

Malipuma Gets a New Church

By Archdeacon Stephen Bradley.

Malipuma lies far out in reserve country beside the Umkomazi River. Old Petros Nene was the catechist for many years. He lived at the head of a valley, with his stalwart sons and their families on the slopes below him, and down by the river, the church.

The old church was too small and he longed to build a larger, more substantial, "house for God." And so his sons went off to work in the city, sending home their wages for the support of their families, but also for the building of the new church.

These were independent people who would much rather do it themselves. However, there were difficulties. For a long time cement was unobtainable and then costs went up and up, and so an appeal for help was made.

1500 miles away in Cape Town our Sunday Schools decided to set apart offerings for missionary enterprise. Missionary boxes were distributed to those who had a desire to contribute, and gradually funds built up. Other people who were in a position to do so gave substantial donations and we were able to respond to the appeal for help.

Cement was provided to make great blocks, and timber for the roof. The iron was already purchased and stored at Malipuma against the day when it would be needed.

On his quarterly rounds, the Rev. S. J. N. Sabelo looked in at Malipuma and here he saw a number of women

busily carrying water, sand and stone on their heads, whilst others were setting out concrete blocks to dry in the sun, but the thing that caught his eye was a stalwart young man working away mixing cement, filling the mould and making the blocks; Petros Nene's youngest son, stone blind. Old Petros Nene has passed away. The older boys still work in the city to raise funds; still independent; still desiring themselves to carry out their father's ambition, while the youngest son, Lot, lives at home to carry on his father's work as preacher and leader of the congregation, as well as builder-in-chief.

The sons want to build this church themselves. The foundations have already been laid, windows and doors secured and steadily the walls are rising. By October all will be finished and a large airy building ready for Sunday Services and day school, their "House for God."

[Mr. Robert Douthwaite, P.O. Box 204, Broadway, Sydney, will supply information about the Church of England Missions in South Africa, and will forward contributions to the Superintendent, Archdeacon S. C. Bradley, Rector of Holy Trinity Church, Cape Town. The missions are part of the work of the Church of England in South Africa.—Ed.]

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

November 25. Sunday before Advent

M.: Eccl. 11 and 12; John 19, 13; or
Heb. 11, 1-16.

E.: Hag. 2, 1-9; or Mal. 3 and 4; John
20; or Heb. 11, 17-12, 2; or Luke 15, 11.

November 30. St. Andrew.

M.: Zech. 8, 20; John 12, 20-32.

E.: Ezek. 47, 1-12; 1 Cor. 1, 18.

December 2. 1st Sunday in Advent.

M.: Isa. 1, 1-20; John 3, 1-21; 1 Thess.
4, 13-5, 11.

E.: Isa. 2; or Isa. 1, 18; Matt. 24, 1-28;
or Rev. 14, 13-15, 4.

PERSONAL

We record with regret the death of Dr. M. Field Deck, well known in Christian circles in Sydney. Dr. Deck was a heart specialist, and a member of St. Mark's, Northbridge. He was a Director of the South Seas Evangelical Mission, and a council member of the China Inland Mission. Dr. Deck was 45, and died after a short illness, leaving a widow and five children. He was the eldest son of Dr. Ernest Deck.

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BISHOP, MISSIONARIES EXPELLED FROM EGYPT

The Bishop in Egypt, the Rt. Rev. Francis Johnston, has been expelled from his diocese and is now in England. It is understood that foreign missionaries have also been ordered to leave, and that many are already out of Egypt.

Responsibility for the administration has been handed over to the Archdeacon of Cairo, an Egyptian.

Since the Bishop's expulsion it appears there has been a further deterioration in the situation.

Part of the premises of the C.M.S. Harpur Memorial Hospital have been occupied by the Egyptian Army, and two C.M.S. missionary doctors have been struck off the medical register, thus making it impossible for them to practise. At the time of this occupation a number of C.M.S. missionaries were reported to be living at the hospital.

The only Australian C.M.S. missionary in Cairo, Miss Ethel Nunn, has been Matron of the Hospital. On November 14 a message was received from her saying that all missionaries were working unhindered.

Reported in Rome.

However at the time of going to press she was reported to have left Egypt, and to be in Rome on her way to London by air.

With her were the following Australian missionaries of the Egypt General Mission: Miss Elizabeth Young, of Bundaberg, Qld.; Mr. and Mrs. Lester Williams, of Adelaide; and Miss Jessie Taffs, of Melbourne.

Mr. Alan Tucker, Field Superintendent of the E.G.M., Mrs. Tucker and Dr. and Mrs. H. G. Langley have already arrived in London. The E.G.M. Shebeen Hospital has been taken over by the army.

When the Australian Ambassador to Egypt, Mr. Cutler, arrived back in Canberra from Cairo, he reported that Miss Nunn and other missionaries had remained in their posts and refused to leave. However, shortly after this the expulsion order was apparently issued.



Outpatients gathered outside the Harpur Memorial Hospital, Old Cairo. It has now been reported that the Egyptian Army had taken over the hospital.

Bishop Johnson travelled to London via Amsterdam, with his wife, and the Provost of Cairo Cathedral, the Very Rev. A. L. Burrell. They had been given seven days' notice.

An unsuccessful attempt to get the expulsion order rescinded had been made through the Swiss legation. The Bishop explained that he and the Provost were only two on a list of sixty senior members of the British community in Egypt who had been ordered to leave within seven days.

Work and Worship.

It was stressed by the Bishop that until this expulsion order was made, the Egyptian Government had in no way interfered with

the work and worship of the Anglican Church. Services were still being held in the Cathedral, though with reduced congregations.

He himself had been given all facilities for continuing work, and it was particularly noteworthy that when British staff in the Embassy were incommunicado a fortnight ago, he had been allowed by the Minister of the Interior to go in and conduct a service for them.

The expulsion order had come as a complete shock. "We have never indulged in any political lobbying, and have had the closest ties with the Egyptian authorities," declared Dr. Johnston. He did not know Colonel Nasser personally, he said, though he had called on him from time to time.

Under Arrest.

The Anglican Chaplain at the Missions to Seamen in Port Said, the Rev. W. R. Tyler, of Melbourne, is reported to have been under arrest for five days before his expulsion.

Now in London, he is reported as saying:

"I was arrested in Suez with my churchwarden shortly after an air raid alert sounded on November 5."

"Eighteen of us were put into a bus and made to sit with our coats over our heads."

"After a while one of the guards went along the gangway of the bus and clubbed us all on the back of the head with a rifle butt."

"After two hours' travel, we were taken into a casino on the Suez Road and kept there five days."

MIDDLE EAST COMMENTS

In the United Kingdom, two Anglican bishops have spoken in different terms on the issues involved in the international situation. The Bishop of Manchester, Dr. W. D. L. Greer, told his diocesan conference: "To take armed aggressive action against another country is, in my judgment, generally, though not always wrong. The onus of proof that it is right rests heavily on the country that takes it. Our government has not yet given us the assurance we need."

The Bishop of Durham, Dr. M. H. Harland, said in a sermon that "the action taken in the Middle East was of the highest order of courage". He said that the United Nations had not been impressively quick or confident to take effective action in an emergency—as witness the tragic fate and misery of the people of Hungary.

Off the Record

ANY AUSTRALIAN RIVALS?

Last week the Rev. Douglas Horsefield, Rural Dean of Hastings, England, and a schoolmaster for 30 years, held a reunion at Lambeth Palace for his former pupils who have taken holy orders. Between 70 and 80 of his old boys have taken orders, and they include five who are now bishops. Mr. Horsefield is a prominent Evangelical leader.

SARTOR RESARTUS.

The proposed new canon on clerical dress referred to in "Notes and Comments" reminds me of the old dlines:

There was an archdeacon who said: 'May I take off my gaiters in bed?' The bishop said 'No. Wherever you go, You must wear them until you are dead!'

GOOD QUESTION.

The canon also suggests a new line for Examining Chaplains to take with ordinands. They could ask the question:

"Indicate briefly how, in your opinion, (a) pyjamas, (b) bathing trunks, and (c) football togs, may be so designed as to be a sign and a mark of the holy calling of, and suitable to the office of, (a) a bishop, (b) a priest, and (c) a deacon."

THE 17th ROCHET.

The Archbishop of Sydney took with him to China seventeen changes of raiment—in the form of seventeen nylon rochets—as gifts for the Chinese bishops. When the party arrived they found that Bishop Den had just been released from prison, which meant that there were two bishops of Chekiang at large, and eighteen bishops all told!

We are waiting to hear who got the seventeenth change of raiment! Naaman brought only ten changes of raiment when he visited Samaria, and went home with eight of them.

PARSONIC MANNERISM.

The Church Times tells a story which shows that the clergy are always in danger of falling into mannerisms. A man at a bus stop in London asked a clergyman, "can you tell me what bus goes to —?"

"Yes," replied the priest, "Bus 22. The twenty-second bus."

REVIVAL FIRE.

"Squirrel Nutkin" in the English "Church Times" tells how he recently stayed at a small country house and slept in a magnificent four-poster bed said to have once accommodated John Wesley.

"I was given an electric blanket," he says, "and was strangely warmed."

The Bible and the Hope of Christ's Coming

Advent is the season of hope. The only ground for our hope is the promise of God. The second Sunday in Advent reminds us that the only repository of that promise is the Bible.

For the Greeks, Hope was "the uncertain goddess" and in modern secular use hope usually carries the idea of desire rather than certainty. But for the Christian, hope is an unqualified certainty, because it is based on the unchangeable character of God Himself and on His faithful word which will stand when heaven and earth have passed away.

Indeed, the Christian lives, thinks and works by hope. St. Paul says "we are saved by hope." How is this hope communicated to the believer? How does he maintain it and rest on it? The Epistle for next Sunday tells us that we have and hold hope "through the comfort of the Scriptures," that is, through the strength drawn from reliance on what Scripture says.

It follows from this that if Holy Scripture is to provide and sustain such a hope, it must be infallible; we must, like Theophilus, be able to "know the certainty of the things wherein we have been instructed." We must, in the words of the first homily of the Church of England, be able to "stay, quiet and certify our consciences with the most infallible certainty, truth and perpetual assurance" of Scripture. Yet we could only place such reliance on it, we could only regard it as infallible, if it had God for its author.

This is, indeed, what the Bible itself affirms. The Scriptures are "the oracles of God." Our own Church formularies speak of God as "the only Author of these heavenly studies," and describe the Bible as "God's Word written." The Collect for next Sunday indicates that God "caused all Holy Scripture to be written." It is because God is the author of Scripture that we can accept it as His infallible Word.

Those who deny the infallibility of Scripture cut the nerve of Christian living as well as of Christian truth, because in making the Scripture unable to be depended on they remove the ground of hope, and the Christian religion lapses into the category of any other man-made religion. If I am the final judge of whether or not what the Bible says is true, then I have no better ground for my hope than my own wisdom. This would be to construct my own scheme of salvation, whereas St. Paul says "Let God be true, and every man a liar."

Since, however, we "embrace and ever hold fast" our hope in Christ through the "comfort of the Scriptures," we must submit ourselves wholly to them in their doctrine, their reproof, their correction, their instruction in righteousness. Every Christian knows he is bound to submit to the lordship of Jesus Christ, and he can only do this by total acknowledgment of the Scriptures, which testify of Christ and indicate how his lordship is exercised. To do this is to acknowledge the supreme authority of "the Scripture of God" as "a sure, steadfast and everlasting instrument of salvation," as the first homily describes it.

Throughout the ascendancy of modernism and liberalism during the past century, Evangelicals have prided themselves on remaining true to the catholic and biblical doctrine of the inspiration and infallibility of Scripture. This fidelity deserves all praise, though it should not be taken to imply that that Evangelicals have always been right in the interpretations they have placed on various parts of Scripture. Indeed they have not infrequently been guided by the traditions of men (albeit conservative traditions) than by true principles of interpretation in their biblical teaching. One of the welcome signs of the present time is the amount of sound biblical scholarship being undertaken by conservative Evangelical scholars.

But of greater practical importance is that Evangelicals should allow the whole message of Scripture to guide their hearts and lives, not in word only, but in deed and in truth. The hope of the Christian as the New Testa-

(Continued on page 3)

The Australian Church Record, December 6, 1956

China Party Visits Foochow

Visits to Foochow, Kutien, and Nanking are described by Canon Marcus Loane in a recent report from China.

Canon Loane, Principal of Moore Theological College, is one of a delegation of eight from the Australian Church which is visiting China at the invitation of the Chung Hwa Sheng Kung Hwei, the Anglican Church in China.

The delegation is travelling in two groups and the parts described here were done in company with the Archbishop of Sydney and Mrs. Mowll.

Canon Loane reports:

"We left Shanghai by train on Wed., Nov. 7. We were to sleep in two cabins, each with 6 bunks (3 on top of each other on each side); but Bishop Cheng soon arranged with the guard to give us a splendid carriage to ourselves. At about 2.30 next day we de-trained at a village (Ying-tan) and went to an inn for the afternoon.

"We went on by a fresh train leaving at midnight and arrived at Lang-pin at about 3.30 p.m. Here we spent the night; and at 6.30 on Saturday morning we boarded a kind of motor house-boat to go down the River Min. This is in Fukien, and we are the first foreign people to travel in this Province since Liberation.

Mrs. Mowll's Home.

"It is wonderful scenery for the 150 miles or so that we travelled, arriving at Foochow about 4 p.m. The local church people had secured an empty house and furnished it by borrowing from church members to put us up, and it was really extraordinarily kind.

"The Archbishop and Mrs. Mowll and I went to a little cemetery where her mother was buried in 1894 when she was 4 years old, and a prayer of thanksgiving was offered by Bishop Lu and the Archbishop spoke a few nice words.

"In the evening we were entertained to a meal by the Assistant Bishops in what used to be Mr. Martin's home (Mrs. Mowll's father) and where Mrs. Mowll lived and played as a child. She was thrilled, especially as she met various people who had known or been taught by her father.

"There was a cathedral service on Sunday morning, an afternoon reception, and in the evening I preached (by interpretation) in a little Chinese Church. On Monday we had an all-day round of visits, including a Buddhist Monastery at Kuching and a most interesting visit to a Blind School and a hospital, both formerly under C.M.S. and still partly staffed by the old Christian personnel.

"We left Foochow on Tuesday morning by car at 8.30 and reached Kutien, where we spent the night in the house in which Mr. Martin was living with his children in 1895 and not far from which Robert Stewart and ten others were murdered by Vegetarians." Theological Hall.

In a later letter written from Nanking on November 21, Canon Loane tells of the arrival of the party there on Nov. 20. Canon Loane preached in St. Paul's Nanking on the 21st and visited the Union Theological Seminary in the afternoon where Bishop Ting is principal.

Bishop Ting hopes that he will be allowed to hand over Chekiang Diocese soon to Bishop Kimber Den, and devote himself to the Seminary where his real interest lies. (Bishop Den was imprisoned in 1951, and in accordance with a clause in the Constitution of the church as revised in 1947 making the Presiding Bishop responsible for filling a diocese if for any reason a bishop could not carry out his duties for a period of more than six months, Bishop Ting was consecrated in 1955 to the see of Chekiang. But Bishop Den has now been released.)

Death of Coptic Patriarch.

It is reported that the Coptic Orthodox Patriarch, Youssab II, head of about 6,000,000 Copts in Egypt, Ethiopia and other countries, died on the morning of November 14. He had been elected Patriarch in 1946.

THE BIBLE AND THE HOPE OF CHRIST'S COMING (Contd. from p. 2)

ment sets it out, must be given its due place and proportion. Many make a formal acknowledgment of the Coming of Christ for salvation and judgment whose thinking remains infected by materialism and whose living disregards the truth that "the Lord is at hand."

God Himself will make us alive to the hope which will purify our lives as we "hear, read, mark, learn, and inwardly digest" the whole volume of Holy Scriptures which He has caused to be written for our learning.

The Australian Church Record, December 6, 1956

BISHOP DIBELIUS URGES PRAYERS FOR WORLD PEACE.

Bishop Otto Dibelius, Chairman of the Council of the Evangelical Church in Germany, E.K.D., has sent a telegram to the Archbishop of Canterbury urging united prayer for world peace.

This telegram read: "Deeply agitated by the recent events in the Near and Middle East, German members of the World Council of Churches are looking towards the Christian Churches of Great Britain confident that our united prayers for world peace may be heard."

In reply the Archbishop sent to Bishop Dibelius a copy of the speech which he had delivered in the House of Lords and also sent the following telegram—

"Whole country alarmed and uneasy about events. Christian Churches seeking redemption of situation. Sending you copy of speech. Archbishop of Canterbury."

A similar telegram was sent to Professor John Baillie of Edinburgh, another of the six Presidents of the World Council of Churches, by Bishop Dibelius.

REPLY FROM FRANCE.

Yet another telegram from Bishop Dibelius to Dr. Marc Boegner, President of the Protestant Churches in France, evoked this answer:—

"Your fraternal message touches us deeply. Grateful for your intervention. A special session of the Council of the Federation of French Protestant Churches is being summoned to consider situation. Marc Boegner."

At the request of Bishop Dibelius, as chairman of E.K.D., services of intercession for world peace have been held in all Evangelical churches throughout (politically divided) Germany, namely both in the West Federal Republic and in East Germany.

Already a crowded congregation had attended Reformation Sunday service in the historic St. Mary's Church in East Berlin. There Bishop Dibelius urged Evangelical Christians in obedience to God to pray for brothers and sisters in Hungary and to pray that "catastrophe in the Near East might be averted before even worse harm is done."

COVENTRY CATHEDRAL: £791,000 TEENDER PLACED.

The Coventry Cathedral Reconstruction Committee has accepted the tender of Messrs. John Laing and Son, of Mill Hill, London, for building the superstructure of the nave of the new Cathedral, together with the internal vault and the porch linking the new building to the ruins of the old St. Michael's. The contractors are planning to complete the work, which will cost £791,000, within a period of five years from the date of commencement.

Messrs. John Laing have been the contractors responsible for the building of the foundations, which have now been completed up to and including the nave floor. This new contract will be a continuation of the work they have already started, and, when finished, will complete the main part of the new Cathedral.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

One of the factors which has received little recognition in attempts to evaluate actions in the

Roots of Unrest. Middle East is the setting up of the State of Israel in Palestine with the recognition of the United Nations after the close of Hitler's war. There can be no doubt that it is the establishment of this State which is the root of Arab hostility at the present time as well as the immediate cause of the rise to power of Colonel Nasser, who was stung into action through the inefficiency of the Egyptian army when confronted by the Israeli army in the Jewish-Arab war. This hostility is understandable, as many Jews entered Palestine, in defiance of the government administering the mandate, and in setting up their Israeli State have dispossessed 900,000 Arabs from their ancestral homes.

This Arab grievance Russia has exploited and has succeeded in identifying herself with Nasser's cause. In turn this has caused the Suez Canal—always vital to England's welfare as a nation dependent on overseas trade—to be involved in the ensuing balance-of-power conflict between Communism and the free world.

Great Britain acted in Egypt with the aim of preserving world peace by holding apart Israel and Egypt. Arab hostility towards Israel is the root of the unrest which Russia was intending (and still intends) to make an excuse for extending her control in the Middle East with its oil and canal. However, the United Nations thinks that Britain's action has imperilled peace. We believe the British view is more realistic. In reference to this we would quote the comment of the English "Church Times":

"In Hungary, the martyrdom of a nation has continued before the eyes of a horrified world. The United Nations, for all its words, has been utterly unable to prevent a single death in Hungary. This fact should be pondered by those who think that the Middle East crisis ought to have been left solely to the United Nations to deal with. Among all the confusion of legitimate controversy over Britain's policy towards Egypt, certain facts have now emerged. It has been amply confirmed that Russia had armed Egypt to the teeth—not for fun but for war. Captured documents have

proved Egypt's immediate intention of destroying Israel altogether, and Iraq has publicly this week demanded Israel's obliteration.

The relevance of these facts to Israel's military action against Egypt is obvious. The military dictator of Egypt (whose claim to represent the Egyptian people cannot possibly be sustained, except on the same basis as the claims of Hitler and Mussolini) has been objecting to the arrival of the United Nations "police force." Puppet of Russia as he is, he feels it safe to defy the West. The last fact in the situation which must be stressed is the parlous state of the Canal itself. The British Government has all along aimed at keeping it open. Colonel Nasser swore that he would guarantee a free passage, in peace or in war. The worth of his word, and the success of the British Government's policy, must be judged in the light of the fact that the Canal is now blocked from end to end by thirty-two sunken ships."

It is foolish enough in these days for the church to try to regulate what

Clothing the Cloth. a clergyman should wear in ordinary life; nevertheless the following pompous verbosity has been approved by the English Convocations as a proposed new canon:

The true, ancient and flourishing Churches of Christ, being ever desirous that their prelacy and clergy might be had as well in outward reverence as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the special messengers and ministers of Almighty God; We do therefore enjoin that every Bishop, Priest or Deacon, shall wear such apparel as shall be suitable to the gravity of his office, and shall be sign and mark, as well to others as to those committed to his spiritual charge, of his holy calling and ministry, except for some urgent cause wherein we charge his conscience or for the purpose of innocent recreation.

This was too much for some laymen, however, when the canon came to be considered by the House of Laity. One layman reported that the proposed canon had been greeted by derisive laughter whenever it had been read at parish councils. He suggested a rule that would leave the matter to the good judgment of the clergy. Some laymen, however, were anxious that the clergy should always be distinguishable, and as a result produced an amendment an even more absurd canon which runs:

The apparel of a bishop, priest or deacon shall at all times be a sign and a mark of

his holy calling, suitable to his office and the occasion.

"At all times" is very sweeping!

Preoccupation with antiquarianism is characteristic of much of the church to-day, but is a sign of

Sober and Unobtrusive Style. decadence. The precedent alluded to by the Canon to justify its ruling on clerical attire

is, significantly, medieval rather than primitive. "It is certain," says the Dictionary of Christian Antiquaries, "that during the first five Christian centuries the clergy in general were distinguished from the laity, in ordinary life, neither by the form nor the colour of their garments, but only by their sober and unobtrusive style."

Pope Celestine, writing in 428 to some bishops in Gaul who had assumed distinctive clerical garb, asked: "Why should this dress be adopted in the churches of Gaul so that the custom of many years and of celebrated bishops be changed in favour of a different dress? We clergy are to be distinguished from the people and from other men by our teaching, not by our vesture, by our lives and not by our dress, by the purity of our hearts and not by observances."

There is value in a clergyman having some sort of badge of office for recognition as he goes about his parish. The clerical collar, for instance, which has become common in the Church of England this century, is such a badge, its virtue is its unobtrusiveness. But to contend that the clergy should wear a distinctive garb and wear it at all times, as though they were a separate caste from other Christian people, reflects an erroneous view of the ministry.

A.C.R. DONATIONS.

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● **KESWICK CONVENTION.**—The attendances at the Keswick Convention in England this year were considered a record. The Rev. A. T. Houghton, the brother of Bishop Houghton was the chairman and the speakers included the Bishop of Barking, the Rev. G. B. Duncan, L. E. Wilkinson, Principal of Oak Hill College, Dr. Paul Rees, Leith Samuel and other well known speakers. Among the overseas visitors was the Assistant Bishop of Mombasa, the Right Reverend Obadiah Kariuki, who was consecrated during the visit of the Archbishop of Canterbury to Africa last year. Three outstanding gatherings this year were the meeting for ministers, the great missionary meeting and the service of Holy Communion.

The Australian Church Record, December 6, 1956

A NEW STRATEGY FOR BISHOPS AND RURAL DEANS

The present day strategy of bishops and rural deans within the Church was among the subjects dealt with by the newly-enthroned Bishop of Coventry, the Rt. Rev. Cuthbert Bardsley, in his presidential address to the Diocesan Conference last month.

Dr. Bardsley stressed the need for unity and united action on a diocesan and rural-decanal scale. There was, he said, too little interest expressed by parishes for parishes at the other end of a diocese.

Real unity and united action could, in Dr. Bardsley's opinion, be achieved first through the bishop.

"Bishops are much maligned creatures. Looked at one by one, they are not such a bad lot, but are they really doing their real work, and—what is more important—are they being allowed by you to do their real work?"

"They are asked here, there and everywhere. They are the star-turn preacher (whether they can preach or not) called in for star occasions, ever though sometimes for very small stars such as the dedication of a weather cock, new organ loft or rectory scullery. Such occasions can be immensely important, and they may well be part of a bishop's job, but are they part of an overall strategy?"

"Strategy is a key word. Has the bishop any sense of strategy? Is he master of events, or are his immense correspondence and ceaseless functions preventing such a strategy from being worked out?"

FIVE-YEAR PLAN.

Dr. Bardsley outlined his idea of a correct strategy for a bishop.

First, he said, a bishop should get to know and become known by, his clergy.

Secondly, he should get to know (and really to know) his inner team, comprising assistant or suffragan-bishops, archdeacons and rural deans. This might involve some days spent together in retreat.

Thirdly, he should pay visits to rural-decanal chapters and conferences—at which a five-year plan for the diocese might be thought out and worked out.

Fourthly, he should pay week-end visits to certain parishes. It might be more strategic to spend a week-end in a few parishes than to visit four parishes over a week-end, only spending the duration of a service with each parish.

Fifthly, Dr. Bardsley continued, the bishop should spend unhurried time with industrial leaders. He should visit factories and confer with a carefully chosen cross-section of keen Christian industrial workers.

Sixthly, the bishop should hold conferences with leaders of existing Church organizations, in order to help to put them on an evangelistic footing.

Lastly, he should take frequent opportunities of meeting ordination candidates.

"Of course, nineteen thousand other jobs will come in to break up this positive scheme of strategic action, such as recalcitrant clergy, difficult church officers, union of benefices, financial problems and the continuous daily avalanche of letters.

"Some of these tasks can, of course, be delegated, to enable the bishop to say his prayers, to think, plan and initiate, to convert and to build his teams outwards from the central team."

In this central team, said Dr. Bardsley, the rural deans had a vitally important job to play. "It is my conviction that they should be elected for a three-year period, that in this election every incumbent should be allowed to register his votes secretly, leaving the bishop to select one candidate from the two names at the top of the poll. Such an election, while being democratic, still gives the bishop a chance of veto and of personal choice.

RURAL DEANS' VISIONS.

"Rural deans should not be such busy parish priests that they have no time to initiate deanery strategy, think out corporate study and action, visit parishes. The rural dean should still be young enough to see visions, yet old enough to know what visions can and should be discarded."

Rural-decanal chapter meetings should be as frequent and as long as possible. Effective chapter meetings, based upon prayer, study, planning and conferences, paid handsome dividends. Above all, they must be evangelistically outward-looking. They should beget parochial evangelism.

Rural-decanal conferences should be held at a time suitable for men as well as for women. They should be attended by the most vigorous and the most dynamic Christians in the parishes. The programme should be evangelistic in purpose. Everything started and discussed should be in the setting of evangelism—outward-looking and not inward-growing.

The movement of the clergy was sometimes too infrequent, because the wheels were so cumbrous. "I cannot help feeling that, in this connection, some clergy are too busy giving one the impression that they are more concerned about the financial and materialistic nature of the work, rather than seeing it in the light of a vocation, a call from God.

"At other times, the movement of the clergy is too frequent. The patron saint of some clergy seems to be St. Vitus. They are ever on the move, looking for pastures new.

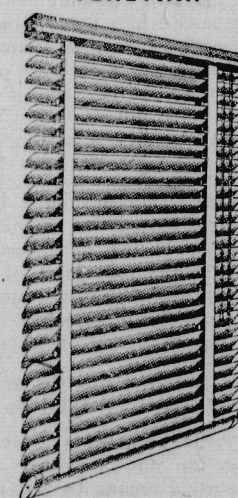
"It seems to me that spiritual death often seems to come to a priest during his second or third incumbency. He starts off full of vigour and vision. This is maintained throughout his second curacy and first incumbency, and then, alas, often it seems to die. He becomes lonely, discouraged, disheartened.

REST FOR THE WEARY.

"At this point, there would be immense value in sabbatical leave, taking the form of a refresher course. I would like to see the purchase and equipping of a central house in each province, with a first-class permanent staff, to which tired priests could go for one, two or three months, for refreshment of mind, body and soul.

"It would not be impossible for their work, during their absence, to be covered by a rota of retired priests or by lay readers. I feel sure that a parish would be only too glad to let their priest go for three months, in the knowledge that he would return refreshed and invigorated."

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The Australian Church Record, December 6, 1956

Are They few That be Saved?

The comparative fewness of Christian believers seems to have puzzled some in New Testament times. Our Lord was asked: "Are they few that be saved?" And this same question is still with us.

In those days the problem presented itself in an acute form in the case of the Jews. The Jews were in our Lord's day to all intents and purposes. The Old Testament Church. The Mosaic system had been instituted by God. Those under that system were to witness unto Him: "Ye are my witnesses saith the Lord and my servant whom I have chosen." (Isa. 43/10.) To them had been entrusted the Scriptures which spoke both in prophetic word and ordinance of a coming Redeemer and Lord. But when that promised Messiah did come He was rejected by the organised church body though received by individuals. The apostle John looking back on our Lord's ministry notes this and in doing so incidentally suggests the reason: "He came into his own but they that were his own received him not. But to as many as received him to them gave he the right to become children of God even to them that believe on his name: which were born not of blood nor of the will of the flesh nor of the will of man but of God." John 1/11-13.

But the rejection of Christ by the Jewish people raised the question of the credibility of the Old Testament scriptures. How could Jesus of Nazareth be the promised Saviour and King when he had been rejected by his own and put to death on a cross.

In that case had not the word of God "come to nought"? (Rom. 9/6.)

The apostle Paul gives three chapters (nine, ten and eleven) in his Epistle to the Romans to this general question. He begins by stating plainly "they are not all Israel which are of Israel." He had already said this in other words, "he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh" (Rom. 2/28).

The apostle directs attention to the teaching of Isaiah on the subject of a believing remnant. Under the Mosaic system the church and state were one. Speaking of this body the prophet writes: "from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and festering sores . . . except the Lord of hosts had left us a very small remnant we should have been as Sodom, we

should have been like unto Gomorrah" (Isa. 1/6, 9).

The Temple services were well attended (Isa. 1/12) and the offerings liberal (Isa. 1/11) but the great majority of the people were materialists; their hearts had never been given to God nor their inner being surrendered to Him. They might esteem their church as a national organisation but they did not love God or desire His absolute sovereignty in their lives; therefore their offerings were "vain oblations" and their prayers "an abomination." (Isa. 1/13.) A profession of religion, without a change of heart must be equally abominable to-day.

Further Isaiah was allowed to foresee the judgment of God fall upon his people in the Babylon captivity. But he was allowed also to foretell that this would not be the end — **A remnant would return** (Isaiah 10/20-22). In fact he and his wife (herself also a prophetess) named one of their sons Shear Jashub, that is, a remnant shall return. (Isa. 7/3.) This symbolic name would bring hope to believing hearts during the long and bitter years of their captivity.

The apostle Paul also instances the experience of Elijah. In his day the apostasy was so great that the prophet cried out, "I am left alone and they seek my life." "But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal." (Rom. 11/4.) Then the apostle adds "Even so at this present time also there is a remnant according to the election of grace" (Rom. 11/5).

We have in this latter verse the key to an understanding of the scriptural doctrine of the Remnant. **It is of God's grace that a remnant is saved otherwise all would perish.**

Even the call of Abraham was the saving of a remnant that God's gracious purposes might not fail. Abraham's people beyond the river served other gods (Joshua 24/2). "Truth seemed to be almost lost.

And we are told that when our Saviour comes again it will be a remnant only that will be prepared to meet him (Matt. 24/37-9).

Evangelical religion is held in contempt by many because it is a minority faith. This is a stumbling block to some. If Evangelical religion is true Biblical Christianity its minority position should not surprise us. Jesus said "enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction and many be they that enter in thereby. For narrow is the gate and straightened the way that leadeth unto life and few be they that find it." (Matt. 7/13, 14.)

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Enquiries and visits are welcomed by the Chaplain. Please ring BU 1134.

CORRESPONDENCE

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

AID TO CHURCH SCHOOLS

Dear Sir,

A Form of Petition has been issued in the name of The Council of Churches in N.S.W. with a request that Clergy and others seek signatures widely for it.

A covering letter to the clergy stated that the Council decided to support a Petition expressing opposition to the proposal to grant Government aid to denominational schools. It is regrettable that the Petition is in fact headed "Petition in Support of the Public School System." It is addressed to Members of both Houses of the Federal Parliament, and it says:

"We, the undersigned, respectfully express our uncompromising opposition to the granting of Government aid to denominational schools. We declare that funds available for educational purposes should be used for the extension of the Public School System, which not only gives a high standard of general education to all children, but also makes provision for Scripture teaching in its curriculum."

Many churchmen will find this Petition highly objectionable in its existing form, and it is to be hoped that the Council of Churches in N.S.W. will see fit to recall it, and issue a petition against the proposed Commonwealth aid to denominational schools in Canberra, in a form which will prove acceptable to those Church of England and other Protestant churchmen who believe that it is part of the Church's duty, in fulfilling the great commission, to provide a Christian general education for the children of Christian people.

The Petition as issued implies—

(a) That the Public School System as it exists gives a satisfactory standard of general education.

(b) That the provisions for Scripture teaching in that System are satisfactory and adequate.

(c) That the clergy and laity of the Protestant Churches believe that it is the proper function of the State to educate all children of the State, and

(d) That there is no need for the Church to provide its own schools.

There are, I believe, many Protestant churchmen who could not support any one of these propositions, and many more who could not support one or more of them.

The Public School System has developed into a predominantly secular education, and I use the word "secular" in the sense that it is "non religious." For the Christian Church to advocate secular education is a denial of part of its commission from our Lord.

The idea that education is the responsibility of the State was sponsored, I believe, by the Rationalistic Movement, and has been adopted as one of the important techniques of Socialism. Historically education has been the responsibility of the family and the Church of God.

However, there is a not inconsiderable body of churchmen who see nothing wrong in principle with the Governmental subsidising of the educational work of the Christian Church, provided that it is done on a genuine and equitable basis having regard to the proportion of the population of the country which each denomination of the Christian Church possesses. God said to the Church long ago, through a Prophet, "The nation and kingdom that will not serve Thee shall perish."

The Church of England does not hesitate to accept State aid for—

- (1) Church Hospitals.
- (2) Church Orphanages and Homes.
- (3) Retired clergy for whom the church has failed to discharge its responsibility to make adequate provision.
- (4) The widows of clergy whom the Church has failed in like manner.
- (5) Its various institutions, by way of exemption and concessions in relation to the payment of rates and taxes.

The principle which underlies the Church's desire for and acceptance of State aid in the matters outlined above, or most of them, is the great principle that God is Sovereign over Governments as well as over the people which constitute a nation, and that it is the nation's duty to set forward the work of God in and through His church. Let us not overlook the fact that it was God Who stirred up the spirit of Cyrus, king of Persia, to rebuild the Temple of God at Jerusalem.

Yours, etc.,

J. R. L. JOHNSTONE.

The Rectory,
Beccroft.

BAPTISMAL REGENERATION.

Dear Sir,

I am grateful to the Rev. D. W. B. Robinson for his considered reply to my letter, with which I find myself in large agreement. My other critic, Bruce L. Smith, complains that I still seem to betray the same confusions he had tried to indicate earlier. (Very obtuse of me!) Both correspondents have, I am afraid, missed the point of my earlier letters. Maybe this is partly due to that naughty phrase "baptismal regeneration" getting their hackles up; certainly it is also due to half of my last letter being omitted. (One feels rather like a boxer in the ring with one arm strapped tightly behind his back.)

As the one who initiated this correspondence, may I recapitulate a little? It began by my taking exception to the Rev. A. D. Deane referring to the great mass of Anglicans as "unregenerate," and I enquired if he believed in the Prayer Book doctrine of baptismal regeneration: (he had made passing reference to what he called the Anglo-Catholic doctrine of baptismal regeneration). I then proceeded to quote from the public services of the Church, which, I suggested, showed that our manual of worship regarded all baptised persons as regenerate.

That repentance and faith are required of those to be baptised is of course clearly asserted in the Prayer Book. But, as I pointed out in the expurgated half of my previous letter, repentance and faith are 'roots, not fruits,' as Mr. Robinson had earlier described them, and as such they are not easily discernible to human eyes; it is the Lord that knows the heart. Our Church in its formularies takes the attitude that all baptised persons are to be regarded as members of Christ and children of God. Mr. Deane would seem to look on all baptised Christians as outside God's grace who do not make a profession of faith in the way he approves.

As one grapples with the cure of souls, it is to be increasingly thankful that "all judgment is committed to the Son," and that it is not our job to put tags on people. There is so much about people we don't know and

cannot see. Again to quote from the omitted portion of my earlier letter: "It is unfortunately true that one meets those within the Church who claim to have repentance and saving faith and yet fail signally to exhibit such fruits as humility, charity, patience and kindness. On the other hand these virtues are not infrequently to be seen in a well-developed stage in people who would be categorised by one school of thought within the Church as 'not Christians.' Our Lord truly said, 'By their fruits ye shall know them,' but it is well to know what sort of fruit to look for. If we want to divide people into classes (and that was the whole point of this discussion as I initiated it) let us keep to the categories of the New Testament and Prayer Book, i.e. those inside the Church of God through Baptism, and those outside. We are on shaky and unwarranted ground if we seek to apply other and subjective standards."

The percentages of the baptised Mr. Robinson refers to as not having been confirmed, and of not being Communicants, are made up of individual people, "A," "B" and so on. It is our job as priests to try to build up each individual in the Faith, and as I see it the Prayer Book makes the assumption—charitable if you like—that they are regenerate, inheritors of the Kingdom of Heaven. Call it a working hypothesis, if you like, but that is where the Church tells us to start. Mr. Deane, and others of his kind, would dismiss them all as lost and children of Satan until he is satisfied they have repentance and faith. But how is he to know?

Yours, etc.,

E. H. LAMBERT.

St. John's Rectory,
Balmain.

Dear Sir,

Recent statements by two Australian bishops after their visit to communist China provide further frightening evidence of the success of communist techniques of psychological warfare.

The bishops tell of startling advances in communist industrial development. There can be no doubt that such development is taking place — with the active support of Soviet Russia. It is, therefore, most depressing to see bishops of the Church accepting the communist materialistic idea that industrial development and progress are synonymous terms. All too often, material techniques are used for the enslavement of the individual, both materially and spiritually.

Did the bishops see any real evidence that the true freedom of the individual was increasing under Chinese communism?

Did they discover by questioning their hosts how many millions of Chinese people were (and are being) liquidated because they resisted Communism?

Real Christianity cannot flourish when in chains. A true Christian church is one that can challenge the power of Caesar when it attacks the natural rights and liberties of the individual. Can any Christian clergyman in China to-day denounce any communist policy as anti-Christian? Can any one of the bishops who has visited China recently state with conviction that this is possible?

If it is not possible, they are gravely misleading the Australian people in a manner which can only jeopardise the safety of our Church and Nation.

Yours, etc.,

(Rev.) NORMAN L. HILL.

St. Mark's Church,
Fitzroy, Vic.

Primate's Sermon In Shanghai

From Canon H. M. Arrowsmith.

Here is a full report of the sermon preached last month in Holy Trinity Cathedral, Shanghai, by the Primate of Australia, the Most Rev. H. W. K. Mowll.

Reports of the service and other events in Shanghai appeared in the last issue of "The Record."

The text of the Primate's sermon was Philippians 1:3, 5. He said: "May 15, 1956, will always be a memorable day. It was then that I received the invitation from your Presiding Bishop, in response to which we are here, and we have come to demonstrate our fellowship in the Gospel."

"A few weeks later Bishop Hall of Hong-kong sent to me the two photographs which were taken last May when this Cathedral was dedicated as the National Cathedral of the Chung Hwa Sheng Kung Hwai. As I saw the photograph of your 17 Bishops, and then saw them in procession entering this Cathedral led by Bishop Ku, my colleague of so many years in the Diocese of West China, who, in his old age, had taken the long journey to Shanghai, my desire to meet them again was overpowering. For the ties which bind us all in this 'fellowship in the Gospel' go very deep."

Chinese Bishops.

"When I was serving in West China as a Bishop of the C.H.S.K.H., I rejoiced when in 1929 the day came for the consecration of Bishop Ku and Bishop Song. For four years I watched them confirming, ordaining, and presiding over their respective Synods, and I planned for the day when I should leave the Diocese so they might become Dioceses and that the Church should have Chinese leadership, and in time become self-supporting, self-propagating, and self-governing."

"Meanwhile I hoped that I might become an Ambassador for the C.H.S.K.H. drawing together the Churches of China and Australia, and elsewhere in the service of their Lord. And now your Presiding Bishop has asked me to visit China again, as Primate of the Church in Australia and Tasmania, and as an old friend of the Chinese people — to renew personal contacts, bringing a representative church delegation, to help to promote mutual understanding and friendship between peoples in the cause of world

peace, and to strengthen the genuine spiritual fellowship between National Churches in the interests of Christian unity."

The Primate then went on to convey the greetings of the Diocese of Sydney and indeed of the whole Church in Australia, indicating that the personnel of the delegation was representative of the North, South, East and West of Australia in the persons of the Bishops of Rockhampton and of Tasmania, and the Archbishops of Sydney and of Perth.

"We have been already much impressed by the achievements of the China of to-day. Conditions have been greatly changed to remove many inequalities under which people lived. Yet let us remember the specific task of the Christian Church. A new day dawned when Christ came to earth, and when in Galilee He proclaimed the glad tidings of God, and His plan for saving the souls of men, saying 'the Kingdom of God is at hand; repent and believe the Gospel.'"

"He Himself showed them, in His Person, a new way of life, and, by His death and resurrection, not only the value of each individual to Him, but gave them the power to live a life of victory over their sinful selves."

"Is Christ's gospel to the whole human family, or only to the chosen few? Are the kingdoms of this world ever to become the kingdom of our God and of His Christ or are they not?"

Social Conditions.

"Christ spoke little in regard to social conditions, although He was vividly aware of them. He evaded political questions. He did not condemn—as our Gospel for this 23rd Sunday after Trinity reminds us. He said 'Render unto Caesar the things that are Caesar's, and to God the things that are God's.' He enjoined respect for lawful authority, and Himself yielded to it. He set up the Kingdom of God in individual lives, demanding supreme loyalty to God. He wanted men who could and would live and die for their faith in God. Everyone who accepts the advantages of the rule of the state is bound to discharge his just obligations

to the state. But, 'render unto God the things that are God's.'"

"God is defrauded of His due if we do not give Him a devoted and an obedient heart. 'Seek ye first the Kingdom of God and His righteousness.' Everyone else will receive their due if, first of all, we give God His."

"He entrusted to His Church the task of building the Church of God. If the Church had been more faithful in its witness; if Christ's teaching on Brotherhood had been applied more adequately; would we have the social injustice and war in the world to-day? If His example of service had been followed more faithfully, would we have the selfishness of modern life? Our failure in carrying out the task entrusted to us is due to those, in every land, who call themselves Christians, but to whom the Kingdom of God has become little more than an abstract phrase."

Christ's Service.

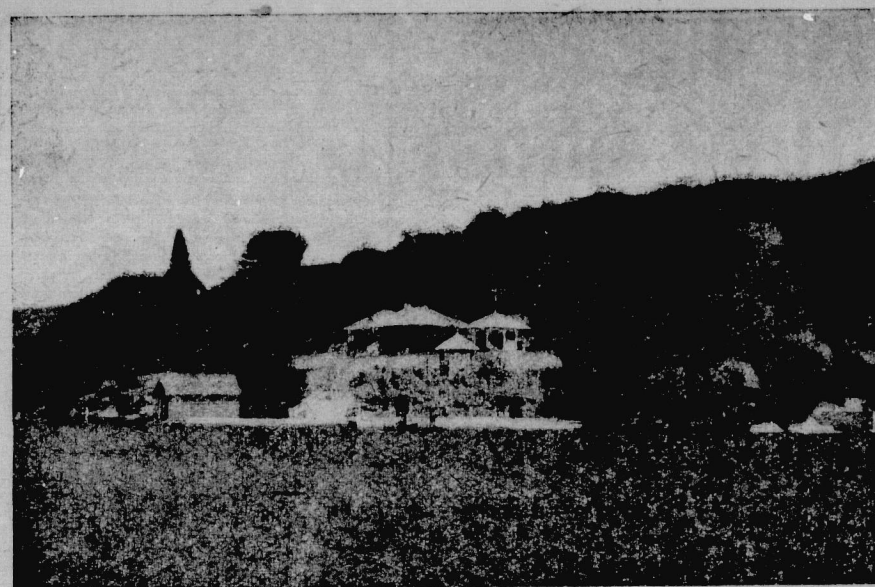
"We are called to fight the good fight of faith, whatever our calling may be, following in the footsteps of the Master. As Mencius said, 'Water is restless until it finds its lowest level,' so Christ humbled Himself and took upon Himself the form of a servant. He performed the most menial service that one man could do for another. He took the towel, and washed His disciples' feet to demonstrate the life of Service to which we are called. He also became obedient unto death, even the death of the Cross that we might be delivered from petty, self-centred lives to co-operate with God for the salvation of His world."

"Absolute obedience to His Father meant His death on the Cross. To us it means the taking up of our Cross daily and following Him, living by the faith of the Son of God who loved us and gave Himself for us."

"What do we know of the wonder of Redemption, and the acceptance of Jesus Christ as our personal Saviour? His offering of Himself calls for our offering of ourselves to Him, unreservedly, for His service. We must go forth with Him, strengthened by His Spirit, to bear a faithful witness to Him, whatever our calling in life, and to whatever country we belong."

"May our fellowship together in this Cathedral, and our contacts with our fellow churchmen in other parts of this great country, increase our faith in the Gospel and in the ultimate victory of our Lord and Saviour Jesus Christ."

"For we have the promise in the Word of God that the day will come when the kingdoms of this world are become the kingdoms of our Lord and His Christ; and He shall reign for ever and ever."



Thousand Children at Sydney Camps

By the end of January it is estimated that more than 1,000 school-children will have spent part of their holidays at Camp Howard, Port Hacking.

Camp Howard, which was opened last January, provides holiday camps for school children under the auspices of the Church of England Youth Department of the Diocese of Sydney.

Camps have been held during each vacation in 1956. When bookings closed for the first camp in January more than 140 were unable to obtain a place, and a similar number in May.

Because of this two camps were run in the September holidays, but there were still 50 applications too many.

During the forthcoming vacation three separate camps will take place at Port Hacking, and already all places are booked.

Camp Howard, so named in recognition of the services to youth work of the Archbishop of Sydney, Dr. Howard Mowll, caters for children from 4th class to the leaving certificate.

Varied Programme.

The central theme of the camps is the study of the Bible, and the presentation of the Christian way of life to the campers. With that there are a great number of other activities, including campers, swimming, boating, canoeing, sailing, arts and crafts, riflery, photography, astronomy, archery and flannel work.

Each camp is fully staffed, and a dietician is in charge of meals. Staff helpers are known as counsellors, and responsible for about six campers each.

During the coming camps, special Sunday services will be conducted by the Archbishop of Sydney, Bishop R. C. Kerle, and the Rev. Alan Langdon.

The Australian Church Record, December 6, 1956

Camp Howard Meets With Great Success

"Rathane," one of the original properties now forming part of the Camp Howard property at Port Hacking. Together with "Chaldercot", this property is used to house the Junior, Boys', and Girls' Camps which are held each vacation under the auspices of the Anglican Youth Department of the Diocese of Sydney. The properties were originally acquired shortly after the war, when the Rev. G. R. Delbridge was Chaplain for Youth. The present Chaplain, the Rev. N. C. Bathgate, instigated Camp Howard, and is applying to the work many of the principles of camping used in America and the United Kingdom. The Camp Howard property is considered to be potentially one of the finest youth camp sites in the world.

GOD'S TIME IN PAKISTAN.

"God's time has come for an ingathering of the harvest in the Sind," says the Rev. P. F. Taylor, an Australian C.M.S. missionary, in a dramatic appeal for support for the Society's work in Pakistan.

The appeal was sent home on a tape recording which features messages from different members of the C.M.S. team in Pakistan.

"Never before was there such a time in Sind when God is simply leading us forward and urging us to greater efforts," said Mr. Taylor.

"God is keeping the supplies up for development even ahead of our ability to use them. This is indeed a thrilling field, because it is the Lord's time."

"But He needs you, and He needs you to-day. How many times have we been called to prayer? How many times have we been reminded that prayer is a great force? This is the place to begin as a new member of the Sind team, whoever you are, wherever you are."

"We need to throw a stream of prayer above an about the whole Sind field if we are going to enter in and occupy for the Lord this great and effectual door of Sind."

AIR VICE-MARSHAL IS ORDINATION CANDIDATE.

Air Vice-Marshal N. H. D'Aeth is among the new students at Lincoln Theological College, where he is to take a special one-year course of training.

Air Vice-Marshal D'Aeth's last R.A.F. post, Senior Air Staff Officer, Home Command, to which he was appointed in 1954. At the outbreak of the last world war he commanded a squadron of Coastal Command; he was Senior Air Staff Officer to 19 Group and 201 Group, Middle East, and Commandant of the Empire Air Navigation School for two and a half years. In October 1952 he became Air Officer i/c Administration, Technical Training Command.

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Sin Against the Holy Ghost

By Archdeacon T. C. Hammond.

In our former comment on this Article we indicated that we would deal more specifically with the sin against the Holy Ghost which receives special mention. There are two questions that arise for consideration—

- Why is there this specific mention of the sin against the Holy Ghost in reference to post-baptismal sin?
- What is the meaning of the Scripture references to sin against the Holy Ghost?

The first question is historical. The second question is exegetical.

It must always be borne in mind that the framers of the Articles of the Church of England had regard to the historic developments of the opinions they either supported or condemned. It is of great value to study this development. It helps us frequently to understand the phraseology of the Articles and, in addition, it throws a flood of light on the various stages of Christian opinion in the early centuries. Indeed it removes effectually any idea that there was uniformity of interpretation and an absolute defining authority to which all were subject. With reference to sin after baptism, Origen, a very eminent expositor who lived in the first half of the third century, taught that the words in Heb. VI: 4-6 clearly indicated that those who had been baptised (for so he interpreted the word "enlightenment" which was frequently used in his day to describe the ceremony of Baptism) and then fell away into sin could not be restored to the communion of the Church. Tertullian, an earlier contemporary, in the African Church appears to have entertained somewhat the same opinion. He urges that baptism should be delayed because the reception of it in infancy exposed the child to the very grave danger of fatal apostasy.

These opinions gave rise to the schism known as Novatianism, from its originator Novatian. The Novatians refused to admit those who had denied the faith into fellowship no matter how earnest were their professions of repentance. Ecclesiastical jealousy had its own part in fomenting this schism but its ostensible ground was a similar interpretation of Heb. VI:4-6 to that which was advanced by Origen and supported earlier by Tertullian with the exception that he allowed one chance and one chance only to the lapsed. These views gained fresh vitality amongst some of the Anabaptists in the sixteenth century. The Augsburg Confession condemns by name the Novatians and rejected the Anabaptist belief that persons once justified never lose the grace of God. The Helvetic Confession joins together what it calls "the old and new Novatians and also the Cathari." It is this historic connection that prompted the reference to sin committed after baptism. But a more important matter remains for consideration. How are we to understand the Scriptural references to sin against the Holy Ghost? In the Articles of 1552 a definition of blasphemy against the Holy Spirit was added to

the words that appear in our present Article. There blasphemy against the Holy Spirit is said to be incurred "when any manifestly perceived truth of the word of God is from malice and obstinacy of the mind, vehemently assailed and hostilely censured." Archbishop Parker omitted this Article which was the sixteenth in the 1552 series and only retained Article Fifteen in the 1559 series which is identical in terms with our Article XVI. The insertion of the Article on the Holy Spirit and other changes explain the difference in number. While it must be conceded that ministers of the Church of England are not committed to the interpretation of the sin against the Holy Ghost contained in what was formerly the Sixteenth Article, it is nevertheless worthy of the most careful consideration. In relation to the vexed controversy concerning the meaning of Heb. VI:4-6 the interpretation of 1552 may be said to command the support of Bishop Westcott. Westcott writes, "The apostasy described is marked, not only by a decisive act but also by a continuous present attitude, a hostile relation to Christ Himself and to belief in Christ, and thus there is no question of the abstract efficacy of the means of grace provided through the ordinances of the church. The state of the men themselves is such as to preclude their application" (Epistle to the Hebrews, 3rd Edit. p. 167).

Westcott in the course of his commentary places strong emphasis on the tenses employed. "Each part of the picture is presented in its past completeness" (p. 152). But the act of unbelief on the part of the apostate is continuous. "The present participles bring out the moral cause of the impossibility which has been affirmed" (p. 153). The impossibility of renewal is found in the impervious hostility of the lapsed. The argument teaches us that the sin against the Holy Spirit is the conscious rejection of truth recognised as such. The irremissibility of it resides in the fact that the known means

ARTICLE XVI. OF SIN AFTER BAPTISM.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

of salvation are deliberately set aside. If the gift is refused salvation becomes impossible. The references of our Lord in the Gospels (Matt. XII:31, 32; Mark III 28-30) point in the same direction. In the account in Mark the transgressor is said to be "guilty of an eternal sin." The attitude of mind and soul persists. And strength is given to this assertion by the explanatory words, "Because they said He hath an unclean spirit." The unbelieving Pharisees, in defiance of all evidence, attributed our Lord's works of mercy, even his casting out of devils, to devil possession. They were so constituted mentally through the obstinate hostility of their nature that no evidence would alter their attitude. James tells us "the devils believe and tremble." They are sensible of the existence of God but unalterable in their revolt against His Majesty. If we may conjecture, Archbishop Parker omitted the explanatory Article because it moved away from the purpose with which the original Article Fifteen was formed. The primary object was to hold open the door of repentance to those who fell into sin and to remove from men's minds the confusion which prevailed in the early days of the Church to a very large extent. The external sign and seal of God's favour was not only spoken of in the terms of that of which it was the sign and seal, but was given a significance which led to the abuse of delaying baptism for fear of evil consequences to those who might yield to temptation subsequently. Augustine's mother, Monica, offers a striking instance of this prevalent superstition. But, while that justifies the modification of the Article, it is well to recall, for the comfort of anxious souls, that the sin against the Holy Ghost is not to be regarded as a destructive single transgression, but rather as a disposition of the heart that renders it impervious to the call to repentance. A moral distortion that issues in the deliberate and continuous rejection of the very means of salvation.

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The Australian Church Record, December 6, 1956

★ The Book Page ★

Under the general editorship of Dr. Leon Morris

The Gospel of Uncle Tom's Cabin, by F. W. Boreham. Epworth, 1956. Pp. 73. Eng. Price 6/.

Uncle Tom's Cabin is a book which has unquestionably had a remarkably wide influence. The part it played in the emancipation of the slaves in America was considerable, and in the years since then its influence has steadily grown. What is it that gives the book its power? Dr. Boreham helps us to see something of the answer in this series of five studies centering round the chief character. Thus the first shows us how Uncle Tom had come to realise the value of the human soul, and Dr. Boreham shows us something of the relevance of this for ourselves. The second points to the importance of Uncle Tom's answer to the question "How do you know that there is any Christ? You never saw Him!" "Feels Him in my soul, massa; feels Him now." A genuine experience is an unanswerable argument. And so the book goes on. We need only add that it is written with all Dr. Boreham's artistry, and you will understand that here is indeed a feast of good things.

—Leon Morris.

Not in Our Stars. By Jean A. Rees. Pickering and Inglis, 1956. Pp. 224. Eng. price 9/6.

Jean Rees sketches the lives of seven girls for their first few years in their different careers which include the office, the hospital ward, the hotel reception desk and the home of the private employer.

At the time of leaving school only one of the girls is a Christian but by various means each of the other six comes into this personal experience of Christ. Before we leave them live of the seven are also married. The plot has a total of seven conversions and seven weddings—rather a large number for just over two hundred pages! Yet these give opportunity for a good deal of teaching on such subjects as the Christian's attitude to marriage, the place of works, "dull" Christians, etc.

In criticism it must be said that the book lacks both an essential unity and good characterisation. The breadth of plot, with the varying activities of the seven girls, has resulted in its falling into definite sections, some of which are complete units in themselves; while the wide range of characters necessary means there is little opportunity for the development of any.

It is a pity that Mrs. Rees has not been able to improve markedly in either literary style or Christian content on the average standard of Christian novel.

—Nancy Pratt.

If God Be For Us. By Paul S. Rees. Marshall, Morgan and Scott, 1956. Pp. 119. Eng. price 8/6.

The book consists of twelve sermons, on various subjects, preached by Paul S. Rees who is the Pastor of the First Covenant Church, Minneapolis, Minnesota and a Keswick speaker. He informs us in his foreword that they were prepared for radio delivery and he has therefore tried to avoid the "stilts" of the theologian and the "Low Heels" of the street talker. In this he has succeeded admirably and the result is a selection of sermons which are expository without being over emotional. They are abundant in scripture references and illustrations, though the illustrations appear at times to be rather forced.

A pointer to Dr. Rees' doctrinal position and an example of his clearness of expression is indicated by these words from his final sermon which has the title of the book "it is an unshakeable conviction born of an effort to hold a balanced view of the teachings of God's Word—and that is that if a man is saved, it is by the grace of God, and if a man is lost it is by his own refusal of the offer of that grace. Any view of the doctrine of election that arbitrarily limits the atonement of our Lord Jesus Christ, or that arbitrarily elevates certain individuals to eternal life while it consigns certain others to eternal death, can be held only by eyes blind to the fact that 'God willeth not the death of any' but rather that 'all men should come to repentance.'"

These addresses provide most eliminating reading and are of a style which could well form the pattern for young preachers to-day.

—J. Shilton.

The Kingdom of God in Bible and Church. by John Bright. Lutterworth Press 1955. Pp. 292. Aust. price 49/6.

This is one of those books which one feels every Christian should read and read very carefully. It is a study of the theme of the Kingdom of God from the book of Exodus to the book of Revelation with a final chapter on the relevance of this study to the present day church. The author's style is most pleasing, he writes with a delightful fluency and is obviously possessed with a sense of the magnitude of his topic. His ability to survey O. T. and N. T. history and to present it in such a readable and even exciting form makes the reading of this book a most refreshing experience both intellectually and spiritually.

In commending this outstanding book special reference should be made to the final chapter which is entitled "Even to the End of the Age." This chapter discusses the significance of all that he has said in the preceding eight chapters to our contemporary situation. He exposes the positive deceit of thinking that the path of the Church is to be strewn with roses and calls us back to a proper perspective and understanding of the character and mission of the Church as Jehovah's Servant. In a time when the imagination of the Church is being fired with the possibilities of grandiose schemes this chapter ought to be read and inwardly digested by every thinking Christian and especially by those whose task it is to minister God's Word in these "last days."

—B. L. Smith.

● **MADAME CHIANG KAI-SHEK**. — A volume "Sure Victory" has been written by Madame Chiang Kai-Shek which is the story of her spiritual pilgrimage. Bishop Houghton, formerly of China, in a review in an English Journal says: "At any time the story of a figure of such world importance would arouse interest, but in this case there is a special significance, in view of the crucible of suffering, physical, mental, spiritual, through which Madame Chiang Kai-Shek has had to pass. The main theme of the book is the story of the development of prayer groups in Formosa and on the mainland of China, which have been the means of getting rid of the hatred and resentment of the war years, have resulted in many conversions, and which she regards as

the only effective answer to the false ideas of peace put forth by Communism. There is no doubt about the author's living faith in Christ and growth in grace which she attributes to the discovery of the importance of private and corporate prayer."

Life in Christ, by Theo Preiss. S.C.M. Pp. 104. Aust. Price 8/9. (Our copy from Diocesan Book Society, Melbourne.)

The author of this work was a pastor of the French Reformed Church whose untimely death has deprived the Church militant of a penetrating thinker and scholar. His work consists of five essays. The first is, entitled "Justification in Johannine thought" in which the author, after noting that the Prologue is but the portal of the Gospel and that the difficulty of understanding the Gospel lies in the very simplicity of Johannine thought, goes on to argue that the juridical aspect, i.e., the use of juridical terms and arguments, e.g., the Christ who is sent, witness, judge, accuse, convince, Paraclete, etc., is that which leads to the unfolding of Johannine theology. This is discussed in relation to the mysticism of St. John, his lack of references to the terms "justification" and "justify," and to Pauline theology. In addition, he takes into his sweep the "cosmic conflict" which in primitive Christianity unites eschatology and justification. The importance of the Paraclete to this eschatological strife is also emphasised as well as the term "Son of man." In such brief compass Preiss covers so large a canvas. "The wonder of the fourth gospel is inexhaustible" is his verdict and all who read this valuable and penetrating study will agree with it.

This and the other four studies are to be commended as a valuable contribution towards the understanding of New Testament interpretation.

—Basil H. Williams.

Steps in Bible Drama, by Robert Duce. Independent Press, 1955. Pp. 97. Eng. price 6/.

There has been a noticeable increase in religious drama since the war at both parochial and diocesan levels. A number of good religious plays are available, and, when well presented, are mediums of evangelism and edification.

This book is an excellent introduction to the subject. The author has had considerable experience of drama in the class room and youth club. He assumes little so that the most inexperienced reader can grasp the principles behind the sort of dramatic activity possible in an ordinary church hall. He writes in some detail of spontaneous play acting, group play making, puppetry, and mime; and has a short chapter on pure drama. He shows that the Bible contains magnificent material for dramatisation; and that player and play goer alike gain a new insight into the incident dramatised.

—S. Kurrle.

CATHEDRAL CHOIR VOICE TRIALS.

Voice trials for the Cathedral Choir will be held at 10 a.m. on Monday, 10th December, at the Cathedral Choir School, Sydney.

Entry is open to all boys between the ages of 8 to 11; no previous singing experience is necessary. The tests will include reading, a voice test, range, ear tests, sense of rhythm, and an I.Q. paper; candidates should be prepared to sing a song or hymn of their own choice.

Applications should be addressed to The Precentor, St. Andrew's Cathedral, George

SOME INITIAL THOUGHTS ON POPULAR OPINIONS

By the Rev. D. B. Knox.

We had an unpleasant experience in our street last week. A neighbour had arranged a tennis party. When the players and the spectators were already assembling one of the guests, in full sight of all, miserably murdered a harmless woman just across the road. He then came on to the tennis party. Every body was horrified and the host spoke strong words of reproof, but added that he hoped no-one would allow things that happened in the street to affect what happened inside his grounds, and soon the games were in full swing. Only one spectator left because of the incident and he was regarded as a spoil sport by all.

Which things are a parable. To engage in friendly sport with the official representatives of a nation that has so recently acted in the dastardly way that Russia has acted in Hungary and which shows no repentance, condones those acts. Our playing games with the Russians shows how weak our moral consciousness has become; and it further weakens it.

The Olympic Games are designed to foster good-will between the nations and they have done and can do much towards this. But good will must be based on righteousness. When morality is missing in the relationship between nations sportsmanship can be no substitute and ought not to be treated as though it were. The Olympic officials asked that "politics" should not enter into the Games, but the action of Russia is not primarily a question of "politics" but of international righteousness.

The fact that almost everyone thinks that it was right that the Olympic Games should have gone on unaltered is an indication of how involved all of us are in the relativism of present day thought. We think of the standards of morality as related to our own views and not as dependent on an absolute standard, so that when our moral ideas change with the changing climate of opinion we think that morality has changed, too. But the fact is that morality is absolute and not relative to our views. Morality is defined by God's absolute and unchanging standards which He will vindicate and does vindicate in human history.

An indication of the absence of a strong moral sense in our community was the attitude of the spectators of the opening ceremony of the Games. The crowd recognised the wrong that had been done to the Hungarians, yet cheered to the echo the team from the country that had done the wrong. "The Sydney Morning Herald" reported "The Hungarians received an unforgettable demonstration of sympathy."

"It was more than a welcome. It was a tribute to this proud remnant of a revolution. It was plainly meant, and accepted, as some small compensation for the heartbreak of Budapest."

But the 100,000 Australians packing the stands, even if they had their favourites, were friendly towards all.

The Russians were warmly applauded. And when they waved friendly greetings to

the crowd—some tossing their red handkerchiefs to the closer spectators as they later marched from the ground—the cheers were heard miles away.

But a good-will that ignores wrong doing is not to be commended.

The same moral relativism is reflected in the lenient view we are all inclined to take these days towards offenders and criminals. Our sympathy is so often with the perpetrator rather than the victim of immoral acts in the community. For the same reason many Christians find it difficult to believe in their heart, (as distinguished from mental assent) in the truth of eternal punishment and hell. But it must be remembered that our changing views do not mean that reality changes. Reality is as God has willed it, and is unchanging and in so far as reality has been revealed to us in the Scripture we need to correct our ideas and actions by that revelation. The word of God should dwell in us richly, for God's word will prove true.

The words of the Bible and of our Lord Himself in condemnation of acts of unrighteousness could hardly be more severe. We should realise that God will certainly visit and judge all those who work unrighteousness. Russia will certainly be punished in God's time, nor will Australia escape the judgment of God if it treats unrighteousness lightly.

Only "A Bit of Rough Stuff."

Since the above was written there comes as a postscript the reported remarks of an eminent Anglican prelate on his return from Red China "you can't have a revolution of 600 million people without a bit of rough stuff."

The Chinese Communists in their recent setting up of their present government liquidated an estimated 20 million persons, shooting some down in the streets, as the Russians were recently shooting down the Hungarians, and arraigning others before popular tribunals in a way which recalls Jezebel's treatment of Naboth. If our indignation against such events is based primarily, on the upsurge of emotion (as it is in most of us these days), when the emotion subsides with passage of time, then our sense of the wrongness of the event evaporates as well, and we whitewash the action as something to be expected, at most "a bit of rough stuff."

But our indignation at wrongdoing ought not to rest on, or be relative to, our feelings, but should be based on our knowledge of God's hostility, to wrong. We need to re-discover the Biblical doctrine of sin. For God's hostility to sin does not change with the lapse of time from its committal. His determination to punish national wrongdoing of the sort recently perpetrated in Hungary and China is clearly set out in Amos 1 and 2.

Christians should seek to base their moral judgments on the absolute and unchanging attitude of God, and not on the changing standards of society.

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The sky is not the less blue because the
blind man does not see it.
—Danish Proverb.

May the dread book, at our last trial,
When open spread, be like the dial;
May Heaven forbear to mark therein
The hours made dark by deeds of sin;
Those only in that record write
Which Virtue, like the sun, makes bright.
—Sundial at Arley Hall, Cheshire.

RESULTS OF TH.A. EXAMS. FOR 1956.

The Registrar of the Australian College of Theology has announced the following class lists for the 1956 Associate in Theology (Th.A) exams.

Associate in Theology (Th.A.)

All Three Classes in Order of Merit.

FIRST CLASS.

Edith Marjorie Waddington, B.A., Sydney; Marguerite Royden Turner, Riverina; Mrs. Ione Faith Eva Bucknell, Brisbane; Charlotte Patricia Brown, Melbourne; Mrs. Elsie M. E. Hoy, B.Sc., Armidale; Richard Griffin Thompson, Sydney; Joan Chapman, Melbourne; William Alexander Gibson, Melbourne; Alison Mary Connah, Brisbane; John Edward Southerden, Brisbane.

SECOND CLASS.

Una Victoria Thompson, B.Com., B.Ed., Wangaratta; William Cecil Hinson, Brisbane; Frederick Geoffrey Beyer, B.Sc., Perth; William Charles Bradford, Adelaide; Mrs. Margaret Hunter Warman, N. Queensland; Alice Margaret Cerutti, Wangaratta.

PASS.

Alisa Parnell Halliday, Melbourne; Mrs. Margot Landsdowne K. Ross, Melbourne; Victor Grace Mabin, Waiapu, N.Z.; Lance Keough, Brisbane; Edward William R. Thatcher, Melbourne; Jean Margaret Nothrop, Tasmania; Marie Hilda Peel, Melbourne; Vera Ostrom, Melbourne; Barbara Joan Stacey, Tasmania.

PASSED THE FIRST HALF OF THE EXAMINATION.

In Order of Merit.

Mrs. Rosalind Chandramathi Jemina Samuel, B.A., Singapore; Jill Alma Waterer, B.Sc., Grafton; Mrs. Lilian Winifred Lightbody, Brisbane; Bevan Richards Thiele, B.Sc., Brisbane; George Cecil Coward, Brisbane; Josephine I. Swain, Perth; Beryl G. Goodlad, Perth; Jean Evelyn Olsen, Sydney; James Edward Haynes, Perth; Hugh Chapman Bird, Perth; Rosemary Dalziel Rudd, Brisbane; Josephine Viola Spencer, Brisbane; Bruce Arthur Lancaster, Armidale; Eric Sutherland Greening, LL.B., Grafton; Mrs.

Theodora Williams, Adelaide; Audrey Kathleen Morris, Melbourne; Wendy George, Adelaide; Noel Colyer, Ph.C., Brisbane; Barrie Noel Sibley, Brisbane; Dell Judith Caswell, Brisbane; Dorothy Taverner, N. Queensland; Mrs. Sibyl E. Clifford, Adelaide; Edward Stanley Sinden, B.A., Perth; Ethel Maude Powney, Melbourne; Mrs. Frela May Young, Brisbane; George Ernest Trower, N. Queensland; John Alfred Bishop, Melbourne; Percival James Stacey, Adelaide; Elaine Rosemary Ellis Farmer, Melbourne; Joan Mary Gilmour, L.Mus.A., Armidale; Gladys Beatrice Gill, Melbourne; Reginald Alfred William Haire, Adelaide; Estelle Colebrook, Melbourne; Colin George Humphrey, Tasmania.

RUSSIAN CHURCH ASKED TO HELP HUNGARY VICTIMS.

The President of the American National Council of Churches, Dr. Eugene Carson Blake, has addressed a message on the crisis in Hungary and the Middle East to His Eminence Nikolai, Russian Orthodox Metropolitan and Secretary of his Church for foreign affairs.

The message recalls the visit of American Churchmen to Moscow last March, and then adds:

"We are seeking through our prayers and material aid to help those who have suffered from the conflict in Hungary, the Middle East, and other areas of the present disorder. We hope you are joining us in supplication to Almighty God for all who suffer and that you will join us in sending material aid to the several victims of the present conflicts. In accordance with your expressed devotion to peace and justice, we hope the churches in the U.S.S.R. will work also for the avoidance of further bloodshed and oppression and that you will represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their destiny as a nation. We further ask that you join in our prayers that the world will find sure ways to a just settlement in the Middle East, without further violence and bloodshed. We invite you to join us in reaffirming by word and deed our common declaration that faith, freedom, and justice are the most essential prerequisite for durable peace."

NEW BISHOP OF ELY.

The Right Rev. Noel Hudson, Bishop of Newcastle, England, has been nominated and elected as Bishop of Ely.

Bishop Hudson is a former Bishop of Labuan and Sarawak, now known as Borneo. In 1938 he became Secretary of the Society for the Propagation of the Gospel, and has been Bishop of Newcastle since 1941.

During the first World War Bishop Hudson became a lieutenant-colonel at the age of 24. He won the D.S.O. and bar, the M.C. and bar, and was twice mentioned in despatches.

LARGE GATHERING AT G.F.S. HOSTEL.

About 160 people congregated at the G.F.S. Hostel on Saturday, 24th November to be present at their 1st Annual Open Day.

Dr. the Rev. H. W. Guinness, the Archbishop's chaplain to C. of E. students at the University was the guest speaker. Dr. Guinness used the occasion to show the privileges of living in a Christian Hostel and of deciding to follow Christ while still a student.

Many showed sympathetic and practical interest in financial needs of the hostel. The warden of the hostel is Deaconess Jean Macdonald.

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PERSONAL

We record with regret the death of The Rev. E. W. Norman at Chesalon Nursing Home, Summer Hill, last week. Mr. Norman was a member of St. Barnabas', Mill Hill, under the ministry of the Rev. D. J. Knox, and was ordained in Bendigo. He served in Bendigo, Melbourne and Sydney dioceses. His last incumbency was the Church of the Epiphany, Northcote. He was in ill health in his later years. At the funeral service in St. Andrew's, Summer Hill, Canon Knox gave the address. Archdeacon R. B. Robinson also took part. The Rev. A. H. Venn, who was present, and Archdeacon Robinson were contemporaries of Mr. Norman at Mill Hill.

EMPEROR OPENS SYRIAN JACOBITE COLLEGE.

The Emperor of Ethiopia, Haile Selassie I, who is also head of the Ethiopian Church, inaugurated the Mar Athanasius College at Kothamangalam, Travancore, South India, on October 30.

The new college, a modern three-storey building, will provide University training at graduate and post graduate level. It is co-educational and already provides facilities for 212 students. The college will eventually have four hostels and be mainly residential. It is named after Mar Athanasius, former Metropolitan and head of the Syrian Jacobite Church of Malankara, who was closely associated with its inauguration.

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BOOK WELL AHEAD

National Promotion Conference Planned

A nation-wide Anglican conference on Promotion and Stewardship will be held at "Gilbulla," Menangle, in February.

The conference is to be sponsored by the Department of Promotion of the General Synod of the Church in Australia, the chairman of which is the Bishop of North Queensland, and the Secretary the Rev. R. S. R. Meyer.

It is expected that the conference will be attended by representatives of diocesan departments of promotion, or by specially appointed diocesan representatives.

A tentative programme for the conference was planned by the committee of the department at its meeting in Sydney last week. The fundamentals of promotion will be thoroughly canvassed at the conference.

A preliminary survey shows that two dioceses already have their own departments of promotion—Sydney and North Queensland. In a number of other diocesan departments are in process of formation.

Strong Lead. The committee feels that, given a strong lead from the outset, the Church in Australia will within a few years move rapidly towards a complete overhaul and reorganisation of national, diocesan and parochial budgetary methods.

At the Sydney meeting a resolution was adopted recommending to all parishes in Australia that they set up at their forthcoming annual vestry meeting both a parish council for evangelism, and a committee for stewardship.

Mr. G. G. C. Walker, Assistant Director of Sydney's Department of Promotion was co-opted into the General Synod's department by the committee.

MISSIONARIES REQUESTED TO LEAVE JORDAN.

Five missionaries of the Church Missionary Society have arrived in London after being evacuated from Jordan.

They had been engaged in educational and refugee relief work in Amman and Zerka.

Miss Winifred Coate, a member of the group, who served as principal of the Jerusalem Girls' College for twenty-five years, and has recently been working with refugees in Jordan, said they had been requested to leave Jordan by Arab Christians who feared for the safety of C.M.S. workers. "It will be a long time before we can go back to Jordan as missionaries," Miss Coate said. "People do not realise, unless they have lived in the Middle East, that the Arab countries will not put up with old-fashioned imperialism. They will not accept foreigners as executives, but only as advisers. It may be that some will be able to return earlier as refugee workers, for that problem is likely to be even greater than ever, but we shall not be allowed in as missionaries."

Explaining Church Missionary Society's policy, Dr. M. A. C. Warren, the Society's general secretary, said that C.M.S. missionaries left Jordan only because local church leaders asked them to do so. The Society's policy in critical situations is to urge its missionaries to be motivated not so much by considerations of personal safety as by whether their presence can still be a help to the local church.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

December 9. 2nd Sunday in Advent.

M.: Isa. 5; John 5, 19-40; 2 Peter 3, 1-14.

E.: Isa. 10, 33-11, 9; or Isa. 41, 10 and 12; Matt. 24, 29; Rev. 20 and 21, 1-8;

December 16. 3rd Sunday in Advent.

M.: Isa. 25, 1-9; Luke 3, 1-17; or 1 Tim. 1, 12-2, 2, 7.

E.: Isa. 26; or Isa. 28, 1-22; Matt. 25, 1-30; or Rev. 21, 9-22, 5.

December 21. St. Thomas.

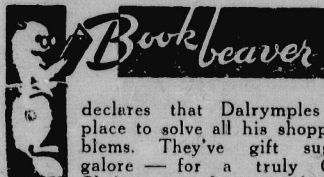
M.: Job 42, 1-6; John 14, 1-7.

E.: Isa. 35; 1 Pet., 1, 3-9.

December 23. 4th Sunday in Advent.

M.: Isa. 32, 1-18; Luke 1, 26-45; or 2 Tim. 3, 14-4, 8.

E.: Isa. 33, 2-22; Isa. 35; Matt. 25, 31; or Rev. 22, 6.



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The Australian Church Record, December 6, 1956

THE AUSTRALIAN CHURCH RECORD

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SEVENTY-SEVENTH YEAR OF PUBLICATION.

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Bishop Woolmer "Strengthen Our Hands Now"

"This is God's time in Pakistan. If we can strengthen the hands of our missionaries now, many thousands can be won to the Christian faith," said the Bishop of Lahore, the Rt. Rev. Laurence Woolmer, before he left Australia last week.

Bishop Woolmer had completed a three weeks' visit to Victoria and New South Wales, during which he spoke at many churches, and conferred with officers of the Church Missionary Society.

There are at present eight Australian missionaries in the Diocese of Lahore, which is co-terminus in area with West Pakistan. The C.M.S. is planning to further increase this number.

The Bishop referred to present-day opportunities in Pakistan, particularly in the Province of Sind.

"The Sind, which is an area 400 miles long by 150 miles wide, is almost wholly an Anglican area under the comity of missions. Yet in that huge area we have only four centres of work, he said.

"One of these is Sukkur, where four Australians are at work—the Rev. Philip and Dr. Kathleen Taylor, Dr. Judith Terry, and Sister Helen Chambers.

Moslem Conversions.

"They have done a wonderful job in the hospital at Sukkur, and a fine evangelistic job is being done there. In recent months five Moslem families have been won to Christ.

"Nearby is the former province of Khairpur, since last year a commissioner's district. The ruler of the former province had never allowed Christian missionaries to work there, but last year he was deposed.

"It is now quite open to our missionaries—and a completely unevangelised field.



Members of the Christian congregation in the Anglican village at Thal, West Pakistan, at work in building their new church. Deaconess Beatrice Weston, an Australian C.M.S. missionary, is in charge of the Church there.

"God is opening up opportunities we've never known before. In one area of this Moslem country there is a pocket of 100,000 Hindus. We have only one missionary amongst them, and they are already showing a great interest in the Gospel.

Thousands to be Won.

"All told, we're only playing with Sind. We could put 50 missionaries in there and find plenty of work for them all."

Bishop Woolmer said that the C.M.S. had built up an astounding reputation for itself amongst all classes in Pakistan.

One of the outstanding pieces of C.M.S. work in recent years had been that of Dr. Phil Edmonds at Edwardes College, Peshawar. When Dr. Edmonds, an Australian, became Principal of the College two years ago, it was in a very troubled state.

The students had held strikes and demonstrations demanding the nationalisation of the college.

Transformation.

"In these two years Dr. Edmonds has totally transformed Edwardes College," said the Bishop. "Last year it was the only college in Peshawar not to have a strike!"

Another magnificent Australian job was that performed by Deaconess Beatrice Weston, who, after the civil war of 1947, led a band of landless and illiterate labourers into a resettlement village in the Thal area.

"She has become West Pakistan's best-known witness for Christ," said the Bishop.

C.M.S. in Australia is taking part of the responsibility for the provision of the stipend for Archdeacon Chandu Ray after he is consecrated Bishop of Sind and Baluchistan in February.

CHRISTMAS GREETINGS.

The Australian Church Record wishes
all its readers

A VERY HAPPY CHRISTMAS and
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As is usual because of the holiday,
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