

THE AUSTRALIAN CHURCH RECORD

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

No. 20

OCTOBER 5, 1950

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

PRAYER

ry of an address given by the Rev. G. R. Delbridge at the Moore
College Convention, 1950.)

ose the topic most talked
Christians, is Prayer. But
rtunately the most neglected.
the failure of Christian lives,
ian work, and indeed of the
urch, is due to the neglect of

postle James told believers in
hat the secret of the poverty
erlessness of their lives and
as neglect of Prayer — "Ye
because ye ask not."
allesby says, "Prayer is com-
od through Jesus Christ in our
ess." To pray is to let the
us into our need. It is to let
rist glorify His Name in the
our weaknesses and in spite
eaknesses.

y, to pray is nothing more
et the eyes of our prayer turn
Saviour Who is anxious to
need. The children of Israel
heir eyes toward the Serpent
ole illustrates this fact; or even
ridly does the parable of the
and the publican—"Lord, be
to me, a sinner" must be the
ver of a penitent person.

is an attitude of heart, an
of mind toward God. In the
e it is simply telling God our
cleansing from sin, and then
day acquainting Him with our
ess and our lack of ability to
ork.

nd Faith.

ay to God requires some faith
and ultimately it is neces-
us to have a continuous trust
me God to Whom we turned
with our sin.

ple illustration of a "faithful"
seen at the wedding of Cana
e (John 2:1-11) —

us became acquainted with the
he people through His mother;

2. She tells her Son all:

3. Although she receives what
seems to her a hard answer, she still
believes that He is able to do what
she has requested and to meet the
needs of those present.

4. Faith and obedience are coupled
together with prayer — "Whatsoever
He saith unto you, do it."

It is important to remember in pass-
ing, that Prayer must always be in the
Name of the Lord Jesus. We must
never compromise our position at any
special service or at a civic function by
repeating prayers that are not in the
Name of the Lord Jesus (John 16:23).

Prayer is Work.

We are terribly busy people and
frankly we do not consider prayer a
time saver. Prayer is work, and the
more work crowds upon us, the more
we must find time to pray. It is said
of Luther that he got up several hours
earlier as his work increased in order
that he might bring the work before
God. It is not waste of time praying,
because Prayer means more labourers
in God's harvest—"Pray ye therefore
the Lord of the harvest that He may
send reapers unto the harvest" (Matt.
9:38).

We underestimate the effectiveness
of Prayer, and substitute ourselves and
our efforts for God's power. It is a
privilege to pray for people, and we
ought to pray for

1. Our friends,
2. Our work,
3. God's work in other places where
we cannot be.

Dr. Hallesby, in his book "Prayer"
tells the story of an old lady who pray-
ed for a Norwegian missionary, that
he might be kept from tropical diseases
whilst he was working in a certain field.
On enquiry from a friend he told how
this woman had prayed for him every

THE NEW BISHOP OF CENTRAL TANGANYIKA

Ven. Archdeacon Stanway, of Nair-
obi, has been elected Bishop of Central
Tanganyika, in succession to the late
Bishop Wynn Jones.

The Bishop-elect was trained for the
ministry at Ridley College, Melbourne,
and was ordained in St. Paul's Cathed-
ral, Melbourne. He took a large inter-
est in the C.M.S. League of Youth,
and has been a missionary in Kenya
Colony since 1937. His work in Nairobi
in connection with the African Church
has been singularly successful.

We offer our congratulations and
good wishes.

day and he had been kept from the
diseases that would have hindered his
effectiveness in his life.

It humbles me to know that there
are two friends of mine, an old lady
and her daughter, who pray for me
every day.

Actually, Prayer is the most import-
ant work in the Kingdom of God, and
criticism must give place to prayer. We
ought to pray for our ministers, our
leaders, our teachers and evangelists,
and most of all for the unconverted
people.

Actually, the powers of Heaven are
at our disposal, and at the disposal of
those for whom we pray. Power
machines cannot be driven by hand—
it is not only inefficient, but useless. We
try to labour in human power instead
of in the Power of God.

The Lord Jesus is an example of
Prayer life. The disciples realised that
their Master had tremendous power,
and they discovered that the secret of
this power was His fellowship with
God; see Luke 11:1—"And it came
to pass, that, as he was praying in a
certain place, when he ceased, one of
his disciples said unto Him, Lord, teach
us to pray, as John also taught His
disciples." The night before the great
crisis of the Judgment hall and the
Cross, Jesus prayed. There are many
examples in the Old Testament of great
prayers.

Motive in Prayer.

In the Lord's Prayer we find the words, "Thy Will be done, Thy Kingdom come." This must be the motive of a Christian. We must pray that God might be glorified in His Son.

There is a need for a deep searching of our motives to see that our lives are in accordance with the will of God and directed to the carrying out of His will.

Zeller, a German Christian, was once heard to pray, "Thou knowest I am not praying for personal advantage, nor to avoid hardship, nor that in any way my own will should be done, but only for this—that Thy Name might be glorified."

Perhaps the prayer of Elijah on Mount Carmel (1 Kings 18:37, 38) is the most outstanding example of a prayer with the right motive. He prayed that that day God's Name might be glorified, that people might know that his God was The God, that God's will might be done and that the people of Israel might enjoy fellowship with God.

Our Inability to Pray.

We, in our own strength, find it most difficult to pray. Let us be honest and tell the truth about the matter. God has promised us a Companion in Prayer, His Holy Spirit — "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

Pray, always pray: the Holy Spirit pleads

Within thee all thy daily hourly needs.

"Prayer"—Professor Hallesby.

"Quiet Talks on Prayer." — S. D. Gordon.

"Prayer Secrets."—Guy King.

SYDNEY SYNOD

At its recent session, the Synod of the Diocese of Sydney accepted, subject to the certain alterations, the new constitution for the Church of England in Australia.

The subjects of State aid to Denominational schools, and the opening of the show on Good Friday, were also debated and the following resolutions passed:—

"That this Synod views with the gravest misgivings the proposal to afford State aid to Denominational Schools and would urge the Government to consider with the greatest care, every aspect of this complex problem, before reversing the policy which has been in operation for 80 years and to which the great majority of our citizens have accorded loyal support."

"That this Synod wishes to express its disappointment that, notwithstanding many protests, the Royal Agricultural Society continues to open the Royal Agricultural Show and to stage ring events and side-shows on Good Friday, and ventures once again to ask the Council to discontinue a custom, which is so incongruous with the religious and historical associations of the day, and wounds so deeply the consciences of so many of its fellow-citizens."

"Synod earnestly hopes that this long-standing grievance under which a large body of the King's loyal subjects has laboured, will be removed before His Majesty's visit to Australia in 1952."

"That the Most Reverend the President, be respectfully asked to convey this resolution to the Council of the Royal Agricultural Society."

SYDNEY CLERGY WIVES' ASSOCIATION.

The next meeting will be held on Friday 6th October. The Devotional Half Hour will be held at St. Mark's, Darling Point, and the luncheon and general meeting at the Deanery. All wives or widows of clergy are warmly invited. Further particulars from Mrs. R. N. Langshaw, FA 2863, or Mrs. Barton Babbage, FB 2539.

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Editorial Matter to be sent to The Editor,
A.C. Record, Diocesan Church House,
George St., Sydney.

Advertising and Business Communications
to be addressed to the Secretary, A.C.
Record, Diocesan Church House, George St.,
Sydney, N.S.W.

Victoria.—Melbourne:

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-
nyrne Road, Sandy Bay.
Issued Fortnightly.

Subscriptions: 10/- per year, post free;
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BISHOP STEPHEN NEIL TO VISIT AUSTRALIA

The Associate Secretary of the World Council of Churches, the Right Reverend Bishop Stephen Neil will tour Australia next year.

On his tour Bishop Neil will conduct missions in the various Australian Universities.

Bishop Neil relinquished his position as Assistant Bishop to the Archbishop of Canterbury to take up his position in the World Council of Churches.

His tour will take place in the early part of 1951.

New Province of West
Africa to be Formed

The Archbishop of Canterbury has submitted in final form, the Articles for the inauguration of a new West African Province, to the Bishops of the Dioceses concerned.

"Religion and Life
Week" at Newcastle

Newcastle's annual "Religion and Life Week" will be held in the Newcastle City Hall from October 10-13.

The week will consist of four meetings addressed by various speakers of different a united Christian influence to bear upon public opinion.

The four meetings are entitled, "One World or None?", Dr. H. V. Eyatt, D.Litt., M.A., LL.D., and the Rev. John Garrett, M.A., B.D., "Peace or War?", the Rev. D. J. Flockhart, M.A., and Mr. J. W. Staines, B.A., B.Ec., B.Ed., "Plenty or Poverty?", Mr. Colin G. Clarke, M.A., and "Freedom or Bondage?", the Rev. Dr. P. J. Ryan, M.S.C., and The Bishop of Newcastle.

Dr. Eyatt is the Deputy Leader of the Opposition in the Commonwealth Parliament and a former lecturer in the Sydney University Law School.

The Rev. John Garrett is the Secretary of the Australian of the world Council of Churches and formerly the travelling Secretary of the Australian Student Christian Movement.

The Rev. D. J. Flockhart is the Minister of St. John's Church, Wahroonga, and Ex-Moderator of the Presbyterian Church in New South Wales.

Mr. J. W. Staines is the Vice-Principal of Newcastle Teachers' College and a former lecturer at the Sydney Teachers' College, and Sydney University.

Mr. Colin G. Clarke is a noted Roman Catholic layman and is the Economic Director of the Queensland Bureau of Industry and Adviser to the Queensland Government.

Dr. P. J. Ryan is Papal Gold Medallist in Theology and formerly a lecturer in Philosophy in the Sacred Heart Monastery, Kensington.

The last speaker of the week will be the Bishop of Newcastle, the Right Reverend F. De Witt Batty.

STATE AID FOR
DENOMINATIONAL SCHOOLS.

SYNOD VOTE.

The 28th Synod of the Anglican Diocese of Sydney declared that it "viewed with the gravest of misgivings the proposal to afford State aid to denominational schools."

After two hours' debate with many interjections the motion was agreed to on the voices with only a few dissentients.

The Bishop Coadjutor of Sydney, Bishop W. G. Hilliard, who is chairman to the councils of the Trinity Grammar School, and St. Catherine's Girls' School, and a member of the King's School Council, moved the motion.

"Those members of the Church of England who associate themselves with State aid in the hope of securing some advantage, may find in the end they have sold their birthright for a mass of pottage," he said.

"I would hesitate to say that the Church of England would be able to establish, staff, and equip, good schools in every village and hamlet in this State."

"The chief advocacy of state aid comes from one church because that particular church would be the chief beneficiary of such a scheme."

Mr. R. C. Tece, K.C., said he was surprised to hear Bishop Hilliard, who was a headmaster of Trinity Grammar School express such opinions.

"I cannot understand that you cannot see the great advantage State aid would be to Protestant and other denominational schools."

"It is also a very grave reflection to say that the Church of England only makes an effort for the education of the well-to-do and not for the poor."

Civilisation in Danger, Bishop Warns

The great mastery of air power and the hideous development of the atom and bacteria as tools of war have made the outlook desperately serious, declared the Bishop of Grafton, the Rt. Rev. Dr. C. E. Storrs, in his Synod Address at St. Andrew's, Lismore, recently.

"It is not the parsons who are preaching this at us to-day, but the top scientists and statesmen who warn that civilisation and human life itself are in jeopardy in the near future," Dr. Storrs continued.

Dr. Storrs went on to say that the United Nations was so far only an ideal.

"The Church of God must have an independent voice and will, and power and spirit. The Church's God is the God of all men, the God not only of the South Koreans but also of the North Koreans, not only of Australia but also of Russia."

"However right we are to resist the flagrant aggression of Communism you can never destroy ideas or ideals with bombs and tanks alone."

"Christ is calling to the world of 1950 to believe in the possibility of repentance and forgiveness."

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OPEN 11 A.M. - 5 P.M.

"THE CHURCH RECORD" FETE

NOTES AND COMMENTS

These initials are becoming recognised in the English Theological Press as indicating the Rev. D. R. Davies whose Broadcast in Plain Christianity over 2BL last Sunday will have impressed the great majority of those who heard it. He is a modern prophet demonstrating as one reviewer of his addresses says, "How relevant to the contemporary situation Christian dogma and doctrine are. He relates the eternal unchanging Gospel of Christ to the changing situation of man in the phraseology of to-day." One of the British evening dailies describes this "former miner, trade union official, author and broadcaster" as "one of the most picturesque preachers in the Anglican Church." It is intensely interesting to have this great Christian's description of the transformation that took place in relation to his own experience of Christ. "Sheer, abysmal, black despair," "My marriage was breaking up in bitterness. My social principles were becoming echoes of poverty. Do you know that that despair was the grandest thing that ever happened to me? It severed the tie that bound me within the prison of my old self. It brought me to repentance—to a bitter, bitter repentance. In short, sufficient things have happened to enable me to say that repentance without impertinence has resulted in the initiation of a new life, absolutely. The Bible hasn't let me down. Neither will it let you down. . ."

This revelation of himself and God's goodness to him gives us the secret of his power as a preacher. As of old a man "Speaks from God being moved by the Holy Spirit," bearing his witness boldly and clearly to the power of the Gospel of Christ. D.R.D. is worth reading, he gives ungrudgingly plenty of food for thought and digestion.

The consideration of finance is occupying more and more the attention of the Church. You have only to glance through a Synod business paper to realise how much time is given to financial questions often to the neglect of those larger purposes and programmes which quite naturally should occupy the deepest thought of those who stand

for Synodic consideration and fostering of the main tasks of the Christian Church. We quite understand the need of financial discussion in order to co-ordinate and rightly administer the support given by the Christian laymen for the furtherance of the work of the Church. But we need to be very careful lest the importance of finance be overstrained, to the injury of the Church itself and consequently of the work which Christ looks for it to accomplish. Occasional reports of unwillingness on the part of clergy to work overtime and the regarding of certain surplice fees as payment for overtime convey a kind of shock. The idea seems so contrary to that sense of vocation a man confesses to have before he is admitted to the Sacred Ministry. And yet that idea is freely discussed, recently, in the leading article of a Church newspaper. It would be something of a spiritual tragedy for that kind of idea to be fostered in the minds of those whose definite call is to a ministry or service for the bringing in and building up of souls into the Kingdom of Christ. Such a ministry, made possible only by the constraining love of Christ is surely incomparable with the secular ministries which have their value, supposedly, in the material things which form the wages for the work they do. The Lord's servant is the servant of the Lord's people for the Lord's sake and that service knows no ordinary period.

The great and bitter controversy in our Federal Parliament seems to indicate a subtle infiltration of communistic ideas which will disturb the minds of the main bulk of the people of the Commonwealth. We say subtle because there can be no doubt that these ideas are more widespread than people realise and every now and then, break out in most unsuspected quarters. Questions in the Federal Parliament last week indicate a suspicion in the minds of a great many that even the A.B.C., which should be so careful to avoid giving grounds for such suspicion, is not without fault in the choice of some of its commentators on current events, and sometimes scraps of news are broadcasted which sound strangely like propaganda in the same direction. Speaking the other week in Reading, England, the Bishop of Oxford showed

ed that the conflict is really worldwide and that the movement here in Australia is only a part of that same conflict. Dr. Kirk said:

"During the past five years, we have been aware of the fact that in many parts of the world there have been disturbances and war. Now we are becoming aware that there is one great principle involved, the principle of the struggle between Communist imperialism and Christian civilisation, Korea, Malaya, Yugo-Slavia, Greece — all these different and apparently isolated affairs are simply expressions of one great warfare going on behind the scenes, an underground warfare of two utterly different ideologies."

Dr. Kirk concluded by saying that all over the world, in widely separated places and among people of different cultures, the Church was carrying on the eternal principles of Christ's teaching, practice and example.

"Christianity alone could bring satisfaction to those looking for some solution to the difficulties of the age."

In the bishop's mind Communism is not just some political philosophy, but a system deadly opposed to Christianity and should be recognised as such and consistently controverted by the preaching of the principles of the Christian gospel. The bishop was speaking at a great missionary demonstration and stressing the need of world wide evangelisation. We must not forget that so called Christian lands need the same antidote to their anti-Christian teaching. We have had the exhibition of the same need in the ranks of official Churchmen, even in our fair land of Australia.

Proper Psalms and Lessons

Oct. 8. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or I Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3 10-22 or xxxi 1-20; John xiii or I John i 1-ii 11. Psalms 107.

Oct. 15. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or I Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or I John ii 12. Psalms 120, 121, 122, 123.

Oct. 22. 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or I Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or I John iii. Psalms 124, 125, 126, 127.

PERSONAL

Bishop Stephen Neil, formerly assistant Bishop to the Archbishop of Canterbury, and now associate secretary of the World Council of Churches, will conduct missions in the Universities of Australia in the early part of 1951. This news has been received by the Student Christian Movement.

We regret to note the death of Mrs. Hayman, wife of Mr. A. Hayman, Sydney, Secretary of the China Inland Mission. Mr. Hayman, a Missionary for many years in China, has recorded his experiences in the hands of the Communists for eighteen months in the book "The Restraining Hand." Mrs. Hayman, in her earlier years in London, served as a Church Army sister and went to West China in 1922. During the Second World War she was interned by the Japanese with her husband and family for three years. The funeral service in St. Andrew's, Summer Hill, was largely attended. The Archbishop of Sydney in his address, spoke of his own personal knowledge of Mrs. Hayman's work in West China, and elsewhere.

We congratulate the Editor and students of Moore College on the fine production of "Societas," the magazine of the students of the College. It contains interesting information about the history of the College as well as present activities. The magazine has some excellent photographs and is enlivened by cartoons of the staff. There are also interesting articles written by the students.

Dr. Howard Guinness, Rector of St. Barnabas', Broadway, Sydney, was the preacher at the Annual Nurses' Service at St. Andrew's Cathedral on Sunday night, September 24th. There was a very large attendance.

Mr. J. P. E. Smith, of St. George's, Earlwood, Sydney, who died recently, had been for 30 years a Warden at St. Peter's, Cooks River, and for the last 15 years a parish councillor at Earlwood.

The Rev. W. F. Pyke, Rector of St. John's, Gordon, N.S.W., has resigned his parish. We understand he will leave for England towards the end of the year.

We regret to learn of the illness of the Rev. R. F. Tacon, who is living in retirement at Pymble. Before retiring he was incumbent of Dee Why.

The Rev. D. B. Knox, Resident Tutor of Moore College, who has been granted two years leave of absence, will sail for England on November 11th. He has been appointed lecturer on the New Testament at Wycliffe Hall, Oxford. Mr. and Mrs. Knox will reside at the College.

THE LATE BISHOP W. WYNN JONES MEMORIAL FUND.

We have no doubt a great many friends of the late beloved Bishop Wynn Jones (of Central Tanganyika) throughout Australia will want to make a gift to a fund to be used for the establishment of a memorial to him. The nature of the Memorial will be determined by the amount received. The Tanganyika Committee of C.M.S., in consultation with the Diocesan authorities in Tanganyika, is considering various proposals. Church people are urged to send a gift now to the Church Missionary Society in the capital city of the State in which they reside.

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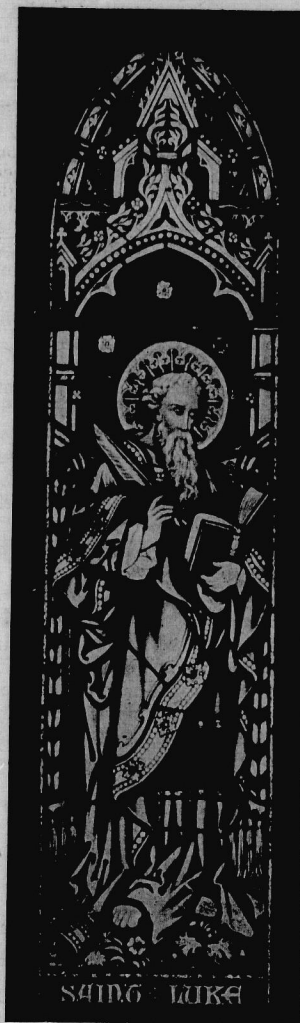
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CORRESPONDENCE

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

CLERGY PROVIDENT PROVISION.

(The Editor, "Australian Church Record.")

Dear Sir,

By resolution of Synod a committee is to report on the Clergy Provident Fund and advise on possible revision of fees and benefits to be derived therefrom. While any possible increase in sustenance payments would be very welcome it is unlikely that such will be spectacular, nor that it will compensate for the very considerable devaluation in our currency which has occurred in the last decade. It is therefore appropriate for the Church, and in fact all organisations which sponsor superannuation funds on a return-from-investment basis to consider what may be regarded as a revolutionary change in the basis of superannuation provision.

One, at least, of our large commercial institutions has recently subsidised existing pensions by a "bonus" lump sum payment, thereby effectively recognising that ruling conditions are so extraordinary that it's particular fund, a quite enviable one, is inadequate to the occasion. The Church, until recently, made such a subsidy, but shrinkage of resources compelled its termination just when an increase was most needed.

Apart from the convictions of some few who feel that the church should not derive benefit from usury there are patent economic reasons for seeking an alternative to this type of provision.

Trust funds are relatively a wasting asset. Over long periods of buoyancy and recessions our currency is constantly depreciating. Over a few generations its return in goods and services is reduced to a fraction of its initial productivity. In short, investments intended to provide a permanent income for purposes such as pensions are largely discounted, wasted, by the 'erosion of time,' to coin a metaphor.

For example, some of our most prominent early colonists received emoluments of £100 p.a. and even much less; an office boy's salary ten years ago, and much less since current inflation. Continuous depreciation of the currency is society's safety valve for ridding itself of financial responsibilities imposed by our forbears; and the process is accelerated by recurrent wars.

The Church would be well advised, while retaining its invested funds scheme, as its basic fund, to establish an auxiliary, or C.P. Floating Fund for the receipt of offertories, donations, proceeds of special efforts and be-

quests directed to such for current disbursement; in the case of bequests, for disbursement over a period of up to, say, ten years. With early and effective use of such, one maintains that the laity would be more encouraged to assist the church's dependents and to make bequests which would be immediately and more effective, each over a short period but before their productivity had relatively suffered by inexorable "time erosion." The church is a continuing body and will always have revenue more or less constantly related to the contemporary currency value from various forms of direct giving.

This matter of superannuation and provision for widows and dependents must be a potent factor limiting the aspirants to Holy Orders who are necessarily intelligent and reasoning people whom we must expect to weigh these considerations in respect of their future dependants and their own declining years.

Synod representatives are entreated to ponder this matter.

Yours truly,

WYN.

172 Mowbray Rd., Willoughby, N.S.W.

THE MEANS TEST.

(The Editor, "Australian Church Record.")

A Correspondent writes:—

Dear Sir,

The Prime Minister, Mr. Menzies, said in his Policy Speech on Nov. 10, 1949, "We are deeply conscious of the frequently unjust operation of the 'Means Test' and of the penalties it imposes on thrift. There are also grave anomalies associated with those who have contributed to their own superannuation benefits". Of late, correspondence in the Daily Press has been directed again to the harsh operation of this "Means Test," e.g., instance has been given of a Retired Public Servant with a Superannuation of £193 15s. p.a.—the precise amount of the Maximum Clergy Provident Fund annuity—with some £500 invested. Both he and his wife have their Old Age Pension cut down to 9/3 a week each.

[Justice is the only proper basis of law. The present law is manifestly unjust. Now, drunkards, gamblers, ne'er-do-wells, spend-thrifts, loafers and gaol birds automatically qualify themselves for the State Pension. But hard-working men who in spite of the burden of bringing up a family and the hardship of the Social Services Tax save something every year for investment against the infirmities of old age thereby disqualify themselves from the benefits of this State

Pension system. An unjust law should be altered. Unjust laws as well as being wrong in themselves create disrespect for law.—Ed.]

SOCRATES' TALK IN RADIO DRAMA.

Socrates the great Greek thinker, who, in the fifth century before Christ started many of the trains of thought that still trouble and inspire us, did all his work by talking to people, and as reported by his great disciple Plato, he had a delightful conversational style, keen, light, witty, alive with apt and charming illustrations, and in great moments, of the most moving eloquence.

Some of the most charming, beautiful and profound passages from Plato's dialogues have been adapted for radio by the Warden of St. Paul's College, in the University of Sydney, the Rev. Felix Arnott. We hear Socrates at dinner blending playful banter with deep religious insight, Socrates on trial for his life, and Socrates waiting for death and talking affectionately to his friends of immortality.

These delightful broadcasts will be heard on Sunday afternoons at 3.30 p.m. on the National Programme of the Australian Broadcasting Commission (3 p.m. in South Australia) on October 22 and 29, and Nov. 5.

COMMUNITY HYMN SINGING.

"Community Hymn Singing" is one of the most popular programmes of the Australian Broadcasting Commission. On Sunday nights from 6.30 to 7 p.m. (eastern time) congregations chosen from all parts of Australia, from city, suburb, and country town, may be heard bringing you hymns which take you back to the days when you worshipped with your family. Well-loved hymns, refreshing and inspiring, and containing a message for the coming week, are sung by congregations who mean what they sing. Here are some congregations to listen for:—

Oct. 8: St. Matthew's Anglican Church, Albury; 15: Combined Churches of Horsham, Victoria; 22: Ivanhoe Methodist Church, Melbourne; 29: Baptist Tabernacle, Hobart; Nov. 5: St. Matthew's Anglican Church, Manly, Sydney; 12: Central Methodist Mission, Perth; 19: Burwood Congregational Church, Sydney; 26: Goulburn Methodist Church, N.S.W.; Dec. 3: North Adelaide Baptist Church; 10: Central Methodist Mission, Brisbane; 17: Independent Church, Collins St., Melbourne; 24: Methodist Crusaders' Young People's Choir, Sydney.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

CHRIST THE SUSTAINER OF LIFE

We invite our readers to come with us to a New Testament home. We are allowed to see something of the life of that home on three different occasions. But we will only now consider the first of these. This home is in the village of Bethany, about two miles by road from the walls of the capital city.

The first visit to that home by our Lord that we know of was when he came to the village "and a certain woman named Martha received him into her house. And she had a sister called Mary which also sat at the Lord's feet and heard His word."

The special point of interest for us here is the word "also." It suggests that Mary assisted her sister in receiving Jesus but she also sat at His feet and heard His word. On the other hand "Martha was cumbered with much serving."

The Modern Home.

Many womenfolk in Australia today are "cumbered with much serving," they are struggling to maintain Victorian standards with Victorian help. Too often the house itself has been designed by a Victorian architect. The dining room and the kitchen are some distance apart. The mother struggles to serve a meal in the dining-room on the Victorian model without help in the kitchen and without help in the nursery.

How is this mother to keep the "also" in her life? How is she to find time to "sit at the Lord's feet and hear His word"?

Tension in the Home.

Martha seems to have considered it unreasonable in her home to spend time in this way, and she expressed herself emphatically on the point. "She came up to Him (Jesus) and said Lord dost Thou not care that my sister did leave me to serve alone? Bid her therefore that she help me." Martha is annoyed and shows it. "She came up to Him"—this means "she stepped up to Him," and reproached Him for teaching Mary instead of sending her to the kitchen.

Now the Bible shows us the necessity of retaining Mary's "also" as part of our daily living. And Christian experience confirms this. Time must be found to sit at the Lord's feet and hear His word. But how? Our Lord's

words to Martha may help us here. "Martha, Martha, thou art anxious and troubled about many things, but one thing is needful." The oldest manuscripts render the last sentence as we have it in the margin of the Revised Version. "But few things are needful, or one." The tension in Martha's home was between "few" and "many" and so it is to-day the world asks for many things, many dishes, many portions, "much serving." But our Lord tells Martha that a few only are needful, or even one would do.

For many, and especially the women folk, a simpler style of living would make it easier to retain the "also" in their lives. And without that "also" evangelical religion is undone. The Word of God feeds the soul. Faith is nourished, love is deepened, hope is strengthened, and light is given. The Holy Spirit enables us thus; To feed upon Christ—to take to ourselves the benefits of His passion.

But the cares of the home are not our only cares.

Everywhere the material threatens to crowd out the spiritual.

Our Lord has warned us plainly that "the cares and riches and pleasures of this life may choke the word." Martha was in this danger. Three ominous words are used of her "cumbered . . . anxious and troubled." These words are expressive and they are full of warning for us whether we be women in the home or men out in industry and business or busy in the professions.

Keeping "Also" in the Home.

Mary, who also sat at the Lord's feet and heard His word. There can be few sentences in the New Testament more important in Christian living than this. Indeed there are here really two sentences in one. The first is Mary "sat at the Lord's feet". She of deliberate choice took the learner's place. For us the need of each day demands that we, too, seat ourselves deliberately at the Lord's feet. Our wills should be surrendered to Him if we are to attend His school. . . . In travelling by tram we have noticed that the arm of the tram must be adjusted rightly before the power can come from overhead. The electric power may fail the tram but the Lord's grace and power will never fail the Christian whose heart and life are rightly adjusted to Him.

So it is with us. Our first duty before the day's journey begins is to make sure that our life is rightly adjusted and should we be jostled and dislocated during the day the arm of faith must be at once restored.

And Mary "heard His word". The meaning is she took her seat at the Lord's feet and continued to hear His word by listening for His voice. We, too, must make time for this. There can be no exceptions.

The Word of God Central.

And this opens up a vast theme—the place of the Word of God in the life of the believer and in the work of the Church. It is probably true to say that the greatest living theologian to-day is Karl Barth, His work and the work of others like him, has helped thousands to make the word of God central, central in their lives and in their work for the Church; and nothing is more important or more vital than this.

But to return to the home at Bethany and its present theme—hearing the Lord's word.

Time is not the only hindrance. There is our natural disinclination to listen. Most people prefer talking to listening. We speak readily of our own experiences and ailments but we find it hard to listen to others. This invades the spiritual. We make time to pray to God more easily than we make time to receive instructions from Him. And we are often tempted like Martha to omit the instruction altogether.

The Apostle Peter closes his contribution to the New Testament scriptures with the words, "But grow in the grace and knowledge of our Lord Jesus Christ. To Him the glory both now and for ever. Amen." We are here exhorted to grow both in grace and knowledge.

The Word of God Primal.

We can only grow in this knowledge whether at home, at Church, or elsewhere, by sitting at the Saviour's feet and hearing His word.

Our Lord has promised that the Holy Spirit will help us in hearing and understanding. He opens the eyes of the heart. Jesus said, "He shall guide you into all the truth . . . he shall glorify me; for he shall take of mine and shall declare it unto you." As the believer reads the Scriptures the Holy Spirit lifts the veil from his heart that he may see and know the Lord. And as we grow in the knowledge of Him we grow in the knowledge of truth.

CHURCH WORK IN SYDNEY

ARCHBISHOP'S REVIEW TO SYNOD

The Archbishop of Sydney, in his presidential address to the Diocesan Synod at its recent session, reviewed the work of the Church in the Diocese. In the course of his address he said:—

Moore Theological College.

"Of the 260 Clergy in active work in the Diocese, 212 have been trained at Moore College. During recent years two new wings have been added to the College, and the accommodation for Students has been increased from 18 to 49. At the present time 73 students are in training for the ministry, and in addition two men have obtained leave of absence to complete their Arts Course at the University. There are 59 students residing in the College. In order that this might be possible, two students have had to be accommodated in each of the 9 larger rooms. Ten students are living outside the College, and three preparing for Matriculation in the Hostel on the opposite side of Carillon Avenue. There are four resident members of the College staff at present, with nine visiting lecturers.

On the site of the present Chapel, the Committee plan to build an additional wing of students' rooms, and, when money is available, an Assembly Hall across the road, where College function may be held and the Library adequately housed.

In February last twelve men were ordained to the Diaconate, all of whom were students of the College. At least twenty ordinands are required each year to meet the present needs of the diocese.

Deaconess House.

Deaconess House is also situated in Carillon Avenue, and was built for that purpose in 1916. Here at present seven students are in training, taking some of their lectures at Moore College. The course is two years in length.

Lay Readers.

The Clergy are helped in conducting services by 64 Diocesan Readers, and 174 Parochial Readers. There are 64 members of the Readers' Association. They regularly take services in 25 parishes and districts as their services are required. Last year they conducted 1050 services. A great debt of gratitude is owed to these devoted honorary workers for the Church, who give up their Sundays to this important ministry. Before each Reader is commissioned he studies for a Diploma, awarded to those who complete the Sydney Preliminary Theological Course; this course is conducted weekly in the Hall of Deaconess House, and during this past year 175 students have taken the Course, with the aim of equipping themselves for more effective Church work.

"Gilbulla."

The "Gilbulla", Menangle, Memorial to the Clergy of the Diocese who served during the war years was acquired for the Diocese last year as a Conference Centre and Retreat House within a convenient distance of Sydney, where adult members of the Church may be able to go apart for spiritual refreshment and readjustment each year. It has already been extensively used and is proving ideal

for the purpose. To the end of June last—the end of the first year's occupancy—18 Conferences had been held there and 484 persons had stayed there.

* Thirty-six acres of the Camden Park Estate were purchased for the Diocese through the C.E.N.E.F. Board with the help of the Bank of New South Wales, together with a later purchase of extra land for £22,834. Here again, Church women are giving voluntary help and more of them would be greatly appreciated.

Medical Work.

Our medical work is carried on in six ways. St. Luke's Hospital, Darlinghurst, which is run by its own Board of Church of England people, has 103 beds and a matron and staff of about 100, of whom 60 are trained nurses. Last year 9 of them graduated. The Maternity Ward has 20 beds. St. Ives, North Sydney, is managed by its own Board of Church of England people, and contains 24 beds and a matron and staff of 20 nurses. Braeside Maternity Home, Cambridge Street, Stanmore, which is run by the Deaness Institution, has a matron and staff of 15 with a domestic staff of 8. There is a daily average of from 18 to 20 mothers and babies and a monthly average of 40 patients in private and intermediate wards and 16 to 20 patients in public wards. The Home of Peace, Marrickville, has a matron and nursing staff of 30 and a domestic staff of 25. At the present time there are 79 patients whose ages vary from 6 months to 99 years, 14 men and 65 women. The Parish nurses' work is maintained by the Home Mission Society. There are two parish nurses at work at present, each having her own car. They work in the parishes of Redfern, Surry Hills, East Sydney, Ryde, Five Dock, Hunter's Hill, Annandale, Mascot and Woollahra. They pay approximately 16 to 20 visits each day. In one day recently 33 visits were paid to aged and infirm sick folk. A site has been secured in Redfern for a nursing home where some of the acute cases can be nursed.

A whole-time Chaplain has been appointed for the Royal Prince Alfred Hospital with The King George V Hospital, and the Royal Alexandra Hospital for Children. There is another full-time Chaplain at the Royal North Shore Hospital and grants are made by the Home Mission Society for Chaplains visiting five other hospitals. Two of the clergy also serve as Chaplains of the Concord Repatriation Hospital, which has 1600 beds and a nursing staff of 350, as well as 100 trainee nurses.

Deaconesses regularly visit Crown Street Women's Hospital and the Royal Hospital for Women, Paddington, but there is a great need for more regular and systematic visitation of Hospital wards by accredited representatives of the Church.

The increasing cost of hospital maintenance makes it essential for Church people to support generously their Church hospitals if they are to be maintained as Church institutions.

Migrants.

Encouragement of, and welcome to, migrants forms an important part of the work of the Church in this stage of Australia's

Truth is really the mind of God for us. If we know the Lord's mind we know His will concerning any given situation.

We might imagine a girl at boarding school when invited to take part in something doubtful saying "No, my mother would not like me to do that." If her tempter suggests that she cannot possibly know the mind of her mother who is hundreds of miles away, she replies, "But I know my mother and knowing my mother I know what her mind would be about this."

These words that we have quoted from the Apostle Peter, "grow in the grace and knowledge of our Lord Jesus Christ," contain profound wisdom. We might almost say that his two epistles are gathered up in this last verse. . . . The same Apostle in an earlier chapter writes, "Having been begotten again . . . through the word of God which liveth and abideth . . . as newborn babes long for the spiritual (or reasonable) milk which is without guile that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious."

Growing in grace means growing in likeness to God. Here the word of God is primal.

REPORT OF C.S.S.M. & S.U. ANNUAL MEETINGS.

The Town Hall, Sydney, was the venue for the Annual Meetings of the Children's Special Service Mission and the Scripture Union in New South Wales on Saturday the 16th September. The Afternoon Session was a Children's Rally which had been preceded by a procession of children and their leaders from Hyde Park down Park Street to the Town Hall. Both galleries in the hall were well filled for this inspiring gathering at which Mr. N. Blake, the Children's Missioner of the C.S.S.M., was the leader. The Programme included the singing of the well known C.S.S.M. Choruses, the "Scripture Union World Wide" portrayed by children in national dress of various nations and an illustrated talk by Mr. J. Duffey, all of which captured the imagination and interest of the children.

There was a very large gathering at the tea interval which followed at the lower Town Hall. At this gathering the Fact and Faith film "God of Creation" created a deep interest.

The Chairman of the evening meeting was Archdeacon R. B. Robinson, Chairman of the C.S.S.M. Council in New South Wales and the speaker, Mr. J. Oswald Sanders, Home Director of the China Inland Mission in Australia and New Zealand. Highlights of the Programme included the singing of four items by the Christian Endeavour Choir under the Leadership of Mr. C. Shipway, the presentation of a play "Homes and Parents" portraying the differences between a Christian Home and a non-Christian Home and the presentation of the Annual Report by the General Secretary, the Rev. B. H. Williams.

growth. The Church of England Council of Empire Settlement is constantly nominating Church of England individuals and families who wish to migrate to Australia. The problem has been to secure those who are ready to work on the land or to take domestic service here, and also to find those who will act as nominators, agreeing to provide work and accommodation for those British settlers who come out. The Church of England Council of Empire Settlement has provided lists of hundreds of families desiring nomination to the various States. Unfortunately, neither the appeal through Major-General C. A. Osborne to every parish in New South Wales, or through Archdeacon Williams to the parishes in Victoria, has produced any but the most meagre response. The Federal Inter-Church Migration Committee which meets in Melbourne, with Archdeacon Williams as the Secretary, has acted as the representative of all the non-Roman Churches in handling migrants on their behalf. During this past year the Commonwealth Government, have agreed to send clergy to England so that they could act as Chaplains on migrant vessels for the whole voyage. Five Clergy from this diocese have travelled to England for this purpose. When a ship is carrying 200 or more migrants, but is not entirely given over to that purpose, representatives of the Churches board the ship at Fremantle, travelling on board to the eastern States, making contacts and providing lists of names and prospective addresses to hand to the denominational agents in each State, with a view to prompt commendation to the local parish.

The Church allegiance of those coming from Europe is determined almost entirely by the country of origin, so that Roman Catholic migrants from Europe number 58%. The Department supplies the Church affiliation of the migrants on all vessels coming to Australia. Those coming from the United Kingdom bring a smaller number of Roman Catholics than their proportion of the Australian population. There is not the slightest evidence of any bias in this connection. Much depends on the number of nominations made.

Social Work.

Much Social Work is centred in the Social Service Department at Church House. There is a great need for a separate headquarters. The work in the Children's Court has now grown, so that 1000 boys and 400 girls are assisted each year. They are from five Courts which are regularly visited by our Chaplain and members of his staff, the woman Court worker being supported by the Mothers' Union. Visits are paid to the country, where those on probation are working on farms. The Charlton Memorial Home at Glebe provides accommodation for 30 delinquent boys of school age, and Avona, next door, for 25 boys of working age. The Pallister Home in Greenwich provides accommodation for 35 delinquent and neglected girls of school age. The Family Service Centre is situated at Church House, where it was established in March, 1944. To-day there are 4220 names on the Register, with 3275 office interviews given last year, and 753 home visits paid. This work is

supported by the Home Mission Society and by Hammond's Social Services.

Hammond's Social Services, inaugurated by Archdeacon Hammond, continues to give invaluable help to the Children's Court work, the Family Service Centre, the Pallister Home, as well as maintaining Archdeacon Hammond's temperance work by supporting a Chaplain in the "Drunks" Court. The Church of England Men's Society has its Social Service Headquarters at 40 Flinders Street, Surry Hills, where the Organising Secretary and his staff serve daily at midday from 80 to 140 free meals, and provide sleeping accommodation for 12-14 men each night. Men are also assisted in finding light work and casual work. St. James', King Street, gives special help through its Sister Freda Mission. The Ladies' Home Mission Union distributes clothing through the Family Service Centre, the Children's Court Chaplaincy, through the Deaconesses in parishes and through the Parish Nursing Service.

Through Hammond's Social Services the Hotel Hammond is carried on in Hereford Street, Glebe, where 68 men pensioners are in residence. In the last 10 years 1356 men have been admitted. The Home for Aged Ladies at Drummoyle, is conducted by the Church of England Homes Committee, and there 25 ladies are accommodated. Hammondville, near Liverpool, which was founded by Archdeacon R. B. S. Hammond, and is now managed by its own Committee, has 110 homes, and in them 271 adults and 374 children are living. There are the Church and shopping centre, the primary school, recreation hall and fire station. Building operations, now in progress, provide for duplex homes for pensioner couples, and fibro houses for ex-servicemen with families, and £11,000 is in hand for this purpose.

Evangelism.

We must never forget that it is reliably estimated that 70% of the population are out of touch with any of the Churches. We can never be content until they are reached by the Gospel of Christ. Many of them are to-day absolutely ignorant of the fundamental facts of our faith, and I commend the Mission "From Youth to Youth" which is to be held next year in many parts of the Diocese as a means of preventing so large a number being left completely out of touch with Christ.

Through the Board of Diocesan Missions, the Diocesan Evangelist conducts Missions. During the past ten months nearly 27,000 have attended his meetings in a total of eighteen parishes as well as House Parties and Camps, and 527 decisions registered. It is planned that next year a Diocesan-wide Mission should be held, concentrating on young people under the leadership of the Chaplain for Youth, with whom the Board of Missions and the Board of Education will co-operate. The aim of the Mission will be to contact the Church of England children in School and especially young people who have been confirmed in the last ten years, and through these two groups to reach their parents. In 1951, the Mission is to concentrate on new districts; that is, parishes where new houses have been erected in such large numbers that it has been impossible for the Church to keep pace with the increased population. In each such district it is hoped to hold a Children's Week, with a view to reaching children not attending Sunday School; Youth Week-ends, to win teen-age youth, both those attending Secondary Schools and those who are at work and are still doing further study. Family Services are to be held on Sunday mornings, so that parents of the young people may be reached. Teams of young people under the guidance of the Rector and Missioner will visit each Anglican family in such districts with a view to obtaining the names and addresses of the children and to distribute suitable literature, the nucleus to be supplied by the Youth Department. I propose to write a letter to each person confirmed during this past year, asking them to support the Mission by prayer and in a practical way by making a contribution towards the expenses. I am confident that this "From Youth to Youth" Campaign will receive the support of all Church people.

Missions.

The Church Missionary Society of Australia and Tasmania last year received an income of £76,000; of this £40,275 came from the New South Wales branch, and it is estimated that of this £37,828 came from the Diocese of Sydney.

The Australian Board of Missions received last year a total of £54,552, of which £4,798 was received from the Diocese of Sydney; a total for A.B.M. and C.M.S. from the Diocese of £42,626, i.e., 12.41 pence per head for Missions.

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NEW ENGLISH BOOKS.

(Written for the A.C.R. by
The Rev. T. H. L. Parker.)

Reformed Dogmatics, by Heinrich Heppé, revised and edited by Ernst Bizer; English translation by G. T. Thomson, M.A., D.D. (George Allen and Unwin. 50/- pp. xiv, 721.)

The appearance of Heppé's "Reformed Dogmatics" in English would be a notable event at any time. Coming now into an English theological world all but starved for ten years of translations from the Continent it is doubly so. Adequately to congratulate Professor G. T. Thomson and the publishers is impossible. We can only stand in admiration before the great industry and skill which will still further enhance the reputation Professor Thomson has already acquired as the translator of Karl Barth, and before the enterprise of the publishers in putting out such a work, and in such a fine format good-sized print within and a handsome, dignified outside.

But what is this Heinrich Heppé, that he should be so magnificently translated and published in England? The book is a systematic account, with copious quotations from the originals, of classical Calvinist theology in the 16th, 17th and 18th centuries. It is divided into twenty-eight main sections, each of which deals with one particular doctrine—"Natural and Revealed Theology," "The Existence and Notion of God," "Christ's State of Examination and of Exaltation," and so on. Heppé confines himself to a usually brief explanatory introduction of each part of a doctrine, and then lets the Calvinist Fathers speak for themselves. Paragraph 10 of chapter xxvii on "The Church" will serve as an example of his method.

"10.—This one, holy and universal Church has an imperishable continuance. Her existence rests, not on any chance, but on God's counsel and on the activity of the H. Spirit. Therefore, although particular parts of the visible Church may disappear, a congregation of elect and called will always be preserved on earth. — Heidegger (Med. xxvi, 11): 'Christ's Church in the strict sense is of necessity in possession of constant existence in the world, and that not contingent but based on the hypothesis both of the first efficient cause which is the changeless will of

God, and the second, which is the word of God and the H. Spirit made effective through the word.'—Rissen (xvi, 10): 'In this way God keeps the Church (1) always universal, invisible; (2) He also always reserves a particular instituted church for Himself in some part of the world; (3) but this not constantly in the same place, but now here, now there.' (p. 664.)

The thoroughness of Heppé's knowledge of the Calvinist divines and his systematic arrangement makes this an invaluable work for historians of theology and for dogmatic theologians. Those who have, for one reason or another, to study the history of Calvinist doctrines will find—not an easy way out of their manifold difficulties, for the book is anything but easy reading—but that careful study of it will give them an insight into the whole corpus of Calvinist theology which they could never receive at second-hand from histories of doctrine. To be really thorough, one should, of course, go on from these quotations to the complete sources, to Calvin's "Institutio" and Peter Martyr's "Locis Communes," to Cocceius' "Summa Theologiae et Turretinus' "Institutio Theologiae elencticae," and to the other fifty odd theologians marshalled here. "But since," as Housman reminds us, "to look at things in bloom, Fifty springs are little room." Heppé will do for the time being.

The dogmatic theologian will find this work a source of real inspiration. If we read it slowly and carefully, pondering the ideas, measuring them by scripture, measuring our own ideas by them, we shall find that it ceases to be dry-as-dust, and becomes creative for us. No less a theologian than Dr. Karl Barth has made such a use of it and found it fruitful. In the foreword he contributes to this edition, he tells how he was faced in 1924 with lecturing on dogmatics for the first time. He wanted to "link up" with the old Reformed tradition, but how was he to get to know these Reformed theologians with any degree of intimacy? Then it was that . . . Heppé's volume just recently published fell into my hands; out of date, dusty, unattractive, almost like a table of logarithms, dreary to read, stiff and eccentric on almost every page I opened . . . Well, I had the grace not to be so slack. I read, I studied, I reflected; and found that I was rewarded . . . I found a dogmatics which had both form and substance, oriented upon the central indications of the Biblical evidences for revelation, which it also managed to fol-

low out in detail with astonishing richness . . . I had come to be amazed at the long, peaceful breathing, the sterling quality, the relevant strictness, the superior style, the methods confident at least themselves, with which this "orthodoxy" had wrought. I had cause for astonishment at its wealth of problems and the sheer beauty of its trains of thought." (pp. v-vi.)

This Heppé is so good and useful that it makes us wish for two other things to be done; first that Professor Thomson would also translate Schmid on the Lutheran divines; and secondly, that someone would compose a corresponding volume on the English Reformers. It is most certainly true that the more we Anglicans get to know of these "un-Anglican" theologians (among whom I reckon the Anglican Reformers) the better for us and our Church.

For this same reason, among others, we welcome a book of daily meditations gathered from Martin Luther's writings, and arranged according to the Christian Year. It is "Day by Day We Magnify Thee"; compiled and translated by Margaret Steiner and Percy Scott. (Epworth Press, 12/6, pp. viii, 437.)

I have held this book back from reviewing for a time so that I might read it as it is meant to be read, day by day, and not all at once. Two things have impressed me in it—one, the wide range of Luther's writings that the compilers have drawn on, showing a close knowledge of his works, and the other the truly remarkable way in which Luther's words are still alive to-day.

Why is this? Why did Luther really say something to me, while, for instance, the Erasmus Colloquies which I was reading the other day was merely an example of Renaissance humanism? In some ways, Erasmus is far more modern than Luther. Yet Luther has an extraordinary way of breaking through his 16th century confines and becoming our contemporary—just as he became Wesley's contemporary that night in Aldersgate Street. The reason lies principally in this, that the Gospel, because it is the Gospel of Jesus Christ, is as universal in time as Christ Himself. Therefore, although it may be presented in the very different thought forms of the 1st, 5th, 16th or 20th centuries, it itself remains constant and recognisable. It is the Gospel of Christ which breaks through in Luther and becomes our contemporary.

I heartily recommend this book. None who uses it devoutly and prayerfully, and with his eyes fastened on the Christ Whom it magnifies, will fail to find it of great benefit to him in teaching him the knowledge and inspiring him with the love of God in Christ.

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THE CHALLENGE OF THE MINISTRY.

Hundreds of youths and young men have frequently felt the call to the Ministry, but the majority of them have allowed the call to be crowded out by various considerations. To-day we find the Church in Australia, as in England, in great need of trained consecrated men to serve in the Sacred Ministry. Archbishops and bishops alike receive numerous requests from Rectors of parishes for an assistant; nominators are frequently seeking to fill a vacancy in their parish; new districts are needing to be created; but to all three there comes the same answer. As a result of this shortage we find that much work that should be done by the Church has to stand over and opportunities that present themselves are lost, often never to occur again. This is a tragedy not only for the Church and the progress of Christ's Kingdom, but also for the redemption of mankind and the moral and spiritual progress of the nation.

We are living in an age of great scientific and material progress, but morally and spiritually we are largely bankrupt, living on the capital of past generations. Often because of this many parents frequently consider the

material progress of their children, and especially their sons, as being of utmost importance, and seek to influence them to think more of professions where remuneration will be the greatest, rather than opportunities of service. The idea of one of the family entering the Ministry has, unfortunately, largely died out.

Immediately after the war there was a great increase in the number of men offering for training for the Ministry, but now that temporary source has been depleted. Several of our theological colleges, where a great increase in the number of students was experienced up to 1949, are now back to pre-war figures. We cannot look to England for supplies, for according to a newspaper report, the Church there has 5000 fewer clergy than before the war, and has a campaign in progress at present to endeavour to attract at least 1000 for 1950 to offer themselves for training. Our obvious recruiting grounds in Australia are our parishes, our Church Schools, and our State Secondary Schools. Here in these spheres we need the co-operation of parents, clergy, churchworkers, headmasters and teachers, in placing before boys the true ideals of Christian Service and the glorious opportunities of doing good open to every ordained preacher of the Gospel.

For many centuries three or four periods of the year have been observed as Ember Days, when we are especially requested by our Church to pray for all holding any Sacred office and for any who are about to be Ordained. We should also pray for our theological colleges and for an ever-ready stream of young men offering for training for the glorious task of carrying on Christ's work for the redemption of mankind.

ALL AUSTRALIAN DEACONESS CONFERENCE.

The 8th All Australian Deaconess Conference was held at "Gilbulla", Menangle, from 28th August to 1st September, and was attended by 25 deaconesses from the following Dioceses: Melbourne (5), Tasmania (2), Gippsland (2), Riverina (2) and Sydney (14). A special apology was received from Sister Marie, (Gipps.), who, after nearly 30 years' splendid service in the Gippsland bush is shortly leaving us to return to England.

We were privileged that the Most Rev. the Archbishop of Sydney was present on Monday, for lunch and afterwards, at the opening meeting, when he welcomed the members. A special welcome was accorded His Grace, as this is the first time that the Conference has been honoured by the Primate of Australia. The Chaplain of Deaconess House, Archdeacon R. B. Robinson, was also present for a short time on Monday. Deaconess Eveline Best (Syd.) was Chairwoman of this Conference, and we were glad that she was able to be present in this capacity.

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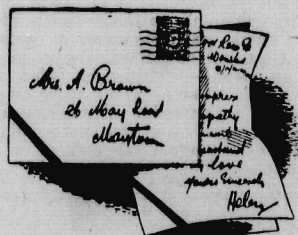
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ROMAN CATHOLIC DOCTRINES

PAPAL INFALLIBILITY

(By Archdeacon T. C. Hammond.)

The doctrine of Papal Infallibility is a very new article of the Roman Catholic faith. In 1870 the Pope decreed that when speaking *ex cathedra* as Doctor and Pastor of all Christendom, he was endowed with that infallibility with which it is claimed our Lord willed to endow His Church and that his decrees on faith or morals are irreformable in themselves and not from the consent of the Church. The first effect of the proclamation of the new dogma was to create a schism in the Roman Catholic Church. Von Dollinger, who had been regarded up to that time as the leading ecclesiastical historian that the Church possessed, refused to accept the claim, and, although assertions have been made to the contrary, persisted, I believe, in his refusal until his death. There is a truly pathetic letter written by him at the very close of his life in which he declared he could not abandon the conclusions at which he had arrived through a life-time study of history. Bishop Hefele, whose work on the Councils has proved of so great value, held out stoutly for a considerable time, but yielded at length. Lord Acton, the English historian, never gave full adherence to the new dogma. He is credited with the laconic saying, "If the Pope changed his religion that is no reason why I should change mine." It would serve little useful purpose to recount the long story of internal controversy at the Vatican Council, still, it is well to know that even in the Roman Catholic Church there were serious misgivings. Newman fondly hoped for a long time that the efforts to hinder the promulgation of the decree would be effective.

But now there is a solid body of belief in the Roman Church confronting the rest of Christendom on this important matter. Is that a reason why we should accept it? To say so right off would be to forget the lessons of history. The long sixty years' struggle with Arianism warns us that mistakes on vital points of doctrine can be made and can hold the greater part of Christendom in bondage for a lengthy

period. But such reflections while they are useful and necessary do not help us to form our judgments on matters of moment. They warn, but they do not instruct.

PERSONAL INFALLIBILITY.

It may be helpful to set out very briefly some of the reasons which compel us to reject the doctrine of Papal Infallibility. May I pause here to defend a much criticised term. When seeking to come to close quarters with the dogma many writers have spoken of "the personal infallibility of the Pope." That particular phrase has been the object of strong adverse criticism.

Roman Catholics tell us that they do not believe in the personal infallibility of the Pope. They say it is only when he speaks as Doctor and Pastor of all Christendom that he is infallible. This they regard not so much as a personal, as an official action. Indeed, Newman suggests that before this gift can be rightly claimed the Pope must have had the benefit of *Assistentia*, a term borrowed from the old Roman days when the Emperor called into council his assistants in order to secure a wise and true decision. It is always well to bear these criticisms in mind. In reply, might we be allowed to say that by personal infallibility, those who use the term understand that the infallibility which was believed by many to reside in the Church at large, or in the company of bishops meeting in council, has now been declared to have been concentrated in the person of the Pope.

Whatever the conditions which have to be fulfilled, the final verdict is in the form of a personal announcement carefully distinguished from a conciliar definition. It does not appear that much fault can be found with the term "personal infallibility." But why should we reject a dogma which has so many able defenders? There are several reasons and it is only possible to give a brief summary of some of them.

NO SCRIPTURE SUPPORT.

We hold fast to the position that nothing which cannot be read in the Scriptures or proved thereby can be required to be believed as an article of faith. There is no evidence in Scripture for this dogma. At once we are confronted with the text Matt. xvi: 18. "And I say also unto thee that thou art Peter and on this rock I will build my Church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Here is the charter which is supposed to give the Pope his authority.

It strikes the ordinary reader that the text says nothing whatever about faith or morals or the teaching of them. It speaks of building a church or assembly and of opening the kingdom, and binding and loosing. We might expect a more definite declaration concerning the teaching office, if the text were meant to impose a supreme infallible authority on the Church. This early reserve is justified by the various expositions of the text that have been given in the history of interpretation.

A further difficulty is created by the fact that no succession of authority is even remotely suggested. Peter and Peter alone, is the object of consideration and the recipient of the promise. A further fact needs to be observed viz.: that neither in the matter of binding or loosing does the scripture confine the blessing to Peter. While he alone is the subject of our Lord's promise in Matt. xvi: 18, all the Apostles are made sharers in the privilege of binding and loosing in Matt. xviii: 18.

St. Paul tells the Ephesians that they "are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone" (Ephes. ii:20). The other passage cited in the Vatican decree is even less convincing. Our Lord said to Peter, "When thou art converted, strengthen thy brethren." We cannot see any justification for rejecting the view put forward by Dr. Salmon that we have here a warning as to the danger in which the faith of the Apostles stood because of the severe trials which were about to beset them. Dr. Salmon points out that "If no security of unbroken constancy of the faith was thereby gained to Peter, for whom the prayer was directly made, we have no ground for supposing that it had greater efficacy in the case of any alleged successors to whom the petition can at most apply indirectly." ("Infallibility of the Church," p. 343.)

There is another passage of Scripture quoted in the Vatican Decree in the chapter on the Primacy, to which Roman Catholic apologists usually refer, viz.: the threefold commission when our Lord told Peter, "Feed

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my sheep." Again we find a difficulty in understanding the purport of the argument. All elders are required to feed the flock of God. Unless all are infallible the discharge of that duty confers no gift of that order. The scriptural evidence is astonishingly weak. In fact, there is no scriptural evidence for the claim.

But there are further embarrassments to the holders of the theory. There is lacking any real consensus of opinion on the question until a time so late in Christian history as to make it useless. Indeed, as late as 1388 the Theological Faculty of the University of Paris decided that the statement that the examination and decision of things concerning the faith belong to the chief Pontiff alone, conflicts with Canon Law which decides that, "in matters of faith we may appeal from the Pope to a General Council." (Coulton, "Romanism and Truth," p. 256.)

Still later, in 1822, Bishop Baines, a celebrated Benedictine monk whose bones are treasured in Downside Abbey, wrote, "Belarmine and some other divines, chiefly Italians, have believed the Pope infallible when proposing Ex-cathedra an article of faith. But in England or Ireland I do not believe that any Catholic maintains the Infallibility of the Pope." Bishop Baines, had good ground for his contention because, less than forty years before he wrote, in 1788, a Committee of English Roman Catholics in appealing for the removal of Roman Catholic disabilities declared, "We acknowledge no Infallibility in the Pope." (Coulton, "In Defence of the Reformation," p. 10.)

When Sir R. H. Inglis charged Daniel O'Connell with holding to the Infallibility of the Pope, O'Connell asserted that Roman Catholics "had sworn over and over again that they believed no such thing." (Hansard P. H. 3rd Series, Vol. v, p. 10.)

These quotations are no doubt well known to students of the question but they enable the ordinary reader or hearer to appreciate the immense weight of evidence that lies behind the assertion that any real consensus of opinion on the dogma of Infallibility cannot be traced even in the Roman Catholic Church up to the time of its declaration as an article of faith. From 1846 to 1870 Kennan's Controversial Catechism was in use in Ireland, Scotland and England. The question is asked, "Must not Catholics believe the Pope, in himself, to be infallible? The answer is given, "This is a Protestant invention; it is no article of the Christian faith; no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body, i.e., by the Bishops of the Church."

It is impossible to believe that a Catechism would be allowed to circulate for 24 years which embodied only the eccentric views of a very small minority. The point is clearly proved that the assertion that Papal Infallibility was the general faith of the majority of Christians all down the ages is without a tittle of historical evidence.

Nor are we in any better condition when we seek for positive evidence of the consistent employment of this weapon to safeguard the faith. It is well-known that in the great struggle with Arianism, the burden of the defence of the Christian faith fell upon Athanasius, only a deacon when the Council of Nicaea assembled and afterwards Bishop of Alexandria. Athanasius never occupied the chair which a very late tradition gives to Peter.

But that fact might make very little difference to the argument of the Papal apologists, were it not that the Pope of Rome,

Liberius, failed to accord to Athanasius the help that he needed in his struggle against heresy. That I might not be accused of weighting the scales against Liberius, I content myself with quoting from Hefele, the distinguished Roman Catholic Bishop who puts the acts of Liberius in the most favourable light that fidelity to historic fact permits.

Hefele writes, "Liberius, yielding to force, and sinking under many years of confinement and exile, signed the so-called third Sirmian formula. . . . He did not do so without scruples, for the Semi-Arian character and origin of these formulas were not unknown to him. . . . but by so doing he only renounced the letter of the Nicene faith, not the orthodox faith itself" (History of Councils, Vol. II, p. 245-6). This is the best defence that can be made for Liberius. How miserably short it falls of what we would expect of the one who had been divinely gifted to guide the Church without possibility of error. As an apology for an earnest man beset with grievous perils, it is indeed sufficient and he that is without weakness, alone can cast a stone at Liberius.

But as a defence of the dogma of Infallibility it is pitifully defective. Athanasius stands as a rock against the sweeping tide of heresy. Liberius bends as a reed before the swirling waters of contempt and bullying. That he did not sign without scruple, ought to be sufficient indication that had he been infallible, he would not have signed at all.

In the hour of her grave peril the Bishop of Rome failed the Church. As St. Jerome says: "Bishop Fortunatian of Aquileia is to be held detestable in this matter that he first besought then weakened and compelled Liberius to subscribe to heresy." (Liber, De Viris Illustribis, c. 97). Could Jerome have held to Papal Infallibility and accept so read-

ily the opinion that a Pope signed a heretical creed? This testimony is all the more remarkable because of Jerome's well-known reverence for the See of Rome.

Time permits only one further observation. Papal Infallibility is useless in practice. In the first place, there is controversy as to when the Pope speaks ex-cathedra. The Sylabus of Pope Pius IX is an example. Some say it is infallible, some say it is not. Again, great controversies raged in the Church and the Pope was silent. The discussion concerning the Immaculate Conception of the Blessed Virgin raged in the 14th and 15th centuries. Yet Sixtus IV, at the end of the fifteenth century could only say that the opinion was not heresy. He did not make it an article of faith.

So we reject Papal Infallibility on the grounds that it lacks Scriptural authority. It was unknown to the Early Church and has proved useless in practice.

NEW BOOKS

"Journey with a Purpose," by Mildred Cable and Francesca French. Travel in Australia, N.Z. and India. 12/3.

"The World's Religions," An I.V.F. publication edited by J. N. D. Anderson, LL.B., 12/6.

"The Romance of the Ages," by Chas. J. Rolls, Bible Expositor and Teacher. 8/6.

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Diocesan News

SYDNEY

• Anniversary at Marrickville.

The parish of St. Clement's, Marrickville, recently celebrated its 67th birthday.

Special services were held on the Sunday, 17th September, and on the following Tuesday the annual tea meeting was held in Marrickville Town Hall.

The rector of St. Clement's is Archdeacon Denman.

• Novel Incentive to Missionary Giving.

To encourage missionary giving from the pupils of St. Andrew's Sunday School, Cronulla, the superintendent, Mr. D. Marks, has constructed a model of a C.M.S. Jungle Hospital in front of which stands a model nurse holding a tray.

When the children place a coin on the tray, the nurse neatly bows and drops the coin into a slot in the hospital.

Every Sunday there is a queue of children waiting to give their pennies to the nurse. The results were so promising that the model was placed at the rear of the church where the nurse is continuing to bow rapidly.

The proceeds are being used to buy stainless steel equipment for C.M.S. Kilimatinde Hospital, Tanganyika.

• Consul at Wentworthville.

The Philippines Consul, Mr. Baja, recently visited St. Paul's, Wentworthville.

In the afternoon he spoke to a gathering of men, and gave the address at the evening service at 7.15.

• Afternoon for Girls' Home.

The Committee of the Pallister Girls' Home is planning to hold a fete in the grounds of the home at River Rd., Greenwich, on Saturday, 21st October.

Lady Julius is to open the sale at 3 p.m. and all are invited to attend.

• Education Sunday.

At the request of the Archbishop, Education Sunday will be observed in the Diocese of Sydney on Sunday, October 15. All Rectors have been requested to bring before their congregations the needs and challenges of religious educational work, making particular reference to the work done by the Board of Education.

The Board not only assists Sunday School teachers by means of publications, a depot of teaching aids, etc., established at the Board's office, quarterly Sunday School Teachers' Conferences, but also supplements the special religious instruction given in our public schools by the parochial clergy, by maintaining a small staff of trained teachers who take classes which otherwise would receive no regular Scripture instruction.

• C.M.S. Young People's Union.

The 57th Annual Demonstration of the Young People's Union is to be held in the Sydney Town Hall on Saturday, October 14, commencing at 2.30 p.m. The doors will be opened at 1.30 and there will be chorus singing from 2.15. The Rev. G. Rees will be the chairman, and will also conduct the singing.

A welcome home will be extended to the Rev. R. C. and Mrs. Kerle, and Mr. Kerle will give the address.

There will be some special items relating 125 years of C.M.S. in Australia.

• Home of Peace.

The Home of Peace urgently requires Nursing Personnel, Trained Staff (G.C.) and Nurses—with or without experience.

Women and girls with an aptitude for nursing are needed who can undertake this work as a Christian service. It is a 5-day week, with award rates of pay, for a 40-hour week.

Please apply to Matron, Addison Road, Petersham, either by letter or by telephone, LM 4805.

CANBERRA AND GOULBURN

• New Name for Diocese.

Bishop Burgmann announces in the latest issue of "The Southern Churchman" that the old name of the diocese has been dropped in accordance with the ordinance passed at the last session of Synod held at Yass.

From henceforth the diocese is to be called Canberra and Goulburn, and the Bishop for the first time signed his letter, ERNEST CANBERRA AND GOULBURN.

NEWCASTLE

• New Church Army President.

At the invitation of the Bishop of Newcastle Mr. Justice Street, Lord Chief Justice of N.S.W. and Lieut.-Governor, has accepted the presidency of the Church Army in Australia.

• The Newcastle Archdeaconry.

The Bishop recently appointed Canon K. S. C. Single as Archdeacon of Newcastle, in succession to Ven. Archdeacon Woodd.

Archdeacon Single is rector of Hamilton.

PERTH

• Episcopal Hospitality.

At the West Australian Synod held in Perth in August Mrs. Moline, wife of the Archbishop, set a precedent with a party to all the clergy, which was held between the Retreat and the Synod.

It was held on August 14 at Bishop's House, and the opportunity given to meet each other socially together, with the hospitality of Mrs. Moline, were much appreciated by the clergy and their wives.

ADELAIDE

• C.M.S. Quota.

The Synod of the diocese of Adelaide recently accepted a voluntary assessment for the Church Missionary Society of £3500 for 1950/51.

It is hoped that every parish will make a big effort to help give this sum, which is needed to support the work of missionaries in the field.

GRAFTON

• Dinner to the Rev. J. Payne.

A congratulatory dinner was given recently to the Rev. J. R. Payne, senior curate of St. Andrew's, Lismore, to celebrate his appointment as rector of Nimbin.

The Bishop was represented by Mrs. Storrs, and the Mayor and council of Lismore were represented by Ald. and Mrs. W. A. Walmsley.

The host and hostess were Mr. and Mrs. H. J. Steer and the chairman was the rector of Lismore, the Rev. Eric Parsons.

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● TRYING TO UNDERSTAND OUR DIFFERENCES

Church-people of Albury are trying a new experiment in interdenominational understanding.

On one Friday evening of each month Christians of all denominations visit each church in turn for worship according to the practice of that particular church. These are not combined services. All visitors, including the clergy, sit in the congregation.

After the service, in the church hall, visitors can ask questions of the respective clergy concerning the form of worship.

So far the churches visited include Baptist, Church of Christ, Lutheran, Methodist, and Anglican, where Evensong was sung by a full choir.

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IT HAD TO HAPPEN: You've heard of those drive-in theatres the Americans have? Well, now they've got drive-in churches! Out for a day in the country, you soothe your conscience by driving in to Evensong on the way home. There's no need even to leave your car. You just roll down your windows and enjoy the service in comfort. Presumably no processions.

★ ★ ★ ★

● SYDNEY'S MISSION WILL BE "YOUTH-TO-YOUTH"

A few details of Sydney's Diocesan Mission next year:—

- Aim will be to contact all Church of England children and young people, and through them their parents.
- For 1951 the Mission will concentrate on new districts.
- The "Youth-to-Youth" aspect will be emphasised—teams of young people will be used widely.

★ ★ ★ ★

THIS MODERN AGE: It used to be the daily newspaper that kept Synod members awake. One Sydney rector, however, kept pace with the tempo of modern life and brought with him a portable radio. We couldn't tell whether he was interested in the world-championship fight, or just keeping up with his serials.

★ ★ ★ ★

● A SERMON REMEMBERED FOR THIRTY YEARS

Thirty years ago the present Vicar of Merrylands, Sydney, the Rev. W. V. Gurnett, a young C.M.S. missionary, preached in the Cathedral of the Diocese of Travancore, India.

Last week Bishop C. K. Jacob, of Central Travancore, in Sydney on his Australian tour, sought out Mr. Gurnett and told him a story which would be a thrill and encouragement to any preacher.

The Bishop, then a young priest, had been in the Cathedral at that time, and had never forgotten the sermon. He even remembered the text (which was more than Mr. Gurnett could do).

★ ★ ★ ★

FROM THE WEEK'S READING: "If the darkness of the Cross covered all history, it covered all future history. The sobbing notes of the Negro chorus are true, 'I was there when they crucified my Lord.' We all were, and are."

(Dr. Max Warren: "Strange Victory.")

MISCELLANEOUS. ADVERTISEMENTS

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Biblical Research Society (Australasia). Applications are invited for position of N.S.W. Secretary. If not ordained indicate training and qualifications.

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● SYDNEY'S MISSION WILL BE "YOUTH-TO-YOUTH"

A few details of Sydney's Diocesan Mission next year:—

- Aim will be to contact all Church of England children and young people, and through them their parents.
- For 1951 the Mission will concentrate on new districts.
- The "Youth-to-Youth" aspect will be emphasised—teams of young people will be used widely.

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THIS MODERN AGE: It used to be the daily newspaper that kept Synod members awake. One Sydney rector, however, kept pace with the tempo of modern life and brought with him a portable radio. We couldn't tell whether he was interested in the world-championship fight, or just keeping up with his serials.

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● A SERMON REMEMBERED FOR THIRTY YEARS

Thirty years ago the present Vicar of Merrylands, Sydney, the Rev. W. V. Gurnett, a young C.M.S. missionary, preached in the Cathedral of the Diocese of Travancore, India.

Last week Bishop C. K. Jacob, of Central Travancore, in Sydney on his Australian tour, sought out Mr. Gurnett and told him a story which would be a thrill and encouragement to any preacher.

The Bishop, then a young priest, had been in the Cathedral at that time, and had never forgotten the sermon. He even remembered the text (which was more than Mr. Gurnett could do).

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FROM THE WEEK'S READING: "If the darkness of the Cross covered all history, it covered all future history. The sobbing notes of the Negro chorus are true, 'I was there when they crucified my Lord.' We all were, and are."
(Dr. Max Warren: "Strange Victory.")

MISCELLANEOUS. ADVERTISEMENTS

SYDNEY SUBURBAN RECTORY, near beaches, offered, January, in return Sunday duty. Reply, giving dates can arrive and depart, and number in family, to "55" C.R. Office.

DEE WHY. — Seasonal lettings only. Nice flat, suitable three adults. Handy to beach. Spring rates, £4 10s. JX 2601.

VACANCY in St. Andrew's Cathedral (Sydney) Choir for tenor soloist. For full particulars apply to H. Bancroft, Mus. Bac.; F.R.C.O., Cathedral Organist. Tel.: MA1621. (Sydney Exchange).

Biblical Research Society (Australasia). Applications are invited for position of N.S.W. Secretary. If not ordained indicate training and qualifications.

Address replies to Sydney Secretary, Mrs. A. L. Miller, Room 4, 2nd Floor, 76 Pitt St., Sydney, who will arrange interviews in Sydney with Dr. Duff-Forbes during October.

CRANBOOK SCHOOL,

SYDNEY — NEW SOUTH WALES.

Applications are invited closing on 20th October, 1950, for the position of Headmaster.

The School which is a member of the Headmasters' Conference of Australia and Great Britain has Preparatory, and Secondary sections with over 600 Boys in attendance. It provides a full curriculum up to Leaving Certificate Honours and Matriculation standards. The number of Boarders is 180.

The salary and allowances will amount to £2,000 (Aust.) per annum and a House in the School grounds is provided in addition. Reasonable removal expenses will be paid.

For full particulars and further information intending applicants should write to—

A. H. DICKINS, Esq.,
369 George Street,
Sydney

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