

THE AUSTRALIAN CHURCH RECORD

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S. FEDERAL COUNCIL MEETS

Strong Advance at Home and-Overseas

The Church Missionary Society's Federal Council, meeting in Sydney last week, was told that its list of candidates in training for overseas work was the longest in the society's history.

The council heard other reports of strong advance in many fields, and made plans to further extend its work.

Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, attended the meeting and presented a most encouraging report. Other reports of advance came from the Secretary for Aborigines, the Rev. J. B. Bowrie, and two of the Society's Secretaries to South East Asia, the Revs. Bowrie and G. B. Muston.

Mr. Stanway gave statistics which indicated something of the amazing growth of the Church in Central Tanganyika. He said: "Statistics for 1956 are not yet available, but I think when they are tabulated will show the largest increase in converts, adult baptisms, adherents, new churches, and in giving since the commencement of the work."

Church Growth.

"There is no doubt that there is also growth in the spiritual life of the Church," the Bishop said. "At present an average of one new congregation and church is opened each week in the diocese. The Diocese usually has about 2000 baptisms each year, but on present indications that will be very much higher. We have a recent report which shows that baptisms during the month of November were the highest since the war. The work is developing at a tremendous rate. The Kongea-Mpwapwa Rural Deanery, the Central Province of Tanganyika, has 15 churches. No less than 48 of these were established during 1955 and 1956."

Leadership.

"The phenomenal development has received very little outside assistance, and is due to African leadership. The Rural Dean, Mr. Daniel Lungwa, is an African. The rural deanery alone, has a bigger staff than many mission fields, and yet similar results could be told of other parts of the diocese."

many aborigines into the fellowship of the Christian Church.

The Council launched a Jubilee Thanksgiving Appeal for the Roper River work. One primary object of the appeal will be the erection of a permanent chapel at the mission.

The original chapel was destroyed some years ago by a willy-willy, and since then a temporary church has been in use.

UGANDA DIOCESE TO HAVE FIVE BISHOPS.

A fourth assistant bishop has been appointed for the Diocese of Uganda.

The new appointment is part of a scheme to divide the Diocese of Uganda into five administrative districts under suffragan bishops. There will in future be four assistant bishops, three of them African, in addition to the Bishop of Uganda, the Rt. Rev. L. W. Brown.

There will now be eight African bishops in Uganda, Sudan, Kenya and Tanganyika.

The new bishop, whose special responsibility will be the district of Kigezi-Ankole is the Rev. Kosiya Shalita.

He was born in 1901 near Gahini, Ruanda the son of a high chief.

ADELAIDE ELECTS BISHOP

Meeting in Adelaide last week, the Diocesan Synod elected the Rev. George Edmund Reindorp to be Bishop of Adelaide.

Last week's meeting was the second attempt to elect a Bishop since the resignation of the Rt. Rev. B. P. Robin last year.

Mr. Reindorp is at present Vicar of St. Stephen's, Westminster, London, where he has been since 1950. He was ordained deacon in 1937 and priest in 1938, after training at Westcott House, Cambridge, and Trinity College, Cambridge.

He has served his entire parochial ministry in the Diocese of London, first as Curate of St. Mary Abbots, Kensington, and then, until his present appointment, as Vicar of St. Stephen's, Rochester Row.

During World War II he served as a Chaplain in the Royal Navy, and since 1948 has acted as a Commissary for the Bishop of Natal.

Mr. Reindorp is known as a very successful parish clergyman and frequently broadcasts and appears on religious television sessions. He is an Anglo Catholic.

It is understood that another candidate at the election was the Rt. Rev. Lakdasa de Mel, Singalese Bishop of Kurunegala, Ceylon, and that he received a substantial proportion of votes.

Off the Record

THE REV. JEHU.

An American paper reports: "Clergymen as a group are not good, safe drivers, in the opinion of M. L. Allison, accident prevention department of Employers Mutual Casualty Company, Charlotte, North Carolina."

"Most clergymen drive like they are going to a fire," he said."

HERE BEGINNETH.

I am surprised at the number of churches which this year are not reading the correct lessons in Morning and Evening Prayer—even St. Andrew's Cathedral, Sydney, where one usually finds a good standard of rectitude in these matters. The trouble, I suspect, is that the English C.M.S. Diary (not to mention other English manuals) has this year printed the 1955 draft lectionary, and that our local parsons are too lazy to work out the authorised lessons from the Prayer Book lectionary.

The 1955 lectionary, however, is doubly illegal. It has no statutory authority in England, and, even if it had, it would not be in order to adopt it here unless or until our own synods authorised its use.

It is ironic that many who are urging a new constitution on the alleged ground that they don't want to be tied to England's apron strings, are slavishly following an English example which they have neither need nor right to do, either by England's constitution or our own!

EXTREME CHURCHMEN.

The new Archbishop of Dublin is the youngest Archbishop in the Anglican Communion. He is 46. He was enthroned last month in Christ Church Cathedral, Dublin, by the Dean, who is the oldest dean in the Anglican Communion—92—and exactly twice the age of the Archbishop.

VISITOR'S IMPRESSIONS OF CHINA.

"Another circumstance, equally opposite to preconceived ideas, was the polish, courtesy and respectful familiarity which distinguished their social intercourse. Honesty was everywhere conspicuous; their wagons and other property were secure without locks or guards; and if any of their cattle strayed, arrangements were made by which they were speedily recovered. Jews and Christians, living in Asia, had complete religious freedom, and their temples were exempt from taxation."

Canon Marcus Loane on his return from Red China in 1957? No. Marco Polo on his return from Mongol China in 1299. Incidentally, the Christians did not survive the regime, notwithstanding its courtesy and tax-exemption.

EDITORIAL

What Sort of Bishops?

A number of Australian dioceses at the present time are without a diocesan bishop, and synods, or whoever have the responsibility, are electing new ones. In all probability, a good deal more electing will be done within the next ten years.

What sort of men are needed for these positions? The Lambeth Conference in 1930 defined the characteristic functions of a bishop as "the general superintendence of the church and more especially of the clergy; the maintenance of unity in the one eucharist; the ordination of men to the ministry; the safeguarding of the faith, and administration of the discipline of the church."

There is a good deal of variety, however, in the manner of carrying out these general functions even throughout the churches of the Anglican Communion. The powers of bishops vary. The Protestant Episcopal Church in the United States, for example, has a constitutional episcopacy; each diocesan bishop has a "council of advice," composed usually of four presbyters and four laymen, whose recommendation is necessary, for example, before a bishop can accept a candidate for the ministry or ordain him after training. The "intensity" of bishops also varies. The Anglican Church in China has about the same number of members as the diocese of Central Tanganyika; but the former has eighteen bishops and the latter two. The proliferation of bishops seems to be an American tendency, perhaps due to a large country. Australia has both extremes; the Archbishop of Sydney with three or four hundred clergy, and the Bishop of North-West Australia with three or four clergy.

Recent years, too, have seen the emergence of what Professor Norman Sykes calls "the present anomaly of suffragan bishops," men who have been consecrated to fulfil all that pertains to the proper office of a bishop, but who yet in practice have no power in their own right but are entirely tied to a diocesan bishop, as an assistant curate is tied to his rector.

It is, of course, for each church to decide what form of episcopal arrangement suits it best, so that the proper functions of "episcopacy" or "oversight" are carried out in a balanced way. Perhaps the most notorious failure of English and Australian bishops over the past century has been in the "administration of the discipline of the church." Possibly this stems from the English (and Australian) tendency to maintain large dioceses, with a consequent diminishing encounter between bishop and clergy. In the early church, where as a rule no bishop superintended an area larger than what to us would be a small town, bishops were far more numerous per head of church members, and discipline was better maintained. Every parish priest in North Africa was a bishop, which, incidentally, often gave the North African church a useful advantage over some other churches in general councils! It is mentioned casually, by Cyprian, who was bishop of the largest diocese in North Africa in the 3rd century, that he knew personally every member of his diocese.

Without question, there have been some remarkable and able men among our Australian bishops, of all schools of thought. The present bench contains men of real stature and ability, and most of them are good bishops into the bargain, notwithstanding the many difficulties which attend the discharge of their offices in our Australian conditions. The Primate, without yielding an inch throughout his long episcopacy in matters of strong Evangelical and Protestant churchmanship, despite the prevailing trend among his fellow archbishops and bishops, has nevertheless given unremitting and in its way, unprecedented service to the church as a whole, on what may be truly called a grand scale. The Church of England in Australia, and the Evangelical cause in particular, is remarkably in his debt.

We join with many others in the hope that increasingly our new bishops will be found from the ranks of our own Australian clergy, for they have the ability and spirit for the task, and probably more adaptability to changing conditions than their English brethren. We hope also that as synods pray and elect, and as clergymen pray and are elected to the office of bishop, the whole function of this ministry will be thought out afresh in the light of the Scriptures, the needs of the church, and the life of our nation.

Lambeth to Discuss Bible, Reunion Schemes

The authority and message of the Bible will be the first item on the 1958 Lambeth Conference agenda, which was released last week.

Prayer Book Revision and Reunion schemes from Ceylon, India and Pakistan will also be discussed at the conference, which will be attended by more than 300 bishops from all parts of the Anglican Communion.

Main points of the agenda are as follows:—

1. The Holy Bible, its authority and message.
2. Church Unity and the Church Universal, including the Church and the whole Oecumenical Movement; the reunion schemes for Ceylon and for North India and Pakistan, submitted for consideration by the Church of India, Pakistan, Burma and Ceylon; and relations with particular churches.
3. Progress in the Anglican Communion, including the contemporary missionary appeal and means of advance; the principles of revision of the Book of Common Prayer, and the recognition of local saints and servants of God; and ministries (including supplementary ministries) and manpower.
4. The reconciling of conflicts between and within nations.
5. The position of the family in modern society. The conference will discuss the social pressures which threaten to injure family life as the unit of security and of religious faith, and also particular problems arising from over-population in certain parts of the world. Some attention may be given to divine healing and other matters.

AUSTRALIA DAY CONVENTION AT MANLY.

A packed church greeted the first speaker at the Convention at St. Matthew's, Manly on Australia Day. This was the 5th Annual Convention for the deepening of spiritual life, and the numbers have grown year by year.

Principal G. H. Morling spoke of the value of continuing steadfast in Christian life and service, extolling St. Luke as the example of continuing devotion. He reminded his hearers of Demas who went away, and St. Mark who went away but came back; and contrasted with them both the loyalty of St. Luke, who remained at St. Paul's side through all the hazards of his missionary life.

The Rev. G. M. Fletcher followed the introduction of this theme by speaking on the means by which a Christian may remain steadfast. He referred to the need for a love for Christ which would grow as it was fed by obedience and devotion, abiding in Christ as the only means of strength for consistent Christian living.

The Rev. Bernard Gook spoke at the late afternoon session, emphasising the imperative demand on all Christians for active service. He referred to the need to sacrifice personal ambitions so that the challenge of Christ for full allegiance might be accepted. This address was intensely practical and created a deep impression.

New Archdeacon of North Sydney

The appointment has been announced of Rev. G. R. Delbridge, Th.Schol., as Rector of St. Matthew's, Manly, and Archdeacon of North Sydney.

Mr. Delbridge was ordained in Sydney in 1941, and after serving a two year's curacy at St. James', Croydon, became the first Diocesan Chaplain for Youth. During his five years of office the C.E.N.E.F. Memorial Youth Centre was acquired and the remarkable youth work established there, with its leadership training courses, its literature department, its parochial missions to youth and other activities. The Port Hacking properties were purchased and during his Chaplaincy Mr. Delbridge conducted 300 youth week-ends here.

In 1952 he was appointed Rector of Holy Trinity, Adelaide, and has exercised a most successful ministry in that parish. He has also been active in the wider life of the Diocese, and has conducted for some time a regular nightly epilogue over one of the broadcasting stations.

The Archbishop has appointed Mr. Delbridge Archdeacon of North Sydney in succession to Archdeacon R. B. Robinson, who has been appointed Archdeacon in charge of Ordinands.

Mrs. Delbridge is a University graduate, and before her marriage was a High School Teacher. They have a son and two daughters.

Mr. Delbridge will take up his duties on 1st May.

RELATIONS BETWEEN U.S. AND BRITISH CHURCHES.

Letters have been exchanged between the National Council of the Churches of Christ in the United States of America and the British Council of Churches about recent international events.

Writing on behalf of the U.S. Council on December 6, the Rev. Dr. Eugene Carson Blake, president, said:

"We have followed your actions in these critical days with a deepening awareness of the community we find in the service of our Lord. We express our appreciation of your steady witness for peace with justice."

"As Christians in the United States we humbly recognise that we and our government share responsibility in and for the crisis in the world of nations. With you, we would reaffirm our confidence in the United Nations as the instrument through which the moral authority and will to peace of the peoples of the world finds appropriate and effective expression."

In a reply on behalf of the British Council of Churches, the Archbishop of Canterbury said:

"The British Council of Churches, and I personally, greatly appreciate the message of the National Council of the Churches of Christ in the United States of America conveyed in the President's letter of December 6. The encouragement of that message derives both from your understanding of what we have in our Council striven, under God, to do in those perplexing days, and from the pledge your message contains of common Christian fellowship. At a time when decisions and actions of the British Government have been sharply criticised by many in our country, the restraint and understanding courtesy shown by our American fellow-Christians are deeply valued; and on our side we endeavor to show the same restraint and courtesy when criticisms here are directed against the policies of your Government."

"It is salutary, however, to observe the sharpness of division in judgment on recent events found amongst British citizens. It reminds us how grave and difficult is the Christian task of finding how to reconcile in a true integrity the rendering to Caesar the things that belong unto Caesar and to God the things that belong unto God. To find the way of reconciliation is the task committed to our International Department in the formulation of policy and the guiding of the Churches."

Both letters also made reference to the growth of the bonds which bind the Church together through the World Council of Churches in a time of such international disturbance.

RUSSIANS ASK FOR TIME.

At the request of the Moscow Patriarchate of the Russian Orthodox Church the meeting of representatives of the Orthodox Church of Russia with representatives of the World Council of Churches, which was to have taken place in the vicinity of Paris at the end of January, has been postponed.

The Patriarchate has stated that its representatives need more time to prepare for the meeting.

There will now be a further exchange of correspondence about a new date for the meeting.

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NOTES AND COMMENTS

The class-lists of the Australian College of Theology, published, in our last issue, show that 318 candidates were successful in one or more subjects. This number would have had high significance in the early church; it was the reputed number of bishops who attended the first ecumenical council, the number of Abraham's servants and the number represented by the Greek letter T! But in this case it is indicative chiefly of the tremendous growth in the number of candidates for these examinations. The whole Australian Church is under a debt to those who give of their time to the College and especially to the Registrar, Dr. Frank Cash, for the painstaking labour which he so generously devotes to the College and for the assistance he gives to the students.

Readers will be interested to know that 94 of the successful candidates are past or present students of Moore College, and over forty are Ridley College students. A growing factor in Australian theological education is the General Board of Religious Education. 43 successful candidates prepared themselves by taking the correspondence courses of this Board.

No first class, but fifteen second class Th.L. passes were awarded this year. Moore College, Ridley College, and St. John's College, Morpeth, each obtained four. A former Ridley College student, now a B.C.A. missionary, took first place in Australia and Moore College men second and third.

Varying Standards.

A continuing blemish of the Th.L. examination is the great inequality in standard between the various papers, both in setting and in marking. Last November we commented on the Prayer Book paper, how so many of the questions were off the course prescribed in the manual. The results have justified the criticism. The great majority of students who kept to the course have obtained a low mark. This will penalise them in obtaining honors.

The standard of marking appears to differ from paper to paper. In some

papers 15 out of every hundred candidates failed. But in one paper only three in a hundred failed. When it is remembered that there is no entrance standard for Th.L., but that all who wish may sit, this low percentage of failure is not to the credit of the examination.

We respectfully suggest to the Council of Delegates that there is need for assessors to be appointed to check the general standard of papers set, and to keep a watchful eye on the level of results. Is there any reason, in addition, why the usual academic custom of printing the examiner's name on each paper should not be followed?

Genesis 1, appointed as the first lesson on Septuagesima Sunday, culminates in the great truth that God created man in His own image, to have dominion. Psalm 8 takes up the thought of dominion, adding that through man, insignificant man, God will accomplish His purpose of stilling the enemy and the avenger. It is Jesus, as the New Testament makes clear, who is the primary reference of Psalm 8 and is the man created in the image of God to have dominion, spoken of in Genesis 1. Our Lord affirmed that He was a king and identified Himself with the son of man whom Daniel in vision saw coming with the clouds of heaven and to whom "was given dominion, glory and a kingdom."

The church is associated with its Head in His dominion. This is made clear by the interpretation given to Daniel of his vision and confirmed by our Lord in His promise to His disciples of thrones, and by St. Paul when he assured the Corinthians, "Know ye not that we shall judge angels?"

In the temptation of our Lord, Satan claimed that he had been given the dominion of the world. This was a lie. It has been given to Christ and His church, but the temptation lay in seeking the wrong sort of dominion, at the wrong time and by the wrong methods.

Satan is constantly tempting the church in the way he tempted its

master to seek the wrong sort of dominion and power. Psalm 8 teaches and St. Paul reminds us that God's mind is to effect His purposes by choosing the foolish, weak, base, non-entities of the world to preach the gospel of Christ crucified. If a church is not satisfied with this despised position but seeks to impress and advance by outward splendour and success, then, like the church of Laodicea, which was "rich and increased in goods" it can no longer serve God's purposes but is "spewn out."

In May the English Convocations begin the final consideration of the proposed new canons.

Some of these as proposed are objectionable from a protestant and evangelical point of view, in particular, canon 5 which places early church tradition alongside Holy Scripture as the ground of Anglican doctrine; canon 17, which legalises the mass vestments, and canon 13, which substitutes convocation for parliament as a final authority for revision of the prayer book.

We are glad to know that the Church Society has put out a broadsheet drawing church people's attention to these and other objectionable features of the canons. The education of the laity on what is happening in the church, especially when efforts are being made to weaken its protestant and reformed character, is most necessary.

The Bishop of Rochester attacked the Church Society in the columns of "The Times" for the issue of the broadsheet, but was well answered by the secretary next day. On the other hand many of the laity are rallying to the support of the Church Society in a way it has not experienced before. We hope that the Church Society will persist in its opposition to the unscriptural and anti-reformation elements in the canons, and that its witness will be crowned with the deletion of these elements from the canons.

SERMON ON THE LINE.

Visitors to St. Mary's Church, Southampton, can now pick up a telephone resting on a table and hear a three-minute sermon. The telephone is connected to a tape-recording fitted over the church door.

So far, two recordings are in use — one a talk by a member of the clerical staff, the other by a layman. The next is planned to take the form of an interview between two laymen.

The idea has proved a great success, and between two and three hundred people every week have taken advantage of it.

The Australian Church Record, February 14, 1957

Theological Education in China

By Canon Marcus Loane.

Perhaps the most notable feature in the growing co-operation between Protestant churches in China is the new system of theological training. The old Denominational Colleges have been replaced by four Union Theological Seminaries.

The well-known Chia-yu-min also has a Seminary or Bible School of Fundamentalist outlook at Shanghai with a small branch at Chung-king. The four Union Theological Seminaries follow broadly the same syllabus, and their enrolment for the current academic year may be shown thus:

Men Students	Women Students	Anglican Students	Total
(1) Chung King— 19	6	2	25
(2) Canton— (c) 17	(c) 12	3	29
(3) Peking— (c) 40	(c) 20	nil	60
(4) Nanking— 72	35	14	107

The Seminary at Nanking whose Dean is Bishop Ting is easily the largest. It is well housed in a former Bible School for Women, and the buildings are beautifully situated in spacious grounds. The Union took place in 1952 and the whole staff of the eleven uniting colleges was taken over. God has placed the Church in a situation where difficulties have had to be faced, and initial problems between Liberal and Fundamentalist groups have been overcome. Thus there are now about fifteen Denominational or Independent Church groups which have sent their students to the College. Of these the chief are the Anglican, the Church of Christ in China (largely Presbyterian and Congregational), Methodists Episcopal and English, Baptists North and South; lesser groups include the Lutherans, the Little Flock, Quakers, Pentecostals, Seventh Day Adventists and the Bethel Mission. There are at present 25 members of the teaching staff, and at least 25 others such as the Librarian, the administrative personnel, and the nurse. The academic year extends from September to May and consists of two terms each of which runs for 16 to 18 weeks. A Porter's Lodge admits students to the College grounds. The main building includes a Chapel downstairs and a Library upstairs. There are separate hostels, kitchens and dining halls for men and women students. Apart from a large central

lecture hall, there are various interesting buildings such as five piano practice rooms. Residences for some members of the staff are available and there is a special hostel for students who come to take Refresher Courses. This year the enrolment for the Refresher Courses amounts to 125 of whom 29 are Anglicans.

Finance.

The Seminary is controlled by a Board of Directors who appoint a Finance Committee to manage its affairs. It is financed largely from the rentals which are derived from letting the buildings of ten of the uniting colleges.

There are more applicants than can be admitted, although many lack necessary qualifications. It is said that the present intake meets the current need of the Church but does not allow for expansion. The various levels of general education among the students require different courses of training:

(i) Graduates from Junior Middle Schools take a four-year course with special emphasis on Bible teaching.

(ii) Graduates from Senior Middle Schools take a four-year course at a rather higher standard.

(iii) Graduates from a University College take a three-year course at the level of a B.D. Degree.

(iv) Pastors and clergy may take a special one-term Refresher Course.

(v) Church workers, men and women, may take a special one year Refresher Course.

Syllabus.

Not only are there five separate courses, but lectures are given by both Liberal and Fundamentalist teachers. This means that certain lecture courses are duplicated and students may choose which course they will attend.

The Syllabus includes:

(i) Old and New Testament: Introduction, Contents, History, Exegesis.

(ii) Theology: Biblical, Systematic, Historical.

(iii) Church History: 1st year, General; 2nd and 3rd year, the History of the Church in China.

(iv) Languages: Chinese Literature; English; Greek; Hebrew (optional).

Miss Liu has prepared a Greek Grammar and is compiling a Greek lexicon for those who can not use English as a medium.

(v) Pastoralia: Homiletics; Sacred Music; Church Polity.

(vi) General Courses to make up general education.

Anglican Students.

Students do "field work" in local churches every Sunday and to some extent on weekdays. Women students are trained as church workers while the men are mostly candidates for ordination. Anglican students must serve one year as a Postulant and three years as a candidate before being ordained to the Diaconate. There is no separate Anglican Hostel, and Anglican students share the general life and worship of the Seminary. But they also have a special Chapel for Holy Communion on Sundays and Holy Days and they receive special lectures in Liturgiology, Pastoral Theology, The Creeds, and The Apocrypha. They share in the Parish life of the four Anglican Congregations in Nanking as Servers, Lay Readers and Sunday School Teachers.

The daily time-table from Monday to Saturday inclusive is interesting:

5.30: Rising Bell; Private Devotions.
6.45: Physical Exercise.
7.00: Breakfast.
7.45: Chapel (with Sermon).
8.30 to 12.00: Lectures (45 minutes each) (20 minutes recess in mid-morning).
12.00: Lunch.
2.0 to 4.30: Lectures.
4.30: Recreation.
5.30: Supper.
6.30: Chapel.
7.00 to 9.30: Private Study.
10.00: Bed.

The Library of the College contains 30,000 volumes in English and Chinese. It does not include many English works of recent vintage but it is far better off than the Seminaries in Peking or Chung-king. There is incidentally a fine collection of English Theological works in the library of the Peking University; these books have been inherited from the former Yenching University. The College at Nanking has appointed a Literature Committee and this Committee has begun to publish the Nanking Union Theological Review as a bi-annual magazine. Five numbers have appeared and it is hoped to make it a quarterly publication. Certain members of the staff are planning to undertake the translation of selected works by the Apostolic and Early Fathers. Hromadka's latest book is being translated and prepared for publication. The Literature Committee is trying to standardise the translation of proper names in the field of Church History; this is essential if confusion is to be avoided. It also has plans for the publication of a Devotional Magazine and the inauguration of a Correspondence Course.

Thus the Nanking Union Theological Seminary is striving not only to prepare men and women as ordinands and parish workers, but to revive and promote theological study and literature on the higher levels. In many ways this Seminary holds the key for the future of the Church in China. It ought to receive the prayers and goodwill and understanding of all Christian believers.

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CORRESPONDENCE

MORE THAN A MISSIONARY SOCIETY.

Dear Sir,

It seems a pity that you should have spoilt your otherwise very good editorial of the 31st January by the statement that the only function of the Church is to draw all men to Jesus Christ.

It is hardly conceivable that the sole, or even the primary, function of an institution should be to perpetuate itself by increasing its membership, which is what your contention amounts to.

In the Old Testament the Church was the nation of Israel assembled for the worship of God. In the New Testament it is a body, or the body, of believers in Jesus Christ assembled for the same purpose. This is what the Church exists for—in order that it may offer up spiritual sacrifice acceptable to God by Jesus Christ (1 Peter 2, 4-5). The general function of the church, then, is to serve God, and the highest form of service is worship.

To draw all men to Jesus Christ is a very important part of the Church's function, but it is an exaggeration to say that it is its sole function. The church is a missionary society, certainly; but it is not just a missionary society.

Yours, etc.,

G. S. CLARKE.

Darwin, N.T.

THEOLOGICAL BOOKS NEEDED.

Dear Sir,

May I appeal through the columns of your paper for theological books for St. Peter's Hall, the Anglican Theological College, Singapore.

Dr. Sverre Holth, Warden of St. Peter's Hall, is most anxious to fill the rather empty shelves in the College Library. Any clergy or laymen who are desirous of helping to build up the theological thinking of the future Asian Church Leaders may send suitable works to the Warden or to me at C.M.S. Cathedral Buildings, Flinders Lane, Melbourne C.I., Victoria.

Yours, etc.,

(The Rev.) K. C. NANCARROW.

RIVERINA SYNOD REJECTS CONSTITUTION.

The Synod of the Diocese of Riverina has rejected, on the casting vote of the Bishop, the draft Constitution.

The vote was 18-18. In his charge to Synod, the Bishop, the Rt. Rev. H. G. Robinson, strongly urged that the draft be rejected.

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Refugees — The Forgotten People

By J. J. Dedman.

The tale of suffering of those who have been forced to flee from from totalitarian tyranny in Hungary has aroused Governments and individuals all over the world to take speedy action for the relief of these helpless and homeless people.

The World Council of Churches, through its "Service to Refugees" Division has been in the forefront of the reception and relief operations at the Austrian border and from there onwards its ministry continues until the refugees have been able to begin life afresh, either in the country of asylum or by resettlement overseas.

It is here that the Resettlement Department of the Australian Council for the World Council of Churches comes into the picture. It has, of course, been there for some years, helping the resettlement in Australia of refugees from many countries in Europe, refugees who at one stage were like the Hungarians, the latest victims of oppression, but had long been forgotten by Governments and by all but the World Council of Churches and other Christian agencies.

In co-operation with W.C.C. Service to Refugees officers overseas, the Resettlement Department, A.C.W.C.C., with headquarters in Melbourne and branch offices in Sydney and Brisbane, has in the past five years accomplished the successful resettlement in Australia of over eleven thousand men, women, and children who, but for the ministry of compassion and service, would still be languishing in poverty and despair on the other side of the world.

Desperate Need.

The desperate need of the Hungarian refugees is but the latest challenge to the individual Christian conscience; it will be a continuing task; for the history of refugee relief ever since the First World War indicates that Governments having solved their consciences by dramatic but totally inadequate measures announced when the crisis first burst upon the world, soon forgot the refugees remaining when the crisis has passed its peak.

Thus it was that, even before the recent deplorable events in Hungary, there were 350,000 refugees scattered all over Europe

and hundreds of thousands in Asia for whom Governments were doing little or nothing and whose only hope of rehabilitation or resettlement lay in the efforts of Christian men and women moved by concern for the sufferings of their brothers and sisters in distress and organised through the World Council of Churches or one of the other "voluntary agencies."

The new Hungarian refugees add to this already formidable task; a task which is made progressively more difficult, because Governments invariably "skim the cream" off the refugee population leaving the "hard-to-resettle" cases behind. In one way this situation creates an opportunity for a more abounding service by the churches and their members. The worse the plight of the individual refugee, the more the loving care required on our part and the greater our satisfaction in our ministry to him or her.

The Resettlement Department of the Australian Council for the World Council of Churches takes a humble pride in the service that it thus renders; it will continue to carry out that part of the Mission of the Church which is enshrined in the command, "Thou shalt love thy neighbour as thyself."

"CRYING ROOM" FOR MELBOURNE CHURCH.

A very attractive feature of the new Emmanuel Church being built at South Oakleigh, Melbourne, is the inclusion of a "Crying Room."

The special "crying room" will have two large windows looking into the nave of the church and will be sound-proof, and will enable parents to join in the service, by the aid of a sound system, whilst any restless child will not disturb other members of the congregation.

The ground plan is in the shape of the cross with the choir occupying the north transept and the Baptistry will be situated in the South transept.

Another outstanding feature will be the tall bell tower in front of the Church which is to be surmounted by a 10-foot stainless steel cross.

On Saturday, 2nd Feb., at 3 p.m., the Archbishop Administrator of Melbourne, Dr. J. J. Booth laid the foundation stone for the new church. The cost of the building is estimated at £24,000, and will have a seating capacity of 250 persons. The raising of money is under the control of the Well's Canvass and already half the total cost has been realised.

AGE HAS WISDOM.

From a 92-year-old subscriber:

"I would like to add my appreciation of the efforts called for constantly and bravely and frankly in order to maintain the high reputation of the "Record." In such difficult times it is satisfactory to find such praiseworthy efforts made in a good cause."

The Australian Church Record, February 14, 1957

THOUGHTS ON THE HOLY COMMUNION

THE ONE BROKEN LOAF

By the Rev. J. R. W. Stott, M.A., Rector of All Souls, Langham Place, London.

"The bread which we break, is it not a participation in the body of Christ? Because there is one loaf, we who are many are one body, for we all partake of the same loaf." (1 Cor. 10. 16-17, R.S.V.)

The apostle Paul is writing about the sin of idolatry (v. 14). Unbelievers who take part in pagan sacrificial feasts, he says, thereby have communion with demons (v. 20). Believers who take part in the Lord's Supper thereby have fellowship with Him. It is therefore utterly incongruous for a Christian to take part in both kinds of sacrificial feast. "You cannot partake of the table of the Lord and the table of demons" (v. 21).

What then is the significance of the Lord's Supper? We may consider what he writes concerning the Lord's Loaf. He hints at a threefold symbolism.

(1) **The Loaf is Broken.** "The loaf which we break . . ." (v. 16b). The loaf is broken in the Lord's Supper in imitation of the action of Jesus in the upper room. According to Paul He broke the bread and said "This is my Body which is broken for you" (1 Cor. 11.24). So central is this act in the service that it appears to have been known originally, and still is among the Brethren, as "the Breaking of Bread." The symbolism is clear and vivid. As the bread is broken, so His Body was broken on the Cross. The repetition of this symbolic act in the Lord's Supper is intended to be a visual aide-memoire. That is why the Reformers make it clear that the "manual acts" (i.e. the Minister's acts in taking and breaking the bread, and consecrating it and the wine) should be visible to the congregation. The congregation should look up, watch, remember and give thanks. The breaking of the bread reminds us what a costly thing it was to achieve our redemption. Not by His Body living but by His Body broken; not by His Blood flowing but by His Blood shed; not by His life but by His death was our salvation won. To His precious death and passion we pin our faith.

If He thus gave Himself for us, our responding love cannot be less sacrificial. The breaking of the bread should remind us not only of the sacrifice He made, but of the sacrifice we should make in response. St. Mark in the fourteenth chapter of his Gospel hints at this by comparing with consummate artistry the act of Mary in her Bethany home and the act of Jesus in the upper room. Did He break the bread for her, in token of His coming death? Then she broke her box for Him. Did He pour out the wine, as His Blood was to be poured out for her on the Cross? Then she poured out her ointment for Him. As He gave Himself to the uttermost so she gave her precious treasure with lavish extravagance. The Lord's supper sets forth His sacrifice so vividly that it challenges us to break our pride and pour out our lives in His service.

The Australian Church Record, February 14, 1957

for we all partake of the same loaf" (v. 17). Not only is the loaf broken, to set forth Christ's death; not only is the loaf eaten, to set forth our participation in His death; but the loaf is one, to set forth our common share in His death as the basis of our fellowship. The one loaf represents the one Body. Each member of the one Body eats a fragment of the one loaf. The Brethren still pass round at their Breaking of Bread a complete loaf from which each worshipper takes a fragment. This practice very forcefully portrays the symbolism. It is our individual share in Christ's death which makes us one. As we come to the Holy Table, the Minister speaks in Christ's Name to each sinner individually by the second person singular. "Christ died for thee"; "Christ's blood was shed for thee." We then return to our seats and at once unite in saying "Our Father." It is at the Lord's Table that the Lord's People are one.

So whenever we come to the Holy Supper we bear witness to three precious evangelical, Biblical truths. First, Christ died for our sins. Second, the sinner must accept the crucified Saviour by personal faith. Third those who have thus accepted Him are thereby made one.

May the breaking of the loaf remind us of His death. May the eating of the loaf recall and renew our share in His death by faith. May the oneness of the loaf set forth our common redemption as the basis of our membership of the One Body.

PERSONAL

The Rev. O. B. McCarthy has been appointed assistant minister at St. James', King St., Sydney.

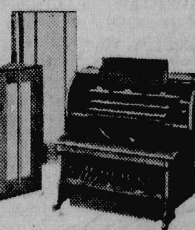
On Jan. 25, the Rev. L. H. S. Broadley was inducted to the parish of St. Andrew, Lane Cove (Dio. of Sydney). Mr. Broadley has exchanged with the Rev. R. Strong, who is now at Brighton-le-Sands.

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Four Fatal Flaws in the Draft Constitution

"The Church Record," in seeking to give its readers the opportunity to assess fairly the merits and demerits of the draft Constitution now before the Australian Church, presents in this and the following issue articles written from opposing points of view. The present article presents the case against the draft; the next issue will include a summary of the case for the draft.

The new constitution for the Australian Church ought not to be approved in its present draft, because, under cover of a new constitution it sets up a new church, different in character from the church of England and with potentially different standards of doctrine.

Under the proposed constitution the reformed and protestant character of our church will be jeopardised. There are several features in the draft which make it in this direction.

1. The doctrines of the 39 articles have been removed from chapter one (Fundamental Declarations) where they were included in every previous draft which has come before diocesan synods and are included in Chapter 4. The consequence is that their status is depressed; they are plainly secondary. This will be of importance if a court is called upon to decide what the essential character of the church is. Under the proposed draft the doctrines of the Reformation will not be able to maintain their moral and canonical authority in the church.

Moreover, from the wording of section four it is highly probable (and in the opinion of some lawyers certain) that the section gives the new church authority to ignore and contravene the reformation settlement in issuing statements of faith and in passing ordinances on church discipline. Thus a diocese could make auricular confession as in the Roman Catholic church compulsory for clergy and laity before communion could be received; or a vow of celibacy could be imposed on the clergy; or the terms of clerical subscription altered contrary to the articles, and so permanently excluded evangelicals from the diocese. This power of ignoring the Reformation settlement results, it is contended, from the way section four is worded. Those who do not agree with the contention should remember that the constitution is to be interpreted by the Appellate Tribunal, from whose decision there is to be no appeal to the civil courts or the Privy Council (see the definite statement of Section 31). There should, therefore, be no possible ambiguity in the constitution about the position and authority of the reformation doctrines. In the present draft this is highly ambiguous. The constitution should not be accepted till the continuing authority of the Reformation standards is made crystal clear.

Thirdly, the doctrine of the articles can be removed altogether from the constitution by a three-quarter majority of the dioceses, including all the metropolitan sees. These doctrines cannot be removed from our pre-

sent constitution without an Act of Parliament. That is more satisfactory. But under the proposed draft a diocese may find that the whole character of the church to which it belongs has been changed without its consent, and if it wishes to remain in the old ways, it lose all its property. Is this fair?

The Queen's Courts.

2. Under the proposed constitution the jurisdiction of the Queen's Courts to interpret the laws of the church has been excluded (see Section 31). This is a fundamental change in the character of the church and is a return to pre-reformation theory and practice. Ever since the Reformation the King's Courts have proved a bulwark to protect lawful minorities from persecuting majorities in the church. The famous Gorum judgment of the Privy Council, which protected the evangelical position in the Church of England, is an example. In Australia, the recent "Red Book Case" shows that the Queen's Court is still a valuable protection for evangelical doctrine against innovations by an Anglo-Catholic majority. But the constitution sets up the Appellate Tribunal (which will largely be under the dominance of the bishop—see sections 58 and 59) as final arbiter of the doctrine of the church, from whose decisions there is to be no appeal (see section 31).

In the past, the diocese of Sydney has insisted as a condition for acceptance of the constitution that the present right of access to the Queen's Courts which members of the Church of England enjoy, should not be curtailed. This condition should still be insisted on, as it is entirely equitable, and will undoubtedly prove a valuable safeguard.

A Bishops' Church.

3. The constitution changes the character of the church by greatly increasing the power of the bishops. It may be said to turn the church into a bishop's church. In section three it enunciates and includes unchanged in the Fundamental Declaration a doctrine of the ministry in which bishops are placed in an order by themselves, which is not in accordance with scripture nor with Anglican formularies. In the inside cover of the constitution document a statement is printed that "the authentic decision" "in matters of faith" is "given by the whole body of bishops." This is out of accord with the present laws and customs of the church. In section 60 a bishop is empowered to set aside the sentence of the appellate Tribunal. In sections 58 and 59 the bishops are given a position of special influence and control of the decisions of the appellate Tribunal. The bishops as a body are given an absolute veto over all legislation and being a small

body, with authority to meet regularly by themselves (see chapter III) they will be in a position of domination not known to scripture or to anglican traditions.

Ritual Legalised.

4. The draft makes a radical change in the character of the church by doing away with the principle of uniformity in church services. It not only allows diocese to differ from diocese in the prayer book used but allows parish to differ from parish in the same diocese in the form of service followed. Thus a distinguishing feature of the church of England, the same prayer book service, will disappear.

Sydney diocese has set itself against this in the past. Thus in 1945 the Sydney representatives on the Constitution Committee (Archbishop Mowll, Bishop Hilliard, Archdeacons S. M. Johnstone and T. C. Hammond, Messrs. W. J. G. Mann, W. S. Gee) stated: "To open the possibility of a number of various pses within the compass of a single Church of England in Australia would be to revert to the position that prevailed prior to the Reformation . . . We are told that this diversity exists to-day. That may be so, but we are not prepared to recommend that this position should be given legal sanction."

In this respect, the present draft is much worse than the 1945 draft, so strongly objected to by Sydney representatives. Thus under it, for the first time, the mass vestments, incense, the sanctus bell, and all the ritual objected to in the Red Book, for example, could be lawfully authorised. A chancellor of a leading Anglo Catholic diocese has stated that there is no ritual at present illegally practised in the church which could not be lawfully authorised in any diocese as soon as the constitution is adopted.

In these four main points the draft radically alters the character of the church, away from the Reformation, in a medieval direction.

There is no pressing reason why the church in Australia needs a new constitution at all. The present constitution is working well. Yet, it could be amended, if an amendment is seen to be necessary. But what is not desirable, is that under the guise of a new constitution, a new church should be set up, with a different character and potentially different standards of faith and worship. This would be the result of adopting the proposed draft.

The way forward, surely, is to agree first in principle on what amendments of the constitution (if any) are desirable, and then, and only then, should the second step be taken, of working out in a document how these amendments might be effected. But the first step has never been taken. The Australian Church has never agreed as a whole in what respects the present constitution should be amended, or whether it needs any amendment at all.

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The Australian Church Record, February 14, 1957

Melbourne to Establish Department of Promotion

The Diocese of Melbourne will be setting up a Department of Promotion this month. The first Director will be the Vicar of St. Barnabas', Balwyn, the Rev. Wilfred Holt, B.A.

The office and headquarters will be situated at 97 Bridge Road, Richmond and will open on Monday, 18th Feb., 1957. Mr. G. F. Walker, Assistant Director of the Department of Promotion, Diocese of Sydney, will spend three or four months in Melbourne assisting in the establishment of the Department.

The Promotion Department have as their purpose the establishment of a closer relationship between the laity of the parishes and the clergy, and involves a readiness on the part of laymen and laywomen to accept responsibility for the spiritual and material progress of their own parish. Great emphasis will be placed on the grace of Christian giving.

The new Director organised a most successful mission in the Balwyn parish last year. The Missioner was the Rt. Rev. J. S. Moyes, Bishop of Armidale, and each meeting was exceptionally well attended. During the Mission a great number of people entered into a personal faith whilst others entered into a deeper experience of Christ.

Some outstanding features were the group who faithfully prayed for the Mission, and the band of lay people who carried out systematic and repeated visits to homes in the area armed with good literature leading up to the Mission week.

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For further particulars, apply to the Headmaster, The Rev. M. C. Newth, B.A., Th.L. (Minor Canon of the Cathedral). Tels.: MA 7836; BM 3774; JW 3094; LF 4868.

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The Australian Church Record, February 14, 1957

PROFESSOR HROMADKA'S VIEW OF THE HUNGARIAN CRISIS.

In the course of a long statement analysing the Hungarian crisis, Professor Joseph Hromadka of the Comenius Theological Faculty in Prague, has declared that "even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors, recognise that the intervention of the Soviet Army on November 4th, 1956, saved the Hungarians from terrible bloodshed and disintegration, and furthermore from national, chauvinist and social reaction, which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general."

The statement appears in a special issue of the official information service of the Protestant Churches in Czechoslovakia. Dr. Hromadka says he makes it "hesitatingly" and "at the request" of his "friends and brothers abroad who directly asked him for his opinion."

Professor Hromadka acknowledges the difficulty of judging the rights and wrongs of the Hungarian situation. He says that "the beginnings of the events in Hungary were connected with the sincere desire of numberless citizens, members of the Workers' Party, intellectuals, and especially students, to surmount the internal shortcomings of the Hungarian society at a faster rate."

He goes on: "Oct. 23 evidently expressed the endeavours of Hungarian citizens for a tranquil, but rapid, redress of the situation and for the inauguration of a better policy. How did the catastrophe come about? It will be a long time still before we get to know all the details of that day and the following days and before we penetrate to the reasons for the violent and tragic upheaval."

"Evidently the most responsible representatives of Hungarian political sphere lost their heads and were not able to estimate what was actually happening. They were too deeply isolated from the masses and from intellectuals. They hastily asked for the aid of Soviet military units, hastily called them off and lost their perspective of events. From the very beginning, however, there were voices—besides those calling for a peaceful and organic redress—which raised slogans tinged with fascist nationalism, slogans expressing what had been suppressed for ten years, but which had been fermenting as a hang-over from the Hungary which had fallen in 1945."

LEGAL DIGNITARIES ATTEND CATHEDRAL.

On Friday, 1st February, the annual service for the opening of the Law Term was held in St. Paul's Cathedral, Melbourne, at 10 a.m.

His Honour Sir E. F. Herring read the second lesson, and the Attorney General of Victoria, the Hon. A. G. Rylah, read the first lesson. The sermon was preached by the Rev. L. Dixon, President of the Congregational Union of Australia and New Zealand. The service was conducted by the Dean of Melbourne, Dr. S. Barton Babbage, and the Rev. E. M. Eggleston, LL.B., Vicar of St. Peter's, Box Hill, who practised as a member of the legal profession before entering the ministry.

Evangelicals and Prayer Book Revision

By Dr. J. A. Friend.
PART II.

It is necessary to consider the provision of forms of service for occasions not covered by the Prayer Book. It is not clear to me on whose authority orders of service for special occasions are issued. They should, it seems to me, be authorised by Act of Parliament, or at least by Royal Warrant, but they frequently appear over the authorisation of a diocesan bishop.

The absurd position is reached where a service is printed with a note to the effect that "publication of this order of service does not mean that it has been authorised for use in churches." An example of this is to be found on the cards with the 1928 Order for Public Baptism, which are widely used, even in some churches which claim to adhere strictly to the Prayer Book.

Assuming that the question of "lawful authority" can be settled, the question arises, whether forms of service other than those for Morning and Evening Prayer (and of course Holy Communion) are required for the daily services of the Church. The 1928 Prayer Book contained an Order for Compline (that is, a late evening service), which is widely used in some circles, without canonical authority, as I understand it, but seems to meet a need. Again, for mission services, something very simple is required. Is a brief liturgical form required for them? Or should it be understood that it is permitted to use non-liturgical forms on such occasions?

There is little in any of these suggestions which should prove controversial—they are matters of arrangement for accommodating the service-book to the needs of the day, while maintaining as far as possible the traditional structure of the services. It is not possible to go into all the problems involved in the revision of the Prayer Book. One there is which must be seriously considered, and to which we have already referred, namely, that of the language of the services. It is a fact that modern prayers do not seem to have the crisp economy of words so characteristic of Cranmer's style; but conscious archaism is difficult to make convincing—the effect of some of the rubrics (compete with the k) in the 1928 Book is reminiscent of that of a 19th century gothic addition to a 14th century church. This is a problem which must be left to those qualified to deal with it. It is, of course, related to the problem of a modern, universally-accepted version

of the Holy Scriptures. As a recent writer in the "Expository Times" pointed out, we are at present embarrassed with riches in the multiplicity of versions available—Authorised, Revised, Revised Standard, Moffatt, Weymouth, Knox, Phillips and so on. With all its faults, the Authorised Version of the Bible had until recently the advantage that it was known by all—all children learned their lessons from the one text. We need a successor to the Authorised Version; whether the new translation being prepared by the British Committee will fill the need, remains to be seen. Certainly it should be tried, and if successful should replace the Authorised Version in the services of the Church, as in fact that version replaced earlier versions in the 1662 revision of the Prayer Book. We must never allow antiquarianism or the love of old familiar things to blind us to the need to present the Gospel in a form which can be understood by the masses of the people.

The Sacraments.

Most of the controversy in connection with Prayer Book revision has, of course, centred round the sacramental services of Baptism and Holy Communion. A recent article in the "Record" gave an account of the progress of Prayer Book revision in India. This has been marked by departures in the new book from the principles of 1662, to the great concern of numerous Evangelicals. In the same way, such abortive efforts to provide a new book for use in Australia as the Bathurst "Red Book" show reversion to the pre-Reformation forms of service. There is no doubt that many clergy in Australia would like to see this process accelerated. It is therefore essential that Evangelicals should understand what is involved,

and should be able to make constructive suggestions on revision, with an understanding of the principles involved. Does it matter whether the Communion Service has a central "great prayer" of the type of the Roman Canon? Does it matter whether there is any formal "offertory" of the bread and wine? Should the Benedictus and Agnus Dei be introduced into the service of Holy Communion? Does it matter where the minister stands during the service? What about the Westward position as a solution of the East-North controversy? Can we be satisfied with a statement that the Eucharistic Vestments have no doctrinal significance? One thing is certain; in any revised prayer book, the Ornaments Rubric as it now stands must be altered so that it can no longer be the subject of widely differing interpretations. If surplice and chasuble are to be alternative vesture, the rubric should say so; if not, it should explicitly prescribe the lawful vesture. But there's the rub.

Australian Tradition.

Any Revision of the Prayer Book for Australian use will inevitably show the signs of its ancestry. The Indian revision seeks, as do the forms of the Church of South India, to express the Indian character of the Church. It is hard to see how we could do anything of the kind, except in the provision of prayers for persons associated with our way of life—we have no liturgical tradition other than the English to draw upon, nor could we have except other imported traditions. It may be a good thing to adopt some prayers and practices from other Christian traditions, but this is a different thing from introducing "Australian" elements into the liturgy. Whatever we call ourselves, we are deceiving ourselves if we think we are anything but a branch of the English Church set down in a South Pacific area. What significance we have to Asia is solely as the interpreter of the West to the East. If we forget that, we are throwing away our commission. In the same way, any revision of the Prayer Book which contains more rather than less mediaeval material will make relations with the other Protestant churches more difficult, in the vain pursuit of a rapprochement with Rome and the Orthodox Churches. We must consider which is more consonant with loyalty to the Gospel.

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The Australian Church Record, February 14, 1957



The Book Page

Under the general editorship of Dr. Leon Morris



The Ark at the End of the Garden. — By Rita F. Snowden. The Epworth Press, 1956. Pp. 84. Eng. price 5/-.

This is a collection of thirty one short, true stories which, although not biblical, make an excellent contribution to the store of little parables which add so much to the strength of a children's address. The stories are well told and the authoress is not afraid to introduce a Bible reference. The first chapter contains some worthwhile hints to those new to the art of story-telling. Consideration is given to the age of the listeners and to the type of story told, and here is discussed the various methods used by our Lord. All who are parents, or teachers, will appreciate these stories for church and home. —H. Hugh Girvan.

The Book of Daniel. Introduction and Commentary, by E. W. Heaton. S.C.M. 1956. Aust. Price 1956. Pp. 251. Aust. price 15/6. (Our copy from Diocesan Book Society, Melbourne.)

This addition to the Torch Bible Commentaries has much to commend it. Canon Heaton has an original and lively approach to Daniel, and the chief merit of his work is his stimulating attempt to give the great theological themes of Daniel the prominence they deserve and to correlate them with the rest of Holy Scripture and Apocrypha. Canon Heaton belongs to the school which has married the new "biblical theology" to the older "critical orthodoxy": he is much influenced by Dr. C. H. Dodd (whose son-in-law he is) on the one hand, and by Prof. H. H. Rowley on the other. Dodd's influence is seen, for example, in the treatment of the great "son of man" passage in Daniel 7, and Rowley's view of the source criticism and integrity of the book is largely followed.

It is less easy to recommend the commentary as an introductory study. The evidence for the opinion that the book of Daniel was evoked by and composed during the persecution of Antiochus Epiphanes (2nd century B.C.) may be considerable, but it is far from conclusive. Heaton assumes the hypothesis to be proved. Yet he acknowledges some factors which some would think tell against the 2nd century date and setting. He draws attention to the fact, for instance, that Daniel "is not a typical specimen of apocalyptic literature." He also notes that the five stories which open the book "fit rather badly" into the situation of the Jews in the time of Antiochus, and he has recourse to the rather airy explanation that "our author received the stories in a fairly fixed form." (p. 51, 118, 140.)

—Donald Robinson.

1. **What is An Evangelical?** by T. C. Hammond. Pp. 20.

2. **The Meaning of Baptism.** By D. W. B. Robinson. Pp. 29. Evangelical Tracts and Publications, Sydney.

The first two in a series containing a concise, scholarly statement of the Evangelical view on crucial subjects. In No. 1 the rise of the Evangelical Party, its distinctive concepts of the authority of Holy Scripture interpreted to the believer by the Holy Spirit, justification by faith only, assurance, etc., are convincingly epitomised. A chapter on

the visible and invisible church, baptism and communion is particularly helpful. Popular misconceptions about the Evangelical position are pointed out, and the true position succinctly put.

The second tract, though not immediately as commanding as the first, gathers momentum as it proceeds, and the author builds up a very strong case. Both booklets are exceedingly valuable as brief accounts, and the scholarship behind them is, of course, considerable. We look forward to the appearance of No. 3—"Salvation," by Dr. L. Morris.

—D. I. Frost.

Seven Days of the Week. by Rita F. Snowden. Epworth, 1956. Pp. 128. English price 7/6.

Rita Snowden has retained her place as a foremost devotional writer because she never degenerates into the vague effusions which characterise so many devotional works. Packed with anecdotes and illustrations, her pages grip even the unwilling mind, and the sermons that she draws from a multitude of household objects and incidents, everyday happenings and quotations, continue to grip the interest with their spiritual insight and commonsense. She deals with an amazingly wide variety of themes, while maintaining a high standard of valuable thought. Here is a richly-stocked intelligence, wedded to a finely spiritual nature.

Each of the many chapters of "Seven Days of the Week" consists of two or three pages of discussion on one thought, arising always from an anecdote, quotation, or simple incident. Thus it is ideal as a book of daily readings, and it would certainly never strain one's sense of duty to take it up day by day!

Here is a rich source of sermon material, also. The author has the preacher's gift of drawing out to the utmost the meaning hidden in homely things, and of maintaining the interest when the illustration is finished.

The book is a treasure-house of quotations, in the choice of which a fine discernment is shown.

Subjects like a pocketful of marbles, Peter Pan's statue, the origin of cultured pearls provide some memorable thoughts. Reference is made to the lives of a great number of interesting people, both known and unknown. Useful background information illumines may a Bible verse, such as the meaning of "mansions" in John 14:2.

The author's fine intelligence is occasionally brought to bear on subjects of more abstract theological interest, such as the meaning of miracle, and a valuable contribution is made to the subject.

To read the book at one or two sittings tends to produce spiritual indigestion; but as a book of daily readings, as it is meant to be, it is surpassingly good.

—Barbara E. Thiering.

The Triumph of Grace in the Theology of Karl Barth. By G. C. Berkouwer. Eerdmans, 1956. Pp. 414. 4 dollars 95 cents. Also London, Paternoster Press. Aust. price 29/9.

Dr. Berkouwer is Professor of Systematic Theology of the Free University of Amster-

dam; the University which was founded by Abraham Kuyper. Kuyper had the distinction of being the founder of the Free University and an accomplished theologian, and the Prime Minister of Holland. Dr. Berkouwer's knowledge of Barth's work is impressive and comprehensive; and scholars will value the painstaking documentation. This volume is, in itself, a most helpful and thorough introduction to Barth's prolific writings; and it is both critical and judicious.

Dr. Berkouwer regards the doctrine of God's sovereign grace as central to an understanding of Barth's work. This is the doctrine which Berkouwer finds triumphantly displayed in Barth's doctrine of Creation, Election, Reconciliation and Eschatology. Berkouwer warns against interpreting Barth in terms of "crisis" theology (as a reaction to the pessimism of the Great War), "Barth's theology must, from its inception," says Berkouwer, "be characterised as triumphant theology which aims to testify to the overcoming power of grace . . . it stands in direct connection with both God's judging and His gracious action in Jesus Christ. Barth's theology is Christological through and through." (p. 37.) "We feel warranted in characterising Barth's theology as a form of theological thinking in which, in ever broadening reflection, and in consciously Christological concentrations, the triumph of grace stands central." (p. 49.)

Berkouwer is particularly critical of Van Til's devastating criticisms of Barth, on the ground that Van Til attributes to Barth philosophical presuppositions which Barth no longer holds. He also questions the integrity and the fairness of Van Til's criticisms: "At issue in this," says Berkouwer, "is the matter of a truly responsible analysis, for it is only on the basis of a penetrating and thorough-going analysis of a person's intents and bearings, that solid criticism can be based." (p. 389.)

Whatever reservations may exist concerning the validity of Berkouwer's interpretation it cannot be argued that he bases his work on a superficial acquaintance with the work of Barth.

This work will prove invaluable to those who are anxious to grapple with serious theological thinking, and particularly to those who are desirous of exploring the profound implications of Barth's theological reconstruction. This is a work of immense labour and considerable erudition.

—S. Barton Babbage.

The Dead Sea Scrolls. by Millar Burrows. Secker and Warburg, 1956. Pp. 435. Aust. price 37/3. (Our copy from the Diocesan Book Society, Melb.)

Perhaps the most exciting and important manuscript discovery in recent years was that made in 1947 when certain Bedouin brought to light what have come to be called "The Dead Sea Scrolls". From the time of their discovery these manuscripts attracted a great deal of attention and an enormous literature has grown up round them (Millar Burrows lists over 400 books and articles). They have been the subject of much controversy. Some scholars assign them to a hoary antiquity. Others pronounce them the products of the mediaeval ages.

(Continued on page 12)

(Continued from page 11)

NEWS IN BRIEF

In the spate of claim and counter claim the ordinary person is apt to be somewhat bewildered, and for such people Millar Burrows' book will be invaluable. The author is an outstanding scholar who was director of the American School of Oriental Research when the scrolls were found. He has kept in touch with subsequent developments and Albright speaks of him as "better qualified to write this book than perhaps anyone else in the English-speaking world."

Professor Burrows has not written for the scholar, but so that "he who runs may read." In non-technical language he has told the story of the successive discoveries, of the controversies that raged, of the information we have for dating the writings and identifying the people who produced and used them, and of their importance for Old Testament study, for Judaism and for Christianity. As if this were not enough he has added translations of the non-Biblical documents, those of the "Thanksgiving Psalms" and "The War of the Sons of Light with the Sons of Darkness" appearing in English in anything like their complete form for the first time.

Not the least valuable feature of this book is the way the author gives careful summaries of the views of others, including those who differ radically from himself. He gives what appear to be conclusive archaeological and paleographical reasons for dating all the first finds before 70 A.D., some of them considerably before that. The community from which the writings emanated were much like the Essenes, though Prof. Burrows hesitates to identify the two. The importance of the biblical manuscripts as showing the early date of what is substantially the Massoretic text is made clear.

All in all this book is a feast of good things, and can be confidently recommended to all who are seeking an authoritative guide to this fascinating and important study.

—Leon Morris.

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● **INTO JORDAN.**—For the first time 60 monks of Russian origin living in Israel received permission to enter Jordan. Altogether about 1500 pilgrims passed through the Mandebaum gate separating Israel from Jordan on Sunday, January 6, in order to celebrate the Greek Orthodox Christmas at Bethlehem.

● **CANCELLED.**—Plans being made in Denmark for a return visit by a Russian church delegation to Denmark following a visit to Moscow by Danish churchmen in 1955 have been deferred until further notice "in view of recent events in Hungary."

● **DEMONSTRATION.**—The town of Siantar in Northern Sumatra witnessed an evening Christmas demonstration by more than 5000 members of Christian youth groups when a procession over a mile long marched through the main street to the town square carrying flaming bamboo torches. Siantar is within the area of the Batak Church. The procession was organised by theological students of the Siantar seminary and bore in front an enlarged emblem of the "ecumenical ship," crest of the World Council of Church.

● **WOMEN MINISTERS.**—The Reformed Church of the City of Basel in Switzerland has agreed to authorise full ministerial status for unmarried women who are theological graduates. The vote to give women this status was taken by 92 per cent. of the Church's total membership of 85,000. The percentage which voted included both men and women. Women ministers must, however, resign if they marry.

● **PROMOTION CONFERENCE.**—The first residential conference of the National Committee for Promotion will be held at Gullulla, N.S.W., on March 4, 5 and 6 under the chairmanship of the Bishop of North Queensland.

It is hoped that all Promotion Committees will be represented. Registration details are available from the Secretary, the Rev. Rex Meyer, The Rectory, Rozelle, N.S.W.

● **WORLD CONVENTION.**—The 14th World Convention on Christian Education, sponsored by the World Council of Christian Education and Sunday School Association is preparing to receive 2500 delegates in Tokyo, Japan, from August 6-13, 1958. The meeting will be the largest international conference ever held in Tokyo. At least 3000 Japanese visitors are expected to join the official delegates.

● **BUDDHIST MISSIONARIES.**—A fund of one million rupees (210,000 dollars equal £75,000) is being raised by Ceylon Buddhists to train Buddhist missionaries to serve in Europe. "The revival of Buddhism has to be reckoned with in the West's judgment of Asia," said the Rev. Basil Jackson, study secretary of the National Christian Council in Ceylon, who is responsible for research into Buddhism in that country.

● **NEW LONDON BIBLE COLLEGE.**—Work has begun on the erection of the new London Bible College building in Marylebone Road. It is expected to be ready by the end of 1957, and it is hoped that the College can enter it for the Spring Term, 1958.

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EAST JAVA CHURCH IS TWENTY-FIVE YEARS OLD.

The Christian Church of East Java, which celebrated its twenty-fifth birthday in December, has almost doubled its adult membership since it achieved autonomy in 1931.

In 1931 adults in the church numbered 11,891 by comparison with 22,783 in 1955. Children in 1931 numbered 11,013 by comparison with 19,357 in 1955.

The East Java Church is one of the most important mission areas among Moslems. In 1931 it enrolled 176 converts from Islam. The number enrolled had arisen to 605 in 1955.

After pioneering efforts by a Eurasian farmer and a German watchmaker in the second half of the nineteenth century, the Christian mission in East Java preserved its lay emphasis. Dr. Hendrik Kraemer, a layman, who was later the first director of the Ecumenical Institute of the World Council of Churches, was referred to during the recent celebrations as "the midwife who assisted at the birth of the East Java Church."

The festivities associated with the special meeting of the synod to mark the anniversary included dramatic and musical performances reminiscent of the indigenous Wayang "shadow plays" of Java.

FATHER AND SON APPOINTMENTS.

The Council of the Father and Son Welfare Movement has announced the recent appointment of an additional staff worker, Mr. Don. M. Campbell. As a field representative, Mr. Campbell will assist in the Movement's extensive field educational programme.

Mr. Campbell has had considerable experience in youth work having recently held the appointment of Travelling Secretary for the Inter Schools Christian Fellowship in connection with the C.S.S.M. Prior to this Mr. Campbell served for three years in Canada and Jamaica doing extensive Christian youth work. This additional appointment to the Movement's staff has been necessitated by the many demands for the Movement's services.

The council also announces the appointment of Mr. John Goldsworthy as Organising Secretary of the Victorian Branch of the Movement.

The Father and Son Welfare Movement has recently moved to new premises to Braun House, 39 Goulburn Street, Sydney.

CCIA "SHOCKED" BY ARRESTS.

Officers of the Commission of Churches on International Affairs have expressed shock at the recent arrest in South Africa of "some 140 persons, including Christians of international reputation," under charges of treason and of contravention of the Suppression of Communism and the Riotous Assembly Acts.

Sir Kenneth Grubb, London, Chairman, and Dr. O. Frederick Nolde, New York, director of the Commission of the Churches on International Affairs, in a statement issued on December 20, said "We shall await developments with deep concern. But no comment on the charges is appropriate before the trial takes place and the facts are known."

The Australian Church Record, February 14, 1957

CHURCH URGES PARTNERSHIP IN KENYA.

At a time when there are signs of some hardening of attitudes in Kenya towards the idea of a multi-racial society, the Bishop of Mombasa, the Rt. Rev. L. J. Beecher, has made a forthright statement on the subject.

Preaching in All Saints' Cathedral, Nairobi he stressed that active progress towards partnership and community should be encouraged, and said that the Church had no intention of supporting suggestions that such progress should be controlled or even impeded.

"Any member of the Church in this diocese who suggests or acts to the contrary will receive no support from me," he said.

He suggested that, in such realms beyond their immediate control as those of political, social and economic developments, Christians would be acting more in keeping with the mind and will of their Master if they encouraged rather than discouraged the most active progress towards partnership and community that they possibly could.

As far as the Church in the diocese of Mombasa was concerned, the bishop said he intended to pursue a policy which aimed at showing the Church of Christ as the true family of God in a world where accidental and purely superficial distinctions and differences were no longer held to be significant.

ARCHDEACON WADE RETIRES FROM ARCHDEACONRY.

Archdeacon A. L. Wade last week conducted his last induction as Acting Archdeacon of North Sydney when he inducted the Rev. R. W. J. Fraser as Rector of St. Giles, Greenwich.

The congregation overflowed the church and Archdeacon Wade made it an inspiring occasion for all present.

After the service, a social welcome was held in the parish hall to the new Rector and Mrs. Fraser. As the Rev. Dr. Cash, the Rural Dean, could not be present, the welcome of the local Clergy was expressed by the Rev. W. Siddens, whose parish, St. Thomas', North Sydney, had been the mother parish of St. Giles.

At the end of January, the Rev. R. C. Blumer retired after seventeen years as Rector of St. Giles.

At the evening service on January 27th, some three hundred people overflowed from the church, built to hold a hundred less, on the occasion of Mr. Blumer's last service.

CANON H. M. ARROWSMITH, IN MELBOURNE.

The Victorian Branch of the Church Missionary Society has arranged for Canon Arrowsmith to speak on his recent visit to China at the following places:

Sunday, 17th February:—

11 a.m., St. Paul's Cathedral.

7 p.m., St. John's, Camberwell.

Monday, 18th February:—

11 a.m., Clergy Meeting in C.M.S. Fellowship Rooms; Chairman: Archbishop J. J. Booth.

1 p.m., C.E.M.S. Luncheon, Chapter Hse. 7.45 p.m., In Chapter House. Subject: "Behind the Bamboo Curtain."

POPULAR NEW BOOKS

Recent publications, which are proving popular in Australia and overseas, include:

The Story of Mary Liu—A moving story of Mary Liu's experiences under Communism. By Edward Hunter. 22/6 (23/3½).

Devil at My Heels.—The fascinating autobiography of Louis Zamperini, Olympic runner. 18/9 (19/6½).

Why I Quit Syndicated Crime.—By Jim Vaus. 14/3 (14/10½).

The Pocket Bible Commentary. Moody Press publications. Ten volumes 37/- set. (38/7½).

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The New London Commentaries on the New Testament. Each 37/6
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Cospel of Luke—N. Geldenhuys.
John: The Gospel of Belief. M. C. Tenney.

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PERSONAL

We regret to announce the death last day of Mr. E. W. Pont, who for many years had been actively associated with the work of St. Matthew's Church, Manly. Mr. Pont was also closely connected with the Home Mission Society's Children's Court Chaplaincy, and since his retirement from business gave much time as a voluntary worker in the courts.

The death occurred last week, after a long illness, of Mrs. Emily Begbie, widow of the late Archdeacon H. S. Begbie. Mrs. Begbie shared with her husband a long-remembered ministry in the Dioceses of Sydney, Melbourne, Bendigo and Gippsland. The Archbishop of Sydney gave the address at the funeral service in St. Andrew's Cathedral, Sydney, when a very large congregation gathered to thank God for her life and witness, and to honour her memory. Four sons of Archdeacon and Mrs. Begbie are at present serving in the ministry in the Diocese of Sydney.

The Secretary for Overseas Education of the Church Missionary Society (London), Miss Ruth Douglass, is at present on a four months' tour of Persia, Pakistan, North India and East Africa. Miss Douglass will study at first hand the work of the C.M.S. and recent educational developments.

The Archbishop of Canterbury has appointed the Bishop of Peterborough, the Rt. Rev. R. W. Stopford, to be episcopal secretary of the 1958 Lambeth Conference.

The Secretary of the WCC's Commission on Faith and Order, Dr. J. Robert Nelson, has accepted the invitation of Vanderbilt University, Nashville, Tenn., U.S.A., to become dean of its Divinity School. He will assume his new responsibilities in September, 1957, after carrying through several important Faith and Order conferences in America during the summer.

The Rev. E. H. Vines, of Turramurra, has officially declared Moderator-Nominate of the 1957 General Assembly of the Presbyterian Church of N.S.W.

The Rev. R. E. Evans, of Baulkham Hills, has accepted nomination to the parish of St. James', South Canterbury.

The present Rector of West Goulburn, the Rev. C. E. Nagle, has been appointed Rector of Woodburn, Diocese of Grafton.

Deepest sympathy is extended to the Archbishop Administrator of the Diocese of Melbourne, the Most Rev. J. J. Booth, and Mrs. Booth, in the death of their eldest daughter.

Mr. H. W. Rogers, Secretary of the Readers' Association of the Diocese of Sydney, expects to leave Sydney on February 20 on a visit to England. He will be away about six months.

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Clerical

The Reverend E. Walker is available for services: 8 a.m., 11 a.m., 7.15 p.m. Until the telephone is installed he can be contacted at YY 1149, between 8 and 9 a.m. and 6 and 7 p.m., or by letter at 117 Kissing Point Road, Dundas.

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Christians Help Draft New Constitution

Dr. Johannes L. Leimena, of the Protestant Christian Party, was elected as one of the five vice-chairmen of the Constituent Assembly now meeting in Bandung to draft a new Constitution for Indonesia.

Dr. Leimena, the nominee of both Protestants and Roman Catholics, is vice-chairman of the National Council of Churches in Indonesia and of the Commission of the Churches on International Affairs.

He is a medical doctor and was minister of health in many successive cabinets during the first nine years of the Republic of Indonesia.

The constituent body already has forty Christian members out of a total membership of 460. Further Christian appointments are possible. Indonesia has an estimated population of 80 million, of whom 3,100,000 are Protestants, and 90,000 Roman Catholics.

Three Ministers.

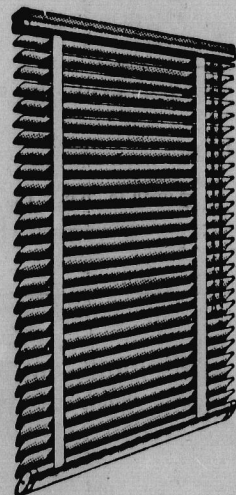
Three Christian ministers are in the Constituent Assembly: the Rev. W. J. Rumambi, former general secretary of the National Council of Churches in Indonesia, the Rev. T. Sihombing, president of the Nommensen University of the Batak Church in Sumatra, and the Rev. J. Kawet, from a Church in the North East of Celebes which is not in membership with the National Christian Council.

The constituent body must decide whether Indonesia should continue to be a secular state as at present or become a Muslim state. It is estimated, along party lines, that 240 of the 460 members will want a secular state and 220 a Muslim state. Failure to reach a two-thirds majority is expected to be provided for under rules of procedure to be drafted by the constituent body. Many observers believe the Indonesian state will remain "secular" as at present in the event of a deadlock in the assembly.

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Revised Lectionary for 1922.

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February 17. Septuagesima.

M.: Gen. 1, 1-23 John 1, 1-18; or Rev. 21, 1-14.

E.: Gen. 2, 4-end; or Jer. 10, 1-16; Mark 10, 1-16; or Rev. 21, 15-22, 5.

February 24. Sexagesima.

M.: Gen. 3; Mark 9, 33-end; or I Cor. 6.
E.: Gen. 6, 5-end; or Gen. 8, 15-9, 17; or Eccles. 15, 11-end; Luke 17, 20-end; or I Cor. 10, 1-24.

February 24. St. Matthias.

M.: I Sam. 2, 27-35; Matt. 7, 15-27.
E.: I Sam. 6, 1-13; Acts 20, 17-35.

March 3. Quinquagesima.

M.: Gen. 12, 1-8; or Eccles. 1, 1-13; Matt. 5, 1-16; or I Cor. 12, 4-end.
E.: Gen. 13; or Gen. 15, 1-18; or Eccles. 1, 14-end; Luke 10, 25-37; or II Cor. 1, 1-22.

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