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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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Archbishop of Canterbury Explains

HIS VIEWS ON DIVORCE

No Marriage in Church

The Archbishop of Canterbury recently expressed his views on the problem of divorce and re-marriage in a lecture given to London business men. They have now been published in a pamphlet "Problems of Marriage and Divorce."

Following are extracts containing the Archbishop's argument.

Let us turn to the early history of the Church in this matter, recalling its position, a small group fighting for its existence. Jews, in all but the strictest sects where adultery alone could be the cause, allowed divorce "for every cause" and permitted re-marriage: even bad housework or a preference for someone else was judged sufficient, and a woman divorced could marry again. The Romans and Greeks were even laxer; either partner could divorce the other on the slightest pretext and marry again.

The Church went directly against these universal social practices with the flat demand of the Gospel statements and the practice of the Pauline and other Churches. This tiny sect in the end revolutionised marriage. It routed the whole practice of the contemporary world. Surely the impetus for such an assault and victory must have come from our Lord. Plainly the thing of lasting importance is to preserve this victory of Christ. Whether there are exceptions or no is altogether subordinate to this main consideration. It is, however, to the possibility of exceptions that attention is generally directed.

Are There Exceptions?

The Church has to deal with the sinful conditions of its members somehow. Every Church therefore has its "marriage discipline" or rules. I do not think that our Lord was legislating, if by that is meant telling the Church for all time how to deal with marriage discipline. My expectation would be

that here as elsewhere He would leave the Church free, in reliance upon His Holy Spirit, to find its way according to His will.

I see clear evidence of such freedom to deal with practical problems in the New Testament itself. St. Paul in 1 Corinthians 7, 12, having declared what our Lord had said, then lays down what is known as the Pauline Privilege. If a converted Christian husband or wife has an unconverted pagan partner willing to abide, well and good; the one sanctifies the other. If the partner is not willing to abide but departs, let him depart, that is, presumably by divorce. The Church takes St. Paul's words to mean that the converted brother or sister is free to marry again.

In these cases it is clear that St. Paul is legislating. Whether he was right or wrong I do not know. I take this as evidence that the Church has always had the right to legislate and to make exceptions, without prejudicing or belittling the definition given by our Lord of what marriage really or by nature is.

Some would say that Our Lord Himself made exceptions. In the fifth and nineteenth chapters of St. Matthew's Gospel it is said that everyone who divorces his wife save for fornication makes her an adulteress, and everyone who divorces his wife save for fornication and marries another commits adultery. In fact, these two passages do not help much one way

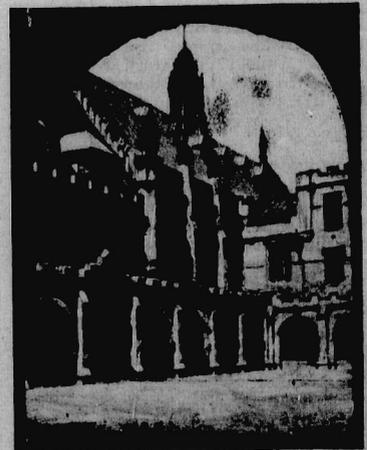
or another. The meaning is obscure. Scholars are now satisfied that the two exceptions "save for fornication" are early insertions into the narrative. At best if these words mean that everyone who divorces a partner for adultery may marry again, such a single point is of little relevance today, for it is morally unsatisfactory to put so much upon possibly a single act of adultery and to ignore other causes of marriage breakdown.

The State Intervenes

In 1857 the Matrimonial Causes Act became law. For the first time apart from private Act of Parliament, divorce in England became possible. This at once raised the question of the Church's willingness to re-marry such persons as had been granted divorces under the Act. Parliament, showing some solicitude for the clergy, included in the Act special clauses to

(Continued on page 13)

FISHER LIBRARY, SYDNEY UNIVERSITY.



A new academic year is beginning throughout our Universities and Colleges this month. There are now four universities and two university colleges within N.S.W. alone, with agitation for another university in the Riverina.

Off the Record

PRE-TRACTARIAN.

A new church was recently erected in England described in the "Spectator" as "a stately Renaissance building, complete with box-pews, three-decker pulpit and west gallery." It was approvingly described by the chancellor of the diocese as a "pre-Tractarian" church.

I am not advocating a return to three-decker pulpits, but I certainly think it is time we threw off the tyranny of 19th century church design in building our new churches. Revival Gothic is well on the way out, but the "Tractarian" concept of the internal arrangement of a church remains firmly fixed.

*

THE BODY OF THE CHURCH.

There is a curious contrast in the two new churches at Earlwood, N.S.W. The new Church of England building has a long chancel with the Holy Table as far removed from the people as it could be, after the Tractarian idea. But the new Roman Catholic building has the altar in the centre of the church, right among the people, with pews on three sides of it.

It is disappointing to find that even an evangelical stronghold like St. Paul's, Chatswood, is building a new church on the Tractarian pattern. In some respects it will be less appropriate for evangelical worship than the present St. Paul's.

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The trouble in Sydney at least is that we are too much under the influence of our fine Blacket churches. Edmund Blacket's revival Gothic is among the finest to be found anywhere in the world, but for all that, his churches are mainly reproductions of mediaeval churches; and mediaeval churches were designed for a different conception of worship from that which the Reformed doctrine of the Church of England teaches. The popularity of revival Gothic in the 19th century was not unconnected with the new medievalism of the Tractarian Movement.

*

DIOCESAN LEAD.

It is here that our diocesan authorities should give a strong lead. I am glad to see the Bishop of Adelaide writing in his diocesan paper about principles of church design; though whether we should all agree with his principles is another thing. I certainly hold with his suggestion to "bring out the font." The Bishop says that the only reason he knows of for placing the font near the back door is the symbolic idea that baptism is the "door" into the church. I should have thought, however, that the real reason was that, prior to the Reformation, the child was exorcised at the beginning of the service, and this took place in the porch. Thus the font was placed just inside the door.

—Q.

TO AUSTRALIAN CHURCHMEN

Contradictory Principles in the New Constitution

The most serious flaw in the Draft Constitution which is to come before General Synod this year is that it embodies two conflicting principles: the principle that the ecclesiastical unit is as wide as the nation, and the principle that the diocese is the true unit of the church.

The existing position in the Australian Church is that the diocese is the ecclesiastical unit. Each diocese is in reality a "church," entirely autonomous with its own constitution. "The Church of England in Australia" is simply a name for the sum total of these several dioceses or churches; as a body it has no superiority to, or jurisdiction over, the dioceses which compose it.

In this the Australian church compares with the Eastern Orthodox Church which also is a fellowship of independent, autocephalous churches.

The principle of diocesan independence and autonomy was deliberately adopted by our forefathers last century after careful and thorough discussion, and the constitution which they adopted in 1872 embodies that principle. For they did not make a constitution for the Church of England in Australia, as if that were an ecclesiastical integer. Rather, the constitution they desired was for a General Synod of diocesan representatives and they disclaimed any intention of doing anything which could interfere with complete diocesan autonomy.

However, there have always been Australian Churchmen who espouse the contrary principle of "the nation the unit," and the move for the new Constitution has been based on the desire to make the Church of England in Australia a "church" in its own right, with rights and powers over-riding those of the several dioceses, and with a central legislature imposing laws nation-wide.

Now a curious position has been reached in the present Draft. The Draft is still basically the same draft as was drawn up by Bishop Long and Sir John Peden in 1926 which was based on the principle of a supreme central legislature. But in the subsequent drafts a great many concessions have been made to the opposite principle of diocesan autonomy. And now in the last draft this opposite principle finds thorough-going expression in the power granted to the diocese to veto almost every enactment of General Synod, and to reject any decision of the Appellate Tribunal which differs from existing judicial interpretations. This "changing of horses . . ." explains many defects in drafting details which have been discovered. But the real trouble lies in the fact that the Draft began with one principle and has assimilated another, contrary principle without abandoning the first.

If the diocese is the unit (and this seems to be the basis of the radical changes in the latest draft) the question arises, Why have a completely new constitution at all? It would be much better and simpler to amend the old, when needed, than to adopt an elaborate, completely new, inconsistent constitution; the very elaborateness of which originated in the fact that it was based in its first draft on the new far-reaching principle which now appears (in the latest draft) to be largely abandoned.

*

OVERSEAS BISHOPS TO COME HERE

The Primate of Australia, the Most Reverend H. W. K. Mowll, has announced that the Bishops of Singapore, Borneo, Melanesia and Polynesia, are expected to visit Australia at the time of General Synod in September this year.

It is expected that the Metropolitan of

India and the Bishop of Kurunegala, Ceylon, will visit this country in 1956.

The Primate has already announced that the presiding Bishop of the Protestant Episcopal Church in the U.S.A., with other American bishops, will be here for General Synod, following their own General Convention at Honolulu earlier in the month.

The Australian Church Record, March 3, 1955

WORK ON CANBERRA LIBRARY TO START

News of the acceptance of a tender for the building of St. Mark's Library and College, Canberra, is expected to be released this month.

In the current "Southern Churchman," the Bishop of Canberra and Goulburn (the Rt. Rev. E. H. Burgmann) reports:

"We had hoped to be able to announce in this issue that a tender had been accepted for the building of St. Mark's Library and College, but we have been disappointed.

"The contractor have asked for an extension of time for their tenders, and this will mean a delay of about another month.

"The Diocesan Council is due to meet on March 3rd, and by that time the architect hopes that all will be in order for a decision. In the meantime the work of preparation can continue.

"We are convinced that this is the beginning of an institution which will serve the Church for generations. It should become

the place in Australian Church life where true religion and sound learning are most obviously wedded.

"If our plans can be made to work out as we hope, we may be able to set the foundation stone on St. Mark's Day, April 25, which is also Anzac Day."

*

NEW ANGLICAN PRAYER BOOK A BARRIER TO UNION

One of the problems facing the scheme for church union in North India is the proposed new Prayer Book of the Church of India, Burma and Ceylon, the Anglican Church participating in the scheme. This statement is made by the Overseas Secretary of the Evangelical Alliance, A. J. Dain, in the December issue of "Evangelical Christendom."

Speaking of the scheme Mr. Dain writes: "Union in the North will embrace a greater spread of both theological belief and church practice (than is the case in the Church of South India) and will consequently pose very real problems for many evangelicals.

"It is unfortunate that at this juncture the Church of India, Burma and Ceylon (Anglican), which is one of the participants in the scheme of union, should have produced a new proposed prayer book which is totally unacceptable to a large number of evangelical Anglicans.

"Prayers for the dead, reservation of the sacrament, inclusion of Corpus Christi are only a few of the offending changes proposed."

The Synod of the Church, which met in Devlali in January, examined the Proposed Prayer Book of 1951, and from it extracted a definite Book of Common Prayer which will be presented to the General Council for approval in 1956.

*

LUTHERANS BUILD ABBEY IN ENGLAND

The Lutheran Episcopal Church of England Synod is to build an Abbey to be known as "Ravensbourne Abbey" on the site now occupied by St. Andrew's College Chapel in Ravensbourne Park, Catford, S.E.6. It is to be a memorial to Martin Luther and the Reformation.

The Lutheran Bishop of Anglia (the Rt. Rev. James Crawford, D.D.) will carry the main burden of this great project, but he has been assured of the interest and help of World Lutherans in the progress of the English Lutheran Church.

The Bishop said recently that whilst he was assured of the interest of World Lutherans, he would like to think that England would do the most, for England owed so much to Martin Luther and the Reformation. The Lutheran Episcopal Church of England is interested in Education and possesses two schools for Boys. In addition it has also a Postal Mission in connection with its Churches. Lutherans throughout the world number 70 millions.

BILLY GRAHAM WILL TAKE CAMBRIDGE MISSION

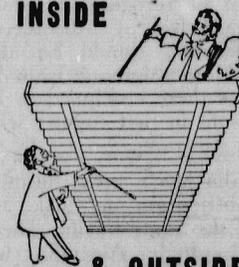
Dr. Billy Graham will conduct a mission in the University of Cambridge in November next, under the auspices of the Cambridge Inter-Collegiate Christian Union.

The C.I.C.C.U. usually conducts a mission every three years. The last mission was led by the Rev. John Stott, Rector of All Souls', Langham Place, London, in November, 1952.

Dr. Graham will be the fourth American to conduct a mission for the C.I.C.C.U. The first was Dwight L. Moody, who came at the invitation of C. T. Studd in 1882. One result of this mission was the going of the famous "Cambridge Seven" to the mission field. Another was the establishment on a firm foundation of the then infant Ridley Hall. The second American missionary was R. A. Torrey, in 1911, when the President of the C.I.C.C.U. was the present Primate of Australia. Dr. Donald Grey Barnhouse came in 1946 and again in 1949.

One of the assistant missionaries for Dr. Billy Graham's mission in November will be the Rev. B. D. Reed, formerly of Sydney, who is Director of Follow-up for the Greater London Crusade.

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& OUTSIDE
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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Governor General, Sir William Slim, has issued a timely warning to Australia on the subject of the government migration policy. Too great a proportion of migrants are coming from Southern Europe in comparison to those who come from Great Britain. For example, last year, out of a total of 53,000 migrants who received assistance from the Australian Government to come to Australia, only 18,000 came from Great Britain. Yet, largely as a result of the Queen's visit, there has never been a greater interest in Australia amongst Englishmen anxious to migrate. We believe that the Government should settle as a fixed policy for the future that, except for necessitous cases, such as the resettlement of refugees, assisted passages, paid for by Australian taxpayers' money, should be allocated exclusively to migrants from Britain, so long as there continued to be suitable persons in that country willing to come to Australia.

Australia has a great future and a great contribution to make to the future of the South Pacific. The British tradition which Australia has inherited is an element of prime importance in that future contribution. We do not well to allow this tradition to be lost or swallowed up.

Australia needs migrants, and the government is to be commended for continuing a vigorous migrant policy. But it should be rectified in this respect, to ensure that so long as England can supply migrants Australian money should not be used to bring migrants from Southern Europe.

Consideration is now being given to the issue of licences for commercial television transmitting stations in Sydney and Melbourne. The outcome is fraught with momentous consequences. The group of men who control the television programmes will have an incalculable influence on the thoughts and character of the Australian nation. Powerful as radio is in this sphere, television, hammering at the mind through eye-gate as well as

ear-gate, will be immensely more potent.

The Protestant churches in Sydney hold the licence of a radio station, as does also the Roman Catholic Church. Both were offered a seat on the Board of Directors of a company applying for a television licence, but the Protestant churches have declined the offer. We regret this decision. For the church has a wider duty to the community than the provision of religious programmes for television. It is of the utmost importance for the welfare of the nation that the entire television programme should be of a high moral tone. And what more effective way is there of securing this than that there should be a strong Christian influence at the controlling centre?

It was said that the church's influence would be insignificant on the Board, and instead of influencing the programmes for good, the churches would merely be held responsible for the objectionable programmes. But if events turned out as badly as this, it is always possible to resign and so clear the good name of the Churches. But not to accept the invitation to have a voice on the Board is admitting defeat before the battle begins!

We hope that the authorities of the Church of England will bend their energies to obtaining a direct voice in the control of television. It should not be left to the Roman Catholics alone to represent the Christian's viewpoint.

In August last there was published, under the title "The Church and Marriage," the evidence presented to the Royal Commission on Marriage and Divorce by His Grace the Lord Archbishop of Canterbury on behalf of the Church of England, together with the additional answers provided by the Archbishop to subsequent questions put to him by members of the Royal Commission. It was one of these replies which was criticised in our issue of December 23.

The Archbishop has now expressed his views further in a pamphlet entitled "Problems of Marriage and Divorce," parts of which are published

elsewhere in this issue. We have not yet received the full text of the Archbishop's address, but two comments suggest themselves immediately.

The first is that when the Archbishop speaks of the teaching and practice of the Church of England on re-marriage he means the Church of England in England. The practice of the Church to which Dr. Fisher refers is in fact that required by decision of Convocation. But the Church of England in Australia is not in any way bound by decisions of the English Convocations. We have our own synods.

The second comment is that the Archbishop apparently takes a very liberal view of Holy Scripture. He tells us that scholars are satisfied that the exceptive clauses in St. Matthew's Gospel, "except for fornication," are early insertions into the narrative. He tells us that he does not know whether St. Paul was right or wrong in his judgment about marriage in 1 Corinthians 7 (though St. Paul says, "I consider I have the Spirit of God"!). He also tells us that the Church takes St. Paul's permission for a believing spouse not to seek reconciliation with an unbelieving partner to imply also permission to marry someone else.

The Archbishop's views deserve careful study. He has expressed himself carefully and sympathetically, and he speaks for a large number of like-minded people on this difficult subject. But no conclusions will be well grounded which rely on uncertain inferences from Scripture or on unsound scholarship.

There should be no antagonism between righteousness and love. Both are necessary; both are of the essentials.

Righteousness without love is incomplete if not futile. Love without righteousness is debilitating if not debasing. The only contest possible here is concerning priority.

We know from the scriptures that both righteousness and love meet in the character of God. The apostle John writes in the first chapter of his first general epistle, "this is the message which we have heard from him, and announce unto you that God is light and in him is no darkness at all." Then in the fourth chapter he writes, "God is love." The manner in which the first of these announcements is made would seem to indicate that righteousness is basic in the character of God.

The righteousness of God is given prominence in the Old Testament (Continued at foot of next column)

LENT AND ITS USE

It would seem to us that the very first duty in Lent is reflection. Many people find it difficult to find time and opportunity for quiet thought. But Lent certainly calls us to this.

It is hardly possible to effect any serious change in our lives that will bring permanent improvement and progress without quiet consideration being given to our present position and condition. A hasty check-up is not enough; still less the putting aside for a time of some acknowledged luxury.

We must face the fact of life itself and begin with things fundamental. This involves each one taking time to ask quietly and alone "is my life right in the sight of God? Indeed am I myself right with God? Where do I stand to-day?"

In this we would do well to begin with the simple question, Am I a Christian? And then will follow the further question, Am I now the Christian I ought to be? That raises the question, basic for all, What is a Christian? There are many answers to this. One thing is clear from the name itself: a Christian is one with a special relationship to Christ. But what is that relationship? We would answer—

(1) A Christian is one who owes his Salvation wholly to Christ.

which revelation is in itself (speaking broadly) basic to the revelation in the New.

Quite early in the Bible we hear Abraham ask "shall not the judge of all the earth do right?"

And earlier still God asks of the repentful Cain whose offering had been rejected, "if thou doest well shalt thou not be accepted?" In a world where oppression was rife and where justice between man and man seemed almost impossible the knowledge of the righteousness of God would be precious. Here was a foundation that could not be shaken.

But together with this revelation of the righteousness of God is the revelation of his love. Here was a refuge for the afflicted. God loves and he cares. He remembers our needs, and our sorrows are on his heart. Our greatest sorrow is the sorrow for sin, but God remembers this. "I the Lord speak righteousness, I declare things that are right . . . there is no God beside me; a just God and a saviour . . . look unto me and be ye saved all the ends of the earth: for I am God and there is none else." (Isaiah 45.)

The Australian Church Record, March 3, 1955

We cannot reflect too often on this fact. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53/6).

No one shares with Christ our redemption. He alone took the sinner's place and died in the sinner's stead. He alone paid the price of our redemption. He alone sets us free. The prophet well said long ago, "Salvation is of the Lord."

Salvation includes three experiences all connected with Christ's work for us—the forgiveness of sins (Good Friday), new life in Christ (Easter Day), the fullness of the Spirit (Whit-sunday).

(2) The Christian is one who wholly belongs to Christ.

The ransomed slave belonged to the one who ransomed him. Our Saviour ransomed us and bought us back from sin and from sin's penalty-death. Sin, satan and hell have now no proper claim over the man who has found refuge in Christ. "Christ is all." (Col. 3/11.) The Lord Jesus came "to give his life a ransom for many" (Mark 10/45). It follows that the Christian is one who belongs to Christ, "Ye are not your own for ye were bought with a price" (1 Cor. 6/19, 20).

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This truth is full of comfort to all believers. What the Lord has made his own he will keep. Because the Lord has bought us to be the sheep of his flock he has the right to say of us, "my sheep." And to them who are his sheep he gives the comforting assurance "my sheep . . . shall never perish, and no one shall snatch them out of my hand." (John 10/28).

"Being confident of this very thing that he which began a good work in you will perfect it until the day of Jesus Christ." (Phil. 1/6.)

(3) It follows that the Christian is one wholly committed to the service of Christ.

Christian witness is not something optional, it is of the purpose of life itself; it is not an excrescence like a wart on a man's face, it is of his very life as he shares the life of Christ.

That standing commission "as the Father hath sent me even so send I you," was spoken to the whole body of Christian believers and not to a restricted class. (John 20/21, Luke 24/33.) Every Christian is the servant or bond-slave of Christ. In the last analysis we have no will but His, no purpose in life that is not His purpose for us.

SYDNEY ASSOCIATION OF RETIRED CLERGY.

The Annual Meeting of the Association will be held in Committee Room No. 2, at Diocesan Church House at 2 p.m. on Monday, March 14 (i.e. in the afternoon of the day of the Archbishop's Annual Re-union of Retired Clergy).

W. J. OWENS, Hon. Secretary.



CORRESPONDENCE

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

INNER CITY EVANGELISM.

Dear Sir,

I was most interested in the article in the last issue of the "Record" by the Rector of St. Paul's, Sydney, entitled "Parish System still the key to inner city evangelism." While I am in agreement with much of what was said, I find myself in complete disagreement with the impression that the article gave me. A statement can be wrong even though everything it contains is true if it consists of an inadequate part of the truth. It appeared to me that the thesis of the article was that the parochial system as we have it is the best method for these city and near city areas. This is not accepted by many who yet recognise all and more than was said about its good points.

I believe that not merely is the description at fault in some particulars but also that the analysis needs to be extended to cover other vital points. It is true enough to say that the whole diocese is a mission field so that no matter how successful any parish church is, in view of the majority who are not active members of any church, it must engage in local missionary activity. Nevertheless valid distinctions may be drawn and these parishes form a vital mission field within the diocese. The living conditions, the density of population, the social climate and the spiritual life and basic philosophy of the people contrasted to the small local Christian congregation are some of the factors giving rise to this distinction.

The church at large does not recognise this special missionary aspect and so rectors do not allow assistance to be given as they do to foreign missionary causes. Financial support is the least requirement, sympathetic understanding from all parishioners and personal service from a good many qualified for a variety of tasks is a greater need. There are several other points in the article that evoke criticism but which would take time to discuss.

All that is good in the parish system must be kept, it may be more excellent than is widely realised but it is simply not good enough. Improvements are imperative. The Church of England is not a congregational church, but a diocesan church, and the testimony of modern history is clearly in favour of the latter. A closer co-operation between the parishes is urgently needed and a fresh emphasis given to the nature of evangelism and the doctrine of the church in the New Testament. I trust that this topic may be more fully studied in the "Record" for I believe that success or failure in this field will have very far-reaching consequences and the situation is such that further action must be taken or the decision may be lost through default.

Yours, etc.,

J. A. DAHL,

St. Michael's, Sydney

MAR THOMA CHURCH.

Dear Sir,

Bishop Mathews of the Mar Thoma Church of Malabar writes to me of very great opportunities in his church. He says: "The Mar Thoma Church is the only Reformed Eastern Church. It being an indigenous and Independent Evangelical Church with a great vision for the Evangelisation of India; to co-operate with it is

a sure way to take the Gospel to many parts of India.

There are several young men ready to go and I am glad to tell you that a young man with his wife have gone even to East Africa from our church as the first evangelists from India.

We have a Bible Institute at Tiruvella. A spirit filled man of God to be a right leader is a real need to train our Evangelists for the mission fields. An English professor for our new Kozhenchery College will give a happy blend of the East and West with Good Christian training. A director for a Physical Training College is another need. I have placed these needs for your prayer and that you may place it before other Christian friends who are interested in the evangelisation of India.

The Bishop in another letter tells me that two young men from his Church have also gone to the frontier of Tibet and are successfully reaching Tibetans with the Gospel.

I am writing to put these facts before your readers so that they will be able to pray for this work of God going on in Travancore and also go there to meet the specific needs that the Bishop mentions if they have the qualifications and the desire. I would be grateful if any wanting to know more about this work would get into touch with me.

Yours, etc.,

H. W. GUINNESS.

St. Barnabas' Rectory,
35 Arundel St.,
Forest Lodge, N.S.W.

WHY DO THY DISCIPLES FAST NOT?

Dear Sir,

With reference to your article, "Why Do Thy Disciples Fast Not?" (17th February), I submit that if we neglect it we may well be missing out on blessing which God intends us to have.

Your statement that the only direct teaching on the subject in the Old Testament is in two prophetic passages is correct, but I see no implication in these passages that fasting is to be discouraged. They emphasise the need of real practical righteousness to accompany fasting, but only in the same way as, say, Isaiah, 58; 13:14 and Micah, 6: 6:8 emphasise the need of it in connection with keeping the sabbath and offering sacrifices. Surely no one will agree that the latter passages mean that the prophets discouraged keeping the sabbath or offering sacrifices! In view of the forthright condemnation of many popular religious customs in the Old Testament, it seems to me that the Old Testament by its silence acquiesces in and endorses fasting.

As you admit, our Lord did not forbid fasting. On the contrary, He definitely envisaged its observance by His disciples. "When ye fast" in Matthew 6:16 as clearly involves the implication that they will fast as "When ye pray" in Matthew 6:7 involves the implication that they will pray. And many commentators make Mark 2:20 refer to the period between the Ascension and our Lord's return, and not to the few days when He was dead.

Acts 13: 2:3 refers to the church of Antioch. Acts 11, 20 shows that the church of Antioch contained Gentile converts. The word translated "Grecians" in the Authorised Version is probably "Hellenas" (Greeks), i.e., Gentiles, and even those who support the alternative reading "Hellenistas" (Greek speakers), such as F. F. Bruce, agree that it here refers to Greek-speaking Gentiles, and not, as often, to Greek-speaking

Jews. And Colossians 2:6 seems to have little bearing on the subject. The point is, how did the Gentile converts "receive Christ?" There is no evidence that they were not taught to fast. In fact, the silence of the New Testament on the subject means no more than the silence of the New Testament on the subject of infant baptism. As the Old Testament church circumcised infants, and there is nothing in the New Testament to indicate that the custom should not be continued, so the Old Testament church encouraged fasting, and there is nothing in the New Testament to suggest that this state of affairs should be altered.

It is clear, then, that at least some Christians fasted in New Testament times, and it appears to me that, on the analogy of infant baptism, the onus is on those who deny that Gentile converts fasted to prove that they did not. It is certain that, as far back as other evidence takes us, fasting was looked upon by the early church as a laudable aid to devotion, humility and penitence.

At the time of the Reformation our Church of England continued the practice. The Prayer Book gives a table of the Vigils, Fasts and Days of Abstinence to be observed in the year. And on the first Sunday in Lent we pray for "grace to use such abstinence" that we may obey God's motions in righteousness and true holiness, etc. This I submit, should settle the question for all members of the Church of England.

The other Protestant Churches acted similarly. See, for instance, Calvin's Institutes, Book 4, Chapter 12, which takes quite a different view of the matter from your article. The Puritans, in fact, went to the length, during the period of the Commonwealth, of making Christmas a public fast-day—I do not suggest for a moment that we should do likewise!

The Evangelicals in our own Church during the 18th and 19th centuries made frequent use of fasting as a means of grace. For instance, Henry Venn, William Wilberforce and Charles Simeon are all recorded as having fasted regularly and often as a spiritual exercise. It was only when Anglo-Catholicism raised its head that Evangelicals tended to become suspicious of the practice—particularly after E. B. Pusey had published a Tract on the subject which took an exaggerated and medieval view of its effect and importance.

Obviously, however, the fact that some misuse fasting is not a sufficient reason for us to abandon the practice altogether. On that principle we should also abandon Baptism and Holy Communion! It seems to me that we should encourage the practice of fasting, along the lines of the Reformers and the early Evangelicals. Our Prayer Book clearly enjoins it.

Yours, etc.,

G. S. CLARKE.

Darwin, N.T.

Dear Sir,

I have read with interest, though without being convinced, the article on page 5 of your issue of February 17, entitled "Why do thy disciples fast not?" In it an attempt is made to discredit fasting "as a religious act," presumably with reference to the Season of Lent, on the grounds of its Jewish origin and alleged lack of New Testament support. It is rather ironic that the article should appear immediately after an editorial stigmatising the "lawlessness" of clergy who depart from the Prayer Book of 1662, for seasons of fasting are an integral part of

Continued on Page 16

The Australian Church Record, March 3, 1955

Our Faith in the Son of God

By Archdeacon T. C. Hammond.

The second of the Thirty-Nine Articles deals with our faith in the Son of God. It is not possible to understand the Article fully unless we bear in mind that in the fourth century controversy arose within the Church as to the precise character and dignity of our Lord Jesus Christ.

From the decisions then made at Nicea certain phrases have been introduced into the Article. This is important because it shows that the Church of England has not departed from the true Catholic faith as held from the days of the Apostles. The two words "begotten" and "substance" are used in the old sense that attached to them since those early disputes.

The word "begotten" is the nearest human parallel we can find to describe a Being Who is One in essence and yet is derived from a Being with Whom He is thus One. Remove the idea of time and we have an eternal relation in which there is no distinction of kind and yet there is a difference of order. "Substance" means "essence." That character which imparts to a being its distinctive features without which it could not be. There are some plainer English words in the Article which underline this definition. Our Lord is spoken of as "very and eternal God." "Very" has here its old meaning derived from the Latin "verus" and means "unquestionably true." Before however the words of the Ancient Creed are adopted, our article speaks of our Lord as "the Word of the Father." "Word" is a term adopted from St. John's Gospel. In the Greek original it means rational communication.

Conveys A Meaning.

It expresses not merely a vocal utterance but a message that conveys a meaning to the hearer. This reminds us of our Lord's saying to Philip, "He that hath seen Me, hath seen the Father." If we wish to know and understand fully the nature and character of God we must have recourse to the life and teaching of our Lord Jesus Christ.

The article corrects the idea, recently revived, that while "the Word" existed in all eternity, the Son came into being at the moment of the Incarnation.

The Church of England quite definitely asserts that the Son is "begotten from everlasting of the Father." In the Epistle to the Hebrews we read of God bringing the first-begotten into the world (Heb. 1:6), which clearly

implies that the Incarnation is distinct from the begetting of the Son of God. The verb used means to lead towards and in itself emphasises the distinction between calling into being and bringing an existent being into a new experience.

Very Man.

But not only is our Lord very God, He is also very man. He has a true humanity similar in all respects to that of Adam. Early Christians found it very difficult to grasp the fact of the two natures in one Person. Some exalting the divine nature reduced the human nature to a mere external similitude. Our Lord had, on this view, the appearance of a man, but in His own essential being He was God. Others emphasising the true humanity of our Lord derogated from His divine power and authority. They regarded Him as truly man but as merely possessing in a superlative degree the power of God manifested in a human life.

Catholic Truth.

The Church of England preserves here also the Catholic truth that one single Personality is able to include both a perfect human nature and a perfect divine nature. And our Lord is still man and will ever remain man. When we approach Him we are coming to One Who can be touched with the feelings of our infirmities. This inseparable unity of God and man in the One Person of our Lord Jesus Christ is the highest guarantee of an inseparable relation to God if we are in Christ. It places a crown of glory on our manhood. Alone of all the

ARTICLES OF RELIGION.

2. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

creatures of His creation, God can unite to Himself man in all the fullness of His being, because in the image of God made He man. Other religions sought to identify divine Being with lower types of existence. The result was not to exalt the creature but to degrade the conception of God. But God can hold converse with man because man is also a true cause with capacity for purpose and self-determination. God stooped to man in order to redeem him. In stooping He lifted man to God. A Sacrifice.

The Article closes with a reference to the reality of the sufferings of Christ our Lord. It speaks of His death as a sacrifice. The idea of sacrifice reaches back to a very early period of man's history. It is important to notice that God includes this idea in His revelation of the redemptive work of Jesus Christ. And the article speaks of our Lord reconciling the Father to us. This word has given offence to some. But the word "reconcile" means in this connection, to secure harmony between two persons. We are separated from God by the fact of sin. It is only when the penalty of sin is paid that God can in justice to His own solemn declarations, visit us with His salvation and receive us into favour. Later articles deal more fully with this.

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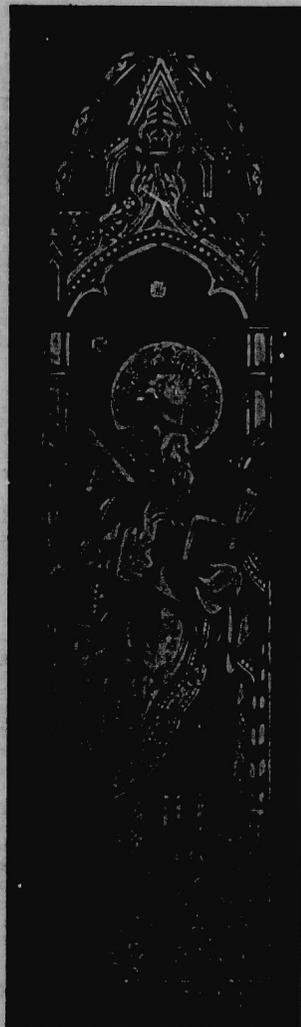
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HOUSING OUR AGED CLERGY

HOMES, NOT PENSIONS NEEDED

By S. M. Goard

Retired clergy for well over a generation past have had the support of a provident fund which, until the onset of the recent war, afforded a moderately comfortable retirement. But now the development of national social services has provided for elderly people a pension which with travel and medical concessions reckoned in, is roughly double that afforded by the diocesan maximum scale.

This is in addition to the Provident fund pension, for a pensioner may enjoy a private income or annuity to an equivalent sum; i.e., a couple's total income may reach £728 p.a. without deduction from the Government social service pension.

These figures are modified if either owns property beyond about £400.

However, as the Minister for Social Service quoted in Parliament "income is not the only problem; loneliness, boredom, the sense of not being wanted—these too are some of the problems of the old people. It is, I think, generally recognised that care and attention and the comforting thought that someone is interested in our well-being increase in importance as one grows older and more infirm." To this observation we can surely add "the finding of a home is of next importance." The type of home which might, at times, be procurable at a rental within the income quoted is unlikely to be one, and in a locality, in which we would like our cherished clergy to be obliged to end their days.

Federal Government Aid.

The Government, implementing a pre-election promise, has passed an Act enabling subsidization of homes for the aged provided by and vested in churches and corporate bodies. The Government is particularly anxious to encourage provision, as well as hostels, of cottage type homes to enable aged couples to continue their family life.

Finance for such will be provided by the Government on a £ for £ basis on money raised or donated by churches etc. and expended on such homes and hostels, but not on money borrowed. Where such property is bought the grant will cover the land; where built value of the land will not be included. The properties are to be vested in the church trust (or body) and, we may infer, managed and maintained by such. We are advised that some fifty bodies have already nominated to the Government for this subsidy. It appears, therefore, that this is a practical approach to an acute social problem and our Dioceses are

duty bound to consider whether it should assist its furtherance and in so doing meet the needs of its own deserving veterans.

Entry to this activity presupposes oversight and management of such homes and, to do the job thoroughly, provision of business-advisory and incidental service to our charges. This is not a formidable consideration; when circumstances require there will always be found a retired business-layman to devote his time and interest to such good work.

Ways and Means

As suitable cottage homes will call for new construction the Government subsidy will not extend to the land. For such a priority as homes for our clergy the laity might well see to it that some of our church trust lands be freed to commence such a project. In addition our people might provide in wills and in subdivisions of property for transfer of land for this purposes. The ideal would be parcels of land on which three or four adjacent homes might be built; or built in pairs. Our people would thus be provided with neighbours of similar interests for mutual comfort and support. A greater aggregation might suggest institutionalism.

Hostel for the infirm

Nevertheless for the very aged and single infirm an attractive hostel must be an objective. This might also serve for itinerant clergy and missionaries, providing by interesting contacts variety for the permanent residents. For this purpose, an attractive home not too distant from the city, in grounds which will allow building extensions, has a call on prospective testators. How better to perpetuate one's name!

The Need

The retired clergy in the diocese of Sydney number under 100; others would vacate parishes (and rectories) were housing available. Our ministry is growing and, of course, ageing. Fewer will have their own homes than in the past, due to greatly inflated values and lagging incomes.

With retirement at over 65 longevity is less than 12 years; about one quarter the term of active ministry. With a few owning homes we may anticipate a call for say 40-50 homes within 12-15 years at the most, or say three per year.

Finance

Such a definite and urgent objective as caring for our aged clergy cannot wait on leisurely and uncertain finance by volun-

(Continued at foot of next column)

The Australian Church Record, March 3, 1955

THE INTER-SCHOOL CHRISTIAN FELLOWSHIP IN THE RIVERINA

The Inter-School Christian Fellowship, which is part of a world-wide movement among secondary school pupils and of which the President is the Archbishop of Sydney, has many groups in many of the high schools throughout New South Wales. During the past year the Fellowship has extended its membership, particularly in the country areas of the State. The branch which is held at the Albury High School, held its Annual Church Service a week before Christmas at St. Matthew's Church, Albury, when members and four of the high school teachers attended. The sermon was preached by the Ven. F. M. Hill, Archdeacon of Albury who chose as his text Matthew 5 verse 16 and emphasised the importance of Christians reflecting God's light, love and goodness in their daily lives. At the conclusion of the service, the I.S.C.F. members with their parents and friends had supper in the Church hall where one of the members expressed thanks to the Archdeacon for his co-operation.

At Wagga Wagga, I.S.C.F. members from the high school held their Annual Meeting in the Methodist Church Hall in December, 1954 at which over eighty members and their parents attended. Musical items were given by students from the Fellowship and two of the Committee spoke on the year's activities and on being a Christian at school. A Fact and Faith Film was screened together with a colour film of the Riverina I.S.C.F. Camp which was held in September. Following the meeting the members entertained their parents with supper.

For twenty years, the I.S.C.F. has been playing a valuable part in the school life of New South Wales and has now well over 100 branches with approximately 7,000 members. The value of such fellowship can be clearly seen from the reports that are published in the High School Magazines throughout the State. Part of the emphasis of the movement is to encourage its members not only to live the Christian life at school, but also to play their part in the life of their Church.

tary giving. It is a moral charge on us all. As we subsidise and encourage men into the ministry so we are responsible for their and their partners' eventide. Bequests would be most appreciated, particularly of land and to acquire land, but the general assessment cannot escape a charge. This claim is not novel: Hobart parishes have voluntarily increased their assessments one-tenth and as a result have under a recent ordinance already provided more than one home for their aged. Larger dioceses are surely in a better position to add to their parochial assessment for this purpose; but it should be on an equal and mandatory basis.

If, as a minimum, we find one-quarter the cost, the applicant one-twelfth, (as an earnest of life-lease) the Government one-third, and from our trust funds we borrow a third we will need to raise by assessment and otherwise the equivalent of three quarters the value of one cottage each year, plus some carry-on income; in all, say, 15% on to our total diocesan assessment in Sydney of approximately £12,000.

This is indeed a challenge! If such an assessment rating be too high, then we must make a drive for voluntary giving and for bequests to make up the deficiency. The housing problem is a burden placed by circumstances on our aged brethren, the least capable of bearing it: who must take it up; they, or we?

The Australian Church Record, March 3, 1955

TOO MUCH SECRECY AT LAMBETH

"The Northern Churchman" draws attention to some recent remarks by the Editor of "Theology":—

The question of Episcopacy is, at the moment, very much in the air. It has been discussed largely with Church Unity in view. The Editorial in the January issue of "Theology" reminds us that there is a practical side which must not be forgotten when we discuss episcopacy. Dr. Vidler makes a strong plea for the supply of more historical information about the Bishops' meetings at Lambeth. The importance of these meetings is evident to anyone who reads the lives of the Archbishops of Canterbury since Tait, all of them specially gifted men, whose biographies are interesting as well as informative.

Bishop Henley Henson described these meetings as "extra-legal, but now (1918) a normal recognised part of the ecclesiastical system." Archbishop Benson arranged in 1883 that the meetings should be held at Lambeth and that minutes should be kept. The official meetings of the English Bishops are of course the Upper House of Convocation and the House of Bishops in the Church Assembly, both of which are public bodies whose debates are recorded and available. There is a good deal to be said both for and against these bodies, but they remain and are likely to remain, our normal representative assemblies. They are only mentioned here because they are public and official bodies, at which the Bishops, Priests and Laity of the Church take counsel and make

TWO MORE "PERMANENT DEACONS"

Two more "permanent deacons" have been ordained recently in Australian dioceses.

The Bishop of Canberra and Goulburn (the Rt. Rev. E. H. Burgmann) ordained Mr. Brian Walter Ellerman to the perpetual diaconate in St. John's Church, Young.

Mr. Ellerman will serve as assistant curate in the parish of Young while continuing his business. The late Rev. Dr. A. W. J. Stocks served in the same parish in a similar capacity.

At the ordination service, the preacher was the Rev. Canon A. W. Harris, who has recently studied at St. Augustine's College, Canterbury.

The other ordination was that of Mr. Nat Sonners who was made deacon in St. Mary's Church, Moonah, Tasmania, on February 6.

At the service, the Bishop of Tasmania, the Rt. Rev. Geoffrey Cranswick, spoke of the work of a permanent deacon.

He said: "This is an experiment. I may go further if other laymen in other parishes feel that they may be called to the office of permanent deacons."

At the same service two other men were made deacons. They will be "student deacons," combining their studies at Christ College, Hobart, with practical training in the parish of Moonah under the Rector, the Rev. Canon I. J. B. Macdonald.

decisions. In this way, for instance, it is possible for the whole Church to have a say in the revision of the Canons now in progress; and even an outsider can take an intelligent interest in what is going on. He can read reports of the speeches and knows the size of the majorities by which decisions were aimed at.

Episcopal Caucus

The Bishops' meeting at Lambeth are of a different character, akin to that of the Cabinet. Minutes are kept, but reports of the discussions are not available to the public, and the way the voting went is not known. No doubt there are matters which are best discussed in private, but Dr. Vidler points out that the historic duty of a Bishop is not primarily to carry out an agreed episcopal policy, but "to bear testimony to the traditions, teachings and customs, of the Church over which he presides." He goes on to say that this is best done in public, "so that there is no danger of the Church's being governed by an episcopal caucus that agrees upon its policy in secret." He says that "when we are trying to commend constitutional episcopacy to non-episcopalians if decisions that should be taken as a result of open consultation between a Bishop and his clergy are in reality taken by the Bishops alone in private and unconstitutional conclave."

Food For Thought

This provides a good deal of food for thought. Each province of the Anglican Communion has its own ways and traditions. In no two places are conditions the same. The provinces of Canterbury and York have special problems of their own, the product of English history. But the problem of constitutional episcopacy is one which concerns us all, not only because we have to make the most of our heritage but because we are anxious to commend it to others. Constitutional processes are notoriously lengthy, and sometimes appear to be inefficient. But history shows that democracy can produce a kind of authority which is far better than authoritarianism.

Dr. Vidler has from time to time raised important points, of which this is not the least. It is something which all of us, whether in parishes or dioceses, ought to think about; and something to which the whole Anglican Communion is able to contribute.

—P.B.

15 NEW DEACONS.

The Archbishop of Sydney ordained fifteen men to the diaconate in St. Andrew's Cathedral on St. Matthias' Day, February 24. All were graduates of Moore College, and all but one will serve in the diocese of Sydney. The sermon was preached by the Venerable R. C. Kerle.

The new deacons were: A. R. Browne, to St. Thomas', North Sydney; F. Buchanan, Th.L. to Lithgow; K. Churchward, Th.L. to Wollongong; J. Derrett, Th.L., to Marrickville; J. Drayton, Th.L., to Port Kembla; R. W. Hanlon, Th.L. to Bondi; B. Hardman, Th.L. to Hurstville; A. R. Hildebrand, Th.L. to Sutherland; S. A. Horton, Th.L. to St. Clement's, Mosman; T. V. Jones, Th.L. to Holy Trinity, Adelaide; A. S. Jones, to Herne Bay; N. Keen, Th.L. to Haberfield; G. Ransford, Th.L., to Mittagong; J. R. Reid, B.A., Th.L., to Manly; J. Turner, Th.L., to St. Stephen's, Willoughby.

THE WORLD OF BOOKS

"The Crown of Thorns," by Canon Marcus L. Loane, London, Marshall Morgan and Scott, 1954, pp. 117. Foreword by the Rev. Dr. R. A. Cole.

This latest devotional book by the Principal of Moore College, Sydney, is a companion to, and fills the gap between, his earlier books "The Man of Sorrows" and "Vox Crucis." It deals in the same exegetical manner with the trial before Pilate.

Canon Loane has a remarkable facility in interpreting the actual text of Scripture, and his ability to take the reader right to the heart of the New Testament narrative is nowhere better seen than in this latest volume. Canon Loane's power in this regard has developed since "Vox Crucis". While the author's style and diction are both archaic at times, there is such a disciplined quality about them both that they are well calculated to engage the attention of the reader to the subject-matter throughout the study.

Even where Canon Loane discusses matters which may admit of more than one interpretation, one feels that the value of his exposition lies rather in directing the reader to a close examination of the text than in advocating some special theory. Although it is a devotional rather than a critical commentary, a good deal of useful background information about the Romans is included.

An interesting suggestion about the significance of the mocking of Christ by the soldiers is made on the basis of archaeological evidence about the Lithostrotos or "Pavement." But the reviewer feels that there is much more to be said for the theory, brilliantly set out in the Journal of Theological Studies for April, 1952, that the Crown of Thorns was not (as Canon Loane holds) twisted thorn bush in "caricature of the laurel wreath worn by the victorious Emperor," and meant to torture Christ, but a radiate crown made of the readily available palm tree thorns and caricaturing the crown worn by the emperors to indicate themselves as divine rulers. Such a crown was commonly seen on coins of the time. The traditional Crown of Thorns seen in paintings is, after all, pious imagination. There is no evidence before Clement of Alexandria that the crown was regarded as an instrument of torture, and in the Roman catacomb of Praetextatus (mid-second century) there is a picture, probably of this scene, which appears to depict a radiate crown on the head of Christ.

The reviewer is not quite certain what Canon Loane regards as the legal expansion of Pilate's action in sentencing Christ, although he quotes Taylor Innes who states that Christ was actually crucified on the charge of acting *adversus maiestatem populi Romani*. It seems clear, though, that Pilate cleared Jesus of any charge so far as Roman law was concerned, and, acting within his discretionary powers, delivered him to be crucified simply out of deference to the Jewish charge. Pilate certainly had power to release Him, but whether his delivery of Jesus was in reality illegal—he was, after all, responsible to keep order and prevent riot—is another matter.

These are minor points. "The Crown of Thorns" is thoroughly to be recommended, especially at this time. It cannot fail to bring the reader closer to Him who was "delivered up" for our transgressions.

—D.R.

"The Witness of the Old Testament to Christ" by Welhelm Vischer (Lutterworth Press, London, 264 p.p.).

Although this work was first written in German about 1933 it was not printed in English till 1949 a lapse of time which one may well regret. Only the volume on the Pentateuch has been translated and of its 250 pages of reading matter 131 are a treatment of Genesis, 47 of Exodus, 44 of Leviticus to Deuteronomy, and a very interesting 28 pages of introduction. This relative distribution of emphasis is significant, because it illustrates the important place which Dr. Vischer believes the book of Genesis to occupy in the Pentateuch and indeed in the whole of Scripture. In directing our attention to this fact the author has rendered a great service to the student of Scripture.

Although one may not agree with the particular solution to the critical analysis of the Pentateuch which Dr. Vischer adopts this scarcely detracts from the immense value of the work. With careful argument he brushes aside questions of authenticity, historicity and dating as reflecting an altogether inadequate approach to the Pentateuch. This is what has made the work such a centre of controversy. But in that he is concerned to show that "the Christ Jesus of the New Testament stands precisely at the vanishing point of the Old Testament perspective," few books will cause the diligent reader to take such a delight in the Pentateuch and to so adore its Divine Author as this one.

—B.S.

W.C.C. EXECUTIVE TO MEET IN AUSTRALIA.

The Executive Committee of the World Council of Churches decided at its Geneva meeting in February to hold its first meeting in 1956 in Australia on condition that the Australian member churches agreed. The dates of the meeting will be February 6-10, 1956.

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T. C. HAMMOND — A PURITAN DIVINE

A long and interesting review of Archdeacon Hammond's book, "The New Creation" appears in the current "Church Gazette" in England from the pen of the Rev. J. I. Packer M.A., one of the ablest younger scholars of the Evangelical school. Here is the opening paragraph:

"This book is a study of the Biblical evidence on the topics involved in the *ordo salutis*, what used to be called, in the days when men discussed these things, the Application of Redemption. To the reviewer's knowledge, no single book covering this ground has been written in English since the Puritan era — certainly not by an Anglican theologian. Archdeacon Hammond's volume thus fills a gap of long standing. Its author is known as a veteran apologist for the Reformed, Puritan, and Evangelical tradition within the Church of England, and his book stands in the direct line of succession from the great "practical and experimental" expositions of Owen, Goodwin, Thomas Hooker, Shepard, and their fellows. It is, indeed, a re-statement and defence of the "old paths" which they mapped out. One hopes Archdeacon Hammond will acknowledge the salutation "Puritan" for that honourable title is his by right."

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THINK ON THESE THINGS FIRST IMPRESSIONS

Conducted by June Dugan.

"I didn't think she'd look at all like that, I imagined someone who is tall and dark and with rather a formal manner, yet in actual fact she is quite the opposite: short, fair and very friendly. It is certainly strange how one's mental picture is always the opposite to the real thing" This is the sort of remark which we hear nearly every day. Our children have been coming home from new schools, or from schools with new teachers and while their descriptions could be rather misleading, I know that when I do meet these people for myself, they will be quite the opposite to what I had imagined. There are ties too, when we make a mental summary of someone's personality and decide we do not like them before we have even met them. This was true in my case with a woman in our Church who really was very new to Church life and its people and she was always asking us to go to her home and meet her husband. For some reason which I have never been able to fathom, I dreaded meeting this man and prolonged the ordeal as long as I could. Eventually we could evade it no longer and my husband and I went to their home one evening. To my surprise the man I had not wanted to meet proved charming and completely opposite in every way to what I had expected he would be like, so that now nearly five years after we are well-established friends who respect and enjoy each other very much.

It may not be a very good place to venture such an observation, but very quietly I must whisper that this contrary trick of the imagination may be something that is rather more pronounced in woman than in men, but I may be wrong and hope to be proved so. However, whether it is peculiar

to us or not we strike it often enough to know just how misleading our imagination can be both as to looks and personality of our fellow men.

In view of the fact that we are guided by our unreliable and unpredictable imagination in summing up our contemporaries, it seems we must be extra careful as we present Jesus Christ to those we meet who do not know Him. Most often our imaginations have proved us false in judging people because we have never really made the effort to find out what a person is really like. It is when we do ask "What are they like" or "What does she look like?" that we find out how mistaken we have been.

If only those who meet us every day would take the trouble to find out what Jesus Christ is like they would be sure to gain a true impression, but they do not. Instead they know we are a "bit religious" and they make all their surveys from that point, judging all Christians and even our Master Himself by what they see in us and in our lives.

Someone was very surprised to learn that witnessing was living Jesus Christ in all our sections; mixing with non-Christians to show them we love them and want to help them, and by unrehearsed actions and moments off guard still showing the world the difference a new heart can make. There is certainly more in witnessing than talking about Jesus Christ.

So then lest those around us get a false impression, lest they bring God down to our level and conform Jesus Christ to our size, let us be extremely careful, "by manifestation of the truth to commend ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost."

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O fill me with Thy fullness, Lord,
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Thy love to tell, Thy praise to show.

Wanted—Action.

The immoralists the materialists, dread the power of Christianity in action, but they know, too, that they are safe so long as that power is held in leash by complacency, smugness or laziness. If every Christian would assert his belief, not only by reciting a creed, but by public action, the complexion of this world would soon lose its fever line of red.

—Fulton Oursler.

The Way to Live.

What we believe does affect the way we live, and the way we live does affect what we believe. We must live up to the standard of our convictions or sooner or later our convictions will drop down to the standard of our life. Unbelief may be the punishment of insecure practice.

We ask Thee not to lift us out of life but to prove Thy power within it, not for tasks more suited to our strength but for strength more suited to our tasks. Give us the vision that moves, the strength that endures, the grace of Jesus Christ, who wore our flesh life a monarch's robe and walked our earthly life like a conqueror in triumph.

Amen.

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PERSONAL

The Bishop of Nelson, New Zealand, has appointed Mr. A. M. Jamieson, Barrister and Solicitor at Greymouth, as Church Advocate of the Diocese.

Mr. R. Hosking, B.A., has been appointed Resident Tutor at Ridley College, Melbourne. Mr. Hosking is a graduate in Hebrew and will tutor in Semitics. He has been resident at Moore College, Sydney.

We congratulate Mr. Frank Andersen on obtaining his B.A. of Melbourne University in Russian language and literature. Mr. Andersen is a Resident Tutor at Ridley College. He is already a Master of Science, and is preparing for his London B.D.

The Bishop of Tasmania and Mrs. Cranswick left from Melbourne for England on February 22, sailing via Cape Town. They hope to return in the Stratheden, arriving about August 12. During their absence the Rev. and Mrs. Harlin Butterley will be living at Bishops Court.

The Rev. G. A. and Mrs. Pearson sailed for Tanganyika by the Stratheden from Melbourne on February 15. With them was Miss Jean Guy, a grand-daughter of the Rev. W. T. C. Storrs. Miss Guy is to be account-ant of the Diocese of Central Tanganyika.

The Rev. E. C. Buckle has resigned the incumbency of the parish of Adelong and has joined the staff of the parish of St. John the Baptist, Canberra.

SEX EDUCATION FACILITIES BEING EXTENDED

By reason of the increasing demand being made for its services, the Council of the Father and Son Welfare Movement in N.S.W., has decided to appoint another staff worker. This will enable more of the requests to be met, and will assist the general extension of the Movement's activities. The appointment will entail general field work, such as organising the Movement's Educational Programme, Lecturing, Counselling, etc. It is hoped to place increased emphasis on the development of the work in country districts.

Founded in 1928, as a specialist organisation in the field of sex education and guidance, the Movement has gained wide recognition from State Health and Education Authorities, and is supported by a wide section of the Christian Churches. Last year the Movement conducted almost 300 lectures and screenings and distributed almost 30,000 copies of its specially prepared publications. The Movement operates throughout Eastern Australia and affords unique opportunities for effective Christian Witness.

KINDERGARTEN DISPLAY.

On Saturday, 12th March, at 2.30 p.m. in the Chapter House, Sydney, Kindergarten teachers and workers are invited to inspect lesson aids, models, posters, song-charts and all forms of expression work. A practical demonstration with a group of children and teachers will take place.

If any Sunday School has anything of special interest to exhibit it will be welcomed, and may be left at the office of the Board of Education, 3rd floor, CENE. The display is arranged by the Sunday Kindergarten Training Association.

St. John's College Morpeth, Reconstituted

BELONGS TO NEWCASTLE DIOCESE.

St. John's Theological College, Morpeth, has ceased to be controlled by the Provincial Dioceses of N.S.W. and now comes solely under the control of the diocese of Newcastle.

A special session of the Newcastle Synod on Feb. 21 passed an Ordinance to bring this about. Newcastle has purchased the shares of the dioceses of Canberra and Goulburn, Bathurst, Armidale, Grafton and Riverina.

The Bishop of Newcastle said in his address that the suggestion had come from the Bishop of Canberra and Goulburn, who "made it clear that he could make good use of his share of the money" for the establishment of a residential library at Canberra. Bishop Batty also indicated that the diocese of Newcastle had the financial resources to maintain and substantially to endow the College.

Bishop Batty said: "Not long before he died, Dr. Tyrrell (first Bishop of Newcastle) made what I may call a prophetic will. He looked forward to the day when the earnings of Brenda (a large property owned by the diocese) having been allowed to accumulate should amount to £250,000, and he directed that one tenth of this sum should be allotted to the training of the clergy. He was surely right in attaching such importance to this purpose. The Clergy are not the Church, but humanly speaking, their intelligence and devotion, their competence for their tasks are the principal factor in securing for the

Fussiness.

The Bishop of Willochra made some pointed remarks on ecclesiastical "fussiness" in a recent "Willochran"—

"There is a vogue amongst a section of the clergy to over-fussiness when taking a service, and an inordinate desire to change a phrase or a word or alter the form of a service to satisfy a whim. This is a cause of distraction to some people, and is very tantalising.

"For instance, I have heard clergymen when saying the prayer for the Church Militant in the Holy Communion Service change the word lively to living. This is done presumably under the mistaken notion that the word living conveys a clearer idea than lively. A person, an animal or a plant may be living but not lively. Lively conveys the idea of activity, vigour, animation, which is not so obvious in the word living. Let us retain lively as it appears in the Holy Communion service, a word with which through constant use we are familiar and know what it means.

"In the prayer to which I have referred some priests omit the words 'militant here on earth.' I have occasionally noticed this in England and in Australia. Why do they omit these words and on what authority? In this world we are the church militant, and rightly, so when the powers of evil are arrayed against us. We would not have it otherwise, and it would be good for us, both clergy and people, if we were more militant than we are.

"We are not yet the church triumphant, but we hope to be. Let us glory in the fact that at present we are the church militant, and that in this life we must never lay our weapons down.

church the only success worthy of the name. We have no reason to be dissatisfied with the quality of the Australian clergy or of the men who are offering themselves for training for the ministry.

WHERE IS THE W.C.C. HEADING?

By Kanonikos.

One of the difficulties many people have felt about participation in the World Council of Churches is that there are conflicting statements made about its aims by people who are intimately connected with it. Different churches seem to have joined the World Council from different motives.

The Primate of Australia, writing to diocesan registrars on behalf of the recent Bishops' Meeting, says: "The World Council is not intended and does not seek to be a 'super-church,' and, at its recent meeting, specifically repudiated this conception of its nature and purpose. Like United Nations in the political world, it is a channel for the regular interchange of Christian opinion, and facilitates united action when required."

No doubt this is the basis on which Church of England leaders for the most part have participated in the World Council. But no one with any knowledge of the Ecumenical Movement could imagine, that the leading spirits in the Ecumenical Movement over the years would have been, or would now be, content to express their aims in such modest terms as these. Their aims go far beyond the "regular interchange of Christian opinion" and "united action in social services or international affairs." Many World Council leaders, like Dr. Visser 't Hooft, for example, are thoroughly committed to the idea of a "coming world church," and although they do not regard the World Council as being or aiming to be in its present form that church they certainly regard the W.C.C. as having as a primary aim to be an instrument in bringing to birth the "coming world church."

If the purpose of the W.C.C. is no more than is expressed by the Primate in his letter, evangelicals have much to give and to gain by participation. But if its purposes are in fact wider, involving certain doctrines of the nature and future form of the church, then the misgivings of many evangelicals are likely to continue.

The Australian Church Record, March 3, 1955

Archbishop of Canterbury on Divorce.

(Continued from page 1)

leaves liberty to clergymen, if they wish, to marry the "innocent party" and that a few clergymen, against the direction of Convocation, are ready to avail themselves of this liberty.

What is the answer? You will note that I have not attempted to shelter behind a rigorist attitude which says that our Lord forbade divorce and that is the end of the matter. I believe that our Lord stated truly and finally what marriage is in reality and truth. Every divorce is created by sin somewhere and every marriage after divorce is involved in that sin. Adultery is not the only sin that makes a marriage almost intolerable; there are other disruptive causes, too. But always sin enters in and does its work.

The State directed the Church to marry innocent or guilty, but as a concession allowed a clergyman to refuse to remarry the guilty if he wished. The Church accepted the position imposed upon it. In 1937 the so-called "Herbert Act" introduced additional causes, allowing divorce for three years' desertion, cruelty, or five years' insanity, as well as adultery.

In 1937, as in 1857, the state recognised that the clergy might object and it made a further concession. "No clergyman shall be compelled to marry any person whose former marriage has been dissolved on any ground and whose former partner is still living, or compelled to permit such a marriage in his church." Thus the State gives to every clergyman in the land the statutory right to refuse to marry in church those who marry again with a former partner still living, and so it gives the Church and its clergy freedom.

The question before the Church therefore is this. How shall the Church best preserve and bear witness to the principle entrusted to its care by our Lord?

Hard Cases.

Some are desperately anxious to help the hard cases, and some cases are very hard indeed. They would therefore allow remarriage in church after divorce in some cases at the discretion of some appropriate authority. There are others who really think that divorce does not matter and would like the Church to be defeated in its stand. Such persons are opposed to the ethical suggestion that divorce is a failure and a sin. In either case they are glad that the State

leaves liberty to clergymen, if they wish, to marry the "innocent party" and that a few clergymen, against the direction of Convocation, are ready to avail themselves of this liberty.

What is the answer? You will note that I have not attempted to shelter behind a rigorist attitude which says that our Lord forbade divorce and that is the end of the matter. I believe that our Lord stated truly and finally what marriage is in reality and truth. Every divorce is created by sin somewhere and every marriage after divorce is involved in that sin. Adultery is not the only sin that makes a marriage almost intolerable; there are other disruptive causes, too. But always sin enters in and does its work.

In this as in all things our Lord left the Church liberty to deal as best it can with sinful conditions.

The attitude of the Church of England, shortly put is:

(a) No marriage in church of any divorced person with a partner still living, since the solemnising of a marriage is a formal and official act of the Church, and the Church must not give its official recognition to a marriage which (for whatever cause) falls below our Lord's definition of what marriage is.

(b) But the relation of such people to the Church or their admission to communion is another matter, one of pastoral care for the sinner, and properly a matter of pastoral discretion.

Discretion of the Clergy.

There are a number of reasons why the Church is right to exclude from marriage in church all, without exception, who have a former partner still living. The Church has its duty to Christ and to society to bear witness to what He said marriage is. It cannot in present circumstances make exceptions in its public solemnisations of marriage without compromising its witness.

Again, if the Church were to make exceptions it would raise a number of unanswerable questions. On what principles should the exceptions be made? Only for those where the partner was divorced for adultery? Or for any cause? Only for the innocent? But in this case how shall innocence be judged and what shall be its standard?

Some thing that the clergy ought to be left to decide each case on its merits, but this attitude shows a singular ignorance of the

facts of parish life. Were the clergy to be left to the free exercise of their discretion they would find themselves in an impossible position, as many of them have said. They would be at the mercy of every hard luck story; and they would lack the means of securing reliable evidence.

When it is a question of a public corporate act such as the Solemnisation of Holy Matrimony the Church must have its rule, and the clergy must accept it loyally. It cannot be left to the varying discretion of 12,000 parish priests or even to the varying discretion of forty-three diocesan bishops.

Let me say quite frankly that in some cases where a first marriage has ended in tragedy, a second marriage has, by every test of the presence of the Holy Spirit that we are able to recognise, been abundantly blessed. For this very reason I do not find myself able to forbid good people who come to me for advice to embark on a second marriage.

I put such facts about our Lord's teaching and the Church's position before them as I have outlined. I tell them that it is their duty as conscientiously as they can to decide before God what they should do. If they remarry, they will never again be able to bear a full and clear witness to our Lord's declaration of what marriage is; but the decision is on their conscience.

But that does not mean that the Church should marry them. They would then be asking the Church to compromise the one way in which it can give a clear testimony to our Lord's standard for their sakes.

Thus if they feel denial of a church marriage to be a "cross of suffering," they should bear it for the Church, so that it may not, in its official acts of marrying, compromise the standard entrusted to it by our Lord, to defend which is the Church's essential duty. I have hardly ever found anyone who is not responsive to this line of argument and who does not find in it a real spiritual and moral strength and consolation.

I am satisfied that when parish priest and bishop concur, it is entirely right that the bishop should admit to communion in these cases. Moreover, I believe almost all parish priests agree with me under the pressure of their pastoral duty.

If, after careful inquiry from the parish priest, and sometimes after personal interviews with the parties, I think right to admit them, I then decide whether it shall be at once or after some defined period of further exclusion.

That then is how it works—a strict rule as to what marriages the Church will celebrate that truth may not be blurred; a great readiness in pastoral dealings wherever suitable to bring such people back into the fellowship of the Church and into the fellowship of the sacraments, that love may have its perfect work.

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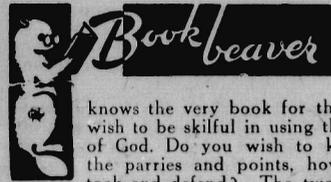
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News in Brief

ORDINATION

There is to be an Ordination service at St. Paul's Cathedral, Melbourne, at 10.30 a.m. on Sunday, March 6, when the following will be ordained (eight being made deacons and five being priested) and assist in the parishes mentioned:—

Deacons:—R. C. Brooks, St. John's, Bentleigh; R. L. Butters, St. Andrew's, Brighton; K. Curnow, St. Columba's, Hawthorn; R. T. Durance, Mt. Duneed, Torquay, Freshwater Creek and Anglesea; D. I. Frost, Holy Trinity, Coburg; D. D. Horsford, St. Thomas', Essendon; J. R. Neal, Holy Trinity, Hampton; A. G. Stout, St. Peter's, Box Hill.

Priests: P. J. Adkins, St. John's, Heidelberg; F. J. Coveney, St. Barnabas', Balwyn; L. E. Firman, St. James', Ivanhoe; P. D. Kissick, Christ Church, Esesendon; A. de Q. Robin, Christ Church, South Yarra.

RIDLEY COMMENCEMENT

Sir Ian Clunies Ross will give an address at the Annual Commencement of Ridley College on Saturday, April 2 at 2.30 p.m. The resident Tutor's cottage will be dedicated by the Archbishop of Melbourne who has invited all friends of the College to be present. A special offering for the Extension Appeal will be received.

DATE OF CONSECRATION

The date for the consecration of Canon E. J. Davidson as Bishop of Gippsland has now been fixed for St. Peter's Day, June 29. The consecration will take place in St. Paul's Cathedral, Melbourne.

ASIAN STUDENTS IN MELBOURNE

C.M.S. in Melbourne are preparing to open a hostel for Asian students at 60 Queensberry Street, Carlton, in what was St. John's Vicarage. The house has been renovated by the owners, the Mission of St. James' and St. John. It is hoped that the Hostel will not only be a Christian home for the students in residence, but also a Christian social centre for Asian students residing elsewhere.

ROMAN CATHOLIC LOSSES IN SOUTH AMERICA

The Roman Catholic Church is now becoming alarmed at the steady advance of Protestantism in Latin America, and is redoubling its efforts to recover its supremacy in the whole territory.

"It is doubtful if that vast territory can still call itself Catholic," says one writer. Catholics estimate that there are now some 4,700,000 Protestants as compared with 708,000 in 1925.

They are stressing the need for recruits by pointing out that 33 per cent. of the world's Catholics are in Latin America, but only 7 per cent. of the world's priests minister to them. While the ratio of priests to members is said to be 1 to 622 in the United States, and 1 to 479 in Canada, in Latin America it is 1 to 7,000.

Continued from Page 6
observed." I notice that the article is anonymous: is this an indication that it voices an editorial standpoint on the matter, and that the "Record" is dissatisfied with the 1662 Book as it stands—I recollect that in an earlier issue such a suggestion was repudiated.

Yours etc.,
E. H. LAMBERT

St. John's Rectory, Balmain

INDIAN FOR INDIANS

The Bishop of Central Tanganyika (the Rt. Rev. Alfred Stanway) hopes to have shortly an Indian clergyman working amongst Indians in the Diocese.

The Bishop says this will fulfil long hopes in this direction. It is hoped that the Indian pastor may come from the Diocese of Central Travancore, South India.

NORTH SHORE CHURCHES

Sydney's North Shore is the scene of considerable Church building at the moment.

A temporary building at Bradfield, in the Parish of St. Alban's, Lindfield, will be opened and dedicated by the Archbishop of Sydney on April 2nd.

In the Parish of St. Paul's, Chatswood, St. John's Church, Lane Cove, is nearing completion. It is situated on Mowbray Road, in the centre of a rapidly growing district.

In addition, it is now confidently expected that the magnificent new parish Church of St. Paul will be completed and in use this year.

READERS' RETREAT

A retreat for readers of the Diocese of Sydney will be held at "Gilbulla," Menangle this month.

The Retreat will be conducted by the Rev. R. F. Gray, Rector of Hurstville.

The last Quarterly General Meeting of the Readers' Association was held in the Chapter House, Sydney, and was addressed by the Rev. R. G. Fillingham, General Secretary of the Home Mission Society.

Last month the Secretary of the Association, Mr. H. W. Rogers, addressed the clergy of the Rural Deanery of Gordon. He would welcome opportunities of meeting other chapters.

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From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

The Fellowship. — Guy King. 12/6. An exposition of 1 John (post 7d.)

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

The Greatest Book in the World, 6/-. Story of the Bible Society told for Children by Enid Blyton. (post 7d.)

Honeycombs. — For the youngest Scripture Union Members, under 7. Twelve Booklets in all. 1/1 each. Nos. 1 to 4 published so far. (post 3d.)

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9th Annual Conference of the Australian Council for the World Council of Churches

A Layman's Impressions.

So closely following the World Assembly at Evanston, one rather expected the theme "Christ the Hope of the World" to receive attention.

The usual W.C.C. verborrhea was lacking on this subject and yet one gained the impression that at Evanston most delegates had heard the still small voice and that in an unforgettable experience common to them all, the Holy Spirit of God had lifted them high above man-devised barriers to a new awareness of their oneness in Christ.

Church Representation.

Churches represented at this Annual conference showed a significant interest in their move towards "unity without uniformity." Federal heads and others of Presbyterian, Methodist, Congregational, Churches of Christ and of the Salvation Army were present as well as Society of Friends representatives and a Lutheran observer. Four Anglican Archbishops were among the large Anglican delegation. There were four women among the 70 odd members of conference.

Holy Communion.

At the invitation of the retiring President, Archbishop Mowll, all delegates partook of Holy Communion together at the official service. Thereafter, one felt strongly that reference to divisive Church order was "just one of those things"—artificial and formal—not touching the heart of the matter.

The Faith and Order Commission.

This Commission is to continue its monumental task of examining all relevant material before attempting to synthesise ultimately a theology composed of the most

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

"Martyrs of The English Reformation" Canon M. L. Loane, 20/9.

"A History of the Evangelical Party," G. R. Balleine, 21/-.

"The Layman's History of the Church of England," G. R. Balleine, 9/-.
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dearly held and best of all Christian dogma and tradition. The Bible is the basis of all Christian belief but a study of semantics (the meaning of words as distinct from their derivation) will be essential. This huge task would be too grievous for mere men. "Except the Lord build the city, they labour in vain that build it." Humility, penitence and a willingness to learn from Him would seem proper before guidance can be expected. This is the attitude of the Commission.

Evangelism.

The Bishop of Armidale and Rev. Alan Walker managed to get passed the resolution of their sub-group, that preparation of a proposed ultimate mission to Australia be begun now by (a) instruction of groups of interested clergy in methods of evangelism; (b) preparation of a hand book for the laity on methods of evangelism; (c) placing of basic doctrinal insets in church newspapers.

Clergy Training.

The Executive has been instructed to invite to a conference lecturers in Theological Training Schools, with a view to furthering oecumenical emphasis in Church History courses (which previously have accented historical causes of division in the Christian Church).

Commission on Television.

It was agreed not to enter into any financial holdings with commercial television stations, but to serve on advisory panels and meantime to investigate means of preparing religious television programmes for Australian broadcasting.

Education.

It was recommended that the churches should consider the system of religious education operating in each state and compare it with the Victorian and the British system. In Victoria all non-Roman churches have united to teach an agreed syllabus.

Commission of the Laity.

The last resolution passed at the conference was that of a layman, to set up this commission to note, assist and co-ordinate Christian witness of the Laity in the life and work of the community.

Inter-Church Aid.

The reports of the Inter-Church Aid Commission ("effective love at long range") made an impact on all present. However, Australia's giving to clothe the naked and feed the hungry in His Name, so far, has been merely sentimental, never sacrificial, I gathered. People generally have not caught the vision of "the Holy Church throughout all the world" acknowledging God, who in Jesus Christ, His Son, reconciled the World unto Himself. Therefore, until this world vision is caught by the churches, giving will be inadequate and the Clergy, whose prime duty is to preach the gospel, will be snowed under by a multiplicity of demands, and as in the case of our Rector, belong to 25 committees, each clamouring for priority.

THE AUSTRALIAN CHURCH RECORD

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The Editor.

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*

LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

March 6. 2nd Sunday in Lent.

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

E.: Gen. 28, 10 or Gen. 32, 3-30 or Eccus.
5, 1-14; Mark 14, 27-52 or 2 Cor. 5.

March 13. 3rd Sunday in Lent.

M.: Gen. 27 or Eccus. 10, 12-24; Matt.
18, 1-14 or Heb. 10, 19.

E.: Gen. 39 or 42 or Eccus. 17, 1-26;
Mark 14, 53 or 2 Cor. 5, 20-7, 1.

March 20. 4th Sunday in Lent.

M.: Gen. 43 or Eccus. 20, 30-28, 9;
Luke 15 or Heb. 12.

E.: Gen. 44, 1-45, 8 or 45, 16-46, 7, or
Eccus. 34, 13; Mark 15, 1-21 or 2 Cor. 9.

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