

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

20. No. 6

MARCH 31, 1955

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

Permissive Variations Dropped By Constitution Committee

BISHOPS MAY AUTHORISE CHANGES IN PRAYER BOOK.

The Constitution Committee of General Synod has made an important amendment to the Draft which was published and circulated last year.

The list of Permissive Variations has been abandoned. In its place provision has been made for the bishop of a diocese to permit at his discretion deviation from the Prayer Book as provided for by a parish and which does not "contravene any principle of doctrine or worship laid down in the Book of Common Prayer and the 39 Articles."

Another amendment makes clear that canons affecting "ceremonial or discipline" are included in the provision which allows dioceses to revoke canons of General Synod affecting the "order and good government of the church." This is an important clarification.

The Committee has also published a Preface to the whole Draft.

The text of the Amendments and the Preface is as follows:

AMENDMENTS.

Suggested amendment of Section 4 Ruling Principles:

After the word "rules" in line 11 continue: "provided, and it is hereby further declared, that the abovenamed Book of Common Prayer together with the Thirty-nine Articles be regarded as the authorised standard of worship and Doctrine in this Church and no alteration in or permitted variations from the Services or Articles therein contained shall contravene any principle of Doctrine or worship laid down in such standard."

Provided further, that until other order is made by Canon made in accordance with this Constitution, a bishop of a diocese may, at his discretion, permit such deviations from the existing Order of Service not contravening any principle of doctrine or worship as aforesaid as shall be submitted to him by the incumbent and churchwardens of a parish. Provided also that no such request shall be preferred to the bishop of a diocese

until the incumbent and a majority of the parishioners present and voting at a meeting of parishioners duly convened for the purpose, shall signify assent to such proposed deviation. Such meeting shall be duly convened by writing placed in a prominent position at each entrance to the Church and by announcement at the morning and evening services, or at the service if only one, at least two Sundays before such meeting stating the time and place of such meeting and giving full particulars of the nature of the proposed deviation."

Add the words "and Ruling Principles" after "fundamental declarations" in Sections 29 and 31.

Section 30.—After end of present (a) insert—"Any canon affecting the ritual ceremonial or discipline of this Church shall be deemed to affect the order and good government of the Church within a diocese and shall not come into force in any diocese unless and until the diocese by ordinance adopt the said canon."

"(b) If general synod declares that the provisions of a canon which does not affect the ritual or ceremonial of this Church affects the order and good government of the Church within or the Church trust property of a diocese such canon shall not come into force in any diocese unless and until the diocese by ordinance adopt the said canon."

PREFACE.

The question of a Constitution to unite all the Dioceses of the Church of England in Australia and Tasmania has occupied the attention of various Synods and has been anxiously and carefully considered by Constitution Committees for almost forty years. Several Draft Constitutions have been submitted to the dioceses, but none of them has found general acceptance.

The present Constitution Committee had almost despaired of achieving success when the Archbishop of Canterbury visited the country. His Grace made an earnest appeal to the Church to continue its labours and offered most valuable suggestions as to the form which a Draft Constitution should take. Encouraged by His Grace's appeal and suggestions the Committee resolved to resume the task.

The Committee, consisting of Bishops of the Church and representatives drawn from various dioceses, included in its composition men of different outlook who had devoted many years to a study of the problems which have emerged in connection with liturgy and Christian Doctrine within and without the Church of England.

It is inevitable that there should be some conflict of opinion in such a company, but the Committee would like to place on record its appreciation of the spirit of brotherliness and goodwill that characterised its sessions. The aim of all was to make such concessions to opposing opinions as would, while not endangering the vital doctrines of the Christian Faith as embodied in the Catholic Creeds or the foundation principals of the Reformation Settlement in the Church of England, embrace in a true spirit of comprehension those who were loyal members of the Church.

The Committee has endeavoured, in the spirit that animated the framers of our Liturgy, and also the Revisers of the Book of Common Prayer, in 1622, so to order those portions of the Constitution which relate to the doctrine and worship of the Church of England as "to keep the mean between two extremes"; to make provision, on the one hand, for such reasonable alterations in our existing formularies as the circumstances of the time may demand; and, on the other, to exclude from such alterations anything that might "strike at some established Doctrine, or laudable practice of the Church of England."

The Committee has further endeavoured to provide machinery whereby the will of the Church might be suitably expressed without unduly curtailing the freedom of action at present enjoyed by the various dioceses.

The resolution of problems associated with its efforts was by no means easy, but the Committee entertains the hope that the genuine desire of all its members to understand and appreciate the position of those who did not wholly share their convictions on matters of ritual, ceremonial, and discipline, will result in the adoption of a Constitution which will weld the Church into closer bonds of union and concord as it addresses itself to the supreme task of leading men and women to a true and saving knowledge of our Lord and Saviour, Jesus Christ.

It commends the result of its labours to the goodwill of those whose interests it has sought to conserve, and prays that the Holy Spirit of God, who is the Spirit of all wisdom, may so guide and control the deliberations thereupon that this Church may make a right decision and thereby establish itself more firmly and prove a light to men who seek the truth.

Off the Record

DON'T FENCE ME IN!

From "The Sydney Guardian" (our first Australian Church newspaper) of June 1, 1848, reporting the building of St. Philip's, Church Hill: "The tower, which is to be one hundred feet in height, will be visible to all the surrounding country, and from every point of view—whether from the harbour or the river, the North Shore, or the wilds about and beyond Botany, it will form a beautiful and striking object."

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APPRECIATIVE READERS.

I was interested to read in our last issue a letter from an English subscriber, who said: "I wish we had in England, at present, a church paper similar to yours."

We appreciate such commendation. Here are two more from a recent mail bag: "The continued high standard of your paper is much appreciated. Keep up the good work." (C.W.J., Vic.). "I have been receiving the 'Church Record' for almost twelve months, and while writing to renew my subscription I wish to say that I am thankful it was brought to my notice. I sincerely hope and pray that this fine protestant publication may be upheld and increased by the power of God's Holy Spirit, and that the editor may be given wisdom and strength to stand firm still for the truth." (T.L.E., N.S.W.)

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PREACH UP!

The Bishop of St. Edmundsbury and Ipswich has deplored the modern tendency of giving "sermonettes" from the chancel steps, instead of preaching from the pulpit, which provides greater opportunities for instruction. Bishop Morris was dedicating a new pulpit in a church in his diocese.

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FORTY YEARS ON.

"On Anniversary Day, 1915, the work of founding the 24th Bishopric of our Church in Australia was consummated by the election of Dr. Gilbert White as the first Bishop of Willochra.

"Willochra is the name given to the northern part of the Diocese of Adelaide, and, for the present, it will include also Eyre's Peninsula, which, it is hoped, will eventually become a separate See."

—"The Church Record," Feb. 5, 1915.

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TOWARDS BRIGHTER SYNODS.

"Archdeacons shall call the clergy to account in their visitations, how much every one of them hath profited in the studie of Scripture, and shall give unto so many of them, as have not taken the degree of a maister of Artes upon them in the university, some part of the New Testament to be learned without booke, and at the next synode shall compell them to make repetition thereof; and they shall take unto the Bishop such as are either stubborne, or negligent herein."

—Canons of 1571.

—Q.

TO AUSTRALIAN CHURCHMEN

If Christ be not Risen—

The historic staple and doctrinal apex of the Apostolic preaching was the Resurrection of Jesus Christ. The prominence accorded to this doctrine is one of the most striking features of the Acts of the Apostles.

The essential pre-requisite in the choice of one to fill the vacancy in the Apostolate was that he should be "a witness with us of His Resurrection" (1:22). The great sermon on the Day of Pentecost declared that though priests and people had crucified and slain Jesus of Nazareth, "this Jesus hath God raised up" (2:22). Simon Peter boldly repeated their testimony in the Temple precincts (3:15) and before the Sanhedrin (4:10). After the release of Peter and John from prison, we are told that "with great power gave the Apostles witness of His Resurrection" (6:33). Again in proclaiming the word and truth to Cornelius, the Apostle Peter declared: "Him God raised up the third day" (10:40). And what was true of St. Peter's preaching was equally true of St. Paul's testimony. He was one who had "seen the Lord" and his speeches at Antioch of Pisidia (13:20), and in Athens (17:31) show how central this fact was in all his preaching.

St. Paul himself declared in his first letter to Corinth: "If Christ be not risen, then is our preaching vain" (15:14). This is a dogmatic statement. It is just as true of our preaching to-day as it was in the Apostolic age. If the testimony to the Resurrection be false, the whole pattern of our faith falls in shreds to the ground.

1. If Christ be Not Risen—

Then Jesus of Nazareth did not come from God. This would be in contradiction of the claims which He repeatedly put forward. He taught that He had come from God and that He was the Son of God. Thus He pronounced the word of absolution over the man sick of the palsy: "Son be of good cheer; thy sins be forgiven thee." This was a deliberate use of the Divine prerogative and the Jews recognised it as such in their murmured criticism: "Who can forgive sins but God only?" (Mk. 2:7.) But He was not dismayed, and the act of healing was a confirmation of His right to do what God alone could do. There were many occasions on which He unmistakably made this claim. But such a claim would have lost its meaning if the Cross had marked His ultimate destiny. That Death proved Him to be truly human; but Death without Resurrection would have proved Him to be only human. Resurrection was the Divine Seal on His claims to have come from God. He was "declared to be the Son of God with power . . . by the Resurrection from the dead" (Rom. 1:4).

2. If Christ be Not Risen—

Jesus of Nazareth did not know the Truth. It would mean that He had made claims which were never fulfilled. He had often declared that He would die and that His Death would be followed by Resurrection, although neither His disciples nor His enemies seemed capable of understanding it. Thus He had spoken of the Temple of His Body and the Sign of the Prophet Jonah. He had declared that He had power to lay down His life and power to take it again. He had uttered the three Passion predictions together with three plain prophecies of Resurrection (Mk. 16:21; 17:23; 20:19). Did He not know the Truth? Did He pretend? Was He deceived? The disciples "knew not the Scripture that He must rise again from the dead" (Jn. 20:9), but His teaching shone with a new light for them after the third day.

3. If Christ be Not Risen—

Jesus of Nazareth did not die for men. Once again this was His claim. He came "to give His life a ransom for many" (Mk. 10:45). He was the Good Shepherd Who would lay down His life for the sheep. His body would be broken and His blood shed for many for the remission of sin. But his death would have been of no value for the sinner if death had been all. It might have been a glorious example or a heroic martyrdom; but it would have meant no more than the death of other men as far as an Atonement for sin was concerned. A dead Christ would not be our Saviour. But the Resurrection from the dead was the Divine proof that His death was a sin-offering for ever acceptable. He not only died for our offences, but was raised again for our justification. (Rom. 4:25.)

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CHALLENGE OF CANBERRA TO CHURCH

The challenge presented to the Diocese of Canberra and Goulburn by the rapid growth of Australia's National Capital is the subject of a Diocesan Letter by the Bishop, Dr. E. H. Burgmann.

He says: "Canberra is growing at break-neck speed. The magnificent new administrative block in front of Parliament House is to be occupied next year. . . Within five years a conservative estimate is that we shall have over 45,000 people, and within ten years the figure should be somewhere between 50,000 and 60,000 or more.

"This presents both Church and State with a problem and a challenge. The State will have an enormous housing programme on its hands, and at the same time schools and all the essential equipment of the growing capital of a growing nation will need to be provided. With its power of taxation the State will no doubt be able to cope with its problem. . . The Church has no power of taxation.

"The question before us as members of the Church of England in the Diocese of Canberra and Goulburn is how we can best play our part in the growth of the National Capital. . . This Diocese which is simply all the parishes in unity, is set in one of the most prosperous and privileged parts of Australia.

"If we work together in spirit and in truth we can, by degrees, draw all Australia into the work, but that will depend upon the way in which we are possessed by a vision of true greatness for the Church as a whole. We never asked, as far as I know, for the National Capital to be set in the middle of this Diocese. I am sure that none of us would now ask for it to be taken out of the Diocese. We accept it as a fact, as part of our field of operations, as a challenge to leadership . . .

"If then we accept the challenge and see clearly the responsibility that is ours, we must set to work to think out and plan our line of action . . . and we must begin it now.

Will The Church Of England Recognise The Church Of South India?

It is now seven years since the Church of South India came into existence and five years since the Convocations of Canterbury and York decided to defer for five years their decision as to whether the Church of England would enter into communion with the new church.

In May, therefore, the Convocations will again consider their attitude to the Church of South India.

On March 11, three leading church societies issued a joint statement of their views of the future relationship between the two churches. The societies were the Anglican Evangelical Group Movement, the Church Society and the Modern Churchmen's Movement. This is the first time that these societies, which differ considerably from one another in many respects, have jointly expressed their views in such a way. In addition to the signatories for the societies, a number of leading theologians and other churchmen have signed the statement, including the Principals of Westcott House and Ridley Hall, Cambridge, St. Aidan's College, Birkhead, Wycliffe Hall and St. Peter's Hall, Oxford, the Regius Professor of Divinity at Oxford, Canon Leonard Hodgson, the Lady Margaret Professor of Divinity at Cambridge, the Rev. C. F. D. Moule, Bishop J. R. S. Taylor, the Principal of the London College of Divinity, and many others.

Four main points are made in the joint statement. They are in effect:

1. That the Church of England should recognise all episcopally ordained bishops and clergy of the C.S.I. and admit them to exercise their ministry in the Church of England.

2. That the same right should be conferred, as a special and exceptional case, upon the non-episcopally ordained ministers of the C.S.I.

3. That there should be a declaration that the two churches are "in communion" with one another, in the sense that communicant members of either church, when visiting the area of the other, will be welcomed to partake of the Holy Communion there.

4. That the requirement that ex-Anglican bishops and clergy of the C.S.I. when visiting England should abstain from celebrating the Holy Communion in the Free Churches if they wish to celebrate in the Church of England, should be abandoned.

MERCY REFUSED TO PROTESTANTS IN SPAIN.

PASTOR AND FIVE YOUNG PEOPLE IN JAIL.

Madrid, January 23.—The Governor of Valencia in a communication dated January 15, 1955, has refused the grace of amnesty proclaimed by General Franco on the occasion of the anniversary of his victory. Pastor Florentino Tornadizo and 14 members of his congregation in Sagunto, Spain, were found by the police reading the Bible together, and were condemned to pay big fines imposed on each one of them. Pastor Tornadizo was jailed on February 22. This is the second time he has suffered in jail for the "crime" of leading a "non-allowed" religious service.

These Christians believe there is no fault in worshipping God secretly, and quietly in a private home, after they had asked for the permit which was denied by the Governor; yet they were persuaded to apply for mercy on the occasion of the amnesty, admitting a fault which does not exist, to give a new proof of their respect to the authority.

Last November, the same Governor imposed on the pastor and members of the Baptist Church in Jativa fines to the amount of 16,500 pesetas for holding a baptismal service in a hidden place in the country. A squadron of civil guards mounted on horses was sent to prevent the religious ceremony and persecute those Christians. Five evangelicals, three girls and two boys, entered into prison on February 16, on account of having refused to pay the fine imposed for attending that religious service. About 20 more Christians from Jativa and Sagunto are next to be jailed for the same reason.

Other refusals of mercy are the denial by the Spanish Government to the petition for the reopening of the Baptist Church in Madrid (Usera), which was made by the American Embassy, and the refusal to reply to a similar petition made by the Spanish Christian Mission Church at Carnicer Street (also in Madrid), presented by people who fought on the side of General Franco in the Civil War. Interior or exterior influence does not seem enough to break the boundaries of religious intolerance in Spain.

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Church Fire Mystery

Police have not yet solved the mystery of the burning of the 90-years-old St. John's Church, Camberwell, Victoria, on March 18.

The fire, which almost completely destroyed the Church, followed closely on the burning of two other Church buildings in Camberwell.

Police are investigating the possibility of arson.

In the meantime services are now being held in St. John's Parish Hall. Marriages from St. John's are being held in St. Mark's, Camberwell.

All the Church's treasures were lost—the pipe organ, priceless stained-glass windows, a silver chalice, and the carved woodwork in the warrior's chapel.

The organ was insured for £8,000, but will probably cost more to replace. The windows were insured for £5,000.

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NOTES AND COMMENTS

We join with others in congratulating the Primate on the twenty-first anniversary of his coming to Australia as Archbishop of Sydney. We hope that his wise and Christian leadership will continue to guide the Australian church for many years to come.

At a luncheon given to the Primate by the members of the Cathedral Chapter and the Standing Committee of the diocese of Sydney, the Primate was presented with samples of cloth from which to choose a presentation new light weight cassock. Speeches were made on behalf of the clergy and the laity in which attention was drawn to the progress of the Church during the last twenty-one years both in Sydney and nation-wide, as the result of the Archbishop's work.

In reply, Dr. Mowll spoke of two things still lagging in the Church's life. One was a quickened sense of our responsibilities as Australians to South East Asia. The other was the lack of teaching about the Christian principles and duties of giving. Too many of our people are content with putting two shillings into the plate on Sundays. A fresh emphasis on the Christian principles governing giving and the use of money was needed from the pulpit.

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The Council for Christian Education in Schools has this week refused to confirm the appointment of a Church of England clergyman as chaplain to an important Melbourne technical college on the ground that his theological views are unacceptable.

The clergyman concerned, who was Director of Religious Education for his diocese, and an Examining Chaplain of the Bishop, is a Scholar of Theology of the Australian College of Theology. Until recently, he was incumbent of one of the largest and most responsible parishes within his diocese.

The Council for Christian Education, which was set up after the passage of the Religious Education Act in Victoria, consists of representatives

drawn from the main Protestant Churches. It produces manuals for use in religious instruction in State schools, and also issues certificates to those who are "approved" as suitable to give such instruction.

Recently the Council was able to secure the appointment of "chaplains" to some of the greater technical colleges. A minister of the Church of Christ and a Presbyterian minister have already been appointed to such positions. A Church of England clergyman was appointed to a third college, but under pressure he has now been forced to resign his appointment.

The clergyman concerned was nominated to the position and subsequently appointed by the Council. He was then interviewed by the Educational Sub-Committee of the Council. The Sub-Committee took exception to the candidate's belief in the inspiration of Holy Scripture and to his acceptance of the substitutionary view of the Atonement. The Committee affirmed that these views were "authoritarian" and that one who held such views was not a suitable person to teach technical students. There was no question of the candidate's competence or ability; it was simply a question of theological conviction. The candidate was informed that his appointment could not be confirmed because of his "ignorance of modern teaching methods."

In the interests of truth these face-saving explanations need to be exposed. It had been agreed that all three candidates should have expert tuition in teaching methods. A whole term was reserved for this purpose. Nevertheless it is now contended that his dismissal was due to his ignorance of modern teaching methods.

But the fact is that the candidate concerned has been forced to resign because his theological views (which are orthodox, traditional and Catholic) are unacceptable to the theological liberalism which is dominant within the Council.

The issue is vital. An interdenominational Council is now to decide the theological acceptability of one who is in good standing with his own Church; and who is a responsible and respected clergyman of that Church.

This is religious autocracy at its worst. Is an antiquated and anachronistic liberalism the only permissible theological point of view? Are those teachers who hold a similar point of view no longer to be approved? Is the State going to rivet on the children of State schools the humanistic and rationalistic views of Methodist liberalism? This is both monstrous and intolerable.

The issues at stake, however, are not personal. What is at stake are matters of fundamental principle: is this Council to act as a super-church? And is it to be given powers of arbitrary coercion and compulsion in the interests of an outmoded liberalism?

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A clergyman of the Diocese of Melbourne, the Rev. Neil Glover, who for some years has been associated with the "Peace" movement, applied to the Archbishop of Melbourne for leave of absence from his parish to attend a "Peace" conference in Stockholm.

The Federal Government declined to issue a passport to Mr. Glover, since it is its policy while the Royal Commission on Espionage (following the Petrov disclosures) is sitting not to grant permission to Communists or others whose evidence might be required by the Commission to leave Australia. The Minister for Immigration, Mr. Holt, made it clear to Mr. Glover that an exception would be made in his case if his Archbishop "wished him to go."

There may be room for difference of opinion on the need for the strictness of the Government's policy for the period of the Spy Inquiry, but it is unquestionable that the Government has the duty of shaping a most careful policy where Australian security is concerned. Nor can the truth of Mr. Holt's statement be doubted that the Government has "wider opportunities for ascertaining the strength and scope of Communist activity in this country" than have its noisy critics.

The policy is admittedly a temporary one, and Mr. Glover should bear patiently for Australia's sake any restrictions and inconveniences arising from the misdemeanours of his would-be friends.

Bishops and church leaders have been canvassed, and wide publicity given to their denunciations of the Government thus elicited. This does no service to the cause of the church. We are glad that the Primate and the Archbishop of Melbourne have not been drawn in.

The Federal Cabinet, after full consideration on more than one occasion, has decided not to issue a passport to Mr. Glover. Mr. Holt makes it clear that he was not willing to make an exception to the Government's present policy in Mr. Glover's case inasmuch as Mr. Glover was neither an official observer nor had he received the official support of his Church. The Government is responsible for the security of Australia and probably few Australians will quarrel with the Government's policy.

We regret that some of our bishops, asked by the Editor of THE ANGLICAN to comment on the correspondence between Mr. Holt and Mr. Glover, should have committed themselves to the kind of statement which it is the aim of the Communist Party to see propagated in this country. If there is one catch-cry which it delights the Communist heart to hear at this stage in his strategy from respectable prelates and other worthy citizens, it is the cry that the dangers of Communism are no less than the dangers of anti-Communism.

It is not calling a Communist names that counts in the present fight against this versatile foe. The Communist will suffer himself to be called any sort of name, if only he can persuade ordinary citizens to tie their hands before taking action against him. The constant suggestion that this or that is as insidious a danger as Communism is deliberate propaganda calculated to produce the kind of myopia and inertia which Communists know well how to exploit when the time comes.

There is no policy more likely at the present time to aid Communist designs than that of raising hue and cry over minor issues and thus diverting attention from what during the next ten years will be incomparably the greatest peril this country has ever faced.

Nobody for a moment suspects a man like the Bishop of Newcastle of anything but the highest and best political motives. But, for all that, his statement that "the Government's refusal to grant Mr. Glover a passport" gives "credence to the idea that the cause of human freedom is endangered as much by anti-Communism as by Communism itself" shows an almost incredible lack of insight into the nature of Communism and into our present danger.

It is a great pity that THE ANGLICAN should pursue a policy of regularly engaging in pretentious tirades which so well suit the Communist cause. But it is more than a pity that our bishops should unwittingly fall into the trap of toeing the Party line.

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"He Descended into Hell"

By Archdeacon T. C. Hammond.

There is an interesting historical circumstance connected with the framing of this article. In the 1552 edition of the Articles there is a statement:—"While the body lay in the sepulchre until the resurrection, the spirit sent forth from Him was with the spirits who were detained in prison or in hell, and preached to them, as the place in Peter bears witness."

Apparently Archbishop Parker was willing to accept this pronouncement. At least he did not suggest an alteration in the rough draft submitted by him to convocation. Strype in his "Annals of the Reformation" preserves for us the appeal of Bishop Alley of Exeter, "That the descent of the spirit of Christ into hell may not be made an article of Faith, on account of the violent controversy among the clergy of his diocese upon that subject." Aquinas had already given an interpretation of "the place in Peter" which identified the preaching to the spirits in prison with the pre-incarnate activity of our Lord Jesus Christ who in spirit preached to the disobedient in the time of Noah through Noah's prophetic instrumentality. This ruled out the dogmatic assertion contained in the 1552 article. Calvin had suggested that the words in the Creed could best be explained as implying that our Lord suffered the agonies of Hell on the Cross.

Varying Interpretations.

These varying judgments caused the Elizabethan divines to hesitate to impose one particular interpretation on a much disputed passage of Scripture. It might be asked why, in view of these varying opinions, did they not elide the article altogether?

We suggest that these were three reasons which operated against such a decision.

In the first place, the words "He descended into Hell" were part of the Apostles' Creed, since the fifth century. The framers of our article were naturally averse to exposing themselves to the criticism that they were removing a time honoured article of faith. In view of the controversies of the day, they were most anxious to assure the world that they adhered to the ancient statement of the Christian faith.

In the second place, while the passage in Peter under review might be susceptible of another interpretation than that which was suggested in the Article of 1552, there remained the explicit statement of Peter in the Acts "His soul was not left in hell." To ignore an explicit scriptural statement and delete all reference to our Lord's

descent into hell would not help the cause of scriptural truth to which the Reformers were committed.

Survival of Death.

But the third suggested consideration is the most important of all to us. The idea has frequently been mooted that death ends all existence. It has been contended that there is no consciousness of the soul between death and resurrection. But the assertion of the Article, as we now have it, is that our Lord's personality survived the shock of death and penetrated to the unseen world. His words on the Cross:—"Father into Thy hands

THE 39 ARTICLES.

3. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed that he went down into Hell.

I commend my spirit" found a proper counterpart in the assertion that he went into what the Old Testament calls Sheol and the New Testament Hades.

Unseen Sphere.

Perhaps the least controversial method of describing it would be "the unseen sphere." That is the literal meaning of the Greek word, and that is also, in the judgment of many, the precise significance of the Hebrew Sheol.

But not only is there the important suggestion of continued existence after the great catastrophe of death, there is a world of comfort in the reflection that the wayfarer who meets this unnerving experience, the dread separation of soul and body, has only to look to the Saviour in his hour of need. In this, as in every other aspect of His earthly life He was tempted just as we are. In the most harassing form the experience which is ours was also His. He knew the passage through the dark valley having entered it Himself. He had all the sense of remoteness from the activities of this life which is such a poignant feature in the Old Testament delineations of Sheol. But He passed through the valley and gained for Himself and for us the blessed experience of a reunited life of soul and body in the full glory of the Divine Presence. Could there be a more accurate realisation of the gracious promise, "When thou passest through the waters I will be with thee"? It is no empty formula but a message full of hope and gladness when we say in the Creed, "He descended into hell."

The Resurrection of Jesus Christ According to St. Paul

By Archdeacon G. T. Denham.

In the fifteenth chapter of his First Epistle to the Corinthians St. Paul attacks the false teaching which even then was finding its way into the Church "that there is no resurrection of the dead."

St. Paul argues that "if there is no resurrection of the dead, neither hath Christ been raised," and he proceeds to tell the Corinthians that if Christ is not raised then their faith is vain and they are yet in their sins. "But now," St. Paul exclaims, "hath Christ been raised from the dead, the first-fruits of them that are asleep." This argument is prefaced by a brief account of the resurrection of Christ, and it is this short preface which is now to be considered.

Verse 3, "For I delivered unto you first of all" (i.e., as of prime importance) "that which also I received." Doubtless Paul learned much from his intercourse with the Apostles and others. Doubtless also he tested such teaching by the Scriptures. But the Gospel was made effectually his own, part and parcel, as it were, of his being by the revelation of Jesus Christ (Gal. 1:11, 12). cf. 1 Cor. 11:23.

"How that Christ died for our sins" Here is the very heart of the Gospel, the rock foundation on which alone man's salvation can be built. St. Paul is stating the broad fact "Christ died for our sins." For other doctrines deduced from this fact, further Scriptures must be examined, e.g., Rom. 5: 8-10; 2 Cor. 5:21; 1 Tim 2:6; and many others.

"According to the Scriptures." What Scriptures? The answer usually given is "the Old Testament Scriptures," and we are referred to Psalm 22, Isaiah 53, etc., and truly the blessed fact of our Lord's atonement for sin is clearly seen in these and other portions of Sacred Writ. But St. Paul also declares that Christ rose again" according to the Scriptures." Again the question is asked, What Scriptures? The answer is not so easy. That there are passages (notably Jonah, used by our Lord Himself) which foretell and illustrate the Resurrection cannot be denied. Do we ourselves use only the O.T. when we try to convince scoffers and doubters that Christ is risen from the dead? We would be hard put to it had we not the Gospels as a Court of Appeal, and it seems to me probable that the early missionaries did have with them authoritative and authentic records of the Gospel story. It is not easy to think that for 30 or 40 years the first missionaries had no written records with them. These accounts may have been contemporary writings of the Apostles themselves. Be that as it may Christ both died and rose again" according to the Scriptures," and this may well include S. Matthew St. Mark and St. Luke.

"And that He was buried, and that He rose again" (the tense implies that he still lives) "the third day according to the Scriptures." Often there is a somewhat one-sided presentation of the Gospel. With com-

mendable zeal the Cross is preached, but it is sometimes forgotten that the Cross cannot be separated either from the Incarnation or the Resurrection. The Incarnation gives Meaning to the Cross. There is an infinity of difference between the crucifixion of the Messiah and the crucifixion of, say, St. Peter. The Incarnation, as well as the Atonement, is in St. Paul's words, "The Son of God loved me and gave Himself for me." Christians who believe in the Atonement, but who have an inadequate grasp of the Resurrection, are like a man with one leg a bit shorter than the other. Small wonder they make only halting progress in the Christian race! They are like a bird with only one wing. No marvel they are earthbound and cannot rise into the purer air and wider vision of a true Christian life! There are few things the Church needs more than an intense conviction that "Christ is risen."

"And that he was seen of Cephas." Poor Peter! Blackest despair and bitterest self-contempt were his portion during that terrible time after his denial of his Lord. Never again could he face his former friends and associates. Neither could he endure living with himself. What kept him from suicide? Was it the remembrance of the words Jesus had said to him, "I have prayed for thee"? And then when everything was so dark that death itself seemed preferable to life, the Lord "appeared to Cephas" (R.V.) Of that sacred interview nothing is recorded. We know that the Risen Lord is the Forgiving Lord, and Peter was restored.

"Then of the twelve". Twelve no longer for Judas had gone to his own place, but the name stuck. These crushed and broken men, hope dead within them, faith shattered, and sorrow overwhelming them, only the sad memories of love remaining — these men were restored to hope unquenchable, joy unspeakable, peace that passeth all understanding, and love triumphant, for did not Love triumphant Himself come to them, and was not their Lord restored to them?

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this day, but some are fallen asleep." Who were these five hundred? Just ordinary folk like ourselves, mostly young, or middle aged, though some of the older people had passed on to glory in the 20 years that intervened between the Resurrection and the time Paul wrote to the Corinthians. Doubtless included in the 500 were many on whom the Lord had wrought His miracle of healing. But we are not told this. All that we can legitimately infer is that, since they were living when Paul wrote about 53 A.D. they were probably young in 33 A.D. "He was seen of above five hundred brethren at once." "At once." There could be, then, no question of an excitable overwrought, and hysterical person imagining something. Five hundred people do not all imagine the same thing at the same time!

"After that, He was seen of James". James was one of the Lord's brothers who did not believe in Him. That spotless life at Nazareth, a life beautiful, strong and holy beyond our powers of thought, failed to produce faith in James.

It is not very easy to win a man unless you die for him, and for him rise again into

newness of life. James has shown us for all time that to win men we must, in addition to the sinless life, preach Christ and Him crucified and risen again.

"Then of all the apostles." St. Paul has just told us that Christ appeared to the Twelve. Is this the same information repeated? Probably "the Twelve" expresses the human viewpoint. They were a band of brothers, united more closely than ever before, because they had together seen the Risen Lord. "The Apostles" is the Divine viewpoint. These were the chosen and sent ones, the Lord's own missionaries, commissioned to preach the Gospel to every creature.

"And last of all he was seen of me also, as of one born out of due time." We cannot see Him now as Paul saw Him then, but the presence of the Living Lord should be so real that we ought to be able to say, "He was seen" (with the eye of faith) "by me also." We come far short, indeed, if all we can do for others is to adduce the testimony of men who lived nearly 2000 years ago, but fail to produce in our own lives evidence that Christ is now living in us. Paul who said, "He was seen of me" also said, "I am crucified with Christ nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

"As of one born out of due time". The suggestion of the New Bible Commentary is worth quoting: "Paul is contrasting his own conversion with that of the other apostles. Theirs was the result of long association with Christ. His was a sudden overwhelming experience." Notice the effect the vision of the risen Lord had on Paul. It made him grateful—"grace, grace"—He marvelled at the grace of God. 2. It made him diligent—"I laboured more abundantly than they all." 3. It made him humble:—"Yet not I, but the grace of God which was with me." A grateful heart, a mind to work, a humble spirit. How God can use such a man! O that we all might hear the Lord's voice saying, "I am the Living One, and was dead, and, behold I am alive for evermore. Amen."

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The Australian Church Record, March 31, 1955

PERSONAL

The Archbishop of Canterbury has appointed the Right Rev. J. C. S. Daly, Bishop of Accra, West Africa, to be Bishop in Korea in succession to Bishop A. C. Cooper. Bishop Daly will take up his appointment in the autumn.

The council of Wycliffe Hall, Oxford, has appointed the Rev. F. J. Taylor, Vicar of St. Andrew's, Oxford, as Principal in succession to the Rev. J. P. Thornton-Duesbury, who is to be Master of St. Peter's Hall, Oxford.

Bishop E. W. Mowll, formerly Bishop of Middleton, unveiled and re-dedicated the great east window in Bath Abbey, England, on Sunday, March 13. The original window was destroyed during an air-raid in 1942. Bishop Mowll is a cousin of the Archbishop of Sydney.

The Rev. Dr. J. Robert Nelson, who is secretary of the W.C.C. Faith and Order Commission at Geneva, is arriving in Sydney on April 13. He will visit most of the Australian States before going on to New Zealand for the Faith and Order Conference there.

The Rev. Cecil M. Johnson, the General Superintendent of the Children's Special Mission and the Scripture Union in India and Pakistan arrived in Sydney on Friday of last week en route to Newcastle. Mr. Johnson will speak at the Annual Meeting of the Inter-School Christian Fellowship of N.S.W. at the Assembly Hall, Margaret Street, Sydney, on Friday night, April 1st, and will be present at the C.S.S.M. and Scripture Union Conference at Mount Victoria from April 7 to 10. Mr. Johnson was Chaplain to the Forces from 1942-45. Serving with Gen. Wingate Chandits in the forests of Burma. He is a graduate in Arts of Bristol University England.

David Sheppard, the English Test batsman, who captained the English Eleven against Pakistan in England last year in Test Matches, is to be ordained at Michaelmas this year and is going as Curate to St. Marys, Islington, London, to assist the Rev. Maurice Wood. David Sheppard at present is at Ridley Hall, Cambridge, doing his finals

prior to ordination. Writing to a friend in Sydney, he tells of the many opportunities in Cambridge for Christian Witness, and of his taking part in a mission at Liverpool.

The Rev. and Mrs. B. D. Reed, formerly of Sydney, are on a visit from England to Finland for several weeks.

The Rev. Dr. J. Edwin Orr, passed through Sydney last week-end. He addressed a number of meetings and gave encouraging news about spiritual revival in Los Angeles and in Brazil. He expressed the hope that he might return to Australia next year, the 20th anniversary of his first visit.

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The Australian Church Record, March 31, 1955

NEW SUCCESSES OF MARTIN LUTHER FILM.

OVER 87,000 SEE IT IN BELFAST.

The distribution of the film "Martin Luther" by British Lion Films Ltd., in the United Kingdom has achieved successes in Scotland, Northern Ireland, and Liverpool. "Martin Luther" has just registered one of the best engagements of its world release in Belfast, Northern Ireland. Opening in mid-January at the Grosvenor Hall Theatre, the picture was seen by over 20,000 patrons during the first week. The numbers rose to 31,000 during the second week, and in the third week the attendance reached the phenomenal figure of 36,000. The engagement is one of the most remarkable successes in the history of the "Martin Luther" film.

Sir Arthur Jarratt, Managing Director of British Lions Films Ltd., also reports "excellent business" at the Scala Theatre in Liverpool, where "Martin Luther" has just completed a second week.

The Rev. Ross Frazer, Assistant Curate of Cairns, North Queensland, has been appointed Priest-in-charge of St. Peter's, Mackay.

The Bishop of Adelaide has announced the appointment of Mr. J. V. Peters as Organist and Choirmaster at St. Peter's Cathedral. Mr. Peters is a graduate in Music of the Universities of New Zealand and Durham. He is a Fellow of the Royal College of Organists and holds the Archbishop of Canterbury's Diploma in Church Music.

The death has occurred in England of the Very Rev. A. S. Duncan-Jones, Dean of Chichester, at the age of 75.

The Rev. Canon D. G. Spencer, Vicar of Takata, Diocese of Nelson, N.Z., has accepted the cure of Brightwater in the same diocese, in succession to the Rev. K. Gregory, who, on his return from England, will become Vicar of St. Matthew's, Dunedin.

We regret to hear that the Rev. Ralph Ogden, of Milson's Point, Sydney, has been ill. He recently underwent an operation.

The Rev. Gerald Muston, formerly Assistant Secretary of the N.S.W. Branch of the Church Missionary Society, has been appointed Editorial Secretary of C.M.S. in a Federal capacity.

CHOIRBOYS CONFER.

On Saturday afternoon last choirboys from many of the parish choirs in the Diocese of Sydney met for a Royal School of Church Music training course, in St. Andrew's Cathedral.

The Cathedral Master of the Choristers, Kenneth R. Lang, began the course by speaking to the boys on their place in worship. He gave some pointers to proper behaviour and attitude during a service.

This was followed by a short recital by the Cathedral Choir Boys who sang some of the music from their forthcoming concert tour to Brisbane.

Then came the working session in which the boys all joined in preparing for a regular evening service including careful attention to the said parts of the service. At 4.30 they were delighted by a demonstration of how a large and powerful organ works and the effects it can produce.

After a hearty tea served by the Cathedral Communicants' Guild, all the choirboys joined in Evening Prayer in the Cathedral in their robes. The service was most impressive and it was certain that the boys not only enjoyed themselves but also learnt a lot.

HUGE MISSION SERVICE.

Dr. Billy Graham addressed some 27,000 people at his final service in New York before leaving for the All-Scotland Crusade, which began in Glasgow on March 21.

Twenty-two thousand persons filled Madison Square Garden to capacity, and an overflow crowd of 5000 gathered outside.

Commenting on the choice of Glasgow for his next campaign, the evangelist said that Scotland was "extremely strategic" in the sense that when it had a religious revival it usually affected large areas of the world. "All of Presbyterianism has its roots in Scotland."

PROCESSION OF WITNESS.

The Procession of Witness in Sydney on Good Friday afternoon will assemble in the Domain at 4 p.m., moving off to the Cathedral where a short service will be held.

The United Service of Witness will be held in the Sydney Town Hall, commencing at 7.45 p.m. Speakers will be the Rev. Dr. Cumming Thom and the Very Rev. the Dean of Sydney. Girls of the Church Schools will occupy the platform and lead in the singing of the hymns. Heads of the Churches will take part in the Service, which will be led by the Archbishop of Sydney.

JUDGE SPEAKS ON DECALOGUE.

At St. Stephen's, Willoughby, there were 106 men present at the Men's Quarterly Tea in the Parish Hall on Sunday, March 20th. Mr. Justice Richardson, of the N.S.W. Supreme Court, gave a challenging address based on the Ten Commandments and made a strong plea for more Bible reading and the way of life for each one, based on the principles of the Word of God. The departure from God's law was seen in the disintegration of family and community life and the Judge urged for a return to Bible to save the situation. There was urgent need of Christian living in our land. Christian men could use their influence.

S.P.T.C. Diplomas

The following 18 students gained their S.P.T.C. Diplomas this year:—

B. A. Barnes, C. B. Marrett, B. M. Liggins, E. A. Gordon, D. Linaker, B. Bryant, G. La Vere, N. McGrath, K. Young, N. A. Williams, M. Faulks, J. M. Watts, K. Langdon, D. M. Price, W. Williams, J. Boissery, C. M. Edwards, D. Milne.

Prizes were awarded as follows:—
New Testament—Dr. A. Coster.
Doctrine 2.—Dr. A. Coster
Prayer Book—Miss E. Mitchell
Diploma Prize—Mr. B. A. Barnes

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THE ATONING WORK OF OUR LORD JESUS CHRIST

By Archdeacon S. H. Denman.

The Cross of Calvary looms before our mind's eye predominantly at this blessed season. We see Him, the Lord Jesus Christ, dying for us men and for our salvation. Our ideas and views of all other great departments of Christ's boundless work for us, His Incarnation, Ascension and Resurrection, must have something lacking, until we have come in thought and prayer and worship to the atoning work of the Son of God. For in spite of what many moderns say, as we look out over mankind through history and abroad to-day, we are appalled at the ruin, the havoc, which have been wrought in man's nature and in the world by the mistake, the disorder, the disease, the lawlessness of sin, its consequences in time and eternity for us and of the miseries which it has caused in the world outside. God Himself must come to man's rescue. He must Himself bring about man's salvation. And so it is, all this sin and misery and ruin in the heart of man and in the world has forever made its great appeal to the unending mercy of God Who made man and sustains man in love. And as it is God who is our Creator, so it is nothing less than He Himself who must redeem what He has created. God was in Christ reconciling the world unto Himself, for He commendeth His love towards

us in that while we were yet sinners Christ died for us. The subject is overwhelmingly important because it is the foundation work, the atoning work of Christ. On it is based everything for time and eternity.

It is always good and profitable to ponder the atoning sacrifice as it looks towards God: Broadly speaking, there are two viewpoints—the atonement as it looks towards God, and as it looks towards man, as it has to do with God the eternal Lord, the eternal Judge and the question and problem of His attitude towards transgressions, and, on the other hand, as it looks towards man with the question, what its power is to be upon our hearts, upon our wills, upon our personal relations with God. In a word, how shall God deal in mercy with our sin as guilt? Man is a guilty sinner. Guilt is that liability man incurs before broken law, his accountableness before an aggrieved and hurt sovereign, his violation of God's most holy and royal will. Man is undone unless God comes to his aid, and God has done it in the person of His Son, our Lord Jesus Christ, born of Mary, and going to Calvary Cross for man's sake. And all he, man, can do in return is to turn to God crying, "God be merciful to me as a sinner," and the sure promise is "him that cometh unto me I will in no wise cast out."

God Has Suffered.

The study of whole circles and masses of Bible teaching shows us indubitably that in God's Word on the Godward aspect of the atoning work of Christ, God has suffered. This is a revealed uncontrovertible fact, a fact as much as a mystery. Is God unwilling then to forgive because of this? No, "the Father sent the Son," "He spared not His Son, but delivered Him up for us all." The eternal, personal Law, who is also eternal personal Love, who has suffered, whose Holy Will and purpose have been violated by erring man, has provided for man's salvation, without violating Himself. Man's sins, which are many, are forgiven. God Himself provides that His love should be liberated to flow full in

the line of His eternal Law, to welcome home the sinner without violation of Himself, His character and His eternal law. Is all this arbitrary? No, it was the Son of Man who suffered for man, the Head of the Church for the Church, the Bridegroom for the Bride. He with her is one. Hers was the debt, but it was set down in the covenant of love to Him, for He and she are one.

Not Content with Rescuing.

But does it mean a mere letting off, so that the man shall walk away, complacently to sin again? God forbid. Man is saved by the very Lord, who also binds man to himself. He who gave Himself that man might not die, gave Himself, that because of that giving, man might be His; by infinite right, in infinite love; for His love was so great that He could not be content with rescuing, but bound us and annexed to Himself for ever. In the light of this the pardoned and accepted sinner is not wrong in taking St. Paul's words and exclaiming, "O the depth of the riches both of the wisdom and the knowledge of God, how unsearchable are His judgments and His ways past finding out!"

Thus the Godward aspect of the Atonement lifts the curtain and opens the window wide to its glorious manward aspect and puts men in the attitude of those, who having been pardoned and welcomed because He died, are now in peace to be dealt with by Him that loves them and with whom He is one. Over against man's untold need, as guilty, there stands God's amazing provision to meet that need. From the Cross of Jesus as his central point of sight, the pardoned accepted sinner takes his stand and looks at everything else and by virtue of that sees everything in all its right angles and perspectives even on to the end. In fact, he knows nothing for the foundation of his peace to the end, but "Jesus died for me."

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The Bishops Should Publicly Dissociate The Church Of England From "The Anglican" Newspaper

The Minister of Immigration, Mr. Harold Holt, in correspondence published in THE ANGLICAN of March 18 concerning his refusal to grant a passport to the Rev. Neil Glover of Melbourne to attend a "Peace" Conference in Stockholm, complains: "while I am not unaccustomed to criticism from various quarters for my public actions, I must say that it surprises me to find such intemperate and ill-based comment from what purports to be an official mouthpiece of a great Christian Church."

"The Australian Church Record" endorses Mr. Holt's criticism and regrets the tone of the comments of THE ANGLICAN to which he refers. But the most serious feature for the reputation of the Church of England in Australia is the fact that, as Mr. Holt indicates, THE ANGLICAN purports to speak officially for the Church of England. The self-chosen designation of this newspaper has deceived many into thinking that this is indeed the case. The consequence is that the reputation of the Church of England is suffering constant damage. For the Church is held responsible for the "speaking evil of dignities" and the vituperative comment with which THE ANGLICAN has assailed the character and policy of Australians of repute.

Some little time ago, the Prime Minister, under the impression that THE ANGLICAN was an official Church of England mouthpiece, was constrained to expostulate at length with the Primate for the intemperate tone of criticism which THE ANGLICAN directed at him. Of the many who heard of THE ANGLICAN'S attack on the Prime Minister, too few are aware of the Primate's repudiation in his reply to the Prime Minister.

Only last month the Editor of THE SYDNEY MORNING HERALD was called by THE ANGLICAN "a chap called Pringle" and "this Pringle chap." The writer was taken to task for this privately by more than one bishop, but the rebuke has had little effect, to judge from the latest outburst against Mr. Holt.

In THE ANGLICAN'S editorial of March 18 Mr. Holt's action is described as "cowardly and childish." If he has reversed his views, says the editorial, "he is the 'dictator at heart' that we have called him before. If he has not changed his views, and if he is opposed personally to the policy of the majority of his colleagues, he is a political harlot, oblivious of honour, who will jettison a fundamental principle in order to remain in office."

The Australian Church Record, March 31, 1955

ARCHBISHOP BOOTH DISSOCIATES HIMSELF FROM ACTION BY "THE ANGLICAN"

The following letter was sent by the Archbishop of Melbourne to the Minister for Immigration, Mr. Holt, on March 18:

Dear Mr. Holt,

Last night when I arrived home my wife pointed out to me that four bishops had been making statements about freedom to travel which were reported in THE ANGLICAN of Friday, 18th March.

I remember dealing with this matter last year, sending you a copy of my letter to the Reverend Neil Glover, and being told by someone acting on your behalf that if I wished Mr. Glover to go to the Peace Conference in Stockholm you would grant the permit.

I certainly did not wish Mr. Glover to go, but felt that it was not my duty to stop him by withholding permission to arrange for a locum tenens in the parish. That was the end of my responsibility, but I certainly would not support his application for a passport, and the suggestion in THE ANGLICAN that there was any insult to me is to distort your attitude and mine.

I regret the way in which this matter has been dealt with by THE ANGLICAN. The Editor could easily have obtained the facts from me, as the Reverend Neil Glover is one of my clergy.

I feel I ought to say that in my dealings with you I have always found you considerate and ready to help.

A copy of this letter is being sent to THE ANGLICAN with the request that they include it in their next edition.

With good wishes,
Yours sincerely,
(Sgd.) JOSEPH MELBOURNE.

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EPSTEIN MEMORIAL TO BISHOP WOODS.

Sir Jacob Epstein will be the sculptor of a bronze medallion to be placed in the south presbytery aisle of Lichfield Cathedral, in memory of the late Bishop of Lichfield (the Right Rev. E. S. Woods).

SOME RECENT BOOKS

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

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

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

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THINK ON THESE THINGS

BEHOLD! WHAT LOVE!

Conducted by June Dugan.

How greatly Jesus must have loved me,
How greatly Jesus must have loved me,
To bear my sins,
To bear my sins,
In His Body on the tree.

*

In one of her devotional books, Rita Snowden tells the following story:

Many years ago . . . a well travelled Doctor wandered into a little Breton Cathedral and found a side chapel which was bare and empty. It had no altar, and no priest, but carved on the stone wall hung a figure of the Crucified, and underneath was written "He loved me like this."

*

Herein is love, not that we love God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved if God so love us we ought to love one another.

1 John 4 10-11.

*

This week I have been reading "In Search of London" by H. V. Morton, wherein this delightful artist in words tries to capture something of the life and activity of the Romans in the very early days when London was only but a village surrounded by a solid stone wall. He pictures the Roman soldiers being sent over to this land which was considered to be so backward and uncomfortable compared to the luxury and culture of the loved land they had to leave behind them. The part of this part-fanciful, part-historical reflecting that captivated me was the thought that the very soldiers, who under orders had been witnesses to the most amazing death penalty in history, could have been again under orders to the ones to build the wall of London. Especially in the far-flung parts of the British Commonwealth does it seem hard to link the time and life of our

Lord with the early days of the Story of England. Can we think hard enough to imagine a young Roman soldier present at the Crucifixion of Jesus Christ, seeing His intense agony, noting His refusing of anything to ease His pain, hearing His prayer of forgiveness of those who had inhumanly tortured Him as part of their daily duty, seeing the sun darkened, feeling the earth quake, yet not realising that for him, as for you and me, this Man suffered to make it possible for him to live forever with God in His eternity. Fancy witnessing such love and yet not realising its meaning.

*

Ghastly against the evening sky,
Three crosses stood upon Calvary,
Two for robbers condemned to death,
And one for a peasant from Nazareth;
And the men who doomed Him to suffer this
Were men who believed in God like us.

*

Sadhu Sundar Singh tells us:

Once when I was travelling about in the Himalayas I saw something which made the love of God very real to me. In a Tibetan village I noticed a crowd of people standing under a burning tree and looking up into the branches. I came near and discovered in the branches a bird which was anxiously flying round a nest full of young ones. The mother bird wanted to save her little ones, but she could not. When the fire reached the nest the people waited beneath breathlessly to see what she would do. No one could climb the tree, no one could help her. Now she could easily have saved her own life in flight, but instead of fleeing she sat down on the nest, covering the little ones carefully with her wings. The fire seized her and burned her to ashes. She showed her love to her little ones by giving her life for them. If, then, this magnificent creature had such love, How much more must our

Heavenly Father love His children,
the Creator love His creatures.

*

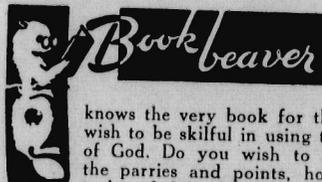
O Love of God how strong and true,
Eternal and yet ever new,
Uncomprehended and unbought,
Beyond all knowledge and all thought.

*

"For God so loved the world that He gave His only begotten Son, that whosoever would believe on Him should not perish but have everlasting life."—John 3, 16.

Our Prayer:

Father, Who has loved us enough to give Thine only Son Jesus to die in our stead, give us a heart of love for Thee and our fellow men, that we may serve Thee with all our energy and life, and that we by our love may win others for Thy Kingdom, we ask it for Jesus' sake. Amen.



knows the very book for those who wish to be skilful in using the Word of God. Do you wish to know all the parries and points, how to attack and defend? The twelve vital subjects with which these studies deal are intended to cover the course of one year. Very simple and clear, they will undoubtedly prove of immense value to all who read. This little book, is entitled "THE SPIRIT'S SWORD," written by R. T. Archibald, priced at 2/1, and obtainable from either of Dalrymple's Sydney Stores, 20 Goulburn Street, or 5th Floor, State Shopping block, Market Street.

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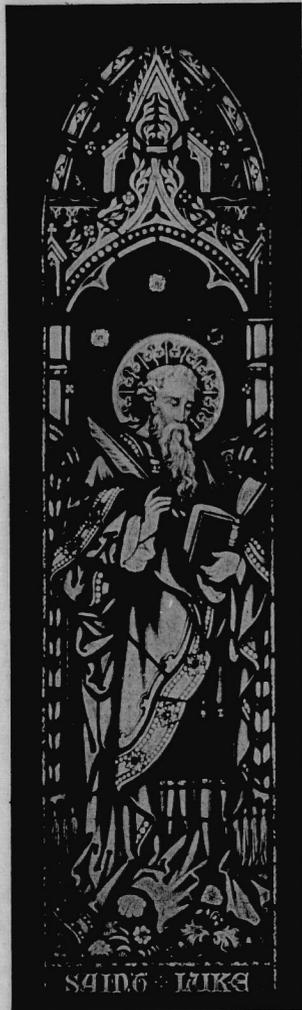
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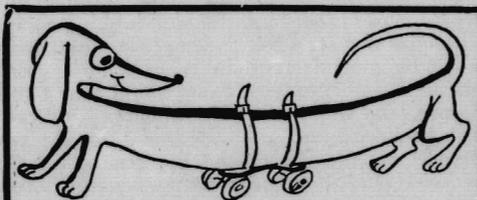
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CHURCH MISSIONARY SOCIETY
93 Bathurst Street, Sydney

CORRESPONDENCE

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

JOINT COMMUNION SERVICES

Dear Sir,

Long before the high-sounding word "Ecumenical" came into such regular usage and before the World Council of Churches, with its conglomeration of ritualists and evangelicals, modernists and fundamentalists all thrown together, came into being, visitors to the Katoomba Convention were able to gather round the Lord's Table on one of the closing days of the gatherings. Many of us remember those occasions which were sacred indeed and which showed as much as any thing I have known, the spiritual unity of believers.

D. B. Knox (Record, 23/12/54) has told us that in 1933 the bishops in England passed resolutions to the effect that corporate communion services, "when groups of members of the Church of England and of other Christian denominations are joined together in efforts definitely intended to promote the visible unity of the Church of Christ," might be held. I do not know whether it was implied that the service must be taken by a minister of the Church of England or not.

In view of this and of the publicity given to Evanston, and other gatherings, is it not time that something was done to give more evidence of our desire for unity amongst the Lord's people? Evanston is a long way off and while it has undoubtedly impressed those who were there it might be more effective if the unity suggested there were translated to a gathering of "the common people" such as the Convention mentioned.

I have always understood that the Communion services at Katoomba were discontinued on account of the opposition of members of the Church of England: If that was the case then surely it would be particularly fitting if we did all possible to have the service re-introduced. There is little likelihood that members of other churches would object.

Yours etc.,
H. R. SMITH.

Carlingford.

CO-OPERATIVE SOCIETIES FOR THE CLERGY.

Dear Sir,

Some months ago a group of Sydney clergymen in collaboration with some business laymen, established two Co-operative Societies for the benefit of the Clergy only. They are registered under the N.S.W. Co-operatives Act and function under Government control. Membership is increasing weekly, but we desire our activities to be more widely known as the benefits are valuable and easy to obtain. Membership is by subscription of £1 per month until £5 worth of shares are purchased. Shares are interest bearing. Through our Societies Loans can be obtained at low interest and re-payable on easy terms over two years. Also, we can supply almost everything needed for Home and Church through special channels at very much reduced prices; there is everything to gain and nothing to lose by joining up. Quite a number of our leading clergy are members. Write or ring the Hon. Secretary for further information.

R. HARLEY-JONES,
Hon. Sec.

6 Ross St.,
Waverton. XB 2900.

The Australian Church Record, March 31, 1955

EVANGELICAL UNIONS IN UNIVERSITIES.

Dear Sir,

There are probably many of our young people commencing courses at the University this year.

An active Christian witness is being maintained in each University (except Tasmania) by the Evangelical Unions.

The E.U. is undenominational; its basis of membership is a declaration of faith in Jesus Christ as Saviour, Lord and God. It is Scripturally-based and evangelistic. Among the University societies the Evangelical Union alone has placed consistent emphasis on the supreme authority of the Bible as the inspired Word of God in all matters of faith and conduct.

Recognising the facts that from the students of to-day will come many of the community's leaders of to-morrow, the E.U. realises that a unique and vital opportunity for preaching the Gospel exists at the University and feels a great responsibility for this.

The E.U. in each University is a constituent member of the Inter-Varsity Fellowship of Evangelical Unions which has the closest links with both the Crusader Union and I.S.C.F. in the schools. Any further information may be obtained from the I.V.F., 201 Castlereagh St., Sydney, or from the Secretary, Box 58, the Union, Sydney University.

Yours, etc.,
SHIRLEY BYATT.
7 Turton Av., Belmore.

CONSTITUTION DILEMMA.

Dear Sir,

Your comparing the Church of England in Australia with the autocephalous Eastern Orthodox Churches will work out strangely if pressed to its logical conclusion.

The Orthodox Churches are language and cultural groupings which propagate themselves wherever their members disperse. In New York there would be quite a number of these bodies. In Melbourne there certainly are, and they have no cohesion. George Every, the Anglican authority on the history of the Orthodox Churches in Eastern Europe, remarks upon the easy way they fall to pieces and the quite as easy way they come together again in a loose fellowship when the political tyranny is overpast.

I doubt if any Anglican in Australia would really desire the Bishop who has jurisdiction in Darwin to organise the members of his church in Sydney who migrated there.

In the remarkably clear analysis expressed in the editorial, the only constructive statement (put forward tentatively and with hesitation, I am sure) is certainly curious and quaint. It undoubtedly reflects a widespread dilemma.

Yours, etc.,
LAURENCE L. NASH.

St. Augustine's,
Moreland, Vic.

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FASTING.

Dear Sir,

You say that fasting is neither commended nor commanded in the New Testament; the Homily of Fasting, which, as you admit, contains the official teaching of the Church of England on the subject, speaks of it as "commended and commanded in (God's) holy word," and as having its "commendation both in the Law and in the Gospel" (pp. 300 and 292 of the S.P.C.K. edition of the Homilies). It also says that "that we ought to fast is a truth more manifest than that it should here need to be proved; the Scriptures which teach the same are evident" (p. 295).

It does not say that the reasons why fasting was to be continued in the Church of England were to encourage the merchant marine and to keep down the cost of living. The passage which mentions these economic reasons for fasting is concerned with purely secular fasts, ordered by the government, and not with fasts ordered by the Church. (See pp. 301-303.) And your final quotation from the Homily does not mean that we should fast *only* when we are mourning (for temporal or spiritual reasons). For it says merely that such times are "most meet for to fast" (p. 309). Naturally, if the Church ordains fast days, they also are to be taken as "meet for to fast."

The legitimate purposes of fasting are stated in the Homily as follows (p. 300):

"There be three ends, whereunto if our fast be directed, it is then a work profitable to us and accepted of God. The first is, to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit . . . The second, that the spirit may be more fervent and earnest in prayer . . . The third, that our fast may be a testimony and witness before God of our humble submission to his high Majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies."

What the Bishop's Book of 1537 says is completely beside the point. This book was issued several years before even the 1549 Prayer Book, and the doctrines it teaches are, on the whole, mediaeval doctrines slightly modified. For instance, it asserts that there are seven sacraments, and teaches the doctrine of purgatory. How then can it be regarded as an authority on the teaching and practice of the reformed Church of Eng-

"The Catholic Faith," Griffith Thomas, 21/-.

"Martyrs of The English Reformation"
Canon M. L. Loane, 20/9.

"A History of the Evangelical Party,"
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"The Layman's History of the Church of England," G. R. Balleine, 9/-.
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Correspondence continued—
"FASTING."

land? Besides, it is clear from your quotation that this book regards disobedience to the Church's rules about fasting as an exception to a generally binding rule, only permissible for some good and reasonable cause and provided others are not offended or caused to stumble. Quite apart from this no book, no matter how many bishops sign it, can modify the Prayer Book, because the Prayer Book was compiled and officially approved by the Church in Convocation and enacted by the sovereign in Parliament. Surely you know that?

As you and the Homily of Fasting so correctly say, the value of abstinence lies in its purpose. Fasting can be misused, and it is an error to think that mere abstinence from food is a way to deeper knowledge of God. The Homily also agrees with you in stating that fasting is a thing indifferent, which is not to be regarded as in any way necessary to salvation. Obviously, therefore, the Church of England could, had it seen fit, have abolished fast days.

But it did not, and this is the crux of the matter. The Church of England, rightly or wrongly, ordained fast days and published a Homily setting out its teaching on fasting. If you are not in agreement with this, that is a matter for you, but I think it deplorable that "the paper for Church of England people" should openly encourage Church people lightly to set aside the teaching of the Prayer Book and the Homilies by vague remarks about "endangering Christian liberty." I would direct you to Article 34 in this connection.

I notice, by the way, that you have apparently withdrawn your contention that the prophets deprecated fasting and that in New Testament days only Jewish converts fasted and not Gentiles.

Yours, etc.,
G. S. CLARKE.

Darwin, N.T.

[We thank our correspondent for his prompt and thoughtful reply; but we think that an examination of the two articles will show that they do not really come under his strictures. The writer of the articles comments—

It should be remembered that when the Homily was written, the New Testament was thought to contain commendations of fasting. This will explain some of the language of the Homily, and also the language of Calvin, on whose "Institutes" the three points in the Homily are based. But all such verses are now known to be additions to the true text of the New Testament. They are not to be found in the Revised Version.

Mr. Clarke is right to draw attention to the distinction which the Homily makes between political and religious fasts, yet it must be remembered that when the Homily was written the only set fast days required to be observed in England were "ordered by the Government." There were no "fasts ordered by the Church" as distinct from these. The set "days of fasting and abstinence" were not introduced into the Prayer Book till 1662.

I notice that Mr. Clarke, as his letter progresses, abandons his earlier contention that fasting is commanded in God's word, one paragraph, that the C. of E. could, if it had thought fit, have abolished fasting.

In considering the three general reasons given for fasting in the Homily, it should be remembered:

1. That God does not want us to chastise the flesh for the sake of chastizing it, like the prophets of Baal who cut themselves

with knives. But wherever the body tends to get the upper hand, there it must be buffeted and restrained daily. If a Christian finds over indulgence in food or in anything else his special temptation, there he must abstain and fast continually.

2. If fasting is found in experience to be a valuable preparation to prayer, that the spirit may be more ready, then it is a good thing. But there is no scripture which says that this is so. (I believe that the object of the fasting mentioned in Acts was to give solemnity to the consequent commissioning service.) It is perhaps worth mentioning that our Lord is not said to have been assailed with the pangs of hunger till after the forty days were ended.

3. Public fastings and days of humiliation as a public testimony of acknowledgment that we Christians are conscious of standing under God's judgment, is an excellent thing; if our Church leaders would call us to it. Like a procession of witness (which in itself is an indifferent thing) it would bear witness to an important aspect of our Christian faith. But to God the reality of our contrition is indicated by the strong crying of our spirits under conviction of sin. Fasting may, of course, accompany this as the natural consequence of our feelings.

Moreover, any suggestion that God requires a "painful penance" before He forgives a truly repentant sinner who comes in Christ's name must be strenuously resisted as utterly contrary to the Gospel, and as doing despite to Christ's blood who by the grace of God "bore our sins in his own body on the tree."

Finally, we must defend the reputation of the Bishop's Book, which was probably composed by Cranmer, and which contains all the essential Reformation doctrines. Large sections of it are translations from Luther's writings. The book itself contains no teaching on purgatory but there is reprinted at the end the Article on Purgatory from the Six Articles. The article is confused and reflects the period of transition in which it was written. It affirms that prayers and masses for the dead benefit them, but denies that we have any real knowledge of the character of purgatory or even its name, and it is emphatic in repudiating indulgences and masses which claim to deliver souls from purgatory "and send them straight to Heaven." It may well have been written by Henry himself.]

HOMES NOT PENSIONS NEEDED

Dear Sir,

I was very interested in your article "Homes, not Pensions, Needed," in the March 3 issue of "The Church Record."

The objective and the points raised should commend them to the serious consideration of all active and passive members of the Church of England. For after all many people who do not actively associate themselves with a Church will support anything in the nature of practical Church endeavour. We have only to remember the success that attends the work of the Salvation Army or the wonderful social service rendered to the community by the late Archdeacon R. B. Hammond.

The subject of your article has a somewhat parallel significance to a scheme launched by Archdeacon Hammond during the depression, the big difference being that one was launched during a deflated period whilst the other is projected at a time of inflation.

I was present at St. Barnabas' Church, Broadway, when the late Archdeacon announced an ambitious building scheme to

assist deserving families who were homeless. The depression was at its worst, no Fair Rents Act was in existence; and people were being dispossessed of their homes through inability to meet their rent obligation. This posed a new set of circumstances, quite different to the scheme he already had in hand of providing food and accommodation for single men on the dole and with no possible hope of securing employment at that stage.

He therefore, devised another scheme to provide homes for the most needy of the evicted families. The number of dependent children was the yard-stick of measure to determine priority. He proposed to erect small homes in which to house them, with a liberal area of land around them from which the occupiers could augment their "dole" by growing vegetables or flowers, or even run a cow.

At the end of his address he stated that he had no money with which to carry his scheme into effect; nor did he know where it was coming from. However, the required finance did materialise, having been contributed over a period by a large circle of subscribers, many of whom were outside the confines of active Church effort.

Another R.B.S.H. is required to carry into effect the projected action referred to in your article. However, recourse to Church Trust Funds will apparently be of no avail, as I have recently been informed in another connection that these Funds are impressed for specific purposes and could not otherwise be diverted.

The matter must have been thoroughly explored, as it was some months earlier that I notified the Church Property Trust that I was prepared to hand over to the Church for building purposes some 30 acres of land, a large proportion of which is suitable for homes. The land is situated in the Sydney Diocese, in one of the best districts of the State, with good outlook, near town, main road, railway, city water and electricity available. However, I did not confine my proposal to the Retired Clergy; its scope embraced Age Pensions, Retired Missionaries, and ultimately, as circumstances warranted it, provision of separate widow and widower accommodation to which the separate sexes could retire for company after their partners have departed. It would be a complete village, and in no sense would it develop into an institution.

Small cottages with modern amenities would be all that are required, as people of retiring age should by then have developed into Darby and Joan outfits. It is also of paramount importance that house work be restricted to a minimum. I consider that a model home in such circumstances would consist of a large bedroom, large combined lounge and dining-room, small kitchen, bathroom, and laundry. Enclosed front and back verandahs, the full length of the lounge-room.

With the Government prepared to subsidise building of such homes on a £ for £ basis, such a scheme should have been within realm of any Church. Such a scheme should, I submit, be approached from an inceptive point of view, rather than that of a completed whole.

Incidentally, I think that it would be a progressive step if the large Rectories that are attached to many of our City and Suburban Churches were converted into other Church utilities, such as Hostels for Students, Age Pensioners if you like, and smaller modern homes provided for the present Rectors.

Yours etc.,
S. HILDER.

Sydney.

The Australian Church Record, March 31, 1955

News
in
Brief

• NELSON CONVENTION

In his Diocesan letter the Bishop of Nelson (the Rt. Rev. F. O. Hulme-Moir) writes:

"I was very cheered by the generous and friendly response of my brethren of other Churches in Nelson, to my invitation to meet me to discuss the holding of an Annual One Day Convention for the Deepening of the Spiritual Life.

"All Churches and groups are co-operating in the holding of that day at Bishopdale, and our visiting speaker is a Keswick speaker from England—Captain Metcalf.

"We want everyone to attend for our grounds are spacious and in the event of wet weather, the Chapel will seat 180 people, and we shall have a large marquee."

• DESIGN

"Design for Living" was the title chosen by the Australian Council for Christian Education for its Educational Project held in the Basement of the Sydney Town Hall from 19th to 25th March.

This project has been the chief objective of the A.C.C.E. for nearly two years. Many months ago, teachers were asked to make donations toward a fund to finance the project.

The organisers tried to bring before the public the fact that there is no part of life which cannot be enriched by Christ. He is "The Design for Living" in every possible aspect of life. Visitors to the Town Hall saw this point symbolised in all sorts of striking ways and were compelled to reconsider the part they have been playing as teachers and parents.

Teachers, youth leaders and clergy were shown what is being done in the realm of Christian Education in Sydney: what others are doing, how the ordinary problems of Youth Clubs and Sunday Schools are being faced in other schools, in other churches.

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Mr. A. G. HOOKE (Hon. Treas.), 400 Collins St., Melbourne.
R. J. MASON (Hon. Secty.), 18 Wellesley St., Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, March 31, 1955

• DAVID SHEPPARD

David Sheppard, the Sussex and England cricketer, is taking part in a mission at Wavertee, Liverpool.

He is a theological student at Ridley Hall, Cambridge, and hopes to be ordained deacon next September.

The mission is being conducted by the Chaplain of Ridley Hall (the Rev. M. F. Wiles) and fifty Cambridge students. David Sheppard gave his first address at a men's meeting at St. Thomas's, Wavertee.

Missioners are posing the question: "Is there any difference between Xmas and Christmas?"

• H.M.S. CAR-DRIVE *

A car drive to Wiseman's Ferry is being arranged for Saturday, 28th May. Those wishing to go are invited to book by telephoning the Home Mission Society Office (MA 5632).

Cars will leave St. Andrew's Cathedral at 10.30 a.m. and 1.15 p.m. and the cost will be 10/- return.

• C.M.S. CONVENTION

The C.M.S. Convention, when missionaries visit Tasmania to speak on the work of C.M.S. throughout the world, will be held this year in October.

The Hobart Convention will take place from 8th to the 13th October, and that in Launceston will commence on the following Sunday, the 16th, and continue until the 20th.

As the Financial Year concludes in June, and a Budget of nearly £6000 must be filled, a special appeal for financial help will be made by the C.M.S. in May.

This appeal is made necessary as the appeal usually made in connection with the Convention or Summer School will not now take place until the next Financial Year.

• C.S.S.M. VISITOR

The General Superintendent of the Children's Special Service Mission in India and Pakistan, the Rev. Cecil M. Johnston, visited Tasmania from March 22 to the 25.

Mr. Johnston, who is an ordained minister of the Church of England, has been working in Anglo-Indian schools, and has also been responsible for the leadership of a team of evangelists among Indian and Pakistani children. Mr. Johnston spoke at a meeting at the Lord Mayor's Reception Room, on Wednesday, 23rd of March, and at the C.M.S. rooms on Thursday, March 24.

• DIOCESAN ARMS

For the past 77 years, the Diocese of North Queensland has been using an unregistered coat of arms, but from 1955 onwards, its arms are recognised everywhere in the world and cannot be used by any other Diocese, person or corporation.

The "Northern Churchman" comments: "These arms appear in all legal documents connected with the Church and are often carved on the Bishop's chair in the parish church. They are to be found engraved on the ring which a Bishop wears as part of his uniform.

"Any church now wishing to fly the Anglican flag may use the cross of St. George with the Diocesan arms in the top right hand corner."

Classified Advertisements
Accommodation

URGENT.—Young Christian Couple about to be married, want to buy a Two or Three Bedroom Cottage in Parramatta or Hills Districts for about £2500, or rent a self-contained Flat. Ring YB 5139.

Positions

SECRETARY.

The Missionary Fellowship (N.S.W.) desires to expand its activities in stimulating more Missionary interest. A vigorous, active person with vision and organising ability is being sought. The position is primarily one in which there is opportunity to serve the Lord and be actively engaged in promoting the missionary cause.

Further information may be had by writing to Mr. A. A. Gilchrist, President of the Missionary Fellowship (N.S.W.), at 92 Pitt St., Sydney.

TRAINED NURSE.

for
Home of Peace, Petersham, Sydney.
Applications are invited from General Trained Nurses, for the position of

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MATRON-HOUSEKEEPER wanted for Church Overseas Students' Hostel in Sydney suburb. References essential. Apply Secretary, 2 Henson St., Summer Hill. UA 1149

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Notice

ST. JOHN'S CHURCH EAST WILLOUGHBY
Diocese of Sydney.

The Rector and Churchwardens of St. John's East Willoughby, are happy to announce that the Foundation Stone of the new Parish Church, in course of erection, will be laid by His Grace the Archbishop on Saturday, 7th May, 1955, at 3 p.m.

It is desired to obtain THE NAMES AND ADDRESSES OF PAST MEMBERS of the Church in order to forward them invitations to the historic event. Please forward any information to the Rector, Rev. C. E. A. Reynolds, Warrane Road, Willoughby.

XL 2245.

NINE MONTH SURVEY OF BILLY GRAHAM CAMPAIGN RESULTS

The Director of Follow-Up for the 1954 Greater London Crusade has made available the results of the nine-month survey of the recorded decisions for Christ which occurred during the Crusade in London last year.

It is pointed out that "The results of the survey as indicated in the completed statistics have been obtained from replies which have come into our office from more than 2,500 London area ministers."

The result of the survey are summarised below:

1. The total number of persons who made a recorded decision for Christ during the Crusade, and who were enrolled in the follow-up programme of the Crusade, was 34,661.

2. The total number of persons reported on in replies from the various ministers to whom they were referred was 26,572, or 76.5 per cent. of the total. Of this number, 23,595 persons were reported to have been contacted by the ministers, while 2,977 admittedly had not been contacted by the ministers.

Twenty Thousand Churchgoers.

3. Of those persons contacted by the ministers, a total of 20,350 were reported to be regularly attending Church, and an additional 2,209 were reported as intending to attend Church regularly, giving a total of 22,559, or 96 per cent., who are either attending Church regularly, or intending to do so. A total of 1036 or 4 per cent., indicated that they were not attending Church, and did not intend to do so.

4. In a total of 18,216 instances, or 77 per cent. of the total replies, the ministers indicated that they agreed with the nature of the decision as indicated on the card sent to them. In 1601 instances, or 7 per cent. of the total, the ministers indicated that they disagreed with the nature of the decision. In the remaining 3,778 instances, or 16 per cent. of the total, no comment was made by the ministers on this particular point.

New Members.

Under this heading it may be noted that the decisions as recorded indicated that in approximately 75 per cent. of the instances,

CATHEDRAL FOR IRELAND'S FIRST DIOCESE.

The ancient diocese of Meath, the premier diocese in the Church of Ireland, whose Bishop is styled "Most Reverend" and ranks next in precedence to the Archbishops of Armagh and of Dublin, has never in its long history had a cathedral or a cathedral chapter. Now, as a result of legislation in the Meath Diocesan Synod, and in the General Synod of the Church of Ireland, it has both.

On St. Patrick's Day, the ancient Church of St. Patrick, Trim, the foundations of which are part of the Norman church built between 1175 and 1225, was given the status of a cathedral. The Bishop of Meath performed the hallowing, and dedicated the Bishop's throne. The Dean and Chapter was installed—the Dean bearing the title of Dean of Clonmacnoise, an ancient diocese united with Meath in the year 1560.

The preacher at Trim on March 17 was the Archbishop of Armagh.

the individual was making his first commitment to Jesus Christ for his salvation; further that in approximately 60 per cent. of the instances, the individuals had not previously been a member of any Church.

"A great many of the decisions were made by individuals living well outside the Greater London area. It has been most difficult to maintain a close link with ministers removed such a distance from the office, and this in part accounts for the fact that we do not have a minister's report on approximately 24 per cent. of the individuals who made decisions during the Greater London Crusade of 1954."

LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

April 3. Sunday before Easter.

M.: Isa. 52, 13 and 53; Matt. 26.
E.: Ex. 10, 21 and 11, or Isa. 59, 12; Luke 19, 29, or John 12, 1-19.

April 4. Monday before Easter.

M.: Lam. 1, 1-12; John 14, 1-14.
E.: Lam. 3, 1-42; John 14, 15.

April 5. Tuesday before Easter.

M.: Isa. 42, 1-9; John 15, 1-16.
E.: Wisd. 2, 1 and 12-end; John 15, 17.

April 6. Wednesday before Easter.

M.: Num. 21, 4-9; John 16, 1-15.
E.: Levit. 16, 2-24; John 16, 16.

April 7. Thursday before Easter.

M.: Ex. 24, 1-11; John 17.
E.: Ex. 16, 2-15; John 13, 1-35.

April 8. Good Friday.

M.: Gen. 22, 1-18; John 18.
E.: Isa. 52, 13 and 53; John 19, 31, or 1 Pet. 2, 11.

April 9. Easter Even.

M.: Zech. 9, 9-12; Luke 23, 50.
E.: Job 19, 21-27; John 2, 13-22.

April 10. Easter Day.

M.: Ex. 12, 1-14; Rev. 1, 4-18.
E.: Isa. 51, 1-16, or Ex. 14; John 20, 1-23 or Rom. 6, 1-13.

April 11. Monday in Easter Week.

M.: Ex. 15, 1-18; Luke 24, 1-12.
E.: Isa. 12; 1 Pet. 1, 1-12.

April 12. Tuesday in Easter Week.

M.: Isa. 25, 1-9; Matt. 28, 1-10.
E.: Isa. 26, 1-19; 1 Pet., 1, 13.

April 17. 1st Sunday after Easter.

M.: Isa. 52, 1-12; Luke 24, 13-35, or 1 Cor. 15, 1-28.

E.: Isa. 54, or Ezek. 37, 1-14; John 20, 24, or Rev. 5.

THE AUSTRALIAN CHURCH RECORD

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

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

REPRESENTATIVES:

Victoria: The Rev. Dr. Leon Morris,
Ridley College, Parkville, N.Z.,
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Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record, March 31, 1955

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