

● **PRIMATE LEAVES FOR CHINA**

The Archbishop of Sydney and Mrs. Mowll are leaving at the week-end for China to visit the Anglican Church there at the invitation of the Presiding Bishop.

Other members of the party, which includes the Archbishop of Perth and the Bishops of Tasmania and Rockhampton, are proceeding independently.

Canon M. L. Loane left last Tuesday so as to visit C.M.S. stations in Malaya en route.

The members of the party will proceed from Hong Kong to Shanghai for a service in Holy Trinity Cathedral on November 4, after which they will disperse and visit various parts of China. Archbishop and Mrs. Mowll with Canons Loane and Arrowsmith hope to visit Western China.

"The Record" understands that the Primate does not intend to make any despatches of news or comment while in China. "The Record" welcomes this policy, as it believes this greatly reduces the possibility of use being made of the visit to give approval of the Communist regime.

However, the Public Relations Officer of the party, Canon Arrowsmith, will, if

"SPARE A POUND FOR THE BISHOP."

The Bishop of Chelmsford, in a pastoral letter read in all the churches of his diocese last Sunday week has asked every communicant member of the Church in Essex to give him a Christmas present of one pound. The money will go towards the building of new churches. The total cost of the diocese's building programme is about a million pounds.

The Bishop points out that there were seventy thousand communicants in the churches of the diocese last Easter. "This means that our total communicant membership is probably between eighty and a hundred thousand. If every communicant who receives this letter responds to my request, what a wonderful Christmas present I shall receive. And what joy I shall have in being able to build five more churches!"

Parish priests and parochial church councils are being asked to make arrangements for the collection of gifts during the two weeks before Christmas. This week is being observed in the diocese as a Week of Prayer that all communicants may respond to the Bishop's request.

THE BIBLE SOCIETY

Announces the following important dates:—

FRIDAY, 7th DECEMBER, 1956.

Thanksgiving Service, Wesley Chapel, 1.10 p.m.

Speaker: The Very Rev. E. A. Pitt, Dean of Sydney

Soloist: Mrs. Clarice Inglis.

SATURDAY, 9th MARCH, 1957.

Children's Day.

FRIDAY, 12th APRIL, 1957.

Day of Prayer.

possible, send to the Press brief communiques of the party's movements which "The Record" hopes to publish. (Mr. F. James, Managing Director of "The Anglican," is travelling nominally as a member of the party, but will be acting as a journalist in a private commercial capacity, as he had arranged to do before he was invited by the Primate to be a member of the party.) "Guests, Not Delegates."

Canon Arrowsmith, in communication with "The Record," has stressed that the Primate desires it to be known that the party will be travelling as "guests of the Chinese Church, and not as delegates."

REFORMATION RALLY IN CRANMER'S HONOUR.

More than 300 people attended the annual Reformation Rally in the Chapter House, Sydney on October 13. About 120 were at the tea which preceded the Rally, and which was provided by the Fellowship of St. Stephen's, Willoughby. The Rector of Bondi, the Rev. J. R. Noble, gave a lantern lecture in the interval.

The chairman of the Rally, Mr. Norman Jenkyn, O.C., spoke of the benefits which the Protestant Reformation had brought to us, especially in its emphasis on the right of direct access to God by the soul. Prayer was offered and the Scripture read by Bishop Kerle. Canon Loane made some announcements and expressed regret that Mr. Hugh Corish was unable to be present; Mr. Corish had not missed a Rally since their inauguration in 1929.

The Dean of Sydney gave an address on "Thomas Cranmer: the man," and he was followed by the Rev. D. W. B. Robinson who spoke on "Thomas Cranmer: his message." The occasion marked the 400th anniversary of the death of Thomas Cranmer, Archbishop of Canterbury, in the days of Reformation in England, to whom the Reformed Church of England owes more than to any other single man, for the setting up of the English Bible in churches, for the production of our English Prayer Book, and for the formulation of our doctrine in the Articles and Homilies.

THE LADIES' HOME MISSION UNION

THE ANNUAL COMMUNION SERVICE

to be held at

THE CATHEDRAL, FRIDAY, 9th NOVEMBER, at 11 a.m.

Preacher: The Very Reverend The Dean
Basket Luncheon in the Lower Chapter House at 12.30 p.m.

Afternoon Tea in the Chapter House at 2 p.m.

BRING and BUY A GIFT, AFTERNOON and APRON COMPETITION

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House, George Street, Sydney, N.S.W.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

October 28. 22nd Sunday after Trinity.

M.: Ezek. 34, 1-16; Luke 14, 25-15, 10; or 2 Peter 1.

E.: Ezek. 34, 17; or Ezek. 37, 15; John 17; or 1 John 5.

October 28. St. Simon and St. Jude.

M.: Eccus. 2; Luke 6, 12-23.

E.: 1 Macc 2, 42-66; Jude 17.

November 1. All Saints' Day.

M.: Wisd. 5, 1-16; Rev. 19, 6-10.

E.: Eccus. 44, 1-15; Rev. 7, 9.

November 4. 23rd Sunday after Trinity.

M.: Prov. 1, 20; or 1 Macc. 2, 1-28; Luke 16; or 1 Cor. 1, 1-25.

E.: Prov. 2 or 3, 1-26; or 1 Macc. 2, 29-48; John 9; 1 Cor. 13.

● **FORM OF BEQUEST.**

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

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

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

The Australian Church Record, October 25, 1956

THE AUSTRALIAN CHURCH RECORD

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

No. 22

NOVEMBER 8, 1956

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

Trinity Grammar School Builds a Chapel

The foundation stone of the Chapel at Trinity Grammar School, Summer Hill, will be set on Sunday, 11th November next at 3 o'clock in the afternoon. Particular interest attaches to this notable occasion in the history of the School, because its Founder, the Rt. Rev. G. A. Chambers, O.B.E., D.D., will set the stone in position.

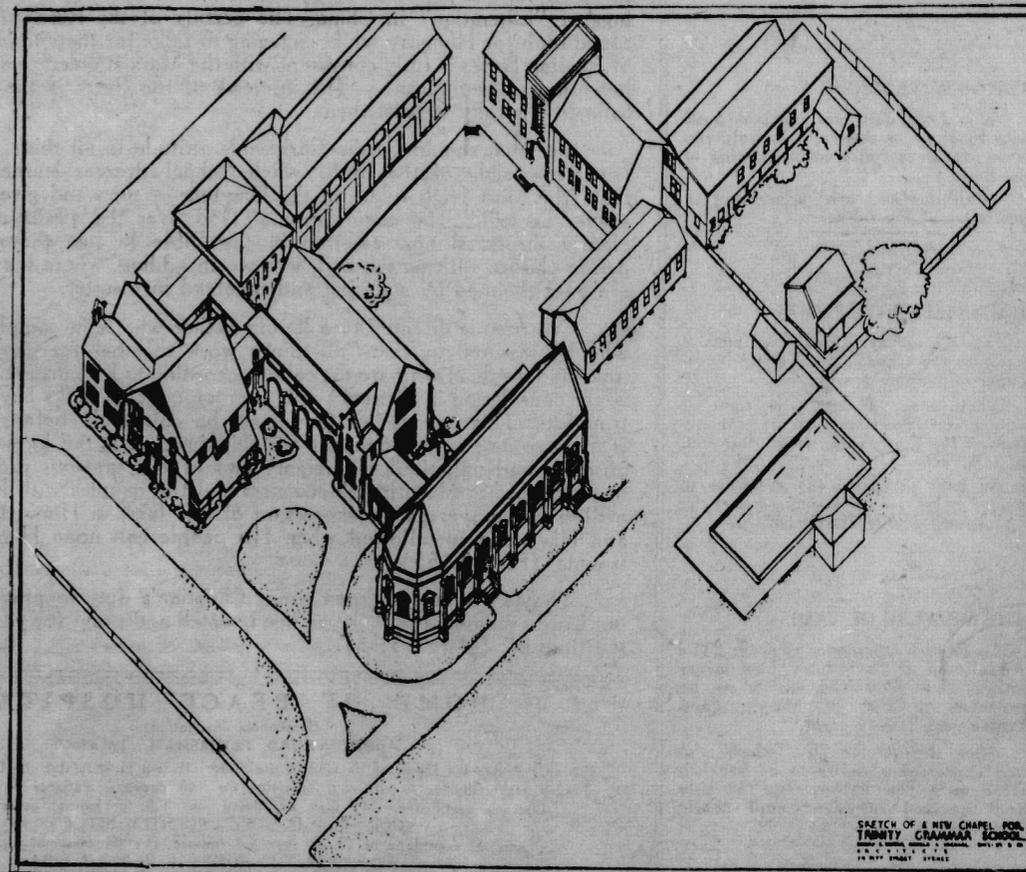
In the absence of the Archbishop, the Rt. Rev. W. G. Hilliard, M.A. (a former headmaster) will conduct the Order of Service assisted by the School Chaplain. The School was founded in the parish of Dulwich Hill in 1913. It removed to its present fine site in the neighbouring parish of Summer Hill in 1924, and it is now a very large

School indeed. In addition to the Senior School at Summer Hill, it has a Preparatory School at Strathfield with a Sub-Primary division on a separate site in that suburb. The present enrolment is 875 boys, and of these 477 are in the Senior School, 329 in the Preparatory School and 69 in the Sub-Primary division. Though predominantly a day school, it has always had a substantial boarding establishment and at present 160 boys are in residence.

The Chapel will be a Memorial of the sacrifice and service of Old Boys

(Continued on page 13)

Sketch plan of the quadrangle at Trinity Grammar School showing the position of the new chapel in relation to the Headmaster's house (left) and the main school buildings. The single storey building beyond the chapel will be removed when the quadrangle is completed.



SKETCH OF A NEW CHAPEL FOR TRINITY GRAMMAR SCHOOL.

Off the Record

HOSPITABLE ANARCHY.

The Archbishop of York writes in his current diocesan letter: "I look forward to the day when on arriving at a parish church I know what lessons are going to be read, instead of being greeted by the hospitable anarchy of Good evening, your Grace. We usually have B but we sometimes have A. Is there any lesson Your Grace would like?"

EFFECT ON PREACHING.

The Archbishop points out that it is "a high office to read the Bible aloud to the congregation at all. Once upon a time the reading of the lessons was carefully prepared, like the sermon. I believe that our recovery of the reading of the lessons as a 'great office' would have its effect upon the other office of preaching. Let the laity know that the lessons in church are a call to them for alertness and care in the hearing, for the spirit of the listener and the learner. By a real sharing of responsibility between pulpit, lectern and new the lessons in church can be made more like 'the sword of the Spirit which is the Word of God.'"

THE NEW LEARNING.

"The Atlas does not concern itself with theology or dogma. Its sole aim is to provide a fuller understanding of the Bible."

—Publisher's blurb advertising a new atlas of the Bible.

MAGNIFICENT OBSESSION.

The Bishop of Ripon concludes a letter to the Church of England Newspaper with those words:

"Whether my decision was right or wrong, it was certainly no part of any plan of the Episcopate, which does not, in fact, exist."

An odd confession for a bishop to make; it looks as if bishops are of the "non esse" of the church!

THE MEASURE OF FAME.

An English newspaper reports: "The Archbishop of Canterbury drew larger crowds than Billy Graham when he preached in Great St. Mary's, Cambridge, last Sunday night."

After the service Dr. Fisher, who had expressed a desire to be heckled, stood on a pew half-way up the aisle and answered questions until nearly midnight.

—Q.

TO AUSTRALIAN CHURCHMEN

Prayer and God's Sovereignty

In the short time since Bishop C. T. Chen gave as a ground for his invitation to the Primate to visit China, that "the world situation is improving," events have shown how ephemeral was this estimate. Riots in Hong Kong and Singapore, bloodshed in Morocco, insurrections in Poland and Hungary, Egypt's seizure of the Suez Canal, and now Israel's invasion of Egypt and the armed intervention of Great Britain and France, all demonstrate how close to the surface the troubles of the world lie. And shadowing over all are the continuing experiments in atomic fission and fusion.

In an earlier age such disturbances as these which we have witnessed in the past four months would not have occasioned serious concern, since they would have been regarded as local and isolated incidents. But what makes them ominous to-day is the background of atheistic Communism which has the declared intention of dominating the world, and pursues this course—in which it has already achieved large success—by fomenting and inflaming for its own ends friction in every part of the world.

The Russian power has apparently received a rebuff in Poland and Hungary, but this should not lull us into thinking that the Communist menace is any the less. The wave may recede for a moment, only to gather its strength for a renewed pounding on the shore.

Hungary has another lesson for us. Communist propaganda has deceived the world into believing that the peoples of Communist lands have accepted their regimes with equanimity (if not always with enthusiasm) and are living happily in their new paradise. But in Hungary it only required the slightest wavering of the Communist grip to lift the lid and expose the true attitude of the people to Communism. This, for example, should warn us to be on our guard against accepting Communist propaganda about the blessings of "Liberation" in China. The perfidy of the Russians in planning a blood-bath for Hungary while engaging in talks for the complete withdrawal of Russian forces is fully consistent with the Marxist creed that morality is the invention of capitalism. The interests of the Party is the only rule they follow; it is folly to trust them.

But what should be the Christian's attitude in all this? First, he must never lose sight of the truth, which Nebuchadnezzar learned so painfully, that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." The sovereignty of God over the affairs of men is most clearly displayed and asserted in the Bible in just those events where nation clashes with nation and, it is worth adding, where the people of God are overwhelmed by suffering and involved in disaster.

Our trust is directed to a loving Father who is in complete control and who has assured us that "all things work together for good to them that love God, to them who are called according to his purpose." This promise is our consolation in distress and a sure hope which looks beyond the present troubles. This promise of God must be constantly before our eyes, if it is to have its proper effect on our thinking. It is the knowledge of God's absolute and unlimited sovereignty and of His gracious promise to "come to judge the world with righteousness and the peoples with his truth" which evokes our prayer as an expression of our faith in Him. God is glorified and His name is hallowed when His people call upon Him in the day of trouble (Ps. 50:155).

To-day's events sharpen every Christian's duty to pray, and underline our Lord's command: "Take ye heed, watch and pray; for ye know not when the time is" (Mark 13:33).

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The Australian Church Record, November 8, 1956

Who is Primate of Australia

The vacancy in the See of Adelaide raises the interesting question. To whom will the new Bishop take an oath of canonical obedience?

In a recent issue of the Adelaide "Church Guardian" the Dean of Adelaide states that the Canons of the Diocese require the new Bishop to take "the oath of Canonical obedience to the Primate of Australia," and later the Dean writes, "the Diocese of Adelaide is at present an autonomous See which has voluntarily accorded jurisdiction over itself to the Primate of Australia." We have not the Adelaide Canons before us but if they use the phrase which the Dean suggests, "Primate of Australia" it raises the interesting question, whom do they mean by "Primate of Australia?"

"Primate not Primate of Australia."

In the Anglican Communion the word "Primate" is most commonly used as an equivalent for "Metropolitan." Thus both in the Church of England and in the Church of Ireland the four Metropolitans are designated as Primates. In Australia, however, the word "Primate," but not "Primate of Australia," is used of a person elected by the Bishops for the purposes of the Constitution of the Dioceses of Australia and Tasmania. The Archbishop of Sydney has been so elected and is Primate at the present time. But he is not Primate of Australia by such election. This was made very clear by the first Primate to be so elected, Bishop Barker, when in 1876, in speaking of this officer, he told General Synod: "He is not styled Primate of Australia and Tasmania, nor even Primate of the General Synod, but for the purposes of the Constitution of the General Synod he is known and designated as Primate. In Section 3 of Determination No. 1 it is resolved that whenever a vacancy occurred in the Primacy, the Bishops constituting the House of Bishops should elect one of their own number as Primate. If "Primate" then meant "Primate of Australia," it would be an anomaly that the House of Bishops should be able to elect a suffragan (who had perhaps just taken the oath of obedience to the Metropolitan of a province) to be the Bishop to whom as Primate that Metropolitan would be subordinate. But if "Primate" be simply for the purpose of the Constitution the anomaly ceases."

Since, then, the Primate and the Primate of Australia are not necessarily the same person, to whom does the phrase in the Adelaide Canons refer?

The Australian Church Record, November 8, 1956

We believe to the Archbishop of Sydney by right of his see, as he is Metropolitan of the province of Australia created in 1854 by Letters Patent and of which the Diocese of Adelaide is part. The Dean of Adelaide denies that this province has ever existed and he bases his judgment on the fact that the Archbishop of Canterbury "acting upon legal advice" told Bishop Barker that the Bishop's Letters Patent were ultra vires. It is important to note that from the beginning this legal advice was recognised as wrong, though the Archbishop of Canterbury was not in any other position than to act on it in the matter in which he had been asked to act.

RECOGNISED AS WRONG.

But in tendering it to the Bishop of Sydney the Archbishop took the unusual course of stating that he regarded it as mistaken. It was never accepted by the Bishop or Diocese of Sydney, and there is little doubt that this advice of the then Vicar General of the Diocese of Canterbury was wrong.

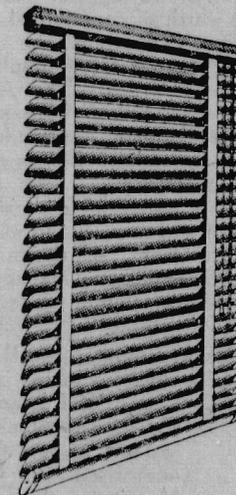
The question is a simple one. If Letters Patent are invalid for certain purposes are they invalid in toto? Lord Romilly in the Colenso Case made clear that this was not so. Though the Crown has no power by Letters Patent to confer coercive jurisdiction on a Bishop in a self-governing colony it can create a bishopric, otherwise many Australian Bishoprics would cease to have been created once the Letters Patent was seen to be invalid in certain respects. But this was never suggested. Now if the Crown can create a see by Letters Patent, it can create a province, though it is admitted that it cannot confer coercive jurisdiction. But the essence of an ecclesiastical province is not coercive jurisdiction, but relationship of Bishop to Bishop. If the Crown can create a Bishopric—and it created the Bishopric of Adelaide—it can create it in a relation of subordination to another Bishopric; and this it did in fact by Letters Patent. Moreover this relationship of subordination of the Bishop of Adelaide to the See of Sydney was recognised by the Bishop of Adelaide at a date after it had become clear that Letters Patent were invalid in some respects.

The Dean of Adelaide's argument rests on his statement that "Letters Patent were found to have no authority in colonies and settlements to which the Crown had granted self-government." But this, we believe, is not a correct statement of the situation. The Privy Council declared explicitly in 1869 of such Letters Patent, "the Letters Patent were not wholly void," and later the Master of the Rolls explicitly affirmed "Let it be granted or assumed that Letters Patent are sufficient in law to confer on Dr. Gray the ecclesiastical status of Metropolitan and to create between him and the Bishops of Natal and Grahamstown the personal relation of Metropolitan and Suffragan as ecclesiastics

From this it is reasonable to conclude that when the province of Australia was created in 1854, it was validly created, and the Bishop of Sydney and his successors continue to be Metropolitans of Australia, or in the terms of the Adelaide Canon, Primate of Australia. This is an office inalienable without its own consent from the See of Sydney and it is distinguished from that of Primate simpliciter, which is under the control of Determinations of General Synod. Adelaide, Willochra, and Tasmania still remain within this province, for nothing has taken place since 1854 which effectively affects this relationship. Accordingly, the Bishop of Adelaide takes the oath of canonical obedience to the Bishop of Sydney.

● DANGER SPOTS. — In Britain 45 persons on an average lose their lives every day because of accidents. Twenty-four of those deaths arose from accidents in and around the home—17 inside the home itself and seven in ordinary pursuits round the home—16 in some form of travel—14 on the roads, one on the railways, and one in air or water transport—and five at a place of work—two in factories, one in coal mines, and two on farms, or in quarries.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Archbishop of Canterbury's statement that the income from Church endowments in England have increased by 50% in the last eight years simply by a policy of reinvestment is a matter for congratulation of the English Church and self flagellation for the Australian. During the last eight years the "Australian Church Record" has been constantly emphasising the foolishness of continuing to invest endowments in bonds, and similar securities. Yet bonds are still being bought. In England, on the contrary, the church has sold last year alone £30 million worth of bond-type security and now holds £50 million worth of industrial shares, as well as a large number of commercial properties, buying, for example, £8 million worth of commercial buildings last year. In addition, the church in England owns a large number of agricultural properties. The Australian church could follow this example, investing its money in industrial shares, in commercial buildings and in productive real estate. Two things needful are: a policy of leadership in this direction and a small and efficient financial directorate. Christian stewardship involves proper management and investment of church funds.

The orderly reading of the Bible is a feature of public worship in the Church of England. At the present time two systems of lessons are authorised for use in Morning and Evening Prayer. The Lectionary of 1871 which is printed in the Prayer Book is based on the monthly calendar (i.e., it begins on January 1st); the Lectionary of 1922 which is printed in many Prayer Books as well as 1871 is based on the ecclesiastical year and begins in Advent. Both Lectionaries are "profitable and commodious," in accordance with the principle laid down in the Preface to the first English Prayer Book for the order for reading the Scriptures. Nor is the Church's rule excessively rigid, for the Prayer Book provides that on special occasions, to be approved by the Ordinary (in this case the bishop), other lessons may, with his consent,

be substituted for those appointed in the calendar.

These rules are simple and straightforward, and it is therefore distressing to find that there are clergy who frequently ignore them, and instead of a systematic reading of Scripture choose lessons to suit their own whims and fancies, often with little thought and preparation.

It is equally distressing that a body like the General Board of Religious Education should encourage the clergy to adopt another lectionary altogether, for the use of which there is no authority at all. The merits or demerits of this particular lectionary are not in question; the point is that its use is illegal. Even the English Convocations which gave approval to the lectionary recognised this fact. Only Parliament can give authority to any change in the Prayer Book in England, and the present attempts to by-pass Parliament are aggravating lawlessness in the church.

Moreover, even if the English Parliament were to approve the new lectionary, it could not be adopted in the Church of England in Australia unless or until it should be approved by our own synods. The 1922 Lectionary for example, was approved by Sydney Synod in 1923.

The time has come when the churchman must resist steadfastly the introduction of special Sundays commemorating this or that. For example, last Sunday week, according to the news columns in the Press, was being celebrated as Apprenticeship Sunday, Education Sunday, Reformation Sunday, Trafalgar Day Sunday, and Stewardship Sunday, amongst other things. The apostles, St. Simon and St. Jude, whose day it was, were quite forgotten. Sunday is primarily for the worship of God and the commemoration of our Lord's resurrection. These topics are sufficient to absorb the interest of worshippers. Special Sunday observances turns the day to propaganda purposes, and the multiplication of special observances, on Sunday tends to subordinate the worshipping of God to the celebration of some aspect of contemporary society. It is a tendency that must be checked, having already gone too far.

An article elsewhere in this issue suggests the query, what are the correct titles for the Bishop of Sydney? The Bishop of Sydney was created by Letters Patent of the Queen in 1847 and was reaffirmed with modification by Letters Patent in 1854. These Letters Patent conferred on the Bishop of Sydney "and his successors" the title of "Lord Bishop of Sydney," and "Metropolitan of Australia." There can be no doubt that the Crown can confer titles by Letters Patent throughout its dominions; every birthday honours list brings proof of this. To refuse to use the title on the one hand, or to refuse to acknowledge it on the other, is an act of discourtesy to the one who conferred it. (Not every Australian bishop has had the title "Lord Bishop" conferred upon him, though we notice that many such use the title just the same!)

Alongside the title "Metropolitan of Australia," conferred by Letters Patent on the Bishop of Sydney, there has grown up by custom of recent times the title "Primate of Australia." For example, many plaques and foundation stones bear this inscription, and we are told that it is to be found in the Adelaide canons. This title is not defined in any document that we know of, but on analogy of usage in the Western Church, it is an equivalent of "Metropolitan of Australia," and so is one of the titles of the Bishop of Sydney by right of his see and cannot be assumed by any other bishop.

In addition to the titles of Lord Bishop of Sydney and Metropolitan of Australia, conferred by the Crown, and Primate of Australia, conferred by growing custom, the Bishop of Sydney is also entitled "Archbishop," by Determination of General Synod in 1896, and also "Metropolitan of N.S.W." by an earlier Determination of General Synod in 1881.

All the foregoing titles belong to the See of Sydney, but in addition, the present Archbishop of Sydney has the title "Primate," which was conferred on him sometime after his coming to Sydney, by vote of the Australian bishops, acting under a Determination of General Synod. As "Primate" (which must be distinguished from "Primate of Australia"), he presides over General Synod and fulfils other duties conferred on the Primate by the Constitution.

Thus the full ecclesiastical titles of the present Diocesan of the See of Sydney are Lord Archbishop of Sydney, Metropolitan or Primate of Australia, Metropolitan of N.S.W., Primate.

The Australian Church Record, November 8, 1956

The Christian in the University

By Graeme Goldsworthy.

One of the features of orthodox Christianity which the world likes least is its dogmatism; that is, its authoritative voice in faith and morals. Even within the wider Christian body there are many reactions against dogma which result in the liberalism of the "open-mind."

The tendency is to look down on claims of Scriptural infallibility and Church authority, and to replace them with a down-to-earth theology which is either crudely scientific or a disguised agnosticism.

On entering the University one usually meets a similar secular liberalism which exhorts one to approach everything with an open mind and without preconceived ideas. Open mindedness is reasonable when it amounts to the admission that we have a lot to learn; probably one of the hardest lessons we learn at University is the smallness of our knowledge. But if open-mindedness is to mean lack of conviction then it ought to be shunned; intellectual humility is not contrary to dogma.

Probably the biggest change experienced by the Fresher is the absence of the close supervision and authority of school, the absence of segregation, and

November is examination time and we express our very best wishes for success to all readers of the "Record" who are sitting for exams whether at school, at the University, or in the theological colleges.

We were recently asked what are the best subjects for a school boy to take for the Leaving in preparation for training for the ministry. For this object, as well as for true education in general, the best subjects are those which deal with people, what they have written and how they have lived. English language and literature is of primary importance, and so is history. Latin, and if possible, Greek, not only train the mind but introduce the student to the thoughts and lives of human beings in the past. These two languages are, of course, of prime importance for theological study. Of the modern languages, German is probably better than French from this point of view. If a boy or girl can go up to the University and study the same type of subject it would be of immense value in training for full-time ministry later and the opportunity of a University course in the Humanities should not be neglected if it can possibly be taken.

the vast scope for social intercourse with peoples of differing outlook, age and race. It is a sudden transition from being a "Hey you!" to being a "Mr." or "Miss." In many cases there is a new participation in the education process, in discussions, or in preparing papers to be read in class, spoonfeeding of material has gone and the student is left much more to his own resources. In short, the University may arouse an all too sudden response in the type of person who is ever ready to discard authority and social or religious inhibitions, while to the more stable person it provides many rich stimulants to maturity.

But what of the Christian? The stable Christian goes to the University believing that God has guided him to choose such a preparation for fuller service. He must go prepared to put study first, but must also realise that God has put him among a certain group of people to carry on the life-long task of a faithful witness to the Gospel. He should find fellowship with other Christians one of the richest sides to University life.

Broadly speaking, there are two main errors into which Christian students can fall and which ought to be carefully avoided. The lesser is to be so afraid of the show of liberalism, both secular and religious, as to cut oneself off from all but the attaining of a degree. The other is to be so infatuated with the new freedom and grown-upness as to allow convictions to dull and to forget the purpose of our training. The one prejudices contact with those we would win, the other prejudices contact with the one we would serve.

The Christian must go with conviction and purpose, realising that he is set as a witness among the potential intellectual leaders of the nation. If he goes unprepared to change ideas he denies the reasonableness of his faith, but if he goes unprepared to assert ideas he denies the purpose and mission of his faith. The stable Christian who studies the word of God in earnest will find higher education an enriching experience.

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By Gerald Muston

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NEW TITLES IN PREPARATION

The Australian Church Record, November 8, 1956

Purified by Obedience

By Ken Shelley.

"Seeing ye have purified your souls in obeying the truth"
(1 Peter 1, 22.)

"Now ye are clean through the word which I have spoken unto you." (John 15,3.)

Reformation of the Church always results from a return to the authority of the Word of God.

It might seem incredible but, more than once in the history of the people of God, Satan has been successful in suppressing all knowledge of the Scriptures. One such time is dramatically recorded in 11 Kings, Chapter 22. There we read that for more than 57 years Judah had suffered under two successive evil reigns. Baal worship, spiritualism and astrology had become the religion of the people. They were seduced, we are told, "to do more evil than the nations whom the Lord had destroyed." Then, at eight years of age, Josiah succeeded to the throne. In his eighteenth year he gave instructions to repair the fabric of the temple. This led to the discovery of a copy of the "Book of the Law," which, in great excitement, was brought to the youthful king. The very reading of the Book was sufficient to bring overwhelming conviction of its authority, infusing king and people alike with a dread sense of their utter sinfulness. Their repentance bore fruit in a holy zeal which swept away every trace of their kingdom's former idolatrous iniquity.

Lighting Little Fires.

It was for a much longer time that Satan suppressed the Word of God in the Dark and Middle Ages. The result, however, was the same. In the place of true religion came idolatry, superstition and ignorance.

But the time was much longer, and the darkness covered larger kingdoms and wider lands. So, correspondingly, the resultant awakening was slower, and concerned many people in many countries. Instead of the picture of the king of a tiny state leading God's people out of the morass of corruption into the highway of faith and righteousness, we see first one here, then one there, lighting little fires of the truth of God's Word, which eventually were to ignite the whole mass of idolatrous rubbish collected in half a millenium's apostasy and neglect of the Scriptures.

We see, for instance, John Wicliff the Vicar of Lutterworth, laboriously copying out the Scripture, letter by

letter, and patiently training his disciples to spread abroad its precious truths. We see light dawning in the soul of a Dean of St. Paul's, John Colet, prompting his friend Erasmus to produce his famous Greek Testament. We see Ulrich Zwingli, pastor of Zurich, bravely condemning the error of centuries by preaching the forgiveness of sins through Christ alone. We see Martin Luther, in torment of heart and mind, suddenly finding peace by taking God at his word and trusting to His promises, thenceforward to wield the sword of the Gospel with devastating power.

Idolatrous Debris.

There were many fires, small and great, drying up the accumulated idolatrous debris of the centuries. Before, however, the great cleansing blaze could be finally ignited, fires of another kind were seen.

The truths being re-discovered were so strange and so hurtful to the vested interests of the purveyors of superstition and ignorance, that many had to seal their stand upon the Word of God by giving their own bodies as fuel to the flames. We read of Tyndale, of Cranmer, of Ridley, of Latimer and a host of others standing faithful unto death in triumphant martyrdom.

The spiritual battle was now fully joined. As at Pentecost, people heard again in their own tongues "the wonderful works of God." Ancient idols, lying traditions and vain superstitions fell to the sword of truth, and out of the 16th century arose a purified reformed church, proclaiming in all its glorious simplicity the power of the everlasting Gospel of Christ. It would not be too much to say that this church sponsored and savoured all that is best in man's complex civilisation today—democratic government, care of the sick in mind and body, education of the young. It fought and conquered slavery. Because of its faithful guardianship of the Word of God it has been the effective conscience of more than one nation since the Reformation.

But where do we stand in relation to all this to-day? There is every sign that we are in grave danger of losing again this priceless heritage! If Satan cannot suppress the Word of

God he resorts to his other method of undermining its authority and casting doubt upon it. It is a very ancient method. For he first used it in the Garden of Eden, when he planted the seeds of doubt in the mind of Eve—"Yea, hath God said . . .?"

Satan's Triplets.

Satan has done this very thing again. In most of the churches of to-day the Bible is not the supremely authoritative Word of God. The hundred years' war waged against it by science, falsely so-called, and literary criticism, has only too clearly left its mark. Many churches, purified by the Word in the time of the Great Reformation, will now only accept that the Bible contains the Word of God—not that it is the Word of God. They teach that we must seek for the real Christ beneath the accretions and additions of his over-zealous and imaginative followers.

What has been the result? Surely as it always has been. Back have come Satan's triplets—idolatry, superstition and ignorance—now, of course, garbed in the respectable conventions of a 20th century civilisation. The gods to-day are money and pleasure. Fate and chance have supplanted faith. People offer as their religious convictions the shifting sands of vague opinions. And the world to-day loves to have it so! It is now freely capassed that the 16th century Reformation was a mistake—the result of misguided efforts on the part of a handful of narrowminded extremists.

Whether we like it or not, it cannot be denied that the Great Reformation was the direct fruit of a return to the authority of the Scriptures. It was a clear manifestation of the cleansing power of the Word. Thus, the Reformation was not only a position gained but a position which must, at all costs, be maintained. If we would hear with a right spirit the noble works that God did in the old time, if we would keep up the Great Reformation as an enlivening force, and not just as the memorial of an historic incident, then we must return, and keep on returning, to the old standards of the proven way—the way of an obedient faith which accepts the Holy Scriptures as the very Word of the living God.

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The Australian Church Record, November 8, 1956

IN CHINA NOW

Dear Sir,

The article "In China Now" by Sinophile, reprinted from "The Life of Faith" in your issue of 25th October, 1956, prompts me to make some comments.

The first is this: We have to remember that the Christian Church in China is very much a minority group, possibly less than one per cent. of the total population. It is not easy for us to realise fully what this means. The number of active Christians in our own community may not be as large as we would wish, and there are many things in our own national life which are sub-Christian, to say the least. But at the same time we have a substratum of Christian teaching and tradition, extending back for many centuries, which does more to influence the lives of people in the community than we are sometimes disposed to realise. To be a Christian in a completely non-Christian community is a very different matter, as those who have lived right in such an environment can testify; the social, intellectual and spiritual pressures are all against one. Therefore, quite apart from the particular issues involved, on which I shall have more to say, the fact that the Chinese Church has continued to live and to give such evidence of life as Sinophile's article shows, is a tremendous cause for joy and thanksgiving to the Lord whose Church it is. It should give thinking and praying Christians of the West much encouragement to know that their Chinese brethren are continuing to fight the good fight of faith so valiantly, and should inspire us to continued intercession on their behalf that God's will may be done in and through them all. Insofar as those who suffer for their Christian conscience are doing so according to the will of God, we must be challenged to uphold them continually before the Throne of Grace.

But in order to do this fully and intelligently, we must be aware of the whole picture and not confine our attention to a part only. This is where my second point for comment arises; it is rather complex, but needs to be understood.

While we honour and respect Wang Ming-Tao, Watchman Nee, and those associated with them for their courage in upholding so faithfully what they regard as a matter of conscience, we must not allow ourselves to set them up as a standard by which to judge all our Chinese Christian brethren. Sinophile is careful to point out that there are many evangelicals in the Three Self Movement, and to warn us to judge nothing before the time. This is a warning which we must respect and take to heart. For Mr. Wang and Mr. Nee have for long been outside what many equally sincere Christians regard as the main stream of development of the Christian Church in its organised and visible aspect in China. The Little Flock, with which Mr. Nee is associated, may not unfairly be compared to the more exclusive type of Plymouth Brethren in our own community. As they have such an attitude to the Churches and to life in society, it is understandable that they would come into conflict on these matters with the present government in China. Let me repeat that I do not wish to disparage their stand for truth as they see it; but I feel that it is important that we in Australia should also remember that there are many other equally sincere and real members of the Body of Christ in China whose consciences have not caused them to hold back from participation in the Three Self Movement.

Yours, etc.,
RODERICK W. BOWIE,

C.M.S. Commissioner for S.E. Asia.
C.M.S. House, Sydney

The Australian Church Record, November 8, 1956

NOTE TO CORRESPONDENTS.

Letter writers are asked to be as brief as possible. It is often necessary to omit letters or abbreviate them through lack of space, as in this issue.

IS THE CAUSE OF CHRIST TO LANGUISH?

Dear Sir,

I was most interested to read in your Notes and Comments in a recent issue of "The Record," that one Sydney Church has been stirred to give nearly 40% of its income to extra parochial activities. This example could well stimulate the wider expression of the grace of giving in the Church both individually and parochially.

The revelation of the Archbishop at the recent Synod that there are 65 centres in the diocese of Sydney without any or an inadequate place of worship is a call and challenge to the whole Church in the Diocese.

As Commissioner for the centenary of the Home Mission Society may I express the hope that the Society will be supported more universally, generously and proportionately to the increased income of the parishes through "Promotion" that the opportunities for evangelisation in these great new centres of population and elsewhere may be seized without delay and the Church established in them. This is the very purpose for which the Home Mission Society was founded 100 years ago and still exists.

Is the cause of Christ to be allowed to languish in our very midst?

"Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Yours, etc.,

G. A. CHAMBERS, Bishop.

Diocesan Church House,
Sydney.

MORE OR LESS SINGING.

Dear Sir,

I notice with some dismay a reference in the "Off the Record" column in your issue of 13th September to singing less in our services. As an Evangelist myself I strongly deprecate the suggestion that we should sing fewer hymns. I know many who openly state that they enjoy a good singing of the hymns, Sunday by Sunday. Reference to G. R. Balleine's Volume "History of the Evangelical Party" at page 139 shows the following—"hearty congregational singing became a marked feature of an Evangelical service."

In this diocese I have noted that those churches where the churchmanship is advanced often have good choirs—but their congregational hymn singing is not up to the standard of the Evangelical churches. Surely your columnist is not joining the ranks of the anti-music lovers, or is it that he is afraid we might drift towards Methodism? I am sure his Sing Less plea would not fall on responsive ears among many Melbourne Evangelicals. Sing Better, if you like, but please not less.

Yours, etc.,

JAMES H. KENNEDY.

Melbourne.

CORRESPONDENCE

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

BAPTISMAL REGENERATION.

Dear Sir,
My friend the Rev. D. W. B. Robinson says that I am indeed a simple soul (as I did describe myself earlier) if I think I can use the language of the Prayer Book without regard to the theology of the Prayer Book. I would be, but I don't! Would Mr. Robinson, however, tell us how to discover the theology of the Prayer Book except through the language of the Prayer Book. In my earlier letter I quoted from the Offices of Baptism of Infants and Confirmation, and from the Catechism: I did not, I think, misquote, or garble, or quote out of context. In reply, I am referred to Prayer Book teaching about worthy reception of Holy Communion, which Mr. Robinson applies to Holy Baptism (but the Prayer Book does not). Then Cranmer is quoted. In the light of the downright and unequivocal statements in the public services of the Prayer Book, e.g., "Seeing now . . . that this child is born again," "We yield thee hearty thanks . . . that it hath pleased thee to regenerate this infant with thy Holy Spirit," this is to me quite unconvincing. Whether every baptised person will finally attain to everlasting life is not for us finally to judge, as your correspondent Bruce L. Smith truly says. That baptised persons are regenerate the Prayer Book does assert, and it was this that prompted my joining issue originally with the Rev. A. Deane in his harsh and sweeping generalisations about the mass of Anglicans being "unregenerate" and "under Satan's control."

Yours, etc.,
E. H. LAMBERT.

The Rectory,
Balmain, N.S.W.

AN EVANGELIST'S DREAM.

Dear Sir,
Of all the unfair, inaccurate and uncharitable letters I have ever read that of your correspondent A. R. Deane (A.C.R. 27 Sept.) surely takes the bun! Assuming that his diagnosis be correct, what an opportunity for evangelism; in the recent Synod he declared that evangelism (not worship) was the pre-eminent function of the Church. Here we have 10,000 "unregenerate" men coming into the church so full of interest that they are willing to roll up their sleeves and work. Surely an evangelist's dream!

One cannot help feeling that the opposition of right-wing Evangelicals to the Promotion Scheme is based on fear and here Mr. Deane lets the cat out of the bag when he writes: ". . . it will mean the eclipse of evangelical strength in the Diocese of Sydney."

So there it is! Even though we see that God's work is in need, even if we are forced to close churches in the inner city area even if thousands of our children in secondary schools are uninstructed in the Faith, even if we cannot attend to the needs of our youth in the armed services, let us continue in the same old rut but don't let us change the status quo!

It is sad to know that in this day of opportunity and challenge with some priests party still comes first.

Yours, etc.,
ROY WOTTON.

The Rectory,
Gordon.

EVERY MEMBER CANVASS.

Dear Sir,
All Anglicans, are, naturally, concerned with the Every Member Canvass and I have been reading with interest the correspondence in the columns of your paper, which pertains thereto. So far, I note, the Rev. A. Deane's letter has not been adequately answered or proved to be unscriptural. May I submit some further considerations?

1. It is apparent that some parishes employing the Canvass are not ready for it from a spiritual point of view. The danger of sending out anyone who volunteers, rather than selecting a team of mature Christians, zealous of working for their Lord in His Kingdom, is a very real one.

2. There are many among the parishioners whom the canvassers will visit who feel that the pledging system is offensive and does not conform to their idea of giving to the Church. Why is this so stressed if the real basis of the Canvass is a spiritual one?

3. A good number of Sydney churches not participating in the Canvass had larger congregations than usual on Sunday, 21st October, if the radio and press advertising were effective. I have no doubt that these churches would have no objection to this and enjoyed the results of the free publicity. But those parishioners affected by it enough to make a special visit to their local parish church must have felt that they were misinformed and that the Church of England lacked co-ordination. It seems as though the Department of Promotion's publicity rides rough shod over those parishes who are "not co-operating."

Yours, etc.,
R. BOSANQUET.

Shore School,
North Sydney.

SPIRITUAL HUNGER.

Dear Sir,
Mr. Deane's letter in the "Church Record" of September 27 appeared to me as an oasis in a kind of spiritual desert.

I am not able to involve myself in the academic discussion over baptism and regeneration; I can only write as a wife and mother and a seeker after godliness. Many people to-day are spiritually hungry. Our present efforts to see to the Church's material needs—and to bring people back to church—could well be a blessed undertaking.

But how sad if hungry people are enticed back to church only to be further disillusioned—or if the church is given over to those who are not spiritually hungry at all.

Yours, etc.,
(Mrs.) E. M. BROWN.

Oatley, N.S.W.

USE OF WAFERS.

Dear Sir,
Will you kindly inform me in the "Church Record" what authority have Ministers to use wafers instead of bread at Holy Communion?

Yours, etc.,
A.C.

Bairnsdale, Vic.

[Ministers have no authority whatever to use wafers. The church courts have declared the use of wafer bread to be contrary to the requirements of the Prayer Book and therefore illegal. As recently as the October session of the Convocation of Canterbury, certain legal notes on some of the proposed new Canons were issued to members, in which the legal advisers state that "paragraph 2 of the Canon (26), insofar as it permits the use of wafers, is contrary to the law."—Ed.]

A NEW CONSTITUTION?

Dear Sir,

The notice in the 25/10/56 edition of the A.C.R. to the effect that a special session of the Sydney Synod will consider the draft Constitution March 3rd, 1957 was noted with interest.

One wonders what attempt, if any, is being made to enlighten members of Synod, especially the laity, with regard to the implications of the draft constitution. The votes of the lay representatives could easily decide the issue.

Firstly, it is necessary to determine whether or not a constitution is necessary before becoming involved in the details of the draft. Many Australians to-day appear to adopt as a general principle, that it is a step forward when a tie with Britain is severed. This attitude could easily permeate into church activities. The fact that other countries have created their own church constitutions is in itself no reason to assume that we should do the same.

Secondly, assuming that the need for a constitution has been established—to my mind it has not—then follows the consideration of the draft. The new church cannot rightly adopt the title, "The Church of England in Australia" because the draft constitution is an attempt to completely sever the church from the Church in England. The only link is in Clause 6 which states, "This Church will remain and be in communion with the Church of England in England . . ." Almost any interpretation could be applied to the phrase, "in communion." The link could not be much weaker.

Those of us who wish to remain members of the Church of England object very strongly to this organised attempt at mass ex-communication.

Yours, etc.,
E. S. CHIVERS.

Gladesville, N.S.W.

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CORRESPONDENCE

APPEAL TO SCRIPTURE.

Dear Sir,

Pressure of work alone prevented me writing immediately an appreciation of the letter of the Rev. A. Deane. Now that I have read the replies my heart is filled with sorrow.

It is not to be expected that such a challenge as Mr. Deane presented would bring wholehearted approval but it is at least significant that his critics have not made any real appeal to Scripture.

If Mr. Deane is on an "ivory tower" it is one of the Lord's making and, at least, he has both feet fixed firmly on the Word of God. Of course the whole position is a tragic one. We are desperately short of clergy and desperately short of buildings. It may be that the reason is that we are desperately short of the Grace of God. I wonder how many of the thousands of canvassers are to be found at the Prayer Meeting of the Church. Perhaps they had never thought of that. Perhaps the numbers have been so small that the Minister has given up hope. And now instead we are so desperate that instead of any clear-cut call to repentance we are going round, with an invitation in one hand and a receipt book in the other to all and sundry.

That there is a real need of teaching stewardship to worshipping members of our church I have no doubt whatever, but the practice of asking and hoping and expecting others to contribute to God's work belongs to the Old Testament and not to the New. Mr. Lambert suggests that Mr. Deane knows little of what is going on in the parishes that are participating in the Canvass. Perhaps he knows more than Mr. Lambert realises. Certainly what I have learnt of what is going on in some of the parishes has shown me just how far away from the deep spirituality of the New Testament we have come. Admittedly this does not apply to all and we are deeply thankful for those parishes which have endeavoured to preserve a really spiritual approach even though we feel they are wrong in principle.

Yours, etc.,
H. R. SMITH.

The Rectory,
Carlingford.

A CHANCE TO HEAR.

Dear Sir,

After reading some of the criticisms of your contributors on the "Every Member Canvass" one wonders if the thought has struck any of them that this wonderful campaign may not be the work of the Holy Spirit in the minds and hearts of the leaders.

The wonderful response to the appeal for workers alone should cause them to refrain from any criticism, and they should reflect that our Lord's work on earth was almost exclusive amongst the "outsiders" and publicans and sinners.

To fill the churches with these people gives them at least a chance to hear the old Gospel for "how shall they hear without a preacher?"—the witness of us laymen is all too poor.

Shall we be satisfied to find our churches, large and small, too often near empty Sunday by Sunday? Or shall we welcome any earnest method of calling our luke warm Anglicans back into the fold?

Yours, etc.,
LESLIE A. CLAPHAM.

The Australian Church Record, November 8, 1956

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Can Wilful Sinners be Forgiven

By Archdeacon T. C. Hammond

We are introduced by this Article to a very ancient misconception of God's message of salvation. Tertullian, who attained prominence at the very beginning of the Third Century, held very rigid views concerning the remission of serious sins committed after baptism.

When Tertullian became a Montanist this rigour was intensified. So fearful was he of the danger of falling into sin which had no forgiveness he exhorted his followers to abstain from the baptism of infants. The same opinions were revived by Novation so far as sin after baptism was concerned. At least he denied to any such transgressors restoration to Church privileges. At the period of the Reformation certain Anabaptists revived the error of Novatian. The Anabaptists also held that persons once justified could never lose the grace of God. They extended this idea to convey the impression that any who fell into sin were thereby proved to be without God's grace. The Article deals with this early error which arose again in the Sixteenth Century very explicitly. It denies expressly that every deadly sin willingly committed after baptism, is sin against the Holy Ghost. Beveridge in commenting on these words writes, "Be sure every deadly sin, that is, every sin (for every sin is deadly) willingly committed after baptism, is not sin against the Holy Ghost." Beveridge is theologically correct, and cites, as is his wont, ancient authorities to support him. But it is just possible that Cranmer, when framing the Article, had in view the distinction, made by Tertullian and adopted by the Novatians, between daily lapses and overt and grievous

departures from the truth. All sins are deadly but some sins are so deleterious in their effects on ourselves and others as to be peculiarly death dealing. This seems to be the significance of the word "deadly" in the petition in the Litany against fornication and may reasonably be its signification here.

A Conflict of Desires.

Again attention needs to be directed to the words "willingly committed." The consent of the will was regarded by the rigorists, to whom we have referred, as a particular aggravation of the offence. Some were ready to be lenient towards sins of inadvertence. But an overt action such as the handing over of the sacred Scriptures was regarded as unpardonable. The Anabaptists taught that grace controlled the will so that the truly regenerate might be deceived but could not willingly transgress. It must be borne in mind however, that for the most part the tenets attributed to the Anabaptists are culled from the criticisms of their opponents and may in some instances be exaggerated.

A willing sin means a sin committed when we are in possession of the full use of our faculties. There may be a conflict of desires but the final choice is a determined act of our personality. St. Paul in Romans VII indicates this conflict of desires very explicitly. It is instructive to notice how the Ego passes as it were from one mood to the other. "With the mind I serve the law of God but with the flesh the law of sin." The weight of the individual's choice is finally thrown on one side or the other and thus, when the decision is adverse to holiness, sin is willingly committed.

The Scripture evidence in support of this first proposition of the Article is very clearly summarised by Rogers on the Thirty-Nine Articles. We may separate the statement for convenience into two distinct assertions. The first is that no-one commits sin after Baptism, who is truly regenerated. The second is that those who commit sin after Baptism have sinned against the Holy Ghost and can never secure forgiveness. The New Testament is abundantly clear on the fact that many believers willingly commit sin after Baptism. St. James, writing to baptised

ARTICLE XVI. OF SIN AFTER BAPTISM.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Christians said, "In many things we offend all." St. John writing to those who had been baptised warns them, "If we say that we have no sin we deceive ourselves," and adds, "if we confess our sins He is faithful and just to forgive our sins and to cleanse us from all unrighteousness." Again writing to the Churches of Ephesus, Pergamos and Thyatira, St. John in the Revelation exhorts them to repent. If it were impossible to fall into sin after Baptism such exhortations could not have been made. Yet again St. Paul exhorts us to restore one taken in a fault in a spirit of meekness considering also ourselves lest we be tempted. Such language would be wholly incompatible with fact if the baptised were either incapable of sinning, or incapable of restoration after they had fallen into sin. The exhortation to Simon the Sorcerer, "Repent of this thy wickedness," and the example of Peter whom Paul withstood to the face because he was to be blamed point in the same direction. The problem of sin against the Holy Ghost we reserve to the next discussion.

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All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, November 8, 1956

★ The Book Page ★

Under the general editorship of Dr. Leon Morris

A Doctor's Faith Holds Fast, by Christopher Woodard. Max Parish, 1955. Pp. 168. Eng. price 12/6.

While the theme of this book is healing by faith the author holds there is a place for surgery and medicine. In this he presents a truly Christian standpoint. God is sovereign. He may choose to heal directly without the use of means. On the other hand He may choose to bless the skill of the surgeon or the medicine prescribed by the physician. Again, in asserting that the whole man must be dealt with, not merely his body, Dr. Woodard is on sound lines. His emphasis on the importance of prayer is good and helpful.

To many readers it will be surprising that a modern London doctor declares his conviction that possession by evil spirits is common. He cites a case of a girl who had suffered for years with fits and brainstorms and was restored to normal health and sweet temper by the exorcising of an evil spirit. It is the atmosphere of the New Testament, which has its counterpart to-day in mission fields, where demon possession is recognised and exorcism practised.

Although there are some opinions expressed such as those concerning the validity of spiritualistic mediums and clairvoyance with which one cannot agree this is a book which clergy and Christian doctors should read, and which all Christians may read with profit.

—H. S. Kidner.

The Conquest of Devil's Island, by Charles Pean. Max Parrish and Co. 1953. Pp. 188. Eng. price 10/6.

It has been the policy of the French for centuries to use criminals in varied forms of forced labour. The establishment of the Penal Settlement of French Guiana was an attempt to use criminals as colonists and it was thought that hard labour in a tropical climate coupled with what was virtually a life sentence would be an adequate deterrent to crime. The whole system, however, proved a dismal failure as prisoners in hopeless despair sunk to the very depths of evil making "Devils Island" a hell on earth.

The Salvation Army came to the rescue in characteristically practical fashion sending the author to live and work among the convicts and to press for the abolition of the settlement. How he and a handful of devoted comrades accomplished this mission is the theme of the book. They established hostels, farms and meeting houses and at the same time proclaimed the redeeming power of Christ. It was a difficult, and at times, disappointing work, but they were rewarded with fruit, and in 1952, after 26 years work, saw the abolition of the Settlement.

This book is a commentary on the exceeding sinfulness of man, revealed not so much by the criminals as by the men who imposed this wicked system. One is left with a great respect for the Salvation Army which tackled this task when it had been considered hopeless by others, but the reader is never allowed to forget that it is the "Army" that is at work. Some repetition of the same sort of fact makes reading at times tedious, but on the whole the book is well written and clearly manifests the power of God.

The Australian Church Record, November 8, 1956

Calvin's Doctrine of the Work of Christ. By J. F. Jansen. James Clarke. 1956. Pp. 120. Eng. price 8/6.

This book is further evidence of the widespread interest in the writings of the Reformers which characterises the modern scene. It is an interesting and valuable addition to what has already been written on Calvin's theology, for it discusses his Christology, which few studies do. Professor Jansen is primarily concerned with Calvin's use of the threefold office (Prophet, Priest and King) as a means of interpreting the work of Christ for men. He shows that this classification was not originated by Calvin, which will not surprise many. What is a surprise, however, is his contention that Calvin makes little use of it, preferring the twofold office of Priest and King. "The essential structure of his doctrine of Christ's work remains two-fold." The threefold classification occupies a comparatively minor place in the later editions of the institutes, and is not found at all in the earlier editions. Nor is it to be discerned in Calvin's exegetical writings. Despite its popularity in later Protestant thought, Professor Jansen is of opinion that it is inferior to the twofold classification as a means of understanding the work of Christ for men. The case is well argued, and those interested in Calvin cannot afford to miss this book.

—Leon Morris.

Aspects of the Cross, by the Rt. Rev. J. W. C. Wand, Independent Press, 1956. Pp. 20. Eng. price 1/-.

Six talks given this year by the Bishop of London in the B.B.C. series, "Lift Up Your Hearts." With penetrating insight, a lucid, imaginative, yet precise style, and a mastery use of Scripture—quoting from his own insufficiently known translation "The New Testament Letters"—Bishop Wand gives enlightening sketches of the major views of Christ's atoning and redeeming sacrifice on the Cross. The booklet is a little gem of shrewd suggestive devotional meditation. What could be better than this—"You may sometimes have been lost in admiration of the beauty of a beam of light. How do you know the beam is there? Only because the light is refracted or broken by the myriad notes of dust that dance about within it. So the serene love of God when it strikes across our sphere of space and time is broken on the cross of Calvary. Only because it is so refracted do we recognise it for what it is."

—Ronald E. Marks.

Red Shoes for Nancy, by Marguerite Hamilton. Constable, 1956. Pp. 224. Eng. price 13/6.

This book tells the story of Nancy Hamilton, born with an incurable disease of the limbs, of her many operations, and of the great fortitude of a small child. Nancy was converted to the Roman faith in a Roman Catholic hospital. Mrs. Hamilton's description of Nancy's first Mass should be read by all Protestants. To read of the priest's whispering to God, removing God from His tabernacle, holding God up for all to see, and placing God on Nancy's tongue, is to realise that the vain superstition of the Middle Ages is with us still.

We may learn from this book that there is much in Romanism which appeals to the superstitious nature of some who are nominally Protestant, as was Mrs. Hamilton. While we appreciate the great love for Nancy shown by the sisters who nursed her, and their genuine devotion, we must, after reading this book, realise afresh that their faith is only a second best to that which could be theirs. —H. Hugh Girvan.

Into God: an Exercise in Contemplation, by R. G. Coulson. John Murray. Pp. 175. English price, 9/6.

This is a quaint exposition of the fundamental experience of the Christian faith—"in Christ", and will not commend itself readily to the practical Anglo-Saxon mind which thinks of conversion in black and white terms of atonement and godly living. The Roman Catholic divine Karl Adam says that the religious experience of the saints is not a blank experience, for it has intellectual content. Thus the author relates the vision of God to the Bible, and there is a profuse quoting of texts, though at random. He tries to establish a biblical basis for his method of sanctification.

He writes for Anglicans and pins his faith upon the sacramental emphasis of the Anglican formularies as the means of sharing in the divine nature. His thesis is that the selfish I am of human individuality must meet, be overcome and lose itself in the great I AM reality—God Himself. This is salvation and all that it means. But it is not an easy way unless a technique is followed, and so simple exercises in contemplation are given.

Evangelical believers will find that their own experience is more along the lines of W. P. Witcutt's, who abandoning the ministry of the Roman Church on his return to Anglicanism wrote: "Attaining the Beatific Vision is esoteric Catholicism, the philosophy of the priests, and few of the laity understand it." —L. L. Nash

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CHURCH'S INVESTMENT Continues to pay Dividends in England

During the past financial year, the Archbishop of Canterbury told a press conference in London recently, church income from endowments had risen to £11,238,000 — an increase of almost £700,000 over the previous year and of £3,800,000 over 1948. This increase was largely due to the reinvestment of assets.

During the year the process of reinvestment had gone forward steadily. Thirty million pounds-worth of holdings in fixed-interest securities had been sold, and the proceeds reinvested in other securities and in land and buildings.

The holding of industrial equities had been increased by £7,700,000 to £49,506,000. These investments were spread over a very wide range of industrial concerns — 381 in all. 235 of the companies concerned had announced a higher dividend during the year, as against twelve companies with lower dividends.

LARGE PROPERTIES.

The Archbishop said that, during the year the Commissioners had purchased forty-three large commercial properties, at a cost of £8,600,000. They had also bought more than 11,000 acres of agricultural property for £737,000, after selling other farming land.

"The return on this kind of property is at present probably little more than half that on commercial investments in buildings and the wisdom of holding large agricultural estates might be questioned. But the Commissioners have always had, and still have, faith in the future of farming, in this country. The soil of Britain will always hold its value.

"We believe that, with liberal and enlightened management, and by concentrating on the best land in the best areas, the capital value will hold better than most investments as money continues to depreciate in value. It is an excellent reserve.

The Primate pointed out that of every pound of the Commissioners' gross income, 17s. 7d. was paid out in stipends and pensions and for parsonages, and 6½d. for church buildings in new housing areas. The balance represented 11½d. for administration and taxation, and 10½d. for the prudent ploughing back of money to maintain future income.

100 YEARS AT HURSTVILLE.

St. George's Church, Hurstville, celebrated 100 years of life, in October. The first service, conducted by Dr. Thomas Steele, incumbent of St. Peter's, Cook's River, was held in a small tent. He reached the site after riding along many miles of bush tracks from his rectory.

On December 8, 1856, Rt. Rev. Frederick Barker, second Bishop of Sydney, drove the first nail into a wooden church on the same spot. Although it was a week day, over 200 attended the ceremony. Weather and white ants reduced the church to a "tottering condition" and it was finally demolished in 1888.

The present building was opened in 1889 when the parish extended from Kogarah to Oatley, and included Blakehurst, Kingsgrove, Bexley, Penshurst and Mortdale.

Special services for the centenary included a Deeper Life Convention on October 20-21. The centenary concluded with a rendering of Maunder's Song of Thanksgiving by an augmented choir at the evening service on October 28. A short history of the parish is now being printed and is available from the Rector.

CHRISTMAS HOLIDAYS IN SYDNEY—

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A SUCCESSFUL CONVENTION AT WARIALDA, N.S.W.

A Combined Churches Convention on the lines of the Keswick Convention was held last month in the little northern N.S.W. town of Warialda. People came from Bundarra, Bingra, Inverell, Delungra and Moree. Night after night the Anglican Church was filled to capacity and extra seats were provided.

The co-operating churches were the Anglican, Presbyterian and Baptist and their ministers took turns in presiding at the various meetings. The conductor was the Rev. Geoffrey Bingham, M.M., Th.L., the Rector of Holy Trinity Church, Millers Point, Sydney.

The convention commenced with services in the three churches, and on the Monday evening commenced a series of addresses which were based upon the Keswick message:

The exceeding sinfulness of sin; The way of cleansing and renewal; The life of full surrender; The fullness of the Holy Spirit; The path of Sacrifice and Service.

On the Sunday a Combined Service was held in the Memorial Hall as the churches were too small. Over 400 people came and 75 came forward to accept and sign decision cards. This service was recorded and later rebroadcast over Station 2NZ Inverell.

Instruction follows.

The following Monday, Tuesday and Wednesday were spent in instruction in Prayer, Fellowship, and witnessing and Bible study.

One of the most effecting things of the whole convention was the changed lives of many people. Three members of the Anglican Parish Council have volunteered for full time service in the Ministry of the Church, and the Anglican Sunday School superintendent has offered for Missionary work as a teacher.

Another feature of the Convention was the wonderful response to the Missionary appeal of the Church. A sum of £120 was given in all for the missionary work, £72 at the one service on Saturday night and the rest from freewill offerings later. One young working girl came to the Convention Leader and handed to him a roll of notes to the value of £25 for missionary work and in thanksgiving for what Christ had done for her.

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● TRINITY GRAMMAR SCHOOL CHAPEL. (Continued from page 1)

in the last war. Of the 350 Old Trinitarians who enlisted, thirty-five gave their lives.

Large Quadrangle.

The Chapel will form part of the northern side of the large and handsome quadrangle which is the arrangement of the principal school buildings. Both by its design and its mass it will have a special significance in that plan. Great care has been given to its proportions as well as to its design and detail of construction. Its length is 110 feet, its width 30 feet and its height is 50 feet.

The style of the Chapel is dominantly Early English but with a tendency, especially in the fenestration, which includes a large and striking West Window, to the features of the Decorated period of church architecture. The height of the walls is sustained by bold buttressing. The porch into the quadrangle is distinctively treated. Above it is an external doorway from the western gallery to the flat roof of the porch. The East end, which is apsidal, with high large windows, projects into the garden of the Headmaster's house.

Two Styles of Seating.

The interior is divided by a wooden screen into an ante-chapel and the chapel itself. Above the ante-chapel is the West Gallery. The Chapel will seat 370 and the gallery another 50. The seating of the Chapel will be arranged chapel-wise as to one-half, and in the usual church style as to the other half. Maple will be used in the furnishings and the walls behind the chapel-wise seats will be panelled. From west to east the prospect will be uninterrupted. A broad stone aisle, with inset rubber-tiling carpet, will lead to the Sanctuary which will be paved in marble. The organ chamber is elevated and recessed into the south wall. The whole interior will be striking in its spacious simplicity, roofed as it is to be by a self-poised open timber ceiling elegantly fashioned.

The Chaplain's vestry and the Choristers' robing room lie between the Chapel and the dining hall and are screened on the western

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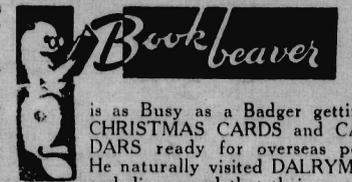
The Australian Church Record, November 8, 1956

THE SYDNEY ORGAN SOCIETY.

The Sydney Organ Society's Liaison Officer, F. Bourne, JU 2534 (Evenings), can be contacted to arrange for relieving or, where possible, permanent organists.

The Society invites inquiries in this respect with a view to providing a service which will be of valuable assistance to Church Authorities experiencing some difficulty in making suitable arrangements.

Teach me your mood, O patient stars!
Who climb each night the ancient sky,
Leaving on space no shade, no scars,
No trace of age, no fear to die.
R. W. Emerson.



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SECOND ADVENT CONVENTION

St. Alban's Church of England and Parish Hall, 173 Great North Road, Five Dock

Friday, 23rd November: PROGRAMME:

- 8 p.m., "THE FACT OF HIS COMING." The Rev. A. Deane, Rector of St. Paul's, Castle Hill.
- Sound Film, "Three Minutes to Twelve."

Saturday, 24th November.

- 3.15 p.m., "SOME SIGNS OF HIS COMING." The Rev. B. H. Williams, Rector of St. Alban's, Five Dock.
- 4.15 p.m., "THE CHURCH AND HIS COMING." The Rev. K. N. Shelley, Rector of St. Bede's, Drummoyne.
- 7.30 p.m., "WORLD EVANGELISATION AND HIS COMING." The Rev. G. Bingham, Rector of Holy Trinity, Miller's Point.
 - Sound Film, "From Fear to Faith."

Sunday, 25th November.

- 7.15 p.m., "THE CHALLENGE OF HIS COMING." The Rev. B. H. Williams, Rector of St. Alban's, Five Dock.

"The Second Advent of our Lord is being trumpeted by the great argument of events. History has taken over the proclamation of the New Testament hope of the Lord's return, thereby rebuking the Church and her theologians for their too long neglect of this great theme."—Rev. D. R. Davies.

Christian people are asked to pray for this Convention as well as to come, bringing their Bibles and their friends. Cups of tea will be provided on Saturday at tea time. The Abbotsford 'bus (George Street) passes through Five Dock, as does the Drummoyne 'bus from Burwood Station.

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NEWS IN BRIEF



New Appointment of Headmistress to Stratford Church of England School for Girls, Lawson.

The School Council has appointed Miss Judith S. Thewlis, B.Sc., Dip. Ed., as the new Principal of Stratford Church of England School for Girls. Miss Thewlis is a member of the Examination Board of the University of Western Australia and has been Headmistress at Cobeelya Church of England Grammar School, Katanning, Western Australia. She was formerly Headmistress of Chelford Church of England Grammar School, Caulfield, Victoria, and was a Guide Commissioner at Toorak and in Yorkshire, England.

Stratford was founded by Miss E. Townsend Wiles in 1908. Early in 1928 the School was purchased and placed under the management of a Church of England Council. During 1936 the School was reorganised, the land and buildings becoming the property of the Diocese of Sydney and it was intended that the School should take its place as an important Church of England establishment.

The curriculum extends from Primary to Leaving Certificate.

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The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work. Fees are £120 a year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

● **MUST RETIRE AT 70.**—The recent Melbourne Synod had made mandatory the resignation of an archbishop on attaining the age of 70. Previously there was discretion given to the Diocesan Council to extend the term of office.

● **WELCOME TO STANWAYS.**—Bishop Stanway and Mrs. Stanway were publicly welcomed home from Tanganyika in the Chapter House, Melbourne, on October 31. A film of the Archbishop of Canterbury's visit to East Africa was screened.

● **CATHEDRAL SERVICE TELEVISED.**—St. Paul's Cathedral, Melbourne, had its first experience of television last month when Morning Prayer was televised by the A.B.C. on a closed circuit.

● **ROYAL SCHOOL OF CHURCH MUSIC.**—The Annual General Meeting of The Royal School of Church Music (N.S.W. Branch) is being held on Friday evening, the 9th November, 1956, at 7.30 p.m. in the Lower Chapter House, St. Andrew's Cathedral, Sydney. All interested are invited to come along and discuss future activities of the N.S.W. branch of the R.S.C.M.

● **CONCORDANCE via UNIVAC.**—A complete Concordance of the Revised Standard Version of the Holy Bible, compiled "electronically" by Remington Rand's Univac computer, will be published in New York, in February, 1957. This alphabetical index of the principal words of the Bible, with a reference to the context, is being completed within a little more than two years. It took James Strong 30 years to compile his exhaustive Concordance, published in 1894.

THE CHURCH IN RUSSIA.

In his presidential address to the Convocation of York on October 10, the Archbishop of York spoke of his recent visit to the Church of Russia.

The Archbishop said:—

"The exclusion of religion from the schools in Russia continues, and so does the inclusion within the school syllabuses of propaganda against the Christian faith. While one department of the Soviet government controls these matters, another department administers the freedom for religious worship which is an avowed part of the State's policy. Fifty churches are open for worship in Moscow, a mere fraction of those which were open before the Revolution. In the countryside we noticed a good many churches disused and derelict. But the churches which are open are crowded, and not only with the older people.

"What a contrast there is between the Church and its worship and the secular order around it! What has the former to say about the latter? Here we see but one more instance of a recurring attitude in Eastern Christianity—an acceptance of the prevailing order in the State combined with the preparing of souls for heaven which remains when this present order has been dissolved. The Church, they would say, is the worshipping colony of heaven; and they are not concerned with politics. They talk, however, of peace; and know no more than the press and the radio tell them about its issues in the outside world, and do not know enough to query the thesis that their government, though atheistic, is peace-loving and the Western democracies are prowling about to threaten it.

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The Members of the Board of Management are most grateful to the following for their donations:—The Synod of the C. of E., South Africa, £25; Mr. S. E. Bristow 5/-; Mr. M. C. Eatch £1/5/-; Anon. £5.

Canon Loane in Singapore

Canon Marcus Loane, Principal of Moore College, who visited mission stations in Malaya en route for China, writes as follows:

"Malaya is a wonderful country. Tin and rubber plantations are most prosperous. But Reds in the hills, though shrinking in number and activity, are still a menace. A 22-year-old planter and two others were ambushed and shot not far from us on Friday. Shelling and mortar fire goes on at night, armoured cars move out every night on patrol.

"The Chinese still rather resent life in the New Villages. In so many of them there is nothing to do after night-fall. Missionaries in these villages live in what we would think of a slum conditions, housing being worse than Sydney slums. Most have electric light and a frig., but people in the house on the other side of the wall peer in through the cracks. There is an endless blare of noise, dirt and squalor all round. The response to the Gospel is small. Crowds gather for open air meetings; few will come inside. They seem afraid. Many villages pay protection money to the Reds, and are apt to confuse missionaries with government officials.

"City of the Dead."

"When Alan Cole and I arrived on Sunday morning at 8 a.m. from up country, the curfew was lifted for a 2-hour period, but we had greatest difficulty in getting a taxi to take us. The whole of yesterday was very quiet as all the people were indoors. Helicopters flew overhead; armoured cars toured the streets. There were road blocks and barbed-wire entanglements. To-day the curfew was lifted until 11 a.m. But Arch-deacon Robin Wood took Alan Cole and me to police H.Q., and after a lot of trouble

got us a police pass. We were able to drive through the city with frequent road blocks. It was like a city of the dead compared with the usual racket.

"It is felt that the situation has been very ably handled. But the riots seem to me to have secured their objective, since the Duke of Edinburgh's visit has been cancelled. It is strange to see bunting and barbed wire side by side."

CHURCH OF NEW GUINEA.

The first Synod of the Evangelical Christian Church of New Guinea will meet in Hollandia, New Guinea. Two years ago at a Synod a draft plan of independence was proposed. That draft has been discussed and amended at the different regional synods and will now be presented for definite acceptance.

In the new church the Dutch people living in New Guinea will form a separate part (province). Not only the members of the Dutch Reformed Church, but members of the Gereformeerde Kerk, Baptists and others, will belong to that province and through it become part of the Evangelical Christian Church.

The independence of the Church of New Guinea will have consequences for the missionary work which is being done by the Dutch missions. This mission work is now to be done in close consultation with the new Evangelical Christian Church which is to have first responsibility for bringing the Gospel to the people.

We withdraw the sentence referring to Mr. F. James, appearing on this page of our last issue, and apologise for any offence me to police H.Q., and after a lot of trouble

EDITORIAL NOTE.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

November 11. 24th Sunday after Trinity.

M.: Prov. 8, 1-21; or 1 Macc. 2, 49;
Luke 17, 1-19; or 1 Cor. 1, 26 & 2.

E.: Prov. 8, 1 & 22-end; or Prov. 9;
John 10; or James 3.

November 18. 25th Sunday after Trinity.

M.: Prov. 13; or 1 Macc. 4, 1-25; Luke
22, 1-38; or 1 Cor. 3.

E.: Prov. 14, 31-15, 17; or Prov. 16,
1-19; or 1 Macc. 4, 26-35; James 4.

November 25. Sunday before Advent.

M.: Eccl. 11 and 12; John 19, 13; or Heb.
11, 1-16.

E.: Hagg. 2, 1-9; Mal. 3 & 4; John 20;
Heb. 11, 17-12, 2; Luke 15, 11.

● FORM OF BEQUEST.

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

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

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C. M. S. IN NORTH BORNEO THE FIRST THREE YEARS

By the Rev. G. B. Muston, Editorial Secretary of C.M.S., who visited North Borneo last month.

It is almost three years since the C.M.S. of Australia began its work in the Tawau district of British North Borneo.

That work was commenced without some hesitation and a great deal of prayerful discussion, but what has happened since that small beginning can leave no doubt that the Tawau venture is of God, and that He is using it for widening of His Kingdom.

Unless your geography of North Borneo is right up-to-date, you would get quite a shock to drive down the streets of Tawau. It is to-day the third town of the colony, but is probably progressing faster than any other. Its trade is rivalling that of the capital, Jesselton.

The whole of Tawau's main business and shopping area is being rebuilt in a way which will make it Borneo's most modern town. For three-quarters of a mile three rows of two-storey shop buildings are taking shape. Tawau's first "skyscraper," a four-storey warehouse, is on the way up. Ultra-modern bank and merchants' buildings have recently been completed.

Along the new sea wall which blocks off the waters of Cowie Harbour from the town, a dual-lane expressway is in course of construction. Part of it is already in use, and, lined with trees, it will eventually give the town a fine main thoroughfare.

Expanding District.

Beyond the town, new venture in agriculture and primary industries assure the future of the district. A few miles away Borneo Abaca Ltd. supports a population of 6000 on its rubber, hemp, cocoa and tea estates. Not far to the north has been discovered an area of jungle country where the soil is as good as has been found anywhere in the world, and where rapid development is beginning to take place. A short distance by

launch will bring you to Wallace Bay and Kalabakan timber centres, where again there are thousands of people.

And that same story could be more or less repeated for the second centre of the C.M.S. district, a smaller but prosperous township on Darvel Bay, 80 miles north of Tawau.

Tawau is no backwater. It is in every sense of the word a boom town.

What of the Church in Tawau? It has had a chequered history. Like the town itself, it did not count for much until very recent years. Petty parochial strife had torn it; financial responsibilities had overburdened it; lack of constant and regular leadership had hindered it. C.M.S. knew

when the Tawau venture began that the work would be extremely hard and often disappointing. The Bishop of Borneo himself described it as one of the most difficult areas in his diocese.

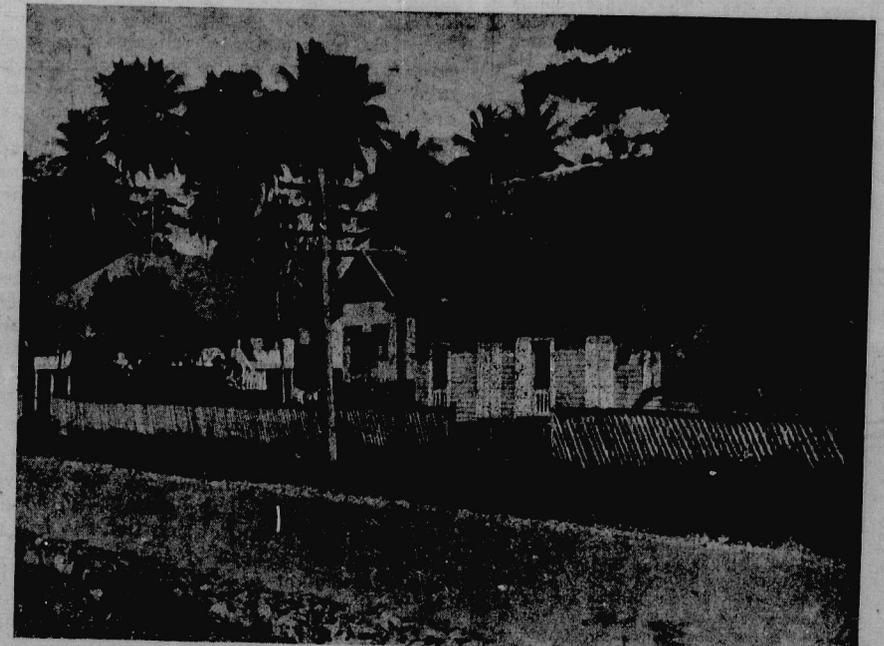
These first three years have been years of patient re-building. Nothing spectacular has resulted, but foundations have been laid upon which a strong church will be built, and already there is much evidence of real spiritual progress.

First Confirmation.

During November there took place in Tawau the first regular confirmation service since C.M.S. took responsibility for the parish in 1954. About twenty young people were confirmed by the Bishop of Borneo, the Rt. Rev. Nigel Cornwall, after more than a year's instruction. Contact with most of these came through St. Patrick's School, which has proved to be the key to evangelism amongst young people.

Regular instruction is given in the school, both in classes and chapel services. A considerable number of the pupils have shown interest in the Christian faith, and have subsequently been admitted as catechumens at one of the Sunday services. Then follows

(Continued on page 13)



ST. PATRICK'S MISSION COMPOUND, TAWAU.
From left to right are the Rectory, teacher's house, and St. Patrick's Church.