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THE PROTO-MARTYR

(By Rev. M. C. Ramsay, M.A.)

Stephen, who was honoured to be the first martyr of the Christian Church, has a record which endears him to Christian people and which is an incentive to them to live in fuller measure the life of faith. Many Christians adorned Stephen's life, but that which is given greatest emphasis in Divine narrative is his faith.

Man of Faith.

In Acts VI and VII we have a par-
record of his character, words,
ks and martyrdom. It is significant
the first statement there descrip-
of him is that he was "full of
and of the Holy Ghost." This
f description is explanatory of his

At what point of time he came
ceive Christ and to rest upon Him
for salvation is not known; but
do know that the Holy Spirit
ked efficaciously and led Stephen
helter in Christ.

True faith is always saving faith;
saving faith is always in the
hour, for the believing soul draws
to God the Father with reliance
on the Divinely-appointed Medita-
Faith, even though small, has
at results, for by it we are consti-
tuted living branches of the True Vine.

Surely it would be incorrect to as-
sume that Stephen attained to fullness
faith without making a diligent use
such means as God's Word and
ayer. For faith is a grace which may
cultivated. God makes to grow the
vegetation, but man by cultivating and
tilising the soil cause the growth to
more vigorous. So the high quality
Stephen's life of faith was not at-
tained apart from earnest effort on his
rt. He is revealed as a man who
s wholehearted in the Christian
ith. Whilst a study of this man
ngs into clear relief our deficiencies
the Christian life, it also powerfully
resents the possibility of us attaining
to a greater measure of faith. As we
recognise that by his fullness of faith
he greatly honoured God, so we per-
ceive that there is nothing more hon-

ouring to God than outright faith in
Him. Hence our failures to exercise
faith not only reflect upon ourselves
but withhold from God honour which
is due to Him.

The Man of Power.

A further Divinely-given description
of this man of God is that he was "full
of power." Jacob, by the persevering
prayer of faith at Jabbok, had "power
with God and with men" and received
a new name indicative of that achieve-
ment; so Stephen's faith had as one
of its declared results, power; the
power to perform "great wonders and
miracles." To a man possessing less
faith than Stephen, there would have
been less power. The conscious pow-
erlessness of our lives we should attrib-
ute to the weakness of our faith. Is
there strength or weakness in our
prayers and in the testimonies of our
words and lives?

The Man of Wisdom.

There were numerous Jewish reli-
gious sects in apostolic days, and some
of these sects are listed as opponents
of Stephen. But the wisdom of that
Spirit-filled preacher of the Gospel
confounded his adversaries, and they
were not able to resist his wise words.
This inability of his enemies to with-
stand Divinely-given wisdom was a ful-
filment of the promise of Luke xxi 15:
"I will give you a mouth and wisdom
which all your adversaries shall not be
able to gainsay nor resist." Is not wis-
dom bestowed by the Holy Spirit? Do
we not read in James 1, 5: "If any of
you lack wisdom, let him ask of God . .
and it shall be given him?"

The Man of Unction.

"The spirit" with which Stephen
spoke discomfited his opponents, for
his preaching was with unction. Who
can describe that quality of utterance
which bears the name of unction? It
has been partially defined as "that
warmth and tenderness of address
which excites piety and devotion." Manifestly there was wonderful per-
suasiveness in Stephen's words, for he
was fully under the control of the
Holy Spirit, and unction is an indefin-
able quality which is one of the pro-
ducts of rich spiritual anointing.

The Man of Courage.

"And his face was as the face of
an angel." Such is the description of
Stephen's countenance as he stood be-
fore the deeply prejudiced and hostile
Sanhedrim. Composure and serenity
beautified his face, and had their
counterpart in the high courage of his
heart. Before the members of the
Council he bore faithful testimony to
God's truth and fearlessly rebuked them
for their continuous opposition to the
Holy Spirit and for their murder of the
"Just One." In the face of the mur-
derous fury of his enemies he looked
steadfastly to heaven, committed his
soul to his Risen Lord and prayed for
his enemies. So fell the first of a long
line of Christian martyrs.

Stephen's life and death brought
great glory to the Lord and vast bless-
ing to the Christian Church. E.g., the
arch-persecutor of Christians became
the great apostle to the Gentiles. Did
John Bunyan have in mind the martyr-
dom of Stephen when he pictured the
death of Faithful at the hands of the
men of Vanity Fair?

"Now I saw that there stood behind
the multitude a chariot and a couple
of horses waiting for Faithful, who, so
soon as his enemies had despatched
him, was taken up into it, and straight-
way was carried up through the clouds
with sound of trumpet, the nearest way
to the Celestial Gate. Now I saw in my
dream that Christian went not forth
alone; for there was one whose name
was Hopeful—being so made by be-
holding Christian and Faithful in their

words and behaviour in their sufferings at the fair—who joined himself to him, and entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. Hopeful also told Christian that there were many more of the men in the fair that would take their time and follow after."

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him,
Lies upon the paths of men."

(The writer is minister of the Free Presbyterian Church, Taree, N.S.W.)

24TH NATIONAL CHRISTIAN ENDEAVOUR CONVENTION BROADCASTING.

Through the courtesy of the Broadcasting Committee of the N.S.W. Council of Churches the following broadcasting arrangements over Station 2CH for the 24th National Christian Endeavour Convention, to be held in the Commemorative Pavilion from the 2nd to 9th August, 1951, are as follows:—

Daily Devotional Sessions at 10.15 will be:

Thursday, 2nd August.—Rev. J. H. Sorrell, Deputy National President.

Friday, 3rd August.—Rev. L. J. Gomm, National President.

Monday, 6th August.—Rev. E. H. Watson, National Vice-President.

Tuesday, 7th August.—Rev. A. E. Vogt, Principal Convention Speaker.

On Sunday, at 11 a.m., Divine Worship will come from the Stanmore Baptist Church, the preacher will be the National President, Rev. L. J. Gomm.

Sunday afternoon at 3.30 p.m., the National Christian Endeavour Choir of 400 voices will be presenting a musical programme entitled "Christian Endeavour Songs," under the baton of Richard Shipway. The narrator will be Rev. T. J. Cardwell.

YOUR INVITATION TO THE 24th NATIONAL CHRISTIAN ENDEAVOUR CONVENTION COMMEMORATIVE PAVILION, SYDNEY SHOWGROUND 2nd to 9th AUGUST, 1951

THURSDAY, 2nd AUGUST, 1951 ... 7.30 p.m., Rev. L. J. Gomm.
FRIDAY, 3rd AUGUST, 1951 ... 7.30 p.m., Rev. A. E. Vogt.
SATURDAY, 4th AUGUST, 1951 ... 2.30 p.m., JUNIOR RALLY. Pageant "Heralds of the King."
7.30 p.m., INTERMEDIATE RALLY.
Speaker: Rev. A. E. Vogt.
SUNDAY, 5th AUGUST, 1951 ... 3.30 p.m., 2CH, National Convention Choral Broadcast.
7.30 p.m., Rev. H. M. Arrowsmith.
MONDAY, 6th AUGUST, 1951 ... 7.30 p.m., Rev. A. E. Vogt.
TUESDAY, 7th AUGUST, 1951 ... 7.30 p.m., Rev. E. H. Watson.
WEDNESDAY, 8th AUGUST, 1951 ... 7.30 p.m., Rev. E. H. Watson.
THURSDAY, 9th AUGUST, 1951 ... All day Excursion for Delegates.

THE CHRISTIAN PUBLIC ARE INVITED TO ATTEND ALL MEETINGS.
DO NOT FAIL TO VISIT THE MISSIONARY EXHIBITION.

CANON BRYAN GREEN.

It is comparatively rare to find a man who can practise what he preaches, or preach what he practises, about evangelism. It has, therefore, been instructive and encouraging to have had Canon Bryan Green among us both as lecturer and evangelist. There is no need for us to describe the contents of the Moorhouse Lectures, as they will be available in printed form later this year, and no doubt will be widely studied. Even less is it possible, or necessary, to reproduce the content of Canon Green's evangelistic addresses. But we thank God for his visit, and trust that the seed of the gospel may become fruitful in the hearts of many who heard his messages.

It was interesting to hear Canon Green speak of the revival of interest in, and approval of, evangelism over the past fifteen or twenty years. This has been partly due to the sheer necessity of the situation, and partly to the revival of Biblical Theology. But while it is true that the present theological climate has produced a renewed interest in evangelism, it is much harder to discover its effects in terms of actual evangelism. And, in any case, Canon Green's contribution has not been derived from, though it has no doubt been enriched by, this revival.

A man may preach accurately and earnestly about the gospel without being evangelistic. But only evangelism—the proclamation of the "gospel of the glory of the blessed God"—will awaken men to their need, present the Saviour, and evoke repentance and faith.

Canon Bryan Green spoke of the range and subtlety of this presentation, of the faith and prayer which must exist in the preacher, and of the response, yes, the results, which he must expect. Of special interest was his discussion of the relation of evangelism (and so of conversion) to baptism.

Canon Green took as his definition of evangelism, for the purposes of his lectures, that given in the Report of the Commission on Evangelism, 1945, called "Towards the Conversion of England"; "to evangelise is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the Fellowship of His Church."

Sydney Meetings—

Excellent Attendances.

The mission has begun well. The deep interest is shown, not only by the large congregations in the Cathedral on Sunday, but the opening meeting in the Town Hall, as we go to press, drew an audience that almost completely filled the building. His lectures on Evangelism in the Chapter House were well attended by clergy and laity and seemed to make a deep impression.

FESTIVAL CHRISTIAN RALLY.

ARCHBISHOP'S ADDRESS TO 10,000 PEOPLE.

Ten thousand people, 2,000 of whom had marched there in procession, attended the Festival of Britain United Christian Rally of the Anglican and Free Churches in Hyde Park in London on Saturday.

The Archbishop of Canterbury, Dr. Fisher, said in an address: "We of many churches gather in the name of Christ to demonstrate our faith that the Christian Church may continue still to direct and govern the hearts of our people, the social ordering of our lives, and our place and influence in the British Commonwealth and in the Councils of the Nations. We have passed from a negative and hostile toleration to a positive and fruitful fellowship. We pray that each of our Churches in common endeavour may be enabled by God to do true service to our beloved nation and people and to preserve and renew its Christian heritage."

The Christian faith was the heart of the British tradition, said the Archbishop. "A heritage can be lost. It must not be from our hands that it falls."

Also taking part in the rally were the Bishop of London, Dr. Wand; Dr. A. D. Hargus, Moderator of the Free Church Federal Council; and Dr. Donald Soper, for the Methodists. The Lord Mayor of London and the Mayors of Westminster and Kensington supported the Church leaders on the rostrum. (From "The Times," May 21, 1951.)

DIVORCE IN THE NEW TESTAMENT.

(By "Kanonikos.")

It is not the intention of these notes to enter into discussion of the problem of divorce and remarriage as it is encountered by the parish priest in the course of his pastoral ministry. In this connection it is sufficient here to observe that much of our modern difficulty arises from the fact that we allow the use of a Prayer Book Service based on the Christian view of marriage, for couples who have no lively faith in Christ. When the marriage ends in divorce, ours is the self-inflicted embarrassment of having to explain that, after all, we had in the first place no grounds for supposing that the couple had the spiritual means of living up to the ideal expressed in their marriage service. Is not Dr. Karl Barth right, when, in another connection, he chides us with our reluctance to deny at any price the existence of our church as "a people's church in the sense of a state church or a church of the masses"? (The Teaching of the Church Regarding Baptism p. 52.)

What does the New Testament say about divorce? There is much that we might like it to say which it does not say. What it does say is simple and explicit, though its meaning has been the subject of controversy.

The Gospels.

In the Gospels the basic passages are:

Mark 10: 1-12 = Matthew 19:1-12.

Matthew 5: 31, 32 = Luke 16:18.

From these passages it will be seen that Jesus teaches (a) that marriage is a divine institution "from the beginning of creation," (b) that it involves the fusion of two persons, and (c) that it is indissoluble by man. The principle is stated, "They are no longer two, but one flesh."

On this level, legal considerations are irrelevant. Where God's absolute will is concerned, the hardness of men's hearts is under judgment. Jesus is more concerned with showing the sins which violate marriage than with answering a Jewish legal quibble. But he states some conclusions which may be deduced from the general principle.

1. He who puts away his wife and marries another, commits adultery against his wife. (Mark.)

2. She who puts away her husband (allowed by Roman, but not Jewish law) and marries another, commits adultery. (Mark.)

3. He who marries a woman put away from her husband commits adultery. (Luke) (Matthew.)

Matthew contains slightly different conclusions:

4. He who puts away his wife, except on the grounds of unchastity, makes her an adulteress.

5. He who puts away his wife, except for unchastity, and marries another, commits adultery.

Now a great number of commentators and scholars feel that the "except" clauses of Matthew are so contrary to the spirit of the whole context as well as to the teaching of Jesus elsewhere, that they must be spurious additions made later (to quote one such commentator, A. H. McNeile) "at a time when the practice of divorce for adultery had already grown up." (ad loc.)

While repudiating such a method of solution, it must be confessed that the difficulty is a real one, at least on the usual interpretation of the verses. But is the usual interpretation right? Does Matthew really represent Jesus as allowing that a man may divorce his wife on the grounds of her adultery and marry someone else without being guilty of adultery himself? Or that a man may divorce his wife on the grounds of her adultery without making her an adulteress (on the assumption of her remarriage)? Surely the critics are right in seeing that such inferences are far removed from the whole spirit of Jesus' teaching about the indissolubility of marriage.

The alternative interpretation is to take the "except" clauses, not as allowing an exception to the otherwise indissoluble principle of marriage, but as indicating two kinds of divorce or separation. This would bring the "except" clauses into line with the general tenor of Jesus teaching in these contexts. Not only is the marriage principle of "one flesh" violated by a second marriage while the first partner lives, but it is equally violated by unchastity in the first marriage. In other words, it is not so much a formal act of divorce which constitutes the sin, but the act of adultery whereby the "one flesh" principle is violated, whether it takes place before or after formal separation.

Jesus further implies that a separation may, in fact, follow the violation of a marriage by adultery. But he does not say that it must follow, nor does he say that either partner can regard himself or herself as free to contract a fresh marriage should such a separation take place. Such a "putting-away" would not be a "divorce" in our modern sense (which means a legal dissolution of marriage whereby the former partners are free to contract other legal marriages), but it would rather be a "separation" (which means a voluntary or judicial separation from bed and board without dissolution of the marriage tie).

St. Paul's Teaching.

St. Paul's teaching is squarely based on that of Jesus, and in some respects can be

used to illustrate it. In more than one passage Paul condemns unchastity as a breach of the "one flesh" principle of marriage, e.g., 1 Cor. 6; 12 ff.

1 Cor. 7 is a chapter of special importance. Here we find the principle clearly stated that only death can terminate the marriage tie. Verse 39 reads, "A wife is bound for so long time as her husband liveth; but if her husband be dead, she is free to be married to whom she will; only in the Lord." The word "bound" here used is the same as that used for the marriage tie in verse 27, "Art thou bound unto a wife? Seek not to be loosed," and in the passage in Romans 7:2, 3, "The woman that hath a husband is bound by law to the husband while he liveth. . . . So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress."

Two other verses call for examination.

In 1 Cor. 7:10 Paul lays down as a commandment of the Lord: "That the wife depart not from her husband (but and if she depart let her remain unmarried, or else be reconciled to her husband), and that the husband leave not his wife."

Here Paul is clearly quoting the teaching of Jesus which we have already noticed. But what of the part of the verse in brackets? Where is this in the teaching of Jesus? Is not this confirmation that the view we have taken of the Matthew "except" clauses is correct? Here is a possible "separation" alluded to in the "commandment of the Lord," which, however, does not carry with it the freedom to remarry. Surely it is reasonable to suppose that Paul has in mind the teaching of Jesus as we have it in Matthew 19, and that he interprets the so-called "exception" as we have indicated.

After stating the Lord's explicit commandment ("not I, but the Lord"), he goes on to give some advice of his own ("I, not the Lord"). The significant verse here is 15. The passage is dealing with marriages where one partner is a believer and the other an unbeliever. If the unbelieving partner is content to dwell with the believing partner, then the believing partner must remain and not depart, but "if the unbelieving partner departeth, let him depart; the brother or the sister is not under bondage in such cases; but God has called us to peace."

Now Gore's Commentary and many others (including most Roman Catholic commentators) argue that Paul here gives permission to remarry. The American scholar, B. S. Easton even explains the phrase "the husband of one wife" in the Pastoral Epistles as referring to those who had refrained from exercising this "Pauline prerogative" as it is sometimes called. ("The Pastoral Epistles," p. 24.)

But, not only does Paul say nothing of remarriage here, it would flatly contradict the



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rest of his teaching (esp. verses 10 and 11), to assume that he meant this.

Actually, it is quite easy to see the practical reason for Paul's advice. If, for example, a Christian woman had been left by her unbelieving husband, should she, in view of the indissolubility of marriage, chase after her husband and seek by all means to get on with him? The situation must have been not uncommon, and it may well have been one of the subjects of the letter of the Corinthians to Paul (7:1). But Paul sees immediately the danger of compromising the faith, and perhaps of a lapse into heathendom out of deference to the husband and for the sake of peace. So he advises "let the man depart. In such circumstances the sister is not committed (i.e., to follow after him)." The word here translated in the A.V. and R.V. as "is not under bondage," is not the same word as is used in the passages considered above concerning the "bond" of marriage. It simply means here that the wife has not bound herself to follow her husband in all circumstances. It is unwarranted to read into it permission to remarry.

To sum up:

1. Adultery is a sin which violates marriage.
2. A second marriage (while the partners of the first marriage both live) constitutes such a sin.
3. Adultery, apart from a second marriage (i.e., without a legal divorce) is also such a sin.
4. After such adultery, a separation may be allowed to take place.
5. If a partner who is an unbeliever departs from a partner who is a believer, the separation may be allowed to stand.

But note:—

6. In neither of the latter cases does the N.T. go so far as to say that the marriage can be regarded as ipso facto or completely dissolved, and in neither case does Jesus or Paul say that either partner is free to contract another marriage.
7. It is arguable that all cases are intended to be covered by the "commandment of the Lord" quoted by Paul in 1 Cor. 7:11 (A.R.S.V.): "That the wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband) — and that the husband should not divorce his wife."

It is not pretended for a moment that the situation we find ourselves in to-day is easy of solution. But however we deal with it, we must first of all allow full weight to the teaching of the New Testament on the subject. In this, as in other matters, it will be "a lamp to our feet and a light to our path."

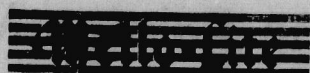
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THE GENERAL BOARD OF RELIGIOUS EDUCATION.

Nineteen of the dioceses of Australia were represented at the meeting of the General Board of Religious Education which has just been held at the Retreat House, Cheltenham. This was preceded by a preparatory meeting of the Sunday School and Youth Organisers. The whole proceedings lasted a week. The Bishop of Geelong is chairman of the G.B.R.E.

Nation-wide Circulation.

Encouraging reports were given of the circulation figures of the Board's main publications which are at peak levels. At least ten and a half thousand Sunday School teachers in Australia subscribe to "The Teacher," lesson publications. The children's paper, "The Scholar," reaches 18,500 each month. An inset of 8 blank pages to be used for writing lesson summaries or expression work has proved a most useful and popular feature, as well as the Form of Service, changed each month, on the last page. Various teaching aids, pictures, charts, film strips, flannel art, Confirmation courses, books of prayers, etc., showed the big work being done.

Sunday School of the Outback.

The Church Mail Bag School meets an ever growing need in the outback. Over 24,000 children receive these lessons through the post. Several dioceses now run annual holiday camps for some of their quota of these kiddies. Most receive monthly news letters, greeting cards on their birthdays and at Christmas, and in these and other ways are shown that the Church cares for its children however far they may live from a place of worship. With the lessons go teaching aids, and sometimes exhibitions are held of the drawings and written work done by the Mail Bag Children. Miss Warren Thomas was very warmly congratulated on her magnificent work as Editor of all these publications.

Appeal to Sunday Schools.

The Board's financial results for 1950 had been satisfactory, but anxiety was felt for the current year. Newsprint, which in previous years had cost around £25 per ton, would by the end of this year cost £190.

Much had been done during 1950 to stimulate intelligent devotional reading of the Bible through the Bible Reading Fellowship Notes. Since the Board became Main Distributor of these in March, 1950, the number of users has more than doubled, and many Youth Fellowships were encouraging members to take the Notes for private Bible reading and holding Discussion Groups later each month.

Diploma in Religious Education.

The Melbourne College of Divinity has now instituted a Diploma in Religious Education. The G.B.R.E. co-operated in the planning and preparation of this course, and will assist in organising the practical teaching experience required. It was hoped that many would take advantage of this Diploma Course, and get the legend Dip. Relig. Ed. after their name.

THE KING AND SINGING IN CHURCH

"And now I should like to tell you of some old friends of South Australia whom I visited. I spent a very happy Sunday at Windsor with Lord and Lady Gowrie, who were as interested in South Australia and as charming as ever. We went to Mattins together in St. George's Chapel, and as the King had arrived at the Castle on the preceding Friday I hoped to have seen him and the Royal Family in the Royal pew. But on our way we met the Dean of Windsor going to conduct service for the King in his private chapel, and I discovered that the King seldom attends the services in St. George's because he likes to sing, and St. George's choir sings so beautifully that he cannot take part! I spent also a Sunday with Archdeacon Bickersteth, now Canon of Canterbury, and Archdeacon of Maidstone. Winds and rain raged round the Cathedral all day—the Red Dean was in residence—but the services were beautiful in that most beautiful and historic Cathedral."

[Extract from letter from Bishop A. Nutter Thomas, former Bishop of Adelaide, on visit to England.]

SYDNEY MISSIONARY AND BIBLE COLLEGE.

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

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

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

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £60 a year. Students can undertake part-time work.

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

NOTES AND COMMENTS

Those who are prone to complain about the much praying for the King in our liturgy, should note these words of Dr. Max Warren from the C.M.S. Newsletter of May, 1951:

When at the Holy Communion we pray to God for our King that "in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge . . ." and later ask God to grant to the King's "Council, and to all that are put in authority under him, that they may truly and indifferently minister justice . . ." do we realise that we are praying as citizens of an earthly commonwealth? Do we recognise that our whole way of life and our distinctive contribution to the world, as a people, is more surely linked with the meaning we infuse into these prayers than with any other action of our citizenship? If we do, we will pray more seriously for the King's Majesty and will remember in our prayers those who under him act as the political authorities of our overseas territories.

Dr. Warren speaks at length in this Newsletter of the political, cultural and religious situation in Malaya to-day, and he gives a clear picture of the problems which the British Administration has to deal with.

We are glad to see that a new door of opportunity has opened for the C.M.S. in Malaya. And we must not, as missionary-minded people, forget that Malaya is but one country in that great geographical and economic area known as South East Asia which has a total population of 156,000,000 people.

Two hundred and fifty years of consistent working constitutes a splendid record. Amidst the various commemorations taking place such as the Festival of Britain, the Festival of the Commonwealth, the Festival

of Victoria, there is the 250th Anniversary of the Society for the Propagation of the Gospel. This society was formed to take on the foreign work of what we may term its parent Society, the Society for Promoting Christian Knowledge. As Canon Overton says, "The 27th June, 1701, is a memorable date, as the date of the first meeting of the Society at Lambeth under the Archbishop's direction." The Society did a good but limited work for the first 100 years of its existence, but at the beginning of the 19th century when a missionary enthusiasm was moving the Church for the evangelisation of the heathen S.P.G. was infected with the

new spirit and went ahead by leaps and bounds and has done trojan work in extending the Church's bounds throughout the world. To mark the great commemoration official messengers are being sent by the Society, through their president, the Archbishop of Canterbury, to bring a message of congratulation and thanksgiving to those parts in which the S.P.G. has in the past been active in support. The Bishop of Kensington comes to us in Australia and has been welcomed in Sydney at an official reception as he begins his apostolate to the Church in the Commonwealth. We pray that God will bless him in his coming and in the message he will impart to the Australian Church.

A most interesting service was held on May 30 in connection with the Festival of Britain—it was in commemoration of Sir Charles Hastings, founder of the British Medical Association, and a member of an old Midland clerical family. The service was held in Worcester Cathedral where Sir Charles worshipped a century ago, and the President of the B.M.A. and a large number of medical practitioners expected to be present. The Bishop of Worcester preached the sermon. It was in 1832 that Sir Charles formed the Association of Provincial Medical practitioners which later developed into the British Medical Association, an association that has always stood for high ideals of medical practice. The Service of Commemoration is indeed fitting, for in their founder members of B.M.A. find linked together the two greatest of ministries to human life and development.

The striking title over a Book Review by so well known a churchman as Dr. C. Sidney Carter forced one to see "Fables and Deceits," what book was under review and what reason the reviewer assigned for his strong criticism. The fact that the book was published by the S.P.C.K., our oldest Church Society, which has done such yeoman work for the building up of our church in the homeland and in a very large number of other lands whither the Church of England has come, that fact would naturally argue

something the reverse of "Fables and Deceits." But Dr. Carter has not stayed his criticism, in the use of such a description; he has given detailed proof that in this book, entitled "Faith and Practice," the main explanations of Faith and Practice inculcate a purely sacramental religion blatantly advocating the medieval and Roman corruption of the Catholic Faith and often definitely at variance with the authorised "Catholic Doctrine of the Church of England." We are informed that this book is a "Book of Catechism instructions based on the Catechism of Faith and Practice." We have this latter book with a commendation by Dr. Leighton Pullan, published by "Society for Promoting Christian Knowledge," and so apparently with its imprimatur; but on the opposite page, in much smaller print, there occurs the statement "Published for the Church Union"—well-known as the E.C.U., one of the most impudent advocates and propagandists of extreme Anglo-Roman beliefs and practice. We wonder how far the S.P.C.K. is keeping to its constitution in publishing such "Fables and Deceits," so becoming the handmaiden of this Romanising body. Dr. Sidney Carter closes his review in these terms.

"This Catechism is a startling revelation of the serious penetration of 'erroneous and strange doctrine' within our Reformed Catholic Church, and, it is certainly amazing that it is inculcated by those who have 'solemnly accepted what Prebendary Rogers styled the 'Catholic Doctrine of the Church of England' set forth in our 39 Articles, 'as agreeable to the Word of God.' Small wonder that this Catechism entirely ignores these Articles which Convocation passed 'for the avoiding of Diversities of opinions and for establishing consent touching true Religion.' It shows us the urgent need of providing definite Scriptural text-books for our Church Schools so that 'the gross superstition of Popery' (Canon 7, 1640), from which, by God's grace, we were delivered at the Reformation, may not once again overspread the ground with the 'old errors and superstitions' (Cranmer 'Works,' 1, 6).

"THE AUSTRALIAN CHURCH RECORD."

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PROTESTANTS IN SPAIN

(Speech by Professor D. L. Savory, M.P., at the Annual Meeting of the Protestant Truth Society, Caxton Hall, Westminster, London, May 7th, 1951.)

I propose to devote the time allocated to me as Chairman to dealing with the situation in Spain, as it has become most urgent.

The Spanish Government has sent out to Members of Parliament a pamphlet called "Spanish Cultural Index," and I find the following statement in the January number:

"A world-wide slander campaign against Spain has been unleashed and is growing stronger; a campaign worked up abroad concerning the position of Protestantism in this country.

"It is our sincere belief that the reports repeatedly published about persecution of the Spanish Protestants are devoid of foundation, and amount to no more than a manoeuvre in pursuance of purely political objectives having nothing to do with religious conscience; and this is what we hope to prove."

What are the facts?

The Spanish Protestants have always been a small minority in that country, but on the fall of the Monarchy in 1931, there were about 250 Protestant Chapels, and this number increased slightly during the period of the Republic.

At the end of the Civil War, however, Protestant Chapels were only tolerated in Madrid, Seville and a few other places, so that the total number of Evangelical Chapels open in the whole of Spain was not more than 20.

After five years the Spanish Chamber of Representatives approved, in June, 1946, a Bill of Rights of the Spanish people, known as the Fuero de los Espanoles, which enacted that "no Spaniard should be molested on account of his faith nor in the practice of his private worship." It adds that "ceremonies or external manifestations other than those of the Catholic Religion shall not be permitted."

On 12th November, 1946, an Order was sent to the Governors of the Provinces bidding them to grant permits for Protestant Services, but warning them to take care that no political activities should take place in them. (I need scarcely say that such a measure was absolutely unnecessary). As a result of this toleration, 40 Churches were allowed to exist, but of course even this was a very small number for the 300 groups of Evangelical Christians which had existed in Spain during the period of the Republic.

Even this, however, was too much for the Roman Catholic Bishops who held a meeting in Madrid in April, 1947, when they made a protest to

This Order has been strictly carried out by the Governors, and since that date no more official permits have been granted for Protestant Services, except in one place in Madrid. Scores of applications to the Governors for permits to hold Religious services in Chapels or in private houses have been left unanswered.

When some courageous groups of Evangelicals have dared to meet in secret, they have been punished by imprisonment and fines, as happened in Medina del Campo, where 14 persons had to pay 12,950 pesetas in fines because they were found with their Bibles and hymn books, upon their knees, worshipping God. The appeal to the Governor in Madrid to over-rule this punishment was rejected. Consequently the Governors were encouraged by this to persecute Protestants everywhere.

Fines have been imposed in big amounts on Evangelical Christians at Muras, San Clodio and other places. The Protestant Chapel at Gijon, which had hitherto enjoyed an official permit, was closed and sealed, on the ground that some religious tracts had been distributed inside the Chapel.

At Villanueva y Geltru the "crime" of enlarging the Chapel resulted in the withdrawal of the permit, and guards were placed at the doors every Sunday morning to prevent the Protestants from meeting there.

Instructions were now given:

- (1) That no more permits should be granted to Evangelical groups who applied for them (consequently the majority of Spanish Protestants were outside the law and liable to be prosecuted for their religious worship).
- (2) That all external notices or descriptions must be removed from the few chapels which were still allowed. (I have here with me, and shall be glad to show you, a photograph of the outside of a Protestant Chapel from which the inscription "Templo Evangelico" — that is, Evangelical Church — had to be blotted out with the words, "The truth will make you free.")
- (3) All proselytism of non-Protestant people should be most severely punished.

Missionaries of Your Church are Asking for Your Help!

NEW GUINEA.—The Headquarters at Dogura has an excellent library from which missionaries gain books and periodicals. Canon Palmer inquires whether some friend in Australia would subscribe to the following periodicals for the Mission—Sydney Morning Herald, Times Weekly, Times Literary Supplement, Illustrated London News, The Geographical Magazine, Wild Life, Oceania.

POLYNESIA.—The Rev. Whonsbon-Aston appeals for a 16 m.m. sound projector for use in visual training on his mission at Apia.

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The Chairman,

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However, on a certain Sunday in January, 1950, a group of 40 Christians entered the Church, and started a religious service. 30 worshippers were, however, kept outside by the guards who entered the Chapel, and prevented by force the service from being continued. Again an appeal was made to the Government at Madrid, who sent an official, and he reported that the character of the meeting was a purely religious one, but even so up till the last report which I have received, this Chapel was still being watched by guards, and more than 100 Protestants of the town meet every Sunday, either in various private homes or any secret places out in the country, in order that they may worship God according to their consciences.

Not one single case of intolerance on the part of the Local Authorities, has been over-ruled by the Government in Madrid, since the protest made by the Bishops in April, 1947.

No schools, except Roman Catholic schools are allowed in Spain. All non-Catholic teachers have been removed from their posts. At Valdepenas a small orphanage had been in existence, supported by British donors of all denominations. On the accusation, however, that this orphanage had no right to bring up children free from Catholic control, it was closed down in February, 1950. Even the offer to send the children living in the orphanage to public schools was not accepted.

No Protestant may be married in Spain according to law if both or one of the couple have been baptised in the Roman Catholic Church.

No Protestant can be an officer in the Spanish army. Many Protestants who took advantage of the Spanish law which allows University students to complete their military service in one year as officers instead of two as soldiers, have been deprived of this privilege and compelled to serve two as common soldiers as soon as their religious profession was discovered. In some cases Protestant soldiers who refused to attend Mass were condemned to long imprisonment. I have heard the name of one soldier who spent 10 months in a military prison and another who was condemned to six months imprisonment after having been so badly beaten that he went out of his mind, and died a few months later.

Many appeals have been made to the Spanish Government during the last two years to mitigate this harsh treatment of Protestants, but no answer, or only an evasive answer has been received.

Meantime Spanish Consuls in all the countries of Europe and America are stating aloud that there is complete religious tolerance in Spain.

In order to prove that these statements are absolutely false, I have here photostat copies of original documents which I shall be glad

to show anybody, and which I summarise for you:

First is a document refusing Civil Marriage on the ground that Canon 1099 obliges all Church to observe the customary form of ceremony, even though they may since have abandoned the Church.

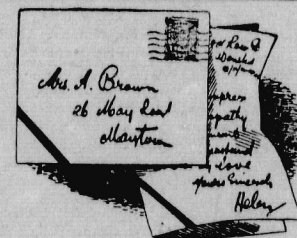
The Second is a document showing a fine imposed for Protestant clandestine meetings in private houses with the result of the appeal to the Civil Government of the Province which was rejected.

The Third is the summons to a teacher to reply to the charge that he professes the Protestant religion, and that he purports to be married, but that he has not been canonically married. He has to answer the charge within ten days, and failure to do so will be taken as an admission of the said charges.

The result of course was that he was dismissed from his post as teacher.

I should like to conclude with this quotation from a letter of a Spanish Protestant, who has been driven into exile in order to carry on his religion:

"We love our native land; we live for the day when we shall see it again, but we cannot and dare not, and—in His strength — will not forfeit our allegiance to Him who loved us and gave Himself for us."



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"We beseech you to hold fast, as the sure word of God, all the canonical Scriptures of the Old and New Testament; and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God, which they declare.

Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome, and by the practical exaltation of the Blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessor between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another.

Brethren beloved, with one voice we warn you; the time is short; the Lord cometh; watch and be sober. Abide steadfast in the Communion of Saints, wherein God hath granted you a place. Seek in faith for oneness with Christ in the blessed Sacrament of His body and blood. Hold fast the Creeds and the pure worship and order, which of God's grace ye have inherited from the primitive Church. Beware of causing divisions contrary to the doctrine ye have received. Pray and seek for unity amongst yourselves, and amongst all the faithful in Christ Jesus; and the good Lord make you perfect, and keep your bodies, souls and spirits, until the coming of the Lord Jesus Christ.

—From the "Address to the Faithful," from the Lambeth Conference, 1867.

[Would that all episcopal utterances were characterised by so pure a faith, so clear a warning and such loving concern.—Ed.]

BOOKS WANTED

"The Principles of Theology." W. H. Griffith Thomas.
"The Faith of a Modern Christian." James Orr.
"Essays on Supernatural Theology." Bishop Lightfoot.
"The Bible under Grace." Janendor.
Farrar's "Life of Christ."
"Veni Creator." Bishop Handley Moule.
"Lectures to My Students." Spurgeon.
"Life After Death." Dahle.
"Atonement." Either Dale or Kendle.
"How We Got Our Bible." Peterson Smyth.

Kindly reply to—Mr. John Wells,
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CORRESPONDENCE

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

ECUMENICAL MOVEMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

The articles on the Ecumenical Movement appearing under the pen of Canon M. Loane contained a scathing indictment of the World Council of Churches. The almost negligible reaction to the articles is, as indicated by Rev. Basil Williams and Churchman, most surprising.

The statements of Canon Loane are either true or false. If false, surely some Ecumenical champion will come forward to indicate where and to what extent he has departed from the truth, and to enlighten our minds as to the real facts. If true, it is surely time for Bible-believing, God-honouring Christians to examine with a pure conscience their relation to and participation in such a movement. No considerations of expediency can absolve responsibility in this matter. Those who agree with Canon Loane are now faced with the responsibility of initiating action designed to terminate their entanglement in such a movement.

Yours faithfully,
Concord, N.S.W. **ONLOOKER.**

ECUMENICAL MOVEMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

As the Rev. Basil Williams pointed out last week, the articles by Canon Loane on the Oecumenical Movement contain much food for thought and some for misgivings. I was present the other night at a discussion group on the same subject, and it is clear that many intelligent and thoughtful evangelical Christians entertain similar doubts on the subject.

It is becoming increasingly evident that in these days there is some need for an organisation which can speak for all the churches on matters of common interest, and it seems that the World Council could fulfil that object. However, it is clear that the Council conceives of its functions as going beyond that point, and to be working towards an organisational reunion of the churches. It is at least questionable whether this is desirable on the scale envisaged, or indeed practicable. There can certainly be no objection to the reunion of Protestant churches which were often formed under the stress of circumstances which may now have passed away—and indeed it is a matter for rejoicing that such a scheme as the South India achievement has proved possible. However, from that very scheme a schism developed, and unity was attained only at the expense of a fission in one of the uniting bodies—the Anglican. This surely indicates that any schemes involving the "Catholic" and "Protestant" elements of Christendom are, *sua natura*, bound to fail. The Greek Orthodox Church is a member of the W.C.C., but has made it clear that in any doctrinal

matters, the orthodox Faith will not be compromised. It is begging the question to say that to voice doubts as to the possibility of reunion is to show lack of faith—it simply emphasises the fundamental nature of the divisions in Christendom. Do Protestants seriously believe that Luther, Calvin and Cranmer were sinners in breaking with Rome rather than continue in her aberrations from apostolic doctrine? Do the Roman and orthodox churches recognise the scriptural and patristic agreement with the Reformers against themselves? If so, well and good; let them reform their practices and reunion may well be brought closer. "Hier steh 'ich; ich kann nicht anders!"

On the other hand, it should be emphasised that this organisational unity is bound up with theories of the visible church; there is another deeper unity which is concerned with the invisible church—the fellowship of all believers irrespective of ecclesiastical affiliation. While theologians have been debating whether such a thing be possible, it has for hundreds of years been practised by Evangelicals in particular, since the days when Bishop Cosin and others communicated in Huguenot churches and counselled Anglicans in general to do so when in France. Within the last hundred years or so, Protestants have enjoyed complete unity on the basis of fundamental scriptural truth, in such movements as the China Inland Mission, the Keswick Movement, the Inter-Varsity Fellowship, and the Mildmay Movement. In such cases, the fellowship has even extended to intercommunion at the Lord's Table, as for example in the Annual Communion Service of the Cambridge Inter-Collegiate Christian Union, an Anglican service in which all are invited to join. Nearer home, I have often been invited, in Free Churches, to join in Communion, and of course, I have gladly done so. I feel that through channels such as these, with agreement on essentials, but retaining individual convictions on other points, we may achieve a practical unity in worship and action. But there are essentials, and we must stand by them.

I am, etc.,

J. A. FRIEND.

Melbourne, E.12.
11th July, 1951.

THE CHURCH'S DEPENDENTS.

(The Editor, "Australian Church Record.")

Dear Sir,

"Do unto others" is the second great command of our Lord, it is the underlying ethic of our Christian faith. Those who, in giving their all to carry out Our Lord's third and parting command surely have every right to expect our fulfilment of the former, especially in respect of themselves, but the latter will not assume the role of suppliants, nor should they be obliged to.

The C.P. Fund, which is the organisation intended to care for the superannuated and the dependents of the clergy, is largely conducted by clergy; it is therefore understandable that this fund has made no appeal to the laity in respect of the deplorable position regarding its beneficiaries and those who are logically subject to its provisions.

One may safely assume that there is a substantial measure of lay assistance available for these people, but there is lacking a medium to put it into effect. There is urgent need for an enthusiastic lay committee to organise a fund auxiliary to the C.P. Fund to canvas and receive revenue from the laity and disburse such directly to the various classes of the church's dependents.

Provident funds based on investment are correct procedure for secular institutions where the Christian ethic cannot be relied upon to carry on in perpetuity, but with the church this indirect method is unnecessary and wasteful. As there will always be the Christian church, an expanding body, so will there be a source of revenue or provision for its dependents until Our Lord's return when the matter will cease to be a problem.

The method of investment for meagre return on capital involves very great effort, needless sacrifice, delay and loss by constant currency deterioration. With efficient organisation and management it should be entirely unnecessary in ecclesiastical finance. By all means let the clergy retain their own contributory fund as it exists, but there is a pressing need for a lay member of synod to bring forward a measure to establish a lay auxiliary clergy provident fund to be managed by a committee of laymen so that the laity shall have a medium through which to fulfil its obligations to those who, abandoning all thought of security, have "gone into the world to preach the gospel." Let us do unto these others; the writer is not a synodman; who of these will step forward?

Yours truly,

WYN.

SCHEME FOR RETIRED CLERGY. ADELAIDE.

Clergymen retiring from active work, and their wives (or widows), are finding it increasingly difficult, sometimes almost impossible—to secure accommodation within their means.

They have to leave their rectory when they resign. Clerical stipends do not provide for savings, and purchase of a house by such clergy is not practicable. The usual Clergy Superannuation pension for a full term of service is £150.

So, with the full approval of the Actuary of the Superannuation Fund, the Financial Board has purchased on behalf of Synod a block of land (75 x 125 feet) in Fifth Av., Royston Park, on which it is proposed to build two small attached maisonettes, each with a porch, living room, bedroom, kitchen, bathroom, and laundry.

It is intended to ask Synod next September to alter the rules of the Clergy Superannuation Fund and the Widow and Orphan Fund, so as to permit, where the annuitant so desires, of his occupying one of these houses with a reduced annuity (say £75 per annum). He would be eligible for a Commonwealth pension of £130 per annum, towards which he has been contributing through taxation previous to his retirement. In most cases his wife would claim the same Commonwealth pension, and after his death his widow could continue in the house, subject to a deduction from her C.W. and O.F. annuity.—"Adelaide Church Guardian."

PERSONAL

The Rev. D. E. O. Crawford, B.A., Th.L., has been appointed to the incumbency of St. Mary's, Concord North, N.S.W., and will be inducted on July 31 by the Archdeacon of Cumberland.

The Rev. Godfrey Kircher, rector of Oberon, N.S.W., has accepted the parish of St. David's, Chelmer, Brisbane, and expects to take up the appointment in August.

The Ladies' Home Mission Union Committee and friends would like to offer their sincere sympathy to the relatives of the late Miss Marian Hall who passed away so quietly in her sleep on Sunday, 15th July. At the funeral service in the Church which was conducted by the Rev. R. P. Gee, Rector of St. Peter's, Neutral Bay, where Miss Hall was a worshipper, the Rev. Dr. Frank Cash in his address said: "Miss Marian Hall was the gentlest little lady he had ever known." The Rev. R. G. Fillingham, Secretary of the Home Mission Society, also took part in the service. Miss Hall had been a very faithful voluntary helper in the L.H.M.U. Sewing Room and will be greatly missed by her fellow-workers of the Wednesday Group.

The Bishop in Iran (Rt. Rev. W. J. Thompson) writes of Rev. Philip and Dr. Kathleen Taylor:—"Philip and Kathleen Taylor, have lately been up here with us. They are doing a fine work in Shiraz at present and he takes out weekly a medical-evangelistic group to the villages, which is proving very valuable."

"The political situation here just now is very critical. We would ask you to remember us and this country in prayer that a satisfactory and peaceful solution to the present dispute may be found."

The Bishop of Armidale, who is the Commonwealth president of the C.E.M.S. paid a visit to Tasmania from July 21 to 25.

Canon Bryan Green, on his visit to Tasmania from July 30 to August 4 will conduct Clergy Conferences at Launceston and Hobart.

The Rev. J. R. Noble, Rector of St. George's, Earlwood, has accepted nomination to the parish of St. Matthew's, Bondi, Diocese of Sydney.

Dr. Frank Laubach, a councillor of the Committee on world literacy and Christian literature, and founder of the Maranow Folk School on Lake Lanao, Philippine Islands, has been on a visit to Australia. He was accorded a civic reception by the Lord Mayor of Sydney, on Sunday, July 16th. Dr. Laubach's outstanding work has brought literacy to millions of backward people and his efforts particularly amongst Asiatics has been of a remarkable character.

A stained glass window, "The Presentation of the Infant Christ," in memory of the late Elizabeth Chapman, who gave 40 years' service in the Sunday School and choir at Christ Church, Bexley (Sydney), and a cast bronze tablet in memory of a parishioner (the late Eva Maria Stebbing) were dedicated by the rector (the Rev. W. E. Maltby) on St. John the Baptist's Day. During recent years, nine stained glass windows have been erected in this 65-year-old parish church.

ELEVENTH SUNDAY AFTER TRINITY — 5th AUGUST, 1951.

The subject for the Eleventh Sunday after Trinity is "God's Power shown in mercy." The Collect begins with an address to God, declaring that His power is chiefly shown in the exercise of mercy and pity, and concludes with a prayer for grace that we may obey His commandments, obtain His promises, and be made partakers of His heavenly treasure. The Epistle (1 Cor. xv., 1-11), shows the extent of God's mercy and the power of His grace, in the life of the Apostle of the Gentiles, who, though he once persecuted the Church of God, was enabled to labour in the Church more abundantly than the original apostles. The Gospel (St. Luke xviii, 9-14), is the parable of the Pharisee and the Publican, in which we see that God is always ready to show mercy to those who approach Him in true penitence and humility. Dean Alford remarks: "The Church has admirably fitted to this parable the declaration of thankfulness in 1 Cor. xv., 9, 10 (the two being the Epistle, and Gospel for the Eleventh Sunday after Trinity), also made by a Pharisee, and also on the ground that he was "not as other men"; but how difficult in its whole spirit and effect! There, in the deepest humility, he ascribes it to the grace of God that he laboured more abundantly than they all; yet not I, but the grace of God that was with me."

THE PRIMATE TO VISIT NEW GUINEA.

The Primate of Australia, the Most Reverend H. W. K. Mowll, is to visit New Guinea in August. He will be accompanied by Mrs. Mowll, and will leave Sydney on August 4th and return on August 23rd.

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EVANGELICAL CHURCHMEN IN SOUTH AFRICA

(By the Rev. Philip E. Hughes.)
(Continued from last issue)

In the matter of ordination, too, the Diocese of Sydney has been and continues to be most helpful to the Church of England in South Africa. A number of young men who have experienced a call to the Christian ministry have made the long journey from South Africa to Australia, and, after enjoying the privilege of training under Archdeacon Hammond and his staff at Moore Theological College, have received ordination at the hands of the Archbishop. The aim of such men is to serve a curacy in Australia and then to return to the work in South Africa where their spiritual leadership will be of tremendous value. Another source of considerable encouragement was the action of Bishop Chambers some years ago in ordaining two African natives, Benjamin Xulu and Abel Msomi, who travelled up to Central Tanganyika from Natal for this purpose. These two returned as parsons in full orders to labour amongst their own people in Natal, Zululand, and the Transvaal—provinces in which the Church of England has an extensive mission work. Until recently, this mission work has been under the supervision of an Australian who is well known to many readers of this paper, namely, the Rev. Stephen Bradley. Mr. Bradley is now Rector of Holy Trinity Church, Cape Town, which is the mother-church of the Church of England in South Africa and celebrated its centenary some four or five years ago. He is proving himself to be an outstanding and energetic leader of evangelism in the Cape Province.

A further point of contact between the Church of England in South Africa and the Australian Church became apparent in the judgment delivered in 1948 in New South Wales by the Chief Judge in Equity in the Bathurst "Red Book" case. "The history of the (Australian) Church is important," emphasised the Judge, "as it shows that in the beginning it was simply a part of the Church of England as established in England, and I have found nothing in its subsequent history which had the effect of altering its constitution in that respect." He further asserted his concurrence with the opinion expressed by Dr. Lowther Clarke, in his book on Constitutional Church Government, to the effect that "nothing has hitherto been done by any Synod in Australia to separate the Church from the Church

of England, and that the legal status of the Church in Australia makes it still an integral part of the Church of England and not a Church in full communion therewith." This distinction is not a mere technical quibble; if it were, no judge would lay such stress on it. It is a distinction which has a very significant bearing on the status of the Church of England in South Africa.

As we have seen, in 1870 Bishop Gray severed his links with the Home Church by forming the Church of the Province of South Africa as an independent self-determining organisation. Subsequent judgments have demonstrated quite clearly what was the true nature and effect of this action of Bishop Gray's. In 1880 the Chief Justice of the Cape Colony declared that the Church of the Province of South Africa had "separated itself root and branch from the Church of England," and he added this admonition: "If the Church has separated itself from the Mother Church, let it not claim, as of right, endowments which have been secured for members of the Church of England by private trusts as well as by the public law of the land." This ruling was subsequently confirmed by the Judicial Committee of Her Majesty's Privy Council, who asserted

that since the Church of the Province of South Africa had chosen independence they could not "also claim as of right the benefit of endowments settled to uses in connection with the Church of England as by law established."

Readers will, I trust, forgive me also if I remind them that in 1912 the then Archbishop of Sydney pointed out, when addressing the Provincial Synod of New South Wales, that the Church of the Province of South Africa was the only body which had adopted a policy different from that of the Churches in Australia, Canada, and New Zealand, and had "by a momentous proviso separated themselves from the Church of England." It is true that the Church of the Province may, and frequently does, claim to be "in full communion with" the Church of England; but that in itself is an admission of its separateness. It cannot at the same time claim to be the Church of England, for any such claim is in their case inaccurate and contradictory, and opposed to the unambiguous definitions of the law courts. The Church of England in South Africa, however, equally with the Australian Church, can and does with unimpeachable justice claim to be a loyal and integral part of the Church of England; but, alas, the fidelity of its members has met with rebuffs and disfavours, to such an extent that, though the perfectly legal, loyal, and original Church of England in South Africa, they are to this very day denied—what is their plain right—a Bishop for the oversight of their work.

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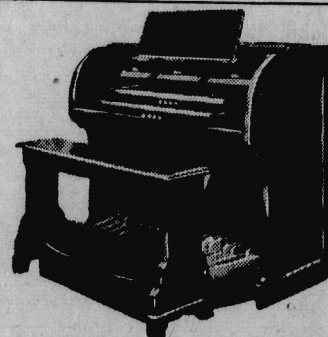
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A BIBLE WORD STUDY.

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II.—THE NEW TESTAMENT.

By his words written in his Diocesan Magazine last year, the Archbishop of Sydney, Dr. Mowll, has shown that he has a full and sympathetic appreciation of the position of the Evangelical congregations in South Africa. "I wonder," he wrote, "whether others in the Church realise how deeply many of the evangelicals feel about the situation in which certain Church of England congregations in South Africa find themselves as a result of their wishing to adhere to the Church of England as constituted by Law in England rather than to join the new Church set up in South Africa, which is now recognised as one of the Provinces of the Anglican Communion." Referring to his visit to South Africa, the Archbishop said: "Although I was reliably informed that full liberty would be given to each congregation which joined the Church of the Province to continue to worship in its own way, I was told of congregations which had accepted the offer but had found practices repugnant to them introduced in consequence. I am sure that if the difficulties in South Africa could be met and recognition given to these congregations it would greatly help better understanding and mutual trust on the part of Evangelicals here in Australia." It is words like these coming from the Primate of the Australian Church, backed up with the practical acts of encouragement to which reference has been made earlier in this article, that cause Evangelical Churchmen in South Africa to look to Australia, and particularly to Sydney, for a lead that will produce results in setting right the disabilities under which they at present suffer. A lead from Sydney would not fail to enlist the considerable support of sympathisers in the other countries of the British Commonwealth as well as in England itself.

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A. As employed by the N.T. writers the adjective "perfect" ("teleios" from "telos" an end) gives the notion of a goal attained, an end realised. Prior to its appearance in the N.T. vocabulary the Greek word was extensively used in non-biblical literature. It was employed by the tragedian Aeschylus (525-456 B.C.) and other Greek poets as an epithet of Zeus (the supreme god in the Hellenic pantheon) with the meaning either of "absolute," or "fulfiller," "he that brings to an end or issue." In Homer and elsewhere it has a ritualistic connotation. Victims for sacrifices, for instance, are spoken of as "teleioi," or "unblemished." As applied to animals and human beings it is also equivalent to "full grown." The physical sense soon assumes a mental and moral nuance. The word accordingly comes to refer to personal quality as "complete" in its own order. In relation to the Eleusinian and other mysteries the "perfect" were the fully initiated.

In his valuable work entitled "New Testament Synonyms" Archbishop Trench observes that both in Greek and in English "perfect" has a certain ambiguity. It is used now in an absolute, now in a purely relative signification. Matthew 5:48, so much discussed, is an admirable illustration of these distinct facets of meaning. The perfection of the Divine nature is eternal, infinite and absolute. No finite being can be "perfect" in this sense. The goal which Christ places before His disciples is not that aspect of perfection which necessarily inheres in the Divine essence but one which is relative to their earthly position and appropriate for the children of God. Thus they are to be "perfect" on the lines of God's completeness, with the perfection appointed to their natures as created in the Divine image.

This ideal of character, this "end" of their spiritual being, this goal placed within the reach of all God's children by our Lord, may be further elucidated

from the usage of the word. Undoubtedly its main significance is "full-grown," "mature," denoting the consolidated powers of manhood as compared with the latent capacities of the babe. This literal use may be seen in Heb. 5:14, R.V., "full-grown men." In the world of nature plants and animals reach their "end" or maturity, and forthwith the organism passes through rapid stages of decay and perishes. But in the spiritualised meaning conferred on the term in the N.T. the physical analogy breaks down. St. Paul views "perfection" as a spiritual growth which never reaches a point where it may be said to cease. The "babes" in Christ grow to a maturity of spiritual manhood of which "perfection" or "full-growth" may be predicated. Yet even when this stage is reached, advance is still the law of life. There is no such thing as stagnation. The "perfect" are still capable of being perfected. Philippians 3:15 taken in connection with the preceding twelfth verse is worth pondering.

Those who interpret perfection as a condition of the spiritual life admitting of no further progress are not in line with the N.T. usage of the word "teleios." The full-grown or adult Christian within the sphere of the Infinite still moves on. The realisation of his highest self ever seems to elude his grasp. "No perfection is so incomplete as that which admits of no increase," it has been pertinently said. To have right and Scriptural ideas on this subject, therefore, we must think of a state in which Christians are constantly discerning ends appropriate to each new stage in the spiritual career. While Christian maturity of character may be defined quite legitimately in terms of sin or the negation of holiness, what is underscored by the usage at least in the Pauline epistles is an intensely positive idea—that of a personal union with Christ Himself in virtue of which we are ever "apprehending," and being "perfected."

This spiritual-maturity use of "teleios" is occurrent in Matt. 19:21 (of the young ruler), Col. 1:28, 4:12, Jas. 1:4, and 3:2. Some interpret "perfect" in Matt. 5:48 as equivalent to "full-grown," i.e., in love to others,

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especially to the Gentiles and to enemies, in imitation of the all-embracing, comprehensive love of the Father. In 1 Cor. 13:10, "that which is perfect" means that which is fully developed as compared with the partial and immature. The very next verse, "When I was a child," etc., makes the Apostle's meaning quite clear. In 1 Cor. 2:6, "We speak wisdom among them that are perfect"—the "perfect" are the full-grown believers who had a right to certain aspects of teaching as having advanced beyond the stage of spiritual ignorance or partial illumination.

As used of the Divine will in Rom. 12:2 "teleios" unites the meanings of "good" and "acceptable." Heb. 9:11 speaks of the tabernacle as "more perfect" because it approximates more fully to the heavenly pattern. In Jas. 1:17 the word is applied to the gifts of God, and in Jas. 1:25 it is used of the law of liberty. Love fully developed is the point in 1 John 4:18.

Heb. 6:1 puts us in mind of 1 Cor. 2:6, "let us go on to full growth" ("teleiotes") a state of spiritual attainment which will enable the subject of it to receive broader and deeper truths than the instruction associated with the "elementary doctrines of Christ" (Revised Standard Version). In Col. 3:14 love is described as "the bond (or girdle) of perfectness." It unites and fuses the graces of a full-orbed spirituality.

B. In Tim. 3:17 "That the man of God may be perfect," a different word ("artios") is employed. This conveys the idea of moral competency or fitness. From "artios" we get two nouns. The first is active both in form and meaning. We encounter it in Eph. 4:12, "for the perfecting of the saints" ("Kartartismos"), i.e., for equipping them for service. This equipment refers, as may be readily seen from the context, to the preparation with which the individual Christians are to be provided by the gifted men whom God has placed over them as their leaders so that every unit of the whole may be effective for Christ. According to this passage, a pastor or teacher is

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made responsible by the Apostle for the nature of the equipment of those given into his care. This equipment certainly includes a balanced ministration of the biblical truth.

The second noun is passive in meaning if not in form. "Perfection" in 2 Cor. 13:9 is "katartisis," i.e., all round adaptability to service. The compound verb from which these two nouns are formed will be discussed later.

—H.R.M.

(To be continued)

IN MOROCCO.

(From the current issue of "The Missionary Messenger." B.C.M.S., London.)

Of course we cannot act as dentists, but anyone who is brave enough to come along for an extraction in cold blood may do so. Our rival is the local barber.

The other day his wife appeared at the dispensary with a very broad grin and told me there was a man wanting an extraction. When his turn came, in walked the barber himself, with his wife convulsed with laughter in the background! She was highly amused at his coming to us. He told me that he had suffered for a year with severe toothache, but he knew that the day he parted with the offending member he would die. Having assured him that I could not honestly claim to be of the same opinion, he took courage and I finally got him seated in the dental chair.

As I got the molar safely in the claws of the forceps the patient suddenly grabbed my wrist with all his strength and gave a piercing yell. My companion came in from the school to see what was happening. Fearing that my wrist, plus the tooth, would be broken, I managed to disengage both from his grasp. He asked for a little respite to gain more courage.

I was called out to speak to someone, and returned to see him with the rustiest pair of curved pliers in his mouth, and with the aid of a looking glass he was very gently and cautiously trying to remove the tooth. He tried to hide the pliers, but I let him know that I had seen them and told him of the dangers of such an instrument. Then he asked me if he could lie on the floor and rest his head on his wife's lap, and then I'd soon have it out! I told him that that was not my method and that all the best dentists had a chair. He mildly agreed and once more opened his mouth. With my companion holding his hands and his wife his head, I quickly got a firm grasp and the tooth left its socket, much to everyone's joy. It was quite a subject for mirth at the next Women's Class during the tea-drinking time, when the wife, who is Berber, and has an amusing Arabic vocabulary, related the story.

—W.M.

Bishop's Crook.

A certain domestic chaplain, who habitually accompanies his diocesan in his travels, suffered some embarrassment recently when at a Confirmation service the bishop, catechising the children, asked, "Why do I so often travel around the diocese with a crook?" and received the answer from a small girl, "Because you are trying to convert him."

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Bible Reading—The Rev. A. Deane.

"The Promise of God's Presence"—Mr. G. R. Harris.

7-8.30 p.m.

Bible Reading—The Rev. Canon M. L. Loane.

"The Evidence of His Blessing on Missionary Work."

Hot Soup and a Cup of Tea will be provided at a minimum cost. Those attending are asked to provide their own sandwiches, etc.

Three Simple Rules

(By Col. Bjelke-Petersen)

Some years ago I came across what I consider a Masterpiece in Leadership. I had given an assembly talk to a Technical College in the early part of the school year and had invited the boys to form an Inter-Schools Christian Fellowship group at the school. About 150 boys turned up deciding to join it. This result was good but after all not so difficult to obtain, but it was followed by a brilliant display of what Leadership should be. The Leader I had selected so interested these boys that they all kept coming to the end of the year and he thus attained an average of about 150 weekly! I could give other equally striking proofs of this teacher's success but this is typical of his amazing power in attracting boys to voluntary spiritual meetings.

He did not do it by what is generally known as personality. He was an elderly man, whose appearance showed he was in delicate health. He had, however, a good training for a Bible Teacher, being a graduate of Moody's Institute.

I believe there are laws underlying success in leadership so I make it a practice of asking efficient leaders how they prepare their talks.

His reply was: I have three rules that I adhere to:

Rule No. 1: "I put plenty of work and time into it—my average address takes me 3 or 4 months to prepare, then having made it as perfect as I can, I use it again and again without any alteration." In spite of a Moody Institute Training and almost a lifetime of experience in giving talks to Youth he still put several months work into a single address!

His first secret of success was: Put plenty of "sweat" into it. In Genesis 3/9 God brackets "sweat" and "food"

together. He took this statement literally when preparing food for others.

Edison was credited with Inspiration in his splendid work but he maintained that 99% of inspiration was perspiration. One of his famous discoveries was brought about after some 800 trials. So if we are not sure we have a great deal of Inspiration let us mix what we have with 99% "perspiration" in our preparatory work before facing our audience.

Here is his second rule: "I think out some diagram or picture which will drive home the main points of my talk and then I employ an artist to make these drawings. Presenting the same message in this way prevents me losing attention through monotony in repetition. Impressive pictures do much to aid the memory in retaining the thoughts I wish to leave with them."

Here is his third rule: "I always bring the Cross into every talk." His first two rules did not surprise me, but this one did to some extent. We all preach the cross at times but at every lesson! Would not doing this create monotony? Would it not be somewhat depressing to gay youth? Could we get enough "freshness" into it to hold their interest? After pondering over this rule I realised that we could safely keep this rule. Let us glance at a few of these soul-vitalising points we learn at the Cross.

This age has lost its conception of sin; "the cross" will restore it. "The father is in me," Christ said, therefore God Himself was identified with all this degradation and intense suffering of the cross to deal with our sin problem! Here we get some conception of the terrible effect of sin when we realise what price God had to pay to save us from it.

At the Cross we realise, after studying Col. 2:14-16 and similar verses, that our own sins are once for all "blotted out", "nailed to His Cross." What a joyous message.

At the Cross we find not only the sin is dealt with, but also the tantalising power of sin in our soul is provided for. The blood of Jesus Christ shed at Calvary "cleanseth us from all sin," John 1:7. Here we get power for victorious living in our daily battles with sin!

At the Cross we get a staggering manifestation of the reality and depth of his love for us. We cannot love to order, merely because it is our duty to do so. "We love because He first loved us." Here is our "love-problem" solved. His Calvary love when earnestly contemplated kindles love flames in our heart and we begin to love God and man.

At the Cross we discover new friendship and fellowship with God is possible. The veil of the temple separating sinners from the "Holy of Holies" was rent asunder and new and free access to God. How glorious!

At the Cross death loses its sting. "To-day thou shalt be with me in Paradise," when said to repentant sinners takes all fear out of our hearts when the chilly hand of death claims our mortal body.

These are only a few of the great spiritual jewels with which the Cross of Calvary is studded. Search the Bible and you will find many more. For young Christian workers I would also recommend studying "Why the Cross," by Guillebaud—an I.V.F. publication.

What has Christ to say about this Rule Three: Read John 12: 32-33. He said, "If I be lifted up from the earth I will draw all men unto me." This he said, signifying what death he should die."

—From "On Service," May, 1951.

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A GOOD BOOK ON THE SUBJECT

(By "Liber.")

This is the first in a series of short articles whose purpose it is to give bibliographies on some of the great subjects of Christian Faith and practice. This one deals with the doctrine of the Holy Spirit of God. While the bibliography makes no claim to completeness, it includes some of the classics on this subject as well as some other titles which will be found helpful to all Christians seeking a fuller understanding of their faith.

Some of these books are now out of print, but most of them are obtainable second-hand. These lists may serve to give the reader a guide to some of the best of Christian literature on the greatest of Christian truths.

"The Holy Spirit of God," by Dr. W. H. Griffith Thomas (Longmans). Lectures on the L. P. Stone Foundation, Princeton Theological Seminary, New Jersey, U.S.A., 1913. A comprehensive treatise dealing with the Biblical revelation, the historical interpretation, the theological formulation and the modern application of this great doctrine. Sound and scholarly.

"The Spirit of God," by Dr. G. Campbell Morgan (H. & S.). A clear exposition of much Bible teaching, by an able teacher. Practical and helpful.

"The Holy Spirit in the New Testament," by Dr. H. B. Swete (Macmillan and Co.). A thorough and scholarly examination of the teaching of the N.T. on the subject. A book that will greatly reward the painstaking student and enrich his life and work.

"Veni Creator," by Bishop H. C. G. Moule (Pickering and Inglis). A devotional classic. Sane and scriptural. The work of a scholar and a saint.

"The Tongue of Fire," or The True Power of Christianity, by the Rev. William Arthur. An able and forceful Methodist presentation, stimulating and practical.

"The Acts of the Holy Spirit," by Dr. A. T. Pierson (Marshall, Morgan and Scott). Meditations on the Acts; the Holy Spirit and Missionary work.

"The Holy Spirit of Promise," by J. Oswald Sanders (Marshall, Morgan & Scott). Chapters on the mission and ministry of the Comforter. Clear and practical.

"In this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this credo: 'I believe in the Holy Ghost.'" (William Arthur.)

SYDNEY PRELIMINARY THEOLOGICAL COURSES.

OLD TESTAMENT EXAMINATION.

First place was gained by Sister Dorothea Blackmore, 90%; second place was shared by Miss Yvonne Leach, of St. Mark's, West Wollongong and Miss Betty Williams of Holy Trinity, Concord West, 86%.

The following students gained a pass in the examination. (In order of merit.)

Valerie Anstiss, J. Shipway, Ann Coles, Enid Cole, N. J. Keen, Nancy Latta, Donald Hoore, N. A. Butcher, Shirley Olds, Grace Warren, Margaret Gent, June D. Moon, Denise Long, D. E. Hutton, Trevor Wearne, Jennifer Beynon, M. G. Morris, Nita G. Wallace, Mrs. C. A. Emery, Marion Hope, Mrs. G. J. Feltham, Beverley Sinclair, Avis Chant, Mary Graham, Amy Hunt, Ruth Elizabeth Jones, Betty Power, Joy Hewett, Del Mutton, Don Westheat, Fred Windle, Valerie Narborough, K. N. Smith, Peter Duke, K. E. Goard, Pauline McCann, William Wright, Colleen Barrell, R. J. Ramshaw, Mrs. F. Ingoldsby, Gwen Watkins, V. Thorburn, Rosslyn Fraser, Peter Holland, S. C. Ward, Peter Holland, Alan Smith, Valerie Hancock, K. C. Gilmore, Vera Fisher, D. M. Douglass, R. Morris, Jean Wear, A. J. Sommerville, Judith Knowles, Miss J. Evans, John Chapman, Malcolm C. Eatch, T. Griffiths, R. C. W. Hampton, Miss E. D. Taylor, Valerie J. Hinckman, Elspeth Brooks, S. J. G. Hodge, Paul R. Goard, Shirley Luscombe, Shirley Bentley, Margaret Lumsdaine, Georgina Serpell, Mrs. E. Mettam, Patricia Knowles, Charles Barnes, Ailsa Nicholson, K. W. Russell, Beryl Nolte, W. J. Fulton, Patricia Wilkinson, Hazel McCann, Margaret Weighman, F. A. Buckman, J. B. Simpson, W. G. Buckman, R. M. Bravery, G. Weaver, Esma Hayes, R. E. Cale, Norma Howell, S. R. Colefax, Patricia O'Loughlin, Hilda Hughes, Mildred Knight, Jim Lawing.

Five students were unsuccessful.

The second term has commenced and the subject is Doctrine. A Correspondence Course is available and new students may enrol with the Secretary, S.P.T.C., Moore College, Newtown, LA 1243. Fees are 2/6 per term for those attending lectures, and 4/- for correspondence students.

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MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Road, Toorak, Melbourne.

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THE WORLD OF BOOKS.

"Baptism in the Church," by J. R. S. Taylor, D.D., and F. J. Taylor, M.A., Church Book Room Press, London. pp. 47. 2/- English.

This small book is valuable, and is to be recommended as a study book for groups of clergy and laymen. It consists of two essays: The first is by the Vicar of Christ Church, Cloughton, who is a well-known evangelical theological writer, especially in the realm of liturgy and worship, on the subject, "The Historical Development of Baptism in the Church." The second is by the Bishop of Sodor and Man, on "Baptism in the Church of England To-day," and deals largely with "the growing concern and developing thought of the Church, which have been focussed in a series of documents bearing the authority of the Convocations or of the Lambeth Conference."

The most recent of these documents is the Report: "Baptism To-day" (1949). Bishop Taylor was chairman of the York Convocation Committee responsible for this report.

On the question of current practice Bishop Taylor draws attention to four categories of opinion:

(a) Those who are content with, and think they can justify, the prevailing regulations and customs.

(b) Those who are dissatisfied with the prevalent practice in the Church, which they call "indiscriminate baptism," and which they blame for the appalling discrepancy in the statistics. They call for immediate and stringent reform.

(c) Those who question the rightness of baptising infants at all, believing that it has no basis in scripture, and that the evidence for its use in the early centuries is scanty and the arguments unconvincing.

(d) Those who hold that any innovation in the customary practice of the Sacrament, beyond an increase of reverence and pastoral care, should wait upon a fuller investigation of the Theology of Infant Baptism.

Bishop Taylor confesses that he finds himself in the last category. So will many others. This makes it the more urgent that we should be undertaking precisely this theological task. A number of books of recent years suggest themselves as suitable for making a start, such as W. F. Flemington's "The Doctrine of Baptism in the New Testament," Dr. Karl Barth's "The Teaching of the Church Regarding Baptism," and, probably most important of all, not least, as a reply to Barth's attack on Infant Baptism, Dr. Oscar Cullman's "The New Testament Doctrine of Baptism" in the S.C.M. Biblical Theology Series.

But no better start could be made than with this booklet under review, and with the report, "Baptism To-day," on which it is partly based.—D.R.

BOOKS FOR SALE AT C.R. OFFICE.

"Oxford and the Evangelical Succession," by Marcus L. Loane.

"The Principles of Theology," by W. H. Griffith Thomas.

"Through the Prayer Book," by Dyson Hague.

"How We Got Our Prayer Book," by Murray.

"The Layman's History of the Church of England," by G. R. Balleine.

"A Churchman and His Church," by Barnes Lawrence.

Diocesan News

SYDNEY

St. Andrew's, Roseville.

From the "Parish Chronicle":—

Visit of Jungle Doctor No. 3.

Dr. Norman Powys's visit to the Parish on Sunday, June 10th, was a matter of great interest to us. He is the second jungle doctor of the Mvumi Hospital, Tanganyika, that we have been privileged to have as Our Own Missionary. The full outline that he gave us of a missionary doctor's work was most comprehensive. We gave him a full day, six talks all told, and no repetition! The response to the medical appeal was most liberal, both in cash and in kind.

Church Bell.

The Rector has received notice from England saying that our bell is finished and will be shipped this month. Nearly all the preliminary work has been completed in the church tower ready for its installation on arrival. Mr. A. Grieg has done a magnificent job in all the necessary preparation, and Mr. G. A. Lloyd has also helped us greatly in this matter.

War Memorial.

An order has been placed by the Parish Council for a modern pneumatic, electrically-controlled pipe organ at an approximate cost of £3000. This is to form part of our War Memorial. As regards the other section, namely, the laying out of the Church grounds and the building of a dwarf fence, the plans are nearing completion in readiness for inviting tenders. It is anticipated it will be two years before the organ will be completed, as so many orders are in hand ahead of ours.

Annual Meeting of the St. Andrew's Guild of Service.

The above meeting was held on Monday, June 25th, when nearly fifty ladies were present.

Miss M. King, honorary secretary, presented a very excellent report outlining the extensive activities of the Guild during the past year. The financial statement, as presented by the honorary treasurer, Mrs. H. L. King, revealed that a sum of over £400 had been raised for the year by the Guild. A sum of £400 had been given to the Parish Council for repairs to Church buildings; donations had been sent to the H.M.S., the Home of Peace and other objects. After the business meeting a very fine talk was given by Mrs. W. Wynn Jones, of Tanganyika.

St. Matthews, Manly.

On Saturday, July 21, His Grace the Archbishop visited Manly to declare open the newly renovated Rectory, which, he said, is now second to none in the Diocese. More than £4000 has been spent, and major alterations were carried out in the kitchen and

bathroom block. After a short informal service in the Rectory yard, at which the Rector, the Rev. Alan Begbie, the Treasurer, Mr. A. E. Pont, and His Grace the Archbishop, spoke briefly. Afternoon tea was served for the parishioners and visitors in the Parish Hall, and the Rectory was opened for inspection.

St. Andrew's, Summer Hill.

The Rector and Teachers are very pleased with the improved attendance of children at the Sunday school on Sunday mornings at 9.45. We understand that the parents and children approve of the change of time from the afternoon to the morning. Many of the children attend the Church Service afterwards and a special address is given immediately after the reading of the second lesson.

MELBOURNE

Centenary of Victoria.

The Centenary of Victoria was commemorated with thanksgiving services in the churches on Sunday, July 1st.

The Governor (Sir Dallas Brooks) and Lady Brooks were present at the proceedings at St. Paul's Cathedral.

The Bishops of Bendigo, Wangaratta and Gippsland joined with the Archbishop of Melbourne in the service.

Archbishop Booth in his sermon said they thanked God for the great achievements of a century of State political life.

Behind the founding of the State was the founding of the country, and they recalled the fine names of the discoverers, Bass and Flinders, Burke and Wills, Hume, Hovell and others.

"This State is one of great potentiality, but it is ours only if we deserve it, and we cannot deserve it if we do not use it by striving to discover and implement the purposes of God," he said.

"If Christians remember they will not repine. They will lift up their hearts and not be afraid. They have not lost sight of the ideal, even though they may have come short of it."

A civic service to commemorate the centenary of Victoria was held at St. Paul's Church of England, Warragul, when Parliament, State bodies and the shire of Warragul were represented.

Rev. Thomas Gee, in his sermon, said it was a British tradition to link religious services with national and historic events.

"Our British democratic way of life is being challenged, and it is hardly possible to exaggerate the gravity of the situation," he said. "If the Communistic attack on our civilisation should succeed the world would be engulfed in an age darker than that from which Christendom only slowly emerged centuries ago."

"Indolent irresponsibility, which marks so much Australian life, is an ally of Communism. Democracy, to succeed, must be built on a Christian basis."

ANGLO-SCANDANAVIAN CONFERENCE ON CHURCH RELATIONS.

A conference was held in Oslo on March 28th—31st between representatives of the Churches of Denmark, Norway and Iceland and representatives of the Church of England appointed by the Archbishop of Canterbury. Bishop Berggrav presided. Good progress was made in the discussion of the doctrinal and practical matters which bear upon the relation of the Churches and the possibility of full communion between them. It was arranged that each delegation should present its own report to the authorities of its own church.

Those taking part in the Conference were: Church of England, Professor A. M. Ramsey (who acted as Chairman of the delegation in the absence through illness of the Bishop of Chichester), Dr. W. Telfer, Canon S. L. Greenslade, Canon Alan Richardson, and the Rev. R. Porter. Church of Norway, Bishop E. Berggrav, Professor E. Molland and the Rev. J. Smidt. Church of Denmark, Dr. S. Hoffmeyer, Bishop of Aarhus, Dr. P. Brodersen, Dean of Copenhagen and Professor R. Prenter. Church of Iceland, the Rev. Jakob Jonsson.

Rev. Martin Niemoller when in Australia made a stirring appeal for assistance to be given by the Churches to displaced persons in Europe. This is being done through the World Council of Churches.

Fuller information can be obtained from and donations sent to Australian Commission for Inter-Church Aid Room 23, 5th Flr., Nicholas Bldgs., 37 Swanston St., Melbourne.

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August 5. 11th Sunday after Trinity.

M.: 2 Kings v or Eccclus. xviii 1-14; Luke i 57 or Col. iii 12-iv 6. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Eccclus. xxxviii 24; Matt. xvi 13 or Acts xxviii. Psalms 61, 62, 63.

August 12. 13th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15 or Philemon. Psalms 65, 66.

E.: 2 Kings xix or Isa xxxviii 1-20 or Micah vii; Matt. xviii 15 or Ephes i. Psalm 68.



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