Th.Schol. is that required in recognised Universities for the B.D. degree."

Obviously, it must follow that the course in our theological colleges is elementary, or perhaps, to use a less obnoxious term, an introduction.

Again, your correspondents find difficulty in proving their case, by referring to "the university graduates in divinity, who surely would have no need to attend an "elementary" theological course after such academic training." Does not this suggestion, which is indeed a fact, prove that the courses in the colleges are simply an elementary introduction?

Examination results alone are not always an acceptable, nor a safe criterion, for other factors must also be taken into account. For example, financial, emotional and other legitimate causes may result in a failure in even the most elementary examination.

Further, your correspondents, in dealing with the purpose of theological colleges, are able apparently to draw a distinction between producing "scholars to do battle for the truth on the fields of theological controversy," and producing "men for a pastoral ministry." Surely the two are not mutually exclusive. Do your correspondents really think that a pastoral ministry may be exercised without any theological controversy? Admittedly the minister's controversies are not those which will make headlines in the field of theological scholarship, but they are equally as real and equally a battle for the truth. Though a student "apply himself diligently to the task of completing the present curriculum of our theological colleges" I submit that he will not be adequately equipped, academically, for a pastoral ministry. To take one example, it is impossible that in one or two years a diligent student should assimilate all that he ought to know on the doctrine of God in order that he might reply, in the course of his pastoral ministry, to those who err in their preconceived notions on the Godhead. I say it is impossible, for the student is not able to concentrate all his attention on one subject at the expense of all the rest.

In conclusion, I agree with your correspondents that in the present circumstances the remedy lies in "the recognition of every clergyman of the need for a continual deepening of his intellectual, as well as his spiritual, understanding."

Yours truly,
ROBERT E. EVANS.

NEWS

We congratulate Christ Church, Gladesville (Sydney) on its splendid service rendered again this year to the Home of Peace. Ladies from the parish have visited the home regularly to help in the sewing and mending and in the work of the Kiosk. Besides this upwards of £150 in cash has been contributed.

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IN MEXICO TO-DAY.

Mr. Vincent Craven, writing from Canada, tells of his recent visit to Mexico:

"Of Mexico much has been written and a story will have to be told, for Mexico is going through a great social and economic change. After centuries of dominance by the Roman Catholic Church, the government which has recently been returned to power has stripped the Church of all its authority, influence and property. All convents and monasteries have been closed. Church schools have become state schools. Wearing of religious garb in public has been forbidden and freedom of religion has been proclaimed. Land reform acts have taken large estates from church officials and supporters and divided them amongst the poor farmers and landless peasants. These and many other similar reforms have been a real blow to Communism and has given an unprecedented opportunity for Christian Missions."

A.N.C.M.

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The Hope of Our Calling

The Annual Meeting of the Church Missionary Society (London) was attended by nearly ten thousand people. The Empress Hall must have presented a memorable sight. It happened to be the 66th birthday of the Archbishop of Canterbury (May 5) and he was given an enthusiastic welcome.

The motto chosen for the meeting was "the hope of our calling." The Archbishop taking this as his theme gave a stirring address.

Your theme to-night is given in the words of St. Paul—"the hope of our calling." The hope comes out of the calling; let us consider the calling first.

St. Paul in this same epistle prays for Christians that God will give them eyes to see and minds to know "the hope of His calling." That's better. "Our calling" might mean only what we call ourselves to: that is the only kind of calling that many people understand. But to each of us God calls and we know it. His call is our vocation; our vocation is our response to His call.

We must always try to put things into their simplest terms; and our Lord always helps us to do it. You remember His parable of the father with two sons to each of whom he said, "Son, go work to-day in my vineyard." One said, I go, Sir, and did not go. The other said I will not, but changed his mind and went. But each was called.

Called to Work.

And our call is as clear and simple as theirs: "Son, Daughter, go work to-day in my vineyard." There are many different kinds of work to be done in the vineyard; and when we obey the call, we shall find just what in God's vineyard we can do and are called to do. But each one of us has God's call to answer; God's special, personal, call to him or her.

A prayer which I used the other day had this splendid phrase: "Grant that we (workers of every sort) may never lose sight of the greatness of our calling in the smallness of its details, but may serve thee with our whole hearts."

There is the vocation and thank God for it. We are never out of God's vineyard, and everything we are and do, the dullest things as well as the exciting things, are in His vineyard and for it and for Him—if not, we have no right to be or do them. And in the fulfilling of God's vocation is our joy.

muddle of man's imperfect and mistaken vision and the mischief of man's evil will.

It is because hope has betrayed men again and again, hope in automatic progress, hope in applied science, hope in wars to end war, it is because of hope again and again deferred, that the hearts of men are sick.

What kills hope? Three things. No evidence from the past to build on; no security in the future to work for; no strength to meet the stresses of the present. What makes hope live? Assurance from the past, certainty of the future, power in the present—and it is this hope that we have in Christ.

So then look unafraid at the world in its confusions and terrors. Here is Christ's world, Christ's vineyard. Here Christ has set His Church, our Church, you, me. There is one vocation for all of us—work with heart and soul, with mind and hand in the vineyard.

—From C.E.N.

ORGANS AND CAR.

Deaconess Bullard, who sailed on the Stratheden on July 3, 1953, for Tanganyika, thanks the two donors of beautiful organs to take back for the African work there. The donors were Miss Lee, of Marrickville, and Mrs. Livingstone, of Rockdale. The Africans of Kong-wa are also praying that "Bibi" Bullard will bring back a car. She has £180 in hand. Would anyone like to help with this for district and hospital work in bush clinics.

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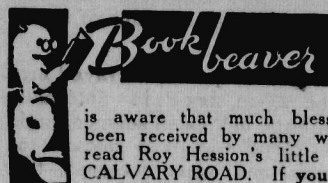
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WORLD OF BOOKS

Christianity, Communism and the World Situation, by Chas. I. McLaren, M.D. 83 pp. and supplement. S. John Bacon. 3/6.

This analysis and a policy of Australian and Christian perspectives is still a serviceable little booklet although written in 1952. The supplementary statement contains a new approach to the problem of peace in Korea along the following lines: "Need I say to my fellow Christians, both Catholic and Protestant, that all this constitutes the very strongest claim upon us to push on with missionary work in Korea and to strengthen the church which has already been founded there. Too easily we Christians accept in time of war, the secular assumption that the soldier holds the first initiative and that the Church's activities must wait until after the war, or at best be of secondary importance."

Dr. McLaren spent a lifetime as a missionary in Korea and no one better than he can assess the situation, but he does it objectively, scientifically, and cites his facts in detail. It is because Soviet Marxism comes perilously near to revealing itself as the very anti-Christ that the facts disclosed in this pamphlet ought not to be forgotten by Christians who unfortunately do tend to share the world spirit of lack of earnestness in these important international situations. The hypocrisy of the charge frequently made by the Peking regime against the West of "Cultural aggression" is well exposed and conclusively refuted. This is a book which ought to be read by anyone who is being deceived or puzzled by the copious literature amongst us issuing from disruptive sources in our own community, and is specially commended for Fellowship study groups.

Anglican Public Worship. By Bishop Colin Dunlop. London, 1953, S.C.M. Press. Pp. 128. Australian Price, 5/-. (Religious Book Club Edn.)

This is a small book, but likely to be important beyond its size, as it is written as an account of Anglican public worship for those who are not members of the Anglican churches. Since it is published as an R.B.C. book, it is likely to have a large circulation and so merits a careful consideration.

The author is Dean of Lincoln, and writes quite definitely from the Anglo-Catholic standpoint. It would therefore be easy to note here many things which seem to the reviewer to be complete misrepresentations of the "Protestant Reformed religion established by law." Such, for example, are the treatment of the Holy Communion as "a means of participation in the (eternal) sacrifice of Christ", the view that the Ornaments Rubric sanctions the use of much of the pre-Reformation ritual and vestments, and a general desire for esoteric practices. Free Churchmen will conclude that there is a great gulf between us and them.

On the other hand, there is much in what Bishop Dunlop says which is worthy of the approval of all. His comment on the modern practice of shortening the Venite is pungent; "Modern sentiment, always eager to tone down or stifle the very thought of any threat to our security, has decreed that the verses of the psalm which speak of this dread possibility may be omitted." He draws attention to the fact that the Gospel on Palm Sunday and Good Friday follows immediately after the passage appointed for the second lesson at Morning Prayer on those days, indicating quite clearly the proper order of

the services. Does the provision of a Gospel and Epistle for Good Friday mean that the compilers envisaged a celebration of Holy Communion on Good Friday? The general practice of the Church of England to-day seems to be in favour of an ante-Communion service only, in conformity with ancient custom, but there is clear evidence that before the 19th Cent. the Communion was frequently celebrated. In fact, the 18th Cent. Evangelicals often had more communicants on Good Friday than on Easter Day. (The Evangelical leaders of the 18th century did not celebrate Holy Communion as frequently as the custom is to-day but the attendances were usually large and in many cases extraordinarily so.)

Bishop Dunlop has some hard things to say about the modern tendency to modify regular orders of service on "special Sundays," which, he says, cannot be very successful because "the traditional material of public worship, psalm, collect and Bible lesson, do not lend themselves very readily to this mode of treatment." However, one wonders whether his long association with cathedral worship has not intoxicated him a little when he says that "if (a worshipper) follows the singing (of the choir) with the worship of the heart, the total offering to God can be something incomparably more precious than would be the case if the musical standard were levelled down to the capacity of the least gifted singer." On the other hand, his comment that parish choirs would do well to sing much more in unison, rather than clinging rigidly to harmony, "which is not really very helpful," merits consideration.

It is undoubtedly true that the picture presented is an accurate one of Anglican worship as it is experienced by the majority of Anglicans to-day. That this is so, is a matter which should cause those of us who call ourselves Evangelicals to take stock of what we are doing. We cannot believe that the basic attitude to worship and doctrine expressed in this book is sound Biblically or representative of classical Anglicanism. It is not just a question of criticising details of practice or degree of ritual, but of the meaning of Christian worship. Those who think with Bishop Dunlop do not take the Reformation seriously. They seek to re-establish a continuity of practice with the pre-Reformation English Church to a quite unjustifiable extent. It is very important that our reply to this teaching should be a positive Evangelicalism, not merely a dull denial of ceremonialism coupled with an inoffensive ethical monotheism—that is the tradition of the Deists and Low Churchmen against whom the 18th Century Evangelicals launched their offensive in Christ's name.

—A.F.

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July 19. 7th Sunday after Trinity.

M.: 2 Samuel 18 or Wisdom 5:1-16; Mark 9:2-32 or Philippians 1. Psalm 34.

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THE SIXTH SUNDAY AFTER TRINITY.

The Trinity season is a time for reflection and quiet meditation when we are bidden to think honestly on the deep things of God.

On the Sixth Sunday after Trinity the Church in Collect Epistle and Gospel underlines the contrast between God's standard and those of men—a contrast in outlook actions and aspirations. In the Gospel our Divine Master goes to the cause of all unhappiness, the heart of man. Sin is not always manifest. To harbour murderous thoughts is murder, a gift given grudgingly is no gift at all. Love unbounded must reign in our hearts as it did in His. Our attitude to others must be His attitude—an attitude he displayed throughout his Incarnate life and which reached its fulfilment in the great love of Calvary's Cross.

In the Epistle St. Paul testifies to the truth that Christ lives in the lives of his faithful servants. From his own experience he knows that with Christ as Lord and Saviour our whole personality is transformed and we walk in "newness of Life". We are united with Him by His death and resurrection, our lives are no longer centred on self but on the Lord of life. Baptism, St. Paul argues, illustrates this point. The convert plunges beneath the baptismal waters, the old life dies and his rising symbolises the new life centred in Christ.

All this is beautifully summarised in the Collect. All our hope is in the gift of a gracious God we cannot assess his promises—that is beyond human capacity. We seek the abundance of the Divine Love in our lives. That we in turn may have God with all our

powers and obtain His promises which come to us through our Lord and Master Jesus Christ.

THE SEVENTH SUNDAY AFTER TRINITY.

In the Gospel for this Sunday we find the words, "they did eat and were filled." Surely here we have the key to the message of the day. Christ our Lord in his unique way satisfies all the needs of men and his action—the miracle of the loaves and fishes is the result of the Divine Compassion. The Master gazing on the multitude reveals His soul in the simple words: "I have compassion on the multitude." It is no idle mere contemplative sentiment but it finds issue in supplying the need of the great crowd. And what a contrast between Him and the disciples! They in typical human fashion are defeatist. The Lord of all Life provides!

Turning to the Epistle we find St. Paul emphasising the fact that Christian morals and ethics cannot be divorced from Christian faith and worship. The servant of sin will produce sin, the Christian, free from sin's power, will produce Christian standards in his life. Sin will pay off with death—separation from God. But eternal life is the free gift of God which was won on the Cross by Christ Who (as we saw in the Gospel) provides all the needs of the souls of men. He alone can satisfy the inner yearnings and churning of the human heart. So again the Collect "gathers in" the message of the Scripture. The Lord is the source of all good things. Our faith is not of men but from Him. It addresses itself to the Creator of all things beautiful and good.

Our hearts are loveless, like the apostles, we are often defeatist only. He can graft His love into our hearts that we may become one with Him. May we see Him as He really is, the Source of all power, let no unworthy thoughts or false doctrine keep Him from us and as the multitude was fed by the loaves and fishes may He nourish us with the Bread of Heaven, without which our souls must strive. And we know that if we desire earnestly these things, "God of His Great Mercy will keep us in the same."

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MR. O. G. BARLOW.

The cause of the Gospel has lost a loving and diligent servant in the death of Mr. O. G. Barlow, of Pennant Hills, Sydney. Mr. Barlow's end came suddenly. He left Church House after attending a meeting of the Cathedral Chapter, of which he was a member. The entrance to the underground is off the footpath in front of the Cathedral grounds. But before Mr. Barlow reached the entrance his heart collapsed and he passed away.

Mr. Barlow was born in Kent, England, in 1887. He was brought up in a parish that, like many others in England, had been turned to Anglo-Catholicism by its clergy. As a boy he acted as server and altar-boy. When a young man he went to Ceylon where he eventually became manager of Whiteaway, Laidlaw and Company's stores in Colombo.

In 1926 he came to Australia and joined the public service of N.S.W. He was appointed Inspector and Buyer of soft goods (clothing, blankets, etc.), for all the Public Institutions of N.S.W. This responsible position he held till his retirement in 1951.

While in Ceylon he experienced a great spiritual change. He was converted to Christ through the influence of a layman and began at once to work for his Lord. He preached the Gospel at open-air meetings and did what he could for C.M.S. He helped in the Sunday School at Christ Church, Galle Face.

This ministry he continued in Sydney as an honorary lay-reader, a Sunday School teacher, and in other ways. Mr. Barlow was a member of the Diocesan Synod and of its Standing Committee. He was also a member of General Synod and of Provincial Synod. Helping in every way he could the cause of the gospel was his real life.

All who know him intimately testified to the Christ-likeness of his life whether in his home or in business. He himself attributed everything to his conversion in Ceylon at the age of 25. About two years ago he wrote, "Praise God I was completely changed and by God's grace the joy and the blessing of that new birth is as real and vital to-day only more so, as when I first saw the light and the burden of my sins rolled away."

His favourite text was, "I know Him Whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

Mr. Barlow leaves two children by his first wife, Mr. E. G. Barlow and Mrs. W. Clarke. He also leaves a widow whom many of our readers will have known as Sister Leila Arnett, of C.M.S., Tanganyika.

We would extend to these our sincere sympathy.

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The board of directors of the Australian Clergy Provident Fund (Melbourne) is pleased to announce that the actuarial investigation of the fund for the period of five years ended December 31, 1951, discloses a surplus which, in the opinion of the actuary, is sufficient to make practicable some increase in benefits.

The actuary has further advised the directors that most of this surplus has come from a more favourable experience in relation to life expectancy and interest earning rates during recent years, but that it would be unwise to assume that future experience will show similar results, which will depend mainly on subscription income and prevailing rates of interest on investments.

After due consideration, the Board has decided that the present surplus should be applied in providing increased benefits to present subscribers and annuitants, any similar increases to future subscribers depending on whether they are made possible by future results.

The greater increases will be granted to those subscribers who have contributed for the longer period and improved pensions will be provided for widows. As from January 1, 1953, benefits and pensions will be increased as follows:

(a) By 20% — to all subscribers superannuated not later than December 31, 1951.

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The maximum pension payable to superannuated subscribers will be £180 per annum and to widows £70 per annum, with a proportionate increase or decrease according to benefits other than standard.

Should future experience prove sufficiently favourable, sympathetic consideration will be given to the question of increasing pension rates in respect of contributions after December 31, 1951, including those of subscribers joining after that date.

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Diocesan News

SYDNEY

● Mission at St. Paul's, Redfern.

A ten days' mission has been planned for St. Paul's, Redfern, from July 14 to 28. The missioner is to be the Rev. Alan Begbie, rector of St. Matthew's, Manly.

● St. Mary's, Balmain.

A very active group of men have been busy at St. Mary's of recent months and have effected considerable repairs and renovations to the church, the parish hall and the rectory. This century-old church and parish is experiencing a remarkable resurgence of strength and interest in every department of its life. As a recent meeting, 18 men resolved to form a branch of the Church of England Men's Society.

MELBOURNE

● Archbishop to visit America, 1954.

At the last Lambeth Conference it was agreed to support the Protestant Episcopal Church in their desire to hold a Congress of Clergy and Laymen in the United States. I have been urged to attend this important gathering and also the meeting of the World Council of Churches which will follow the Congress. I have also been invited to lecture and preach. Because of the generosity of three laymen, who desire that my wife should accompany me, I shall have, I trust, a sufficient sum for the expenses of our journeying. Though I live in a large and lovely home, I have not been able to set much aside for a house to live in when I retire, therefore a visit to America would be impossible were it not for these good friends. The time of the Congress is August 4-13, 1954.—Archbishop's Letter.

● St. Paul's Choir on Tour.

The Dean of St. Paul's has accepted an official invitation for the cathedral choir to visit the United States in October and November. Mr. Judson, of Columbia Artists, Inc., New York, has undertaken to arrange the tour. The invitation is extended to the Dean, 30 boys and 18 men in the choir, the organist and sub-organist, the succentor, the headmaster of the choir school, two matrons and a master or mistress, a secretary and the Chancellor.

The Rev. T. A. Gair was introduced as priest-in-charge of St. Matthew's, Ashburton, by the Archbishop at the end of May.

The Rev. H. Pratt, from Carisbrook, in the Diocese of St. Arnaud, was inducted by Archdeacon Williams to the parochial district of Fern Tree Gully, on Friday, June 5

BALLARAT

The Church of England Men's Society in the diocese of Ballarat is acquiring an extensive property for the sum of £3500. It is to be made into a permanent camp site for conferences and retreats.

A new junior school costing £20,000 is in course of erection at Queen's C.E.G.S., Ballarat. It is to be opened shortly by the Bishop of Ballarat.

BENDIGO

On May 30th, the Bishop of Bendigo rededicated the rebuilt church at Laanecoorie, Victoria.

A Baptismal Tea was held recently in the Bendigo Parish Hall when mothers of children who had been baptised over the last two years were entertained. A highlight of the gathering was the display of christening robes, some 150 years old.

The Rev. A. T. Pidd (Perth) complains that an inaudible clergyman is especially trying and so is an inaudible congregation. What can be more disconcerting than to hear the meek response "We lift them up unto the Lord" in answer to "Lift up your hearts." He suggests that congregations should speak out fearlessly and as clearly as you expect the minister to do.

The Roman Catholic Church is considering allowing the use of the vernacular at ceremonies which for 16 centuries have been conducted in Latin or other languages now dead.—"Melbourne Herald."

UNITED ANGLICAN and
METHODIST SERVICE
in St. Andrew's Cathedral, Sydney.

This service was held on Sunday afternoon, June 26th. More than 1000 people were present. The President of the N.S.W. Methodist Conference delivered the address. He said that John Wesley who was born 250 years ago, was now regarded by competent historians as one of the greatest Englishmen of all time, and his influence had become world wide.

Wesley had combined in his person the strong sense of tradition of the churchman, and the adventurous, liberty loving nature of the non-conformist, he said:

"Some of the finest features of the English character were thus combined in him," Mr. Francis added.

The service was conducted by the Dean of Sydney, the Very Rev. E. A. Pitt. Among the Methodist clergy who took part were the President-elect of the N.S.W. Methodist Conference, the Rev. A. G. Manefield, and the secretary of the conference, the Rev. J. H. Sorrell.

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RELIGIOUS INSTRUCTION
IN VICTORIAN SCHOOLS

By Rev. H. T. Langley, M.A., (formerly Dean of Melbourne)

Both an article and a letter in the last issue of A.C.R. have issued a trumpet call to give Religious Teaching in Public or State Schools a new priority in the work of the future. Archdeacon S. H. Denman urges upon his brethren in the ministry the prime importance of the public schools, as a field ready for wide sowing of the seed which is the Word of God, and wisely points to the potential educational and character-forming material ready for us as teachers in the scriptures. Rev. A. A. Langdon writes of the duty of teaching the Scriptures laid on us in our Ordination, and stresses the unique opportunities afforded the Church in the common schools which far exceeds the scope of similar work even in home and Sunday School.

There are welcome signs that the Churches in Victoria are growing alive increasingly to the opportunities now given us in the State Schools. "The Council for Christian Education in Schools" is making way in efficiency and influence and under the new Religious Instruction Act is taking steps that should increase and transform the work now being done in State Schools.

It is common knowledge that Victoria for about three generations has been hampered by a severely secular Education Act, which forbade religious teaching not only by the staff, but in the school programme — even by voluntary religious instructors. The churches over many years have protested against the anti-religious setting of State education. Fifty years ago the movement for reform got as far as the appointment of a Royal Commission on Religious Instruction in State Schools. My father, then Archdeacon H. A. Langley, was chairman and with him was a notable body of church leaders. They brought in a valu-

able Report, with a scheme of lessons attached. But it was defeated by an unholy alliance between the Secularists, the Romanists and the Politicians of the day. This effort ended in a Referendum in which mutually contradictory questions were put to the people, and the desired result obtained. Each side claimed a victory and nothing was done.

After the experience of two wars even politicians were known to realise that something must be done. The Council for Christian Education was wisely advised not to proceed by public appeal, but to secure the support of leaders in parliament and press, following on prior agreement among the churches. Such agreement was not easy, but in the hands of one or two patient negotiators it was found that a common policy was possible, with one difference. Liberty to share in Religious Instruction on the part of school staffs could not be secured, but in the main a great reform was passed into Law by the Religious Instruction Act of 1950.

Under this new amendment it was laid down that "In every State School Religious Instruction may be given. The best that could be given under previous regulations of the Education Department was that Religious Instruction could be given outside school hours. This left the School Curriculum devoid of Religion, and an instructor could only give one lesson, as the secular school which opened up after the religious-instruction period, allowed no religious teaching in school hours. Now an Instructor can pass from class to class, sometimes giving the best part of a morning to this vitally important contribution to popular education.

The conditions laid down in the new Act are: (1) That the teaching shall be given by representatives of the

religious bodies approved by the Minister for the purpose. (2) That it shall be on the class basis of the school organisation (no lumping together in large numbers of children of different grades), and (3) Parents may withdraw their children if they so desire from the Religious Instruction Classes. This last clause assumes all shall attend, unless the parents of any raise an objection. This seldom occurs, and the classes for Religious Teaching are practically school classes on the same basis as classes for any other subject.

The Council for Christian Education in Schools has assumed a new importance. It is now a new branch of the Education Department for carrying out the provisions of the new enactment.

The Council represents the main religious bodies in proportion to their numbers, the Church of England having on this account a double representation. For the last nine years the Council has provided for a continuity of policy by re-electing the same chairman. The Council has a paid secretariat with a good central office at 31 Queen St., and is led by an expert educationalist and organiser, Rev. L. M. Thompson, M.A., Dip.Ed. A revenue of £600 a year is provided by the co-operating churches with private and public support. This is proving inadequate and the Council is budgeting for a considerable increase. Hymn books with brief suggestions for worship and teaching, a graded scheme of lessons for every grade, with appropriate text books for teachers and other teaching aids, are provided either free to teachers or at a minimum cost.

The Council in Victoria rejoices to hear of the progress of a similar inter-Church organisation now functioning in Sydney, on which the Dioceses of Sydney and Goulburn are represented. The two councils are already co-operating in this provision of syllabus and text-books, and both are benefiting by sharing knowledge and experience.

We are well aware in Victoria of the cardinal difference in N.S.W. on the methods of approach to the problem of religion in State or Public