

THE AUSTRALIAN CHURCH RECORD

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ALL THIS IN A LIFE-TIME"

By Nancy Lewis, B.A.

November 15 will mark the eightieth anniversary of the appearance in the London "Daily Telegraph" of the now famous letter of H. M. Stanley, the explorer, appealing for the establishment of a Christian Mission in the newly explored country of Uganda. "Where," he wrote, "is there a more promising field for a Mission than Uganda? . . . Here, gentlemen, is your opportunity—embrace it."

The Church Missionary Society immediately took up the challenge and within six months the first Uganda missionaries were on their way. Within three years every member of the party had either died or been invalided home—all except Alexander Mackay, a young engineer, who stayed for another eleven years to fulfil Stanley's desire of the missionary whom Uganda most needed—"the practical Christian tutor who can teach people how to become Christians, cure their diseases, construct dwellings, understand and simplify agriculture, and turn his hand to anything like a sailor." This he did, and much more and his story of his short life is thrilling and challenging—the history of the birth of a Mission.

The Living Link.

But the past and the present merge into one in the person of the Rev. A. B. Fisher, the last living link in the succession of the Uganda Mission's pioneers. I visited him in his home at Eastbourne, where I heard his vivid stories of the past and his bright hopes for the future of Uganda. And at his side was his wife, herself one of the early women pioneers of Uganda, who before her marriage in 1902 was Miss Ruth Hurditch. Mr. and Mrs. Fisher were close friends of Sir Henry and Lady Stanley, who were godparents to their second son, Rev. Stanley Fisher (at present Chaplain to the Dean of Magdalene College, Oxford).

Mr. Fisher, who is 88, went to Uganda in 1892, and was a member of Bishop Tucker's expedition which found the bones of the murdered Bishop Hannington. Those were days when there was no money, no currency apart from cowrie shells, and

Uganda had not yet been declared a Protectorate. But in the following year Queen Victoria's Government assumed responsibility for Uganda, and Mr. Fisher is probably the only European survivor of the crowd who saw the British flag hoisted in Kampala on April 1, 1893.

Biscuit Tin Bible.

I asked Mr. Fisher to give me some impressions of his early years in the Mission. "When I arrived in Uganda,"
(Continued on page 13)



IN EAST AFRICA TO-DAY.

Off the Record

VULGAR TONGUE.

In St. Hilda's, Katoomba, a week or two ago, the Rector, Archdeacon Denham, baptised a Chinese lady at Evening Prayer. Since the lady knew little or no English, the Archdeacon, who was a missionary in China for many years, conducted part of the service in Chinese. The preacher, incidentally, was an Indian, the Rev. M. D. Phillip, of the Church of South India, who has been spending a year at Moore College. He preached in English, however.

HOW DOTH THE LITTLE CROCODILE!

Congratulations to one of our most diligent readers, Mr. Geoffrey Clarke, who spent a few idle minutes before Church last Sunday week in crocodile hunting. The croc. was but a babe, lurking in the Crown Law library in Darwin's main street, but Mr. Clarke, no doubt knowing from the book of Job that you cannot "draw out Leviathan with a hook," sent a piece of uranium-ore used as a book-end after it and finished it.

Mr. Clarke, who is a solicitor in the Darwin Crown Solicitor's office, is one "old boy" of St. Paul's, Chatswood who was not present at the opening of the new church last Saturday.

LITTLE BITS.

At his farewell in the London Guildhall, Bishop Wand spoke of the extensive jurisdiction of the Diocese of London outside England, especially in northern and central Europe. He pointed out that "little bits like the U.S.A., Canada and New Zealand have dropped away from the diocese of London."

Actually N.S.W. was also originally in the Diocese of London, and there are some books in the Moore College library which were once given by Dr. Bray's Associates to "the lending library of Port Jackson in the Colony of N.S.W., and Diocese of London, 1809."

WHO ARE WE?

The Archbishop of Canterbury, in a letter to Bishop Morris of the Church of England in South Africa published in "The English Churchman," says: "For practical purposes the Church of England only exists in England and in dioceses outside that are under my jurisdiction."

Dr. Fisher uses this argument to support his earlier contention that the Church of England in South Africa "has no place in the constitutional system of the Church of England." But he seems to have overlooked the fact that the Church of England in Australia is constitutionally in exactly the same position as the Church of England in South Africa. If the Archbishop is right, then we Anglicans in Australia do not exist—at any rate "for practical purposes"!

TO AUSTRALIAN CHURCHMEN.

BUYING CHURCH SITES NOW

During his visit to General Synod Bishop Sherrill laid down an axiom of wise Church policy, namely, that the Church should "move in strength" wherever a new field of enterprise presents itself. This principle was illustrated by reference to various projects of the Protestant Episcopal Church of the United States. It is an axiom which ought to be applied to the search for and purchase of Church sites in new and fast developing areas.

The Anglican Building Crusade has carried out a splendid work in promoting the erection of new Church buildings in Sydney. Unfortunately there has been no similar effort for the acquisition of new Church sites. This has been left to local initiative too often. It has meant that the newly-appointed Curate-in-Charge of a new Provisional District, starting from scratch, has had to secure Church sites as well as erect Church buildings with very limited help from Diocesan resources. There have been some remarkable achievements as a result of the private energy and enthusiasm of such men. Nevertheless it does not represent a far-seeing policy to leave a young Curate-in-Charge to shoulder the whole burden in a new community. It means that the Church acts in weakness where it ought to act in strength.

In the Diocese of Adelaide there is a Development Committee. This Committee uses medium sized maps of the Diocese which are marked according to the present sites of Church and School buildings. It carries out a constant survey to ascertain where there are gaps which require to be filled by Church buildings and it plans to secure sites so as to enable Church buildings to be erected, roughly one mile apart in semi-built-up areas. Information with regard to vacant land is collected from advertisements, estate agents, and the Housing Commission. Strategic sites, such as corner blocks on main roads, are sought with a minimum requirement of 150ft. x 150ft.

This Committee is enabled to make loans which vary from £1500 to £4000. The rate of interest is 1% and the loan is repayable over a ten-year period. The whole Diocese has been surveyed since 1950. More than 41 sites have been bought on a rising market. In no case has the site depreciated in value. Experience even within this short period of time shows that the sites secured have often trebled in value and would now be virtually unprocurable.

It is important that a similar Diocesan policy should be formulated and vigorously carried out in other large dioceses. Church leaders cannot ignore the fact that the city population of Sydney, for instance, has increased by 250,000 in one five year period since the end of the war. It is believed that when the railway line has been electrified a population of one million people will be settled between Parramatta and the Blue Mountains. It is calculated that the city of Wollongong and its neighbourhood will undergo a tremendous expansion of population within twenty years.

These facts underline the urgent necessity to seek out and secure Church sites now. It is not only a financial investment but an essential provision for the future. There are beautiful sites still available. If action is not taken at once they will slip through the fingers.

The recent session of Sydney Synod agreed to invite the Archbishop to consider the appointment of a Committee:

- (1) To examine the need for new Church sites in each Archdeaconry;
- (2) To ascertain where suitable Church sites are available;
- (3) To consider in what ways funds can be provided for their purchase;
- (4) And to effect their purchase accordingly.

Such a Committee should consist of three or four members who would form its core. Then the Archdeacon and one or two men with local knowledge should be co-opted for its work in each Archdeaconry.

This is a major problem and it must be approached in a vigorous and realistic way. The time for action is now; there is no promise for to-morrow.

WISE INVESTMENT INCREASES CLERGY STIPENDS.

The Archbishop of Canterbury stated at the end of last month that the Church Commissioners had in the last financial year alone, increased their income by more than a million pounds by means of re-investment of assets.

As previously reported in "The Record," the church commissioners have been selling Government bonds and investing in industrial stock. The Archbishop added, "it has been decided that starting next April a further £200,000 per annum will be provided for incumbents and another £50,000 for Bishops, Archdeacons, and Cathedral bodies. The post-war re-investment policy of the commissioners has brought greatly increased stipends, and greatly increased income for the clergy."

"We must certainly aim at a further continuous increase in stipends. The basic figure, now £550 per annum, and already exceeded in half the dioceses, must as rapidly as possible be raised to £600 in all. That will not be the end. The next target should be £750, with free house, and Easter offering, would begin to put the clergy into a position adequate for the requirements of their office, though still not comparable with the earning of many other professions and trades. This continued advance can only be achieved by the laity, with such help as the commissioners can give."

(In its last issue "The Record" reported that last year the Welsh Church had increased its income by nearly £50,000 a year, through a similar new investment policy.)

CHURCH AND STATE IN EAST GERMANY.

"VISIBLE WORSENING OF RELATIONS."

Bishop Otto Dibelius, chairman of the All-German Protestant Church Council, said in Berlin last week that relations between Church and State in East Germany had visibly deteriorated. He was addressing the Evangelical Church Synod of Berlin and Brandenburg.

Bishop Dibelius alleged that young people of one East German town, who had left the State-managed youth organisation because of its anti-religious tendencies, had been "outlawed" in school. Under the East German constitution, there could no longer be any talk of freedom of religion there.

The situation in East Berlin was particularly difficult. Permits for pastors and church welfare workers to settle there were allowed only after long negotiation. Building projects were restricted, and religious lessons in schools were hampered.

Propaganda against the Church was nowhere greater than in East Berlin. The Church estimated that, as a result, about twenty thousand of its members would leave this year.

BISHOP WAND'S FAREWELL.

The Bishop of London will say good-bye to his clergy on November 11. He will celebrate at a corporate Communion in St. Paul's Cathedral, and later attend a buffet breakfast in the Goldsmith's Hall.

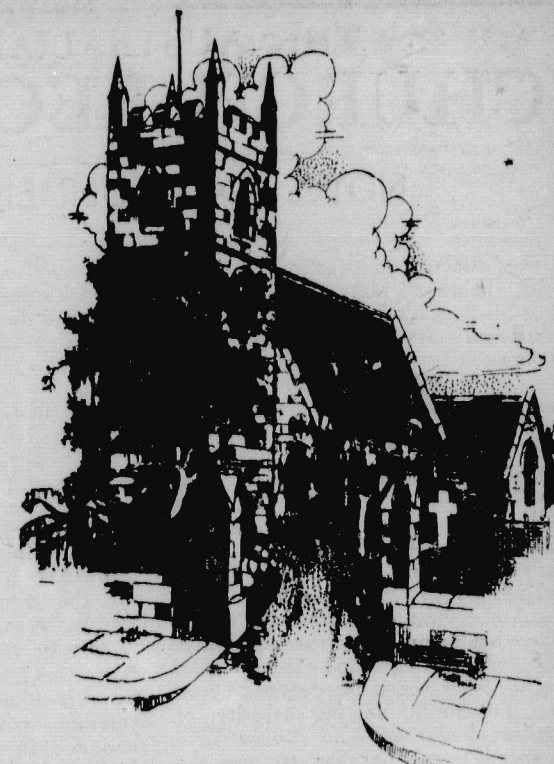
The Australian Church Record, November 10, 1955

ST. ANNE'S, RYDE, N.S.W.,

one of Australia's oldest churches (built 1826). Last Sunday the Archbishop of Sydney dedicated the new war memorial vestries constructed from the stone of the old school hall built in 1874.

These vestries are the first edition to the structure of St. Anne's for 99 years.

The Rector is the Rev. R. N. Langshaw



CAMBRIDGE REMEMBERS ITS REFORMATION MARTYRS

Of the many services held on October 16 to mark the four hundredth anniversary of the martyrdom of Latimer and Ridley and to commemorate other leaders of the English Reformation, few can have been so impressive as that which took place in the ancient church of St. Edward, King and Martyr, at Cambridge.

In the presence of a crowded congregation, Mr. Henry Willink, Q.C., Master of Magdalene, and Vicar-General of the Province of Canterbury, unveiled a wall memorial to three 16th-century churchmen, Thomas Bilney, Robert Barnes and Hugh Latimer who had close connections with the university and with St. Edward's Church, and "who through faith quenched the violence of fire."

"So long as these walls shall stand, walls that have themselves echoed to the voices of the men we now commemorate," said Mr. Willink, "may there abide this stone length with the words that are inscribed upon it."

Earlier in the service, the Chaplain of St. Edwards the Rev. R. S. Dawson, dedicated a Bible given by two descendants in memory of John Rogers of Pembroke College, one of the translators of the Bible, who was the first of the Reformers to be put to death in the reign of Mary.

The sermon was preached by Dr. Owen Chadwick, Dean of Trinity Hall, who spoke of three characteristics of the Reformation Martyrs—their stand for the sovereignty of the Bible, their love of truth, and their char-

ity to their persecutors in the face of death.

The lesson was read by the Rev. Philip Hughes, Secretary of the Church Society, and among those in the procession were Professors Norman Sykes and C. F. D. Moule, the Principal of Ridley Hall, the Dean of Gonville and Caius College, Dr. C. H. Dodd, and the Rev. R. D. Whitehorn.

EPISCOPACY AND REUNION.

The Bishop of Derby, in his presidential address to the Derby Diocesan Conference at Buxton on October 25, dealt at some length with the recent discussions in the Convocations on the Church of South India. In the course of the address he said, "It is beginning to be widely recognised that the reunion of Christendom as a whole, so far as our human judgment can see, cannot be expected ever to be achieved save on a basis involving episcopacy. It should be no less obvious that no non-episcopal Church is at all likely to see its way to the acceptance of episcopacy, just for the sake of inter-communion with Anglicanism, if the price were to be a breach of existing relations with evangelical Christendom."

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NOTES AND COMMENTS

The difficult and painful decision which Princess Margaret has been called upon to make has drawn forth world-wide sympathy and admiration. Her action was both noble and wise. It would have been impossible for Princess Margaret to have married Group Captain Townsend without causing deep distress to a very large number of those who look to her for leadership and example and without lessening her capacity to support and serve the Queen and her people. It is clear also that the Archbishop of Canterbury would have been unwilling to solemnise such a marriage and in this he would have been supported by a large number, if not the majority, of English clergymen who would have regarded it as improper to use the Marriage Service in such a case. No doubt there are some clergymen who would have solemnised the marriage in good conscience, or it would have been possible to seek a civil marriage; but even had Princess Margaret herself regarded such a marriage as lawful in God's sight, there were other issues which she could not, and did not, disregard. We have no doubt that her unselfishness and scrupulous regard for her obligations rather than for her own wishes will have a profound influence for good.

Self-denial is a commodity in short supply at the present time, and there are few who are able to resist the temptation to decline responsibility when personal happiness is at stake. That a young and richly endowed Princess who loves life should surrender the idea of marriage with one to whom she was deeply attached rather than diminish the exercise of what she believed to be her high duty, is worthy of all praise.

It should not go unnoticed that the Princess' conduct is a contrast and rebuke to the disregard for marital obligations apart from which the present distressing situation would not have arisen. Let those who think lightly of infidelity in marriage know that they are condemned by the stern choice of Princess Margaret.

The Princess, however, is young, and her decision is not a vow to re-

nounce marriage. We pray for God's richest blessing on her and we trust that in good time she will find in a suitable marriage the happiness which for the present she has denied herself.

Many Christians are questioning the relationship between the religious implications of Free Masonry and the tenets of the Christian faith. Since the publication of Walton Han-nah's "Visible Darkness" in 1952, which has been a "best seller" in England, the ritual and teaching of Masonry are available for all to study who care to do so.

The disquiet felt by many Christians with regard to the religious side of masonry was reflected in General Synod and in the Sydney Diocesan Synod. In both, motions were moved, asking for a theological investigation of the subject. In the Diocesan Synod the matter came on late in the business paper and the subject was shelved. In General Synod the question was referred to the Bishops for further consideration.

It is to be hoped that the Bishops will not side-step the issue, for the disquiet will not be allayed till a proper examination of the matter has been undertaken.

For example, attention must be given to the question whether it is permissible for Christians to bind themselves by oath not to witness to their Saviour during masonic meetings, and whether such deliberate abstinence from witness hinders the development of the Christian life.

Another question that must be resolved is whether Christians who have received the full revelation of God through his Son can worship acceptably to God through forms from which all reference to Jesus Christ is carefully excluded.

These are not light questions, they can only be resolved by an impartial theological investigation undertaken by the Church. That these and similar questions are disturbing the minds of many Christians at the present time is plain from the resolutions in the Synods, and from correspondence which we have received for publica-

When the Church of South India was inaugurated in 1947, most of the Anglicans in South India, i.e., members of the Church of India, Pakistan, Burma and Ceylon, joined the C.S.I. However, a small minority of between thirty-five and forty thousand in the area of Nandyal were unwilling to join. The Metropolitan of the C.I.P.B.C. almost immediately appointed a Commissary to look after this minority, and in 1953 the Metropolitan consecrated a bishop for it. Nandyal had formerly been an arch-deaconry in the diocese of Calcutta, so when Bishop Partridge was consecrated in 1953 he was consecrated as Assistant Bishop of Calcutta with jurisdiction in Nandyal, and Nandyal was included in the area (though not in the constitution) of the diocese of Calcutta.

The C.I.P.B.C. congregations still show no signs of willingness to join the C.S.I. and it has now been proposed that a diocese of Nandyal be established.

The Nandyal church is weak and unprogressive. It suffers, to quote Bishop Partridge's words of February this year, from "loss of evangelistic zeal, overdependence on foreign funds and leadership and deterioration of standards." Indeed it is almost entirely dependent on the S.P.G. for its very existence. The S.P.G. grant for all purposes is six times the amount raised by the local church. The facts of the Nandyal situation, says the Bishop, "seem to show a disappointing result for a hundred years of missionary endeavour." Yet the Metropolitan of the C.I.P.B.C. did not hesitate to consecrate a bishop for this group of congregations, nor did the C.S.I. discourage it, despite the creation of various ecclesiastical anomalies thereby.

Why is it that what was so readily done for Nandyal within six years was steadily denied for at least 25 years to the Church of England congregations in South Africa? There, the C.E.S.A. is a vigorous church with strong evangelistic and missionary zeal and entirely self-supporting. It includes many thousands of African members. But all its efforts to obtain the consideration which the Nandyal Anglicans obtained have been thwarted by the English Metropolitans and by the Church of the Province. Now that the C.E.S.A. has obtained its bishop by other legitimate means, it ill becomes the Archbishop of Canterbury or the Church of the Province to complain.

The Australian Church Record, November 10, 1955

This week the American evangelist, Dr. Billy Graham, is conducting a mission in Cambridge University. It has been arranged by the Cambridge Inter-Collegiate Christian Union, the 80-year-old evangelical student society which has had such an extraordinary influence throughout the world.

Last year Dr. Graham conducted enormous meetings at Harringay and Wembley in London, and again this year at Wembley. At the close of the Wembley Crusade he was invited to preach before the Royal Family at Windsor and to dine with the Queen.

When it became known that Dr. Graham was going to conduct a mission at Cambridge, many of the critics of his alleged "fundamentalism" became vocal in "The Times." Canon Luce, Headmaster of Durham School, began what proved a considerable correspondence by saying that "an approach which pays no heed to the work of modern scholarship is unthinkable before a university audience; if it were made it would be laughed out of court." The Bishop of Durham supported Canon Luce. But another bishop — a number joined in the correspondence — Bishop Gresford Jones said: "In a day in which the truths of 'revelation' are being evaporated and explained away on all sides, it is quite an enormous relief to thousands of us that Dr. Graham stands so fearlessly for these primary and essential things."

But the best comment on the controversy was in the form of a poem which appeared in the "Life of Faith":

Oh, hang your head for Cambridge,
Where, deluded in their youth,
There are students who would still regard
The Word of God as truth;
Who, in spite of current catchwords
And the modern churchman's creed,
Hold a fundamental Gospel
For a fundamental need.
How right that someone should reprove
These heresies and crimes
By a cannonade from Durham
In the columns of "The Times."
Oh, hang your head for Cambridge;
She is sorely led astray.
For we know that Dr. Graham
Will have nothing new to say.
Let him preach his obscurantist views
Of what salvation means
At Wembley or at Windsor
But not to King's or Queens'.
For a sovereign and her subjects
He is simple and sincere;
But to preach to modern scholars
Is a laughable idea.
Oh, hang your head for Cambridge,
That such preaching is condoned,
Where the White Horse Inn was jeered at,
And where Simeon was stoned.

(Continued at foot of next column)
The Australian Church Record, November 10, 1955

The Law of The Church of England in Regard to the Re-marriage of Divorced Persons

In view of the widespread impression that the law of the Church of England forbids the marriage of divorced persons, we offer the following observations to clarify the present situation.

No canons relating to divorce have been promulgated in the Church of England since 1603. In the 1603 canons the only divorce permitted was "separation a thoro et mansa" (separation from bed and board) or what is now known as judicial separation. Such separation did not carry the right to re-marry: "the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person."

This canon is, however, no longer in force in the Church of England. The Matrimonial Causes Act of 1857 and the so-called "Herbert Act" of 1937 both allow the marriage in church of parties in a divorce suit, whether the "innocent" or the "guilty" party. Under the 1857 Act a clergyman had the right to refuse to conduct such a marriage, although if he refused he must let another priest conduct it in his church. Under the 1937 Act a clergyman has the right to refuse to marry any person whose former partner is still living and also to refuse the use of his church for such a marriage.

While, therefore, clergy of the Church of England have freedom in the matter to act according to their own discretion, there is no law of the Church in operation forbidding the marriage of divorced persons in church. The law in fact permits any divorced person to be married in church, and it permits any clergyman to conduct the ceremony.

It is true that important sections of the Church of England at the present time are of the opinion that "the Church should not allow the use of the Marriage Service in the case of anyone who has a former partner still living." The Convocation of Canterbury, for example, passed a resolution containing these words in 1938, and the Lambeth Conference expressed a similar opinion in 1930. It should be recognised, however, that neither the

resolutions of Convocation nor the resolutions of the Lambeth Conference, however deserving of earnest consideration they may be, are legally binding on the clergy or laity of the Church of England. Moreover, there are many in the Church of England who hold, with Cranmer, the Westminster Divines of the Church of England and the majority of Reformed Churches, that the marriage of divorced persons in certain specific circumstances is allowable by the Word of God, and in fact they conduct such marriages in conformity with the law.

Whether or not the law of the Church of England is in conformity with the doctrines of Scripture is a matter for legitimate discussion. But nothing is gained by suggesting that the legal position is other than in fact it is.

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—T.D.S.

"After Three Years I went up to Jerusalem"

WHAT WOULD ST. PAUL FIND TO-DAY?

By the Rev. Eric Bishop.

What a long way round it is from Damascus to the Damascus Gate! The very abruptness of the journey's end reveals at once to any traveller that Jerusalem is "rent in twain." Like Berlin the "Holy City" is in two antagonistic countries.

The Apostle would be confronted with another "wall of partition," not in the Temple Area this time, but lofty and strong at right angles to the Damascus Gate stretching along the side of "No Man's Land." The wall was symbolic of what St. Paul had claimed must end with Christ for good and all. Yet here it was for the eyes of all to see. Prevented from going further, St. Paul would turn into the

Old City with its sixteenth century walls towering above him, some of the stones dating back to his day, and just below the present level of the Gate the archway of another less than a century removed from Christ. He would find the walls manned with soldiers; but in the city itself much the same crowds as when he went in and out to Gamaliel's lectures or to the Temple Area to pray. People friendly and jostling, little knots of them here and there in earnest conversation. Here is part of the paradox of modern Jerusalem, full of friends within the old walled city; then outside "No Man's Land" and further on other men and women friendly amongst themselves.

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Some on both sides would remember the days when all were that, for the Near East is always friendly.

Zionism.

But here is a "great gulf fixed" that "they which would pass from hence to you cannot." If St. Paul could come back, what would be his solution to the problems raised by Zionism?

Of course St. Paul would cross "the lines"—any lines—for he always had his way with the authorities; but it would be in the context of his chapters in Romans, "with great sorrow and unceasing pain" in his heart. In this political resuscitation of Zion in the Near East how could it be expected that a "deliverer" would arise to turn away ungodliness? Had there not rather been laid a stone of stumbling and a rock of offence? The very rubble of "No Man's Land" across which he had walked was material illustration of these very words. Somehow stumbling-stones must become corner-stones. This is the crux of the situation. St. Paul would find people in earnest conversation both sides of the lines; but conversations carried on in an atmosphere of apprehension. Apprehension breeds suspicion, and suspicion when full-grown "bringeth forth death."

Another Way.

There must be another way. So would St. Paul muse as he retraced his steps, cogitating the well-nigh impossible situation created in the Near East and in "Palestine" in particular. It was a situation in which Christianity was as deeply involved as Judaism, still Messiah-less; and Islam, as yet not knowing the Christ of history and experience. Both these faiths presented challenges with which that of Christ must deal. This could only be through *anakainosis*—the renewal of the mind, reintegration on the largest scale in the things of the Spirit. Something must happen first in the Church.

Faced by the fact of a new "political Israel" and surrounded by Islam, anxious to be of benefit in a lacerated land, the Church in this new and unlooked for Dispersion must be surer of the Gospel it would preach. A dissipated witness, broken by dissension, will never enable Christians to "preach to hungry people," much less to share in the reintegration of near eastern life in its fuller ranges. But once true in and of Palestine, it may be true anywhere in the world.

The author of these articles who was for many years in Jerusalem, is now lecturer in Arabic in Glasgow University. He will shortly publish a book on the local background to the gospel documents, "Jesus in Palestine," English price, 30/-.

The Australian Church Record, November 10, 1955

The Value of the Old Testament

By Archdeacon T. C. Hammond.

There are three important declarations in Article Seven. (1) The Old Testament is not contrary to the New. (2) The Fathers looked for more than transitory promises. (3) The moral injunctions in the Commandments of Moses are binding on all Christian men.

Popularly, at present, the first opinion condemned, viz.: "The Old Testament is contrary to the New" finds expression in the oft-repeated declaration "That belongs to the Old Dispensation." There is often an underlying suggestion that a change of dispensation involved somehow a change in God's revelation. We need to be on our guard against such popular misrepresentations. In the excitement of the Reformation period old errors reared their heads again. Rogers in his work on The Articles refers to "the new Libertines" who are identified with the Anabaptists. Bullinger tells us that the Anabaptists reject the Old Testament and do not receive the testimonies which are adduced from it either for the confirmation of Christian faith or the refutation of errors and false dogmas, as they say the Old Testament is abrogated.

The Article rejects the idea that in the Old Testament we have "a covenant of works," while in the New Testament we have "a covenant of grace." Salvation in the time of Abraham and Moses was entirely of grace just as it is in the new revelation in fullness of Jesus Christ our Lord. St. Paul emphasises this in the Epistle to the Romans. "Abraham believed God and it was counted unto him for righteousness (iv:3) "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (iv:5).

One Way of Salvation.

It is true that the full revelation concerning the exact method of God's pardon is reserved for the time of the coming of Christ in the flesh. But then, as Paul again puts it, God, in setting forth Christ as a propitiation, declares His righteousness for the remission of sins that are past (Rom. iii: 25). No man was saved by obedience to the law. Where there was transgression, the Lord could only put away sin, as Nathan said to David (ii Sam. xii: 13). The sacrificial system bore eloquent witness to the need of atonement. It is true that the man who continueth in all things written in the book of the law could thereby obtain eternal life. But as "all have sinned" that road is closed to men. Both in the Old and New Testament God's pardon is freely bestowed.

Both in the Old and the New Testament such pardon demands a sacrifice. Hence our Lord Jesus Christ is witnessed to alike by the law and the prophets.

The idea that the ancient Fathers looked only for transitory promises was developed in Warburton's "Divine Legation of Moses," a book which displays remarkable erudition and ingenuity. Allowance must be made for the re-action to the Deism which he sought to combat. But it is remarkable that a Bishop should so confidently assail an opinion which is avowed in our Articles. The story of the translation of Enoch, the death of Moses, and Jacob's dying words, "I have waited for Thy salvation, O Lord" indicates clearly what the Epistle to the Hebrews assures us "(They) looked for a city which hath foundations whose builder and maker is God" (Heb. xi:iv). Warburton is compelled to place the Book of Job in the period of the return from Babylon because of its assertion of a life after death. This opinion is not now widely held.

Permanent Moral Obligation.

The last emphatic assertion has regard to the permanent moral obligation of the Ten Commandments. It is admitted that much of the Mosaic law is temporary. The ceremonies and rites have their fulfilment in Christ our Lord. The principles of Civil Government related to the wanderings in the desert and the occupancy of the land of Canaan. It is perhaps worth noticing that what we may call the rough law of hygiene in the distinction of clean and unclean animals finds remarkable confirmation in experience. Many fish that lack scales, for example, are poisonous.

But behind these transitory items of legislation God's law remains as an imperative. Our Lord confirms this. He said to the inquiring lawyer when he gave in answer the Jewish summary of the Ten Commandments, "This do and thou shalt live" (Luke x:28).

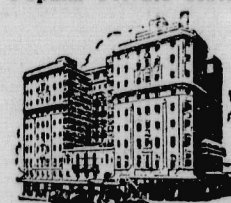
The fact that we cannot keep God's law does not relieve us from obligations but sets us on the inquiry as to the possibility of pardon. The popular phrase "We are not under law but under grace" while it embodies a true

39 ARTICLES. 7: OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

scriptural assertion often perverts it to a wholly wrong meaning. We have obligations to God's law and hence we are enemies. Did the law disappear, sin would disappear with it. But inasmuch as we have broken our obligations we must come under a new principle if we are to obtain life. That principle is "the grace of God which bringeth salvation." The law is not abrogated as the Anabaptists taught. The law is met. "Him Who knew no sin He hath made to be sin for us."

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CORRESPONDENCE THE CHURCH IN SOUTH AFRICA.

Dear Sir,

The Church of England in South Africa deeply regrets the public attack made by the Archbishop of Canterbury on the 4th October in which most serious charges were made against it. It regrets particularly the threat that unless Bishop Morris retracts and withdraws, he and his Church will be "excluded" (i.e., excommunicated). Such a threat affects every member of all races, including thousands of Zulu Christians who are loyal church members. It is, therefore, our earnest desire that our brethren in Australia both in the Church of England and in other Churches, should clearly understand the position of the Church of England in South Africa.

We must make it clear that the Church of England in this country has been recognised and registered here for over a century, first by Governors, by successive governments by the Supreme Court of South Africa, by decisions of the Privy Council and also by Archbishops of Canterbury who have preceded Dr. Fisher.

Dr. Fisher has indicated that he recognises only the Church of the Province of South Africa in this land. We are therefore obliged to point out that the Privy Council decided that the Church of the Province of South Africa had separated itself from the Church of England in 1870 root and branch. The present Archbishop of Cape Town averred that his Church is not the Church of England, while in 1938 the then Archbishop of Canterbury (Dr. Cosmo Lang) described our congregations as "those of our fellow Christians who are faithful and loyal to the Church of England and are yet unable to join the Church of the Province of South Africa."

We respectfully contend that it is the Archbishop's duty as an officer of the Crown not to attack a position which the Crown has itself acknowledged and defined. We are advised that the election of Bishop Morris is entirely regular, valid and based on excellent precedents and we would respectfully remind the Archbishop of Canterbury of his own words in 1952 when he wrote to the Vicar-General of the Church of England in South Africa: "Of course I have no official locus standi in this matter, and none of the parties concerned in South Africa are in any sense under my jurisdiction or responsible to me." It is therefore the more astonishing that he has now decided to publicly denounce and attack the Bishop who has been duly elected, without cause, and without substantiating his charges.

The Church of England in South Africa has every legal and moral justification for its claim to be the Church of England in this land. It has steadily refused to abandon the Protestant Reformed doctrine of the 39 Articles of Religion and the worship as found in the Book of Common Prayer. For years, through no fault of its own it has been denied the right to its own Bishop—(4,000 candidates await confirmation at this time).

We have been unable to find moral, legal or constitutional support or precedent for the charges made against us and we respectfully request the Archbishop of Canterbury to withdraw them before further harm is done to the Church of England as a whole.

Yours, etc.,

S. C. BRADLEY,

Vicar-General.

D. GORDON MILLS,

Registrar.

Dear Sir,

I have read with keen interest your articles on the Church of England in South Africa and all my sympathy is with its bishop, clergy and laity in their work and witness. However, there are a few points concerning the history of what we now know as the C.E.S.A. about which I am somewhat puzzled, and so I appeal to you for enlightenment.

Mention has been made of Bishop Colenso as being, until 1883, the only bishop of those congregations which did not join the Church of the Province of South Africa when it was formed in 1870.

Now I must confess that I knew something of Bishop Colenso before I was even aware of the existence of the C.E.S.A. Also I was under the impression that it was the controversy which centred around Bishop Colenso because of his theological opinions and the subsequent judgment of the Privy Council which led to the formation of the Church of the Province of South Africa.

Bishop Gray, of Capetown, as Metropolitan, with the assistance of two episcopal assessors, cited the Bishop of Natal to appear before him in July, 1863. When the hearing was concluded Bishop Gray proceeded to pronounce a sentence of deposition and excommunication against Colenso at the same time refusing him the right of appeal to the Archbishop of Canterbury.

Thereupon Bishop Colenso appealed to the Privy Council which decided (March 20, 1865) that Bishop Gray's sentence was null and void. Bishop Colenso then returned to Natal to take up his work again. But Bishop Gray was determined that his judgment should become operative and at the first Lambeth Conference held in 1867 he sought the approval of the bishops in his avowed aim of consecrating a new bishop for the "widowed see of Natal." Dr. Gray was in some measure successful for he was able to return to South Africa secure in the knowledge that he had the moral support of a great many of the bishops who had assembled at Lambeth. He therefore took the step of consecrating Bishop Macrorie in 1869 as Bishop of Maritzburg on the understanding that the bishop would be responsible for the former diocese of Natal. The majority of churchmen in the colony gave their allegiance to Bishop Macrorie but a considerable minority remained loyal to Bishop Colenso who was, according to law, still Bishop of Natal.

The Church of the Province was formed in 1870. Was the Privy Council's judgment in the Colenso case the real cause of the secession or did it only hasten what was inevitable? Then again what was the connection between Bishop Colenso and the congregations who could not join the new church because they wished to remain true to the reformed faith of the Church of England? Could it be said that they were but friends in adversity? From which we know of the views of both Bishop Colenso and Bishop Gray I think it is clear that evangelical Christians would have found fellowship with them equally impossible.

Further it would appear that as far as the Bishop of Capetown was concerned the followers of Bishop Colenso had seceded from the Church of England in 1869 when Macrorie was appointed to take Colenso's place but it was not till the following year that the congregations mentioned above found that they could not join the Church of the Province of South Africa. How then did these congregations link up with Bishop Colenso?

These matters do not have much bearing,

if any, on the position as it is to-day, but from an historical point of view I think they are important. Yours, etc.,
Mount Colah, N.S.W. MAURICE LEE.

[The division between the Church of the Province and the Church of England in South Africa antedates by some years the appointment of Bishop Colenso. Moreover, it took its rise in Cape Town rather than in Natal.

In 1849-50 Bishop Gray attempted to enforce on candidates for confirmation and on churchwardens a declaration that they would abide by the doctrine and discipline of the "Church of the Diocese of Cape Town" which he distinguished from the Church of England. This was naturally resisted. In 1856 he drew up rules and regulations for his church and summoned a synod. Six of the congregations of Cape Town refused to be represented, on the grounds that they were members of the Church of England. As a consequence, Bishop Gray prosecuted Mr. Long, one of the Incumbents of these parishes, but he lost his case before the Privy Council. In 1863 Bishop Gray prosecuted Bishop Colenso, but again the Privy Council declared that Bishop Gray had exceeded his powers. Undeterred, Bishop Gray formed the present Church of the Province in 1870 on strongly Anglo-Catholic lines. Many churchmen and parishes declined to join the new church; amongst these were Bishop Colenso. For the most part, those who remained in the Church of England in South Africa did so because of their evangelical convictions and not because they approved of Bishop Colenso's particular views on Inspiration, though all admired the Bishop's zealous work. For example, before he died he had translated the whole of the New Testament, Bunyan's Pilgrim's Progress, and many other important works, into Zulu.

Since 1870 the relation of the Church of England to the Church of the Province in South Africa has been intricate, with its own story in Capetown, Natal and Grahamstown. But through steady pressure the Church of the Province has been able to get control of most of the Church of England property and most of the Church of England parishes. But a spiritually strong Church of England still remains in South Africa. We hope that under their new bishop they may enter a time of progress and blessing, looking to the future rather than the past.—Ed.]

SOUTH AFRICA AND AUSTRALIA.

Dear Sir,

The attitude of the Archbishop of Canterbury to Bishop G. F. B. Morris raises a question in my mind concerning the future of the Church of England in Australia.

Suppose, for the sake of argument only, that the Diocese of Carentaria were to reject the proposed Constitution, which was accepted by all other dioceses and passed into law. The situation would then perhaps arise where in the Diocese of Carentaria there were clergy belonging to that Diocese, and also, let us say, missionaries under the control of the C.M.S. The latter would presumably be members of the Church of England in Australia, not of what we shall call the Church of the Diocese of Carentaria.

Would the Archbishop of Canterbury then feel obliged to excommunicate the Bishop of Carentaria and his clergy as schismatics, and to encourage the formation of a second diocesan organisation within the territory of that Diocese?

Perhaps the two situations are not exactly the same, but this seems to be the logical inference from His Grace's attitude to the South African question. Yours, etc.,
University of Tasmania, J. A. FRIEND.
Hobart.

The Australian Church Record, November 10, 1955

PRIMATE CALLS FOR NEW CHURCH FASHIONS.

St. Paul's, Chatswood, Dedicated.

About sixteen hundred people were present for the dedication of the new church of St. Paul, at Chatswood, N.S.W., last Saturday. The congregation filled the old church as well as the new and the area between the two churches.

In the course of his sermon the Archbishop of Sydney said that he was sorry soaring costs had made it impossible for St. Paul's to adopt his suggestion of having a circular rail all round the Communion Table so that a large number of communicants could kneel as a family round the table at one time. The Archbishop made reference to the great Trinity Church, Boston, where the communicants kneel round the Table in this way. The Archbishop also urged that, in accordance with old Anglican tradition, the choir should be seated in the western gallery, with the organ. Although they cannot be seen so well there, they can sing to better effect in supporting the congregation. The Archbishop said he had hoped that St. Paul's would have started a fashion in the diocese with its circular communion rail, but that that although it had not been possible, he took the opportunity of the occasion to advertise his views. His Grace gave an inspiring address and spoke warmly of the many whose labours had made the day possible.

During the course of the service a large number of gifts of furnishings were dedicated. These were given by many parishioners and represented a total value of about £2,000. The church cost about £50,000, and already about £30,000 of this has been raised. The offertory at the dedication was £1,914 which rose to well over £2,000 when the special offertories of the Sunday services were also added.

The exterior of the building is of sandstone. The interior is cement finished painted with pastel shades, the roof light blue with ribbing in white; the walls a darker blue, and peach; the pillars primrose and the furnishings light oak. The church is well lighted with large windows and the effect is pleasing.

The font is well situated near the prayer desk, an arrangement which will enable the Prayer Book rubric for administering this sacrament after the second lesson to be followed with a minimum of inconvenience. The chancel is spacious and not overcrowded.

Five former Rectors took part in the dedication, and Mrs. H. G. J. Howe and Mrs. G. H. Cranswick, widows of the first two rectors, were present. Twelve former members of St. Paul's now in the ordained ministry also took part.

"SOCIETAS."

Dear Sir,

It is a source of great regret that copies of "Societas," the magazine of the students of Moore Theological College, have not been preserved in the College Library.

The issues for each year since 1939 have been kept, but it will be greatly appreciated if any former students of the College possess copies of earlier issues of "Societas" which they are willing to present to the College. I am sure old students will realise the historical interest of these magazines, and the value of the information which they contain for the purpose of historical records.

Yours, etc.,

MARCUS L. LOANE,

Newtown, N.S.W.

Principal.

The Australian Church Record, November 10, 1955

SMALL TOWN EVANGELISM

By R. J. C. Priestley.

If the Dr. Billy Graham campaigns in the great European cities are represented as mighty mountains in evangelistic work, then there are some most inspiring Graham molehills whose praises remain unsung.

Chichester is a small cathedral city in the beautiful rural county of Sussex in southern England. Its history dates back to Roman days but the population of 19,000 is somewhat less than that of London, Glasgow, Paris or Bonn, where the great campaigns have taken place.

Rather Sleepy.

One of the characteristics of small English cities such as Chichester is that they tend to become rather sleepy—religious circles definitely included.

Last year, some members of the most evangelical of the city's Anglican churches organised a relay of Dr. Graham's Harringay meetings. Over 800 people tried to get into the building.

Quite obviously there was a hunger for the Gospel. An inter-denominational committee formed itself and arranged the "Chichester Crusade Week," which took place earlier this year.

The committee took the bold step of hiring the biggest of the city's cinemas. Altogether, the Crusade budget was £1,400.

Prayer partners were enrolled from all over the country and 200 counselors were trained under the Australian minister, the Rev. Bruce Reed, of the Greater London Crusade Office.

Unscrupulous Reporter.

Before the long-awaited event, a Press conference was held. It was there that I—then an unscrupulous reporter who once stirred up a controversy between the Anglicans and Roman Catholics which lasted seven months—saw from the testimonies of the committee members the reality of the Christian experience.

The campaign was based on the two Billy Graham films, "Souls in Conflict," the story of three conversions, and "The Greater London Crusade."

On the first evening, my girl friend and I responded to the appeal. We stood at the front of the cinema among nurses, soldiers, rich, poor, old and young.

What a Saviour! What a Crusade! By the end of the week, the films had been seen by over 14,000 people, equivalent to three-quarters of the city's population.

All Records Broken.

All Chichester cinema attendance records were broken and no religious, sporting, business or social event ever drew so many people to the city throughout its long history.

Six hundred people declared an awakening of faith. All expenses were met.

A final rally was addressed by the Bishop of Chichester (Dr. G. K. A. Bell) one of the founders of the World Council of Churches.

Few people in Australia have heard anything of the many small evangelistic campaigns conducted in England as a direct result of the large missions of Dr. Billy Graham.

A young English journalist, himself converted in such a local campaign, which he was covering as a reporter, has written this story for the "Record."

"A lamp has been lit in Chichester and it must not be allowed to go out," he said.

Urging those who had been converted to link up with a church, he declared: "You will change your habits. You will hate sin. You will obey the commandments of God. You will love the people around you as you never did before."

To the truth of that prophecy, I, as a child of the Chichester Crusade, can testify.

Many thousands of people will look back to the mid twentieth century evangelistic mountains as the medium of their conversions. I praise the Lord for the molehills, smaller in size, greater in number, and equal in the Spirit and blessing of God.

Remember now and always that life is no idle dream, but a solemn reality based upon eternity, and encompassed by eternity. Find out your task; stand to it; "the night cometh when no man can work."

—T. Carlyle.

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THINK ON THESE THINGS NOTHING BETWEEN

Conducted by June Dugan.

"They did not say anything to me about it, which makes me think they feel a bit conscience-stricken, a bit guilty. I hope they are, for it seems to me, once people start to feel guilty they soon begin to look for God." This from a woman who has herself known a life of slavery to sin and its consequences, but who has also found a Saviour to give her power and forgiveness.

The people under discussion had not committed any greater crime than not sending their children to Sunday school, but taking them for a picnic instead, nevertheless I feel that the teacher's words were full of truth. How much people (you and I included) need a sense of guilt to put us in the place where we really should be and as God sees us; a place where boasting has no voice. It may be a good thing to think about our guilt and sin and darkness on the one hand, and the peace and joy and light that Jesus Christ as our Saviour can bring us.

One of the things that so often brings our children to contrition and apology after they have misbehaved, is a sense of guilt; a knowledge that their behaviour has hurt others and caused them anxiety. It takes quite a lot of courage and humility very often to come and apologise but the strength of their guilt annoys them as the sand annoys an oyster until at last they must rid themselves of the discomfort. So sometimes through a sense of guilt, of failure, and desperation; through a burden of mental confusion; through a tempest of frustration and general dissatisfaction a soul comes to its God, unburdening itself of the sinful ways and thoughts and words that have for so long chafed and scarred. When the soul meets Jesus Christ and bows to His sovereignty, acknowledges His saving and keeping power, there comes the unbelievable peace, the assurance of confidence, of stability and strength that for so long had been like oases, unattainable in a desert of sin. The burden of guilt must be one which is about the most wearing, sapping one that a human soul can bear. How often has someone handed himself over to the police before they have arrested him because his sense of guilt would leave him no peace?

There must be thousands upon thousands of people who are carrying

a burden of guilt which only God can take away, but somehow they never turn to Him in confession and humility, for their hearts are hard and their wills are strong. Their determination has had to be strong in order to keep them going.

Even Christians who have known their sins are forgiven and have accepted the Lord Jesus' redemption to buy them back from sin, very often know a sense of guilt.

Ah! Mine iniquity
Crimson has been,
Infinite, infinite,
Sin upon sin;
Sin of not loving Thee,
Sin of not trusting Thee.
Infinite sin.

What unhappiness and gloom this picture of guilt and sin paints. It is depressing, oppressive, overpowering, until we look at the other side of the picture where Jesus Christ has dispelled the disease of sin and its power. There, all is light, all is peace and reason. It seems to me that looking into the realm, where Jesus is, from a world that knows Him not, is like looking through a key-hole from a dark room into a flood-lit arena. The vision is only small, but while we can keep our eye to the keyhole, it is enough to keep us going; with our backs to the darkness and power of evil we can glimpse only light and its reassurance. That is all we need until the door is opened and instead of peeping through we pass through to be with Him.

Let us live so closely to Him that our vision of Him is not darkened, our burdens are carried with Him, and we are sure of the way we take. Nothing between us and Him:

Then all is peace and light,
This soul within.
Thus shall I walk with Thee,
The loved unseen;
Leaning on Thee my God,
Guided along the road,
Nothing between.

There are 30 British University and University Colleges in which there are over 80,000 full-time students, of which 4,607 come from the British Commonwealth and 3,379 from foreign countries. Of the total, number, financial assistance of various kinds was being received by 72%. There were 31,000 students in 183 teacher training colleges in England.

The Australian Church Record, November 10, 1955

THE WORLD OF BOOKS

The Trinity in Contemporary Theology, by Claude Welch, S.C.M. Press Ltd., 1952. Pp. 313. Aust. Price 22/6.

This is a most important and interesting book, though, by virtue of its very subject it will probably only commend itself to a limited number of readers. Dr. Welch brings together the discussions and conclusions of a great variety of contemporary and near contemporary writers (both Protestant and Roman Catholic) and discusses their respective views with unusual thoroughness. He is thoughtful and penetrating in his criticisms and his own conclusions are amongst the most valuable parts of the work.

Part I provides the necessary background to the study by reviewing the place of the doctrine of the Trinity in nineteenth century theological thought with special reference to the significant conclusions of Schleiermacher, Hegel, and Ritschl. This is a most helpful and stimulating section and admirably serves as an introduction to the second part where Dr. Welch goes on to show the survival of these nineteenth century patterns in contemporary attitudes towards the doctrine.

Probably of greatest interest in Part II is the author's careful appraisal of Brunner's view of the doctrine of the Trinity as a "defensive doctrine," and his reasoned criticism of it on the ground that Brunner's position must inevitably undermine the adequacy of God's Self-revelation in Christ. Another chapter of interest in this part is where the attitude of "Authoritarian Christianity" is briefly considered. Dr. Welch is not slow to express his dissatisfaction with both conservative Protestantism and Roman Catholicism because of their continued failure, as he regards it, to revise their doctrines of Revelation and Inspiration and so refusing to abandon the older ways of establishing and stating the doctrine of the Trinity.

Part III surveys the contemporary reconstruction of the doctrine and in particular considers the views of Hodgson, Lowry, Barth, and Baillie. Dr. Welch lays bare an important conflict here between Barth, who bases the doctrine on the "fact, form and content of revelation" and who therefore does not see the Unity of God as the basic New Testament problem, and Hodgson and Lowry, who base their doctrine differently and who do regard this problem as basic. Quite clearly the author prefers the approach of Barth (and Baillie) whose presentation of the doctrine he states at some length.

Part IV is entitled a "Constructive Statement." In it the author strongly favours the general conclusions of Barth and Baillie and is firm in his criticisms of Hodgson whose basic approach to the doctrine he calls into question and whose understanding of the meaning of "persona" he will not allow. This final conflict with Hodgson is one of the most stimulating and suggestive parts of the whole work and brings into clear relief the

very interesting conclusions of the author himself.

The high quality of the book is sustained throughout and although Dr. Welch's conclusions cannot be considered as final, nor indeed largely correct for that matter, this book must rank as one of the most important contributions to contemporary discussions of the doctrine of the Trinity.—B.L.S.

The Lord's Day or the Sabbath, by Norman C. Deck, Sydney. 2nd edition revised, 1955. Price 9/6.

How Sunday should be observed is a subject on which Christians take diverging views. The matter is made more confusing by the rise of the modern Seventh Day Adventist sect, who insist that the fourth Commandment should be observed in all strictness by Christians. This commandment enjoins the cessation of work on Saturdays. The Seventh Day Adventist sect is aggressive and increasing. In the last seven years, the census shows that their adherents have swollen by almost 50 per cent. It is plain that many Australian Christians find the Seventh Day Adventist arguments difficult to counter. The fact is that the average Christian has only a slender grasp on the fundamental difference between the principles which Scripture indicates governed the Old Testament observance of the Sabbath, and the New Testament keeping of the Lord's Day.

Mr. Norman Deck has provided a timely guide in this matter in his book "The Lord's Day, or the Sabbath—Which?" The book is written as a result of Mr. Deck's experience on the mission field, where he found the Seventh Day Adventist sect very active in proselytizing young native converts not yet fully established in the faith. Mr. Deck's book contains a complete and unanswerable demolition of the Seventh Day Adventist arguments. But apart from this primary purpose, readers will find the book interesting for the light it throws on many Biblical themes. Mr. Deck shows that the Ten Commandments are integral with the Mosaic legislation, and have passed away as a code with the passing away of the Mosaic System. But insofar as their moral principles represent the unchanging will of God for men, they have been re-affirmed in the New Testament.

It is noteworthy that the fourth Commandment is the sole exception to this. Mr. Deck argues with cogency that the Sabbath was unknown before the Exodus. It was given as a sign of the Mosaic covenant, and its observance has ceased with the passing of that covenant. From the beginning, Christians observed the first day of the week. Mr. Deck establishes this beyond doubt through the examination of the New Testament and the testimony of the early Christian writers.

Mr. Deck's book is well written, stimulating, and easy to read. It is remarkably cheap, costing only 9/6 for more than 200 pages. It is on sale at the Church Record Book Room and elsewhere.—D.B.K.

Why Bishops? Their Origin, Functions and Traditions. By H. E. W. Turner. Church Information Board, London. 1955. Pp. 64. English price 3/6.

Bishops in the New Testament. By J. R. L. Johnstone. The Young Evangelical Churchmen's League, Sydney. 1955. Pp. 23. Price 1/6.

"I could do my work happily under a bishop, and feel honoured under the episcopate of many. But part of my work would

be to preach that in the first century he did not exist." So wrote the distinguished Congregational theologian Dr. P. T. Forsyth in his book "The Church and the Sacraments." Both Professor Turner and Mr. Johnstone would agree with this conclusion. Professor Turner, who offers a moderate defence of the Anglo-Catholic position in regard to Apostolic Succession, says no more than "we have not yet discovered any figure in the New Testament exactly identical with the modern bishop . . . But there are some signs in the New Testament that the embodiment of apostolic authority, in a single figure will not be long delayed." Moreover Professor Turner admits that the link between the Apostles of the New Testament and the developed monarchical episcopate of the second century is largely a matter of guess-work. He thinks it probable that two factors were at work—a movement from above below, where an apostolic man settled down in a local community, and a movement from below above, where a leading presbyter took precedence over his fellow presbyters in a local church. "Both the tendencies are supported by a few scanty facts, and have been taken as the chief clues by ancient as well as by modern writers."

Both Professor Turner and Mr. Johnstone are agreed that the pattern of local ministry in the New Testament was generally speaking Presbyterian. The evidence for this is clear enough. The discussion to-day hinges on the function of the Apostles in the N.T. church and on the extent (if any) to which their peculiar functions were transmitted or assumed by any other group of men (leading presbyters or apostolic men?) after their death.

Both booklets under review are useful introductions to the matter. Professor Turner gives a general defence of a certain theory, while Mr. Johnstone surveys a large part of the relevant New Testament evidence. "Why Bishops?" goes well beyond the New Testament into the early church and discusses the value placed on bishops by ancient and modern defenders of Apostolic Succession. Both books are worthy of careful study.—D.R.

SOME RECENT BOOKS.

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

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

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

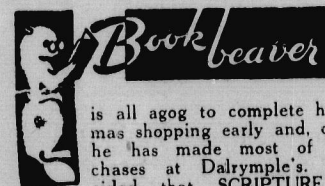
The Greatest Book in the World, 6/-. Story of the Bible Society told for Children by Enid Blyton (post 7d.).

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PERSONAL

The Rev. T. D. Croft has recently returned from England and will be instituted as Minister-in-charge of the Provisional District of Seven Hills, N.S.W., on Friday, Nov. 11.

Congratulations to the Rev. K. P. and Mrs. Churchward, of St. Michael's, Wollongong, on the birth of a son.

Archdeacon R. B. and Mrs. Robinson, of St. Stephen's, Willoughby, N.S.W., are holidaying in Adelaide where the Archdeacon is taking part in the Centenary celebrations of St. Luke's, Whitmore Square.

The Rev. J. H. Shilton, former Rector of Bass, South Gippsland, was inducted as Rector of St. Michael's, North Carlton (Dio. of Melbourne) on Nov. 3.

The Rev. J. S. Muxworthy was inducted to St. Chad's, Chelsea on Nov. 8.

Rev. A. A. Roberts will be inducted to St. James', East Malvern, on Nov. 16.

Rev. G. W. Simondson has been appointed to the Parish of Doncaster (Dio. of Melbourne).

The Rev. David Abbott has been appointed to the Parish of Hastings (Dio. of Melbourne).

The death occurred in England on Aug. 6 of John Christie Magee, D.D., Bishop of the Free Church of England, otherwise called the Reformed Episcopal Church.

The Rev. Evan James Hopkins, last surviving son of Rev. Evan Hopkins of Keswick fame passed to his rest on August 14, at the age of 83.

The Rev. C. L. Oliver, M.A., Rector of St. Mark's, Granville, Sydney, is taking up his appointment as Warden of St. Columba's Theological Hall, Wangaratta, on February 1 next year.

Bishop W. G. Hilliard and Mrs. Hilliard arrived in Sydney on November 9 after their holiday in England, and they will be given an official welcome in the Chapter House by the church people of Sydney, on Friday, November 11.

We congratulate Mr. and Mrs. Peter Nicholson of Warrawee, on the birth of a daughter, Catherine Jane.

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● "ALL THIS IN A LIFE-TIME."

(Continued from page 1)

he said, "there were no African clergy, only one church, and about 200 Christians. There was one Bishop for all Eastern Equatorial Africa. His nearest neighbouring Bishop was the Bishop in Jerusalem! When I first arrived I was appointed printer, and George Pilkington and I together produced hundreds of Luganda reading sheets on Mackay's printing press. Pilkington had great visions for the future, and spoke of the day when the Gospels would be read over a radius of some 300 miles with Uganda at the centre." Then he showed me the famous "biscuit tin Bible," translated by Pilkington over a period of six years and completed only a short time before his death. This small volume (which is still Uganda's "authorised version") was so named because it just fitted comfortably into the old-fashioned two-pound biscuit tin which kept it safe from the white ants.

"I was appointed storekeeper, too," continued this pioneer missionary, "and I used to sell books for cowrie shells; the day came when I had in my possession all the cowrie shells in the Kingdom, and the country was in danger of going bankrupt! Compare that with the £16,000,000 which is being spent on the Owen Falls Dam. What a contrast!"

But Mr. Fisher did not remain long at the headquarters of the Uganda Mission. His was a pioneering job, and as the years went by many new Mission stations sprang into existence under his hand. And so he had a part in fulfilling the dream of Dr. Ludwig Krapf who looked towards the day when a chain of Mission stations should stretch across Africa from East to West.

But his claim to fame lies principally in the field of education. "I built the first schools," or "reading rooms," he told me. "The people called them 'synagogues.' Pilkington came to see them, and was, it seems, so impressed by the system that he sought permission to spend a year travelling through the provinces of Uganda introducing the 'synagogue' plan. And to-day we have Makerere College. Another contract!" And then he gave me some news, which clearly showed that his interest in education is still very much alive. "I have just completed arrangements for the establishment of a 'Fisher Memorial Scholarship' fund," he said, "which will enable Toro clergy to send their sons

The Australian Church Record, November 10, 1955

or daughters to Makerere. If the leaders of to-morrow are Christians, as many of them are to-day, then Uganda's future is secure."

Seven African Bishops.

Uganda then and now—how many and how great are the changes which have come about in the past eighty years in the fields of political and social development, educational and industrial advance. And in this chapter of progress the Church has not been left behind. I asked Mr. Fisher to tell me what, in his opinion, was the chief contrast between the Uganda of yesterday and the Uganda of to-day. And this was his reply: "I think this picture explains it best." (And he showed me a photograph of the Service in Namirembe Cathedral last May, when the Archbishop of Canterbury consecrated four Africans as Assistant Bishops). "When I arrived in Uganda,

as I have told you, there were only two hundred Christians, one church, and no African clergy. And to-day? Why, there are seven African Bishops in East Africa, hundreds of clergy, churches and schools. And yet I am still alive! All this in a life-time!" And then he turned again to the picture: "Other people may look at this and say, 'Now, that's a nice picture'; but I can only repeat my favourite text, Habakkuk 2:14—'For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'"

INTERESTING FIGURES.

According to the census of 1850 the population of England and Wales was 18 millions, and in 1951, 43½ millions. In 1851 614 Deacons were ordained. In 1951, 411.

The recently published report by Political and Economic Planning shows that 4.3% of the University graduates in Great Britain have chosen the Church as their profession.

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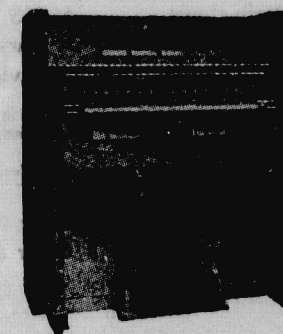
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THE DRAFT CONSTITUTION.

The Bishop of Newcastle has received
from the Archbishop of Canterbury a letter
of congratulation on the recent acceptance
by General Synod of the Draft Constitution.
The letter is mainly personal, but the Bishop
has sent us the following extracts as likely
to be of more general interest:—

"I have heard from several quarters that
the draft Constitution has been accepted by
General Synod . . . May I write to congratu-
late you with all my heart and to thank you
for the well-being of our whole Communion
for what you have done in this cause. . . I
know that the Constitution now has to be
referred to the various dioceses, and must be
accepted by eighteen out of the twenty-five.

I pray God that this may in due course
happen safely, and that your labour may
reach its final confirmation.

"Could you get somebody to send me a
copy of the Constitution as I should dearly
like to see it, since at one time I was so
closely associated with it."

The Bishop of Newcastle has informed
the Archbishop that as soon as the draft
is ready for submission to the dioceses a
copy will be sent to him.

NEWS IN BRIEF

● **PERTH WANTS COLLEGE.**

Perth Synod has decided to raise 50,000
as a first stage in establishing a theological
college for the west. Its full target is
£150,000 for the college and it is hoped that
this will be part of the forthcoming cen-
tenary celebrations of the diocese.

● **SCHWEITZER HONOURED.**

Dr. Albert Schweitzer, theologian, musi-
cian, and medical missionary, visited England
last month to receive the rare Order of
Merit from the Queen. He also was given
an honorary LL.D. at Cambridge Univer-
sity. Though now 81 he is returning to
his mission station at Lambarene in equa-
torial French West Africa.

● **CLERGY STUDY EVANGELISM.**

More than 300 clergymen from 36 dioc-
eses met at Swanwick, England, to study
evangelism. The conference was arranged
by the Bishops of Croydon and Barking who
had written to "The Times" saying that
the Church had rarely been confronted be-
fore with such an opportunity for bringing
men back to God as at the present time.
The conference was the result of the imme-
diate response received by the two Bishops
to their offer to take the lead in initiating
courses of training in evangelism for clergy.
The conference lasted four days and in-
cluded speakers from all sections of the Church
including Canon Brian Green and the Rev.
Maurice Wood.

YOUR CHRISTMAS GIFT.

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the "Record" Office and we will see
that they begin receiving the "Record"
with the Christmas number with a cov-
ering note that it comes to them as a
gift from you.

● **CHURCH FILM CENTRE.**

Representatives from five European coun-
tries met in Paris in October to make plans
for the establishment of a permanent Inter-
national Inter-Church Film Centre. The
group adopted a constitution for a perma-
nent organisation to co-ordinate the work of
evangelisation and moral education by means
of film.

● **300 SYNAGOGUES.**

According to the Bulletin of the Israeli
Government, three hundred synagogues are
being built in Israel at the present time, and
three hundred more would be needed to
hold all those who wish to attend services.
The building expenses are borne mainly by
the members themselves.

● **GREAT CANADIAN MISSION.**

About 400,000 Canadians heard Dr. Billy
Graham in a month during his big missions.
The Bishop of Toronto in a special statement
gave warm commendation of the Crusade.
"Never before in this city have such large
gatherings of citizens from every walk of
life listened to the presentation of the
Christian Gospel from the lips of one man.
The meetings of the Crusade were conducted
on a high plane of evangelism. Foremost
in Dr. Graham's plans for evangelism is
his full identification with the churches in
the community. On this point he could not
have been more emphatic. Nothing could
have been finer than his addresses to the
clergy of the city of Toronto. Dr. Graham
is the voice of a team of evangelists of fine
credentials and qualities. He is supported
by a great tide of prayer from many parts
of the world."

At the special meeting held in Canada's
capital, Ottawa, several Canadian parlia-
ment leaders were in attendance along with
other Government officials as well as the
American Ambassador to Canada, the Hon.
Douglas Stewart. There were nearly 700
decisions.

**CHURCH PLAN TO BEAT
FAMINE.**

The Church of Tanganyika, in co-
operation with the Government, has
adopted a plan which it hopes will al-
leviate the worst affects of the famine,
which has devastated parts of the coun-
try for the last two years.

In many parts of Tanganyika the
Veterinary Department has established
experimental plots where new methods
of farming are being demonstrated.

The Church is right behind the plan,
and a four-acre plot is to be secured
for every church in the central pro-
vince. It will be cultivated to the gov-
ernment plan and planted with new
sturdy short-term grains.

◆ **A.C.R. DONATIONS.**

The Members of the Board of Management
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Convocation Re-affirms South India Resolutions

Decides on New Lectionary

A determined move to annul the July resolutions with regard to intercommunion with the Church of South India was defeated by a large majority in the recent sessions of Canterbury Convocation.

These resolutions were opposed by an Anglo-Catholic section and have already resulted in two Anglican clergymen, the Rev. Walton Hannah and Rev. Ross H. Williamson joining the Church of Rome.

Objection is taken to the Church of South India by the Anglo-Catholics because many of its ministers are not episcopally ordained, because it is in full communion with non-episcopal churches such as the Methodist, Presbyterian and Congregational churches, and because it makes no doctrinal affirmation about episcopacy, although it has adopted that form of church government.

The Church of South India has about a million members, half of whom were formally Anglicans, and half members of one or other of these non-episcopal churches. Last July the English Convocations affirmed that all episcopally ordained clergy of the Church of South India might regularly officiate in the Church of England, and all lay members of that church might be admitted as of right to the Holy Communion in the Church of England. It was these resolutions that the move in Convocation aimed to disannul, but as one speaker said, the move came too late.

The New Lectionary.

Convocation also gave general approval to a new lectionary which it is intended should supercede the various lectionaries now used. If it is finally adopted it will be a great improvement.

The principle of the new lectionary is uniformity. The many alternative lections now permitted will be abolished. The second principle the new lectionary incorporated is continuity of reading the Scriptures. The number of saints allowed to interrupt the continuous reading of Scripture have been reduced to a minimum and what is known as lessons for the First Evensong of a Saints' Day, are to be abolished under the new lectionary. One of the speakers in the Convocation of York, in commending the new lectionary, described the present system as "a perfect pest," in which neither the clergymen or the churchwardens knew what was being read.

The new lectionary is to come into provisional use on the first Sunday in Advent next year.

TWO NEW BISHOPS.

A well-known Evangelical, Dr. F. Donald Coggan, Principal of the London College of Divinity, has been appointed Bishop of Bradford, in succession to the Right Rev. A. W. F. Blunt, who has retired.

Dr. Coggan took a double first at Cambridge where he was a member of the Christian Union. He was for a time a Travelling Secretary of the Inter-Varsity Fellowship and compiled the first history of the I.V.F. in 1934. After leaving Wycliffe Hall, Oxford, he was curate at St. Mary's, Islington, and later joined the staff of Wycliffe College, Toronto, which honoured him with its D.D. Since returning to England he has been an active and popular member of Convocation. Dr. Coggan is 46.

The Queen has also approved the appointment of the Rev. L. M. Charles-Edwards, Vicar of St. Martin-in-the-Fields, as Bishop of Worcester. Mr. Charles-Edwards served his early ministry in the Midlands, and he came to London seven years ago. He is 53.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

November 13. 23rd Sunday after Trinity.

M.: Prov. 1, 20; or 1 Macc. 2, 1-28;
Luke 16; 1 Cor. 1, 1-25.

E.: Prov. 2 or 3, 1-26; or 1 Macc. 2, 29-48; John 9; or 1 Cor. 13.

November 20. Sunday before Advent.

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

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

November 27. 1st Sunday in Advent.

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

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

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FURNISHED FLAT REQUIRED

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