

# THE AUSTRALIAN CHURCH RECORD

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

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## BISHOP CALLS FOR SUPPORT FOR CHURCH OF ENGLAND IN SOUTH AFRICA

"This heroic stand by a small body of loyal and faithful churchmen for the Church of England we love, and for truth, and the authority of Scripture, merits the support of all loyal Christians everywhere," says the Right Rev. G. F. B. Morris in a new statement on the Church of England in South Africa which appeared in "The English Churchman" in the issues of June 24 and July 1.

Bishop Morris, lately Bishop in South Africa, recently became acting Director of Hillbrow, Johannesburg, at the invitation of the Vicar-General of the Church of England in South Africa. In his statement the Bishop outlines the relations between the C.E.S.A. and the Church of the Province of South Africa.

The latter, though part of the Anglican Communion, has departed considerably

from the doctrine, worship and practice of the Church of England in the century since it broke off from the Church of England, as Bishop Morris points out. He also describes the various negotiations between the C.E.S.A. and the Church of the Province on the one hand and the Archbishop of Canterbury on the other. The chief difficulty of the C.E.S.A. lies in the fact that it has not had the jurisdiction of a bishop since 1931, when, for the first time, an Archbishop of Cape Town was elected for the Church of the Province who was not also a

IN THIS ISSUE.	Page
Draft Constitution...	2
Early Theological Training ...	3
Sufficiency of Scripture ...	5
The Meaning of Baptism ...	9

bishop of the Church of England. "In the year 1933," writes Bishop Morris, "Archbishop Phelps of Cape Town sought to end the controversy and to open the door to the way of peace and settlement. He recognised that justice and fair play demanded that the rights which so clearly existed should be conceded; and supported by his Chancellor, Advocate F. Reid, Q.C., the late Sir Herbert Stanley, formerly Governor of Southern Rhodesia, and by his Provincial Secretary, Mr. W. Ranby, he entered into the well-known "Silvertrees Agreement." Under that agreement Archbishop Phelps admitted and conceded the following:—

- (1) That the C. of E. was entitled to its own independent Bishop having freedom of jurisdiction as such throughout South Africa.

(Continued on page 13)



The St. Andrew's Cathedral Choir School celebrates this month the 70th anniversary of its foundation. The present boys and teaching staff are here seen in the Chapter House in front of the portrait of Bishop Broughton, Bishop Barry (in whose time the school was founded), Archbishop Wright and Bishop Barker. For more than 50 years the number of boys in the school was less than 50, but it now has well over twice that number. The school is situated in the Cathedral precincts.

## Off the Record

### DEAF EARS.

The growing strength of conservative evangelical theology in England, nurtured for a generation by such movements as the I.V.F. and now given such mighty effect in the preaching of Dr. Billy Graham, has been causing alarm to many brought up on liberal theology who thought that the so-called "assured results of criticism" had put an end to the orthodox view of the Bible.

They find now that they are wrong. Canon Kemp, preaching the Convocation Sermon in St. Paul's Cathedral, sounded the alarm that "a great danger has arisen, and a greater still is on the way." He denounced the younger generation of "fundamentalists" (whom he linked with the Puritans) in good set terms.

But the sermon was in Latin, and Convocation heard it unmoved.

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### DOCTOR'S DILEMMA.

The great majority of Doctors of Theology of the Australian College of Theology are the Bishops of Australia.

It was curious to find, therefore, in the Constitution and Determinations of General Synod, that each of the four pages dealing with the A.C.T. is headed "Bishop Mentally Incapable"!

It is only fair to add that it appears to be a printers' error.

\*

### SOUTH INDIA.

The English Convocations have been considering their attitude to the clergy and members of the Church of South India. It is interesting to note that there are 839 presbyters and deacons in the C.S.I. and that of these 540 are episcopally ordained.

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### ECCLESIA ANGLICANA.

Since last issue the latest publication of the Church Information Board has come to hand which discloses that of Great Britain's 55 million people only about five million at the most are on the Electoral Rolls of the Anglican Church. Others may occasionally attend Church, but their membership is scarcely more than nominal.

The same publication gives figures of the approximate world membership of other Protestant denominations: Lutheran 68 million, Presbyterian 41 million, Baptist 40 million, Methodist 30 million, and Congregationalist 5 million. The number of Anglicans is said to be about the same as the number of Baptists.

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### FROM THE MAIL BAG.

"God bless you for all the good news, straightforward and unafraid, that is always found in your paper, for it helps to keep the world sweet and true."—  
(Western Australia.)

## TO AUSTRALIAN CHURCHMEN

### Retain "The Ancient Catholic Principle"

Next October General Synod will assemble in Sydney. This body meets once every five years and is composed of representatives of all the dioceses of Australia. At its coming session it will consider a draft for a new constitution for the Church of England in Australia. The draft is a complicated document because it is based on a principle new as far as the Church in Australia is concerned.

Next October will not be the first time Australian churchmen have debated a new constitution. In 1872 a Constitutional Convention adopted the present constitution under which the General Synod will be assembling. The debates which preceded that adoption were marked by a keen division of opinion between those who wanted a centralised form of church government for the whole of Australia and those who thought the proper unit of church government was the diocese, linked with the other dioceses by mutual consultation and agreement through a General Synod.

It was the latter form of church government which the Convention finally adopted. It had the strong support and advocacy of Frederic Barker, Bishop of Sydney, Metropolitan and later Primate of Australia. It is important to recognise that the Convention of 1872 could have adopted any form of church government. The Church was completely untrammelled. After careful debate, and under the wise guidance of Barker (one of the most far-sighted bishops ever to preside over the Australian church), the Convention adopted the principle of the present constitution.

This constitution has worked well. Under it, rules for the confirmation of bishops, for the trial of bishops, for the creation of new dioceses and provinces, for the establishment of an appellate tribunal, for the formation of a College of Theology, and for many other subjects of common interest have been adopted and made the law of the Church.

Next October General Synod is to be asked to scrap the present constitution and to adopt a radically different constitution based on the principle of centralisation which was rejected in 1872. And it is being asked to do this **without one reason ever having been advanced to support the change of principle.** If we are to have a centralised form of government, the new draft is probably as good as any we are likely to get in our present state, deeply divided as we are by theological differences. But do we want a coercive central government? The existing constitution is better in principle. During the thirty years of negotiations which have preceded the present draft, the principle of centralisation has been assumed. The result is a proposed constitution as mutually acceptable as can be made, **assuming that principle.** But why should we assume that principle?

The only argument ever advanced for adopting the new constitution is that we have not got a constitution at present. This is a palpable falsehood. We have an excellent constitution (copies of which may be obtained through the secretary of General Synod!) and until cogent reasons are advanced for the radical change of principle, synodsmen are duty bound to vote against the innovation.

Our present constitution was agreed on eighty years ago. The principle on which it was based was excellent then, and is excellent now. That principle was endorsed at the Lambeth Conference in 1930 by a committee of 67 bishops who reported that the Anglican Communion should be based on "the ancient Catholic principle that the fundamental unit of Church organisation is the territorial diocese under the jurisdiction of one bishop. A duly organised diocese under its bishop has the right, subject always to its duty to the whole fellowship of the Church, to decide and act for itself in its own affairs."

This is the principle of our present constitution. If that constitution needs minor adjustments from time to time, these can be made without abandoning the principle. In particular, it should be made clear, if there is any serious doubt of the fact, that an Australian diocese is not bound by changes in the Ecclesiastical law in England. This could be done by a very simple Act of Parliament. There is no need to use the steamroller of the new draft to crack this small nut!

## Early Theological Training in Australia The End of St. James' College

By Canon M. L. Loane.

On June 3, 1849, Bishop Broughton ordained Thomas Wilkinson to the Priesthood and Thomas Druitt to the Diaconate. He was also to have ordained F. T. Cusack Russell to the Priesthood, but there was an unfortunate scene in the Vestry just before the Service was due to begin.

Russell arrived a few minutes late and handed copies of a letter to the Bishop and to one of the three clergy who were to join in the ordination. Russell's letter contained a series of charges which compelled the Bishop to defer his ordination. On July 25, his case was heard before the Consistorial Court of the Bishop of Sydney in the Vestry of St. James' Church. One of Russell's accusations was that "Romish teaching" had been given at St. James' College. This was based on a claim that George Gregory had told him that lectures by the Rev. R. K. Sconce in May 1847 had taught the Tridentine Doctrine of Justification. The Court ruled that "as to the charge of 'Romish teaching' at St. James' College, it is sufficient to say that Mr. Russell's assertion is denied by three out of the four students in Divinity that attended the lectures which were delivered at the particular time to which reference is made." Russell left Sydney for Melbourne and was ordained by Bishop Perry, afterwards becoming the Archdeacon of Warrnambool.

### St. Paul's and Moore Colleges.

But the fact that the Rev. R. K. Sconce had joined the Church of Rome in 1848 and that Russell's accusations had caused no small stir by means of the press in 1849 must have had a depressing influence on efforts to revive Lyndhurst. In December, 1849, it was announced that the Bishop of Newcastle had bought the "delightful property of Roslin Castle, Raymond Terrace . . . for the purpose of establishing thereon a College; and it is reported that the Lyndhurst establishment is to be broken up and transferred to the new one at Raymond Terrace." Bishop Tyrrell did not proceed with his plans for Roslin Castle; but this statement, even if no more than a news speculation, shows that the future of St. James' College at Lyndhurst was in jeopardy. It is not known just when Bishop Broughton gave up his last hope for Lyndhurst; but late in 1851 ownership of the Estate passed to other hands.

There were other factors which would affect Tyrrell's plans for Roslin

Castle and Broughton's prospects for St. James' College alike. These were the foundation of the University of Sydney and the development of its College system. The University was incorporated by Act of Parliament in October, 1850, and the first lectures were held in April, 1852. St. Paul's College was incorporated on December 1, 1854, and Archdeacon William Cowper of St. Philip's, Church Hill, was appointed as titular Warden. Bishop Barker laid the foundation stone on January 25, 1856, and the first students came into residence in 1857. The establishment of St. Paul's College within the University of Sydney seemed to fulfil Broughton's ideal for St. James' College, Lyndhurst; it would allow theological and secular students to reside in a College founded in the name of the Church of England. But the constitution of the College vested control in a Board of Fellows and there was no direct control by Church authority. Bishop Barker did not arrive in Sydney until six months after the constitution had been formulated when it was too late for him to express his point of view. He was very disappointed to find that there was no direct Episcopal interest in its government; his powers were no more than those of a nominal visitor. Thus he found that St. James', Lyndhurst, had closed its doors and that St. Paul's College had yet to have its first stone laid when he arrived in May, 1855. He turned his eyes at once to the Liverpool residence of Thomas Moore, and was able to open Moore College with three students on March 1, 1856.

The origins of the theological training for the Roman Catholic Church in Australia provide an interesting comparison with the history of such training in the Church of England. Archbishop Polding arrived in New South Wales during 1835 with six students for the priesthood. He was able to rent a house in Woolloomooloo which stood in some 20 acres of ground. This was the only house in Woolloomooloo at that time and the Archbishop at once converted it into a theological Seminary. On May 8th 1836 Archbishop Polding held the first Ordination which ever took place on Australian soil, and

In this second article the Principal of Moore College tells how St. Paul's College and Moore College were both heirs to St. James' College; and how St. Patrick's College at Manly was founded with the proceeds of the sale of Lyndhurst.

Messrs. Spencer and Gregory (Benedictines) were ordained as deacons. The Seminary was transferred to temporary buildings in the grounds where St. Mary's Cathedral now stands, in 1837 and classes began in 1838. By 1846, when Bishop Broughton had eight Divinity Students in St. James' College, King Street, Archbishop Polding had fifteen students for the priesthood.

### Roman Catholic Plans.

It is not known just when Bishop Broughton gave up his last hope for Lyndhurst. But in November, 1851, Archbishop Polding bought it from the Estate for a sum of £4000. He determined to use it as Bishop Broughton had done, "for the training of students for the ecclesiastical state and for civil life." It was renamed St. Mary's College and was opened with nine students at the end of 1851. Within less than a year, there were 35 students and a staff of eight teachers, and the College was ready to take full advantage of the new University courses which began in April, 1852.

The Novitiate of the Benedictine Order was transferred from St. Mary's Cathedral to St. Mary's, Lyndhurst, in 1857, and the College continued to flourish until its doors were closed in June, 1877. Fees were sixty guineas a year and the students received expert tutorial help in their University studies. Thus the College had a remarkable record for the highest academic success in the first twenty-five years of Sydney University. In 1874, of the 65 R. Catholic Graduates from the University, 48 were Lyndhurst students. By 1880, fifty per cent. of all the University graduates in the Faculty of Arts were from Lyndhurst. Names of Lyndhurst students during those years are found on all the prize lists and in all the honours schools. We may wonder why Archbishop Vaughan decided to close St. Mary's, Lyndhurst, in June, 1877. The main reason was that the College seems to have fallen on lean days financially. Perhaps there was also an element of jealousy by the Benedictine Order on the part of Irish migrants who would not be averse to its supersession. In 1875, Bishop Quinn had opened St. Charles' Seminary at Bathurst with twelve students. This was transferred in 1878 to St. Stanislaus' College. But Archbishop Vaughan had other plans for theological training.

Archbishop Polding had bought the 20-acre estate of Lyndhurst on a rising market for the sum of £4000. Its value in 1853 had increased to £12,000. Additional land was acquired until there were 41 acres in the Lyndhurst Estate. When the College was closed down in 1877 the whole estate was sold. But on November 11, 1885, Archbishop Moran laid the foundation stone of St. Patrick's College, Manly. In 1889 St. Charles' College, Bathurst, was closed and St. Patrick's College, Manly, opened with twenty students. This magnificent College had been built and brought into being at a cost of £65,000, which was obtained from the sale of Lyndhurst.

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## NOTES AND COMMENTS

The Call to Prayer, issued by the seven Presidents of the World Council of Churches in connection with the long-awaited meeting of the Heads of Governments is a timely reminder that Christians are under constant obligation to pray "for kings and all that are in high place; that we may live a tranquil and quiet life in all godliness and gravity." (1 Tim. 2:2.)

The Presidents said: "The eyes and hopes of all the world will be turned upon these conversations. We appeal for the prayers of all Christians that ways may be found by which fear and suspicion may be removed. We are persuaded that a world-wide act of intercession in all our fellowship is required, and that this bond of prayer should never be more evident than in this grave but hopeful moment."

By a happy coincidence, the Collect appointed by the Prayer Book for the week which preceded the meeting of the Heads of Governments contained the petition "that the course of this world may be so peaceably ordered by thy governance that thy church may joyfully serve thee in all godly quietness."

The English Convocations have passed resolutions on the Church of South India, which though an advance on the resolutions of 1950, still fall short of the full measure of communion which the majority of the bishops at the Lambeth Conference in 1948 thought should be accorded to that church. This is not a reflection on the status of the Church of South India; but is a tragic testimony to the deep divisions which still divide Christians in England.

By the new resolutions, visitors from South India will be admitted freely to Communion in England, but only episcopally-ordained clergy from South India will be allowed to celebrate Holy Communion in Anglican Churches in England. It is well known that presbyterially-ordained clergy were allowed to exercise their full ministry in the restored episcopal church of Scotland. This was by the principle of economy, and we regret that the

same principle was not extended by Convocation to the small group of non-episcopally ordained clergy in South India.

These resolutions, of course, affect only the Church of England in England. The three other Anglican churches in the British Isles decide the matter for themselves, as do also the churches of the Anglican Communion overseas.

Some weeks ago we drew attention to the arrival in South Africa of Bishop Morris to minister in the Church of England there, and expressed the hope that the injustice which the Church of England in South Africa has too long suffered of being denied a bishop of its own might soon be redressed. Bishop Morris has now issued a long and important statement to the church press in England on the position as he has found it. Part of this statement is printed elsewhere in this paper. We warmly welcome Bishop Morris' assurance in regard to our Church of England brethren in South Africa that "I mean to do all in my power to help them." The need of episcopal ministrations is especially keenly felt in the very large mission work which for well over a century has been carried out by the Church of England among the Bantu people. This large and fruitful work is scarcely known outside South Africa, but it is one of the most important factors to be considered when the problems facing the Church of England there are being assessed.

We share Bishop Morris' keen regret that the Silvertrees Agreement entered into between Archbishop Phelps and the Church of England should have been repudiated by the bishops of the Church of the Province. It was in every respect a most wholesome and just agreement, and we strongly urge that all support be given, even now, to secure that this agreement should be implemented.

We also draw attention to the need for men to serve in the ministry in South Africa. Invaluable help has been given from Australia to the C.E.S.A. at various times in the past, and there is a wide door of opportunity to-day for the right men with the right spiritual and moral qualifications.

It is gratifying to learn that a parish in the diocese of Sydney, St. Alban's, Epping, has decided to endow an annual bursary at Moore College.

The bursary is £50 in value, and the first preference for its allocation will be for a student from that parish. This action is both generous and thoughtful. Few of our church people realise the difficulties which face most young men who desire to enter the ministry. In most cases they have to find their theological college fees themselves as well as provide for themselves during vacations. At some of our colleges the majority of students are only able to pursue their studies by seeking employment as catechists and by taking jobs for extended periods during vacations. At the present time there is little trouble securing such employment, but it means that both during term and in vacations students are not able to give the time to reading and study which they ought to be giving.

It should be the aim of every parish in every diocese to emulate St. Alban's, Epping, and endow an annual bursary at a theological college. A start could be made in some cases with a half bursary. Many parishes at the present time are making provision for new churches and church halls. It is even more important to make provision for men to minister in them! It should be the concern of every parish to pray for, and seek out, young men from their own number whom God is calling into the ministry; and then to see that the material needs of such men are adequately supplied during the days of training.

Softness is the prevailing temper to-day. Australia has left behind pioneer hardness. In many cases that hardness was hard indeed. But the present reaction holds many dangers. Rigour is inherent in true religion. The Apostle Paul writes to Timothy "Endure hardness as a good soldier of Jesus Christ." Softness of living frowns on this and hurls repellent names—pharisaic, over-zealous, puritan, unco guid, straight laced, foolish, otherworldly and the like. A hundred excuses can be found for soft and self-indulgent living not one of them true to scripture. The natural reaction to a prevailing softness is associated asceticism. If Christian people were filled with the Spirit of Christ they would put his kingdom first always, and in all things there would then be neither room nor need for monks and moneries.

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The Australian Church Record, July 21, 1955

## THE SUFFICIENCY OF SCRIPTURE

By Archdeacon T. C. Hammond.

The Sixth Article introduces us to the first of many issues that confronted the Church of the sixteenth century. Hitherto we have been occupied with foundation doctrines accepted by the great body of those who profess the Christian faith and rejected only by a tiny minority.

But now we are challenged to define our attitude to a highly debatable subject that sharply divided the Church of the sixteenth century and still divides her.

There are two subjects dealt with in the Article. We may describe them as (a) The sufficiency of Holy Scripture. (b) The extent of the Canon of Scripture.

### The Religion of Protestants.

The Article firmly declares "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Chillingworth, the nephew of Archbishop Laud who was induced to join the Church of Rome and subsequently returned to the Church of England, has summed up this particular assertion in the words "The Bible, and the Bible only, is the religion of Protestants." The Article asserts that everything which God has revealed concerning the salvation of man is to be found in Holy Scripture. These are either explicit statements or inevitable deductions from the words of Scripture and these combined form the whole deposit of faith.

Against this express limitation to the written Word of God, the champions of the medieval system placed a threefold rule of faith. They admitted, and we cannot insist too strongly on the fact, that Holy Scripture came from God. The Council of Trent embodied this belief in the remarkable words: "(The Synod), following the examples of the orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament — seeing that one God is the Author of both."

Concerning the authority of Sacred Scripture there was no controversy. Bishop Milner, the celebrated Roman Catholic controversialist of the opening nineteenth century, says that the dispute was not as to the authority of the Word of God but as to what constituted the Word of God.

But the Council of Trent goes on to assert that the Synod also accepts "tra-

The Australian Church Record, July 21, 1955

## THE 39 ARTICLES.

### 6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

as well those appertaining to faith as to morals, as having been dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic Church by a continuous succession."

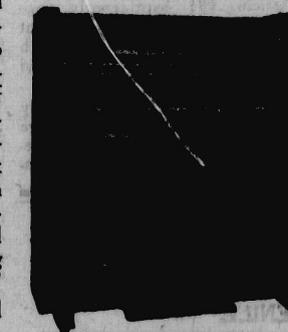
Thus the Council fixes the opinion that outside of Scripture there is a large body of evidence in "unwritten traditions" which have come down to us "transmitted as it were from hand to hand." Later Roman Catholic theologians add to the declaration of the Council that such traditions concerning the words and acts of our Lord and of His Apostles were afterwards committed to writing by the Fathers. The Church of England definitely declares that there are no such subsequent traditions that are of sufficient authority and importance that they can be ranked as binding principles. They cannot be received as articles of the Faith and they are not requisite or necessary to salvation. Unlike the Church of England, the Church of Rome has recourse to this mass of traditional material as "testimonies and authorities" for "confirming dogmas" and "restoring morals in the Church."

The third strand in this threefold cord in the Roman Catholic "Rule of Faith" is given as follows:—"No one, relying on his own skill, shall—in matters of faith, and of morals, pertaining to the edification of Christian doctrine—wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which holy mother Church—whose it is to judge of the true sense and interpretation of the holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers . . . Contraveners shall be made known by their Ordinaries, and be punished with the penalties by the law established." When we place this decree of the Council of Trent side by side with the Sixth Article we obtain a very clear presentation of the difference on the question of ultimate authority between the Church of Rome and the members of the various Reformed Churches.

### Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—

"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

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## NEW ADVANCE IN SYDNEY YOUTH WORK.

New moves just announced by the Church of England Youth Department, Diocese of Sydney, are planned to strengthen Christian youth work in the diocese.

### Leadership Training.

The Department will commence in March next year a full-time course in Christian Youth Leadership Training.

The course, which will extend for two years, will be conducted at the C.E.N.E.F. Memorial Youth Centre.

The curriculum will cover Christian Faith and Practice, Education in Christianity, Youth and Society, Administration and Physical Recreation.

The main emphasis will be on Christian doctrine and practical work. The latter will involve being engaged in active church youth work, and taking part in at least two evangelistic youth campaigns during the course.

Basic subjects include doctrine, principles and methods of teaching, psychology of youth and methods of evangelism.

The course will be under the general supervision of the Rev. Arthur Deane, B.A., Th.L., Director of Youth Work in the diocese.

### Youth Evangelism.

The Rev. Neville Bathgate has just been appointed by the Youth Department to the new post of Field-Chaplain of the Department.

Mr. Bathgate will be responsible for the oversight of youth evangelism, including camps, houseparties and youth campaigns.

The new Field-Chaplain brings to this position a wide experience gained from a three-year tour of Great Britain, the Continent and North America.

Whilst in Canada, Mr. Bathgate was a member of the staff of Camp Pioneer for eighteen months. Camp Pioneer is conducted by the Inter-Varsity Christian Fellowship of Canada, under the direction of Mr. Vincent ("Cobber") Craven, formerly of Sydney.

### The Diocesan Fellowship (C.E.F.D.O.S.).

The Church of England Fellowship, Diocese of Sydney, which by its Constitution is an integral part of the activities of the Youth Department, is growing in numbers.

Under a new scheme for basing the meetings of the central diocesan committee on the needs of parish branch fellowships, committee members are now being linked to parish groups.

Each committee member has undertaken to visit a number of branches with a view to finding out programme needs and fostering inter-branch co-operation.

These needs will be discussed at the monthly meetings, and where necessary referred to a panel of specialists. Assistance will then be channelled back to the parish through the Youth Department.

At the recent Annual Conference of the Fellowship, delegates carried unanimously a resolution upholding the principle and practice of personal evangelism.

The Diocesan Committee is at present taking steps to give the resolution practical effect. A new Leader's Handbook which is being prepared, will include material on this important subject.

A competition among branches for the design of a C.E.F.D.O.S. blazer closes next month. The blazer will be available later for members who wish to wear it.

## CORRESPONDENCE

# THE CATHOLIC CHURCH

Dear Sir,

I am glad to have drawn the fire of my friend, Mr. Geoff. Clarke. His long shot from Darwin is something of a ranging shot. It falls short of the target, but an observer can work out how much further the shelling will need to go to find its mark. But I doubt if the artillery is heavy enough.

Mr. Clarke says that to hold my ground I would have to establish that the term "Catholic Church" can only mean the Invisible Church, in the sense of the whole company of the elect of all ages. This, he says, I cannot do, for since the term "Catholic Church" is not used in Scripture there is no reason why Hooker and the rest should not use it in any sense they like.

May I say two things in reply to this.

First, although the term "catholic" is not used in Scripture, the term "church" is. But it is never used in the sense of "all professing Christians in any one age," which is apparently the sense in which both Hooker and the Draft use it (as Mr. Clarke agrees) in the phrase "The Catholic Church." Thus, although the New Testament has the concept of "all professing Christians in any one age" (e.g. 1 Cor. 1, 2), it never describes this agglomeration of Christians as a, or the, Church. On the contrary, the New Testament doctrine of the Visible Church restricts that body to the local congregation. There is, in other words, no such thing in the New Testament as an ecumenical church; there are only local churches. Moreover, I do not discover in the New Testament any way whereby these local churches are thought of as belonging to, or constituting, any larger unit. They simply recognise one another as being "the church of God" in their respective localities.

Secondly, the phrase "The Catholic Church" or "The Holy Catholic Church" as originally used by Ignatius and as perpetuated in the Creeds unquestionably means the Invisible Church in the sense of the whole company of the elect of all ages, and not, as in the Draft, all professing Christians in any one age. It is quite true that Hooker, the Bidding Prayer and certain loose phrases in our Prayer Book (but not, as it happens, Canon 3 or Article 19) apparently use "Catholic Church" in the latter sense; but it is misleading, to say the least, to use such a term in a sense other than that employed in the Creeds.

Moreover, it is banal for the Draft merely to assert the palpable fact that there are other professing Christians in the world besides those in the Church of England in Australia.

### C.E.N.E.F. BOOK DEPOT

201 Castlereagh Street,  
Sydney

#### \* JUVENILE

#### \* THEOLOGY

#### \* CHRISTIAN

LITERATURE AVAILABLE

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Sunday School Prizes

COME AND INSPECT

tralia, which is what it does if by "The Holy Catholic Church" it simply means the total number of Christian people "dispersed throughout the whole world." Not only so, but the clause then contains a non sequitur; for it does not follow (as the Draft claims) that because the Church of England in Australia is "a part of" this agglomeration of professing Christians it therefore "holds the Christian faith as professed by the Church of Christ from primitive times, etc."

I repeat my opinion, therefore, that the Draft Constitution should not assert more than Article 19 asserts. Let it state what the faith is it professes without trying to define its relationship either to the Invisible Church or to the other churches of Christendom.

Yours, etc.,

DONALD ROBINSON.

Moore College,  
Newtown, N.S.W.

## RELIGIOUS EDUCATION IN SCHOOLS.

Dear Sir,

Your editorial note of July 7 raises the whole question of the religious instruction of Anglican children in N.S.W. and points to certain much-needed reforms to relieve the clergy of part of their too onerous duties and to relieve the parishes of the heavy financial burden incurred in paying for the religious instruction of children in state schools.

There seems to me one worthwhile goal to which to work, namely, in four parts:—

(1) To insist that all our children in State schools receive religious instruction from teachers on the staff who are qualified, as well as in other subjects, in the teaching of religion;

(2) To expect the state to pay these teachers as it does all others;

(3) To see that "Religious knowledge" is regarded as a subject for examination, failure in which is regarded with even greater severity than failure in any other subject;

And (4) as this policy is implemented adequately, to do away with the inadequate and ineffective Sunday School system, which in any event reaches a small percentage of the children, and has value only as a stop-gap procedure.

Of course this policy is already in operation in part. What is needed is to extend it to cover every child in the State, who is an Anglican.

For the safeguarding of the church's interests it would be desirable for the teachers of Anglicans to be licensed by some church authority. This is similar to the present position in some of the best of our church schools.

There is no doubt that sheer ignorance is responsible for a large part of our present distress and nothing but a wholesale reorganisation of our educational programme is called for. Is it not to such ends that our Board of Education in Sydney should be working? Perhaps it is. It would be interesting to know what is its present long-range policy.

Yours, etc.,

LAWRENCE E. LYONS.

University of Sydney.

The Australian Church Record, July 21, 1955

## CORRESPONDENCE

# What is a Member of the Church of England

Dear Sir,

The question has been raised: what is it to be a member of the Church of England, an adherent to its doctrine?

Henry George Allen, K.C., died in 1908 and by his will devised his Pembrokeshire home, subject to certain interests which expired in 1952, to the eldest son of a nephew "who shall be a member of the Church of England and an adherent to the doctrine of that church."

The advice of the Court was sought to determine the meaning of this qualification. Mr. Justice Vaisey held that "the expressions 'a member of the Church of England' and 'an adherent to the doctrine of that Church' are both singly and in conjunction void for uncertainty."

As to the first branch of the qualification, he pointed out that for some purposes anyone who does not dissent from the teaching and discipline of the Church of England is a member, as every baptised villager is entitled to be buried in the churchyard and even married in its church, and nonconformists are apt to describe themselves as members of the Church of England who do not conform. For other purposes a member of the Church of England is one who, having been baptised and confirmed, regularly attends the parish church, conforms to the discipline laid down by the formularies and has his name on the electoral roll of the parish. Then there is a tertium quid, a type of person who when asked what his religion is says Church of England as giving the least trouble.

On appeal, the Court of Appeal unanimously held that, though the qualification was not of exact definition and difficult to apply, it was not impossible for a particular individual to establish that he was a member. A statement made by Judge Stirling in 1898 is cited by each without disapproval: "Whatever difficulty there may be in giving a strict legal definition of what constitutes membership of the Church of England, I think that a person who has been baptised, has been confirmed, or is ready and desirous to be confirmed, and is an actual communicant does hold the status of a member of that church . . ."

As to the second branch of the qualification Judge Vaisey held that as there was no certainty how far adherence may go before it ceased to be adherence and as the doctrine of the church covered the whole of human experience and divine revelation which was not capable of being reduced to a certain code, whatever may be said about the former branch, this branch at least was void for uncertainty. On this point, he found support in the Court of Appeal where Judge Romer held that this part of the qualification was of so uncertain a nature that an inquiry whether any particular individual satisfied it would be useless at the outset. However, the majority thought that the intention of the testator in adding the second qualification was to ensure that membership of the Church by the beneficiary was conscientious, and held that the expression was capable of reasonable application.

Mr. Justice Harman summed up the decision of the Court of Appeal by saying, when the will came before him for interpretation on another point, that the executors must find out whether a hopeful beneficiary is "form-

ally a member of the Church by baptism and Communion, and secondly, whether his adherence to the doctrine of the Church is sincere."

Yours, etc.,

BRIAN D. BAYSTON.

Hawthorn,  
Melbourne.

## FRENCH PROTESTANTS DEFINE ATTITUDE TO ROME.

The National Synod of the Reformed Church of France has issued a message to its members in which it states, inter alia:

"We welcome the Biblical renewal which is taking place within the Roman Catholic churches. This renewal does not mean, however, that that Church submits to the authority of the Bible in matters of faith.

"The experiments being made in the liturgical sphere may help to associate Christians more closely with the church service, and increase their knowledge of the Bible. However, we still maintain firm reservations concerning the content of that service; we maintain especially our rejection of the Mass.

"Our loyalty to the Church of Jesus Christ is shown by our faithfulness in the Reformed Church of France. We cannot accept the institutional authority of Rome."

## RELIGIOUS BROADCASTING IN FINLAND

The Finnish Radio which — like other Northern Broadcasting Companies — is closely connected with the State, has in the last year used 5 per cent. of its time for religious broadcasts. Most programmes of a religious nature are arranged by the Council for Parish Work of the Finnish Church. In the course of the year, 61 morning services have been broadcast as well as evening services on church festivals. 252 services of morning prayer have been broadcast. A number of lectures on church history are being broadcast in honour of the 800 year jubilee of the Finnish Church.

A new type of evening religious programme is the so-called "Home Evenings with the Gospel," during which the microphone visits different homes, now a well-to-do home, now one that is not so well off, where family discussions are focussed on Christian problems. It is also proposed to broadcast transmissions of the summer meetings of the big Finnish revivalist movements. A Gallup poll has shown that the religious programmes on the radio have a very large number of listeners. This is especially true of the morning prayer services which are believed to gather more than one million listeners—a surprising number in view of the fact that there are barely one million wireless sets in the country.

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## THINK ON THESE THINGS TREACHEROUS TRIFLING

Conducted by June Dugan.

There is a perfect gem which I have found in a hymn book under the section of the Holy Spirit, which leaves me with several strong or deep impressions. First, I am amazed that anyone could so aptly, so concisely, put on paper, and in rhyme, a perfect description of my spiritual condition; also it seems in every line to leave me with something which could be a motto or text which could be applied to every-day life. What a man of literary, or maybe poetic, capacity, and what a man of God this author must have been, who lived over a century ago. He lived in an age when God was included in national and civil life, and of course the individual recognised God as his Heavenly Father, Someone to be honoured and feared. Yet he grieves for his "treacherous trifling with my God."

Now that phrase seems to sum up so much of our attitude to the Almighty in these days when we nod to God as to a distant acquaintance, but are too absorbed in our own affairs, and are really not in any way inclined to put ourselves out to know Him further. To many people God does not seem to interest Himself in the affairs of man anyway, except, perhaps, in His cold, high-handed manner, to deal out tragedy and sickness, or to suddenly snatch away one of these people He has made, thus upsetting man's plans and breaking his poor heart further. How can people who only know God in this abstract fearful way be expected to take time to cultivate His friendship? So we go on with this "treacherous trifling with God."

Maybe it is, very deep down, because man is afraid that cultivating a close friendship with God will cost him too much, will endanger the little plans he has worked out, will completely cut across the way of life he has evolved for himself, that he decides that a scant kind of recognition of God will keep him out of any further relationship, and yet ensures that at least he knows Him well enough to ask a favour if ever he needs His help.

C. S. Lewis says that many people regard God as an airman regards his parachute—it is good to know that it is there but one always hopes that the need to use it will never arise!

Now, Christian readers, surely we could never be accused of having only a nodding acquaintance with God, but I make bold to say that there are some people who, while instantly condemning the "nodder" are certainly only "triflers" themselves. How seriously do we take God? And how deeply does He affect us in our way of life? It is so easy to treat Him with a kind of familiar awareness; we have at least heard about Him since childhood, and certainly known about Him for many years. So in the way that we have, we treat Him with the same sort of casual way as we treat the man who has always sat in the corner seat of the train on the way to town in the morning, or in the same way as we treat the lift man in a big store—we know He is there and are grateful to Him for all that He does, but we told Him about that in the early days and it seems unnecessary to do so again now. We have become so used to Him that His voice falls on our ears unheeded while we concentrate on our latest material venture.

How of the promises we have made to God over the years? Have they been honoured? Those promises to pay missionary monies, the promises to pray for people, the promises to hand over our will, our time and our talents. Have they ever gone beyond the promise stage? In the world of business a broken promise can be a dangerous and a costly thing, your word must be your bond, but somehow we must convince ourselves that with God it is different and no one knew about it anyhow.

This treacherous trifling with God can only bring unhappiness and difficulties and it would pay us very well to have a look over what we know about God and then see from His Word your picture is a true one, also to see if we have been trifling in any way with this wonderful God of love who demands not only our serious attention and friendship but our soul, our life, our all, and gives us as a result peace that the world cannot give and a confidence which nothing can shake.

Holy Spirit pity me,  
Pierced with grief for grieving Thee;  
Present, though I mourn apart,  
Listen to a wailing heart.

Deafness to Thy whispered calls,  
Rashness midst remembered falls,  
Transient fears beneath the rod,  
Treacherous trifling with my God.

Worldly cares at worship-time,  
Groveling aims in work sublime;  
Pride, when God is passing by;  
Sloth, when souls in darkness die.

## PERSONAL

The Rev. and Mrs Max Corbett have sailed from Sydney for Tanganyika.

The Rev. H. E. S. Doyle has been appointed to St. John's, Milson's Point.

We offer our deepest sympathy and prayers to the Rev. W. S. McLeod, of Neutral Bay, in the death of his sister, Miss Nellie Denbow McLeod, on July 11. The cortege left St. Thomas, North Sydney, on the 13th and the service at the church as well as at the graveside was conducted by the Rev. W. J. Siddens, Th.L.

Sir Kenneth Grubb, the Chairman of C.M.S., London, will visit Australia in Aug.

We offer our congratulations to the Rev. and Mrs. A. R. Lormer, of Langlea, Sydney, on the birth of a daughter.

Sympathy is being felt for the Rev. S. Gissing of Narrabeena, Sydney, on the death of his mother.

We are pleased to note that Miss O. Gibson, Secretary to the Archbishop of Sydney is recovering from her recent severe operation and is now convalescing.

The Right Rev. Wilson Cash, Bishop of Worcester and former Secretary of C.M.S. in England, has announced his resignation of the See.

The Rev. Neville Langford-Smith, C.M.S. missionary in Kenya for many years, has been appointed Archdeacon of Nairobi.

The Rev. R. J. Bomford, of Seven Hills, has been appointed Rector of Nowra, N.S.W.

The Rev. H. E. S. Doyle, of Nowra, has been appointed Rector of St. John's, Milson's Point (Sydney).

The Rev. R. L. Milne, of the Missions to Seamen, has been appointed curate-in-charge of Canley Vale, N.S.W.

The Archbishop of Sydney has appointed The Rev. H. M. Arrowsmith to an honorary Canon of St. Andrew's Cathedral. Mr. Arrowsmith is an assistant Minister of St. Andrew's Cathedral and Commonwealth Secretary of the B. and F. Bible Society.

## Clerical

Rev. W. S. McLeod, L.Th., 6 Premier St., Neutral Bay. Tel.: XY 4718. Is available for permanent or occasional duty.

## THE MEANING OF BAPTISM

By the Rev. D. W. B. Robinson

A good starting point for the study of baptism in the New Testament is Peter's exhortation on the day of Pentecost in reply to the question "What shall we do?"

Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Acts 2:38, 39.

There are three points to notice about baptism in this first mention of it in the history of the church:

(a) Its conditions are repentance, and faith in the name of Jesus Christ.

(b) Its purpose is with a view to the forgiveness of sins and receiving the gift of the Holy Spirit.

(c) Its guarantee is the promise of God made to the Jews, their children, and to as many as God shall call. We shall be returning to these points later.

## Baptism Not New.

The rite of baptism was not new, however, nor was its use by the church unexpected or unprepared for. Not only had Christ left a command with his disciples to "make disciples . . . baptizing them", but there was the example of John who, a year or two earlier, "baptized in the wilderness and preached the baptism of repentance unto remission of sins". Moreover, this baptism of John is said to have been "the beginning of the gospel of Jesus Christ" (Mark 1:1, see also Acts 1:22 and 13:24). It is therefore interesting that John's baptism is described as a "baptism of repentance unto remission of sins." It had this in common with baptism at Pentecost, that (a) its condition was repentance, and (b) its purpose was for remission of sins.

But we may go even further. Both John (Mark 1:8) and Jesus (Acts 1:5) imply that John's baptism looks forward in some way to the giving of the Holy Spirit. Thus there is a distinct relation between John's baptism and Christian baptism. In fact, so emphatic is the contrast made between John's baptism with water and the later baptism with the Holy Spirit, that one might almost expect that there would not be an outward rite at all when the Spirit was given. Indeed, for the apostles themselves and the first 120 disciples this was apparently the case. But for the present we simply note that there is a connection between John's baptism and that of the church. This justifies us in pre-

sing our search back for the meaning of the rite. For, unusual as John's baptism was in certain respects, as a rite it had some antecedents.

We turn then to consider the meaning of baptism in general, and among the Jews in particular.

## The Meaning of Baptizo.

There are two things which determine the meaning of a word: its derivation, and the context in which it is used. Derivation alone may completely mislead, especially in the case of words which come to be associated with ceremonial observances. Nevertheless, derivation is usually the first line to be explored.

The Greek word for baptize is *baptizo*. It is an intensive or iterative form of another word, *bapto*. This word *bapto* means to "dip". In the Greek Old Testament (the Septuagint) for example, *bapto* is used some 16 times, always transitively. Usually it is employed of the action of taking some (small) object and dipping it in and out of some fluid. It is used, for example, of the priest dipping his finger in blood or water, and of dipping bread in vinegar. It is not used of a person either dipping himself or being dipped.

*Baptizo* is intensive or iterative. This means an action repeatedly performed, or performed with some special force or effect. In the case of *baptizo* this usually means dipping a thing in such a way as permanently

What is the meaning of baptism? What does it mean to the ordinary Christian man or woman to know that he or she has been baptised? Is baptism merely a confession of faith, or is it the means of some benefit being given by God? If there is a benefit, what is it?

Mr. Robinson, who is a Senior Lecturer at Moore College, deals with these questions and others in a series of articles of which this is the first.

to affect it. It is used, for instance, of men being **drowned!** A good example of the distinction between *bapto* and *baptizo* is to be had in regard to a ship. Euripides in the *Orestes* uses *bapto* of a ship when he means that it *itches*, i.e., it dips its prow. But when *baptizo* is used of a ship it means that it becomes water-logged, or sinks altogether. There is a variety of similar uses, some of them metaphorical. *Baptizo* is used of an object being **drenched**, of a man being drunk (or "soaked") or being drenched in sleep, i.e., in a heavy sleep. Josephus uses it of the great crowd of pilgrims who **flood** the city of Jerusalem at feasts. It is used of persons being **overwhelmed** by sorrow or calamity; or of being "up to one's ears" in debt; or of being in deep water, or out of one's depth, in an argument.

Notice how, unlike *bapto*, *baptizo* is regularly applied to persons.

## Ritual Washing.

Now there are four occurrences of *baptizo* in the Septuagint. (a) Isa. 21:4, "evil overwhelms me," is similar to metaphorical uses we have just considered in general classical usage. But the other three are important, as they describe an actual ritual procedure.

(Continued on page 13)

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## Judge Richardson Urges Conciliation

Mr. Justice Richardson, speaking at a Forum in Sydney on "A Christian View of Divorce," suggested that "there should be a legislative scheme of conciliation so that at the first stage of a court action a competent conciliator may intervene with a view to preserving the marriage."

Judge Richardson thought that this was "perhaps more important" than the need for a uniform law throughout Australia regarding divorce. He made the suggestion at the end of a paper in which he outlined the history of divorce legislation from the point of view both of the church and the State.

About 450 people attended the Forum in the Assembly Hall which was arranged by the Graduates' Fellowship of N.S.W., the senior branch of the Inter-Varsity Fellowship of Evangelical Unions. It was the third such public forum arranged by the Fellowship in recent years, the others being on "Christians and Nervous Breakdowns" and "Healing." **Dean in Chair.**

The Dean of Melbourne, Dr. S. Barton Babbage, chaired the Forum, and the other speakers were Mrs. Jean Hughes, formerly of the Cathedral Marriage Guidance Bureau, and the Rev. D. W. B. Robinson, Lecturer at Moore College.

### ● N.S.W. CHURCHES CRICKET UNION.

The 1954-55 season proved to be particularly successful with 115 teams participating in the competitions. During the year a representative team visited Melbourne to play teams from other states and succeeded in winning all fixtures. Similar success was achieved in the annual fixture with the Armidale churches.

The Premiers in the various grades were as follows: "A" Grade: Homebush Methodist, "B" Grade: St. Mark's, Granville; "C" Grade: Bardwell Park Methodist, "D" Grade: Drummoyne Baptist.

Any churches wishing to have further particulars about the Union are invited to contact the Secretary, Mr. Stacy Atkin — Telephone: WM 3069 or Box 2996, G.P.O., Sydney.

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## TRIUMPH OF PURITANISM IN AMERICA.

"Puritanism has left a profound impression on the character of the American people. American ethics are, in essence, Puritan ethics. No area of American life is untouched by their influence."

This opinion was expressed by Canon E. West, of New York, at the Assembly Hall, Sydney, recently. The meeting had been arranged to hear addresses on Religious Life in America, from the Bishop of New York, the Rt. Rev. H. W. B. Donegan, and from Canon West, who visited Australia en route for the Philippines. The Archbishop of Sydney was in the chair.

### Fresh Interest in Religion.

In the course of his address, Bishop Donegan drew attention to the great resurgence of religious interest in America. Sixty per cent. of the population are now associated with Church life. Never before have there been so many with a declared faith. This interest is particularly evident among University students. He quoted Dr. Pusey of Harvard who said recently that to-day religion is the major topic of interest and conversation on the Campus. More students are now taking religious courses than ever before, because Christianity has become "a live option." In Church life generally there is co-operation to-day to an extent which twenty-five years ago was impossible and unthinkable. Generous missionary support characterises American Church life, and nothing makes a stronger appeal than personal interest.

### LEAGUE OF YOUTH IS ACTIVE IN BRISBANE.

The Queensland C.M.S. League of Youth held their annual houseparty at Margate. Over thirty young people attended and the bible studies on "Faith—It's Basis, Growth and Activity," were conducted by the Organising Secretary, the Rev. Ralph Fraser.

An interesting innovation, which became very popular was the reading of a chapter of C. S. Lewis' "Screwtape Letters," during the last part of lunch and tea. In the studies special reference was made to the "Thirty-Nine Articles" as the scriptural basis of our church and several copies of the explanation of the Articles by Dr. Griffith Thomas were sold.

Several associate members of the League of Youth, were admitted to full membership after Evening Prayer on Sunday, July 24, at St. Andrew's, South Brisbane. The rector, the Rev. E. W. Wetherill, M.A., conducted the evening service and the Organising Secretary, gave the address. Members admitted Miss Stella Faragher and Mr. Stephen Graves.

The Organising Secretary has been invited to conduct the weekly Bible studies for the Queensland Evangelical Union, at the University during the third term. During the second week in August, he will be giving addresses and acting as chairman for discussion groups at the E.U. Missionary Fellowship camp at Lamington, near Beaudesert. The subjects for discussion are "Indigenous Churches" and "Church Unity in the Mission Field."

### "CHURCH TIMES" ON BILLY.

"What matters most about Dr. Graham," said the Anglo-Catholic "Church Times" in a recent leader, "is that he has certainly awoken the Christian conscience in this country to the need for evangelism."

The Australian Church Record, July 21, 1955

## THE WORLD OF BOOKS

Portrait of Calvin. By T. H. L. Parker. Pp. 126./SCM Press Ltd., London. Nov. 1954. Frontispiece. Price, Australia, 9/6.

The author has already established himself as an authority on the life and work of the theologian of the Reformation — in "The Oracles of God" (1947) and "The Doctrine of the knowledge of God" (1952). Now the charm and sympathy of this Portrait will endear him to all who revere the name of John Calvin.

Mr. Parker frankly acknowledges that for many Christians Calvin is remembered for "Bad Temper and Predestination!" This picture is rather too bad to be true, and the particular significance of Calvin's life, is, within the limits of sinful mortality, its remarkable unity, harmony and consistency.

We are shown first of all the training of a reformer. Calvin was a man of encyclopaedic mind, born to grapple with libraries, and we see him master languages, philosophy, theology, and law. Yet always he complains of his own laziness. At first he was obstinately devoted to the superstitions of Popery, but sometime between 1528 — 1532 he was converted to the teaching of the Reformation. Calvin was not a man to lay bare his soul; this attitude is still that of the saints of the Presbyterian tradition. But Mr. Parker has skillfully used those passages in which he lifts the veil. The break with Rome came when a sermon of Nicholas Cop in which Calvin had had a hand aroused the fury of the Paris theologians and he had to flee Paris to avoid arrest. He desired the enjoyment of literary ease, but Farel laid his hand upon him in the name of Almighty God and summoned him to Geneva.

In the succeeding chapter we see "The first attempts" at reform in Geneva issued in failure, as Calvin confessed, "in some measure owing to our unskillfulness, indolence, negligence and error." It was not pleasant: "not a day passed in which I did not long for death ten times over." Then follow three years in Strassburg during which Calvin does some of his best writing, and it is at this point that Mr. Parker introduces us to the "Man of Letters." We stand amazed at his industry; in the definitive edition of his works, his writings fill forty-eight quarto volumes printed in double column. Moreover, as Hooker notes, "the perfectest divines were judged they, which were skillfullest in Calvin's writings." Mr. Parker adds a short section on the reading of Calvin.

In a chapter entitled "The Theologian" we are introduced to Calvin's doctrine through the two images of the labyrinth and the schoolmaster. Mr. Parker ventures to criticise Calvin for failure in two points to give the central place to Christ in his theology; in his doctrine of the knowledge of God the Creator and in his doctrine of predestination. Though Calvin constantly revises his "Institutes" nevertheless the last edition is

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The Australian Church Record, July 21, 1955

at one in all essentials with the first published when he was twenty-six.

Calvin was destined to return to Geneva where his home was "Number Eleven Rue des Chanoinés." He did not really want to return, but he submitted his will and affections, subdued and held fast, to the obedience of God. He married a widow in 1540 but their first and only child died at birth and she died in 1549. We may note Calvin's prescription for a wife: he desires that she "be chaste, not too nice or fastidious, economical, patient, likely to take care of my health." Calvin's amusements were largely intellectual and he has in fact little time for leisure. His home was always full of people; his wife's daughter and his brother and his wife and children lived with him. In addition, he was plagued by migraine and asthma. It is little wonder that he was sometimes peevish and difficult.

The pattern of his life is now complete. Three chapters complete the portrait. In one, the "Minister of the Word of God," we are shown the content and manner of Calvin's preaching. Would that it were emulated to-day! In another "The Conflict of the Word" we are given an insight of the relations of Church and State in a town of 13,000 inhabitants and the Servetus Question is dealt with sympathetically but without extenuation. The final chapter, "The Ecumenical Churchman," is particularly relevant. Calvin did not prize unity above truth; he would not want a church without a confession, or with a confession accommodated to the highest common-factor.

Mr. Parker has made excellent use of the Reformer's own writings, and in such a way that anyone reading this delightful volume will have his appetite stimulated. The Portrait is commended to all but especially Arminians. —B.D.B.

### The Campbell Morgan Bible Lectureship.

The biography of Dr. G. Campbell Morgan by Jill Morgan was published in 1952 and entitled "A Man of the Word." Of the many volumes of his published during his lifetime most were concerned with exposition of the Scriptures in the manner of the pulpit expositor. It is thus entirely fitting that at Westminster Chapel, London, his memory should be perpetuated by a Bible Lectureship. Westminster Chapel is in the evangelical and Congregational tradition and its present incumbent is Dr. Martyn Lloyd-Jones.

Since the first lecture in June, 1949, six lectures have been published and are available in Australia at 2/6 each. The sixth lecture is published in a new and more pleasing format. The longest lecture is of twenty-one pages. They are after the style of the Tyndale lectures, but more suited to the general reader. If any development in the series can be discerned it is this: a tendency away from a lecture which is an enlarged sermon toward a lecture of the conventional sort.

To begin with the latest first, "The Dead Sea Scroll of Isaiah," by Dr. W. J. Martin. In many ways this is an excellent introduction to the methods of scholars in dating and determining the text of manuscripts; he argues for an early date for the scroll in question, has a valuable section on the sort of errors that occur in transmission explaining the technical terms attached to them and proceeds to analyse the variants.

The fifth lecture, "Our Lord's use of the Old Testament," by Professor R. V. G. Tasker, has since been reprinted as the first chapter of the second edition of that author's "The Old Testament in the New Testament."

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He sets out to demonstrate three propositions: that in our Lord's judgment the Old Testament foreshadowed the part that He was to play in man's salvation; that our Lord's allusions to the Old Testament are evidence of his knowledge of it and of his evaluation of it as eternal truth; that the Old Testament was the final and absolute authority to which our Lord appealed. This done, he criticises attempts to discount the validity of our Lord's treatment of the Old Testament.

The first two lectures are popular and even anecdotal in content and appeal. "The importance of the study of the English Bible" by Dr. F. Crossley Morgan first of all tests the Bible by the standards of a publisher and then passes to weightier reasons; its subject, its claims, its fruit. It concluded with an application first to churchmen, then to citizens. The second lecture, "What if there had never been a Bible!" by Dr. W. G. Scroggie, expands on the fruit of the Bible; its influence on art, music, literature, belief, reform, preaching, missions, individuals and homes.

The third and fourth lectures are so more extensive complementary. Dr. H. J. Ockenga writes on "The Word of the Law" and Dr. W. M. Smith on "The Minister and the Word of God."

These lectures are bound to have a beneficial influence even if at some points we wished them somewhat different. In days when people read so little, it is good to have something thoughtful to put in their hands which nevertheless they may read on the run.

—B.D.B.

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## Bishop Calls for Support for Church of England in South Africa

(Continued from page 1)

(2) The clergy to sign declarations and to be licensed by such Bishop as in England.

(3) The C. of E. not to be bound in any way by the canons and constitution of the C.P.S.A.

(4) The C. of E. to have "the right of expansion throughout S.A." and to train its own candidates for the ministry and to ordain such.

(5) The C.P.S.A. to pay part of the income which it enjoyed from C. of E. assets to the C. of E.

"One is struck with a deep sense of regret and sadness that this Agreement was repudiated by the Bench of Bishops of the C.P.S.A. and apparently also by its clergy, and thus was the way to peace and settlement deliberately closed.

### Advice from Abroad.

"In the year 1937, the C. of E. was advised that the time had arrived for the church to be properly constituted. This course was suggested by the Silvertrees Agreement. The best advice was obtained from England, from Canada and from Australia.

"In 1938 the first Synod was held when the constitution was adopted under the Chairmanship of the Rector of St. John's, Wynberg, Cape.

"The new constitution and the step taken were acclaimed and approved by some of the leading church journals in England and in the Dominions and congratulations came from all quarters.

### Friendly Bishops.

"Under that constitution more churches were established; more clergy obtained; and the existing missionary work among the African races extended and expanded. Very soon after the adoption of the constitution properties were acquired and transferred to and registered in the name of the Central Trustees of the church and funds were generously subscribed. Under the constitution the church soon became a united live body; all the time, however, under the handicap of being without a bishop which was particularly felt in the great and extensive work among the Africans whose members number many thousands.

"At different times, however, friendly bishops were found." Candidates who had been prepared for confirmation were confirmed by these bishops, and native clergy were ordained.

The happiness of life is made up of minute fractions—countless infinitesimals of pleasurable thought and genial feeling.

—S. T. Coleridge.

### Years of Persecution.

Bishop Morris refers to a letter sent by the C.E.S.A. a year ago to the Archbishop of Canterbury summarising its "years of persecution at the hands of the C.P.S.A." and he quotes with approval the description by a former Archbishop of Canterbury in 1936 of "those of our fellow Christians (in South Africa) who are faithful and loyal to the Church of England, and are yet unable to join the Church of the Province."

### Bishop Morris concludes:

"It gives me great pleasure to have met, and be working among, these dear faithful and loyal people.

"I know that I do not appeal in vain for prayer, action and practical support for them.

"They will continue to pray and strive for the witness and worship of the church of which we are members, and in which we seek to serve God with a good conscience, and I mean to do all that lies in my power to help them."

## WELLS ORGANISATION ACTIVITY.

Many parishes in the diocese are following the lead given by Batlow and Gundagai in stabilising their finances by means of an organised intensive fund-raising campaign. Tumut and Cooma have recently completed campaigns, each having exceeded its objective of £30,000. The Parish of Wagga Wagga will shortly commence the largest canvass yet undertaken by the Wells Organisation in Australia—due to last three months, contacting 2,000 families, with an objective of £75,000. Other parishes following suit include the three parishes in Canberra, two in Goulburn, also Temora, Murrumburrah-Harden, and Adelong.

## FOR THOSE IN PERIL ON THE ROADS.

At a conference on "Road Safety and the Churches" held in London last month, the Bishop of Carlisle said nearly a quarter of a million men, women and children were killed or injured on the roads of Britain last year. The Church had always emphasised the sacredness of human life, and must be even more emphatic about the duty of all to respect it. In addition to the hymn "For those in peril on the sea" we needed one "For those in peril on the roads." This whole problem of safety on the roads must be seen in the setting of our general responsibility and duty towards our neighbours.

## ● The Meaning of Baptism.

(Continued from page 9)

(b) In II Kings 5, **baptizo** describes what Naaman did in the Jordan.

(c) In Judith 12:7, the word describes what Judith did every night at the fountain in the camp before prayer.

(d) In Ecclesiasticus 31:30, the word describes the action of a man after touching a dead body.

In these last three instances, not only is **baptizo** applied to persons, but it is used in a reflexive or middle sense (they all "baptized themselves") and it is used to describe a ritual washing. Moreover, the last two instances are ritual washings prescribed by the Levitical laws in the Old Testament.

### In the New Testament.

When we turn to the New Testament we find that both the verb **baptizo** and the noun **baptismos** are similarly used of Jewish ritual washings. Hebrews 9:10 speaks of the "various **baptismoi**" (R.V. divers washings), which, together with "meats and drinks" and "gifts and sacrifices" comprise the ordinances of the Levitical system.

Mark 7:4 speaks of the **baptismoi** of cups and pots and brazen vessels (and couches, according to some mss.). The same passage tells us that when the Pharisees come from the market place they do not eat unless they "baptize" themselves. Some ancient manuscripts here read "sprinkle themselves." (Whoever was responsible for this alteration probably did it to avoid confusion with Christian baptism, and substituted what he regarded as a synonym.)

Luke 11:38 relates that the Pharisee who invited Jesus to dinner marvelled that he had not first "baptised" himself before dinner.

### A Cult-Word.

Two conclusions arise from the foregoing.

First, it is clear that baptism is already a ritual act in the New Testament, even apart from the practice of John and the church. This means that **baptizo** has already become what we may call a "cult-word." For this reason we must be very careful before using the derivation of the word to determine its meaning in the N.T. Clearly, we cannot apply the literal meaning of **baptizo**, for that would probably mean, if anything, "to drown"! What then does **baptizo** mean? The chances are that it often means no more than "purify." This is not from its derivation, but from its ritual application. Similarly, the word "Christen," which originally meant "to make Christ's," has, in many instances, come to mean no more than "to initiate," or "to name." Thus, we cannot assume that the use of **baptizo** in the N.T. tells us anything of itself about the mode of baptism. That can only be learned, if at all, from context or our knowledge of Jewish procedure. Hebrews 9:10 uses **baptismoi** to cover ritual washings which were performed in more ways than one, by dipping into water, by sprinkling and by putting under running water.

The second conclusion is that baptism as a ritual act is invariably connected with cleansing from defilement. It was thus always, in some sense, "unto remission of sin." Therefore we must look again at the teaching of the Old Testament concerning cleansing from sin, if we wish to understand the meaning of baptism.

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## NEWS IN BRIEF

### MISSIONARY CONVENTION.

A Student Missionary Convention has been organised by the Sydney University Evangelical Union for students of N.S.W. It will be held at Thornleigh from August 12-19. Speakers will include Mr. Charles Troutman, I.V.F. (General Secretary), the Rev. G. Fletcher (N.S.W. Secretary of C.M.S.), Deaconess Mary Andrews, the Rev. J. T. H. Kerr, Mr. K. Griffiths and Dr. Paul White.

### CHURCH IN THE WILDWOOD.

A committee of Sydney business and professional men has been formed to launch a testimonial as a tribute to Mr. John Davis who for the past 17 years has conducted the "Church in the Wildwood" session over 2CH. This much appreciated ministry by Mr. Davis has been completely voluntary. The chairman of the Testimonial committee is Dr. T. H. Upton, ex-Chairman of the Water Board, and the secretary is Mr. John Robson.

### R.C. APARTHEID.

In his presential address to the Convocation of Canterbury, the Archbishop of Canterbury said that perhaps the greatest hindrance to the advance of the Kingdom of God among men lay in the ecclesiastical apartheid of the Roman Catholic Church.

### ARCHDEACON LANGFORD-SMITH.

The Rev. Neville Langford-Smith, M.A., has been appointed Archdeacon of Nairobi. Archdeacon Langford-Smith went to Tanganyika from Sydney as a missionary in 1934, and has more recently been working in Kenya.

### BISHOP RESIGNS.

The Bishop of Worcester, Dr. W. Wilson Cash, will resign at the end of September. Bishop Wilson Cash is 75. He was formerly General Secretary of the C.M.S. and visited Australia some years ago. He has recently been seriously ill.

### PARISH NURSING EXTENDS.

The Parish Nursing work in the Diocese of Sydney which has already made great progress took another two steps forward this month.

Further property backing to "Chesalon," Summer Hill, has been purchased for a Nurses' Home. It will also serve as headquarters for the city district visiting service.

The second step is the inauguration of a visiting nursing service in the Parramatta area. Two nurses will serve a district bounded by Lidcombe, Cabramatta and Castle Hill.

The aim of this organisation is to have a "Chesalon" Home and a visiting nurse in every parish in Sydney.

### PRAYER FOR PREMIERS.

A special service of prayer was held in the Cathedral of Geneva on July 13 for the meeting of Heads of Governments. It was conducted by the General Secretary of the World Council of Churches, Dr. W. A. Visser't Hooft.

### NEW AFRICAN BISHOP.

A. W. Howells, Assistant Bishop of Lagos in the Church of the Province of West Africa, has succeeded Archbishop Vining as Bishop of Lagos. He is the first African to hold this office.

### IMPORTANT MARRIAGE DECISION.

On June 11, the Court of Appeal in Madrid took a decision, revoking the decisions taken by the municipal judge and by the District Court in refusing to allow Mr. F. G. I. a civil marriage, on the pretext that he had been baptised into the Roman Catholic faith. His fiancée is a Protestant by birth, and he himself belongs to the Protestant Church and has been a practising Protestant for many years.

The formalities involved in obtaining the authorisation of this civil marriage have been going on for two or three years, and the Courts always raised some obstacle to it. Finally an appeal was made to the Court of Appeal in Madrid, and the affair has just been settled to the complete satisfaction of the parties concerned.

### HOME OF PEACE TO OPEN ON NORTH SHORE.

The Committee of the Home of Peace announce that "Neringah" the North Shore branch of the institution will be opened and dedicated by the Archbishop of Sydney on Saturday, July 30th, 1955, at 2.30 p.m. The hospital is situated in Neringah Ave., Sth., Wahroonga, N.S.W.

### CHRISTIAN ENDEAVOUR CONVENTION.

Preparations are in hand for the 26th National Convention of the Christian Endeavour Union of Australia which this year is to be held in Brisbane from 14th to 22nd of September. Brisbane members are expecting to be hosts to 2500 delegates from other states.

### NEW RUSSIAN BIBLE.

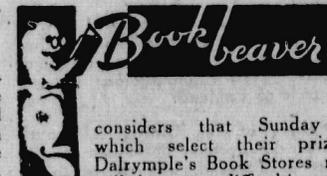
A translation of the Bible in modern Russian is about to appear in Russia under the sponsorship of the Orthodox and Baptist Churches.

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**Only limited communion between the Church of England and the Church of South India was accepted by the English Convocations.**

The following are the Resolutions passed by the Convocations of Canterbury and York concerning the Church of South India:—

1. That this House, while appreciating the difficulties which have hitherto stood in the way of a unanimous decision, is now agreed, both on theological grounds and in the light of the further development of the Church of South India, that it is no longer necessary to postpone a definite judgment concerning the status of the bishops, presbyters and deacons consecrated or ordained in the Church of South India at, or after, the inauguration of that Church, and acknowledges such bishops, presbyters and deacons as true bishops, priests and deacons in the Church of God.

2. That this House further resolves that:

(a) Members of the Church of South India who are communicants in that Church may, when in England, receive Holy Communion in the Church of England.

(b) Members of the Church of South India who become permanently resident in England, and desire to be habitual communicants in the Church of England, shall be required to conform to the regular discipline of the Church of England.

(c) Bishops, presbyters and deacons of the Church of South India may be invited to preach in churches of the Church of England, with the permission of the bishop of the diocese.

(d) Any bishop or episcopally ordained presbyter of the Church of South India may be free to celebrate the Holy Communion in a church of the Church of England at the invitation of the incumbent, with the permission

of the bishop of the diocese, subject to his willingness, while in England, to celebrate in Anglican churches only, and, where these apply, to the provisions of the Colonial Clergy Act.

(e) The bishop of a diocese may, at his discretion, authorise the loan of a parish church in his diocese, from time to time, for the celebration of the liturgy of the Church of South India by a bishop or episcopally ordained presbyter of that Church.

(f) A bishop or episcopally ordained presbyter or deacon of the Church of South India who desires to officiate as a bishop, priest or deacon of the Church of England, whether for a limited period or permanently, may be allowed to do so, provided that he has received such permission as may be required under the Colonial Clergy Act. Such bishop, presbyter or deacon becomes subject in all respects to the rules and regulations of the Church of England.

(g) Other ministers of the Church of South India who desire to enter the ministry of the Church of England shall be subject to its rules and regulations regarding admission to its ministry.

(h) Bishops and priests of the Church of England who visit the territory of the Church of South India may accept the hospitality of that Church for celebrating the Holy Communion within it.

(i) Members of the Church of England who visit the territory of the Church of South India may accept the hospitality of that Church for receiving the Holy Communion within it.

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**LESSONS FOR SUNDAYS and  
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**Revised Lectionary of 1922.**

**July 24. Seventh Sunday after Trinity.**

M.: 2 Sam. 18; or Wisd. 5, 1-16; Mark 9,  
2-32; or Phil. 1.

E.: 1 Kings 3; or 1 Kings 8, 22-61; Matt.  
9, 35-10 23; or Acts 16, 6.

**July 25. St. James.**

M.: Jer. 45; Mark 1, 14-20.

E.: Jer. 26, 1-15; Mark 5, 21.

**July 31. Eighth Sunday after Trinity.**

M.: 1 Kings 10, 1-13; or Wisd. 6, 12;  
Mark 10, 1-31, or Phil. 2.

E.: 1 Kings 12; or 1 Kings 13, 1-32; Matt.  
10, 24; or Acts 17, 16.

**August 7. Ninth Sunday after Trinity.**

M.: 1 Kings 17; or Wisd. 11, 21-12, 2;  
Luke 1, 1-25; or Phil. 3.

E.: 1 Kings 18-19; or Wisd. 12, 12-21;  
Matt. 11; or Acts 20, 17.

**August 14. Tenth Sunday after Trinity.**

M.: 1 Kings 21; or Eccclus. 3, 17-29; Luke  
1, 26-56; or Phil. 4.

E.: 1 Kings 22, 1-40, or 2 Kings 4, 8-37,  
or Eccclus 11, 7-28; Matt. 13, 24-52; or Acts  
27.

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