

THE AUSTRALIAN CHURCH RECORD

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

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LEADING BRITISH LAYMAN WANTS BIBLICAL LAW APPLIED IN INDUSTRY

A call for a radical reform of the control of industry was made by Mr. George Goyder, one of the lay representatives of the Church of England at the Evanston Assembly of the World Council of Churches. Mr. Goyder is the managing director of one of the largest industrial concerns in England. In his speech at Evanston he said:—

1. A society cannot be called responsible if its working associations are irresponsible, since work is among the major activities of men. Men work in companies — the word is from 'cum panis' or bread-sharing. In its nature a company is a fellowship of work.

But in our modern companies the shareholders have the sole right to appoint the directors, to determine the company's policies and to share the profits.

2. Since the worker cannot divide himself in two he must bring his whole personality to work with him even if he cannot use it all. But the shareholder can divide himself and do other things at the same time. In view of this it may seem strange that in English law a company cannot dismiss its shareholders, but can and does dismiss its workers, often at short notice.

Stranger still, although the worker spends his working life in the company and the shareholder does not, the worker is not legally a member of the company while the shareholder is.

The worker is paid a wage only so long as he works, whereas the shareholder may be paid long after he has ceased working. The shareholder's responsibility in industry is to bear financial loss. Once the shareholder has been paid back the money he put into the company plus a fair return for risk and loss of time risk for him has ceased to

He cannot afterwards lose his money because he has already had it back, while limited liability protects him from having to pay any more.

A Recent System.

3. We should realise that this curious system of industry is something new. It has only existed for 100 years and they have been amongst the most turbulent in our history. The system of limited liability was invented in Great Britain and we have been in trouble more or less ever since. Since 1945 we have tried to alleviate some of the cruelties of the system by social legislation and we seem to have done pretty well. At present our unemployment rate is only 1% compared with 5% in the U.S.A. Still our system cannot be called responsible. It gives to the shareholder something which according to the Bible he cannot have, namely the right to levy a perpetual toll on industry.

4. In Leviticus 25 we read that every man is to have access to his own land, for the land belongs to God and not to man. If we substitute the word 'factory' for the word 'land' the moral is clear. Deuteronomy 15 provides for the periodic cancellation of debt. We are not to oppress our brother, nor make debt perpetual. But we do make industrial debt perpetual and the only way it can be borne is by progressive inflation of the currency which itself is forbidden by God's law as unjust. This disobedience has two consequences. At home it leads to

(Continued on page 13)

400 YEARS SINCE MARTYRS DIED.

John Rogers was burnt to death at Smithfield, London, on Feb. 4, 1555, the first to die for the Reformed faith of the Church of England under the Roman Catholic Queen Mary. In all, nearly three hundred were martyred in the few years of her reign.

Also in February, 1555, Laurence Saunders perished at Coventry (8th), John Hooper at Gloucester (9th), and Rowland Taylor at Hadleigh (9th). Bishops Hugh Latimer and Nicholas Ridley were both burnt at Oxford during 1555. There will be commemorations of the Marian martyrs this year both in England and Australia.



"Herald-Sun Feature Service.
CHOIR BOYS IN ST. PAUL'S, MELBOURNE.
Choristers from the four Cathedral Choirs of St. David's, Hobart, St. Peter's, Adelaide, St. Paul's, Melbourne, and St. Andrew's, Sydney, taking part in a Church Musical Festival. An article on St. Andrew's Choir and Choir School appears on the back page of this issue.

Th. Schol. and Th.L. Results
pages 8 and 9.

Off the Record

EPISCOPAL TALLY.

Canon Davidson is the eighth graduate of Moore College to become a bishop, according to my reckoning. Moreover, the pace is quickening. Canon Davidson is the third in as many years—Bishop Shevill 1953, Bishop Hulme-Moir 1954, and now Bishop-elect Davidson 1955. I wonder what the centenary year 1956 will bring forth!

*

BOGUS BADGES.

Ever since the publication of the winning design for the armorial bearings of the Royal Australian Institute of Architects, there has been something of a public controversy about coats-of-arms. (Incidentally, one of the assessors in the R.A.I.A. competition was the Dean of Adelaide, Dr. T. Thornton Reed.) Of course any person or institution is entitled to design a badge. The question is, if the badge takes the form of a coat-of-arms, is it important that it should be registered with the College of Arms and conform to the ancient rules which the College observes?

*

A ROYAL PRIVILEGE.

I confess that one argument makes me lean towards "authorised" arms. It was expressed thus by a correspondent in the press: "The right to bear arms is a privilege granted by the Crown. When granted to a person it is a patent of gentility. When granted to an institution it is a recognition of peculiar status. By the grant of arms, the sovereign confers an honour." Thus, to display a coat-of-arms simply on one's own authority does seem to be an unwarranted assumption of royal prerogative. As one writer said, a bogus coat-of-arms is like a bogus degree, which disregards the significance of a Royal Charter.

*

THAT MITRE AGAIN.

Naturally I was in hearty agreement with one authority on heraldry who expressed the hope in the "Sydney Morning Herald" that the "many Australian public schools which falsely surmount their coat-of-arms with a mitre . . . will rectify this error."

Last year when I made inquiries at the College of Heralds about this matter the reply received from "Richmond Herald" was, "I can see no justification for showing a Bishop's mitre over the Arms of Diocesan Schools and Colleges." Shore was required to remove the mitre from its Arms when they were registered by the Heralds in 1933.

Q.

TO AUSTRALIAN CHURCHMEN

UNDEFINED COMPREHENSIVENESS WILL DESTROY THE CHURCH

"The comprehensiveness of the Church of England is as dear to me as to any one; but this comprehension must have limits, defined by the law of the Church." So said Bishop Barker, the centenary of whose arrival in Australia is celebrated this year.

The law of the Church of England in doctrine is defined by the Thirty-nine Articles, which are drawn from Holy Scripture and can be substantiated by Scripture. They were composed by the Reformers and approved by the whole church in convocation. They represent the mind of the Church. Every clergyman gives his assent to them before ordination; nor has it ever been officially suggested that they should be revised.

Comprehensiveness without limit characterised much of the religious life of Ancient Israel. Baal and Jehovah were worshipped together and this comprehension had the support of the leaders of Church and State. But God said of this comprehension, "They sow the wind and they shall reap the whirlwind." (Hosea 8/8.) And shortly the judgment of God destroyed that Church.

Comprehension without limit characterises the Church of England to-day and has done so increasingly during the last hundred years. Many men are ordained to-day with a lie on their lips. They assent to the Thirty-nine Articles, but they believe and teach contrary to them. A writer in a leading English Church magazine excuses this as "promise-breaking of the ordinary nursery kind." This casuistry rings hollow to those members of the nursery who are brought up on the maxim that to tell the truth is an elementary moral duty!

A church which approves this casuistry is doomed. God will judge the Church which places ecclesiology above morality.

In Australia, a similar levity with regard to truthfulness in ordination vowing is widespread. It often has the approval of Church leaders. Yet we are being urged to bind ourselves in closer unity through the adopting of a new constitution. But it would be well if the question of honesty in comprehension were first faced. For it is unwise to step into a vessel fitted for destruction!

BISHOP ATTACKS ANGLO-CATHOLIC TEACHING ABOUT BISHOPS

"While we rejoice that we possess the historic episcopate, we must not let this advantage blind us to the truth of the gospel," said the Right Rev. J. R. S. Taylor, formerly Bishop of Sodor and Man, at the Islington Clerical Conference in London in January.

Bishop Taylor declared that the Church of England was clearly in line with the New Testament in rejecting a sacerdotal conception of the ministry and in refusing to accept a rigid theory of episcopacy which was out of harmony with the gospel itself. He said:

"We are bound to dissent from any mechanical theory of the transmission of grace through apostolic succession. The chief cause of hindrance, I am convinced, in the progress towards Christian unity to-day is a theory which lacks proof at its most vital point, which makes faith subordinate to order, which forbids sacramental fellowship within the Body of Christ, and which violates the truth and freedom of the gospel."

This Tyranny.

"This theory has no warrant in Scripture or in the accepted formularies of our Church. Is it not high time to repudiate and to overthrow this tyranny?"

Other bishops at this 121st Islington Conference included the Bishops of Carlisle, Chelmsford, Leicester and Barking. The Conference was presided over by the Vicar and Rural Dean of Islington, the Rev. Maurice Wood. It concluded as is customary with a service in St. Margaret's, Westminster at which the sermon was preached by Canon M. A. C. Warren, General Secretary of the Church Missionary Society.

BISHOP OF BARKING DEFENDS BILLY GRAHAM'S GOSPEL

The gulf between the Church and the people was not due to the evangelical message but to the Anglo-Catholicism, Modernism and Humanism which had driven people from the churches, said the Bishop of Barking, the Right Rev. Hugh Gough, at the Islington Conference in London last month.

Bishop Gough was defending Billy Graham's message against those who had attacked it as obscurantist and out of date.

He said that it was not the personality of the man or the publicity given to the crusade, or even the prayer surrounding it, which accounted for the success which had been achieved.

The Real Secret.

He said: "I have no hesitation in saying that the real secret was the preaching of the pure Word of God with authority and conviction by one who knew its power in his own experience."

People have come to our churches and have heard nothing but pious platitudes and moral exhortations and have gone away

deeply dissatisfied. The hungry sheep have looked up and have not been fed.

True evangelism was not simply the holding of occasional evangelistic missions; it was something which ought to be going on all the time in the life of the church. Nor were such missions a cure for all parochial problems. There was also a danger lest the clergy should so concentrate on evangelism as to neglect the building up of the Christian community and ignore the social implications of the gospel.

BIRTHDAY CHURCH.

One of the presents which King Haakon of Norway is to receive to mark the fiftieth anniversary of his accession, which falls this year, is a church. A conference of Norwegian Bishops has invited the Norwegian people to contribute to a fund which will be used for the construction of a Norwegian church at Copenhagen, the Danish capital. It will be known as "King Haakon's Church." The King was a Danish Prince until a Norwegian plebiscite in 1905—after the dissolution of the union between Norway and Sweden—elected him King of Norway. At present there is no Norwegian Church in Copenhagen, but once the new church has been built it will be run by the Norwegian Seamen's Mission.

Electronic Bells.

A notice from Bristol diocese records that within the last three years faculties have been granted for the introduction of electronic bells into churches in that diocese, and one for the retention of electronic bells illegally introduced many years ago. Lest it should be thought that this indicates that a favourable view is taken of such applications, the Chancellor has stated that there were exceptional circumstances in each case which are unlikely to recur, and that further faculties to introduce electronic bells are unlikely to be granted.

BISHOP OF GIPPSLAND'S CONSECRATION

The consecration of the Rev. Canon E. J. Davidson as fourth Bishop of Gippsland will take place in St. Paul's Cathedral, Melbourne, about the middle of 1955.

No final date for the consecration has yet been set.

Canon Davidson, Rector of St. James' Church, King Street, Sydney, was elected Bishop of Gippsland, last month, in succession to the Rt. Rev. D. B. Blackwood.

Canon Davidson is a graduate of Moore College, and Sydney University. He was ordained in Sydney in 1924, and after serving a curacy at Marrickville became a Toc-H padre for four years, including a term in England. From 1930 to 1935 he served in the diocese of Bathurst at the Cathedral, Orange, and Carcoar. He was a Canon of the Cathedral from 1932 to 1935. Canon Davidson returned to Sydney as Curate of St. Mark's, Darling Point, in 1936, and was appointed Rector of St. James', King Street, in 1938. He became an Honorary Canon of St. Andrew's Cathedral in 1949.

Connection with Bishop Pain.

The bishop-elect has a connection with the diocese of Gippsland in that the first phase of his training for the ministry was at the old Divinity Hostel at Sale, and was undertaken at the invitation of the first bishop of Gippsland, Bishop Pain. Subsequently Mr. Davidson was on active service with the A.I.F. in Europe.

Canon Davidson is chairman of the Social Problem Committee of Sydney diocese and a member of the A.B.M. Executive Committee in N.S.W. He recently announced his resignation from his present parish as from July, 1955. His intention then was to have a holiday abroad before returning to work in Australia.

The Bishop of Gippsland is elected by a board of twelve, six clerical and six lay members, which is appointed by the synod of the diocese. The name must then be submitted to the Archbishop of Melbourne as Metropolitan and approved by all the bishops of the Province of Victoria.

Re-planning Parishes in Cambridge.

The Bishop of Ely has appointed a committee to report whether any churches in the city of Cambridge should be closed, or whether any of the parish boundaries should be re-drawn. Cambridge has over twenty parish churches (apart from College chapels), mostly situated in the town, where the population is now small.

BILLY GRAHAM PLANS

Plans for Dr. Billy Graham's return visit to Great Britain have been announced by the Evangelical Alliance.

His "All Scotland Crusade" is due to open in the Kelvin Hall, Glasgow, on Monday, March 21, and to continue for a period of six weeks.

In London the crusade will open on Monday, May 9, in Wembley Stadium, which has been booked for a period of one week, with the option of an extension for a further week if required. A new crusade committee, representative of the Church of England and the English Free Churches, is being formed, with the Bishop Suffragan of Barking, the Right Rev. Hugh R. Gough, as chairman.



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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Most of the State Governments in Australia sponsor lotteries as a means of increasing revenue.

Serving Mammon. The Governments of Victoria and N.S.W. have recently decided to introduce bigger lotteries. The Protestant churches unanimously oppose government lotteries and have protested vigorously against the policy for many years. The ground of their protest is that lotteries are a form of gambling, totally contrary to Christian teaching concerning work and wealth, and demoralizing to those who engage in them.

Our governments are willing to disregard both the teaching of Scripture and the conscience of the Church for the sake of collecting a little more money. Many people are willing to become gambling dupes, fostering an irresponsible greed for big money, and our governments are willing to exploit their evil tendencies.

One of the most disquieting features of the "bigger lotteries" proposal is that it indicates the increase of irresponsible government.

A government is responsible to Almighty God for procuring and safeguarding the welfare of its people. However it may be elected, it is answerable primarily to God and only secondarily to the community. The Christian view of the function of government and people under God is well expressed in the prayer for the Queen in our Communion service, "... that she (knowing whose minister she is) may above all things seek thy honour and glory, and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour and humbly obey her, in thee and for thee, according to thy blessed word and ordinance."

A government which sponsors gambling is neglecting its responsibility both to the revealed will of God and also to the moral welfare of the people.

Mr. Cahill has said that he does not want his government to be known as the government concerned with booze and gambling. His pious aspirations will not save him or his government from that reputation. Nor will they excuse them the serious charge of

having failed to carry out a responsibility laid on them by God himself.

It should be realised by Protestants that having government lotteries is one of the consequences of voting for Roman Catholic politicians. The N.S.W. Cabinet is composed almost entirely of Roman Catholics, and the Victorian Government, to judge from newspaper reports, is much under the influence of Catholic Action.

The Roman Catholic Church does not regard gambling as contrary to Christian ethics and it is well known that many of its churches and schools in this country have been built with the aid of money raised by gambling, despite the fact that such gambling is forbidden by the law of the land.

It is sometimes said that the dioceses of Tasmania, Adelaide, and Willochra

A Misapprehension Corrected. are extra-provincial and that their bishops owe no canonical obedience to any metropolitan. This would be anomalous indeed if it were true; but it is not so. Tasmania, Adelaide, and Willochra are still part of the Province of Australia, and their bishops owe canonical obedience to the Archbishop of Sydney, who, in right of his see, is Metropolitan of the Province of Australia, as well as Metropolitan of the Province of New South Wales.

The Province of Australia was formed in 1854 by the Crown with the Bishop of Sydney as Metropolitan. Certain jurisdiction conferred at the same time was later declared ultra vires but this did not affect the creation of the Province. This was acknowledged explicitly in 1868 by all the Australian bishops, who declared "We are of the opinion that, since the Bishop of Sydney is Metropolitan of the Province of Australia as defined in his letters Patent every Bishop of a Diocese within that Province should, under existing circumstances, take at his consecration the oath of Canonical Obedience to the Lord Bishop of Sydney as his Metropolitan."

The continuing existence of the Province of Australia was affirmed by vote of the General Conference of the whole Australian Church in 1872 and by the first General Synod, which, while acknowledging the existence of the Province of Australia, drew up rules for the formation of new provinces.

Since that date, four new provinces, each with its own Metropolitan, have been formed under rules of General Synod, i.e., New South Wales (1888), Queensland (Aug., 1905), Victoria (Nov., 1905), Western Australia (1914), so that now only Tasmania and South Australia remain in the Province of Australia. But nothing has transpired to dissolve this Province, nor to absolve the suffragan bishops from their duty of canonical obedience to their metropolitan.

Mrs. Margaret Knight has attracted attention in English and Australian newspapers by declaring on the B.B.C. that children should be taught scientific humanism instead of Christianity, should be brought up to believe that the Bible is myth and legend, and should be told that belief in God is no more true than belief in Santa Claus.

There is nothing remarkable in Mrs. Knight's statement. It is the natural opinion of serious and earnest minded thinkers who reject the truth of Christianity. Celsus, a Greek philosopher, was saying the same sort of thing with a hundred and fifty years of the Crucifixion. In the intervening eighteen hundred years, Celsus' and Mrs. Knight's opinion has found a thousand fold expression by those who do not see Christianity from the inside nor understand the reason of its influence.

The Christian religion has nothing to fear from an open discussion and examination of its doctrines. For although the full assurances of the truth of Christianity is only given to those who will to do God's will, yet impartial examination will show the reasonableness of the Christian beliefs. And this has never been truer than to-day, when after a century of minute scrutiny, the statements of the Bible shine forth vindicated.

It would not be right to deny Mrs. Knight the opportunity of expressing her views; but when they are broadcast, the authorities should provide equal facilities for their confutation. We are glad of the assurance of the Director of Religious Broadcasting that this is the policy of the A.B.C.

W.C.C. CONFERENCE AT GILBULLA

The leaders of the major Protestant Churches in Australia will gather at "Gilbulla" near Menangle, New South Wales, early this month.

The President of the Conference, which is the Eighth Annual Meeting of the Australian Council for the World Council of Churches, will be the Anglican Archbishop of Sydney, Dr. H. W. K. Mowll. More than sixty delegates, including Bishops, Presidents and Moderators will attend, as well as Heads of the various Committees and Commissions of the Australian Council.

The General Secretary of the Australian Council, Rev. Dr. Malcolm Mackay, said in Sydney recently that the main theme of the Conference would be the implementing throughout the nation of the decisions and hopes of the great World Assembly of the Churches recently held in Evanston, U.S.A.

"We in Australia have a great opportunity to present a picture of Christian unity to the Eastern World," he said. "The kind of Christianity we live in this country will more than any other effect the future of the Pacific." Dr. Mackay told how the eyes of Christians in the neighbouring countries were on Australia in many ways, and especially among the Indonesians he had found a keen interest in our affairs.

Other major items of interest include the question of religious television in Australia, and plans are being evolved to make our own religious T.V. productions. The future of the Resettlement Department under the newly appointed Director, Mr. J. J. Dedman will also be discussed, and this will have a direct bearing on the part the Churches are able to play in bringing needy refugees and others to Australia.

The conference will last for three days, and will end on 11th February.

LUTHER FILM FOR ENGLAND.

The much discussed "Martin Luther" film has been an overwhelming success in Glasgow, and it is now being released to other centres in Scotland. Belfast, in Northern Ireland, had its first showing of the film in January, and other important showings are at Birmingham, Swansea, and Blackpool. Clergy and ministers are being invited to preach on the Reformation and Luther on the Sunday preceding the showing of the film in their districts.

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The Australian Church Record, February 3, 1955

BISHOP BLACKWOOD SAYS:

Deacon Should Not Be Mere Stepping-stone To Priesthood

"I verily believe the time is ripe for an overhaul of our English use of the Office of Deacon. We have changed it from a Ministry of Service to a stepping stone to the Priesthood. I feel God is calling us to bring this ministry more into line with the New Testament days and the needs of this time." This opinion was expressed by the Bishop-Administrator of Gippsland in an address to a Readers' Guild at Warragul. The Bishop said:

This Office of Reader is not just a step to a full time Ministry. We find it as one of the minor offices of the Church from the earliest times. Tertullian (200 A.D.) in North Africa mentions this Office and says it is a recognised order in the Church. Cyprian (c.250 A.D.) the great Bishop of Carthage says this office of reader was held in very high esteem. These readers had to be able to read the scripture to the unlearned and had to be able to expound them. We find the Emperor Julian admitted as a reader in the Church of Nicomedia. In these early days of the Church the Bishop had to assure the Church that a reader is 1. Orthodox in Faith 2. Blameless in Life and 3. Zealous. He was commissioned by the Bishop placing a Bible in his hands and saying "Take this and be a Reader of God's Word." There was no laying on of hands in these early days, that being reserved for Ordination of Deacons and Priests.

In the Church of England.

At the Reformation in England all the minor orders such as exorcist, etc. were swept aside as they had become sinecures and had obscured the three main orders of Bishops, Priests and

Deacons, all except this office of Reader.

We find the Archbishops of Canterbury and York, with the co-operation of the Bishops of London and Ely in the year 1561, drawing up regulations at Lambeth to regulate and revive this office of Reader on account of the dearth of Clergy! (Sounds very modern, doesn't it?). These regulations are interesting.

They provide that a Reader may be placed by the Bishop in Charge of a Parish that is without a clergyman. The Reader is to dress soberly, to conduct services including burials and churchings, but not preach or minister the Sacrament; he is to read plainly, distinctly and audibly, to read a chapter from the Old Testament and a chapter from the New Testament daily, to promote peace in the parish. These Readers did a great work in helping Englishmen to know the scriptures and to keep alive the work of the Church in the parishes, the citadel of English church life. The use of Readers declined in the troublous days of Cromwell, James II, and William and George I. This was symptomatic of the decline of spiritual life and influence of the Church of England in the late seventeenth and early eighteenth century, accompanied as it was by a decline in lay work generally, caused, as is so often the church's story, by divisions within the church by worldliness.

Revival.

Then came the Revival of Religion in England from the fiery preaching and evangelism of the Wesleys and others in the great Evangelical Revival of the 18th and 19th centuries and the Oxford movement in the 19th century.

So we find the Office of Reader restored and revived by the Lower

(Continued on page 10)

CORRESPONDENCE

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

AMERICAN LIBRARY NEEDS.

Dear Sir,

I am at the moment studying at the General Theological Seminary of the Episcopal Church. One of my greatest desires while I have the opportunity is to build up the section of the Seminary's library which deals with Australia and I have been able to do so to a certain extent by private requests. May I now appeal to your readers to help me in this task?

I am anxious to see a worthy selection of diocesan and parish histories and year books, general works and biographies. If any of your readers would care to send books of this nature to me, either new or second hand, I will see that they are put to good use. It is now important to avail ourselves of the interest quickened by the Anglican Congress last August and provide the opportunity for students studying here from all over America, and the whole communion, to find out more about Australia.

Particular works known to me which the library does not possess include, the biography of Archdeacon R. S. B. Hammond, the pamphlets on Hammondville, the history of St. Mark's, Darling Point, the new Law Book of the Diocese and some of the writings of Archdeacon T. C. Hammond, or anything about C.M.S. in Australia.

I do hope, sir, that people will look over their shelves and if possible send on that old Jubilee Book, or Centenary Folder.

Yours, etc.,

J. C. VOCKLER.

175 Ninth Avenue,
New York, 11.

SYDNEY SYNOD AND DANCING.

Dear Sir,

Your article of Jan. 20 on the subject of Church and Dancing, states "The Diocese of Sydney has forbidden dances in Church Halls as unhelpful to the propagation of the Gospel." This statement is inaccurate and needs qualification. The facts are that at the Synod of 1949, a motion was proposed by the Rev. K. N. Shelley, deprecating dances, card parties and games of chance run in connection with Church activities. An amendment by the Rev. W. N. Rook for the deletion of the words "dances and card parties" was unfortunately lost, the voting being 111 to 78 against. "Seeing that the vote was taken before the tea adjournment, when only 189 of a possible 600 synod members were present, shows that the motion was carried by a fairly small majority. Furthermore, the fact that both card parties and games of chance were joined with dancing in the one motion, made it difficult for members of Synod to decide how to vote.

Since the passing of this motion, many of our parishes, including St. Alban's, Epping, with which I am closely associated, still have and encourage dancing as a means of fellowship and recreation among their young people. It is noteworthy too, that most of our church schools, which are under the direct control of Synod, conduct lessons in ballroom dancing.

Yours, etc.,

J. G. BEER.

Epping, N.S.W.

HOW TO WIN MEN?

Dear Sir,

I was interested in Mr. H. W. Brown's letter, "A Plea for the Men's Society." Given men, most of the other wants of the church would be filled.

I have much sympathy with the clergy to-day. They have the respect of men, especially those in the armed forces, but to get such men to face up to their spiritual responsibilities (which few of them positively deny) is a task that always seems to give poor results.

In the C.E.M.S. there is a society where men can find Christian fellowship, where a man's faith is strengthened and his understanding of the Communion of Saints increased. In the C.E.M.S. some of us find a balm for the soul bruised by the temporalities of the church, which involve so much legality, so much finance, that many of us would be happier in the "back pew" once more.

I would ask my friends of the clergy to persist in the formation of C.E.M.S. branches. It is still the best means to win men for Christ and to hold them for Him that His work may be done His way.

Yours, etc.,

F. H. GAUNSON.

Prahran, S.I.
Victoria.

LOTTERIES.

Dear Sir,

A few brave souls have expressed complete disgust, in our press, at the fact that not only did we have to put up with a deluge of mammoth lotteries through Christmastide, but it has now been arranged for a similar deluge to take place during Easter: both these seasons, in the Christian Church, being times of self sacrifice and denial. The Premier who has arranged and permits the shameful gambling, is a Roman Catholic. And this religion is notorious for encouraging games of chance amongst their people, totally unheeding the spirit of greed and the untold suffering it causes in homes. Our community is on a most serious decline in moral and social values, and behaviour, and one of the reasons for this decline is the passion for, and the encouragement of, gambling, headed by the Premier.

Yours, etc.,

H. J. BEEGLING.

Coogee, N.S.W.

PERSONAL

The new Rector of Warragul, Gippsland, in succession to the Rev. T. Gee, is to be **The Rev. R. J. Stockdale.**

The Rector of Yallourn, Gippsland, **The Ven. J. Harvey Brown**, has been appointed Rector of St. Paul's, Kingsville, with Spotswood (Melbourne). He will commence duties there after Easter.

The Queen has nominated **The Right Rev. G. A. Ellison**, Suffragan Bishop of Willesden, as Bishop of Chester. Bishop Ellison, who is forty-four, has more than once been umpire of the Oxford and Cambridge boat race. He was himself a prominent rower at Oxford.

The Archbishop of York will be eighty on February 6. He was ordained in 1899, consecrated Bishop of Southwark in 1919, translated to Winchester in 1932, and went to York in 1942. Dr. Garbett is one of only two or three bishops in the Anglican Communion senior in order of episcopal consecration to the Archbishop of Sydney.

The Principal of Wycliff Hall, Oxford, **The Rev. J. Thornton Duesbury**, has been appointed Master of St. Peter's Hall, Oxford in succession to the Rev. R. W. Howard.

Dr. Paul White has been visiting the U.S.A. He was a speaker at the large triennial Student Missionary Convention arranged by the Inter-Varsity Christian Fellowship in Chicago.

The new N.S.W. General Secretary of the C.S.S.M. of Scripture Union, **Mr. Colin Beecroft, M.A.**, arrived in Sydney from New Zealand on Jan. 25.

We regret to note the death of **Mrs. E. M. Hall**, widow of the Rev. F. C. Hall, of Sydney Diocese. We offer our sincere sympathy to her son, Mr. K. Hall, of the Lay Readers' Association, and daughter, Deaconess G. Hall of the Home of Peace, Petersham.

The Archbishop of Sydney has appointed the **Rev. W. E. Maltby**, Rector of Christ Church, Bexley, to be Rural Dean of St. George, as from Ash Wednesday, in succession to the Rev. T. Knox, formerly of Rockdale.

THE 39 ARTICLES.

What God is Like

By Archdeacon T. C. Hammond.

There are several important truths enshrined in the concise language of the First Article. There is only opportunity to notice a few of them very briefly.

God is spoken of as "one living and true God." The emphasis is on the word "living" as it is there that modern speculation halts and returns vague answers to the inquirer. Matthew Arnold for example spoke of "a stream or tendency making for righteousness." The use of words like "law"; "sequence"; "natural development"; so common in scientific writings, while perfectly admissible as partial descriptions of the operations of what is even more vaguely described as "Nature," tend to weaken the force of the contention that behind the processes which we observe in the world there is an Intelligent Power. To their credit the Stoic philosophers grasped this essential fact. They spoke of the "Anima Mundi". The Hebrews emphasised the truth thus dimly apprehended. "My heart and my flesh crieth out for the living God."

This God we are told is "everlasting."

One of the saddest features in our earthly life is the fact that it cannot continue always. Man struggles, but struggles in vain, against the relentless fate that assigns him and his works to the oblivion of the grave.

But God abides. No change of time can touch Him in His eternal majesty. The true, the only sure, hope of immortality lies in the assurance "Because I live ye shall live also." It is a great comfort to realize that there is a living God Whose life is not dependent on any circumstances of time but continues in unchanging permanence

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

"John Charles Ryle," Canon M. L. Loane, 3/6.

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

"The Layman's History of the Church of England," G. R. Balleine, 9/-.
And many others.

Available at the
Church Record Book Room
1st Floor,
Diocesan Church House,
George Street,
Sydney.

The Australian Church Record, February 3, 1955

ARTICLES OF RELIGION.

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

the Maker and Preserver of all things both visible and invisible.

A True Unity.

God is a true unity. Yet the unity of the Godhead is something greatly different from a mere identical numerical enumeration. When we say God is One, we do not mean, as so many foolishly imagine, God counts as one like each pebble on the beach or every apple on a tree. The whole of nature cries out against any such mechanical enumeration. The Trinity in Unity is the peculiar revelation of God. Philosophers groped after it. They sought to discover the One in the many, and the many in the One. But God Himself in His Word by a gentle process extending over thousands of years made clear this amazing fact.

Our personality is a faint reflection of the doctrine of the Trinity. There is always in our thought the subject and the object and the inner activity that binds the two into the unity of consciousness. This surprising fact helps us to understand more clearly that man was made in the image of God.

Again, we realise ourselves most fully in contact and intercourse with other selves like unto us. The family, the business, the state, all reflect in proper measure the interactions of persons adapted for a communal existence. It is astonishing to find that the Christian revelation alone does full justice to this basal fact of human relations by teaching that God is not an abstract unity but holds in essential essence differentiation of office and distinctions of consciousness similar to, although infinitely transcending, those that meet us in the great web of human life and endeavour. It is a great feat of human achievement when the man can humbly say, "I believe in God."

amid all the changing incidents of our mortal existence.

To Will Was To Act

This truth is further emphasized by teaching us that God is "without body, parts or passions." The body is the instrument of the mind of man, but it is a very imperfect instrument. All the will in the world cannot enable a man to bend his arm backwards from the elbow. We have to govern our activities by the limitations of our frame.

A distinguished theologian begins a series of short expositions on the doctrine of the Church of England.

The Bible says of God, "He spoke and it was done." To will was to act without any intermediary. It is not an easy conception to entertain but it is a great one. And God is a complete unity. Not only will and purpose are combined, but all His attributes harmonise completely. God cannot be divided.

Fatal Error.

It is the fatal error of the polytheist to assign certain activities to one being and certain to another and thus to rob God of His sacred pre-eminence. Those who seek to put in contrast God's mercy and His love fall into the same error. Nor can God be swayed by outside influences. No power in earth or heaven can control and subdue the will of God. He acts from the inner recesses of His own nature and doeth whatsoever pleaseth Him.

God is not swayed by fleeting emotion. His love, His pity, His justice, His mercy are but enduring reflections of His eternal Being. He is always just and yet He is always loving; He is always pitiful and yet He is always righteous. His immutability inspires spires confidence. Such a God, and such a God only could be, as He is, of infinite power, wisdom and goodness,

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

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For Prospectus, apply to the Headmistress,
MISS E. RUTH HIRST, B.A., Dip.Ed.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1954.
Scholar in Theology (Th.Schol.)
(In Alphabetical Order)

Second Class.

Connell, Philip Minton, Willochra.

Pass.

Lawrence, Philip Sydney, M.A., Melbourne.
Machell, Bernard John, Nelson, N.Z.
McGregor, Milton, Armidale.

PASSED IN SINGLE SUBJECTS.
(In Alphabetical Order)

New Testament.

Delbridge, Graham Richard, Adelaide.
Everall, Thomas Roy, Auckland, N.Z.
Hooper, Geoffrey Neil, Ballarat.
Langford, Donald Arthur, Sydney.
Lloyd, Arthur, Bathurst.
Rymer, John Oliver, M.A., Armidale.
Sullivan, John Louis, Armidale.

Dogmatics:

Butler, Norman Barry, Carpentaria.
Hughes, Robert Daniel P., Nelson, N.Z.
McFarland, Allan Rowland, Th.Schol.,
Newcastle.
Merritt, Miss Winifred May, Ballarat.
Potter, John Daniel, B.A., Armidale.
Sullivan, John Louis, Armidale.

Christian Sociology:

Ford, Stanley Bruce, Can.-Goulburn.
Lloyd, Arthur, Bathurst.
Marshall, Harold, Th.Schol., Newcastle.
McKnight, Thomas Fredrick, M.A., B.E.,
Tanganyika.
Nelson, Miss Patricia Josephine, B.A.,
Sydney.

Greek and Latin Fathers:

Sister Moira, B.A., Dip.Ed., S.S.A., Brisbane.

Liturgiology:

Sullivan, John Louis, Armidale.

Licentiate in Theology (Th.L.).
(All Classes in Order of Merit)

First Class:

Oakes, Hugh Roy G., B.A., Can.-Goulburn.
Neal, John Raymond, M.A., Trinity Coll.,
Melbourne.
Churchward, Kenneth Percy, Moore Coll.,
Sydney.

Second Class:

Walker, Geoffrey Frederick, St. Francis',
Brisbane.
Moxham, Herbert Reginald, St. Francis',
N. Qld.
Smith, Bruce Leslie, Moore Coll., Sydney.
Keen, Neville James, Moore Coll., Sydney.
Reid, John Robert, B.A., Moore Coll.,
Unattached.
Butters, Robert Leopold, Ridley Coll.,
Melbourne.
Horton, Silas Alfred, Moore Coll., Sydney.
Horsford, David Dennis O., Ridley Coll.,
Melbourne.
Buchanan, Frederick Donald, Moore Coll.,
Sydney.
Brooks, Raymond Charles, Ridley Coll.,
Unattached.
Hardman, Bryan Edwin, Moore Coll., Syd.
Taylor, Gerald Hamer, B.A., St. Francis',
Brisbane.
Fisher, David Frederick, B.A., Trinity Coll.,
Gippsland.
Frost, Donald Ian, B.Sc., Ridley Coll., Melb.,
& Thuring, Barry Bernard, B.A.,
Sydney.
Hanlon, Reginald William, Moore Coll.,
Sydney.
Stout, Arthur Graham, Ridley Coll., Melb.

Plumridge, Edward Norton, Ridley Coll.,
Melbourne.
Smart, Albert John H., M.A., G.B.R.E.,
Armidale.

Pass:

Walden, Graham Howard, M.A.,
St. Francis', Carpentaria.
Smith, Stuart Meldrum, B.A., S.S.M.,
Adelaide.
Willington, Lloyd Stanley, B.A., S.S.M.,
Adelaide.
Derrett, Jack, Moore Coll., Sydney.
Hildebrand, Alton Roy, Moore Coll., Sydney.
Jones, Thomas Vincent, Moore Coll.,
Unattached.
Turner, John Jeffrey, Moore Coll., Sydney.
Richardson, Brian William, Sydney.
Brown, Clifford John, Rockhampton.
Gibson, Donald William, Ridley Coll.,
Gippsland.
Hann, Miss Alice Clara, G.B.R.E.,
Carpentaria.
Douglass, Cedric William, St. John's Coll.,
Newcastle.
Armstrong, Fred Carlisle, Perth.
Hewlett, John Oswald, Moore Coll.,
Unattached.
Kirby, Mark Bradley, Perth.
Curnow, Kevin, B.A., Ridley Coll., Melb.
Arkell, Warren John, Grafton.
Bransgrove, Miss Dorothy, Sydney.
Drayton, John Leslie, Moore Coll., Sydney.
Milne, Robert Luther, Sydney.
Tung Yep, George, North Queensland.
Hopton, Francis John, S.S.M., Adelaide; &
Simmons, Geoffrey Basil, Sydney.
Muriel, Sister, C.H.N., G.B.R.E., Canberra-
Goulburn.
Ransford, Guy Mitchell, Moore Coll., Syd.
Percival, Douglas Hodson, Sydney.
Pengeley, Laurence Maxwell, Gippsland.

Passes in Part I. or II of the Examination.
(In Order of Merit.)

- I. Durkin, Miss Violet Jane, St. Christo-
pher's, London.
- II. Brasington, Keith Andrew, St. John's
Coll., Armidale.
- I. Beaverstock, John Spencer, Christ Coll.,
Hobart.
- II. Byron, Norman, St. John's Coll., Bthrst.
- I. Blow, Colin Joseph, Rockhampton.
- II. Joyner, Kevin Vincent, Sydney.
- I. Jones, Allan Stewart, Moore Coll.,
Gippsland.

PASSED IN SINGLE SUBJECTS.
Key to the following List:

Part One.

Old Testament, 1; New Testament, English,
3; New Testament, Greek, 3; Doctrine, 4;
Church History, 5; A section of Greek New
Testament, 6; Greek New Testament, 7.

Part Two.

Old Testament, 8; New Testament, English,
9; New Testament, Greek, 10; Doctrine, 11;
Church History, 12; Prayer Book, 13.

Optional Subjects.

Philosophy, 14; Principles of Education, 15;
Christian Missions, 16; Psychology, 17;
Latin, 18; Hebrew, 19; Christian Ethics, 20.

In Alphabetical Order.

Adam, Andrew, J., 16; Ridley Coll.,
Newcastle.
Agnes, Mary, Sister, 1; Can-Go.
Alford, Bruce C., 4; Ridley Coll., Melb.
Andersen, Mrs. L. C., M.B., B.S., 1; Ridley
Coll., Melbourne.
Austin, Trevor A., 13; G.B.R.E., Gippsland.
Bailey, Ernest A., 1, 2, 4; St. John's,
Newcastle.

Bailey, Charles M., 1, 2, 4, 6; Ridley Coll.,
Bendigo.
Ball, Michael J., 1, 2; Ridley Coll., Melb.
Barnes, Robert V., 1, 2, 4, 6, 20; St.
Francis', Brisbane.
Beard, Graham, 2; Unattached.
Bellamy, John L., 1, 2, 5; G.B.R.E., Sydney.
Black, Brian C., 2, 5, 6; Moore Coll., Syd.
Booker, Reginald H., 1, 2, 4; St. John's,
Bathurst.
Bottomley, Robert J., 1, 4; Ridley Coll.,
Melbourne.
Boucher, R. J. S., Th.A., 1; G.B.R.E.,
Gippsland.
Brasington, Keith A., 1, 2, 4, 5; St. John's,
Armidale.
Brasington, Leonard R., 4, 5; St. John's,
Can-Go.
Brewer, Kenneth R., M.Sc., 2, 17; G.B.R.E.,
Can-Go.
Broadfield, Athol J., 1, 2, 5; Christ Coll.,
Tasmania.
Brown, William J., 8; Melbourne.
Browne, Aubrey R., 1, 4, 5, 15; Moore Coll.,
Sydney.
Buckland, Bernard R., 1, 2, 4, 5, 6, 15;
Moore Coll., Sydney.
Burchill, William I., 1, 5; Nelson.
Burrows, Mathew B., 2, 4, 5; Moore Coll.,
Unattached.
Byron, Norman, 1, 2, 5; St. John's, Bathurst.
Bythell, Noel J., M.Sc., 1, 2, 4, 6; Ridley
Coll., Tanganyika.
Callow, Dennis, 1, 2, 4, 5, 6; Moore Coll.,
Sydney.
Camilatos, Nicolaos, 1; G.B.R.E., Melbourne.
Cerutti, Miss D., M.A., 4; G.B.R.E., Melb.
Chapman, John C., A.S.T.C., 2, 4; Armidale.
Christianson, Carl E., 1; Ridley Coll.,
Melbourne.
Clark, Keith Noel, 1, 2, 4, 5; St. John's,
Newcastle.
Clayden, William J., B.A., 1, 2, 4, 5, 6;
Trinity Coll., Melbourne.
Clifford, Miss Ethel, 4, 13; Melbourne.
Cornish, Mrs. D. J., 2, 4, 11; G.B.R.E.,
Melbourne.
Coveney, Francis J., 2, 4; Trinity Coll.,
Melbourne.
Dalling, A. T. E., 4; Moore Coll.,
Unattached.
Darlington, John H., 1, 2, 4, 5, 6, 15;
Moore Coll., Sydney.
Date, Robert S., 1, 2, 4; St. John's, Grafton.
Davies, Ronald O., 1, 4, 5, 7, 9, 11, 12, 13;
S.S.M., Perth.
Davis, Sydney C., 13; G.B.R.E., St. Arnaud.
Dillon, James W., 1, 4, 7, 8, 9, 11, 13;
S.S.M., Adelaide.
Doncaster, Edward W., 4; St. John's, Perth.
Dowe, Philip J., B.A., 3, 4, 5; G.B.R.E.,
Sydney.
Dyson, Ronald A., 10; Armidale.
Eddy, Douglas J., 1, 2; Ridley Coll., Melb.
Edwards, Frederick J., B.Sc., 2; G.B.R.E.,
Armidale.
Elliott, Frank R., 1, 2; G.B.R.E., Sydney.
Evenden, Clyde J., 2; Armidale.
Fenn, Walter J., 1, 4, 6; St. John's,
Riverina.
Fincher, John F., 12; Armidale.
Frawley, William J., 4, 11; G.B.R.E.,
Gippsland.
Furmedge, John M., 1, 5; Ridley Coll.,
Melbourne.
Gilbert, Andrew, 1, 5, 13; G.B.R.E.,
Bathurst.
Gilmore, Kenneth C., 1, 2, 4, 5, 6; Moore
Coll., Sydney.
Goldsworthy, John L., 4, 6; Moore Coll.,
Sydney.
Grant, Roy M., 1, 2, 4, 5; Perth.
Greaves, P. W. C., 1, 2, 4; St. John's,
Newcastle.
Green, Lawrence V., 1, 4; Ridley Coll.,
Melbourne.
Griffiths, Trevor B., 1, 2, 4; Sydney.
Hall, Bryan F., 5; Ridley Coll., Perth.

Hannon, John F., 3, 17; Can-Go.
Hansen, Mrs. C. J., B.A., 1; Sydney.
Harker, Brian D., 1, 2, 4, 5, 6; Moore Coll.,
Unattached.
Harradence, Peter, 1, 5; Ridley Coll., Melb.
Harris, Miss J. Mary, 5; Sydney.
Hirvey, Jones, 4; G.B.R.E., Brisbane.
Hayles, Geoffrey E., 1, 2, 4, 5, 6; Moore
Coll., Perth.
Haywood, J. H. C., 1, 2, 4, 5; St. Francis',
Rockhampton.
Hazlewood, George I., 1, 4, 5; St. Francis',
Brisbane.
Hazlewood, Roy M., 1, 5; St. John's,
Newcastle.
Henderson, John B., B.Sc., 5; Sydney.
Heyward, Nigel J., B.A., 1, 2, 4, 5; St.
Francis', Tas.
Hiscock, Donald, 1, 2, 7, 8, 11; S.S.M.,
S.S.M.
Holland, Bruce, 11; Sydney.
Howell, Miss N. D., B.A., 2, 13; G.B.R.E.,
North Queensland.
Howarth, John H., 1, 2, 4, 5; St. Francis',
Rockhampton.
Jackson, Kenneth A., 1, 2, 4, 6; St. Francis'
Brisbane.
James, Lawson J., 3; St. John's Coll.,
Can-Go.
Jeffery, Herbert D., 1; Brisbane.
Jobson, John X., 1, 4; St. John's, Newcastle.
Johnson, David G., 1, 2, 4, 5, 6, 20; St.
Francis', Brisbane.
Joyner, Kevin V., 2, 4, 5; Sydney.
Kailey, John R., 1, 2, 5, 6; Ridley Coll.,
Melbourne.
Koska, Miss L. L. L., 2, 5; G.B.R.E.,
Melbourne.
Kyme, Brian R., 1, 5; Ridley Coll., Melb.
Lahey, Ivan A., 1, 2, 4; St. Francis',
Brisbane.
Lamb, Richard E., 12; Sydney.
Leaver, John A., 1, 2, 4, 5; St. John's,
Melbourne.
Lim, Peng Soon, 1, 2, 4, 6; Ridley Coll.,
Singapore.
Lyons, Mrs. K. M., B.Sc., 3; G.B.R.E.,
Auckland, N.Z.
McAlpin, Craig N., 2; Nelson, N.Z.
McDonald, Keith M., 1, 4, 5; St. John's,
Grafton.
McGrath, Dudley J., 5; St. John's, Bathurst.
McGuire, Miss Olive J., 13; G.B.R.E.,
Can-Go.
McKellar, John W., B.Sc., 1, 2, 5; G.B.R.E.,
Sydney.
McKenzie, Alexander, 1, 4; Riverina.
Macdonald, Miss Ethel J., 4; Sydney.
Madssen, John A., 1, 2, 4, 5, 6, 20; St.
Francis', Brisbane.
Mathews, Colin G., B.Sc., 2; G.B.R.E.,
Gippsland.
Mickle, Miss Elizabeth A., 1, 4; Perth.
Mills, Reginald E., 4, 5, 16; St. John's,
Bathurst.
Molesworth, Bruce R., 1, 5; Moore Coll.,
Sydney.
Moody, John K., 1, 2, 4, 5, 6; St. Francis',
Brisbane.
Moon, Ronald E., 2, 4; St. John's, Can-Go.
Moorhouse, Geoffrey E., 13, 17; Melbourne.
Moses, John A., 4, 5, 20; St. Francis',
Brisbane.

Murfin, Miss Evelyn J., 1; G.B.R.E.,
Newcastle.
Neeve, Eric J., 1, 2, 4, 5, 6; St. Francis',
Brisbane.
Neilson, Miss L. B., Th.A., 1, 2, 4, 6; Ridley
Coll., Melbourne.
Onslow, Charles N., 4; Newcastle.
Ooi, Luke, 15, 16; Ridley Coll., Singapore.
Parker, Ian K., 1, 2, 4, 5, 6; Moore Coll.,
Gippsland.
Patrick, Alan R., 2, 5; Sydney.
Pattison, Alan F., 1, 2, 4, 5, 6; Ridley Coll.,
Melbourne.
Peters, Douglas J., B.A., 2, 4, 5; G.B.R.E.,
Bathurst.
Phillips, Owen H., 2, 4; Tanganyika.
Polson, Miss Joyce, 1, 4; Perth.
Potter, Rupert M., 2; Tasmania.
Power, Arthur L., 4, 5; St. John's, Grafton.
Prince, Garnet D., 1; St. John's, Can-Go.
Pritchard, Miss E. C., 2, 4; Ridley Coll.,
Melbourne.
Pryce, William C., 2; St. John's, Can-Go.
de Pyle, Denis A., B.Sc., 1, 2, 4, 6; Ridley
Coll., Melbourne.
Quee, Allen W., 4; Gippsland.
Reardon, Kenneth N., 1, 2, 4, 5, 6; Ridley
Coll., Tasmania.
Richards, Alexander J., 3, 4, 5; G.B.R.E.,
Sydney.

Robey, Herbert W., 1, 15; Moore Coll.,
Sydney.
Rochester, Miss Isobel M., 1, 2, 4, 5, 6;
Moore Coll., Sydney.
Roper, Jeffrey R., 1, 2, 4, 5, 6; Moore Coll.,
Sydney.
Ross, Dudley J., 1, 4; G.B.R.E., Can-Go.
Ross, Geoffrey M., 1, 2, 5; Bendigo.
Rowena, Sister, B.A., 2, 7; G.B.R.E.,
Nth. Queensland.
Rowland, Edward, FRHS, 2; G.B.R.E.,
Tasmania.
Rutter, A. P. L., 4, 5, 13; G.B.R.E.,
Ballarat.
Scott, A. J. A., 1, 2, 4, 5, 6; Ridley Coll.,
Bendigo.
Shield, Douglas F., 1, 2, 4, 5; St. Francis',
Adelaide.
Smith, James, 1, 2, 4, 5, 6; Ridley Coll.,
Sydney.
Solomon, Verghese J., B.A., 1, 2; Ridley
Coll., South India.
Speers, John C., 1, 4, 5, 13; G.B.R.E.,
Sydney.
Stanley, E. G. G., 1, 5; Perth.
Sugden, Frederick B., 1, 2, 4; St. John's,
Bathurst.
Taylor, Anthony J., 1, 2, 4; St. John's,
Ballarat.
Tidball, Reginald J., 1, 4, 5; Moore Coll.,
Sydney.
Trevor, Ian C., 4; St. John's, Adelaide.
Wall, Gerald R., 1, 5; Ridley Coll., Melb.
Walton, John H., 1, 2, 4, 5, 6; Ridley Coll.,
Melbourne.
Waters, Heath R., 1, 2; Newcastle.
Wheeldon, Walter T., 1, 4, 5, 6; Moore Coll.,
Gippsland.
Wheeler, Raymond N., 5; Sydney.
Willey, Stanley R., 5; Can-Go.
Williams, James G., 1, 2; St. John's, Can-Go.
Wilson, Keith D., 4; Can-Go.
Wright, William E., 4, 5; Can-Go.

PRIZES.

The Hey Sharp Prize.

Oakes, Hugh Roy Gilbert, B.A., Can.-Goulb.

The John Forster Memorial Prize.

Keen, Neville James, Moore Coll., Sydney.

The Frank and Elizabeth Cash Essay Prize.

McFarland, Allan Rowland, Th.Schol.,
Newcastle.

On behalf of the Council of Delegates,
FRANK CASH,
Registrar.

Christ Church, North Sydney,
1st February, 1955.

Last week-end the annual conference of
the Church of England Fellowship, Province
of Victoria, was held. On Sunday at the
annual Fellowship Tea in the Chapter House
of St. Paul's Cathedral, an address was given
by Major-General F. Kingsley Norris. The
tea was followed by a service in the Cathed-
ral at which members of the Fellowship
read the Lessons and participated in the ser-
vice. The Dean of Melbourne was the
preacher.



The Annual Law Service to inaugurate
the beginning of the Legal Term was held
in St. Paul's Cathedral on Tuesday, February
1st, at 10 a.m. The Lessons were read by
the Lieut.-Governor and Chief Justice, Sir
Edmund Herring, K.C.M.G., K.B.E., K.C.B.,
and Mr. T. A. Pearce, the President of the
Law Institute of Victoria. The service was
conducted by the Precentor, the Reverend
H. Hugh Girvan, and the preacher was the
Rev. Dr. C. Irving Benson, Minister of Wes-
ley Church. The members of the judiciary
processed into the Cathedral, followed by
barristers and members of the Law Institute.
cuE-rYbs hrdlu

MISSIONARIES FOR AFRICA.

No less than 15 C.M.S. Missionaries have
sailed for Tanganyika within the last two
months.

The missionaries, some of whom are re-
turning to the field and some beginning their
first term of service, will take up positions
in the medical, educational and evangelistic
work of the diocese of Central Tanganyika.

They include three new missionaries from
New South Wales—the Rev. and Mrs. K. H.
Short, and Miss Ruth Humphrey. These
new missionaries will value the prayers of
the home Church as they commence their
work.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the
late Rev. C. Benson Barnett, one-time mem-
ber of the China Inland Mission, as an inter-
denominational institution.

The Curriculum includes study of the text
of the Bible as a whole with detailed study
of Gospels, Acts, Epistles; Bible Doctrine,
Historical Background of the Old Testament,
Prophetic Movement, major movements in
Church History, English, Homiletics, Com-
parative Religion, Evangelism, Practical
Psychology, and Apologetics. N.T. Greek
is optional. Tropical Medicine and Hygiene
may be taken at the University for one term
a year.

Visiting speakers from many parts of the
world keep students in touch with present
day needs and movements in Christian work.
Ample provision is made for practical work.
Fees are £90 a year. Students can un-
dertake part-time work.

Useful correspondence courses may be had.
Past students are working with many
societies, including the C.M.S.

● BISHOP BLACKWOOD ON LAY READERS (Contd. from page 5)

House of Canterbury Convocation in 1859. It took till 1864 for the Upper House (The Bishops) to confirm this revival and to provide for a Bishop's Licence and to add the title "Lay Reader." In 1884 the Convocation of Canterbury and York made detailed regulations with regard to the office and work of Lay Readers.

His functions were defined as:—

1. To teach religion in day schools.
2. To visit the sick and the poor.
3. To explain the scriptures in houses and to pray therein.
4. To take part in services as permitted.

Further regulations in 1899 provided for distinction between Stipendiary Readers who gave whole time service, and Honorary Readers who gave spare time to church work, whilst still engaged in ordinary avocations. The office of Reader thus developed in modern times in a Lay Ministry of Evangelism to supplement the work of the Clergy.

In Australia.

The Church in Australia speedily outstripped the Church in England in the development and use of this office of Lay Readers, on account of the great need, growing population.

SOME RECENT BOOKS

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.)

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NEW ARCHDEACON.

The Archbishop of Sydney has appointed Canon F. W. Tugwell, Rector of Lindfield, to be Archdeacon of Parramatta.

Following the creation of the Archdeaconry of Camden, the Archdeacons are as follows: Archdeacon Begbie, Wollongong; Archdeacon Denman, Camden; Archdeacon Robinson, Ryde; Archdeacon Bidwell, Redfern; Archdeacon Tugwell, Parramatta. The Archdeacons of North Sydney and Cumberland remain as before.

As far back as 1875, on St. Andrew's Day, at St. Andrew's Cathedral, Sydney, we find the "Readers' Association" formed at the instigation of Bishop Barker, Dean Cowper and Bishop Hole of Brisbane. This association is still functioning providing a great service in the parishes and new districts. Similar developments have taken place in most of the Australian Dioceses.

In Gippsland.

But here in Gippsland I have been overjoyed by the wonderful way our men have taken up the call and challenge of our new day.

Here, I believe, God is leading us to a significant development in the witness and work of the Church. Both Minneapolis and Evanston conferences have stressed the absolutely vital importance of the Lay Ministry, especially in the sphere of Evangelism. But the lay witness is much more telling when it is backed by knowledge. Here our Readers' Guilds are doing a great job becoming the spearhead of our C.E.M.S. work and witness.

A New Diaconate?

I have lately been much impressed by experiments in evangelism in some of the younger Churches, particularly in India and Africa. I read of an order of "Servants of the Church" being organised. This word "Servant" is the literal translation of the Greek word for "Deacon" and also of our English word "Minister." It reminds us that we must be humble in all our ministrations. Nothing hinders the work of the Ministry, whether of Bishops, Priest or Readers, more than pride or self-assertion. "Lord keep me humble as a true Servant of God and God's people," must be our constant prayer.

I verily believe the time is ripe for an overhaul of our English use of the Office of Deacon. We have changed it from a Ministry of Service to a stepping stone to the Priesthood.

I feel God is calling us to bring this ministry more into line with the New Testament days and the needs of this time. Could not our highest grade of Readers (we have three, Probationary, Parochial and Diocesan) be ordained Deacons, still earning their living in ordinary work, but giving part time Ministry as "Servants of the Church?"

THE LATE DR. A. M. DAVIDSON.

The funeral of Dr. A. M. Davidson took place at Christ Church, Enmore, and afterwards at the Crematorium on Friday, 21st January. The representative gathering at the church was evidence of the esteem in which Dr. Davidson was held.

His Grace the Archbishop drew attention to the high position Dr. Davidson occupied in the medical profession, being for some time President of the B.M.A. He spoke of his valued services to Christ Church where he was regular in attendance and occupied for many years the position of rector's warden. Dr. Davidson was an unassuming Christian placing his medical skill at the disposal of the Salvation Army Bethesda Hospital and Braeside Church of England Hospital. In occasional retirement for much needed rest he unfolded in conversations at Gilbulla the depths of his Christian character and his simple and sincere faith in his Lord and Saviour Jesus Christ with Whom, hand in hand, he has passed over to the other side.

(Continued at foot of next column)

THE LATE MRS. PHAIR.

We regret to record the death in England of Mrs. Phair, widow of the Rev. J. T. Phair. Mr. and Mrs. Phair exercised a long and faithful ministry together, first in Victoria then in South Australia, and finally in the Diocese of Sydney. They were both warm and generous supporters of this paper. Their heart was also very much in the work of the Church Missionary Society, and none listened with greater interest than they to hear how the Financial Year ended.

The one constant and uppermost interest in both their hearts was the welfare of the Kingdom of God.

Mrs. Phair was specially gifted in work among young people and children. She delighted in the Sunday School, the Sowers' Band and the Young People's Temperance Society.

A Sydney friend writes:

"Mrs. Phair will be remembered with deep affection by many in the Sydney Diocese, where her late husband served the chief part of his long ministry—especially at East Balmain, Wentworth Falls, Glenmore Road, and Cobbitty. Though never enjoying robust health she gave an immense amount of time and energy in helping her husband in his pastoral work. Mrs. Phair literally abounded in giving."

Mrs. Phair is survived by a daughter, Dr. Faith Macken.



Dr. Davidson acted as medical adviser to Moore Theological College. When failing health compelled him to resign, his son graciously undertook his duties in the same capacity.

The wealth of floral tributes and the hushed attention of the audience afforded further evidence of the esteem and regard in which the late Dr. Davidson was held. The Rector, Rev. P. R. Westley, was assisted in the service by Archdeacons Robinson and Hammond, Rev. G. A. Sanders, Rev. W. E. Maltby; Rev. T. B. Butcher, of the British and Foreign Bible Society, read the lesson.

The Australian Church Record, February 3, 1955

MR. D. T. F. NICHOLSON.

The many friends of the late Mr. Theo. Nicholson were shocked on New Year's Eve to hear of his sudden and serious illness. His death has followed. At the funeral service in St. Philip's Church, Sydney, the large building seemed full of people. The Archbishop of Sydney officiated assisted by Archdeacon T. C. Hammond and the Rev. G. A. Hook. Archdeacon R. B. Robinson, who had been closely associated with Mr. Nicholson in a number of Christian activities gave the address. His text was Psalm 21/4 "He asked life of thee, thou gavest it him; even length of days for ever and ever."

We would express to Mrs. Nicholson, to the members of the family, to his mother, and to all his relations our sincere sympathy. We mourn with them. We mourn the loss of a sincere friend of this paper and we mourn the loss of an earnest, loyal and consistent supporter of evangelical religion.

Mr. Nicholson occupied important positions in the business world, but he was best known as a Christian witness and a Christian worker.

Mr. and Mrs. Nicholson's first home was "The Hermitage," Ryde. Here they gathered children of the neighbourhood for a Sunday School in their home. Later they built a Hall in the grounds. After twenty-nine years the Church secured land at Dennistone and the Hall and its work were transferred to this site. We have no doubt there will be those in the last day who will thank God for that work.

During many years Mr. Nicholson was a regular worshipper at Christ Church, Gladesville and served on the Parish Council there.

Archdeacon Robinson referred to the fact that during more than thirty years, Mr. Nicholson was Treasurer of the Sydney Committee of the Egypt General Mission of which he himself is now chairman. Egypt is a hard place in which to work and a very hard place in which to be faithful to the Gospel, but Mr. Nicholson never lost heart in this work. We ask our readers to pray that the committee may find a like-minded successor.

An address was given at the graveside by Mr. R. H. Gordon.

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FOR WOMEN

YOU CAN BE SURE

(By June Dugan)

Through the rain across the quiet morning came the sound of the Church service. . . "We are on the Lord's side, Saviour we are Thine," they sang and as I heard it I could not but think that so many of us these days take shelter under such words as this without realising their meaning or being prepared to accept the responsibility they bring. At a wedding one day, a speaker enjoined the bride and groom to be careful to make a Christian home as their parents had done—the sort of Christianity that we all share as members of a Christian country, that makes us respectable and fools us into a kind of false security. Even in the membership of our churches these days there are many people who have a kind of knowledge of God which makes them blind to the real issue of Christianity and the type of life, or way of life that Jesus Christ intended we should live.

As one meets people of all walks of life and varied backgrounds, it appears that they are uncertain of what they believe and have no assurance whatever on the basic things that should bring them such comfort in times of difficulty or doubt. Even in advertising it is apparent that people have a need to be sure of things and we are told by the manufacturers that we can be "sure" of

their product. Yet in the spiritual realm folk are satisfied to rest unassured on the things that really matter. Like Robert Browning they are content to calm their fears by saying "God's in His heaven all's right with the world." It seems that superstition about God and His love is fast taking the place of real spiritual knowledge in our country, yet we like to think we are educated and enlightened.

It is not enough for us to blythly sing "We are on the Lord's side, Saviour we are Thine," because we are only looking at it from our own self-protective point of view. Can we really say "Saviour we are Thine?" Have we put our trust in the Redemptive Blood of Jesus Christ? Are we prepared to surrender all we have, all we hope for, all we are to Jesus Christ? and to substitute His will for our own? If so then we can truthfully sing "Saviour we are Thine" and we can truthfully add to it: "And Saviour Thou art mine." Our communion with God is a two way line, "I am His and He is mine" is the only way we can find complete spiritual understanding and peace.

There is no excuse for any of us to remain unenlightened, unassured of our spiritual heritage, for there are so many ways in this still-free country by which we may find the truth. The Bible is a still-open Book, the Church door is still open, the ministry is freely-spoken, so let us avail ourselves of the opportunities to learn and be conversant with our faith and our belief, that others may catch the urgency of our need to know more of our Lord Jesus Christ.

Our Prayer:

More about Jesus let me learn,
More of His Holy will discern;
Spirit of God my Teacher be,
Showing the things of God to me.

"METROPOLE"

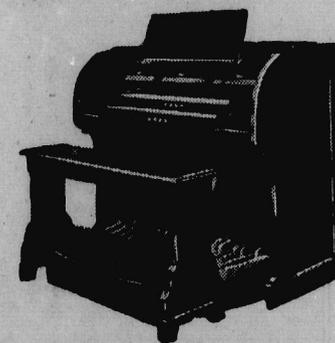
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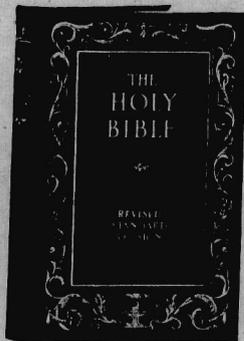
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LEAGUE OF YOUTH CONFERENCE.

In delightful surroundings, at the foot of Mount Wellington, overlooking the Derwent River, forty delegates representing the Church Missionary Society League of Youth in every State of Australia gathered for their conference, held this year at Hobart.

Upon arrival the delegates were welcomed at Christ College where both civic and ecclesiastical dignitaries were assembled.

The theme of the conference was "Faith." Both the Bible Studies given by Dr. Leon Morris of Ridley College, based upon Hebrews 11, and the evening meetings at St. James', New Town, pointed out very clearly and practically how the Christian life must be lived, especially in regard to the Word of God and Prayer. These rallies at St. James' were addressed by the Rev. H. Butterley (C.M.S. General Secretary), the Rev. Dr. Leon Morris and the Rev. L. Shilton of Ridley College. The Bishop of Tasmania chaired the Saturday evening Youth Rally at which the necessity for conversion was stressed.

On Saturday afternoon at a missionary gathering, the Archdeacon of Hobart pointed out the position of the Christian Church in the world, after which the Rev. Arthur Cloudsdale told of the faithful Christian witness in Tanganyika.

Much was achieved towards a common constitution, and methods of furthering the work of League throughout Australia were discussed at the four business sessions.

A unity in Christ was evident at all times, especially at the concluding corporate Communion Service at which the Bishop celebrated, delivering the final message. Rich and joyous Christian fellowship was experienced. The many lessons learnt emphasised that "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Biblical Law in Industry (Continued from page 1)

perpetual unrest between capital and labour. Abroad it causes perpetual friction as country after country seeks to shake off our financial domination. This bears particularly hard on the economically under-developed countries for whom such action, however justified, is expensive and risky.

I am not the first to point out these anomalies. When limited liability was introduced in 1862 John Ruskin protested against what he called this deliberate disobedience to the first principle of our professed religion. Archbishop Temple wrote to the Christian News Letter in August, 1940, saying that we must begin now to apply three principles in industry for the Peace of the world:—

(a) To limit dividends.

(b) To apply the Biblical Law of release from debt.

(c) To open the Board of Directors to representatives of labour.

5. I know of no body of men more conscientious or harder working than the directors and managers of our industrial companies. They are the creators and pioneers of our industrial civilisation. Their monuments are all around us. We cannot tell whether a different system would have produced a better result. But we are not here to count Solomon's Gold. We are here to weigh God's Word. His Word, in 1 Cor. XII tells us that men are made for fellowship and we are to be as members of a family. Our system of

industry denies that fellowship. Yet even in the eyes of the law a company is something more than the property of its shareholders. It is a corporate person, owing natural duties to the community, the consumers and the workers. But these duties have never been properly defined and to-day they can only be fully observed by permission of the shareholders or in despite of their rights.

6. I believe the time has come when faced by Communism on the one hand and by Statism on the other, we must apply God's law to our industrial order if we are to remain free. Every other civilisation which has disobeyed God's law has perished. There is no reason to think we shall be an exception.

7. There must be something morally wrong with a system which produces the greatest wealth in history and cannot give its workers decent homes to live in. The ugliness of our industrial cities is a disgrace to our so-called civilisation. It is a challenge to our business leaders to take a wider view of their responsibilities.

American Example.

8. Some companies are already trying to do this. There is a company in Chicago, one of the greatest in the U.S.A., which in its policies is trying, whether knowingly or not I cannot say, to apply God's law. By limiting dividends, by making the workers partners in the enterprise, by putting back into the community at least as much as it takes out, this great corporation is setting a shining example of Christian behaviour.

In European industry we have perhaps been slower to recognise our responsibilities to the workers, the consumers, and the community. But it is becoming increasingly clear to us that the only possible hope for peace in industry is to raise it on a foundation of justice, of giving to all what belongs to them by right.

9. Here is urgent work for the World Council and for all the churches. We need a new theology of industry at once historical, Biblical and practical. Generalisations about the responsible society are not enough. We need to learn again what is the law of God for industry, so that industry may become responsible to God and to man's human needs. Only so can we have a responsible society; only so can we bring hope to men at work.



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News in Brief

● MODERN FINISH.

A suggestion has been made by a New York professor of architecture that the mammoth Anglican Cathedral of St. John the Divine in New York should be completed in modern style. This vast building, the second largest cathedral in the world, has already been 62 years in construction, and is far from complete. It is in a very ornate medieval Gothic style. Among other suggestions Professor Fitch suggests that the central tower "might be of open metal-work, echoing the George Washington Bridge towers up the river."

● CONSCRIPTION.

An important group of Evangelical church men meeting recently in Dusseldorf sent a resolution of protest to the Bundestag in Bonn against the prospect of Germany becoming involved in Western Defence with the re-introduction of conscription. They said: "We do not see that the political, juridical and ethical conditions for such a measure are sufficiently clarified, in view of the present situation, for the State to presume to claim from God the right to undertake such legislation."

● CALVINIST CONGRESS.

An International Congress for Reformed Faith and Action will be held in the first week of August, at Detmold, Germany. The object of this Calvinistic Congress will be to proclaim and reaffirm the absolute sovereignty of Almighty God over His world in every department of human life.

● NEW APPROACH.

A new part of the Church's witness in Hong Kong is through "Church Settlements" of which a number are growing up in the Colony.

Often built in industrial areas, they consist of church, school, community centre, and rectory all under one roof. Each Church Settlement becomes a centre of activity in the life of the people living round about.

One Church Settlement—St. Luke's Kennedy Town—which was opened recently, began when a Chinese clergyman and his wife moved into a little tumble-down shack and began to get to know the people.

Gradually they collected around them a group of youngsters and adults whom they could teach. Primary education was combined with educational teaching, handicrafts, hygiene and Christian teaching.

The work is still very young and the buildings at present are small, but the beginning promises great things in the future.

The Australian Church Record, February 3, 1955

● NEW HOSPITAL.

A branch hospital in Sydney's North Shore district of the Home of Peace, Petersham, was recently opened at Wahroonga. This step was taken in order to serve residents on the northern side of the harbour, who would otherwise have a long distance to travel to the Home at Petersham.

The new hospital is known as "Neringah" Home of Peace, North Shore Branch, and is situated in Neringah Avenue South, Wahroonga. It has an immediate capacity of 12 beds but provision is being made to extend this accommodation to 35 beds in the near future.

The Home is a hospital established for the Christian care of patients in a dying condition, no matter what age, nationality or creed they may be. However, no mental, tubercular, or infectious cases may be admitted.

The buildings, which have been completely renovated, were purchased from the Red Cross Society and were previously used by them as a convalescent home.

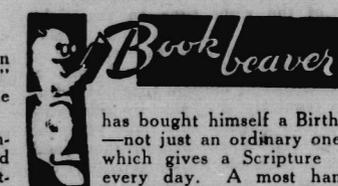
It is anticipated that the Archbishop of Sydney, Dr. H. W. K. Mowll, will officially open the hospital later in the year, when all work has been completed.

The Home of Peace has been established for forty-seven years at Petersham, and there can accommodate 100 patients. Although controlled by the Deaconess Institution of the Church of England, the Home is a registered Public Hospital on the Third Schedule of the Act.

● ORGAN FOR ADELAIDE

To coincide with the 117th anniversary of the Holy Trinity Church, the oldest church in South Australia, an appeal will be launched on the 6th of February to raise £5,000 over a period of 3 years to purchase a new organ for the church. The new instrument is to be known as the "New Grenfell Memorial Organ" to commemorate the generosity and self-sacrifice of Mr. P. St. Ledger Grenfell, who gave the land on which Holy Trinity Church and Rectory now stand and the glebe which is now known as Trinity Gardens.

At the services to be held on the 6th of February, His Excellency the Governor is to be present. The Pioneers Association of South Australia will also be represented at all services. The Rector is the Rev. Graham Delbridge.



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LESSONS FOR SUNDAYS and HOLY DAY.

Revised Lectionary of 1922.

Feb. 6. Septuagesima.
M.: Gen. 1, 1-2, 3; John 1, 1-18 or Rev. 21, 1-14.

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

Feb. 13. Sexagesima.
M.: Gen. 3; Mark 9, 33, or 1 Cor. 6.
E.: Gen. 6, 5 or 8, 15-9, 17; or Eccles. 15, 11; Luke 17, 20, or 1 Cor., 10, 1-24.

Feb. 20. Quinquagesima.
M.: Gen. 12, 1-8; or Eccles. 1, 1-13; Matt. 5, 1-16, or 1 Cor. 12, 4.
E.: Gen. 13 or 15, 1-18, or Eccles. 1, 14; Luke 10, 25-37, or 2 Cor. 1, 1-22.

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All communications to be addressed to
The Hon. Secretary.

GRADUATES CONFER.

A conference of Christian doctors, scientists and graduates was held at Ridley College, last week-end to discuss the distinctive contribution which Christian graduates can make in their several spheres. Graduates came from every part of Australia; they included research workers from C.S.I.R.O., school teachers, university lecturers, medical practitioners, social workers, and others. The Dean of Melbourne and Mrs. S. Barton Babbage acted as host and hostess. Among those addressing the conference were Dr. J. Allan Friend, senior lecturer in chemistry in the University of Tasmania; Mr. Charles Troutman, zoologist from the United States of America; Dr. L. L. Morris, Vice-Principal of Ridley College, and Mr. John Thompson, director of the Australian Institute of Archeology.

The delegates were in residence at the College.

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The Choir has been under the training of a succession of great organists and choir masters, and is now controlled by Mr. Kenneth R. Long, who brings to the Cathedral a wealth of tradition associated with Canterbury Cathedral and King's College, Cambridge.

Many generations of choir-boys have studied there. In that school, Charles Kingsford-Smith carved his name on his desk; its walls have echoed to the laughter of many distinguished Australians; it was there that John Antill, the famous Australian composer, first grew to love and understand music.

The school was founded by Bishop Barry seventy years ago for the training of Cathedral choir-boys. In the course of time the school has naturally grown much bigger and now receives a large number of non-singing boys for whom it provides complete education up to Intermediate.

Vienna Boys

But the heart of the school is still the Cathedral Choir, and recently the choir itself has developed in a way that old Bishop Barry could never have visualised. It all began with the visit of the Vienna Boy's Choir. Our boys went, heard, and were conquered! As good as they were themselves, they had never before realised just what a really great choir is capable of achieving. Instead of feeling disheartened, however, they accepted the challenge. Were Sydney boys made any differently to Austrian boys? Of course not! Were Sydney lungs inferior? Of course not! "What Vienna kids can do, we can do!" Those who knew something of the financial affairs of the Vienna choir put their tongues in their cheeks, but said nothing. In the days that followed

when both choirs worked and played together, our boys learnt much by example. Soon they themselves learnt much of the Vienna repertory—including songs in German. As an outcome of all this, the Sydney boys gave three concerts in Sydney, and later went on a singing tour of Victoria, singing in Melbourne and in the country areas, ending with a concert at Ballarat. Copies they scorned: "Let's sing from memory—like the Vienna boys..." Thus, in a matter of weeks, the Sydney boys developed into a concert choir; more important services showed the beneficial influence of the Austrian visitors.

Music Seeps In

But of course, concert-singing is only a side-line. The main work of the choir is the singing of daily and weekly services in the Cathedral itself. Most of you who read this will have heard these silver-voiced boys over the radio, for services are regularly broadcast from the Cathedral. Day by day the boys sing extremely lovely, and sometimes very difficult, music. The greatest music of the finest composers beautifully sung in a lovely building has a tremendous influence for good in the life of the boys; at the time they are not aware of it, but it seeps in and they acquire a real sense of artistic values.

Sharpens Wits.

The constant singing of elaborate and difficult music and the responsibility of coming in at the right time on the right note, sharpens their wits and it is a fact that at the end of last term the top boy in each form throughout the school was a choir-boy. It is a fact, though, that Cathedral choir-boys regularly sing side by side with professional men singers who have years of training and experience behind them and the boys reach the same standard as they do. It is a fact that a serious mistake is hardly ever made during the actual performance of the services in the choir.

Of course, the boys always enjoy special services. This year they had the greatest honour which any choir-boy can ever hope to have—leading their Sovereign in her worship of Almighty God. The Royal Visit will never be forgotten by any boy taking part in it.

The choir travels round quite a lot. Recently it has visited Morpeth, Bathurst, Moss Vale, in addition to long distance tours. It was also sung in the Town Hall and at many places in Sydney. Other activities have

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included singing in Benjamin Britten's "St. Nicolas" at the University and in joining with the Conservatorium Choir to perform Bach's "St. John Passion" and "Christmas Oratorio". What an experience for a musical boy!

Of course, all work and no play would quickly make Jack a dull boy so on Mondays he goes to St. Paul's Oval for cricket and football, on Thursdays he goes to the Y.M.C.A. Athletic Club and on Fridays he goes fencing (the school won the N.S.W. Schools Fencing Championship last year). There are many other sporting activities too numerous to mention. On Saturdays and other holidays the choir-boys often get treated to special outings with their choir-master or Precentor. There have been several motor-launch picnics and last January a Choir Camp was held. This will become a regular feature.

There are also more tangible rewards for the boys' services. All choristers are awarded bursaries to the school which increase in value as the boy's status in the choir rises. These scholarships continue even after voices have broken and the boy has left the choir.

The choir is at present looking for a number of new choir boys who will become probationers in the Cathedral Choir.

The boys are chosen on a competitive basis. They are required to take a test which involves singing an item of their own choice, a test to show their range, and an ear test. There is also a simple rhythm test and a reading test as well as an intelligence test and an interview.

Parents who would like their sons to become members of the choir should contact the Dean's Secretary at the Cathedral (MA 2927). Parents are advised to make early application. All details and a prospectus of the school may be obtained from the Dean's Secretary at the Cathedral.

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