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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
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How The Church of England in Australia Functions Should It Change?

The General Synod of the Church of England in Australia is meeting in the Chapter House of St. Andrew's Cathedral, Sydney. The Chapter House is a memorial to Bishop Frederic Barker, second Bishop of Sydney and Metropolitan and Primate of Australia. But a greater memorial to Barker is the constitution under which the Synod is meeting and by which the Church in Australia orders its life.

Unlike the Church in England, the Church in Australia is governed by representative synods, and it owes this system largely to Bishop Barker. the doctrine and liturgy of the Church of England to be our doctrine and liturgy, and up to the present time we

The form of constitution advocated by Barker and adopted by the Australian Church in 1872 was the result of deliberate choice. Other forms of constitution were advocated, but it was Barker's conviction — and his viewpoint carried the day—that the character of the Church of England would be best preserved in this country, and the life of the church given greatest possibility of development, by the constitution actually adopted.

Should it be changed?

The question which the present session of General Synod is being asked to consider, 83 years later, is, should the constitution now be abandoned and a new one put in its place?

But before this question can be answered the principles of Barker's constitution, which has served us well for the best part of a century, should be examined and understood.

Positive Principles.

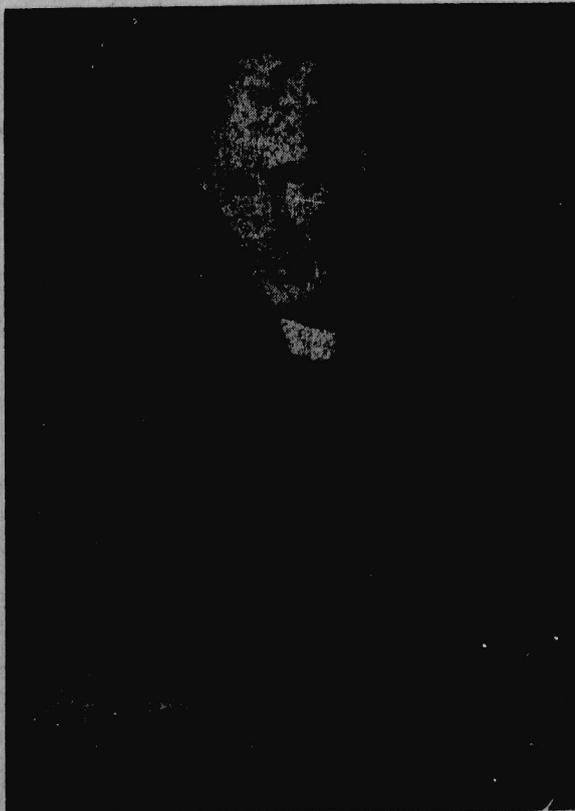
1. The first and greatest merit of our existing constitution is that it preserves inviolate the character — that is, the doctrine and principles — of the Church of England throughout Australia.

To speak of the "Church of England in Australia," is, of course, something of an anomaly. We are in fact entirely independent of the English Church and the English laws. But we have chosen

have taken no power to alter or depart from those standards which make the Church of England what it is.

2. The second great merit of the existing constitution is that, together with the one standard of doctrine and worship for the whole church, it preserves the autonomy of the various dioceses. This is the "ancient catholic principle" of church organisation. It is more primitive than the idea of a "national" church. The Church of England in Australia is not, and never

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BISHOP FREDERIC BARKER, BISHOP OF SYDNEY, 1855-1882.
First Primate of Australia. (From portrait in the Chapter House)

Off the Record

STILL GOING STRONG.

75 years is not a bad span for a newspaper produced by amateurs. So far as I know the "Record" has never had a paid editor. It has been edited both in Sydney and Melbourne, and in 1914 it incorporated the "Victorian Churchman." The circulation has never been higher than it is to-day, and it increases with almost every issue. We have readers throughout Australia, as well as in England, New Zealand, South Africa and many missionary countries.

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The list of church papers which the "Record" has outlived in its 75 years, is interesting. The "Australian Churchman" was the popular "High Church" paper back in 1880, but it had disappeared by 1890 when the contemporaries were the "Australian Guardian" and the "Australian Banner," produced in Sydney, and the "Church of England Messenger" and the "Victorian Churchman" in Melbourne. Later came the "Church Commonwealth" and the "Church Standard." The only one of these papers remaining is the oldest of them all, the "Church of England Messenger," originally independent but now the paper of the diocese of Melbourne.

*

EXTREMISTS!

The Head of a Queensland Bush Brotherhood writes in the current paper of the Brotherhood:

"In South-West Queensland we are under constant pressure from the Diocese of Sydney. The sooner people realise that the Diocese of Sydney is almost unique in the Church of England the better. It has an extreme Protestant set-up, which stems almost straight from Ireland. . . A number of graziers send their children to Sydney schools and are themselves the products of them. It is no wonder that they do not take kindly to our (in fact) much more typical Anglican outlook in the Diocese of Brisbane. They are forever twitting us of Roman Catholic tendencies . . ."

No doubt it was this pressure from the Protestant underworld that prompted the editor of the said paper to print in large letters on his front page: "May the Prayers of Blessed Paul our Patron Avail for our Succour!"

*

Talking of Ireland, it is worth observing that the Church of Ireland, with its two Archbishops and 14 dioceses, has a nominal membership which is about three-quarters that of the diocese of Sydney. The Episcopal Church of Scotland is considerably smaller. It claims a membership of only 109,000 as against about 900,000 Anglicans in Sydney according to the latest census.

Neither church has any constitutional connection with either the Church of England or the Church of Wales, although all four would fit comfortably into the area of New South Wales. They prefer local autonomy!

TO AUSTRALIAN CHURCHMEN

The Character of The Church of England

It is just 75 years since the "Church Record" began publication. For this we give thanks to God.

The "Church Record" had a precursor in "The Sydney Guardian" which was published monthly from June, 1848, to February, 1850, and which was printed by Charles Kemp and John Fairfax. "That there may be no misconception as to the sentiments of the proprietors of this Periodical," began the Introductory Address in the first number, "they at once distinctly record their grateful sense of the blessings they enjoy as members of a Reformed and Protestant communion; and further they unhesitatingly avow their determination to oppose to the utmost of their ability the dissemination of those unscriptural tenets, and superstitious observances, against which, as Churchmen, they protest; and to maintain those pure and holy principles, the truth of which has been sealed by the blood of Cranmer, Ridley, Latimer, and a host of other martyrs and confessors."

When the "Church of England Record" (as it was first called) appeared in 1880 it took up the same position. Its hope was that it might come to be regarded as "a fair representative of the Church of England's Reformed and Protestant character." "We are fully convinced that she is one of the purest branches of the Reformed Church of Christ, and that she represents in her constitution, her doctrines, and her worship, rightly understood and devoutly celebrated, the Church of the first ages."

It is gratifying that, at the time of the commemoration of the 400th anniversary of the martyrdom of Ridley and Latimer, the voice of the "Record" should still be strong in setting forward the true character of the Church of England for which "those remarkable men" (as Bishop Broughton called them) laboured and sacrificed their lives.

We believe that the character of the Church of England is well described, in Archbishop Benson's phrase, as "Catholic, Apostolic, Protestant and Reformed." We are resolutely opposed to the new-fangled conception of the comprehensiveness of the Church of England which sees it as an uneasy compromise between groups which profess merely to hold to one or other of these attributes. The true churchman must be all four. Although emphases may differ, those who reject any one of these qualities are no true sons of the Church of England.

In particular we deplore the modern habit, a growth from Tractarian influence, of labelling the Protestant churchman as an "extremist." An example of this occurs in an Australian church paper this month which stated that a group of churchmen who refused to join in Tractarian worship and preferred to retain the 1662 Prayer Book "continued to worship according to the extreme Protestant Scriptural doctrine of the Church of England."

What of the future? The agitation for a new constitution for the Australian church indicates, at the very least, a desire that the church should be fitted in the best way possible to express her life and discharge the great responsibilities facing her. We are not persuaded that the adoption of the new Draft is in fact a step towards achieving that aim. But the aim itself we share.

75 years ago the "Church Record" said this in explaining its purpose: "we believe the Church of England to be a power for good, which, rightly directed and employed, will achieve yet greater triumphs over infidelity, indifference and ungodliness, than those which have signalled her history in the past. But if she is to do this, she must be true to herself. It has not been by her name, but by her principles and by the truth which she holds, that these victories have been won; and by the genuine spiritual life which she has displayed, imparted to her by Christ, her living Lord."

We ask all our readers to pray that the Church of England in Australia will continue to be "true to herself" and that the "Church Record" may continue to serve her to that end.

The Australian Church Record, September 29, 1955

Amatimatolo Gets a New Church

If you want to go to Amatimatolo you will probably take the fine road from Pietermaritzburg, the capital of Natal, to Greytown and then branch off. The second road is not so fine and you will drive along it for 25 miles, climbing steadily for the first part of your way into the Native Reserves.

A compensation for the dust is the great forest through which the road goes and then the scenery as you emerge out of the trees on to the open mountain side with its wide views over the hills and the sight it gives of fold upon fold of green mountain slopes, of a few native huts on the spurs or in the valleys, of steep ascents and great distances. Even though your road has become a track and then ceases to be even that, the run to Amatimatolo is impressive and beautiful.

But perhaps it is ungracious to say anything against the present highway. When the harmonium was first brought to Amatimatolo Church, there was no road and it was carried on the backs and heads of the Zulu Congregation along the steep mountain tracks to the old meeting place. To-day Amatimatolo can be reached by car and now it has a new church which was opened on the last Sunday in July, 1955.

Sold His Cattle.

The Catechist, the Rev. Matthew Ndhlovu (the Elephant) who lives near the new church, told the Superintendent—who had gone up for the occasion—how he had heard the people assemble throughout the night as they came in from the surrounding countryside walking over the hills to the church. To the Catechist himself, he said, it seemed like a dream that the new church was really there. Long ago he had sold his cattle, his only wealth, to pay his way to the Bible School. Though his education was small he had struggled and worked and come through, in the three year

course, and now the airy well-lit church, built from concrete blocks, with its whitewashed walls and red-painted roof, stood ready for the service of God which he leads Sunday by Sunday.

At 12.30 the dedication service began in the Church filled to capacity. Every space on the floor and benches was occupied by men, women, children. (The men are largely absent from their homes, they work in the towns and in the mines, but on this day at least, some were there in the new church.) Not all the people wore the same kind of clothes. There were the married women who belonged to the prayer fellowship—they wore black dresses and white aprons, the girls in the fellowship wore black skirts and white blouses, others in the congregation were still in native dress, in blankets and beads. Some still had their hair matted with clay, but the great majority wore European type of dress, for the skins from which their clothes used to be made are associated with ancestor worship, and the Christians have discarded them, for conscience sake.

Mr. Herbert Hammond, M.A., Secretary of the Church of England in South Africa, here gives a glimpse of the mission work of that Church, which has some sixty mission stations and more than one hundred out-stations in Natal and 20 stations in the Transvaal.

This native work will be greatly strengthened by the ministry of Bishop Morris who has now become the Bishop of the Church of England in South Africa.



The Right Rev. G. F. B. MORRIS, Bishop of the Church of England in South Africa, who has spent his whole ministry among Africans.

Morning Prayer in Zulu.

The congregation overflowed even into the small vestry and altogether between three and four hundred were in the new building on this Sunday morning. The service of Morning Prayer in Zulu began with the familiar tune of the hymn "How sweet the Name of Jesus sounds," and the singing was strong and glad. Mr. Ndhlovu plays for his congregation; he plays by ear, and if his playing were to be criticised for that reason, the praise for the singing of the people would far outweigh the criticism. There were three addresses. The Superintendent preached in English and the Secretary of the Native Missions—the Rev. P. Chamane, translated. The Registrar of the Church of England in South Africa who was present, spoke briefly. Afterwards the builder of the church, who loves the work of God and the preaching of His Word, spoke to the people, and all speakers had only one message; they pointed to the One Saviour and they proclaimed the Word of God.

This service lasted two hours. When it was over the visitors stood at the door and shook hands with the congregation. In Zulu custom their right hand was taken between the two hands of the Zulu and so all four hundred passed by. Four hundred pairs of hands, some soft, some calloused, some gentle, others firm. Hands of all kinds, faces of all kinds, some glad and kind, others worn, some evil. As they shook hands they continued to sing the hymn with which they had left the church.

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THE NEW CHURCH AT AMATIMATOLO

The Australian Church Record, September 29, 1955

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The General Synod of the Church of England in Australia meets this week in the Chapter House in Sydney. **A Momentous Matter.** The debates are open to the public.

The most important matter that will come before the Synod is the draft Constitution which is designed to take the place of the present Constitution. The draft has received considerable support by those anxious to weld the Australian church more closely together. But this paper is resolutely opposed to the draft in its present form, believing that its effect will be directly contrary to the hopes which its supporters entertain for it.

The draft makes it possible for the church to depart from the doctrines of the Reformation.

It makes provision for every parish to have its own form of service, so that the uniformity of worship which at present contributes one of the most distinctive characteristics to the Church of England, will certainly be lost forever in Australia.

A third feature of the draft is that the layman's voice in the counsels of the Church is to be diminished by half, while the voice of the bishops is increased twenty-five fold.

The right which every citizen enjoys at present, namely, the protection of the civil courts against oppression, is explicitly taken away from members of the Church of England in Australia by this draft.

These are some of the grave defects which we see in the draft. The matter concerns every member of the Church, for it affects what we shall be required to believe and how we shall be required to worship if we wish to retain membership of the Church of England. For this reason we have devoted space in this and recent issues to examining the draft.

We ask our readers to continue to pray for the deliberations of the General Synod.

General Synod is a reminder of the unequal sizes of our 25 dioceses. At one end are the dioceses of Kalgoorlie and North-West Australia with four

and six clergy, respectively. At the other end are the dioceses of Sydney and Melbourne with more than 200 and 260 clergy respectively, or, if all licensed clergy are included, about 280 and 370 respectively.

Nine dioceses have less than 30 clergy and only four have more than 100 clergy. There are only about 100 clergy in the whole Province of West Australia.

The large dioceses are at a serious disadvantage in General Synod. For instance, although Sydney has about the same number of clergy as the combined dioceses of Kalgoorlie, North-West Australia, Rockhampton, Willochra, Carpentaria, St. Arnaud, Bunbury, Riverina, Wangaratta, Bendigo, Gippsland, North Queensland, New Guinea and Grafton, its clergy have only 12 representatives, while the same number of clergy in these other dioceses have about 38. The position is worse in the House of Bishops where Sydney has one vote to the 14 votes of the dioceses mentioned.

It is a queer idea of representative government when a group of dioceses whose total number of clergy is less than that of Sydney nevertheless constitutes a majority in General Synod!

It is important to consider the draft constitution on its merits, free from the pressure of **Our Church is false and ill-based Independent.** arguments. One such is the suggestion that we should accept the draft lest the Australian Church find itself bound by the alterations of the law and canons now being made in England. But it is important to realise that our Church is not so bound. A strong legal sub-committee of the Sydney Synod reported in 1908 "that in order that any alteration in the articles, liturgy or formularies of the Church of England in England, shall bind the Church in this Diocese, the same must be adopted by rule, ordinance or determination. That there is no warrant or authority in the Constitution for any automatic adoption here of any such alteration on its being made by any competent authority of the Church of England in England." Synod adopted this report.

Financial Reform. not the existing resources of the church in that district, but its potentiality. The present archaic method so often adopted by central church authorities means that if a local church has not got property to mortgage it can never obtain adequate

This opinion was reinforced by Bishop D'Arcy Irvine in his Synod charge, 1927. The position is that the Australian Church is bound by the English law which it accepted at the time of its formation, but it is not bound by changes in that law subsequently made in England. The Church in Australia is independent of England already, and does not need a new Constitution to make it so!

The Melbourne Synod at its recent meeting asked the Council of Youth and Religious Education to "investigate and ascertain the extent to which Church Schools were fulfilling the function for which they were founded." We congratulate the Diocese of Melbourne on its action, for there is hardly a more important subject for Synods to keep before them than the question whether or not the schools under their control are forwarding the work of the church by bringing into its living fellowship the young people who are being educated in them.

Most of our church schools have been founded for some considerable time. They were established by the energy and sacrifices of churchmen at a period when the resources of the church were strained because of the calls on time and pocket involved in the building-up of a church in a new country. At its last session Sydney Synod asked its well-established schools to consider "sponsoring schools in districts where Church of England schools are needed." In this way these schools would repay to the church what they themselves had received.

Church schools would serve the interest of the church well if not only were they centres of evangelism and sound Christian teaching, but also, through the strength of their financial stability and their accumulated administrative experience, were the means of spreading agencies of the church in new and expanding districts. Some church schools are doing this. We hope others will follow the lead of Synod and sponsor new schools.

In advancing the church's work in a new housing area, the principle which should govern expenditure on church sites and church buildings is not the existing resources of the church in that district, but its potentiality. The present archaic method so often adopted by central church authorities means that if a local church has not got property to mortgage it can never obtain adequate

(Contd. at foot of next column)

On the Frontiers of the City

By the Rev. K. R. Le Huray.

Sydney to-day is a sprawling, ever-growing city. Places that were once regarded as near country centres are now large thickly populated suburbs. No matter which side of the city we examine this same development is evident.

Almost the whole of this growth has been confined to the ten years since World War II and the bulk of it to the last five years.

Never before has the Church of England in this city had the opportunity that it now has. For in these new areas largely comprising working-class people there is a readiness, almost an eagerness, to respond to the ministry that is offered.

Homes and Children.

Let me illustrate with actual figures of an area with which I am well acquainted. For the last three and a half years my ministry has been in the Provisional District of Sefton-Chester Hill with Regent's Park and Birrong. It is an area that is contained within the municipalities of Auburn and Bankstown and is divided between Housing Commission homes and privately-built homes. Ten years ago there were two schools in this area. One at Chester Hill had 75 children. The other at Regent's Park had 270. To-day there are four schools: Chester Hill school has 1200 pupils, Regent's Park School has 1000, Sefton has 200, Birrong 120. In addition to this a new Infants' School is being built in the Sefton-Bass Hill area in the district, a new Primary School at Chester Hill North to accommodate 1000 pupils, and a new Girls' High School at Birrong. At the same time the Birrong

(Continued from page 4)

finance to purchase or build this property. This archaic system must be abandoned by the Church of England as it has been by sister-communions. A method must be devised to make finance available to purchase proper-sized church sites, to build commodious buildings, and generally to establish the church firmly from the beginning in developmental areas. The whole diocese must be responsible for its new areas and not the handful of Christians who happen to be living on the spot.

Infants' School is being extended so that next year it will be able to take Primary Pupils as well.

In case you should imagine that this is something extraordinary let me say that the neighbouring district has eight schools and another quite handy has seven. In my own case Religious Instruction is given weekly in each school and there is no one to assist the Minister. Three and a half years ago there were two Sunday Schools with a total average attendance of 70 children per week. To-day there are four Sunday Schools, one of them held in a private home, with a total average attendance of approximately 700 pupils per Sunday. The enrolment of the Sunday Schools is, of course, far in excess of that figure. No attempt is made to canvass for new Sunday School pupils because there is literally no room to accommodate them. Naturally, no one is turned away. But even with the Senior and Junior Sunday Schools meeting at different times there is still insufficient accommodation.

Financially, the response of the people has been astonishing. Five years ago District Visitors collected about £50 or £60 per year. In the year ending 1953-54 District Visitors collected £570. For the year ending 1954-55 the amount was £640. This year it will be even higher. The District's total income has exceeded £3000 for the last two years, and is well on the way to doing the same this year. None of this money has been raised by raffles, dances, etc., and it has all come from people who are struggling to build their own homes and raise young families.

Where are the Resources?

For all that, the needs of the District far outweigh its resources. When I was appointed to the District there was only one tiny church in a questionable state of repair. To-day we have church halls at Chester Hill and

Regent's Park, a parish hall at Sefton and have purchased land at Birrong. There is also £1000 in a rectory fund at Sefton. Yet the district owes the diocese approximately £3000. At the same time our present buildings will not fully meet our present needs, let alone our future ones. At the rear of the church hall at Chester Hill a private housing company is erecting 170 homes.

Sad to say, there are still some church folk in older suburbs who imagine that these new areas should be left to their own devices. One prominent layman asked me recently how it was that I had managed to get £3000 from the diocese for the district. He thought it was too much. The Presbyterian Church has lent their district of Sefton-Chester Hill more than £15,000. Their district is approximately half the area of that covered by our own church.

The new housing areas are the frontier posts of the city where the future of the Church of England in this city is being decided. I have lived and worked in many types of parishes but never have I seen such a willingness on the part of people to accept the ministry of the Church. Rare indeed is it to be uninvited into a home, strange is it not to be hailed by all and sundry in the street. The parson in the new centre in so many respects has the ball at his feet. For he is accepted by the people as one of them, one who is establishing his home and his family in a new part of Sydney just as they are.

Four or Five Suburbs.

The great tragedy is that the Church does not seem to be geared to meet the challenge. One man cannot adequately administer four, or in some cases five, growing suburbs and do full justice to all. Yet to begin with there is no money whatsoever in the church in the area. The Home Mission Society has not adequate resources. Are there diocesan funds available? Apparently not in the quantity desired. Is land being purchased in new suburbs for Church sites? Are men in the ministry ready to face the challenge of these new areas? These are questions which must be answered now if the opportunity is to be seized.

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CULWALLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY

PHONE: MA 5404

CORRESPONDENCE

PRAYER BOOK SERVICES.

Dear Sir,

I was very grieved when attending a Service of Morning Prayer in our Church for Education Week, and to which the Methodist population were invited to attend, to have our beautiful Prayer Book Service almost disregarded by the priest.

The Creed was not recited. One of the opening sentences was read but only the first few lines of the Exhortation and some of the last, some words being changed at the beginning, supposedly to simplify it. The Lord's Prayer was said and the following Versicles and that was all. No Anthems, no Te Deum, no Lesser Litany, no Collects. The Psalm for the day was not read but the 23rd Psalm read in its place. The First and Second Lessons were not read by the Priest, but a Chapter of the New Testament read by a very young schoolboy.

No "Amens" were sung after the hymns except the first and the last hymns. No prayers were read, the Priest praying with his own inspirations and words. The Prayer of St. Chrysostom and the Grace brought this bewildering service to a close. Mercifully the Priest wore his Vestments.

Now! is this change of our service allowable? Surely it can't be.

Yours, etc.,

LOYAL ANGLICAN.

[We sympathise with our correspondent as we have endured the same experience from time to time. A worshipper in the Church of England in Australia is entitled to expect the clergymen to allow him to worship according to the service of his church.

It should be noted, however, that if the draft Constitution is adopted, our correspondent's experience may be normal, for every parish throughout Australia will be able to

have its own form of service, and the Diocesan Synods will have no power to stop it. The phrase "Anglican worship" will become meaningless in Australia for every parish will be at liberty to depart from the Prayer Book and adopt services with no necessary resemblance in any detail to our present Prayer Book Service.—Ed.]

BACK FILES OF CHURCH NEWSPAPERS.

Dear Sir,

I am writing to enquire whether any of your readers know where it may be possible to consult early files of the "Church Record." Moore College Library has a bound copy of "The Record" from 1880 to 1883, but I do not know of any other files till 1914.

I should be grateful for any information that your readers may have on the whereabouts of intervening numbers. I might also add that the College Library would be grateful for gifts of old Church Newspaper files for its shelves!

Yours, etc.,

D. B. KNOX.

Moore College,
Newtown, N.S.W.

THE WORLD OF BOOKS

Holy Fields. By J. Howard Kitchen. London, the Paternoster Press, 1955. pp. 160. English Price 10/6.

This excellent introduction to the historical geography of the Holy Land is recommended to all who value "background" material for Bible Study. The author is an Australian missionary of the China Inland Mission who was formerly on the staff of the Chungking Theological Seminary and is now at the Melbourne Bible Institute. Mr. Kitchen confesses to having been much influenced and helped over many years by Sir George Adam Smith's

famous work "Historical Geography of the Holy Land", and he has now paid a debt by writing this book. Mr. Kitchen's work contains much which is the fruit of his own study. It is accurate and scholarly and keeps in touch throughout with the Biblical text which it is the aim of the book to illuminate. In this connection it is a pity that there is not an index of Bible passages. There are, however, 10 good maps and a useful guide to further reading. The style is easy, and interest does not flag. For many, the Bible will come alive in a new way after reading this book.

It is a special pleasure to recommend a book by an Australian who prepared it on the mission field—indeed the manuscript was first written in Chinese!—and this particular book should be of considerable profit and give real pleasure to anyone who seriously wishes to increase his acquaintance with the texture of the Scriptures. Clergy and laity alike, not to mention students, will find good reading here.

—D.R.

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SOME RECENT BOOKS.

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

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

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 17/1).

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

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The Australian Church Record, September 29, 1955

Evils of the Proposed Constitution

In another article in this issue we have spoken of the advantages conferred by the present Constitution on the Church in Australia. The new draft brings no benefits which we do not already enjoy or cannot attain quite simply by an amendment of our present Constitution.

It does, however, embody features which will have most undesirable results.

1. It will be divisive.

(a) The new draft will destroy the present uniformity of doctrine throughout the Australian Church. The Reformation doctrines are not amongst its fundamental declarations, and power is taken to alter these doctrines by majorities. Minorities, however, will be allowed to retain them. The result may be that over a period of time, wide divergencies of doctrine will legally be professed by the dioceses in the Australian Church.

(b) Similarly, the draft will destroy the present uniformity of Liturgy throughout Australia. Every parish will be permitted to have its own form of service, as high-church as it likes, or a non-conformist as it likes, the only restriction being the approval of the Bishop, and his opinion that the doctrine and principles of our present formularies are not contravened. Moreover, if General Synod issues a revised Prayer Book, no diocese need adopt it. The consequence will be that after a number of years all sorts of forms of services will lawfully be in use in the Church of England in Australia—parish different from parish, and diocese from diocese. The term "Anglican worship" will have lost any recognisable meaning.

(c) The draft will mean that Church law will differ from diocese to diocese, one diocese accepting one canon of the General Synod, another rejecting it; one accepting certain judgments of the Appellate Tribunal, others rejecting them.

Thus, the ties which bind any church together, namely, common doctrine, common worship and common laws (all of which we enjoy under our present Constitution) are all being deliberately loosened under the new draft. How long will a General Synod be able to hold together dioceses and provinces which will differ in everything, except subjection to General Synod? It must be remembered that the new Constitution will not rest on one Commonwealth-wide Act of Parliament but on six State Acts. It will not be a difficult matter for some dio-

ceses and provinces (but more difficult for others) to leave the General Synod by getting their local parliaments to amend or repeal their State Acts.

2. It depresses the status of Diocesan Synods.

(a) Under section 4, a Diocesan Synod is by-passed with regard to liturgical changes to be permitted in its own diocese.

(b) The result of the operation of section 30 over a period of years will be that the powers of Diocesan Synods will become a shadow, very restricted fields being left to them in which they will be able to legislate. Great inconvenience will result from this as well as great injustice. General Synod is to meet only every four years. Its sessions will be extremely limited through the inability of churchmen to give time or money for lengthy sessions, yet a diocese will depend on General Synod for amendments or for new canons in every field which the diocese has permitted General Synod to legislate in. This permission is given not after careful scrutiny by the Diocesan Synod, but is automatic, unless a protest is raised by the diocese.

Once two years has elapsed without a protest (and who wants to be constantly protesting?) the right to legislate in that field passes forever from the Diocesan Synod to the General Synod. Moreover, can we expect the Standing Committee of General Synod to meet with the frequency necessary to discharge the powers given to General Synod by the draft?

3. It upsets the present balance of Bishop, Clergy, Laity in the government of the Church.

At present the church is governed by Diocesan Synods in which two laymen sit for every clergyman, and the one bishop presides, who himself has been elected to that office by the Synod. But the new draft sets up a General Synod to legislate for the whole of Australia in which only one layman sits for every clergyman and where there are 25 bishops who have an absolute veto on all legislation and who, in the most important areas of doctrine and worship, can alone

initiate any canon. The new draft will make the church a "Bishops' church" and upset the present wise distribution of power between different orders in the church. Moreover, it will mean that for a diocese to get any legislation passed by General Synod in any of those fields in which it has, in a spirit of goodwill, allowed General Synod to legislate, it must obtain the assent of 13 bishops who may know very little of the internal affairs of the diocese, and who may be opposed to its churchmanship.

In every previous draft constitution the General Synod was to have had no authority to legislate in the affairs of the diocese, contrary to the diocese's will, nor was the diocese ever to lose its sovereignty in its own affairs. Thus, in these former drafts, representation in General Synod was not such a vital consideration as it has now become through the novel provision of this latest draft.

4. The new draft is based on a wrong principle.

Diocesan affairs should always remain in the control of Diocesan or Provincial Synods. This is true in the Church of Canada, the Church of the United Kingdom, the Church of the West Indies, and the Church of the West Indies, to mention only four examples of Anglican Churches which have no General Synods with compulsive powers. So, too, this has been the case in Australia ever since General Synod was established. Its continuance was provided for in every previous draft. It was recommended by a committee of the Lambeth Committee as "the ancient Catholic principle." It is the only wise form of church government in a country the size of Australia. But this principle that Diocesan affairs should be under the control of Diocesan Synods is subverted in the present draft.

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THE MEANING OF BAPTISM

(5) WHY ARE INFANTS BAPTIZED?

By D. W. B. Robinson.

In all we have said so far we have basic agreement with Roman Catholics on the one hand and Baptists on the other. Despite many differences, it is not inaccurate to speak of "one Lord, one Faith, one Baptism."

Our Baptist friends, however, honestly believing that they are following the practice of the New Testament, hold that no person should be baptised until he has become a believer and confessed his faith in Christ. In particular they are opposed to the baptism of infants who are incapable of believing. (As far as I know, however, few Baptists carry out the New Testament custom of baptising a person immediately he believes.) The majority of Christians, on the other hand, have always held that the children of Christian parents ought to be baptised as infants.

No Evidence of Practice.

It ought to be said at once that the New Testament provides no decisive evidence one way or the other in the very case we are discussing, namely, the case of children born to Christian parents subsequent to their own baptism. The Baptist is no better off than anyone else if it is a matter of being able to quote an instance from the New Testament. If there is no certain case in the N.T. of the baptism of an infant, there is certainly no case of a child of Christian parents being baptised after he came to believe. Moreover, the cases of baptism which are described in the New Testament do not help the Baptist position, for there is no disagreement about the propriety of such persons being baptised as adults. The question is, did such people baptise any children they may have had at the time or born to them subsequently?

The New Testament does not give us a direct answer to this question. But it certainly gives us an indirect answer. Before dealing with this indirect answer, however, let me mention two pieces of evidence. First, as we noted in a previous article, when a Gentile became a member of the Jewish Church, he was baptised together with his children. Secondly, as soon as the practice of the early church does emerge into the light of history, late in the second century, we find that it was an established custom to baptise the children of believers in infancy.

God's Covenant.

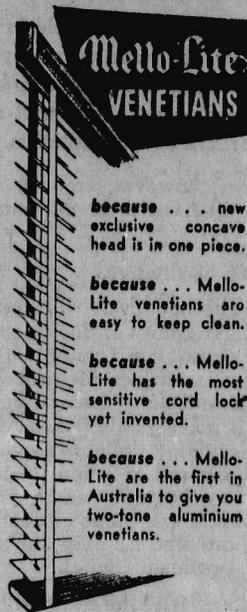
The answer of the New Testament to the question: Should the children

of believers be baptised? is, even if an indirect answer, absolutely decisive. It is that all God's dealings with men for their salvation are in terms of His covenant with His people, and that from the beginning of the Bible to the end a man's children are included with him in that covenant. No biblical truth is more surely established than this. In Genesis 17:10 we find: "This is the covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised." Circumcision here is the sign given by God Himself of the covenant He has made with "Abraham and his seed for ever."

When the covenant was renewed through the death of Christ, the promises of the covenant made to Abraham were extended not only to Israel but to "as many as the Lord our God shall call." Circumcision as the sign of the covenant came to an end, but a new sign was given by God Himself. For as Peter stood on the day of Pentecost and summoned the "whole house of Israel" to accept the blessings of the new covenant of the Spirit made available by the gospel, he said: "Repent and be baptised . . . for the promise (i.e. of the Abrahamic covenant) is to you and to your children . . ." (Read also Gal. 3 and Col. 2:11, 12.)

The rest of the New Testament confirms that the children of believers were treated as "within the covenant." 1 Cor. 7:14 asserts that the children of "holy" parents (i.e., parents belonging to God's holy people) are likewise "holy". In Ephesians 6:1 the children of believers are addressed as "in the Lord." They are assured that the promises of God will be fulfilled to them, and that they are, through their parents, proper subjects of the chastening and admonition of the Lord. The various household baptisms of which we read in the New Testament, whether there were young children involved or not, are based on the principle that God's covenant with a man extends to his family. This is brought out vividly in the case of the Philippian jailer. "Believe," said Paul to the man, "and thou shalt be saved and thy house." Then we are told, "he was baptised, he and all his family, immediately." And then finally, "he, having believed in God, rejoiced with all his house." The verb

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is in the singular every time, and every time he carries his family with him!

The Sign of the Covenant.

Thus baptism is the sign of God's covenant and it speaks to us of all the promises and blessings of that covenant. To deny baptism to the infants of believers is to deny part of the terms of the covenant proposed by God. The connection between baptism and faith is, of course, different in the case of infant baptism from the relation in adult baptism. The same word of God is set forth in both types of baptism. The same faith must be exercised by both subjects of baptism. But in the one case baptism (its meaning explained in catechism) awakens faith, and in the other case baptism (explained beforehand) confirms faith.

We have no hesitation in saying, with a recent writer, "Infant baptism is the will of God. It is not merely legitimate; it is obligatory. Christians' children are to be enrolled as junior church members by means of the regular ceremony of admission. There is nothing in the Bible more certain than this. There is no scriptural warrant at all for infant baptism if the continuity of the covenant be denied; but, once it is admitted, infant baptism is so unassailably established as to make further argument superfluous."

(Final article: "How should Baptism be performed?")

(Think on These Things, conducted by June Dugan is appearing in alternate issues until the end of the year.)

The Australian Church Record, September 15, 1955

SAINTS IN POLITICS

A REVIEW BY B. D. BAYSTON.

Saints in Politics—A study of the Clapham Sect and the Growth of Freedom.

By E. M. Howse. George Allen & Unwin Ltd. Aust. price, 26/6.

Clapham is famous for its sect; but the men who formed that sect are now, with the single exception of Wilberforce, forgotten. "Wilberforce needed the others to make him what he was; but the others needed Wilberforce to make a river from a group of pools." (p. 25.) Together they constituted a creative minority. "In all acts of social creation the creators are either creative individuals, or, at most, creative minorities" (Toynbee). They achieved their ends by systematic agitation, which Wilberforce at first distrusted but later mastered. Theirs was a minority movement; but the world has taken the credit.

WILBERFORCE CONVERTED.

Nearly all the members of this brotherhood of Christian politicians made their homes at Clapham, and they centred their lives around their homes. But where did they come from, and who were they?

While on a continental tour, Wilberforce at twenty-six was converted by reading a Greek New Testament. While at Cambridge preparing an essay on the lawfulness of slavery, Thomas Clarkson, not one of the ten, was overwhelmed by the iniquities of the slave-trade. In publishing his essay he met Granville Sharp whose researches had persuaded the Court of King's Bench that slavery was illegal in England. They formed an Abolition Committee; Clarkson met the recently converted Wilberforce; Wilberforce became their parliamentary advocate.

While in the West Indies, James Stephen and Zachary Macaulay, two young Scotsmen, a lawyer and an overseer, saw slavery at first hand and hated what they saw. In England, the former sought out Wilberforce; the latter was introduced by his brother-in-law. While in India, two other Scotsmen, John Shore, later Governor General and Baron Teignmouth, and Charles Grant, later a Director of the East India Company, were converted and met. The former was anxious to establish Christian missions in India and introduced the latter to Wilberforce. Thus in 1785 there were three in England, two in the West Indies, and two in India, all destined to labour in Clapham.

Four men, John Thornton and his son Henry, and Henry Venn and his son John, complete the ten. John

Thornton, an uncle of Wilberforce, lived at Clapham, and there Henry Venn began his ministry. Henry Thornton, "dean of the brotherhood," opened his library to its "cabinet councils"; indeed, they "dwelt in one another's houses almost as a matter of course" (p. 26). John Venn, Rector of Clapham, was spiritual guide to the brotherhood for twenty years; indeed, they were ardent evangelicals of an "undenominational temper" yet "thoroughly Anglican." They were a well-balanced group of men of exceptional ability.

INTELLECTUAL CENTRE.

The intellectual centre of the Evangelical party was Cambridge University; and Charles Simeon, Isaac Milner and Henry Venn had close ties with the men of Clapham. But the success of the Clapham sect, humanly speaking, rests on the combination of intellect with ability, energy and courage in lives dedicated to God. For example, Sharp studied Hebrew to confute a Jew, and Greek to confute a Socinian, and to such effect that he made original contributions to the study of both languages; Clarkson searched the ships of port after port till he found a sailor, from whom he wished to get some evidence, on the 317th ship he visited; Macaulay risked a passage to Barbados on a slave ship to obtain for Wilberforce damning proof of the evil of the slave trade. It was such men as these that Wilberforce gathered around him in his search for the knowledge he needed to attain his ends.

"God Almighty has set before me," Wilberforce wrote in 1787, "two great objects, the suppression of the slave trade and the reformation of manners". Dr. Howse considers these objects and how they were attained in five chapters; two devoted to the abolition of the slave trade and the extinction of slavery, and three devoted to missionary activity, educational developments, and philanthropic works. That these manifold activities were initiated and concentrated in a period of twelve years, from 1792 to 1804 for the most part, is remarkable; moreover, they were accomplished "as the extra labours of a group of men already occupied by important duties of political, commercial, and professional life" at a troubled period in their country's history (p. 115). "No prime minister had such a cabinet as Wilberforce could . . . summon to his assistance."

ABOLITION OF SLAVERY.

The Abolition campaign was undertaken in the teeth of opposition. The institution of slavery was deeply entrenched in the minds of men of Church and State. Such giants as Pitt, Fox, and Burke could not prevail when commerce clinked its purse. In 1784 the Society for the Propagation of the Gospel forbade Christian instruction of slaves. But the campaign was maintained in the face of recurring disappointment. The decade to 1800 was a period of accumulated defeat, but annually Wilberforce introduced his motion for abolition. In 1796 it was carried on the first and second readings, but thrown out by 74 votes to 70 in a house depleted because of a comic opera at which a dozen of Wilberforce's supporters were swelling the applause of a popular singer. In 1804

(Continued on page 10)

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The Australian Church Record, September 29, 1955

SAINTS IN POLITICS

(Continued from page 9)

it passed the Commons, but only two lords and one bishop defended it in the Lords. However, persistence brought victory in a remarkable scene in 1807. Sir Samuel Romilly brilliantly contrasted Wilberforce with Napoleon, and while Wilberforce sat, head in hands and tears streaming down his face, the House gave him an ovation accorded to no man living. The majority was 283 votes to 16. In the years following, the Sect, but especially Stephen and Macaulay, laboured to enforce the decision and to obtain international concurrence.

Only a remnant of the initial company could engage in the final struggle for the emancipation of the slaves. In 1825 the mantle of Wilberforce was laid on Thomas Fowell Buxton, and Wilberforce resigned from Parliament. It is the figure of Macaulay, however, who inspires us. It seems as if always it should be on him that the chief labour fell. For example, the 113 issues of the Anti-slavery Monthly Reporter were the product of his encyclopaedic knowledge and extraordinary application, and in 1832 his daughter noted "Papa is extremely busy from 3 a.m. till 12 p.m." When in 1833 the goal of his life was reached and England voted £20,000,000 for the abolition of slavery, Macaulay was too sick to take notice. But Wilberforce died almost in the moment of victory: "The day which saw the termination of his labours saw also the termination of his life."

A phenomenal organisation was developed. We may cite a few achievements: in 1792 Clarkson noted that a boycott on slave-grown sugar had resulted in 300,000 abandoning its use. Even in 1792 it had succeeded in laying 519 petitions on the table of the House before Wilberforce moved for abolition of the trade. In 1814, in 34 days, it sent to the House nearly 800 petitions containing almost 1,000,000 signatures, a tenth of the population. Once it summoned as if magically a mass meeting at Exeter Hall with 66 parliamentarians on the platform. This organisation cost money: it cost Macaulay a fortune of £100,000, and in consequence his son at the height of his own fame had to sell the gold medals he had won at Cambridge. To support this organisation, they worked "like negroes . . . for the negroes."

MISSIONARY ENTERPRISE.

When we have said all this we have left a third of Dr. Howse's book untouched. There is a chapter on missionary enterprise. Wilberforce regarded the exclusion of missionaries

from India, as, next to the slave trade, "the foulest blot on the moral character of our country." The introduction of Christianity to India was a cause "emphatically Claphamic." There were two problems: to open India and to send missionaries. In 1793, he had failed to amend the charter of the East India Company, when it again came before Parliament in 1813 the Sect was organised. As they had won a victory for humanity in Africa in 1807, so they won a victory for Christ in India in 1813. Prior to that, Grant had used his influence to appoint suitable Chaplains; the first was Henry Martyn in 1805 at a salary of £1200 a year. The victory was won with the support of 837 petitions and 500,000 signatures. The solution of the second problem was the task of the Church Missionary Society which might have been called the Clapham Missionary Society for the voice of the Society was ever the voice of Clapham.

The Clapham Sect devoted itself to a series of efforts to promote education and circulate good literature, hence the Sunday School Society and financial support for secular education; and hence the Cheap Repository Tracts and much else. When the Religious Tract Society was founded, the Sect was pre-occupied with establishing the "Christian Observer" which Macaulay edited for fourteen years, but it supported that Society indirectly. Their main contribution in this sphere was the distribution of Scriptures. They did this personally; for instance, Thornton spent as much as £2000 a year in distributing Bibles. And when the British and Foreign Bible Society was formally established in 1804 the "Clapham Sect unmistakably took the Society under its aegis." Lord Teignmouth made it his special care; he was content to be forgotten as Governor-General of India if remembered as President of the Bible Society. Macaulay made his special interest in this sphere the Prayer Book and Homily Society.

The Sect were the victims in their day of the wit and brilliance of Cobbett, Hazlitt and Sydney Smith, and since their day at the hands of the "predominant tradition" of historians. But they maintained "an industry in doing good" and "so far escaped the dominant spirit" of "one of the most reactionary periods of English history" that "they favoured parliamentary reform, penal reform, and the reform of the game and criminal laws, fought for the first factory legislation, advocated Roman Catholic emancipation, denounced state lotteries, opposed the press gang, supported the chimney

PERSONAL

Miss Kathleen Ebbs, of 191 Copeland Rd., Beecroft, of the Boys' and Girls' Library Movement, returned on September 28, in the "Strathnaver," after a six months visit to England and the Continent.

Mr. David Sheppard, the English Test cricketer, is to be ordained on St. Michael's and All Angel's Day in England, and has accepted a curacy at St. Mary's, Islington, London, with the Rev. Maurice Wood.

Mr. T. S. Holt, of Sydney, has been a member of the Council of the Sydney branch of the Scripture Union and Children's Special Service Mission continuously for fifty years. He was the recipient of a small gift from the members on the Council at its last meeting.

The death has occurred of Mr. Ross Thomas, B.A., O.B.E., formerly director of Education in N.S.W. Mr. Ross Thomas had been prominent in vital inter-Church work for many years, including the N.S.W. Council of Churches and the Temperance Alliance.

The Rev. H. E. S. Doyle was inducted as Rector of St. John's, Milson's Point, Sydney, on Friday, 16th Sept., by Archdeacon Wade.

The Rev. J. B. Burgess, Rector of Wonthaggi (Gippsland) has been appointed Curate-in-charge of The Oaks, with Burragorang (Sydney) as from December next.

Much sympathy is felt for the relatives of the late Harold Louis Thompson, of Lindfield. Mr. Thompson was People's Warden and Treasurer of St. Alban's, Lindfield, for 19 years.

It was announced at the Tasmanian Synod held recently that Archdeacon W. R. Barrett had been appointed Assistant Bishop, with special responsibility of the north part of the island.

The Rev. A. H. Edwards, of St. Martin's, Kensington, has been appointed Rector of Robertson, N.S.W., Diocese of Sydney.

The Rt. Rev. Bishop F. O. Hulme-Moir, Bishop of Nelson, New Zealand, arrived in Sydney last week, and will be in Australia for about a month. The Bishop will preach the Synod Sermon at the Sydney Diocesan Synod on 17th October. On Sunday last he preached at St. Stephen's, Willoughby, and at St. Alban's, Fivedock. Later he will visit Tasmania in connection with the Church Missionary Society.

The Rev. A. A. Roberts has accepted the parish of St. James', East Malvern, and will be inducted on the 16th November.

sweep, and . . . engaged in a multiplicity of enterprises to educate an illiterate populace—all in addition to their revolutionary achievements.

"Saints in Politics" is an exciting book, with a message to encourage us to abound in the work of the Lord even in a hostile environment.

THE KITCHEN SINK

By Dr. Leon Morris.

May I begin with a modest disclaimer. I make no claim to being an expert on the subject of this article. I am certainly nowhere nearly as expert as I would be if my wife had her way. But even a mere man knows that in the modern community the kitchen sink has a place of its own.

My daily paper tells me that a woman spends, on the average, time equal to sixty days each year at the sink, a state of affairs for which their remedy appears to be to win a Dream Home in a competition they are running currently. And the kitchen sink has passed into our proverbial sayings so that we now and then exclaim, "Everything but the kitchen sink!"

But our civilisation does not only boast kitchen sinks. We have everything. We have water h. & c., and bombs H. & A. We have comics and Constellations, pianolas and pasteurised milk. We have Shavemasters, Mixmasters and Spacemasters. There is the ABC and the BBC, and just round the corner, TV. To adapt another modern saying—we have all this and the kitchen sink too (the S.S.S. variety, so beloved of our Real Estate agents).

From the point of view of gadgets and material things generally there is not the slightest doubt that we live in the most advanced age that the world has known. In our communities (though not in all throughout the world) there is a time of unexampled prosperity.

The Blues

And yet for all that our age is far from happy. The blues are just as much a part of the modern scene as any of our gadgets, and their presence with us is a constant reminder that while man's material satisfactions have multiplied, his essential nature remains the same.

In carrying out a line of research on the subject at the head of this article my attention was directed to the Women's Weekly (it must not be thought that I am addicted to the masculine failing of being a secret reader of that journal). There, sandwiched between an advertisement for a triple ripple bedspread and an article on "Local Girl makes good in Paris" I discovered a review of a book by a pair of American women, who among other things are quoted as saying, "We enjoy the highest standard of living in history. We are the best dressed, best groomed, best housed women anywhere, with the least drudgery. We have the most freedom, the greatest amount of formal education, and the widest opportunities to enrich our lives;

and American men are unexcelled in indulgence, generosity, and willingness to give us a chance to do whatever we want to do. Despite all these good things, too many American women are dissatisfied, confused, and even neurotic," and they went on to say that most American women, if asked were they happy, would say "No".

Things Don't Satisfy.

Which brings out very well the fact that our nature is such that mere things can never bring satisfaction. Though many of us live like blatant materialists, yet when we pause to reflect we realize that all the happy people do not live in Toorak, nor all the sad ones in Fitzroy (Sydney readers please substitute Potts Point and the 'Loo'). It is not the quality of the material goods of a civilisation that determines the richness of the lives of those who comprise it.

It is reported that the naturalist, Agassiz, was once asked to undertake a lecture tour in the United States, a handsome fee being held out as inducement. The man of science answered, "I am too busy to waste time making money." There are few of us, I imagine, who can afford to take such a high and mighty attitude towards filthy lucre, but we must admit that Agassiz had something. Life is more than the making of money and the

conversion of same into the multiplicity of gadgets which typify our modern culture. The scientist and the artist each in his way have found this out, but even they have not reached the important thing.

In the Image of God.

For the greatest thing about man is that he was created in the image of God, and such a being can never be finally content with all the pretty toys our scientists and technicians produce for our delectation. But if the Bible tells us that man was made in the image of God, it also tells us that man is a sinner, and that this sin has made a tremendous difference to all his relationships. It destroyed the primitive fellowship with God, set man against his fellow, and started him on that path of self-aggrandisement which always defeats its own ends.

But if the Bible tells us of the sinful nature of man which makes it impossible for him ever to rest satisfied, it also tells of the remedy for that situation. It tells us of the Son of God, who, in the fullness of the time, was sent forth to be our Saviour and Redeemer. It tells of a Cross on a lonely hill, and of One who suffered bearing the sin of the world. It tells of men and women who put their trust in Him and found in Him the satisfaction of their souls' deep needs. It tells of the commission to take the gospel of this salvation to the very ends of the earth.

And when the modern world with its streamlining and its chromium plate pauses to ask the Church of God "What do ye here?" we can only answer "We are here to tell of Him who said 'Come unto me . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls'."

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THE BISHOPS, THE LAW AND THE LAITY.

In 1883, some parishioners of St. James', Morpeth, complained to their bishop, the Bishop of Newcastle, about a special lodge service used by the incumbent of St. James' in addition to the burial service of the Prayer Book. In a letter to the secretary of the lodge the Bishop said:

"Neither he (the incumbent) nor I have any power to sanction such a form in addition to the service appointed to be read by the officiating minister. Some such limitation of our authority is necessary for the protection of the great body of churchmen, as otherwise eccentric bishops and clergy might introduce, or allow to be introduced, rites and ceremonies which would cause grief and annoyance to the members of the church whose ministers or servants they are. We are bound by law in order to protect the laity, from our making laws for ourselves. Our liberty of action is restrained in order to secure for our neighbours the observance of church order, instead of the exercise of our individual judgments, or of the gratification of our individual tastes. Thus the laity, not the clergy, might be the first to have just cause of complaint, if I were to sanction the use of any forms which the church has not authorised. . . . A clergyman might introduce observances of a character to offend the majority of English churchmen, and thus cause dissention even in a diocese like our own, which is happily free from contentions about matters of ritual. If in one case I treated the rule as not binding, I should be likely to find myself powerless to re-establish its authority when its wholesome action was needed. The laity have rights secured to them by the maintenance of church order, and bishops have no rights to interfere with those rights. In the interests of the Society of which they are officers, they have power to prohibit certain courses of action, but it by no means follows that they have power to permit them. In their individual capacity they are administrators, not creators, of the law."

—"Church of England Record," April, 1883.

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Nine failed.

September, 1955.

The Australian Church Record, September 29, 1955

REFORMATION RALLY

FRIDAY, OCTOBER 14.

400th Anniversary of the burning of Bishops Ridley and Latimer.

7 p.m.—Dialogue on the Life of Bishop Latimer, by the Christian Theatre Guild.

8 p.m.—The Martyrs and their Message.

Chairman: Dr. Ian Holt.

Speakers: Canon M. L. Loane.
The Rev. Howard Guinness.

CHAPTER HOUSE, SYDNEY

AMATIMATOLO GETS A NEW CHURCH

(Continued from page 3)

A Special Ox.

Mr. Nhlhovu had announced in the church that he regretted that he had not been able to kill a special ox for the visitors. Nevertheless he managed to give them a lunch for which no effort had been spared. Indeed an ox of some sort had been killed, for the skin and part of its meat hung outside the hut in which the lunch was eaten. Not far off were the women in the cooking hut, sitting round the circular walls with the fire burning in the centre. They were pleased to be visited in this kitchen and they clapped to show their pleasure. They had prepared beef, fried chicken and vegetables. They had even made a pudding and tea, but more than that they gave to their visitors a rare and gracious hospitality. As we prepared to leave Amatimatolo we were told that that evening the congregation would spend half the night in prayer in the church; afterwards they would sleep there. Who could have thought of a more fitting way to end this day of thanksgiving and joy?

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The Australian Church Record, September 29, 1955

How the Church in Australia Functions
(Continued from page 1)

can be, a national church in the way that the Church of England in England has been, and nominally still is, a national church. It is rather a communion or fellowship of diocesan or provincial churches which are bound together by a common doctrine and liturgy but which in other respects are free and self-determining.

3. The third valuable feature of our existing constitution is that it provides a common voice and machinery for common action for the dioceses in all matters affecting the common good. We can speak with a united voice through General Synod on matters of nation-wide importance. Instruments of common activity such as the Australian Board of Missions, the Australian College of Theology and the General Board of Religious Education have been set up. The "Book of Common Praise" has been produced. Where the church is of one mind, it has full opportunity for the effective expression of that mind. Where it is not of one mind, no diocese can be compelled to join in any action against its conscience. This balance of unity and freedom is not lightly to be discarded.

4. It should be realised that the present constitution is capable of modification and amendment. The dioceses can, if they wish to, give more powers of the General Synod than it already enjoys. Thus we would not be prevented from revising the Prayer Book under the present system.

5. The present constitution imposes no great administrative burden on any section of the church. It does not demand a centralised secretariat or the frequent interstate meetings which the Standing Committee would find it necessary to hold under the proposed new constitution. Our present system is the best system for a large country like our own.

Mere Slogans.

In all the discussion of the constitution over the past year no compelling reason has been advanced for wanting to discard our present constitution. Nearly all the benefits which, it is alleged, the new draft constitution will confer are in fact available under the present system. The Bishop of Ballarat recently gave as the reason for needing a new constitution the fact that our Church "has not the powers of a National Church as have these other churches" (sc. of the Anglican Communion). But what are these supposed powers the Bishop does not say.

Churchmen, and especially members of General Synod, should not be misled by mere slogans.

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NEWS IN BRIEF

JOHN MASON NEALE SOCIETY.

The Annual Meeting of the Australian Branch of the John Mason Neale Society will take place after Evensong at Christ Church, Enmore, on Sunday, 2nd October. The Bishop of Willochra (Dr. Thomas) who is President of the Society in Australia will be the preacher at the service that evening. The Rector of Enmore invites any interested folk to be present at the service and meeting.

10,000 HEAR BRYAN GREEN.

At a stadium on the outskirts of Johannesburg, South Africa, Canon Bryan Green recently addressed ten thousand people in a meeting arranged by the Bishop of Johannesburg (Church of the Province). Parishes of the dioceses were seated in alphabetical order right round the ground. Canon Green addressed the multi-racial group for three-quarters of an hour without an interpreter.

MOORE COLLEGE CONVENTION.

Audiences of up to 320, mainly young people, attended the 20th annual convention held at Moore College in the last week of term. The meetings were conducted by the students and were held in a large tent erected in the College Triangle. The speakers on the five evenings were the Revs. Neville Bathgate, Maurice Murphy, David Crawford, Howard Guinness and Geoffrey Fletcher. Many of the visitors were from parishes where students are serving as catechists, and some remained in the College for supper with the students after the meeting. One evening a large party came in from Campbelltown, where 18 Moore College students had conducted a mission at the end of the first term this year.

NEW CHURCH AT EARLWOOD

The new Church of St. George, Earlwood, will be dedicated by His Grace the Archbishop of Sydney, on Sunday, September 25 at 3 p.m. The new Church replaces the former one, which for many years, has proved far too small for the needs of the Parish. It was designed by Mr. J. R. Noller, B.Arch., and was built by Mr. W. J. Bryant, of Campsie.

The cost of the building will be about £24,000; most of the furniture, valued at £2,500, has been donated; and £1,000 has been spent on a fence and paths for the Church property.

The Church has been erected as a Memorial to those who gave their lives in World Wars I and II.

MISSIONS TO SEAMEN.

The triennial conference of Australian Chaplains was held in Melbourne on August 30, 31 and Sept. 1. The Rev. T. P. Kerfoot, Superintendent of the Missions from London was the chairman for the meeting which was marked by the sense of oneness which Mr. Kerfoot brought to it. Subjects of discussion were the forthcoming Centenary in 1956 and local station policy for making the Mission known as an Anglican Missionary effort.

GRAFTON SYNOD FAILS TO ELECT BISHOP.

A Synod to elect a new Bishop of Grafton met on September 13.

No decision was reached then or at the second session on Wednesday, September 4.

The clerical and lay members assembled in the Cathedral Hall at 9.30 a.m. and continued in session until 9 p.m. when, after three exhaustive ballots, no decision had been reached.

In accordance with the ordinance there was an adjournment for twenty-four hours.

Nominations were again received at 9 p.m. on Wednesday.

After another informal period for discussion and information three ballots were again held with a similar result. No election could be made without a majority of both Houses.

A motion to delegate the election to a committee was lost in a vote by Orders.

The Synod then resolved to dissolve until summoned on a date to be fixed by the Administrator.

LARGEST ORGAN.

The organist of the largest organ in the U.K.—the Liverpool Cathedral organ—is to retire at the age of 84. Dr. W. H. G. Custard is the oldest cathedral organist in England. Dr. Custard has been organist of the giant Willis organ during the whole life of the instrument. The organ next in size to that of Liverpool is in the Sydney Town Hall.

S.A.M.S.

The inaugural meeting of the New South Wales Branch of the South American Missionary Society was held in the Chapter House on Thursday evening, September 22. His Grace the Archbishop of Sydney, President of the newly formed branch was chairman. The appointment of the office-bearers of the provisional committee was confirmed by the meeting.

Musical items were rendered by the combined choirs of St. Oswald's, Haberfield, St. Columba's, West Ryde, St. Mark's, Ermington, and St. Paul's, Carlingford, under the leadership of Mr. T. Mayne, choirmaster of St. Mark's.

The Rev. Dr. A. W. Morton, chairman of the branch, spoke on "Latin America-World Power of To-morrow." After showing slides of the Mission's work in the Argentine Chaco, Mr. Kevin Bewley, missionary designate, spoke on the organisation and work of the Society and his call to South America.

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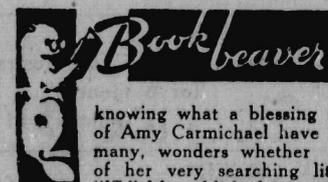
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MONEY and WORSHIP

"We all know people who say quite openly that they do not go to Church but they always support it. In the early days of Christianity this would have been a contradiction in terms."

The Bishop of Wangaratta, the Right Rev. T. M. Armour, has these pertinent remarks in his diocesan letter:—

St. Paul, in his second Epistle to the Corinthians, wrote: "I seek not yours, but you." The personal offering should always be an outward expression of a person's sense of "worship" — or as the term might better be understood—"Worship." What is God worth to me? Time, effort, money and witness, are the expressions of a devotion to God. They serve as tokens of our love for Him.

"The Church in Australia, at the moment, is raising vast sums towards projects which, only a few years ago, seemed impossible. Individual parishes are embarking upon great building schemes. The laity have undertaken the raising of the extra finance required. It is encouraging to learn that, in some instances, where the "Personal Canvass" System has been undertaken by the Laymen of a parish, Church congregations have increased. This is good, but I have not always found that increased church revenue has been indicative of spiritual growth. There is no reason why Worship and Church Finance should not go hand in hand—but the latter must always be a true expression of the former. We do not need quick and short methods of Church support so much as the steady and dependable

week by week giving. St. Paul's counsel as to Church giving still proves to be the best and surest method.

"Upon the first day of the week let each one of you lay by him in store as God hath prospered him."

"Australia is a prosperous nation. The average Australian is receiving a substantial weekly wage, higher than his fellow worker in other parts of the world. If he is wise he makes a regular and generous contribution to his home and family. It is a duty towards those to whom he is devoted. The measure of his devotion is shown by the proportion he allows for his home.

"When he recognises his duty towards another home — the Church, which is the "Household of God" — he will give his fair proportion to that "other Home," and will encourage his family to do the same — for all are children of the One Father."

AMERICAN ANGLICANS STILL PROTESTANT.

A move to delete the word "Protestant" from the name of the Protestant Episcopal Church of America—the Anglican Church in that country—was decisively defeated at the Honolulu Convention of the church this month.

Mr. Charles P. Taft, a brother of the late Senator Taft, and a lay representative from Ohio, said: "The word 'Protestant' is very important. Our church is a Reformation church in fact."

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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

October 2. 17th Sunday after Trinity.

M.: Jer. 17, 5-14; Luke 11, 29; or 1 Pet. 1, 1-21.

E.: Jer. 18, 1-17; or Jer. 22, 1-19; John 8, 31; or Eph. 5, 10.

October 9. 18th Sunday after Trinity.

M.: Jer. 26; Luke 12, 1-34; or 1 Pet. 1, 22-2, 10.

E.: Jer. 30, 1-3, 10-22; or Jer. 31, 1-20; John 13; or 1 John 1, 1-2, 11.

October 16. 19th Sunday after Trinity.

M.: Jer. 31, 23-37; Luke 12, 35; or 1 Pet. 2, 11-3, 7.

E.: Jer. 35; or Jer. 36; John 14; or 1 John 2, 12.

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