

# THE AUSTRALIAN CHURCH RECORD

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

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SEPTEMBER 1, 1955

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## C. OF E. IN SOUTH AFRICA ELECTS FIRST BISHOP SINCE 1883

For the first time since Bishop Colenso of Natal died in 1883 the Church of England in South Africa has a bishop. The Synod of the C.E.S.A., at its August session at Johannesburg, unanimously elected the Right Rev. G. F. B. Morris, M.A., as Bishop of the Church of England in South Africa.

The Secretary of the C.E.S.A., Mr. H. Hammond, M.A., writes:—

"Bishop Morris' election is an historic event and opens a significant new chapter in South African Church life. As is generally known, Bishop Gray, of Cape Town, although consecrated as a Bishop of the Church of England, seceded in 1870 and formed his own independent church, the Church of the Province of South Africa. A number of congregations, however, continued to worship according to the Protestant Scriptural doctrine of the Church of England.

"The Church of England congregations adopted a joint constitution in 1938. Over the years the Church, though without its own bishop, has had the help of bishops from England, Africa, Asia and Australia. Archbishop Phelps, Church of the Province Archbishop of Cape Town, admitted that the Church of England in South Africa was entitled to its own bishop, and other rights as a separate church. The present Archbishop of Canterbury has himself made it clear that he has no authority or jurisdiction in South Africa."

### Mission Work Develops.

"Meanwhile, new churches have been built, the extensive mission work both in Natal and the Transvaal continues to be developed, and many interdenominational activities receive wholehearted support from the Church of England in South Africa.

"Bishop Morris, who has now become its first bishop since Bishop Colenso of Natal died in 1883, was President of the Inter-Collegiate Chris-

tian Union at Cambridge University. Subsequently he worked as a pioneer missionary in Central Africa. Later he became Archdeacon of North Africa, and in 1943 he was consecrated by the Archbishop of Canterbury in St. Paul's Cathedral, London, as Bishop in North Africa. He retired from this position in 1954 and later accepted an invitation to act as Rector of Christ Church, Hillbrow."

### DIOCESAN ORGANISER TO HELP PARISHES RAISE FUNDS.

#### SYDNEY PROJECT.

A "Department of Promotion" for the Diocese of Sydney has been approved in principle by the Home Mission Society, and is to be set up shortly. This was stated by the Rev. R. Walker at the Clergy School held at Moss Vale last week.

Mr. Walker said that each of the 88 dioceses in U.S.A. have such a department. These departments provide material and methods to assist parishes in their "Every Member Canvass." It is thought that the establishment of such a department in Sydney would lead to a trebling of parochial incomes.

### SOUTH AMERICAN MISSIONARY SOCIETY.

A branch in N.S.W. of the South American Missionary Society will be inaugurated at a public meeting in the Chapter House of St. Andrew's Cathedral on Thursday, Sept. 22, at 8 p.m. The Archbishop of Sydney will chair the meeting and the speakers will be the Rev. Dr. A. W. Morton and Mr.

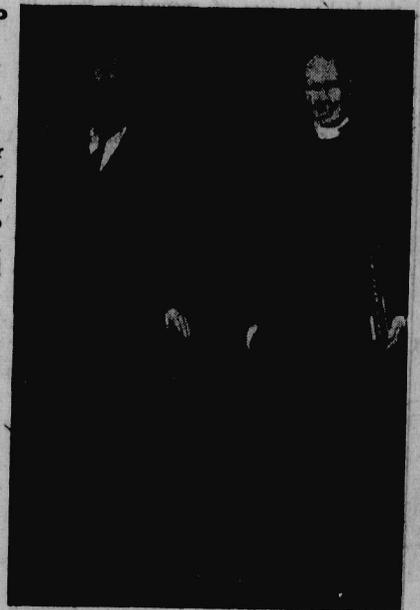
Kevin Bewley. Slides of the work and films of life in Argentine will be shown.

The South American Missionary Society is a Church of England society founded in 1844 with the main object of the evangelisation of the inland peoples of Argentina, Chile and Paraguay. The Bishop of Rochester is the President of the parent Society, and Sir Kenneth Grubb, himself a former missionary in South America, is a Vice-President.

Mr. Kevin Bewley is to leave for Argentina in January as the first Australian missionary of the S.A.M.S. The Rev. Eric Mortley is acting as secretary pro tem for the Society in N.S.W.

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THE PRIME MINISTER,  
The Right Hon. R. G. MENZIES,  
leaving the Chapter House with the  
Dean of Sydney, the Very Rev. E. A.  
Pitt, after speaking to the St. Andrew's  
Cathedral Luncheon Club on August 19

## Off the Record

### SCARLET MAN.

As one who has often seen Canon Charles Raven in a scarlet cassock, I enjoyed this story from the "Church Times."

The Canons of Liverpool Cathedral always wear red cassocks. Some years ago, two ladies in the Cathedral were intrigued by Canon Raven who was thus richly clad. "Coo, Lisa," said one, "that must be the scarlet woman. Let's come away." "Nonsense, Sally, that's only Canon Raven." "Is it?" replied Sally, enraptured. "What a lovely man!"

\*

### GONE ARE THE DAYS.

"Some of the Sydney daily papers have stated that the members of the C.M.S. Summer School at Austimner, indulged in mixed bathing. We desire to say, on the authority of the Secretary of the School, the Rev. S. H. Denman, that, in the ordinary sense of the phrase, the members of the School did not take part in "mixed bathing" at all. The men were always in the surf at about 6 a.m., right out in the breakers, while the ladies came at 7 or 7.30, and remained near the water's edge. The two parties were never together, but were always separated by some 30 or 40 yards."

—"The Church Record," 23/1/1914.

\*

### FOR WHAT IT MAY BE WORTH.

The highest part of Sydney between the harbour and Cook's River is at Newtown; and if Moore College is not on the highest piece of ground in Newtown, it is certainly within inches of the highest point. Mr. P. W. Gledhill, who knows these things; says that the highest point is right between the tram-lines outside his shop in King Street, Newtown. But the hillock at the east end of Carillon Avenue on which the College stands does not seem to me to be any lower than Mr. Gledhill's tram-lines.

However, since Moore College is strictly not in Newtown but within the city boundary, we can always say that the highest point in the city of Sydney is owned and occupied by the Church of England.

\*

### GRUBB MISSION.

At the welcome luncheon to Sir Kenneth Grubb in Sydney the Archbishop referred to the mission conducted in Australia half a century ago by Sir Kenneth's uncle, the Rev. George Grubb. His Grace said that Mr. Grubb had had a bigger influence on the spiritual life of Sydney than any other single visitor to Australia.

That is a mighty big claim. But I can well believe it, knowing some of the men and women, whose lives were profoundly influenced by the Grubb missions. Moreover, I am very anxious to find someone who will write up the Grubb mission and its effects while its living fruits are still with us.

Q.

## TO AUSTRALIAN CHURCHMEN

# Our Church Is Autonomous And Self-Governing Now

What are the reasons for wanting a new Constitution for the Church of England in Australia?

The Bishop of Newcastle in his recent Synod Charge claimed that we need a new Constitution in order to exercise autonomy and self-government. "We should join the other churches of the Anglican communion in claiming and exercising full spiritual autonomy," he said. Again he said: "The Mother Church of England . . . is urging its Australian daughter to accept the responsibility of self-government . . . The daughter . . . is timorously refusing to accept it." Again, "the time has come when the Church in Australia should assume full responsibility for ordering its own life."

The Bishop's view of the situation is entirely false. The Church of England in Australia, under its existing constitution, is entirely autonomous, has full responsibility for ordering its own life, and is in no way governed by the Mother Church in England. The fact that the Church in Australia uses the same Prayer Book as the Church in England and is governed by the same laws of worship does not mean that it is dependent on England. The Church in Australia adopted the Prayer Book and the laws of worship because it wanted to. If it wants to, it can adopt another Prayer Book and other laws of worship without adopting a new constitution.

Thus, the Bishop of Newcastle's reason for wanting a new constitution is no reason at all.

The Bishop of North Queensland, in his Synod Charge, gave three reasons for wanting a new constitution. They were: The breaking of the legal nexus, the revision of the Prayer Book, and the identification of the church with the nation.

Bishop Shevill gives in his charge a more accurate picture of the present position of the Church in Australia than does Bishop Batty, but none of his reasons necessitates a new constitution.

1. There is no virtue in "breaking the legal nexus" unless we wish unanimously to release ourselves from some law by which we have bound ourselves. If there is such a wish, we can carry it out by the same method as would be necessary for the adoption of a new constitution. The measure can be proposed by General Synod, agreed to by all the dioceses, and appropriate Acts of Parliament passed in the various States. We do not need a new constitution to do this.

2. A new Prayer Book could be adopted in exactly the same way. So long as the dioceses were agreed as to what kind of new Prayer Book they wanted, it could be adopted without alteration of the present constitution.

3. Insofar as it is possible for the Church of England in Australia to be "identified" with the nation, this can be done under the present constitution. We have a General Synod which can speak and act unitedly for the whole church in any matters in which the church is genuinely united.

While then we support a movement for the improvement of the present constitution we do not think that any real reason has been brought forward for replacing the present constitution by one so different as the proposed draft; in addition we believe that there are great defects in the draft, to which we draw attention in our article on the opposite page.

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The Australian Church Record, September 1, 1955

## RADICAL DEFECTS IN THE DRAFT CONSTITUTION

At present the Church in Australia has three things which are essential in any church, namely, a fixed standard of faith, expression of that faith in a common liturgy, and freedom of local organisation.

The fixed standard of faith is contained in the 39 Articles and the Book of Common Prayer, and the latter is also the required form of common worship. Freedom of local organisation is secured by the principle of diocesan autonomy. The principle trouble with the Church in Australia at the present time does not lie in the form of its constitution, but in the fact that many of its bishops and clergy are not willing to abide by the particular faith and liturgy which the constitution prescribes.

The fundamental objections to the proposed new constitution are that it fails to secure the three essential requirements outlined above.

### A Fixed Standard of Faith

The Draft would retain and approve the Prayer Book and 39 Articles at the outset of the operation of the New Constitution, but it takes power to revise both, with no final check but consistency with the Fundamental Declarations. A doctrinal safeguard which Sydney Diocese regarded as essential in 1928, and which has been in every draft up to the present one, is omitted from the present draft. That safeguard was a clause among the Fundamental Declarations which stated: "This church doth retain and approve the Book of Common Prayer (including the 39 Articles) and the doctrine and principles contained therein and will not in any revision of the Book of Common Prayer or otherwise make or permit any alteration which would change the character of this church as shown by its assent to this as well as to the other solemn declarations set forth in this chapter."

The present Draft has dropped that safeguard, and opens the door to the revision of both Prayer Book and Articles in such a way as might alter the whole character of the church.

### A Common Liturgy

One of the principles of the Reformation Settlement of the Church of England is uniformity of worship. Actually, all the English Prayer Books from 1549 to 1662 have allowed within themselves a certain measure of variation. But the variation has been prescribed variation. One of the great problems of the present time is the lawlessness of bishops and clergy who

not only ignore the requirements of the Prayer Book, but introduce forms of worship often far removed from the principles and doctrines of the Prayer Book. Many are looking to the new constitution to legalize their present practices. But the new constitution does not promise to bring any greater uniformity into the church's worship. Until other order be taken by General Synod (which in the present divided state of the Australian church is not likely to be soon) a diocesan bishop may, if requested, authorize any deviation which he thinks is consistent with the principles of worship of the 1662 Book. But this will bring neither uniformity nor deliverance from error and malpractice, for the bishops at the present time illegally do, and condone, things which are contrary to the principles of worship of the 1662 Book. If it be urged that under the new constitution there will be an Appellate Tribunal to which such matters can be taken, it should also be urged that it is not at all clear who is capable of bringing a bishop to order. Under section 58 a diocesan bishop is not obliged to carry out the sentence of the Tribunal! He has power to mitigate and even to suspend a sentence. As Bishop Shevill rightly pointed out in his Charge, "under the proposed draft the ultimate authority lies in the hands of the Diocesan Bishop who may accept or reject the decisions of the tribunal as the carrying-out of sentence is committed to him."

The proposed Draft conveys no guarantee of uniformity of liturgy or even of conformity to the principles of the 1662 Prayer Book.

### Freedom of Local Organization

Previous Drafts have defined carefully what powers and rights were to be exercised by the dioceses. The present Draft has omitted this statement, and instead gives the General Synod and its tribunals power to decide what matters are to be regarded as affecting the order and good government of a diocese. Thus, while the Draft apparently gives a large measure of freedom of local organization, that freedom is uncertain and may be largely vitiated by the fact that, where doubt exists, it is to be resolved, not by the diocese, but by the General Synod.

## EMBERTIDE APPEAL . . .



for  
**Moore College**

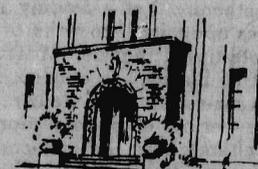
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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

Christians observe the first day of the week because our Lord Jesus Christ rose from the dead **The Lord's Day.** His resurrection was the mark and seal of a finished work of redemption. A new creation then began.

Because of this the first day of the week is called the Lord's Day (Rev. 1/10). This day supersedes the Jewish Sabbath just as Baptism and the Lord's Supper take the place of Circumcision and the Passover. The new wine of the gospel needed new bottles.

How Christians observe the Lord's Day will depend upon their conception of its purpose. Romanists are taught that the early Mass with its propitiatory sacrifice for the sins of the living and the dead is the all important thing in Christian worship. This causes everything else in the day to shrink if not to wither.

Evangelical Christians believe that the Word of God and the Sacraments are equally associated with the Lord's Day and in that order. The whole day thus becomes alive with Christian witness.

The Redex motor trials began in Parramatta (Sydney) at noon on the Lord's Day. This of course **Redex.** was a gross insult to the Protestant Churches. In most Sydney churches the congregation are listening to a sermon at that very hour. In many cases this is the largest congregation of the day. These facts have been pointed out to the Redex organisers by Ministers' Fraternals and others. Yet a leading daily paper takes upon itself to write of one such protesting minister that he "went out of his way to condemn the organisers for starting the Redex Trial during the period of Sunday morning worship, although as the first car left at 12, this was hardly correct."

The whole article is frankly anti-Protestant and contemptuous, but the above sentence would suggest that the Editor is either a Roman or he domiciles amongst Romanists and seems to be ignorant of anything else.

Ridley College, Melbourne, was founded 45 years ago as an independent theological college. Its founders were, to quote the Archbishop of Melbourne's recent Synod charge, "men of strong Evangelical conviction and included the Right Reverends J. D. Langley and Wellesley Pain." There were other theological colleges in Victoria at the time and indeed there was a diocesan college in Melbourne itself, but the founders of Ridley, as Bishop Langley expressed it, "felt that the Evangelical school of thought should have representation in our Schools of Theology" ("Church Record," Jan. 16, 1914). Furthermore, the Evangelical clergy and laymen who founded Ridley took certain steps to ensure that the basis and purpose of the College would be preserved. Not only did they choose the difficult course of bringing into existence a college independent of any official diocesan control or support, but under the Trust deed of the College every member of the council was required to affirm every year, that he believed in and adhered to "the Constructive and Evangelical principles of the Reformation Settlement of the Church of England." Thus did our Evangelical fathers state their intentions, and with them the solemn reminder that a man might move away from his evangelical outlook even in the course of a year. If this should occur, the Trust provided that such a man should no longer serve the College as a council member.

It was a serious blow to the Evangelical integrity of Ridley College when in 1932 an agreement was made between the College Council and the Bishops of the Province of Victoria whereby half the control of theological training at the College passed into the hands of the Bishops, and it is gratifying to know that this Agreement was last year discontinued after the council had received legal advice that the Agreement was *ultra vires*.

Evangelicals throughout Australia rejoice to know that Ridley is prospering at the present time. It is a College which demands support. Alone of the theological colleges in Australia it has an evangelical trust deed.

We warmly congratulate the Synod of the Church of England in South Africa on its election of the Right Rev. G. F. B. Morris as its Bishop, and we join with many in praying for God's blessing on the work of the Church in South Africa under its new administration.

For many years the leaders of the Church of England have sought by every legitimate means to persuade the English Primates to consecrate a bishop for them, but without success. As recently as May of this year Bishop Morris, then acting Rector of Hillbrow, Johannesburg, and the Rev. Stephen Bradley, Vicar-General of the C.E.S.A. met the Archbishop of Canterbury on his arrival in Johannesburg and again put before him the claims of the C.E.S.A. for rightful recognition including the appointment of a bishop. But the Archbishop, though courteous, would not hear their point of view and apparently give his last word on the matter. Since now the Synod has elected for their bishop a clergyman already consecrated as bishop, the need for positive action by bishops in England or elsewhere does not arise, though no doubt it may again arise when Bishop Morris' episcopate comes to an end. But meantime evangelical Anglicans will rejoice that their South African brethren have had their long-standing need met, and will pray with them that the witness of the Church of England in South Africa will be strong and effective.

Remember always, toil is the condition of our being. Our sentence is to labour from the cradle to the grave. But there are Sabbaths allowed for the mind as well as the body, when the intellect is stilled, and the emotions alone perform their gentle and involuntary functions.

—Charles Kingsley.

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The Australian Church Record, September 1, 1955

## "O Come, Let Us Worship"

By Dr. Leon Morris.

"O come, let us worship," sang the Psalmist, and it seems certain that he found a more ready response among his fellows than his modern counterpart would among the men of this generation were he to sing a similar song. Whereas in earlier days it was usually accepted without question that man must worship, to-day this is often doubted even among men who have some idea of the existence of God.

It is just as axiomatic with us that Christian character is all-important as it was with men of former generations that men must worship if they believe in God, and the corollary is sometimes drawn, that since character is so important, worship does not matter greatly. Indeed, the only value of worship for people with this kind of outlook is that it may assist in the development of character. It has no place of its own.

### Deeds and Creeds.

With this there sometimes goes a further conviction that, so far from worship being a help, it is a downright hindrance to real Christianity. Churchmen, runs the argument, are so pre-occupied with pettifogging little points of doctrine, so taken up with ensuring the correctness of their ritual, that they cannot see the real issues. They occupy themselves with their imagined duty towards God, and forget their very real duty towards their neighbour. They are so interested in creeds, that they forget the obligation to produce deeds.

While this is no real objection to worship (it is a case of "this you ought to have done, and not leave the other undone"), yet it is something that churchmen should ponder over, for it is very easy indeed to be so taken up with one right thing that we omit others which are weighty. Or to put it another way, let us see to it that our worship issues in the right kind of conduct, and is not something practised in a void.

### Value for Money.

The idea that worship has no place of its own, but is only subordinate to producing character, is part of our whole set-up where the sense of community is weakened. People in general to-day do not go to meetings where they are meant primarily to contribute, but to those where they will be entertained. Thus football matches are better attended than, say, trade union meetings. We have a kind of "value for money" outlook—if we can see benefit to ourselves, then we attend. If we cannot we go somewhere else. Accordingly, if a man can say of churchgoing, "I don't feel any better

### Worship.

When I go" he usually feels that there is nothing more to be said on the matter. He has uttered the final condemnation of worship.

Poor Defences.

And often our defences are such as to help the attitude. Thus we say "Worship fits man for the six days ahead." But it doesn't if worship is approached in this mood. Or we say "Absence weakens the corporate effort," which immediately invites the reply that the corporate effort could be much better directed elsewhere, for example in feeding the hungry.

A Melbournian, returning from Sydney, reported that he had seen a notice outside a church there reading "Give your vote for God. Go to Church on Sunday." He said there was no mention of an alternative candidature, but being Sydney, he thought it likely that the election was not unopposed. Be that as it may, here again is the kind of defence which rests on the assumption that worship can be shown to be of real value, and which can be turned by pointing out that more value could be obtained by putting in one's vote for God by some process of social amelioration.

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When the Psalmist went on to give the reason for his invitation to worship he said simply, "For He is the Lord our God: and we are the people of His pasture, and the sheep of His Hand." And there, I think, is the only valid reason for worship. Since God is God, and I am man, therefore I must worship God. It is imperative that I should realize my place before Him, and worship is just that. It is active, not passive. It is my conscious offering of my homage to Him, and not a sitting back to be entertained by beautiful liturgy or inspired preaching. It is practising the presence of God.

Man is a worshipping animal. He is so made that worship he must. If he does not worship God, then he will worship a Fuhrer, the omniscient state, power, money or some other idol. He may even worship himself. And wherever man worships anything less than God he denies the law of His being.

"O worship the Lord."

## THE KING'S SCHOOL, PARRAMATTA

An examination for the award of three "Violet Macansh Scholarships" will be held on 14th and 15th October, 1955.

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Entry Forms and full particulars can be obtained from the Headmaster. Entries close on 30th September, 1955.

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The Australian Church Record, September 1, 1955

## WHAT IS THE CHURCH?

Dear Sir,

Both Mr. Robinson and I agree that the question whether the Church of England is part of the Catholic Church depends on whether it is legitimate to regard any association of Christians but a local congregation or the company of the elect as a unit or to call it a church. Now I can understand there being alternative interpretations of the relevant parts of Scripture. I can also understand Anglicans, such as Hort, Wace, Mr. Stibbs and Dr. Cole, adopting the interpretation Mr. Robinson adopts. But, with respect, I cannot understand any Anglican drawing the inference from this interpretation that it is not legitimate to regard any association of Christians but a local congregation as a unit or call it a church; and that for two reasons.

The first is that it is fundamental to Anglican church doctrine and organisation that something other than a local congregation is a unit and is correctly called a church. If it is wrong to describe all professing Christians as a church or a unit it is equally wrong for the Church of England to regard itself as a church and organise itself as a unit. In his last letter Mr. Robinson admitted that, on his view, "Church of England" is a misnomer. (I cannot see how he reconciles this admission with his original article, "Theological Error in the Draft Constitution," or with his acceptance of Canon 3.) However, it is obviously more than a matter of mere nomenclature: it is a theological error, just as serious as the one he charges the Draft Constitution with.

Thus, the claim of the Church of England to be a part of the Catholic Church stands or falls with its claim to be a church at all—more than that, with its claim to be a unit or organisation of any kind. If there is no Catholic Church in the sense in which the Prayer Book and Canon 55 use the term, then there is no Church of England.

The second is that the Prayer Book and Canon 55 so unequivocally describe all professing Christians or congregations as the Catholic Church. Canon 3 and Article 19 are obviously not inconsistent with these statements. (Incidentally, it is quite likely that Article 19 is not describing a local congregation, but the whole visible church, for it speaks, not of "a visible church" or "visible churches," but "the visible church.") So that if Mr. Robinson is to be bound by the official teaching of the Church of England, I am afraid he is "shut up to this view."

Yours, etc.,

G. S. CLARKE.

Darwin, N.T.

## LATIN SERMON.

Dear Sir,

The first item in the column "Off the Record" of the 21st July, 1955, under the heading "Deaf Ears," has arrested by attention.

Being one of the younger generation which has been brought up on evangelical lines, I was very surprised and concerned to read that a sermon preached in St. Paul's Cathedral, London, was in Latin.

Could you perhaps make some comment, through the columns of your paper, as to whether this is a common practice. I understand that the Reformation dispensed with this sort of thing.

Yours faithfully,

"YOUNG EVANGELICAL."

Summer Hill,  
22/8/55.

## A Trial Period For The Constitution

Dear Sir,

On Wednesday, August 10, Lord Reid, one of the Lords of Appeal in Great Britain, gave an oration in the Great Hall of Sydney University as part of the Centenary Celebrations of St. Paul's College. Lord Reid observed (inter alia) that it is one thing to frame a constitution; it may be quite another to see how its terms work out. Constitutions have a trick of turning out in ways that are rather different from what was intended. Lord Reid's remarks have a direct application to the question of a Draft Constitution for the Church of England in Australia.

One of the misgivings which many Synodsmen feel when being called upon to cast a vote for the Draft Constitution is the fact that once the Constitution becomes law there is no retreat. The Constitution may turn out in certain respects to be rather different from what was anticipated, but it will be too late to have regrets. Each Diocese which has accepted it will have been brought under its terms by legislation. Its autonomy and independence as under the present Constitution will have been surrendered. Its property will have been incorporated in the new Church of England in Australia. There will be no room for after-thoughts. The bridge will be down, and our boats will have been burnt behind us.

These misgivings are natural. Men can not be quite sure how things will work out. This makes them reluctant to sign away their rights under a system which they know and understand in favour of a new and untried order.

There is one way in which this could be overcome. A Draft Constitution might be accepted by General Synod and the Diocesan Synods for an experimental period. This would mean that each Diocese would agree to put the Constitution on trial. Churchmen would have every opportunity to find out from experience whether its terms are satisfactory. There would be no legislation until the trial period had run its course. This period should not be less than ten years; it would be far wiser to extend it to twenty years. If the Constitution is worth having, this would allow it time to prove itself. Churchmen could then give an informed and intelligent vote in their own Synod. There would be no misgivings in the minds of those who had tried it out for twenty years. Legislation would follow in the event of a favourable decision, and the Constitution would come into operation on its own proved and self-evident merit.

I hope that such an experimental period will receive serious consideration on the part of all who will be called upon to consider the Draft Constitution at General Synod.

Yours, etc.,

MARCUS L. LOANE,

Principal.

Moore Theological College,  
Newtown.

## CENTENARY HISTORY OF MOORE COLLEGE.

Dear Sir,

At the request of the Committee of Moore Theological College, the Principal, Canon M. L. Loane, has prepared a Centenary History of the College which will be published towards the end of October.

This book will consist of 240 pages of text and 18 photographic blocks prepared by the Rev. Dr. E. F. N. Cash. It will trace the development of the Church in the early days of N.S.W., and the steps which were taken to increase the number of Clergy during the period from 1788 to 1856. It will then proceed to relate the History of Moore College in detail. The book will include appendices with historical information, such as the names of all Bishop Broughton's Ordinands, and an authentic list of all students who have received their training in part or whole for Ordination at Moore College.

In order to avoid high market costs, distribution will be arranged from the College itself. It is hoped that the selling price will not exceed 16/- a copy, but this cannot be finally determined until the book has been produced. In the meanwhile, however, advance subscriptions will be accepted at the rate of 14/- post free, and those who subscribe in advance will have the benefit of the difference between this subscription and the selling price. Should any of your readers wish to subscribe, they should do so before October 15. Subscriptions may be sent direct to the Principal of Moore College and will be acknowledged with a receipt.

Yours, etc.,  
F. LANGFORD SMITH,

Hon. Sec., Moore College Committee,  
Moore College,  
Newtown, N.S.W.

## SUNDAY SCHOOL SYSTEM.

Dear Sir,

The ineffectiveness of our present Sunday School system is suggested by the fact that six in every ten Anglican children in the day schools are not on a Sunday School roll. The Rev. A. A. Langdon may have more recent figures than mine (1945 Year Book, Dio. Sydney), to disprove this figure, but the observation of eight years' teaching in Sunday Schools makes me doubt that 1955 is very different from 1945. In his forthcoming articles Mr. Langdon might also be interested in giving the percentage of Sunday School teachers who are professionally or otherwise qualified. How many Sunday School teachers are adults? It is not true that a considerable number are inexperienced amateurs?

Certainly, as Mr. David Marshall says, the Sunday Schools have "few assets and privileges," and his suggestions would vastly improve the present system, and help the good work of our Diocesan Board of Education in that regard. But why should we not do the job as properly as we teach, say, chemistry—in the day schools with qualified teachers? This would ease the burden on the clergy and the parishes who support them. It would also encourage family worship on Sunday, since many parents will not go to Church when the children come home from Sunday School.

Yours, etc.,

LAURENCE E. LYONS.

## "CHESALON" PARISH NURSING HOME.

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A Spring Flower Show and Garden Party will be held on Saturday, September 17, at 2.30 p.m. Flower arrangement competition in the Parish Hall next to St. Paul's Church. The Caledonian Pipe Band will play in the garden at Chesalon.

The Australian Church Record, September 1, 1955

## ANGLO-CATHOLIC ARGUMENTS FOR THE LEGALITY OF RESERVATION

By G. S. Clarke, B.A., LL.B.

Is reservation of the bread and wine at the Communion permissible at present, and what will be the position under the proposed new Constitution?

Reservation of the consecrated elements falls into four categories. The first historically, which was described by Justin Martyr in the middle of the second century (whence the name "Justinian reservation"), was the reservation of the consecrated elements until just after the conclusion of the public service, when the deacons immediately carried them to those of the faithful who were closest. The second, which seems to have been first practised towards the end of the second century, was the reservation of the elements for the rest of the day of consecration only, during any part of which time they would be taken to Christians absent from the public service. (It was this kind of reservation that was sanctioned by the 1549 Prayer Book.) The third, again, developed gradually from the second, apparently between the sixth and eleventh centuries, and was the perpetual reservation of the elements for the purpose of providing Communion for the sick and dying, initially in cases of emergency. Finally, there was perpetual reservation for the purpose of adoration, which developed after and as a natural consequence of the invention and popularisation of the doctrine of transubstantiation.

### Practised before Reformation.

All these kinds of reservation, but especially the third and the fourth, were practised in the Church of England before 1549. The 1549 Prayer Book omitted all mention of the third and fourth kinds of reservation but specifically sanctioned reservation of the second kind. The 1552 and 1662 Prayer Books omitted all reference to any kind of reservation. Until the rise of the Anglo-Catholic school of thought in the last century it was generally accepted that reservation of any kind was illegal in the Church of England. Exhaustive opinions by two learned Primates, Archbishop Frederic Temple of Canterbury and Archbishop Maclagan of York, delivered in 1900, confirmed these generally accepted opinions. And so did every Court of Law with ecclesiastical jurisdiction, until very recently. To cite one case only out of many, in *Gore-Booth v. Bishop of Manchester* (1920) 2 K.B.

The Australian Church Record, September 1, 1955

"Provided further that until other order be taken by Canon made in accordance with this Constitution, a Bishop of a Diocese may, at his discretion, permit such deviations from the existing Order of Service, not contravening any principle of doctrine or worship [laid down in the Book of Common Prayer and the Thirty-Nine Articles] as shall be submitted to him by the Incumbent and Churchwardens of a parish."—From Section 4 of Draft Constitution.

412, Lord Coleridge, J., delivered the following judgment on reservation (which was unanimously upheld in appeal):

"1. The Reservation of the Sacrament. By Article 25 of the Articles of Religion, 'The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them'—that is to say, that to gaze upon or to carry about the Sacraments is to unduly use them for a purpose which Christ has not ordained. And Article 28 uses similar language: 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.' And what is the due use? We have it in the rubric, which has a statutory force: 'If any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.' The Order for the Communion of the sick enjoining reservation contained in the first prayer book of Edward VI was omitted in every subsequent prayer book, no doubt of set purpose. Every clerk is required to promise that in the administration of the Sacrament he will use the form prescribed in the prayer book and none

other, except so far as shall be otherwise ordered by lawful authority. There is no order prescribing or permitting reservation in the prayer book; it has not been authorised by any lawful authority, and I am of opinion that the clerk, in habitually practising reservation, was guilty of an illegal practice."

### Change of Opinion.

However, of comparatively recent years a change of opinion has become evident in some quarters. The alternative order for the Communion of the Sick in the proposed Revised Prayer Book of 1927-1928 permitted both reservation of the kind sanctioned by the 1549 Prayer Book and perpetual reservation for the purpose of sick Communion if the Bishop granted a licence permitting it. The 21st permissive variation which the latest Draft Constitution of the Church of England in Australia proposed until very recently to allow would have per-

(Continued on page 8)



Sir Kenneth Grubb, President of the Church Missionary Society, and the Archbishop of Sydney photographed at the welcome luncheon to Sir Kenneth at the C.E.N.E.F. Centre in Sydney on August 19. Sir Kenneth leaves Australia for New Zealand on September 27.

## ● ARGUMENTS FOR LEGALITY OF RESERVATION

(Continued from page 7)

mitted the use of this alternative order in the 1928 Prayer Book. Now that the permissive variations have been dropped, Bishops would, under the Draft Constitution, be empowered to permit deviations from the 1662 Prayer Book "not contravening any principle of doctrine or worship" contained in the 1662 Book or the Thirty-Nine Articles. If Anglo-Catholic arguments are accepted, this means that Bishops can permit reservation. For the Anglo-Catholic contention is that both 1549-type reservation and perpetual reservation for the purpose of sick Communion are legal under the 1662 Prayer Book. (It does not appear to be generally contended that reservation for the purpose of adoration is legal.) And last year, in the use of *Re St. Mary's, Tyne Dock* (1954) 2 All E.R., 339, the Chancellor of the Diocese of Durham approved the Anglo-Catholic contention, and ruled that reservation of these two types was legal under the 1662 Prayer Book.

It is therefore a matter of considerable importance to ascertain whether or not the Anglo-Catholic contention that reservation is legal is correct. I propose in this article to examine it as stated by Dr. Charles Harris in his chapter, "The Communion of the Sick," in Dr. W. K. Lowther Clarke's "Liturgy and Worship." I choose this particular statement of the Anglo-Catholic case because it is lengthy and exhaustive, because the book in which it appears is regarded as an authoritative commentary on the liturgy of the Church of England by Anglo-Catholic clergy (and can thus be taken as a fair and representative statement of their case), and because it is prescribed by the Australian College of Theology to Th.L. students.

Dr. Harris's article fills seventy-five pages (nearly one-tenth of the whole book)—a suggestive indication of the importance attached by Anglo-Catholics to reservation). I therefore do not propose to summarise it here; the book is easily obtainable and the article may be perused at length by those interested. However, it can fairly be said that the validity of his thesis depends on four arguments.

### Council of Nicaea.

1. The first argument is that it is the official teaching of the Church of England that the administration of the sacrament to the dying (often, and hereinafter, referred to as the *viaticum*) is "most necessary." This is because the first Council of Nicaea, which states that none should be deprived at death of "the most necessary *viaticum*" is not only regarded by the Church of England as ecumenical, but is declared by the statute 1 Eliz. I c. 1 to be one of the standards of Christian orthodoxy. Now Article 34 per-

mits a Church to change or abolish ceremonies or rites of man's devising "so all things be done to edifying." It is not "to edifying" to deprive the dying of something which the Church teaches to be "most necessary," and the only way of ensuring that they get the *viaticum* in cases of emergency (e.g., accidents) is by perpetual reservation. Ergo, perpetual reservation cannot have been abolished, and is still legal!

This argument has a fine undergraduate air of sweeping inevitability about it, but it is none the less based on a false premise. For the statute 1 Eliz. I c. 1 (and Dr. Harris admits this, in another place), only declares that opinions are to be adjudged heretical which are so regarded by "the Canonical Scriptures, or by the first four general Councils" (of which, of course, Nicaea was the first). By no stretch of even the Anglo-Catholic imagination can this be read as a holus-bolus endorsement by any positive statement of which these few councils delivered themselves. On the contrary, it merely adopts these Councils as far as their negative teaching is concerned. The true position of the Church of England vis-a-vis General Councils is stated in Article 21, which says that they "may err, and sometimes have erred." It is therefore no part of the teaching of the Church that the *viaticum* is necessary, and it is therefore not "unedifying" within the meaning of Article 34 to deny it to the dying. As a matter of fact, from 1549 on the Church has taught (in one of the rubrics in the Order for the Communion of the Sick) that if the dying man does not receive the sacrament, through "any just impediment" (presumably including sudden accidents) the curate shall instruct him that if he earnestly repents and steadfastly believes, "he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." So that clearly, perpetual reservation cannot be justified by Dr. Harris's first argument.

### Canon Law.

2. The second argument is as ingenious at first sight, and as easily demolished. Reservation, it is argued, was generally practised in the Church of England before the Reformation, and was permitted by the canon law of the Church. The statute 25 Hen. VIII c. 19 provides that "such canons, constitutions, ordinances, and synodals pro-

vincial, being already made, which be not contrariant nor repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the kings prerogative royal, shall now still be used, and executed as they were afore the making of this Act." There is no positive prohibition of perpetual reservation at any time before or after this statute, and therefore it is still legal.

First, let it be noted that this statute is a very important one. It has the effect of preserving (generally, not in minor instances) the pre-Reformation, administrative, and procedural practice of the church, but it does not apply to the doctrine or worship of the Church, since these have been changed by the Articles and Homilies and by the Prayer Book. This argument thus involves the further intention that in interpreting the Prayer Book omission is not to be taken as equivalent to prohibition.

However, it is quite clear that omission does mean prohibition. For every Prayer Book since 1549 has contained a preface entitled "Of ceremonies, why some be abolished, and some retained." (This preface, I may add, being an integral part of each English Prayer Book, possesses equal authority with the rest of the Book. It forms, in fact, an official, authorised statement of the principles upon which each Prayer Book was compiled and by which it is to be interpreted.) The title of this preface is in itself sufficient to show that what is not "retained" is intended to be "abolished." And a cursory reading of this preface, together with its companion preface, "concerning the Service of the Church" (which has also been an integral part of every English Prayer Book) will make this conclusion even more obvious. If still further proof is required, let me refer to the title of the preface "of ceremonies" in the 1549 Book. In the list of contents it is referred to as "Of Ceremonies omitted or retained"; in the Book itself it is entitled "Of Ceremonies, why some be abolished and some retained."

Since, therefore, all reference to perpetual reservation is omitted from the 1549 Prayer Book and every subsequent Prayer Book, this amounts to a prohibition of perpetual reservation; and it is therefore repugnant or contrary to the law. So much for Dr. Harris's second argument.

(To be concluded)

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The Australian Church Record, September 1, 1955

## THE MEANING OF BAPTISM

### [4] What Should My Baptism Mean To Me?

By D. W. B. Robinson.

Who is responsible for Christian baptism? On whose authority is it performed? On the authority of our Lord Jesus Christ Himself. He it was, Who, having Himself been baptised by John, having spoken of His coming death as His "baptism," and having passed through that baptism of death, commanded His disciples to "make disciples of all nations, baptising them in the Name of the Father and of the Son and of the Holy Ghost." (Matt. 28, 19.)

I have been baptised, therefore, on the authority of Christ Himself, Who died for me. When I was baptised, the performance of the action was an assurance of the forgiveness of my sins and of the gift of the Holy Spirit from Christ Himself. Some people speak of "confessing Christ in baptism" as if that were the meaning of baptism. But such language confuses a condition of baptism with the significance of the rite itself. We should rather speak of "receiving Christ's assurance of salvation in baptism." To say "I have been baptised" is to say "Christ has saved me." In the beginning of these articles we pointed to the first reference to baptism in the church, in Acts 2:38, where baptism had for its meaning the forgiveness of sins and the gift of the Holy Spirit. The man who trusts "in the Name of Jesus Christ" may look on his baptism as Christ's personal assurance to him that he has been forgiven, and that he has been born again by the Holy Spirit. Such a man should realise, too, that these benefits were secured for him by the death of Christ, of which baptism is a picture. No believer should have the slightest hesitation in assuring himself that in his baptism ("a true type," as Peter calls it, 1 Pet. 3:21) he was made or designated "a member of Christ, a child of God and an inheritor of the kingdom of heaven." Even the unworthy receiving of baptism, which brings judgment on the unbeliever, does not deprive the rite itself of its character as a witness to the Gospel promise—a "visible word," as Augustine called it.

### An Important Change.

It is not always realised that in the earliest days of the church baptism was administered to adults immediately upon confession of faith in Christ. So far as we can judge from the New Testament, there was no period of probation to test the genuineness of candidates, and there was no course of instruction to insure that they knew what they were doing. Men with no background were commanded to be baptised on the strength of a single gospel sermon. If a man was capable of trusting in Christ as Saviour and

Lord on his first hearing of the gospel, he was certainly eligible to be baptised. It has truly been said that "faith and baptism were the inside and the outside of the same thing." In such circumstances, the vividness and effectiveness of baptism as God's assurance to the individual of his salvation must have been unusually powerful, accompanying, as it did, the first flush of his faith in Christ. I do not think we have fully estimated the change of our attitude to baptism which has come about by instituting a period of probation or instruction and the separating of the first sign of faith from baptism by a considerable interval of time. To-day, baptism is the culmination of instruction in Christian doctrine. In the New Testament it was the basis and starting point of that instruction!

Nevertheless, whatever modifications have come, the true meaning of baptism is the same as it has always been, and every baptised person should know that this is its meaning. Moreover, we should do all we can to give baptism the prominence it should have in the life of the church. Nothing would solve the problem of indiscriminate baptising more readily than the bringing of baptisms more publicly into the life of the whole congregation. The Prayer Book clearly states that "it is most convenient that Baptism should not be administered but . . . when the most number of people come together; as well for that the congregation there present may testify the receiving of them that be newly baptised into the number of Christ's church; as also because in the Baptism . . . every man present may be put in remembrance of his own profession made to God in his Baptism."

(Next article: Why are infants baptised?)

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### THE WORLD OF BOOKS

The Churchman, June 1955. London, the Church Book Room Press.

This quarterly is produced by evangelical churchmen and is always full of meat. This issue has a sketch of the revision of the Canons by the Rev. D. F. Horsefield which represents a liberal rather than a conservative evangelical viewpoint, and is somewhat depressing. An excellent article on "Baptism: A Sacrament of the Covenant of Grace" by the Rev. J. I. Packer is a vigorous plea for "covenant theology". "The Church of England is a Reformed Church; but its seventeenth century leaders deliberately cut themselves off from the broad stream of Reformed thought, and as a result 'covenant theology' is scarcely known today within the Anglican communion." Dr. Packer, from whom the theological world will undoubtedly be hearing a lot more in years to come, gives a general sketch of the covenant throughout the Scriptures. "The Bible knows no other basis for religion than God's covenant. Sinners have no natural claim on God's mercy by virtue of being men, as the older Arminians taught; they may not presume on the universal Fatherhood of God, as modern Arminians have supposed; they have no warrant whatsoever for saying, 'my God' until God has first said to them 'My people.' He then deals with baptism as a covenant sign, assuring the believer of his covenant status and hope and representing his blessings and obligations. The corollary of infant baptism is then drawn.

This issue of the "Churchman" is worth it for this article alone, but there are others of considerable interest, such as "Making Sense of Parapsychology" by the Rev. J. Stafford Wright, and "Peter's Bones," by Professor R. K. Harrison of Toronto. There are 35 book reviews.

—D.R.

### CHRISTIAN DRAMA GROUP WINS AWARDS

The recent Seventeenth Annual Festival of the British Drama League, staged over eight nights at the Independent Theatre, Nth. Sydney, was unique in that, of the three finalist plays, two were examples of religious drama. The Newton players' portrayal of the Russian play "The Proposal" (not religious drama) by Anton Tchekhov gained first place. St. Peter's Community players were second with "The Desert Shall Rejoice" by Robert Finch, and third place went to "The Apple Tree" by B. M. Clegg, presented by members of the Australian Christian Theatre Guild.

This was A.C.T.G.'s first festival entry; in addition, two of its players received Award Certificates of special merit for acting—while a third gained the Nicholas Cup for best diction of the Festival. Twenty-four plays competed.

### ● WORLD COUNCIL MEETING IN HUNGARY.

For the first time in its history the Central Committee of the World Council of Churches will meet in a communist country. The committee last week accepted the invitation, transmitted by Bishop Janos Peter, of the Hungarian Reformed Church, to hold its next meeting in or near Budapest from July 28 to August 5 next year. The Protestant Churches in Hungary and Czechoslovakia are the only fully active representatives in the World Council from behind the Iron Curtain.

The Australian Church Record, September 1, 1955

## IN PALESTINE TO-DAY

"After three years I went up to Jerusalem . . ."

By the Rev. Eric Bishop.

This quotation from Galatians is followed by the further statement that Saul also went into the regions of Syria. This he must often have done (as Paul) on his way south. For him "Syria" included more nearly the country as it was before being splintered after the First World War. Antioch, where discipleship was first called "Christian," is described in the New Testament as "Syrian." The journey from Antioch to Jerusalem, as in the reverse direction, must have been always in his affectionate memory, whether or not he used the coast road through Caesarea, or the inland route that took him through Damascus.

If St. Paul returned to his old haunts to-day he would certainly be gratified that his building metaphors applied to the Christian Church as "fitly framed together," were abundantly justified from the material viewpoint. The descendants of the Phoenicians and Hittites, the Canaanites, Moabites and the dwellers in the Decapolis were reviving the ancient art which brought Ras Shamra, Baalbek and Jerash into being. Anyone to-day who knew these lands of the Near East even three years ago would echo this imaginary apostolic opinion. Town-planning and new buildings have had a transforming influence. There is the growing importance of Latakia for sea-borne trade with the consequent harbour facilities. The lights of Cyprus can be seen from the roofs of the homes of Latakia. Further north is the new outlet for the pipe-line of the Iraq Petroleum Company at Mediterranean Banias. There is a building renaissance in Aleppo and never-to-be-forgotten Damascus, where the "Street called Straight" will likely become "one-way" as the Mousky in Cairo.

There are the developments in Hama (Hamath) but with its age-old waterwheels on the Orontes; or further south in Homs (Emesa) the home, according to Tatian, of the Syro-Phoenician mother. Two men largely responsible for the attractiveness of Damascus and Homs are Christian, educated in Jerusalem and thereafter in British Engineering Colleges. There is as much new building in Beirut (the Antioch of to-day from the Christian standpoint), but with the exception of the campus of the American University, most of it, leaves the impression of being more patchy and less planned.

The Australian Church Record, September 1, 1955

For Beirut started growing before her Syrian sisters, and has not faced the sacrifice needed for wider streets—yet streets as thronged with cars comparatively as Cairo. This may come in time. "Everything British is good," said an Armenian taxi-driver as he remembered the orderliness of Haifa and Jerusalem when surveying the disorder of the Beirut thoroughfares—and then added unexpectedly "except their politics"! Beirut was later described as too much like "Fifth Avenue," with few resources, however, and more foreigners than necessary. But Beirut is the capital of the most Christian country in the Arab Near East, and far and away the biggest Lebanese city, though Tripoli to the north, further

The Reverend Eric Bishop was a C.M.S. missionary for many years in Palestine. During the latter part of his time there he was Principal of the Newman School of Missions in Jerusalem, a linguistic school for missionaries. Mr. Bishop is an accomplished Arabic scholar and intimately acquainted with Islam. At present he is teaching Arabic in Glasgow University.

The "Record" is glad to have the opportunity of publishing this series of short articles on the changing scene in the lands and sites of the New Testament.

away from the Israeli border, is better able to develop than Tyre and Sidon. But St. Paul would be "at home" in Beirut, for its very cosmopolitanism—still more as potential "Antioch" in modern times, a centre par excellence for the dissemination of the "Word of God." As often as not the Scriptures in Arabic are described through the missionary world as "the Beirut Bible." The city too houses the Near East School of Theology with students drawn from Armenian Congregationalism, Syro-Lebanese Presbyterianism and "Palestinian" Episcopalianism. If the concrete blocks of Beirut compare ill with the stone mansions of Aleppo and Damascus, they will all share in the rebuilding in the Near East "a building from God, a house not made with hands, eternal in the heavens." It is these three cities that contain the largest Christian concentrations between Asiut and India, and Jerusalem must come next.

### ● NEW "SOUTHERN CROSS."

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**Archbishop Booth Discusses Theological Training**

Role of Ridley College.

The discontinuance of a long-standing agreement between the Council of Ridley College and the bishops of the Province, and the possibility of founding a theological hall for the Province attached to Trinity College, were discussed by the Archbishop of Melbourne, Dr. J. J. Booth, in his Synod Charge on Monday, August 22.

Outlining the history of theological training in Victoria, the Archbishop said:

"In Bishop Perry's time some men were trained at Moore College. St. John's College did a great work under Dean Stephen and Canon Hart, but the cost proved too great and during the first war its fine work came to an end. Trinity College since its foundation rendered a great service to the Church by establishing a Theological Faculty which is today serving the State of Victoria for students taking a University Degree prior to their Theological studies.

"Many will remember the great contribution made by Bishop Green at the College at Ballarat. This Diocese has been blessed by many men who owed so much to his training. This fine effort also came to an end as did the training hostels in Bendigo and Sale. Wangaratta still maintains the clergy house from which some adjacent churches are served."

**Strong Evangelical Conviction**

"Ridley College was established within the Diocese of Melbourne just before the first war and is controlled by a Council which is self-perpetuating and was registered as a limited company on 17th December, 1920. The founders were men of strong Evangelical conviction and included the Rt. Revs. J. D. Langley and Wellesley Pain. Vacancies must be filled by election by the remaining members of the College Council, and members must affirm every year that they believe in and adhere to the Constructive and Evangelical principles of the Reformation Settlement of the Church of England."

Dr. Booth quoted the Agreement made in 1932 between all the Bishops of the Province of Victoria and the Ridley College Council by which a Board for Theological Training was set up consisting of both parties to the Agreement. The Board had "the direction and control of the training of candidates for the Ministry who shall be in residence in Ridley College." The Board also had to approve the appointment of both Principal and

Vice-Principal and it exercised the sole right to nominate lecturers and teachers to the staff.

**Agreement Ultra Vires**

Archbishop Booth continued:

"This agreement was in force until 1954. During my absence at the Conferences in Minneapolis and Evanston, the Ridley College Council decided to take legal advice on three questions. 'Was the aforementioned Agreement ultra vires? Did the Council have power to enter into the Agreement, and was the Principal a member of the College Council by virtue of his office and, as such, has he power to vote and move resolutions?'

"On 14th October, 1954, Mr. Louis Voumard, Q.C., gave his opinions. He said that the Agreement was ultra vires, that the Council had no right to make it and lastly that the Principal had the right to vote and move resolutions.

"For many years under the Agreement there had been common lectures given to the Theological Students of Ridley and Trinity, each being free to augment the lectures as the authorities might wish."

**Common Lecturing Ended**

"On my return to Melbourne I discovered that Ridley College Council, or the Principal of that College, had decided to end this common lecturing. As Chairman of Ridley College Council I asked that this action should be reconsidered and on 11th November the Council affirmed its willingness to accept joint lectures where Trinity and Ridley Colleges appointed the same lecturers in the same subject, the location of the lectures to be equally divided.

"Remembering with real gratitude the very great service rendered by Ridley College both for the diocese of Melbourne and the Church as a whole, I sought to find a solution which would enable this diocese to enjoy the benefits of the College on the broad and friendly relations of former years. Theological lecturers at Trinity College are chosen by the Bishops of the Province and approved by the Warden. Thus I had to seek the co-operation of my brother Bishops, Ridley College Council, and the Warden of Trinity.

"The Warden of Trinity and several clergy and laymen in this diocese believe that we ought to have a Theological Hall linked with Trinity so that after three years of University work students might study Theology in a different environment. My brother Bishops and I feel that the cost of such a venture seems at present beyond the resources likely to be available."

**Not a New College**

"The Warden agreed to allow some students who did not wish to live at Ridley to attend the lectures at Trinity and I was able to provide accommodation for them in Carlton under the spiritual care of the Reverend G. T. Sambell and one of his assistants. These students are not members of a new college, but attend lectures at Trinity.

"There are those who still hope that Trinity can provide a Theological Hall for the Province similar to those belonging to two other Colleges in Melbourne. There are many problems to be solved before steps can be taken to establish such a Hall. The Province at present sends and supports men in colleges outside Victoria; Melbourne has not yet done so, but it does receive some who either pay for themselves or are supported by friends."

**Two Bishops to be Elected.**

"At a meeting of the Ridley College Council held on 14th April, 1955, certain motions were carried, which the Council desired me to convey to the Bishops of the Province of Victoria, to wit:—

(i) 'This Council unanimously reaffirms its decision taken in December, 1954 regarding its readiness to elect two Diocesan Bishops to the Council of Ridley College.'

(ii) 'If this episcopal representation on the Council be not deemed sufficient this Council expresses its willingness to meet with the Bishops of the Province annually in order to consult with them regarding the panel of lecturers at the College for the ensuing year.'

(iii) 'This Council affirms that there shall be no exception to the rule that Lecturers in Divinity be full members of the Church of England.'

(iv) 'This Council hopes for the continued support and goodwill of the Provincial Bishops.'

"It was also clearly indicated in the course of the debate that the Council endorses the policy, adopted in the College for over thirty years, that no pressure be put on any student in the matter of Churchmanship.

"At the Bishops' Meeting in May this document was considered and at a meeting with Ridley College Council the Bishops of the Province accepted the invitation to co-operate with Ridley College Council on the lines of the above agreement."

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## PERSONAL

The Bishop of Bradford, the Right Rev. A. W. F. Blunt, who is 76, is to retire at the end of October. It was Dr. Blunt, who first drew public attention to the friendship between King Edward VIII and Mrs. Simpson. In his memoirs the Duke of Windsor wrote, "The immediate effect was to shatter my hopes of settling my problem by private negotiation with my ministers."

The new Bishop in Korea, the Right Rev. John Daly, left England in August for his diocese. He is travelling via Canada and the U.S.A.

A former Bishop of North Queensland, the Right Rev. W. B. Belcher, is leaving the diocese of Norwich where he has been assistant Bishop to become assistant bishop to the Bishop of Natal in the Church of the Province of South Africa.

The Archbishop of Canterbury will pay a four-day visit to the Joint Service Headquarters at Manchen Gladbach, Germany, in September. He will dedicate the new headquarters church of St. Boniface on Sept. 18, remembrance day of the Battle of Britain. Dr. Fisher will fly by R.A.F. Bomber.

Rev. Craig McAlpine, Curate-in-Charge of Suburban North, Diocese of Nelson, N.Z., has been appointed Vicar of Montupiko.

We regret to hear of the illness of Mrs. Aubrey, mother of Rev. Keith Aubrey, of Greymouth, N.Z.

On Sunday, August 21, the Bishop of Rockhampton installed the Rev. R. Johnson, of Aramac, and the Rev. A. R. May, Registrar of the Diocese as Canons of St. Paul's Cathedral, Rockhampton.

Bishop and Mrs. Cranswick are being welcomed back to Tasmania after their visit to England. They arrived in Melbourne on the "Stratheden" on August 12. The following Sunday morning the Bishop preached in St. David's Cathedral, Hobart.

The Rev. J. H. Duffy has resigned from the Parish of Merino. (Diocese of Ballarat). He will retire from active ministry after 32 years of service to the Diocese.

## STATISTICS IN N. Q'LAND

The following figures are given by Bishop Shevill in his recent Synod Charge for the past year in the diocese of North Queensland. Baptisms numbered 1382; confirmations 562; communicants at Easter 3704; communicants on Christmas Day 4647; marriages 668; funerals 598. The Bishop also reports that through the Anglican Building Crusade £70,000 has been pledged since March on the first ten campaigns, and the Bishop himself has travelled 2,500 miles every month in connection with the Crusade in addition to the even greater mileage covered by the Canon Commissioner.

READ "MASTERS OF THE ENGLISH REFORMATION," by Canon M. L. Loane, as a preparation for Reformation Sunday, Oct. 16. Price 20/9, postage 1/5d. Copies obtainable at the Church Record Office.

The Australian Church Record, September 1, 1955

## NEWS IN BRIEF

### CLERGY GO TO SCHOOL.

Two Clergy Schools were held recently at S.C.E.G.G.S., Moss Vale, for clergy of Sydney Diocese. Each morning the Rev. B. H. Williams, Rector of Five Dock, conducted the Bible Studies based on the theme "The Glory of the Christian Ministry" as outlined in 2 Corinthians.

Dr. Carrington, a well-known Melbourne psychiatrist, led a conference each evening on "Counselling and Interviewing."

### ST. JOHN'S, LANE COVE WEST.

St. John's Church, Mowbray Rd., Lane Cove, was dedicated by the Archbishop of Sydney on Saturday, 6th August, at 2.30 p.m. A large congregation was present including a number of clergy. The offering which was set aside to reduce the debt on the building was £130. St. John's is a branch church of St. Paul's, Chatswood. Services at St. John's will be conducted each Sunday evening by the Catechist, Mr. Bruce Smith, who is Junior Resident Tutor at Moore College.

### Y.M.C.A. STAMP.

In August, 1855, representatives of eight nations met in Paris and founded the world's alliance of Y.M.C.A.s. This month in the same city 10,000 representatives from seventy countries meet to celebrate this centenary. A special issue of postage stamps marks the event in Australia.

### PARISH TO TRAIN SUNDAY SCHOOL TEACHERS.

On Sunday, August 14, a Sunday School Teachers' Training Course was commenced at St. Anne's, Ryde, N.S.W. The course covers a very wide range of subjects and deals with all departments of the Sunday School. Lectures and demonstrations will be given by those who are well qualified and good provision will be made for questions and discussions. Because of the unique opportunity offered by the course an invitation is extended to members of other parishes and other denominations to attend. The attendance was 28 for the first lecture and 42 for the second.

### EASTWOOD WAR MEMORIAL HALL.

The Foundation Stone of St. Philip's War Memorial Hall at Eastwood, N.S.W., was set on Saturday, August 27, 1955, by the Governor of N.S.W. in the presence of the Archbishop of Sydney.

### NELSON DIOCESE CENTENARY CELEBRATIONS.

Plans are already in hand for the celebration of the Centenary of Nelson Diocese in September, 1958. Standing Committee has decided to invite Bishop W. G. Hilliard to be the principal speaker.

### NEW ZEALAND EVANGELICALS MEET.

The Biennial Conference of the Evangelical Churchmen's Fellowship is held at Tyndale House, Christchurch, from Monday, August 29, to Friday, September 2. The theme chosen this year is "Our past heritage and our present task." Speakers include Bishop F. O. Hulme-Moir of Nelson, Canon W. A. Orange of Christchurch, and Mr. F. I. Andersen, of Ridley College, Melbourne, Victoria.

The Australian Church Record, September 1, 1955

### NEW SEAFORTH RECTORY.

Those who travel up from the Spit to Seaforth by car or bus will have noticed the attractive new Rectory which has been built next to the picturesque little church of St. Paul on the corner of French's Forest Road. The Archbishop of Sydney dedicated and opened the Rectory on Sunday, 21st Aug. The Rector of the parish, the Rev. W. K. Deasey, has moved with his family from the old Rectory at All Saints', Balgowlah.

### RECTOR FROM CANADA.

About 25 parishioners from Christ Church, Gladesville, Sydney, including almost the entire parish council, were at the wharf to meet their new Rector, the Rev. Maurice Murphy, M.A., B.D., and his wife and three children when they arrived on the "Oronsay" last week from Canada. About 45 were present at lunch which was provided in the parish hall. The parishioners have temporarily furnished and stocked the Rectory for Mr. Murphy and his family who have come to Australia for the first time. Mr. Murphy is a graduate of Toronto University and Wycliffe College. He was inducted at Gladesville by Archdeacon Robinson on Monday this week.

### SCHISM.

At the Baptist World Alliance in London last month the Archbishop of Canterbury, as head of the British Council of Churches welcomed all the visitors and spoke of the "drawing together of the Church of Christ in the ecumenical movement." The President of the Alliance, Dr. F. Townley Lord, a London pastor, said: "We decline to equate brotherly co-operation with sacrifice of essential principles... We do not share the views of those who talk about organizational division of Christendom as 'sin'."

### ENDEAVOURERS FOR BRISBANE.

The National Christian Endeavour Convention will be held in Brisbane from September 14 to 22. The Brisbane City Hall has been booked as the Convention Headquarters and will provide full facilities for all delegates. The evening meetings will be held in the Auditorium. Speakers will include Archdeacon T. C. Hammond, the Rev. Alan Begbie, the Revs. L. J. Gomm and E. H. Watson.

### OVER 400 AT C.M.S. SCHOOL.

The C.M.S. Summer School in England last month was attended by 430 people. It was held at Cheltenham, and the theme was "And who is my neighbour?"

The Bishop of Uganda celebrated the Holy Communion on the Sunday. Each day members attended one of the five training courses on the history and work of the Society. A film of the Society's work in Malaya was shown.

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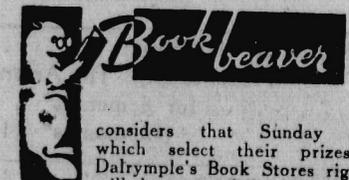
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# MOORE COLLEGE IS 99 YEARS OLD

CENTENARY FUND NOW £11,400

The annual Embertide appeal for Moore Theological College has a special interest this year as the College pursues its 100th year of life. The Centenary Fund, inaugurated last year, has now reached the sum of £11,400.

It is hoped that the fund will enable the College to be established on a more adequate basis in a number of directions. The Fund will free the most recent student rooms of debt and provide some endowment both for student bursaries and for a lecture-ship. The College still lacks proper housing for its library and under present conditions it is difficult for students to make adequate use of its resources. A subsidiary lecture room is needed and also a place of assembly larger than the present lecture room which is often packed to capacity for various meetings.

## Tent in Triangle.

The annual College Convention will this year be held in the last week of the current term in the week commencing September 12. In former years it has been held at the end of the first term, but it has been transferred this year on account of the parochial missions conducted by the students at the end of first term. As usual the evening meetings will be held in a marquee erected in the open triangle formed by the three new wings.

As the Diocese of Sydney expands rapidly the urgent need for more clergy increases. Moore College is the principal source of supply of clergy for the diocese and it also trains men for other dioceses and for the mission field. Nearly sixty theological students are in training this year.

The Embertide Appeal is conducted by the Commissioner for the College Centenary Appeal, Canon S. G. Stewart, who reports a gratifying increase of interest in the College on the part of parishes and individuals. The work of the Commissioner is carried out in an honorary part-time capacity, and the attainment of £11,400 for the Centenary Fund so far is therefore the more commendable.

## MOORE COLLEGE BROADCAST.

In view of the annual Embertide Appeal for Moore College it is appropriate (though accidental) that a service from the College Chapel will be heard next Sunday, September 4, at 9.30 a.m. on the A.B.C. network, shortwave stations and Radio Australia. This is the first broadcast from the Chapel since it was consecrated by the Archbishop of Canterbury in 1950, when the ceremony was broadcast. But this is the first time the students of the College have been heard on the air in a service of Morning Prayer. The Principal, Canon Loane, will preach.

## S.P.T.C.

3rd Term Lectures at Deaconess Hall, Carillon Ave., Newtown, will begin on Tuesday, September 20, at 6.30 p.m. The Rev. Donald Robinson, M.A., Senior Lecturer at Moore College, will conduct the Course. The subject is "Church History," and will take the form of a study of Balleine's book, "A Layman's History of the Church of England." Copies of this book may be ordered from the Church Record Office, C.S.S.M., or C.E.N.E.F. Bookrooms.

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## LESSONS FOR SUNDAYS and HOLY DAYS.

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#### September 4. 13th Sunday after Trinity.

M.: 2 Kings 22; or Habak 2, 1-14; Luke 4, 31-5, 11; or 1 Tim. 6.

E.: 2 Kings 23, 1-30; or 2 Chron. 36, 1-21; or Habak 3, 2; Matt. 20, 1-28; Eph. 2.

#### September 11. 14th Sunday after Trinity.

M.: Ezra 1, 1-8 and 3; or Zeph. 1; Luke 7, 36; or 1 Cor. 13.

E.: Neh. 1, 1-2, 8; or Dan. 1; Matt. 21, 23; or Eph. 4, 1-24.

#### September 18. 15th Sunday after Trinity.

M.: Dan. 3; Luke 9, 57-10, 24; or 2 Tim. 1.

E.: Dan. 5; or Dan. 6; Matt. 28; or Eph. 4, 25-5, 21.

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