

NEW THEOLOGICAL COLLEGE TO MARK PERTH CENTENARY

The Archbishop of Perth plans to open a new theological College in February next year to mark the observance of the Perth Diocesan Centenary.

In a letter to the English "Church Times" the Archbishop outlines his plans and appeals for an English clergyman to offer for appointment as Principal. The Archbishop wrote:

An encouraging feature of the present situation is the number of West Australians who are offering themselves as candidates for ordination. At the moment there are eighteen men in various stages of preparation. There is little doubt that the establishment of a good theological college in Perth would stimulate the sense of vocation which is already evident amongst us.

A college to accommodate thirty students would be sufficient for a start. With three years as the normal period of training, it would give us an average annual output of ten men. We could easily absorb twice that number and we hope that in the course of a few years the increase in the supply of men would compel us to expand.

The capital cost of building and equipping a college will be heavy, and we shall have to undertake the work in stages as funds become available. In this letter I am not concerned with that aspect of the case; although I should be grateful for donations from anyone who may wish to contribute to a work of such far-reaching importance. My immediate interest is in another direction. There is no doubt that our success will depend chiefly upon the choice of the right man as the first principal of the college. I want a priest, married or single, preferably between the ages of thirty and forty. He must be a faithful pastor, because it will be his duty to train men for a pastoral ministry. He need not be a brilliant scholar,

although he should at least be a competent teacher of theology.

He should be prepared when necessary to cope with the unpredictable problems of a new venture in a country where the traditions of the past count for less than the prospects of the future. I am not asking for a man of exceptional ability, and I hope that no man would be restrained by false modesty from offering his services.

PROGRESS OF PERSECUTION IN COLOMBIA.

On December 13, 1955, a group of fanatics burned the Protestant chapel in the country district of Palmira, Municipality of Aguachuca, Magdalena Department.

The chapel had been dedicated early last year. A few days before the destruction the Roman Catholic priest of Aguachuca had visited the region of Palmira instigating in the people hatred against the Protestants.

One week after the destruction, the church members of Palmira gathered in the ruins of their chapel for a baptism and communion service under the direction of the Rev. Eloy H. Anderson of the Evangelical Alliance Mission. Kneeling in the ashes they prayed for the salvation of those who, through misguided zeal, had destroyed their church.

The destruction of the "La Cruz" chapel in Magdalena Department raises to 46 the number of Protestant chapels and churches destroyed in Colombia by fire or dynamite since 1948.

I.V.F. CONFERENCE.

BISHOP OF BARKING AND STRIKES.

The Bishop of Barking, the Right Rev. H. R. Gough, talked of strikes and the suffering they caused when he spoke at the Educational Associations' conference in London last month.

"As I visit factories and meet workers and dockers, I feel that there is little of which there can be legitimate complaint," he said. "These people are well looked after and receive a fair wage. Are they doing a fair day's work for a fair day's wage?"

"Is there not a tendency to use the strike weapon unfairly and without due cause? Do they think sufficiently of the suffering caused by strikes to millions of their fellow workers and of the damage to the economy of the nation on which their own standard of life ultimately depends?"

A disturbing feature of the welfare state was the evidence that when more was given more was demanded. Instead of creating thankfulness it seemed to create greed and covetousness, a determination to demand more and to snatch and grab if it was not given.

The Bishop spoke in similar terms during a recent radio discussion.

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

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

February 5. Sexagesima.

M.: Gen. 3; Mark 9, 33; or 1 Cor. 6.
E.: Gen. 6, 5; or Gen. 8, 15-9, 17; or
Ecclus. 15, 11; Luke 17, 20; 1 Cor. 10, 1-24.

February 12. Quinquagesima.

M.: Gen. 12, 1-8; or Ecclus. 1, 1-13;
Matt. 5, 1-16; or 1 Cor. 12, 4.
E.: Gen. 13; or Gen. 15, 1-18; Ecclus.
1, 14; Luke 10, 25-37; or 2 Cor. 1, 1-22

February 15. 1st Day of Lent.

M.: Isa. 58; Mark 2, 13-22.
E.: Jonah 3; or Prayer of Manasses; Heb.
3, 12-14, 13.

February 19. 1st Sunday in Lent.

M.: Gen. 18; or Ecclus. 2; Matt. 3; or
Heb. 6.
E.: Gen. 21, 1-21; or Gen. 22, 1-19; or
Baruch 3, 1-14; Mark 14, 1-26; or 2 Cor. 4.

● FORM OF BEQUEST.

I, will and bequeath to the
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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, February 2, 1956

THE AUSTRALIAN CHURCH RECORD

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

Vol. 21. No. 3

FEBRUARY 16, 1956

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

Record Crowds Hear World Christian Leaders

25,000 people crowded the Sydney Show Ground on the night of Saturday, February 4th, for the Festival of Faith to welcome and hear addresses from members of the Central Executive of the World Council of Churches who are visiting Australia at present.

The Festival began by a procession of cars bringing the Lord Mayor of Sydney, the Premier of N.S.W., the Prime Minister of Australia, the Governor of N.S.W., Queen Salote of Tonga and fifteen members of the Central Executive. Addresses of welcome were given by the President of the Australian Council for the World Council of Churches (Rev. C. Dennis Ryan), the Prime Minister (Mr. Menzies), the leader of the Federal Opposition (Dr. Evatt). These were responded to by Dr. Franklin Fry, the Chairman of the Central Executive, Dr. Leslie Cooke, the Director of Inter-Church Aid and Service to Refugees

who spoke of what the Churches were doing together to help relieve suffering humanity, and Dr. F. Nolde, Chairman of the Churches Committee on International Affairs at the United Nations in New York. He mentioned how valuable had been the contribution made by the World Council of Churches in the Korean Armistice negotiations and added that the present stage of negotiations in Cyprus was being based on suggestions made by the World Council leaders who visited Cyprus some months ago.

The Festival included hymns and prayers as well as a tableau performed by young people.

Consultation on Church Strategy.

The Festival was the culminating feature of the four days' visit to Sydney of the Central Executive. During the morning and afternoon of Wednesday, Thursday, and Friday, members of the Executive together with 100 leaders of the Australian Church met in Conference to discuss subjects which affected the Australian Church life, and in particular Australia's part in missionary strategy in South East Asia, and in the evening of these three days public meetings were held in the Town Hall, which was filled to capacity, and an overflow meeting was held each night in the Assembly Hall.

Welcome by Community Leaders.

The members of the visiting Executive were well received by the community leaders. On the first day of their visit the Lord Mayor tendered them a civic reception which filled the vestibule of the Town Hall, and the

(Continued on page 13)



NEW CHAPEL FOR BARKER COLLEGE

Barker College, Hornsby, has expanded greatly under its present Headmaster, Mr. W. S. Leslie. Work has now begun on a Chapel which will cost about £40,000. A fund for a memorial chapel was opened shortly after the first World War, and the chapel now begun will be a memorial to the Old Boys of two wars. The chapel will be among trees near the Pacific Highway frontage of the school. In order to reduce costs it will not have the facade shown in the sketch. The architects are Powell, Mansfield and MacLurean.

Off the Record

WHAT IS WORSHIP?

Two questions in an excellent quiz issued by Sydney's Department of Promotion to parishes made me think a bit:

"Are your services inspirational?" "Do you have worshipful music?" The assumptions underlying such questions need some examination. I agree that the music in many of our churches is a distraction to worship, but how can music itself be full of worship? We may as well have worshipful pews, lighting, acoustics, robes and flowers. "Do you have a worshipful organist?" might be a better question.

*

By "inspirational" is no doubt meant "designed to inspire the worshipper." But is it the function of a church service to inspire worshippers. Surely not. Its function is to offer worship to God and to hear His most holy word. Worshipers may pray "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit," but we cannot produce this inspiration by improvements to the service.

These questions sound to me like products of what has been called the "mood-moulding" school of worship.

*

THAT CHURCH FEELING.

The same kind of sentimental thinking underlies one of the instructions recently issued to Sydney rectors about new churches:

"It is considered desirable and necessary that new church buildings should be designed in a way that will give an indication of their purpose . . . A design which might be equally suited for any one of several types of buildings then having a cross raised above or planted somewhere on the facade, should not be considered an adequate expression of either Church feeling or spirit."

This thinly-veiled defence of traditional design gives me the shudders. What on earth is "Church feeling or spirit"? It is obvious that a design must suit the purpose of a church building, but how can it indicate that purpose otherwise than by providing decently and in order for the conduct of public worship within the building?

*

FATHER AND SON.

Lagos Cathedral, Nigeria, where the Queen attended a service on January 29, was designed by an African. The foundation stone was laid in 1925 by the Prince of Wales. Present on that occasion was the Assistant Bishop of the Niger, the late Bishop A. W. Howells, father of the present Bishop of Lagos, the Right Rev. A. W. F. O. Howells, who took part in the service on January 29.

Q.

TO AUSTRALIAN CHURCHMEN

A Disastrous Migration Policy

Immigration policy is already having an important effect on the character of the Australian nation. As that policy continues it will have an accelerated impact. Detailed knowledge of what is taking place is important for everyone who is concerned with the future life and character of Australia—a country which will play an increasingly important part in world affairs.

The most disquieting feature of the present migration policy is the small proportion of assisted migrants who are being brought by the Government from Great Britain, compared to the large proportion that the Government is bringing from other European countries. A staff correspondent of "The Sydney Morning Herald" reported this month about "the difficulties which appear to be placed in the path of British emigrants compared with the easy access for various Europeans."

In spite of several statements to the contrary, the fact is that under the present Government the proportion of British migrants has steadily fallen, even below the unsatisfactory figures of the previous Government. For example, this year's target is 70,000 migrants assisted to come to Australia by the Australian tax payer. Of these only 25,000 are to come from the United Kingdom although it is well known that there are many thousands in the home land who are anxious to migrate to Australia. Of the other 45,000, 7,500 are Italians, 3000 Maltese, 7000 Austrians, 10,000 Dutch, 10,000 Germans, 1000 Irish and 4000 other Europeans.

The overwhelming majority of non-British migrants are Roman Catholics. If the Government's migration policy continues unchanged the result will be a change in the characteristic of Australian society. We do not admire the civilisation of such predominantly Roman Catholic countries as Malta, Italy, Spain, Ireland or South America, and we are not anxious that Australia should be assimilated to their standards.

Secondly, we do not wish for Australia to become more deeply divided on religious issues than it is at present. The more homogeneous the nation, the more effective it will be.

The Government is anxious not to raise the "sectarian" catch-cry, but if it persists in its policy of consistently altering the structure of Australian society through migration, it is the duty of all who believe that such alteration is to the detriment of future Australian social and religious life to oppose this policy even though they are thereby dubbed "sectarian." The welfare of Australia is a much more important consideration than being thought good fellows for a day.

We commend to the government a simple rule to follow, that so long as there are suitable migrants in the United Kingdom who are anxious to come to this country, they should be given absolute preference over migrants from southern Europe in the allocation of berths paid for out of the taxes.

THE ROMAN CATHOLIC CHURCH

The violence against the Protestants of South America which has been taking place in Columbia has now spread to the neighbouring state of Bolivia. Evangelical mission property in La Place, Bolivia, housing a Theological College, press, radio station and resident quarters have been stoned, and the local police refused protection till the American Embassy intervened.

In Spain the most recent Roman Catholic attack on the Protestant Church has been the closing on January 23 last of the Protestant United Theological Seminary in Madrid. No reason for the action has been given.

In France, another spirit prevails. Prayers have been issued by the Roman Catholic Church there asking God's forgiveness for such attacks on Protestants and expressing penitence for outrages of former times in France itself, such as the Massacre of St. Bartholomew.

The revival of Biblical Theology in the Roman Church and the translations of the Bible into everyday language are further indications of a liberal spirit within certain sections of that Church. The result is that at the present time considerable tension and suspicion exists within the Roman Catholic Church between the mediaeval and more progressive elements. The Vatican, however, still appears to be firmly in the hands of the medievalists.

The Australian Church Record, February 16, 1956

ON THE USE OF LENT

Written for the "Church Record" by Bishop P. W. Stephenson.

The season of Lent comes to us as a useful reminder of the need of self-discipline. It is, however, not an end in itself, but a means to an end, and that end is personal growth in holiness, with all that is implied in it.

Man is a creature of habit. That fact in itself reduces what otherwise could be an unbearable burden of mental and nervous strain. So in the elementary process of walking we have become almost automatic. We do not have to think about the action at all. We have discovered it is an advantage to have our meals at regular hours. If we decided we would eat only when we felt we needed food, our whole plan of life would be disorganised and probably our digestion system be considerably affected. In the realm of the spirit we find it an advantage to have fixed times for the cultivation of the devotional life. There may be times when we feel disinclined to pray or to go to Church. We know, however, that to give way to that disinclination is to weaken our personal sense of dependence on God.

Life Long Habits.

So we are careful to be regular in our times of Bible reading and private prayer. There are some of us who know in ourselves when we have been careless in this matter. We feel rather like the musician who said that if he failed to practice the piano for one day, he knew about it, because of the loss of skill; if he omitted his practice for a week, his audiences knew of it. So, too, we are careful to maintain our practice of public worship. How often it happens that we are refreshed in spirit by going to Church in spite of our disinclination to do so, and know as a consequence that it was good for us to have had a regular habit of attendance. The importance of guarding over Sundays for worship and rest is another regulation of our life in the spirit that means so much to many of us.

And similarly Lent can become to us a period when we can grow in grace. But only when it is a matter that touches the mind and heart, and reaches into the reality that is implied by the traditional observance. It is possible to develop a system of so-called self-denials, often so petty and mechanical religious exercises that leave the human spirit untouched. It is also possible to build up a proud spirit by talking about the things we give up in Lent.

A certain Christian leader once told

how Lent was a burden to him because he had reduced his smoking to 17 cigarettes a day! Those who have lived and worked in Moslem countries will have seen how the fast month of Ramadan is kept. If it is hot weather, the fast becomes the source of much evil. Nothing must be taken by mouth during the hours of daylight. The result is that the few hours of dark become hours of feasting, and of over-eating, very often. The hours of daylight are filled with quarrelling and sometimes such quarrels result in murder. What a travesty of real religion is this!

What then can Lent mean to us this year. In the first place there are the regular Church services, including those of Holy Communion. These will mean as much to us as we are prepared to put into them. Multiplying of Church services does not necessarily mean a growth of spiritual life and power. But we shall be wise if we take all possible advantage of sharing in the worship of our Church and preparing ourselves in heart and mind for every such occasion.

Bible and Prayer.

Then, secondly, there is the waiting upon God in private. This might take the form this Lent of a special course of Bible Study apart altogether from our usual system. A help to some is to read in one of the modern translations. This gets us away from the familiar words which, because of their familiarity may have lost their power to strike deep into our being. In our reading also we do well to lengthen the time. It may be we shall read through one or more books of the Bible, instead of being content with small sections from here and there. In our reading also, we shall, I hope, let God's message of the Book so sink into our lives that it will indeed be His message to us as individuals.

This will be accompanied by a new impetus to prayer. We may use some devotional book, always taking care to make the prayers our own. We may in addition prepare a book of prayers of our own as we go along each day. It is often a great help to write down the subjects for prayer and the names of persons who are the subjects of our intercessions. The covering of a wide

range by our prayers during Lent can become a great help to our own souls as well as a power in the lives of others and a witness to God's love and care. Above all let us not forget thanksgiving.

Not an End in Itself.

Finally, there is giving, including self-giving, the giving of ourselves afresh to God and of our substance for His work and His glory. What do we do with the savings from the things we deny ourselves? Surely they are not our own, but should be put to His purpose. Then when Lent is over, there should be a permanent impress on our lives, a new holiness, a new discipline of the bodily appetites, a new creation bearing witness to the wonders of God's grace. When the Lord Jesus Christ is acknowledged in our lives day by day as Saviour and Lord, and when our method of keeping Lent and other Church seasons contributes to this, we shall bear witness to the fact that Lent is not an end in itself, but a means to an end in God's good purpose.



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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

After great meetings in Bombay and Madras, Billy Graham is continuing his evangelistic tour of India where crowds up to 100,000 have been attending his meetings each night. News from Brazil is very encouraging. The revival in that country continues to gain strength and it is estimated that the Church is growing at the rate of twelve times the population.

There is little doubt that we are witnessing a world-wide movement of the Spirit of which the response to the Graham campaigns in Scotland and England are an indication and a part. Dr. Edwin Orr in passing through Sydney this month said that there was nothing like it since the early days of the Gospel, but added that there are no signs of it yet touching Australia. He added that Dr. Graham has postponed for a year his projected visit to Australia and we cannot but doubt that his decision is right. Australia is not yet prepared for evangelism, but it need not miss out on the blessing God is pouring out on the world if only Christian people will pray and themselves evangelise. Evangelism must be made the number one target for the church's efforts, as indeed it always ought to be.

To make it such should be the object of every Christian for 1956.

A letter from London tells us that an Australian visitor "attended a church service at the parish church, Edge-ware Road, and during the sermon the minister read from a book by Canon Loane."

This may seem a trivial matter in itself but it has significance. It reminds us how small has been the output of evangelical church literature on the whole in Australia. We have been content to lean on England far too much.

There are, however, welcome signs of a change. If we might mention three names we would like to say how thankful we are to Archdeacon Hammond, Canon Loane and Dr. Leon

Morris for what they have done and are doing.

There is urgent need for an Australian Association for the publication and circulation of evangelical literature? More would be written if the means were available for its publication and circulation. There is also much good literature which could be reprinted and circulated. We also need Australian tracts.

The date fixed for the "Church Record" Sale of Work in the Chapter House, Sydney, is Friday, June 8, 1956. Production costs have again greatly increased. This necessitates greater effort on our part to maintain our position. Last year the profits from our Sale were equally divided between our Maintenance Fund and the Endowment Fund. This, with donations, enabled us to close the year without debt.

The Endowment Fund now amounts to over £1100. The income from this helps us; but we need £10,000 at least to stabilise the paper.

Our paper stands for Bible Christianity and Prayer Book Churchmanship. All who wish to see these things maintained should unite and bestir themselves. Unless our eyes are opened and our hearts stirred we will neither work nor pray nor give.

THE CHURCH.

The Church is One because it is united to Christ, and it is so notwithstanding the impossibility of outward unity of earthly government. The Church is Holy because it is possessed by the Spirit of God. The Church is Catholic because Christ is proclaimed everywhere and its life is independent of place or time. The Church is Apostolic because it is true to the New Testament Apostolic teaching. "The Principles of Theology." W. H. Griffith Thomas, p. 278.

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VOICES FROM EUROPE.

Dr. Hromadka, speaking at a public meeting of the World Council of Churches, in Sydney, on 2nd February said that the world had broken into fragments and blocks which ceased to understand one another. In Eastern Europe there had been a tremendous social revolution. A deep change had taken place in the structure of social life. We all tend to interpret human life according to our own patterns of thought. Dr. Hromadka called these patterns our petrified schematic notions of man. By these patterns of thought we see men as capitalists or of some other group. So doing we cease to hear the breath of man or feel his agony.

We cannot free ourselves of our ideas and culture, yet the people, no matter how they differ from one another, meet at the cross. At the bottom of their hearts they are then uniting.

Each of us is living under the guidance of Christ. This is the underlying basis of our unity. Human ideology is not our unity but our unity is in God.

It is glorious to believe in Christ who is above all, higher than the level of our differences, and who will meet us at the end of history. Can the churches be united in spite of the difficulties presented by our differences of thought? This would be a miracle, but this is what we face.

Bishop Dibelius, speaking on St. Paul's address at Athens, Acts 17: 26-28 said that St. Paul was entering into the thought of the Europeans whom he was addressing. Yet he boldly stated that God had fore-ordained the times of the ascendancy of any nation, and its boundaries. No nation is willing to admit that its flourishing season is passing and that its boundaries must be reviewed. To each human being God had given certain freedoms. If these were assured frontiers were not important. A new idea of liberty is abroad; to go the way of the masses without using any individual thought has been called freedom. If we are graced to do something for the preservation of liberty we shall achieve some good. At the end of God's redeeming way will be heard the praise of freed men.

ONE DECISIVE LENT

AN EXPOSITION OF ST. MATTHEW 4. 1-11

By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oak Hill College, London
The record of our Lord's temptation in the wilderness indicates that, before He began His public ministry, He was led by God's Spirit to face the enticements of the devil, and to decide once for all on the principles by which all His life and work as the expected Messiah of God's people was to be determined.

The record affords a penetrating glimpse into the mind and consciousness of Jesus. Every temptation bore directly on His office and work. These temptations were not temptations to private self-indulgence; they were temptations to achieve His public service in the wrong way. It becomes us to learn from such a record the kind of searching temptations to which all must become exposed, who respond to the call, and who are aware of the commission and the God-given enablement to do work for God amongst men. Let us seek first to identify the character of these temptations, and then to bring our own lives under the scrutiny of this word from God.

(i) The danger from undue concern about the supply of material needs.

Since food is a necessity of life, if life is to continue, the danger is lest we treat it as the first necessity, and so argue that the first objective in relation to ourselves, our churches, in or the people to whom we would minister, is to secure the supply of material needs. To such a temptation, to put first either self-preservation by making bread for Himself, or men's material well-being by making bread for the multitudes, our Lord answered by quoting the Spiritual principle that, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." For the ultimate guarantee of life and its continuance is found not in having food to eat, but in abiding by God's word and in doing His will. In this pathway of obedience the servant of God is immortal till his work is done; and local congregations prove that God supplies their material needs. Also, in work for God those who would rightly minister to the needs of men must put the preaching of the word before the healing of the sick or the serving of tables.

(ii) The temptation to folly and presumption in the furtherance of spiritual ends.

Those, who are not weighed down by material cares, because they find it easy to believe in God's miraculous interventions, are beset by temptations of a different character. They are often tempted to make reckless venture; they may even be tempted to try to

hurry things on by forcing God's hand. So, as one who belived in God and in His ability and promise to intervene on behalf of His people, our Lord was tempted to throw Himself into danger, and to count on God's promised deliverance. Further, would not such a sensational deliverance win public attention, and move the crowds to recognise His Person and to respond to His claims? Was not this the way to further the highest spiritual ends? But Jesus was not thus misled. He paused to set Scripture over against Scripture, to allow the application of its promises to be governed in His thinking by the sanction of its precepts. So He saw in the suggested action something which He could not do. For this would be to tempt providence; and that is wrong.

(iii) The temptation to achieve quick apparent success at the cost of sinning against light.

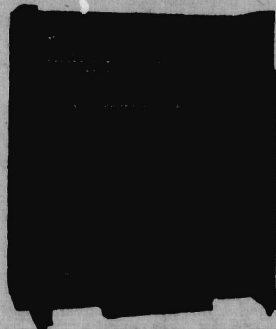
The devil was not wrong in supposing that our Lord was out for big things in the world. What he did was to suggest a quick road to success, to tempt Jesus to forsake principle for power, to sell His soul in order to

gain the world, only to find, if He did, that He was serving not the glory of God, but the lordship of the devil. For humanity would still be unredeemed and evil still supreme. Here our Lord sensed at once the fundamental disloyalty of treason. Such a proposal could come only from the arch-enemy of God, with whom there can be no compromise or parley. So Jesus engaged with him in no argument or discussion. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him."

Finally, for our learning, let us notice that this one period of facing the devil's enticements was for our Lord the occasion of tremendous, radical, uncompromising, permanent decisions—decisions from which the rest of His life-story shows no departure. Having thus set His hand to the plough, He followed through to the end of the furrow without looking back or turning aside. Is not this, therefore, the kind of "observance of Lent" to be encouraged? Instead of superficial self-denials, temporarily practised for a few weeks each year, would it not be far more profitable if young Christians, and particularly would-be workers for God, were at this season to spend time alone, and once for all in the light of God's word to decide on the principles which are henceforth to govern the whole of their life and service—to the end of the furrow?—C.P.A.S.

Dr. A. E. FLOYD

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VIRUSES TO MEASURE?

By Dr. J. A. Friend

Living things are composed very largely of substances known as proteins. These are of two kinds: fibrous proteins such as hair, muscle, tissue and skin, and globular proteins such as egg albumin (white of egg) and haemoglobin (the red pigment of blood).

Scientists have tried for many years to work out the exact structure of some of these substances, but they have proved too complex for most techniques. However, Dr. Fred Sanger of Cambridge thrilled the scientific world a year or two ago with the announcement that he and his co-workers had worked out the structure of insulin, the pancreatic hormone so important in diabetic treatment. With the improvements in chemical methods which have been made in recent years, it seemed likely that some day it might be possible to prepare in the laboratory entirely artificial insulin.

Within the last three months, another announcement, this time from America, has put scientists into a flurry of excitement (this one has even reached the Australian Press, so it must be important!). Briefly, it was this—it has proved possible to break down a virus and put it together again so that it works as well as it did before.

What is a virus? It is a kind of substance which is responsible for many different diseases: the common cold, influenza, poliomyelitis, mosaic disease of tobacco, yellow spot of turnips, are all caused by viruses of specific properties. These viruses are on the borderline between living and non-living matter. On the one hand, they are crystalline; that is, they form aggregates which have regular shapes bounded by flat faces, as do sugar, salt, or the globular proteins haemoglobin, insulin, egg albumin and so on. But on the other hand, if a crystal of living creature—be it a tobacco plant, or a human being, it will grow or reproduce itself; and this is a characteristic property of living organisms. So viruses are often considered the simplest living organisms.

Now, of course, viruses are very much more complicated than simple proteins. Insulin may be considered as made up of units of weight 36,000 in the crystal; these units are built up from six identical sub-units of weight about 6,000 (Sanger worked out the structure of these sub-units). The corresponding unit of tobacco mosaic virus has a weight of 40,000,000. What has been achieved is a very long way from the preparation of an artificial virus. But it is the first step on the way.

What should be the attitude of the Christian to this? Certainly not one of fearful rejection. Let us rather wonder at the condescension of God, who allows one of His creatures to follow, however falteringly, in His footsteps. "Lo, these are but the outskirts of his ways: and how small a whisper do we hear of him!" (Job 26:14). We can make our own the words of the Psalmist: "What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but little lower than God, and crowned him with glory and honour. Thou madest Him to have dominion over the works of thy hands; thou hast put all things under His feet" (Ps. 8: 4-6).

But the lesson of Babel is ever before us. If man claims the right to "make him a name" and to indulge his power over nature without reference to Him who set man over all His works, he has only himself to blame for the confusion and disaster which follow. In Psalm 8, it is not the extent of man's power over nature which excites David's wonder, but the fact that God has given so much to one who is so frail. It is the excellence of God's name, not man's, which is the theme of the psalm.

In Romans 1, St. Paul makes it clear that God expresses His wrath against sinful man by simply letting him go his own way. If we use our ever-increasing power over nature for wrong ends, selfishly exploiting it for our own purposes, not seeking to give glory to God by it, we shall certainly find that we have created a monster which will destroy us.

THE CONSTITUTION. Queensland Provincial Synod recommends to Dioceses.

The January issue of the Northern Churchman reports the following, re the proposed Constitution for the Church in Australia.

"The most lengthy debate of the whole Synod concerned the draft Constitution which will shortly be sent to the Diocese Synods for their acceptance. There was some feeling that as some members of Synod had not seen the amended draft it was not right and proper for Synod to express an opinion. The President having asked for a show of hands of those who had been members of General Synod at least half had been present at the deliberations of that body. After a great deal of discussion the Synod commended the Constitution to the prayerful consideration of the dioceses."

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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The Australian Church Record, February 16, 1956

CORRESPONDENCE

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

FINANCING OF CHURCHES.

Dear Sir,

The financing of the Christian churches seems to be a matter of concern for clergymen and laymen alike as both are involved in the proposed new venture.

Whilst this problem is being discussed by the various church groups, I should like to suggest that they also consider a proposal for offering a Superannuation Scheme. The Scheme could cover clergy, missionaries, teachers, vergers, organists, clerks working in Church organisations and others who might wish to contribute to the scheme. All would be free to join the scheme or not, as they so desired.

If I am out of order in making this suggestion, please accept my apology and if a scheme is now in existence I should like information about it.

Yours, etc.,

G. NOYNAL LEE.

MOORE THEOLOGICAL COLLEGE

Dear Sir,

As the autumn approaches, we are finding that Christian workers everywhere are seeking courses of study to equip themselves intellectually. There is more eagerness than ever before to enrol in one of the many admirable correspondence courses which are being conducted from various centres.

Moore Theological College will soon have 1,000 such students registered—a factor that will help make 1956, the Centenary Year of the College, a memorable one.

Possibly one of your readers will make the thousandth student! Of the two courses offered by the College, the Sydney Preliminary Theological Course is of the more general interest and may be taken either by correspondence or by lectures.

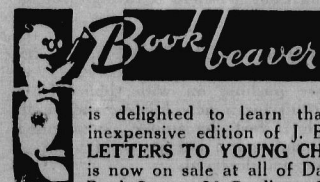
The cost, 7/6 per term, is surprisingly low, especially considering that the study notes are now issued in printed form. For parish groups, the fee is even lower. Enrolment is made by sending name and address to: Secretary, S.P.T.C., College House, 16 Carillon Av., Newtown, N.S.W. A prospectus will gladly be sent on application.

Canon M. L. Loane, the Principal, will commence Lectures at Deaconess House, Carillon Av., on March 6, at 6.30 p.m. and the subject will be "St. Luke's Gospel."

Yours, etc.,

HARRY BATES.

Newtown, N.S.W.



is delighted to learn that a new inexpensive edition of J. B. Phillips **LETTERS TO YOUNG CHURCHES** is now on sale at all of Dalrymple's Book Stores, 20 Goulburn Street and 5th Floor, State Shopping Block, Market Street, Sydney, and 56 Keira Street, Wollongong. After Book Beaver's Christmas spending spree the very reasonable price of this book, 3/6, just suits his pocket.

The Australian Church Record, February 16, 1956

BRIGHT COLOURED CHURCHES.

Dear Sir,

I view with alarm the tendency some have of painting churches bright colours. Take the case of St. John's, Lower Portland, Hawkesbury River. I don't imagine securing a faculty was even thought of there. I may be wrong, but I doubt it. This church is being painted, of all things, cream (or perhaps I should say ivory) and blue, and there is talk of the door being yellow. The inside walls are a deep cream, the sanctuary Wedgewood Blue, window frames, same colour, ceiling very pale blue. There was even talk of painting the pews blue, also communion rails, but fortunately for sane thinking people this was decided against, owing to opposition. Even the bell is painted cream. Can anyone imagine all this colour (modern, some say) is lending dignity to the Anglican church herself.

A thing that has been worrying me lately is that I have seen pictures of new Anglican churches built with neither a tower nor a steeple. Indeed, I fear greatly that even an arched window is considered unnecessary by some people. Is not God worthy of the best and most sublime in furnishing and architecture that we can offer? Is it not better to see a steeple and a tower rising nobly above everything around it, than to see nothing, to tell us that there is a church there at all. Walk into old St. John's, Parramatta (to mention one), and see what beauty and inspiration could be gathered there, as against a plain mission hall type of building. Of course I know all churches can't be like it, but even a wooden one can be made traditionally Gothic as much as possible, and thus inspire the worshipper. I have noticed that there is more of an attitude of reverence displayed by worshippers in a dim, noble, ornamented, arched-windowed, etc. Church than in one more like a meeting house. Surely the churchmen are not going to be guilty of saying that because a thing is ancient and beautiful it is out-dated.

(In the Old Testament we read that God gave instructions for the building of ornamented buildings, and glorious priests' robes.)

Does a mission hall type of building inspire anyone? I do not think it is the type of building one would expect of the Anglican Church, a Church that has all the greatness of England behind it. Why submit our churches and rectories to the notorious Australian architecture when we can have the beauty, nobility and dignity of English architecture.

We have a glorious tradition and a goodly heritage in the Church of England. Let us live up to that in our church buildings. When once we begin to depart from English traditions, we are doomed.

Yours, etc.,

"ANGLICAN."

"CHURCH RECORD" SALE OF WORK.

Dear Sir,

A meeting has been convened for Friday, March 2nd, at 11 a.m. in Church House for the purpose of making arrangements for the annual "Church Record" Sale of Work.

Many extra workers are needed for this function, and an invitation to the meeting is extended to readers of this paper who feel that they can help in any way.

Yours, etc.,

M. I. LANGSHAW.

PRINCIPLES OF MONEY RAISING.

Dear Sir,

The letter of Rev. K. P. Churchward in your issue of Jan. 19 indicates that there are in the ranks of the clergy others besides Rev. David Crawford and Rev. H. R. Smith who do not view with equanimity the practice of approaching nominal non-churchgoing Anglicans with a view to their inclusion in a fund raising scheme. This is encouraging to a layman beset with the same doubts as those expressed by your correspondent.

What to my mind is disturbing is the apparent belief of the Department of Promotion that the scheme to be adopted uniformly in the Diocese of Sydney so approximates perfection as to require no modification of any kind.

The Department appears disinclined at this stage to make public the detailed working of the scheme, an attitude which could be construed as an attempt to stifle criticism. Further, the imprimatur of His Grace the Archbishop is being employed as a selling factor of the scheme, in the absence of a theoretical step by step demonstration of at least the fund-raising section of the plan.

Few would deny that, by and large, the average Christian in our denomination needs to be educated in stewardship, and also in the principles of lay evangelism. Why not confine the Department's initial activities to these aspects of the Church's life, rather than embark on a scheme which is bound to cause division, owing to the principles involved? In my opinion, the above programme in itself would overtax the slender resources of time and talent available in the average parish, but it is surely the correct method of approach. All effort must be directed outwards from within. The proposed system of canvassing could in lesser degree produce in many parishes a position similar to that in an Australian diocese where the Bishop found that two canvassers followed the occupation of bookmaker.

This does not line up with standard New Testament practice, and does not strike one as being particularly worthy of Divine blessing.

Yours, etc.,

Granville, N.S.W.

K. HARRIS.

"KOINONIAN."

Dear Sir,

May I, through the columns of your paper express our thanks to all the Rectors, friends and supporters of Deaconess House during the past year. It was a year of great blessing in many respects. We had a record number of students in training, and the first edition of "Koinonian", the official journal of Deaconess House, was produced and sold very readily.

For the first time, the Deaconess House Principal and students conducted a mission. This was held in September, 1955, and was known as the Deaconess Mission to Erskineville. We thank God for His blessing upon the effort, which was an enriching experience for all at Deaconess House.

This year we are expecting an even larger enrolment of students, and I would be glad to hear from any parishes that would be interested in having the services of a student deaconess for two afternoons and Sunday each week.

Yours etc.,

MARY M. ANDREWS
Head Deaconess and Principal



MISSIONARY CONVENTION

17th - 25th MARCH — NIGHTLY 7.30 p.m.

- Exhibition ● Rev. G. Bingham ● Miss N. Dillon
- Films ● Rev. B. Butler ● Mr. E. Nash
- Native Handicrafts ● Rev. N. Horn ● Rev. G. Fletcher
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NEWS IN BRIEF

● **TELEvised LIFE OF OUR LORD.** — A cycle of eight weekly plays about the life of our Lord will begin on the BBC's Children's Television Service on Sunday, February 12. The plays will follow the Gospel narrative, beginning with Christ's boyhood and ending on Easter Day with an account of his death and Resurrection.

In order to capture the authentic background, a BBC film unit went to the Holy Land last year, and many scenes were re-enacted in their original settings. These include our Lord's Baptism in the Jordan; his temptation in the Wilderness above the Dead Sea, fishermen on Lake Galilee; the hillside villages and roads where Jesus taught and healed; the Mount of Olives; the streets of Jerusalem; and the Garden of Gethsemane.

● **MORE THEOLOGICAL STUDENTS.** — Enrolment of theological students in the United States for autumn 1955 was 7.7 per cent. above that for the same period of 1954. 30,965 theological students enrolled in 1955 compared with 28,760 in 1954.

There were 24,728 male theological students in 1955 as against 22,710; a gain of 8.9 per cent. The number of women students of theology rose to 6,237 from 6,050; a gain of 3.1 per cent.—E.P.S., Geneva.

● **MORE IN ENGLAND, TOO.** — The Central Advisory Council of Training for the Ministry in England reports that, out of 891 candidates who attended bishops' selection conferences during 1955, 692 were recommended for training—an increase of nearly a hundred over 1954.

● **THE LATE ARCHBISHOP OF YORK.** — Writing of Archbishop Garbett, the Bishop of Hull said: The years of his Archbishopric were outstanding in vigour and accomplishment. He never spared himself. He often remarked that until his operation last May he had never had to cancel an engagement owing to ill-health.

It was his ambition during the whole of his time as Archbishop to spend at least one day each week "making a round of visits," as he would say, "to clergy in their homes." In this way he acquired an unrivalled knowledge of his clergy and their circumstances which was invaluable when appointments had to be made.

● **VESTMENTS AT LAST!** The Parish of Lang Lang (Gippsland), is to have the doubtful honour of being the first parish in the diocese where the mass vestments will be in use. On 22nd January last, the Right Rev. Edwin J. Davidson, Bishop of Gippsland granted the Rector, the Rev. W. C. Whitehead, permission to use these vestments. Previously Lang Lang has had a strong Evangelical ministry.

● **INDUSTRIAL AREA PROGRESS.** St. Mark's, Tempe, (parish of Cook's River — Sydney) are pushing on with their efforts to raise £2000 for a new kindergarten hall. This church is fast becoming surrounded with heavy industries, but its solid band of workers are not deterred.

● **RECORD SCHOOL ENROLMENT.** — St. Andrew's Cathedral School, Sydney, opened on 7th Feb., with a record enrolment of 170. This year it is hoped that a new school building may be commenced on the Bathurst St. alignment.

The Australian Church Record, February 16, 1956

THE CHURCH UNIVERSAL AND ITS EARTHLY FORM

2.—THE CHURCH IN THE NEW TESTAMENT

By D. W. B. Robinson.

In the Old Testament the earthly form of the church is national and single; there is only one "church of God." But in the New Testament it is local and multiple; there are many "churches of God." The idea of a single ecumenical church is foreign to the New Testament.

The continuity of the people of God and redeemed His people and had raised up a mighty salvation for them in the house of His servant David. Their question to the risen Christ, "Wilt thou at this time restore sovereignty to Israel?" (Acts 1:6), shows that at first they expected the old form of the church to be revived. They turned to their fellow Jews as to the "sons of the covenant which God made with your fathers" (Acts 3:25, 2:29) and exhorted them to be prepared—through repentance and baptism in the name of Jesus—to receive the fulfilment of God's age-old promises to refresh and restore His people (Acts 3:19-21).

At this stage, the new form of the church was still within the womb of the old. It did not immediately become apparent even to the apostles that a new "body" was coming to birth which was entirely distinct from the old "body." Nor, until the realisation was forced upon them by the working of God Himself, did they realise that the old "church of Israel" was ceasing to be "the church of God" and that this solemn prerogative was now resting on the new body which, externally, was still a sect within the church of Israel.

The Old Form and the New.

We must now examine the transition from the form of the Church in the Old Testament to its new form after Pentecost.

When Jesus was born, the old church of Israel was a broken thing, though there were those who looked for its restoration and rebuilding by God through the faithfulness of a "holy remnant" of true believers.

Now the Acts of the Apostles shows us that the first group of Christian disciples were Jews who looked upon themselves as that faithful remnant through their association with Jesus the Messiah. They were members of the visible church of Israel and at first they had no thought of being anything else. They knew that God had visited

persecution against the church which was in Jerusalem." The new body was being violently ejected from the womb of the old, and it was the new body, not the old, which was called "the church." It was the first great schism. Israel after the flesh persecuted Israel after the Spirit (Gal. 4: 21-31). The old church excommunicated the new church. As Jesus had said, the house of the Jews was left to them desolate, and the church of God was "scattered abroad" to take a new and hitherto unsuspected form.

Church and Churches.

From now on, or at any rate from the time that the Gentiles were clearly recognised as members with the Jews of the one "people of God," we encounter a surprising new fact: the form of the church is no longer one — as it had been throughout the Old Testament — but many. There is "the church which was in Jerusalem" (Acts 11:22), but there is also the church at Antioch! Acts 11:26, 12:13). The first missionary journey resulted in the formation of many "churches" (14:23, 15:16). And so the story goes on. We may take this terminology for granted now, but we should not overlook the astonishing change which this terminology represents. To the old Jew there was, there could be, but one church on earth, the visible congregation of Israel. But now that august and holy title, the church of God, belonged to groups of believers in many places. Paul writes to "the church of God which is at Corinth" (1 Cor. 1:1), and that little group of faithful at Ephesus is "the flock . . . the church of God which he purchased with his own blood." (Acts 21:28.) Here, in a local assembly of believers, is the visible, historical form of the church. The church of God on earth, as we see it in the New Testament, is neither national, nor regional, nor ecumenical, but local. The word "church" is never applied to any visible, earthly body larger than a local congregation.

We shall consider the relationship between local churches, and the emergence of national and ecumenical concepts of the church on another occasion.

WANTED! A MAN

A PROMINENT and CAPABLE BUSINESS LAYMAN for appointment (gratis) to be Honorary Chairman of the Clergy Housing Sub-Committee of the Diocese of Sydney. Will church people please address suggestive nominations (not necessarily pre-approved) to
THE HON. SECRETARY, Clergy Housing Sub-Committee, C/o A.C.R. Office

The Australian Church Record, February 16, 1956

THE DRAFT CONSTITUTION

by Archdeacon T. C. Hammond

It has been contended that the Church of England in Australia at present possesses complete self-determination. This is based on a Report submitted in 1922 to Sydney Diocesan Synod. But in fairness to the promoters of that Report it must be pointed out that they modify the assertion by pointing out that the Church voluntarily bound itself to admit no change in the Prayer Book which had not previously been sanctioned in England.

The unhappy action of The Church of the Province of South Africa largely affected the attitude of the Church in Australia at the time the first diocesan constitutions were adopted as did also the earlier English controversy concerning the Authority of the Privy Council decisions. Section 73 (2) of the present Draft reflects these discussions in perhaps a modified form, in recognising English decisions so far as to make any adverse judgment "permissive only".

But a second point requires some consideration. Not only is the Church bound by the action of Parliament where any question concerning division of property is concerned but she is not at liberty to contravene any determination of Parliament in any canon she may pass. This provision is not included in the present draft except by implication under Secs. 36, 43, 71 (1) and (2). But even if such restrictions were not expressed, either directly or by reference to existing law, it is exceedingly doubtful if such a canon could be made. Hence the right of the Synod to make statements as to the faith of the Church and to "declare its views on any matter affecting this Church or affecting spiritual moral or social welfare" becomes important.

It is the only means, apparently, open to the Church collectively to express its attitude to laws governing divorce or Sunday observance or other matters that might form the subject of proposed legislation. By an amendment to Sec. 70 passed at the Constitution Committee and accepted, such statements would not have binding force on the Clergy and laity but would carry the weight that the majorities determining them would naturally possess. Sec. 70 reads: "This Constitution and all canons and regulations passed in accordance with the terms of this Constitution shall be binding, etc."

In 1936 Sydney Synod laid down eight points which it regarded as desirable, indeed

necessary, if a Constitution were to prove acceptable to Synod. A careful examination of these requirements throws much light on the present Draft Constitution.

It was contended then that the official draft gave General Synod very large powers of overriding the Diocesan Synods.

Two major factors regarding the power of the General Synod in relation to Diocesan Synods need to be considered. (1) All matters affecting ritual, ceremonial and discipline are retained within the power of the Diocesan Synod: (2) All matters affecting the property of a diocese are also entirely within the power of the diocesan Synod. A reference to Secs. 30 (a) and Sec. 64 (5) establishes this. Sec. 64 (5) can only be altered by the assent of every diocese in Australia. In addition to these two major factors Sec. 52 (1) provides that "Notwithstanding any provision to the contrary contained in this Constitution or anything done thereunder general Synod shall not without the assent by ordinance of the diocese concerned alter or permit the alteration of:

(a) The constitution or boundaries of a diocese or any of the powers rights and duties of the synod of a diocese . . . including the powers rights and duties relating to Church trust property and the rights of a diocese with regard to the election of its bishop." Section 52 (1) (b) extends the restriction to any proposed interference with synodal determination concerning the qualifications or mode of electing the representatives of a diocese in general Synod. These points seem to cover the autonomy of a diocesan synod fairly fully.

(2) When it is claimed that the Articles have been dropped from the Fundamental Declarations this is true as a matter of verbiage. The term Ruling Principles takes the place here of the older term Fundamental Declarations. But the original sections (4), (5) and (6) of the Fundamental Declarations are embodied word for word in the "Ruling Principles." The power to alter or revise statements as to the faith ritual ceremonial or discipline of the Church is controlled by two safeguards: (1) consistency with the Fundamental Declarations; (2) Non-contravention of any principle of doctrine or worship laid down in the Prayer Book or Articles.

(3) The requirement that the oaths, declarations and assents shall be dealt with only by provisional canon has been substantially met. The whole machinery by which a distinction is made between provisional and constituent canons has been altered and simplified. But the machinery included in the present draft which provides that all questions of discipline should be dealt with as a special bill preserves all that the provisional canon sought to secure. The procedure is given in Sec. 28 (a). After two-thirds of the members of each of the three houses pass the provisional third reading the bill stands as a provisional canon. It is

then referred to the synod of each diocese for consideration. Each diocesan synod can report to the President on the proposed canon and submit such recommendations as it thinks fit. Should every synod report its assent the provisional canon shall be esteemed a canon duly passed. In any other case the reports and recommendations received from the various synods shall be presented to the General Synod. Even then if General Synod passes the canon by a two-thirds majority of all three houses voting separately, the canon shall not come into force in any diocese unless and until the diocese by ordinance accepts the said canon. So the whole machinery of the former provisional canon has in fact been adopted.

(4) The power of the house of bishops to issue semi-authoritative statements on the faith, ritual, ceremonial and discipline of the Church to which exception was taken has been omitted from Sec. 11 of the new draft. That power is given only to the Church in Sec. 4. The organ that expresses that power is general Synod according to Sec. 26. It may be observed that bishops in England at present make such statements which are not accepted as binding on the whole of the bishops, clergy and laity. The Constitution of the Lambeth Conference distinctly disclaims judicial or legislative authority.

(5) The requirement that Sydney shall always form portion of a province to comprise not less than four dioceses forming one geographical unit Sydney being the Metropolitan See is expressly provided in Sec. 52 (2) "Except with its own assent by ordinance no metropolitan see shall cease to be a metropolitan see or to have associated with it the number of dioceses required for the formation of a province."

So far from a province being split up without the consent of all the dioceses in that province, it is distinctly laid down in Sec. 37 "A new province may be formed by any four or more dioceses associating for that purpose, provided that the formation of the province is approved by ordinance of the diocesan Synod of each of such dioceses and ratified by canon of the general synod."

If any of the consenting dioceses formerly had their existence within the limits of a regularly formed diocese it is laid down in Sec. 52 (1) "Notwithstanding any provision to the contrary contained in the constitution or anything done thereunder general Synod shall not without the assent by ordinance of the diocese concerned alter or permit the alteration of (a) the constitution or boundaries of a diocese."

The Australian Church Record, February 16, 1956

(b) It is contended that the requirement that the Appellate Tribunal should be free to make its own determinations without the concurrence of any external body and pronounce its own sentence is destroyed by the liberty conceded in Sec. 58. (2) "The person to whom the recommendation is made shall give effect thereto, provided that if any sentence is recommended, he may consult with the tribunal and in the exercise of his prerogative of mercy (a) mitigate the sentence, or (b) suspend its operation, or (c) mitigate the sentence and suspend its operation. In each case he shall pronounce the sentence recommended even though he mitigate or suspend it." But it is not noticed that the person pronouncing sentence is only given authority to mitigate or suspend it on consultation with the tribunal; a somewhat similar prerogative of mercy is in the hand of a State Governor acting as the representative of Her Majesty. While there is no objection to the nomination of a body of assessors to assist the bishops in those cases in which the tribunal is required to consult them, and many would welcome the suggestion, it is to be hoped that every bishop concerned would seek such advice as was available in important matters of this kind. (7) Where inconsistency with the provisions of the Constitution may be alleged the right of access to the Queen's Courts must be preserved.

On this vexed question lawyers seem to be agreed that it is not possible to rule out the interference of the Civil Courts. Questions of property arise when a man is threatened with loss of his emoluments for alleged heresy. It is desirable to preserve this right and it is also desirable to render the exercise of it as remote a contingency as is consistent with justice. It might be advisable to suggest that in any case where a question of consistency with Secs. 1, 2, 3, 4, 5 or 6 presents itself that agreement as to consistency should require the concurrence of at least a majority of the episcopal and lay members of the Court, that is to say at least two bishops and three lay members. It is worth noticing that the Judicial Committee of the Privy Council obtains the opinion of three bishops, called to act as assessors and in recent decisions recorded the acquiescence of

those bishops who concurred with the judgment and the dissent of others. For example in the celebrated Gorham case the agreement of the two Archbishops Canterbury and York is mentioned and the dissent of the Bishop of London.

(8) The requirement that the existing decisions of the Ecclesiastical Courts of England should be binding and continue to be binding on this Church until altered by competent authority is touched upon in Sec. 73 (2). The actual concession here made goes further than allowing a diocese to exclude decisions not in accordance with existing English law so far as questions of ritual, ceremonial or discipline are concerned which is provided by Sec. 30 (a). Sec. 73 (2) allows any individual incumbent or indeed any person who is affected by the decision to regard it as permissive only but not obligatory. No power exists under the constitution to make a decision of this character binding. All that is conceded is that such a decision would render those who care to follow it immune from any danger of a charge being laid against them in that particular instance.

There are three requirements of Sydney which have not been met. (1) Sec. 10 of the Draft Constitution when providing for the election of the Primate omits the words "elected from among the Metropolitans." Two reasons were given for retaining the wider power of selection. (1) The position of Adelaide which though a very important centre of Australian life is not a metropolitan see: (2) The example of Canada which adopts the wider method of selection.

(2) The inclusion of secs. 29-32 of the 1946 draft under Sec. 67 (d) in the present draft rather than 67 (b). These sections refer to the powers conferred on the house of bishops which are retained in a modified form in Secs. 11-14 of the present draft. There seems no very strong objection to acceding to this demand.

(3) That any form of service directed or permitted by a revisory canon shall not be used in any parish against the will of the incumbent or the parishioners notwithstanding that the diocesan Synod has not made provision by ordinance for ensuring the same. This is conceded in the present draft in the case of permissive variations authorised by a bishop and there seems no valid reason why it should not be adopted regarding canons of a similar character.

This brief examination shows that the new draft has gone a very great distance in meeting Sydney's requirements.

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BOOK WELL AHEAD.

W.C.C. Leaders in Sydney

(Continued from page 1)

State Cabinet entertained them to luncheon. They were received at afternoon tea by the Governor and welcomed to the University in the Great Hall by the Vice-Chancellor. On Saturday afternoon the State Government entertained them together with the Australian delegates and their wives to a harbour cruise. The weather was propitious and function was much appreciated, especially by the visitors. On Sunday the members of the Executive preached in leading Sydney churches and a public service was held in the afternoon in the Town Hall, which was again filled to capacity.

Last week the Central Executive met for the transaction of their own business at Gilbulla, Menangle, N.S.W., which was made available to them for this purpose by the Diocese of Sydney. They are now visiting other capital cities and towns in Australia. After the Australian visit many members will fly to New Zealand before returning to their own homes.

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STATE

SOUTH AMERICAN MISSIONARY SOCIETY.

(N.S.W. Committee.)

The Annual Business Meeting (1956) will be held in the Lower Chapter House on Friday, Feb. 24, at 7.45 p.m.

The first Australian Missionary of the Society, Mr. Kevin Bewley sailed for London on the "Oronsay" on Jan. 14.

Chairman, Rev. Dr. A. W. Morton.
Hon. Sec., Rev. E. G. Mortley.

The Australian Church Record, February 16, 1956

PERSONAL

We record with regret the death of Mr. Jack Blissett, Churchwarden and Captain of the Bell-ringers at St. Philip's, Church Hill. Mr. Blissett, who was 51, had been a member of St. Philip's for many years. We extend our sympathy to Mrs. Blissett and her two sons.

We regret to record the death at the age of 63 of the Rt. Rev. Spencer Leeson, Bishop of Peterborough. He was formerly headmaster of Winchester College.

Bishop Omari, Assistant Bishop of Central Tanganyika, is at present on a comprehensive four month visit to Great Britain, under the auspices of the British Council. Besides seeing something of the work of the Church in England, he will study English local government.

The Queen has approved the appointment of Canon Frederick William Dillistone, Chancellor of Liverpool Cathedral, as the new Dean of Liverpool. The new Dean is in the front rank of Evangelical theologians. He is widely travelled, and takes with him into his new duties a wealth of pastoral and academic experience. Dr. Dillistone's parochial work took him to Southsea for his title and to Wembley and Oxford as an incumbent. Betweenwhiles he found time to act as tutor at Wycliffe Hall, Oxford, serve the Church Missionary Society at the North India Theological College at Saharanpur, as professor of systematic theology at Wycliffe College, Toronto, as Vice-Principal of the London College of Divinity, and as professor of theology at the Episcopal Theological School, Cambridge, U.S.A.

The Rev. D. A. Langford, Rector of St. Mark's, Picton, (Sydney), has been appointed Vicar of St. Thomas, Winchelsea (Melbourne).

The Rev. S. J. Judd has been appointed Rector of Inglewood (Brisbane).

The Rev. Canon A. L. Sharwood has been appointed Warden of St. John's, University College, Brisbane.

The Rev. Ivor F. Church, Principal of St. Francis' College, Milton, has been appointed a Residentiary Canon of St. John's Cathedral, Brisbane.

The Rev. R. H. Saunders, C-in-C. of Wilberforce, N.S.W., has accepted a curacy in Young.

The Rev. G. H. Reeks, Rector of Oberon, has been appointed Rector of Gulgong (Bathurst).

The Rev. C. C. Chittleborough, Rector of St. Paul's, Port Adelaide, has been appointed Rector of the Church of the Epiphany, Crafers (Adelaide).

The Right Rev. F. L. Ash, has been appointed locum tenens of St. Anne's, Strathfield (Sydney).

The Rev. W. Clinch, Vicar of Christ Church, Geelong (Melbourne) since 1946, has retired from the active ministry.

Canon Arthur Riley, Australian C.M.S. missionary in the Sudan, has been appointed Archdeacon of Southern Sudan.

The Rev. Charles Maling, former C.M.S. missionary in Tanganyika, has been appointed Vicar of All Saints', Northcote (Melbourne).

The Rev. J. H. Thompson, has been appointed Rector of Stuart Hill and Mt. Yokine (Perth).

The Rev. L. P. G. Smith, Rector of Longreach (Rockhampton) has been appointed Rector of Christ Church, Kapunda (Adelaide).

The Rev. S. H. Ide, Vicar of St. Stephen's, Garden Vale, has been appointed Vicar of Holy Trinity, Thornbury (Melbourne).

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News in Brief—Continued

● **TEACHER TRAINING.**—The Board of Education in the diocese of Sydney and the Mothers' Union of that diocese are to be congratulated on a joint move in the field of religious education. The Board has planned a nine weeks' course of lectures and demonstrations to train men and women who desire to help with religious instruction classes in the State schools.

Many would like to help but lack training. This course will meet just that need. It will be held on Tuesdays from March 6 to May 8 from 11 a.m. to 12.30 p.m. in the Mothers' Union rooms in the Lower Chapter House.

● **BIBLE COLLEGE.**—The Church of England Bible College which meets on Monday evenings in Sydney and which has large numbers of external students in all states, commenced lectures on 13th February with a record enrolment of over 200 students. It provides a 2-year course covering the whole Bible. Students are allowed to enrol at any stage of the course and complete it two years later.

● **DEANS CONFER.**—The third annual meeting of the Dean of American cathedrals was held recently in Washington. Thirty-two deans were present. The meeting has no legislative function or power, but provides the deans with an opportunity for discussing common problems and opportunities.

Much time was given to discussion of the Church's stand on various social issues, and to what extent and in what manner these should be treated in cathedral pulpits. It was considered that the deans had perhaps the best opportunity to speak for the Church in these matters.

● **LIBRARY FOR WORLD'S LONELIEST ISLAND.**—One of the loneliest islands in the world, Tristan da Cunha, fifteen hundred miles into the South Atlantic from Cape Town, is to receive a new Chaplain, the Rev. Philip H. Bell. In order to assist him in his work the United Society for Christian Literature is helping in the establishment of a Chaplain's permanent library on the island.

There are about two hundred and fifty people on the island who live chiefly in low thatched cottages, of volcanic stone; some of the cottages are lined with timber from wrecked ships. Tristan has been saved from its previous destitution by the establishment of a canning factory where the island women pack cray fish for export. The island is peopled mainly by the descendants of William Glass, who stayed on there in 1817 when the first British garrison withdrew.

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£1000 APPEAL.

The present Church Hall, erected 70 years ago and now wholly inadequate for the work, is to be demolished and a new Hall is to be erected. It is thought that many who worship at St. Hilda's at holiday time will be glad to have opportunity of sharing in the cost. All donations should be sent to the Treasurer, or to the Rector, Archdeacon G. T. Denham, at St. Hilda's Rectory, Katoomba.

● BISHOPS CALL FOR UNIVERSITY.

The bishops issued a statement that, in many areas, the Church is still growing so fast that the present arrangements for training priests are inadequate to the needs. The lack of facilities for higher training at university level is also keenly felt.

"It is hoped that the need for such facilities may soon be realised by the authorities in East Africa, as it has already been understood and met in the new university colleges of West Africa. The very rapid growth of urban areas presents an urgent challenge to the Church, if large and influential sections of the population are to be shown the relevance of the Christian way of life, and helped to work out its implications in a new and complex world."

Another matter which the bishops discussed was the provision of more and better literature for the Church, both for the instruction of its members, and to reach the outsider with a vigorous and balanced presentation of the Christian faith.

● **FIVE MILLION POUND GIFT TO THEOLOGICAL COLLEGES.**—Grants totalling \$10,375,000 for theological education were announced by the Sealantic Fund, Inc. Dana S. Creel, director of the fund, said he believed the sum was the largest ever allotted for theological education. The Sealantic Fund was established in 1938 by John D. Rockefeller Jr. Its main concern has been with religion, and it has given to church-related programmes.

The gifts announced go to six interdenominational theological seminaries and the American Association of Theological Schools. The seminaries are Vanderbilt University of Religion, Federated Theological Faculty of the University of Chicago, Pacific School of Religion, Union Theological Seminary, Yale University Divinity School, and Harvard University Divinity School.

● **EAST AFRICAN BISHOPS CONFER.**—Twelve out of fifteen of East Africa's bishops have just held their bi-annual conference in Dar-es-Salaam, the capital of Tanganyika. Three bishops came from dioceses supported by the Universities' Mission to Central Africa, and nine from Church Missionary Society dioceses. Conference services, which were held at St. Alban's church on the opening Sunday, were attended by the Governor. The conference sermon was preached by the Bishop on the Upper Nile, who as senior bishop presides over the conference.

Among those attending were: the Right Rev. Y. M. Omari (Assistant Bishop of Central Tanganyika), and Bishop Stanway of Central Tanganyika.

● **NAIROBI CONFERENCE ON CHRISTIAN EDUCATION.**—Fourteen persons recently came together in Nairobi, from the territories of Kenya, Tanganyika, and Uganda to consider needs for Christian education confronting the churches there. Four of the participants were African, six were missionaries at work in those territories, and four (including an Indian missionary) were observers.

Several dominant facts came to the fore in the discussion. One was the difficulty of establishing any Sunday Schools since each ordained minister may have 20-30 congregations in his care and since local elders in these churches often are uneducated men. Youth work, too, is largely lacking in the Christian communities.

The Conference agreed that the greatest present need is for curriculum materials for Sunday Schools. Two bi-lingual syllabuses are to be prepared, one for children with some schooling, and another for illiterate children. Notes for teachers on these materials will be prepared in the major vernacular languages of the region.

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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. F. 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.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
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Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

February 19. 1st Sunday in Lent.
M.: Gen. 18; or Eccles. 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 Eccles. 4, 11-28;
Matt. 9, 1-17; or Heb. 9, 11.

E.: Gen. 28, 10; or Gen. 32, 3-30; or
Eccles. 55, 1-14; Mark 14, 27-52; or 2 Cor. 5.

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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, February 16, 1956

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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.

Vol. 21. No. 4

MARCH 1, 1956

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

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 Excellency 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)

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).



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