

## Ridley College Achievements

The Principal of Ridley College, Melbourne, the Very Rev. S. B. Babbage, speaking at the commencement of the College this year, said:

The past year has been one of solid, and in certain ways, one of spectacular achievement. A theological college is a fellowship, a fraternity, a family of staff and students; and this past year both staff and students have distinguished themselves in different ways.

The Vice-Principal of the College has consolidated his steadily increasing reputation as a scholar and a writer. The past year has seen the publication of his important study, "The Apostolic Preaching of the Cross," which, with its American edition as well as its English edition, is rapidly approaching a circulation of some 20,000 copies. This is a remarkable achievement in connexion with a highly technical study. During the year Dr. Morris has also written a Commentary on the Epistles to the Thessalonians, which is now in the press, and he has also published important articles in "The Journal of Theological Studies"; "The Expository Times"; "The Journal of New Testament Studies"; "The Bulletin of Biblical Studies", as well as numerous more popular and devotional studies in lesser journals. It is no exaggeration to say that in Dr. Morris we have a scholar of international reputation. The College is fortunate to have such a competent and able scholar as Vice Principal, and I am fortunate to have such a faithful and loyal friend and colleague.

The Senior Resident Tutor has shown his astonishing versatility by receiving the most brilliant pass in the history of the Australian College of Theology. Having previously achieved distinction in such diverse fields as chemistry and Russian, he has now gained notable distinction in the field of theology. The Registrar of the Australian College of Theology rightly pointed out that this performance was unprecedented. And he is the first and only person to win both the John Forster Memorial Prize and the Hey Sharp Prize, at the one examination. We look forward confidently to further academic honours and distinctions in the years to come.

The students of the College have acquitted themselves well, as is shown by the fact that three students received second class honours. I am delighted with the general attitude which the students as a whole have shown to their work, and by the quality of the work they have done.

### FROM EVERY STATE.

Secular students residing in the College have also done well; Frank Smith has graduated in Law and Edward Cheah and Arthur Birch in Engineering; while David Wilken secured two distinctions in third year Law. We extend our congratulations to them all.

We have begun the new academic year with seventy-nine in residence; of this number twenty-two are doing secular courses. The theological students come from every State in Australia, and this year it has been a particular pleasure to welcome two students from New Zealand; Ron Taylor who is pursuing a post graduate course and is a candidate for the diocese of Wellington, and Auke Dijkstra, formerly of Knox College, Dunedin, who hopes to offer as a missionary candidate. Among our number are three official C.M.S. candidates; Martyn Linton, a qualified pharmaceutical chemist who hopes to proceed overseas as a lay missionary; and Brian Fagan of Adelaide and Rene Wilson of Melbourne, both of whom are preparing for ordination. We also have several official candidates for the Bush Church Aid Society, who will proceed in due course, to work in the outlying and inaccessible parts of Australia. We are also glad to have the company of the Rev. Edgar Pearson, now on the staff of the Cathedral, who was an old fellow student of mine in the dim and distant past. He has had unusual—one might say unique experiences in upper Burma, in Peshawar, and the Punjab, in the Kyber Pass and the Himalayan Garrisons, in New Delhi, Lahore Cathedral and Kashmir, and more recently in Valparaiso and Vina del Mar in Chile, South America.

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### REVISED LECTIONARY.

### LESSONS FOR SUNDAYS AND HOLY DAYS.

#### April 15. 2nd Sunday after Easter.

M.: Ex. 16, 2-15; or Isa. 55; John 5, 19-29; or 1 Cor. 15, 35.

E.: Ex. 32; or Ex. 33, 7; or Isa. 56, 1-8; John 21; Phil. 3, 7.

#### April 22. 3rd Sunday after Easter.

M.: Num. 22, 1-35; or Isa. 57, 15; Mark 5, 21; or Acts 2, 22.

E.: Num. 22, 36-23, 26; Num. 23, 27 & 24; or Isa. 59; John 11, 1-44; or Rev. 2, 1-17.

#### 25th April. St. Mark.

M.: Eccus. 51, 13; Acts 15, 35.  
E.: Isa. 62, 6; 2 Tim. 4, 1-11.

#### 29th April. 4th Sunday after Easter.

M.: Deut. 4, 1-24; or Isa. 60; Luke 16, 19; or Acts 3.

E.: Deut. 4, 25-40; or Deut. 5; Isa. 61; Luke 7, 1-35; or Rev. 2, 18, 3, 6.

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The Australian Church Record, 12th April, 1956

## THE AUSTRALIAN

# CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED  
SEVENTY-SIXTH YEAR OF PUBLICATION.

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APRIL 26, 1956

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## Restoration of St. Matthew's Windsor. - An Heroic Effort.

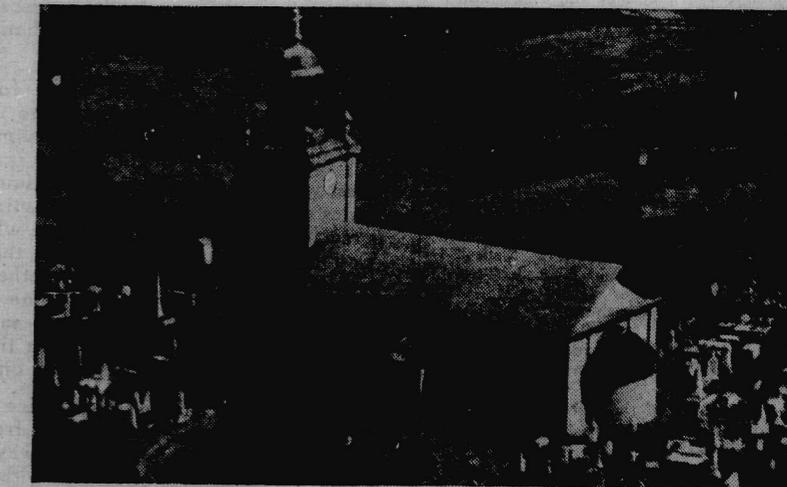
To the parishioners of St. Matthew's, Windsor, Australians generally and our own church people in particular owe their respects and undoubtedly some indebtedness, in that this numerically small parish is valiantly tackling, with all too slender resources, the formidable task of restoring the historical "Cathedral of the Hawkesbury," now so near to rack and ruin.

St. Matthew's is one of the many fine edifices erected by our early and eminent governor, Lachlan Macquarie, Esq.; he conceived and commenced this church in the same year that he founded Australia's first and now largest bank, in the year 1817, when Windsor was a populous and thriving centre. In a sense then it may be regarded as that bank's contemporary relation; sharing a common tradition and having weathered the storms of 139 years, but, alas, with sad fabric deterioration.

### Clock Still Goes.

As its pseudonym indicates, St. Matthew's is a large church, in the colonial style, characteristic of Macquarie. It can accommodate 450 and has a tower with a clock still indicating and chiming the hour; this clock and the fine communion vessels, were the direct gifts of King George IV. The pews, originally of the high enclosed family type, and other furnishings, are of cedar. The pipe organ was the first to be built in Australia. Many fine memorials within the church and in the surrounding yard contain a wealth of historical detail, invaluable to posterity.

A casual visitor to the church—and if such only is the writer—cannot but be appalled both at the ravages of time on this noble edifice and at the magnitude of the task of restoration now facing this numerically small parish church, mark you, but as trustees for Australia to preserve to pos-



ST. MATTHEW'S, WINDSOR.

### Rectory 132 Years Old.

Next, a new floor must be laid, the present floor being in a rotten and dangerous condition. The pews need extensive renovation and the brick walls require remortaring on the outer surfaces. Extensive patching and painting are necessary on interior walls and ceilings; all this must be done against the time when a closer populated district will bring this, an enhanced and noble church, into its own again; thronged with worshippers. All this work will cost over £15,000, of which little over a third is in hand. But this is not all; the 132 years old rectory must be restored, requiring £2000 atop the £1800 spent three years ago; so the parishioners have not been negligent heretofore. Finally, there is the parish hall; £1000 urgently required here.

Our readers cannot but feel an urge of practical sympathy with this small but stout hearted parish in tackling so gigantic a task with £5700 in hand and requiring a further £13,000 beyond its normal commitments.

Their valiant attempt assures that future generations will not have cause to say of St. Matthew's "our forebears of the mid-twentieth century failed to appreciate their heritage." Do we others?

Any and all donations or long term loans at nominal rates of interest which can be sent to help our good people of Windsor will be an investment in Australian history and living tradition. This, surely, is a type of "Abbey Appeal" for Australians.

We, all of us, must see this through;  
We cannot leave it to the few.

—S.M.G.

## Off the Record

YOU WOULDN'T READ ABOUT IT!

The Archbishop of Sydney writes in his current Diocesan Magazine: "On the following Sunday morning I went to the Hall to dedicate the hotels in the area from Manly to Narrabeen. They found a total of 193 children waiting outside hotels in this area; 702 women were inside, and 349 men."

Just as well we can read between the lines!

\*

I sympathise with His Grace in his printing troubles. He seems to have had his full share of them this month. His Diocesan Magazine published on March 1 contains his letter dated March 7, and the magazine reached us by the post by April 16.

\*

### WHAT SORT OF BISHOPS?

The London "Times" recently had an article on where bishops come from. Nearly half of the present English Bench (17 out of 40) are sons of clergy; 20 went to Oxford and 15 to Cambridge; 6 went to Cuddesdon for theological training, 6 to Ridley Hall, 8 to Westcott House and 5 to Wells. Their average age is 60, though 5 are still in their forties.

The Church of England Newspaper has its own comment:

"The most serious criticism is that the bishops are too uniformly of the administrator type and are not sufficiently robust in spiritual leadership; that they are apt to feel they should work together as a team even if this involves, as it must, the concealment of their own convictions."

\*

### OUR OWN.

Here are some figures about our own bishops (25 diocesans and 9 assistants) which I believe are moderately accurate:

16 have degrees from Australian Universities and 16 from English universities (some having both). They are: Sydney 7, Melbourne 5, Adelaide 2, Tasmania 1, Queensland 1, Oxford 8, Cambridge 6, Durham 1, Liverpool 1. Five have no university degree.

Eight have been to Australian theological colleges (Moore 3, Ridley, St. Barnabas, Adelaide, Morpeth, St. John's, Melb. and Trinity, Melb., 1 each); and 14 have been to English theological colleges (Ridley Hall 2, Cuddesdon 2, Cheshunt 2, Leeds 2, Kings College, London 2, Kelham 2, Wells 1, Can. Scho. Lincoln 1). 12 do not seem to have been to any theological college.

At least 12 of the bishops have Th.L. and 8 have been Bush Brothers.

—Q.

## TO AUSTRALIAN CHURCHMEN

# The Roman Church and National Religion

Members of the Church of England will welcome the stand of the Primate in connection with the Federal Government's acceding to Roman Catholic pressure for change in the dedication of regimental colours. The Roman Catholic church exerts a powerful pressure on all our Australian Governments, and at present is applying that pressure to weaken the tradition of public recognition of Almighty God which this country has upheld since its foundation. Unfortunately that tradition is not appreciated by a large number of indifferent citizens, and the Roman Catholic Church is using that indifference as an ally in attempting to push the public recognition of God out of our community and national life. In countries where Roman Catholics form a majority, no other denomination gets a look in on official occasions. Yet in countries where Roman Catholics are a minority and are not able to lord it over others, they do their best to see that the community is secularised. If the Roman church cannot dominate the scene, it prefers the community to be pagan, so far as a national acknowledgment of God is concerned.

The Roman Church knows full well that a dispute over the dedication of colours could easily lead to a discontinuance of the practice altogether. Its pressure on the R.S.L. has led to the dropping of the traditional religious service arranged by that body at the conclusion of the Anzac Day march in Sydney. The question of conscience is merely a convenient lever. If Roman canon law is in fact so intransigent that it allows no participation whatever to Roman Catholics in any service conducted by non-Romans, then the Roman Catholic church must surely, where its members are a minority group in the community, accept the logical consequence of such intransigence and remain aloof from religious services which they cannot dominate.

They should withdraw and allow the Protestant majority to worship God in their own way, rather than endeavour to banish divine worship and secularise the community.

The Bishop of Newcastle is reported to have said that he thinks the new ceremony for dedicating regimental colours in the Australian Army a very satisfactory way out of a difficult situation, and "a very satisfactory compromise." The Primate, on the other hand, has stated that he and the majority of the Bishops find it most unsatisfactory.

It was in the first place most improper that the Government should have written into military regulations a revision of a religious service without consulting the heads of the churches to which the great majority of the soldiers who are to take part in the service belong. The Primate of the Church of England had no knowledge of this revision until its publication. This is the more extraordinary because he himself had taken the matter up with the Prime Minister more than once since the matter was precipitated during the Queen's visit.

Our second objection is the form of service itself. Every point of revision is by way of concession to the Roman Catholic church. The new service is designed to give expression to the Roman Catholic view that the only real dedication of the colours is that performed by the Roman Catholic priest while allowing them to continue to think that the parts played by the Protestant chaplains is mere play-acting. The Protestant, on the other hand, is required to take part in a service which, from his theological point of view, is an absurdity, for no sooner are the colours solemnly and truly dedicated to Almighty God in the name of the Trinity, than the whole thing is done a second time and then a third time. These repetitions of the ceremony can mean nothing, and moreover are sacrilegious and blasphemous. Colours can no more be consecrated three times in the name of the Trinity than a person can be baptised more than once in the name of the Trinity.

We cannot accept this service as a final solution. However, if the original service must be departed from to secure the attendance of Roman Catholic soldiers, there are two ways in which the revised form could be modified to meet their objections without doing despite to Protestant theology.

(Continued at foot of next page)

The Australian Church Record, April 26, 1956

## Brisbane Ritual Inquiry

### Text of Letter to Archbishop

The following is the letter written to the Archbishop of Brisbane, the Most Rev. R. C. Halse, by two lay members of the Church of England Defence Association, referred to in the last issue of the "Church Record":

Your Grace,

Whereas the Church of England in this diocese as well as throughout the world is governed by the standard of doctrine and worship in the Book of Common Prayer of 1662 and the 39 Articles of Religion, your attention as Archbishop of Brisbane is drawn to the following matters which are complained of as serious breaches of church order, discipline, and doctrine. The question is not whether the matters complained of are right or wrong, or are practised in any other church with which the Church of England is or is not in communion. It is a question of a common order and discipline in the Church of England, the wilful breaking of which the Prayer Book declares to be "no small offence before God."

The Church of England Defence Association has evidence that a service book called the English Missal, which is a translation of the Roman Catholic Prayer Book is used extensively by students in St. Francis College. In the light of a statement made by Your Grace in October, 1953, to members of a Synod Committee, there is reason to believe that the English Missal is used in the celebration of what Your Grace in your own register of services in Bishopsbourne Chapel describes as "Mass." Your Grace is requested to give an assurance that the English Missal has ceased to be used for any purpose in St. Francis College and in Bishopsbourne Chapel and further to issue an instruction that the use of the English Missal is without authority.

Reservation of the Sacramental Bread and Wine is being practised in St. John's Cathedral and widely

(Continued from page 2)

The first way would be that one chaplain only should take the service and that this should be done in rotation. But that when either of the Protestant chaplains consecrate the colours the Roman Catholics should be allowed a supplementary service in order to conform to their scruples. Such a supplementary service is unnecessary from a Protestant viewpoint, which regards the colours as validly dedicated whoever conducts the service.

The second way of meeting the Roman Catholic objections would be for all three chaplains to consecrate the colours together using the same form of words in unison.

In matters like this, where reasonable concessions can be made to differing convictions, it is not right that the concessions we make should strengthen the Roman Catholic position at the cost of weakening our own.

The Australian Church Record, April 26, 1956

throughout the diocese in the following manner:—the Sacrament is reserved in a receptacle on or above an altar and under an altar crucifix, with a white lamp suspended in front. While any form of reservation is illegal in the Church of England, this practice is a grossly indefensible breach of Anglican principles. The practice is consistent only with inviting members of the Church of England to accept the doctrine of trans-substantiation. The practice is to be found in the Chapel of the Blessed Sacrament in St. John's Cathedral and in the following Brisbane parishes, among others, All Saints, Woolloongabba, Thompson Estate, Morningside, Nundah, Auch-enflower and a number of other parishes in the city and country.

We request Your Grace to issue an instruction that the practice of reservation as described should cease and that the illegal ornaments accompanying the practice should be removed from all churches where such ornaments may be found.

The Association has evidence that on Good Friday, 1955, the services of the Veneration of the Cross and of the Mass of the Pre-sanctified were carried out in the parish churches of All Saints Thompson Estate and Morningside. The parish paper in Norman Park for Easter 1955 contains notice of the celebration of this service. The parish paper in Taringa for Easter 1955 gives notice of the reservation of the Sacrament on the Thursday before Easter which is the first stage of the services in question.

"Kissed the Crucifix."

The Veneration of the Cross was carried out in All Saints and Morning-

side by the priests' prostrating themselves on the floor of the sanctuary and in that position kissing the altar crucifix which was placed on a pillow in front of the altar. Members of the congregations were conducted to the altar rails where they kissed the crucifix. At All Saints, children of tender years were conducted to the altar rails in this way, and students from St. Francis College were included in the choir. A modified form of this service was carried out in Thompson Estate. In the three churches in question the Sacrament had been reserved on a side altar on the Thursday night, and after the Veneration of the Cross on the Friday, a procession was held with incense to the side altar from which the Sacrament was exposed, incensed, lifted up and carried about the church in procession to the main altar. In All Saints the Sacrament was carried by Rev. A. P. B. Bennie under a white canopy which was raised over him in the church.

We request Your Grace to issue an instruction that these services are not to be repeated in any way on Good Friday next nor on any other occasion thereafter.

(Continued on page 6)

## PRIMATE'S VIEW ON COLOURS.

We have received the following from the Most Reverend the Primate:

The Primate states that he has consulted the Bishops over the "Ceremony and Form of Service for the Consecration, Blessing and Dedication of Colours" and he finds that the greater number of them are very dissatisfied with it.

The Bishops, in their replies, indicated the following objections. First, that they are not satisfied that the Ceremony should be opened by the Commanding Officer, as he might be one who had never shown any interest in religious observance. The Primate suggests that, if the Chaplains-General, in rotation, take the opening part, it would be more acceptable. Or, as an alternative, the three Chaplains-General should stand with the Commanding Officer, facing the colours, as he opens the ceremony. Thus he would be speaking on their behalf.

The second objection is that, as the three Chaplains-General invoke the Name of the Holy Trinity three separate times, for the same purpose, this would tend to detract from its solemn significance. It is suggested that the three Chaplains-General might, together, lay their hands on the colours and, together, repeat the Invocation. If these objections could be met in this way the proposed Form might be accepted more favourably by the Anglicans and the other participating churches.

Judge not thy neighbour until thou art in his situation.

# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

It is becoming apparent that the lag in the supply of men for the ministry will continue until such time as adequate allowances are made for those in training.

Most denominations make money grants available to students in training in addition to giving free tuition. There are often more liberal allowances to those who are married and have children. The time has surely come when the Church in Australia and the diocese of Sydney in particular should offer ordinands free training plus adequate living allowances during their period of residence in theological halls.

Men of the finest calibre will have to be prepared to make great monetary sacrifices to enter the sacred ministry, but they will never be offering in sufficient numbers while the church expects them to train and maintain themselves practically unaided throughout a lengthy theological course.

The establishment of the funds to provide these allowances is a prime need. It represents a challenge to sacrificial giving on the parts of the lay-people who stand to gain great spiritual blessing from a ministry recruited from those who will bring the highest gifts and talents to the task of preaching the Gospel and ministering the sacraments in the Church of God.

The "Adelaide Church Guardian" has again taken up the point which we initiated in our columns many months ago that the Diocese of Adelaide, together with the Dioceses of Tasmania and Willochra, is still part of the original Province of Australia of which the Bishop of Sydney is Metropolitan. This Province was brought into being by Royal Letters Patent in 1854 and the early bishops in these sees acknowledged the Bishop of Sydney as their Metropolitan even after these Letters Patent were found to be defective in respect of conferring coercive jurisdiction on the Metropolitan.

The "Guardian" avers that the pre-

sent Bishop of Adelaide has sent his resignation to the Primate of Australia and suggests that he should have resigned his see into the hands of the Archbishop of Canterbury. The "Guardian" complains that the Primate has no jurisdiction in South Australia. This, of course, is true. The office of Primate has been brought into being by General Synod and his rights and duties extend little beyond presiding over General Synod and its committees. But the Archbishop of Sydney (who happens at present to be Primate) is also Metropolitan, not only of the Province of New South Wales created in 1884, but also of the Province of Australia, reduced since 1915 to three dioceses through other Provinces being formed out of it.

The "Guardian" believes that Bishop Robin and all his predecessors have taken the oath of canonical obedience to the Archbishop of Canterbury. We doubt whether this is true, but even if it is, it has been done mistakenly by the Bishops of Adelaide. Archbishop Davidson, for example, who was (to use his own words) "privy to the daily work at Lambeth" from 1877 to his resignation from the Archbishopric of Canterbury in 1929, did not recognise any Australian dioceses as within his jurisdiction. In his published visitation charge of 1912, in which he deals specifically with the Anglican Communion, he gives a list of the dioceses outside England "at present subject to the Metropolitan jurisdiction of the Archbishop of Canterbury." Thirty dioceses are listed, but Adelaide is not among them. The Archbishop goes on to say: "The Archbishop of Canterbury would no more dream of claiming an official right to intervene in regard to the administration, e.g., of Australian Church affairs, than he would claim it, say, in the Province of Armagh."

According to a report published in "The Anglican" a clergyman has been appointed Assistant Registrar of the Diocese of Sydney "with particular responsibility for public relations and liaison with the press." It is further stated that "provision for the office was made by Standing Committee earlier this year."

Since the committee appointed by Standing Committee to consider provision of a Deputy Registrar has not, at the time of writing, yet met to consider the matter, we are at a loss to know how "The Anglican" got hold of such a statement and on whose authority it was published.

We sincerely hope there is no truth in the rumour, for a position such as Deputy Registrar is not one for a clergyman, especially one who has proved his ministerial gifts in successful parochial work. Far too many secretarial and administrative posts in the church are already filled by clergymen. This is contrary to their ordination vows, and it has a bad psychological effect on the laity. Scripture clearly teaches that administrative posts should not be held by those called to the ministry of the Word of God and prayer.

Sir Anthony Eden's Government is seeking to finance Great Britain by lotteries. The scheme is that, instead of paying holders of Government bonds interest, the holders receive in lieu what amount to lottery tickets. Bond holders automatically participate in regular drawings of the lottery which the Government is setting up. We in Australia have for years been demoralised by governments which finance their programmes by wickedly appealing to the sinful propensity of covetousness. We greatly regret that the British Government, which for years has set a high moral tone amongst governments, should have followed suit. It is never right to govern by making money out of sin. Covetousness is idolatry, and God's Word declares that a covetous man has no inheritance in the Kingdom of Christ and of God. Lotteries, sweeps, and raffles all draw their attraction from covetousness, and they build up that vice in those who are enticed to indulge in them.

### Drawing Money from Sin.

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## South African Government Closes

### Anglican School

The Anglican School of Christ the King for African children in Johannesburg was closed by the orders of the South African Government on March 28.

After the Bantu Education Act was passed early in 1955, most mission schools were handed over to the South African Department of Native Affairs, but this private school was opened as an experiment. The Community of the Resurrection wished to see if native parents were able and willing to pay for mission education of their children.

There were 550 pupils at the school. Parents ranging from higher-paid African workers to washerwomen paid the fee of 10s. a month for the first child, and 5s. for others. Of the 35 children who sat during 1955 for the National Standard VI examination, taken after five years' schooling, at the average age of 12, all passed two First Class and 18 with distinction.

Despite these successes, the school has been closed by the Government, on the grounds that "it is not in the interest of the Bantu people."

The School of Christ the King had a waiting list of 600 children. There are 15,000 African children in Sophiatown for whom no school places can be found.

The Bishop of Johannesburg has refused to help the Government to carry out its plan of Bantu education because "it assigns the African a place of permanent inferiority... and ignores the fundamental principle that all men are of equal value in the sight of God."

### CANON HEWETT TO BE ARCHDEACON.

The Federal Secretary of the Church Missionary Society, the Rev. R. J. Hewett, has been appointed Archdeacon of Ryde in the Diocese of Sydney, in succession to the Ven. R. Robinson who was appointed Archdeacon of North Sydney on the retirement of the Ven. A. L. Wade.

Canon Hewett, who is continuing as Secretary of C.M.S., was trained at Moore College and has been Rector of St. Paul's, Wahroonga, St. Paul's, Chatswood, and St. Clement's, Mosman in Sydney diocese.

The Ven. R. C. KERLE B.A., who will be consecrated as Third Coadjutor Bishop in the Diocese of Sydney in St. Andrew's Cathedral on Tuesday next, May 1, at 10.30 a.m. At the same service the Ven. R. G. Arthur, M.A. will be consecrated as Coadjutor Bishop in the Diocese of Canberra-Goulburn.

The Archbishop of Sydney will consecrate the new bishops and the preacher at the service will be the Bishop of Kurunagala, Ceylon, the Right Rev. H. L. J. de Mel. Archdeacon Kerle is a product of St. Paul's, Chatswood, and was trained at Moore College and Sydney University.

## NEW MOVE IN EVANGELICAL SCHOLARSHIP.

The Tyndale Fellowship of Australia was launched at an enthusiastic meeting held at Ridley College in March. Most of the leaders of evangelical thought in Melbourne were present to hear a talk by the Rev. R. Swanton on "The Evangelical Contribution to theological literature." Mr. Swanton outlined the contribution evangelicals had made in the past and were making in the present, and urged the need for yet more to be done.

There was a spirited discussion from which it emerged that many feel strongly that the time is ripe for evangelicals to band together with the aim of forwarding evangelical scholarships in Australia and encouraging able men to busy themselves in the production of literature.

Many possible future courses of action were discussed, and it was resolved to make an immediate start on a series of scholarly papers to be read to meetings of the Fellowship and circulated among members in distant places. Officers were elected; namely, Chairman, Dr. S. Barton Babbage; Secretary, Dr. Leon Morris. Committee members: Prof. B. Brown, the Rev. R. Swanton, Mr. F. Andersen.

At the May meeting a paper on "The Meaning of the Hebrew Root 'sh'm'" will be read by Dr. Leon Morris.

The Secretary would be very glad to hear from any who are interested in the Fellowship, and would like to be associated with its activities. His address is Dr. Leon Morris, Ridley College, Melbourne, N.2.

(The Tyndale Fellowship for Biblical Research has been active for some years in England as one of the senior departments of the Inter-Varsity Fellowship. It maintains Tyndale House as a residential library in Cambridge and for some years was responsible for "The Evangelical Quarterly.")

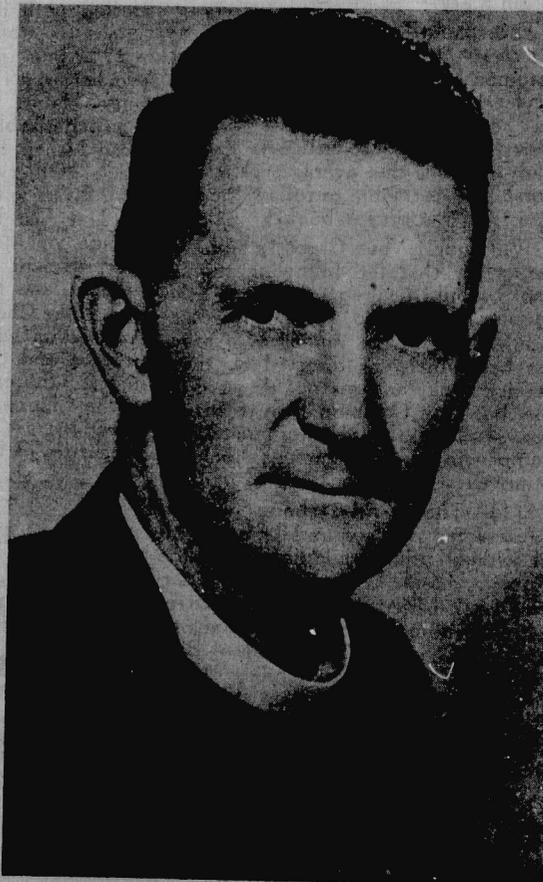
### BISHOP ADVOCATES INTERDENOMINATIONAL CAMPAIGNS.

The Bishop of Sheffield has spoken out in his current Diocesan Review in support of interdenominational Evangelistic missions.

"Christians are more or less agreed on the greater part of Christian doctrine, and share in considerable degree Christian experiences," the Bishop writes. "It is also true that many intelligent Christians have more in common with some Christians of other denominations than with some of their own."

"Denominational demarcations are to that extent out of date. On the other hand, I am sure that all the Churches—including our own—will have to change and become far more vital than they show signs of doing before they will receive from on high the persuasive power to convert this England to the truth as it is in Christ, or to achieve that unity in him which is his prayer. Therefore exclusive claims are to that extent not realistic."

Sheffield's interdenominational mission in June will be conducted by Canon Bryan Green, Rector of Birmingham. Most of Doncaster's churches are co-operating in a "Christian Challenge" campaign this month.



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By George Pearson

2

### IN THE REVOLUTION

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By Gerald Muston

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NEW TITLES IN PREPARATION

(Continued from page 3)

#### ● BRISBANE RITUAL INQUIRY.

##### "Invocation of Mary."

The Association has in its possession a copy of a service book entitled "The Sanctuary of God." This book contains the "Hail Mary," "The Angelus," and the Sacrament of Penance involving the duty of habitual and obligatory private confession. The copy in question is inscribed as having been issued in September, 1953, to a confirmation candidate in the parochial district of Morningside. It is signed by the Vicar, the Rev. H. E. Evers and is further personally signed by Your Grace. The inference from the existence of Your Grace's signature in this service book is that you as Archbishop of Brisbane are permitting and advocating the practice of habitual and obligatory confession and of the invocation of the Blessed Virgin Mary. In view of the prevalence of such practices in the diocese in the last few years Your Grace is requested to provide the undersigned with a statement in writing of the true nature of the teaching of the Church of England regarding the practices of private Confession and of the invocation of the Blessed Virgin Mary.

Throughout the diocese certain of the clergy are replacing the Book of Common Prayer of 1662 by unofficial service books the use of which is illegal according to the laws of the Church. The consequence is that in many parishes the average Anglican worshipper is unable to follow the service from his prayer book.

We request Your Grace to issue an instruction that the following service books should be removed from the parishes mentioned, that any ceremonies such as the ringing of a sanctus bell which are directed by these service books and are not directed by the Book of Common Prayer should cease and that the illegal ornaments accompanying such ceremonies should be removed:

(1) The service book entitled "Adoremus" as used in All Saints with or without printed additions from the Roman Missal. "Adoremus" is a service book issued under a green cover with a commendatory preface signed by Your Grace as Archbishop of Brisbane and dated September 1946. "Adoremus" is a version of the "Red Book," against the use of which the High Court of Australia in 1948 allowed injunctions to stand.

(2) The service book entitled "The Holy Communion commonly called The Mass," with the printed additions from the Roman Missal as used in the parochial district of Morningside.

(3) The service book entitled "The Sanctuary of God" as issued in the parochial district of Morningside.

(4) The service book entitled "The Lord's Service for the Lord's Children" as used in the parish of Auch-enflower.

##### "Disregard of Synod."

We request the withdrawal of the Service Book published in 1953 by the Bush Brotherhood and the re-instatement of the Book of Common Prayer of 1662 throughout the Bush Brotherhood Areas.

By the Constitution of this diocese the properties of the Church of England are held on trusts which are expressed to depend upon the observance of the standard of doctrine and worship in the Book of Common Prayer of 1662 and the 39 Articles. The matters complained of in this letter constitute fundamental breaches of that standard. Action to rectify these breaches has proved impossible through Synod. A committee on lawful Authority was constituted by Synod in 1953 to investigate these and similar matters. Your Grace appointed the members of this Committee. In disregard of the intention of Synod expressed both in 1953 and 1954, the Committee was voted out of existence in 1954 by a majority of its own members before it could enter upon any enquiry relating to these practices. It is now desirable to approach the diocesan bishop in the first instance for relief. Otherwise, and in default of Your Grace giving the relief requested by 21st March next, any matters in dispute will have to be submitted to the judgment of an impartial outside tribunal, and the undersigned as trustees of the Church of England Defence Association will forthwith proceed to prepare and constitute legal proceedings for the enforcement of the trusts of the Church of England and for declarations as to the diversion of the properties of the diocese.

Yours faithfully,

CHAS. P. BRADHURST.  
E. W. WILKINSON.

Victoria St.,  
St. George.  
1st March, 1956.

#### A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mr. R. J. Cashman, 5/-; The Rev. Canon M. L. Loane 5/-; Mr. J. A. Lambert 5/-; The C. of E. Parish Council Port Kembla £2/2/-; Miss C. M. Hull 15/-; St. Stephen's, Willoughby £1/10/-; Messrs. Winn's Ltd. £1/1/-; C. of E. Parish, The Rev. R. T. Hallahan 6/-; St. Swithun's, Pymble, £3/3/-; Sale of Work, St. Paul's, Chatswood £5/5/-; St. Michael's, Wollongong £5/5/-.

The Australian Church Record, April 26, 1956

## JUSTIFICATION ---

### "A Most Wholesome Doctrine"

By Archdeacon T. C. Hammond.

The eleventh article introduces us to the most important point of controversy in the sixteenth century. It would not be an exaggeration to say that polemics raged round the question of Justification by Faith.

It is sometimes said that the controversy on this particular issue was not as acute in England as on the Continent of Europe. It is also pointed out that a possible explanation of this fact may be found in the surmise that Cardinal Pole had certain sympathies with the Reformed position on this subject. But these statements must be taken with care. We know that Pole's bitter enemy Caraffa, who ascended the Papal throne as Paul IV, summoned him before the newly established Inquisition at Rome, but Pole's death prevented any inquiry into his opinions.

Another feature that must be taken into account in forming a judgment on this interesting point is that the discussion in England naturally settled round a question that could be more easily determined in a Court of Justice. The language of the Council of Trent on Justification made any discussion on the matter extremely intricate. It was much easier to secure conviction on the denial of the existence in the consecrated elements of the real and true Body and Blood of our Lord Jesus Christ. The shifting of emphasis consequent upon the number of indictments for heresy in the reign of Mary is easily understood, but must not be taken too readily as evidence that a cardinal point of doctrine was either ignored or relegated to a subordinate position.

#### Read the Homily.

Against any such hasty generalisation it is highly desirable that students should consult the "Homily on the Salvation of Mankind" drawn up by Archbishop Cranmer, issued first in 1547 and endorsed by the authority of the Articles. The Article which we are considering first read in 1552 "Justification by faith alone in Jesus Christ in that sense which is explained in the Homily concerning Justification is a most certain and wholesome doctrine of Christians." It was altered to our present form in 1563 and again endorsed in the very same form in 1571. It would be a grave error, therefore, to assume that the doctrine of Justification by Faith occupied a minor position in the thought and doctrinal formulations of the English Reformers. In view of the importance assigned to

the Homily on Justification (which is beyond doubt, having regard to the subject matter, identical with the "Homily on the Salvation of Mankind") it is a ground for regret that this important work is so little read. It may be advisable to refer to some of the main features of the Homily later.

The expanded Article which dates from 1563 was drawn up when the Council of Trent had almost concluded its sittings. The subject of Justification was discussed in the Sixth Session of the Council held on the 13th January, 1547. So that Trent was discussing the subject shortly before Cranmer's Homily appeared in print. Sixteen years after the Tridentine definition the Article was expanded and took its present form. The expanded form deals so directly with some of the propositions advanced at Trent that there can be little doubt that the framers were conversant with the Tridentine determination and repelled some of its decisions. Perhaps the most startling opposition to this opinion is found in Pusey's "Eirenicon" where he stated: "There is not one statement in the elaborate chapters on Justification in the Council of Trent which any of us could fail of receiving; nor is there one of their anathemas on the subject, which in the least rejects any statement of the Church of England" (P. 19, Parker Oxford, 1865).

#### The Roman View.

In view of serious conflict of opinion, created mainly by the rise of the Tractarian movement, it becomes necessary to examine the Article closely and to compare it with parallel statements of The Council of Trent. Time will only permit the discussion in this section of the opening words. The Article asserts "We are accounted righteous before God." The Latin verb employed puts the meaning beyond question. It is the word "reputemur" and has the original meaning of counting over, reckoning. Hence the Article asserts in the most positive language that the justified man is one who is reckoned righteous. The Council of Trent rejects very definitely this interpretation of the word justification. It asserts "The alone formal cause (of

#### ARTICLE II. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings; wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

justification) is the justice of God, not that whereby He Himself is just, but that whereby he maketh us just, that, to wit, with which we being endowed by Him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are, just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to everyone as He wills, and according to each one's proper disposition and co-operation." (Sess. VI, Chap. VII.) There is here a direct contradiction. The Article says "We are accounted righteous". The Council of Trent says "we are made just." It is hardly likely that sixteen years after the Council the divines of England were unaware of this cardinal distinction. This instance alone renders Pusey's declaration open to the gravest suspicions. In our next Article we hope to show that the Hebrew usage in the Old Testament supports the position adopted as to the meaning of the word "justify."

#### SOME RECENT BOOKS.

"The Apostolic Preaching of the Cross." A Study of the significance of some New Testament Terms. 25/- By Rev. Leon Morris, B.Sc., M.Th., Ph.D., Vice-Principal, Ridley College, Melbourne.

"The Young Church in Action." A new Translation of the Acts, by J. B. Phillips. 15/9

The New London Commentaries on the New Testament. Each 37/6 Gen. Editor, N. B. Stonehouse.

Gospel of Luke—N. Geldenhuys.  
John: The Gospel of Belief. M. C. Tenney.

The Book of the Acts. F. F. Bruce.

First Corinthians—F. W. Groseheide.

Galatians—H. N. Ridderbos.

Philippians and Philemon—J. J. Muller.

James and John—Alexander Ross.



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## CORRESPONDENCE

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

### THE DRAFT CONSTITUTION: ON WHOSE AUTHORITY?

Sir,  
The new draft constitution for the Church of England in Australia has now been published. It contains a statement on its last page signed by Mr. R. Clive Teece which says: "I certify that this and the preceding 43 pages hereof correctly set forth the Constitution of the Church of England in Australia approved by the General Synod of the Church of England in Australia and Tasmania on the sixth day of October, 1955, as revised by the Continuation Committee appointed by resolution of the said General Synod passed the said Sixth Day of October, 1955, which resolution authorised the said Continuation Committee to make such corrections of a non-contentious character as might seem to it necessary or desirable."

May I point out that all General Synod did was to adopt the report of the Constitution Committee and to appoint the Continuation Committee with the terms indicated by Mr. Teece, as a reference to the minutes will show. The Constitution itself was at no stage discussed by General Synod, nor was there any debate or motion on the acceptance or otherwise of the draft constitution by General Synod.

Early in the Synod the Bishop of Newcastle moved that the Synod resolve itself into a Convention for the purpose of considering the draft in general and in particular. This Convention discussed the general principles of the draft for a time, and then, without any vote being taken on this aspect, went into committee (on the motion of Mr. Rigby) to deal with the draft clause by clause. When this long process was concluded the Bishop of Newcastle moved (still in committee) that the whole draft as amended stand as the constitution. This conclusion of the committee was then reported by the Chairman of the committee to the Chairman of the Convention, who in turn reported it to the President of the General Synod. But General Synod did nothing else except formally receive the report and appoint the Continuation Committee.

I take it, sir, that all the committee of the Convention was competent to do was to decide what should stand as the text of the draft, and that this was in fact the meaning of the Bishop of Newcastle's final motion. The draft as amended by the committee should then have been debated by the Convention, and a vote taken either to accept or reject the draft on general principles. But no such debate or vote took place. Nor did they take place in General Synod when the Convention reported the conclusion of its work.

In other words: The Constitution was never debated in General Synod, and not even in the Constitution Convention was there a "Second Reading" vote, or anything corresponding to a Third Reading.

In what sense, then, is it asserted that the Draft Constitution as now published "was approved by the General Synod?"

Yours, etc.,

DONALD ROBINSON.

Sydney.

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## DEPT. OF PROMOTION.

Dear Sir,

In spite of the Rev. David Crawford's letter (29/3/56) one cannot help feeling certain doubts about the Dept of Promotion in the Diocese of Sydney.

The Dept. is certainly providing a much needed emphasis on direct and sacrificial giving, but it is difficult to agree with Mr. Crawford that the main purpose is not a "money-raising campaign."

The Dept. emphasises "where your treasure is, there will your heart be also." But did our Lord mean "Gain a man's treasure by some means or other and then you will have his heart."

We are to concentrate on winning the heart first. Evangelism must come first and then teaching on stewardship.

I wish I could be satisfied with Mr. Crawford that "the canvass is not intended to be the spearhead of our approach to the people in our parish, that is the job of the mission or of the Lay Evangelism Campaign." But the plans of the Lay Evangelism Campaign seems to be kept well in the background and in any case come a good second. The Department assumes that laymen are incapable of soul-winning, and that the only function a layman is capable of performing is that of bringing others to church to hear the clergy preach the Gospel. But no Christian is exempted from the command to be "fishers of men."

Then what are we to say of the motive for giving? Mr. Walker believes that we should openly publish the amount we give to be an example for others to do the same. But our Lord said, "Let not your right hand know what your left hand doeth." What matters is our basic motive—not what others may think or see.

I feel we have not yet satisfactorily faced up to why our churches are struggling for finance. Does not our poverty and powerlessness spring basically from a lack of prayer and humble request for what we need? If we do, the Lord promises to supply what we need—no more and no less. Basically our sin is lack of prayer and trust.

There is a danger just as real in a church as poverty. It is what the New Testament calls "pleonexia — a spirit of greed and grasping. Are our churches sufficiently spiritually minded to be entrusted with sensationally increased finances? The way churches are spending money on themselves and forgetting the needs of others seems to indicate that they are not. Are we to merit our Lord's terrible condemnation of a rich but self-satisfied church in Rev. 3:15,19?

So far the system has not been sufficiently tested in Australian conditions. What is the underlying reaction of the ordinary worldly-minded man? What will be the reaction of the ordinary population to the church after the novelty has worn off? The Wells virtually applied "means test" to a parish. Will the Dept. be successful in an ordinary working-class parish?

Surely the need is to teach our church members the responsibility of stewardship.

Is the diocese as a whole, after rejecting Anglo-Catholic errors, to fall into an error, if another, but just as subtle, kind? We most certainly must not reject a method because it is new and revolutionary — but neither must we accept blindly without examination any "new thing."

Yours, etc.,

J.D. (N.S.W.)

## RETIRED CLERGY ANNUITIES.

Dear Sir,

There is sound substance in the article of the Hon. Secretary of the Retired Clergy Association in your issue of 12th April, particularly in regard to members' annuities left in the Clergy Provident Fund as undrawn past the entitling age of 65.

An ordinance was brought before Synod of 1954 to deal practically in respect of these sums and to some extent remedy a very real grievance of such members. The Ordinance was not debated, being thrown out at the instance of the then vice-chairman of the C.P. Fund.

After subsequent reference back to Standing Committee for re-reference to the above gentlemen to present to the Board for consideration the latter body still refrained from referring the ordinance to its actuary. No fault has yet been indicated in the logic of the proposed ordinance, the provisions of which are, in fact, beyond the province of the actuary and would leave permanently in the Fund three quarters of the capitalised sums in dispute.

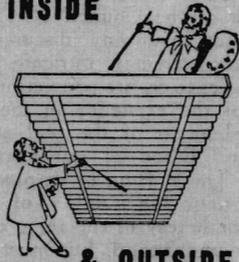
The Fund fails in its main purpose; it should surely, therefore, afford to its veteran members such relief as lies clearly within its capacity and is persistently withheld.

Yours, etc.,

S. M. GOARD.

Willoughby, N.S.W.

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The Australian Church Record, April 26, 1956



## Industrial Parish Effort

An Every Member Canvass at St. Thomas', Rozelle (Sydney) got away to a good start on Monday, and Tuesday, 16th and 17th April, when over 1000 parishioners attended two great loyalty dinners at Balmain Town Hall.

Rozelle is heavily industrialised and has two of Sydney's largest powerhouses, a large chemical plant, wharves, silos, timberyards, etc. There are over 1200 families on the parish roll, but church attendances have been poor, general interest lacking and the church's buildings erected 70 to 80 years ago, have been proving an almost impossible burden to maintain adequately on a total parish income of only £2,500. The Sunday School attendances of 120 to 150 weekly have been encouraging, but equipment has been primitive.

As the launching of the plan drew near, new interest became evident on all sides. Church attendances, Sunday school enrolments increased, and large numbers of men and women have freely offered their services. It all means that many more are being brought within the sound of the gospel.

On the Sunday before the Loyalty Dinners, the largest congregation seen in St. Thomas' for many years attend-

### CHRISTIANS UNITE IN EGYPT.

The Fellowship of Unity in Egypt held its annual dinner and united service recently in Cairo. The Fellowship, which was started in 1921 by the Rev. W. H. Temple Gairdner, is made up of Christians from most communions represented in Egypt.

It organises meetings and discussions and also gathers its members in acts of corporate worship. As a result of the activities, the relationship between the Christian minorities in Egypt has been transformed from one of suspicion and even hostility into one of trust and co-operation.

The Australian Church Record, April 26, 1956

## MOVE TO MERGE A.B.M. and C.M.S. IN WEST.

The Provincial Synod of Western Australia has recommended that the A.B.M. and C.M.S. be merged into a Provincial missionary council. The motion moved by the Archdeacon of Perth and carried states that it is a wasteful expenditure of missionary funds to have two separate organisations. "Further it considers that this system is wasteful in the employment of the Church's manpower, particularly in view of the acute shortage of ordained men at the present time."

The Archbishop of Perth, supporting the motion, said that the independent work of the A.B.M. and C.M.S. also tended to emphasise "a difference of ecclesiastical outlook" in the two organisations.

### OUR SALE.

We are grateful to know that a large number of our friends are interesting themselves in our Sale and working for it. We are hoping for the largest Sale so far. May we ask all our friends to note the date, Friday, June 8th, in the Chapter House, Sydney. We expect the Rev. G. T. Mohan and Mrs. Mohan from London to open the Sale at 11.30. Luncheon will be served from 12 o'clock. We urge our friends to work for the Sale and also to attend. We must have buyers as well as sellers. A large attendance at 11.30 to welcome Mr. and Mrs. Mohan would be a great encouragement to all. The proceeds will be divided between the Maintenance Fund and the Endowment Fund for a Protestant and Evangelical Church Newspaper.

### NEW NAME FOR G.F.S.?

Her Excellency Lady Slim will officially open the third triennial Commonwealth Council meeting of the Girls' Friendly Society being held during the first week in May at Gilbulla.

New moves to be considered by the delegates from all parts of Australia include — a correspondence leadership training course, a new name, and revisions to the existing literature, including the comprehensive handbook and a G.F.S. Prayer Book.

Give what you have. To someone it may be better than you dare to think.

—H. W. Longfellow.

### COMBINED CHOIRS FESTIVAL.

Many Sydney choirs will take part in the Annual Festival service of the Royal School of Church Music in St. Andrew's Cathedral on Saturday, April 28, at 7 p.m. The music will be conducted by the Director of the R.S.C.M., Mr. Gerald Knight, for many years organist at Canterbury Cathedral, and the preacher will be the Archbishop of Sydney.

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## The Present Work of Christ as High - Priest Bishop Westcott on the Ascension

The present work of the Glorified and Ascended Son of man for men is indicated to us in the Epistle to the Hebrews, under two aspects, as the work of a High-Priest and as the work of a King. As High-Priest He represents man to God; as King He represents God to man.

In the latter relation He is even now the sovereign of the new Commonwealth, hereafter to be realised in its completeness. To understand His High-priestly work we must recall the type. The sacrifices on the Day of Atonement provided the means of entrance to the Divine Presence. The application of the blood removed every impurity which hindered the approach to God of him in whom the people were summed up. So cleansed the representative of Israel was able to sustain that awful fellowship for which man was made. And simply standing before the Lord he fulfilled his work. No words were spoken: no uttered intercession was made. It was enough that man was there according to divine appointment, to witness in the most emphatic manner to the continued preservation of the established relation of man to God.

Thus we read in a figure the High-Priestly work of Christ. By His offering of Himself He has made purification of sins (1:3); He has applied the virtue of His blood, to speak in earthly language, to the scene of the worship of redeemed humanity (9:23); He has taken His seat upon the throne, entering in His humanity upon the full enjoyment of every privilege won by His perfect fulfilment of the will of God. Henceforth He applies for the benefit of men the fruits of the Atonement which He has completed.

This work is shown to us in the Epistle in three distinct forms, and we have no authority to go beyond its teaching.

1. Christ intercedes for men as their present representative before God: 7: 25,27; 9: 24.
2. Christ brings the prayers and praises of His people to God, embodying their true spiritual desires, so that at each moment they become articulate through His Spirit and are brought through to Him to the Throne. 13:15.
3. Christ secures access for His people in their present state to "the holy place," where He Himself is, in His Blood—the virtue of His earthly life lived and offered; 4: 16; 10: 19-22.

These three forms of Christ's work show under the conditions of human

experience what He does for humanity eternally. Our fellowship with God will grow closer, more perfect, more conscious, but still our approach to God, our worship, our spiritual harmony, must always be "in Him" in Whom we have been incorporated.

The modern conception of Christ, pleading in heaven His Passion, "offering His Blood," on behalf of men, has no foundation in the Epistle. His glorified humanity is the eternal pledge of the absolute efficacy of His accomplished work. He pleads, as older writers truly expressed the thought, by His Presence on the Father's Throne.

Meanwhile men on earth in union with Him enjoy continually through His Blood what was before the privilege of one man on one day in the year.

So far the thought of the priestly work of the Ascended Christ is expressed under the images of the Levitical covenant, as He works for "the people"; but He has yet another work, as "priest" after the order of Melchi-

zedek," for humanity. He does not lay aside this wider relation in completely fulfilling the narrower. Rather it is through the fulfilment of His work for the Church—the first fruits—that He moves towards the fulfilment of His work for the world. We have no powers to pursue the development of the truth, but it is necessary to remember it.

### GIVE FOR POSTERITY.

A donation or a legacy given to this Society will be added to its permanently invested funds, ensuring that your money will continue to help in the work of this Society in the years that lie ahead.

The Society's primary object is to help the publishing of religious literature and the advancement of education in the Diocese of Sydney.

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The Australian Church Record, April 26, 1956

## ★ The Book Page ★

Under the general editorship of Dr. Leon Morris

### Two Biographies ... Two Films

**A Man called Peter.** The story of Peter Marshall. By Catherine Marshall. Peter Davies, London. 1st ed. 1952. Pp. 285. Aust. price: 13/3.

**Here I stand.** A life of Martin Luther. By Ronald H. Bainton. A Mentor Book. This ed. 1955. Pp. 336. Aust. price, 6/6.

"A Man called Peter" is a best seller and a box-office success. We are grateful that its wholesome influence is widespread. Although it lacks the authentic note of the book "Here I stand," and the film "Martin Luther" yet it establishes a significant bridgehead in enemy territory from which, God willing, eternal advances may be made.

Peter Marshall, a Scot and a Presbyterian, is frustrated in his plans to go to sea, has a marvellous escape from death on a foggy night, and emigrates to the United States bent on entering the ministry. After some temptations to misgibe, but conscious of a superintending providence, he attains ordination in 1931, aged 26.

Because of feelings of immaturity and ignorance, he accepts a call to a small charge rather than to the larger Westminster Church Atlanta. After two years the rejected call is renewed and accepted. A student in his congregation falls in love with him, and after courtship, tastefully handled even by the Motion Picture industry, they marry. They return from a trip to Scotland to the new and important charge of the Lincoln Church the Church of the Presidents, in Washington where his ministry extends from October, 1937, till his death in January, 1949. For his last two years he was Chaplain of the United States Senate.

Widowed at the age of 34, Catherine Marshall has given us a biography of her husband, which speaks intimately of their life and his ministry. She clothes our skeleton outline with flesh and blood; she deals with birth and death, work and recreation, illness and temptation, met in the power of Christ. An emphasis on the various climacterics of life explains the comment of a film critic: "a film like a musical with the music replaced by sermons."

There are several errors. A statement of the Apostle Thomas is ascribed to Simon Peter (p. 192); Presbyterianism is said to be basically democratic (p. 168); it is said that Jesus expected men in all ages to do the miracles he did (p. 188); the promises of the Scripture in connection with healing are exaggerated (p. 239); it is dogmatically asserted that man is a threefold being (p. 194). There are several misprints at pp 155, 178, 210.

Whilst there is some justification for mentioning a book published several years ago when its film is being screened throughout Australia, what justification is offered for mentioning "Here I stand", which first appeared in 1950, when its movie counterpart, after a regrettably curtailed screening, has been and gone?

There are three reasons for this notice. First, we have available a cheap edition of a volume previously published in the United States by Abingdon Press and in Great Britain by Holder and Stoughton. It is recommended by the Inter-Varsity Fellowship in its "Guide to Christian reading". Secondly, it often happens that our people are familiar with the lives of such as Hudson Taylor and Amy Carmichael, but know nothing ac-

curately about Martin Luther and John Calvin, to whom humanly speaking we owe our evangelical tradition. This readable and authoritative biography of the Reformer by the Titus Street Professor of Ecclesiastical History at Yale Divinity School won the \$7,500 Abingdon-Cokesbury award.

The third reason is connected with the past and the future. In the past, with one or two exceptions, Luther's writings have been unknown in English, yet in quantity, quality and influence they must be hardly surpassed. At the inaugural meeting of the Tyndale Fellowship of Australia at Ridley College in March, it was pointed out that the number of printed books published in German in 1517 was 37; in 1520 there were 208 of which 133 were from the hand of Luther. In the future an almost complete edition of the Reformer's works is to appear in English. The Concordia Publishing House of St. Louis and Muhlenberg of Philadelphia have announced the appearance over a number of years of fifty five volumes. This biography is a fitting introduction to the life and thought of this great man.

Even in the cheap edition we are given reproductions of contemporary engravings and woodcuts; there is also a bibliography, a schedule of references, and an index. It is too quotable to begin quoting, but an egregious misprint should be corrected; a complaint by the emperor Maximilian to the pope that Luther's teaching would seduce not only the people but also the princes has been obscured by the addition of an unworthy sibilant to "princes" (p 70).

—B. D. Bayston

**Blessing Unbounded,** by Harry Blamires. Longmans Green and Co. 185 pp. Aust. price 15/6.

This witty phantasy might well be a commentary upon Archbishop William Temple's "Hell has been in fact banished from popular belief; and as Purgatory had been banished long before, we are left with a very widespread sentimental notion that all persons who die are forthwith in Paradise or Heaven. And this seems to involve a conception of God as so genially tolerant as to be morally indifferent and converts the belief in immortality from a moral stimulant to a moral narcotic." Modern are cynically indifferent and outwardly flippant where serious matters in connection with death and the hereafter are concerned, and Mr. Blamires has used the weapons of the world to expose the world in a manner which has become popular and effective since the publication of the Screw-tape Letters. But behind all the railery and funny situations these folk in the Intermediate State find themselves in reflecting the spiritual ignorances and perversities of their earthly existences, the play of the imagination has a serious ecumenical purpose—"The love of God is broader than the measures of man's mind" where our sectional differences are concerned; also a serious evangelistic purpose, that the gift and promise of the Gospel, Eternal Life, must be taken much more seriously and less vaguely than is usual even amongst Church people.

The author finds himself dead and in the company of other departed souls. Even though he can see what is wrong with all the others, he does not spare himself, for he realises that most folk look forward to eter-

nal life as the continued existence of a still self-centred soul. This involvement in self must fall away before we can appear before God, even the author's own self-centredness in the success of his books.

The thought on the text page is a quotation from Abelard in Latin, and throughout the book are found a few Latin tags (all easy). It is relief to know that Wells and Shaw are ignored. Mr. Blamires is a lecturer in English and presumably not ordained, and his knowledge of Christian doctrine and phrase is detailed but not always accurate. It is an idea borrowed from pagan mythology that departed souls have to pass over water to reach the land sought after.

This would be a splendid book to put into the hands of young moderns of a literary turn of mind who think they know everything about life and death, for the story is at times quite rollicking though never irreverent.

—L. L. Nash.

**Seven Steps to Heaven,** by J. W. C. Wand. Longmans, 1956. Pp. 99. Aust. Price 6/3.

As Bishop Wand himself says, his writings usually are "of a somewhat academic description," but this slim volume arises out of the desire "to address a word of more definitely spiritual import to my own people." It is a book then, addressed to the man in the pew and aimed at giving him such instruction as will help him on the way to maturity of spiritual stature. Beginning with the Awakening the author goes on to discuss Detachment, Illumination, Darkness (the Night of the Senses and the Night of the Soul), Disinterested Love, Contemplation and Union. There are some things with which many will disagree, such as the place ascribed to the sacraments, and there are occasional expressions which look suspiciously like salvation by works, though it should be added in fairness that these are to be understood in the light of others which clearly teach that salvation is God's gift to man. But the book is marked by a wise understanding of the problems of growth in the Christian life. And if an evangelical would like to see how these problems appear to an Anglo-catholic (and receive much valuable instruction himself in the process) he can hardly do better than this small book.

—Leon Morris.

**Loved and Hated.** The Problem of Martin Luther. By the Ven. T. C. Hammond. Price, 1/6.

This pamphlet of 15 pages consists of three broadcasts Archdeacon Hammond gave on Martin Luther at about the time Luther film was being shown in Australia.

The first broadcast recounts the life of Luther up to his 35th year when he set the reformation in motion through nailing his 39 Theses to the Wittenburg Church door. The second broadcast deals with the great crisis in Luther's life, and the third is a vindication of Luther against a statement of Mr. Arnold Lunn who brought a charge against Luther, which if true would be disgraceful, but which Archdeacon Hammond shows results from Mr. Lunn's ignorance of Luther's theology. Mr. Lunn accuses Luther of saying that our Lord was a sinner, but what Luther, as all the other reformers, in conjunction with the Bible, said was that our Lord had taken our sins upon Himself: "He hath been made sin for us."

Luther always used very vigorous and direct language and it is this that has misled Mr. Lunn, as the Archdeacon shows. This pamphlet is well worth reading, and as always, Archdeacon Hammond writes both as a scholar and as experienced Christian.

—D. B. Knox.

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The Australian Church Record, April 26, 1956

## THINK ON THESE THINGS "WANTED ON THE VOYAGE"

Conducted by June Dugan.

One day St. Francis of Assisi suggested to a young monk that they go down to the town to preach to the people there. So they left the Monastery and set off along a country road. As they went they talked together of spiritual things and exchanged ideas, until at last they came to Assisi itself, where they walked through the market place and up and down many side streets, until at last they came again to the gate of the monastery. Then the young monk remembered why they had originally set out. "Father," he exclaimed, "we have forgotten to preach to the people." Laying his hand on the young man's shoulder, St. Francis replied, "My son," we have been preaching all the time. As we went we were observed and scraps of our conversation have no doubt been heard. Thus have we preached, thus delivered our sermon. Remember, my son, it is no use walking to preach if we do not preach as we walk."

Probably these days we may say it is no good driving or riding to preach if we do not preach as we drive or ride, which brings me to the idea I have that so many people are merely passengers as they travel through life. It always seems to me that doctors' waiting rooms and long distance vehicles are places where people are distinctly divided into two groups. There are those who would never under any circumstances speak unless spoken to, giving the outward impression that they have nothing at all to say and that they are completely detached in a cold aloof way. Then there is the other type of person who is quite happy to tell you why they come to see this doctor, or how much he has done for their relations, or if in a vehicle where they are going or why.

Now going back to our original idea of passengers, the former person in the vehicle who is so silent and self-absorbed is only entitled to wear one label—"Passenger"—there is nothing else they can claim. But the other folk who have something to say and an interest in others, are more than passengers, they remind me of the luggage for personal use on a trip marked "Wanted on the voyage."

I should imagine that everyone has met someone who is merely a passenger on the journey of life. It seems that there are many. In a book I have been

The Australian Church Record, April 26, 1956

reading a character has been described as "a bit of a passenger in this world" and it very aptly describes those people who give little or nothing of themselves, their time or talent to make life more interesting or more worthwhile for their fellows around them.

Particularly I feel (and this may evoke a shout of protest) that the passenger class is very strong in the church. Someone has said that there are many four-wheeled Christians; they are driven to church to be baptised, driven to be married, and driven to be buried, which except perhaps for an occasional Christmas and Easter and maybe Confirmation, seems to describe them very well. These are the people who usually make the most fuss because the minister has not called, or because the Church is so full of hypocrites. I feel that many people hide behind what they call a reserve and deplore the fact that others talk about religion and personal belief. "It is something which I feel strongly about, but never discuss," they excuse themselves by saying. It may be noted here that the Lord never seemed to leave any loopholes for such an approach. He said without making any conditions, "Go ye and preach." It leaves no option, everyone is in it, for it is not "some of you go and preach," it is not "stay at home and preach," it is "Go and preach." We are all in it, we must be workers, doing, going, preaching. There is no special place for passengers.

It does seem in the light of all this that there are too many passengers in the Church. We are not consistent in our thinking. Where we would rather die than have someone say we do not pull our weight, in community affairs, we cannot see that we are doing that very thing as far as the Church goes—dragging along. Of course, if we are passengers then we are not prepared to give all, to do our best for Jesus Christ Who has done so much for us.

Old Mrs. Emily Bee of Limehouse, London, a widow on a small pension, decided to really do something to celebrate King George V Silver Jubilee. She had hung red, white and blue festoons outside her small dingy house, she had dyed her front curtains red, white and blue. She had arranged a row of chairs outside on the street, every chair painted red, white and

blue. Her example had set the whole street agog with bunting. "Eh," she said to her neighbours, "Don't I wish the King could see it?"

It was no good wishing. She went to lie down for half an hour, but before long the noise in the street got her up and she hurried downstairs smoothing her apron and catching her falling hairpins. Outside in the street were crowds with bells and whistles and flags. Policemen were there, too. Then came a knocking at the door, and there by the kerb a lovely limousine and someone stepping out. Mrs. Bee's heart missed a beat. It was Princess Elizabeth and Queen Mary, and behind them a fine gentleman raising his hat. She did not hear what he said, everything swayed. She only knew it was King George V, King of England, Emperor of India, Defender of the Faith.

The car moved off. The crowd cheered and Mrs. Bee dazed but smiling, sat on one of her red, white and blue chairs and murmured to her neighbour, "Er, you don't know how glad I am I'd done my best when the King called."

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**NEWS IN BRIEF**

● **THE MADRID SEMINARY.**—Permission has now been given to remove the seals from the rooms of the Union Theological Seminary in Madrid which had been closed by the action of the Spanish authorities. No official authorisation for the resumption of teaching has yet been granted.

● **THE BIBLE IN MODERN RUSSIAN.**—(Moscow). With the approval of Alexius, the Patriarch of Moscow, the Russian Orthodox Church is preparing a new edition of the Bible. This will be the first time that the Bible is printed in the spelling introduced after the Soviet Revolution in Russia. The effect of this change will be to make Bible reading easier for people accustomed to the simplified post-revolutionary orthography.

● **"CHESALON" CROSSWORD COMPETITION.**—All who co-operated in this effort made it a success. The successful entries were sent in by Miss B. Upfold (1st), Mrs. D. Knight (2nd), Mrs. L. Hines (3rd), Mrs. B. Upfold (4th). Total amount was £16/5/-.

● **BEQUEST.**—Through a bequest made by the late Miss Mary Whittington, the Bishop of Willochra has received a cheque for £700 to be used, in accordance with her wish, to assist in the training of ordination candidates for the Diocese.

● **HOUSE PARTY.**—Thirty-six young people of the parish of Pennant Hills-Thornleigh held a week-end house party at "The Grange," Mt. Victoria, N.S.W., recently. Addresses were given by Mr. Watson of Beecroft.

● **COSTLY ORGAN REPAIRS.**—Christ Church Cathedral, Newcastle, is appealing for public assistance to undertake organ repairs estimated to cost £10,000. This comes at a time when diocesan income from "Brenda," a valuable grazing property, is being affected by greatly reduced wool prices.

● **MEMBERSHIP INCREASE.**—At a recent meeting of the executive of the Anglican Church League, 4 laymen and 6 clergymen were unanimously elected to membership in the League. This was the largest number elected at any one meeting of the A.C.L. for some years. It is part of a concerted movement to link evangelical clergy and laity in the fellowship of the League which exists to promote evangelical and protestant principles in the Church of England. The Hon. Secretary, P.O. Box 26, Rozelle, N.S.W., will gladly answer all enquiries.

● **L.O.Y. 28th BIRTHDAY.**—The Victorian C.M.S. League of Youth celebrated its 28th birthday on Saturday last, 21st April, at St. Mary's, North Melbourne. Bishop P. W. Stephenson preached at the service of Holy Communion, which opened the celebrations.

● **MISSIONARY GIVING.**—Annual missionary returns in the diocese of Canberra-Goulburn show that £5320 went to various missions. Leading parishes were: Albury £496, Cootamundra £296, the Cathedral £283, and St. Paul's, Canberra £251.

● **CLERGY CARS.**—The Tasmanian Diocesan Council recently approved a further loan of £3000 for assistance to clergy who have recently purchased cars.

**PERSONAL**

The Rev. Canon H. J. Flatt, Rector of Stoke (Nelson, N.Z.), has accepted nomination to Cheviot in the same diocese.

The Rev. G. W. Scholefield, Rector of St. Paul's, Fort Pirie (Willochra), for the past 21 years, has announced his retirement from the active ministry.

The Rev. G. E. Martin, formerly of Peterborough (Willochra) is now Rector of St. Mary's, South Road (Adelaide).

The Rev. R. J. Stockdale has been appointed acting Rural Dean of Warragul (Gippsland).

The Rev. Walter T. Wheeldon has been appointed to the charge of the parochial district of Boolara (Gippsland).

The Rev. A. T. Dalling has been appointed curate at Moe (Gippsland).

The Rev. Trevor Austin has been appointed curate at Bairnsdale (Gippsland).

The Rev. W. Devonshire was inducted to St. Paul's, Maitland (Newcastle) on 16th March by the Bishop of Newcastle. Present were Dr. Conolly and the Rev. G. A. Conolly, Rector of Woollahra (Sydney), sons of a previous Rector of St. Paul's. Mrs. Devonshire is a daughter of Dr. Conolly.

The Rev. A. J. Wagstaff, Vicar of St. Andrew's, Aberfeldie (Melbourne) has been appointed Vicar of Christ Church, Geelong.

The Rev. F. Myhill-Taylor, curate of Port Macquarie (Grafton), has been appointed to the charge of Tambar Springs (Armidale).

The induction of the Rev. A. W. Morton to the parish of St. John, Darlinghurst, will take place on May 9 at 8 p.m. The Governor of N.S.W. has consented to be present at the service, which will be conducted by the Archbishop of Sydney and the Archdeacon of Cumberland.

The Rev. Barry Schofield is relinquishing the oversight of Hammandville to take up the appointment of Rector of Picton (Sydney). He will be succeeded at Hammandville by the Rev. Roy Hildebrand, who has been curate at Sutherland.

The Rt. Rev. Thomas Arnold Scott, Bishop successively of Shantung and of North China, died suddenly last week at his home near Stroud, Gloucestershire. He was seventy-six.

We regret to record the death of the Rev. Solomon Wiseman at Bingara, N.S.W., some weeks ago.

The Rev. Leonard J. Harris, Rector of St. Luke's, Liverpool, has accepted nomination to St. Stephen's, Lidcombe (Sydney).

The Rev. C. R. Flatau, of the C.I.M. Overseas Fellowship, was married to Miss Edith Jackson, an English missionary with C.I.M.O.F. in the Anglican Church, Teluk Anson, Perak (Malaya), on 14th April last.

**Classified Advertisements**

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We offer our sympathy to the Rector of Epping, N.S.W., the Rev. W. N. Rook, on the death of his mother. Mrs. Rook was the widow of the late Rev. A. E. Rook, Rector successively of Kensington and Newtown, and she was greatly loved by all who knew her. The funeral service was held in St. Alban's, Epping, on April 16 and afterwards at the Northern Suburbs Crematorium. The Archbishop in his address spoke of Mrs. Rook's strong witness of her trust in Christ in the face of death, and he used as a text St. Paul's words "And they glorified God in me." A large number attended the service, including many clergy.

The Queen has approved that the Right Rev. Maurice Henry Harland, Bishop of Lincoln, be nominated for election by the Dean and Chapter of Durham as Bishop of Durham, in place of Dr. Ramsay, the new Archbishop of York. Dr. Harland, who is aged 59, was educated at St. Peter's School, York, Exeter College, Oxford, and Leeds Clergy School. In the 1914-18 war he served in the West Yorkshire Regiment, the R.F.A. 1915-16, and in the Royal Flying Corps. He was ordained in 1922 and was Bishop Suffragan of Croydon from 1942 until 1947, when he became Bishop of Lincoln.

The Cambridge, Sussex, and England cricketer, D. S. Shepard, now the Rev. D. S. Shepard, assistant curate of St. Mary's, Islington, has announced his engagement to Miss Eleanor Grace Isaac, daughter of the Rev. B. R. and Mrs. Isaac, of Muster Green, Sussex.

The Rev. C. Robinson has been appointed Acting Rural Dean of the Central Rural Deanery, Tasmania.

The Rev. R. O. Herde has resigned the charge of Mt. Pleasant (Adelaide), on his appointment to Koroit (Ballarat).

The Rev. B. W. Brooker has resigned the charge of Koolunga (Adelaide) on his appointment to Warburton (Melbourne).

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## Governor Opens Hall

His Excellency the Governor of N.S.W., Sir John Northcott, opened the War Memorial Hall at St. Philip's, Eastwood, N.S.W. on Saturday last, 21st April, in the presence of a large gathering of parishioners and visitors. The hall, which will seat 400, and which cost £24,000, was dedicated by the Primate, the Most Rev. the Archbishop of Sydney.

Built as a memorial to the men and women of the parish who served in World War II, the building is functional in design and the interior decoration is in modern pastel colouring. Concealed lighting is a feature of the design. There is a modern kitchen, a kitchenette, a toilet block, a committee room, two smaller halls and a large, well-equipped stage. The hall has been planned with the present average Sunday School attendance of over 500 pupils in mind.

The rector is the Rev. B. R. Horsley, B.A., B.D., the Architect, Mr. R. Lindsay Little; the builders, Messrs. B. H. Coleman and Fairburne Pty. Ltd.

### BIBLE SOCIETY PROJECT.

At the Annual Meeting of the New South Wales Auxiliary of the British and Foreign Bible Society, the Commonwealth Secretary, Canon H. M. Arrowsmith, announced that the Rev. H. C. Dormer had been appointed to the Society's staff in order to commence a work of scripture colportage in North and outback Australia. Canon Arrowsmith said that in the Society's proper concern for the circulation of the Scriptures in other parts of the world, it would be wrong to neglect Australia. The population of the continent was growing, and would probably reach 20 million within the next 25 years. It was part of the function of the Bible Society to ensure that Australia was kept Bible conscious. But the normal organisation of the Bible Society was not operating in the outback and far north, and in an attempt to correct this situation the Society had decided to embark on this new project. There are well over 300,000 people in the North of Australia above the 22nd parallel, and the new Colportage Unit would systematically work this area.

### BIG STORE EVANGELISM.

The London church of St. Paul, Portman Square, is attempting to bring its message to the famous department store of Selfridges nearby. The film, "Souls on Conflict," was recently shown in the store to members of the staff. St. Paul's is noted for its lively attempts to reach the man in the street. The Rector is Prebendary Colin Kerr, and the Rev. Bruce Reed of Sydney is an honorary curate.

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## THE AUSTRALIAN CHURCH RECORD

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### LESSONS FOR SUNDAYS AND HOLY DAYS.

#### Revised Lectionary of 1922.

#### April 29. 4th Sunday after Easter.

M.: Deut. 4, 1-24; or Isa. 60; Luke 16, 19; Acts 3.

E.: Deut. 4, 25-40; or Deut. 5; or Isa. 61; Luke 7, 1-35; or Rev. 2, 18-3, 6.

#### May 1. St. Philip and St. James.

M.: Job 23, 1-12; John 6, 1-14.

E.: Isa. 30, 15-21; John 17, 1-8.

#### May 6. 5th Sunday after Easter.

M.: Deut. 6; or Isa. 62; Luke 20, 27-21, 4; or Acts 4, 1-33.

E.: Deut. 8; or Deut. 10, 12-11, 1; or Isa. 63, 7; John 6, 47-69; or Rev. 3, 7.

#### May 10. Ascension Day.

M.: 2 Kings 2, 1-15; Eph. 4, 1-16.

E.: Dan. 7, 9-10, 13-14; Heb. 1.

#### May 13. Sunday after Ascension Day.

M.: Deut. 26; or Isa. 64; John 14, 1-14; or Eph. 1, 3.

E.: Deut. 30; or Deut. 34; John 16, 5; or Acts 1, 1-14.

### ● FORM OF BEQUEST.

I, ..... will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of.....

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

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The Australian Church Record, April 26, 1956

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# THE AUSTRALIAN CHURCH RECORD

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ARCHDEACON R. G. ARTHUR and ARCHDEACON R. C. KERLE, on their way to St. Andrew's Cathedral, where they were consecrated Bishops on May 1. The photo is taken in Bathurst St., outside the Chapter House.

### THE CONSECRATION SERVICE.

The bishops elect were preceded by the Dean of Sydney, the Chancellor of the Diocese (robed in wig and gown), and the Canons and Archdeacons. They were followed by the eight assisting bishops and by

the preacher, Bishop L. de Mel, Bishop of Kurunagala in Ceylon. The Archbishop of Sydney and his chaplains came last.

Also taking part in the service were the students from Moore College, lay readers, deaconess students, students from Canberra—

The Epistle was read by the Bishop of Newcastle. The Archbishop of Brisbane, who read the Gospel, left by plane after the consecration, to represent the Primate at the dedication of Borneo's new cathedral.