

# THE AUSTRALIAN CHURCH RECORD

PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED  
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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## Birmingham Clergy Challenge Primate on Divorce Question

Thirty-nine clergy of the Diocese of Birmingham have signed a letter to the Press which challenges the declaration of the Archbishop of Canterbury that clergymen of the Church of England would disobey a formal act of Convocation about the remarriage in Church of divorced persons "at their own spiritual peril."

The full text of the letter, among the signatories of which were eight honorary canons of St. Philip's Cathedral, Birmingham, is as follows:

"We, the undersigned, feel that it is of the utmost importance to the position and influence of the Church of England as the Established Church of this country that it should be widely known that a substantial body of responsible clergy is in full agreement with Canon Bryan Green's article on 'Spiritual Peril' in your issue of Saturday, October 5. His voice is not that of 'one crying in the wilderness.'

"Although we are all serving in the diocese of Birmingham, we have reason to believe that our sentiments will be echoed in every diocese in the country.

"The Archbishop has exposed the weakness of the case for the rigorist attitude to the remarriage in church of divorced per-

sons by the manner of his criticism of those who differ from him. Moreover, as the Rector of Birmingham plainly shows, he has shifted his ground.

"We believe that, while many clergy may in present circumstances decline to re-marry divorced persons (either from regard for the formal Act of Convocation or for other reasons), they are in complete sympathy with the more liberal attitude towards those whose marriages have broken down and who desire the blessing of God on a second marriage, legally contracted. In any case, they strongly resent the Archbishop appearing to give that Act of Convocation the semblance of papal authority.

"Does the Archbishop realise the deep distress he has caused to many clergy and laity by calling up the boggy-man of 'spiritual peril' to frighten the clergy from exercising what is their undoubted legal and moral right to follow the dictates of their consciences?"

The Birmingham challenge followed an article by Canon Bryan Green, Rector of Birmingham, Canon Green wrote that the Archbishop's statement "seems to be nearer to the idea of an infallible corporate spiritual authority within the Church of England, on the lines of Roman papal infallibility, than to agree with Anglican discipline and practice since the Reformation."

See "WHAT IS THE  
CHURCH LAW ON  
DIVORCE?"—Page 9

### TOPS MISSIONARY GIVING.

The Parish of Blenheim has again gained first place in N.Z. for giving to missions. As well as giving £1,113 for ordinary missions, the parish gave £267 for the Special Sind Appeal. The Vicar of Blenheim is Arch-Deacon P. H. Kirkham.

### MISUSING A PREACHER."

Two Leicester boys who admitted misbehaving during a service in the church, Leicester, during a service, slurring the responses and generally misbehaving, were last week charged with "unlawfully misusing a preacher at a congregation assembled for religious service."

The charge was made under the Ecclesiastical Courts Jurisdiction Act of 1953.

The diocesan Reader who was conducting the service in the church on September 18, said that the disturbance caused by the boys had the effect of making the congregation feel uncomfortable, and eventually one member of the service to telephone for the police.

The boys pleaded guilty, and were fined £3 and ordered to pay 8s. costs.

### DR. GRAHAM INJURED.

A London report says that Dr. Billy Graham was last week injured when he was butted mountainside by a ram. Dr. Graham suffered cuts, bruises and a possible fracture of the knee.

## New Format for Church Record

As from its first issue in Advent, the "Church Record," in a completely new format, will appear as one of Australia's most up-to-date and attractive religious newspapers.

Published in tabloid form, the paper will make use of a very wide range of types, including some of the most modern in the world. The body type to be used is Times Roman, which was specially designed for the London "Times," and has been widely acclaimed as the most readable type yet designed.

Arrangements have been made for a very thorough coverage of all news which will be of interest to the Record's readers. Plans include articles and contributions from many leading churchmen.

Full details will be announced in the next issue, which will be the last in the present format.

## Off the Record

### ● YOUTH.

The Youth Department of the Diocese of Sydney produces what has been acclaimed as one of the finest Anglican youth magazines of its kind in the world. "Youth," a monthly, is attractively printed, well-balanced in its choice of articles and news, generously illustrated, and designed to be of great interest and practical help to all young people.

The rest of the story is not so happy. Unless many more young people are introduced to it within the next few months, "Youth" will be squeezed out of existence by spiralling costs. Its paid-up circulation is less than 1300, and that is just not good enough.

### ● LABOUR CHURCHMAN.

It's very encouraging to see so prominent and active a layman as Mr. Tom Driberg elected as Chairman of the British Labour Party. It would be interesting to know how many Australian politicians are actively engaged in Church life.

### ● ROYAL NEEDLEWORK.

Queen Elizabeth the Queen Mother is embroidering one of 72 kneelers which British churchwomen are sending to the National Cathedral in Washington.

The Dowager Lady Reading, who, as chairman of the Women's Home Industries, organised the needlework undertaking, said that the Queen Mother's cipher will appear on the side of one of the kneelers. She said that most of the kneelers, along with two bishop's cushions and four Communion rail kneelers, were in the War Memorial Chapel of the Cathedral by the time the Queen took part in a service there on October 20. The Queen Mother's kneeler, however, was not there by that time.

### ● BUSY.

This may end The Great Quest. As locum tenens of Port Kembla, the Rev. A. N. S. Barwick recently took 24 services over three Sundays—seven on the first, nine on the second, and eight on the third.

### ● EDUCATION.

A little girl came home from school and asked her mother what "vice" was. Being modern, the mother told her, and then asked the girl why she had wanted to know. "Well, you see, Mum, I have just been made vice-captain of my class," said the girl.

## EDITORIAL

# Christian Concern and the Old Age Pensioner

In Australia no less than 12% of the population is over sixty years of age. In the civilised world the population is becoming older, both relatively and absolutely. This is due to two factors: (i) the fall in the birthrate due to family limitation, resulting in relatively more old people; and (ii) the decline in mortality rates due to the use of sulphonamide and other life saving drugs, resulting in more young people reaching old age. Each of these factors is of great importance; fewer births at the one end of the scale, and longer life at the other end. It is not surprising that the study of gerontology—the science of old age—is one of increasing significance.

Many people await the onset of old age with fear and apprehension. On the one hand they fear the decline of their physical and mental powers; on the other hand they fear the loneliness of being unwanted and unloved. Nothing is so destructive of self-respect as the feeling of being unwanted.

But, for the elderly, the subject of most urgent preoccupation is the question of bread and butter. Multitudes of thrifty people have seen their hard-won savings steadily diminished by inflation. Within a decade, since the ending of the war, prices have risen threefold; the consequences have been economically disastrous for those compelled to live on fixed incomes. Inflation is a profound discouragement to saving, particularly to invest in bonds. But those who have invested in property, the rents of which are controlled, are in little better case.

### A Humble Increase.

In Australia no less than 44% of the eligible population is in receipt of an old age pension. Up to the present the full pension has amounted to £4 per week, and this sum of money is paid to anyone who has an income from earnings, superannuation or annuities, not exceeding £3 10s. 0d. a week and property not exceeding the value of £200. Under proposed legislation this allowance will be increased to £4 7s. 6d., although the enactment of this amending legislation has been delayed by our slow and dilatory parliamentarians.

This humble increase is to be welcomed: but it is an unimaginative and inadequate provision for the needs of the really necessitous. In April this year the Ritchie Professor of Research in Economics in Melbourne suggested that all those whose expenses are not shared by another—who have the misfortune to live alone, and who are therefore compelled to bear the whole burden of fuel and light—should receive an extra 7/6d. per week. This arrangement has been adopted in both New Zealand and in England.

There is also need for greater elasticity in regard to the assistance paid to specially deserving persons. "Hard cases make bad law" but a humane order of society should not be insensitive and unsympathetic to those with special needs. The Commonwealth Department of Social Services might be given greater latitude in cases of emergency—to meet, for example, the expenses of special diets, medical attention, domestic assistance, and so on. Housing Allowance might also be given to assist with interest payments, rates, repairs and maintenance. Communal facilities might also be established to provide fellowship as well as food. There is here a wide field for enlightened experimentation by public authorities and voluntary organisations.

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## REV. ALAN BEGBIE. APPOINTED AS AUSTRALIAN CHAPLAIN-GENERAL.

The Primate has announced the appointment of the Rev. Alan E. S. Bagbie, Rector of St. Stephen's, Wiloughby, as Chaplain-General of the Australian Army.

Mr. Begbie has a splendid record of service both in the Church and in the Army.

In 1940 he was commissioned as Chaplain, C.M.F., and in 1941 sailed with the A.I.F.

In 1944 he was appointed Senior Chaplain 9th Australian Division, a position he retained until the end of the War.

He was made Senior Chaplain 2nd Australian Division in 1949 and Senior Chaplain for New South Wales in 1954.

The new Chaplain-General brings to this appointment a wealth of personal experience backed by a record of family service that is known and respected throughout the Church of England to-day.



His Grace the Archbishop of Sydney visited H.M.A.S. "Watson" last month. Photo shows the Archbishop speaking to Captain R. Rhoades, D.S.C., Captain of H.M.A.S. "Watson."

## FIRST ARAB ANGLICAN BISHOP FOR MIDDLE EAST

For the first time the Anglican Church is to have an Arab bishop.

The Archbishop in Jerusalem (the Most Rev. A. C. MacInnes) with the consent of the Archbishop of Canterbury, has appointed Canon Najib A. Cuba'in, Honorary Canon of St. George's, Jerusalem, to be Bishop of the new Bishopric of Jordan, Lebanon and Syria, which is shortly to be established when the first meeting of the Episcopal Synod of the Anglican dioceses in the Middle East is summoned.

Canon Cuba'in comes from Salt, in Jordan. Before his Ordination in 1928 he was a C.M.S. teacher; he himself learned his Church history from the present Archbishop in Jerusalem.

The Canon and his wife have together made a notable contribution to the life of the Church in the Holy Land; he was first in charge of St. John's in Haifa and then of St. Paul's in Jerusalem, where he became the obvious leader of the Arab Anglican community. He has also been extremely active in the cause of refugee.

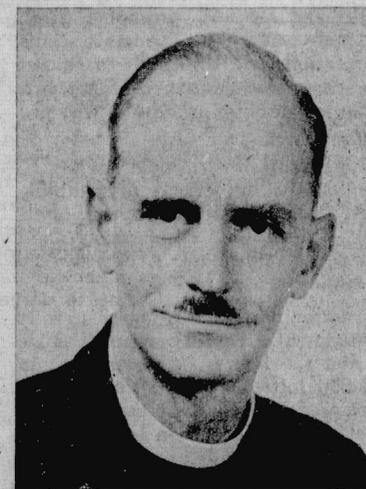
### Arabic Evensong.

Evensong in Arabic is now being said monthly at the City Church of St. Margaret, Lothbury, for the benefit of Arab Christians living and working in London, of whom a large proportion are nurses and students.

The first Arabic service was held last month; at the next, to be preceded by tea in the Church Hall, it is hoped that Canon Kenneth Cragg from St. George's Collegiate Church, Jerusalem, who is making a special study of Christian-Moslem relations, will preach.

The services are being conducted by the Rev. Eric Bishop, lately Lecturer in Arabic at Glasgow University, and formerly on the staff of the University of Beirut.

The Rector of St. Margaret's is the Rev. A. J. Drewett, who was for nine years the Educational Secretary of the Church Missionary Society, which has been specially active in the Middle East.



### BISHOP CALLS FOR RESTRAINT IN ARGUMENT

The Bishop of Newcastle, England (the Right Rev. Hugh Ashdown), writing in the current issue of his diocesan magazine, says that Anglicans need "to keep a watch upon the manner in which we conduct our arguments with fellow-Christians."

"Within our Communion there is wide difference of view. We ourselves may be convinced that many other people's ideas about the way God works, and, in particular, how he has worked and still works through the Bible, are one-sided, exaggerated and harmful."

"This does not permit us to be exaggerated in our own thought and language concerning those who hold such views."

The Bishop adds that the desire to be just and charitable need not mislead Anglicans into "being so tolerantly broad-minded that we in fact become only shallow-minded."

# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

On the eve of his 80th birthday, Lord Nuffield confessed in an interview earlier this month that he found his greatest satisfaction in making possible by his benefactions great advances in medical knowledge. "What I have been able to do for medicine and teaching in all walks of life has given me more satisfaction than anything else," he said. "I have never allowed anyone to persuade me what I should give money for. I have always decided for myself, in many cases from personal experience of the need."

Reflecting on his life as an industrialist Lord Nuffield said he had seen great changes in industry, particularly in the introduction of automatic tools. There was a dangerous shortage of skilled craftsmen necessary to produce these machines. He felt that too many young people were missing a great opportunity in being tempted to accept the wage packets of the semi-skilled rather than face a few years of apprenticeship when the pay was less.

Of the forty-hour week he said, "I believe that a nation who wishes to go into semi-retirement in this competitive world must abandon all hope of progress."

Lord Nuffield's public benefactions now total more than £27 million.

Family occasions such as baptisms and weddings present to the parish minister a grand opportunity for his pastoral ministry, an opportunity which is diminished when these ceremonies take place in churches other than the parish church. Accordingly, it is interesting to note that the Canterbury Convocation has agreed at its last meeting to include amongst the new canons a prohibition against baptising children of parents who live outside the parish unless the goodwill of the minister of the parish in which such parents reside has been sought.

There is no reason why the Australian synods should not adopt immediately a similar suggestion if it seems good, for synod is quite competent to legislate in such matters of discipline and church legislation is less cumbersome in Australia than it is in England.

The Bishop of Armidale has spoken out in forthright terms against gambling, which he has described as "Australia's most subtle and most open sin." He said:

**"Callous Creatures Hardened by Greed."**

"One of the most devilish acts any government has wrought to defile Australian life was the introduction in this State of lotteries, which now fill up increasingly quickly, week by week, and followed by the licensing of poker machines.

"One working men's club in a nearby town made £27,000 last year by its poker machines, and bowling clubs and R.S.L. clubs count their profits in tens of thousands a year.

"What is the use of a 'C' series index to estimate the cost of living when wages go in this fashion?"

"It was said of the soldiers beneath the Cross that they sat down, watched Him there and diced for His clothes.

"We shall be like the soldiers — callous creatures, hardened by greed.

"Our Government is drying-up the spring of sympathy in this land.

"Would to God the Government would begin to take steps to control and banish these evil things from our life."

The Roman Catholic church cannot be excused in this matter for it constantly excuses and promotes gambling. Only last week a Roman Catholic organisation used the mails to encourage every householder in Sydney to join in a gambling scheme it was promoting.

The Bishop of Armidale has put his finger on the full effects of gambling, Greed (which is the mainspring of the vice), destroys compassion and hardens in selfishness. It destroys the community sense.

A nation reaps the fruits of its folly. A quarter of a century ago in the Depression the N.S.W. Government introduced lotteries to aid the hospitals which were then largely supported by direct giving. Since then lotteries have multiplied to almost one a day, but the springs of generosity have been dried up, so that at the height of prosperity it is impossible to raise money for an Opera House except by lotteries.

Convocation made no reference to marriages outside the parish for these, of course, have been forbidden both by canon and Act of Parliament for centuries, in fact canon 62 of 1604 forbids "upon pain of suspension per triennium ipso facto" any minister who shall celebrate matrimony of parties in churches outside their parish, unless an episcopal licence has been issued for that marriage.

The same prohibition (and the same penalty!) is the law in all Australian dioceses except those which have specifically permitted such marriages by ordinance.

Recently the government sponsored "Apprentice Week" drew the attention of the community to the importance of young men entering industry. Industry constitutes a challenge to the church. It seems easier to attract into the Church Fellowship the white-collar worker than the factory worker, yet in an age of technicality it is more than ever important that the church's witness should be strong in the expanding engineering shops.

There is room for the development of Christian cells in industry. There are vigorous societies for christian witness, in the universities, in the hospitals, in the professions, in the teachers' colleges and in the schools, but there is nothing corresponding amongst the apprentices or amongst the workers in industry. Doubtless it is a difficult field, but at present it is too much neglected.

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The Australian Church Record, November 7, 1957

## ARCHBISHOP OF CANTERBURY ON VALUE OF MINORITY OPINIONS

There has always been in the history of the world a great value in minorities and differences of opinion, said the Archbishop of Canterbury at a British Council of Churches' meeting in Leeds on October 22.

In a challenging paradox, the Archbishop referred to the "dangers" that would ensue if every branch of the Church became united.

He said that people should consider the terrible danger of too much power. If the Church could speak with one united voice no doubt thrones and crowns might falter. But power was dynamite.

"You can also realise what a terrible danger we ourselves could be in. I mean this sincerely, because, if we were all one and united, the danger of the freedom to differ from the majority in power would be threatened, and there has always been in the history of the world a great value in minorities and differences of opinion.

### Bear with Differences.

"Please God some day there will be a United Church—in some sense united. But it will not come until we are all strong enough in the Christian faith to bear with one another's differences and to refuse to exterminate them by force.

"And that is a big threat, because we live in a world in which the instinctive action is to exterminate your opponent by fair means and sometimes by foul. We are not yet fit enough in the sight of God to be a completely united Church."

### ORTHODOX DEPARTMENT TO CONTROL PROSELYTISERS.

A special department "to observe and control the activities of foreign proselytisers" has been set up in Athens by the Orthodox Church in Greece. The new department is headed by Bishop Damaskinos of Marathon, auxiliary to Archbishop Theoclitos of Athens and All Greece.

The office will keep the Holy Synod informed on the number of adherents of non-Orthodox sects in Greece and report on all "acts of proselytism."

Commenting on the action, "To Vima," Athens daily, said the aim is to "protect Orthodox people from the foreign propagandists who, unfortunately, have lately multiplied and widened their activities. The department faces the delicate task of controlling the activities of the foreign sects, while at the same time not clashing with the tolerance and freedom accorded to non-Orthodox churches by the constitutions of all liberal countries."

### A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. K. R. Webster 5/-; Mr. W. W. Knox 5/-; The Rev. R. A. Pollard 5/-; The Rev. K. Saunders 10/-; Mr. T. A. B. Dakin 5/-; Mrs. T. R. Sage 5/-; Mr. F. L. Docking £1.

The Australian Church Record, November 7, 1957

## NO WOMEN ORDINANDS FOR SWEDISH CHURCH.

The biennial Convocation of the State Lutheran Church of Sweden has voted 62 to 36 against a proposal that would have allowed women to be ordained as pastors. The Convocation's action automatically killed a government-sponsored bill introduced in parliament to permit women to be ordained.

The Convocation ruled against the proposal after having turned down several compromise suggestions. Bishop Helge Ljungberg of Stockholm argued that even if there were no objections to women ministers on Biblical grounds, the time was not ripe for this step. He was supported by Bishop Bo Giertz of Gothenburg who urged the delegates to "think what the world outside will say. If the 60 million Lutherans in the United States, Germany and England thought that women should be ordained they would have done it long ago."

## CONVOCATION DEFEATS MOVE TO REVISE 39 ARTICLES.

The Convocation of York has rejected by a large majority a proposal suggesting a revision of the 39 Articles.

Canon A. S. Picton (Blackburn) proposed that His Grace the President be respectfully asked to appoint a joint committee to consider whether some revision of the Thirty-nine Articles is desirable and to report.

Canon Picton said that his motive was in no way controversial or "party". He held unswervingly to his declaration of assent. Yet he noted that, although two archbishops in recent years had urged the need for the revision of the Prayer Book, the canons, courts of appeal, and the method of appointing bishops, none had included the Articles.

### Poor Expression.

After some criticism of certain points in the present version, he said that they contained no false doctrine, but they were a poor expression of true doctrine. In the alteration of the declaration of assent, the State had given relief negatively. The Church must act positively, and the House could take the first modest step towards it.

Canon Addleshaw opposed the motion, on the ground that, although Convocation was part of the supreme authority of the Church in the province, many of the clergy and laity were a little suspicious of it, and one section of the Church would say that a revision of the Articles would take away their safeguards.

The Rev. B. A. Smith (York) regretted that the matter had been broached. There was a contemporary itch to revise anything that could be laid hands on. Newman, in Tract 90, had said that a revision of the Articles would involve an act of penitence for ever having imposed them. Would the House agree to that?

Some men are optimists until they judge their neighbours, and others are pessimists until they judge themselves. —G. T. Evans.

## CORRESPONDENCE

### FERMENTED OR UNFERMENTED?

Dear Sir,

Your comment regarding the use of Grape Juice in the Lord's Supper (A.C.R. 24/10/57) cannot pass without correction.

It was stated that "there is little doubt that it was wine that was used at the Last Supper." There are very many scholars who disagree on scriptural grounds. At the Passover Feast, any trace of anything fermented was strictly forbidden. In fact, the Jewish Mishna sets out how the feast was to be prepared, and where fresh grape juice was not available (as you suggested) raisins could be steeped in hot water to make a suitable beverage. Hardly fermented wine!

Concerning the legality of using grape juice, a leading divine of our church has stated—"while there is a wide divergence of opinion amongst Christian people on many aspects of this subject, there is no decision of the Church of England precluding a clergyman from using unfermented wine in the Sacrament of the Lord's Supper."

Apart from the scriptural question, it is my firm conviction that we have no moral right to use fermented wine. On every hand we have evidence of the blighting effect of alcoholic drinks on the community, e.g., we are told that there are 300,000 alcoholics in Australia at present... these began with one drink. What right has a minister of the Gospel to give young people their first taste of alcohol?

It is time that our church did more than pass pious resolutions deprecating the increase in the consumption of alcoholic drinks.

Yours, etc.,

(The Rev.) K. W. CAMPBELL.

Auburn, N.S.W.

### "FRUIT OF THE VINE."

Dear Sir,

To say the "word (wine) has only one meaning in English, i.e., the fermented juice of the grape" simply repeats the mistake of many English dictionaries. Reputable Greek scholars state that "wine-oinos" means "the fruit of the vine," and makes no statement whatsoever as to whether it is fermented or unfermented.

As you say, "the law of our church... prescribes wine... by the rubrics..." and this is precisely what I use in the Communion Service—the pure unfermented juice of the grape—"wine."

Yours, etc.,

(The Rev.) G. B. GERBER,

Belmore.

### GREEN GOWNS FOR CHOIRS?

Dear Sir,

I was interested to read ("Record," 24/10/57), of the criticism by the Bishop of Blackburn, Dr. Baddeley, of the untidy appearance of some choirs.

It has often struck me that, since there is no real foundation for the habit of lay choirs to wear cassocks and surplices other than tradition, some other form of apparel has not been adopted.

The cassock and surplice possess the great disadvantage of having to fit. Because of this, a parish church must keep on hand six or a dozen or more sets of robes than those worn by the choir, because of the different sizes and shapes of incoming members. Would not a choir appear equally dignified if garbed, not in cassocks and surplices, but in plain academic gowns, with matching skull-caps for the women? These need not necessarily be black, for grey, royal or dark blue, or green would be just as attractive.

Gowns would have the advantages of (1) being cheaper (about £8, as opposed to £10 15s. for cassock and surplice); (2) being easier to keep clean; (3) not having to be kept in exact sizes—three or four sizes would be quite adequate to outfit an average choir.

Yours, etc.,

"Master of the Robes,"

Armidale, N.S.W.

### PRIMATE OR PRIMATE OF AUSTRALIA?

Dear Sir,

In the last issue of your paper the reviewer of the history of the church in Western Australia mentioned that Archbishop Le Fanu was Primate of Australia. This is not accurate—Archbishop Le Fanu was Primate.

Technically speaking, there is no such position as Primate of Australia, but if the title is used it can only be used of the Archbishop of Sydney, who has had the title of Metropolitan of Australia conferred on him by the Crown. Primate in this case would be equivalent to Metropolitan, a common usage.

Frederick Barker, Bishop of Sydney, in addressing the General Synod in 1876, put the matter clearly: "By the designation of the Crown I am Metropolitan of Australia."

It is not denied that the Crown could by its prerogative have established a See or Province... It has been contended that the Metropolitan's office was, so to speak, superseded by the Primacy, and that the acceptance of the latter was equivalent to an avoidance of the former, and some surprise has been expressed that such a view of the question should not be entertained by all parties.

"On the other hand it must be said, and will no doubt be believed that equal surprise was felt by others that such an opinion should have been held.

"The misunderstanding probably arose from the different views entertained of the Primate's office.

"There was a desire on one side to give to the Primate a position corresponding in some way to that of the Metropolitan over the whole of Australia and Tasmania. Others carefully limited his power to the General Synod. He is not styled Primate of Australia and Tasmania, nor even Primate of the General Synod, but for the purposes of the Constitution of the General Synod he is known and designated as Primate.

"In Section 3 of Determination No. 1 it is resolved that whenever a vacancy shall occur in the Primacy, the Bishops constituting the House of Bishops shall elect one of their own number as Primate. If Primate then

meant Primate of Australia, it would be an anomaly that the House of Bishops should be able to elect a suffragan (who had, perhaps, just taken the oath of obedience to the Metropolitan of a Province) to be the Bishop to whom as Primate that Metropolitan would be subordinate. But if Primate be simply for the purpose of the Constitution, the anomaly ceases."

However, in recent times the Archbishop of Sydney has not used the title of Metropolitan of Australia conferred on him by the Crown, but this does not make the title and office of Metropolitan of Australia void. The Archbishop of Sydney is Metropolitan of Australia in virtue of his see. He retains this rank irrespective of who is elected Primate under the provisions of General Synod.

Yours, etc.,

ANGLICANUS.

### "MORE HONEST" RELIGIOUS FILMS.

Dear Sir,

I refer to an article in your paper dated 1/8/57.

Since the use of Religious films seems to be creeping into use within the church generally, it may be opportune to come to some understanding as to how films can be expected to influence the Christian life of any person or group. I have seen several religious films, and those not voluntarily, since they were exhibited in the church at Evening Prayer by the Rector in place of an address. After viewing these films I was finally of the opinion that an address was to be preferred. With respect to the film exhibited last Easter called (I think) "Whom would ye choose," I can only state that the film was the most utterly sacrilegious and blasphemous portrayal of our Lord's Passion and Crucifixion that I have ever seen. In my opinion it was nothing more than an American adaptation of Marie Corelli's book "Barabas," which in itself was just a blatant attempt to whitewash Barabas and not in accordance with scriptural teaching.

I would like to examine briefly the propriety of exhibiting films in the church in place of the address, or as any part of the legal Church of England service. So far as I can see there is no rubric in the Order for Morning and Evening Prayer which says that an address shall be given, and I presume that this is taken as authority to show films. This is an extremely negative approach and opens the door to any proceeding that the Rector shall think fit. For instance, there is no rubric in the prayer book that says that house-housie or a chocolate wheel cannot be substituted, or, as the Rector in an English parish does, supplies the choir boys with comics to read during his sermon, which does not speak very highly of his preaching abilities. The nadir of degradation must surely have been reached when a rector issues roneoed slips to the Sunday School pupils inviting them and their parents to come to church to see the pictures. What a travesty on the evangelical mission of the church!

Would it be possible for some competent authority to give a ruling on this matter in the interests of parishioners, or that some measure of restraint be exercised over the selection of films in order that the child mind be not contaminated with some of the rubbish being screened.

Yours, etc.,

N. PARKER.

The Australian Church Record, November 7, 1957

## VITAL JOB FOR RELIGIOUS PRESS

The religious Press and religious broadcasting are involved in a much bigger task than the sustaining and widening of the life of the faithful, vitally important as that is. The concern of both is for the involvement of the churches in the life of the community, said Canon Roy McKay, Head of Religious Broadcasting at the B.B.C. on October 18.

He was speaking at the annual luncheon of the Religious Weekly Press Group, which this year also marked the opening of Religious Press Week.

Both Press and broadcasting, Canon McKay continued, share a common problem, that of the difficulty of reaching the unconverted. The tasks of communication with them, and of deepening and widening the Christian life and outlook of others provided a real opportunity for co-operation within the Churches.

This was not a plea for undenominational Christianity, but a hope that people would recognise how meaningless were often the old divisions of the Church. The attitude of "You in your small corner, and I in mine," was totally wrong.

### In the Community.

Concerning the involvement of the church in the life of the community, Canon McKay said:

"To think in terms of 'insiders,' and 'outsiders' is to think falsely. It is the world which is the object of the love of God. The practical point which arises from this is that true evangelism is only possible in 'the outsider' situation, and I think the worker-priests of the Roman Catholic Church are nearer to this than, for example, the campaigns of Dr. Billy Graham."

The aims of the religious Press and of religious broadcasting must be to put this across by breaking down the "insider-outsider" pattern of evangelism, by drawing attention to and encouraging "outsider" situations, experiments and meeting points, and in particular by encouraging the churches "to act for the sake of faith, not for the sake of tactics."

### STONE SUITABLE FOR CHURCH BUILDING.

The N.S.W. Department of Railways is selling a large quantity of stone work suitable for use in a church building.

The stonework is from the old mortuary station at Rookwood Cemetery.

The Secretary of the Sydney Diocesan Anglican Building Crusade, the Rev. C. A. Goodwin, commented last week: "The stone is beautiful work which would be suitable for inclusion in a parish church of liberal proportions."

"As the work of the A.B.C. is mainly concerned with small churches in New Housing areas we considered it unsuitable for our purposes, but worthy of the attention of an established parish with a building project."

Any offer should be sent to the Secretary for Railways, 19 York Street, Sydney, as soon as possible.

The Australian Church Record, November 7, 1957

## ARCHBISHOP ON REMEMBRANCE DAY.

The Archbishop of Canterbury has issued the following statement concerning Remembrance Day:—

"Remembrance Sunday falls this year on November 10, when services should be so arranged that the Two Minutes' Silence may be observed in church or round a war memorial. As the years pass, our act of remembrance should increase in solemn recollection and resolve.

"Those whom we remember met a great peril with a complete surrender of all selfish aims or hopes and with a single care not to fail in duty or comradeship. So they saved this nation for us. As we remember, we must surely feel that this day demands a new resolve of us all that our giving shall be not less generous-hearted than theirs."

## BISHOP BELL URGES CONTACT BETWEEN CHURCH AND SCIENTISTS.

The need for closer contact between the Church and scientists was emphasised by the Bishop of Chichester, the Rt. Rev. G. K. A. Bell, when he addressed the Upper House of the Convocation of Canterbury this month.

He said there was a need for research and study by qualified church men and women in co-operation with scientists, and others, into the moral and spiritual significance of modern scientific discoveries.

"In the industrial field," he said, "automation is going to change the whole frame of things; psychology has found methods of manipulating men's minds and exercising almost unlimited power over them; physiologists have found methods of controlling the number and the bodily shape of human beings before they are born; and physicists envisage the day when we, on this planet, can make contact with other worlds."

Referring to atomic energy developments, Dr. Bell said that many members of the House must have met persons who were perplexed and puzzled. It is quite useless to say "the Church knows all the answers." Instead, he said, it is necessary for the Church to begin understanding what the problems are.

"The Church has to acknowledge ignorance over a wide field," the bishop continued. "I suggest that the Church, and by that I mean the Church authorities, must recognise that the most rewarding method is that of encounter, and the Church should make some plan or arrangement by which the moral philosopher, the pastoral theologian, may encounter the scientists and technologists."

"All this," concluded the bishop, "requires a new strategy and the providing of some place in which such encounters can take place, and in which research can be undertaken. This is beyond the resources of the parochial system as it now stands, but it is of very great importance."

# THERE'S NO FUTURE IN A RUT!

By Dr. Leon Morris.

"A bigot is a person who is strongly attached to a view I don't share," so the definition might run if we really put it the way we think. It is pretty well an axiom with most of us that we are all right. It is the other fellow who is narrow-minded. It's a great pity that he cannot see things as we do. But because he holds tenaciously to his point of view, and because he is not impressed by the kind of argument we put forward, he cannot possibly be open-minded. He is nothing but a bigot. That has a very comforting corollary in this world of labels. Now that we know him for what he is we are saved all the trouble of really grappling with his thought. Nobody worries about the views of bigots.

There is some excellent common sense in a remark attributed to Franklin P. Jones, "Let your wife know who's boss from the start. There's no use kidding yourself!" Most of us do love to kid ourselves, whether it be in the matter of the wives who rule us with such firm, albeit gentle, hands, or whether it be in the matter of our own open-mindedness and other people's bigotry.

Let us be clear about it. Most people hold firmly to ideas for which they could give no valid reason, ideas in fact, which would never stand the test of critical examination. And, while you and I resolutely maintain that it is the others who do this, if we were sufficiently candid with ourselves, we might find that we are not completely guiltless.

## The Enemies of Jesus.

It is instructive for Christian people to look now and then at those who strongly opposed the Lord Jesus when He was on earth. Some of them were clearly irreligious folk. But the curious thing is that not many of them were. Most of His enemies, and certainly His most bitter enemies, came from the religious men of the day. The aristocratic high priestly party, the Sadducees, strongly opposed Him, and so did the Pharisees, the popular religious party.

Why did these religious men so signally fail to recognise their day of opportunity? Basically I think because their minds were closed on this particular matter. It is worth insisting that it was not because their religion was superficial. In some cases it may have been, but for the majority it was a dominant influence. The Pharisees, in particular, were characterised by a zeal for their faith. Their readiness

"I've told you already that there's no Theodore Arts listed" said the girl in "Information."

"Confound it!" said the man, a little ruffled. "The word is Theatre. T-H-E-A-T-R-E."

"That," responded the operator with crushing finality, "is not the way to spell Theodore!"

Make up your mind firmly enough, and it's practically impossible to budge you. Blind prejudice is impervious to the most compelling logic.

## Get Out of the Rut.

It's easier to settle more firmly in our ruts than it is to respond to the new leading that the Holy Spirit of God is always giving us. The continuous presence and guiding of the Spirit is one of the great and precious truths of Christianity. But of what use is even such a Guide to men who are content unthinkingly to walk in the old paths? To men who prefer to be guided by the old prejudices?

What after all is a grave but a rut a bit deeper? Abounding spiritual vitality does not come, and never has done, from a slavish following of those who have gone before. There is a place for giving due heed to the ancient methods and the ancient ideas. I am not putting in a plea for the jettisoning of everything but that which is modern.

But I am pointing out that by and large we prefer the easy way of ascribing narrow-mindedness or newfangledness to those with whom we do not agree. That we do not like to grapple with new thoughts, new ideas, new methods. And that the Spirit of God is always leading the people of God to new adventures of faith. To hold fast to the old ways is to fall into the error of the Pharisees. What is required from us is a fresh committal of ourselves every day to God, a new resolution every morning to walk in whatever path the Spirit of God is pleased to lead us.

to go to any lengths to do what they thought was the will of God is a standing rebuke to much of our tepid faith. Nor was it because they were evil men. Again, some of them were. The Gospels do not paint a very flattering picture of some of them. And yet it is clear that on the whole they were men who were upright, and who were trying to do the right thing. When the Pharisee in the parable thanked God that he was not extortionate, morally impure or unjust, he was not exaggerating. His words represent sober truth. His error lay elsewhere.

## The Strength of Prejudice.

The trouble was that they had gotten a certain idea into their heads about the nature of the Messiah, and they could not adjust themselves when they were confronted with the real Messiah. The figment of their imagination dominated them. They were in a rut!

The way in which a preconceived notion can prevent us seeing things clearly is nicely brought out in a story told by Bennett Cerf. A subscriber to the magazine "Theatre Arts" wanted to ring the paper but did not know the telephone number. He dialled "Information" and was told "Sorry, there is no subscriber called 'Theodore Arts'." "It's not a person," he said, "It's a publication, 'Theatre Arts'."



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Diocesan Church House, George Street, Sydney

The Australian Church Record, November 7, 1957

# WHAT IS THE CHURCH LAW ON DIVORCE ?

By A Staff Correspondent.

Recently a minister of the Church of England in England married another clergyman to a woman who had divorced her husband. This has caused a stir in certain church circles.

The Bishop of the diocese interviewed the church council in private session who, however, appear to have welcomed their vicar's marriage and to have endorsed his decision to remain in his parish.

The Church of England Newspaper said: "One pernicious myth has been exploded. It has often been maintained with more zeal than honesty that remarriage after divorce is contrary to the law of the Church. That can no longer be said with even the appearance of plausibility."

The Archbishop of Canterbury took the unusual course of controverting in Convocation the Church of England Newspaper by name. The Archbishop maintained that the law of the church forbade the marriage of divorced persons under any circumstances.

## Divorce now Allowed.

In this the Archbishop of Canterbury is clearly wrong. The canon of 1604 to which he referred does not deal with divorce as we use the term at all, but rather with judicial separation. Naturally the canon forbids further marriage for these persons so separated, as their marriage has not been dissolved.

That was in 1604, but a hundred years ago a new situation was brought into being by the passing of the Matrimonial Causes Act, 1857. This act allowed divorce in the sense of dissolution of the marriage, for adultery; and it permitted both innocent and guilty parties to be re-married in church. In the case of the guilty party, a clergyman was allowed by the Act to decline to celebrate a re-marriage, but was not allowed to decline the use of his church for such re-marriage. In the case of the re-marriage of the innocent party of the divorce, the clergyman had no option but to celebrate it.

## Bishops Voted.

The Archbishop of Canterbury at that time and nine other English bishops voted for the Divorce Bill in the House of Lords.

In 1937 the English law was further amended to give clergy the right to decline to celebrate any re-marriage of divorced persons while their former

partner was alive and to decline the use of their churches for such remarriages.

It is as foolish for the Archbishop of Canterbury to claim that these Acts of Parliament enacted by the Supreme Governor of the Church, with the advice of the Lords Spiritual and Temporal, and faithful commons are not the law of the Church of England, as it would be to suggest that the Act of Uniformity, which authorises the Prayer Book, is not a part of the law of our Church.

Some of the bishops and clergy in England may not like these laws but ever since 1532 when the clergy made their Submission, the clergy have not had a right on their own to make Church laws but must act under the Supreme Governor, and when appropriate, in conjunction with the laity in Parliament.

In recent years there has been growing opposition in the Church in England to any re-marrying of divorced persons, and this sentiment found expression in one of the proposed new Canons which sought to prohibit such re-marriages.

However, recently Convocation, at the Archbishop of Canterbury's initiative decided to delete this proposed canon. Thus it is idle for the Archbishop of Canterbury to say that the law of the Church at present forbids the re-marriage of divorced persons when he himself has withdrawn the canon which proposed to legislate in this direction. The sentiments of the bishops or members of Convocation for the time being are not the same thing as the laws of the Church.

Thus, as matters stand in England at present, the law of the Church allows each clergyman to exercise his own discretion as to whether or not he will remarry those of his parishioners who, having been divorced, ask him to celebrate a new marriage. This does not mean that the clergyman is compelled to re-marry divorced persons, or that he ought to do so in every or any case, but it does mean that as Church law is at present, the decision has been left to him, a decision which he must make in the light of his understanding of the New Testament.

## Position in Australia

It may be asked what is the position in Australia? It would seem that the position is as it is in England (unless local Synod has legislated on the matter—the subject is fully within the powers of the local Synod). In the absence of local legislation it is left to each clergyman to decide his own action in this matter. It falls within the exercise of his cure of souls. Of course, this does not mean that he ought to marry all or any divorced persons—that is another subject, and in making his decisions he will doubtless take in consideration the views of his brethren and his diocesan, but in the absence of synodical legislation, the decision must be his own.

It is not unimportant to note episcopal views in this matter, which are not of 1888 recognised that the innocent party in a divorce for adultery might re-marry in Church, but added that there was division of opinion on the matter. The conference of 1908 reaffirmed these resolutions.

In England at the present time, though most bishops would disapprove of any re-marriage, there are those who think with the Bishop of Rochester, who in a Visitation Charge told his diocese, "neither war nor divorce can be in accordance with the will of God, yet not all wars are wrong and divorce may be the lesser of two evils." He commended the position of the Orthodox Church, which is that adultery destroys the marriage: "all subsequent extensions of the grounds for divorce in the orthodox church are based upon the same principle as something that has happened, which is equivalent to the death of one or both partners in marriage."

In Australia the bishops of the province of N.S.W. in 1922 stated that they "will not give permission for the use of the form of the solemnisation of matrimony in the case of the divorced person whose partner is still living." (It need hardly be pointed out that if Church law allows it no episcopal permission is needed, but if the law forbids, no permission can authorise it!)

This statement of the bishops has been omitted in the marriage regulations printed in recent Sydney diocesan year books. The present Metropolitan stated in his 1951 Synod Charge that the policy of the diocese was that no divorced person is to be re-married without sending legal documents to the Diocesan Registrar, and added that "clergy have not my approval if they take the marriage of anyone who has been divorced."

# Hunger and Thirst Satisfied

"Blessed are they that hunger and thirst after righteousness,

Hunger and thirst are among the greatest pains which a man can endure. A hungry man may be offered all the glory of the world, but he refuses to take it. There is only one thing that he wants—to satisfy his hunger. It is the same with thirst. The Lord here calls those blessed who feel a hunger and thirst.

But it is a certain hunger and thirst. The world hungers for love, happiness, riches, honour; and the more of these it obtains, the more insatiable it becomes. Here, however, a hunger and thirst is named which has

the promise of its satisfaction, a godly hunger and thirst. It is a hunger for the righteousness of God. Where this hunger is, all other desires are superseded. A man asks nothing more of heaven and earth, only for satisfaction promised by God.

The hour comes when all our thirst is satisfied in Him, when He Himself is our Bread of Life and the Water of Life; who-soever eats of this Bread shall never hunger, and who-soever drinketh of this water shall never thirst."

### Two Senses.

We have to do here with righteousness in two senses. The foundation of all righteousness is the righteousness bought for us by the blood of Christ, and imputed to us. So the first hunger and thirst of an unsaved soul, to stand right before God, is satisfied. This righteousness is a gift bestowed upon us from Golgotha, the righteousness through faith in the atoning death of Jesus Christ. Our hunger and thirst is satisfied in Him Who is our Righteousness.

Soon, however, a new hunger and thirst is felt for a righteousness of life, and the sigh goes up from the inmost heart: "I would be like Jesus; I would possess His mind. I follow after that holiness without which no

Another in this studies on the Beatitudes by Mother Eva of Friedenshort, translated for the "Church Record" by Bishop C. V. Pilcher.

man shall see the Lord. In my whole living and thinking I would be well-pleasing unto Him." Where this hunger and thirst is present, there also the satisfaction comes and the promise is fulfilled; "They shall be filled." The Holy Spirit will open our eyes and reveal to us Christ as our Sanctification. There we shall not only know, "Christ for us," We shall also have the experience of "Christ in us," our holiness, our power, our life.

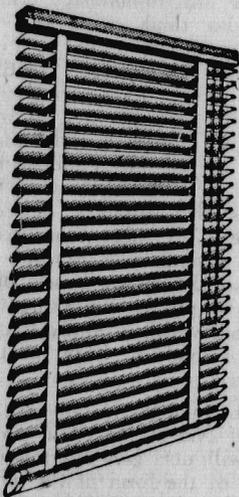
He will change us, liberate us, keep us, and present us to His Father without blame, in peace. Such a hunger and thirst may claim the promise as it was said long ago: "I shall be satisfied when I awake with thy likeness." With our last earthly tears all hunger and thirst will be taken away, for we shall enter and drink of an ocean fullness, even of the eternal River of Life for ever more.

### OFFICIAL RECOGNITION FOR VERGERS.

If Canon 90, at present under consideration in England, is finally passed, vergers will have an officially recognised status in the Church.

Canon 90, revised, has passed stage one in Convocation.

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## The Book Page



Under the general editorship of Dr. Leon Morris

**Paul before the Areopagus and Other New Testament Studies.** By N. B. Stonehouse. Tyndale Press 1957. Pp. 197. Eng. price 15/-.

Professor Stonehouse has become well-known in conservative evangelical circles in England during recent years. He succeeded Dr. Gresham Machen in the chair of New Testament studies at Westminster Theological Seminary in 1938 and has filled the chair with learning and distinction. This book consists of seven studies in questions of interest connected with New Testament exegesis or theology. They have previously appeared as independent papers or articles and do not form a volume with a single consecutive theme. The first chapter on the Areopagus Address was originally delivered as the Tyndale New Testament lecture in 1949 and is probably the most widely known in this collection. New Testament students will find great benefit in this chapter and chapters three and four with their discussion of exegetical problems. Chapters two, five and six are detailed studies in the theology of continental theologians, particularly Rudolph Bultman, and Martin Dibelius. Students who have been introduced to the problems of Form Criticism will find here an illuminating discussion on the theological conclusions to which this has led its pioneers. The final chapter dealing with Martin Luther and his attitude to the New Testament Canon is a most instructive and stimulating discussion on the Reformer's approach to the New Testament.

This book will appeal to thoughtful readers and will prove of great value to New Testament students. It can be warmly recommended as a most able and scholarly discussion of the problem to which the author addresses himself.

—M. Loane.

**An Introduction to Canon Law in the Church of England,** by E. W. Kemp, Hodder and Stoughton, 1957. Pp. 87. Eng. price, 8/6.

This book consists of three lectures delivered in Litchfield Cathedral. The first deals with mediaeval Canon Law. The second gives brief thumb nail reference to some of the Canonists of England in the past and the third deals with methods of ecclesiastical jurisprudence up to the disposal of doctors commons in the middle of the last century.

The subject matter of the book Canon Law is of course very topical in view of the present attempt to revive Canon Law in the Church of England by the proposed revision of the 1604 Canons. It is also a subject that has been much neglected and this little book by an expert could serve as an introduction to the topic. On the other hand the treatment is too scanty to be of any real value. Matters still subject to controversy have to be dealt with summarily; nor does Canon Kemp mention the fact that forgeries contributed largely to the fashioning of Canon Law.

The most interesting part of the book is the third lecture; though it is doubtful whether the author's plea that custom can modify ecclesiastical statutes would be sustained in a law court. There is no bibliography.

—D. B. Knox.

**Christian: Commit Yourself.** By Paul S. Rees. Pickering and Inglis, 1957. Pp. 158. Eng. price 12/6.

This attractively produced book comprises a series of broadcast sermons published with the conviction "that they have relevance for the whole Christian community." Firmly convinced that "half way surrender is the blight of Christian discipleship" Paul Rees pleads for committal of all our faculties through chapters on Bible reading, prayer, responsibility, giving, Church attendance, and "the winning witness" to others. Knowing that "the average church officer has not the slightest spiritual concern about the salvation of other people" he concludes with a chapter on "Missions"; which should make the reader hungry for the souls of others.

As the title states: the book is written primarily for Christians. The author calls on those who are young "in Him" to re-examine their behaviour in the light of scripture and experience. The reader notices particularly the range and preciseness of the countless illustrations. Noticeable also are the wonderful prayers prefixing each chapter, and the continual use of scripture to give authority to his words. The book cannot fail to be a means for the Christian to "overcome personal weaknesses, practices, and habits which are un-Christian," on occasions, especially in the 2nd Chapter, the scripture seems to be introduced rather lamely, but this does not detract from the book itself, which could well serve its greatest purpose as a devotional guide.

—Kevin Curnow.

**Supreme Task,** by Paul B. Smith, S. John Bacon, 1956. Pp. 71. Aust. price 3/9.

The contents of this fine book were originally a series of missionary messages given by Paul Smith (son of Oswald J. Smith, Canada) in Wellington City, New Zealand. He is associate pastor of the People's Church Toronto.

New vividness is brought to the missionary challenge and new thoughts added showing the greatest task confronting the Church to-day. It rouses the reader to ask the question, "What is the Supreme Task of the Church?" The Supreme Task of the Church is the Evangelisation of the World. The reader is left without any doubt that the Church hasn't got a mission but is a mission, wherever it is situated. Population figures are underestimated by the author, which increase the millions still unevangelised. "Why should anyone hear the Gospel twice before everyone has heard it once?" A further potent quotation "If God wills the Evangelisation of the World, and you are not interested in Missions, then you are opposing the will of God."

Keith Nancarrow.

**Alexander Mackay,** by A. R. Evans. Olyphants, 1956. Pp. 95. Eng. price 3/6.

This biography of the famous engineer missionary to Uganda is the natural successor to "David Livingstone" in the "Heroes of the Cross" series of Missionary stories.

Alexander Mackay, a young Scottish Engineer, was among those stirred to go to Uganda as a missionary after the publication of a letter from H. M. Stanley in the "Daily Telegraph" in 1875, describing the readiness of the King of Uganda to hear the Gospel.

The adventures that befell the little band of pioneers, and their bravery in the face of hardship, suffering, sickness, danger and death, are well narrated in a graphic yet simple way, well calculated to hold the interest of an adult as well as that of a child of say eleven years and upwards. On p. 76 "reason" should be "season" (quotation from Acts 24). An excellent book.

**Christian Education Reviewed,** by Spencer Leeson, Longmans, 1957. Pp. 123. Aust. price 20/6.

Christian education has suffered a grievous loss in the death of Spencer Leeson. His book, "Christian Education," and now, his "Review of Christian Education," should be on every shelf, Pastor's, Teacher's, and Parent's.

We have moved far—perhaps too far—from the Victorian belief that the child is the chattel of the parent. Spencer Leeson brings us back, in his felicitous phrasing to the balance we so sadly need. The child, he says, . . . is committed to his earthly parents . . . to train him to know and love his heavenly Father and to do His will. . . .

Having placed the responsibility of Christian Education squarely on the shoulders of the parents, as instruments of God's will, he goes on to consider how the churches, working within the Education System, and the individual teachers in that System, can assist the parents in their task.

He reviews the whole range of Christian Education from infant schools to universities; from teacher training to national service trainees. He supplies many interesting statistics, and poses a challenge to the churches on their policies with regard to their schools.

His book is a masterly summary of the situation in England since 1944. But for Australians, too, there is much food for thought, a deal of inspiration, and some grave warnings of our responsibilities for the future.

There are misprints on pp. 33, 63.

—J. E. Babbage.

**The Gospels: An Expanded Translation,** by Kenneth S. Wuest. Pickering and Inglis, 1957. Pp. 320. Eng. price 21/-.

Every translation of the Scriptures has its merits and its defects, and every one is able, rightly used, to help us see a little more of the truth in God's Word. This translation is based on the fact that ordinary translations, restricted to a minimum number of words, cannot do justice to the shades of meaning of the Greek text. Dr. Wuest has expanded his translation until he feels that the meaning is conveyed, and sometimes this means a considerable expansion. The result is a version which gives a very great deal of help indeed. While to the present reviewer there seems to be a greater element of interpretation and paraphrase than the author would allow, nevertheless the translation is of great value. Being an attempt to stick closely to the Greek the English is sometimes awkward, even clumsy. But most readers will overlook this in their gratitude for the very real enlightenment the book affords.

—Leon Morris.

# ST. PAUL'S VIEW OF THE FUTURE OF THE HEBREW PEOPLE

By the Rt. Rev. C. V. Pilcher, D.D.

As is well known, St. Paul devoted three chapters of his great doctrinal Epistle to the Romans to a solution of the problem caused by the refusal of the People of Israel as a whole to accept their longed-for Messiah, when He came in the Person of Jesus Christ.

The three chapters of somewhat involved argument are summed up in chapter 11: 25, 26. I quote the relevant words from the Revised Version:

"I would not, brethren, have you ignorant, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved."

Notice first the words "hardening in part." That is to say there always have been a part of the Jewish nation who have accepted Christ. We remember that the earliest church was entirely Jewish. Christian Jews have existed down the centuries. There are such to-day. Thus while the nation as a whole rejected Christ, yet the elect remnant have accepted Him.

But this state of things is not to continue for ever. When "the fullness of the Gentiles be come in" "all Israel shall be saved." The "fullness of the Gentiles" may mean "all the Gentiles who are to be saved." Or it may mean "the Gentile world as a whole"—as paraphrased by Sanday and Headlam in their great commentary: "when this point of time is reached as a result of the missionary activity of the Christian church, then the blindness will be taken from Israel and 'Israel as a whole, Israel as a nation,' will turn to Christ and be saved."

It is strange, in view of this teaching of St. Paul, that the Church of to-day, speaking generally, has regarded with such indifference, if not hostility, the return of the Chosen People to the Land of Israel. Our Lord taught that Israel, scattered throughout the world, would return to Jerusalem when the "times of the Gentiles" were fulfilled.

St. Paul taught, as we have seen, that the time of the "fullness of the Gentiles" would be the time of Israel's turning to Christ. Sanday and Head-

lam on Romans, and Creed in his commentary on St. Luke, suggest the thought that the "times of the Gentiles" and the "fullness of the Gentiles" may be related. Thus there may be a connection between Israel's "Return" and Israel's ultimate "Acceptance of Christ." This possibility should at least secure the intense interest of the Church in the return of Israel to the land of Israel.

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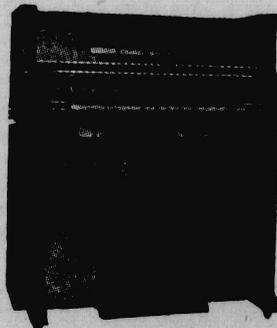
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## Dr. A. E. FLOYD

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

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The Australian Church Record, November 7, 1957

## PARISH CHURCH OF THE PRESS.

The Queen will visit Fleet Street on December 19 to attend the rededication of St. Bride's, the parish church of the Press, which was devastated in the war.

Above the west arch through which she will pass is a stone representation of the Royal Arms, the gift of the Bath and Portland Stone Firms, proprietors of the quarry which provided Sir Christopher Wren with stone to rebuild the church after the great Fire of London of 1666.

The new arms replace a painted version which existed in the church early in the nineteenth century, but may well come to be regarded as a commemoration of the royal visit.

## MERGER OF CHURCHES IN N.Z.

Negotiations on church union with the Church of Christ, the Congregational churches, the Presbyterian churches and other churches will be continued, it was decided last month by the North Canterbury Synod of the Methodist Church.

A conference of the church union committees of the four negotiating churches will be held next year to consider the next steps in the negotiations.

The four churches voted on church union in June and the Methodist vote almost unanimously favoured union. More than 92 per cent. of Methodists voted and 92 per cent. of the voters favoured the proposal. In the North Canterbury district, 88.9 per cent. of members voted and 83.7 per cent. were in favour of union.

## MISSIONARIES STILL NEEDED IN AFRICA.

African Christians were not yet ready to take over the leadership of their church, said the Bishop of Masasi (Tanganyika), the Rt. Rev. W. L. Mark Way, at the Annual Service of the London Diocesan Overseas Council last week.

Bishop Way said that people who thought that European missionaries could now leave African Christians to run their own Church were mistaken.

That could not happen as long as there existed only an African peasant priesthood and as long as distressingly frequent moral lapses occurred among African Christians, he added.

## CHURCH OF NATIVITY, BLENHEIM, PLANS TO COMPLETE CHURCH.

The vestry of the Church at Blenheim (Dio. Nelson, N.Z.), have announced that plans for the completion of the Church have been entrusted to Mr. R. C. Muston of the Struction Group Architects, Wellington. As much brickwork of great value has been included in the Chancel and Transepts of the present church it is proposed now to prepare plans for the completion of the present church and not for a new building.

The Building Fund has been added to by the "Five year plan" which has aimed to raise £2,000 per year, and now totals £19,000. This year the appeal will centre on Temple Day, November 17th when the Very Rev. W. F. Bretton, Dean of Nelson, will preach at all services.

The Australian Church Record, November 7, 1957

## NEW HOME FOR LONDON COLLEGE OF DIVINITY.

The new premises of the London College of Divinity were last week opened at Northwood, Middlesex, by the Archbishop of Canterbury.

One former student of the College, who was born in 1863, the year the college was founded, was present. He is the Rt. Rev. Llewellyn Gwynne, formerly Bishop in the Sudan.

The London College of Divinity, also known as St. John's Hall, was formerly at Highbury. Its new buildings are in contemporary style, and will house 52 students.

The chapel is in similar style, with a holy table in simple table style standing before a reredos curtain, against which is suspended a large plain cross. The address at the dedication of the chapel was given by a former principal, the Bishop of Bradford, the Rt. Rev. F. D. Coggan.

## Distinguished Students.

The chapel—which is linked to the main building by a covered cloister—is a memorial to former students of the College. Among distinguished Old Johnians—as they are called—have been Prebendary Wilson Carlile, founder of the Church Army; Bishop J. Taylor Smith, Chaplain-General to the Forces in the first world war; and the Rt. Rev. J. E. Watts-Ditchfield, first Bishop of Chelmsford.

The Archbishop of Canterbury, in his address, said that the Church of England was in extraordinary good heart. It was running away from nothing, and was slowly and steadily solving every difficult piece of work presented to it, with a degree of harmony, co-operation, understanding and fellowship which had never been equalled in the Church's turbulent history.

The Primate warned the students against being dogmatic when they left the College. They must learn the proper technique, but they must not be guided only by rule of thumb. Their new home the Archbishop described as being "neither over-dressed and lavish nor skimpy and under-dressed, but just right."

## CHURCH PLAN TO BREAK THE LONELINESS BARRIER.

The first Overseas Christian Guild, which aims to bring West Indians and other people from overseas into the fellowship of normal parish life, has been launched in the presence of the Bishop of London.

Overseas folk turned up in force for the opening of the Guild's clubroom and canteen in the Bishop Creighton House, Lillie Road, Fulham by Mr. Garnet Gordon, Q.C., Trade Commissioner for the British West Indies.

It is hoped that the Fulham Guild will be but the first of many all over the country.

The story behind this new venture began when the Rev. B. G. B. Fox came home in 1955 after five years as Rector of Montego Bay and Archdeacon of Cornwall in Jamaica.

As Vicar of St. Etheldreda's, Fulham, he made a special point of linking up with his Jamaican friends who came over to England, and discovered that many of them were feeling very lonely in London.

At the same time, there was general concern that men and women who had been regular and enthusiastic churchgoers in the West Indies did not seem to be going to Church in England—sometimes because they had not been made to feel welcome, but often because they were too shy to go to church or simply did not know where the nearest church was.

Mr. Fox felt it was up to English church people to take the initiative. He and his wife began to give enormous supper parties in the vicarage, at which the guests ranged from crossing-sweepers to barristers. Slowly a scheme took shape. It was put to the Bishop of London, who gave it his whole-hearted approval.

## THE CHURCH AND INDUSTRY.

The Social and Industrial Council of the Church Assembly has appointed Canon Edward Ralph Wickham, Industrial Missioner of the diocese of Sheffield, as part-time Secretary of a group which it has set up to prepare a report on the Church's task in relation to industry.

## PRESENTING CHRIST IN CHILE - TO-DAY

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## THANKSGIVING SERVICE.

The ANNUAL THANKSGIVING SERVICE

of the

N.S.W. Auxiliary of the British and Foreign Bible Society

will be held in

WESLEY CHAPEL, Castlereagh Street,

on FRIDAY, 8th NOVEMBER,

from 1 p.m. to 2 p.m.

The Service will be followed by a gathering of Honorary Workers and Friends in

BIBLE HOUSE, SYDNEY,

commencing at 2.30 p.m.

A similar meeting will be held from 6.30 to 7.30 p.m.

## PERSONAL.

The Rev. Noel Delbridge has been granted nine months' leave of absence from the parish of South Hurstville, N.S.W., in order to study in the United States. Mr. Delbridge will leave Sydney at the end of December. The Rev. J. B. Burgess is to act as locum tenens.

The Rev. Brian Richardson, Rector of Pittwater, N.S.W., has accepted nomination to the parish of Penola, S.A.

The Very Rev. D. H. S. Cranage, Dean of Norwich from 1928 to 1945, died at Windsor, England, on October 22 at the age of 91.

Owing to ill-health the Rev. R. C. M. Long has resigned from his position as assistant minister to the Rev. C. A. Baker of St. Swithun's, Pymble.

One of the leaders of evangelical thought in the Church in England, the Rev. George B. Duncan, will visit Australia next month, and will deliver eight addresses at the Belgrave Heights Convention, Victoria. Mr. Duncan is a frequent speaker at the Keswick Convention.

The Rev. J. L. Richards, formerly of St. Mark's, Emerald, Victoria, was inducted to the parish of St. Michael's, North Carlton last week by the Bishop of Geelong.

The Rev. Jeffrey Roper, assistant minister at St. Anne's, Ryde, N.S.W., has been appointed Organising Secretary in Queensland for the Church Missionary Society. Mr. Roper will take up his new appointment on November 18.

The death has occurred of the Most Rev. R. J. Renison, formerly Archbishop of Moosee and Metropolitan of Ontario.

The death is announced in London of the Rev. Canon Tissington Tatlow, who was for 27 years Secretary of the Student Christian Movement of Great Britain.

The Most Rev. Joost de Blank has arrived in South Africa to take up his position as Archbishop of Capetown. The Archbishop, who was formerly Bishop of Stepney, London, was accompanied by his mother, who, at the age of 87, made her first flight in travelling from London to Johannesburg.

The Rev. Harold Richards has been appointed to the parochial district of Mount Dandenong, with Olinda, Victoria.

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Mr. R. J. MASON (Hon. Secty.), 18 Wellesey St., Mont Albert (Vict.).

All communications to be addressed to The Hon. Secretary.

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## SYDNEY CLERICAL PRAYER UNION.

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## LAMBETH SHOULD CONSIDER PART TIME PRIESTHOOD, SAYS BISHOP

The forthcoming Lambeth Conference should seriously consider the possibility of enlisting the services of a voluntary or part-time ministry, says the Bishop of Southwell, the Rt. Rev. Russell Barry, in the current "Southwell Review."

He writes: "That would involve the ordination of men of recognised Christian standing and leadership in the Church and in public life who are earning their living in secular occupations but are nevertheless admitted to Holy Orders and authorised to assist the whole-time Ministers in such work and on such occasions as may be practicable."

### Positive Contribution

Dr. Barry continues that he would welcome the idea not simply as an expedient, but for its positive contribution to the understanding of Christian faith and life. "Few things, it seems to me, would do more to emphasise the sacramental nature of daily life or to make for the sanctification of the secular than that men engaged in doing the world's work and thereby serving the Creator's will, should be ordained and commissioned by the Church to partake in the Ministry of the Word and Sacraments."

The argument that men should be ordained as permanent deacons is not, he considers, a convincing one. There is very little which they could do which could not be done by an unordained Reader, they could not discharge the ministerial functions, so urgently required in the parishes, and because they could not celebrate at Holy Communion their office "would not be invested with the symbolism so important for modern Christianity."

### R.C. PEER ASKS FREEDOM FOR COLOMBIAN PROTESTANTS.

The Duke of Norfolk, Britain's leading peer and a Roman Catholic, has expressed the hope that Protestants in Colombia will receive "no less freedom and toleration than are enjoyed by Catholics in Great Britain and other democratic countries of the free world."

In a letter to Carlos Cardo, Colombian ambassador to Great Britain, the Duke expressed disquiet at reports of discriminations against Protestants in the South American country.

The ambassador, in reply, assured the Duke that the rights of religious minorities would be safeguarded as long as their activities do not threaten public order or morality.

### CROWD ATTENDS I.V.F. LECTURE.

Many people could not gain admittance to the Commerce Lecture Theatre at the University of Melbourne last week when Dr. J. A. Friend delivered the annual lecture arranged by the I.V.F. Graduates' Fellowship. Dr. Friend, senior lecturer in chemistry at the University of Tasmania, lectured on Genesis and the Origin of Man.

### CHURCH IN GHANA MUST INFLUENCE NATION, SAYS BISHOP

The Church in Ghana must be untiring in the exercise of her influence against the use of violence and towards national unity and concord, towards wisdom and patience, towards personal honesty and integrity, and in the maintenance of true freedom and justice, writes the Bishop of Accra, the Rt. Rev. Richard Rosevear, in his Charge to the second Synod of the diocese of Accra.

Since Independence Day, continues the Bishop, there have been signs of unsettlement in various quarters. Such things are quite inevitable growing-pains and we should not be unduly perturbed by them, though we deeply deplore the use of violence and intimidation by any person, association, or political party. Once the unifying project of independence has been achieved the real difficulties of self-government very soon appear.

### REAL APPREHENSION.

"Each one of us, no doubt, has his own private opinion about the wisdom of some of the official actions which have been taken since March 6, but few would deny the existence of very real apprehension even amongst many of the educated and thoughtful citizens of Ghana.

"Be that as it may, it is not for the Church as such to take sides in politics. Rather she should help her members and the country at large to see behind the passing quarrels and differences of opinion to the basic conditions of just and righteous government."

### R.S.C.M. SUMMER SCHOOL.

The third residential Summer School of the Royal School of Church Music will be held at The King's School, Parramatta from January 7-17, 1958.

The Director of the School will be Mr. Mervyn J. Byers, newly appointed organist at St. Andrew's Cathedral, Sydney. Early application is advised for those wishing to attend the school. Details may be obtained from the Honorary Secretary, at UJ 2360 (Sydney exchange).

The date of a course for choirboys in St. Andrew's Cathedral has been altered from November 30 to November 23.

### "REMEMBRANCE DAY" LUNCH-HOUR SERVICE.

Major-General, the Rev. C. A. Osborne, C.I.E., will be the Speaker at a Lunch-Hour Service to be held on Remembrance Day, Monday, 11th November in St. James' Church, King Street, under the auspices of the Commonwealth Public Service Anglican Fellowship.

The Service will be conducted by Dr. W. J. Edwards, Rector of St. James'. Members of the public and Public Servants, of all denominations, are cordially invited to be present.

## THE AUSTRALIAN CHURCH RECORD

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### REVISED LECTIONARY, 1922.

#### November 10. The Twenty-First Sunday after Trinity.

M.: Ezekiel 14; Luke 14:1-24, or 1 Peter 4:7-5:11.

E.: Ezekiel 18:1-4, 10-end; or Ezekiel 33:1-20; John 16, or 1 John 4.

#### November 17. The Twenty-Second Sunday after Trinity.

M.: Ezekiel 34:1-16; Luke 14:25-15:10, or 2 Peter 1.

E.: Ezekiel 34:17-end, or Ezekiel 37:15-end; John 17, or 1 John 5.

#### November 24. The Sunday before Advent.

M.: Eccles. 11 and 12; John 19:13-end, or Hebrews 11:1-16.

E.: Haggai 2:1-9, or Malachi 3 and 4; John 20, or Hebrews 11:17-12, or Luke 15:11-end.

### OXFORD CONFERENCE FINDINGS

#### True Relation of Word, Sacrament and Symbol.

In his paper on "The Place of Symbolism in the Word and Sacraments To-day," given at the Oxford Conference of Evangelical Churchmen, the Rev. Dr. P. E. Hughes said that the Reformers made it clear that verses of Scripture should be taken in their simplest form and are not a hunting ground for symbolism.

A Sacrament is a symbol pointing to divine grace. The Word must not only be uttered but also believed. A baptised individual is identified with the sacrifice of Christ.

Symbols in the sacraments will cease when Christ returns. The real presence of Christ is spiritual in the sacrament, and the sacrament is the seal to the Apostle's word, "Christ in you." The greatest reality is not in the sacrament itself but in the spiritual presence.

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The Australian Church Record, November 7, 1957

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