

BISHOP OF ADELAIDE RETIRES

The Right Rev. Bryan Robin, Bishop of Adelaide since 1941, has announced his resignation, to take effect from 30th September, next. The Bishop and Mrs. Robin will return to England.

Like so many Australian bishops, Dr. Robin first came to Australia in 1914 to serve as a Bush Brother in Queensland. He was Warden of St. John's College, Brisbane, 1926-1930. The Bishop is 69 years of age. He has two daughters and a son in England, one son serves with the A.B.M. in New Guinea and one as a farmer in Victoria.

RECTOR IS COLLIERY CLERK DURING WEEK

The Rev. Richard Phillips, Rector of Bilsthorpe, Nottinghamshire, has taken a job as a stores clerk at Bilsthorpe Colliery, because he cannot make ends meet on his stipend. As a clerk he receives £6-10s. a week. The net income of his benefice is given in Crockford as £549 a year.

One of his financial problems is the upkeep of his rectory, an old, rambling building with twenty rooms. Part of it has been converted into a social centre for Churchpeople another part is let off as a flat to the widow and daughter of a former colliery manager.

Mr. Phillips says that the Bishop of Southwell has given him permission to take on his new job. "But always my parish must come first. I have arranged with the management that, if I am called away from the pit for a funeral or anything else, I make up time afterwards. Many of my congregation are miners, and they think it rather wonderful to have the Rector working at the pit.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight have gone:
A place in the ranks awaits you;
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day.

—A. A. Proctor.

MISFORTUNE IN KOREA.—Mr. J. C. Robertson, Bible Society representative in the Far East, sends a report of a disastrous fire which took place in the premises of the printers for the Korean Bible Society, the Pyung Hwa Printing Company. "This company," says Mr. Robertson, "does the bulk of Scripture printing in Korea. They have just had a fire . . . they had 5,500 copies of pocket Bibles in the press for us. Fortunately they had delivered 2,000 copies. The paper and binding materials for 3500 copies were lost in the fire. A more serious loss is that of the negatives and shells of the new Easy Mixed script of the New Testament in thick type; the bilingual New Testament; and New Testaments in four different sizes. The reason why all these were lost is that Mr. Im (General Secretary of the Korean Bible Society) judged that storage in the printing factory would be safer than in his present temporary quarters.

The Korean Bible Society has had its full share of misfortune. The Bible House in Seoul was burned down by the Communists in 1950, and thousands of pounds of valuable scriptures lost. A temporary headquarters was set up in Pusan, but about two years ago a great fire in that city caused the loss of thousands of pounds of books, paper and other materials. When the Society was able to return to Seoul after the armistice it had to be housed in temporary quarters. The Rev. J. T. Watson, Assistant General Secretary of the British and Foreign Bible Society, visited Seoul recently and this is how he describes the Korean Bible Society centre there:—

"I visited the building now being occupied by the Korean Bible Society; it is a small building some distance from the centre of the city, and is wholly unsatisfactory. There is insufficient room for the staff serving under Mr. Im, and in addition there is grave danger of fire from the paraffin lamps, which have to be used in the crowded storeroom as the city's electricity supply is most erratic. New premises are urgently needed."

New premises are forthcoming. The British and Foreign Bible Society is building a new Bible House in Seoul. It is on an excellent site in the heart of the city. The foundation stone was laid on Oct. 18, in the presence of the Vice-President of the Republic of Korea (representing the President), The Rt. Rev. A. E. Chadwell, Assistant and Foreign Bible Society, laid the foundation stone, inside which a Bible was deposited.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

February 19. 1st Sunday in Lent.
M.: Gen. 18; or Eccus. 2; Matt. 3; Heb. 6.

E.: Gen. 21, 1-21; or Gen. 22, 1-19;
Baruch 3, 1-14; Mark 14, 1-26; 2 Cor. 4.

February 24. St. Matthias.
M.: 1 Sam. 2, 27-35; Matt. 7, 15-27.
E.: 1 Sam. 6, 1-13; Acts 20, 17-35.

February 26. 2nd Sunday in Lent.
M.: Gen. 27, 1-40; or Eccus. 4, 11-28;
Matt. 9, 1-17; or Heb. 9, 11.
E.: Gen. 28, 10; or Gen. 32, 3-30; or
Eccus. 55, 1-14; Mark 14, 27-52; or 2 Cor. 5.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mr. L. K. Wood, 5/-; Mr. P. E. Reynolds, 10/-; Mr. W. A. Dowe, 5/-; Mr. H. Barry, 10/-; Mrs. B. Lambkin, 5/-; The Rev. C. M. Kemmis, 5/-; Miss M. M. Gibson, 5/-; The Rev. W. Payne, 5/-; Anon. £1/5/-; Mr. R. Morris, 5/-; The Rev. N. Woodhart, £1; Miss Blackmore 3/-.

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THE AUSTRALIAN

CHURCH RECORD

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

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Governor and Primate to join in Moore College Centenary

The Governor of N.S.W. will unveil a memorial to Thomas Moore, an early benefactor of the Church of England, in a ceremony at Liverpool on March 10. Moore Theological College was founded in Thomas Moore's old home at Liverpool, N.S.W., on March 1, 1856.

The Rev. William Macquarie Cowper was in residence as the Acting Principal, and three young men whom he had thought with him from his former Rectory at Stroud were enrolled as the first students.

The first major commemoration of the Centenary of the College will take place appropriately at Liverpool on Saturday, March 10th. The Municipal Council has agreed to unite with members of the Church to honour the memory of Thomas Moore as the first resident in the district and a benefactor of many local enterprises. His Ex-

cency the Governor and His Grace the Archbishop will both take part on this historic occasion.

Clergy and students of the College, together with representatives of Church and civic life, will lead a pilgrimage which is to leave the grounds of St. Luke's Church at 2 p.m. The first halt will be at the grave of Thomas Moore where a prayer of Thanksgiving will be offered. The Procession will then continue to that corner of the Park which is opposite the site of the original College. Here at 3 o'clock His Excellency will alight

from his car and be received by the Archbishop and the Mayor of Liverpool. His Excellency will unveil a memorial in honour of Thomas Moore and address the gathering. The procession will then return to the grounds of St. Luke's Church where afternoon tea will be served at a cost of 2/- a head.

At 4.15 p.m. a service will be held in the historic Church of St. Luke which was (largely) built in 1819 through the benefactions of Thomas Moore. Plans will be made to relay the service to those who are unable to find accommodation inside. His Grace the Archbishop will unveil a plaque erected by the Committee of Moore College to commemorate the foundation of the College 100 years before. The Occasional Sermon will be preached by the Right Reverend G. A. Chambers, a former student, Vice-Principal, Acting Principal and Trustee of the College. The service will conclude with the Consecration of the Church by the Archbishop.

(Continued on page 7)

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The buildings from the left are: The Principal's residence (built 1928), the John Francis Cash Memorial Chapel (built 1950), the Vice-Principal's Residence (built about 100 years ago). Behind it is a Resident Tutor's Flat (built 1923), the Old Wing (built in 1889 when the College moved from Liverpool), the Broughton Memorial Wing (built 1951), and the Middle and New Wing Triangle (built 1944 and 1947).



Off the Record

DEATH PENALTY.

It is ironic that the House of Commons should have voted to abolish the death penalty within a week of Quinquagesima when the Prayer Book lectionary included Genesis 9:5, 6 in the morning lesson.

*

"THE WORLD'S MY PARISH."

"The Rev. R. J. Fielder, Vicar of St. Mary's, Knighton, and Rural Dean of Christianity, has been appointed an Honorary Canon of Leicester Cathedral." — "The English Churchman," 23/12/55.

*

DEAD AND DUMB.

I am interested in the obiter dicta of bishops. Here is a dictum by the Bishop of Derby, Dr. A. E. J. Rawlinson, in a book review in a current journal:

"Nothing is more important for the Church of England at the present time than that the representatives of neo-Evangelicalism within the church should come to life and should make themselves heard, alike in the sphere of theology and in the official counsels of the Church."

*

I seem to remember that the bishop said the same sort of thing at Minneapolis. He said that Evangelicals had in recent years been outclassed both in leadership and scholarship and that this should be redressed. Bishop Rawlinson is not himself an Evangelical.

I met the Bishop once, and, knowing I was from Australia, he spoke to me of Bishop Charles Murray, then Bishop of Riverina, who had once been his pupil, and of whom he spoke very warmly.

*

ECUMENICAL FAUNA.

Dr. Liston Pope, one of the World Council of Churches leaders visiting Australia, said that he often thought of the church and the world in terms of our Australian animals. The church, he thought, was rather like the koala—it seems to be asleep all the time, except perhaps at night. But the nations were like kangaroos, hopping about everywhere, and stuffing smaller kangaroos into their pouches!

*

THE INQUISITION.

Dr. Pope's name reminds me of a good story I heard recently from a distinguished theologian in South Australia.

A Swedish theologian was visiting England, and happened to arrive in London during a Test Match. His astonishment knew no bounds when he was greeted at Liverpool St. Station with the headlines on the newspaper boards: "Pope Fails in Lord's Test!"

TO AUSTRALIAN CHURCHMEN

IRRESPONSIBLE JOURNALISM

It is with feelings of the deepest regret that we are compelled to enter our protest against the manner in which our contemporary "The Anglican" has seen fit to seek to direct its policy.

"The Anglican" has no official status. However, it proudly claims that it has the support of Anglican bishops.

Such a claim involves a measure of responsibility.

The lowering of the standard of journalism of such a paper may well issue not only in bringing it into well-deserved contempt, but in casting a slur upon the Church whose interests it purports to serve.

Two recent examples of what we cannot but regard as low-grade journalism must serve to point the moral we seek to enforce. In its issue of February 10th "The Anglican" furnished its readers with a summary judgment on the recent meetings of the Australian Council for the World Council of Churches. Reading this article, the impression left on the mind is that a disgruntled official of "The Anglican" is seeking to get even with the Secretary of the Australian Council of Churches for some personal affront offered to him. We are invited to consider "the amateurish enthusiasm of the arrangements." We are told without any supporting facts, that "The Religious Press as a whole, save for one organ, was stupidly and insultingly treated before and during the proceedings."

Again we are informed, without any supporting evidence, that there were "a series of grave discrepancies in figures given of attendances, at various functions . . . another example of carelessness which can do more damage than intentional lies."

This is not criticism, which can always justly be levelled against any organisation. It is abuse, with a personal reference, which becomes exceedingly painful.

The same intemperateness of language and indifference to the careful collation of facts is manifest in "The Anglican" Summary and review for the year 1955, which appeared in its issue of January 6th. Here the limits of sound judgment and ordinary courtesy towards those who entertain opinions contrary to "The Anglican" have been so far overstepped as to create a feeling of real concern. We stand amazed at a religious newspaper hurling epithets at those who venture to dispute its infallibility.

What are we to think of a newspaper that claims that it alone is in possession of facts and that it alone supplied reliable information to Anglican and non-Anglican alike?

What are we to think of the type of journalism that goes into hysterics when its facts are challenged; that declares, without supplying any details, that "the evidence" was later shown to be false, and then proceeds to castigate unnamed individuals as "doctrinaire extremists consumed with intolerance; convinced that to them alone has the truth been revealed; prepared without scruple to use any weapon that comes to hand to force upon others 'truth' as they see it?"

And what are we to think when we discover that this handful of incompetents "with their disruptive, un-Anglican and disloyal goings-on," "who can be counted on the fingers of two hands," "who in no sense represent the Diocese of Sydney," "controlled the organisation which in turn still does control the affairs of the Diocese." What are we to think? We can only answer "Canst thou not minister to a mind diseased?" for pity's sake prepare a draught for "The Anglican" journalist!

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BILLY GRAHAM VISITS FAR EAST TREMENDOUS CROWDS IN INDIA

Dr. Billy Graham has just completed an evangelistic campaign in India, the Philippines, Hong Kong, Korea and Japan. Great crowds have been attending the meetings. The church in Palamcottah, Travancore, arranged to feed 20,000 people during the days of the meetings.

Christians in London have been upholding the evangelist in prayer. An all-night prayer meeting for the campaign was held in St. Paul's Church of England, Portland Square, London, on Friday, February 10. A report on the meetings in India has been sent to London from Delhi by Mr. A. J. Dain, Overseas Secretary, the Evangelical Alliance. Mr. Dain writes:

The meetings in the extreme South have exceeded even the greatest expectancy, and there is much for which we can humbly thank God. At Kottayam, over a quarter of a million people gathered for the three evening meetings and on the Saturday evening there were well over one hundred thousand. This is a predominantly Christian area and a very high percentage of the people were professing Christians. They had one

thousand counsellors and the sight of one hundred thousand people scattered over a vast area at different levels was a never-to-be-forgotten experience. When the people were gathering in groups over this vast area it reminded me of what I think the Sermon on the Mount must have looked like. The response each night was approximately the same, namely, about one thousand. This meant that they were extremely well counselled. I shall never forget seeing the women counsellors leading forward the women enquirers by the hand and then kneeling together with their heads bowed to the ground. There were also of course a large number of additional meetings for clergy, etc.

"Everything Going Wrong."

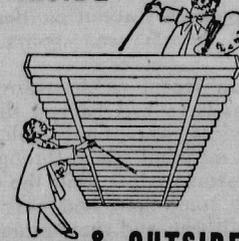
We then travelled on to Palamcottah and had two memorable days. The first main rally began with everything going wrong. The loudspeakers would not work and the crowds became extremely restless. Billy began to speak but the agitation was such that it was impossible for him to continue. We frankly seemed at the end of our resources. The Bishop called us to prayer on the platform and we were utterly cast upon the Lord. Almost immediately the miracle happened and a hush fell upon the vast crowd and the loudspeakers began to work properly. Billy spoke with tre-

mendous power such as I have not experienced during the tour. When the invitation was given we saw something that we are not likely to see again. Crowds of people surged forward, the majority of them under tremendous conviction of sin, weeping and in some cases actually crying out. This has not happened anywhere else. The small number of counsellors were of course entirely inadequate. Large spaces kept for counselling were soon completely filled and it was necessary to stop the people coming forward. Eventually over three thousand were counselled in that one meeting. Meetings were held throughout the day for women, boys, girls and students, for the Christian community for miles around had travelled in. The second night approximately two thousand came forward but we are still waiting for figures.

President's Pandal.

Thursday morning we had an unparalleled meeting at Trivandrum, the capital of Travancore. At extremely short notice a special meeting was arranged in the grounds of the University. A special Pandal erected for the visit later in the same day of the President of India, was made available by the University authorities. Attendance was only by invitation and ticket, but seven thousand five hundred packed the Pandal inside and out, and at the end when Billy made his appeal over 500 responded and the organisers ran completely out of decision forms and counselling material. Yesterday, on our way through by air, a meeting was planned just on the fringe of the airport of Hyderabad within a minute's walk. This had been planned just 24 hours previously and the air port is 10 miles from the city, but some 2000 had gathered and Dr. Graham spoke for 15 minutes, and there was again a significant response, but we had to leave immediately he had completed his message and appeal. The plans here in Delhi seem to have been well laid and there is tremendous expectancy everywhere."

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Dr. Ramsey's Attack on English Fundamentalism

BILLY GRAHAM "TEACHES THE GROSSEST DOCTRINES."

English fundamentalism is stigmatised as heretical and sectarian by the Archbishop-elect of York, Dr. A. M. Ramsey, writing in the February issue of "Durham Diocesan Quarterly."

Under the heading "The Menace of Fundamentalism," Dr. Ramsey includes a severe criticism of the evangelistic methods of Mr. Billy Graham, adding however that fundamentalism was becoming more conspicuous in religious circles in England before ever the American preacher came there.

Stifling of Mind.

The call to an immediate decision for Christ, is, Dr. Ramsey thinks, a decision of the will and emotion in which the mind is not asked to participate. "This stifling of the mind in the process of decision" may "bring the most terrible revenges in scepticism and disillusionment." While recognising that souls are won, and that it is right to preach for decision, the Bishop declares that "where the message is addressed to less than the whole man as a being with a mind, dishonour is done to the image in which man was created."

Calling Billy Graham "a man of utter humility and simplicity," the Bishop nevertheless accuses him of "teaching the grossest doctrines, and flinging his formula 'the Bible says' over teaching which is emphatically not that of the Bible." Criticising the fundamentalist doctrine of Atonement by penal substitution, Dr. Ramsey says that the theology of "Christ bore your punishment; believe and be saved," when accompanied by the fundamentalist's pulpit cliché, "The Bible says, 'is a very distorted view of the apostolic gospel."

The appeal of fundamentalism consists in "the authority and security it offers, quick and secure, to a generation restless and insecure. . . Here is security — in a single night."

Asked to comment on Dr. Ramsey's attack, Mr. Graham, who is now engaged on a mission in India, said, "He has been long opposed to the message that I preach. I have not answered his criticism before, and I do not intend to do so now. However, I have the highest personal regard for him."

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Next week will witness an auspicious event in the life of the Australian Church. Its oldest theological College (Moore College) will have completed the first 100 years of its life.

In the last 100 years over 750 of the students from Moore College have been ordained and it is an occasion for thankfulness that in this centenary year the College will begin with a record enrolment of well over 30 new students.

"The Australian Church Record", which is climbing towards its own centenary, offers its congratulations and prayerful good wishes for the future prosperity of the College.

It is a matter of very great importance to every member of the Church that her future ministers should receive the best training that the church's resources can provide. Accordingly we commend the Centenary Appeal of Moore College to the generous support of all our readers. For example, the College has not yet a library building, and the contents of the library itself are not as adequate as they should be in a leading theological college. Provision for post-graduate students in connection with the College is needed, as well as a strengthening of the teaching staff to provide time for study and writing, so that they may not only be teachers but also writers, thinkers and theological leaders. We believe that Moore College has a great part to play in the next 100 years in the life of the world church in this respect, and if it is to fulfil this mission it must have the constant generous support of Christian people.

The Roman Catholic Church in Sydney is launching an extensive plan for adult education among its members. A Good Example. Courses in theology, scripture, politics, history and public speaking are scheduled.

Adult education in the Church of England is of utmost importance also, for as compared to the Roman Church the laity of our Church regularly discharge very responsible offices, particularly in teaching the faith, e.g., in

Sunday Schools, and in governing the Church through parochial Councils and Synods.

Till a more extensive plan is evolved, the two correspondence courses at present run by Moore College, or the Cathedral Bible College Correspondence Course, might be made the basis of study amongst parish groups. Sunday school teachers especially (for they have such important responsibilities) should be constantly studying the Christian faith with all the helps that are available, while the parish minister himself may well find that the advanced Moore College correspondence course will prove a stimulus and a refresher were he to subscribe to it, and use it as a basis of systematic study. The regular study of helps to the understanding of Holy Scripture is one of the duties vowed at ordination, and it should never be crowded out of a minister's day by duties not so solemnly professed.

The statistics of church allegiance given in the 1954 census show an increase in members of the Church of England of 15% since 1947. In the same period Roman Catholics increased by 57%, Lutherans by 74% and Jews by 51%.

Every Church of England diocese has increased in population except Bendigo and Kalgoorlie. The largest increase has been in the diocese of Sydney, which has grown by 269,000 persons. The Church of England in the diocese has grown by 104,000 adherents. Melbourne is next in growth. It has increased by 262,000, but the growth of the church has been 64,000. Sydney is still by far the largest diocese, though it is not large compared to English dioceses. It has now a church population of 928,000, which means that almost one in every three Anglicans in Australia live in this diocese. The total Anglican population of Australia is 3,400,000.

The proportion of Anglicans to the whole population of Australia has fallen 1.1% since 1947. It now stands at 42.2%. It is interesting to notice how these Anglicans are distributed. In N.S.W., for example, in 1947, Anglicans formed 44.6% of

the population living within the area of the diocese of Sydney, and 41.3% of the population living in the rest of N.S.W. In 1954 the Anglican proportion of the population was 43.9% in Sydney (a fall of .7%) and 39.8% in the country dioceses (a fall of 1.5%).

These figures should be an encouragement to those working in the diocese of Sydney. They show that 4% more of the population claim to be Anglicans in Sydney compared to the country, while the proportion of Anglicans in the population fell in Sydney at less than half the rate it fell in the rest of the State.

The British House of Commons has voted in favour of abolishing the death penalty for murder. Already some of the State Parliaments in Australia have passed legislation doing away with capital punishment. One wonders if these assemblies know what they are doing. In the recent debates on the subject in England, as in the N.S.W. State legislature last year, the only argument which seemed to be given serious weight was that which concerned the death penalty as a deterrent to further crime. What the Word of God may have to say about murder and its rightful deserts was scarcely considered.

What God Hath Joined. Within recent weeks many of our churches have had harvest thanksgiving services, when God's solemn promise to mankind, given through Noah, was remembered: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter and day and night shall not cease." Part of that same covenant with mankind made after the flood was this: "Surely your blood, the blood of your lives, will I require . . . At the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." (Genesis 8:22-9:6.)

There is nothing in the subsequent scriptures which suggests that this requirement of God has been relaxed or abolished. Our Lord, it is true, removed retribution from the realm of personal revenge. He Himself, when He suffered, threatened not, but committed Himself to Him that judgeth righteously, and we are bidden to follow in His steps. But nowhere in Scripture is the State or Ruler released from its obligation to administer justice according to the requirements of God. St. Paul reminds us that the State is instituted by God as, among other things, a "terror to bad conduct."

The Ruler "does not bear the sword in vain; he is the servant of God to execute His wrath on the wrongdoer." (Rom. 13: 1-7.)

Man puts asunder what God has joined together only at his great peril.

The new Archbishop of York, Dr. Ramsey, on the eve of his enthronement, has made a

Blast Against Fundamentalists. In an article summarised in the "Church Times," entitled "The Menace of Fundamentalism," Dr. Ramsey admits that what he calls fundamentalism was becoming more conspicuous in religious circles in England even before Dr. Billy Graham crossed the Atlantic.

He regards its root error to be the belief that the Bible is "the sole source of divine authority." The Bishop dubs this view heretical and sectarian. Reason and tradition must also be set alongside the Scriptures, in his view. He also criticises the doctrine of atonement by penal substitution. He regards this as a very distorted view of the Apostolic Gospel.

He goes on to attack the evangelist's calling upon his hearers to make an immediate decision "for Christ" as though they could obtain "security in a single night"! Or as though "peace at once and forever" could be promised.

In these strictures the Bishop has unwittingly included not only the conservative Evangelical but the Apostle Paul himself who offered the Philippian jailor security in a single night and himself experienced an instantaneous conversion on the road to Damascus. He tells the Romans in his Epistle (5:1) that those who are justified by faith in Christ have peace with God. Consequently no Christian need continue to be disturbed by a tormented conscience, for the fact is that peace once and forever, the peace of complete forgiveness, is promised by God to those who believe His promise.

Similarly St. Philip (Acts 8:35) preached Jesus to the Ethiopian Eunuch from the passage which most clearly teaches penal substitution — Isaiah 53. While St. Peter in 1 Peter 2:24 makes it clear that Christ "bore our sins in His own body on the tree." It is plain from the Scriptures that this concept was the centre of the doctrine of the Atonement as far as the Apostles' teaching was concerned.

As for the view, which the Bishop castigates, that the Bible is pre-eminently God's Word written, it may be said that this is the historical Christian doctrine from the time of the Apostles

till the rise of German rationalism in our own century. It is clear from the Gospels that our Lord held the highest views on the divine inspiration of the authority of the Old Testament. If modern theologians would view and use the Old Testament as our Lord did they would have little trouble with regard to the New.

Dr. Ramsay's attack on Billy Graham limelights a curious spectacle.

The Preaching of the Cross. One lot of English bishops, including His Grace of Canterbury, is willing to support an evangelist whom another lot of bishops, including His Grace-elect of York, accuses of teaching "the grossest doctrines" and in particular a doctrine of the Cross which is "emphatically not that of the Bible."

Anyone acquainted with recent English theology will know the reason. There is a deep cleavage of belief on the doctrine of the Atonement. To many theologians, the idea that Christ died as our substitute is abhorrent. It is denied that Christ was a propitiation for our sins. Professor C. F. D. Moule of Cambridge, in a new book on "The Sacrifice of Christ" writes: "The sacrifice of Christ was not, according to the New Testament, propitiatory . . . It is a grave misfortune that the misleading word 'propitiation' has got into the English scriptures at Rom. 3:25 and 1 John 2:2 and so into the Prayer Book . . . In the New Testament, the idea of a propitiating of God on any showing never comes into view."

A timely refutation of these modern views comes from the pen of Dr. Leon Morris. Vice-Principal of Ridley College, Melbourne, who is well known to readers of the "Church Record." Dr. Morris, Vice-Principal of Ridley College, Preaching of the Cross," and he examines in particular the biblical ideas of propitiation and substitution. Dr. Morris prepared this book at Cambridge while both Professor Ramsey and Professor Moule were teaching there, and he is fully aware of the opinions against which he contends. In view of the present debate, it is a book of great importance.

400th ANNIVERSARY OF CRANMER'S MARTYRDOM.

On March 14, a commemoration service is being held in Jesus College, Cambridge, in connection with Cranmer's martyrdom, when the preacher will be the Rev. Professor Norman Sykes. Four days later the Bishop of Rochester will preach a commemoration sermon in his cathedral. On the actual fourth centenary date (March 21) a special service is to be held in the University Church of St. Mary, Oxford, with the Dean of Lincoln (the Rt. Rev. Colin Dunlop) as the preacher.

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By George Pearson

2

IN THE REVOLUTION

The Church finds itself in the middle of the Asian Revolution. Here is the story of the Asian Church to-day, and particularly of the part of Australian C.M.S. in it.

By Gerald Muston

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NEW TITLES IN PREPARATION

LET US PRAY

By Dr. Leon Morris.

"A man's prayer is only heard if he puts his soul in his hand." So runs the axiom of the Rabbis, and it stands as a crushing rebuke for the tepid self-seeking which passes for prayer with so many of us to-day.

The saying is based on Job 13.14, and it gives expression to the thought that prayer is an adventure. It is a realising of one's utter helplessness, a casting of oneself entirely on the mercy of God. It is a cry to man's Maker from the depths of man's troubled being.

Many people never rise above the infant stage in the all-important matter of their prayer life. It is the most natural thing in the world for the babe to regard the world as his oyster. From early days he makes the tacit assumption that everything that there is, is for his benefit, and in truly lordly fashion he makes his demands. In time he comes to learn that there are other people who also have their wants, and life becomes a matter of adjusting his claims to theirs.

Sooner or later he makes the great discovery that there are other ways of getting what he wants than yelling for it. The great tragedy is when a man never proceeds beyond this point, other than in the perfecting of better and better ways of securing his desires. But so common is this attitude that much of modern life is permeated with it. There is a well-known book with the title, "How to win friends and influence people." What nobody seems to doubt is whether one man has the right to be influencing people in this sense. The underlying assumption is that a man should have other people do the things he wants them to do, and the only question is "What is the best way to do this?" So the average man sets his heart on his own success. He interprets it variously, popularity, making money, being powerful, being secure, having a happy home. There are many ways of wrapping selfishness up, but basically the modern man is one who seeks to do his own will.

Conversion.

The great change that takes place when a man becomes a Christian is that God becomes the centre of his life not self. He dies to his former way of life, and is born again. His whole direction is changed; he is converted. His past evil is done away as his sin is forgiven through the atoning work of the Saviour. He ceases to trust in self and trusts in Christ.

There is much more to it, but we are concerned with prayer. The converted man cannot look on prayer as

petent to give a complete answer to the question "Why pray?"

But if we may hazard a speculation, prayer seems to be the atmosphere in which God is pleased to work. It is not that He cannot work without it, for none can place limits to His activity. And in any case He sometimes does work even where no prayer has been offered, as many a converted sinner can humbly testify. But normally He pleases to work in response to prayer. Everyone knows the difference in the atmosphere of a meeting which has been prepared with an abundance of prayer. No amount of organisation, or bright singing, or attractive speaking can make up for lack of prayer. Prayer does change things.

Then, too, prayer is the expression of the great change that has come over a man. Earlier we referred to the change of outlook which takes place when a man comes to believe. He no longer relies on his own best effort, but all his trust is in God. Humble believing prayer is the outcome of this and the expression of this. That is what we had in mind in the Rabbinic quotation with which this article opened. Unless we have come to the place where we see our complete helplessness, where we see sin for the horror that it is, where we cry in faith for God to save us, we do not begin to understand the nature of prayer. When prayer is the expression of our complete abandonment of self then indeed do we "put our soul in our hand."

a new and wonderful instrument for getting his way. If you regard prayer as the divine means of insuring that your will is done, then you have a sub-Christian outlook on prayer. Prayer is not a process of persuading God to see life as we see it. Rather in one of its aspects it is coming to see things in a measure as God sees them. True prayer always includes "Thy will be done."

Someone has said that prayer is practising the presence of God, and in one aspect this is true. So far from making prayer a means of securing one's wants the redeemed soul delights simply to be with the Lord. Look at the beautiful little prayer of adoration in Rev. 4.11. Throughout the ages mature Christians have found in pure adoration one of the high lights of prayer.

Why Pray?

If prayer is concerned with getting the will of God done rather than the will of man the question arises, "Why then, should we pray? Will not God see that His will is done?" There are deep mysteries here, and we will not in this article go into the question of the extent to which the divine will is actually done. Nor do we feel com-

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At past Conventions many have been revived and returned to take a more active part in their own Church activities. Would ministers and secretaries please co-operate by announcing the Convention.

For further particulars apply—

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CORRESPONDENCE

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

CAVEAT FROM SOUTH AFRICA.

Dear Sir,

All those concerned in the drafting of the new constitution for the Church of England in Australia must feel burdened with the heavy responsibility that undoubtedly rests upon them. It may be that one point which again deserves mention is the question of the safeguarding of the standards and doctrines of the Church of England. Too much reliance has been placed on constitutional safeguards in the past, but it should never be forgotten that the spirit in which the Constitution is accepted matters quite as much as the safeguard of the letter. It is clear that in England, where the reformed position is safeguarded by the law and technically accepted by those of anti-reformation views, it is nevertheless broken times without number as it has in effect been accepted in a wrong spirit. The writer has never forgotten the words of an Anglican clergyman when questioned regarding his attitude to the 39 Articles, who stated without hesitating that he treated the Articles "with a pinch of salt." We find then that in England the reformed position is rejected in spirit and allowed to be subverted in fact, because the safeguards of the law are never invoked against those who break the law. Unfortunately we have grown so careless about the honour of the Word of God that we excuse those who do not accept it, either because we feel that they are sincere, or because we do not relish publicity and firm action. A recent example that should make one take heed comes from South Africa. The Constitution of the Church of the Province of S.A. forbid adaptations, abridgements or additions to the services of the Church unless they are "consistent with the spirit and teaching of the book of Common Prayer." Is not that safe and clear enough? But see the book of Common Prayer authorised by the same Church in 1954. This book omits the 39 Articles, contains prayers for the dead, and in its Communion service states as follows—"we offer here unto thy Divine Majesty this holy bread of eternal life and this cup of everlasting salvation." (Ant. Communion Prayer.) Or again, "may this sacrifice set before thine eyes be acceptable to thy Divine Majesty and avail for us and all for whom we have offered it." (Collect.) Are these changes then a breach of the Constitution? Apparently not, for the preface to the book simply states that the forms of service contained in it are consistent with the spirit and teaching of the book of 1662. What shall we then say to these things and how can there be any future if these warnings of past and present are not given the most serious attention?

Yours, etc.,
HERBERT HAMMOND,
Secretary.

Church of England, in South Africa.

A.C.R. DONATIONS.

The Board of Management are most grateful to the following for their donations:—Miss Setchell 5/-; Mrs. Harris 5/-; The Rev. Canon H. W. G. Nichols 5/-; Mrs. T. A. Strudwick 10/-; Mr. L. G. de Dear 5/-; Mr. J. W. Johnson 5/-; Mrs. R. Michael 5/-; Mrs. Smith 5/-; Mrs. K. O. A. Loane 5/-; Mr. E. A. Sharpe £1/5/-; H.P., £2; Mrs. Harvey-Smith 10/-; Mr. H. S. Taylor 5/-; Mr. L. Abbott 5/-; Mrs. C. Henham 12/6; Anon £2/5/-.

The Australian Church Record, March 1, 1956

"BRIGHT COLOURED CHURCHES."

MOORE COLLEGE CENTENARY
(Continued from page 1)

Dear Sir,

"I view with alarm" "Anglican's" letter, as I find so many more important things to be alarmed about, than the thought of a church painted cream! Actually it sounds very attractive, and a great improvement on some of the dingy church buildings one comes across.

"Anglican" seems to feel that the religion which was born in a stable, and had its beginnings in an eastern country which had not heard of Gothic architecture, will collapse without it! If this is so, then it thoroughly deserves to do so. But this is not true. I have felt God's Presence in a tiny mud and that building in Africa, which "Anglican" would no doubt consider unworthy of his fowls.

If the Church in Africa, in India, in China, and in the islands of the sea had had to wait for orthodox buildings, then it would never have gripped the hearts of men and women of every race. Men would never have left their Gothic cathedrals, and gone out into the wilderness for the sake of their religion, unless it was a vital force in their lives.

Most people find a beautiful church building an inspiration; and who could visit the glorious cathedrals of England and not be moved by their beauty?

But the enthusiastic groups of church people in new suburbs, in a new land, paying off their houses, and bringing up their children, have to make do with a "mission hall" type of church, or remain without. If they waited for a Gothic erection, they would wait a long while in these days of high prices. So more power to them for working hard, and building halls where their children can go to Sunday School, and hear of the Saviour, Who can be found "where two or three are gathered together," no mention being made of the architecture.

"We have a glorious tradition and a goodly heritage in the Church of England," as "Anglican" says. But it is a thing of the soul, and not dependent on bricks and mortar.

Yours, etc.,
"ANOTHER ANGLICAN."

WORLD CHURCH LEADERS THANK AUSTRALIANS.

Dear Sir,

On leaving Australia I desire to say on behalf of the Executive Committee of the World Council of Churches how grateful we are to the Australian Council for the World Council of Churches for the remarkable way in which our visit was prepared and organised.

We owe it to the Council that we have been allowed to enter into close contact with the Australian Churches and their members, and that in a short time we have received deep and lasting impressions of Australian Church life.

We owe much to the President of the Council, the Rev. C. Denis Ryan, and especially also to its Secretary, Dr. Malcolm Mackay, who has shown great inventiveness and remarkable energy in doing everything we could possibly ask or desire to make our visit worthwhile.

We hope that Australian Church members will support the Council and its officers in the important task of following up the encounter between the Australian Council and the World Council of Churches.

W. A. VISSER 't HOOFT,
General Secretary,
World Council of Churches.

The Principal and College Committee have expressed the hope that Clergy and Church people from within and beyond the Diocese of Sydney will be able in very large numbers to take part in this historic commemoration. A large area will be set aside to provide a car park. Clergy are invited and requested to robe for the pilgrimage and to be ready if possible to join in from the beginning at 2 o'clock.

The Principal writes: "Perhaps many Church people will be able to make up parties to travel to Liverpool by car. It is expected that the proceedings will reach a conclusion by 5:15, in good time to enable visitors to return home.

"This will be a great diocesan occasion and I trust that readers of the "Australian Church Record" will make every endeavour to take part."

RETIRED CLERGY ASSOCIATION.

Dear Sir,

The Annual Meeting of the Sydney Association of Retired Clergy will be held at 2 p.m. on Tuesday, March 13, in Committee Room No. 2 at Diocesan Church House, George Street, Sydney. Business—Presentation of Annual Report and Balance Sheet, Election of Officers, Reports on Clergy Pensions and Grants and Fees for Occasional Duty.

The Members' Subscription of 2/6 is now due. All Clergy holding the Archbishop's Licence to officiate are eligible for membership.

Yours, etc.,
W. J. OWENS.

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BOOK REVIEWS
OF MAKING MANY BOOKS

It is still true that "reading maketh a full man," and thus it is all the greater pity that the average Christian reads so little along specifically Christian lines. If we would be mature in the faith it is still necessary that we "give attendance to reading" (1 Tim. 4:13). Those who write books thereby share with others the insights that they have received into the Christian way, and there is none of us who cannot profit accordingly from diligent reading.

But in days like the present as we view the spate of literature coming off the presses we are apt to cry "of making many books there is no end" and feel lost in the multitude of riches. In an attempt to provide some measure of guidance for the readers of this journal the editors have decided to run a regular Book Page, appearing in alternate issues, and they have asked me to act as Review Editor. In accepting this invitation I have it in mind that there is much that is being produced in these days which is of value and it will be my aim to bring before you the best in modern literature. Readers of the "Record" are for the most part interested in evangelical literature, and there is much of that coming off the presses nowadays. But there is much of value also in other types of literature, and we can always profit from a good book, no matter what its point of view.

I have received assurances of support from a competent team of reviewers. Month by month they will seek to make known to you what is in the books they are reviewing, and also some indication of their value. It goes without saying, of course, that each of the reviewers is completely free to write what he wishes, and so will give his own personal judgment on the books he deals with. From their comments you will be able to see whether a particular book meets your need. And by giving good heed to the reviews as a whole, you will be able to follow in a measure the drift of the modern theological debate and see the kind of thing in which our leading thinkers are interested.

LEON MORRIS,
Ridley College,
Melbourne.

The Christian Approach to the Old Testament, by F. F. Bruce. I.V.F. 1955. pp. 20. 6d.
Professor Bruce's Presidential Address to the British I.V.F. for 1955 is here printed. "The Christian approach to the Old Testament is dictated by Christ's own approach to it." There is sound instruction in this address.

"Many Things in Parables," by R. S. Wallace, M.A., B.Sc., Oliver and Boyd, Edinburgh, 1955. pp. 218. English Price 15/-.

This is a book by a preacher for preachers and teachers. It consists of a series of expositions on the parables of our Lord which were preached by the author in his parish church and, as the foreword states, "They are offered in print in the belief that there is always a need in the church for the publication of current Biblical exposition." With that statement the reviewer is in hearty agreement and he especially commends them to his brother clergy and to those who conduct senior Bible Classes.

These are stimulating studies. They are expressed in vigorous language and are related to contemporary problems. In them is found careful Biblical exposition (though not always winning acceptance) consistent theological thinking and a challenge to decision and actions. The text of the Parables is printed in full for easy reference and the book is arranged under simple headings to help the lay reader in grasping the argument.

Of special interest and value is the Appendix "The Parable and The Preacher" which is reprinted from "The Scottish Journal of Theology," Vol. 2, No. 1, 1948. The author has many wise and helpful things to say in this chapter on the interpretations of the parables and shows himself abreast of most recent works on the subject, e.g. Dodd's "The Parables of The Kingdom," Cadoux's "The Parables of Jesus" and Manson's "Mission and Message of Jesus." He quotes from a wide range of authors to good effect. Here is one example from Matthew Henry, "A Parable like the pillar and cloud of fire, turns a dark side towards Egyptians which confounds them, but a light side towards Israelites which comforts them, and so answers a double intention."

This book will enrich your preaching.
—B. H. Williams.

"The Fellowship of The Gospel" by Frank Colquhoun. The Evangelical Alliance, London, pp. 60. Price 3/4. Our copy from the C.S.S.M. Bookshop.

This booklet was written at the request of the Council of the Evangelical Alliance and is commended by Sir Arthur Smith in the Foreword. It is as the sub-title indicates, "A New Testament Study in the Principles of Christian Co-operation," and it is a most valuable and illuminating study to all who are concerned with the vexed question of the areas of Christian co-operation. All evangelicals should read it for it is thoroughly biblical. The author's method is to examine the New Testament references to (a) fellowship and (b) separation, and he shows how the emphasis is overwhelmingly on the former. Wise words are written concerning the dangers of "fellowship" lacking a secure and solid foundation in Christian doctrine while at the same time strong warnings are given against mere negative "separation". The author seeks a balanced outlook that takes into account all that the Word of God has to say on the subject.

The final chapter, "Some Practical Conclusions," sums up the findings of the book by enunciating a number of principles which should serve as a guide to further thinking on the matter. This is extremely helpful and all who read this book will be indebted to the author for his clear and paramount importance to all who are lovers of the Gospel.

—B. H. Williams.

The Christian View of Science and Scripture, by Bernard Ramm. London, the Paternoster Press, 1955. pp. 255. English Price 12/6.

This book by Dr. Ramm met with exceptionally wide approval by conservative scholars when it appeared in America. We have no doubt that this English edition will meet a sorely felt need, especially among those who take the doctrine of Biblical inspiration with the utmost seriousness but who are often at a loss to know what ought to be "concerned" in a conservative view of Scripture.

Dr. Ramm does two things: He surveys the present state of scientific opinion in fields which impinge on Biblical interests—astronomy, geology, biology, and anthropology. He also sets out some fundamental principles for interpreting the language and idiom of the Bible. His treatment of both subjects shows how absurd is the common notion that believers in verbal inspiration interpret all parts of the Bible literally. Dr. Ramm's propositions are (1) The language of the Bible with reference to natural matters is popular, not scientific; (2) it is phenomenal i.e., restricted to the apparent ("Genesis I is the classification of the unsophisticated common man"); (3) it does not theorize as to the actual state of things, i.e., it does not anticipate modern scientific theories; (4) it employs the culture of the times in which it was written as the medium of revelation.

Dr. Ramm's principles are similar to those of the Papal Encyclicals (especially Providentissimus Deus and Divino Afflante Spiritu) which govern Roman Catholic biblical research and exegesis. They deserve to be widely heeded. Dr. Ramm, however, is less consistent than the Encyclicals. He asserts that "the writers of the Bible are free of the grotesque, the mythological, and the absurd." Why should this be so, if the Bible employs the culture of the times in which it was written? We cannot rule out a priori the possibility that God employed myth as well as allegory, parable, proverb or history as a vehicle for revealing truth; and without question the grotesque finds a place in the apocalyptic writings of the O.T. e.g., Ezekiel and Daniel.

Perhaps the greatest service this book will do will be to rid many earnest Bible readers of an unthinking and wooden approach to Biblical idiom, especially where scientific matters are concerned, and for that reason it deserves a wide circle of readers. Believers in the verbal inspiration and infallibility of Holy Scripture need to learn what such a belief implies when it comes to interpretation.

Yet the book, while meeting a pressing popular need, had disappointing features. It is often wordy. The argument is prolix. It is better on the negative side, i.e., showing the weakness of certain opinions, than positively. The reason for this is that the author appears to have only a superficial understanding of Hebrew literary mode, though he endorses the principle that such modes should be studied. For example, he adheres to the view that creation was revealed, not performed, in six days, a view which completely misunderstands the literary method of Genesis I. He approaches his subject as a scientist rather than an exegete. For example, he assesses a large number of theories about the origin of man without ever seriously trying to interpret the Biblical account or to discuss its implications on its own merits. It is perhaps not surprising that Dr. Ramm is weakest in his analysis of the conflict between theology and science (chapter 2).

This book is interesting and thought-provoking. It will clear a lot of dead wood from the minds of many people.—D.R.

The Australian Church Record, March 1, 1956

REFORMATION TEACHING ABOUT ORIGINAL SIN

By Archdeacon T. C. Hammond.

In our last article we promised to deal more fully with the Doctrine contained in Article IX. It is one of the Articles directed against the teaching of the Church of Rome.

There are some points on which the Article agrees with the formulation of The Council of Trent on this subject. Both repudiate the idea that the sin of Adam affected no one but himself. Both declare that Adam transfused (the word of the Council of Trent) not only death, and pains of the body, but sin also, which is the death of the soul, into the whole human race. Both agree that as a consequence of Adam's transgression, man is changed for the worse in body and soul. But here the agreement ends and the Article adopts quite definitely the Calvinistic, as opposed to the Romanist interpretation of the effects of original sin.

Read Calvin.

Incidentally it must be here pointed out that the suggestion (adopted by even such a cautious historian as Professor Norman Sykes), that the words "very far gone from original righteousness" are a deliberate modification of the Calvinistic Doctrine of "total De-ficiency" must be rejected. In the first place the Latin "quam longissime distet" could quite reasonably be translated—"is separated as far as possible" from original righteousness. In the second place Calvin never taught that original sin robbed the soul of all desires towards good. On the contrary he writes: "Whenever, therefore, we meet with heathen writers, let us learn from that light of truth which is admirably displayed in their writings, that the human mind, fallen as it is,

and corrupted from its integrity, is yet invested and adorned by God with excellent talents. If we believe that the Spirit of God is the only fountain of truth, we shall neither reject nor despise the truth itself, wherever it shall appear, unless we wish to insult the Spirit of God; for the gifts of the Spirit cannot be under valued without offering contempt and reproach to the Spirit Himself. . . . Therefore, since it appears that those whom the Scripture styles "natural men" have discovered such acuteness and perspicacity in the investigating of sublunary things, let us learn from such examples, how many good qualities, the Lord hath left to the nature of man, since it has been despoiled of what is truly good." (Institutes of the Christian Religion. Bk.

II CII sec. XV). It would be well if those who speak of Calvin would read Calvin.

Romans, Chapter Seven.

But leaving aside this most controversial point, the Article asserts in opposition to the Council of Trent that the "infection of nature" remains in them that are regenerate. This is a direct denial of the teaching of The Council of Trent. In 1546 the Council asserted that "the whole of that which has the true and proper nature of sin" is taken away in baptism, so that "in those who are born again, there is nothing that God hates." It is possible that Jewell had these statements in view when he englished "renatis et creditibus" "them that believe and are baptised." It is a more direct repudiation of the Roman Catholic Doctrine. The Church of England declares that the taint of original sin abides even in the true believer. St. Paul's declaration in Romans VII that even when with the mind he serves the law of God he still in the flesh serves the law of sin, is a scriptural exemplification of this fact which is also a sad fact of experience.

On the Roman view baptism wholly eradicates original sin. On the Reformed view, ably expressed in our Article, even the regenerating power of God the Holy Ghost does not affect this radical alteration.

In the believer "The flesh lusteth against the Spirit and the Spirit against the flesh." (Gal. 5:17.)

There is here a co-incidence in language and a variation of language when we compare Trent and London which is very significant. Trent unhesitatingly identifies the baptismal act with the experience of the new birth. The Article hesitates to do this. But when Trent asserts that original sin is removed the article meets the assertion by declaring that original sin remains not only in baptised persons but in those who believe. The more the Articles are studied the more the evidence of care in their formulation become manifest. Finally, Trent with an amusing or lamentable disregard of Scripture evidence declares "This concupiscence which the Apostle sometimes calls sin, the holy Synod declares that the Catholic

ARTICLE IX. OF ORIGINAL OR BIRTH-SIN.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is ingenerated of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, phronema sarkos, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptised, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin."

In our former article the sentence "the abandonment of the former word "ratio" should read "the abandonment of the former word "natura" for "ratio." The Council declared "that which has the true and proper nature (ratio) of sin is taken away." The Article asserts definitely that "concupiscence hath of itself the nature (ratio) of sin." The statements are explicit and illustrate for us the great care which was taken to set out the Doctrine of the faith in clear relations to the current opinions which in the judgment of the Reformers impaired that Doctrine.

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BOOK WELL AHEAD.

The Australian Church Record, March 1, 1956

Christian Unity and its Promotion

Christian unity is a subject much discussed but little understood. That it is of great importance is seen from the place it occupies in the recorded prayers of our Lord. What then is Christian unity, and what are we to do about it?

Christian Unity is A Unity in God.

Christ prayed for all who would believe on him down through the ages and that includes all who are Christians to-day, "that they may all be one; even as thou, Father, art in me, and I in Thee they also may be one in us."

God is the sphere of unity and He is the source of unity.

This Unity is A Unity of Life, A Unity in the Life of God.

Jesus said: "I came that they may have life." And again, "I am the vine ye are the branches, he that abideth in me and I in him . . ."

This life is imperative. Robes and crosses and titles are of no avail here. Our Lord used the imperative in this connection to the highly placed, cultured and religious Nicodemus, "Ye must be born again." And of our Lord it is written "as many as received him to them gave he the right to become children of God, even to them that believe on His name; which were born not of blood nor of the will of the flesh nor of the will of man but of God."

And this life may be found by all who seek. God is no respecter of persons. "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

Now it follows that if this unity for which Christ prayed is a unity in God and in the life of God is A Unity in Light. If men are to hold fellowship Truth must be the atmosphere that they breathe.

The Apostle John tells us in his first epistle that he is writing in the hope of promoting fellowship and adds "Yet, our fellowship is with the Father and with His Son Jesus Christ."

Then the apostle immediately adds "And this is the message which we have heard from him and announce unto you that God is light and in Him is no darkness at all. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth."

This suggests that the basic message concerning the character of God and His relationship to man is that He is Light. Righteousness has been called "the great attribute of God" (Payne Smith "The Speaker" Vol. 5, p. 334).

Our Lord in the prayer which is so

often called his high priestly prayer (John 17), and which we should ever keep before us in its entirety emphasises the place of light and truth in Christian unity.

The true knowledge of God and the purifying and quickening influence of that knowledge runs through the whole chapter. The knowledge of God is life to the soul and light to the mind. Our Lord came to bring that knowledge and to bring us to that knowledge. At the ascension he left this world but bestowed upon His people a two-fold gift — his word divinely given, His Holy Spirit Himself Divine. Light and enlightenment is now within the reach of all.

Men to have fellowship must have a platform. God has provided such a platform in the Scriptures. It is impossible to have fellowship with the Church of Rome while she holds to a dual platform — Holy Scripture and Tradition. The Scriptures though a living life-giving message are definite. Tradition is always changing. The one is an immovable rock, the other a floating iceberg. It is impossible for men to keep their feet on both.

Because our unity is in God and results from a sharing in his life it is A Unity in Love. Our Lord concludes His High Priestly prayer with these words: "I made known unto them Thy name and will make it known (that is light) that the love wherewith thou lovest me may be in them and I in them." (That is love.) Here, if fully apprehended, is perfect light; and here, if fully realised, is perfect love.

The apostle John writes in his first epistle, "Whosoever doeth not righteousness is not of God, neither is he that loveth not his brother." The first because God is Light, the second because, as he also writes, God is Love. And he adds, "this is the message which ye heard from the beginning that we should love one another."

It follows that there is an obligation upon all Christians to pray for this unity for which Christ prays. We should pray and pray daily that all who name the name of Christ may be brought to the place where they share his life and that all who share his life may daily increase in his knowledge and grace. Do we not limit God when we limit prayer? There are two things that often limit prayer, ignorance and prejudice, and this in the case of sincere Christians. We need both the Mind of Christ and the Spirit of Christ.

There is also an obligation upon all Christians not to willfully violate Christian unity. Denominational zeal may too easily be mistaken for zeal for Christ. Even fine points in scriptural interpretation may be elevated to the status of things fundamental.

There is an obligation to promote the unity for which Christ prayed. The Apostle Paul writes, "Give diligence to keep the unity of the Spirit in the bond of peace." Fellowship promotes unity, and unity is expressed in fellowship.

● **6 O'CLOCK CLOSING.**—The churches in Victoria led by the Temperance Alliance have united in a vigorous campaign to ensure a victory for 6 p.m. on 24th March, when a referendum on liquor trading hours will be held. The phenomenal increase of convictions for drunkenness since the introduction of 10 p.m. closing in N.S.W. should prove a salutary lesson to Victorians. At least the churches in Victoria are not complacent as they were before the referendum in N.S.W.!

● **NEW CHURCH HALL.**—The Archbishop of Sydney opened and dedicated the new church hall of St. Anne's, Como, on Sunday, 29th January last.

● **ORDINATIONS IN NELSON (N.Z.).**—At 10.30 a.m. on St. Thomas' Day, 21st December, the Bishop ordained the following in the Cathedral: Rev. W. Burchill, Granity; Rev. R. Ford, Blenheim; Rev. J. Hewlett, All Saints, Nelson; Rev. W. Marriott, Christchurch Cathedral. To the Diaconate, Rev. R. Bennett, Greymouth.

● **C.E.B.S. CHAIRMAN LEAVES.**—Mr. Ken H. Gordon, Chairman of C.E.B.S. in Tasmania and formerly Gen. Secretary of the Society in Melbourne has been transferred to Sydney where he will be manager of a suburban branch of the Commonwealth Bank.

MISSIONARY CONVENTION

17th - 25th MARCH — NIGHTLY 7.30 p.m.

● Exhibition	● Rev. G. Bingham	● Miss N. Dillon
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● Native Handicrafts	● Rev. N. Horn	● Rev. G. Fletcher
● Supper	● Rev. E. Kilbourne	● and others

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The Australian Church Record, March 1, 1956

THINK ON THESE THINGS

A LITTLE P. & Q.

Conducted by June Dugan.

There it is tucked away among words of prophecy that many would not understand, but these words are plain and full of meaning and pungent with promises that mean more to many people than can ever be assessed.

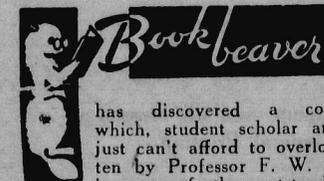
And the work of righteousness shall be peace.

And the effect of righteousness, quietness and assurance for ever.

In Isaiah 32 v. 17 are to be found these words that are so unbelievably just what we want to hear and want to claim immediately for our own.

How often we make up our minds that we are going to really steel ourselves to maintain a programme of life that gives us peace and quiet which we have to fight so hard to keep, and yet in spite of our resolutions we find beyond our control, we are rushed into doing this, and inescapably doing that until our minds are full of mad, whirling, rushing thoughts and plans. Ideas come and go and we feel so frustrated because we cannot do the things we feel we would like to do, even that we feel a drive to do. Everyone seems to be conscious of it. God lover and worldly alike. All people everywhere are searching for the place, the thing, the job that will give them more time, more peace, less rush and mental strain.

Then we come upon it, and find it is almost too much to believe, that such simple words and such a simple prescription, should be given for something which has worried us for so long and been such an all-absorbing problem to us. Where else can we find such strength and dependability, when such a lasting thing, such a comfortable promise for us.



has discovered a commentary which, student scholar and seeker just can't afford to overlook. Written by Professor F. W. Grosheide in one of the outstanding New London Commentary Series this splendid work covers the First Epistle to the Corinthians, a book so full of practical Christian teaching. Book Beaver declares that it is 37/6 well invested. Purchase your copy right away from any of Dalrymple's Book Stores, Sydney and Wollongong.

The Australian Church Record, March 1, 1956

The day I read this verse during the portion of the day I memorised it and all day it coming into my mind and I found that everyone I saw, every conversation I heard, even the scenes of life I witnessed, seemed to be tested in the light of these verses. I noted the strained expressions on the faces about me, the anxious tenor of the snatches of conversation I caught, the relationships between one person and the other as they rubbed shoulders together, and could not but feel that there was so much tension and bustle on every hand.

Where then is the evidence of this peace and quietness and assurance? Certainly not in the run of everyday life. Not among the jostling throngs of our streets and highways. If we are to judge by the faces and expression we see.

The little gem of promise tells us that "the work of righteousness shall be peace," so we must look for it among the righteous. Those who are holy, those who live according to God's laws, but even among them we find the "worrits," the anxious ones. So then let us look a little further. It is where "the work of righteousness is done."

The word "work" suggests something that is continuous, something that goes on and on all the time. While we are unconsciously plying our trade, tending our family, farming our soil, the work of righteousness will go on in the hearts of those who will let it. So often people have all the signs of righteousness, but there is no work of righteousness, no place, because they have not given it the chance. Righteousness means that we have become reconciled to God, through Jesus Christ. It means that God looks not on us in our sin-sodden state, but in the reflected sinlessness of Jesus Christ the Redeemer.

Well, then, if righteousness means all that, if we are really aware of our position before God, what can really come to worry us. The "work of righteousness" if we are prepared to accept this word and apply it to ourselves must be peace, then the effect of such a state must be quietness and assurance for ever. It just lifts one out of this brittle, soul-sapping, clamorous world in which we live, and gives us the kind of approach to tragedy and

trouble that the world cannot understand. The state of mind that nothing the world produces can shatter, in fact the Christians most powerful witness in a chaotic, panic-stricken world if only he would realise it.

Are you at peace? Could one say of you that you have a quietness and assurance.

These promises are for all, who will put on the cloak of righteousness and let it cover every part of their life. So let us be a community of Christians whose peace is a force and who have eternal quietness and assurance.

Peace doubting heart! My God's I am;

Who formed me man, forbids my fear;

The Lord hath called me by my name;

The Lord protects for ever near;
His blood for me did once atone,
And still He loves and guards
His own.

ORDINATION IN SYDNEY.

The Archbishop of Sydney admitted the following to the Diaconate of St. Andrew's Cathedral last Sunday.

Bernard Russell Buckland, Lithgow; Dennis Callow, West Ryde; John Henry Darlington, Th.L., Lindfield; William John Dumbrell, B.A., Miranda; Kenneth Clarence Gilmore, Th.L., St. Philip's, Sydney; Geoffrey Edwin Hayles, Th.L., Bondi; Bruce Robert Molesworth, West Manly; Jeffrey Richard Roper, Th.L., Ryde; Bruce Leslie Smith, Th.L., Chatswood; James Smith, Th.L., B.C.A.

SOME RECENT BOOKS.

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

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

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

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

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PERSONAL

The Rev. G. C. and Mrs. Bingham, of Holy Trinity Rectory, Miller's Point (Sydney) have been accepted as missionary candidates by C.M.S. for service in Pakistan.

We regret to hear that The Rev. D. F. Gray, Rector of St. George's, Hurstville (Sydney) has had to relinquish parochial duties for some weeks on account of illness.

The Rev. T. E. Champion, Rector of St. Mary's (Sydney) has been appointed Rector of All Saints', Petersham.

On the Feast of St. Thomas in the Parish Church of All Saints', Ayr, the Lord Bishop of North Queensland ordained The Rev. H. Moxham and The Rev. J. Ashley, priests. Mr. C. Cussens was ordained deacon.

The Rev. T. J. O'Brien, formerly R.A.A.F. Chaplain, at Allonville, has been instituted to the parish of Gunning (Canberra-Goulburn).

The Rev. William E. Pugh died on 18th January, at Bungaree, Vic., in his 94th year. He retired from the active ministry in 1925, having spent most of his ministry in the diocese of Ballarat.

The Rev. B. W. Beresford-Richard, Rector of All Saints, Col. Light Gardens (Adelaide) has been appointed Chaplain of Church Institutes in Hobart (Tas.).

The Ven. T. J. Smith, formerly Archdeacon of Mawhera (Nelson, N.Z.), has been appointed Archdeacon Emeritus by the Bishop of Nelson.

Mr. Trevor Austin formerly of Annandale (Sydney), was made a deacon by the Bishop of Gippsland on Sunday, 26th Feb.

The Rev. P. S. Lawrence has been instituted as Rector of St. Luke's, Maylands (Perth).

The Most Rev. the Archbishop of Perth has been appointed a Chaplain of the Order of St. John of Jerusalem.

The Ven. A. C. H. Lefiniere has resigned the Archdeaconry of the South West (Bunbury) and will live in Victoria. The Ven. E. C. King has succeeded him in the archdeaconry.

The Rev. Jack Hilliard has been appointed curate of Wallanganee (Grafton).

The Rev. J. W. Chisholm, Sub-dean of Dogura Cathedral, Diocese of New Guinea, has been appointed a canon residentiary of the Cathedral.

On Sunday last the Rev. R. A. Hickin announced his resignation from the Parish of St. Paul's, Sydney, as from the 25th March. On the 26th March Mr. and Mrs. Hickin, accompanied by their family, will sail for England on the Strathden; he will be away for nine months and for part of the time will assist in the Parish of Ashted, Surrey, during the conduct of a mission in the Diocese of Guildford.

On account of ill-health Deaconess Dorothy Bransgrove has resigned her position as Warden of the G.F.S. Hostel. She will be on leave of absence for six months from 1st April.

The Rev. K. L. Loane, Rector of Castle Hill, Sydney, has accepted nomination for Northbridge, Sydney.

The Rev. Dr. A. Capell, Reader in Oceanic Languages, University of Sydney, has been appointed an honorary canon of Dogura Cathedral, New Guinea.

The Rev. A. G. Daw, Secretary and Treasurer of the Diocese of New Guinea, has been appointed a canon of Dogura Cathedral.

The Rev. Canon L. S. Dudley, Warden of Christ College, Hobart, Diocese of Tasmania has been appointed Archdeacon of Hobart. He was collated in S. David's Cathedral on Feb. 9.

The Rev. G. V. Johnson, has been appointed to S. John's, Albany (Bunbury) during the absence, on sick leave, of Archdeacon Jenkins.

The Rev. Canon F. J. McCabe, to be vicar in charge of Hagley, and Rural Dean of the North Central Deanery (Tasmania).

The Rev. R. L. Newman, of Sefoa, Diocese of New Guinea, has been appointed a canon of Dogura Cathedral.

The Rev. D. L. J. Pearce, Assistant at S. George's, Burnie, (Tasmania), to be Rector of S. Luke's, Zeehan.

The Rev. A. W. Quee, who has been ministering in the parish of Yallourn, has been appointed Precentor at the Sale Cathedral following his Ordination to the Priesthood at the Cathedral, Sale, on 22nd February.

The Rector of Wentworth Falls, N.S.W., the Rev. F. S. Ingoldsby, is on sick leave in Tasmania. The Rev. Donald Robinson has been looking after the parish during January and February.

The Bishop in the Sudan, the Right Rev. Oliver Allison, has appointed Canon Arthur Riley to be Archdeacon of Southern Sudan. Archdeacon Riley has been Principal of the Bishop Gwynne Theological College since 1951. He is a graduate of Melbourne University and Ridley College, and went to the Sudan in 1926 from the South Australian Branch of the C.M.S.

The Rev. Hugh Jordan, Vicar of Redland, Bristol and a lecturer at Tyndale Hall, has been appointed principal of the London College of Divinity, in succession to Dr. F. D. Coggan, Bishop of Bradford. Mr. Jordan is a graduate and prizeman of Trinity College, Dublin. He was ordained in 1933 and for seven years held livings in Dublin. During the war years he was Vicar of St. Luke, Ecclestone and from 1945 until he accepted the living at Redland in 1949 he was vicar of St. Philip, Penn Fields. He has been a lecturer at the Bible Churchmen's College, at Bristol since 1949.

It has been announced that The Right Rev. Cuthbert Bardsley, Bishop Suffragan of Croydon since 1947, is to be Bishop of Coventry in succession to the late Dr. Neville Gorton.

The consecration of The Ven. Charles John Tyndall as Bishop of Kilmore, Elphin and Ardagh took place in St. Patrick's Cathedral, Armagh, on the Feast of the Purification. The act of consecration was performed by the Archbishop of Armagh.

Mr. William V. Payne, of Sydney, was ordained Deacon in Goulburn Cathedral on Feb. 19.

NEWS IN BRIEF

GOLDEN WEDDING.—The Ven. Archdeacon T. C. and Mrs. Hammond, of Sydney, were recently tendered a congratulatory dinner by a group of Sydney friends to mark their Golden Wedding Anniversary. It was held in the private dining-room at the C.E.N.E.F. and the Most Rev. the Archbishop made a presentation to the guests on behalf of the assembled company.

LAY EVANGELISM.—A Committee for the Promotion of Evangelism has been formed at St. Bede's, Drummoyne (Sydney). Its first Secretary is Mr. Bruce Wassall, and Treasurer, Miss Pamela Haynes.

The committee will concern itself with all matters relating to systematic evangelism in the parish.

A training course for lay evangelists is to be held in conjunction with the Thursday night Bible lectures and prayer meetings. These are held at 8 p.m. each Thursday in the Church. The course will be based on similar courses given in such parishes as All Souls', Langham Place, London, and Islington.

INDUCTION AT ESSENDON.—On 9th February, the Rev. L. G. Harmer, former Victorian C.M.S. Secretary, was inducted to the charge of St. Thomas', Essendon, by the Archbishop of Melbourne. The Archbishop preached on a text which is illuminated on the west wall of the church: 1 Cor. 3:11, "Other foundation can no man lay than that is laid, which is Jesus Christ." Quite a number of robed clergy were in attendance including Canon Mace, Canon M. W. Britten, Rev. Dr. Leon Morris, the Rev. D. Horsfield, Rev. C. H. Duncan, and the Rev. K. Nancarrow, the present C.M.S. Secretary.

CHRIST CHURCH, ST. IVES, N.S.W.—The Archbishop of Sydney opened and dedicated extensions to the Church Hall in this rapidly growing part of the Pymble parish, on 18th Feb. last. The extensions provide for a nave to the Church and extra Sunday School accommodation in a new basement.

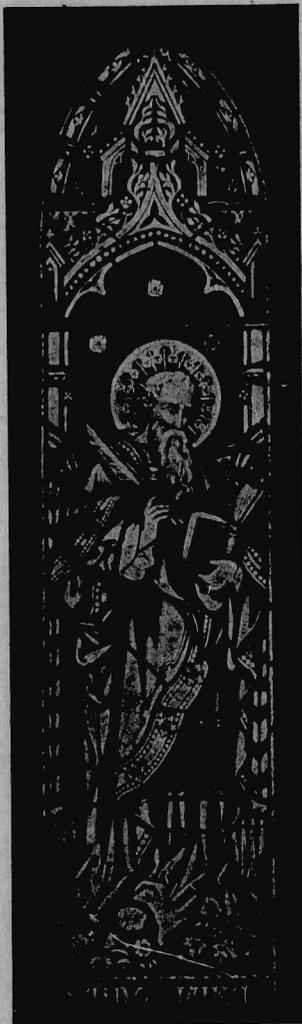
GUINEA PIGS.—The Department of Promotion (Sydney) reports that the first parishes planning to conduct their own "Every Member Canvass" early this year are All Saints', Parramatta, St. Thomas', Rozelle St. Martin', Killara, and St. Paul's, Wahroonga. In every case local interest is intense and surprisingly large teams of men are engaged in preliminary planning.

DIOCESAN HISTORY PUBLISHED.—Professor A. P. Elkin, of Sydney University, has just published a monumental history of the diocese of Newcastle. It runs into some 800 pages and costs 30/-. It is highly commended by the Bishop.

CANVASS AT FITZROY (MELB.).—An "Every Member Canvass" has produced an excellent result. Pledges of freewill gifts over the next 150 weeks suggest that the church's offering will rise to about £50 per Sunday. Of the 250 families canvassed for support, only 45 refused to pledge, and then some of these promised to "do what they could."

The canvass was financed and run by Fitzroy churchmen, who all have agreed that it was an experience of a lifetime. A feature of the undertaking was that people in the low income group were among the most generous of givers.

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Sydney Melbourne

NEWS IN BRIEF

CHURCH ATTENDANCE SETS RECORD IN N.S.—Church attendance set an all-time record in 1955, according to "The Religious Newsweekly" of the National Council of Churches in the U.S.A. Approximately 49,600,000 persons—49% of the total adult population—attended services in the average week during the year, according to the results of a sample poll made by the American Institute of Public Opinion.

The figure represents an increase of 12,200,000 a week over 1950 and 2,600,000 over 1954. It compares with slightly more than one third (37%) of the adult population who reported they attended church in 1940, and 39% in 1950. It is based on surveys made by the Institute during sample weeks in February, May, June, September and December by Institute director, Dr. George Gallup.

Easter Day services drew the biggest congregation. A special survey shows 60,400,000 persons—nearly six in ten adult Americans—were in church on that day.

An analysis of study figures indicates church-going is about the same in all sections of the country, except in the Far West where the figures are "substantially lower" and shows little variance in attendance at different seasons of the year. It found Catholics were generally more faithful in attendance (74%) than Protestants (42%) and Protestants than Jews (27%). Women outnumbered men (54% to 43%) and college graduates outnumbered high school graduates (53% to 49%), who in turn outnumbered those who had attended only grade school (47%).

NEW TABLE OF LESSONS.—As from December 2 next, the First Sunday in Advent, a new table of Lessons to be read in Church will be used throughout the Provinces of Canterbury and York, in place of others now in use.

NEW PARISH HALL.—St. David's, Arncliffe (Sydney), has £1,455 in hand towards a new parish hall which is expected to be built in 1958.

BOYS GIVE BIBLE TO PAPUA.—At All Saints' Church, Hunter's Hill, on Sunday, 19th February, a Jubilee Bible was given to be sent to the A.B.M., Wanigela, Papua.

The Bible was a gift from the 12 boys in Miss S. King's Sunday School class. Their gift will be sent to Mr. Lidbetter, of Wanigela, Papua, to be given to the head boy of the mission.

NEW CHURCHES EXHIBITION.—Plans, drawings, models, and photographs of nearly fifty churches and hall-churches erected since 1940 in England, are on view to the public this month. The Central Council for the Care of Churches is holding the exhibition.

OLD CHURCH CLOSED. After 30 years service the weatherboard church of St. Mary's Morwell (Gippsland) held its last services on 15th January last. The land on which it stands has been taken over by the Education Dept., and a more central site has been secured to build a really worthy edifice.

C.E.M.S. ON THE JOB.—A new branch of the C.E.M.S. at St. Andrew's, Lismore (Grafton) was founded in December last. In recent weeks members have painted and repaired both the Parish Hall and the Kindergarten Hall.

SYDNEY KINDERGARTEN ASSOCIATION.—The Association meets on the 4th Monday in every month on 1st Floor, C.M.S. House, 93 Bathurst St., at 6.30 p.m., and here all the teachers of the Diocese are able to meet together to discuss their Kindergarten problems and receive valuable help and guidance in expression work ideas child study and teacher training.

THE ORDINATION OF WOMEN.—The nine bishops of the Norwegian Lutheran Church are at present undertaking a thorough inquiry into the question whether women should be ordained.

In 1938 a law was passed in Norway, according to which no woman could become a pastor without the approval of the congregation. The State want to repeal this law, because any legal restriction on the activities of women is contrary to the Declaration of Human Rights, which Norway would like to ratify unconditionally.

NEW LOOK IN CHURCH BUILDINGS.—Over a hundred churches and nearly a hundred dual purpose, hall churches have been built since 1940, in England building. Many have most original designs, one such being St. Mark's, Sheffield, in which the roof is supported from a single pillar like a great tree trunk, but the Victorian tower and spire of the blitzed church is retained. The mediaeval tower of Tottenhall church, Staffordshire, which survived destruction by fire, has been married to a new building. Other original designs include Basil Spence's prototype, with east and west walls of glass, three editions of which are to be built in Coventry suburbs, an octagonal church for Holy Cross, Doncaster, and George Pace's design for St. Mark, Scarborough, with its inclined Lady Chapel and apparently haphazard windows.

NEW TABLE OF LESSONS.—As from December 2 next, the First Sunday in Advent, a new table of Lessons to be read in Church will be used throughout the Provinces of Canterbury and York, in place of others now in use.

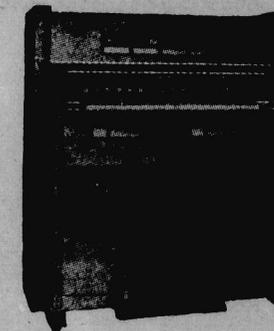
NEW PARISH HALL.—St. David's, Arncliffe (Sydney), has £1,455 in hand towards a new parish hall which is expected to be built in 1958.

Positions Vacant

WARDEN for City Women's Student Hostel. Applications in writing invited from Christian woman, G.F.S., 201 Castlereagh Street, Sydney, before 6th March, 1956.

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:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

Four models, with 4 1/5, 4 1/2 + 1/5, 6 1/5 and 6 1/2 + 1/5 set of reeds, each with stops from 2 ft. to 16 ft., 19 stops in the first two models and 21 in the last two mentioned. Various features including the arrangement of stops give these organs their pipe-like qualities. Cases are a medium oak colour.

Churches may buy a Mannborg for £295 and EASY TERMS will gladly be arranged. Ask for fuller details.

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100 YEARS AT ST. CATHERINE'S OLDEST ANGLICAN GIRLS' SCHOOL.

The 5th March, 1956 marks the hundredth anniversary of St. Catherine's School, Waverley, so that this now stands as the oldest Anglican girls' school in the Commonwealth, that has a continuous history. It was founded by Mrs. Frederic Barker, the wife of the Lord Bishop of Sydney, as a boarding school for daughters of the clergy. From its small beginnings at "Thorn Bank" on Point Piper Road, with an enrolment of six pupils, the school has shown great expansion and development over the century.

In 1857 Bishop Barker was given a crown grant of over three acres of valuable land at Waverley, and this is the present site of St. Catherine's. This is an ideal situation for a boarding school, as it is part of a high ridge giving a clear view of the ocean less than a mile distant; yet it is only five miles from the centre of the city. Set among immense Moreton Bay figs, the original stone house, opened in 1859, to-day forms the administrative centre of the school.

The second phase of the school's history commenced with the formation of an Advisory Council which decided to admit daughters of the laity. As the number of pupils increased, extensive additions to the buildings were made in order to give classroom and dormitory accommodation.

After the depression years, the school expanded rapidly, and by the end of 1938 a new wing of three classrooms had been erected, with a Chapel apse appended. More recently two adjoining properties have been purchased, the first of which now contains two classrooms, a laboratory and an art room; the second is a two-storied house set in valuable land adjoining the school playing fields.

The curriculum in the early days was restricted to the three "Rs," but has steadily widened, keeping pace with the development of educational thought and practice. To-day some 220 girls, of whom 80 are boarders, are enjoying the advantages of modern education at St. Catherine's amidst pleasant surroundings, and are reaping the benefit of a century of valuable tradition.

The School Council hopes to receive £20,000 in the Centenary year, for a new Assembly Hall, and subscriptions of well-wishers are invited for this.

N.S.W. PROVINCIAL SYNOD TO MEET.

The Metropolitan of N.S.W. (Archbishop Mowll) is summoning the Provincial Synod of N.S.W. to meet in Sydney on Tuesday, Nov. 13, 1956.

SYDNEY SYNOD.

Sydney Diocesan Synod will meet on Monday, October 8.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

March 4. 3rd Sunday in Lent.

M.: Gen. 37; or Eccus. 10, 12-24; Matt. 18, 1-14; or Heb. 10, 19.

E.: Gen. 39; or Gen. 42; Mark 14, 53; or 2 Cor. 5, 20-7, 1.

March 11. 4th Sunday in Lent.

M.: Gen. 43; or Eccus. 27, 30-28, 9; Luke 15; or Heb. 12.

E.: Gen. 44, 1-45, 8; or Gen. 45, 16-46, 7; or Eccus. 34, 13; Mark 15, 1-21; 2 Cor. 9.

March 18. 5th Sunday in Lent.

M.: Ex. 2, 23 and 3; Matt. 20, 17-28; Heb. 13, 1-21.

E.: Ex. 4, 1-23; or Ex. 4, 27-6, 1; Mark 15, 22; or 2 Cor. 11, 16-12, 10.

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● FORM OF BEQUEST.

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

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

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The Australian Church Record, March 1, 1956

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SYDNEY REORGANIZES ITS DIOCESAN ADMINISTRATION

THIRD COADJUTOR BISHOP

Important changes in administration in the
diocese and in Church House have been ap-
proved by the Standing Committee of the
diocese of Sydney.

The first concerns the appointment of a third
assistant bishop. Following on a discussion in
the Standing Committee has passed an ordi-
nance, creating a permanent post, with salary and
allowances, for a third bishop co-adjutor. A
previous ordinance of the diocese of Sydney (1947
No. 10), provides that such a bishop may be ap-
pointed by the Archbishop after the latter has
nominated him to Standing Committee and he had
been chosen by vote of a meeting of the Committee
in which at least two-thirds of both clerical and
lay members vote. The Archbishop called a meet-
ing of Standing Committee for this purpose on the
evening of March 13. It is expected that the new
bishop will be consecrated in the Cathedral on
May 1.

The Standing Committee also decided to
divide the work of the Diocesan Secretary (now
undertaken by Mr. H. V. Archinal) by creating
the post of Financial Secretary and Secretary to
Standing Committee. Mr. W. L. S. Hutchinson,
of the Church House Staff, has been appointed to
this new post.

The work of the Registrar was also divided
by Standing Committee and the post of Deputy
Registrar created.

KIRCHENTAG IN AUGUST.

The Deutscher Evangelischer Kirchentag, the great
Protestant Laymen's Rally of Germany, will be held this
year in Frankfurt/Main. The all-over theme will be "Be-
reconciled to God!" Six working groups will discuss how
to put that into practice in every department of life.

Speakers apart from Germans will include the Rev.
T. Niles, of Ceylon, Bishop Stephen Neill, of Great
Britain, and Dr. W. A. Visser't Hooft.

The last Kirchentag was held in East Germany in
1954 when no less than 650,000 lay people of different
denominations took part.

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THOMAS CRANMER, Archbishop of Canterbury.
Martyred at Oxford, 21st March, 1556.