

THE AUSTRALIAN CHURCH RECORD

FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED

SEVENTY-SIXTH YEAR OF PUBLICATION

No. 23

NOVEMBER 24, 1955

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

FOR BISHOP DIBELIUS The Australian College of Theology and Its Diplomas

By the Registrar of the College.

The Australian College of Theology, since its foundation in the early nineties of last century, has been very jealous in the conferring of Honours at examinations, and its present highest Diploma, the Doctorate in Theology.

On four occasions only since the foundation up to the evening of Wednesday, 5th October, 1955, when the General Synod was in session, and the recipient was presented to the President in the presence of the representatives of the Dioceses of all Australia, has the whole of the College conferred the Fellowship, honours causa, on distinguished Divines.

They are:—

Rev. Copland King, of New Guinea... 1913
Rev. S. Tomlinson, of New Guinea ... 1921
Rev. Canon J. S. Needham, of A.B.M. 1941
Rev. K. T. Henderson, of the A.B.C. 1955

Likewise, on four occasions only has the Council of Delegates awarded the

Certificate of the College on examination. The successful candidates have been:—

J. S. Hart... in 1906
George Watson ... in 1914
C. B. Stephenson ... in 1927
C. B. Alexander ... in 1943

Under the Constitution the Bishops may elect:—

"Other persons being in Holy Orders and learned in Theology and not exceeding twelve in number" to become Fellows of the College.

Under the original Determination of the year, 1891, the persons, "being learned in Theology" were to be elected

(Continued on page 5)

On Otto Dibelius, two-thirds of the diocese of Berlin-Brandenburg is in the Soviet zone, has refused an entry visa sought by him to officiate at the dedication of a church hospital at Juterborg.

His refusal, the first for some years as a warning that criticism of Communist youth initiation in the Soviet zone will not be

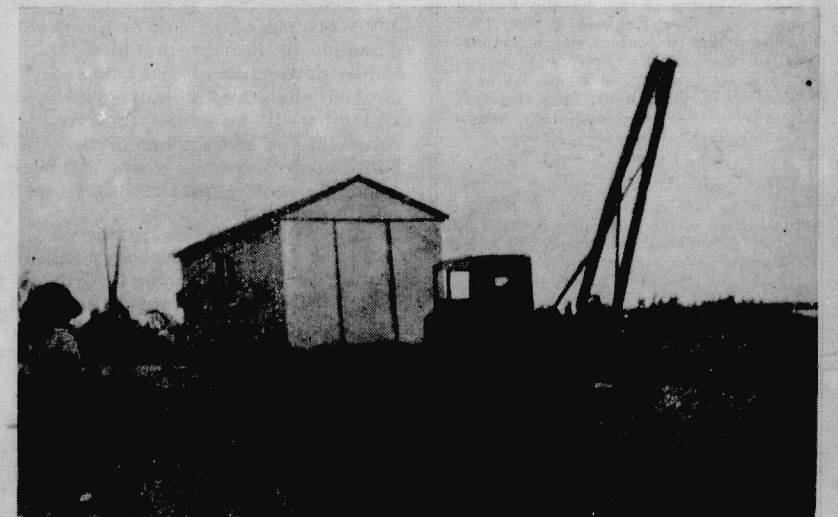
part of the diocese of Berlin in the eastern zone has thus been of-bounds to Bishop Dibelius. It has been given for the refusal, which Dr. Dibelius needed in attend the dedication of a church at Juterborg. But German churchmen that Herr Ulbricht, first secretary of German Communist Party, has said that people who criticised the German state from "N.A.T.O. territory" expect to be asked to remain in the state and made their "slandorous accusa-

Open Letter published in the zonal newspaper at Potsdam as well as the diocese of Berlin, Bishop Dibelius has refused to allow their children to take the Communist Jugendweihe to cite guarantees of "religious freedom" in the East German constitution. Christianity is irreconcilable with materialism they are to reject pro-arguments that this Marxist oath-compatible with confirmation.

of the slight response encountered Eastertide the Communist Press teachers to redouble their efforts of the Jugendweihe campaign for another Open Letter Bishop Dibelius reminded Protestant teachers in many of the need to stand firm for Christian faith.

CHURCHWARDENS CONFER.

Churchwardens from twenty Sydney churches met in conference at Gilbulla, at the end of last month. Speakers included Rev. Moon, Mr. W. Hutchinson, Mr. Hann, Mr. N. W. Moin and Mr. J. son. Another conference will be held on March 9-11, 1956, when the Rev. R. will speak on the Department of



ST. DAVID'S CHURCH, HILLSIDE.

a branch Church of St. Jude's, Dural, N.S.W., was recently moved to a new site. With voluntary labour and the assistance of the local saw-miller, the building was moved without demolishing any part of it.

Off the Record

THOMAS MOORE.

At the Printing Exhibition in Sydney recently, facsimiles of "The Sydney Gazette," Australia's earliest newspaper, were issued. Under the heading of "Accidents" the following appears: "On Monday last a labouring man, servant to Mr. Thomas Moore, slipped off the side of a cask, and broke his arm."

Thomas Moore was a boat-builder in the colony in those days, and later was a great benefactor to the Church of England.

HALF-MEASURE.

It is a tradition at St. Paul's Cathedral, London, that guest preachers receive a bottle of sherry as a refreshing reward. I hear now that this has been reduced to half a bottle, because of rising costs. This is not unreasonable, however, as sermons are usually only half as long as they used to be.

DEBT REPAID.

Since those days there have been a number of missions conducted in Cambridge University by non-conforming Americans. Most notable have been those of D. L. Moody last century, and R. A. Torrey in 1911. Now Billy Graham has just concluded a mission. It is interesting to recall that the organisers of the Torrey Mission were Fred Morris, who has been receiving some publicity lately as Bishop of the Church of England in South Africa, Colin Kerr, now a Prebendary of St. Paul's Cathedral and Vicar of St. Paul's Portman Square, London, and the present Archbishop of Sydney.

EMMANUEL'S LAND.

There were so many men from Cambridge and from Emmanuel College in particular among the Puritan settlers of New England in the 17th century that the area was sometimes called "Emmanuel's Land"! Of course, "Cambridge, Mass." still remains as a reminder of those days. John Harvard, founder of the great university, was a Puritan from Emmanuel College.

THE GRANGE.

I have just read with great interest the history of Moore College written by Canon Loane, and have picked up a lot of useful information. An odd item which will interest a considerable number of folk is that for a year, in 1896, Moore College was housed at "The Grange," Mount Victoria.

STUDENT DAYS.

Our present Primate was President of the Christian Union in those days. The history of the Union, describing the Mission of 1911 states: "Howard Mowl was a vigorous personality, exceptionally tall, a man of iron will and marked administrative ability, with depth of spiritual understanding." The passage of the years has not altered the accuracy of the description.

TO AUSTRALIAN CHURCHMEN

Heads Speak Out on Problems of Teen-Age Society

The Head Masters and Head Mistresses of thirty-five leading independent schools in N.S.W., including some church of England schools, have issued an Open Letter to Parents Concerning Parties and Dances for School Children.

Church people and parents will be grateful to the School Heads concerned for this frank and forthright statement. Their Letter begins by saying that dances and parties for school children have greatly increased in recent years and that some good customs appear to be dying out, while other new and undesirable features are creeping in. "We believe," they say, "... that entertainments should be simple, and the number of them limited for the good of the children concerned." The more undesirable features which are mentioned include "the gate-crashing at dances, the lack of good manners and modesty, smoking, the serving of alcoholic refreshment, the turning out of lights during dances, and late hours." The Heads know that many parents are loath to take a stand through fear of being thought old-fashioned or of depriving their children of the chance to go to parties. But the signatories of this Letter declares that it is their resolve to act firmly on these matters at school.

The secular press has displayed considerable interest in this "open" Letter. "Youth to-day," the Sydney "Sun" declared, "is growing old too quickly, and the cause is not in hardship, but in ease." It is calculated that in the brief period between the end of term and Christmas, Sydney parents will spend at least £10,000 on parties for sons or daughters who have just left school. Many of these parties will be held in expensive premises, with elaborate entertainment and extravagant presents. One North Shore establishment has ten teen-age parties booked for this short social season; and each party will cost between £100 and £140. Hundreds of parties will be held in private homes where parents must still dig deep into their pockets to keep up the standard. Many parents are stampeded into paying for these parties, only to find that their teen-age sons and daughters then resent their presence at the party itself as an act of "interference."

All this is wrong. Whether viewed from the point of view of character, or personal relations in society, or the future of our Australian way of life, it is deplorable. It is not only the formation of false snob values in the first gay week out of school, or the development of an abnormal attitude to the demands of life, or the blasé spirit that kills youth and freshness; it is totally destructive of that true and upright manhood which is the core of our national vitality. Smoking, drinking and petting at expensive parties for boys and girls still at school must prove fatal to the standard of dignity and character which such schools have done so much to cultivate. Their great contribution over the years has been to train men and women in a high-minded devotion to the finest ideals of disciplined character and selfless public service.

The one regret associated with this letter is the fact that so many Church schools encourage dancing by providing dancing lessons in the school syllabus. Many hold that modern ballroom dancing is basically an immodest and unhelpful practice, and its association with the kind of undesirable activities to which the open letter draws attention is too constant to be ignored. Certainly many church people deeply regret the fact that Church schools should be the venue for an education in how to dance. This is aggravated by the common practice of arranging inter-school dances for teen-agers. To some, therefore, the open letter will seem like trying to shut the stable door after the horse has bolted. No doubt much of the trouble lies with the parents rather than with their children at school. But we commend the criticism to the consideration of Heads and Councils in the case of Church schools.

We warmly welcome this Letter to Parents and express our appreciation for the courage and timeliness of its statement. It must carry great weight as the considered opinion of a large group of men and women of wide experience. We trust it will be fruitful of lasting good.

The Australian Church Record, November 24, 1955

DUKE OPENS AMERICAN-STYLE "NOT THE SLIGHTEST JUSTIFICATION" DIOCESAN CENTRE.

The Duke of Edinburgh visited Portsmouth on November 11 to open the new Cathedral House adjacent to the Cathedral.

The Cathedral House is the first attempt to reproduce in England a successful feature of American Church life—the Parish House, where members of the congregation can meet in home-like surroundings. A large room with a platform, and a smaller room leading out of it are equipped with comfortable contemporary furniture, a grand piano and a television set; there is also a library, a fully-equipped kitchen, and a club room for young people with its own separate entrance and cloakrooms.

The House will be a social centre for the Cathedral congregation and an informal and friendly meeting place for all the varied groups of people—from the diocese, the city, the Navy and the parish — to whom the Cathedral ministers. A board room and offices will provide for the administrative side of the life of the diocese, possibly a unique combination under one roof.

NEW CLASSROOMS FOR BLUE MOUNTAINS SCHOOL.

Mrs. E. E. McLaurin set the foundation stone of a new classroom block for the Blue Mountains Church of England Grammar School last Sunday week. The headmaster, the Rev. A. T. Pitt-Owen told the gathering that it was largely through the generosity of Mrs. McLaurin that the new block, which would cost £3,000, had been built. Mrs. McLaurin had also enabled the school to purchase an additional 7½ acres of land for future development.

U.S. CHURCHES HAVE RECORD MEMBERSHIP.

Church membership in the U.S. climbed to a record 97,482,611 in 1954, a gain of 2,639,766 over 1953, according to the Yearbook of American Churches. To-day 60.3% of all Americans are members of religious bodies.

Bishop K. J. Clements for Grafton

The Bishop-Coadjutor of Canberra and Goulburn, the Right Rev. Kenneth John Clements, was unanimously elected fifth Bishop of Grafton by the Synod of the Diocese on November 7.

Bishop Clements was born in London on December 21, 1905, and came to Australia with his family in 1922, and later joined the printing firm of John Sands Ltd., and later worked with the Broken Hill Proprietary Co.

He entered St. John's College, Morpeth in 1927, and after graduating B.A., from the University of Sydney in 1933, he was made deacon by the then Bishop of Riverina, and ordained priest in the following year.

In the early years of his ministry he was Registrar of that diocese and was appointed Rector of Narrandera in 1937.

In 1939 the Bishop moved to Goul-

burn Diocese where he served at Tumbarumba and Gunning, and then as assistant-master at the Canberra Grammar School.

In 1946 he was appointed as Registrar of the Diocese and Archdeacon of Goulburn, and in 1949 was consecrated assistant bishop.

He was married to Rosalind Elizabeth, daughter of the late Canon W. J. Cakebread, of St. Jude's, Randwick. The Bishop has one son and two daughters.

As yet no date has been set for the enthronement but it is unlikely that it will take place until after the New Year.

FOR PRAYERS TO SAINTS, SAYS PRIMATE

"The teaching of the Christian gospel is that every one of us has direct touch with Jesus Christ in person, and we ought never to lose sight of it," said the Archbishop of Canterbury, preaching at Oxford this month.

The Archbishop expressed a forthright opinion against the canonization of more saints in the Church of England. He said:

"People sometimes suggest — and every suggestion, good or bad, sooner or later comes to me—that we ought to canonize more saints in the Church of England. Please God, we shall not. Once you start, there is no end to who is to go in and who is to be left

out. The advantage of canonization was once described to me in the terms that, once a person is canonised, we no longer have to pray for him; being a saint, we can ask him to pray for us. That seems to me contrary to the whole feeling and nature of the Christian religion. This habit of asking the saints for their prayers sounds very nice, but I have never been able to find the slightest justification for it. At the bottom, there is always the fatal idea of trying to get something out of authority, and going to someone who can exercise his influence."

"The teaching of the Christian gospel is that every one of us has direct touch with Jesus Christ in person, and we ought never to lose sight of it."



Mello-Lite also offer Duo-Lite venetians giving neutral ivory shade outside and choice of pastel tints inside.

Mello-Lite

To PAIN MFG. PTY. LTD., 70-74 Pacific Highway, Waitara, N.S.W. Please send me your free Mello-Lite Brochure and samples and name of my nearest supplier. Name _____ Address _____

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The importance of the recent decisions of the English Convocations about South India is

Communion with South India.

that inter-communion between the Church of England and a church which is in full communion with non-episcopal, non-conformist churches is now formally sanctioned by authority. This is not really a new principle, for it is well known that for centuries after the Reformation the Church of England enjoyed communion with her non-episcopal sister churches of the Reformation (see "The Church of England and Non-Episcopal Churches in the Sixteenth and Seventeenth Centuries" by Professor Norman Sykes of Cambridge). But this principle has been obscured by the rise of Tractarian theology.

Now Convocation has reaffirmed the principle and has stated that all communicant members of the Church of South India, whether confirmed or not, are, when visiting England, to be admitted to Holy Communion in any parish church. Similarly, all communicant members of the Church of England, when visiting South India, have the approval of Convocation if they receive Holy Communion from the hands of any clergyman of the C.S.I., whether that clergyman has been episcopally ordained or not.

In view of the recent dispute over the Church of England in South Africa, it ought to be affirmed

Communion with South Africa.

that nothing has taken place to alter the fact of full communion between the Church of England in South Africa and the Church of England in England, and, for that matter, in Australia. The test of this is the fact that every communicant member of the C.E.S.A. when visiting England, must be admitted as of right to the Holy Communion in any parish church. Moreover, Bishop Morris himself is as eligible at the present moment for appointment to any preferment in England as any clergyman in England itself. It is plain that the Archbishop of Canterbury's recent statement that

he regards Bishop Morris as "having put himself out of Communion with the See of Canterbury, and outside the fellowship of the Anglican Communion" has no effect on the relationship of full communion which exists between the C.E.S.A. and the Church of England both in England and in Australia.

This raises the question, however, what does or can the Archbishop's statement about Bishop Morris mean? The Archbishop has, of course, no power to change the relationship between the C.E.S.A. and the Church of England. And, as the legal correspondent of the "Church of England Newspaper" commented, "The Archbishop of Canterbury could not by any personal edict so excommunicate Bishop Morris (i.e., cut him off from participation in the sacraments), or indeed anyone else."

The Anglican Communion is a loose designation for the Church of England and those churches in other lands which are either part of, or derived from, the Church of England. It is not a legal entity and it has no constitution, but it is, to give a definition from an English ecclesiastical lawyer, "a fellowship of churches historically associated with the British Isles." But Dr. Fisher is apparently attempting to change the historical meaning of the term "Anglican Communion" and to give it a theological meaning; and he is applying tests of his own in order to restrict the membership of the Anglican Communion. But Dr. Fisher's procedure is both unjust and dangerous. He proposes, for example, that only one church in a given area shall be deemed to belong to the Anglican Communion, and he introduces, as a test of membership, "communion with the See of Canterbury," of which the Archbishop himself is apparently the sole judge.

This latter test of communion with a single See suggests that the Anglican Communion is an organisation like the Roman Catholic Church in which the test of membership is communion with the papal see, the See of Rome. But the relationship between branches of

the Anglican Communion has not hitherto been conceived of in this way. The Church of Ireland, for example, is in communion with the Church of England as a whole, and not merely with a particular see. The fact is it is the Parliament of England, not the occupant of the Primatial See, which determines who may enjoy communion with the Church of England.

It is to be hoped that Dr. Fisher will withdraw his unfortunate statement about Bishop Morris. It has little meaning. At most it means that the Archbishop does not propose to invite Bishop Morris to the Lambeth Conference. Since this is a private conference called on the Archbishop's initiative he is quite entitled to take this course if he wishes to. But as the statement stands it involves the inconsistency that a bishop of the Church of England, who has every canonical right to receive Communion from the hands of the Archbishop of Canterbury or to be instituted by him to a preferment in his diocese, is nevertheless, in the opinion of the Archbishop, out of communion with the See of Canterbury!

We hear much to-day of priorities; and so we should. Priority stands for preference; and in the bewildering claims made upon us to-day, without some sense of priority life would lose both meaning and direction. We are each of us limited in ability resources and time; some law of priority must be adopted if our lives are to be effective.

What law shall it be? We believe this is laid down for us early in the New Testament. Man's three basic material needs are food, clothing and shelter. Our Lord is discussing the first two of these matters, so urgent with his hearers in those days, and adds, "Your heavenly Father knoweth that ye have need of these things, but seek ye first His Kingdom and His righteousness and all these things shall be added unto you." (Matt. 6:33.)

The first Disciple whose name is known to us is Andrew, later called to full-time service, and afterwards chosen as an Apostle. It is certainly significant that the first thing we read of him is this: "He findeth first His own brother Simon and saith unto him, we have found the Messiah (which is being interpreted Christ). He brought him unto Jesus." (John 1:41.)

Perhaps the most helpful comment we can make on this incident is to quote a resolution passed at the recent The Australian Church Record, November 24, 1955

(Continued at foot of next column)

GOD'S INFALLIBLE WORD

Jesus of Nazareth said that he was the Son of God, the Bread of Life, who had come down from heaven. The majority of His hearers disbelieved Him, and arranged for His execution.

But Christians are those who believe that Jesus' teaching about Himself is true, that He had come from God, and was indeed "Lord and God" (John 20:28.)

If it is true, it is amazing. It means that God is active to save. The coming of the Son of God is the apex of the movement of God towards fallen mankind. Part of that movement is the writing of the Bible, to conserve for each generation the story of God's actions, and to be the means by which the continuing activity of God calls into salvation those who read or hear it.

The divine inspiration of Scripture is clearly asserted by our Lord Jesus Christ. His authority as the Son of God in final on this point. It is plain that he highly valued the Scriptures, knew them thoroughly and shaped his life by them.

The divine authorship of the Scriptures does not mean that God superseded the personality of the writer but rather that the Holy Spirit inspired His servants and freely guided their minds so that what they wrote was in accordance with what God wished. Every preacher prays that the Spirit might guide his thoughts and words in the pulpit. The Scriptures teach that the Holy Spirit had, in a similar, though more sure way, guided the writers of their pages, so that we may equate what the Scriptures say with "The Holy Ghost saith" (Heb. 3.)

The divine authorship of Scripture implies—

(1) That Holy Scripture is "sufficient." There are no vital gaps which need to be filled out by research into primitive Christian traditions. This is an important point to keep in mind at the present time when through the multiplication of knowledge, there is a temptation to supplement Scripture by early Christian tradition reflected in the fathers and early liturgies. We must

remember that what is omitted from Scripture is omitted intentionally by its positive statements. We must abide by the silence of scripture as well as by its positive statements. For example, to mention a point now under current discussion, the New Testament says nothing about the necessity of bishops in the church nor does it make any distinction between bishops and priests. This can only be because these matters are not essential.

(2) Scripture is perspicuous, that is, it can be understood by those who read it. This does not mean that every one can understand everything in the Bible—there are new truths in it to be discovered even by the most mature Christian, but it means that the important doctrines are crystal clear, and that if these are accepted and lived by other parts of the Bible will become more and more clear as they are read and meditated on.

(3) That the Bible is God's instrument of instruction, and that God's Spirit will use it to speak to the reader. At first sight it may seem unreasonable and a waste of precious time to be constantly reading the same book. This would be true if it were a human production. But it is not. If we have faith so as to make time to read the Bible daily, we will be blessed in our knowledge and fellowship of God. For the promise is true, "Those who seek, find."

● AUSTRALIAN COLLEGE OF THEOLOGY (contd. from page 1)

"until such time as there be twelve Fellows holding Certificates of Theology."

As only one Certificate of Theology has been awarded by the Council of Delegates over the past twenty-eight years, and no candidate appears on the horizon at the present time, the Bishops, therefore, still continue to exercise their right under the Constitution to elect Fellows, "being learned in Theology," to share in the administration of the College.

Influence of the Th.L.

Both in variety and in number the examination for the Licentiate in Theology (Th.L.) has attracted can-

didates beyond all expectation. If we consider these two aspects only, it is obvious that the influence of the College has spread far beyond Australia.

Variety.

The entries for the Th.L. this year of 1955 include:—

- 13 candidates with B.A.
- 1 candidate with M.A.
- 7 candidates with B.Sc.
- 4 candidates with M.Sc.
- 2 candidates with LL.B.
- 1 candidate with Ph.D.
- 1 candidate with M.B., B.S.
- 1 candidate with B.E.
- 5 candidates with A.S.T.C.
- 1 candidate with Ph.C.
- 1 candidate with B.D.Sc.
- 1 candidate with Mus.Bac.
- 1 candidate with B.D.

Candidates will sit for the examination in November in Ceylon, Singapore, Borneo, Tanganyika, Malaya, Canterbury, England, the Dioceses in New Zealand, Newcastle, England, as well as throughout the land in which we live.

Number.

Twenty years ago, in the year, 1935, there entered 135 candidates for the Th.L.

In the present year, 1955, there have been entered 276 candidates for the Th.L.

Raising the Standard of Th.L.

That is a phrase difficult of definition and elusive in meaning.

It would be easy enough, for example, to provide with the approval of the whole of the College and with the skill of the Delegates a more elaborate syllabus for Th.L. That, as a fact, now exists somewhat in the present Th.Schol. No sane person, however, could think of demanding a standard of theological qualification equal to Th.Schol. before Ordination.

Experience proves that a fair number of candidates do take, and will take five or six years to secure a pass in the present Th.L. course; and a few indeed will persist over many years with the object of winning the Certificate.

Occasionally, someone declares that all the clergy of a diocese should be university graduates. That might be an ideal at which an enthusiastic bishop could aim, but a moment's reflection will show that perfection on earth has never been attained.

—FRANK CASH.

(In another article the Registrar will discuss recent changes in the Th.L. curriculum with special reference to the study of Greek New Testament.)

CORRESPONDENCE CHURCH FINANCES

Dear Sir,

It is to be hoped that, following on Rev. R. Walker's comments in Synod ("Record," October 27th), the whole subject of church finances will be treated to a much-needed airing. For long years our parishes have laboured to meet heavy financial commitments, both at home and overseas, by means of sales of work, fetes, and other money-raising activities. And yet, with all the thought and energy devoted to these undertakings, on many hands there is evidence of financial embarrassment.

Whilst the church in general has plodded along the well-worn furrows, there has been a consistent testimony written in the lives of innumerable saints to the unfailing provision of the God Who said: "... all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22). Space will not permit our dwelling on a long list of examples, but the names of George Muller, Hudson Taylor, C. T. Studd and Amy Carmichael, to mention but four, should bring to mind their absolute trust in an All-Sufficient God and of His unfailing supply of their every need, not only personal, but of the great works they founded. It has been estimated, for example, that Muller received no less than £1,380,000 for the works he founded and led, and this a century ago, when one pound was worth several of today's. Anyone who would like to pursue the matter further is strongly advised to read his biography, wherein is recorded the story of a penniless student, whose work and influence circled the globe, and never once, in any way, was a need made known publicly.

Let us, as the Church of the Living God, set our house in order and devote some of the time spent on preparations for the annual fete to praying for the needs of the church, for not only is it hard to imagine St. John and St. Peter setting up stalls outside the temple gates, but further, to solicit money

from non-Christians is to overstep all scriptural bounds. In an age of unbelief, superstition and ignorance, let our light be burning brightly, laying hold of the promises of God, abandoning the business of "money-raising" and taking ourselves to prayer, not making our needs known beyond the praying Christians of the church. The God Who is "faithful that promised" (Heb. 10:23) will not fail us, neither will he forsake us.

Yours, etc.,

R. B. ROOKE.

Manly, N.S.W.

CLERGY COTTAGE VACANCIES.

Dear Sir,

May I have the courtesy of your columns to advise the Clergy—and perhaps others—that there have been recent cancellations in the bookings of the Clergy Cottage for the holiday period?

There are now bookings available for the whole of February and possibly the latter half of December and the whole of January. There is also a short period towards the end of November. (I am awaiting replies from people who have preference in the event of cancellations.)

As I am about to leave the parish for a period of about three months, would those interested please write to Miss M. E. Attwater, Allen Crescent, Wentworth Falls?

May I also add that Miss M. Stephens has some vacancies for House Party bookings for girls only, at the Christian Alliance of Women and Girls' Holiday Home, next to the Church.

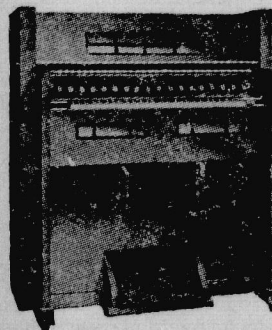
Yours, etc.,

Wentworth Falls. F. S. INGOLDSBY.

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

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—
"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

Four models, with 4 1/5, 4 1/2 + 1/5, 6 1/5 and 6 1/2 + 1/5 set of reeds, each with stops from 2 ft. to 16 ft., 19 stops in the first two models and 21 in the last two mentioned. Various features including the arrangement of stops give these organs their pipe-like qualities. Cases are a medium oak colour.

Churches may buy a Mannborg for £295 and EASY TERMS will gladly be arranged. Ask for fuller details.



IF YOU WOULD LIKE TO TRY THIS ORGAN YOURSELF, CALL AT

42 YORK STREET, SYDNEY.
(Just near King Street)

"Where there is harmony in every transaction."

PAPISTS' CONSPIRACY.

Dear Sir,

May I congratulate you on your column "Off the Record" which I find enjoyable and stimulating.

With reference to Q's remarks in your issue of the 27th October about the 5th November, while it is true that formal authority to remove the commemoration of the Papists' Conspiracy from the Calendar was not given, was there not some kind of authority for doing so? After Queen Victoria had, on the advice of Convocation and at the request of the two houses of Parliament, cancelled her mandate for the special services for the 5th November, 30th January and 29th May, could not their removal from the Calendar be regarded as merely a consequential amendment of the Calendar? As the services for these days had been removed they were no longer Red Letter Days, and it would have been an anomaly for the printers of the Prayer Book to continue to print them as such in the Calendar.

The difficulty as I see it is that all three days, and the services for them, rest legally (and common-sensically) on the same basis. If you don't want one, you have to let the others go, too; if you do want one, you have to have the others, too. You cannot cling to the commemoration of Charles I's execution if you are an Anglo-Catholic without also clinging to the Papists' Conspiracy, and vice versa if you are an Evangelical.

Yours, etc.,

G. S. CLARKE.

Darwin, N.T.

R.S.L. AND RELIGIOUS SERVICES

Dear Sir,

In view of the fact that Combined Services are often held under the auspices of the R.S.S. & A.I.L.A., it is important that all clergy and ministers should realise the implications of the Resolution regarding such Services, passed by the year's State Congress of that body.

After ruling that the Service shall be conducted by R.S.L. members only, "and all shall be entirely undenominational," this Resolution continues:—

"That the Services shall be of such a nature that all members of the League and/or all members of the public may conscientiously attend."

"That the Clergy be invited to co-operate fully in organising and conducting these services, provided they (the Clergy) do not carry out any part of their Clerical office as part of the service."

The only interpretation which makes sense of this latter clause, is that it is a "conscience clause" in the interests of the only major church which forbids its members to join in any service conducted by clergy other than its own. To enable them to do so on Anzac Day, etc., this Resolution declares that the clergy taking part in, or conducting the service, do so as laymen and not as clergy.

For the sake of his cloth and ministry, therefore, any cleric who is invited by the R.S.L. to conduct any service while this resolution is in force, should make it clear to all concerned that he does so according to the former custom of Combined Services, but definitely "as a part of his clerical office."

Yours, etc.,

(Rev.) RALPH OGDEN.

Oatley, West.

The Australian Church Record, November 24, 1955

COMMUNION AT WEDDINGS.

Dear Sir,

I have noticed on several occasions lately that following a service for the Solemnisation of Matrimony the Lord's Supper has been administered. This is a commendable practice being in conformity with the rubric at the conclusion of the marriage service and serving to illustrate and assist the spiritual union of the new-married persons. However, sir, I have also noted that at these services the congregation has not been admitted to the Lord's Table. Those admitted were either members of the bridal party and parents, or sometimes only the bride and groom. This latter fact being published in such words as "HOLY COMMUNION TO BE ADMINISTERED TO THE BRIDE AND GROOM ONLY." This seems to be directly contrary to the spirit of the Communion Service and indeed Reformation practice. Article XXV states "... the Sacraments were not ordained of Christ to be gazed upon ..." and the second exhortation before the Communion is to be used "... in case he shall see the people negligent to come to the Holy Communion ..." In this latter the Minister is to say "... unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto ..."

I find three reasons for forbidding persons to come to the Lord's Table, two in the first rubric before the Communion Service and one in the rubric following the Order of Confirmation. Perhaps also Canon 28 could be quoted as another. However, at the services that I mentioned there does not seem to have been ground to exclude all except persons mentioned from the Lord's Table.

I ask therefore, would you please comment on this practice of allowing only the bridal party or couple to communicate at this service. What should be the attitude of members of the Church of England to this practice.

Yours, etc.,

B. R. BUCKLAND.

Rockdale, N.S.W.

THE TEACHING OF SCRIPTURE ON DIVORCE.

Dear Sir,

Anyone who read the newspapers during the recent controversy over the marriage which it was thought might take place between Princess Margaret and Group-Captain Townsend must have been struck by two things. In the first place, it was said that the Church of England should bring its teaching on divorce "up to date," and secondly (quite inconsistently) it was implied that the Princess' royal status alone prevented the Church from turning a blind eye to its own rules.

Much of the comment was completely irrelevant to the main point at issue, and completely ignored the fact that the Church of England bases its teaching upon divorce, as on other matters, on the teaching of Holy Scripture. What would be of value, I think, would be an attempt to see that the minds of ordinary church members were clear on the grounds for the teaching of the Church. I know that theoretically all members of the Mothers' Union subscribe to the doctrine of the indissolubility of the marriage bond, but I know also that, to say the least, there is little or no conviction in the minds of many members about this. And I have a shrewd suspicion that at least some of the clergy

The Australian Church Record, November 24, 1955

NEW TESTAMENT BISHOPS.

Dear Sir,

I am grateful for your review of "Bishops in the New Testament," but I must correct "D.R.'s" statement that I would agree with Dr. Forsyth's conclusion that "in the first century he (i.e., a bishop) did not exist." I am not prepared to go so far as that. I believe that James, the brother of our Lord, was a bishop in Jerusalem, and that Timothy and Titus probably were bishops. I always regard them as such.

Yours, etc.,

J. R. L. JOHNSTONE.

The Rectory, Beccroft, N.S.W.

CONFER ON EVANGELISM.

Dear Sir,

A conference of all interested clergy on Evangelism is to be held at "Gilbulla," Menangle, on Monday, December 5. It will consist of three sessions, at 11.30 a.m., 2 p.m., and 3.30 p.m. on "A Preparation for Evangelism," "The Parish Mission" and "Community Evangelism." Speakers are the Revs. B. Gook, Roy Gray, T. Croft and H. W. Guinness.

All interested clergy are invited. Those attending are asked to bring a basket lunch, and wives who wish to spend a picnic day at Gilbulla are welcome.

Yours, etc.,

Fivedock, N.S.W.

BASIL H. WILLIAMS.

share this lack of conviction. It appears that this uncertainty is current among those who value Scripture rather than tradition (to judge by the situation in England), and as your journal caters primarily for such people, it would seem that you could most profitably undertake this task. I recall that you had some comments on the Archbishop of Canterbury's recent pamphlet on the subject, and these might form the basis for a more detailed treatment.

I should value your comment on the view I first heard expressed by Dr. Basil Atkinson, that *porneia*, translated "fornication" in Matt. 15:19 and 19:9 (and in the former distinguished from "adultery") refers to pre-marital unchastity, which according to St. Paul's teaching in 1 Cor. 6:16, renders a subsequent marriage meaningless. This seems to me to deal effectively with the doubt most frequently raised by those who query on scriptural grounds the "official" view as expressed, for example, by the Archbishop of Canterbury.

Yours, etc.,

Hobart, Tas. J. A. FRIEND.

BILLY GRAHAM CRUSADES.

Dear Sir,

I always enjoy receiving and reading the "Church Record" and appreciate its references on the Billy Graham Crusades.

The evangelist is in Toronto just now. Over 30,000 attended last Sunday's Rally, a week ago. This was held in the Canadian National Exhibition in Stadium and was the largest meeting to date.

The whole Press are most co-operative.

Yours, etc.,

VINCENT CRAVEN.

Toronto, Canada, October 3, 1955.

"Let's Keep Christmas"

by Peter Marshall

- One of Peter Marshall's most inspiring and memorable sermons — a moving expression of gratitude that the Christ child came into the world, and a plea that we keep Christmas "in all the loveliness of its ancient traditions." The perfect gift — a book the whole family will enjoy and treasure.

Price, 6/3, plus 5d. postage

"Jungle Doctor Stings a Scorpion" by Dr. Paul White

- The latest of the well-known series of Jungle Doctor Books. This is the story of the influence of a diabolical witch-doctor called Nje, "the Scorpion," on the life of a young African girl, Wendwa. It tells something of the endless war waged against witchcraft and its results.

Price, 6/6, plus 7d. postage.

C.M.S. BOOKSHOP

93 BATHURST STREET, SYDNEY
MA 9487

Statement by Archbishop of Canterbury on Bishop Morris

The Archbishop has made a further statement about the Church of England in South Africa and Bishop Morris' position within it. He writes:—

"My statement was put out **not** because Bishop Morris 'joined the Church of England in South Africa,' but because he had, since joining it, consented to become a bishop of this Church.

"The constitutional link in the Church of England is that between the Archbishops of Canterbury and York on the one hand, and the diocesan and other bishops of their respective Provinces on the other. The constitutional link of the Anglican Communion is that between the See of Canterbury on the one hand, and archbishops and bishops who are in communion with the See of Canterbury.

"When Bishop Morris was elected to episcopal office in the Church of England in South Africa, it became necessary to define his relation to the See of Canterbury.

(a) Bishop Morris and the Church of England in South Africa have no constitutional connexion of any sort with the Church of England. Bishop Morris was not appointed to his present episcopal office by any procedure which the Church of England accepts or operates for itself. Thus Bishop Morris ceases to be in communion with (or a part of the fellowship of) the Church of England.

(b) Equally, Bishop Morris and the Church of England in South Africa have no constitutional connexion of any sort with the Anglican Province of the Church in South Africa which is in communion with the See of Canterbury. Thus Bishop Morris puts himself out of the Anglican Communion and out of communion with the See of Canterbury.

"The word 'excommunication' should not be used in this connexion. That word in past history meant exclusion from participation in the Holy Communion as a mark of exclusion from the Church. The more complex modern situation necessitates more precise definitions.

Words and their Meanings.

"The word 'communion' can be used (a) in a limited sense with direct reference to the sacrament of the Holy Communion, and (b) in a more general sense referring to families of Churches in full or partial membership with one another.

"Bishop Morris has put himself outside the family which constitutes the Church of England and outside the family which constitutes the Anglican Communion. So in the second sense (b) he is out of communion with the

Church of England and with the Anglican Communion. That does not necessarily mean that he is excluded from receiving communion in the Church of England. (I cannot speak for the Church of the Province of South Africa.) Under current regulations and practice, he, like other Non-conformists may be admitted to communion under certain circumstances.

"In this connexion, it may be added that two possible uses of the word 'intercommunion' are to be distinguished:—

(a) It may mean that, whether fully or subject to restrictions, communicants of one Church may be admitted to receive Holy Communion in another Church. This is a long way short of any inter-Church concordat deserving the name of 'intercommunion.' I should hope that this relation should be described as 'admission to communion' or 'mutual admission to communion' if bilateral—but not intercommunion.

(b) Then the word intercommunion can be reserved for a more fitting relation, that established by concordat between a Church of one family or communion and a Church of another family or communion. Such a relation goes far beyond 'admission to Communion.' It may be full 'intercommunion'; or limited intercommunion' according to the extent of agreement. Agreement will certainly include some understanding, on essential doctrines, and may go on to interchange of celebrants of the Holy Communion or to interchange of Episcopal consecrations.

"The terminology which I support is briefly as follows:—

"Full Communion: The unfettered relation which exists between churches of one family, and historical tradition, e.g., the relation between Churches of the Anglican Communion. The same relation of internal Full Communion holds between Churches of other Confessions, e.g., the Lutheran Confession.

"Full Intercommunion: The relation established between a Church of one family and a Church or Churches of another family e.g., the relation between the Church of England and the Old Catholic Churches of the Continent. The same relation may, and does, exist, between other Churches of the Anglican Communion and the Old Catholics.

"The concordat with the Old Catholics defines the terms 'of intercommunion.' In practice it falls in no wise short of Full Communion; but it is reached by concordat and not, as Full Communion, by a natural growth.

"Limited Intercommunion: 'The relation records acceptance of essential doctrine and allows varied degrees of relationship short of full and unfettered intercommunion.

"Admission to Communion: An act of Christian fellowship which does not carry or imply any constitutional relationship."

[Editorial comment: In his second statement the Archbishop of Canterbury still appears to be in error in three particulars.

1. He misunderstands the way in which historically Church of England dioceses overseas came into existence, and as a consequence he misunderstands the relationship at present existing between the Church of England overseas (e.g., in Australia) and the Church of England at home. Last century, members of the Church of England overseas organised themselves on the basis of consensual compact into synods and elected bishops for themselves. They did not thereby cease to be members of the Church of England, although this is what the Archbishop implies in his statement. It is clear, from the opinion on the Nexus presented to the General Synod of Australia in 1916 for example, that we in Australia are still members of the Church of England. The Church of England in South Africa is now doing exactly what every diocese in Australia has done either last century or this. Bishop Morris' acceptance of his position is entirely in order; as much in order as if he had been elected by the synod of, say, Willochra, and had accepted the post.

2. Dr. Fisher's second error is in his statement that Bishop Morris is now a Non-conformist, and that he can be admitted to communion in England "under certain circumstances" along with "other Non-conformists," "under current regulations and practices." The implication is that the Archbishop believes Bishop Morris not to have free access to communion in England. But the fact is that Bishop Morris is as eligible for appointment at the present time to any post in the Church of England as is any English clergyman, and if he were to fly home to-morrow, still retaining his post as Bishop of the CESA, and were to attend communion in Canterbury Cathedral, the Archbishop himself, if he were celebrating, must receive him to communion or else suffer the penalty of the law. This shows how meaningless is the Archbishop's statement that he "must regard Bishop Morris as having put himself out of communion with the See of Canterbury."

3. The Archbishop has a fictitious conception of the Anglican Communion. Indeed he speaks about its "constitutional link" whereas in reality it has "no constitution, no doctrinal basis, no governing body and no legal status." Dr. Fisher's conclusion that because Bishop Morris has "no constitutional connection" with the Church of the Province of South Africa he "thus puts himself out of the Anglican Communion" has no basis in fact. The only test of membership of the Anglican Communion is the test of historical connection with the Church of England, and by this test the CESA's claim to membership is unimpeachable.]

NATIONAL SERVICEMEN CONFIRMED.

Thirty-Nine National Servicemen from Holdsworth Military Camp were Confirmed by the Archbishop of Sydney in St. Luke's Church, Liverpool, on November 15. Thirty-one of the trainees were from the Diocese of Sydney, and eight from other N.S.W. dioceses.

The Brigade Major of 2nd N.S. Brigade, Major T. H. Wilson, O.B.E., represented the Brigade Commander, the Commanding Officer of 19 N.S. Battalion, Lt.-Col. Hewson was present, and Major A. Wilson, E.D., Second-in-Command of 12 N.S. Bn. represented Lt.-Col. Cook, Commanding Officer who was sick.

Following the Service, the parishioners of St. Luke's provided supper in the Parish Hall. The 2 National Service Brigade will finish its period of full-time training on November 20. The period of full-time training on Nov. 20.

The Australian Church Record, November 24, 1955

LO! HE COMES

By Dr. Leon Morris.

Paul had no hesitation in speaking of the time when "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Nor was he alone in this, for the second coming of the Lord is the most frequent theme in the New Testament. I am told that it is mentioned on an average once every thirteen verses right through the New Testament, and I can quite believe it. The early Christians loved to dwell upon this subject.

The Coming.

I have used our common terminology and spoken of the second coming, but it is interesting to reflect that this is not a New Testament expression. While the first advent of our Lord was, of course, important to the first Christians, and while they occasionally used the expression "coming" to refer to it, yet so large did the second coming loom on their horizon that they referred to it simply as "the coming."

They had a wealth of terminology with which to refer to this great event! Sometimes it was the "revelation" of the Lord, or His "appearing." Or they might refer to "the day of the Lord," "the day of the Lord Jesus Christ," "the day of God," "that day," "the last day," "the great day," "the day of wrath and revelation," "the day of redemption," "the day of judgment." The very variety of the terms they used is evidence of the place the idea had in their thinking.

Modern Neglect

But in modern times there has often been a very different attitude to the Coming. It has been "spiritualized", explained away, neglected. The passing of centuries wherein men can say "since the fathers fell asleep, all things continue as they were from the beginning of the creation", have blunted the idea, and so have some modern ideas about progress. It has seemed to many that the Kingdom of God will be brought in by the progressive enlightenment of mankind, and not by any cataclysmic coming of the Son of Man.

The liberal theology of the end of the last century and the beginning of this had a good deal to do with the neglect of the Coming. The fact that the New Testament is so full of al-

lusions to it did not impress these theologians, holding the views of inspiration that they did. And the whole bent of their theology was against giving credence to such a supernatural intervention as the Coming is on the New Testament view.

Liberalism as a theology is dead, and so are the ideas that man is progressively getting better, and in the new climate of thought theologians are again giving attention to this great New Testament truth. A number of books has appeared on the subject recently, some of them very stimulating. It is to be hoped that the day is not far distant when the church as a whole will recapture the hope of the Coming as a vital and living hope.

An Inspiration

For there can be no doubt that such a hope is desperately needed in the modern world, and if the Coming can mean as much to us as it did to the early church it can change our whole outlook on things.

Few things are more striking than the radiant joy that shines through the pages of the New Testament. This is obvious enough even in our translations, but in the Greek it is more striking still. Thus grace (*charis*) is derived from joy (*chara*), and it really means "that which causes joy," while one of the words for forgiveness (*charizomai*) is from the same root also. So we could go on. Joy radiates throughout early Christianity.

And yet few people in history had less to be joyful about than these same people. Mostly from depressed classes like slaves, they had to suffer civil

disabilities and persecution from both Jews and Gentiles. But nothing the world could do could take away the joy the world had never given.

There was more to it, of course, than the advent hope, but there can be no doubt that this played a big part in shaping their outlook. For the early Christians life was different because the Christ was coming. They were not bound to things, as we so often are. They had a better sense of proportion and a juster evaluation of the significance of the eternal.

Thus it was that they looked forward to the Coming with eager desire. They were "looking for and hasting unto the coming of the day of God". They loved "his appearing". The Coming kept them watchful, and mindful of their Christian duty, but it did not make them nervous or afraid. Why should it? It was their Lord and their Saviour whose Coming they awaited.

I think it is true that men have always and only gone ahead with rapid strides when hope was held out before them. Certainly at the present time it is the case that the Communists make a great deal of the natural human desire for a better future and they inspire the hope that they can produce it. Similarly our humanists set their gaze on a future full of hope by the use of modern science and technology and education.

The more's the pity that so many Christians have abandoned "the blessed hope." Few things are more needful for the modern church than the rediscovery of the hope of His Coming, for nothing gives more emphatic expression than this to the great Christian truth that God is over all, and that in the end is—

God.

Special FREE OFFER

To build up and make sure of your salvation by regular, systematic Bible reading, meditation, and application.

See Acts 20: 32; Jude 20: 21; Hosea 4: 6; Isaiah 28: 9; 1 Peter 2: 1, 2 R.V. 2 Peter 1: 5-11.

Send for

THE YEARLY BIBLE STUDY CALENDAR,

By Henry Groves

An arrangement of the Scriptures for the daily reading of the Bible in one or two years.

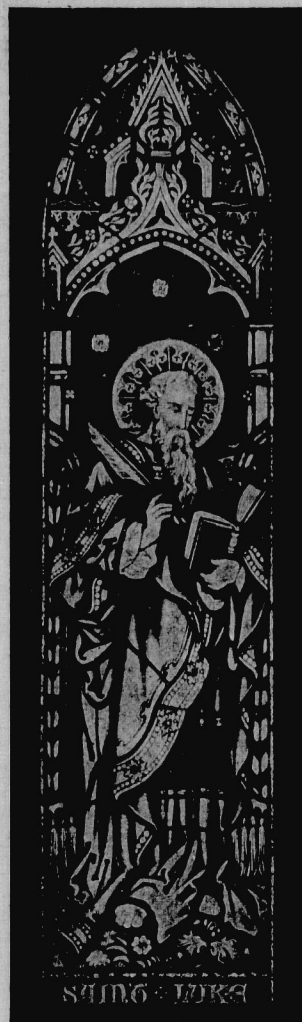
A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible"

Free copies of this Calendar are available from—

C. R. OGDEN, 10 Rich St., Marrickville, N.S.W.

Stained Glass



**John Ashwin
& Co.**

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass
31 DIXON ST., SYDNEY

The Draft Constitution

By Archdeacon T. C. Hammond.

The Draft Constitution does not profess to be a fresh Constitution that is entirely new. On the contrary, it maintains quite explicitly that the Constitution of Dioceses (Sec. 47) and of Provinces (Sec. 36) "shall subject to this constitution continue as at the date on which this Constitution takes effect, until altered in accordance therewith."

It maintains also that (Sec. 71 (2)) "The law of the Church of England in England as to faith, ritual, ceremonial or discipline applicable to and in force in the Church of England in the Dioceses of Australia and Tasmania at the date upon which this constitution takes effect shall apply to and be in force in this church unless and until the same be varied or dealt with in accordance with this constitution," and further (sec. 71 (1)) "every consensual compact and every enactment in force . . . shall in so far as they are not inconsistent with this constitution continue in force in this church."

Doctrinal Basis.

A doctrinal basis of the Church of England is embodied in the existing Synodal constitutions. In all of them there is an obligation to retain the Book of Common Prayer and the Thirty-Nine Articles with a proviso that there is liberty to accept any alteration that is made by competent authority in the Church of England in England. The present Draft constitution does not contain the proviso regarding competent authority in England but lays down explicitly in Sec. 4:—

(1) "This Church retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer . . . and in the Articles of Religion sometimes called the Thirty Nine Articles but has plenary authority at its own discretion to make statements as to the faith, ritual, ceremonial or discipline of this church and to order its forms of worship and rules of discipline and to alter and revise such statements, forms and rules, provided that any such statements, forms and rules, or alteration or revision thereof are consistent with the Fundamental Declarations contained herein and are made as prescribed by this constitution."

It might be contended that this declaration contains an inconsistency. In one breath the Church retains and approves the Doctrine and principles embodied in the Prayer Book and Articles. In another it claims plenary power to make statements, alter or revise the documents provided only the alterations be consistent with the Fun-

damental Declarations, all of which, except the name of the church, are accepted or profess to be accepted, by the Church of Rome. But (2) This difficulty is overcome by a continuing proviso: "Provided, and it is hereby further declared, that the above-named Book of Common Prayer, together with the Thirty-Nine Articles be regarded as the authorised standard of worship and doctrine in this church, and no alteration in or permitted deviations from the Services or Articles therein contained shall contravene any principle of Doctrine or worship laid down in such standard." The Book of Common Prayer and Articles to which reference is made are carefully defined in Sec. 74 (2) and (3) as the Book of Common Prayer received in this church at the date of the constitution "generally known as the Book of Common Prayer 1662." "The doctrine and principles" means the body of such doctrine and principles.

Safeguards.

Sec. 4 cannot be altered "unless and until at least three-quarters of the Diocesan Synods . . . including all the metropolitan sees have assented to the alteration by ordinance." (Sec. 67 (d)). This position is further safeguarded by the insertion of the words "Ruling Principles" after "Fundamental Declarations" in Secs. 29 and 31 which compels the Synod to treat all such alterations as coming under the provisions governing special bills and provides further an appeal to the Appellate Tribunal on any plea of inconsistency with the Fundamental Declarations or Ruling Principles preferred by twenty-five members of General Synod.

To avoid the danger of what may be called an accidental infringement of the provisions governing the procedure for variation in the faith (which by definition 74 (4) extends to doctrine, ritual, ceremonial or discipline of the church, it is provided by sec. 29 that one-fourth of the members of General Synod or one-third of the members of the house of bishops or of the house of clergy or of the house of laity can petition the President on the ground either that a canon duly made

is in whole or in part inconsistent with the Fundamental Declarations or Ruling Principles or has not been passed in accordance with sec. 28 (a). In such case the President is under obligation to refer the question to the Appellate Tribunal. Sec. 31 gives an extension of this requirement by permitting twenty-five members to petition the Primate, and, even apart from such petition, the Primate, should any questions arise, may on his own initiative submit the matter to the Appellate Tribunal. The permissive variations authorised by a Bishop referred to in sec. 4 can only be granted at the request of the Incumbent and Churchwardens of a parish and after a duly convened vestry meeting has accepted them.

Present Formularies.

It is evident from these sections that while an Incumbent could avail himself of any permitted variation secured in the separate manners indicated he could not be held corrigible for retaining any form of worship or enunciating any doctrine contained in our present formularies. Further, sec. 30 (a) provides that "any canon affecting the ritual ceremonial or discipline of this church shall be deemed to affect the order and good government of the church within a diocese and shall not come into force unless and until the diocese by ordinance adopts the said canon." By this provision no deviation or alteration that is unacceptable to a majority either of clerical or lay members of a diocesan synod can become effective in that diocese. A further very important limitation to the power of the Appellate Tribunal is laid down in sec. 73 (2) which provides that "a determination of any tribunal which is inconsistent or at variance with any decision of a judicial authority in England shall have permissive effect only and shall not be obligatory or coercive." By definition in 74 (5) this includes the High Court of Delegates and the Judicial Committee of the Privy Council.

Very Limited Power.

Reviewing all these regulations it seems clear that the Draft Constitution gives to General Synod a very limited power. It can sanction changes in the Prayer Book only if they do not conflict with the present doctrine of the Church of England as ascertained in the Prayer Book and Articles. It can only vary the language of the Articles if that is deemed advisable but it cannot touch the body of Doctrine contained therein. By express declaration the Synod is precluded from altering the existing doctrine of The Church of England.

(To be continued)

The Australian Church Record, November 24, 1955

BRITISH & FOREIGN BIBLE SOCIETY N.S.W. Auxiliary THIRD ANNUAL THANKSGIVING SERVICE

FRIDAY, 2nd DECEMBER, 1955
in
WESLEY CHAPEL,
CASTLEREAGH STREET
(A few doors from David Jones Men's Store)
1.10 P.M. - 1.55 P.M.

PREACHER: Rev. A. C. PRIOR, L.Th.,
Vice-President Aust. Baptist Union, and
President N.S.W. Baptist Union.
SOLOIST: Mrs. CLARICE INGLIS.

Please come yourself and ask your local
ministers to announce this service.
ALAN F. SCOTT, State Secretary.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA. (Registered under the Companies Act)

The Trust is empowered to administer bequests
under Wills and property set aside by Deed of
Gift for Charitable, Educational and Philanthropic
purposes, and in particular for Christian work
either at home or in the foreign field.

Trustees:

Mr. F. L. DEXTER HOMAN, Chairman.
Rev. K. E. HAMILTON, Mr. H. J. HANNAH,
Rev. L. L. NASH, Rev. C. W. T. ROGERS,
Mr. A. G. HOOKE (Hon. Treas.), 400 Collins St.,
Melbourne.
Mr. R. J. MASON (Hon. Secty.), 18 Wellesley St.,
Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

Service in the truest sense of the word at
a time when it is most needed.

WOOD COFFILL LTD. FUNERAL DIRECTORS

Head Office: 810 George Street,
Sydney

'Phone: M 4611 (6 lines)

Branches in all Suburbs. Agencies in Every State

"METROPOLE" KATOOMBA

TEMPERANCE HOTEL

Full Board or Bed and Breakfast

F. M. GODSELL

Phone 20

ST. JOHN'S, ROCKDALE, N.S.W.

St. John's Church was consecrated by His
Grace the Archbishop of Sydney on Sunday,
November 20, at 3 p.m. The Rector of
Rockdale is the Rev. J. Richards.

ST. ANDREW'S CATHEDRAL SCHOOL, SYDNEY Founded 1885 Primary and Secondary Day School for Boys



Language, Technical and Business Courses Provided. Staff of Trained Teachers and Graduates. Choral Training under Mr. Kenneth Long, M.A., Mus.B., F.R.C.O., A.D.C.M. Cathedral Organist and Master of the Choristers. The School now has accommodation for 170 boys. Fees moderate. Scholarships for Choristers and Probationers.

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

HOUSE PARTIES

BLUE MOUNTAINS, CHRISTIAN
HOLIDAY CENTRE.

Apply Dave Stanton, Falls Road, Wentworth Falls. 'Phone: Wentworth Falls 123.

We specialise in houseparty accommodation, each week-end, Friday night to Sunday night. Cooking and catering done, etc.

Accommodation for 60 people.

Baggage picked up from Sydney. Bell & Howell, 16mm. Projector and Films arranged to suit your programme.

Fees ordinary week-end, £2 per head.

Week-ends now available Nov. '55.

BOOK NOW FOR 1956.

SOME RECENT BOOKS.

NEW JUNGLE DOCTOR BOOKS! AVAILABLE NOW.

Popular Books by Dr. Paul White.
No. 13. — Jungle Doctor Stings A
Scorpion 6/6
(Posted, 5d.)

A NEW SERIES!

Jungle Doctors Fables No. 1, 5/6
(Posted, 5d.)

13 Other Jungle Doctor Titles
also available plus a wide range of
Reward Books.

For Bibles, Prayer Books, Hymn Books, Catechisms, Sacred Recordings, Sunday School Requirements, Scripture Union Cards and Notes, Prize and Gift Books for Young and Old.



C.S.S.M. BOOKSHOP

239 ELIZABETH ST., SYDNEY
(nr. Bathurst St.), BM6161 (3lines)

Also at 12 Bolton St., Newcastle (2nd Floor)

Wings of Mercy

B.C.A. FLYING MEDICAL SERVICES AEROPLANES fly an average of 400 hours each year on mercy flights.

Each hour costs £10.

Will you give:— £1 for 6 minutes?

10/- for 3 minutes?

5/- for 1½ minutes?

Send your gift to

BUSH CHURCH AID SOCIETY

Church House, George Street, Sydney or Bible House, Flinders Lane, Melbourne

HOME OF PEACE HOSPITAL

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. LM 4805

The only Protestant Home of its kind in the State. It is a Hospital for the Dying, irrespective of age, nationality or creed, with provision for 100 patients. Patients only admitted on a Doctor's certificate, that they are dying (no T.B. or mental cases admitted)

YOUR HELP IS STILL URGENTLY NEEDED,

and all donations of £1 or over are Income Tax Concessional allowances.

REMEMBER THE HOSPITAL IN YOUR WILL.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,

MISS E. RUTH HIRST, B.A., Dip.Ed.

CHURCH FURNITURE

Designs and Estimates available on request.

Seasoned Timbers in stock.

ERNEST MILLS & SONS, PTY. LTD.,

108 HARRINGTON STREET, SYDNEY BU 1849

MOTOR FUNERALS LIMITED

30 City Road, Sydney.

Tel.: BA 4277
(4 lines)

Branches:	Auburn	— 97 Rawson Street	YX 7261
	Bondi Junction	— 328 Oxford Street	FW 6675
	Eastwood	— 8 East Parade	WL 1955
	Rozelle	— 93 Victoria Road	WB 1141

DOES GOD WANT YOU TO BE A FULL-TIME YOUTH WORKER?
PRACTICAL TRAINING IS AVAILABLE—

A NEW TWO-YEAR (Full-time)

Christian Youth Leadership Training Course

will commence in **MARCH, 1956**, at the

C.E.N.E.F. (CHURCH OF ENGLAND) MEMORIAL YOUTH CENTRE, SYDNEY

- Fees Moderate
- Accommodation available to Students
- Emphasis on practical work
- Part-time Employment arranged

Apply in writing to the Supervisor of Studies, C.E.N.E.F. Centre,
201 Castlereagh Street, Sydney, for prospectus and application form

PERSONAL

The University of Oxford has conferred the degree of Doctor of Divinity honoris causa on **Dr. W. A. Visser 't Hooft**. Dr. Visser 't is the Secretary of the World Council of Churches at Geneva. He was at Oxford to deliver the 1955 Dale lectures at Mansfield College. He will be visiting Australia next January.

Bishop Hand, assistant bishop of New Guinea has arrived back from his visit to England and U.S.A.

Mr. Roger White, assistant organist at St. Andrew's Cathedral, Sydney, and organist at St. Aidan's, Annandale, has been appointed organist and choirmaster at St. Thomas', North Sydney. Mr. White was formerly a chorister at Canterbury Cathedral.

The Rev. G. T. Sambell has been appointed Archdeacon of Essendon, Melbourne. Mr. Sambell is at present Director of the Melbourne Diocesan Centre. He plans to visit America in the New Year for three months to study social service work in that country.

We record with regret the death this month, at Eastbourne, England, of the Rev. **A. B. Fisher**, one of the last survivors of early missionary work in Uganda. He was 88. He went to Uganda in 1892 as a member of the C.M.S. party led by Bishop Tucker. On its journey up from the coast the party recovered the steel box in which had been hidden the remains of Bishop Hannington, who had been put to death on the orders of King Mwanga. An article about Mr. Fisher appeared in our last issue.

We record with regret the death of the Most Reverend **G. C. Hubback**, formerly Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon. He succeeded Bishop Westcott.

The Rev. and Mrs. **A. J. Dyer** have returned from a visit to England. While overseas Mr. Dyer had many opportunities of speaking and lecturing on his experiences among the natives of Arnheim land.

Sir Anthony Bevir, Ecclesiastical Secretary to the Prime Minister of U.K., is retiring and will be succeeded by **Mr. David Stephens**. Mr. Stephens is at present serving in the Treasury. He is 45.

The Rev. **M. A. Hodson**, Vicar of Poplar, London, has been appointed Suffragan Bishop of Taunton.

The Rt. Rev. **Frederick H. Wilkinson** has been consecrated Bishop of Toronto.

The Rev. **Canon Maxwell L. Wiggins, B.A., L.Th.**, has been appointed by the Bishop of Central Tanganyika to the post of Archdeacon of Southern Victoria Nyanza. This is a new archdeaconry and covers the whole of Lake Province in Tanganyika. Archdeacon Wiggins, who was born in Christchurch, is a graduate of the University of New Zealand and was ordained in 1939, and went to Tanganyika in 1945. The Lake Province of Tanganyika, which extends from the shores of the southern half of Lake Victoria Nyanza, is the most populated region of Tanganyika. It contains the two large commercial and communication centres of Bukoba and Mwanza, with several other busy towns. Good soils and plenty of rain make the district economically rich. Nearly two million people live in the region.

The Australian Church Record, November 24, 1955

OUR LORD'S SECOND COMING

Belief in the personal return of our Lord Jesus Christ has been required from early times as an article of the Christian faith. The Apostles' Creed witnesses to this.

The reason is plain. Our Lord's return is an integral part of Divine revelation. The promise of His coming is written deeply into the New Testament.

This is partly accounted for by the sufferings and injustices that came upon the followers of Christ in New Testament times. It was needful and proper that they should be reminded that the Lord was coming back to reign.

But it was not only to help the Christians of those days that God in His mercy caused the things to be written on this subject that we read in the Scriptures but for our sakes also. Believers to-day have many dangers to meet, some old some new. The appeal of Modernism and Humanism is very subtle especially in times of peace and material prosperity. The unwary Christian can be easily disarmed and rendered innocuous so far as the real struggle is concerned. He and his sons are soon found in some fraternity busy with things that in their last analysis are human. Christ is not honoured as man's only Redeemer and only Hope. It is taken for

granted that men are not perishing at all. It is only gaol-birds, prostitutes and other such untouchables that are lost and need changing. Respectable and prosperous people do not need to be born again. They are sons of God already and of course their children are the children of God, too. Thus many men become Modernist at heart and in practice who consider themselves as properly belonging to the Protestant and Reformed Faith. This greatly weakens Evangelical religion and is indeed a constant menace to it. It can only be met by faithful witness to the truth (and now especially by witnessing to the Lord's personal return) and by earnest and loving prayer. We ask our readers to bend their energies to these things. The New Testament gives clear guidance.

The theme of the recent conference at Evanston was "Christ the hope of the world." It was the delegates from suffering Europe and not the delegates from prosperous America or peaceful England that emphasised the second coming of Christ as the real hope of the Christian Church.

But there is a deeper reason than the foregoing for the emphasis which the New Testament gives to the fact of our Lord's return. This doctrine honours Christ. That is why it should be studied with care, meditated on with reverence, and preached with boldness.

To magnify Christ is the supreme aim of the Christian.

The Bible teaching on our Lord's

return magnifies Christ. Indeed Christ is all. Christ is here the only hope of men. Nothing else, however good it appears to be, will do. The actual rule of God is the only real good for men.

And so we may regard the truth of our Lord's return as not only the apex but the coping stone of revelation. It rests upon and also consummates all that has gone before.

"Blessed be the God and Father of our Lord Jesus Christ who hath blest us with every spiritual blessing in the heavenlies in Christ."

All these spiritual blessings are gathered up and pre-supposed in the doctrine of our Lord's return. That event will crown all and will be the greatest and most wondrous of all manifestations of God's grace to his earthly children.

It is well for us then to think of Advent as closing one ecclesiastical year and opening another. Its message brings to consummation the revelation of our Lord in relation to the world and to his people and thereby prepares us to consider again the wonder of his first coming and all the purposes of Divine Grace that accompanied that coming and were centered therein.

JUST PUBLISHED

A CENTENARY HISTORY OF MOORE THEOLOGICAL COLLEGE

By Marcus L. Loane

228 pages — 18 photographs

Price, 17/6

Obtainable from the Principal, or from the Church Record Book Room, C.M.S., C.E.N.E.F., or C.S.S.M.

PERSONAL

The Archbishop of York, **Dr. Cyril Garrett**, has announced that he will retire next year.

On St. Luke's Day (Oct 18) Bishop Burmann ordained to the Priesthood Dudley Johnston Ross. The Service was held in Christ Church, Bungonia, and the Rev. D. J. Ross has been licensed as Priest-in-Charge of the Parish of Marulan.

The Bishop of Dorchester (the Right Rev. Kenneth Riches, formerly Principal of Cuddesdon Theological College), is to visit the United States from the middle of January until the end of May next year. He has accepted an invitation to give a course of lectures on ascetic theology at the General Theological Seminary, New York, where many ordinands of the Episcopal Church in America receive their training.

Mr. Donald MacKay, a member of the Old Vic Theatrical Company, has returned to Australia and will be welcomed in the Chapter House, Sydney, on Monday next at 8 p.m. by fellow members of the Australian Christian Theatre Guild.

The Rector of St. John's, Darlinghurst, **Rev. C. A. Lucas**, has announced his retirement shortly. He has been Rector of St. John's for 32 years.

The Australian Church Record, November 24, 1955

ENROL NOW IN THE

AUSTRALIAN BIBLE CORRESPONDENCE SCHOOL

providing an adequate, comprehensive, and intensely practical course of systematic Bible Study for intending missionaries and all who want to be the best for God. The course is nominally 2 years—3 terms a year, £2 a term; but students may go at their own pace.

SUBJECTS:

1. The whole Bible is studied (some books, as Romans, in detail), with helps given at hard places.
2. What the Bible says on all important subjects—sin and salvation, practicalities of the Christian way of life, the way of victory and power by the Holy Spirit, the inspiration of the Bible, false cults, prophecy, etc.
3. Principles and methods of Christian service among young and old.
4. Helpful history of great Christian lives, etc., illustrating the secrets of victory and power.

The same course may be taken in the

SYDNEY BIBLE NIGHT SCHOOL

which now meets at 242 Pitt St., Sydney, two nights a week. New terms open May 24, Sept. 6, 1955, and Feb. 7, 1956.

Supported by leading evangelicals of various denominations and missions.

Send for Prospectus (which includes essential application form) to—

Principal: T. R. FORD, B.A., 19 Balmoral St., Hornsby, N.S.W. Phone: JW 3532.

SACRED RECORDS

That Help Keep
the Home Sacred



Christmas Carols, etc.
Standard (78 r.p.m.) 10 inch.
Einar Akberg (Baritone) with Choir. 11/6 each.
SS203—The First Nowell—Holy Night.
SS204—It Came upon a Midnight Clear—
Silent Night.
L.P. (33-1/3 r.p.m.) Records.
Chimes and Organ, LFA 1032, £1/9/-.
Silent Night, etc.

Other selections available—send for free Catalogue.

CHRISTIAN RADIO MISSIONARY FELLOWSHIP,
242 Pitt Street, Sydney

STRATFORD CHURCH OF ENGLAND SCHOOL FOR GIRLS,
LAWSON
DAY AND BOARDING SCHOOL
Pupils prepared for Public Examinations
For Prospectus apply Headmistress—Mrs. HELEN McT. WAYNE

For all Interstate and Overseas travel:—
MITCHELL'S INTERNATIONAL TOURS MA 9202
Booking Agents for A.N.A., T.A.A., Qantas, B.O.A.C., T.E.A.L., and all Overseas Airlines, General
Agents in Australia for Frames' Tours Limited of London (British and European Travel).
CULWALLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY 'PHONE: MA 5404

BARKER COLLEGE, HORNSBY

President of Council THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY
The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.
Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to
Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to
W. S. LESLIE, M.A., Headmaster.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.
Under a Council appointed by Synod. Founded 1895
SYDNEY: Forbes Street, Darlinghurst MOSS VALE: Suttor Road, Moss Vale
NORTH SYDNEY: "Redlands," Military Road, Cremorne
WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of the
Church of England, with a sound general education under a thoroughly competent staff.

For full information apply to The Headmistress of the school desired.

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 2/6 per dozen (Postage extra).
See us when requiring - - -
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. 'Phone BX 6959



has solved the Christmas shopping
problem for his Bible-loving friends
by purchasing from Dalrymple's
copies of the new book THE
YOUNG CHURCH IN ACTION
being J. B. Phillips' new rendering
in contemporary English of the Book of
Acts. Copies are obtainable at all of
Dalrymple's Stores for 15/9 each.

SYDNEY'S PREMIER CATERER,
MISS BISHOP
Specialising in Weddings, Luncheons
Reception and Ball Rooms—
Tea Meetings.
221 ELIZABETH STREET, CITY.
Extensive Catering plant for Hire. Tel.: M 6351

NEWS IN BRIEF

● FRANCE, 1555.

Although the first known martyr of the
French Reformation was burnt at Paris in
August 1523, and although numerous Pro-
testant communities were established im-
mediately afterwards all over France, it was
only in 1555 that the first Protestant com-
munities were really constituted, or as they
said at that time "set up".

The Church in Paris was constituted near
the Pre aux Clercs early in the autumn of
1555, in order to celebrate a baptism. A
pastor, Macon de la Riviere, was appointed
and a Council of Elders established.

The Lutheran and Reformed Consistories
of Paris met together on October 22 and 23
to commemorate the four hundredth anni-
versary of these events.

● CANON ROOK MEMORIAL HALL.

Canon Rook died on Norfolk Island,
September 3, 1954, at the age of 92. An
appeal was launched on November 14, 1954,
to erect a new Parish Hall at St. Aidan's
Annandale, N.S.W., in his memory. He was
Rector there from 1909-1932. The old Hall
was demolished by voluntary labour—almost
60 men assisting. A large timber building,
it was demolished and the site cleared in
three Saturdays and six nights. The Founda-
tion Stone of the Memorial Hall was laid by
the Archbishop on July 24, 1955. Just
twelve months after he had launched the
Appeal the Archbishop came again on
November 12 to open and dedicate the Mem-
orial Parish Hall. The new Hall is a modern
brick building and will seat 200. The debt
will be in the vicinity of £2,500.

● 2,000 CHILDREN PASS.

Nearly 2,000 children passed the annual
Sunday School Examinations conducted by
the Sydney Diocesan Board of Education. A
third gained first or second class passes.
The Archbishop will present prizes and
certificates won by the scholars in a ceremony
in the Chapter House next Saturday, Nov.
26, at 10.30 a.m. The film "Fiery Furnace"
will be screened.

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.
Adequate provision is made for practical work.

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

● ST. ANDREW'S DAY.

The Anglican Missionary Council asks
parishes to observe St. Andrew's Day or the
nearest Sunday as a day for missionary
intercession. Last year the total missionary
giving for the Church of England in Austra-
lia amounted to £243,604. The budget for
the next year is larger.

● FAREWELL TO DEAN.

The Dean of Sydney and Mrs Pitt were
farewelled in the Chapter House on Nov. 14
prior to their leaving for a visit to England
on Nov. 19. The Archbishop presented the
Dean on behalf of friends with a cheque for
more than £300 and a cheque of £10 for
Martin, Andrew and Robert who are accom-
panying their parents.

● PART-TIME MINISTRY.

The diocesan synod of Sheffield recently
discussed the merits of a part-time non-pro-
fessional ministry in which suitable laymen
of mature years should be ordained to the
priesthood while continuing in their secular
occupations. But a large majority rejected
the suggestion.

YOUR CHRISTMAS GIFT.

You can do a great deal of good
to your friends by giving them a sub-
scription to the "Church Record." The
cost is 15/- a year, or 30/- for two
years. More and more readers are
coming to value the "Record" and ex-
press their appreciation of it. Send your
friends' names and addresses to the
"Record" office and we will see that
they begin receiving the "Record" with
the Christmas number with a covering
note that it comes to them as a gift
from you.

● ALL SAINT'S, AYR, Q'LAND.

On September 25 the Bishop of North
Queensland dedicated a beautiful brick
church at Ayr. This is the second perman-
ent Church to be opened in the Diocese
this year. The Rector of Ayr is Canon A.
Thorpe.

● ST. OSWALD'S, HABERFIELD, N.S.W.

The Golden Jubilee celebrations of St.
Oswald's, Haberfield, were brought to a
climax with a Service of Thanksgiving on
Sunday, November 20, at 11 a.m. The
celebrations will conclude with a Jubilee Din-
ner to be held in the Parish Hall on Decem-
ber 1 at 6.30 p.m. The guest of honour
will be the Archbishop of Sydney.

● LAY READERS ASSIST IN HOLIDAY PERIOD.

The Secretary of the Lay Readers Asso-
ciation of the Diocese of Sydney reported
that 130 services were conducted during
the month of January last year. As last
minute arrangements are sometimes difficult,
the secretary asks that those desirous of
help this coming January contact him im-
mediately.

● BIBLE HOUSE IN NEW GUINEA.

The Memorial Bible House of the British
and Foreign Bible Society in Port Moresby
was opened on Saturday, October 15, by
the Administrator of New Guinea, Brigadier
D. M. Cleland, C.B.E., and dedicated by the
Bishop of New Guinea.

Classified Advertisements

POSITIONS VACANT

The New South Wales Temperance Alliance.

Applications are invited from Ministers
and Laymen for the position of
GENERAL SECRETARY of the
Alliance.

Applicant to state age, qualifications,
church affiliation, and provide refer-
ences from clergy and laity.

Applications to be sent to the Presi-
dent, the Rev. B. G. Judd, Th.L., St.
Peter's Rectory, 188 Forbes St., Dar-
linghurst, N.S.W.

"Opportunity of Christian Service for
Married Couple with evangelical con-
victions in charge of Hostel for Over-
seas Students in Melbourne — Board
and Residence free in return for part-
time services.

Apply to Church Missionary Society,
Cathedral Buildings,
Flinders Lane,
Melbourne.

ORGANIST-CHOIRMASTER required for
Parish Church, Choir of Boys and Adults.
Phone: MW 3602 (Sydney).

Accommodation

WANTED TO RENT Unfurnished Self-con-
tained Flat, urgently required for three
Christian ladies. Western Suburbs preferred.
Or 2 bedroom accommodation. UJ 5253
(Sydney).

Desperate Christian English Couple, with
Baby, need Furnished Flat; or willing share
accommodation with light duties. Tel.:
MA 4970, 9-5, Sydney.

WANTED—Furnished or Unfurnished Small
COTTAGE or FLAT, excellent references.
Reply, 22 Bonney St., Sans Souci.

WANTED—CHURCH HALL SEATING. —
Any Parish having seating suitable for new
Church Hall at Toongabbie West, and wish-
ing to sell same, please contact the Rector,
Blacktown, or A. F. Lance, YA 3546.

ST. ANDREW'S CATHEDRAL SCHOOL,
SYDNEY. Enrolment 160 boys. Vacancy
for assistant master; sport essential. Apply
the Headmaster.

FOR SALE. — Underwood TYPEWRITER.
Elite type. Excellent condition. Only £30.
Young. XJ 5724 (Sydney).

FAMILY SERVICE CENTRE. — We would
be so grateful for any gifts of groceries
for our aged and invalid pensioners for
Christmas cheer. Also toys for children of
pensioners. MA 9620 (Sydney).

A.C.R. DONATIONS.

The Members of the Board of Manage-
ment are most grateful to the following for
their donations:—Rev. K. Saunders 5/-; Rev.
B. R. Horsley 5/-; Mr. R. Wheeler 10/-;
Rev. T. Griffiths 5/-; Miss C. Holtsbaum 5/-.

Billy Graham in Cambridge

Dr. Billy Graham—or Mr. W. Graham as he is advertised in Cambridge—began his eight-day mission in Great St. Mary's Church, Cambridge, on November 4. The church was packed with 1200 people, and the service was relayed to three other churches which were also filled.

Mr. Graham was welcomed by the Vicar of the University Church, Canon Mervyn Stockwood, who said that the Bishop of Ely, who gave permission for the use of the church for the mission, would be present the following Sunday. The Rev. John Stott opened with prayer, and only two hymns were sung. Mr. Graham wore a Geneva gown for preaching. He spoke quietly for fifty minutes, and he asked those who wanted further counsel to remain in their seats. About 50 stayed in Great St. Mary's.

The mission is sponsored by the Christian Union, but the Deans and Chaplains of most colleges are collaborating closely. All counselling is being done by senior members of the university and graduates, but the follow-up work is in the hands of the students.

A special correspondent of the London "Times" writes on November 10:

"The whole student body is talking about hardly anything except Billy Graham and his message. St. Mary the Great, where he is occupying the pulpit, is crowded at every service and a relay broadcast in Holy Trinity takes the overflow. There have been, it seems, a few hundred "decisions" for Christ The evangelist has not changed his tune by one note for Cambridge, where the climate, to put it mildly, is rather different from that of Harringay. Mr. Neil Crichton-Miller, the President of the Cambridge Union, much to his surprise, now feels obliged to take a favourable view of Dr. Graham whom he met intimately "with about 40 of the most hardened cynics in the university" this morning. He says, as everybody who knows Dr. Graham says, that here is a sincere and delightful man

Many churchmen of mature judgment in and about the university have no liking for the deliberate fundamental level of Dr. Graham's sermons. Some of them seem to resent his using of the hydrogen bomb as a means of "scaring the young into salvation," and the Christian charity of at least one was terribly strained by what he regarded as Dr. Graham's play upon the guilt feelings of an audience.

RELIGIOUS STATISTICS IN NEW SOUTH WALES.

The population of New South Wales has increased by 15% during the period 1947-54, according to an article in the "Sydney Morning Herald" of October 26, in which the figures of the last Census (1954) were analysed.

Only three of the larger religious bodies show an increase in keeping with population increase. Roman Catholics lead the field with a 25% rise. Presbyterians follow with 16%, while Baptists have just kept equal with population growth, showing a 15% increase. Of the other denominations shown in the graph, the Church of England has an increase of 13%, and the Methodist Church 11%.

These statistics, based on census figures, reveal a position which is the result almost entirely of the migration policy of Australia. Most of the Protestant Churches have drawn the attention of the Federal Government to the effect of their policy on many occasions. The disproportionate intake of Roman Catholics is surely if slowly changing the religious balance of the country. Of a total increase of 438,691 in the population of New South Wales, 167,460 are Roman Catholics, according to the figures given.

ORDER FORM

"The Australian Church Record,"

Diocesan Church House, George St., Sydney, N.S.W.

NAME (Block Letters Please) Rev./Mr./Mrs./Miss.....

Full Postal Address

SUBSCRIPTION*—

Please supply "The Australian Church Record" for 6 months* (7/6 posted)
12 months* (15/- posted)

BULK ORDER*—

Please supply me with.....copies of each issue till further notice, on a sale or return basis.

Signature.....

* Strike out whichever is not required.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

REPRESENTATIVES:

Victoria: The Rev. Dr. Leon Morris,
Ridley College, Parkville, N.2.,
Melbourne.

Sth. Australia: The Rev. G. R. Delbridge,
Holy Trinity Rectory, North Terrace,
Adelaide.

United Kingdom: The Rev. P. E. Hughes,
Wine Office Court, London, E.C.4.

ISSUED FORTNIGHTLY.

Subscription: 15/- per year, post free.
6d. per copy.

Telephone: MA 2975

LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

27th November. 1st Sunday in Advent.

M.: Isa. 1, 1-20; John 3 1-21; or 1 Thess. 4, 13—5, 11.

E.: Isa. 2; or Isa. 1, 18; Mat. 24, 1-28; or Rev. 14, 13-15, 4.

4th December. 2nd Sunday in Advent.

M.: Isa. 5; John 5, 19-40; or 2 Pet. 3, 1-14.

E.: Isa. 10, 33-11, 9; or 11, 10 and 12; Matt. 24, 29; Rev. 20 & 21, 1-8.

11th December. 3rd Sunday in Advent

M.: Isa. 25, 1-9; Luke 3, 1-17; or 1 Tim. 1, 12-2, 7.

E.: Isa. 26; or Isa. 28, 1-22; Matt. 25, 1-30; or Rev. 21, 9-22, 5.

Meeting

The Australian Church Record Ltd. ANNUAL MEETING

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for FRIDAY, 2nd DECEMBER, 1955, at 4.15 p.m. at the Company's Office, Diocesan Church House, George St., Sydney.

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

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433, Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record, November 24, 1955

HOME MISSION SOCIETY
S.C.E.G.G.S. D'HURST
ELECTRICAL

THE CANBERRA
MISSION TO SEAMEN
HOUSE PARTIES

WESTON CO. FOR MELLOLITE
ABBOTSLEIGH

WOOD COFFILL LTD.
DALRYMPLE'S BOOK DEPOT

C.S.S.M.
WM. ANDREWS PRINTING CO. PTY. LTD.

MITCHELL'S TOURS
C. OR E. EVANGELICAL TRUST OF VICTORIA

METROPOLE
STRATFORD SCHOOL

BUSH CHURCH AID SOCIETY
CHURCH MISSIONARY SOCIETY

MISS BISHOP
BIBLE STUDY CALENDAR

JOHN ASHWIN & CO.
MOTOR FUNERALS

SUTTON'S LTD.
C.E.N.E.F.

HEADMISTRESS REQUIRED FOR STRATFORD
REO BUS FOR SALE

SYDNEY MISSIONARY & BIBLE COLLEGE SUPERINTENDENT REQUIRED
ORGANIST & CHOIRMASTER REQUIRED FOR VAUCLUSE

ST. CATHARINE'S SCHOOL
A.B.M.

ORGAN FOR SALE
MELBOURNE CLERGYMAN REQUIRES HOUSE

LADY ORGANISER FOR B. & F. BIBLE SOCIETY 2" S/C.
ACTIVE MIDDLE AGED LADY DESIRE ROOM FOR 3 WEEKS

FAMILY SERVICE CENTRE
FLATETTE AVAILABLE

OUT

BARKER COLLEGE
HOME OF PEACE
CHURCH FURNITURE
ST. ANDREW'S SCHOOL
SYDNEY MISSIONARY & BIBLE COLLEGE (USUAL)

ALTERATIONS

CHURCH MISSIONARY SOCIETY
C.S.S.M.
DALRYMPLE'S BOOK DEPOT.
WESTON CO. FOR MELLOLITE
MITCHELL'S TOURS.

LIVING SOCIETY
HALL SEATING WANTED
ELLOWSHIP

WANTED TO RENT.
ORGANIST AND CHOIRMASTER FOR PARISH CHURCH.
DALING'S.

HOME MISSION SOCIETY
S.C.E.G.G.S. D'HURST
ELECTRICAL
THE CANBERRA
MISSION TO SEAMEN
HOUSE PARTIES
WESTON CO FOR MELLOLITE
ABBOTSLEIGH
WOOD COFFILL LTD.
DALRYMPLE'S BOOK DEPOT
C.S.S.M.
WM. ANDREWS PRINTING CO. PTY. LTD.
MITCHRELL'S TOURS
C. OR E. EVANGELICAL TRUST OF VICTORIA
METROPOLE
STRATFORD SCHOOL
BUSH CHURCH AID SOCIETY
CHURCH MISSIONARY SOCIETY
MISS BISHOP
BIBLE STUDY CALENDAR
JOHN ASHWIN & CO.
MOTOR FUNERALS
SUTTON'S LTD.
C.E.N.E.F.
HEADMISTRESS REQUIRED FOR STRATFORD
REO BUS FOR SALE
SYDNEY MISSIONARY & BIBLE COLLEGE SUPERINTENDENT REQUIRED
ORGANIST & CHOIRMASTER REQUIRED FOR VAUCLUSE
ST. CATHARINE'S SCHOOL
A.B.M.
ORGAN FOR SALE
MELBOURNE CLERGYMAN REQUIRES HOUSE
LADY ORGANISER FOR B. & F. BIBLE SOCIETY 2" S/C.
ACTIVE MIDDLE AGED LADY DESIRE ROOM FOR 3 WEEKS
FAMILY SERVICE CENTRE
FLATETTE AVAILABLE

OUT

BARKER COLLEGE
HOME OF PEACE
CHURCH FURNITURE
ST. ANDREW'S SCHOOL
SYDNEY MISSIONARY & BIBLE COLLEGE (USUAL)
SYDNEY BIBLE NIGHT SCHOOL
CHURCH RECORD ANNUAL MEETING
C.M.S MARRIED COUPLE
B. & F. BIBLE SOCIETY THANKSGIVING SOCIETY
FURNISHED FLAT REQUIRED CHURCH HALL SEATING WANTED
CHRISTIAN RADIO MISSIONARY FELLOWSHIP
TYPEWRITER FOR SALE.
FAMILY SERVICE CENTRE
WANTED TO RENT.
ORGANIST AND CHOIRMASTER FOR PARISH CHURCH.
F.LING'S.

ADVERTISEMENTS
CHURCH MISSIONARY SOCIETY
M.S.S.C.
DALRYMPLE'S BOOK DEPOT
WESTON CO FOR MELLOLITE
MITCHRELL'S TOURS