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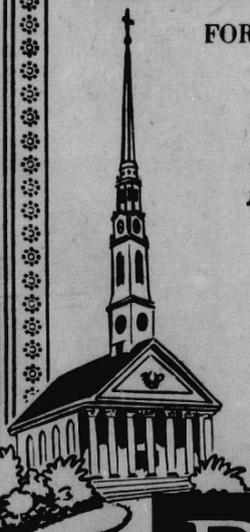
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Theological Colleges Expand

The Australian theological colleges begin their new year this month. The three largest colleges—Moore College, Sydney; St. Francis's College, Brisbane; and Ridley College, Melbourne—all report record enrolments of new students.

At Moore College 48 new students have been enrolled for the coming term.

GRAHAM CRUSADE EFFECTS

The total number of students at Moore College this year will be 115, of whom six are in the Matriculation year, 45 in the First Year, 30 in Second Year, 31 in Third Year, and three in the Fourth Year.

At Ridley there will be 29 new students, and Principal Babage reports that the College enrolment of theologues this year will be 59.

An important development for theological training in the Church of England in Australia is taking place this year at Ridley. All the new students have entered college on the understanding that their course will be one of four years before ordination.

At the present time Ridley is erecting temporary student accommodation, as well as building a house of 22 squares to house a staff member. At present the college only has a principal's residence, which is part of the main college block.

A check of this year's college prospectus shows that Ridley has amongst its lecturers and visiting lecturers nine who hold a university doctorate.

At St. Francis's College in Brisbane there will be a record complement of 60 students in the three-year course this year. Many of the new students come from the Diocese of North Queensland.

New Dining-Hall at St. Francis's

St. Francis College is embarking on a building expansion program, and are erecting a new dining hall to seat 80, with kitchen and domestic quarters. The building material is brick with concrete piers, and it is the first permanent building on the college site—the other buildings being wooden. The College has recently completed a new

student's wing, and the old dining hall and kitchen are being converted to give further student accommodation.

The effect of the Billy Graham Campaigns is plainly discernible. Many of those entering the evangelical colleges this year owe this decision largely to the Graham Campaign.

Increased enrolments are presenting all the colleges with accommodation problems, and plans for new buildings are being embarked on as finances permit.

The largest building project amongst the colleges at present is the new dining hall, lecture rooms, kitchen and offices that it is hoped shortly to erect at Moore College. The dining hall will contain a gallery, so as to provide additional seating when the hall is used for assemblies, on such occasions as Graduation Days.

But there are other financial problems entailed in expansion—particularly the problem of adequate bursaries to students.

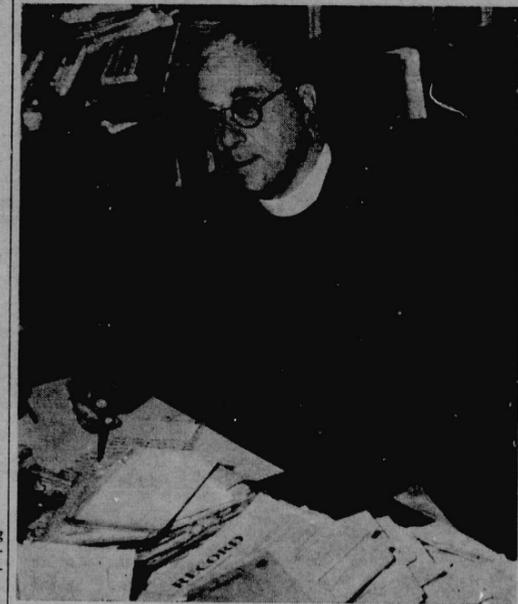
Prayer and Financial Support Needed

This may be illustrated from the largest of the Colleges—Moore College. The fees paid by the students at Moore College are fixed to cover the running expenses. The new building program to cater for the additional students must be financed from donations.

Although the fees are modest compared with other education institutions, they mount up to more than the average theological student can pay. Some Australian dioceses pay all the fees of their ordinands, but in the Diocese of Sydney a bursary of about half the fees is paid to diocesan candidates. Most of this bursary is raised by the Synod assessment.

However, the large increase of

THE LATE ARCHDEACON DENMAN



The late Archdeacon P. H. Denman in his study at St. Clement's Rectory, Marrickville. (See appreciations, page 7.)

GRAHAM CRITICISED

Sharp newspaper criticism of Billy Graham for his refusal to comment on proposed French nuclear tests in the Sahara has been given as the reason for the drop in attendance at rallies being held in Ghana by the American evangelist. An estimated 14,000 attended the opening night rally and less than 5,000 came the second night.

Dr Graham had told the Press on his arrival in Accra from Liberia that he would not speak about the tests because of their "political connotations."

The "Ghana Times" said: "Not a few have been disappointed, actually stunned," by his attitude.

The "Evening News," founded by Prime Minister Kwame Nkrumah, also deplored his silence and said Dr Graham, who is on a ten-weeks African Crusade, has "no new message greater than that which Nkrumah of Africa is interpreting in word and deed to the world today." It blamed Christian civilisation for all the iniquities and oppression in Africa and for the planned French tests. The editorial was titled, "Seek Ye First the Political Kingdom."

Shown a copy of the editorial Dr Graham commented, "If my coming to Africa can contribute toward free religious discussion, it will have been profitable."

Nigerian Response

In Lagos, Southern Nigeria, there was no political controversy surrounding Dr Graham's visit. Inquirers numbered 5,000 in one week; crowds of up to 50,000 attended his meetings.

The Right Reverend A. W. Howells, Bishop of Lagos (an African), said: "It has stirred the spirit and conscience of the people and has shown us that there is a hunger and thirst after righteousness."

There was a similar response in other parts of Southern Nigeria, where the gospel has been preached for over a century. Among those who heard Dr Graham were 1,000 university students, of whom 150 made decisions.

In Northern Nigeria, which is predominantly Moslem, and where the British Government has restricted missionary activity, crowds were smaller, and there have been reports of threats by chiefs and their retainers against those who attend Dr Graham's meetings.

Singapore and Malaya

It is announced that, in order to correspond with the present situation, the name of the Diocese of Singapore has been changed to that of the Diocese of Singapore and Malaya, by decision of the Bishop of this Diocesan Synod.

Bishop Neill's W.A. Mission

Bishop Stephen Neill, who will visit Australia in mid-1960, has accepted an invitation to lead a mission to the University of W.A. in Perth in June.

Last year a combined meeting of Christian staff and students of the University of W.A. agreed to form a council for the purpose of sponsoring a mission this year. Prof. C. J. B. Clews was elected chairman, Dr A. F. Wilson, Vice Chairman, and Dr N. H. Brittan, Secretary.

students at Moore College this year means that the total money available for bursaries from assessment and gifts falls far short of what is required, if the rate of bursary given in the past is to be maintained.

Thus the College Committee is faced with the problem of obtaining additional bursary money for the new students, as well as obtaining more money for the erection of buildings to accommodate these students, for the program of expansion and building ought not to lag behind, if the men offering for the ministry are to gain the most from their training.

This is a problem which Church people are urged to pray about. Our theological colleges are of great importance to the life of the Church, and need the support, through prayer, of all

Evangelical Hymn-Books to be Revised

Two hymn books widely used in Evangelical Anglican churches are under revision. They are:

A well chosen committee of parochial clergy, church organists and other musicians has been drawn together by Church Society, and is working under the chairmanship of the Rev. H. C. Taylor, Vicar of Christ Church, Orpington. The guiding principles which the members of the committee are acting upon are considerations of what is spiritual, musical, poetical, practical, and historical.

When the work of revision is completed it is expected that the two books will become one with a total of about 700 hymns.

The committee through its chairman has invited those who have relevant matters to do with hymn book revision to address their remarks to the committee, c/o The Rev. H. C. Taylor, 165 Charterhouse Road, Orpington, Kent.

Dibelius to Retire

Bishop Otto Dibelius has announced he will retire as chairman of the Evangelical Church in Germany (EKID) and from his position as Bishop of the Church of Berlin-Brandenburg at the end of the year. Bishop Dibelius will be 80 on May 15.

STUDENT EVANGELISM

The Lent, or first term of the University year, commences in most Australian Universities this week. Literally thousands of eager young men and women in every State of Australia commence or continue their pursuit of higher learning.

Despite the commencement of two more Universities in recent years, and the major extensions which are going on in the old ones, the Universities are still crammed to capacity. Official records from the two Universities in Sydney, and of the Teachers' Colleges, show that 5,000 new students will come from the country and from overseas for tertiary education this year.

A great proportion of these belong to the Church of England, and it is important that in the formative years of University or Teachers' College training, that their link with the Church of England should be strengthened.

It is unfortunate that relatively little accommodation in the forms of hostels and colleges is provided in University centres by the Church of England. Thus, the total accommodation available in Anglican colleges and hostels in Sydney for students is 378.

This situation occurs at a time when land held by the Church of England in Forest Lodge and Glebe is returning, after long years of being leased, into the control of the Church, and should challenge Churchmen to attempt some really ambitious scheme to establish new colleges at Sydney and Kensington with an evangelical foundation.

The new influx of students contains an increasingly high proportion of students from South-East Asia this year. Hundreds of these students are seeking accommodation in private homes, and many more are anxious to be invited to share in family life in Australian homes during weekends or in vacations.

In the light of this Asian Mission field within our own borders, it seems tragic that so many Christian people have their eyes fervently fixed on the Mission fields in South-East Asia, and yet at the same time seem to be oblivious to this unparalleled opportunity that God, in His Sovereign power, has given us at home.

There is one Parish which is concerned enough to support an Asian Student's Fellowship. There is a hostel at Drumoyne for a mere 30 Asian students. But, by and large the Missionary endeavour and enthusiasm of the Church of

England overlooks one of our most glorious opportunities.

It is encouraging to know that there is such a wide coverage of Christian activity in University life by such bodies as the Students' Christian Movement and the Evangelical Unions. These bodies seize the opportunities in the opening Orientation Week of confronting students with the claims of Christ.

Evangelical Churchmen have been amazed at the rapid and sure growth of the Inter-Varsity Fellowship of Evangelical Unions in recent years. It has never changed its program of the priority of personal witness, prayer and Bible study, as basic principles of Christian growth.

This year sees the Evangelical Union as the largest student society, larger even than the sporting groups in most Australian Universities, and it is anticipated that over £10,000 will be spent this year supplying staff workers and other personnel to guide this rapid growth.

It therefore should be a matter for regular prayer by Churchmen everywhere that this increasing Spiritual movement in the Australian Universities will be used of God to bring forth leadership and strength to the Church of God.

The Students' Christian Movement has always maintained a priority of the Christian Ministry in its planning and advice to graduates and graduates. However, the Inter-Varsity Fellowship in Australia, while maintaining the closest co-operation with the Protestant Churches, has not been marked by directing large numbers of trained and dedicated students for the ministry.

In Australia there seems to have been in the past a glamour surrounding medicine, and even some of the prominent members of the I.V.F. have said that a young graduate, while remaining in his profession, can exercise a more important ministry than a minister in a Parish.

While not belittling the non-professional missionary, such a policy would lead to tragic consequences. The battle for the souls of men still takes place in the ordinary basic pastoral and evangelistic work of the Parish minister.

Consequently every effort that the Christian Societies in the Universities make to capture the vision of students who are clear in Christian faith and mature in Christian experience, for the ministry, will be work of strategic importance.

Archbishop Mowll

(From a correspondent)

It is noteworthy and gratifying that, within sixteen months of the death of Archbishop Mowll, so full and well-written a biography should have appeared as has now been published from the pen of Bishop Loane.

We venture to suggest that this is the best book Bishop Loane has yet written. The late Archbishop has been fortunate in his biographer.

Readers can hardly fail to be moved by the full-orbed picture of Howard Mowll as a simple and single-minded disciple of Jesus Christ, who was wholly devoted to making known the gospel of the Cross and to whatever duties that entailed in the various periods of his life. It is the character of the man, its depth and yet essential simplicity, which emerges more clearly than anything else in these pages. Probably no one knew the Archbishop in his latter years better than did Bishop Loane, who was his companion on many of his tours (including the final visit to China) and his assistant over many years in the intricate work of the diocese, and a great deal of the information contained in the book was confided by the Archbishop to the author, and it is plain to the discerning reader that much else comes from Bishop Loane's personal contact with friends of the Archbishop from each of the main periods of his life.

There are 12 chapters in the book. Three are devoted to the Archbishop's home, schooling and university; and one each to his ten years as a theological teacher in Toronto, his work as assistant bishop and then bishop in West China. The last six chapters concern his work in Australia, some chronicling the passage of events, and others assessing his character and ministry.

In his foreword Bishop Loane explains the reason why he has recounted the Archbishop's early life in such detail: "It may be thought the first two chapters read his childhood and his school days in more detail than is necessary. But they are as they are because the Archbishop was so insistent that no one could understand the sort of man he was unless he were patient enough to take time and trouble to see his life in the context of his home and family. 'God gave him great talents through his parentage,' so his brother wrote after his death, 'and he developed them to the full.' No one could have looked back to his boyhood with a stronger sense of what he owed to his home, and he wanted others to know what it had meant in his development." Since the greatest contribution of the Archbishop lay in the realm of his own character, it is of greatest importance that we should know these things, and readers of the book will learn much from these chapters.

New Constitution

It is too early, as Bishop Loane recognises, to assess the influence of Archbishop Mowll on the development of the

Church of England in Australia. He was a decided evangelical churchman himself, and he threw his weight into many evangelical enterprises. But he was not a man to clash theologically with opponents, and he was not at home either in constitutional affairs or in public debate. This is evident in the account of the Constitution question which Bishop Loane gives. Indeed, Bishop Loane appears to reflect



The late Archbishop Mowll at the time of his visit to China in 1956.

an apparent misconception of the Archbishop's about the arrangement in regard to the Primacy (p.136). (The Determination of 1872 was repealed before it was acted on. Bishops Barker and Barry and Archbishop Saumarez Smith all held the office of Primate in virtue of their being Bishops of Sydney. Archbishop Wright was the first elected Primate; so that the election at which Archbishop Mowll failed to be elected Primate by one vote was only the second election to have taken place.)

Bishop Loane also implies (p.135) that Bishop Barker ceased to be Metropolitan of Australia on becoming Primate. But this was not so. (See, e.g. Bishop Barker's Primate charge 1876 and the Lambeth Conference 1878, and the wording of the 1881 Determination. The two offices ran on concurrently. The former is an inalienable title of the Archbishop of Sydney; but since 1900 the latter is not necessarily joined to the See of Sydney.)

Bishop Loane relates at some length the Archbishop's part in the Constitution question during the time of his episcopate. He was not at home in such matters, and consequently his role was

practically confined to public utterances in prepared synod speeches for which he clearly depended heavily on his advisors. In one respect we believe Bishop Loane has placed a construction on the Archbishop's action which goes beyond the available evidence. The Bishop states that the final words of the Archbishop's address to Sydney Synod in the special session on the Constitution in 1957 "gave a lead such as he had never sought to give before." The words in question (which the author quotes) were: "I earnestly hope that the discussion of the Constitution clause by clause and the careful exposition of its legal implications by those who are competent to express an opinion on such weighty matters will result in a substantial majority for the decision which shall be made" (p. 226).

Far from expressing the Archbishop's "lead" in one direction or another, these words seem to us as impartial as they could be on the issue before the Synod. Indeed, nothing in the text of the Archbishop's whole address gave any indication, in our opinion, of his own view as to the acceptability of the particular draft before the synod or of what he would like to see the synod do with it. Nor do we agree with Bishop Loane that "before the last speech in reply, he spoke briefly from the chair to lend his support" (p. 226). Unfortunately, no record of the Archbishop's few words at that point now exists, but our clear recollection is that the Archbishop, in reply to some who in the debate had asked why he had changed his mind since he had expressed his views on the desirability or otherwise of constitutional change ten years earlier, simply denied that he had in fact changed his mind.

Classic biography

True, the full support of his short reply was not clear, and many took it to imply support for the draft. Perhaps Bishop Loane knows what in fact the Archbishop's own view was at the time; but his lead was, to say the least, much less decisive than it had been in former synods when Sydney had rejected drafts or accepted them with provisos. Perhaps the Archbishop was never fully persuaded in his own mind about the final draft. He is said to have expressed surprise at the synod's decision in 1957, and a few days after the Synod he encouraged one leading synodman who had opposed the Constitution "not to give up fighting."

But these are very minor criticisms in a book so absorbing and so inspiring. The biography helps us to understand the Archbishop much more adequately than is possible

(Continued at foot of page 3.)

CHURCH RECOVERED THROUGH PRAYER

Twenty-two years ago two public spirited residents of Bramley, South Africa, who were members of the Church of England, gave land for a church in Forest Road, Bramley.

They incorporated in the Deed of Donation a condition that the land was given specifically and only to the true Church of England in South Africa. A church and rectory were built.

Years later, in 1954, the Minister and his responsible officers, without the authority of their Synod, entered into a private agreement with the bishop of the Church of the Province, and thereafter used the property for purposes other than provided for in the Deed of Donation.

All friendly approaches were refused, and the authorities of the Church of England were faced with the alternative of taking legal action for the recovery of the church. The best legal advice was obtained, which indicated that the Church of England had a clear case. But the more we thought about legal action, the more distasteful it appeared.

And so recourse was had to Prayer. Daily and earnestly members of the Church of England throughout South Africa looked to God for help.

God answered these prayers, and on January 31, 1960, the occupiers announced that they were vacating the property and handing it back to the rightful owners (though with a heavy debt).

Immediately Dr J. Allen, of Johannesburg, accepted the invitation to take charge of the rebuilding of the work of God

simply from acquaintance with him in his last years. For example, we learn how much time he gave to direct evangelism in the years before he went as a missionary to China. It is also interesting to see how he laboured in China to be "the bridge from the paternal rule of Bishop Casells to the progressive rule of Chinese Bishops." It is, moreover, interesting to reflect that the Archbishop did not do his best work through his synod. Some of his earlier schemes, such as the transference of Moore College to the St. Philip's site, the new cathedral plan (and, we might add, the bell tower), suffered shipwreck in synod debate. But two of his greatest achievements—CENEFC and Gilbulla—were initiated and carried through extra-synodically. To judge by the criticism they evoked at first, they would have received short shrift had they come to synod!

Bishop Loane tells in a very attractive manner some of the lighter incidents in the Archbishop's life, particularly the story of his engagement, which is drawn from Mrs Mowll's diary.

This book is a classical evangelical biography. The Christian reader will not fail to be stirred to renewed prayer and service as he reads the story of Howard Mowll, which Bishop Loane unfolds in these pages.

Archbishop Mowll: The biography of Howard West Kilinton Mowll, by Marcus L. Loane, published by Hodder & Stoughton, is expected to be available in Australia in April. The Australian price will be 31/9.

New Dioceses in Uganda

The Dioceses of Uganda and the Upper Nile are discussing the possibility of dividing themselves into several new Dioceses and then combining into a new Province of the Anglican Communion.

No time-table for the creation of the province has yet been agreed, according to an editorial in "New Day," the Uganda Church fortnightly. "However, the present Archbishop of Canterbury, who has been closely concerned with the constitutional discussions for the new province, must surely wish to inaugurate it himself. This could affect the date, since it has been widely suggested that he will be retiring in the fairly near future."

It is understood that the province of Uganda will definitely not be inaugurated in July or August of this year, when the Archbishop will be visiting Kenya to inaugurate the new province of East Africa.

C.P.S. Fellowship

The annual service of Holy Communion of the Commonwealth Public Service Fellowship will be held in St. Andrew's Cathedral, Sydney, at 8.30 a.m. on Sunday, March 27.

A corporate breakfast will follow at the CENEFC Centre in Castlereagh Street. His Grace the Archbishop of Sydney will speak at the breakfast.

It is essential to obtain tickets for the breakfast (7/6) before 16th March. Please telephone Mr C. Bronwich, LY4608, Miss M. A. Crook, XB1351, or Mr L. Feehey, LM5874.

New Bishop of Wellington

The Right Rev. H. W. Baines, who has been Bishop of Singapore since 1949, is to be the new Bishop of Wellington, New Zealand.

SYDNEY MISSIONARY CONVENTION

"Faith cometh by hearing" is the slogan of the 1960 Missionary Convention to be held in Sydney from March 7-12. This Convention, which is held annually, is arranged by the Church Missionary Society of Australia's New South Wales Branch.

Two outstanding missionary speakers, the Reverend A. J. Dain, C.M.S. Federal Secretary, and Dr Paul S. Rees, Vice-President of World Vision Inc., will challenge the Church to "look on the fields."

Dr Rees, a noted Bible scholar and teacher, and who has led Pastors' Conferences all over the world for both the Billy Graham organisation and for World Vision Inc., will give the Biblical basis of the challenge.

Dr Rees has always had a Bible-centred ministry and his expositions of the truths enshrined in the Scriptures have always been the source of blessing. The central themes of his messages during the Convention will include the explanation of how God can effect his purpose through willing individuals, and how our willful disobedience to God's leading can frustrate His desires to use us.

Mr Dain will amplify this message in his series of talks, the theme of which will be the "Un-

VESTMENTS MEMORIAL

Sir Arthur Smith, who has been closely associated with the Memorial presented to the English Archbishops in January requesting that the use of vestments shall cease that controversial Canons be not forced on the Church, and that the Bible be restored to its position of final authority, has made a statement on subsequent development.

Sir Arthur said, "Those who drew up the Memorial were anxious as far as possible to have only the signatures of men and women who understood the issues at stake."

"There was no attempt to get mass signatures of people whose only reason for signing would have been merely to register disapproval of the failure of the Church these days' — as one writer expressed it. The original Memorial contained the names of 100 laity and 500 clergy. With additional signatures up to date, the total figure is approximately 15,000 of whom over 900 are clergymen of the Church of England."

"The Memorial was duly submitted to the Archbishops of Canterbury and York and copies sent to the Diocesan Bishops and to the Chairman of the House of Laity. In addition, separate representatives in support of the Memorial were made to the Archbishop of Canterbury by the committees of over 50 societies representing both the home and overseas mission fields."

Speaking of reactions to the Memorial, Sir Arthur said that those Bishops and others who took the trouble to write and otherwise comment. "Undoubtedly," said Sir Arthur, "some clergy and laity who can see no harm in vestments have no knowledge at all of their history and association . . . Understandably

a few folk stated that they 'disliked memorials' (how I agree), but they suggested no effective alternative.

Drift from the Reformation

"A churchman who felt he ought not to sign because of the important post he held in the City of London wrote" (said Sir Arthur): "The Church got more and more elaborate until the explosion of the Reformation. Now many people seem intent on restoring those pre-Reformation practices. This time there will be no explosion, merely desertion."

"Almost all the criticisms of the Memorial have been on matters of detail, and obviously we must—indeed do—respect differences of opinion. No one, however, has challenged the statement that our Church has been drifting, or that the drift has been away from the doctrine that emerged from the Reformation. It is essential not to let minor matters of detail cloud the main issue. The three urgent requests of the Memorial were made with the aims of ensuring that our established Church is true to Reformation doctrine."

Of the future, Sir Arthur said, "The Archbishop of Canterbury has invited Lord Brentford and a clergy and laity who can see no harm in vestments have no knowledge at all of their history and association . . . Understandably

Authority of God's Word

"The authority of the Word of God mediated through Holy Scripture remains ever unshaken," affirms the Commission on the "Authority of the Word of God" in its report which was received by the National Conference of the Australian Churches in plenary session.

The report was referring to the rise of the national sciences and the changes in the thought of the West which perplex many people.

The Commission's findings were presented in three sections: 1. The Authority of the Word of God: " . . . The authority of the Word of God mediated through Holy Scripture is an absolute authority and all Christians acknowledge it their duty to render entire obedience to Him, in their faith, in their worship, and in their life in His world . . ."

2. The Interpretation of the Bible: " . . . The authority of the Bible is not affected by the variety of the literary forms in which it may be clothed . . ."

3. The Bible in the Church's Life and Mission: " . . . The spiritual growth of every Christian demands a knowledge of the Bible and a constant recourse to it, with the constant endeavour to relate its words to the situation of the modern world . . ."

The Commission recommends that further study along the lines set out in this report will contribute to the renewal, unity, and mission of the churches,

PSYCHO-SEXUAL DEVELOPMENT

The Father and Son Welfare Movement plans to conduct a further series of Seminars during April and May on "Understanding Psycho-Sexual Development." This will be a repeat of the series conducted last year and will be for clergy only. This decision has been made following the marked success of the initial series and in response to requests from clergy who had applied too late for inclusion.

The series will cover six weekly sessions each of two and a half hours' duration. The course will be limited to 40 clergy and registrations will be determined on a denominational quota basis.

Th.L. RESULTS

Dear Sir,
The Th.L. results were startling to say the least, with 17 out of 24 entrants from Moore obtaining honours. Your note questioning the A.C.T. standards seems relevant for there can hardly be much sense of achievement for a man with honours to find that he is among a large group similarly placed. This, however, is surely no new problem with the A.C.T. though maybe this year's results may move them to take some action.

The fact that the Th.L. can be taken piecemeal over a period of years also obviously detracts from the value of the qualification. This criticism must also be levelled at the Th.Schol. So far as my memory serves me I think the A.C.T. hand-book mentions Th.Schol. as being more or less on a par with the London B.D., but this can surely only hold good if the Th.Schol. examinations are taken at one go, as is the B.D. I imagine that anybody of average intelligence could obtain a B.D. if they were able to take one subject a year.

Would it not be better for the Th.L. and Th.Schol. not to be awarded on this piecemeal basis. However by all means let people continue to sit for the individual subjects for their own edification.

Perhaps if there is not likely to be much change in the Th.L. standard it would be better for men to sit for the London Dip. Th., which though not requiring the initial qualifications for the B.D. is more worthwhile from the point of view of academic standard and public recognition than the Th.L. Seeing that such institutions as London Bible College require that their internal B.D. students also pass internal examinations over and above the B.D. subjects, quite up to Th.L. standard, perhaps it would not be too much hardship to expect those who are able to sit for the B.D. or the Dip.Th. in Australia to sit for the Th.L. as well. I gather B.D. students at Moore are doing this in any case. Much of the Th.L. work would be swallowed up in the degree or diploma course.

There will obviously still be those unable to rise to the B.D. or Dip.Th. Then let the Th.L. for them be sufficient. I think I am right in saying that over here in many cases ordinands are expected to read for a degree if under 25. Some of them make the grade and some don't. If they don't then they just carry on with studies at the General Ordination examinations, but at least an attempt has been made at a university qualification. Why not some such scheme for Sydney, especially when London University gives the opportunity to external students.

I trust that the fine effort of Moore College to present men for the B.D. may be prospered and extended to other colleges.

Yours sincerely,
Bryan E. Hardman,
London, S.W.2, England.

A QUERY

Dear Mr Editor,—Will you kindly tell me the correct wording of the prayer commonly used at the close of the sermon: "And now to God the Father, God the Son and God the Holy Ghost."

It appears that there are a number of variations to this. Yours sincerely,
Brian B. Hutchinson,
Willoughby, N.S.W.
(As far as we know, no ver-

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

sion is any more correct than any other. The most commonly used form is: "... be ascribed, as is most justly due, all might, majesty, dominion and power, now, henceforth and for evermore. Amen."—Ed.)

Addresses on India and South America

A public meeting will be held in the Chapter House, Sydney, on the 21st of March when the speakers will be the Right Reverend M. L. Loane, and the Reverend Alan Yuill.

Bishop Lovne has just returned from a three-months' tour in India, Pakistan, Nepal and Afghanistan, and Mr Yuill has just returned from an extensive tour of South America in connection with the South American Missionary Society. Both will speak on their tour.

C.M.S. CENTRE AT KATOOMBA

The new Church Missionary Society centre at Violet Street and Cliff Drive, Katoomba, N.S.W., will be dedicated and opened by the Archbishop of Sydney, who is President of the Society, on Saturday, March 5, at 2.30 p.m.

The new centre, which will accommodate up to 56 people, is intended to cater for adult house parties and groups. It is close to many of the scenic and tourist attractions of the district.

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DEACONESS CONFERENCE

One of the largest Deaconess Conferences to have been held in Australia was conducted at St. Catherine's School, Waverley, from January 18 to 22, 1960.

Thirty-four deaconesses, representing the Dioceses of Adelaide, Bendigo, Melbourne, Perth, Sydney and Tasmania united for worship, Bible Study and the interchanging of ideas. The theme of the Conference was "The Secret of a Fruitful Ministry," and Bible Study groups spent an hour each morning seeking out this point in the life of Abraham, Moses, Peter and Paul.

All sessions at this Conference were taken by deaconesses, papers being given on the life of Sister Eva of Friedenshort, foundress of the East German Deaconess Order, Deaconess Gilmore, foundress of the Order at Rochester, England, and Amy Carmichael, of Dohnavur. Addresses on Youth Work, Adult Sunday School, Counselling, Children's Work and General Parish work were given with much discussion and the interchanging of ideas.

All found this time of Conference spiritually beneficial and the bonds of fellowship were renewed and strengthened.

Church Assembly's "Urgent Tasks"

The Archbishop of Canterbury spoke at the Autumn Session of the Church Assembly about what he regarded as three tasks of "great urgency." They were: Consideration of the Ornaments Rubric, the matter of Reservation, and the revision of the 39 Articles.

The new Convocation, he said, would have to decide when, and in what order, it would deal with these matters. It would have to bend its mind "to its main task."

"I do myself believe," said the Archbishop, "that future generations will look upon this generation of the Church of England as one which did not turn away from any task which was put before it."

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Notes and Comments

RISKS OF ALCOHOL . . .

A medical correspondent has handed us an article from "The British Medical Journal" entitled "Risks of Alcohol." The article begins by pointing out the decreased margin for error on the roads caused by increasing traffic, and states that recent research shows that even small quantities of alcohol are risky and evidently diminish the driver's performance.

No research workers have been able to find a safe level of alcohol in the blood below which driving ability is unimpaired. On the contrary, "the performance of the drivers, as well as their judgment, progressively deteriorated as they consumed more alcohol."

The article comments: "The data suggested a continuous relationship between level of blood alcohol and driving ability, and lacked any indication of a 'threshold' at which the driver should stop drinking: his only safe course is not to begin."

PRAYERS FOR THE PRINCE . . .

It is not altogether clear what authority the prayers have which were published in the secular Press recently for use in churches on the occasion of the birth of the new Prince.

However, it appears very likely that they have none. All that was stated was that they were issued by the Archbishops of Canterbury and York, and these two prelates have no power to amend or replace the prayers for the Queen and the Royal Family that are contained in the Book of Common Prayer.

The prayers were in themselves perfectly innocuous and even admirable, and we commend them for the private use of Australian Anglicans. But the growing practice of by-passing constituted authority for laudable purposes such as praying for the new Prince in church is likely, unless protested against, to lead to an attitude of mind which will make it easy for the Prayer Book and Articles, and the Scriptural religion they contain, to be scrapped without most churchmen realising what has happened until it is too late.

WHITE AUSTRALIA AGAIN . . .

During the course of the National Conference of Australian Churches, Bishop Lesslie Newbigin gave a Press conference. One of the questions concerned Australian immigration policy.

The Bishop said that this was not discussed in the circles he was familiar with, and that he had not studied the matter, but that a government had a responsibility for the composition of its country's population and also that the world population explosion had to be reckoned with.

It is refreshing to hear a commonsense comment on this matter for a change. If God has entrusted us with this land, we must consider whether its resources would be developed and its people made wealthier or happier if unrestricted immigration of Asian peasants were allowed to take place. We must also decide whether even 50 million migrants from, say, China, India and Japan would in any real way alleviate the pressure of population in those countries.

Finally, we may ask ourselves whether there is any evidence that Asians are so simple as to be satisfied (as regards their racial and national pride) by a quota system, if the present system does not satisfy them.

OPERA HOUSE LOTTERIES . . .

The New South Wales State Government is attempting to revive interest in the Opera House lotteries by reducing the price of lotteries and providing extra prizes.

"The Sydney Morning Herald" points out in an editorial that whereas the first such lottery at the end of 1957 was filled in 28 days, the last took four months to fill.

This sad tale illustrates the truth that appeals to greed, or to the wish to be entertained, are subject to a law of diminishing returns. Appeals to people's generosity or to their sense of duty are not.

Governments are not the only ones to be unwilling to face this fact. Similar unwillingness is sometimes found in Church circles.

Another truth is that appeals to lower motives inevitably stifle people's more generous instincts. If the history of lotteries in Australia proves anything, it proves that.

Experimental Services

The Convocations of Canterbury and York were urged this week to have second thoughts about the desirability of authorising the bishops to sanction the use of the revised services of baptism and confirmation. If amended motions are passed in the two Convocations, such experimental services will not be allowed until "canonical provision shall have been made."

This, presumably, is a reference to the famous draft Canon XIII, "Of Lawful Authority," which would permit such experimental services to be held. The authority of the Convocations to authorise such changes before the draft canon has been approved has been questioned, in recent weeks, by the "Church Times" and the Church Society among others.

The Archbishop of York referred to the unwisdom of anticipating Canon XIII in his presidential address to his Convocation on Tuesday. He said that, if the revised services of baptism and confirmation were finally approved by Convocation, it would be with a view to their experimental use only when Canon XIII should have made such experimental use lawful.

"The resolutions on our agenda refer also to a preliminary stage of experiment, namely the sanctioning of the use of the services in selected parishes under the control of the bishops: and the resolutions ask for this small experimental use to begin forthwith."

"I am sure, however, that it would be most unwise to appear to anticipate the powers expected under Canon XIII, even to this very small extent. And I am glad that the mover and seconder have agreed to insert into the relevant resolution the qualifying words, "when canonical provision shall have been made for such experiment."

Primate at Mosman

The Archbishop of Sydney paid his first visit to St. Clement's Church at Mosman since his enthronement as Archbishop on Sunday, February 14, at 7.15 p.m.

Emu Plains Mission

The historic parish of Emu Plains, one of the oldest communities in Australia, is to hold a mission from April 3 to 10.

Up till now it has been a rural area, but it is now on the verge of great expansion. Many citrus orchards have been subdivided, and new houses are being built almost overnight.

The mission will be led by the Reverend Ron Ash, Rector of Kurrajong and formerly superintendent of Oepelli Mission, in the Northern Territory.

The Archbishop will preach in the parish church at the opening of the mission, and commission the missionary.

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Bishop Richard Coxe

A Staunch Elizabethan Churchman

(By the Reverend C. Sydney Carter, M.A., D.D., F.R. Hist. S.)

Richard Coxe was born in 1500 at Whaddon, Bucks, and after a monastic education went to Eton and then to King's College, Cambridge, in 1519. He graduated B.A. in 1523.

Wolsey invited him to his "Cardinal" College at Oxford and he became a junior Canon there and got his Oxford M.A. in 1526, but then had to leave because of his Lutheran sympathies. He became Head Master of Eton College and took his Cambridge D.D. in 1537.

Coxe then became Chaplain to Archbishop Cranmer and to the King, and he was put on the Commission which formulated the "Necessary Doctrine and Erudition for any Christian Man." In January, 1534, he was appointed Dean of Lincoln, and three years later, the first Dean of Christ Church, Oxford. In 1542 Convocation appointed him to a Commission for making an authoritative version of the Bible, but Henry VIII stopped this reform. On the Dissolution of the Monasteries Coxe wrote to Henry VIII to spare the universities.

Under Edward VI he was rapidly advanced and became Tutor and Almoner to the King in September, 1547, and he was on the Commission which compiled the "Order of Communion" Service in 1548 and the 1549 Prayer Book. He helped in the revision of this Book which gave us the 1552 Prayer Book.

Advanced Reformer

From May, 1547, to November, 1552, he was Chancellor of Oxford University. He was most active in welcoming the foreign reformed exiled divines and he introduced Peter Martyr and John ab Ulmis into Oxford. He was also most zealous as one of the "Seven Visitors" who "cleansed" the schools and colleges and utilised their funds for the Reformed Teachers and destroyed the medieval Catholic books and MSS. He presided as Moderator at a 74 days disputation between Peter Martyr and the Oxford Schoolmen, Traheron, Chidsley and Morgan.

Dr Coxe was regarded as an advanced Reformer and was well instructed in Latin, Greek and Hebrew and he joined other prominent Reformers in translating the Old Testament. He declared that "bishops and priests were only one office at the beginning of Christ's religion and that no Consecrator was necessary for the office of priest—only appointing with imposition of hands."

In 1548 he was on a Commission to prepare "an order of Communion" in English. He condemned the Henrician religious "reformation," and in 1549 he was appointed one of the visitors to the two universities while he was Dean of Christ Church, Oxford. He was regarded as a valuable supporter of the Reformed Movement and was one of the Reformers chosen to revise the Ecclesiastical Laws which were published in 1572—the abortive "Reformation Legum Ecclesiasticarum."

was arrested and imprisoned for a year but then he managed to escape to the Continent and in March, 1555, he took a prominent part in the "Troubles at Frankfurt" over the use of the Second Prayer Book of Edward VI, which he stoutly upheld. This led to the withdrawal of John Knox and to the full use of the 1552 Prayer Book. But with the other exiles Coxe maintained the closest fellowship with the foreign Reformed Churches till the end of his long life in 1581.

He returned to England on the accession of Elizabeth in 1558 and was appointed Visitor to Oxford University in January, 1559. He was one of the seven Protestant Disputants at the "Westminster Disputation" with the Romanists in 1559, and he was chosen as one of those who drew up in December, 1558, a "Device for the alteration of Religion." In 1559 he was appointed to the See of Ely which he held till his retirement in 1580.

He took a leading and courageous part in challenging Elizabeth's action over the temporalities of the Bishops' Sees, which she tried to seize. When she seized some of the episcopal property belonging to his See, Coxe

protested and then Elizabeth is said to have written him a strong letter calling him a "proud prelate," who should remember "what he was before she made him what he now is," and she added "if you don't immediately comply with my request by G—I will unfrock you." (But modern authorities regard this letter as apocryphal.)

Opposed Puritans

He died in July 1581 and left many bequests for the poor and needy. He was married twice, secondly to the widow of Archbishop Parker's son. He translated for the "Bishops' Bible" the Acts and the Epistle to the Romans. Cannon Dixon calls him a "man of universal literature copiously embellished."

Coxe had a very high regard for Henry Bullinger, Zwingli's learned successor at Zurich. As

early as 1549 he wrote him that "there were many things which ought justly to inspire me with veneration for you and your singular erudition so greatly renowned throughout Christendom. In 1551 Coxe received two youths sent him by Bullinger and said "he would treat them with the greatest kindness if only for your sake." In 1568 he addresses him as "My Bullinger, my very dear brother," and thanks God that He has set you up as a most solid pillar for the propagation of the truth. He writes in 1576 of his extreme sorrow for Bullinger's death—"that so bright a star is forbidden any longer to shine upon earth."

He had informed Bullinger of the scurrilous Puritan attacks on the Bishops and describes them as "heady men who condemn and pull in pieces the whole economy of the Church." He calls them "a good for nothing tribe of sectaries."

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In Memoriam: S. H. Denman

There was a tremendous sense of vitality about the late Archdeacon Denman; he always was on the move and always accomplished the many tasks which were his lot without impairing the work of his beloved parish of Marrickville.

Even his signature did not change over the many years he had in this parish.

The following words, which were printed in one of the Sydney daily papers on 29th April, 1916, epitomised his work.

"Many clergymen never finish their labours; there is always a pressing call on them—someone is dangerously ill or in trouble, or something else occurs which needs their attention. Then there is the visiting of parishioners and the endeavour to get the people to attend Church. . . ."

"Still, there are ministers who look on it as glorious work. Such a one is the Rev. S. H. Denman who never wearies in well doing. He may constantly be seen going around his parish, generally well armed with printed matter because he believes in keeping the doings of the Church before the people's eyes. . . . Mr Denman is a man of set purpose and resolution, and is very successful. Ministers of his stamp are the need of the Church today."

These words were written 43 years ago when he was rector of St. Peter's, Woolloomooloo, and they applied equally well to his work in Marrickville, for he was a man who knew his parishioners and who would constantly be seen walking everywhere in the parish.

Love of children

The secret of his work was that he "loved people." Like His Lord everyone came within the scope of that love. There are multitudes who could rise up and tell of all the good he has done for them.

He was very direct, and at times almost abrupt but parishioners very quickly realised that this was a "front" and that behind there was the great concern for them.

He loved children and animals and constantly made every endeavour to see that he did not miss his school classes. Many is the time that people have told how he pointed his bent finger in their direction and the whole row would stand, not knowing which one was meant, in the class.

I believe the hardest task he ever was called upon to perform was to induct me into the Parish of Marrickville. He did it with a kindness and graciousness that I will never forget. Since that day he has been guide and friend and his help has been available whenever problems have occurred.

Typical of the man was the fact that he would not vacate the Rectory until it was done up and made ready for the new incumbent.

There are many sad hearts in Marrickville today, but these are tempered by the knowledge that the Archdeacon was a wonderful man of God and that for him there is the call to "higher service" with the Lord whom he loved.

—J.R.N.

Funeral largely
attended

D.J.K. writes:—
"The large attendance that

more than filled St. Clement's Church, Marrickville, for the funeral of the late Archdeacon Denman, and especially that of the clergy, witnessed to the wide esteem in which the Archdeacon was held. The lesson was read by Archdeacon J. Bidwell, a fellow-student of Archdeacon Denman at Moore College, and the service conducted by the Reverend J. R. Noble, the present Rector.

"This paper owes a great debt to Archdeacon Denman. For 12 long years he was the Honorary Editor, assisted in some measure by the Reverend R. B. Robinson and the Reverend D. J. Knox. But it was the editor who rose morning by morning at 4 o'clock. It was he who did the 'bullocking.' In fact when asked once how he kept it up in face of his heavy parochial responsibilities, he replied, 'Because I'm as strong as a bullock.'"

"Bishop Kerle spoke in his funeral address of 'strength' as the Archdeacon's special characteristic. He was endowed with great determination and unusual physical strength, and he looked to God for the knowledge of His will and for grace to carry it out.

"S. H. Denman had been trained under Canon Jones at Moore College. He had early learned the secret and experienced the joy of a full commitment. Having once tasted of that, nothing else could ever again satisfy.

"We have spoken of the great debt which this paper owes to the late Archdeacon, but that is small compared with what the Diocese of Sydney owes to him. There he exercised an active ministry for over 50 years, and was in charge of important parishes, including St. Bede's, Drummoyle (10 years), and St. Clement's, Marrickville (29 years). And everywhere he left a sweet savour of Christ.

"A couple of days before his death and when in extreme weakness he was heard saying 'Jesus loves me, this I know.' To God be the glory."

"We extend our sincere sympathy to his widow and his daughter and her husband, the Reverend Gerald Morris, and their two children."

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Justification by Faith

"JUSTIFICATION BY FAITH"
— by D. B. Knox, D. Phil.
Church Book Room Press,
London.

Dr Knox has given us in this pamphlet a very clear exposition of the Scriptural doctrine of justification by faith.

He defines justification as "the judgment that God declares on a person to the effect that he conforms to His standard." He insists that faith is not mere intellectual assent but "self-committing trust" or "absolute reliance."

Justification reveals the graciousness of God and "faith in God is the truest form of worship." Sacraments are said to justify because "the promises of God are bodied forth in the actions of the sacrament."

Law, while it has no place in justification, provides instruction and "stirs up the sluggish will of the believer." It brings conviction of sin and stimulates us towards our sanctification.

There is a very brief concluding section on justification as revealing the eternal purposes of God. This little book will repay close study. It is an admirable synopsis of a vital Christian doctrine.

—THOMAS C. HAMMOND.
PRACTICAL RELIGION, Plain

Papers on the Duties of Prof-
fessing Christians. By J. C.
Ryle (James Clarke), pp. 324.
15/- (Sterling).

Bishop Ryle, of Liverpool, was an earnest evangelical and a doughty fighter. He was a prolific writer of tracts and the author of several useful books on evangelical religion, of which this reprint is a fine example.

He was the master of a powerful and trenchant style: a style marked by utter simplicity and passionate concern. The author addresses himself directly to the conscience of his readers. He enforces his argument by copious quotations from Holy Scripture. Throughout he argues his case with compelling cogency, and concludes each section with an earnest and challenging appeal to action and dedication.

In *Knots Untied* J. C. Ryle dealt with various controversial matters concerning the beliefs and practice of the Church; in *Old Paths and Holiness* he discussed various aspects of evangelical practice and personal piety; in *Practical Religion* it was his desire to speak about "the daily duties, dangers, experiences, and privileges of all who profess and call themselves true Christians."

This is an example of evangelical theology at its best. Those who study these chapters will find their hearts quickened, their minds illumined, their wills moved, their zeal renewed. This book will put fire in our hearts and in our blood.

—S. BARTON BABBAGE.
DIFFICULTIES IN CHRISTIAN BELIEF, by A. C. MacIntyre (S.C.M., 126 pp., 10/9 Aust. Price).

This outstanding little book

Books

introduces its readers to the main intellectual difficulties which confront the thinking Christian. In days when the average parish clergyman and layman are not prepared to read big imposing books Mr MacIntyre has risen to the task of preparing a brief but very informative review of the current philosophical and psychological objections which are levelled against the Christian faith.

The author is a lecturer in philosophy at the University of Leeds and a convinced Christian. His treatment of these problems betrays a real awareness of their importance and the need for Christians to face up to them and, at the same time, an unshakable conviction that the revelation of God in Jesus Christ is to be trusted absolutely.

Chapters 1 to 4 are concerned with the problem of evil, chapter 5 with miracles, chapters 6 to 8 with the question of proof in matters of faith, chapter 9 deals with problems raised by psychology and chapters 10 and 11 with Ethics and Immortality. In his closing chapter, Mr MacIntyre draws attention to the final absurdity of rejecting God because there are no valid arguments which start from premises of unbelief and end with the conclusion of belief; he allocates to the philosopher in Christianity only the negative task of clearing up misconceptions and thereby partly neutralising the acids of scepticism, concluding that "neither sceptical argument nor philosophy, delimiting the possibilities for both believer and sceptic alike, has the last word. That remains with God" (p. 119).

This is the sort of book which every Christian, especially clergymen, should read, and it is written so lucidly as to make this task a sheer delight.
—BRUCE L. SMITH.

"THE HOLY BIBLE" —
The Berkeley version in modern English. Gerrit Verkuyl, Ph. D., Editor-in-chief and translator of the New Testament section. Zondervan, 1959. Pp. viii plus 289. Australian price 72/-.

This version has been prepared with the aim of presenting "the Book of the ages in the language of today."
The New Testament, first published in 1945, is the work of the Rev. G. Verkuyl, Ph.D., D.D. (Emeritus) Presbyterian Board of Education, Berkeley, California. In the 14 years which have elapsed since the publication of the New Testament, Dr Verkuyl has headed a team of some twenty Translators who have finally produced this version of the Old Testament.

It is no overstatement to say that the Translators have achieved a high degree of success in the prosecution of their aim. This Version is vital and most readable. The reviewer found himself reading on and on, captured by the vivid and living renderings of old and well

known passages, which sprang to new life in the fresh garb of 20th century English.

The Berkeley Version has received warm support from scholars on both sides of the globe. Dr William Hendriksen, for the Banner, calls it, "... at present the best available modern English version of the Scriptures." Professor F. F. Bruce, of Manchester University, says "... a translation which the English reader can accept with confidence."

One very useful feature of this volume is the system of Notes and Dates incorporated in it. The Notes appear at the foot of each page, while the dates are incorporated in the text itself. The Notes are designed to be non-doctrinal in character; they are clear and explicit, providing ready information which stimulates both thought and interest, bearing in mind the differences of opinion which attach to the subject of dating in the Bible. The chronology provided proves a very useful item in the understanding of the text itself. For example, the specimen letter which appears in Ezra 4 is easily distinguishable from the rest of the material in the chapter by means of the appended dates.

In all, it is a Version which ought to be in the library of every student of the Bible.
—R. H. Goodhew.

Pp. 218. Eng. Price 16/-
"MORE THAN A PROPHET"—
Brian Hession - Peter Davies.

Brian Hession, author of "Determined to Live," has now written about Jesus, the man Who determined to die.

Many fictional characters are woven into the narrative, and the whole work reads like a TV script — inevitable, I guess, for one so used to working with movies for so long.

The life of Christ begins with the wedding at Cana, with all the details of Christ's life up till then coming out in the reminiscences of Mary and Joseph to their friends at the wedding.

An atmosphere of sympathy and an air of mystery and awe pervade the book, and there is a real attempt to put Jesus into the idiom of the twentieth century. However, the prose is often stodgy and the dialogue choppy, probably caused by overcondensation to save space.

At the same time, some of Jesus' teaching is well interpreted. "Ask, and you will find, keep on knocking and the door will be opened to you. The kind of man who asks, receives. The seeker in life finds the door is open to everyone who knocks. You have to be insistent in life."

And again: "Unless a man gives way to the reign of God

with the simplicity of a little child, he will never enter the kingdom of God."

Certainly not a scholastic attempt at an interpretation of Jesus' life, "More Than a Prophet" will help the simple-hearted to a greater understanding of what lay behind the Gospel narrative. The intrigues and plots of the Pharisees, Herodians and Judas are well treated and some useful background material is used. It could help dramatic groups no end.
(Review copy from Angus and Robertson)

R. H. SAUNDERS.
Also received for review:
(1) "WHEN YE PRAY," a Compilation of Prayers based on Scripture — by A. L. Gillespie, Anglican Truth Society, 1959. Pp. 28.
(2) "BE YE THANKFUL," Thoughts for the Holy Eucharist. By John A. Bouquet, Longmans, 1959. Aust. price 10/9.

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The Right Reverend Donald Redding, who has been Incumbent of St. Mary's, Camberwell, Melbourne, for the past three years, is to succeed the Right Rev. J. D. McKie, as Co-adjutor Bishop of Melbourne. Bishop Redding was formerly Bishop of Bunbury, Western Australia.

The Reverend Hugh Girvan has been appointed to the charge of St. Faith's, Burwood, Diocese of Melbourne, and will be inducted in the near future.

The Reverend R. F. Adams, of St. Paul's Ringwood, Diocese of Melbourne, has been appointed to St. George's, Queenscliffe, in the same Diocese, and will be inducted by the Archdeacon of Geelong on Monday, the 29th of February.

On the 16th of May a function will be held to farewell Bishop Hilliard, and on June the 7th a reception for Bishop Hudson.

The Rev. R. P. Gee, Rural Dean of Ryde and Rector of Pennant Hills, has announced his retirement.

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Personal

We regret to report the death of the Reverend C. B. Elwin, Rector of St. Stephen's, Wolloughby, from 1909-17.

The Reverend Allan Yuill, formerly Chaplain to the Archbishop of Sydney, and Deputation Secretary for the South American Missionary Society, has been appointed Curate of St. Paul's, Chatswood, Sydney Diocese. He will commence duty when he returns in March from South America, where he has been for the last few months.

Mr David Ward has been appointed Organising Secretary of the Crusader Union of N.S.W.

The Reverend N. J. Bythell, M.Sc., has accepted appointment as Vicar of Picton, Nelson Diocese (New Zealand).

We regret to report the death

in Northern Ireland of the Right Reverend Dr W. S. Kerr, Bishop of Down and Dromore, Ireland, from 1944 to 1955.

The Reverend H. J. Neil, formerly Chaplain at Heidelberg High School, Melbourne, has been appointed first headmaster of the newly formed Gippsland Grammar School, which opened on February 9 in the Old Deanery, Sale.

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RD

Dean Urges Revision of Articles

Dean of St. Paul's, on the Very Reverend Matthews, has again said that the 39 articles to be revised.

The Articles do not represent the mind of the Church," said at a service at Camberwell recently. They could be considered as moderate Calvinism, he said.

Dean said that the purpose of such doctrinal statement is to state the convictions of the Church and to exclude those who conscientiously assent to

referring to present practice which appeared to permit denial of at least some of the articles, Dr Matthews said, as all this is, probably most disastrous effect of the Articles with regard to our only liturgical doctrinal document it gives the impression of complete irrelevance to the times." After dealing with objections to the course recommending, Dr Matthews went on to say that we have a statement of our mission which we could assent to with reservations, hesitations, optical accommodation, though glad enthusiasm and up-of heart."

Breakdown in the end

In answer to the objection that if revision were desirable it would prove impracticable, Dr Matthews referred to the Archbishops' Commission which produced the Report appearing in the Record. He urged the reviving of the Commission.

Matthews admitted that the work of preparing a new doctrinal document might come to a break down in the end. He said, "even this would be a failure, though shameful, for we would confront us with the reality of our condition and our comfortable illusion."

In conclusion, the Dean said, "see it, the ideal statement would confine itself to fundamentals. It would be positive rather than negative, not content with repelling men from the fellowship of the Church, but drawing them in and with God. It would be no anathemas, nor would it search out errors to condemn, because they would be it to trust that the truth is in Christ, when properly revealed, will prevail."