

## C.M.S. Summer School

OUTSTANDING SUCCESS.

More than 180 residents, and many visitors, attended the 1956 C.M.S. Summer School at S.C.E.G.G.S., Moss Vale, early this month.

There were representatives of many fields present, and a number of missionaries took part in missionary forums and other meetings.

Chairman of the school was the Ven. R. C. Kerle, Rector of Summer Hill. Bible Studies were led by the Rev. Eric Mortley, Principal of the Strathfield Bible College, and by the Rev. M. D. Philip, of the Church of South India.

Other members of the school included the Rev. Canon and Mrs. C. D. Maling, of Tanganyika, the Rev. R. V. Ash, and the Rev. N. B. Butler, of North Australia, Sisters B. Parker, J. Eatch, and J. Parr, of Tanganyika, Miss Elizabeth Knox, of Tanganyika, Miss D. Levitt and Miss D. Long, of North Australia.

Evening meetings were centred around studies on the origins of C.M.S. and the five foundation principles of C.M.S. Particular emphasis was placed on the application of those principles to the Church to-day.

At the final meeting many school members joined in an act of public testimony to the help of the school in their own lives.

## Honour to Mrs. Mowll

The Queen, in the New Year's honour list, has awarded to Mrs. Mowll, wife of the Archbishop of Sydney, the O.B.E., the Order of the British Empire. We offer to Mrs. Mowll our heartiest congratulations, although we feel the recommendation for the honour is very belated. Mrs. Mowll was leader of our C.E.N.E.F. work during the war years and since has

rendered yeoman and unstinted service to the Community. We are glad to know of her improvement in health.

## Appointments to York and London

The Queen has approved the nomination of the Bishop of Durham, the Right Rev. Arthur Michael Ramsey, to be Archbishop of York.

The Archbishop of York, Dr. Cyril Garbett, who died recently, was aged 80.

The Queen has also approved the nomination of the Bishop of Guildford, the right Rev. Henry Colville Montgomery Campbell, for election as Bishop of London in succession to Dr. J. W. C. Wand, who will retire soon.

## THE REFORMATION.

"The Reformers were men of note and distinction, who played a great part for good or evil on the stage of the world. If we except the Apostles no body of human beings ever printed so deep a mark into the organisation of society; and if there be any value or meaning in history at all, the lives, the actions, the characters of such men as these can be matters of indifference to none of us."

—J. A. FROUDE, "Short Studies," Vol. 1, p. 36.

Let us have faith that right makes might, and in that faith let us, to the end, dare to do our duty as we understand it.

—A. Lincoln.

While there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humour.

—Charles Dickens.

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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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### ISSUED FORTNIGHTLY.

Subscription: 15/- per year, post free.  
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Telephone: MA 2975

## LESSONS FOR SUNDAYS AND HOLY DAYS.

### Revised Lectionary of 1922.

January 22. 3rd Sunday after  
Epiphany.

M.: Hos. 11, 1-12, 6; John 2; or James 2.  
E.: Hos. 14; or Joel 2, 15; John 6, 22-40; or Gal. 1.

January 25. Conversion of St. Paul.

M.: Isa. 49, 1-13; Gal. 1, 11.  
E.: Isa. 45, 18; Phil. 3, 1-14.

January 29. Septuagesima.

M.: Gen. 1, 1-2, 3; John 1, 1-18; or Rev. 21, 1-14.  
E.: Gen. 2, 4; or Jer. 10, 1-16; Mark 10, 1-16; or Rev. 21, 15-22, 5.

February 2. Presentation of Christ.

M.: 1 Sam. 1, 21; Heb. 10, 1-10.  
E.: Hagg. 2, 1-9; Rom. 12, 1-5.

February 5. Sexagesima.

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

### ● FORM OF BEQUEST.

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

The Australian Church Record, January 19, 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. 2

FEBRUARY 2, 1956

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

## LENT—ITS MEANING AND MESSAGE

As Lent begins we turn our faces to the Cross. A deeper understanding of Good Friday will help us to appreciate the meaning and message of Easter Day. It is true that the cross is never out of view yet it is all to the good that once every year we should be called to make a special study of the great mystery of our redemption.

How then shall we make the best use of these six weeks?

To begin with we would suggest to every reader of this paper that they review their own habits of private devotion. If these are defective the Christian life will be defective.

Without doubt we should make time to be alone with God every day. The best time is the early morning, where possible. It is then that the life should be rightly adjusted. The day and its duties lie before us. Part of the day's duty may be some special work for the Master, a word to be spoken, a tract or gospel portion to be given, a book to be loaned, an invitation to a church service extended.

Part of the day's duty may be the correction of some fault in our own lives, perhaps in our relationship to God, perhaps in our relations with others. This waiting upon God is a privilege that belongs to all the redeemed; and it is a privilege that we neglect at our peril. There should be no carelessness here.

Part of our duty is intercession for others and for the work of God. A day well begun may bring many opportunities for secret prayer.

We presume that our readers belong to some Scripture Union or Bible Readers' Fellowship, or follow some plan for Bible reading. We would suggest that during Lent, time be given to special Bible study. A careful reading of the Epistle to the Romans would help to deepen our understanding of the purpose of our

Lord's death and the implications of that death as it bears on daily Christian living and experience, and with our Lord's death is closely linked in this book his resurrection and its meaning for us. And we would further suggest a careful reading again of one of the gospels, perhaps that according to St. John. The Apostle Paul expresses two fundamental truths in one verse, "I have been crucified with Christ. . . Christ liveth in me." A quiet reading through of the gospel story and its interpretation in this epistle will help us to understand what these things mean and what they imply. Our Lord has promised that the Holy Spirit will aid our understanding in the things that concern him. We should read the scriptures alone as well as listen to their public reading and exposition, but whenever we read the Scriptures or hear them read we are never alone. If our hearts are right with God the Holy Spirit is with us to help us.

The last exhortation to Christian people made by the Apostle Peter in the New Testament is this, "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." We should covet this as a continual experience. In fact that is the exact meaning of what the apostle says — "Keep on growing." This is God's will for every Christian.

Too many Christians, alas, are spiritual dwarfs. Their bodies have grown to full stature, their bank balance perhaps continues to grow, but they themselves are stunted Chris-

tians, their development arrested long ago. No mother is proud of a dwarf however delighted she may have been when the baby was born. Is there sorrow in heaven we wonder at the sight of multitudes of stunted and dwarfed Christians?

In the Christian life, arrested development may be corrected. We trust it may be so in many cases during this Lent—new starts made and no more looking back. "He who began a good work in you will perfect it until the day of Christ."

But the Christian is not an isolated unit. We are a body, a fellowship, partners in the unsearchable riches of Christ, and co-workers with Him in bringing men to God.

Lent calls us to link up more closely with our fellow-believers in the unity of truth and love and in the expression of that truth and love in the world.

The forty days of Lent should not only be forty steps nearer to Good Friday and Easter Day and their meaning, but forty days of self-examination and heart searching whether we are doing all that we should do in the furtherance and defence of the gospel. One partial test will be the meeting of our missionary budget. Another test, we made bold to say, is the position occupied by this paper.

"He that saith he abideth in Him ought himself also to walk even as He walked."

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## Off the Record

BY DIVINE PERMISSION.

Those who noted the highly venerable appearance of the Bishop of Durham when he accompanied the Queen in the Coronation procession in the Abbey would have been surprised to know that he was only 48. He is only 51 now, and has been appointed Archbishop of York.

Dr. Michael Ramsey, the Archbishop elect, is a prominent Anglo-Catholic. The Church of England Newspaper says that "his appointment has come as a shock and a disappointment to many who have watched his career closely," chiefly, I suppose because he is mainly a bookish bishop and because he has been so obviously the candidate pressed by the Anglo Catholic party, whose spokesman he often is.

\*

### NO NOVICE.

By contrast, the new Bishop-elect of London is 68! A lot of our bishops are thinking of retiring at that age. He is thus not likely to succeed Dr. Fisher at Canterbury. One wonders if the Prime Minister has already decided on Dr. Ramsey for that post.

\*

### UNNATURAL MOTHER.

"Mr. Cowper is a Mothers' Union speaker in the Diocese of Adelaide and a member of the Mothers' Union Executive Committee."

—"The Anglican," Jan. 6.

\*

### IN ONE HIT.

Mr. Frank Andersen, who heads the Th.L. class lists, and in the entire exam—14 pages in a row morning and afternoon—"in one hit," as he put it to me. But Mr. Andersen is a man of parts. He is a Master of Science, having held university posts teaching Chemistry. He has a B.A. in Russian. He is a frequent speaker at University meetings, and is tutor at Ridley College.

In my opinion, Mr. Andersen is already one of our ablest theologians in Australia.

\*

### BIBLES FROM THE QUEEN.

Nigeria has a large Moslem population. When Queen Victoria sent two Bibles to the Chiefs with the letter mentioned in Miss Lewis' article in this issue, one was in English and the other in Arabic. One Bible was later destroyed by fire, but it was replaced by one presented by Edward VII to the son of one of the chiefs who visited England in 1904.

\*

### P.S.

The unsigned letter in the last "Record" was by me! The printer took my anonymity a fraction too far.

—"Q."

## TO AUSTRALIAN CHURCHMEN

### THE UNITY OF THE SPIRIT IN THE BOND OF PEACE

It is a Christian obligation to "give diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). There is a spiritual bond between "all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours" (1 Cor. 1:2). This bond exists despite human sin and earthly divisions. We affirm its existence as often as we say, "I believe in the communion of saints," which means the fellowship of all who are members of the holy people of God. Nothing we do can destroy this unity of the Spirit, for it is created "in Christ."

Nevertheless, we are bidden to preserve this unity in the bond of peace. In other words, we must strive to give earthly expression to the unity by our outward peace with one another—peace, and not strife, nor yet neutrality.

The first place where this peace must be diligently preserved is within each congregation. Christian charity begins at home. Secondly, we must maintain the bond of peace with fellow believers everywhere. There are many ways in which this can be done. Intercourse between believers of different places is, naturally, an occasional rather than a regular thing. But the ordinary hospitality of the home and the invitation to join in family prayers can be a bond of peace between Christians of different localities and different denominations. In the same way, as occasion arises, a church can welcome into its fellowship visitors from other churches. Our domestic rule in the Church of England that only those confirmed or ready and desirous to be confirmed may be admitted to the Holy Communion should not be used to prevent visitors who are in good standing as baptised and communicant members of their own churches from participating in the Lord's supper with us. Where this bond of peace reveals to men of various denominations the unity of the spirit which holds them together in mystical union in Christ, there will be a right approach to the question of closer relations between denominations especially where these exist together in the same territory.

The World Council of Churches is largely concerned with this latter problem, and two notable blessings flow from the activities of the Council. First, as a forum for mutual discussion, the W.C.C. draws many of the individuals who participate into a bond of peace based on a realisation of fundamental unity and on mutual love and understanding. This is especially the case with the Faith and Order Commission, where the Council's most fruitful work is done. Secondly, the inter-Church Aid of the W.C.C. gives most valuable expression to the love by which churches must serve one another.

But the World Council of Churches, despite its carefully phrased official statements, seems constantly to be guided by a false conception of the church and consequently of church unity. It frequently gives the impression that Christ's prayer of John 17—"that they all may be one"—has not yet been answered, and that we should look for its answer in the direction of church union schemes. Church union schemes may, indeed, be a bond of peace by which the unity of the Spirit is maintained, but there is no guarantee that they will. The church on earth has never been visibly united. The unity of the Spirit resides in common faith, not common order, and the bond of peace is not necessarily the bond of outward church union.

Let us pray, as our forefathers have prayed for four centuries, that the church on earth "may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

## BISHOP CHAMBERS.

Bishop Chambers has arrived in Sydney from Paris. The Bishop travelled from the continent via India, Malaya and Hong Kong. He has resigned the chaplaincy of the British Embassy Church in Paris, and for the time being will reside in Sydney. The Bishop will do deputation work for the Church Missionary Society and later in the year for the Home Mission Society. The Bishop's many friends are pleased to welcome him and Mrs. Chambers back to Sydney where they are well remembered for their work in the Diocese, particularly at Trinity Grammar School, which the Bishop founded.

At a press interview on his arrival in Sydney the Bishop remarked that Australia should send more teachers and nurses to Malaya. He stated further that he was impressed with the unification experiment of the Church in South India. In Madras the Bishop preached in the Cathedral at Morning Service and in a packed Wesley Church at night, and finished up with an agape in the Wesleyan minister's parsonage. Indians and whites met in happy conversation and ended the evening with prayer and blessing.

### APPRECIATION IN BRIEF.

It is my hope and prayer that the "Record" will long continue to fulfil the indispensable task of witnessing to Evangelical truth throughout the Church of England in Australia. Living in a place where Evangelicalism is *non est* as far as our own church is concerned, I find the "Record" a constant source of inspiration and spiritual refreshment.

(Province of Queensland.)

I should like to congratulate the Editor on the excellent production of the paper, and on the interesting articles found therein. With all good wishes.

(Archdeacon—South Australia.)

I have been going to, for some time, write my appreciation of this splendid journal which sets forth so clearly the true doctrines and beliefs of the Church of England.

May God continue to prosper and bless your efforts.—(N.S.W.)

The time has come for me to renew subscriptions to our Church of England paper. But first of all I must thank you for the teaching and information contained in the "A.C.R." It is most encouraging and revealing. (Tasmania.)

I have appreciated very much your recent issues dealing with the Reformation. I cannot see why some of the martyrs are seldom mentioned. Bishops Hooper and Ferrar, Prebendary Rogers, Rowland Taylor and nearly 300 others, clerical and lay, suffered at the stake under Queen Mary. . . . Your articles on the situation of the Church of England in South Africa are very interesting. I think Bishop Morris is to be congratulated and the Church of England as well on their stand for Biblical truth and the pure faith of the Reformed Church of England. (West Aust.)

The Australian Church Record, February 2, 1956

## THE CHURCH UNIVERSAL AND ITS EARTHLY FORM

By D. W. B. Robinson.

"The mystical body of Thy Son, which is the blessed company of all faithful people." So our Prayer Book describes the church universal. But what is its earthly form?

In the Epistle to the Ephesians, which deals with the church as the mystical body of Christ, we learn something of the eternal and heavenly character of the Church. In 1:23 it is described as the "fullness" of God, and the measure of Christ's pre-eminence over all created things; in 3:9-11 it is the expression of God's manifold wisdom demonstrates to the hosts of heaven, as it lies at the heart of God's eternal purpose which he purposed through Christ Jesus our Lord.

These are outstanding words. Yet this is the church of Christ, "His new creation," which transcends time and space and against which the gates of Sheol itself shall not prevail.

### Who Belongs to this Church?

"All the elect people of God"; "all faithful people"; "all saints"; to quote three Prayer Book expressions. That is, all those elect of God, redeemed by Christ, called, justified and glorified, from the beginning of the world to the end: Abel, Enoch, Noah, Abraham and the saints of the Old Covenant, and God's children from every age and nation until the consummation of the age.

The Fathers had a saying, *extra ecclesiam nulla salus*, "no salvation outside the church." This is indeed true. "The ark of Christ's Church" is the only place of security for men from eternity to eternity. There is no

salvation except for those whom Christ has incorporated into His holy Church. No man has ever seen this church, but its reality and its holiness in Christ are revealed truths of scripture, and so when the Apostles' Creed came to be formed in the second century men affirmed: "I believe in one holy church." It is an article of faith, not of sight. This church is a heavenly, not an earthly reality, and it is already complete and glorified in the purposes of God. It is "the church of first-born sons whose names are written in heaven." (Heb. 12:23.)

### The Earthly Form of this Church.

began with Abraham whom God called out to be the father of a nation which should be God's people. This earthly form became more definite at the time of the Exodus. Here we find that the church (a) had its basis in the covenant which God made with them; (b) was bound by that covenant to give obedience to God; and (c) was to live "by every word that proceedeth out of the mouth of God." Moreover, these features were given outward expression by clear and direct ordinance of God. Circumcision and the Passover were signs of the covenant; the whole sacrificial system and the laws of holiness were given by God to be a means whereby the people expressed their thankfulness and obedience and devotion to God; the whole

(Continued on page 6)

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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

God in his mercy and grace provides for man in this amazing world

### The Garden and Its Trees.

interests and occupations of every conceivable kind one thing excepted — SIN. This is the only restriction. He "giveth us richly all things to enjoy." He imposes one condition only — His Holy Will.

We are given the right to all the trees in the garden but one. Yet how seductive that one tree is and what a willing ear do we lend to the whisperings of the evil one.

Man knows in his deepest soul that sin and satan are destroyers and that there can be no real joy or lasting happiness apart from the will of God yet He so constantly chooses "to enjoy the pleasures of sin for a season," shutting his eyes to the consequences.

The forbidden tree appealed to the whole personality of Eve, body, soul and spirit. So does sin attack us today. And indeed our Lord was similarly assailed by Satan in the wilderness.

The heart that is made new by grace will find full satisfaction in the interests, relationships and occupations that God has given us. The joy of being loved and the happiness of serving the One Who loves us and Whom we have learned to love is a treasure that cannot be taken from us. What if we lose all and we still possess Christ our Saviour! What if the world passes away with its desires and hopes if our God, and his highest good for us, still remain!

"The things which are seen are temporal but the things which are not seen are eternal." (2 Cor. 4/18.)

The story of creation, so wonderful and inspiring, is followed closely by the story of sin so dismal and depressing. But sin did not begin with man. The first sin was a lie and it was told my Satan.

God had said to Adam, "in the day thou eatest thereof thou shalt surely die." Satan said to Eve, "Thou shalt NOT surely die." Eve was deceived by this lie.

(It is possible that her tempter appeared in some wonderful and shining

form.) God's word was the foundation on which Eve's good life rested. She allowed this foundation to be removed. It was natural for her then to view the fruit afresh and to be fascinated with its appearance and its promise of pleasures. She sampled the fruit and in so doing disobeyed God.

Satan is still the same liar as of old. His servants attack the word of God and its authority. There is no lie so dangerous as this. "If the foundations be destroyed what can the righteous do?" Psalm 11/3.

As Ash Wednesday this year falls on February 15, it is only right and proper that before that date we should re-orientate ourselves and face the responsibilities of the "sins we share," so that we can make full use of the Season of Lent.

### Ash Wednesday.

For a good many years the special days of the Church, which fall on a week-day, have been less and less observed; and we can say that the wars with their seven-day week and their emphasis on production have been largely responsible for this. But that does not excuse nor absolve us.

Good Friday has suffered—so has Ascension Day—even Christmas Day would seem to have been largely diverted from its original purpose — Ash Wednesday has surely suffered most of all.

What a pity it is, for Ash Wednesday is, more than anything else, a call to repentance. It is something we all need; "If we say we have no sin we deceive ourselves and the truth is not in us." (1 John 1:8.)

But, you may urge, surely there is a need of repentance every single day of the year. Certainly. But how easy it is to spread out something so thinly that it becomes altogether lost; and there is a deeper truth which also risks being lost.

If there were no special day, on which we were called to repentance, each individual could still be a realist about his own sins. At least it would be an individual thing.

But all sin is not individual — much as some would like to think that it is.

For then we could persuade ourselves that we have no hand in the horrors of Mau Mau, or the racial tension in South Africa. We would feel free of the tragedies of Korea and Indonesia and the blasphemies beyond the Iron Curtain.

Sin is a social fact because man is a social animal, and in this matter we are all going to sink or swim corporately. This does not mean that your repentance bears no reality until every other man and woman feels repentant too. Rather it drives home the fact that your repentance will not be complete until it includes all the sins that are committed by those with whom you are inextricably joined.

Only Our Lord could bear to undertake the pain of all the sins of the world. But His Church is called upon to fill up His sufferings; and we are His Church.

Ash Wednesday then is a day when we can realise our social character anew by sharing in sorrow for all that hurts Him. We dare not get careless about it, nor let it get lost by our indifference.

The arrival in Sydney of a representative of the international Council of Christian Churches

to organise opposition to the Festival of Faith not unnaturally roused the indignation of the general secretary of the Australian Council for the World Council of Churches. In a statement to the press Dr. Mackay alleged that "the International Council had not one bona fide recognised church among its member churches." The charge was repeated in a statement by other local leaders of the W.C.C. the next day.

What is a "bona fide church?" By whom does a church require to be "recognised?" Our 39 Articles define the visible Church of Christ as "a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." It is not right for us to question the bona fides, the good faith, of any group of saints, in any place, which calls on the name of the Lord Jesus, their Lord and ours. Nor can we deny them the right to be called churches merely because they follow not us.

We hold no brief for the I.C.C.C. but it would be wrong to suggest that God is on the side of the big denominations.

The Australian Church Record, February 2, 1956

# THE QUEEN VISITS NIGERIA

By Nancy Lewis, B.A., Th.L.

In the reign of Queen Elizabeth I, English sailing vessels for the first time in recorded history touched the coast of Nigeria.

Just three hundred years later, another Queen—Victoria—was able to write to chiefs in Western Nigeria, following the establishment of a Mission by the C.M.S.:—"The Queen is very glad to hear that the chiefs have so kindly received the missionaries who carry with them the Word of God, and that so many of the people are willing to hear it."

But it is not until 1956 that another Queen, Elizabeth II, becomes the first reigning British Sovereign to visit this largest of the British dependencies. During the early part of this month the Queen and the Duke of Edinburgh will be visiting each of the three regions which now make up the Federation of Nigeria—the Western, Eastern and Northern Regions.

### What will they find?

A busy country, on the brink of full self-government, a country of crowded schools and colleges, of enthusiastic youth and of a growing Church. But also a land of contrasts. Contrasts in vegetation, housing and living conditions; in religions, standards and customs; and in people—ranging from the sophisticated townspeople to the uneducated and primitive people of the pagan "middle belt" of the country.

## The Queen Will See C.M.S. Work in Nigeria

During their tour of Nigeria, the Queen and the Duke of Edinburgh will see the fruits of mission work in that country, where the C.M.S. has been working for the past hundred years.

On January 29, the day after their arrival in Nigeria, the Queen and the Duke attended the Mychaung Day service in Lagos Cathedral, the foundation stone of which was laid in April 1925 by the then Prince of Wales.

On February 9 the Queen and the Duke will visit the Oji River leprosy settlement in Eastern Nigeria. There they will meet a small girl who has been adopted by the Queen Mother, and who is receiving treatment there; and a leper boy from the Iru Settlement, brought to Oji River to meet his adopted "father," the Duke of Edinburgh.

The Oji River settlement was opened in 1936 by the Church Missionary Society, who supply the staff, but is now primarily the responsibility of the Nigerian Government; it is supported by both the Mission

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### And the Church?

Since 1951 the Church in West Africa has been a separate Province within the Anglican Communion, and has been self-supporting and self-governing; and the six dioceses in the Province which make up the Church in Nigeria have become firmly established under largely indigenous leadership. In recent years there has been a growing together between the various denominations, and there are a number of institutions which are jointly controlled. Most of the Protestant Churches and Missions are represented on the Christian Council of Nigeria, which aims "to foster and express the fellowship and unity of the Christian Church in Nigeria . . . and to serve as a medium through which the Church may speak on such matters, social, moral, religious, educational and the like, as affect the Christian cause in Nigeria, and, where necessary, to take joint action."

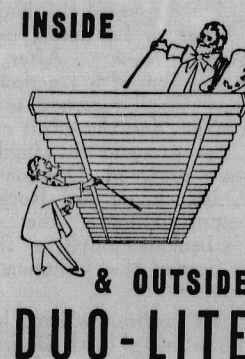
### Small Christian Minority.

One of the primary concerns of the Christian Church in Nigeria to-day is that of the young. Each year an increasing number of boys and girls come under the sound of the Gospel in school, and each year many pass

out of the schools and away from all Christian contact. It is the job of the Church to follow up these young people and help to establish them as Christians. In the Niger diocese, special efforts are being made to draw them into Christian groups and the response has been most encouraging. Some are being trained through youth leadership courses organised by the Christian Council to become Christian leaders of the future.

But when all this is said, it must be remembered that in Nigeria the Christian Church consists of only a very small percentage of the total population of over thirty-one million. There are many who call themselves Christians who do not know Christ, and there are thousands more whom the Gospel has never reached. There is much to be done, much ground to be covered, and the Church in Nigeria needs the prayer support of Christians throughout the world.

May the year of the Queen's visit mark a new chapter of challenge and opportunity for the Church in Nigeria.



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law or Torah was given to order the life of the people. Thus, the character of the church was expressed in Exodus 19:5, 6: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation." The outward cult gave expression to this character.

The visible form of the church was the nation of Israel, with its covenant rites, sacrificial cult, national feasts and other ordinances. It had a coherent organisation and a visible centre. It was capable of actual assembly, at least in the persons of its representative males, and it was called "the congregation of Israel." The most significant addition to the form of the church after the entry into Palestine was the anointing of a king who was to be the "shepherd and bishop" of Israel's souls. (Ps. 78:73.)

**This Earthly Form was Destroyed by God.**

God smashed it in pieces like a potter's vessel. He dispersed the nation, allowed its kings to be taken away, and let prophecy cease. After the exile only a fraction of a fraction of the "people of God" returned to inhabit Judah again, and the effort even of these to "restore again the kingdom to Israel" was short-lived. Domination by Egyptians, Seleucids and Romans was a constant reminder that the church was a broken church, a fragment living under the judgment of God.

This was the position when Christ was born. Some said, "Hath God forgotten to be gracious?" But others, as the gospels testify, "waited for the consolation of Israel" and "the redemption of Jerusalem" (Luke 2:25 and 38.) Indeed, two convictions kept hope alive for these righteous and devout Jews. First, the conviction that God had not and would not forsake the covenant which He had made, and secondly, the conviction that through a "holy remnant" God would yet bring about the restoration of His people, so that they would be again a nation, a holy people, a royal priesthood. God would, through this remnant, this stock or sprout or branch



This Monument marks the place of Australia's first Church erected at the corner of Hunter and Bligh Streets, Sydney  
(Photo by O.Brown-Deverell, block from Journal of the Church of England Historical Society)

of the tree which had been felled, reverse the exile and build again the church which had fallen.

**Jesus' Promise.**

The promise that the church, the congregation of Israel, would again be built was given by Jesus Christ Himself:

"On this rock I will build my church," be assured Peter who confessed Him as God's anointed. This has reference to O.T. promises like that of Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen . . . and I will build it as in the days of old." Dr. F. J. A. Hort says: "The congregation of God, which held so

**THESE MANY YEARS**

**Australian Church Anniversary.**

Sunday, February 5, will mark the 168th Anniversary of the first Christian Service in Australia. This was held on the shores of Sydney harbour and conducted by the Rev. Richard Johnson, B.A., the Chaplain of the first fleet. His text has been preserved to us taken from Psalm 116 v. 12: "What shall I render unto the Lord for all His benefits towards me?" It has often been wondered how this text came to be chosen, for there seemed to be so little to be thankful about. The observation has been made that Richard Johnson in reading the Psalms for the day the 24th day of the month, while the ships of the fleet were still in Botany bay before proceeding to Port Jackson, discovered this text for his first sermon, which was delivered on the first Sunday after the landing, on Sydney Cove about a fortnight later. The first administration of Holy Communion took place on February 17, 1788. The Bible and prayer book brought out in the first fleet and used at the first service are preserved in the present St. Philip's, Church Hill. They were used at the Commemoration Service held at St. Philip's Church on Sunday last. The first Church building cost £67 12s. 11½d., and was opened on August 25, 1793. It was destroyed by fire on Oct. 1, 1798. The memorial stone illustrated in this issue, at the corner of Bligh and Hunter Streets, Sydney, marks the spot where the first Church was erected. From this small beginning the Church of God in this land has grown. Let us be faithful to our trust.

conspicuous a place in the ancient scriptures, is assuredly what the disciples could not fail to understand as the foundation of the meaning of a sentence which was indeed for the present mysterious. If we may venture for a moment to substitute the name Israel, and read the words as "on this rock I will build my Israel," we gain an impression which supplies at least an approximation to the probable sense. The Ecclesia of the ancient Israel was the Ecclesia of God; and now, having been confessed to be God's Messiah, nay His Son, He could to such hearers without grave risk of misunderstanding claim that Ecclesia as His own" (The Christian Ecclesia, p. 10, 11.)

When Jesus told the Jews that in three days He would build a temple, he spoke, says John, of the temple of His body at His resurrection (John 2: 19-22.) Not without significance is the church of God called the body of Christ. In the next article we shall consider the form of the church in the New Testament, after the resurrection.

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**SON OF JAPANESE BUDDHIST PRIEST PASSES TH.L.**

A priest of the same name, the Rev. DAVID PONNIAH SAMUEL, B.D., B.Com., but in Dandugama, Jaela, Ceylon, qualified for the Th.L. The father of David Ponniah had been at one time a Buddhist priest, but David became a Christian under the missionary teaching of the Rev. Harold F. Young, M.A., B.Litt.—who graduated from Moore College, in 1907.

Although David was ordained in 1924, he presented himself in Jaela, Ceylon, for the Th.L., and satisfied the examiners whose names appear in the List of Examiners in the Manual.

**TH.L.—FRANCIS IAN ANDERSEN, B.A., M.Sc.,**

a tutor at Ridley College, Melbourne, has been awarded most probably the most brilliant pass at the Th.L. examinations 'since the College was founded in the early nineties.

He presented himself for both Part I and Part II of the Th.L. with two of the most difficult Optional Subjects. His worked papers were examined by sixteen different examiners, six of whom gave him 90% or above that percentage.

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**PASSED IN SINGLE SUBJECTS. KEY TO THE FOLLOWING LIST.**

**Part One.**

Old Testament, 1; New Testament, English, 2; New Testament, Greek, 3; Doctrine, 4; Church History, 5; A Section of Greek New Testament, 6; Greek New Testament, 7.

**Part Two.**

Old Testament, 8; New Testament, English, 9; New Testament, Greek, 10; Doctrine, 11; Church History, 12; Prayer Book, 13.

**Optional Subjects.**

Philosophy, 14; Principles of Education, 15; Christian Missions, 16; Psychology, 17; Latin, 18; Hebrew, 19; Christian Ethics, 20.

(In Alphabetical Order)

Name.	Passed.	Collège. Diocese.
Adam, Andrew J.	6	St. Johns, Newcastle
Agnes Mary, Sister	8, 12, 13	G.B.R.E., Can.-Goulburn
Alford, Bruce C.	11	Ridley Coll., Melbourne
Allan, Donald F.	15	Moore Coll., Sydney
Allchin, Norman E.	6, 9, 12	Ridley Coll., Unattached
Allton, Derek R.	1, 2, 4, 8, 9, 11, 13	S.S.M., Perth
Andrews, Robert E.	6, 8, 9, 12, 16	Moore Coll., Unattached
Aries, William A.	13	G.B.R.E., Bunbury
Austin, Trevor A.	12	Moore Coll., Gippsland
Bailey, Ernest A.	8, 11, 12, 13	St. John's Coll., Newcastle
Bailey, Charles M.	8, 9, 11, 13	Ridley Coll., Bendigo
Bailey, Harry R. L.	4, 9	Ridley Coll., Melbourne
Ball, Michael J.	6	Ridley Coll., Melbourne
Barnes, Robert V.	7, 8, 13	St. Francis' Coll., Brisbane
Batten, Stanley T.	8, 11, 12, 13, 15	St. Francis', Brisbane
Beard, Graham	7, 9, 11, 13	Moore Coll., Gippsland
Bellamy, John L.	8, 9, 13	G.B.R.E., Sydney
Bennett, Reginald M.	6, 8, 9, 11, 12	Moore Coll., Nelson
Black, Brian C.	7	Moore Coll., Sydney
Bleakley, John D.	11, 12, 13	St. John's Coll., Newcastle
Biddulph, Robert A. J.	2, 7	Sydney
Booker, Reginald H.	6	St. John's Coll., Bathurst
Bosanquet, Geoffrey B.	9	Melbourne
Bowyer, John B.	11, 13	St. John's Coll., Perth
Boydew, William R.	13	G.B.R.E., Can.-Goulburn
Brasington, Keith A.	14, 15	Armidale
Brasington, Leonard R.	6, 8, 9, 11	St. John's Coll., Can.-Goulburn
Brewer, K. R. W., M.Sc.	1, 4, 5	G.B.R.E., Can.-Goulburn
Broadfield, Athol J.	8, 11, 12	Christ Coll., Tasmania
Brook, John A.	6	Moore Coll., Unattached
Bryant, Barry J., Ph.C.	6	Moore Coll., Unattached
Buckland, Bernard R.	8, 9, 12	Moore Coll., Sydney
Burchill, William I.	8, 13	Nelson
Bythell, Noel J., M.Sc.	7, 9	Tanganyika
Camilatos, Nicolaos	13	Melbourne
Carleton, Ernest W. M.	8, 11, 12, 13, 15	St. Francis', Bris.
Challen, Michael B., B.Sc.	6	Ridley Coll., Melbourne
Champion, Russell W.	6	Ridley Coll., Melbourne
Chapman, John C.	9, 11	Armidale
Christianson, Carl E.	6	St. Francis' Coll., Brisbane
Clark, Arthur R.	11, 13	Ridley Coll., Melbourne
Clark, Keith Noel	6, 8, 9, 11, 13	St. John's, Newcastle
Cohen, Leon D.	11, 13	St. John's Coll., Unattached
Cornelius, Donald B.	11, 12, 13	St. John's Coll., Adelaide
Coveney, Francis J.	12, 13	Canterbury-England
Dalling, Alfred T. E.	11	Gippsland
Date, Robert S.	7, 8, 11, 13	St. John's Coll., Grafton
Davies, Alick J.	11, 12, 13	St. John's Coll., Adelaide
Davies, John	8, 9, 11, 12	Can.-Goulburn
Dawson, Peter D.	6	Moore Coll., Sydney
de Dear, David L.	6, 9, 11, 12, 13, 15	Moore, Gippsland
Dempsey, Winston H.	12	Armidale
Dickinson, Douglas J.	4	Can.-Goulburn
Duchesne, David G.	6	Moore Coll., Sydney
Doncaster, Edward W.	6, 11, 13	St. John's Coll., Perth
Dowe, Philip J., B.A.	11, 13	Sydney
Drew, Miss Nancy E.	13	G.B.R.E., Gippsland
Dridan, Miss Dawn E., Th.A.	1, 11, 13	Adelaide
Dumbrell, William J., B.A.	6	Moore Coll., Sydney
Durance, Ronald T.	9, 11	G.B.R.E., Melbourne
Dyson, Ronald A.	11	Armidale
Eddy, Douglas J.	7	Ridley Coll., Melbourne
Edwards, Frederick J., B.Sc.	9, 11, 13	G.B.R.E., Armidale
Elliott, Frank R.	11, 12, 13	St. John's Coll., Ncastle
Fellows, Norman B.	4, 11, 12, 13	Can.-Goulburn
Fenn, Walter J.	7	St. John's Coll., Riverina
Fowler, John E.	13	Sydney
Fox, Donald K. J.	13	St. John's Coll., Unattached
Friend, J. A., M.Sc., Ph.D.	9, 13	Tasmania

(Continued on page 8)



# AUSTRALIAN COLLEGE OF THEOLOGY.

## CLASS LISTS FOR 1955. RESULTS

### SCHOLAR IN THEOLOGY (Th.Schol.) (In Alphabetical Order)

Name.	Diocese.
Butler, Norman Barry	Carpentaria
Delbridge, Graham Richard	Adelaide
Hooper, Geoffrey Neil	Ballarat
Lloyd, Arthur, B.A., B.Ec.	Bathurst
Sullivan, John Louis G.	Armidale

### PASSED IN SINGLE SUBJECTS.

#### (In Alphabetical Order)

##### Old Testament.

McKnight, Thomas Frederick, M.A., B.Ec.,	Tanganyika
Rymer, John Oliver, M.A.	Armidale
Samuel, Paul Gurubadam, Thangaraj, B.D.,	Singapore
Willington, Lloyd Stanley, B.A.	Adelaide

##### Church History.

Oakes, Hugh Roy, B.A.	Can.-Goulburn
Samuel, Paul Gurubadam Thangaraj, B.D.,	Singapore
Thiering, Barry Bernard, B.A.	Sydney

##### Comparative Study of Religion.

Samuel, Paul Gurubadam Thangaraj, B.D.,	Singapore
Smart, Albert John, M.A.	Armidale

##### Moral Theology.

Hall, Mrs. Isabel Louisa	Sydney
Hughes, Robert Daniel	Nelson
Lucas, George Bromley, B.A.	St. Arnaud

### LICENTIATE IN THEOLOGY (Th.L.) (All Classes in Order of Merit.)

#### First Class.

Andersen, Francis Ian, B.A., M.Sc.	Ridley Coll., Melbourne
Johnson, David George, St. Francis'	Brisbane

#### Second Class.

Clayden, William John, B.A., Trinity Coll.,	Melbourne
Cornish, Mrs. Dorothy Janet, G.B.R.E.,	Melbourne

Smith, James, Ridley College	Sydney
Reardon, Kenneth Nash, Th.A., Ridley Coll.,	Tasmania

Walton, John Henry, Ridley Coll., Melbourne	
Roper, Jeffrey Richard, Moore Coll., Sydney	
Robey, Herbert William	Sydney
Darlington, John Henry, Moore Coll.,	Sydney

#### PASS.

Fraser, Hugh Kenneth, S.S.M.	S.S.M.
Davis, Robert Malcolm, S.S.M.	St. Arnaud
Beaverstock, John Spencer, Christ Coll.,	Tasmania

Small, Malcolm Kent, S.S.M.	Adelaide
Boulsover, Philip John	Nth. Queensland
Samuel, David Ponniah, B.D., B.Com.	Ceylon

Withington, Ernest Tynan, Ridley Coll.,	Melbourne
Neeve, Eric John, St. Francis'	Brisbane
Kainey, John Richard, Ridley Coll.,	Melbourne

Hannon, John Frederick	Can.-Goulburn
Hayles, Geoffrey Edwin, Moore Coll., Perth	
Browne, Aubrey Robert	Sydney
Moody, John Kelvin, St. Francis'	Brisbane
Madssen, John Andrew, St. Francis'	Brisbane
Pattison, Alan Frank, Ridley Coll., Melbourne	
Harker, Brian Douglas, Moore Coll.,	Armidale; and

Shield, Douglas Farnham, St. John's Coll.,	Adelaide
Fincher, John Farram	Armidale
Gilmore, Kenneth Clarence, Moore Coll.,	Sydney

Lim, Peng Soon, Ridley Coll.,	Singapore
Prince, Garnet Donald D.	Can.-Goulburn
Davies, Ronald Owen	Perth
Young, Max William	Armidale
Williams, Mapsom Thomas D.	Sydney

(Continued on opposite page)

Name.	Passed.	College.	Diocese.
Furmedge, John M.	6	Ridley Coll., Melbourne	
Goldworthy, John L.	7, 9	Moore Coll., Sydney	
Gowan, Keith	1, 2, 4, 11	Moore Coll., Sydney	
Grant, Roy M.	8, 11, 12, 13	Perth	
Greaves, Peter W. C.	8, 12	St. John's Coll., Newcastle	
Green, Desmond K.	13	Melbourne	
Green, Lawrence V.	6	Ridley College, Melbourne	
Greenwood, J.	11	G.B.R.E., Ballarat	
Gregory, Raymond W., M.A.	5	Armidale	
Griffiths, Trevor	11	Trinity Coll., Melbourne	
Grimshaw, Arthur J.	6	Armidale	
Hadlow, Selwyn S.	12	Moore Coll., Sydney	
Hall, John T.	6, 8, 9, 11, 13	Grafton	
Hancock, Ralph C.	1	Sydney	
Hansen, Mrs. C. J., B.A.	4	Ridley Coll., Melbourne	
Harradence, Peter	8, 12	Sydney	
Harris, Miss Judith M.	8, 13	G.B.R.E., Brisbane	
Harvey, James	11	S.S.M., Adelaide	
Haynes, John E.	1, 2, 4, 5	St. Francis' Coll., Brisbane	
Hazlewood, George I.	2, 8	Riverina	
Heydon, Lawrence	12	Borneo	
Heyward, Nigel J., B.A.	8, 13	St. James' Coll., Grafton	
Hilliard, John W. R.	8	S.S.M.	
Hiscock, Donald H.	5, 12	St. Francis', Unattached	
Hodges, Lawrence J., B.Sc.	11, 12, 15	G.B.R.E., Rockhampton	
Howorth, John H.	13	G.B.R.E., Sydney	
Hutchison, Brian B.	1, 11	St. Francis' Coll., Brisbane	
Jackson, Kenneth A.	8, 11, 13	St. John's Coll., Newcastle	
Jobson, John X.	6	Sydney	
Joliffe, Peter S., B.A.	2, 8, 11, 12	G.B.R.E., Gippsland	
Jones, Miss Ruth E., B.Sc.	8	St. Francis' Coll., New Guinea	
Jones, William D.	6	Tasmania	
Kingsmill, Miss Edith A.C.	5	G.B.R.E., Melbourne	
Koska, Miss Lilly L. L.	13	Ridley Coll., Melbourne	
Kyme, Brian R.	6	Moore Coll., Nelson	
Laing, Allan G.	11, 12, 13	Brisbane	
Lahey, Ivan A.	5	Moore Coll., Unattached	
Lawton, William J.	6	Moore Coll., Sydney	
Lobliner, Miss Roma E.	9, 11	G.B.R.E., Auckland	
Lyons, Mrs. K. M., B.Sc.	11	Can.-Goulburn	
McDowell, Robert J.	8, 11	St. John's Coll., Bathurst	
McGrath, Dudley J.	11, 12, 13	G.B.R.E., Can.-Goulburn	
McGuire, Miss Olive J.	4, 5	G.B.R.E., Can.-Goulburn	
McKellar, John W., B.Sc.	8, 9, 12	G.B.R.E., Bendigo	
McKenzie, Alexander G.	2, 5	St. Arnaud	
Madden, John H.	13	Moore Coll., Sydney	
Maddigan, Reginald L.	8, 9, 11, 12	St. John's Coll., Unattached	
Marshall, Douglas E.	8, 11, 13	G.B.R.E., Gippsland	
Mathews, Colin G., B.Sc.	9	Perth	
Mickle, Miss Elizabeth A.	8, 11, 13	St. John's Coll., Adelaide	
Miller, Donald S.	11, 13	Ballarat	
Mills, Alexander L.	2, 8, 11, 12	St. John's Coll., Bathurst	
Mills, Reginald E.	6	Moore Coll., Sydney	
Molesworth, Bruce R.	2, 4, 8, 9, 12	St. John's, Can.-Goulburn	
Moon, Ronald E.	5, 9, 11, 13	Melbourne	
Moorhouse, Geoffrey E.	4, 11	G.B.R.E., Can.-Goulburn	
Mullins, George A.	8, 11, 13	S.S.M., Newcastle	
Munro, Stuart A.	1, 2, 4, 5, 8, 11, 12, 13	Ridley Coll., Melbourne	
Murray, Mrs. Lucy	11, 12	Ridley Coll., Melbourne	
Nielson, Miss L. B., Th.A.	7	Ridley Coll., Singapore	
Ooi, Luke	6, 8, 11, 12, 13	Moore Coll., Sydney	
Ostling, William H.	6	St. John's Coll., Newcastle	
Owens, John V.	12	Sydney	
Patrick, Alan R.	9	G.B.R.E., Can.-Goulburn	
Payne, William V.	2, 4	G.B.R.E., Sydney	
Perry, Robert A.	13	G.B.R.E., Bathurst	
Peters, Douglas J., B.A.	11, 12	Perth	
Polson, Miss Joyce	8, 11, 13	Tasmania	
Potter, Rupert M.	11	St. John's Coll., Grafton	
Power, Arthur L.	11, 12, 13	Ridley Coll., Melbourne	
Pritchard, Miss Evelyn	7, 9, 11, 13	St. John's Coll., Can.-Goulburn	
Pryce, William C.	6, 11	Gippsland	
Quee, Allen W.	11, 13	St. John's Coll., Unattached	
Ralston, Alexander J.	13	G.B.R.E., Melbourne	
Rendit, Peter U., LL.B.	11	G.B.R.E., Sydney	
Richards, Alexander J.	13	G.B.R.E., Can.-Goulburn	
Robertson, Albert W.	13	Moore Coll., Sydney	
Rochester, Miss Isobel M.	8, 9, 11, 13	G.B.R.E., Can.-Goulburn	
Ross, Dudley J.	12, 13	G.B.R.E., N. Queensland	
Rowena, Sister, S.S.A., B.A.	8, 9	G.B.R.E., Tasmania	
Rowland, E. C., F.R.H.S.	9, 11, 12, 13	Ballarat	
Rowlands, Roy G.	11	G.B.R.E., Ballarat	
Rutter, Arthur P. L.	9, 12	Sydney	
Ryan, Miss Moya M., Th.A.	12, 13		

Continued opposite page.

The Australian Church Record, February 2, 1956

Name.	Passed.	College.	Diocese.
Scott-Halliday, David S.	11, 12	Carpentaria	
Sibly, Geoffrey D.	11, 12, 13	St. John's Coll., Adelaide	
Simpson, John B.	8, 13	Ridley Coll., Melbourne	
Smith, Noel	13	G.B.R.E., Can.-Goulburn	
Solomon, Verghese Jayasingraj, B.A., B.Ed.	11	Ridley Coll., Coimbatore, S. India	
Speers, John C.	2, 8, 11	G.B.R.E., Sydney	
Spohr, Neville K.	6, 8, 11, 13	St. John's Coll., Newcastle	
Stanley, Edward G. G.	13	Perth	
Stirton, Horace A.	2, 4	Bendigo	
Taylor, Anthony J.	5	St. John's Coll., Ballarat	
Taylor, K. E., Mus. Bac.	8, 11	G.B.R.E., N. Queensland	
Threlfall, Stanley F.	11, 13	St. John's Coll., Perth	
Tidball, Reginald J.	2, 8, 9, 11	Moore Coll., Sydney	
Townend, George W.	6	Ridley Coll., Unattached	
Tregea, James L.	8, 9, 11, 13	G.B.R.E., Can.-Goulburn	
Treherne, Thomas	8, 11, 13, 15	St. Francis' Coll., Bris.	
Trevor, Ian C.	6, 8, 9, 11, 13	St. John's, Adelaide	
Turner, Miss Leita E.	5	G.B.R.E., N.W. Australia	
Viney, Brian L.	8, 12	Ridley Coll., Unattached	
Wall, Gerald R.	2, 8, 9, 13	Ridley Coll., Melbourne	
Warne-Lester, Keith	6, 8, 11, 12, 13	St. Francis', Brisbane	
Wells, John M.	9, 12	Sydney	
Wheeler, Raymond N.	12, 13	Sydney	
Williams, James G.	8, 11	St. John's Coll., Can.-Goulburn	
Woolcott, Bruce A.	6	Moore Coll., Sydney	
Wright, William E.	9, 11, 12, 13	St. John's, Can.-Goulburn	

### PRIZES.

**The Hey Sharp Prize—**  
Awarded to Francis Ian Andersen, B.A., M.Sc., Ridley College, Melbourne.

**The John Forster Memorial Prize—**  
Awarded to Francis Ian Andersen, B.A., M.Sc., Ridley College, Melbourne.

**The Frank and Elizabeth Cash Essay Prize.**  
Awarded to Merritt, Winifred May, Th.L., Ballarat.

On behalf of the Council of Delegates,

FRANK CASH,

Registrar.

Christ Church, North Sydney.  
31st January, 1956.

## THE WORLD OF BOOKS

**Royal Priesthood**, by T. F. Torrance, Scottish Journal of Theology Occasional Papers No. 3. Edinburgh, Oliver and Boyd, 1955. pp. 108. English Price, 9/-.

Anything by Professor Torrance is good value. He is one of the best theologians alive. This book is especially interesting because Professor Torrance is one of the Presbyterian divines (a young one, however) at present participating in conversations with Anglican leaders on the subject of reunion. Indeed, he believes "that the time has arrived for them (i.e., the Church of England and the Church of Scotland) to unite in a plentitude of faith and order in which neither will be the poorer but both be the richer."

This is an essay on the Church and ministry. The first chapter is the weightiest, showing the church as a royal priesthood constituted in Jesus Christ, the Royal Priest. The biblical concepts of worship and sacrifice are carefully considered, as is the priestly work of Christ and His present activity.

There are chapters on the Function of the Body of Christ, The Time of the Church, and the Priesthood of the Church. But the final chapter on the corporate Episcopate is

the most relevant to the actual discussions in progress. Here Dr. Torrance outlines the biblical justification for seeking an assimilation of the Corporate Episcopate (as Presbyterians understand it in the Presbytery) to what is known as the Historic Episcopate. He shows that Thomas Aquinas (and the Roman Church generally) is right in holding that "the Bishop does not belong to another order than that of the presbyter," as against Duns Scotus who held a distinction of order. Thus, although the bishop is set over the presbyters for certain functions, he is himself a presbyter, and represents in a special way the episcopal character of the whole presbyterate. "It would appear proper to work for a mutual adaptation of our churches and a re-ordering of their ministries in such a way as to assimilate into unity the three main aspects of the ministry that appear in churches of the Congregational, Presbyterian, and Episcopal types. In such an adaptation there would take place an integration of the episcopate with the presbytery and an integration of episcopal presbytery with the corporate priesthood of the whole Body."

A most valuable study, which those interested in the doctrine of the church and ministry cannot afford to miss.—D.R.

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## OFFICE ACCOMMODATION — URGENT

## PASSES IN PART I. OR II. OF THE EXAMINATION. (In Order of Merit)

II. Dumbrell, William John, B.A., Moore College	Sydney
II. Clark, Geoffrey Spencer, B.A., LL.B.,	Carpentaria
II. Brook, John Alexander, Moore Coll.,	Unattached
II. Jobson, John Xavier, St. John's Coll.,	Newcastle
II. Kyme, Brian Robert, Ridley Coll.,	Melbourne; and
II. Lawton, William James, Moore Coll.,	Unattached
II. Bryant, Barry John, Ph.C., Moore Coll.,	Unattached
II. Challen, Michael Boyd, B.Sc., Ridley Coll.,	Melbourne
II. Champion, Russell William, Ridley Coll.,	Melbourne; and
II. Wight, John Geoffrey, B.A., Trinity Coll.,	Melbourne
II. Haynes, John Edward, S.S.M.	Adelaide
II. Grimshaw, Arthur John, Trinity Coll.,	Melbourne
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II. Ostling, William H., Moore Coll., Sydney	Rockhampton
II. Bayton, John St. Francis' Coll.,	Melbourne; and
II. Leaver, John Aylmer, St. John's Coll.,	Brisbane
II. Christianson, Carl Eric, St. Francis' Coll.,	Sydney
II. Black, Brian Colin, Moore Coll.,	Melb.
II. Ball, Michael James, Ridley Coll.,	College, Sydney; and
I. Rochester, Miss Isobel Margaret, Moore	Ballarat
II. Taylor, Anthony James, St. John's Coll.,	Sydney
II. Linaker, Miss Dallas Rosalind, Moore	Unattached
II. Townend, George William, Ridley Coll.,	Bathurst
II. Booker, Reginald Hugh, St. John's Coll.,	St. Arnaud
II. Baxter, Alan J.	Sydney
II. Dawson, Peter D., Moore Coll.,	Ridley
II. Neilson, Miss Lorna B., Th.A.,	Melbourne
II. Gilbert, Andrew, St. Francis' Coll.,	Bathurst
II. Green, Lawrence V., Ridley Coll., Melb.	Brisbane
I. Jackson, Kenneth A., St. Francis' Coll.,	Grafton
II. Morgan, Winston K., St. Francis' Coll.,	Sydney; and
II. Woolcott, Bruce A., Moore Coll.,	Newcastle
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II. Hancock, Ralph C.	Grafton
I. McDonald, Keith M.	N. Queensland
II. Howell, Miss Norma D., B.A.	Riverina
II. Fenn, Walter J., St. John's Coll.,	N. Queensland
II. Lepine, Peter G., St. Francis' Coll.,	Nelson
II. Cox, Bernard S., Moore Coll.,	Melbourne
I. Lovitt, Roy C.	Riverina
I. Heydon, Lawrence	



## CORRESPONDENCE

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

### FINANCING GOD'S CHURCH.

Dear Sir,

I read with interest Mr. Churchward's article under the title of financing God's Church. I agree with much that Mr. Churchward said, particularly if the goal is only raising money, either by the Wells' organisation or the Department of Promotion.

I feel sure that if this every member canvass is not followed up by a vigorous preaching of the gospel there will follow a deadness indeed. But to state the positive side, we must remember that the every-member canvass is purely a voluntary scheme and after all we are only asking people would they like to give. I see little difference between this and writing to all parishioners for a Temple Day Appeal.

I think more emphasis should be placed on the lack of Tithing (giving a Tenth) and the withholding of God's Blessing as mentioned in Malachi 3, "The Lord of Hosts did say 'Prove me now herewith.' I believe this again applies in the New Testament to the Lord as to men. 'Give and it shall be given unto you.' God has given His best—His Son or as Paul says, 'Ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes He became poor that ye through His poverty might be rich.'

God has given and the next step is up to us (if necessary as Mr. Churchward says all those covenanted to God in Baptism) God desires us to trust Him and this scheme surely is an opportunity for those who desire, to show their trust in Him.

Yours, etc.,

F. H. B. DILLON.

Mosman.

Dear Sir,

I have read with interest your correspondents' letters on Church Finance and would make my contribution to this all important matter of Christian giving.

God does not expect, nor does He need, unsaved folk to support the work of the Church in the preaching of the Gospel. Rom.

5:10, clearly states that before conversion we were indeed enemies of God; therefore what right have we according to scripture to approach non-Christians, whether they be baptised, confirmed or not, to support the work of God?

As a recent correspondent put it, "could we picture Peter and John setting up stalls outside the temple?" Likewise, could we picture them doing house to house canvases? After all, most of, if not all, the Jews of that day were circumcised, and if we to-day are going to fall back on the weak excuse of asking baptised members of our church for money, then surely Peter would have had every excuse to solicit funds from the Jews. How many who come to the font for baptism really mean business with God?

No, what we would have seen would have been those early Christians meeting together in prayer and claiming the promises left them by their ascended Lord Whom they trusted to fulfil those promises when they called upon Him to do so. What does the Word of God say referring to us?—"Ye have not because ye ask not."

We have only to look to the few parishes who are honouring God according to His Word regarding finance and there we find ample evidence that God still answers prayer regarding these things. When we do God's work in God's way then He will supply our every need.

Does the solution lie in the preaching of tithing? If the Christians in our congregation are taught to give at least one-tenth, then the promise is, "I will pour you out a blessing that you will not be able to contain it." Mal. 3:10.

After all our Father is the owner of the cattle on a thousand hills and He will not be any man's debtor.

Have we sufficient faith to accept Paul's statement, "My God shall supply your every need according to His riches in Glory by Christ Jesus?"

Yours, etc.,

KENNETH WEBSTER.

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## MELBOURNE UNIVERSITY MISSION.

Dear Sir,

The Melbourne University Evangelical Union has felt God's call to hold a Mission in the University, the dates being 14 to 24 June, 1956.

The Rev. Donald A. Kirkby, B.A., B.D., a New Life evangelist with the Presbyterian church in New Zealand is to be the Missioner. Letters have been sent to about a dozen men and women, mostly from other states, inviting them to be Assistant Missioners. The estimated budget is £1350.

The Mission Organising Committee believes that the glorious Gospel of Christ and Him crucified will be proclaimed in power only in response to the prayers of faithful people. Readers are asked, therefore, if they are willing and able to make this Mission one of their regular prayer responsibilities during 1956, to send their name and address to

Prayer Sec., c/o E. U. Box, Union House, University, Carlton, N.3., Victoria.

All prayer partners will receive monthly prayer letters, the first of which is sent out on Jan. 16, 1956.

Yours, etc.,

R. STEPHEN CHERRY,

(Public Relations Officer).

ANTHONY McCUTCHEON,  
(Chairman, Mission Committee).



TH.SCHOL.

The Rev. P. GURUBADAM THANGARAJ SAMUEL, B.D., of Kota Bharu, Malaya, passed in three subjects at the one examination, viz., Old Testament, Church History and Comparative Study of Religion. His examiners included eminent University professors and distinguished Heads of Theological Colleges.

### A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Mrs. W. A. Crothers, 5/-; St. Stephen's, Willoughby, £2/2/-; Miss G. Anderson 5/-.

The Australian Church Record, February 2, 1956

## PERSONAL

We regret to note the death of Mr. Baker of Fairfield West, the father of Deaconess Dorothy Baker, Secretary of the Ladies' Home Mission Union, Sydney.

Many will be sorry to hear of the death of Canon C. A. Dickens, formerly the Registrar of the Diocese of Armidale.

The Rev. F. Darrell Bunt, will succeed the Ven. Frank Chamberlain as Chaplain of the Fleet in May. He is 53.

Dr. Rajah B. Manikam, who recently visited Australia as Secretary of S.E.A. International Missionary Council, was consecrated bishop in the Tamil Evangelical Lutheran Church on January 14.

Archdeacon and Mrs. T. C. Hammond, of St. Philip's Rectory, Sydney, celebrated their golden wedding anniversary on January 23rd. We join in congratulations to them with their many friends in Australia and overseas and pray they may long be spared to carry on their ministry which has proved a blessing to so many.

It is pleasing to note that Bishop W. G. Hilliard, Coadjutor Bishop of Sydney, has recovered from his recent operation and has resumed duty.

The Rev. C. H. Sherlock, rector of Campbelltown, N.S.W., has accepted appointment to the parish of St. Mark's, Granville, in succession to the Rev. C. A. Oliver, Diocese of Sydney.

The Rev. R. J. W. Morris, Rector of St. Stephen's, Twickenham, England, has been appointed to the chaplaincy of the British Embassy Church, Paris, in succession to Bishop Chambers who has resigned.

The retiring Bishop of London, Dr. J. W. C. Wand, has been appointed to the canonry of St. Paul's Cathedral, London, vacant by the death of Canon Prestige. His new residence will be Wren House in Amen Court, described as a pleasant quiet place for his literary work.

Mr. Vincent Craven, formerly on the staff of the Children's Special Service Mission and Scripture Union in Sydney, and now the Secretary of the Inter School Christian Fellowship, Canada, has been on a visit to his mother in Sydney. Mr. Craven left last week again for Canada.

The Rev. A. G. Lee, of England, who has been on a visit to Sydney, at the invitation of the Archbishop, is to return to England this month. Mr. Lee has been in Sydney for about six months and has preached in a number of churches in the diocese. He was present at the consecration of Bishop Barnett in Hobart Cathedral, and has paid a visit to New Zealand. Mr. Lee will preach at St. Stephen's, Willoughby, on Sunday night next at the Monthly Guest Service. For a number of years Mr. Lee was a missionary in China during the time the Archbishop of Sydney was there.

Mr. Clarence Foster, M.A., Joint Secretary of the Children's Special Service Mission and Scripture Union, London, will retire from that position in March. Mr. Foster is vice-chairman of the Keswick Convention, England, and has been prominent in Christian work in England for many years.

Miss Grace Paul, M.A., a graduate of Columbia University, New York, and until recently the headmistress of the Methodist Girls' College in Kandy, Ceylon, has been on a visit to Sydney. She leaves on her return home this week. During her stay in Sydney Miss Paul has been a guest at St. Stephen's Rectory, Willoughby. She is a member of the Church in Jaffna, Ceylon, which is united with the United Church of South India.

The ordination of the Rev. H. B. Kamare in St. George's Cathedral, Freetown, West Africa, marks an important event in the life of the Church in Sierra Leone. Mr. Kamare is the first member of a tribe called Temme to be ordained into the Anglican Church.

The Bishop of the Sudan (the Right Rev. O. Allison) called for a day of prayer throughout the prayer on December 18. The Bishop recalls that it was fifty years ago in December, 1905, that the first C.M.S. Missionaries left Khartoum for the South to found the Gordon Memorial Mission. He adds "We who are the members of the church in the Sudan realise how great a responsibility rests upon us in the realm of the spiritual and we call for the prayers of our brethren overseas."

Rev. H. B. Kirby, assistant priest at Singleton, has been appointed rector of Jerrys Plains.

Rev. W. W. Devonshire, Rector of Kendall, has been appointed Rector of St. Paul's, Maitland.

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### BRITISH AND FOREIGN BIBLE SOCIETY

#### ANNUAL WORKERS' MEETING.

FRIDAY, FEBRUARY 10, 1956  
at 2.30 p.m.

in Bible House, 95 Bathurst Street. The Speaker will be MISS V. M. SUL-LIVAN, S.S.E.M., recently returned from New Guinea.

3.30 p.m.

#### ANNUAL BUSINESS MEETING.

Election of Officers, Presentation of Reports and Balance Sheet.

ALAN F. SCOTT,

State Secretary.

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**Bishop Tells of Week-End Evangelism**

The Bishop of Liverpool, Dr. Clifford Martin, told the Islington Conference in London last month how he takes part in the week-end life of his parish churches and how people have been added to the church.

The bishop expressed his concern that so much of the evangelism of our time was of an undenominational character. The result was that people who in that setting were converted did not find it easy afterwards to settle down within the framework of the Church of England, with its ordered scheme of liturgical worship, and all too often they ended up in some undenominational mission-hall.

Is it possible, asked Dr. Martin, that we have in the Book of Common Prayer a medium of evangelism which we have not sufficiently explored? He expressed the conviction that the occasional offices could be used as a means of pastoral evangelism and that through them God could come into people's lives.

**Pastoral Week-end.**

In Lent of each year, the Bishop explained, he himself spent a full week-end in four of the parishes of the diocese, and during the course of his visit he celebrated the Holy Communion, baptised infants, confirmed young people, and preached the gospel. The week-end began on the Friday evening, when he met the church-workers and talked to them about the purpose of his visit. On the Saturday afternoon bands of trained visitors went out into the streets of the parish and called at every house. The Sunday programme followed the normal pattern for that parish, and the bishop took part in the various services as celebrant and preacher.

"In this method of evangelism," said Dr. Martin, "God has brought people to Himself and they have been quite literally added

to the church in that place; and as a result they feel quite at home in the church."

**"No Self-Made Christian."**

In a paper on the doctrinal presuppositions of evangelism, the Rev. R. V. G. Tasker, Professor of New Testament Exegesis in the University of London, stressed the fact that in conversion the initiative was taken by God Himself, who operated in human life by a process of selection. No man could make himself a Christian. He could only become a Christian because he was divinely chosen and effectively called.

"Men do not choose God," said the professor; "God chooses them. No one can qualify for membership in Christ's Body. Christian salvation is not in the first instance the result of human striving. The justification of the sinner which brings about the new birth depends not on man's will or exertion, but upon God's mercy. The Christian is as much dependent on God for his new spiritual creation as he is for his first physical creation. There is no such person as a self-made Christian."

**QUEEN AT COVENTRY.**

The Queen, accompanied by the Duke of Edinburgh, will lay the foundation stone of the new Coventry Cathedral on March 23.

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## NEWS IN BRIEF

● **PRIVATE PAPERS OF ARCHBISHOP DAVIDSON.**—Miss Mary C. S. Mills, of Canterbury—a cousin of the late Archbishop Davidson—who died last October, has left the private papers of Archbishop Davidson (in twenty-four volumes) to the librarian of Lambeth Palace, on condition that no access be given to them for a hundred years from the date of his death, May 25, 1930.

● **BAPTIST PASTOR TOLD TO QUIT.**—The Rev. George Patrick Shelley, aged 42, minister of Wheatley Park Baptist Church, Doncaster, who took a part-time job as an assistant in a clothing store, has been asked to resign and has received three months' notice to quit the Manse. Later Mr. Shelley said he had been informed by a representative of the Baptist Fellowship that if he appealed to the Baptist Union for resettlement in a ministry elsewhere they would help him to obtain a new position.

● **REVISING LUTHER'S BIBLE.**—A revision of Luther's translation of the Bible, is being undertaken by theologians and churchmen in Germany.

A Revision Committee appointed by the Council of the Evangelical Church in Germany, under the leadership of Bishop Otto Dibelius (Berlin), is endeavoring to purify Luther's translation of mistranslations or passages which are no longer clear, but without altering the style.

● **DEATH OF JERUSALEM PATRIARCH.**—The Orthodox Patriarch of Jerusalem, Timotheos, died on Saturday, December 31, 1955, at the age of 77. He was born on the island of Samos in 1878. He succeeded Patriarch Damian in 1935. Patriarch Timotheos was made K.B.E. by King George VI and also held many other foreign decorations.

● **MINISTERS NEED PRIVATE WIVES.**—The N.S.W. Presbyterian (Jan. 13) has an interesting article on what most parishes expect of their minister's wife stating that it is usually presumed that she alone of all the women of the congregation should be willing and able to participate in every phase of church life from singing in the choir to teaching in the Sunday School and to counselling the women of the church.

Some ministers' wives may be endowed with special leadership ability but surely the average minister's wife who sincerely wants to be a good wife and mother and also a good Christian member of the congregation and not the "president" of every women's organisation, is not falling down on her job. This surely is not solely a Presbyterian problem!

● **CHINA INLAND MISSION.**—Dr. and Mrs. Alan Cole who were in Australia for several years before moving on to Formosa with C.I.M. are at present in Hong Kong doing extensive study of Cantonese before returning to their work in Malaya.

● **HOLY TRINITY, KINGSFORD, N.S.W.**—The laying of the foundation stone of the parish hall by the Archbishop of Sydney will take place on Saturday, Feb. 11 at 2.30 p.m.

● **CHURCH FOR CHINESE.**—The small congregation of the Chinese Church in Kuala Lumpur has resolved to try and build a new church there during this year. The Rev. Roland Kot has been in charge for about a year and since his arrival church endurances have greatly improved.

● **BILLY GRAHAM IN INDIA.**—Dr. Graham is at present visiting India, not with a view to full scale crusades, but rather for evangelistic rallies and to address clergy and Christian workers. The final meetings of his visit will be in Delhi from Feb. 4 to 6, and in Calcutta Feb. 9 to 10. From here he hopes to visit Hong Kong, Manila, Tokyo, Formosa and Hawaii on his way back to America.

● **SPECIAL BROADCASTS.**—Dr. Kathleen Bliss will speak on "Women and God" on Thursday, 16th Feb., over Stations 2BL, 3LO, 4QR, 5AN, 7ZR, at 6.30 p.m. E.S.T. This is on the eve of the Women's World Day of Prayer.

Dr. Otto Dibelius will speak at 3.45 p.m. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR) or 3.15 p.m. (NWN) on Sunday, Feb. 5.

Pastor Martin Niemoller will speak at the same time on the following Sunday, Feb. 12.

● **BOOK OF THE YEAR.**—In Japan, where 99% are literate, they have just chosen in secular circles, the new Bible in Kogatai (modern colloquial Japanese) as the Book of the year, judged on its contents and excellence of production. This will prove of tremendous publicity value and must increase the general sales and distribution of the Bible there.

● **SYDNEY COUPLE FOR VICTORIAN HOSTEL.**—Mr. and Mrs. John Goldsworthy of Sydney have been appointed as warden and matron respectively of the Overseas Students' Hostel of the C.M.S. at Carlton (Vic.).

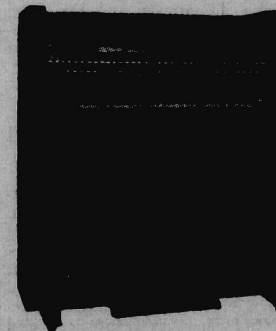
Rev. C. N. Onslow, assistant Priest at Muswellbrook, has been appointed assistant priest at Singleton.

The Bishop of Ballarat will ordain Mr. Anthony Taylor and Mr. John Leaver to the Diaconate on Sunday, Feb. 5. Mr. Leaver will work in Melbourne Diocese.

Rev. C. L. Oliver commenced duty as Warden of St. Columba's Hall, Wangaratta, on Feb. 1.

## Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—  
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In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

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## 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 Palmira instigated 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  
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 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.