

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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MARCH 14, 1957

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Missionaries Return To Work in Jordan

A number of Anglican missionaries have been invited to return to their work in Jordan. At the same time Lambeth Palace has announced the appointment of a new Bishop in Jerusalem.

He is the present Bishop of Bedford, the Rt. Rev. A. C. MacInnes, who was for 20 years a C.M.S. missionary in Palestine.

A statement outlining the present situation of British missionaries in relation to their work in the Middle East has been issued from the London headquarters of the C.M.S.

The Rev. C. S. Milford, West Asia Secretary of the Society, records that after the Anglo-French invasion of Egypt all British missionaries left that country, and almost all left Jordan, but points out the circumstances were rather different in the two cases.

After the cease-fire the situation in Jordan changed, and there was a request that educational missionaries especially should return. Several of the Jerusalem and East Mission workers returned, and also the Bishop of Jerusalem, the Rt. Rev. W. H. Stewart, who happened to be in England at the time of the crisis.

Two of the C.M.S. missionaries, Miss W. Coate and Miss M. Harrison, have now been invited to go back. The latter will return shortly to the Ahliyyah Girls' School in Amman, now under its first Arab Principal, Mrs. Boulos. Miss Coate, who has already served for over thirty years in the Middle East, went back to her work for refugees in Zerka last week.

"The political situation in Jordan, and in particular relations with Britain," says Mr. Milford, "must needs remain very uncertain for some time to come. Much tact and wisdom will be demanded of the missionaries and the Arab Church leaders in these conditions."

No Long Gap.

"This is no moment for a prolonged gap in the leadership of the Church in the diocese of Jerusalem. It is therefore welcome that an announcement from Lambeth Palace

on February 18 of the impending resignation of the Bishop in Jerusalem, also named his successor—the Rt. Rev. A. C. MacInnes, Bishop Suffragan of Bedford.

"Bishop MacInnes is no stranger to the Middle East. His father was Bishop in Jerusalem and is still remembered with affection and honour. He himself worked for over twenty years as a missionary of the C.M.S. in Palestine, and was Archdeacon of Jerusalem when he was compelled to return to England after being seriously wounded in the fighting in Jerusalem in 1948.

"Bishop MacInnes has a deep understanding of and sympathy for the Arab peoples and their aims and ideals. He should be able to exercise a real ministry of reconciliation in the present tense situation."

Church in Egypt.

In Egypt the institutions started by the C.M.S.—two hospitals, two girls' schools, and two welfare centres, are being carried on by the small Anglican Church. Its clergy are also responsible for services in the Cathedral and the large English Church in Alexandria.

There are many problems, especially financial, and the small group of Anglican leaders are carrying very heavy burdens. But the Government has appointed a Christian as sequestrator, to take charge of the property and funds that were still legally in foreign ownership, and it seems that he is acting sympathetically.

It is understood that high level talks are in progress to discuss the whole future of Anglican work and organisation in the Middle East.



Fourteen Bishops of the Church of India, Pakistan, Burma and Ceylon were present in Lahore Cathedral last month for the consecration of the Venerable Chandu Ray as Assistant Bishop of Lahore, which diocese includes the whole of West Pakistan. Bishop Chandu Ray, who is partly supported in his work by the C.M.S. of Australia, will have the Sind and Baluchistan as his particular field of work. He is the first Pakistani to be consecrated a bishop. L. to R.: The Bishops of Amritsar, Bombay, Kurungala, Bishop Chandu Ray (in front), the Bishop of Rangoon, the Metropolitan, the Bishops of Lahore, Chota Nagpur, Colombo, Bhagalpur, Lucknow, Barrackpore, Assam, Nandyal, and Delhi.

Off the Record

AGE FOR MARRIAGE.

A Sydney parish paper this month under the heading of "Holy Matrimony" has the text "Suffer the little children to come unto me," followed by the list of couples married.

It certainly looks as if Dean Pitt's motion in the N.S.W. Provincial Synod that the marriage age be raised was not a moment too soon.

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A GODLY DISCIPLINE.

Talking of deans, I was pleased to hear that the Dean of Melbourne conducted "A Communion" in St. Paul's Cathedral on Ash Wednesday. I wonder how long it is since this salutary service was held there. Indeed, I wonder how many of our churches held this Prayer Book service which is called "a denouncing of God's anger and judgment against sinners."

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AN OPINION.

"Episcopal leadership is frequently timid and hesitating in matters of deep theological moment but in things of social or political sentimentality they are bravely, but not always, wisely, vocal."

So writes Canon T. G. Hohan in a review of "A Protestant Bishop" (Compton) by Canon Carpenter.

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CONDITIONS.

Those parishes which give hospitality to Orthodox churches of various kinds in their halls and church buildings might note that Bishop Compton's conditions for approving of a Greek Orthodox Church in London were that there should be no pictures or ikons, they must repudiate the doctrine of transubstantiation, and there must be no prayers to saints.

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CORONATION.

Incidentally, the Coronation service we use to-day is substantially that drawn up by Compton for the coronation of William and Mary (the Archbishop of Canterbury having shut himself up at Lambeth) and to him we owe the ceremony of presenting a bible to the sovereign.

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CORRECTION.

My thanks to the correspondent in this issue who puts me right in the matter of Christians in China. I thought I had been taught that Chengis Khan was the exterminator of the Christians, but I am glad to be corrected.

--Q.

EDITORIAL

Sydney and the Proposed Constitution

The draft constitution, which will come before the Synod of the diocese of Sydney next week, is one of the most momentous questions which Synod has debated in recent years. The proposals are not simply modifications, amendments or additions to the present constitution, but are all embracing in their nature. It is proposed that a complete new constitution should be substituted for the present constitution, and that a new definition of the faith of the church should be included in it.

This method of substituting a complete new constitution rather than modifying where desired the present constitution, has never had the whole-hearted approval of the diocese of Sydney. In 1922, and again in 1926, the diocese strongly expressed its preference for the latter method, and at the Constitution Convention of 1926 it sponsored a document which, if adopted, would have had the effect of conferring a new constitution on General Synod and of making provision for the revision of the prayer book in conformity with the principles of the Reformation, without altering the character of the Church.

Sydney's method for advance was not followed by the Convention which preferred to draft a new all-embracing constitution for the church (and not merely for General Synod) to be substituted for the present constitution by an act of Parliament.

The decision having been made, Sydney loyally co-operated. Its Synod, however, in 1928, 1936 and 1947 enunciated certain fundamental principles which a new constitution must carry over from the old if it were to be acceptable. However, the diocese did not change its mind that the method was a mistaken method. In 1945 the Sydney representatives on the Constitution Committee of General Synod unanimously reported "After very careful consideration we have come to the conclusion that the present approach to the fundamental problem is mistaken. We believe that instead of endeavouring to fashion a formal constitution . . . we should first resolve our differences and create a spirit of confidence . . . a spirit of confidence would be created by a serious effort to observe existing law."

However, the supporters of a new constitution, using their disproportionate representation in General Synod, have sent to the dioceses still another draft for a completely new constitution. It is important to see to what extent the principles laid down by Sydney as essential have in fact been incorporated in it, some have been included, but some very important ones have not. Amongst these latter are:—

- (i) That the Thirty-Nine Articles and the Book of Common Prayer be retained unalterably as the standard of doctrine and worship. The present draft does not fulfil this condition. In it, the Reformation doctrines are placed in a secondary position; their authority is ambiguously stated and they may be removed entirely from the constitution of the church if certain majorities are obtained among the dioceses;
- (ii) That "in all cases where inconsistency with the provisions of the constitution may be alleged, the right of access to the King's Courts shall be preserved." Section 31 of the present draft (which will become part of an act of Parliament if accepted), excludes this right of access to the Queen's Court;
- (iii) That "the existing decisions of the Ecclesiastical Courts of England should be binding and continue to be binding on this church until altered by competent authority." The proposed draft explicitly states that these decisions are not binding;
- (iv) That the Appellate tribunal should pronounce its own sentence. This has not been provided for in the present draft, but the sentence is to be pronounced by the Bishop of the diocese who at the same time is empowered to enforce it or not at his own discretion;
- (v) That it should always be lawful for the parishioners or the minister of a parish to retain the use of the present prayer book in their church, although a revised book might have been issued by General Synod and adopted by their diocese. (This provision would make it possible for an evangelical ministry to continue to be exercised in a predominantly Anglo-Catholic diocese.) This requirement is not met satisfactorily by the draft.

Bishop Doubts Value Of Provincial Synods

Writing in the current "Diocesan Churchman" the Bishop of Newcastle, the Rt. Rev. Francis de Witt Batty, expresses doubt as to the value of provincial synods.

The bishop suggests that some less formal gathering, such as a Church Congress, would be of more use than such synods.

Dr. Batty says:

"I came back from Sydney last night after attending the meeting of the Provincial Synod of New South Wales. We were made to feel most welcome by the Diocese of Sydney and were most hospitably entertained. Lodging was provided for all who required it. Most excellent meals were supplied before the afternoon and evening sessions. The business of Synod was interrupted at suitable moments in the morning, afternoon and evening for tea and biscuits. And in general we were made to feel thoroughly welcome as daughters in our mother's house. It was specially delightful to meet so many old friends from other parts of the State.

"Having made this completely sincere and grateful acknowledgment I shall not be misunderstood if I express my uncertainty as to whether it was all worth while, and whether the time and trouble involved could not have been employed in some more valuable way.

"Provincial Synod has virtually no legislative power. None of its enactments has any force unless and until it is ratified by the dioceses of the Province. It is rather more than doubtful therefore whether the great fellowship value it undoubtedly has could not be secured and enhanced in some other way.

"I am inclined to think that we should benefit more by some less formal gathering, such as a Church Congress, which makes no claim at all to legislative competence. It is noteworthy that the Draft Constitution now under consideration by the dioceses leaves it an open question as to whether a new Province shall have a Synod at all."

U.S. OPPOSES CLERGYMEN'S VISIT TO CHINA.

The United States Department of State has indicated it would disapprove a proposal that a group of American clergymen visit China.

In answering a letter from Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, the State Department thanked the NAE for its "efforts to discourage travel by American citizens to the Communist-controlled mainland of China under existing circumstances."

During a December meeting of the National Council of Churches' Division of Home Missions and of Christian Life and Work, one of 15 discussion groups recommended that the council "undertake to establish direct lines of contact between the churches in America and the churches in China." The report was referred to the NCC's Department of International Affairs and no action at all has been taken.

The Australian Church Record, March 14, 1957

FURTHER ELECTION FOR ADELAIDE BISHOPRIC.

The Synod of the Diocese of Adelaide will meet on Tuesday, March 19th, at 7.30 p.m. in a further attempt to elect a bishop.

The Rev. G. E. Reindorp, Vicar of St. Stephen's, Westminster, London, who was elected at last month's synod, has declined the offer.

Announcing the synod, the Administrator of the Diocese, the Very Rev. T. T. Reed, expresses the opinion that if it is hoped to elect an Australian, Synod should persevere in its attempt to make a successful election, rather than delegate the election to the Australian bishops or to the Archbishop of Canterbury.

Dr. Reed says—

"At its meeting in February I sought the advice of the Standing Committee, asking them whether, in the event of Mr. Reindorp declining the See, a Call of Synod should be made as soon as possible or left until after Easter. The Standing Committee was of the opinion that a call of Synod should be made as promptly as possible.

"I have, therefore, issued a Call for Tuesday, 19th March, at 7.30 p.m. in Holy Trinity Hall, North Terrace, Adelaide.

"Whether we should continue to attempt to elect a bishop ourselves, or to delegate the appointment to English or Australian bishops, it is for Synod to decide when it meets. For my part I could hope that it might be possible, if we want an Australian as our bishop, to do the election ourselves; if we desire an Englishman, or one from another part of the Anglican Communion, I am of the opinion we would do well to delegate to those who must, by their positions in the Church, be better informed than we can hope to be.

"But it is not for me, or for anyone else, to tell the Synod what it ought to do! It is our obvious duty to pray that the Holy Spirit may guide the Synod, and overrule for good any who may seek to thwart His designs for us, bringing good out of evil and peace out of contention. Brethren, pray for us."

Assistant Bishop.

The current Adelaide "Church Guardian" strongly urges the appointment of an assistant bishop for the diocese. The paper says:—

"At the moment of writing we do not know who is to be the sixth Bishop of Adelaide, but, whoever he may be and however young and vigorous we are convinced that the time has come for Adelaide to have an assistant bishop.

"Now that Perth has chosen Canon Freeth to become assistant bishop to Archbishop Moline, Adelaide is the only capital city without an assistant, and great and obvious as the need was before, it is even greater now when, in addition to the great increase in population in city and suburban areas the vast expanse of Eyre Peninsula has been returned to the mother diocese.

"Possibly the new bishop will prefer to postpone a decision on the subject until he has seen the situation with his own eyes. But we wish that it could be made clear to a future bishop that he might count on such assistance should he desire it. It might make all the difference between acceptance and refusal."

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The diocese of Sydney has always occupied a unique position among the dioceses of Australia in regard to proposals for a new constitution. It is the mother diocese of Australia, and although now the smallest but one in extent it is still much the largest in numbers. Its size and importance places a proportionately large responsibility on its synod to decide wisely and cautiously what it deems best for the Church in Australia. Its caution is increased by the fact that the voting strength of its delegates in General Synod is only a fraction of what its numerical strength warrants. This means that a very large number of Anglicans are most inadequately represented.

The tendency towards ritualism and the loosening of Reformation standards which has largely characterised the Anglican Communion over the past century means, in general, that Protestant churchmen have least to gain and most to lose by a new constitution in Australia. It is not therefore surprising that the initiative in constitutional reform has not come from Sydney. Sydney's role has usually been that of being asked to agree to a change which it did not desire or request, and which may be fraught with uncertainty in effect. Similarly, while debates on the successive drafts have included many references to "concessions" to this or that party, such concessions have in reality all been on one side. It is difficult to see that any concessions are made by the present draft constitution to the predominantly Protestant and Evangelical diocese of Sydney. They may be concessions when compared with what was offered by previous drafts; but they are not concessions when compared with what the diocese at present legally enjoys under the existing constitution.

When the time for Sydney's decision comes, it is to be hoped that the synod will act with considered judgment and on sound principles, and not out of weariness or merely in deference to expediency or other false pressures.

Of the 3½ million members of the Church of England in Australia, 1½ million or 43% live in N.S.W. In fact, just under a third of the Anglicans of Australia live in the diocese of Sydney.

The significance of these figures is seen when the adoption of the proposed new constitution for the church in Australia is contemplated. For in the eyes of the law the new Constitution would wind up the Church of England in N.S.W. and inaugurate a new church. Of course, churchmen are at liberty to act in this manner, but they cannot then continue to use the property given to the Church of England without an Act of Parliament, taking it away from the Church of England and giving it to the new church. It is hard to imagine Parliament passing such an act if there is an appreciable body of persons who object to their property being taken from them.

Certainly, if the diocese of Sydney does not approve the constitution, it is not practical politics to expect Parliament to pass such an act. This means that if Sydney does not accept, N.S.W. does not go into the constitution, and if N.S.W., with almost half the Anglican population in Australia within it, does not implement the proposed constitution, it is not likely that the rest of Australia will want to do so.

New Constitution May Isolate Evangelicals.

It is sometimes said that if Sydney does not accept the Constitution, it will be isolated as a diocese. But the above considerations show that this fear is without substance. On the other hand the danger that Sydney will be isolated is real under the provisions of the proposed constitution, which allow the church a wide latitude of change in an Anglo-Catholic direction (at present illegal), while permitting each diocese to reject such change. The consequence is likely to be a widening gulf between the outlook of the diocese of Sydney and that of the rest of the church in Australia. Sydney will become isolated within the constitution and tremendous pressures will be

generated to make it abandon its evangelical position and conform to the theological outlook prevalent in the rest of Australia.

A correspondent recently criticised a statement in our editorial: "The Christian Church has only one function in the world. It is to carry out the ministry of its Lord Jesus Christ to draw all men unto Him." He stated that worship is the chief function of the Church.

This sounds all right till it is asked, "In what does Christian worship chiefly consist?" The form that worship takes is controlled by the concept one has of God's character. When the priests of Baal shouted all day, cutting themselves with knives, they showed what they believed their God to be like. Christians believe in a gracious heavenly Father, and they worship Him by trusting Him. Our God is honoured and His character most clearly declared and acknowledged when His children trust Him; trust Him for forgiveness and trust His promises for daily life. Trust in action, is obedience. The acknowledgment of God's character by the lips in psalms, hymns and adoration is secondary compared to the worship of God through a trusting, glad obedience to His word. And if the latter is absent the former is unacceptable.

Both the Old and the New Testaments confirm this. "To obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22). "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Rom. 12:1.)

Our Lord's final command to His church is "Go into all the world and preach the Gospel." It is the supreme command laid upon the church. As we obey, so we worship, and the supreme worship is to obey this supreme command. So our correspondent's statement, though in a way perhaps he didn't intend, remains true: "The general function of the church is to serve God, and the highest form of service is worship."

Preaching the Gospel in obedience to His command, and expecting His blessing on it, is the worship God desires. If a congregation omits to worship thus, whatever else they offer God is unacceptable to Him. "I cannot endure iniquity (i.e. disobedience) and solemn assembly." (Isaiah 1: 13).

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CORRESPONDENCE

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

The Constitution and "Medieval Worship"

Dear Sir,

In a few days we shall have to vote for the adoption or against the adoption of the proposed Constitution. It is not often that the Sydney Synod has to make up its mind on a question of such importance for the whole future of our church. Each man's vote must be decided by his own conscience, and by no subsidiary motive. I am writing this letter to explain why I feel compelled to oppose the adoption of the Constitution.

A certain school of thought in the Church of England is in the habit of describing its doctrine and practice as "catholic." Now "catholic" is a word of many meanings. I do not think that it is unfair to say that, as used above, it is broadly synonymous with "medieval." Thus a writer of authority could say of one of the leaders of the Catholic Revival: "He was powerfully drawn to the medieval church, but not to the primitive." That is to say, he was not drawn to the Church of Apostolic times, as described in the New Testament. He was powerfully drawn to the Church of the Middle Ages—a church very far declined from primitive

truth and simplicity, a church whose doctrine Dean Inge, late of St. Paul's Cathedral, used to call "paganised Christianity."

I am convinced that the adoption of the proposed Constitution will lead (in spite of all so-called "safeguards") to a strengthening in Australia of this medieval form of religion, and to a concurrent weakening among us of the religion of the New Testament, with its glorious and unobscured message of Christ, crucified and risen, for us men and for our salvation.

For this reason I am opposed to the adoption of the Constitution. For this reason I ask members of the Synod to vote against that adoption.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Yours, etc.,

C. VENN PILCHER,

Bishop.

Northwood, N.S.W.

THE DRAFT CONSTITUTION.

Dear Sir,

In writing my views upon the Draft Constitution I endeavour to do so with a mind entirely uninfluenced by anything which has already been published and consequently have refrained for the present from reading the article on page 8 of the "Church Record" of 14th inst.

Whatever my personal views I must admit that the Constitution Committee has succeeded in compiling a Draft which aims to carry out the desires expressed in paragraphs 4, 5 and 6 of the preface to the Draft.

And there we have the seeds of trouble right away for it is not apparent that the Constitution Draft if adopted in its present form will leave things very much as they are now, as a result of an effort to unite two parties with fundamentally different views.

Chapter II, No. 4, the second and third paragraphs, though having the appearance of safeguards, are, in my opinion, dangerous for the following reasons:—Some of our bishops are extremists, and an equally extreme incumbent backed by churchwardens of similar views have little chance of being held in check by a meeting of parishioners, many of whom have probably transferred their allegiance elsewhere. Also note that no quorum is provided for. To make a rule and then invite deviations is bad in principle.

Chapter IV, on General Synod, No. 15, third paragraph.—To secure individual expression of opinion I would like to see inserted after the word "houses" at the end of the paragraph the following "such vote to be by secret ballot, results in each case to be withheld until all houses have voted."

Without such provision it is only necessary for the house of laity (for example) to cast an adverse open vote, and the taking of the votes of the houses of clergy and bishops becomes unnecessary under this

paragraph with the added disadvantage that the mind of the laity is the only one known.

Chapter IX, The Tribunals Nos. 57 (1) and 58 (1) and (2). Here there appears to be danger of Rule by Bishops.

Chapter 12, No. 69 (1). Should there not be some arrangement whereby it would be necessary that a Synod or Diocesan Council should be formed to signify assent or otherwise? To leave such an important decision to one man is most extraordinary.

What I have written may, or may not, be considered as improvement to the Draft, but having gone carefully into it I can only come to the conclusion that the Sydney Diocese would make a grave mistake in accepting it.

To go back to the Preface—paragraph five—it is very difficult "to keep the mean between two extremes" when extremism is so much on one side. To obtain the abandonment of what "extremism" would be prepared to give up, Sydney would have to accept the legalising of practices she would prefer to be without and in the absence of any prior "cleaning-up" it seems foolish to go into something from which you cannot withdraw.

Yours, etc.,

E. S. WILSON.

Collaroy.

CONSTITUTIONAL CHANGE.

Dear Sir,

I have just read with interest your issue of 14th Feb., 1957, in which you have much to say about bishops. A very important subject indeed, as we in the Church of England in South Africa have learned. And a very important subject to all Evangelicals. I well recall the occasion when an Anglo-Catholic (a canon, too) said in my presence: "we will never rest until we have crushed you out of existence." We in this land have witnessed the truth of that for ourselves.

Now the pressure is on for constitutional change; a new constitution in Australia, new canons in England. All Evangelicals will agree that the trend of these new movements is in one direction only; and if allowed to make progress the time may well come when Evangelicals can no longer remain in the Church of England, either in England or in Australia. The status quo favours Evangelicals; let us then hold fast.

However, I do not believe that it is enough simply to hold fast. The Anglo-Catholics are organising and planning all the time; we too must look ahead. Sydney diocese should take the lead in forming an association of Evangelical dioceses, for fellowship, and mutual help in resisting error, and for defence. The day is not far distant when great pressure will be exerted to gain complete control of the episcopate; fifty years ago most of the bishops in England were Evangelicals, to-day you search in vain for one diocesan bishop with strong evangelical convictions.

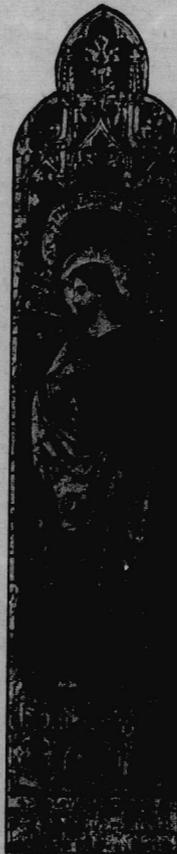
To-day we in South Africa are isolated; but it may well be your turn in Sydney. We are assured by Her Majesty's Courts, without any dissent at all, that we have every right to our claim as the Church of England in this land; we are recognised by the Government, by Acts of Parliament, Registrars of Deeds, Cabinet Ministers, as such. But because it does not suit the Anglo-Catholics that we remain, every possible attempt has been made to crush us out of existence. In 1939 it was merely a Canon who said that he would do all he could to crush us out

(Continued on page 7)

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The Australian Church Record, March 14, 1957

REMEMBRANCE APPEAL RESULTS.

Sponsored by the Commission for Inter-Church Aid and Service to Refugees, of the Australian Council of the World Council of Churches, the current Christmas Bowl of Remembrance Appeal has already reached a total of over £27,000. This is most gratifying, but owing to unusual international situations such as the Hungarian and Egyptian crises, more money than previously has been required for the care and rehabilitation of these unfortunate people.

This is in addition to the thousands of homeless and destitute refugees throughout the world who have been cared for over the past ten or twelve years by Inter-Church Aid and other voluntary organisations.

Of the current funds raised, £1,000 is being sent to Egypt, and £4,491 for Hungarian Relief.

So far the Australians have shown a very real Christian concern for their less fortunate fellow men and women.

The Appeal continues as long as the need remains overseas.

NEW LEADER FOR AUSTRALIAN KELHAM

A new Provincial will shortly be appointed for the Australian Province of the Society of the Sacred Mission. He is the Rev. Nicholas Allenby, who is at present Vicar General of the S.S.M.

Aged 48, he is as present in charge of the society's affairs during the absence overseas of the Director, the Rev. Paul Hume. It is expected that the new Provincial will take up his work at St. Michael's House Crafer, late this year.

Argue not
Against Heaven's hand, or will, nor bate
a jot
Of heart or hope; but still bear up and steer
right onward.
—John Milton.

Christian Conversations with Communists?

"Christendom and the Onslaught of Bolshevism" was the title of a series of lectures arranged by the churches in Dusseldorf, during which Dr. Helmuth Gollwitzer (Professor of Theology at Bonn) pleaded for conversations between Christians and communists.

He said that in these conversations the Christians would (as a matter of course) perceive communism to be a false road leading not to freedom but to serfdom.

It would still remain a false road, even if the people in communist countries were better supplied with food and other commodities in future. The shackles on thought, the anti-religious propaganda, the brutal methods of government and the mass terror, the debasement of human beings to the status of marionettes or gramophone records — all this must be rejected without compromise.

Christians should not merely ask themselves how they could protect themselves against communism, emphasised Professor Gollwitzer. They should rather bear in mind that a large section of Christendom to-day was living under bolshevik rule. The Christian churches behind the iron curtain (although they should not regard themselves as a "fifth column" of Western life) should receive help from the churches in the West through intercession, through exact information about the situation in the West, and through the exchange of visits.

The next question which Christians should ask should be: what have we to give to the communists? The Lord of the Church sent out his disciples with his message like sheep among wolves. The Christian message was also intended for the salvation of the wolves. The spirit of Christ could turn wolves into human beings who were children of God. The Christian Church was called and equipped to deal even with wolves—instead of either howling with them or destroying them. "The only attack which is not defensive and which is not based on fear is the attack with the Christian message," said Professor Gollwitzer. This was the real "crusade" against communism.

If Christians discussed things with communists, they should ask: what do communists think about man and about the meaning of life? It was possible that ultimately the communists would pay attention to these questions. At any rate, Christians were convinced that nothing was fixed and unchangeable. They must also bear in mind that some of the spiritual movements and ideas of the West had to face the same questions.

BAN HELPS LUTHER FILM.

Several television stations throughout the U.S. have expressed an interest in showing the film "Martin Luther," cancelled in December by Station WGN-TV in Chicago.

Robert E. A. Lee, executive secretary of Lutheran Church Productions, producers of the film, said the offers are under "serious consideration" but added that "we are still urging WGN-TV to reverse its negative decision and present the film because it has a mutual responsibility to do so."

Protestant leaders in Chicago alleged that the film was withdrawn because of "pressures which have been mobilised by the Roman Catholic Church." A formal protest has been lodged with the Federal Communications Commission against WGN-TV for banning the film on the grounds that the station's public interest responsibility was violated by its act of permitting de facto censorship.

"Martin Luther," with Portuguese subtitles, has had a highly successful premiere in Sao Paulo, Brazil, where it played to capacity crowds in six cinemas simultaneously. Earlier censorship by Brazil was lifted a year ago. Meanwhile, government censorship bans have been continued in Canada's Province of Quebec, the Philippines, Peru and Egypt, and efforts are still being made to get permission to show the film in Spain, Italy, Greece, Israel, and various Latin American countries. The film has been subtitled in Spanish, Portuguese, French, Chinese, Norwegian, Swedish, Danish, Finnish and Dutch, and dubbed versions have been issued in Spanish and German.

CORRESPONDENCE—Contd from page 5
of existence, but now it is the Archbishop of Canterbury who has joined in the assault.

The Archbishop of York is Anglo-Catholic; the diocese of Sodor and Man has just suffered a change in tradition. There is the trend; surely Sydney diocese, in its unique position will wake up, not only to the situation, but also to its great responsibility.

Yours, etc.,
STEPHEN BRADLEY,
Archdeacon

Cape Town, Sth. Africa.

OFF THE RECORD!!

Sir,
Q's quotation in your column "Off the Record" from Marco Polo was interesting, but in fact Christians did survive the Mongol regime in China, though not for long. Professor Latourette's "History of Christianity" says at page 601 that the (mainly Nestorian) Christianity which flourished under the Mongol or Yuan Dynasty of Kublai Khan and his successors only died out after that dynasty was replaced in 1368 by the xenophobic Ming Dynasty.

"The Wise Men from the West," Vincent Cronin's recent biography of Matteo Ricci, the first Jesuit missionary to China at the end of the 16th century, describes his efforts to find descendants of the Christians mentioned by Marco Polo and the Franciscan friars who followed him. Ricci discovered that the only adherents of foreign religions (apart from Buddhism) left in China by that time were some not very devout Moslems and a very few Jews. The last faint trace of the Church of China was a small group of people who were distinguished from their fellows by not eating horse flesh and by making the sign of the cross over their food (without understanding what it meant).

"The cross could lose its meaning. Survival was not guaranteed. On the contrary, a minority religion in this alien land would, if cut off for centuries at a time from the main stream, inevitably languish and die. China had assimilated larger bodies by sheer mass—even the Mongol conquerors." (Op. cit., p. 225.)

That was the good Father's conclusion. Whether the same thing will happen this time who knows? At least we in Australia might well bear these past events in mind when remembering our brothers in China in prayer.
Yours, etc.,
SEPTENTRIONALIS.

TEACHERS' SERVICE.

Dear Sir,
The Council for Christian Education in schools wishes, by courtesy of your columns, to draw attention to the Seventh Annual Teachers' Dedication Service which will be held at 8 p.m. on March 20th, in the Central Baptist Church, Sydney.

Mr. J. Wilson Hogg, M.A., headmaster of Trinity Grammar School, will deliver the Occasional Address and the Director General of Education, Dr. Harold Wyndham, will read the lesson. Officers and members of various teachers' organisations will attend.

The Council, an interdenominational body in which Anglicans have taken considerable interest, has prepared a special order of service and would be pleased to hear from any ministers in country districts, who would care to organise similar services in their own districts.
Yours, etc.,
W. R. ENGLAND,
For the Council.

The Australian Church Record, March 14, 1957

Books For Pacific Islanders

By Dr. A. Capell.

How many books have you at home? How much do you read? Different people will answer those questions differently, but one thing will be common in all cases; we have just as many books as we wish or can afford, and such books can be of very many kinds—serious or amusing, aids to further learning about the universe, ourselves and other people, or just diversions for our leisure hours.

But suppose we ask a Pacific Islander these same questions? How many books will he have at home, How much will he read? Do we all realise that in many languages of the Pacific Islands the entire available literature may be carried in a pocket handkerchief? Even if a man can read in English, there are still few bookshops from which he can obtain reading matter.

It was this absence of opportunity to read, whether in the mother tongue or English, that the Pacific Christian Literature Society was established to deal with. It is a branch of the National Missionary Council, and came into being in 1942, as a venture of faith.

The task of the P.C.L.S. is to provide Pacific Islanders with Christian literature. This does not mean just religious literature, though that is, of course included. Christian literature means all literature that helps to advance the Christian way of life, whether classified as "religious" or as "secular" for Christ is the Lord of all life, and there is no division of life in His sight.

Books and booklets both in native languages and in sufficiently simple English were envisaged. Both un-Christian organisations such as Communism and un-Christian enterprises such as American comics make wide use of the written word to put ideas into people's minds. What is the Christian Church doing? Comparatively speaking, nothing. In some countries there are Christian Literature Societies, e.g., India; in this area of which Australia is the centre, there was nothing at all until the P.C.L.S. was founded.

What has the P.C.L.S. so far done? Comparatively little, for an obvious reason that will be mentioned below, but so far:

1. It has published a number of small books in several languages of the Pacific, the manuscripts of which have been submitted by various missions.

2. It published a regular quarterly magazine, the "Pacific Island World" in simple English—news, pictures, religious matter, stories (many of the latter written by Islanders) and more recently four pages for women. This is now in its eighth year, 3500 copies are distributed free through the Missions each quarter.

3. It is beginning the publication for sale of an illustrated periodical, "Everywhere" for these peoples.

The "obvious reason" mentioned for the limitation of the P.C.L.S. work is financial. The National Missionary Council has not been able to provide any funds for its daughter society because it depends on the churches for its own funds. All publication has been done and such ventures as the "P.I.W." are maintained by voluntary help from Christian people and churches. In particular the Australian Women's World Day of Prayer in several states of Australia has supported the P.C.L.S. with great generosity and has made possible the continuation of the "Pacific Island World." If existing opportunities for literature in the Pacific are to be exploited, there must be much more money available. Publication is expensive even when done on the best of terms.

The Society is anxious to extend these pocket-handkerchief literatures into — at least—tablecloth literature. It feels that it is better for the island people to have books with at least a Christian background than either Communist propaganda or comics. Hence it is asking that churches throughout Australia will try to set aside from their missionary budgets something regularly for the Pacific Christian Literature work.

Money may be sent to the Secretary, Rev. John W. Dixon, c/o National Missionary Council, 242 Pitt Street, and will be gratefully received and acknowledged. There is nothing like contributing money to raise one's interest in a venture — and what venture could be of greater interest than wielding the power of the pen for the establishment in the Christian faith of peoples who for the first time in their history are coming to feel the full force of modern secularism.

They have declared for Christ, some recently, some years ago. Now they have to be maintained in their profession. The Committee of the P.C.L.S. hopes that many Christian peoples and churches will join with them in seeking to provide this maintenance through the written word. There are opportunities for expansion in many parts of the Pacific; will you who read, help to supply the means, in the name of Him who said, "You shall know the truth, and the truth shall make you free"?

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The Mission is eager to have your prayerful support and your financial aid to maintain the work which costs over £150 a week of which over £120 a week has to be raised by voluntary contributions.

Enquiries and visits are welcomed by the Chaplain. Please ring BU 1134.

600 Children Go To Camp

4th Class to 5th Year

On the shores of beautiful Port Hacking,
Stands the Camp that I adore,
Where the sparkling waters always glisten
Round National Park that we explore.

Sung to the tune of "Waltzing Matilda" this is the first verse of the Camp Howard Song.

"Camp Howard?" you say, "What is it?" Camp Howard is a school holiday camp for the youth of the Diocese of Sydney. Situated on the edge of Royal National Park in two houses managed by the Youth Department, Camp Howard is named after the Archbishop of Sydney. It's establishment was the result of the enthusiasm of the Rev. Neville Bathgate, Chaplain for Youth, following his extensive tour of Britain, the Continent, Canada and the U.S.A. Its organisation is based on Camp Pioneer in Canada, adapted to Australian conditions.

Camp Howard is conducted at the two properties, "Rathane" and "Chaldercot" during the school holidays only. During the rest of the year the usual fellowship houseparties still use the homes. This summer Junior Camp was conducted at "Chaldercot" from 29th December to 5th January under the Directorship of Miss Patsy Evans. Junior Camp is for boys and girls in 4th and 5th classes at school. From 7th January to 28th January Boys' Camp has been held at "Rathane" under the Directorship of Rev. N. Bathgate whilst Girls' Camp was at "Chaldercot" under Miss Joan Ash, well known in G.F.S. circles. The latter two camps are for children from 6th Class to 5th Year. They are divided into sections containing 6th Class pupils, 1st and 2nd Year pupils and 3rd, 4th and 5th Year pupils. These sections are known respectively as stockmen, rangers and troopers at Boys' Camp and explorers, pioneers and squatters at girls' camp. Children were accepted for 8, 16 or 24 day periods at a tariff of £5/15/- for eight days. During the four weeks over 600 children passed through camp.

Counsellors.

Each camp is under the leadership of the Director and has a chaplain responsible for the spiritual care of the children which is considered the most important phase of the camp programme. Each section is led by a section director, whilst the campers are divided into rooms and tents of five or six children under the guidance of a counsellor. The counsellors and sectional directors are students, teachers and other people who have given up their holidays to help in this great work. The success of the camp is dependent

on the counsellors who receive no remuneration at all. Their meals are provided but they must pay their own travelling expenses to camp.

For my part I was privileged to attend Boys' Camp as a counsellor during the second week. I say privileged because to be in charge of a group of boys (in my case, stockmen) and teach them about our Saviour in an endeavour to lead them to Him is an experience which is too wonderful to really describe.

The camp opened with another counsellor and myself meeting the boys at Central Station and travelling with them to Cronulla where we embarked by ferry for "Rathane," a journey up the river of about four miles.

We reached camp to be greeted by the directors, the campers who had remained for a second week having gone hiking. I am sure the welcome and the peaceful environment inspired the second verse of the camp song:

Far from burning heat of city,
Down to where the bushland dreams,
Waving gums and burning wattle
Birds whistling by the cooling streams.

Routine.

The first day was occupied in settling in and becoming used to camp routine and the return of the hikers. Perhaps the most unusual feature for the children was to have day-light at 8 p.m. as Camp Howard uses daylight saving, clocks being set an hour ahead of Eastern Standard Time which enables maximum use to be made of the sunshine.

Perhaps the best way of enabling readers to follow camp life would be for me to describe a typical camp day.

The camp day opened at a quarter to seven with the blowing of a whistle signifying a morning dip. This meant every camper and counsellor had to go into the swimming pool and have a wash with salt-water soap. The Counsellors were required to keep cheery smiles on their faces throughout this sometimes freezing ordeal.

Quiet time followed with the reading and studying of the Scripture Union portion for the day. At half past seven the orderly bell rang and a quarter of an hour later it was time for breakfast. Before each meal there was an inspection of finger-nails and teeth. From now until Grace was sung talking was forbidden.

Inside the dining-room with all quiet, Grace was sung to the tune of The Netherlands Hymn:

We thank Thee our father, for all Thou providest.

For winter, for summer, for spring and for fall,

For rain and for sunshine, the gifts of Thy goodness,

We sing in adoration and praise Thee for all.

After breakfast followed announcements and the presentation of the camp serial — "Pilgrim's Progress." The camp then sang the camp hymn "Great is Thy faithfulness," followed by prayers.

Direction in Christian Living.

Whilst the campers occupied themselves cleaning out the rooms and washing up, the counsellors met for prayer under the chaplain at a spot overlooking the water and then the camp broke up into groups for Bible study. This was called direction in Christian Living and around it revolves the camp programme.

During D.C.L. it was easy to imagine from where the inspiration for the last verse of the camp song stemmed:

Here the glories of the bushland,
Praise the Lord, Creator of all.
Here we too would learn to love Him
Read His Word and obey His Call.

The camp then divided into two groups each group doing an hour's swimming instruction and an hour's camp-craft instruction. Both periods were compulsory and were followed by a free period prior to lunch.

After lunch the tuckshop was open and we then had an hour's siesta followed by hobbies periods during which boys could take any two of archery, riflery, canoeing, boating and sailing. The two hobbies—one was compulsory—were continued for a week.

The evening meal was followed by sectional activity for the various age groups before lights out.

Stockmen's Picnic.

On looking back one can think of many incidents. We think of the stockmen's picnic on the sand bank at low-tide, the deer invading camp at night. One can see six boys setting out on a two-day hike to Little Marley. We think of Mr. Bathgate's visit to Girls' Camp for Indian Day when the girls became Red Indians for the day and had a "tribal meeting" as well as "hunted" for their breakfast.

Especially we remember a wonderful combined service in the open air chapel at Chapel Point in Chaldercot grounds when the Archbishop addressed us.

Again we think of the bad luck for the sailors when our only yacht broke her mast and of people trying to get their boating awards in a vessel which seemed to have more water inside than outside. The boat has been nicknamed "The Sieve."

Camp Howard is a year old and as the months roll on it will grow. We think of the dining hall and the six man cabin which will be built. We can see those counsellors who are constructing low archway entrances to both properties and especially we remember the many lads who accepted their Lord and Saviour.

We will always remember the farewell when as the ferry moved down the river with coloured streamers fluttering in the breeze we heard the chorus of the camp song:

Hail to thee Camp Howard, Hail to thee
Camp Howard,

Camp of camps the best for me,
Where in fellowship united
Every heart is blessed by Thee.

● JAPAN UNIVERSITY. — The International Christian University in Japan has received a grant of 50,000 dollars from the Danforth Foundation of St. Louis, Mo., U.S.A., to erect a chapel on its campus at Mitakashi, Tokyo. The school's first commencement exercises will be held on March 21 for 178 students. The university is primarily supported by 14 denominations in the United States and Canada.

The Australian Church Record, March 14, 1957

THE CHRISTIAN USE OF THE PSALMS

(2) THE PSALMS APPLIED TO CHRIST.

By the Rev. A. G. Hebert.

And so Ps. 15, "Lord, who shall dwell in Thy tabernacle?" does not depict the English gentleman. It is Christ, not the English gentleman, in whom is manifested the Righteousness of God. When we say this psalm in church we must fix our minds on Him.

The same applies to Ps. 119, which in everyone of its 176 verses speaks of the "commandments" of God, His "statutes," "judgments," "testimonies," or some similar word. Christ is the Fulfilment of the Law, not by a meticulous legal obedience to precepts, but by doing God's will. In saying this psalm we can be fixing our minds on Him, and contemplating the pattern of faithfulness to the Commandments of God which He has set. Or else, we can say this psalm as addressed to Him as our Lord and our God, remembering His word, "If ye love Me, ye will keep My commandments" (John 14. 15.) But when we do so, we should be associating ourselves with the others who are joining in the psalm, and with our fellow-Christians everywhere, and pray the psalm with them as an act of Christian fellowship and for them as an act of intercession.

The Lord's Enemies.

But what about the psalms which call for vengeance on enemies, often as it seems rather vindictively? The spirit of them seems contrary to the mind of Him who when He was being nailed to the cross prayed, "Father, forgive them, for they know not what they do"; it would seem that on the cross this prayer for vengeance was just the prayer that He steadily refused to make. Yes, this is true. But there is another side to it; there is such a thing as "the Wrath of the Lamb" and there are no condemnations of sin in the Bible so terrible as those which we hear on the lips of our Lord (see Mark 3:29-30, 9:42, 14:21).

So, when we use these psalms, we are to think both of the sin which our Lord abhors, and that He is come to deliver us and all men from this sin in which we have become entangled; and the root of the sin lies first of all in Satan and the evil powers, who have beguiled us, and from whom He has come to set us free.

Throughout the Bible the question to ask is, **Who are the Lord's enemies?** In the early part of the Old Testament

the Lord's enemies are often taken to be Moab, Ammon or Amalek, the enemies of Israel, against whom Israel fights the battles of the Lord. But then come the prophets who accuse Israel herself of sin, and say that the Lord is sitting in judgment on her and fighting against her. Who are the Lord's enemies now? They are, no doubt, the ungodly in Israel, who are refusing to listen to the Lord's voice. And this is manifestly the case with many of these "vindictive" psalms; the psalmist is confronted with cruel and heartless enemies, and often almost in despair; so he cries to the Lord for help, that He will avenge His own cause. It is not a personal hatred on the psalmist's part. Then we come to our Lord Jesus Christ; **who are His enemies?** Is it the Chief Priests and Pharisees who are hounding Him to death? And then there are His own disciples, one of whom has betrayed Him, and the others have forsaken Him and fled. But it is these men, these people of Israel, and these disciples, whose sins He is bearing, whom He has come to deliver from the power of Satan. And when we have said this, we know who His enemies are: not the sinful men whom Satan has beguiled, but Satan himself. St. Paul expresses it in Eph. 6:12 ff: "Our wrestling is not against flesh and blood (i.e., human enemies) but against the principalities, against the powers . . . against the spiritual hosts of wickedness in the celestial sphere."

The Victory of God.

It is here, in Christ's passion, that the theme of the Conflict against Evil which runs through the whole Bible, finds its fulfilment; indeed it begins in Genesis 3:1 with the mention of the Serpent, who in Rev. 12:9 is called "the old serpent" (i.e., the serpent at the beginning of the Bible) and identified with "the devil and Satan." There is indeed the Wrath of God against all sin, and against men, and against ourselves, when we "sell ourselves to do evil"; there is the just judgment of God and of His Christ upon all sin. We can have this in mind when

we say the "vindictive" psalms; it can be we who have been acting as enemies of God. But in the Passion of Christ evil is manifested at its worst and its most malignant; and the Son of God has won the victory.

The Cross in both Testaments.

Of all the signs that the biblical revelation really is the revelation of the true and living God, the surest is the fact of the Cross. Men are always seeking to make to themselves gods in their own image, gods who are the personifications of their own desires, such as nationalistic, patriotic tribal gods. To the Jew, as St. Paul says in 1 Cor. 1.23, the very idea of a crucified Messiah seemed blasphemy, since he looked for a Messiah who would deliver his nation from the hated Romans; and this Jesus had been shamefully crucified by those very Romans over whom the Messiah was to triumph. To the Greek it seemed folly and nonsense; he would say, "This crucified Jewish Messiah was no doubt an agitator, who was very properly put out of the way by our Government; it would be ridiculous to think that such a one could be the Saviour of the world." St. Paul's comment is: "The foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Cor. 1:25.)

This thought is familiar to us. What we often miss is the fact that the Cross is there at the centre of the Old Testament also. People sometimes say that it is an unworthy idea of God that He should have a "favourite" nation. Be it so; God had a favourite nation. How did He treat His favourite? Did He bestow on it temporal success, worldly wealth, empire? No, He put it through a course of the most cruel suffering that a small nation could be called on to endure; defeat, ruin of city and temple, deportation. Read the second chapter of Lamentations; there is the passion of Israel, the death through which Israel passed to a veritable resurrection of life, through faith in God alone when all human help had been taken away. Truly the mark of the Cross, which lies across the whole New Testament lies also across the Old.

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"Led . . . to be tempted"

AN EXPOSITION OF MATTHEW 4: 1-4

By B. L. Smith.

The first verse of the fourth chapter tells us two things which are essential to an understanding of the whole passage. Firstly, that Jesus was LED BY THE SPIRIT into the wilderness, and secondly, that He was led into the wilderness TO BE TEMPTED BY THE DEVIL.

Led by the Spirit.

Each of the three synoptic accounts assists us in grasping the full significance of this statement. Matthew states that it was following His baptism in the River Jordan (when His possession of the Spirit was outwardly declared) that Jesus was led into the Judean wilderness. Mark (Ch. 1:12) adds emphasis to this simple description by using the words "immediately" and "driveth". In other words, there was a strong inward compulsion which forced him into the wilderness immediately after His baptism in the Jordan. Luke emphasises one aspect of this experience still further by speaking of Jesus "being full of the Holy Spirit" (Ch. 4:1) and by employing the imperfect tense "was leading" and the prepositional construction "in the Spirit in the wilderness." He stresses the completeness and the permanence of this possession throughout the whole experience ("He was being led by the Spirit in the wilderness"). Jesus was wholly governed and directed by the Holy Spirit Who compelled Him into a situation which, as it were, He did not choose for Himself.

To Be Tempted by the Devil.

This was the reason for the compulsion. But to find an explanation for this reason we must refer to Deuteronomy 8:1-3. In this passage Israel is reminded that (after being declared by God to be His people in the singular event of the Red Sea crossing) they were led into the wilderness to be tested and tried by hardship (vs. 2). This also was the experience of the Son of Man. He was declared to be God's beloved Son in the Jordan waters (Matthew 3:17), the true Israel of God, and then was compelled without preparation into the wilderness to be tested and tried forty days and forty nights. Israel did not choose the wilderness experience of the Sinai Peninsula, nor did the Son of Man choose the experience of the wilderness of Judea. Israel was stripped of every natural resource (Deut. 8:3), so also was the Son of Man. His experience answered to theirs, but where they fell through distrust into disobedience, Jesus remained faithful and obedient.

the Son of Man's obedience of faith into the disobedience of unbelief. This has been and always will be the Tempter's goal. It was so in Eden. He sowed the seeds of distrust and disobedience followed. This was precisely the pattern in the wilderness of the Sinai Peninsula. But where Adam fell and Israel followed, the sinless Son of Man stood firm. "It is written," He replied to His Adversary, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was not unsettled by the reference to His Deity but took His stand as Man and continued in the obedience with the fruit of Christ's obedience for as by one man's disobedience many were made sinners, place of His Father's appointment, therefore, He would wait upon His Father's provision (cf. vs. 11).

Conclusion.

In the Epistle to the Romans, St. Paul contrasts the fruit of Adam's disobedience with the fruit of Christ's obedience for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Ch. 5:19). As descendants of Adam we are bound up in the disobedience of Adam and are rightly called "children of disobedience" (Ephesians 2:2). God cannot confront us in our condition "in Adam." We are outside the pale of His favour and rest under His wrath and condemnation. God can only meet Man in the person of Jesus the sinless Son of Man. He alone is the "Obedient One." He alone, therefore, is the only hope and refuge of the "children of disobedience." If we are united by faith to Jesus in His greatest act of obedience upon the Cross (Philippians 2:8) then we are "in Christ" and God can meet us and look upon us with His love and favour.

"So nigh, so very nigh to God,
I cannot nearer be;
For in the person of His Son
I am as near as He.
So dear, so very dear to God,
More dear I cannot be.
The love wherewith He loves the Son
Such is His love to me."

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The Australian Church Record, March 14, 1957



The Book Page



Under the general editorship of Dr. Leon Morris

Nineveh and the Old Testament, by Andre Parrot. S.C.M. 1955, pp. 96. Aust. price 10/9. Our copy from Diocesan Book Society, Melbourne.

This is the third of the "studies in Biblical Archaeology," translated from the French editions. It is in three parts, the first dealing with the story of the excavations conducted in Nineveh between 1842 and 1954. The chapter is a splendid summary and includes a mention of the biblical references to Nineveh.

The second part is the most lengthy, and makes up three-fifths of the book. In a concise outline it gives historical and epigraphical information from Nineveh, bearing on the Bible. Reference is made to Bible kings known in Nineveh—Omri, Ahab, Jehu, Menahem, Pekah, and Hoshea. Assyrian kings known in the Bible who had palaces at Nineveh are briefly discussed. Brief quotations from relevant Bible, and Assyrian records are given.

The last section refers to the end of Nineveh and includes passages from Zephaniah and Nahum.

There are five plates and twenty line figures to illustrate the text. The book concludes with a splendid comparative table of contemporary rulers in the East and a useful select bibliography.

This is the most concise, yet comprehensive treatment of the value of Assyrian archaeology for Bible study that the reviewer has seen. The volume is warmly recommended both for teachers and students.

—J. A. Thompson.

Daily, by C. F. Harford, Marshall, Morgan & Scott. Revised edition, 1956. Eng. price 5/-.

This is intended to be a "Help to Private Prayer" and as such I heartily commend it. Any book which runs to eighteen editions, as this one has, may claim to "have something."

There are brief chapters on Prayer, Worship, Confession, Supplication, Intercession and Thanksgiving. These are followed by the skeleton of a Weekly Cycle in which the reader may insert his own subjects for prayer morning and evening; then a number of pages are provided for recording special subjects for prayer and the answers. This provision for the recording of answered prayer is, to my mind, most valuable.

Finally sixty two pages are devoted to a monthly cycle for morning and evening prayer in which subject for prayer, names of friends and missionaries may be written.

Faithful use of this little book would be very profitable to the Kingdom of God as well as to the user.

—H. S. Kidner.

Current Problems of the Church, by A. E. J. Rawlinson, S.P.C.K. 1956, Pp. 83. Eng. price 5/-.

This compact little book gives illuminating bird's-eye views of four extensive problems

facing the Anglican Church, problems accentuated by contemporary moves towards Church union. The Bishop of Derby discusses the Ecumenical Movement analysing the term "Church" in view of a divided Christendom. Then he examines the Episcopate, judging it of the bene esse rather than of the esse of the Church. The relationship of Baptism and Confirmation to Church membership is suggested, Baptism interpreted as "pre-eminently the sacrament of the new birth," Confirmation as "concerned with growth towards spiritual maturity." Finally a historical survey of the church's attitude to divorce and re-marriage is given.

Dr. Rawlinson is neither a rigid authoritarian nor an ardent reformer, but his opinions are challenging and far removed from any Anglo-Catholic isolationism, and he succeeds in presenting a coherent and suggestive resume of the stage reached in current approaches to each problem.

A useful bibliography is attached.
—Ronald E. Marks.

The Secret of Preaching Power, by Simon Blocker. Pickering and Inglis, 1956. Pp. 140. Eng. price 8/6.

The open secret disclosed by Professor Blocker is thematic Christian preaching. By this he means preaching squarely based on the Scriptural themes involved in God's self-revelation, and having a methodical sermon organisation and structure.

Although fully recognising the necessity of the preacher's inner spiritual life, the author is concerned not so much with the motive power behind preaching as with the technique of constructing and developing a sermon. In this regard he is a zealot, expounding a single-minded concept of a ser-

mon which has a topic, a text, a theme — "The right theme should be of only eight words long, but not more than twelve or fifteen"—and the body of the sermon carefully arranged into divisions and sub-divisions.

In the second half of his thesis the author applies this rigid pattern to the fields of expository, topical, textual, doctrinal, and even narrative preaching.

The book is studded with sound ideas — it is a forcible reminder of the preacher's duty to be clear, authoritative, and compellingly logical, and it recalls present-day preaching to its fountain source in the Word of God—but the treatment of those ideas is often hazy, repetitive, and unnecessarily rhetorical. Professor Blocker is most convincing when dealing with a concrete theme and experimentally working out a construction.

—Ronald E. Marks.

Joy Cometh. Talks over the air by a Sister of the Anglican Community of the Holy Name. Melbourne, 1956. Pp. 125. Aust. price 6/6. (Our copy from Diocesan Book Society, Melbourne.)

Why do we hear so little about Christian joy? Possibly partly because we live in days sombre with practical atheism and potentialities of wholesale destruction. Yet the Jubilate enjoins us "O be joyful in the Lord."

Here under the guidance of a gifted authoress we are led along gracious paths of peace and joy. She indeed has a lively and disciplined imagination, and also the ability to translate her thoughts, original as they are, with singular beauty and charm.

From various angles and with no little skill the authoress reveals the foundation and the fruit of this neglected Christian virtue.

We generally look upon Nehemiah as possibly a rather austere man, yet it is from him that we have the gem "The joy of the Lord is your strength."

—Donald Baker.

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PREDESTINATION TO LIFE

By Archdeacon T. C. Hammond.

No Article in the Thirty-nine has occasioned more controversy amongst members of the Reformed Church than Article Seventeen. For this reason, if for no other, it requires the most careful consideration.

The controversy was comparatively late in origin. It is a well-known historical fact that King James I sent representatives to the Synod of Dort in 1618 including such well-known figures as Bishop Davenant and Bishop Hall. When Hall after his return was accused of Arminianism he pathetically exclaimed, "I am scorched with the fire I sought to put out."

But, notwithstanding this fact, James had a strong aversion to the type of Calvinism developed on the Continent of Europe, an aversion which found expression in the dictum attributed to him: "No Bishop, no King." Charles I inherited his father's aversion to his own undoing. As frequently happens religion and politics were inextricably mixed in the unsettled days of the later Stuarts.

A Mistake Concerning Laudianism.

Still, it is a mistake to imagine that what is popularly called Laudianism was wholly dominant in English theological thought. Archbishop Usher was a contemporary of Laud. While he shared, to some extent, Laud's royalist sympathies, he was a very firm exponent of the opinions popularly called Calvinistic. Although his scruples prevented him from attending "The Westminster Assembly of Divines," a good deal of "The Westminster Confession of Faith" has been derived from his pen. The curious may find this theme fully developed in Professor Warfield's Articles on the making of The Westminster Confession.

The 104 Irish Articles.

Usher is directly responsible for the framing of the 104 Irish Articles which embody the distinctively Calvinistic "Lambeth Articles" drafted by Archbishop Whitgift but suppressed by the authority of Queen Elizabeth. This is yet another instance of the strong so-called Erastian colour that attaches to some of the principles now eagerly adopted by those who claim that their desire is to free the Church from all parliamentary or Imperial control. Such reflections may seem out of place in considering the Thirty-Nine Articles but it is necessary at times to recall the fact that the political situation affects seriously the temper of thought in any age and sometimes directs theological opinion into certain channels.

The Article Practically Unaltered since 1553.

It is a remarkable fact that the original Article of 1553 underwent no serious change in subsequent revisions. The words "in Christ" were added after the words "chosen" in the earlier part of the Article so that it read "whom He hath chosen in Christ out of mankind" instead of "whom He hath chosen out of mankind." The words "Although the decrees of Predestination are unknown to us" were omitted from the last paragraph.

The first alteration may well be regarded as making the original statement more fully explicative. The second alteration, strange as it may appear, actually favours the doctrine of full assurance of salvation which was a favourite topic in the sermons of the Puritans. They contended very earnestly that while God's counsel was indeed secret to us, the results of that counsel were manifest in the hearts and lives of those who through grace obeyed His calling. If the alterations can be said to lean in any direction it could reasonably be maintained that they supported a more definite Calvinistic position. A still more reasonable explanation, however, is that the words "in Christ" were inserted, as we have suggested, as being more fully explicative. The words "Although the decrees of Predestination are unknown to us" were omitted as being redundant, having been already asserted when the Article stated that predestination to life was constantly decreed by God's counsel secret to us.

The Scholastic Divines.

A further introductory observation may not be out of place. The Scholastic divines were not united in opposition to what is popularly called Calvinism. Archbishop Usher has preserved for us his edition of Gottschalk of the ninth century, who was an ardent defender of the opinion now usually called 'Particular Redemption.' This in itself ought to be enough to dispose of the widely accepted belief that John Calvin is the originator of the doctrine of Predestination and that before his time all commentators of any weight were committed to what is now called Arminianism and many believe that the views of John Calvin on this important and difficult subject

ARTICLE 17. OF PREDESTINATION AND ELECTION.

Predestination to Life is the everlasting purpose of God whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us to deliver from curse and damnation those he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to his purpose by his Spirit working in due season; they through Grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and of our election in Christ, is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God; So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the Devil doth trust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture; and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

are only those of Augustine formulated with that clarity which is admitted to be a feature of Calvin's writings.

The Testimony of Newman.

It is, indeed, possible to table Cardinal Newman as a witness for this opinion. In his letter to the Duke of Norfolk, Newman points out the fact, to which we have referred, that Aquinas was an advocate of strong Augustinian opinions and attributes the change of attitude in the Roman Catholic Church on the interpretation of the doctrine of "grace" to the influence of the Jesuit School of theology. If there is any soundness in this opinion (which is supported by The Catholic Dictionary P. 745) it could be maintained that the whole problem of predestination was not immediately one of the burning questions of the Reformation.

(Continued on page 13)

The Australian Church Record, March 14, 1957

PREDESTINATION TO LIFE. (Continued from page 12)

How the View Attained Prominence. introduced into the Articles of Religion were it not that certain prevalent misconceptions require to be dissipated.

It was not until the bearing of Augustine's doctrine on the related doctrine of justification by faith only emerged in controversy that the supporters of the "Counter-Reformation" felt it incumbent upon them to introduce what Newman calls "modifications." The sometimes hesitant utterances of Melancthon in contrast with the fiery dogmatism of Luther may help to elucidate still further this important aspect of the question.

The Value of Such Considerations.

If we bear these important features in mind we will be delivered from the error of approaching this mysterious doctrine of the Gospel with preconceived notions that we have to do with some later extravagance of an obscure and unworthy theological writer whose errors required to be corrected by a simple scriptural exposition of a comparatively unimportant doctrinal position which need never be

How Predestination Attained a New Significance.

On the contrary, we will perceive that an important doctrine of the Christian faith to which considerable attention had been given in times of old suddenly gained a new significance through the rediscovery of St. Paul's presentation of the great truth of justification by faith only.

To this fact we can attribute the position which Article XVII occupies in the theological series. It follows the Articles on the place of good works, and the assertions that Christ alone was without sin and the possibility of renewal if we have fallen from grace given. Thus our Article by its very position directs attention to the external purpose of God governing every experience of grace given and nullifying any proud confidence in our own works or deservings.

MY HOPE IS IN THEE

Extracts from the spiritual letters of Sister Olafia.

If we are children of God, and have received life from God's own life, then we are in very truth built upon the foundation, which is Christ, for time and Eternity. Of this the Holy Spirit assures us again and again in the written Word, both through the mouth of Jesus Himself and through the mouths of His Apostles and Prophets. But we know so little of this great reality. This truth has failed to become a part of our conscious assurance, so that we are tossed about by every contrary wind and by every change of feeling.

It is so absolutely true that if we have passed through His Body into the Holy of Holies, whither He entered with His own Blood, winning for us eternal redemption, then is our new life planted in the ground of an eternal redemption, and God has granted us the gift of eternal life in our eternal Redeemer.

"Because I live, ye shall live also." So spoke Jesus. What a magnificent promise! You have received life from the life of Jesus—you are united with Him in the Father's and His own everlasting love which can never change. All things are yours. You are a joint-heir—with whom? With Jesus Christ, the only begotten Son of the Father. His Bride will never be complete without you. His joy in eternity will not be complete if you are not there, you whom here on earth He recognises as His own. Such is His love!

A.C.R. DONATIONS.

The Members of the Board are most grateful to the following for their donations:—Mr. J. Caley £1; Mr. W. J. Filmer 5/-; The Rev. C. A. Baker 5/-; Mr. H. O. Appleby 10/-; Mrs. Harris 5/-; Miss S. Nichols 15/-; Mr. R. T. W. Pain £5; Mr. H. Fieldus 5/-;

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The Australian Church Record, March 14, 1957

NEWS IN BRIEF

● **CO-EXISTENCE AND PEACE.**—"Without a common recognition of a supreme moral authority and a common moral code, there could be little chance of escaping deadlocks and oppositions between nations," said Sir Kenneth Grubb, giving the Burge Memorial Lecture on "Co-existence and the Conditions of Peace" in Westminster, London, on February 20. Sir Kenneth, who is chairman of the Commission of the Churches on International Affairs, called on the churches to make a serious attempt to recover, restate and proclaim the principles of a common "international ethos," grounded in the Gospel.

● **INDONESIAN COLPORTEURS.**—Nine colporteur leaders are being trained for the Indonesian Bible Society in the theological school of the Reformed Church in Djokjakarta. After the two year course, the colporteurs, who come from various parts of the country and churches, will organise Bible distribution in their own areas, and help the churches increase the use of the Bible.

● **PLACARD PROJECT.**—Evangelical and Roman Catholic men's organisations in Berlin have jointly undertaken a "placard project" to promote the exercise of the Christian spirit in day-to-day life. Posters at train stations and intersections urge careful driving under the heading "Thou shalt not kill." Other placards warn against divorce, abortion, spiritualism and superstition. Placards are flashed on the screen in cinemas. One says, "By the way, you should also pray on days when you feel all right."

● **HUNGARY LEADERSHIP.**—Reports from Budapest state that the assembly of the Reformed Church of Hungary has decided to restore the "status quo" (i.e., as it existed before October 23, 1956), in the leadership of the Reformed Church of Hungary. At the beginning of November last year the "Executive Committee of the Church" formed by Professor Pap and Bishop Ravasz was dissolved. Professor Pap has given up all his responsibilities in the Church except his professorship. Bishop Ravasz has retired, Bishop Bereczky (who retired in November) has now been reinstated as Bishop.

● **MORAVIAN ANNIVERSARY.**—Because many Protestant churches in Czechoslovakia regard themselves as the spiritual heirs of the Moravian Brethren, they are making special plans to commemorate the 500th anniversary of the church this year. The famous reform movement began in Kunvald, Czechoslovakia.

During the year the Czech churches are publishing a volume called "The Unita Fratrū in Pictures," holding an anniversary Synod meeting and sponsoring a travelling exhibition. The Czech churches will also issue souvenir medals, hold special meetings and divine services in their churches and during March join the world-wide chain of Prayer for Peace. The prayer movement is arranged by the Moravians to mark their 500th anniversary.

● **WELLS IN LONDON.**—The Wells Organisation has opened a London Office as a branch of the Australian Company. The parish of St. Paul's, South Harrow, is at present holding a canvass, the first to take place in the Diocese of London.

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PERSONAL

A leading Evangelical churchman, the Very Rev. Gordon Savage, Vicar of Marston, Oxford, and a former General Secretary of Church Society, has been appointed Archdeacon of Buckingham. Mr. Savage, who was educated at Oxford and Bristol, has been Vicar of Marston since 1952.

The Very Rev. Hugh Ashdown Walker, Provost of Southwark and Chaplain to the Queen, has been nominated as Bishop of Newcastle, England, in succession to Dr. N. B. Hudson, now Bishop of Ely.

The Ven. G. F. Townley, Archdeacon of York and Canon and Prebendary of Fenton in Pork Minster, has been nominated as Bishop Sucragan of Hull. He will succeed the Rt. Rev. H. T. Vodden, who is resigning on March 31.

The Rev. K. P. Churchward, Curate of St. Michael's, Wollongong, has been appointed Curate-in-charge of the Parochial District of Baulkham Hills.

The Rev. Lance Shilton, B.A., B.D., of Melbourne, has accepted the position of Rector of Holy Trinity, Adelaide and news was received this week of the approval of the appointment by the Governor of South Australia.

MINISTRY IN TOWNS IN MALAYA

Emphasis on the significant wide open door for the Christian Church in the cities and towns of Malaya was laid at the recent C.M.S. Federal Council meeting.

It was stressed that there were signs of a real response to the Christian Gospel in this field.

Much of the work in the towns can be done in English, for a considerable proportion of the Chinese people there are well educated. For instance, most of the work at St. Andrew's Cathedral, Singapore, a vigorous evangelistic agency, is in English.

In one housing district of Singapore, with a population of 50,000, a new church—the Church of Our Saviour—has been built amongst the rows of multi-storied flat buildings. In charge of the work is an Indian clergyman who with his Chinese wife ministers amongst people of many different racial backgrounds, and are leading many into a desire to follow the Christian way.

The main C.M.S. work in Malaya is in the New Villages, where the Church ministers to the needs of many thousands of displaced persons who were moved to the villages as a result of the Communist terrorist activities.

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NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for Monday, 25th March, 1957, at 5 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

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The Mowbray House Chapel, a well known landmark in Mowbray Road, Chatswood, is being demolished prior to re-erection in Beaconsfield Road, Chatswood as a branch church of the parish of St. Paul, Chatswood.

The chapel, which was originally the first council chambers of Willoughby Municipality, was used as the school chapel until the Mowbray House School closed several years ago. The school property now belongs to the Sydney County Council.

The chapel will become the church for an extensive new residential area in Chatswood West, and will make the third church of the parish.

Tenders for the re-erection of the Chapel have been received from several stonemasons and the contractor has been appointed. Demolition at the present site has been commenced by the Sydney County Council, and the Trustees of the Chapel Memorials have now offered them for use in the re-sited building.

These Memorials include a beautiful Holy Table and communion rail, an excellent organ, a small pulpit, some very beautiful stained glass windows and the existing pews, together with a small cupboard containing the customary vessels, prayer and hymn books.

The Building Fund which began with direct contributions, and which is at present approaching £800, suspended collections of "lump sum" donations at the inauguration of the Every Member Canvas, and thereafter has depended upon the allocations of parishioners to this project on their weekly envelope offerings.

REVISED LECTIONARY (1922).

Lessons for Sundays and Holy Days.

(The Lectionary of 1871, printed in the Prayer Book, and the Lectionary of 1922, are the only ones lawfully authorised in the Church of England)

March 17. Second Sunday in Lent.

M.: Gen. 27, 1-40; or Eccus. 4, 11-28; Matt. 9, 1-17, or Heb. 9, 11-end.

E.: Gen. 28, 10-end; or Gen. 32, 3-30; or Eccus. 5, 1-14; Mark 14, 27-52; or II Cor. 5.

March 24. Third Sunday in Lent.

M.: Gen. 37 or Eccus. 10, 12-24; Matt. 13, 1-14; or Heb. 10, 19-end.

E.: Gen. 39 or Gen. 42 or Eccus. 17, 1-26; Mark 14, 53-end or II Cor. 5, 20-7, 1.

March 25. Annunciation of the Blessed Virgin Mary.

M.: Isa. 52, 7-12; Heb. 2, 5-end.

E.: I Sam. 2, 1-11; Matt. 1, 18-23.

March 31. Fourth Sunday in Lent.

M.: Gen. 43 or Eccus. 27, 30-28, 9; Luke 15 or Heb. 12.

E.: Gen. 44, 1-45, 8; or Gen. 45, 16-46, 7; or Eccus. 34, 13-end; Mark 15, 1-21 or II Cor. 9.

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A unique display of Scriptures in 14 European Languages was opened last week in a shop in Keira Street, Wollongong, by the British & Foreign Bible Society.

The Rev. Alan Scott, State Secretary, commenting on the display, said he was certain that never before had Scriptures, or any books, in so many different languages, been displayed at the one time outside of Bible House in any Capital City in Australia.

Bible Society felt there was a need for Migrants, many of whom came from countries in which the Bible was virtually a banned Book, to know that Scriptures in their own language were available in Australia, and the Migrant Scripture Centre was an attempt to let the thousands of European Migrants know of this.

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OUT

BARKER COLLEGE
THE CHURCH FURNITURE
MISSION TO SEAMEN
HOME OF PEACE
DEACONESS REQUIRED FOR ADELAIDE
ORGANIST FOR DARLINGHURST
CLERICAL ASSISTANCE FOR EASTER
SYDNE MISSIONARY & BIBLE COLLEGE
DUPLICATOR FOR SALE.
WANTED BOARD FOR BOY
ANNUAL MEETING
ACCOMMODATION TO LET
WEDDING DRESS FOR SALE.
PALING'S

Pallish my name

ALTERATIONS

SCRIPTURE UNION BOOK SHOP (2)
ST. ANDREW'S SCHOOL (KINDLY DELETE THE WORDS "CHORAL TRAINING UNDER
THE DIRECTION OF.....A.D.C.M.)

BOARDING SCHOOL FOR MENTALLY HANDICAPPED BOYS, IN BLACKHEATH,
EXPERT TUITION, COMF. ACCOM. GOOD FOOD, MODERATE FEE. APPLY
DR S.B. LADOMERY, STATION STREET.