

# THE AUSTRALIAN CHURCH RECORD

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## As Evangelicals, the Future is Ours"

"As Evangelicals, the future is ours . . . There is no need to make ourselves into a persecuted minority," said the Rev. Maurice A. P. Wood in his presidential address to the 123rd Islington Clerical Conference last month.

For the first time since the war, the conference was held in the restored church of St. Mary, Islington. Opening prayers were conducted by the Bishop of London, the Rt. Rev. Montgomery Campbell.

Mr. Wood, Vicar and Rural Dean of Islington, criticised a broadsheet issued by the Church Society on the proposed revision of canons. He stated that the broadsheet misrepresented Evangelical opinion on the matter.

It was wrong to suggest that Evangelicals opposed in principle to the revision, that the new canons would make their position in the Church of England untenable.

Canon law revision is not a plot to drive evangelical clergy out of the Church of England, said Mr. Wood. "There is no need to make ourselves into a persecuted minority."

Neither let us close our ranks and act through the framework of action offered to us in consultation, reasoned amendment and free debate, in an atmosphere of unity and united evangelical opinion. We must not become frightened, divided, or defeated.

The future belongs to us, for in parish and in the world the gospel is being proclaimed by men and women are coming to a saving knowledge of the Lord Jesus Christ. Regular, homespun parish evangelists, ordination candidates are coming forward in growing numbers, and our eight theological colleges are fuller than ever before.

Mr. Wood said that while the cry raised by some evangelical quarters of "Drop the canons" was unrealistic and out of date, Evangelicals had the right to demand that any canon approved by the Church should

(1) be contrary to Holy Scripture, (2) stifle spiritually-enlightened private conscience, and (3) change the accepted doctrine of the Church of England as set forth in the Thirty-nine Articles.

### Open to Revision.

Evangelicals should be thankful that many of the proposed Canons, often with sensible limits of bishops' permission, gave them so many of the things they wanted, and that the Canons were to be flexible, and continuously open to revision.

"We as evangelicals," said Mr. Wood, "are now producing more candidates for Ordination than any other group, and the

future is ours; so that flexible, continuous revision must favour our position by a growing weight of numbers. We must tell this to Ordination candidates who are being dissuaded from offering for Ordination for fear of conscientious difficulties."

The Rev. D. F. Horsefield urged that evangelicals should not attach too much importance to the revision of the Canons or allow their energies to be diverted from their primary task of preaching the gospel. In his opinion there was nothing in the draft

Canons which would hinder evangelicals in the least in their ministry in the Church of England.

Mr. Horsefield deplored the fact that some evangelicals seemed to be more anxious to oppose than eager to help. He called upon them to exercise charity towards one another, to maintain a sense of proportion and to make themselves fully acquainted with what the proposed new Canons really did say.

### From the Bible.

The Bishop of Barking, the Right Rev. Hugh R. Gough, a former incumbent of Islington, read a paper on "Our Evangelical Heritage." He began by repudiating the term "Low Churchmen" as commonly applied to evangelicals. The term, he said, was coined early in the 18th century to describe the Whig Latitudinarian clergy who attached more importance to reason than to revelation. Evangelicals, on the other hand, were those who derived their teaching from the evangel — or, in the widest sense, the Bible.

In answering the question, "Wherein do evangelicals differ from their fellow-churchmen?" the Bishop said, "We believe in the

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Beyond the primary spiritual objective of the work, C.M.S. aboriginal missions aim to help the Australian native towards useful citizenship. Many of the aborigines at the C.M.S., Groote Eylandt Mission, N.T., are being trained in various crafts and skills. Here is a scene at the sawmill.

## Off the Record

### FIRST-FRUIT.

In his farewell sermon as Rector of Willoughby, after 45 years in the ministry, Archdeacon R. B. Robinson told how he had been converted at the age of 13 under the ministry of the Rev. D. J. Knox at Mill Hill. That was around 1901 when Mr. Knox had just gone as Curate-in-charge to his first parish and had to erect a tent for services. A mission conducted by the Rev. H. S. Begbie made a deep impression, and Mr. Knox prepared young R. B. for confirmation.

Canon Knox was at the service the other night. He arrived too late to find a seat in the church, so a chair was placed for him just below the pulpit. His eye is not dim, nor his natural strength abated.

### DROWSY SUMMER.

The Clerical column in the "Church Times" advertisements usually provides some mild mirth. For instance, this recent ad:—

"Summer Holidays—Locum required. Vicarage sleeps five."

### STERN DUTY.

And next to it was another: "Summer Holidays.—Priest offered country Rectory for month of June in return for DUTY. Some help in house. Two cats."

### WHO CALLS?

I had one or two theological misgivings about this ad:—

"A nice house and responsive people await the priest or deacon who [sic] God is calling to work in the parish of...."

Is this a case of "Verily, they have their reward"?

### THE COMPLEAT OXONIENNE.

This nice touch from a church paper: ".....Miss E. recently came down from Oxford, where she took a degree in modern languages and drove fifteen-hundred-weight trucks in the University Training Corps."

A come-down, indeed!

### SAID PSALMS ARE ENJOYED BETTER.

The words of the Bishop of Sheffield the other day pleased me no little:

"Unless a choir is good and the congregation is at home with speech rhythm, psalms should be said by the congregation seated. There is enough chanting in Mattins and Evensong, in addition to the psalms, to keep a congregation more or less quiet for a long stretch of the office."

—Q.

## EDITORIAL

# The Church is a Missionary Society

The Christian Church has only one function in the world. It is to carry out the ministry of its Lord Jesus Christ to draw all men unto him.

Celebrating the Epiphany will not automatically manifest Christ to the Gentiles. God has created the church for the purpose of making Christ's Epiphany actual to the nations. If the church, or any particular church, is not engaged in the task of evangelising the world, it is disobedient to its Lord's will and will be judged by him.

The commission to preach the gospel to every creature has been given to the church as a whole, and not merely to a few individuals within it. Nor can any particular church or parish wash its hands of what constitutes the greater part of its chief responsibility by pointing to the existence of missionary societies or by giving a token support to such societies.

The church itself is God's missionary society.

This truth must burn itself into the minds of clergy, parish council and laity in every congregation. They must constantly review their parish's objective and programme in this light. All planning and activity must be subordinate to Christ's command to be his witnesses in the home base and to the ends of the world. This truth should be reflected in the worship and prayer of a local church, in its teaching, preaching and pastoral ministry, and in its collections.

In most of our churches the distribution of energy and wealth is all out of proportion. A very few parishes give more than £1,000 a year for missionary work. But how much is even £1,000? How many doctors, teachers, bishops or evangelists would it support per year in Australia? Many laymen would think themselves poorly remunerated for their work on this for a salary.

Is such a gift, from our largest and wealthiest churches, the measure of our obedience to the Lord's commission to the church?

It would surely be not unreasonable for a church at home to spend on the major part of its proper work at least as much as it spends on its own local needs. Yet most parishes spend nine-tenths or more of their income on themselves.

Our Lord impoverished Himself to bring salvation to the whole world, and he laid the command to evangelise not on one or two but on all twelve apostles.

In these days a new spirit is moving in our church life and there is a new interest in its affairs on the part of many. This may be turned to good account, but it will not of itself help the church. Only the Word of God can purify and quicken the church of God. God's ways are not our ways, nor are our thoughts His thoughts. Our idea of the church's mission is bound to be false unless we have derived it from God's clear Word. We dare not court God's judgment.

This year, dark as it is in some ways, presents many open doors for evangelisation to the Australian Church, in Pakistan, in Malaya, in Borneo, in Japan, in New Guinea, in Africa. But the pattern changes fast. We must sow where we can and reap where we can.

God in his providence has raised up agencies, such as the Church Missionary Society, which are discharging responsibilities which belong to the church as a whole. Our job it is to identify ourselves with such agencies and so to stand with and behind them that in this urgent hour our churches can do their utmost to fulfil their true mission.

In a few days' time, the Federal Council of the C.M.S. will be meeting to determine its programme for the year in the light of the needs in the various fields under his care. The knowledge that the parishes are standing with them in a full realisation of the obligation to send men and money to the unfinished task will strengthen their hands in God and encourage them to act in faith and hope as God directs them.

The Australian Church Record, January 31, 1957

## B. C. A. to Work in North West

The Bush Church Aid Society will this year commence work in the Diocese of North-West Australia. The project is described by the organising missionary as "one of the greatest challenges we have ever faced."

Two clergymen from the diocese of Sydney have resigned their parishes to commence the work.

The B.C.A. is now at work in scattered areas of eight Australian dioceses—Adelaide, Willochra, Ballarat, Riverina, Grafton, Gippsland, Tasmania, and North West Australia.

The Organising Missioner, the Rev. Canon T. E. Jones, M.B.E., commenting recently on the new project, said:

"The friends of B.C.A. know that during August I toured the Diocese of the North-West with a view to finding out what could be done to assist the bishop in his almost impossible task.

"As a result we have promised to do all in our power to re-build the church in this vast area of nearly half-a-million square miles and this task will be one of the greatest challenges we have faced.

"For many years the bishop has been working alone, doing his best to minister to the people living on the Murchison Goldfields, Wittenoom Gorge, Roebourne, Port Hedland, Marble Bar, Broome, Derby and Wyndham. Spread over such a great area, his ministry at each place could, of necessity, be given only at long intervals.

### Offers accepted.

"B.C.A. has already received offers of service from two clergy, who though already in what are termed 'good parishes,' are ready to resign from them and to go to the North-West. We have accepted their offers of service.

"Although it is hoped that financial support will come from the people of the districts to which these clergy will be going, it will be necessary for them to go and take up their new work and do all they can to re-organise before such assistance can be assessed.

"There are two primary requirements that must be faced immediately. Houses must be built for them and their families to live in and vehicles must be provided for their travel about the large districts they will have. To do this will cost somewhere about £12,000, and the need is desperately urgent.

"I have asked the two clergy and their wives to agree for the man to go first to his new sphere for a period of some months, and for the wives to stay behind while their husbands are laying the ground work of organisation. This is no small sacrifice to ask married people with small children. They have agreed to do this.

"We all must surely back them with our prayers and the utmost of our giving so that the new homes will soon be built. Never refused.

"B.C.A. has never refused to assist where it has been asked, so long as the need has been consistent with its work and purpose. It is also true to say that the friends

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## "WITHOUT THE SLIGHTEST FOUNDATION IN FACT."

Newspaper withdraws statements about Primate.

On December 23 a Sydney Sunday paper published a report of the Archbishop of Sydney in Hong Kong. This report attracted considerable attention both within church circles and beyond, especially as it appeared under the name of one of the members of the party which visited China with the Archbishop. Readers of the "Church Record" will be glad to know that the report has no foundation in fact. On Sunday, Jan. 20, the newspaper published the following statement:

"In our issue of December 23 there appeared a statement concerning the Primate of the Church of England in Australia, Dr. Mowll, and an incident which was reported to have taken place during his recent stay in Hong Kong.

"On the Primate's return to Sydney this statement was brought under his notice, and we understand that it has caused him considerable embarrassment and distress.

"His Grace assures us that the story, which we published in good faith, is without the slightest foundation in fact, and we desire to say that we accept his Grace's assurance unreservedly, and sincerely apologise for the distress the statement has caused.

## OLDEST MANUSCRIPT OF GOSPEL.

The papyrus Bodmer II, which contains the oldest known manuscript of the first fourteen chapters of the Gospel of St. John, has now been published by the Bodmer Library in Geneva.

The editor, Professor Victor Martin of the University of Geneva, says in his introduction that the experts who have studied the reproductions of this codex are agreed that according to the paleographical evidence this manuscript was written at the beginning of the third century or possibly about 200 A.D. Thus this papyrus is probably a full century older than the other manuscripts which give the full text of St. John (i.e., the Vaticanus and the Sinaiticus).

## ASSISTANT BISHOP OF PERTH

The consecration of Canon R. E. Freeth as Assistant Bishop of Perth, will take place in St. George's Cathedral, Perth, next Saturday, the Feast of the Purification.

Canon Freeth, who was for two years Precentor of St. Andrew's Cathedral, Sydney, and Headmaster of the Cathedral Choir School, has been Headmaster of Guildford Grammar School, Perth, for nearly thirty years.

In 1941 he was appointed a Canon of St. George's Cathedral, and in 1952 Archdeacon of Perth. He resigned his archdeaconry at the end of last year.

Between 1920 and 1927 Canon Freeth was on the staff of the Sydney Church of England Grammar School, North Sydney.

# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

An editorial in "The Anglican" this month urges the clergy to "draw the attention of his people, if need be, to the needs of himself and his family, and supports the advice with the statement: 'There is not a skerrick of evidence to indicate that our Lord was ever poor.' This is so plainly out of keeping with the New Testament that it ought not to go uncorrected. A recollection of St. Paul's plain testimony (in a passage dealing with the use of money) 'He became poor' (2 Cor. 9:8) is sufficient to show the inaccuracy of the statement in the editorial.

Moreover, our Lord expected His disciples to share in His poverty and this in fact proved a stumbling block to some would-be followers. (Mt. 19: 21; Luke 9:57). It is clear from their own testimony that Peter (Acts 3:6) and Paul (2 Cor. 6:10) were, as the result of being Christ's ministers, poor in respect of this world's goods.

### Asking for a Fair Share.

To ask for a fair share for oneself, at first sight seems unexceptionable, but it can hardly be undertaken without giving an opportunity for covetousness to find a lodging in the heart. Thus when a man asked Jesus to bid his brother do the fair thing and divide the inheritance with him, our Lord severely rebuked him and warned the multitudes "Take heed and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth," and He added the parable of the rich fool who "layeth up treasure for himself but is not rich towards God." (Luke 12:13-21.)

At a time when others are prosperous and when improvement in methods of canvassing increase the available funds, Satan's temptation to covetousness may become acute. The antidote to it is to dwell on the words of our Lord which follow that parable "Seek not what ye shall eat . . . your Father knoweth ye have need of these things . . . seek ye his kingdom and these things shall be added unto you. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms."

It is encouraging indeed to hear the estimate of future evangelical strength within the Church of England given by the President of the Islington Conference. Mr. Wood should be in a position to know, for he is one of the outstanding leaders of the evangelical movement in England to-day.

His warning that Evangelicals should "not make ourselves into a persecuted minority" and his assurance that "the future belongs to us" are most timely. Evangelicals, in Australia as well, are sometimes content to lock themselves in a watertight compartment and forget that they have a responsibility to the whole Church. Let us face the facts. Within the Church of England there are other schools of thought. To them, as to the whole Church, we believe we have an essential contribution to make, and many of them would be the first to agree.

There was never a time when Evangelicals had a greater opportunity to offer their contribution to the life and witness of the Church. We should be seeking every opportunity to work with others in the Church of England so far as our conscience will allow. If we have, as we believe, Truth behind us, we have everything to gain and nothing to lose by making our influence felt in a positive and helpful manner.

Tragically, as another Islington speaker commented, "there is an impression abroad, whether rightly or wrongly, that Evangelicals are more ready to pose than eager to help." To-day, with so many in the Church looking for positive leadership in the effective communication of the Gospel, we have a unique opportunity to prove that impression false.

There is a good deal of uncomfortable evidence to suggest that trained organists in our churches are diminishing and that trained choirmasters hardly exist. This problem is giving the Royal School of Church Music some concern, and some of the State

committees are discussing ways of encouraging training. But the fact remains that very few music students are learning the organ, and of those who are, not all have any intention of becoming church organists; and there simply does not exist in this country any means of providing professional training for choirmasters. Thus, while the general appreciation of good church music is probably on the increase in Australia, the prospect of high quality church music being produced is rather bleak.

The Diocese of Newcastle, faced with the difficulty of obtaining trained organists for parish churches, has taken the excellent first step of providing organ scholarships. This is only a first step, because it is also a problem to find suitable young people to take advantage of them! This, however, should not be so difficult in the Metropolitan dioceses, which should speedily emulate Newcastle.

In some cases, individual parishes might provide for the training of organ students. Such an investment will pay good dividends. The number of advertisements for organists which fill our church papers these days is certainly a warning that some action must be taken by parishes if they desire to maintain a standard of good church music or even get their money's worth out of their organ.

Our Lord's epiphany in heaven is one of the most significant of His manifestations, but it is one not often expounded these days at Epiphany season. It is referred to in Hebrews 9:24, "Christ entered into heaven itself, now to appear before the face of God for us." A reference to the Greek shows that "to appear" translates the same root-word as is found in "epiphany."

Our crucified and risen Lord's manifestation "before the face of God" in heaven is not on His own behalf, but "for us." It is a matter of deep comfort to know that as God from His heavenly throne turns His face towards us, His eyes rest on Christ and He sees us not as we are in ourselves but "in Christ." Otherwise the divine glance would be one of condemnation and "wrath" for the many sins and the root of self will to be found in us.

But now Christ is appearing "before the face of God for us." God beholds us in Him. Our Saviour's blood covers our sins. His righteousness clothes us "God hath made us accepted in the Beloved," and for His sake "blesses with every spiritual blessing." (Eph. 1:3-14.)

## Evangelicals and Prayer Book Revisions

By Dr. J. A. Friend  
PART I.

One by one the Churches of the Anglican Communion are producing new prayer books. The process has been going on for many years now; Canada is producing its second book, a Chinese book is on the point of publication, and the Church of India, Pakistan, Burma and Ceylon is actively preparing a new prayer book.

Sooner or later the question will arise in Australia, the sooner if the proposed Constitution is accepted by the Church. It is therefore advisable for us to consider some of the principles involved, and those upon which any revision of the Book of Common Prayer should be based. This is the more important because most suggested, and actual, revisions in recent years have been chiefly influenced by Anglo-Catholic tendencies, and Evangelicals have frequently contented themselves with asserting the inviolability of the Book of 1662. This is a dangerous position, and one which will certainly mean that Evangelicals do not exert the influence which they should upon a revision of the Prayer Book.

Let us consider first of all the basic question—is a revision of the Book of Common Prayer really necessary? To this, I believe, the answer must be an unequivocal Yes. There is no doubt that the Prayer Book as it stands is unsuited to twentieth-century worship. By this, I do not mean anything more than that our ways of life have changed much in the past 300 years, and these have affected the worship of the Church. For example, the 1662 Book as is well known, contains no prayers for missions. The only places where the missionary work of the Church is mentioned would appear to me the Collect for Good Friday ("Have mercy upon all Jews, Turks, Infidels and Heretics") and the Preface, where it is suggested that the "Office for the Baptism of such as are of Riper Years . . . may always be useful for the baptising of Natives in our plantations, and others converted to the Faith." We have come a long way since then.

There have been other changes. How many clergy are in a position to say Morning Prayer daily, as required by the Rubric, or to follow the intended order of worship every Sunday, namely, Morning Prayer, Holy

Communion and Sermon, and Litany? The Shortened Services Act of 1871 took account of some of these problems, but the canonical directions still stand in our books. We must remember that our Prayer Book was drawn up at a time when Morning Prayer was said much earlier than our all but universal hour of 11 a.m., and Evening Prayer was said at about 3 p.m. (and was therefore an ideal time for the catechising of children as the rubric provides). Anthony Trollope's books show clearly that the latter hour prevailed in England in the eighteen-fifties, at least in the placid rural parish which was, and still is, the setting of so much of the worship of the Church.

### New Habits.

Habits of worship have changed, then, and so have the habits of thought of the people who worship. One of the problems of the compilers of the Book of Common Prayer was to substitute Biblical teaching for the stories from the Apocrypha and the lives of the saints, which formed so much of the stock-in-trade of the mediaeval priest for the instruction of his flock. Now many people know little of either the Bible or the lives of the saints except what they learn from the strips in their illustrated papers. Habits of Bible reading are not as common as they should be, although there has been a great improvement in recent years, owing to the work of such organisations as the Scripture Union.

On the other hand, the general level of education has increased immensely since the 17th century, so that the people are able to do much more for themselves than they could do then.

This raises the question of lay participation in the services of the Church. There is, of course, no provision for lay readers in the Prayer Book, so that their dress, for example, is not regulated. This leads to some variety in practice. Even the habit of taking a Bible to church, which is so much to be desired, seems to call for a revision of the form in which the lessons are announced. At present the unnatural order of verse, chapter, book, is prescribed; the reverse order would be much more helpful, as it follows the sequence used in practice by a person trying to find the lesson about to be read. The introduction to the New Lectionary, as published by Mowbray's for 1957, suggests the quite satisfactory formula, "The . . . lesson is written in the book of . . . in the . . . chapter, beginning at the . . . verse."

Readers will be able to think of other places where the orders of service as we have them could well be amended in minor detail. These may be termed "non-controversial amendments," and presumably would meet with little opposition. It is where alterations are made (frequently as "concessions to modern thought") which have theological implications, that trouble will develop. For example, the new Canadian prayer book (1953) has been criticised because it "toned down" references to sinfulness and guilt, and seemed less confident than earlier books of the abhorrence with which God regards sin. A similar process, of course, occurred in the revision of the Methodist service book. But the fear that unwise changes may be made is no reason to refuse to acknowledge the need for wise changes here and there. Why should we have to explain that in the 17th century "prevent" meant "precede," or that "curate" then included what we should call rectors or vicars? If the Book of Common Prayer is not self-explanatory, it should not be for linguistic reasons that this is so. Without going as far as a correspondent in Theology (October, 1956, p. 423), who called for "a J. B. Phillips" for the Book of Common Prayer, we could at least ask for a company of revisers. A lot of tidying-up could be done without altering the structure or intention of any of the services.

(To be continued)

## "ABBOTSLEIGH" . . . . . WAHROONGA

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MISS E. RUTH HIRST, B.A., Dip.Ed.

# The Diocese of Sydney and the Draft Constitution

The draft constitution which will be considered at a special session of the Synod of the Diocese of Sydney on March 18 is the thirteenth draft to have been presented for consideration by the Church in Australia during the last fifty years.

The first move which has led to the present document was made in 1906 when General Synod appointed a committee to investigate the relationship between the Church in Australia and the Church in England. This committee submitted the question to five barristers, in England and Australia, and ten years later in 1916 published the opinion of Counsel, in a document known as the Legal Nexus opinion, which was to the effect that the the Australian church was of its own volition linked to the Church in England, having adopted the same basic laws.

The Committee of General Synod was of the opinion that this situation was unsatisfactory and that the church in Australia should take power to free itself completely from the Church of England. The Primate, Archbishop Wright, of Sydney, however, in his charge to General Synod in that year commented, "Personally I do not share their dissatisfaction to the extent of thinking that our present efficiency is crippled or that there is a call for immediate action. Precipitancy has occasionally proved in church history a greater calamity than conservation."

Nevertheless, at next General Synod (1921) the Committee in a majority report suggested two lines of action (a) "to submit a new constitution for the Church in Australia with revised standards and formularies of faith and order" or (b) to obtain amendments of the various constitution acts to enable the church to alter its name and standards of faith and order as agreed upon by 3/5 votes of General Synod and 2/3 of the dioceses, and to set up a tribunal to interpret these standards. It recommended course (b).

However, five members of the Committee, all prominent members of the diocese of Sydney, dissented, and in their minority report stated "Under the proposals it would be competent to make such complete and drastic alterations as to change entirely the whole character of the Church." Sydney Synod (1921) endorsed this

action of its members and stated "proposals which would jeopardise the present position of the church as an integral part of the Church of England without providing some proper and unalterable basis of the proposed new church are not acceptable."

In 1922 Sydney Synod, in adopting a report of one of its committees reaffirmed this decision, but at the same time it indicated it would approve machinery for the revision of the prayer book which did not "in any way affect the fundamental basis or doctrines of the church or the expression or representation thereof." It affirmed that this could be achieved without a new constitution. It approved its committee's statement that "the onus of showing adequate reasons for making a change in the existing constitutional position is upon those who desire the change, and that up to the present time no such reasons have been shown."

In 1926 the Church in Australia met in General Convention to draft a Constitution. General Synod Committee submitted a draft for a new constitution for a new church, and the diocese of Sydney submitted an alternative draft, which provided for the revision of the Prayer Book and gave revised powers of general synod, but under which the church remained the same church.

The result of the convention was a document which combined features of both drafts but the point on which Sydney had insisted from the first, that the character of the church should remain unaltered was ensured by the unalterable provision in chapter one among the declarations, that no action of the church should contravene the doctrines and principles of the prayer book and 39 articles.

Archbishop Wright had taken the lead in insisting in 1922 that the 39 articles should be given this paramount place. "They embody," he said, "first of all, the fundamental tenets of the

Christian faith. But they also embody the clarified and enlightened expressions of that faith formulated by the learned Fathers of the Reformation; when at infinite cost and suffering they led our church out from the mists of error associated with the Church of Rome."

Commenting on the position of the doctrine and principles of the Prayer Book and 39 Articles in the 1926 draft, which provided that every action of the Church must conform to these doctrines and principles, Archbishop Wright said, "It makes it quite plain that we are not a new church with potentially different standards but the old church with existing standards... as an Evangelical Churchman, I could not have possibly assented to the constitution unless I thought that it protected the Protestant and Reformed character of the Church."

In these words, Archbishop Wright spoke for the whole diocese.

In every successive draft (with the exception of the latest draft) the clause affirming that "the Church retains and approves the doctrine and principles of the Church of England embodied in the Book of Common Prayer and the 39 Articles of Religion" was included in chapter one amongst the fundamentals to which every action of the Church must conform. But in this latest draft, this clause has been removed from chapter one and included in section four, "ruling principles."

It is on this point that a good deal of discussion may be expected in Synod, as to whether the removal of the reformation doctrines from chapter one does not depress their status, especially if a court were to be called upon to define the character of the church, and whether the wording of section four requires, as in the past, all the actions of the church to conform to the doctrines of the articles or whether this requirement is confined only to actions taken to revise the text of the Prayer Book and articles.

The Reformation character is preserved unchangeably under the present constitution of the Church of England in Australia. The continued preservation of this character has been for evangelicals the foremost consideration in assessing previous drafts for a new constitution. Unless synodsmen are satisfied that the new proposals ensure this as Archbishop Wright said, "We had much better remain as we are: otherwise we risk a schism in the church."

Two further articles in this series will be published, each dealing with the present proposed draft constitution before the Australian church. The articles will discuss both the strength and weakness of the draft.

The Australian Church Record, January 31, 1957

## CORRESPONDENCE

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

### MEN FOR THE MINISTRY.

Dear Sir,

I read with great interest the Rev. Ronald Walker's article—"Encouraging Men for the Ministry." I venture to disagree with his statement "the Sacred Ministry is not — a professional ministry." It is surely the greatest of all professions, and because many laymen are unmindful of this, it is not uncommon for the clergy to be paid less than unskilled labourers. In these circumstances, much of the "encouragement" given by the laity is rendered null and void.

The clergy themselves may easily become poor exponents of their profession, thereby adding to the general confusion. Professional ethics are not always evident in clerics and some appear almost to despise ethics. (There is a wide field for theological instruction in this branch of pastoralia). Unanswered letters, an untidy study, a ragged surplice, a rushed interview — for all these and more the excuse of spiritual pre-occupation is made. Far too often the reason is professional apathy and the whole effect may be disastrous — a "bad advertisement" to parishioners, young and old.

Finally, might I emphasise that the ultimate responsibility for ordination candidates lies with the bishops. It seems insufficient to describe the ministry as "men summoned by God through the church, laity and clergy-men." College committees, tutors and examining chaplains play a major part (under God) but bishops may act independently of these. A bishop may prescribe a special course of study and ordain (or reject) whom he will. In seeking to encourage men for the ministry — and God grant this may be our common aim — it is well we should advertise all the facts.

Yours, etc.,

ROBT. E. SHERLOCK.

The Rectory,  
Millthorpe.

### ENDOWMENT AND REPAIRS.

Dear Sir,

The church of St. Philip on Church Hill, Sydney, is probably the finest example of Edmund Blacket's parish church architecture in Australia. It was begun in 1848 and completed in 1856. As is usual in stone buildings of this type and age, the stonework is now fretting. The most conspicuous damage, on the upper part of the tower, is being repaired.

I was dismayed to learn recently, however, that these repairs are being executed not in stone but in cement, for the reason that the church is too poor to afford stone. Thus a great and beautiful church will be disfigured.

There is a moral to this sad tale.

St. Philip's church once owned sufficient land and property to be able to provide adequately for its full maintenance and all reasonable emergencies. Its original glebe, if it had not been either sold, or expropriated by Synod, would be worth millions of pounds to-day. As recently as 1944 valuable property in York Street belonging to St. Philip's

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(the old rectory) was sold, and, in accordance with a Synod Ordinance, £18,729 of the proceeds were given away to a diocesan institution. To-day, St. Philip's income from endowment is very small. I doubt if it exceeds £300 per year.

Now nearly all stone buildings in Sydney of the vintage of St. Philip's are facing the problem of repairs. Extensive work is being done to renew stone on Blacket's Great Hall at the University. The Cathedral and St. James' have recently done the same. St. Patrick's, Church Hill, which is some 20 years older than St. Philip's, recently had to spend £20,000 on restoration work. The few hundred pounds which St. Philip's is spending at present on patching the tower with cement, burdensome though this is to the present parish, is a small sum to what the building will demand within the next 20 years.

It requires no great gift of prophecy to predict that St. Philip's (and perhaps other churches) will before long be a financial millstone around the neck not only of the parish but of the diocese. It is not enough to bewail the unwisdom both of selling property and of varying trusts without proper regard for the needs of posterity. There needs to be some diocesan policy for the future. Could not Synod, even now, examine the propriety of restoring some of the income of the St. Philip's Glebe to the present church so that its maintenance can be carried out in a becoming fashion?

Yours, etc.,

Former Parishioner of St. Philip's.

### HOUSING RETIRED CLERGY.

Dear Sir,

Holidaying in a southern town I have recently been told of the Goulburn diocesan scheme for housing retiring clergy in life-lease homes.

The clergy, during active ministry, contribute a moderate annual premium and in return can expect certain tenure of an individual home located where they may retain contact with their interests.

After Hobart, this is the second Australasian diocese to be actually operating on practical lines a scheme which appeals to the beneficiaries in its provision of actual individual homes; such is an incentive to young men contemplating Holy Orders.

Yours, etc.,

S.M.G.

### CANVASS AND COVENANT.

Dear Sir,

Referring to Mr. Croft's letter, "Canvass and Covenant," I would mention the following in connection with the earlier paragraphs of his letter.

I agree that it is wrong to conduct the service of matrimony as it appears in the Prayer Book for evident unbelievers as it must also be wrong to conduct the service for the burial of the dead as per the Prayer Book if by so doing we presume automatically that the person was a Christian. However, as nobody is in a position to give much of an opinion regarding the final spiritual state of one who has passed from this life I suggest that reliance on the hope clause is legitimate.

However, regarding the marriage of apparent unbelievers the minister will cer-

tainly not see his way clear to pronounce the blessing of God upon them as in the Prayer Book, if they are evidently lying under the curse of God. Would it not be possible therefore for a short service to be drawn up wherein the minister simply prays for the couple? Otherwise we can only use a very brief portion of the Prayer Book service.

I presume that no minister would marry a believer and an unbeliever but what would be the position if during preparatory interviews one party is converted but the other remains obdurate? I presume again that the minister will endeavour to strengthen the Christian along the lines of 2 Cor. 6:14, and cancel the service.

Mr. Croft's contentions seem to depend on what constitutes a member of the visible church. The difference of view seems to major in the problem as to whether the visible church consists of all who are baptised or all who should have been baptised, i.e., excluding those who would not have received baptism had there been an effective baptismal discipline operating in the church. Our fathers have sown the wind and we are reaping the whirlwind. I pray however, that we shall not continue to sow more wind, leaving our posterity to inherit cyclones.

yours, etc.,

BRYAN E. HARDMAN.

Hurstville.

### WHEN SHOULD A RECTOR MOVE?

Clerical tenure is a tricky personal matter and no person is free from mistakes in judgment. When you pose the question as to how long the incumbent should stay in the parish and quote examples of great worthies of the last century, you sidetrack two issues.

First, a man of the calibre of Charles Simeon would be a phenomenon in any age and in any country.

Second, folk in those days were tied to their immediate environment much more rigidly than in these days of easy and quick communication. The parsons of George Eliot and Samuel Butler's day expected to stay put because the people around them remained. This does not happen now to any large extent. The Bishop of Middleton found it noteworthy recently on a visit to America that even to-day the average Britisher does not expect to move around like the average American. He was amazed at this aspect of the difference between the two countries. We approximate more to the American.

If our people expect to move house and home two or three times during the course of thirty years, ought not the average clergyman? And I stress the adjective average.

Yours, etc.,

LAURENCE L. NASH.

St. Augustine's,  
Moreland, Vic.

### PERSONAL

The Archbishop, assisted by Archdeacon R. B. Robinson, inducted the Rev. Alan Begbie, to the parish of St. Stephen, Willoughby, on Wednesday evening last week, and chaired the welcome social afterwards in the parish hall. A very large number of parishioners and visitors was present. It was recalled that the new rector's father, the late Archdeacon H. S. Begbie, had also been Rector of Willoughby.

# Follow my Leader

By Dr. Leon Morris.

I am a poor shopper.

Through the years I have managed to evolve a fairly efficient system for avoiding this particular household chore. When my wife seeks to press me into service she generally finds that I am not there, or that there is pressing business on hand, which cannot possibly be left for a moment.

Perhaps what dissuades her most of all is the fact that when she does catch up with me I make such a mess of it. I have a positive flair for getting on the wrong side of a bargain deal. Or for getting the wrong brand. Or for simply forgetting to look at my list and returning triumphant without the most necessary item of all. And if anyone gets short change it's me.

So I greatly appreciated this item I culled from a magazine. "My wife is a very thrifty shopper. She examines, weighs, and compares each item. She isn't above sniffing the food, and at the meat trays—! As she was one day deciding between six frankfurts for 2/9 and twelve for 5/5 she became aware of a man waiting for her. 'I'm sorry,' she said, moving to one side. 'That's all right,' said the man. 'Take your time. What's good enough for you is good enough for me.' She was astonished on looking at his basket to see that its contents were an exact duplicate of her own purchase. 'I reckon,' the man explained, 'that you're getting your money's worth if anyone is!'

My heart warms to that man. I can only regret that it has never been my good fortune to follow in the wake of such a superlative shopper. My eyes glisten as I think of the impression I should have made back home for once.

Man the Imitator.

It all shows you the value of following a good example. We don't really need the psychologists to tell us that man is essentially an imitative animal. From our cradle days we persist in imitating those around us. Sometimes we do it for set purpose, like the hero of the shopping spree, and sometimes we don't think about it, but just do what we see other doing.

There are some bad things about this habit of imitation, and thus from time to time we hear powerful sermons warning us against it. Imitation can lead to the stifling of initiative. It can prevent us from being ourselves. It can inhibit us from producing original ideas.

But there is a very good side, too.

When it is not overdone imitation is an important educative factor. We learn much by imitating others. We are introduced to ideas and techniques that would never have occurred to us independently. Our horizon expands and our lives are enriched.

What Shall We Imitate?

The pity of it is that we so often pick the wrong example to imitate. Every Christian worker knows the difficulty of bringing home a consciousness of sin to the person who says "I'm as good as the next man," and leaves it at that. Film stars and sporting heroes are slavishly followed by their countless fans, and imitated in all manner of ways important and unimportant alike. It is part of the tragedy of our generation that we not only have a low level of moral achievement, but we have largely lost the ability to recognise the standards we ought to be aiming at. We just do not know whom we should be imitating, and with whom we should be comparing ourselves.

The Christian has the great advantage over all others in that he has the perfect example of Christ to follow. "Be ye therefore imitators of God, as beloved children" (Eph. 5.1) sets the highest of standards. With this be-

fore us we can never be accused of low ideals.

Measuring Up.

Not only do we have the perfect example, we have, as those who have died to sin (Rom. 6.2), as those who have died with Christ (Rom. 6.8) and have risen with Him (Col. 3.1), the power of God's Holy Spirit within us.

Now all Christians readily agree that we have such an Example and that we have power given by God to help us as we seek to follow that Example. We even have a happy glow when we think about it.

But the thing that really stings is that God expects us to get some place in our imitation of that perfect Example. We are not to talk about the power of the Spirit so much as to experience it and to demonstrate it.

It is perhaps significant that whereas the New Testament speaks once about imitating God it speaks six times about imitating other Christians (once also about imitating Christians and their Lord, the two being coupled together). It is not that believers are the standard. But this most realistic of all books faces the fact that unless Christians commend the Gospel by the way they live the Gospel will not be commended. Every Christian, and that means you, MUST be an example of Christian behaviour which will point men to Christ.

CONFIRMATIONS IN NATAL MISSIONS.

Bishop Morris paid his third visit to the Church of England Missions in Natal during January, and held confirmations on Jan. 19, 20 and 23. He then went to Cape Town for confirmation services and the opening and dedication of the new church at Hazendal.

## The King's School

PARRAMATTA

Founded 1831

Chairman of the Council:

THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY

Headmaster: H. D. HAKE, M.A.

For the special provision made for the sons of Clergy and for further particulars, apply to the Headmaster.

# Breakdowns in the Ministry

Serious concern is expressed in the current "N.S.W. Presbyterian" at the physical and mental strain under which clergy work to-day, and at the consequent large number of breakdowns.

Under the heading, "Breakdowns in the Ministry," the paper says:

"A great deal of comment has been created both here and overseas by an article in the widely-read American magazine 'Life.' This article which was reprinted in the 'Readers' Digest' will have brought to the notice of Australians, too, the tremendous strain under which the modern ministers work.

"Asking himself the question why so many American ministers suffer nervous breakdowns the writer lays the blame heavily on the weekly programme which confronts the average minister. While admitting that the role played by the minister in the United States, is one which involves a wider share in administrative and community activities than his Australian counterpart the fact remains that Australian churches are facing a similar problem.

"In the Australian situation breakdowns are more physical than emotional because we believe there is less emotional strain on the Australian minister than there is in the American scene. The mental strain on our ministers is, however, quite severe, and when this is associated with busy days, long hours and heavy travelling, the cumulative effective of these factors is such as to overwhelm a man or reduce his effectiveness.

"Our own church has in recent years been shocked at the loss at too early an age of a number of its men. We believe that their deaths have in some degree been due to the excessive strain of the ministry, the work of which is so little understood and appreciated by the average person.

"When it is realised that in one month a minister must prepare eight 'fine' sermons, eight children's talks, twenty-four school lessons, an article for the church paper, and that he is expected to take his share of the church's religious education programme, it becomes obvious, that a mental strain is ever present.

"This we believe is not to be explained away by such observations as 'He is trained to do it' and 'Other men carry similar responsibilities.' Not so. It is the element of the creative in all these duties which linked with their spiritual purpose, makes such duties fatiguing. Then, too, we must remember that whereas the writer or the journalist is set free for his particular work, the Rev. Jack-of-All-Trades is caught up with study blasting duties which make it all the more amazing that the standard of preaching and teaching is as high as it is.

"If the article which has been widely circulated in our State through the oft-criticised 'Readers' Digest' moves ministers and congregations to save our ministers from being burnt out by sixty-five or earlier, then the Church and the ministry will greatly benefit."

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## NEW MISSIONARIES FOR BORNEO

Two new educational missionaries began work last month at Tawau, C.M.S. centre in the Diocese of Borneo.

They are Mr. and Mrs. J. Power. Mr. Power was formerly on the staff of Chatswood Public School, N.S.W.

Mr. Power has been appointed the Principal of St. Patrick's School, Tawau, while Mrs. Power will teach in the Primary section of the school.

The Bishop of Borneo, the Rt. Rev. Nigel Cornwall, commenting on the arrival of Mr. and Mrs. Power, said last month: "They will, I know, bring quite tremendous relief to the clergy, and joy to all the people."

"Walter Newmarch and his staff have been doing all that can humanly be done in the circumstances; the coming of the two 'experts' alters the circumstances entirely, and I have every hope that St. Patrick's School, Tawau, will renew its vigour and become a yet more efficient instrument in God's hands for the manifestation of his Truth and Love and Beauty and Goodness."

The Rev. and Mrs. Walter Newmarch will shortly return to Australia on furlough.

A new church property has been purchased at Lahad Datu, the second town of the C.M.S. district in Borneo. It consists of one and a quarter acres of land on which is a large house suitable as a residence for missionaries. In the front of the house is a large room which can be used temporarily as a chapel until a church can be built.

As yet there is no resident missionary in Lahad Datu, but it is hoped to begin regular work there this year.

## PLEA TO DROP "LEPER."

The medical committee of the Church Missionary Society (London) has endorsed a plea by the Society's medical superintendent, Dr. Harold Anderson, that the use of the word "leper" should be avoided whenever possible, on the ground that it is widely associated with ideas about leprosy which bear little relation to the facts.

Such evidence, says Dr. Anderson, necessitates the finding of suitable alternatives, such as "leprosy patients" or "sufferers from leprosy." He suggests that, where the scientific aspects of leprosy are under consideration, the word should be replaced by the expression "Hansen's disease" (after Professor Hansen, who discovered the bacillus in 1871).

## A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Miss P. Longford 8/6; "H.P." £1; Mr. R. J. Young £1; Miss Taylor 2/-.

## THE CHURCH OF ENGLAND BOYS' SOCIETY 16th ANNUAL

### SWIMMING CARNIVAL

will be held at

NORTH SYDNEY OLYMPIC POOL

on FRIDAY, 15th FEBRUARY, 1957

Admission: Adults 2/6 — Children 6d.

HELP SUPPORT THE YOUTH OF THE DIOCESE

FIRST EVENT — 7.30 P.M.

## STRIKING EVANGELICAL DRAMA

### "CHRIST IN THE CONCRETE CITY"

AVAILABLE FOR EASTER PERIOD, 1957.

This play which was presented widely during 1956 is available for presentation by churches and Christian groups during March and April.

The Crucifixion story is retold in a compelling new way with a cast of only six, using the minimum of scenery and costume. A small cost is made to cover expenses. Enquiries for presentations should be made to The Secretary, Box 17, Artarmon, N.S.W.

The Australian Christian Theatre Guild

# Australian College of Theology

## Class Lists for 1956.

### SCHOLAR IN THEOLOGY (Th.Schol.)

(In Alphabetical Order)

#### Second Class.

(Name—Diocese)

Sullivan, John Louis Grant, Armidale.

#### Pass.

Merritt, Miss Winifred May, Ballarat.  
Samuel, Paul Gurubadam Thangaraj, B.D., Singapore.

### Passed in Single Subjects.

(In Alphabetical Order)

#### New Testament.

Pitcher, Edwin Harold Victor, B.A., New-castle.

#### Dogmatics.

Everall, Thomas Roy, Auckland.  
Langford, Donald Arthur, Melbourne.  
Pidgion, Richard Hain, B.A., Melbourne.  
Pitcher, Edwin Harold Victor, B.A., New-castle.

#### Christian Sociology.

Hall, Mrs. Isabel Louisa, Sydney.  
Potter, John Daniel, B.A., Armidale.  
Smart, Albert John Hamilton, M.A., Armi-dale.

### LICENTIATE IN THEOLOGY (Th.L.)

(All Classes in Order of Merit.)

(In Alphabetical Order)

#### Second Class.

(Name — College — Diocese)

Smith, James, Adelaide.  
Ostling, William Harold, Moore Coll., Syd.  
Brook, John Alexander, Moore Coll., Unat-tached.

Jobson, John Xavier, St. John's Coll., New-castle.

Ball, Michael James, Ridley Coll., Melb.; & Wight, John Geoffrey, B.A., St. John's Coll., Melb.

Kyme, Brian Robert, Ridley Coll., Melb.  
Black, Brian Colin, Moore Coll., Sydney.

Dowe, Philip John, B.A., St. John's Coll., New-castle.

Grimshaw, Arthur John, St. John's Coll., Melbourne.

Challen, Michael Boyd, B.Sc., Ridley Coll., Melbourne.

Bayton, John, St. Francis' Coll., Rockmptn.

Mills, Reginald Edward, Bathurst.  
Dawson, Peter Donald, Moore Coll., Syd.

Christianson, Carl Eric, St. Francis' Coll., Brisbane.

#### Pass.

Bythell, Noel John, M.Sc., Cent. Tang.

Champion, Russell William, Ridley College, Melbourne.

Chin, Michael, S.S.M., Borneo.

Jamieson, Hamish Thomas U., S.S.M., Bathurst; and

Cussen, Colin Francis, S.S.M., N. Q'nd.

Clark, Keith Noel, St. John's Coll., Newcstle.

Allchin, Norman Edward, Ridley College, Unattached.

Woolcott, Bruce Alan, Moore Coll., Unat-tached.

Adam, Andrew John, St. John's Coll., New-castle; and

Townend, George William, Moore Coll., Syd.

Brasington, Leonard Roy, St. John's Coll., Canb.-Goulburn.

Wright, William Edwin, St. John's College, Canb.-Goulb.

Neilson, Miss Lorna Betty, Th.A., G.B.R.E., Melbourne.

Richards, Alexander James, G.B.R.E., Syd.

Furmedge, John Michael, Melbourne.

Hiscock, Donald Henry, S.S.M.  
Bailey, Charles Marshall, Bendigo.  
Buckland, Bernard Russell, Sydney; and  
Jones, William Douglas, St. Francis' Coll., New Guinea.

Trevor, Ian Cotterill, St. John's Coll., Adel.  
Duchesne, David George, Moore Coll., Syd.  
Gilbert, Andrew, St. Francis' Coll., Bathurst.  
Samuel, Charles Francis A., Singapore.  
Ooi, Luke, St. Peter's, Singapore; and  
Syer, George Vivian, Norwich.

Wall, Gerald Robert, Ridley Coll., Melb.

Green, Lawrence Victor, G.B.R.E., Melb.

Blow, Colin Joseph, Rockhampton.

Jackson, Kenneth Allan, G.B.R.E., Brisb.

McDonald, Keith Mervyn, Grafton.

Beard, Graham, Moore Coll., Sydney.

Ailton, Derek Roland, Perth; and  
Hancock, Ralph Clevedon, Grafton.

Grant, Roy Malcolm, Perth.

Lepine, Peter Gerald, St. Francis' College, N. Queensland.

Lovitt, Roy Cecil, Melbourne.

Molesworth, Bruce Robert, Sydney.

McGuire, Miss Olive Johnfai, G.B.R.E., Canb.-Glb.

Cox, Bernard Sheffield, Moore Coll., Nelson, N.Z.

Fenn, Walter James, Riverina.

Date, Robert Samuel, St. John's Coll., Graf-ton; and

Warne-Lester, Keith, St. Columb's Hall, Wangaratta.

Stanley, Edward George Geoffrey, Perth.

Brown, William James, Unattached.

Roach, John Stuart, Brisbane.

Rattray, James Malcolm, Gippsland.

Heydon, Laurence, S.S.M., Riverina.

### PASSES IN PART I, or II OF THE EXAMINATION.

In Order of Merit.

I. Rowena, Sister, S.S.A., B.A., N. Q'nd.

II. McKellar, John Walton, B.Sc., Canb.-Glb.

III. Elliott, Frank Robert, St. John's Coll., New-castle.

I. Thomson, Peter Ashley, Ridley Coll., Gippsland.

II. Thorburn, Trevor John, Cent. Tangynka.

III. Haywood, John Henry Charles, Rckmptn.

I. Pritchard, Miss Evelyn Constance, G.B.R.E., Melbourne.

II. Patrick, Alan Reginald, Sydney.

I. Davies, Alick John, St. John's College, Adelaide.

II. Doncaster, Edward William, St. John's Coll., Perth; and

III. Maddigan, Reginald, Leslie, Moore Coll., Sydney.

II. Polson, Miss Joyce Sylvia, Perth.

III. Speers, John Cunningham, G.B.R.E., Sydney.

II. Andrews, Robert Ernest, Moore College, Unattached; and

III. Mullins, George Austin, St. John's Coll., Canb.-Goulb.

II. Tregea, James Lewis, Canb.-Goulb.

III. Greaves, Peter William Campbell, New-castle.

I. Spohr, Neville Keith C., St. John's Coll., New-castle.

II. Hardwick, Alfred Robert, Moore Coll., Grafton.

III. Mickle, Miss Elizabeth Ann, Perth.

II. de Dear, David Leon, Moore College, Gippsland.

II. Moon, Ronald Earl, Canb.-Goulb.

II. Holland, Bruce, Armidale.

II. McKenzie, Alexander George, Bendigo.

II. Mills, Alexander Lake, Ballarat.

I. Lahey, Ivan Alford, Brisbane.

### PASSED IN SINGLE SUBJECTS.

#### Part One.

Old Testament, 1; New Testament, English, 2;  
New Testament, Greek, 3; Doctrine, 4;  
Church History, 5; A Section of Greek New  
Testament, 6; Greek New Testament, 7.

#### Part Two.

Old Testament, 8; New Testament, English, 9;  
New Testament, Greek, 10; Doctrine, 11;  
Church History, 12; Prayer Book, 13.

#### Optional Subjects.

Philosophy, 14; Principles of Education, 15;  
Christian Missions, 16; Psychology, 17; Latin, 18;  
Hebrew, 19; Christian Ethics, 20.

#### In Alphabetical Order.

(Name — Passed — College — Diocese)

Adams, William, 1, 2, 4, 5; St. John's Coll., Perth.

Agnes Mary, Sister, C.H.N., 4, 5, 9;  
G.B.R.E., Canb.-Goulb.

Alford, Bruce Conrad, 1, 2, 4, 5, 6, 15;  
Ridley Coll., Melbourne.

Allan, Donald Frederick, 1, 2, 4, 5, 13;  
Moore Coll., University.

Andersen, Mrs. Lois Clarissa, M.B., B.S., 5;  
Melbourne.

Andrews, Robert Ernest, 1, 2, 5, 7; Moore  
Coll., Unattached.

Aries, William Albert, 2, 4; G.B.R.E., Wel-  
lington, N.Z.

Austin, Trevor Albert, 8, 9; Gippsland.

Baker, Kenneth Francis, 1, 2, 4, 5, 6, 13;  
Moore Coll., Sydney.

Ball, Peter Bradshaw, 13; Moore Coll., Un-  
attached.

Barker, Reginald Stanley, 13; Moore Coll.,  
Unattached.

Barnes, Robert Varley, 9, 12; St. Francis  
Coll., Brisbane.

Barrett, Derek Leonard, 1, 2, 4, 5, 6, 15;  
St. Francis' Coll., N. Q'nd.

Batten, Stanley Trevor, 1, 2, 4, 5; St. Fran-  
cis' Coll., Brisbane.

Beatty, Clive Ernest K., 1; St. Arnaud.

Bell, Andrew John, B.E., 1, 2, 4, 5, 6, 20;  
St. Francis' Coll., N. Q'nd.

Bellamy, John L., A.S.T.C., 4, 12; G.B.R.E.,  
Sydney.

Bingham, Will C., B.A., 1, 2, 4, 5, 20; St.  
Francis' Coll., N. Q'nd.

Blackwell, Gordon Donald, 13; Moore Coll.,  
Sydney.

Blackley, Raymond L., M.Sc., Ph.D., 2, 6;  
Canb.-Goulb.

Blaxland, Geoffrey, M.A., 13; Moore Coll.,  
Unattached.

Bleakley, John Donald, 1, 2; St. John's Coll.,  
New-castle.

Boucher, Reginald J. S., Th.A., 4; G.B.R.E.,  
Gippsland.

Bowman, Rex Wilfred, 4; Ridley Coll., Un-  
attached.

Bowyer, John Breedon, 1, 2, 4, 5; St. John's  
Coll., Perth.

Brown, Campbell William, 4, 5; St. John's  
Coll., Grafton.

Bryant, Barry John, 7; Central Tanganyika.

Buckman, Rossly David, 13; Moore College,  
Unattached.

Bugrows, Mathew Brinsmead, 1, 6, 9; Moore  
Coll., Unattached.

Cameron, Ewen Donald, 13; Moore College,  
Sydney.

Camilatos, Nicolaos, Th.A., 8; G.B.R.E.,  
Melbourne.

Chandler, Geoffrey Charles, 13; Moore Coll.,  
Unattached.

Chapman, John C., A.S.T.C., 12; Armidale.

Chiswell, Peter, B.E., 11; Armidale.

Clark, Arthur Roy, 4; Melbourne.

Clark, Richard Irving, 1, 2, 4; Ridley Coll.,  
Adelaide.

Clarke, Geoffrey Spencer, B.A., LL.B., 1, 2,  
4, 5, 14, 20; Carpentaria.

Cohen, Leon David, 5, 12; St. John's Coll.,  
Riverina.

Collins, John Thomas E., 1, 2, 4, 5, 13, 14;  
Moore Coll., Sydney.

Colyer, Raymond Henry, 1, 6; Ridley Coll.,  
Melbourne.

Condon, Herbert Henry, 1, 2, 4, 5, 12; Rid-  
ley Coll., Melbourne.

Cornelius, Donald Bruce, 1, 2, 4, 5; St.  
John's Coll., Adelaide.

Cornish, John Verion K., 1, 2, 4, 5, 6, 14,  
20; St. Francis' Coll., Brisbane.

Coveney, Francis James, 1; Canterbury-  
England.

Croft, Thomas Geoffrey, 13; Moore Coll.,  
Sydney.

Dalling, Alfred Thomas, E., 12; Gippsland.

Dargaville, Anderson Douglas, B.Sc., 1, 2, 4,  
5, 6; Trinity Coll., Melbourne.

Davies, John, 1, 2, 4; G.B.R.E., Canb.-Glb.

de Dear, David Leon, 1, 2, 4; Moore Coll.,  
Gippsland.

Dempsey, Winston Henry, 5; Armidale.

Dickinson, Douglas Johnson, 1, 6; Canb.-  
Goulburn.

Dicks, Terence Henry, 1, 2, 4, 5, 6, 13;  
Moore Coll., University.

Dixon, Ormond Sydney, 4; St. Columb's,  
Sydney.

Doncaster, Edward William, 9; St. John's,  
Perth.

Donohoo, Alan Frederick, 13; Moore Coll.,  
Sydney.

Dowthwaite, Robert William, 1, 2, 4, 5, 6,  
13; Moore Coll., University.

Drew, Miss Nancy Effie, 7; G.B.R.E., Gipps-  
land.

Dumbrell, William John, B.A., 4, 5; Sydney.

Dunglison, Edmond Francis, 1, 2, 4, 5, 6,  
St. Francis' Coll., Brisbane.

Durance, Ronald Theodore, 4; G.B.R.E.,  
Melbourne.

Eagle, Michael Brian, 1, 2, 4, 5, 6, 13;  
Moore Coll., Sydney.

Eddy, Douglas John, 4, 11, 13; Ridley Coll.,  
Melbourne.

Edwards, Frederick J., B.Sc., Dip.Ed., 1, 4;  
G.B.R.E., Armidale.

Elliott, Frank R., A.S.T.C., 4, 5; St. John's  
Coll., New-castle.

Emery, Ernest John, 1, 2, 4, 5, 6, 13;  
Moore Coll., Sydney.

Exton, Miss Jennie P., 2; G.B.R.E., Perth.

Fagan, Brian Lorentz, 1, 2, 5; Ridley Coll.,  
Adelaide.

Farley, Graham John, B.Com., Dip.Ed., 5;  
G.B.R.E., Melbourne.

Fellowes, Norman Bennett, 1; Canb.-Goulb.

Finkelde, Oswald Carl, 1, 2, 4, 5; Christ  
Coll., Tasmania.

Food, Dudley Tucker, M.Sc., 1, 2, 4, 5,  
13; Moore Coll., Sydney.

Fowler, John Eric, 12; Sydney.

Fraser, James Garfield, 1, 2, 4, 5, 6, 15, 19;  
Ridley Coll., Melbourne.

Frawley, William John, 8; Gippsland.

French, David John, 4, 13; G.B.R.E., Canb.-  
Goulburn.

Gibson, Edward George, 1, 2, 5; Ridley Coll.,  
Bunbury.

Giles, John R., B.A., Dip.Ed., 2, 5, 7; Syd.

Glasscock, Geoffrey Thomas, 1, 2, 4, 5;  
Ridley Coll., Melbourne.

Goldsworthy, Graeme, B.A., 1, 2, 4, 5, 13,  
17; Moore Coll., Sydney.

Goodnew, Richard Henry, 1, 2, 4, 5, 6;  
Moore Coll., Sydney.

Gowan, Keith, 5, 8, 9, 12; Moore College,  
Sydney.

Grant, Alan Bawden, 4; G.B.R.E., Melb.

Gregory, Roymand W., M.A., 4; Ridley Coll.,  
Melbourne.

Griffiths, Trevor Bryce, 5; Armidale.

Halliday, David Samuel, S., 4; Carpentaria.

Hardwick, Alfred Robert, 13; Moore Coll.,  
Grafton.

Harradence, Peter John, 2, 4, 6, 15; Ridley  
Coll., Melbourne.

Harris, Miss Judith Mary, 1, 2; Moore Coll.,  
Sydney.

Haugh, John Colin, 1, 2, 5; Ridley College,  
Ballarat.

Henderson, John Brian, B.Sc., 4, 11, 12;  
Sydney.

Herbert, Ronald W., B.Sc., 1, 2, 4, 5, 6;  
Moore Coll., Sydney.

Hodges, Lawrence J., B.Sc., 1, 2, 4, 5, 6;  
St. Francis' Coll., Ballarat.

Holle, John, 1, 2, 4, 5, 6, 13; Moore Coll.,  
Sydney.

Holley, Graham Albert, 1, 4; St. Arnaud.

Hoore, Donald Henry, 1, 2, 4, 5; St. John's  
Coll., Riverina.

Hosking, Richard F., B.A., 1, 2, 4, 6, 13;  
Moore Coll., Sydney.

Howarth, William, 13; Moore Coll.,  
Unattached.

Hutchison, Brian Bridger, 2, 8, 12; G.B.R.E.,  
Sydney.

Imisides, John Evelthon, 1, 2, 4, 5, 6, 13;  
Moore Coll., Sydney.

Jago, Kenneth Bruce, B.A., Dip.Ed., 2, 4;  
G.B.R.E., Armidale.

James, Lawson John, 4, 10; Canb.-Goulb.

Jeffery, Herbert, Denwiddy, 2, 6, 8; Brisb.

Jolliffe, Peter Sydney, B.A., 4, 5, 9; Syd.

Jones, John Elliott, 1, 2, 4, 5, 6, 13; Moore  
Coll., Sydney.

Jones, Miss Ruth Elizabeth, 2; G.B.R.E.,  
Gippsland.

Kelley, Cecil Allen, 1, 2, 4, 5, 6, 13; Moore  
Coll., Sydney.

Koska, Miss Lucia L., 9, 12; Melb.

Laing, Allan Glanville, 1, 2; Moore College,  
Nelson, N.Z.

Lamb, Richard Eglinton, 5; Sydney.

Lamont, Ross John, 1, 2, 4, 5, 6, 20; S.  
Francis' Coll., Brisbane.

Lane, Miss Merle Vivien, 1, 2, 4, 6; Melb.

Lawless, Norman Henry, 1, 2, 4,

# ★ The Book Page ★

Under the general editorship of Dr. Leon Morris

**The Westminster Pulpit.** The Preaching of G. Campbell Morgan. In 10 vols., London, 1956, Pickering and Inglis. English Price 18/6 per volume.

Dr. Campbell Morgan was for many years the Minister of the Westminster Congregational Chapel, London, and was well known as an outstanding preacher and Biblical expositor. After being unobtainable for many years, this selection from his sermons has now been re-issued in a new edition.

The sermons in the review volume (Vol. 10) relate to the days of 1914-15, when the world had just been plunged into a great conflict. Dr. Morgan admirably fulfilled the role of the prophet in treating the great events of the day in the light of Biblical teaching. He was quite outspoken on the need for public and private righteousness, and had abundant faith in God's ultimate vindication of the just cause. He was quite sure of God's judgment on sin, but as sure of God's pardon for the repentant sinner.

In all his preaching Campbell Morgan showed a spirit of true Christian charity towards others who might differ from him. However, he did not refrain from expressing himself clearly on controversial matters of doctrine and practice. The very topicality of the sermons means that they date themselves to some extent; but this is unavoidable; the great truths of God's Word and Man's nature do not alter, and it is very stimulating to have Campbell Morgan's treatment of these themes.

The usefulness of the book is greatly increased by the provision of comprehensive indexes to the whole series. Both titles and texts are indexed for all the sermons. The series deserves a wide circulation. One criticism of a technical nature may be allowed. It is a pity that the volumes were printed from uncorrected American plates, so that we have American spelling throughout. This would not matter if the sermons were from an American source, but it is anomalous in the case of a preacher whose ministry was exercised in Great Britain.

**A Teacher's Commentary on the Gospel of St. Matthew**, by Richard Glover. Marshall Morgan and Scott, 1956. Pp. 338. Eng. Price 15/-.

Good commentaries on St. Matthew's Gospel are, for some reason, very hard to come by. Those who would explore the riches of this part of Holy Writ are compelled to go to the older commentators for guidance and help. It is all the more reason for rejoicing that this commentary, which has been out of print for many years, has now been brought before the public in a new edition. The use of the photo-lithographic method of reproduction means that the edition is marvellously cheap by present day standards, but the setting out is not what we are used to in more modern commentaries.

Glover set out to provide help for the Bible teacher. He does not deal with critical questions. His introduction covers just over two pages. His main concern is simply to expound the text, and this he does very carefully. It is not his practice to notice difference between the Gospels and discuss them (though he does draw attention to

passages which supplement Matthew). He simply speaks about the text before him. The text incidentally is that of the Authorised Version.

The commentary is reverent, devout, and conservative. The author has clearly pondered long over these pages, and he has given us the thoughts that are aroused in him thereby. The publisher's blurb quotes H. R. Mackintosh as calling the book "a preacher's gold mine," and Andrew MacBeath as saying that it is "a Continual Feast for the earnest Bible reader." Both are right.

—Leon Morris.

**The Keswick Week, 1956.** Ed. H. F. Stevenson (Marshall, Morgan and Scott), pp. 185. Eng. price 10/6.

"Under the motto 'All one in Christ Jesus' Christian people of many denominations and from all parts of Great Britain, with considerable numbers also from overseas, gather in the Lakeland town of Keswick for a week in July every year, to attend the renowned Convention for the deepening of the spiritual life." The Bible Readings and Addresses given are later summarised and printed not only as a permanent record, but to provide a source of inspiration for those who, because of distance or time, are unable to attend. In all there are thirty eight Bible Readings and Addresses.

This year the Bible Readings were on the subject of prayer, and were given by Dr. Paul S. Rees of Minneapolis, U.S.A., who clearly sets out the "Way of Mastery," the "Way of Consistency," the "Way of Excellency" and the "Way of Sanctity." A lack of understanding of the proper place of prayer in the Christian life robs most of us of the strength and confidence which ought to permeate our witness, and Dr. Rees, taking St. Paul as our highest and best representative of what someone has called the "apostolate of intercession," leads us to the point where, realising that corrupt character turns the edge of prayer, we would dedicate our lives afresh that nothing might block the channel of prevailing prayer.

The other addresses are clearly and unhesitatingly evangelical in their outlook, and Biblical in their content. Familiar names such as the Right Rev. Hugh Gough, Bishop of Barking, and the Rev. L. F. E. Wilkinson, are among the contributors who present the Gospel with power and conviction. To attempt a review of each would be outside the scope of this column, but in each there is much food for thought.

Clergy and laity alike will benefit from this year's "Keswick Week."

—H. Hugh Girvan.

## COMMEMORATION SERVICE.

The annual service commemorating the first service held on Australian soil will take place in St. Philip's Church, Church Hill, next Sunday, February 3rd, at 3 p.m. Representatives of several denominations will take part.

## ASIA STUDY BOOKLET.

"The National Missionary Council of Australia and the Australian Council for the World Council of Churches have just published an interesting study booklet, titled 'For Such an Hour'."

Written by the Rev. J. W. Stuart of Sydney, it contains studies on the New Testament Church and the early church in action, studies on the Church in South East Asia to-day, and ways in which the churches in Australia are working with the Church in South East Asia. Brief summaries of the Church situation in each South East Asian country are also included.

This booklet is intended to arouse the interest of Christians in Australia to a new sense of our Christian responsibilities to the young and rapidly growing Church in South East Asia.

In March, Bishop Clive Kerle, Coadjutor Bishop of Sydney, General Secretary of the National Missionary Council and member of the Executive of the Australian Council for the World Council of Churches—the Rev. Harvey L. Perkins, General Secretary of the Australian Council for the World Council of Churches, and the Rev. V. W. Coombes, Director of the Presbyterian Board of Missions and member of the Executive of the National Missionary Council, will be travelling to Indonesia to attend a conference of all South East Asian churches on the task of the evangelists and missionaries in the Asian area.

## NEW VILLAGE CONFIRMATION.

Fourteen Chinese people from the C.M.S. New Villages in Malaya were confirmed recently at St. Mary's Church, Kuala Lumpur, by the Bishop of Singapore.

Many people crowded into the church, which stands in beautiful surroundings in the middle of the city, for the Confirmation service. One old man of 80 was too sick to attend the service so the Bishop went to his house in Salak South New Village the following day to confirm him.

A successful evangelistic mission was held recently at Kampong Tawas New Village near Ipoh, North Malaya.

Much preparation had been put into the mission, despite considerable opposition from some local non-Christian sources. The Rev. Lau Teik Oon of Singapore, was the chief missionary, and through his ministry a number of people have been brought into the fellowship of the Christian Church.

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## ARCHDEACON ROBINSON CONCLUDES PARISH MINISTRY.

Archdeacon R. B. Robinson preached his last sermon as Rector of St. Stephen's, Willoughby, last Sunday week, before retiring from parochial ministry. The church was packed to capacity. The Archdeacon, who preached on 2 Cor. 13.11-14, said that he was leaving the parish only with the greatest reluctance on strong medical advice. He has been Rector of Willoughby for eight years.

Archdeacon Robinson completed 45 years in the ordained ministry last December. After serving curacies at Botany, Earlwood, St. Barnabas and St. Philip's, Sydney, he was locum tenens of St. Luke's, Adelaide, and successively rector of Lithgow, Leichhardt, St. Paul's, Chatswood, St. Barnabas, Broadway, and Willoughby. For 13 years he was General Secretary of the Home Mission Society, during which the work of the Society was greatly expanded.

The Archdeacon has recovered well from the illness which overtook him last year, and he hopes to continue archidiaconal duties as well as other activities. He and Mrs. Robinson are now living in Northbridge. A large number of parishioners gathered on 16th January to say farewell at a social after the mid-week service. The Archbishop and Mrs. Mowll were present, and a generous presentation was made to the Archdeacon and Mrs. Robinson.

## CHILDREN'S HARBOUR CRUISE.

The Annual Children's Harbour Cruise of the N.S.W. Auxiliary of the British and Foreign Bible Society, will be held on Satur-

day, 9th March, leaving Manly wharf, Circular Quay at 2 p.m.

At Manly an Open Air Rally will be held in Gilbert Park, commencing at 4 p.m. The Speaker will be Mr. Alec Surtees, well known speaker at Children's Rallies.

Tickets are available at Bible House.

(Continued from page 1)

individual's right to direct access to God through Christ alone, without the mediation or intervention of any human priest or ecclesiastical ceremony. This, more than anything else, was and is the hallmark of Evangelicalism."

Bishop Gough reminded his hearers that while evangelicals had always laid particular emphasis upon the Atonement, they had not neglected the implications of the doctrine of the Incarnation. They had been foremost in the movement for social reform and had laboured for the material as well as for the spiritual welfare of their fellowmen. The better features of the modern Welfare State could be traced back to evangelical parentage.

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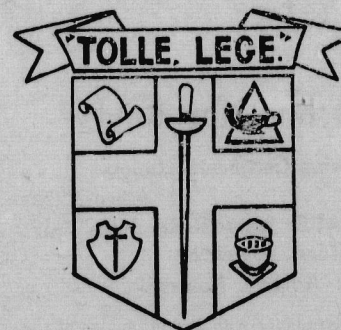
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(Continued from page 11)

Johnson, Arthur H., M.A., 5; Canb.-Gibln.  
Johnson, John Barrie, 2, 4; Ridley Coll.,  
Melbourne.  
Manson, Barry John, 1, 2, 4, 5, 6; Moore,  
Coll., Sydney.  
Slaney, Ronald, Dudley, 1, 2, 4, 5; Ridley  
Coll., Melbourne.  
Smith, Raymond George, 13; Moore Coll.,  
Sydney.  
Smith, Miss Shirley Joan, 1, 2, 4, 5, 13;  
Moore Coll., Sydney.  
Soares, Alan Deas, 1, 2, 4, 5, 6; St. Francis'  
Coll., Rockhampton.  
St. George, Miss Michelle, 4, 13; G.B.R.E.,  
Carpentaria.  
Stirton, Horace Albert, 11; Bendigo.  
Taylor, James Arnold, 1, 2, 4, 5, 6, 13;  
Moore Coll., Sydney.  
Taylor, Ronald John, M.A., 1, 2, 4, 12, 13;  
Ridley Coll., Wellington, N.Z.  
Thomas, Gordon Wallace, 4; St. John's Coll.,  
Canb.-Goulburn.  
Thorne, George S., B.E., 1, 2, 4, 5; Moore  
Coll., Sydney.  
Threlfall, Stanley F., 1, 2, 4, 5; St. John's  
Coll., Perth.  
Tidball, Reginald James, 6, 12; Sydney.  
Tregga, James Lewis, 1, 2, 4, 5; Canb.-  
Goulburn.  
Treherne, Thomas, 4, 5; St. Francis' Coll.,  
Brisbane.  
Turner, Miss Leita Eva, 12; G.B.R.E., N.W.  
Australia.  
Viney, Brian Leslie, 1, 2, 4, 5, 9, 13; Ridley  
Coll., University.  
Viney, David William, 1, 2; Ridley Coll.,  
Melbourne.  
Vitnell, Leslie George, 1, 2, 4, 5, 6, 13;  
Moore Coll., Sydney.  
Voller, David Albert, 1, 2, 4, 5, 6; Ridley  
Coll., Brisbane.  
Voss, Hugh Raymond, 1, 2, 4, 5, 6, 13;  
Moore Coll., University.  
Weaver, Owen, M.P.S., 1, 2, 4, 5, 6, 13, 14;  
Moore Coll., Sydney.  
Welch, Kenneth Gordon, 2; Gippsland.  
Wellock, Peter Noel, B.A., 7; G.B.R.E.,  
Melbourne.  
Weston, Arnold, 1, 2, 4, 5; Ridley College,  
Gippsland.  
Wheeler, Raymond Norman, 1, 2, 4, 9;  
Moore Coll., Sydney.  
Wiggins, Gordon Vaughan, 13; Moore Coll.,  
Unattached.  
Wilcox, Frank Charles, 13; G.B.R.E.,  
Ballarat.  
Wiley, Stanley Robson, 2, 4, 12; G.B.R.E.,  
Canb.-Goulburn.  
Williams, David John, 1, 2, 4, 5, 6; Ridley  
Coll., Perth.  
Williams, David Kenneth, 1, 2, 4, 5, 13;  
G.B.R.E., N. Qland.  
Williams, James Gordon, 9; G.B.R.E., Canb.  
Goulburn.  
Williams, John Worthington, 12; Moore Coll.,  
Unattached.  
Wilson, John R., 13; Moore Coll.,  
Unattached.  
Wilson, Rene James, 1, 2, 5, 6; Ridley Coll.,  
Melbourne.  
Wray, Kenneth Norman, 5; Moore Coll.,  
Sydney.  
Wynne, Mervyn Charles, 1, 2, 4, 5, 6;  
Ridley Coll., Unattached.

### PRIZES.

The Hey Sharp Prize.

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The John Forster Memorial Prize.  
Awarded to Michael James Ball, Ridley Coll.,  
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The Frank and Elizabeth Cash Essay Prize.  
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# RECORD NUMBERS AT SUMMER SCHOOLS

An all-time record of almost two hundred people were in residence at the C.M.S. Summer School at Moss Vale early this month.

It was considered to be one of the best summer schools in memory, notable for the large number of missionaries and candidates who were present.

Chairman of the school was the Rev. Charles E. Maling, Vicar of Fairfield, Melbourne, and a former missionary in Central Tanganyika. Mr. Maling conducted the daily devotional periods.

The Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, was present for

part of the school, and shared the conducting of the daily Bible Readings with the Rev. Donald Robinson.

The evening meetings were again devoted to the theme of the foundation principles of C.M.S., and the speakers included the Rt. Rev. R. Clive Kerle, the Rev. Roderick Bowie, the Rev. Geoffrey Bingham, and the Rev. Geoffrey Fletcher.

## FORUMS POPULAR.

The morning missionary forums were popular. Leaders included Bishop Stanway, Mr. Bowie, Miss Nora Dillon, the Rev. Ralph Fraser, and the Rev. Gerald Muston.

The Victorian Summer School was held this year at Port Lonsdale, and was a very real success. The Chairman was the Federal Secretary of C.M.S., the Ven. R. J. Hewett. A number of missionaries were present.

The Adelaide Summer School was held over the Australia Day week-end. The chairman was the Rev. Roderick Bowie.

## YOUTH CONFERENCE.

A large number of young people from many parts of Australia were present at the Commonwealth Anglican Youth Conference at Armidale during January.

The Chairman was the Bishop of Armidale, the Rt. Rev. J. S. Moyes, and the Chaplain was the Co-adjutor Bishop of Canberra and Goulburn, the Rt. Rev. R. G. Arthur.

The Director of the General Board of Religious Education, Mr. V. K. Brown, who had just returned from a world-tour, was present, and the insights he gave into church life in America were most stimulating.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Revised Lectionary for 1922.

(The lectionary of 1871, printed in the Prayer Book, and the lectionary of 1922, are the only ones lawfully authorised in the Church of England)

### Jan. 25. Conversion of St. Paul.

M.: Isa. 49, 1-13; Gal. 1, 11-end.

E.: Isa. 45, 18; Phil. 3, 1-14.

### Jan. 27. 3rd Sunday after Epiphany.

M.: Hosea 11, 1-12, 6; John 2 or James 2

E.: Hosea 14 or Joel 2, 15-end; John 6, 22-40, or Gal. 1.

### Feb. 2. Presentation of Christ in the Temple.

M.: 1 Sam. 1, 21-end; Heb. 10, 1-10.

E.: Haggai 2, 1-19; Rom. 12, 1-5.

### Feb. 3. 4th Sunday after Epiphany.

M.: Amos 3; John 3, 22-end; or James 3.

E.: Amos 4, 4-end; or Amos 5, 1-24; John 6, 41-end; or 1 Cor. 1, 1-25.

### Feb. 10. 5th Sunday after Epiphany.

M.: Amos 7; John 4, 43-end; or James 4.

E.: Amos 8 or Amos 9; John 7, 14-36, or 1 Cor. 1, 26-2-end.

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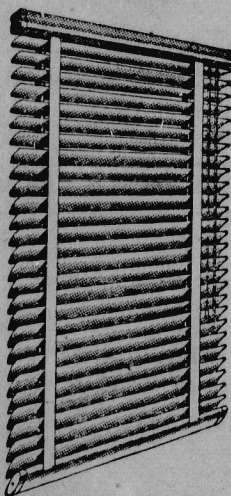
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