

THE AUSTRALIAN CHURCH RECORD

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

No. 2

FEBRUARY 4, 1954

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

THE QUEEN'S FIRST SERVICE

PREPARATIONS AT ST. ANDREW'S.

207 parishes and parochial districts of the Diocese of Sydney will be represented in St. Andrew's Cathedral, on February 7 at the service which Her Majesty the Queen and the Duke of Edinburgh will attend.

The Archbishop has made it clear this is not a State service and that the great majority of people present will be church members of the diocese, representing not only parishes but also other organisations and schools. The Cathedral only holds 1400 people at a time but about 2000 others will be accommodated in the grounds around the Cathedral.

The diocesan bishops and some of the Bishops of the Province of N.S.W., the Bishop of New Guinea, will be present, as well as Archbishop Gillroy and the heads of the Lutheran and other Protestant denominations. There will be few "official" personages at the service, but among the prominent people will be the State Governor, the Chief Justice of N.S.W., Sir Wilton McKell, the Commander of the "Admiral Abel Smith" and other members of the Royal staff.

Speaking at a meeting of clergy and parochial representatives on Friday, February 2, the Archbishop said that he had invited Cardinal Gilroy to send a representative who would be suitably placed in the Cathedral, but that it had not yet been found convenient to send a representative.

CATHEDRAL CLEANED.

Such preparation has been going on for the Cathedral itself. Not only has the interior but the exterior has been thoroughly cleaned and the great western window has been repaired and glazed, but the whole of the choir and sanctuary have been repaved with marble to commemorate the Queen's visit. Flags have been hung and cleaned, as have also the tiles. Altogether, expenses in connection with

the Queen's visit to the Cathedral (printing and postage, cleaning, special seating for the Queen and seating outside the Cathedral) apart from the marble paving will amount to about £3000.

CHAINED BIBLE FOR ST. ANDREW'S. GIFT FROM ENGLISH PARISH.

A copy of the "Great Bible" printed by command of Henry VIII in 1539 has been given by the parish of Barnwell, Northamptonshire, England, to St. Andrew's Cathedral, Sydney.

This, one of the earliest printed English Bibles, has its original doeskin binding, and is no doubt one of the "chained" Bibles which people of Henry VIII's reign resorted to their parish churches to read. It will be remembered that William Tyndale, the great translator of the Bible, prayed at his martyrdom, "Lord, open the King of England's eyes." The printing of these "Great Bibles" by King Henry may fairly be taken as the tangible answer to Tyndale's prayer.

Barnwell is the parish church of the Duke of Gloucester. The Rev. Harry Bates, who has been Rector of Barnwell and is now on the staff of Moore College, is bringing the Bible out with him, and it is expected to be in the Cathedral in time for the Queen's visit. If the print is clear enough, it is hoped that the Governor of N.S.W. and the Duke of Edinburgh, who are to read the lessons, will read from it.



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Off the Record

The C.M.S. "Outlook" for December contains a picture of St. Stephen's Church, Nairobi, taken during the Consecration service last September. The arrangement of the chancel is very pleasing. The Holy Table, dark against a plain light wall, has no ornaments on it except book rests, flowers. The chancel is large and open. Centrally placed at the head of the aisle, at the foot of the chancel step, is an elegant brass lectern. A little in front of it, also in the aisle between the front pews and the step, is a white stone font.

Designers of new evangelical churches please observe this arrangement. It is commendable both artistically and doctrinally. And not ewell the absence from the chancel of choir stalls—the bane of modern chancels.

* * * *

CHRISTIAN HOMES IN SUDAN.

The first three all-Christian Nuba homes have begun to make their witness in this tribal area of the Northern Sudan. Missionaries and Sudanese Christians recently went in procession to visit each in turn, to pray for God's blessing upon them. These Christian families will need much grace and strength day by day as they turn away from old superstitions and walk in the new way of life.

* * * *

DOES THIS APPLY TO YOU?

At a "Bible Week" at Droydsden, England, recently, one feature was a mock trial. Mr. John Everyman was charged with undermining the basis of society by his neglect of the Bible.

* * * *

SPOONERISMS.

Dr. Paul White tells me that several weeks ago, in broadcasting C.M.S. Newsreel, he picked up a paper and read that "Mr. Hill Barbour would be preaching at the evening service at St. Pad's, Chutney."

This reminds me that when Archdeacon R. B. Robinson was inducted to his present charge a former rector told the congregation that St. Stephen's, Willoughby, was very fortunate to have such a "wive lire" for their new rector!

* * * *

WHERE THEY COUNT BACKWARDS.

The Ven. G. H. Jose, lately Dean of Adelaide, writes in the "Adelaide Church Guardian":

"... I am gathering material to continue the history of the Church in this diocese from 1956 to 1882..."

Unless, of course, he means B.C.!

Q.

TO AUSTRALIAN CHURCHMEN

WHAT SHALL I RENDER?

On Sunday, February 7, the day following the anniversary of her Accession, Her Majesty Queen Elizabeth II, Queen of Australia, will worship in St. Andrew's Cathedral, Sydney, with her husband the Duke of Edinburgh, and a great congregation of Christian people at Morning Prayer.

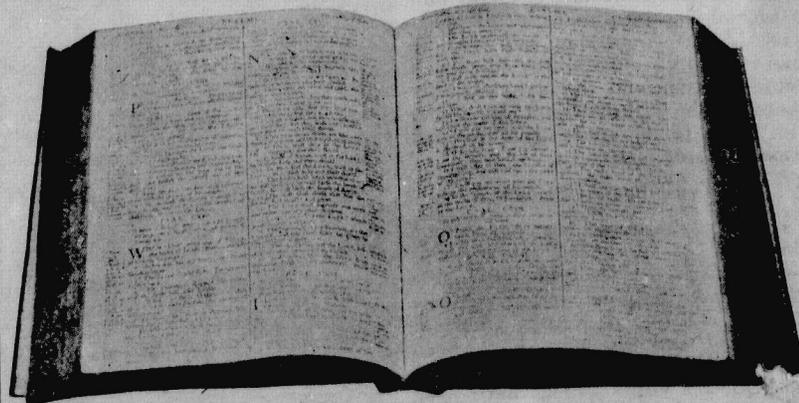
Thus the Queen, Defender of the Faith and Supreme Governor of the Church of England, will be the first reigning sovereign to visit this her dominion and to join with members of her own Church in the public worship of Almighty God.

It has not escaped attention that the first Sunday in February is not only the nearest Sunday to the anniversary of Her Majesty's Accession but also the anniversary of the first occasion when public worship was conducted on these shores. On the first Sunday in February, 1788, the Reverend Richard Johnson, B.A., chaplain to the first fleet and to the new colony, conducted Morning Prayer under a great tree close to Sydney Cove in the presence of Captain Arthur Phillip, R.N., and a large congregation of officers, marines and convicts.

The Book of Common Prayer which Mr. Johnson held in his hands on that occasion to lead Morning Prayer Queen Elizabeth will also hold in her hands in St. Andrew's Cathedral at Morning Prayer on February 7.

God had marvellously blessed our Royal House and prospered this country, both as a colony and as a self-governing dominion, under it, since the day when Mr. Johnson offered prayer for "our gracious Sovereign Lord, King George," for "our gracious Queen Charlotte, His Royal Highness, George, Prince of Wales, and all the Royal Family." We in the Church of England believe that in praying for our sovereigns in the exercise of their so great office we are praying for the stability and well-being of our people, as well as for sufficient quietness to enable the Gospel of our Lord Jesus Christ to be proclaimed unhindered throughout all the countries of the Commonwealth. We are wise if we thus consciously and in the Spirit link our prayer for the Queen with our prayer for the evangelisation of the world as well as for the material and spiritual weal of our own nation.

Some of us who, at a great distance, prayed with the Queen at her Coronation, will have the joyful and privileged experience of praying with her more nearly in our own mother cathedral. As Evangelical churchmen we may also render thanks to God that the Church of England was planted in this land by Richard Johnson, who, like Marsden, Cowper and Cartwright, was a fruit of the Evangelical Revival, and that when now, after 166 years, our Queen comes to worship where Johnson planted the Gospel, she comes first to a Cathedral and to a Diocese where the same Evangelical faith of the Church of England is still loved and proclaimed.



Richard Johnson's Bible, which the Queen will use on Feb. 7. It is open to show Psalm 116 verse 12.

HUGH LATIMER—

'PRINCE OF PREACHERS'

(By the Very Rev. S. Barton Babbage, Dean of Melbourne, and Principal of Ridley College.)

Among the Church wardens accounts of St. Margaret's, Westminster, for the year 1549, there is a revealing entry:—
"Paid to William Curlewe for mending of divers pews that were broken when Dr. Latimer did preach—1/6d."

This entry reveals something of the dynamic and forceful character of Latimer's preaching in the troubled and disturbed days of the English Reformation.

Latimer was pre-eminently a preacher of righteousness. He was no respecter of persons; he boldly rebuked vice and corruption, not only in Kings, but also in Bishops, not only in the State but also in the Church.

His power as a preacher is illustrated by a particular instance. He was preaching before the boy King (King Edward VI) on March 10, 1550, when he took as his text: "Take heed and beware of covetousness." (Lk. 12:15). He attacked with scathing condemnation the prevalent spirit of rapacious greed and corruption, and made pointed reference to the Christian duty of restitution. One whose conscience was smitten and accused was John Bradford, who immediately sought Latimer out to restore some of the King's money wrongfully appropriated. John Bradford was the one who once remarked on seeing some criminal—"but for the Grace of God, there goes John Bradford." Bradford later sealed his faith with martyrdom.

Latimer's gifts as a preacher were soon apparent. His style was simple and vernacular and his message was enforced by a unique gift for vivid illustration and telling epigram.

Cranmer described him as "a man of singular learning, virtuous example of living, and sincere preaching the Word of God," and it was through Cranmer's instrumentality that Latimer was called upon to preach before King Henry VIII during Lent in 1554. In the following year, Latimer was consecrated Bishop of Worcester, and he immediately began to further the work of Reformation. He was indignant at the painful contrast between the gross wealth of the Monks and the desperate poverty of the people. Preaching before Convocation he voiced his indignation: "They preached to the people that dead images (which at the first, as I think, were set up, only to represent things absent) not only ought to be covered with gold, but also ought to

Hugh Latimer was not a profound, although he was a competent scholar. He owed his conversion, under God, to "Little Bilney." "Master Bilney, or rather Saint Bilney, that suffered death for God's word sake; the same Bilney was the instrument whereby God called me to knowledge; for I may thank Him, next to God, for that knowledge that I have in the word of God. For I was as obstinate a papist as any was in England, insomuch that when I should be made bachelor of divinity, my whole oration went against Philip Melancthon and against his opinion. Bilney heard me at that time, and perceived that I was zealous without knowledge; and he came to me afterward in my study, and desired me, for God's sake, to hear his confession. I did so; and, to say the truth, by his confession I learned more than before in many years. So from that time forward I began to smell the word of God, and forsook the school-doctors and such fooleries."

all faithful and Christian people (yea, in this scarceness and penury of all things), to be clad with silk garments, and those also laden with precious gems and jewels; and that beside all this, they are to be lighted with wax candles, both within the Church and without the church, yea, and at noon days; as who should say, here no cost can be too great; whereas in the mean time we see Christ's faithful and lively images, bought with no less price than with his most precious blood (alas, alas!) to be an hungred, a-thirst, a-cold, and to lie in darkness, wrapped in all wretchedness, yea, to lie there till death take away their miseries."

He actively supported the work of the Commissioners who were responsible for the dissolution of the Monasteries and the destruction of well-known shrines and wonder-working relics. The Commissioners discovered that attached to the crucifix over the famous Rood of Grace at Boxley Abbey were "certain engines and old wire, with old rotten sticks in the back of the same, that did cause the eyes to move and stir in the head thereof, like unto a lively thing, and also the nether lip likewise to move as though it should speak."

Latimer's preaching only came to full fruition in the reign of Edward VI. His concern was, as ever, with practical religion. He was both outspoken and uncompromising in his condemnation of sin in both courtier and prelate.

There was increasing social discontent. The poor were in a tragic plight, and Latimer was genuinely concerned about their desperate need. Latimer was unsparing in his attacks on those who, by their rapacity and greed, were responsible for the prevalent evils. Again and again he denounced the sins of covetousness, falsehood, and dishonesty. He enforced his contentions with arresting illustrations and pointed illusions: "I have known some that had a barren cow; they would fain have had a great deal of money for her; therefore they go and take a calf of

(Continued on page 12)

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Some of the most pernicious results of rationalistic criticism of the Bible have been seen in teaching about the Old Testament and the Bible. The Graf-Wellhausen theory of the Old Testament was based on a preconceived evolutionary view of the development of Hebrew history and religion. Being based on a rationalistic philosophy, this theory regarded the Old Testament not, as it claims to be, the record of God's revelation to sinful men, but as the record of human ingenuity attempting to express ever changing views of God and the world.

Needless to say, such a theory about the Old Testament divests the sacred record of any real authority. It places it under the judgment of the more highly developed modern mind, to which it may or may not commend itself.

This view has, fortunately, been on the decline for some years, even among those who still accept the main part of Wellhausen's analysis and dating of the documents. It is therefore both surprising and regrettable, to say the least, to find the Bishop of Goulburn, in so important a sermon as that delivered at the A.N.Z.A.A.S. service in Canberra on Jan. 17 on the text "What is truth?", putting forward this rationalistic view as the "Hebrew and Biblical contribution" to the search for truth.

The Israelite, according to Bishop Burgmann, having begun by "seeing the divine or super-human in the forces of nature," found on occasion that "the storm seemed to be on their side." "A feeling that this great and terrible God had an interest in them and a job for them to do came to possess these Israelites." When they found, however, that "storm did not always arrive in time," the Israelite accounted for "the changeful modes of his God" by concluding that "the fault must be in himself." When the prophets appeared and "gradually made the enormous step from the gods of nature to the God of history," they apparently set about concocting a history about their nation, and thus "by degrees God came to be pictured as giving man a

series of commissions to which it was in man's interests, as well as his duty, to respond."

Whatever else this theory of the Bishop's is, it is certainly not the view of Israel's history and religion which the Old Testament itself gives. And it is as untrue to the Christian view of the Old Testament as it is unscientific.

If the Bishop of Goulburn really takes this view of the Old Testament, there is something sadly lacking in his theology. If he has merely been watering down the revelation of the Old Testament to make it understood by, or acceptable to, his scientific audience, then he has done a grave disservice both to the scientists to whom he was preaching, and to the Word of God which he is commissioned to preach.

The appearance of "The New Bible Commentary" is a healthy sign in the realm of Biblical studies and should help to establish a new understanding of God's Word. We have been subject too long to the corrodent influence of rationalism in the guise of Biblical criticism. It has seldom been blatant in English commentaries, but it has been subtle and persistent. The co-operation now of so many conservative scholars in such a considerable work is itself an indication of the gathering strength of evangelical scholarship.

Dr. Wilbur Smith, Professor of English Bible at Fuller Theological Seminary, California, and a well known American bibliographer, writes:

"Hardly a week has passed during the last two or three years, and often before, but that I have been asked, 'What one-volume commentary on the Bible would you recommend?' I have always had to reply that there was no entirely satisfactory one-volume commentary, though eight of them have appeared since the dawn of this century. Now at last we have that which multitudes of Christians on both sides of the Atlantic have sought for, and needed.

First, this new Bible Commentary brings together, as a group working on one task, the largest assembly of conservative Biblical scholars in Great Britain, in addition to a few from other countries, that any corporate

work has seen in our generation. Secondly, from beginning to end the volume is true to the great reformed convictions regarding the inspiration of the Holy Scriptures, which cannot be said of the great mass of Biblical literature now appearing, especially in the field of commentaries. Thirdly, the work is abreast of the most recent scholarship—Continental, British and American—in archaeology, philology, ancient history, Christology, etc. The entire volume breathes an atmosphere of freshness, of new approaches, of the enthusiastic desire to get at the meaning of the text.

Finally, the amount of material here made available on every portion of the Word of God is quite amazing. I did not think it possible for any one-volume commentary to cover so informingly every chapter of the Bible—not exhaustively, of course, but with an adequacy that will satisfy everyone. In the future, every student enrolled in my course in Bible Survey will be asked to purchase and master this work—and I have never previously made such a request regarding any similar volume in this course. Scarcely any volume published in our generation relating to the exposition of the Word of God could meet such a great need, and bring so much joyful reassurance to its readers, bringing out things new and old from the Word of God, as this remarkable work."

Dr. Evatt has been spreading himself in the daily press on a charge that the Federal Government are occasioning embarrassment to the Queen by a breach of the constitutional practice by which Ministers take full responsibility for all official acts. Dr. Evatt is mistaken, the Queen is bound constitutionally to accept the advice of her ministers. But her ministers are not debarred from expressing the opinion that a certain course of conduct could not be advised because it would create a difficult situation for Her Majesty or for the Dominions. Dr. Evatt should know that this distinction exists. The whole proposal to appoint Mr. McGuire was ill-conceived and we are glad that the Federal Government has seen this clearly. If the move was political, as Dr. Evatt suggests, it was exceedingly mal-a-droit.

Surely Dr. Evatt does not expect sober citizens to recognise a parallel between the title "President of the United States of America" which belongs to a wholly alien and Sovereign State with "President of Ireland" which is a title affected by a body somewhat nebulously associated with the British Commonwealth of Nations. If the United States of America were claiming a moral right to exercise jurisdiction over her more extensive neighbour Canada, and an Act of Parliament had to be passed declaring that Canada should not be compelled against her assent, by an external majority vote, to submit to such jurisdiction

as the Registrar for corrections to their personal entries for **My Life Story**, the next Diocesan Year Book.

tion, the certificate of title officially recognised might create much embarrassment. Fortunately there is no need for even an armed force to be maintained on that frontier. A testimony to the cordial relations that subsist between the two countries. The amazing thing is that a man of Dr. Evatt's intelligence believes that his arguments would carry weight with his readers. . . It is not placing a high premium on the intelligence of the average Australian. To give official recognition to a title that embodies a claim of a highly controversial character would create embarrassment. Whether it would not have been better for the Federal Government to declare that it could not agree to an official designation that might reflect on the right of a loyal body of Her Majesty's subjects to remain under a jurisdiction guaranteed to them by the crown is of course a matter of opinion.

Sydney clergy are being asked by the Registrar for corrections to their personal entries for **My Life Story**, the next Diocesan Year Book.

What about some uniformity in these illuminating autobiographies?

Are clergy meant to include extra-parochial appointments, overseas trips, membership of societies and committees on which they serve?

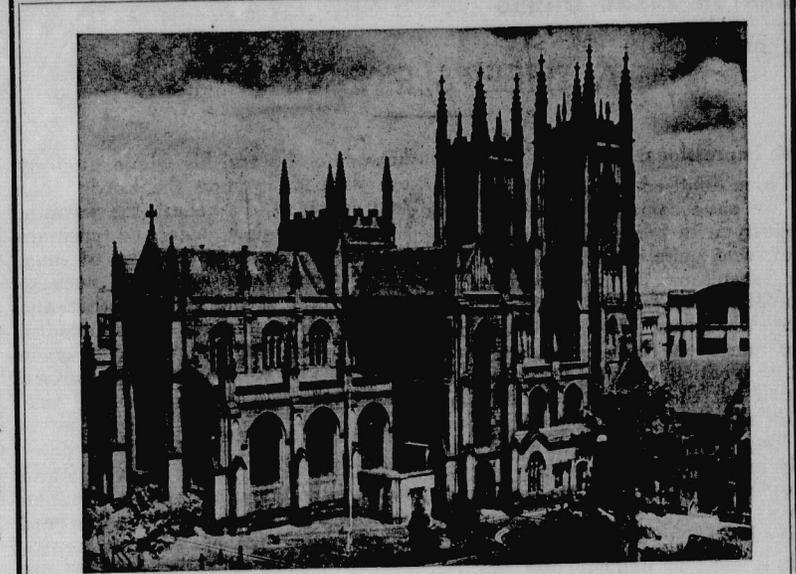
There are various inconsistencies at the moment. For instance, while one clergyman takes three lines to describe a decoration, another man with a string of decorations doesn't mention them at all. Again, some men list themselves as "author" of what, to say the least, are tracts of slight importance, while an author of distinction lists none of his half dozen or so considerable books.

There would seem also to be room for some consistency in the matter of who gets credited with his degrees (and with how many of them) in the lists of diocesan committees and councils.

Year Books are very useful things. We are glad that the current Sydney book has descended from 30/- to 10/-. The only puzzling thing about it is why it has 1953 on the front!

COMPULSORY UNIONISM.

Readers who are concerned about the implications of the Industrial Arbitration (Amendment) Act of N.S.W., will be interested in a letter sent by the Dutch Reformed Churches of N.S.W.



St. Andrew's Cathedral, Sydney, where the Queen and the Duke of Edinburgh will worship on Feb. 7. The Archbishop of Sydney will be the preacher.

to the Minister for Labour and Industry last week.

The letter reads:—

The Reformed Churches of Australia in N.S.W. in their consistory meetings of January 18th and 20th had to deal with questions from several of their members who required advice on how to act with regard to the Industrial Arbitration (Amendment) Act.

We feel obliged to approach you and inform you of our position because we deeply regret we cannot recommend our members to join a union under compulsion.

By far the majority of our members came as migrants from the Netherlands. This makes it very hard for us to be sure that we see every aspect of the problem. However, the fact that a Protestant body such as the N.S.W. Council of Churches has made a protest has encouraged us to make public our own opinion.

We have the impression that Union membership will be used in support of politics of a particular colour and that leadership in some unions, in fact if not in theory, is helping to foster class antagonism. Moreover, compulsory unionism is contrary to the

spiritual traditions which most of us have carried with us from the Netherlands. There, thanks in part to a strong Calvinism, a very vigorous and free society life could flourish, not least in the sphere of trade unionism. Nobody is compelled to join a union with a particular political trend, but is able to choose the union which accords with his own principles.

We can say that under God's blessing one of the consequences of this has been the curtailment of class antagonism. Many of us feel it is a sad retrogression to be compelled by the government of our new homeland to join a union whether or not we find ourselves in sympathy with the aims and leadership of that particular union.

While we realise that we may be entitled (on the grounds we have indicated) to apply for exemption from joining a trade union, we are too vitally interested in all that concerns industrial relations to wish to stand aloof altogether.

Finally, we believe that for rulers and magistrates to compel their subjects to join an association against their conscience is clearly to trespass the borders of their God-given commission "for the punishment of evildoers and the protection of them that do well."

We remain,
Yours faithfully,
For the Reformed Churches of Australia in N.S.W.
The President (Rev. J. Van der Bom)
The Clerk (P. C. Quist)

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THINK ON THESE THINGS

(By June Dugan)

A SHEEP'S EYE VIEW

First Impressions.

Three hundred miles into the country we have come for a holiday on a property with some Christian friends. There was quite a deal of anxiety for the chauffeur as we motored in "Nanette," the faithful family conveyance, whose age is one of those delicate things one finds it more discreet not to mention. She is very steady and settled but there are always moments when she can contain her indignation no longer and boils. However, being duly armed with a water bag she was soon soothed into peace and once again we set off and eventually arrived.

It is hard to imagine that folk can live so far out in the hills away from everyone and yet are so compact and so happy, and this city slicker will leave part of her heart in the hills even though she stoutly denied when we first arrived that she could ever live out in the country like this. We have forgotten that our neighbours are so far away, that there is no electric light, no emporium to tempt a woman's fancy, in fact so many things that we take for granted in the city are never missed out there where there is so much space and natural beauty.

Sheep are the main item of interest to the man on these hills and I have learnt many things about them since we came. I have learnt that they all go home in a long flowing line just before the sun begins to drop; I have also learned that they have a fenced part of the estate, which seems like home to them, and they always go back to it, and many other little things including how silly they can be.

As one stays here for a day or two one naturally finds there are other things to do than keeping sheep on a place like this and how all absorbing the job of maintenance can be. The tremendous need for forethought and planning, and the dependance on the manager's good judgment and keen understanding of what is needed, are paramount. For instance, if one ran out of petrol, the tractor, the car, the washing machine, the shearing plant would be out of commission and the members of the household would have to stay put until someone came to their aid.

But even though so much depends on the farmer, one realises very keenly

how much he and his whole property are dependant upon the Lord. The rain comes at His behest, the warmth, the wind, the dew, in fact so much are beyond the skill and power of man. Everywhere, there seems so much to remind one of the great Author and Giver of Life, and yet how unmindful of Him His creature, man, can be, in fact he seems to completely forget God altogether.

Few and Far Between.

Coming from the city where we find our lives so organised and so wrapped up with our Church activities it is hard to understand without seeing it the isolation of many Christian families out in the country. Here and there a group of Christians meet once a month in a Presbyterian home, another day in a Methodist home and another in an Anglican home, and so about 20 or 30 people have fellowship just when they can.

We drove 40 miles last Sunday to meet with about 15 other Christians for a service which would be all some of those people would have for a month. Of course all the Christians know each other for miles and miles and even though their ministers are so far away they arrange to have spiritual fellowship somehow.

As we met these Christian people who are so eager for fellowship and have such a need, I turned my mind back to the Christians I know back in the big smoke where everything is so much easier. There the things that

are really most worthwhile are taken for granted and cease to bring any responsibility. So many of us who could go to Church will not, just as so many of us who will cannot.

Where There's A Will.

there's a way, they say, and methinks our wills must be under other dominion than that of God as we live our weak pastel lives in a place where opportunities for both God-governed wills and selfless service are the things most needed to push out the boundaries of our Lord's territory. We have every conceivable aid if we live in the city, but the old man of self is always seeking his own way and so our response is faint and weak. By strange paradox, we find that those who can and should be loving their church and serving their Lord find so many other attractions, while those whose worship and service are so costly are keen to avail themselves of every opportunity.

Lord, Here Am I.

We must shake ourselves and be alive to the privileges as well as the responsibilities that being a Christian bring and gladden the Heart of the Shepherd as He counts His sheep and finds them of utmost value and worth in His green pastures.

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Sydney, N.S.W.

Proper Psalms & Lessons

February 7. 5th Sunday after the Epiphany.

M.: Amos 7; John 4 43-end or James 4. Psalms 99, 112.

E.: Amos 8 or 9; John 7 14-36 or 1 Cor. 1 26-2 to end. Psalm 106.

February 14. Septuagesima.

M.: Genesis 1.1-2.3; John 1.1-18 or Rev. 21.1-14. Psalm 104.

E.: Genesis 2.4 or Jer. 10.1-16; Mark 10.1-16; or Rev. 21.5-22.5. Psalms 147, 148.

SYDNEY PRELIMINARY
THEOLOGICAL COURSE.

EXAMINATION IN CHURCH HISTORY.

First place was gained by Mr. F. J. Bale, of St. Martin's, Killara, 90%; second by Miss B. Durham, of St. Mark's, Harbord, 87%; third, by C. B. Marrett, of St. Aidan's, Dulwich Hill, 85%.

The following students secured a Pass:—
E. A. Gordon, D. Linklater, B. M. Payne, M. Faulks, E. Davies, A. McCalm, B. More, S. C. Ward, R. F. Nettheim, L. Hogarth, J. Rider Jones, J. M. Miller, C. Friend, N. L. Long, J. H. Taylor, N. A. Williams, C. J. Hughes, E. H. Sargeant, J. Boissery, D. Price, F. Gariorth, A. W. Foote, J. Cameron, K. Langdon, K. Young, N. McGrath, J. J. Phipps, B. Craik, B. J. Bryant, Dr. E. Knox, P. Keramis, D. Milne, J. McCarthy, V. J. W. Austin, B. Miller, H. Fieldus, E. D. Cameron, F. R. Elliott, R. G. Smith, Patricia Pain, D. Harris, C. M. Edwards, J. Donald, F. Adamson, F. Needham, S. Bainbridge, W. Williams, M. Krause.

S.P.T.C. DIPLOMAS.

The following students have successfully completed the course and will be presented with Diplomas at the Moore College Official Opening in March.

R. F. Hosking, D. Harris, B. Miller, V. J. W. Austin, Dr. E. Knox, E. H. Sargeant, C. J. Hughes, J. H. Taylor, R. F. Nettheim, B. More, B. Durham, F. J. Bale, V. N. Neil.

Students are requested to send their full Christian names to the Secretary, S.P.T.C., Moore College, so that Diplomas may be prepared.

FIFTH SUNDAY AFTER THE
EPIPHANY.

The Church is God's family, and in to-day's Collect is referred to as His household. Sometimes the members of an earthly household have to be reminded of their conduct and of their duty to the householder, whether it be father or mother. So we need the mighty power of the divine Householder that our manner of life call for no rebuke from Him. To-day we celebrate the 166th anniversary of the first service held in Australia, and the establishment of God's household in our fair land. The day is specially significant in that Her Majesty, householder of the British family, worships in St. Andrew's Cathedral, Sydney, the Church of the mother diocese of Australia. As we pray that the Church may be kept continually in true religion, so we ask day by day that our gracious Queen may be enabled, by the same power, to walk in God's way, and be strengthened to overcome all her enemies.

The Rev. C. C. Cowling, Th.Schol., Vicar of Lismore, (Dio. of Tas.), has obtained the degree of Bachelor of Divinity of the University of London with honours.

SEPTUAGESIMA.

Christmas and Epiphany are over; Lent, with its sterner note, is approaching. The Church gives us three Sundays to enable us to make the transition. St. Paul would be familiar with the Isthmian Games which were held close to Corinth every three years, and in the Epistle portion of to-day tells us to be alert and keen in the Christian race and fight. The runner in the games knows where he has to run to, and the boxer knows where he has to land his blows. In the race of life, where the issues are so very important, we must keep on the track till we reach the finishing line, for failure is disastrous. In the fight we must be sure of attacking the devil before he gets at us. All this demands spiritual training and complete mastery over the body, but your reward is no crown of fading leaves. The Apostle concludes the section with a warning to ministers of the Gospel. They must not take things for granted and assume that their crown has been won. Indeed, they are to make sure that they are in good spiritual condition all the time. See "that no man take thy crown" (Rev. 3:11).

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2 Peter 1: 5-11.

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AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1953.

Scholar in Theology (Th.Schol.) Pass. (In Alphabetical Order)

Spencer, Walter, Gippsland.
Ware, Colin Leslie George, Carpentaria.

Passed in Single Subjects. (In Alphabetical Order) Old Testament.

Langford, Donald Arthur, Sydney.
McGregor, Milton, Armidale.
Merritt, Miss Winifred May, Ballarat.
Sheumack, Colin Davies, Canberra-Goulburn

Church History.

Butler, Norman Barry, Carpentaria.
McFarland, Allan Rowland, Th.Schol.,
Newcastle.
Shilton, Jack Henry, Gippsland.

Moral Theology.

Delbridge, Graham Richard, Adelaide.
McGregor, Milton, Armidale.
Machell, Bernard John, Nelson, N.Z.
Merritt, Miss Winifred May, Ballarat.

Comparative Study of Religion:

Carter, William Frederick, Sydney.
McKnight, Thomas Frederick, M.A., B.E.,
Tanganyika.

Licentiate in Theology (Th.L.)

All Classes in Order of Merit.
First Class.

Mason, Kenneth Bruce, St. John's College,
Bathurst; and
Rayner, Keith, B.A., St. Francis' College,
Brisbane.
Gliddon, Leigh Sabine, Bendigo.
Winter, Charles James, Moore Coll., Sydney.

Second Class:

Kissick, Peter Daryl, Ridley Coll., Melbourne
Robin, Arthur de Quetteville, Ridley College,
Melbourne.

Davis, David Graham, LL.B., Nelson, N.Z.
Hughes, Earl James, Moore College, Sydney.
Dykes, Richard Owen, Moore Coll., Sydney.
Moira, Sister, B.A., Dip.Ed., S.S.A.,
Brisbane.

Smith, Leonard Charles R., M.A., Dip.Ed.,
Can.-Goulb.
Nott, Albert James Lorient, St. Francis' Coll.,
Brisbane.

Pass.

Rudge, Peter Frederick, B.Com., S.S.M.,
Can.-Goulburn.
Firman, Lewis Edward, Ridley College,
Melbourne.
Kempson, Norman Clifford, St. John's Coll.,
Adelaide.

Walkerden, Ernest Roy, St. Francis' College,
Wangaratta.

Gori, Reginald James, Armidale; and
Adkins, Phillip John, Ridley College,
Melbourne.

Foley, Geoffrey Evan, St. John's Coll.,
Grafton; and

Rowney, Dean Kingsley, S.S.M., Adelaide.
Hadriell, Hugh Francis, B.A., Winchester.
Shaw, John Richard Astley, G.B.R.E.,
Gippsland.

Hill, William Alexander, St. John's College,
Riverina.

Douglass, Donald Marsh, Moore College,
Sydney.

Ward, Geoffrey James, Moore Coll., Sydney.
Williams, Arthur Edward, Moore Coll.,
Sydney.

Grant, Donald Ogilvie, Bathurst.
Dooley, Brian James, B.A., Sydney.
Hamerston, Leslie Thomas, St. Arnaud.
Sullivan, John Louis, Armidale.
Burgess, Philip Linton, St. John's College,
Ballarat.

Morgan, Thomas Frederick, Melbourne.
Gilbert, John Barton, S.S.M., Adelaide.
St. Clair, John James, Sydney.
Hogben, William Robert, Moore Coll.,
Sydney.

Wyndham, Robert Alexander, B.Sc.,
Dunedin, N.Z.

Butler, Thomas Richard, South Africa.

PASSED IN PART II OF THE EXAMINATION.

In Order of Merit.

Neal, John Raymond, B.A., Trinity Coll.,
Melbourne.

Churchward, Kenneth Percy, Moore Coll.,
Sydney; and

Smith, Bruce Leslie, Moore Coll., Sydney.
Walden, Graham Howard, B.A., St. Francis'
Coll., Brisbane.

Butters, Robert Leopold, Ridley Coll.,
Melbourne.

Moxham, Herbert Reginald, St. Francis' Coll.,
North Queensland.

Keen, Neville James, Moore Coll., Sydney.
Moor, Edwin, Perth.

Horsford, David Denis O., Ridley Coll.,
Melbourne.

Reid, John Robert, B.A., Moore Coll.,
Unattached.

Stout, Arthur Graham, Ridley Coll.,
Unattached.

Walker, Geoffrey Frederick, St. Francis' Coll.,
Brisbane.

Brooks, Raymond Charles, Ridley Coll.,
Unattached.

Frost, Donald Ian, B.Sc., Ridley Coll.,
Melbourne.

Horton, Silas Alfred, Moore Coll., Sydney.
Hazlewood, Roy Maxwell, St. John's Coll.,
Newcastle.

Hannon, John Frederick, St. John's Coll.,
Canberra-Goulburn.

Buchanan, Frederick Donald, Moore Coll.,
Sydney.

Hardman, Bryan Edwin, Moore Coll.,
Sydney.

Turner, John Jeffrey, Moore Coll., Sydney;
and

Brown, Clifford John, St. Francis' Coll.,
Rockhampton.

Fisher, David Frederick, Trinity Coll.,
Gippsland.

Taylor, Gerald Hamer, B.A., St. Francis'
Coll., Brisbane.

Robey, Herbert William, Moore Coll., Sydney
Brown, Aubrey Robert, Moore Coll., Sydney;
and

Gibson, Donald William, Ridley Coll.,
Gippsland.

Douglass, Cedric William, St. John's Coll.,
Newcastle.

Plumridge, Edward Norton, Ridley Coll.,
Unattached.

Armstrong, Fred Carlisle, Perth.

Gardiner, George John, St. Francis' Coll.,
Bathurst.

Hewlett, John Oswald, Moore Coll., Sydney.
Smart, Albert John H., M.A., B.Ed.,
G.B.R.E., Armidale; and

Prince, Garnet Donald, St. John's Coll.,
Canberra-Goulburn; and

Arkell, Warren John, St. John's Coll.,
Grafton.

Hanlon, Reginald William, Sydney.

Kirby, Mark Bradley, S.S.M., Perth.
Drayton, John Leslie, Moore Coll., Sydney.
Milne, Robert Luther, Moore Coll., Sydney;
and

Onslow, Charles Norman, St. John's Coll.,
Newcastle; and

Young, Max William, Armidale.

Ransford, Guy Mitchell, Moore Coll.,
Sydney.

Hessey, Stanley John, St. Francis' Coll.,
Bathurst.

Wray, Kenneth Norman, Moore Coll.,
Sydney.

Kingsmill, Miss Edith Ada C., Melbourne.

PASSED IN SINGLE SUBJECTS.

Key to the following List: Group One.

Old Testament, 1; New Testament, 2;
Doctrine, 3; Church History, 4;
Greek New Testament, 5.

Group Two.

Old Testament, 6; New Testament, 7;
Doctrine, 8; Church History, 9;
Prayer Book, 10.

Optional Subjects.

Philosophy, 11; Principles of Education, 12;
Christian Missions, 13; Psychology, 14;
Latin, 15; Hebrew, 16; Christian Ethics, 17.
In Alphabetical Order.

Alford, Bruce C.; 6, 10; Ridley College,
Melbourne.

Allchin, Norman E.; 6; Ridley Coll.,
Gippsland.

Baker, Noel R.; 8; Armidale.

Ball, Michael J.; 6, 10; Ridley Coll.,
Melbourne.

Barton, Colin C., B.Sc.; 3, 6, 8; Ridley Coll.,
Melbourne.

Bellamy, Albert E.; 6, 8; Ridley Coll.,
Melbourne.

Blow, Colin J.; 6, 8, 9, 10; St. Francis',
Rockhampton.

Booker, Reginald H.; 8, 9; St. John's,
Bathurst.

Bosanquet, Geoffrey B.; 4, 6, 8; Ridley Coll.,
Melbourne.

Brake, William J.; 6, 8, 9, 10; St. Francis',
Nth. Queensland.

Brasington, Keith A.; 6, 8, 9, 10; St. John's,
Armidale.

Brewer, Kenneth R., M.Sc.; 6, 8, 9;
G.B.R.E., Canberra-Goulburn.

Broadfield, Athol J.; 10; Christ Coll.,
Tasmania.

Buckland, Bernard R.; 10; Moore Coll.,
Sydney.

Byron, Norman; 6, 8, 9, 10; St. John's,
Bathurst.

Bythell, Noel J., M.Sc.; 6, 8, 9; Tanganyika.

Callow, Dennis; 10; Moore Coll., Sydney.

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

Cerutti, Miss D., M.A.; 8; G.B.R.E.,
Melbourne.

Clifford, Miss Ethel; 8; G.B.R.E.,
Melbourne.

Clifford, Miss Una; 6, 9; Adelaide.

Cornish, Mrs. D. J.; 6, 9, 10; G.B.R.E.,
Melbourne.

Coveney, Francis J.; 6, 8; Ridley Coll.,
Melbourne.

Curnow, Kevin; 6, 8, 9, 10; Ridley Coll.,
Melbourne.

Dan, Keith, B.A.; 7; G.B.R.E., Brisbane.

Davis, Sidney C.; 6; St. Arnaud.

Derrett, Jack; 6, 7, 8, 9; Moore Coll.,
Sydney.

Dickinson, Douglas J.; 8;
Canberra-Goulburn.

Dowe, Philip J., B.A.; 7, 9, 15; Sydney.
Durance, Ronald T.; 9; G.B.R.E.,
Melbourne.

Dyson, Ronald A.; 6; Armidale.

Elden, Arthur V.; 4; G.B.R.E., Melbourne.

Evenden, Clyde J.; 6, 8, 9, 10; St. John's,
Armidale.

Fincher, John F.; 8, 10; Armidale.

Gilbert, Andrew; 6, 12; G.B.R.E., Ballarat.

Gilmore, Kenneth C.; 10; Moore Coll.,
Sydney.

Greaves, Peter W.; 8, 10; St. John's,
Newcastle.

Green, Desmond K.; 8; Ridley Coll.,
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Griffiths, Trevor B.; 10; Moore Coll.,
Melbourne.

Hadlow, Selwyn S.; 6, 8, 10; Armidale.

Hall, Bryan F.; 6, 9; Ridley Coll., Perth.

Hann, Miss Alice C.; 8; Carpentaria.

Harris, Miss Judith M.; 9; Sydney.

Haywood, John H.; 6, 8, 9, 10; St. Francis',
Rockhampton.

Hazlewood, George Ian; 8, 10; St. Francis',
Brisbane.

Heyward, Nigel J., B.A.; 8, 9, 12;
St. Francis', Tasmania.

Heydon, Lawrence, 6, 8, 10; S.S.M.,
Riverina.

Hildebrand, Alton R.; 6, 7, 8, 9; Moore Coll.,
Sydney.

Holland, Bruce; 6; Sydney.

Hopton, Francis J.; 6, 7, 8, 10; S.S.M.,
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Howell, Miss Norma, B.A.; 6, 8; G.B.R.E.,
Sydney.

Hutchison, Brian M.; 10; G.B.R.E., Sydney.

James, Lawson J.; 6, 8, 10; St. John's,
Bathurst.

Jones, Allan S.; 6, 8, 9; Moore Coll.,
Gippsland.

Jones, Thomas V.; 6, 7, 9, 10; Moore Coll.,
Unattached.

Joyner, Kevin V.; 6, 8, 10; Sydney.

Kaينه, John R.; 10; Ridley Coll.,
Melbourne.

King, Gordon V.; 8; Perth.

Lahey, Ian A.; 6, 8, 10; St. Francis',
Brisbane.

Lardner, Walter D.; P.B. in Part 1;
G.B.R.E., Melbourne.

Lim, Peng S.; 8; Ridley Coll., Singapore.

Lovitt, Roy C.; 8, 9; Grafton.

Lucy, Sister, C.H.N.; 6; G.B.R.E., Melb.

Lyons, Mrs. K., B.A.; 7; G.B.R.E.,
Auckland, N.Z.

McAlpin, Craig N.; 3; Nelson, N.Z.

McDonald, Keith M.; 6, 8, 9, 10; St. John's,
Grafton.

McKenzie, Alex G.; 6, 8, 9, 10; Moore Coll.,
Riverina.

Mathews, Colin G., B.Sc.; 6; G.B.R.E.,
Gippsland.

Mayger, Francis J.; 10; Adelaide.

Miller, Miss Judith M.; 1, 3; Sydney.

Milne, Robert L.; 6, 7, 8; Moore Coll.,
Sydney.

Molesworth, Bruce R.; 10; Moore Coll.,
Sydney.

Moon, Ronald E.; 1, 6; G.B.R.E., Canberra-
Goulburn.

Mount, Benjamin A.; 8, 10; Moore Coll.,
Sydney.

Morris, Alfred R., B.A.; 6, 8, 10; Canberra-
Goulburn.

Murfin, Miss Evelyn J.; 6, 8; G.B.R.E.,
Gippsland.

Muriel, Sister, C.H.N.; 6, 7; G.B.R.E.,
Canberra-Goulburn.

Oakes, Hugh R.; 6, 8, 9, 10; Moore Coll.,
Canberra-Goulburn.

Patrick, Alan R.; 8, 10; Sydney.

Pattison, Allan F.; 6, 10; Ridley Coll.,
Melbourne.

Percival, Douglas H.; 6, 7, 8, 9; Moore Coll.,
Sydney.

Phillips, Owen H.; 6, 8; Tanganyika.

Pollard, Ivan A.; 9; Moore Coll., Sydney.

Pryce, William C.; 1, 6; G.B.R.E., Canberra-
Goulburn.

Rattray, James M.; 8; Gippsland.

Reardon, Kenneth N.; 6, 10; Ridley Coll.,
Tasmania.

Richards, Alex J.; 6, 7, 8; G.B.R.E., Sydney.

Richardson, Brian W.; 6, 8, 10; Willochra.

Roper, Jeffrey R.; 10; Moore Coll., Sydney.

Rose, Calvin, B.Sc., B.E.; 6; G.B.R.E.,
Melbourne.

Ross, Dudley, J.; 6, 8; G.B.R.E., Canberra-
Goulburn.

Rutter, Arthur P.; 8; G.B.R.E., Ballarat.

Rowena, Sister, S.S.A., B.A.; 9; Brisbane.

Seymour, Laurence E.; 7, 8; St. John's,
Armidale.

Shield, Douglas F.; 8, 9; St. John's,
Adelaide.

Simmons, Geoffrey B.; 8, 10; Sydney.

Spence, James; 6, 8; Sydney.

Stanley, Edward G.; 8; Perth.

Sugden, Frederick B.; 8, 10; St. John's,
Bathurst.

Tate, Robert J.; 6, 8, 9; Canberra-Goulburn.

Taylor, Frederick H. M.; 6, 8, 9, 10;
St. John's, Grafton.

Taylor, Anthony J.; 8, 9, 10; St. John's,
Adelaide.

Thiering, Barry; 6, 7, 8, 9, 12; Moore Coll.,
Sydney.

Turvey, Warwick; 6, 8, 9, 10; St. John's,
Melanesia.

Walton, John H.; 11; Ridley Coll., Melb.

Wells, John M.; 6; Sydney.

Wiley, Stanley R.; 8; Can.-Goulburn.

Wilson, Peter H. T.; 6, 7, 10; Wangaratta.

Wilson, Keith D.; 6, 8, 9, 10; Moore Coll.,
Canberra-Goulburn.

Withington, Ernest T.; 6, 7; Ridley Coll.,
Melbourne.

Yep, George T.; 6, 8, 9, 10; St. Francis',
N. Queensland.

PRIZES.

The Hey Sharp Prize.

Rayner, Keith, B.A., St. Francis' College,
Brisbane; and
Mason, Kenneth Bruce, St. John's College,
Bathurst.

The John Forster Memorial Prize.

Rudge, Peter Frederick, B.Com., Dip.Pub.
Ad., S.S.M., Canberra-Goulburn.

The Frank and Elizabeth Cash Essay Prize.
No award.

On behalf of the Council of Delegates,
FRANK CASH,
Registrar.

Christ Church, North Sydney.
27th January, 1954.

FIRST CHRISTIAN SERVICE. 166th Anniversary.

The annual service to commemorate the first Christian service held in Australia will be in St. Philip's Church, Church Hill, Sydney, on Sunday, **31st January**, at 3 p.m. This is a week earlier than usual, on account of the special service being held in the Cathedral the following Sunday.

The preacher will be the Moderator of the Presbyterian Church in N.S.W., the Rt. Rev. Frank Hanlin, M.A., B.D., and other Protestant denominations will be represented. The Archbishop also hopes to be present.

A CHURCH IS BUILT.

The little community of Buxton, twelve miles from Picton, N.S.W., and sixty miles from Sydney, was anxious to have a church. Meetings of all denominations were being held in the local School of Arts.

An appeal was made to the secretary of the N.S.W. Council of Churches, and passed on to the Radio Community Chest, where the need was made known through the various sessions, namely, "This Week's Good Cause," "Radio Community Chest," and the "Cheer-up Session," with encouraging results, the following being contributed: Three organs, six large Bibles, two Gothic doors and frames from the Earlwood Methodist Church, six Gothic windows and frames, and also a large Gothic window for the end of the Church above the Communion Table from Mr. E. J. Donnelly, Building Contractor of North Sydney, who is remodelling the Commercial Banking Company at Crow's Nest, and which was designed on the Ecclesiastical style. Two Old-age Pensioner sisters, who desire to remain anonymous contributed £150, as a memorial to their brother, who was a locomotive driver stationed at Picton. This was sufficient to provide the Pulpit, Communion Table, Communion Set, the Font, the Hymn Board, and the Communion Carpet.

A local resident donated the land, and other the bricks, others honorary labour. Then came the flagstaff and the Union Jack, two silver Communion plates.

I had the privilege of visiting Buxton on Monday, October 5, and it was an inspiration to see the Church rising above the foundations, and the Gothic windows and doors set in. Needless to say, the community is deeply grateful.

Surely this is another evidence of

WHAT EVANGELICAL CHURCHMEN BELIEVE.

III. THE OFFICE AND WORK OF OUR LORD JESUS CHRIST.

(d) THE REAL PRESENCE.

(By the Rev. H. M. Arrowsmith, Assistant Minister, St. Andrew's Cathedral)

Closely related to the matters of our Lord's great High Priesthood, to His Mediatorial work, and to the "One Sacrifice of Himself once offered," is the teaching of the Church of England about the Real Presence of Jesus Christ. There has been much misunderstanding about this truth, and it has been the occasion of much controversy. It is well that we should understand it as clearly as possible. It is so very regrettable that the Sacrament of the Lord's Supper should have become the occasion of argument, and of divisive debate.

We should be very careful to notice

- (a) the phrase itself,
(b) the Scriptural doctrine within it,
(c) the erroneous doctrine about it.

THE PHRASE.

No one needs to be afraid of using this phrase in its true scriptural meaning. For the very phrase "Real Presence" is a very valid and correct expression of a deep and glorious truth. The presence of God, near at hand, and ready to help, is wonderfully set out in the Old Testament. Passages such as Job 34.21, Proverbs 15.3, Psalm 139, Joshua 1, make it very clear.

When we come to the New Testament we are confidently assured that Christ, the Living Risen Christ, is with us, near us, within us. That is one of the glorious results of the Resurrection.

See such verses as:

St. Matthew 28.20, Ephesians 3.17, St. John 14.23, St. Matthew 18.20, Acts 18.9.10, Acts 23.11, 2 Tim. 4.16.17, make this abundantly clear. What a source of real spiritual joy it is to know that He is

"Ever near, to bless and cheer In the darkest hour."

So many souls have found that Presence so real and so near. Life would be so empty and barren without it.

Evangelical churchmen are therefore grateful for the phrase, "The Real Presence." They are not afraid to employ it. For they know, with a deep spiritual gratitude that the truth behind the phrase is wonderfully real.

THE SCRIPTURAL DOCTRINE.

The teaching of the Scriptures is clear that there is a real spiritual presence of Christ with the Church and within the heart of the true believer. Look at Ephesians 3.17, and St. John 14.23. That Spiritual presence is especially near in times of trouble and

difficulty. It is gloriously real in the hearts of all true communicants at the Lord's Supper. Any believer who draws near with faith, and takes the Holy Sacrament to his comfort, knows the wholesome spiritual presence of Christ in his heart.

Yes the real presence is true, actual, and beneficent. But it is a spiritual presence. Christ is ready to come into our hearts and lives. Our faith can believe it. Our souls can experience it. We do not live alone. Man does not need to stand alone. The spiritual presence of Christ in the Church and in the believer will enrich and fortify our lives in a marvellous fashion. Let us seek for and hold it with spiritual tenacity. The experienced Christian indeed thanks God that he knows the Real Presence as a strengthening, consoling, impelling, and convicting reality.

THE ERRONEOUS DOCTRINE.

But the phrase is often extended to contain a doctrinal meaning which is contrary to Holy Scripture. The 16th century Reformation to a large degree revolved around the meaning of the Real Presence. A further, 20th century, Reformation will also need to reaffirm what was the "protest" of earlier centuries as to what was really meant by the Real Presence.

Unreformed teaching about the Lord's Supper is that there is a Real (bodily) Presence of Christ in that Sacrament in the consecrated elements of bread and wine. There are some who teach to-day that there is a real objective Presence of Christ's body in those consecrated elements apart from the actual spiritual presence of Christ in the heart of the faithful recipient.

An extreme statement of this teaching is found in the following expression made by the English Church Union in 1900.

"... in the Sacrament of the Lord's Supper, the bread and wine through the operation of the Holy Ghost, become, verily and indeed the body and blood of Christ and that Christ our Lord, present in the same Most Holy Sacrament of the Altar under the form of bread and wine, is to be worshipped and adored."

This is not the teaching of the Church of England. This doctrine is not in the Scripture and it is not in the Prayer Book.

Nothing could be clearer than the way in which the Prayer Book sets out the Scriptural teaching on this matter.

The whole of Article 28 is relevant here.

"The Supper of the Lord is not only a sign of the love that Christians ought to have

THE WORLD OF BOOKS

among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death; inasmuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ

"The Body of Christ is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

The question is therefore clear. Is the Real Presence of Christ bodily and automatic in the Sacrament of the Lord's Supper, or is it spiritual and by faith in the heart of the believer?

It is a vital question. For wrong teaching and erroneous belief has given rise to "many superstitions."

Unscriptural doctrine on this subject has led to

- (1) The teaching of Transubstantiation.
(2) An "adoration" of the Host.
(3) A Sacerdotal priesthood.
(4) A tyranny of priest over the souls of men.
(5) An aggrandisement of the man who is "priest."
(6) An intrusion of a man as between sinner and God.
(7) An implied diminution of the efficacy of "the one oblation of Himself once offered."

No! Evangelical Churchmen cannot believe in the corporal presence of Christ in the elements of the Lord's Supper. Such is truly repugnant to the plain words of Scripture and "overthroweth the nature" of the Sacrament.

But they do believe in the Real Presence of the Living Risen Christ in the heart of the believing Christian. That Real Presence comes to them by the mercy of God and not as a result of their own merit.

Mrs. Arrowsmith is continuing this important series on "What Evangelical Churchmen Believe" and will deal next with the Person and Work of the Holy Spirit. -Ed.

From Slave to Saint. The Story of Patrick. By Archdeacon T. C. Hammond. Sydney. pp. 10. Price 1/6.

On the site of the church founded by St. Patrick in the fifth century at Downpatrick stands the present Cathedral of the Holy Trinity. This cathedral is only 150 years old, but in pillars and windows some of the work of as long ago as the twelfth century is retained.

Of the original settlement little is known, but there is some hope that in the near future sufficient material will have come to light to enable a reconstruction to be made of part of the history of this period. Excavations are now being carried out near the cathedral, and traces have been found of at least two large settlements.

In its long history the cathedral has suffered as many as ten sacks, and to-day there is a grave danger that once again it will suffer destruction, this time from the forces of nature. The whole building is in a bad state of repair and needs immediate attention. A fund established recently with a target of £20,000 has now reached £9,900.

Archdeacon Hammond has written this very careful and interesting account of Patrick's life and teaching by way of supporting this appeal for Down Cathedral. He shows how Patrick reflects a primitive message free from peculiarities of the Roman Catholic system such as Purgatory, Invocation of Saints, Mariolatry, the Sacrifice of the Mass. "Patrick is the father of us all. Every Christian who loves the Bible and accepts the simple creed which Patrick records can look back with thankfulness to this intrepid missionary and revere his memory which made Ireland the island of Saints and land of Scholars."

Copies of this pamphlet may be obtained from the author or from Mr. Austin Cathers, 1 Lloyd Avenue, Cremorne, Sydney, who is also Treasurer for the Down Cathedral Restoration Fund in Australia.

OF SPECIAL INTEREST.

Of special interest to our readers is the new advertisement in this and last issue, of Maurice Porter & Co., Church Furnishers.

Immediately upon discharge from the war Mr. Maurice Porter, the principal, commenced manufacturing high class domestic furniture at Engadine. Several years later he started specialising in church furniture, supplying several denominational bookshops and stores. Having greatly increased their factory area, this firm is now in a position to deal direct with churches concerned, thus saving them pounds.

Mr. Fredk. W. Tod is retained as a carver and designer. Mr. Tod served under famous craftsmen in London for 20 years, before commencing business in Australia 38 years ago as carver and manufacturer. During this period he was recognised as one of Australia's leading carvers and designers of all Gothic styles.

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BOOKS OF INTEREST

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Commentary on The Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham ... 27/3

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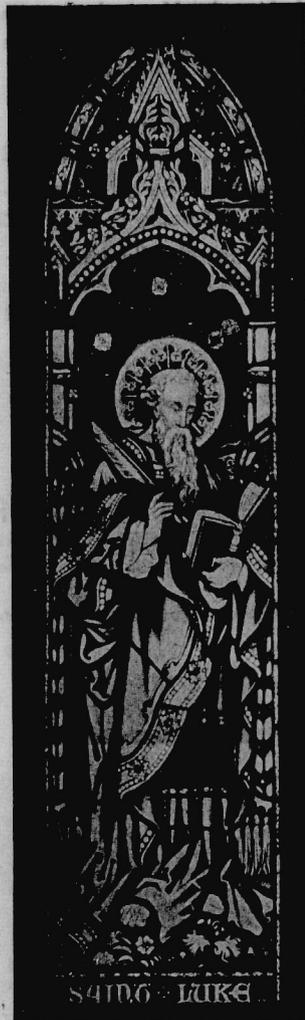
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Continued from page 3)

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another cow, and put it to this barren cow, and so come to the market pretending that this cow hath brought that calf; and so they sell their barren cow six or eight shillings dearer than they should have done else. The man which brought the cow cometh home; peradventure he hath a many of children, and hath no more cattle but this cow, and thinketh he shall have some milk for his children. The other fellow, which sold the cow, thinketh himself a jolly fellow and a wise merchant; and is called one that can make shift for himself. But I tell thee, whosoever thou art, do so if thou lust, thou shalt do it of this price—thou shalt go to the devil, and there be hanged on the fiery gallows world without end."

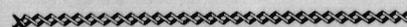
It is no wonder that, like his Divine Master, "The common people heard him gladly."

Latimer's most memorable sermon was preached on the day of his death.

The accession of Mary was the harbinger of re-action. Latimer made no attempt to escape; he was determined to testify to his faith, if need be, by his death.

He was imprisoned with Ridley and Cranmer in the tower, being later transferred to Oxford. In a communication to Ridley, Latimer wrote — "Pardon me, and pray for me; pray for me, I say, pray for me, I say. For I am sometime so fearful, that I would creep into a mousehold; sometime God doth visit me again with his comfort." When his sentence was pronounced, Latimer simply replied: "I thank God, most heartily, that he hath prolonged my life to this end, that I may in this case glorify God by that kind of death."

He wrote to a benefactress who had sent him a gift in prison: "If the gift



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of a pot of water shall not be in provision with God, how can God forget your manifold and bountiful gifts, when he shall say unto you, "I was in prison, and you visited me?" God grant us all to do and suffer while we be here as may be his will and pleasure! Amen. Yours in Bocardo—Hugh Latimer."

He gave himself continually to prayer. An eye-witness recorded that there were three matters about which he prayed passionately:

"First, that as God had appointed him to be a preacher of his word, so also he would give him grace to stand to his doctrine until his death, that he might give his heart-blood for the same.

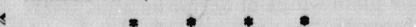
"Secondly, that God of his mercy would restore his gospel to England once again; and these words "once again, once again" he did so inculcate and beat into the ears of the Lord God, as though he had seen God before him, and spoken to him face to face.

"The third matter, to pray for the preservation of the queen's majesty that now is; (Elizabeth), whom in his prayer he was wont accustomedly to name, and even with tears desired God to make her a comfort to his comfortable realm of England."

Ridley and Latimer were burnt together. Latimer's words, spoken from the funeral pyre, are immortal.

"Be of good comfort, master Ridley and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

It was his finest hour and his greatest sermon. The flame flared up, and Latimer was heard to cry, "O Father of heaven, receive my soul." He stood in a wave of fire, seeming to bathe himself in it, and his end was swift.



Among the disbursements of the Oxford bailiffs, Winkle and Wells, this list occurs—

"For three loads of wood fagots to burn Ridley and Latimer	12/-
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For the carriage of these four loads	2/-
Item, a post	1/4
Item, two chains	3/4
Item, two staples	-/6
Item, four labourers	2/8"



Latimer was pre-eminently a Prince of Preachers. His most memorable words were spoken from the flames, when by God's grace, he lit such a candle that it has never been put out.



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PERSONAL

We offer sympathy to the Rector of St. Paul's, Rose Bay, Sydney, the Rev. A. L. Ironside, on the death of his sister, Miss Ironside.

The Rev. Harry Bates is due to arrive in Sydney, from England, on February 4 with his wife and family. Mr. Bates has been appointed to the staff of Moore College.

The Professor of Theology in the University College of the Gold Coast, the Rev. J. P. Hickinbotham, has been appointed Principal of St. John's College, Durham, in succession to the Rt. Rev. R. R. Williams, now Bishop of Leicester. Professor Hickinbotham was formerly Vice-Principal of Wycliffe Hall, Oxford.

The Bishop of Ballarat and Mrs. Johnson have been spending a caravan holiday in South Australia.

The Dean of Melbourne, Dr. S. Barton Babbage, has been in Bathurst for the Conference of the Inter-Varsity Fellowship, of which he was President in 1953. He preached in the Cathedral on Jan. 17.

The Bishop-elect of Melanesia, the Rev. A. T. Hill, has been visiting Sydney and preaching in various churches.

Dr. Audrey Halloran, of Bellevue Hill, Sydney, has accepted a temporary appointment as Flying Doctor at Cloncurry, Queensland. Dr. Halloran is the second woman to be a Flying Doctor. She is an old girl of S.C.E.G.G.S.

Archdeacon and Mrs. T. C. Hammond have been on a camping holiday with their son-in-law and daughter, the Rev. and Mrs. Fred. Taplin. They spent two weeks under canvas at Mona Vale.

Mr. J. Paynter, who recently returned from England with Mrs. Paynter, is going to Adelaide to assist the Rev. George Bennett in the work at St. Luke's, Whitmore Square. Mr. Paynter was formerly associated with the Home Mission Society in the Diocese of Sydney.

The new Reader-in-charge of the Whyalla Mission to Seamen is Mr. J. H. Kelly, who has arrived from England with his wife and daughter.

The Rev. D. W. B. Robinson, of the staff of Moore College, Sydney, has been admitted to the degree of Master of Arts of the University of Cambridge.

On the resignation of Rev. Canon K. Hughes, Rural Dean of the N.W. Deanery, the Bishop has appointed the Rev. O. L. Davis, Rector of Coee, to succeed him.

Archdeacon L. J. Bakewell and family are expected to arrive in Melbourne on the "Strathaird" on Sunday, January 31. His particular work in Tanganyika during recent years has been in the west of the Diocese. A meeting to welcome Archdeacon and Mrs. Bakewell will be held in St. Paul's Cathedral Chapter House on Friday, February 19, at 7.45 p.m. At this meeting there will be a farewell to Rev. Philip and Dr. Kathleen Taylor (formerly of Persia) and Dr. Judith Terry (going to her first missionary post), who will be sailing for Pakistan on the "Canara" in first week in March. All three are bound for the C.M.S. Hospital at Sukkur.

John Schultze, who has been spending some months of his furlough gaining further practical skill at Tahlee Missionary Training Centre (N.S.W.) is due to return to Rose River on January 26.

The death occurred suddenly on 24th January of Mr. W. Rushworth, Churchwarden at St. Matthew's, Manly, N.S.W. We offer our sympathy to Mrs. Rushworth and her daughter Joan.

The Rev. E. Webber, Rector of St. John's, Kerang, Diocese of Bendigo, to be Archdeacon and Registrar of the Diocese of St. Arnaud. He will commence duties on Feb. 15.

The Rev. E. A. Leaver, formerly Victorian Secretary of the Australian Board of Missions, to be Vicar of St. Matthew's, Ashburton, in the Diocese of Melbourne. This parish has been a part-time ministry since its separation from the parent parish of St. Oswald's, Glen Iris.

CHRISTIAN ORGANISATIONS.

THE INTER-VARSITY FELLOWSHIP.

The Inter-Varsity Fellowship of Evangelical Unions owes its origin ultimately to those members of the University of Cambridge who were affected by the preaching of the Evangelical Revival in the late 18th Century. Of these the best-known is Charles Simeon, whose pupil, Henry Martyn, was to blaze a trail for the Gospel half-way across Asia. Simeon left his mark in Cambridge, although it was not until 1877 that the Cambridge Inter-Collegiate Christian Union was formed. This group was the first of many, holding the evangelical faith, to be established in the Universities of Great Britain. Shortly after the first World War, the Inter-Varsity Fellowship came into being and spread to Canada in 1929, and to the universities of Australia and New Zealand the following year, through the ministry of Dr. Howard Guinness. Branches were subsequently established in the U.S.A. and similar groups exist in India, Africa and Malaya. Allied organisations have grown up in many of the continental countries, and in 1946, the International Fellowship of Evangelical Students, with which all these bodies are affiliated, came into being.

The Basis of Membership of the Evangelical Unions is comprised of a declaration of "faith in Jesus Christ as Saviour Lord and God," and has remained unchanged from the earliest days of the C.I.C.C.U. Office-bearers are required to subscribe to the Doctrinal Basis of the Fellowship, which embodies the basic truths of Christianity, including belief in the supreme authority and inspiration of Holy Scripture, and the death of Christ as an atonement for the sin of man.



QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Q.—Does the C. of E. teach Baptismal Regeneration?

A.—No, not in the sense usually intended by the term. The Church of England teaches that Baptism is an outward and visible sign of an inward and spiritual grace bestowed by God. This grace is that of the new birth, but this new birth is not operative until it is apprehended by faith by the person baptised. It is quite wrong to suggest that the new birth is automatically conveyed in the sacrament without any need for a subsequent response by that person.

Q.—I have seen the American Revised Standard Version of the Bible described in a bookseller's advertisement as "the new Authorised Version." Is it correct to describe it in this way?

A.—There is no justification for describing the new revision thus. The Authorised Version was prepared by authority of King James I in 1611 and was "authorised to be read in churches." No subsequent version has been so authorised; even the Revised Version lacks the authority of the A. V. Certainly, the American Revised Standard Version has no claim to the title, as it was prepared by a body having no connection with the Church of England. In any case, the R.S.V. is not regarded by its translators as a final, definitive version, it is open to continual improvement between editions, and this completely robs it of value as a version for use in public worship, however valuable it may be in other ways.

Q.—I have noticed certain clergymen recently wearing two white strips of cloth at their necks. What are these and why are they worn?

A.—These "bands" are "clerk's bands" and are worn by clerks-at-law clerks in holy orders and university graduates generally when in academic dress. They were universally worn until the present century and their revival by Anglicans is to be commended. They still form part of the dress of graduates of Oxford and Cambridge Universities when in academic robes. Lutheran pastors have always worn them, and they may be seen on any portrait of an eighteenth-century clergyman.

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Diocesan News

NEWCASTLE

● Queen's Visit.

The Bishop writes:—
On Sunday, Feb. 7, the Dean is proposing to bring the service at the Cathedral into connection with the Queen's visit to Australia, and especially with her forthcoming visit to Newcastle on February 9. It is probable that the clergy in other parishes will wish to do likewise. Suggestions for suitable psalms, lessons, epistle and gospel, etc., will be found in the forms of service in commemoration of Her Majesty's accession in the revised Prayer Book. I authorise the use of these in the churches of the diocese on that particular Sunday.

● Bishop Batty's Jubilee.

For me personally 1954 will represent two notable anniversaries. On June 3 it will be fifty years since I was ordained to the priesthood; on December 19 it will be fifty years since I disembarked in Brisbane to begin my ministry in the service of the Australian Church. It amuses me to think that I originally accepted the invitation to serve in that ministry for a period of five years. Neither at the end of that period nor at any subsequent time have I felt any desire to live in any other country or to serve in any other Church. I can truthfully say that I love Australia and its people, and that I count myself fortunate to have served all but the first year of my ordained life in the service of the Australian Church.

SYDNEY

● Manly Convention.

On the Australia Day holiday, Feb. 1, a convention for the deepening of spiritual life will be held at St. Matthew's, Manly, arranged by the Rector, the Rev. Alan Begbie. The sessions will be as follows:—

2.30 p.m.—Speakers: Principal G. H. Morling and Canon M. L. Loane.

4.15 p.m.—Speakers: Principal Morling and the Rev. Howard Guinness.

7.15 p.m.—Speaker: Mr. Alex Gilchrist.

The Parish Hall will be available for those who desire to have their picnic lunches in it. Cups of tea will be provided.

● Memorial at Milson's Point.

Friends of the late Rev. W. Newby Fraser will be interested to know that His Grace the Archbishop will dedicate a memorial tablet in St. John's Church, Milsons Point at the 10.30 a.m. service on January 31st. (the 70th anniversary of the Church).

Incidentally, it is pleasing to note that His Excellency, the Governor General, has been attending St. John's Church recently. Admiralty House is in the Parish. The Rector is the Rev. R. Ogden.

● New Chapel for S.C.E.G.G.S.

The Archbishop will dedicate the new room set apart for a chapel at S.C.E.G.G.S., Moss Vale, on Feb. 20. It has been furnished largely by gifts from parents. The headmistress is Miss Mary Graham.

MELBOURNE

● Record League of Youth Camp.

Between 100 and 207 folk were present throughout the ten days of the League of Youth Christmas Camp at Belgrave Heights. 52 parishes were represented. The Camp Chaplain was the Rev. Frank McGorlick of Tanganyika. The Archbishop of Melbourne and Mrs. Booth were guests at the evening meal on Dec. 30, and missionary guests during the conference included Mrs. Mary Short, Miss Beth Davidson and Miss Jean Meyer.

The Camp proved a great spiritual blessing to many.

● Preparatory Course, Ridley College

Special arrangements have been made for trained teachers to give coaching in Leaving Certificate and Matriculation subjects at Ridley College, Parkville.

These facilities will be of particular interest to men desirous of completing their educational qualifications prior to studying for Holy Orders.

Those who wish to avail themselves of these facilities are asked to write to—

The Very Rev. the Principal,

Ridley College,

Parkville, N.2.

GIPPSLAND

● Anglican Boys' Camp at Raymond Island.

The Senior Camp under the leadership of Rev. H. Pilkington as commandant, and Rev. W. Spencer as Chaplain and others, was from January 5th to 13th. From the beginning there was a consciousness of God's Presence, and the working of the Holy Spirit was soon evident making clear to young heart and minds the things of Christ. In all without any pressure being exerted 27 young people, including one of the leaders sought out their study group leaders and asked to be pointed to Jesus Christ. The latter part of the camp was devoted largely to seeing that these new Christians had their feet firmly planted on the Rock, which is Christ. May these lads go right on with Christ.

The morning Bible studies were on the life and teaching of St. Paul, while at each evening closing devotions one of the leaders told how they found Christ as Saviour, and what He had subsequently come to mean to them. After a few nights it was wonderful to see the new converts standing on their feet before their mates and testifying to faith in Jesus Christ.

EARLY EDITION.

This issue of the "Australian Church Record" has been published nearly a week earlier than usual on account of the two public holidays, Feb. 1 and 3.

RURAL DEANS.

WHAT ARE THEY?

The Bishop of Tasmania writes:—
I have appointed five new Rural Deans. Following the custom which has previously obtained in the Diocese I am issuing an official instrument of appointment as in the case of Archdeacons. Rural Deans will once again hold office for five years provided they remain in the area of the Rural Deanery. They are appointed by the Bishop at his discretion, and the term may be extended.

The word "dean" which comes from a Greek word meaning ten, is a title of various ecclesiastical functionaries. Its first use is found in the monasteries where the "Dean" had the supervision of ten monks. The title was applied to the head of the clergy in residence at Cathedrals, and he presided over the chapter. The dean of a cathedral has charge of the fabric of the building and the arrangement of the services.

Rural deans have held office in the English Church from very early times. Their duty is to attend to the concerns of part of a diocese and report thereon to the bishop. Archdeacons and rural deans are not, as some wrongly think, orders of ministry. There are only three Catholic Orders — Bishops, Priests and Deacons. When a bishop appoints certain priests as archdeacons or rural deans he delegates specific functions to them. They do not hold office for life. An example of this is the case of the Warden of Christ College, who was Archdeacon of Launceston. As Warden he became Canon Chancellor and ceased to be an Archdeacon.

I have found my Rural Deans and Archdeacons, two of which are parish priests and one a full-time stipendiary officer paid by the diocese, a very great help in the administration of the diocese.

To be entrusted by his bishop with the office and title of rural dean entails responsibilities and duties which are extra to his parish work. It is right that such an office should be given from time to time to suitable priests, thus giving them a share in the honour and responsibilities, and avoiding the imposition of extra burdens for too long a period. Just as a new rector brings new ideas to the task, so each priest appointed as rural dean makes his own contribution to the office.

A rural dean presides over the important body called the Ruridecanal Conference, at which laity and clergy from the parishes in the Deanery consult together about the affairs of the Church in that area. The Rural Dean also presides over the Chapter which consists of the Clergy of the Deanery. He also furnishes an Annual Report to the Bishop, and sends him the minutes of the R.D. Conference.

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The Purpose of a University Bishop's Strong Views

The Bishop of Newcastle (the Right Rev. F. de Witt Batty) has criticised strongly proposals to establish classes in "humane" subjects at the Newcastle College of the N.S.W. University of Technology.

In his diocesan magazine the Bishop writes:—

"I feel impelled to say that 1954 holds for Newcastle one prospect which I cannot but view with the gravest apprehension. It is to witness the establishment of classes in certain "humane" subjects at the recently established College of the University of Technology. In itself this might be no bad thing. It will provide facilities such as have not been previously available for a more advanced study of certain subjects than can be undertaken at the High Schools. My concern, which I believe is shared by very many others, arises from the fact that this provision is regarded by the Government as an adequate response to Newcastle's demand for a University or at least for a University College. It could never be that. A University of the kind we desire and deserve must be an institution wholly devoted to the pursuit of the things which we value for themselves alone, and not for the sake of anything beyond them; it must be free to engage in that pursuit unfettered by any interference by any outside authority, least of all by any Government; it must be guided and controlled by a Council or Senate, call it what you will, composed of men who have themselves had University training and can appreciate its special character and value. None of these conditions are fulfilled by the proposals which I am criticising and which are to take shape this year in Newcastle. They will provide opportunities for the study of subjects not previously included in the curriculum of the University of Technology; they will make it possible for students to take a degree in Arts. But one thing they will not and cannot do; they will not give a University education.

"Professor Baxter, the Head of the University of Technology in Sydney, was kind enough to call on me whilst he was in Newcastle recently and to discuss the proposals with me. I appreciated very greatly the courtesy of this visit but it did nothing to allay my apprehensions or to alter my conviction that if the proposals are to be regarded as a substitute for University education they are fundamentally and dangerously unsound.

GOVERNMENT FAILURE.

"What I most fear is that the proposals represent a victory in Government circles for those who do not really understand the purpose of University education or the conditions required for its attainment. Its purpose is to develop man's intellectual, aesthetic and moral capacities, that is to say his power to appreciate and assimilate truth, beauty and goodness. That purpose can never be effected merely by adding lectures on certain cultural subjects to the timetable of a utilitarian institution.

"It may indeed be the case that the proposals indicate something more than a failure to appreciate the purpose of University education. It may be that they spring from positive hostility to that purpose. It may be that the Government has fallen victim to the deadly heresy that studies which do not bear directly on a man's technical skill and earning capacity are to be regarded as luxuries which can be omitted from a man's education without any serious ill effects. It may even be, as was suggested by a correspondent in the "Newcastle Morning Herald" that the proposals are prompted by active hostility to the established Universities and to substitute for them institutions which are regarded as being of a more practical kind.

"In view of these sinister possibilities I would beg any whom I can influence to refuse to regard the present proposals as anything more than a completely inadequate substitute for the facilities we have been for so long legitimately demanding."

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The Gates of the Year.

I said to the man who stood at the gates of the year:

Give me the light that I may tread safely into the unknown;

And he said:
Go out into the darkness

And place your hand in the hand of God.

—Louis Huskins.

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