

THE AUSTRALIAN CHURCH RECORD

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

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SEPTEMBER 15, 1955

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General Synod Opens In Sydney On 27th Sept.

The Presiding Bishop of the Protestant Episcopal Church of America will preach the sermon at the service in St. Andrew's Cathedral, Sydney, to open the session of the General Synod of the Church of England in Australia, on Tuesday, September 27.

made to the governing body as well as to honorary fellowships.

Sydney churchmen, both clerical and lay, will be giving hospitality to delegates to General Synod from other dioceses of Australia and in addition a number of delegates will be staying at Moore College.

Bishop Henry Knox Sherrill has come to Australia for this occasion at the invitation of the Primate. He has come direct from Honolulu where he has been chairing the General Convention of his church. The Primate himself has been at this convention at the invitation of Bishop Sherrill.

General Synod meets every five years under its Constitution adopted in 1921. It consists of the bishops and clerical and lay representatives of the twenty-five Australian dioceses including New Guinea.

Important Business.

Synod will consider the Draft Constitution prepared by its Constitution Committee. This Draft has been in discussion since 1921, and it has been considered at General Synod at various sessions since that date. In addition two constitutional conventions, one in 1926 and one in 1932, have been devoted to considering the form the Draft should take, and it is anticipated that General Synod will resolve itself into a third convention at the coming session.

The coming session has been planned to last for ten days. It is interesting to recall that the session of 1931, however, owing to the financial stringency of the times, lasted only 1½ hours. The session would have been even shorter had it not been for a short but vigorous debate about the Draft Constitution!

The Australian College of Theology will also hold its five-yearly meeting of fellows during General Synod, when it is expected that elections will be



The ARCHBISHOP of SYDNEY and Mrs. MOWLL at Mascot on August 27, about to leave for Honolulu.

Off the Record

ENGLISH PAPERS PLEASE COPY.

"After 1870, the congregations comprising the 'Church of England in South Africa' continued to worship according to the extreme Protestant Scriptural doctrine of the Church of England."
—"The Anglican," August 26, 1955.

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CEILING PRICE.

The first number of the "Church Record" appeared on July 1, 1880. It cost 6d. Readers may console themselves with the thought that the price has not risen above that in 75 years. In 1914, however, when the "Record" appeared as a weekly paper "for Australia and New Zealand" (and incorporating "The Victorian Churchman") the price was only 1d.

At first the "Record" was published monthly. Its purpose then as now, was to be a paper (to quote the first number) "which might be regarded both by those who are within and those who are without the pale of the Church of England as a fair representative of her Reformed and Protestant character, and to which they might look for authentic information regarding her proceedings."

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PREACHING IN LATIN.

A correspondent in our last issue asked whether preaching in Latin, as was done at the opening of Convocation recently in England, is a common practice. He says further that he understood the Reformation dispensed with this sort of thing.

Latin was the language of all learned men at the time of the Reformation, and preaching in Latin before learned audiences was more common then than now. All clergymen are supposed to be "learned in the Latin tongue," according to the Prayer Book, and since Convocation consists of clergy only it should, theoretically, be able to manage a Latin sermon. But, willy-nilly, Latin has gone, even from Proctors in Convocation, and I should have thought that I Cor. 14, 28 was now the canon to be observed.

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30 YEARS AGO.

"Grave anxiety is felt concerning the news that Chinese brigands have carried off some of our C.M.S. missionaries in Szechwan. Bishop and Mrs. Mowll, Miss M. Armgeld, of the Victorian C.M.S., and an English clergyman and his wife are the victims of this outrage."

—"Record," September 3, 1925.

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FROM THE MAIL BAG.

"My wife and I find the 'Record' a never-failing help on doctrinal questions."—Queenstown, Tasmania. —Q.

TO AUSTRALIAN CHURCHMEN

The Thirty-Nine Articles

Ever since the Reformation Settlement 400 years ago, the 39 Articles of Religion have remained unchanged as the principal part of the definitive doctrinal standard of the Church of England.

When last century the Church of England spread over the globe and independent provinces were formed, the 39 Articles were retained in their pre-eminent place, e.g., the Constitution of the Church of the Province of South Africa makes the 39 Articles an unchangeable part of the doctrinal standard of that Church; similarly the Church of New Zealand includes these Articles as an unchangeable part of its doctrinal standard. It is interesting to observe that, when in 1928 the New Zealand church resumed power to revise the Prayer Book which it had denied itself when its Constitution was drawn up in 1857, it was careful to exclude from the Act of Parliament conferring this power of revision any power to alter, or to legislate contrary to, the doctrine of the Articles. So, too, in the Church of England in Canada, in the Province of the West Indies, and in the newly-formed Province of West Africa, the 39 Articles are part of the unalterable standard of doctrine to which all acts of these churches must conform.

In the first draft of the proposed new Constitution for the Australian Church, the 39 Articles together with the Book of Common Prayer were included unalterably in the fundamental declarations defining the doctrine of the Church.

The 39 Articles remained amongst the fundamentals in every draft prior to the present one, thought with varying degrees of unalterability. They have, however, been omitted from this position in the latest draft soon to be considered by General Synod, and section 5 of this document implies that the Church may legislate without any necessity of conforming to the doctrine of the Articles.

The Diocese of Sydney has always insisted that the 39 Articles be part of the fundamental declarations. Thus in 1936 Synod stated that "no constitution would be satisfactory which did not" include the 39 Articles and Prayer Book as an unchangeable part of the doctrinal basis; (this does not mean that the 39 Articles and Prayer Book may not be changed, but that their doctrine may not be changed, nor anything done by the Church which is opposed to this doctrine). In 1939 the Standing Committee of Sydney describe this requirement as the "most important" of Sydney's demands.

In this connection it is interesting to recall that it was Archbishop Wright who first publicly suggested (in his Synod charge of 1922) that it was essential that the 39 Articles should occupy a secure place in the fundamental declarations of the new Constitution, and in 1928, when Sydney accepted the first draft of the new Constitution, he declared that the unalterable place of the 39 Articles in the fundamental declarations enabled him to give his consent to the Constitution. He told Synod, "as an evangelical churchman, I could not have possibly assented to the Constitution unless I thought that it protected the Protestant and Reformed character of the Church."

The Draft now before the Church has dropped the 39 Articles from the fundamental doctrinal basis of the Church, and even with the recent amendment of the ruling principles the doctrine of the 39 Articles, so essential to preserve the character of the Church of England as it has existed unchanged since the Reformation, is not given that secure and unassailable position which it should have if we are to be asked to come into the new Church, and which it must have before an evangelical churchman can give his assent to the draft.

Billy Graham to take Cambridge Mission

Prayer is requested for the mission to be held in Cambridge University next November under the auspices of the Cambridge Inter-Collegiate Christian Union. Dr. Billy Graham is to be the Chief Missioner. Eight main addresses will be given in Great St. Mary's Church which will be relayed to other Cambridge churches and possibly to other universities. The Chief Assistant Missioner will be the Rev. John Stott who himself was Chief Missioner at the last C.I.C.C.U. mission, three years ago. In the team of assistant missioners will be the Rev. and Mrs. Bruce Reed of Sydney.

The Australian Church Record, September 15, 1955

WALKED 92 MILES TO MEET BISHOP.

About 1,500 natives from all parts of Natal came to St. Mary's Church of England, Maritzburg, to hear Bishop G. F. B. Morris when he visited the native missions of the Church of England in Natal last month.

Many of the natives had walked for more than 30 miles, and others came in specially chartered buses. One man walked 92 miles to get to the service, and on his arrival presented the Superintendent of Missions with the sum of £1/12/- being the collection of his local congregation towards the work of the missions. The Superintendent presented this man, who was far from young, with his return fare.

St. Mary's Church was built 72 years ago, but this was the first occasion on which a Church of England bishop had attended a service in it. The foundations were laid by Bishop Colenso, but he died before it was completed. From that time on many native Christians had resisted all attempts to persuade them to join the Church of the Province, and they remained true to the Church of England. One African present in the congregation had been imprisoned at the beginning of this century for his refusal to join the Church of the Province. The joy of the Africans at now having their own Bishop was overwhelming. Bishop Morris was elected Bishop of the Church of England in South Africa at its Synod last month.

60 Mission Stations.

The church was packed from 9 a.m. onwards for a service due to begin at 11 a.m. Loudspeakers were used to enable the great

New Prayer Book for Canada

SYNOD CHANGES CHURCH'S NAME.

A new draft revision of the Prayer Book of the Church of England in Canada was considered at the 19th General Synod of the Church which met at Edmonton from August 30 to September 8.

The Synod also approved the changing of the name of the Church from the Church of England in Canada to the Anglican Church of Canada. Alternative titles which had been suggested included "Holy Catholic Church of Canada" and "Royal Anglican Church of Canada."

The Draft Prayer Book had been published only a month before the Synod met, although the main changes had been made known earlier. The book will come before the next meeting of General Synod, in 1958, for final approval and adoption. The committee of revision, headed by the Primate of Canada, Dr. Walter Barfoot, says in a preface: "No alterations have been made which would involve or

crowd outside, which could not get into the building, to hear Bishop Morris. The singing was exceptionally good and the whole service was conducted in Zulu. The Bishop spoke in English and a Native Minister translated. His text was "Once I was blind, now I see."

The missionary work of the Church of England in South Africa is extensive, but is little known outside that country. There are at present some 60 mission stations and more than 100 outstations.

"Omitted as Unedifying."

The Committee explains its policy as "designed to render the Services more readily understood by the people . . . In the Psalms, misleading archaisms and serious mistranslations have been changed and imprecatory passages have been omitted as unedifying. Additional special prayers have been provided. Some of the Epistles and Gospels have been changed, one Red Letter Day has been added and the period of observance of the principal Dominical Festivals extended. The Service of Holy Communion has been amplified."

The Revisers have been at work for twelve years and the changes are mostly verbal changes and omissions. The Order of Confirmation is inserted within the adult baptismal service for use when the bishop is present, and in the Communion Service the Prayer of Humble Access comes immediately before the Communion. A modified form of the Prayer of Oblation is added to the Prayer of Consecration, but the reference to the "reasonable, holy and lively sacrifice" of "ourselves, our souls and bodies" is inserted in the post-Communion Thanksgiving.

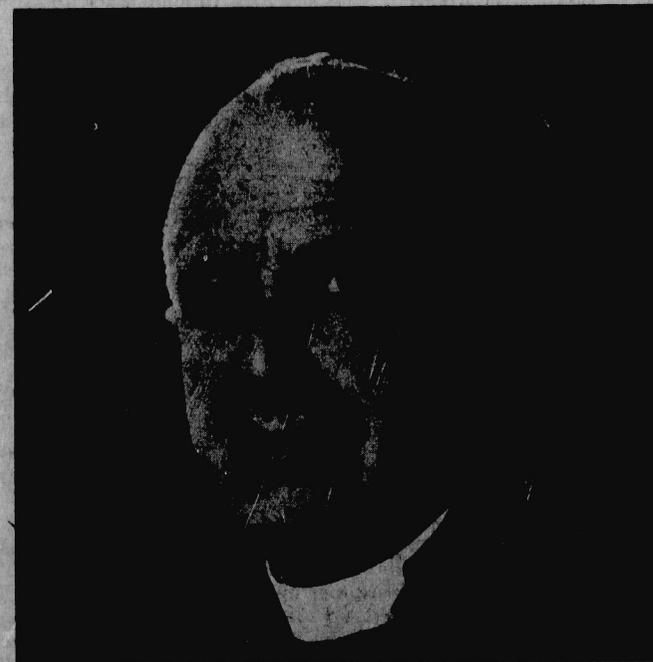
"Emasculated Theology."

A very large number of verbal changes have to do with toning down references to sin and sinfulness. The "Church Times" has strongly attacked what it calls "the questionable, unscriptural and emasculated theology which removes all reference to the pitiable state of mankind." In the Confession at Holy Communion, for instance, the remembrance of sins is no longer grievous; their burden is not intolerable, and they do not provoke the divine wrath and indignation. "Most of these changes seem to be made from a sentimental viewpoint of judgment. They try to solve problems which are raised by scripture by removing all reference to them. We particularly object to the omission of 'miserable sinners' in the Litany; to the avoidance of 'deadly sin' . . . This looks like a deliberate adulteration of the Gospel to suit humanistic sensitivity."

Seven Million Dollars.

A report on finance before the Synod showed that the Church needs seven million dollars to carry on its increasing programme, and recommended that this sum should be a target for a national campaign to be launched in 1959.

The Synod's department of religious education has re-shaped the whole policy of religious education in the light of two factors. The first is "evidence on all sides of a religious revival on this whole North American continent." The second is the enormous increase in the number of children crowding the schools. "Have we the resources in teachers, leaders, buildings, and equipment to provide a sound training in worship, instruction in the faith and enlistment in service?"



The Right Rev. HENRY KNOX SHERRILL,
Presiding Bishop of the Protestant Episcopal Church in America

The Australian Church Record, September 15, 1955

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Diocese of Sydney and its Archbishop have been subjected to gross abuse and misrepresentation in the last two issues of "The Anglican" newspaper. **Sydney and the Constitution.** This paper has endeavoured to disaffect its readers against those in the Diocese who might criticise or oppose the Draft Constitution shortly to be considered by General Synod.

The Archbishop of Sydney, in accordance with the desire of the Constitution Committee of General Synod that the Draft should not be considered formally by any diocese before it came to General Synod, convened a private conference of Synod members to discuss the Draft and exchange their views on it without rules of debate and without passing motions. The conference was duly held on August 30 when a large number of synodsmen accepted the Archbishop's invitation. It was not a session of Sydney Synod, and rules of the meeting were proposed by the Archbishop and ratified by the Standing Committee.

In spite of the Primate's express desire that the discussion should not be reported by the Press, a garbled and inaccurate report has appeared in "The Anglican." This would be no special concern of ours were it not for the fact that such a garbled account, together with certain conclusions given prominence, is likely, as it was perhaps calculated, to prejudice the minds of those who were not present, in regard to the constitution.

Members of Sydney Synod who attended the conference may, of course, draw what conclusions they like from the discussion. But in the face of the tendentious account put out by "The Anglican," we are bound to point out that the "mind" of Sydney Diocese could hardly be assessed in any accurate way from the conference, nor was this its object. In the entire discussion only some 15 clergy out of a possible 200 spoke, and these included no bishop or archdeacon, except Archdeacon Hammond, who introduced the discussion. Of about 400 laymen entitled to be heard only two, apart from

the Chancellor, spoke, neither of whom was a well-known figure in Sydney Synod. Of the clergy who spoke, not more than half supported the Draft, and almost all of these were "Central Churchmen." With the exception of Archdeacon Hammond, few who supported the Draft had anything but slogans to bring to its support. There was a conspicuous absence of serious argument on either the principles or the details of the Draft from those who were in favour of it. No vote was taken at any stage of the discussion.

It would be unwise to assume that the opinions of even such learned and respected men as Archdeacon Hammond and the Chancellor represent the general mind of the diocese. Both have, of course, extensive knowledge of the Constitution and have been deeply involved in the work of the Constitution Committee and its Drafting Sub-Committee. But by their very implication they take their place in the discussion rather as expert witnesses or as learned counsel than as members of the jury. Those factors suggest caution in trying to assess at this stage what the mind of Sydney is likely to be when eventually it is called upon to express it.

When we first meet the author of our first Gospel he is sitting at the receipt of toll in Capernaum **Lapsed.** — a tax-collector. This identification of himself with the Roman occupation of his country would bar his attendance at the local Synagogue. The question is how did Matthew come to leave his church?

We suggest two answers — Matthew's own love of money and the deadness of his church. And this may account for two striking features of his Gospel, the emphasis which Matthew places on our Lord's teaching about money and the prominence which he gives to our Lord's denunciation of the ways and works of the religious leaders of those days.

There is food for thought here. That which is dead becomes corrupt and corrupting. And every Christian man and woman amongst us as well as the

Church as an Institution needs solemn warning against the world and its subtle enslaving power.

The next question is how was Matthew brought back? Capernaum was a country town and **Recovered.** not a large one as towns go to-day. The teaching and work of Jesus must have become known to Matthew. He would listen to the local discussions. He as a Jewish boy would have been taught from the Old Testament scriptures.

This would be especially so if his second name Levi carried a tribal significance. And the national subjection of the nation would revive interest in the Messianic hope. Thoughtful people must have been asking could this be the Messiah? It may well be that Matthew began to search in the scriptures for light.

Whatever processes were at work in Matthew's soul it seems evident that the climax came with the healing of the paralysed man who was let down through the roof to the feet of Jesus. Each of the first three gospels makes the call of Matthew to immediately follow this incident, giving us the remarkable sequence, "Son, be of good cheer; thy sins are forgiven," "Arise, take up thy bed and go unto thy house"; "Follow me."

Matthew was brought back to God through faith in Christ. So it is to-day. Where Christ is rightly preached and that preaching is supported by right praying, hearers will be converted. Right praying is next only in hardness to right preaching.

As soon as Matthew was converted he set to work to win others. He arranged a meal or a reception, as the word implies, at his own house and invited a large number of his non-church-going friends to meet Jesus. It is probable that this was the first of many such efforts. Inviting friends to private houses to hear the gospel preached was widely used during the Evangelical Revival, and by all ranks of society.

It is written of Matthew that when he was called by Jesus "he forsook all and rose up and followed him." (Luke 5/28.) If non-churchgoers to-day are to be won for Christ laymen and laywomen must hear the Saviour's call and wholeheartedly bend their energies to this great task of winning others.

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This year we commemorate the 400th Anniversary of the martyrdom of Bishops Ridley and Latimer and others who died to restore the purity of apostolic worship in our Church.

Already there have been commemorations in England, such as that at Oxford, when a very large number, including the Bishop of Oxford, took part in a pilgrimage to the Martyr's Memorial and held an inspiring service. It has also been reported that there will be commemorative services at St. Paul's Cathedral, London, and Canterbury Cathedral.

In Sydney, the Reformation Observance Committee has arranged their Annual Rally for Friday, 14th October when the theme will be "The Martyrs and their Message." The main part of the Rally will be in the Chapter House at 7.45 p.m. when the speakers will be the Rev. Howard Guinness and Canon M. L. Loane; the chairman will be Dr. Ian Holt.

A tea will be held in the Lower Chapter House at 6 p.m. and tickets for this can be obtained from the Church Record Office.

Something that you must not miss is the "Dialogue on the Life of Bishop Latimer." If there is any doubt in your mind that these martyrdoms have no message for to-day, it will be dispelled by this fine production by the Christian Theatre Guild, at 7 p.m. punctually.

The Cathedral authorities in Sydney have arranged for the sermons on Sunday, 16th October (the date of the martyrdoms, 400 years ago) to deal particularly with this theme, and it is hoped that all parish churches will do likewise.

The Ministers' Fraternal of Parramatta and Wentworthville, N.S.W., are to be congratulated **Sunday and the Redex Trial** for the clear protest they have made against the Redex Trial starting and concluding on the Lord's Day. They remind their parishioners that "those who break God's Law will themselves be broken by this Law." The ministers say "the Law of God is not out-of-date and the history of God's people shows that fearful punishment has followed wilful disregard of the expressed will of God and the continuance of this attitude of contempt of God's Word by a large majority of our people will inevitably bring disaster. The only question is — when?"

The ministers' warning may go unheard, but it will not go unvindicated, unless there is a change of heart.

The Australian Church Record, September 15, 1955

THE APOCRYPHA AND THE BIBLE

By Archdeacon T. C. Hammond.

In addition to the question of the supremacy of Scripture which was discussed in our last article, the Sixth Article of the Church of England raises another important issue. Dr. Milner once said: "The question between Catholics and Protestants is not as to the authority of the Word of God but as to what is the Word of God."

No doubt Bishop Milner would include in the points of debate the authority of tradition but there is also a serious question as to the number of books which are included in what the Council of Trent calls "the written books . . . both of the Old and New Testament." To avoid any misapprehension the Council of Trent appended a list of the sacred books "that are received" by the Synod. This list agrees with the list in the Sixth Article so far as the books of the New Testament are concerned. It differs from the list in the Old Testament by including out of what our article calls the "other books." Tobias, Judith, the rest of the book of Esther, Wisdom, Ecclesiasticus, Baruch, The Song of the Three Children, The Story of Susanna, of Bel and the Dragon, The First Book of Macabees, the Second Book of Macabees. It is important to notice that the Council of Trent compels all Roman Catholics to assert definitely that "One God is the Author" of all these books. In company with all the Reformed Churches, the Church of England definitely rejects that claim.

While the books enumerated are read "for example of life and instruction of manners," they are not and cannot be employed "to establish any doctrine." The remarkable fact, to which the Sixth Article directs specific attention, is that Jerome, the author of the recognised Roman Catholic translation known generally as the Vulgate, supports the contention of the Sixth Article. It is strange that the Latin Vulgate edition published by the authority of the Archbishop of Paris in 1868 to mention only one edition, contains in the front various prefaces of Jerome including his "Prologue Galeatus" which contains the following words:—"Therefore Wisdom which by the multitude is assigned to Solomon and the book of Jesus the Son of Sirach, and Judith and Tobit and the Pastor (i.e., The Shepherd of Hermas) are not in the canon." Jerome is very strong on this point. He writes just before the words we have quoted, "With all the books which we have turned from Hebrew into Latin, we have been able to assemble, so that we may be able to know that whatever is outside of these ought to be placed among the Apocrypha." With such a testimony preserved in a preface to the one authorised translation of the Roman Catholic Church it seems passing strange that the Council of Trent deliberately runs counter to the expressed judgment of the one man who preserved in Latin form the sacred volume. It is sufficient evidence that in the fifth century the received opinion of the Church was in agreement with the judgment of the Article. It may be worthwhile indicating that there were two uses of the term canon of scripture. Jerome draws attention in the passages quoted to the distinction between "the Canon" and "the Apocrypha." Only those books which were of authority for the establishment of doctrine were placed in the Canon. Other books were included as worthy of public reading. An interesting example of this wide use of the term Canon including non-authoritative but profitable literature is found in the writings of Athanasius. He permits the inclusion of the Didache or teaching of the twelve Apostles in the list of canonical scriptures in the wider sense. No church has ever received this book or "The Shepherd of Hermas" to which Jerome alludes in the strict Canon established for the approving of doctrinal statements. Augustine for example is often quoted as supporting the larger list of books found in the determinations of the Council of Carthage. Yet, in his published writings, he makes the very distinction which is recognised in the Sixth Article. Jerome is very clear on this distinction. He tells us that the book of Judith is included in the Hebrew writings. But he adds immediately: "For the strengthening of those things, which have come into contention, it is judged to be too little suitable." The authority of the Apocrypha as a portion of the Old Testament Scriptures was not only unknown to the Palestinian Jews of our Lord's time but was not imposed on the members of the Church of Rome prior to the Council of Trent. Cardinal Cajetan, the opponent of Luther, had no hesitation in accordng a subordinate place in the esteem of Christians to the books which we call Apocryphal.

CORRESPONDENCE

Council for Christian Education in Schools

Dear Sir,
In reply to your comments on my letter in connection with the decision of the Council for Christian Education in Schools not to proceed with the appointment of Rev. W. Spencer as a Chaplain, I desire to state—

1. We do deny the correctness of Mr. Spencer's memory of the remark of an educational adviser. His remarks referred only to Mr. Spencer's rejection of evolution, and that purely on grounds of approach to Technical School boys.

2. Further we deny that the doctrinal matters, briefly mentioned by Mr. Spencer in that interview, had anything to do with the Committee decision.

3. My suggestion about the wisdom of testing the accuracy of Mr. Spencer's charges by references to the Council for Christian Education, before publishing your libellous charge of "Religious Intolerance" and the biased story published thereunder, contained no suggestion of suppression of the facts. Reference to my letter will bear me out that my motive was that you should gain fuller information as to the motives for our decision before going to print.

I still press for the withdrawal of the charge of intolerance. Your reliance on the statutory declaration of Mr. Spencer should give way at least to a declaration of motives made in the name of the Council. We have a right to be heard in our unanimous denial of the charge of Theological motives.

Yours, etc.,

H. T. LANGLEY.

Forest Hill, Vic.

[We accept Dean Langley's assurance that some doctrinal matters had nothing to do with his Council's decision not to proceed with the appointment of Mr. Spencer. But is the Council prepared to assure us that Mr. Spencer's views on evolution did not influence it in its second thoughts about his educational efficiency? Dean Langley's let-

BOOKS OF INTEREST

A Faith to Proclaim ... Price 14/6
Dr. J. S. Stewart.

(Lyman Beecher lectures on preaching at Yale University.)

The Living Church in the Parish, 10/6
A Symposium edited by Frank Colquhoun.

A Man Called Peter ... 18/9
Catherine Marshall
Reformation Writings of Martin Luther.

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MOORE THEOLOGICAL COLLEGE.

Dear Sir,
The parishes throughout the Diocese of Sydney will observe next Sunday, September 18, or the nearest convenient Sunday, for the purpose of the Moore Theological College Annual Embertide Appeal.

This will give Rectors the opportunity of drawing the attention of the members of their congregations to the great need for an ever-increasing number of candidates for the Ministry of the Church of God and for the adequate provision for their training at our Diocesan Theological College.

It will also afford an added opportunity to draw attention to the forthcoming centenary celebrations of Moore Theological College which will be held next year. Moore College commenced its history on March 1, 1856, at Liverpool, in the former residence of the late Thomas Moore, with three students. After thirty-three years at Liverpool it was moved to its present site, adjacent to the Sydney University. During its 100 years of service to the Church, 750 men have been trained for the Sacred Ministry, eight of whom have become bishops.

Since the launching of the Centenary Appeal in 1954, a sum of £11,400 has been raised for this important work and it is hoped that as the Centenary of the College draws close even greater support will be given to this Fund. Large amounts are needed to clear the College from debt and to establish endowment funds for the furtherance of the work in meeting the needs of an ever-growing Church and population.

Yours, etc.,
(Canon) S. G. STEWART,
Hon. Commissioner.

Diocesan Church House,
George St., Sydney.

MORE GHOSTS NEEDED FOR RESEARCH.

Professor H. H. Price assured the annual conference of the Modern Churchmen's Union at Oxford recently that ghosts were a reality. It was important to notice, he said, that not all apparitions were apparitions of the dead. There even seemed to be such a thing occasionally as haunting by the living. An apparition of a particular living person appeared repeatedly in the same locality. But, of course, there were apparitions of the dead and sometimes they were haunting apparitions.

"There really are haunted houses," said Professor Price, "though they are not nearly so common as psychical researchers could wish, and the true ghost stories are not nearly so exciting as the fictitious ones."

The facts investigated in psychical research seemed to conflict with the assumption most modern western educated people made that the materialistic conception of human personality must be the right one. These facts could only be reconciled with the materialistic conception by assuming the existence of new kinds of matter, both inside the human organism and outside it, and new kinds of physical and physiological processes which were not part of the publicly observable world.

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ANGLO - CATHOLIC ARGUMENTS FOR THE LEGALITY OF RESERVATION

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

In this second article we come to remaining arguments for the reservation of the Sacrament put forward by Dr. Charles Harris in "Liturgy and Worship."

Legal or Liturgical Documents.

3. The third argument is that the Prayer Books of the Church of England are not legal but liturgical documents. They cannot therefore be interpreted in accordance with the rule of legal interpretation that omission from them is equivalent to prohibition; in fact, no liturgical document makes sense when interpreted by this rule. The omission of all reference to perpetual reservation from every Anglican Prayer Book does not therefore, amount to prohibition, and perpetual reservation is legal.

I am not a liturgiologist and I am therefore not competent to say whether or not any liturgical document can make sense if interpreted by the rule that omission means prohibition. I doubt, however, whether any Roman Bishop would listen sympathetically to a priest who, say, omitted the "flique" clause from the Nicene Creed, said Mass in Greek or Aramaic, or celebrated Mass in the evening after an Agape or love-feast of his congregation, and tried to justify these proceedings by the argument that as the liturgy of his Church was not a legal document, a mere positive direction to do otherwise did not amount to a prohibition of what he was doing!

As a matter of fact, however, the Prayer Books of the Church of England are legal documents. They are, in fact, schedules to Acts of Parliament. They must, therefore, be interpreted by the same rules as are applied in interpreting Acts of Parliament. Any other conclusion involves the absurd assumption that an Act of Parliament can be arbitrarily split into sections and each section interpreted by different rules.

However, as I have previously shown, even if the Prayer Books were not legal documents, they would still have to be interpreted in accordance with the rule that omission means pro-

hibition. So that this argument also fails completely to establish the legality of perpetual reservation. And it is clear that from 1549 perpetual reservation for any purpose at all has been illegal in the Church of England.

It may be convenient here to deal with Dr. Harris' claim that as perpetual reservation was practised between 1549 and 1552, it must have been legal under the 1549 Book. In reply to this it is only necessary to point out that the reign of Edward VI was, like the 19th and 20th centuries, a period of rapid development and widespread lawlessness in the Church. There is abundant testimony to this, and to the fact that zealous Bishops of the reformed cast of mind laboured diligently to stamp out the various illegal medieval practices, including perpetual reservation, though frequently without much success. Just as the frequent use of wafer bread, for example, in the Church of England to-day, does not prove that it is legal, so the practice of perpetual reservation in the Church in Edward VI's reign does not prove that perpetual reservation is legal, but merely that discipline was bad.

Rubrics.

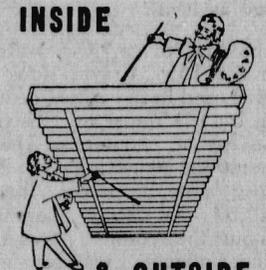
4. Dr. Harris' final argument is the one on which he bestows the most time and trouble. It is also the one which requires the most careful scrutiny. His former arguments are easily propounded and as easily refuted, but this one is much more plausible. (This is the argument adopted by the Chancellor of the Diocese of Durham in *Re St. Mary's, Tyne Docks.*) It is, briefly, that the rubrics of both the 1552 and 1662 Prayer Books permit reservation of the type permitted by the 1549 Book.

(a) The 1552 Prayer Book omits the 1549 rubric sanctioning sick Communion with the reserved sacrament, but retains the alternative 1549 rubric ordering a special consecration. But,

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

Dr. Harris argues, since the word "celebrate" (which always means "consecrate") in the 1549 version of the rubric is changed to "minister" in the 1552 Book, and since "minister" always meant "distribute" and not "consecrate" in the mid-sixteenth century, the 1552 revisers must have in-

(Continued on page 8)



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● ARGUMENTS FOR LEGALITY OF RESERVATION

(Continued from page 7)

tended the priest merely to distribute already consecrated (and therefore reserved) elements. At the very least, he claims, the 1552 revisers must have used "minister" in a vague sense, to include both "celebrate" and "distribute." When the 1552 Book was restored in 1559 (after Queen Mary's reign) this rubric was restored with it. Dr. Harris cites Queen Elizabeth's Latin Prayer Book of 1560 (which permits reservation of the 1549 type) and the opinions of Archbishop Parker, Thomas Becon, Bishop Jewel and Anthony Sparrow (an extreme High Churchman of the mid-seventeenth century), all of whom favoured reservation of the 1549 type. This, he says, corroborates his view that between 1559 and 1662 reservation of the kind sanctioned in 1552 was still regarded as legal.

In the first place, it is quite clear that in the 1552 Prayer Book "minister" was used in the sense "celebrate" and not only in the sense "distribute." For the list of contents in the 1552 Book mentions "The Collectes, Epistles and Gospels, to be used at the ministration of the Holy Communion, throughout the yere." In the Book itself the Collects, Epistles, and Gospels are headed — "The Collectes, Epistles, and Gospels to be used at the Celebration of the Lord's Supper, and Holy Communion, throughout the yere." Furthermore, in the rubric under consideration "minister" was almost certainly used with the meaning "celebrate," for there is a proviso in it that the curate shall "minister" the Communion "having a convenient place in the syke man's house." Now Dr. Harris admits that the identical proviso in the 1549 rubric means that a special consecration was not permitted where the sick man's room was too small or not private enough, because in the 16th century "convenient" always meant "seemly" or "reverent" (as in the Authorised Version of Eph. 5:4 and Prov. 30:8). If the room were not convenient, he would, under the 1549 Book, have to distribute reserved elements. The same reasoning must apply to the same proviso in the 1552 Book—namely, that the curate is only to consecrate if he has a seemly place in the house. Obviously, the proviso

is meaningless if the revisers really intended the reserved sacrament to be used. It is clear, then, that the inference naturally suggested by the 1552 revisers' omission of all reference to reservation is borne out by a consideration of this rubric.

Celebration Only.

This conclusion is also borne out by the fact that in 1662, when, as Dr. Harris states, the revisers do not appear to have intended to have changed the law regarding reservation (some of the revisers even favouring it), the word "minister" was changed to "celebrate." Now "celebrate" unquestionably leaves no room for reservation. Yet, as Dr. Harris admits, there was no outcry or opposition of any kind from those revisers who advocated reservation. This silence is only explicable on the assumption (borne out by the rest of the evidence) that there was no change in the law, and that before, as well as after, 1662, the rubric permitted celebration, and celebration only.

It should also be remembered that Queen Elizabeth's Latin Prayer Book of 1560 is not a binding authority on the interpretation of the 1559 (i.e., 1552), Prayer Book. It lacked either Convocational or Parliamentary endorsement, and although it was authorised by the Queen herself it expressed her own lukewarm religious views rather than the rites and ceremonies legal at that time in the Church. For Queen Elizabeth was apparently a *politique*, a moderate, and not by any means a whole-hearted advocate of Protestantism. For example, she disapproved of clerical marriages, and regularly used candles and medieval vestments in her private chapel. Her Prayer Book of 1560 also restores the "Benedictus qui venit" after the "Sanctus" in the Communion Service, which has not been authorised by any Prayer Book since 1552. I therefore conclude that the Latin Prayer Book of 1560 is no guide to the interpretation of the 1559 Prayer Book and does not corroborate Dr. Harris' contention that reservation was legal under that Book.

Finally, the opinions cited by Dr. Harris as favourable to reservation of the 1549 type lose their persuasive force when it is noticed that Dr. Harris can cite not one case where reservation was practised after 1559. Many Protestants, including Anglicans, Lutherans, and continental, Scottish and English Presbyterians, were either not prepared to say that it was always wrong or (like Parker, Becon and Jewel) actually favoured it, on the ground that it was an ancient custom and was capable of legitimate use. So that we are confronted with this situation: the Queen herself, the Archbishop of Canterbury and other influential divines, and much contemporary non-Anglican opinion, all favoured reservation of the 1549 type—yet it was apparently never practised! Why? The obvious, the only, answer is that though they approved it in theory, they knew that in practice it was not legal. No other conclusion is possible. (Only Anthony Sparrow, the extreme High Churchman, seems

to have actually thought it was legal, and his opinion was based on the — quite erroneous—supposition that the 1549 rubric sanctioning reservation was still in force.)

It is therefore unavoidably clear that reservation of the 1549 type was not legal in the Church of England between 1559 and 1662.

Irreverent Use.

(b) The second part of Dr. Harris' fourth argument deals with the 1662 Book. He claims that the rubric added at the end of the order for Holy Communion at this revision (to the effect that any of the consecrated elements left over at the end of the service were to be immediately consumed in the church and not removed from it) was not directed against reservation at all, but against the possibility of irreverent use of the elements. (This is true, because, as we have seen, in 1662 reservation was not a burning question and was apparently not considered at all by the revisors.) Therefore, Dr. Harris concludes, the rubric does not exclude reservation.

This is, to me, a quite extraordinary conclusion. Obviously the words of the rubric, which have legal force, must have their legal (and natural) effect, and prohibit the removal of the consecrated bread and wine from the Church for any reason whatever, since the words of the rubric allow no exceptions or exemptions.

Even if this were not so, however, and even if reservation were legal before 1662, reservation would be finally and unequivocally prohibited by the change in the wording of the rubric in the order for the Communion of the Sick. As we have already seen, "minister" is changed to "celebrate," and "celebrate" can only mean "consecrate." (It is indeed strange, incidentally, that neither Dr. Harris nor the Chancellor of the Diocese of Durham makes any reference whatsoever to this alteration. We may perhaps excuse the Chancellor—after all, he is not a liturgiologist, but only a lawyer!—but in Dr. Harris' case the omission is strangely remiss, to say the least of it.)

The conclusion of the whole matter is, therefore, that reservation of any kind and for any purpose is absolutely illegal in the Church of England to-day. The Anglo-Catholic arguments to the contrary are manifestly fallacious, and *Re St. Mary's, Tyne Dock* was, it is respectfully submitted, wrongly decided in so far as it was based on one of these arguments. It is also clear that, if the Draft Constitution in its present form is adopted by the Church of England in Australia, Australian bishops will be acting beyond their legal powers if they sanction any kind of reservation.

C.M.S. ANNUAL SALE.

Approximately 60 parishes and C.M.S. organisations co-operated in making the recent C.M.S. Sale, on August 30, a very great success. The Archbishop of Sydney presided and His Excellency, General Cariappa, the High Commissioner for India, opened the sale, also Sir Kenneth Grubb was present and gave greetings from London. C.M.S. Takings to date amount to £1200.

IN PALESTINE TO-DAY

By the Rev. Eric Bishop.
CHURCHES AND MOSQUES.

More surprising to the Apostle Paul as to many moderns would be the mushroom growth of 'Amman, the capital of Jordan. For him this was Philadelphia, a city of the Decapolis, its amphitheatre, serving the recreation of the district, still extant. But 'Amman is now hardly recognisable to those who knew the Circassian settlement of a quarter of a century ago. First, as the chosen capital of the Hashimite Dynasty, 'Amman has grown; then, like Karachi, as the haven of refugees; which has meant the doubling of her population. The Arabic word for capital means more than metropolis, it is where a man goes for protection and immunity. 'Amman has freshly erected schools and churches and mosques on each of its five hills.

St. Paul might have questions to pose about the mosques, with their minarets as a rule raised above the spires of churches. He would listen to the history of thirteen centuries and a half. He would be perplexed by the "call to prayer" all through the familiar countryside; the more so as he would recognise some words so like to his own Aramaic. Modern discipleship would hardly find it easy to answer all his queries. The Arabs he had met yonder in the Sinai Peninsula were affable, courteous pagans, heathen polytheists. There was still that oriental courtesy, but he would soon discover that Islam was far from

being polytheistic. Yet this was the paramount faith in the area.

If St. Paul were to land at Latakiya (the Laodicea of old, through which he must have passed) and travel south to Beirut before crossing the Lebanon and Anti-Lebanon ranges en route for Damascus and 'Amman, he would be reminded of the natural beauty of the landscape, little changed from the days when he went up and down between Antioch and Jerusalem. Now and again he would stop to note the building contrasts, outside the larger towns and cities, more noticeable the further south he travelled. What was the meaning of the squalid settlements of mud huts with canvas roofing so unlike the sturdy stone villages nestling in the hills? (Aquila and Priscilla could have produced more weather-worthy stuff than this, even the Apostle himself, for by their "occupation they were tentmakers.") Sometimes it was not as much as that and for human beings to inhabit. Better live in the caves and holes of the earth as was the case in the years before Christ; but surely not to-day with the Christian Gospel two thousand years old, and in these very lands where it all began.

Refugees from Galilee.

So would he muse in sadness as the car took him through the camp at Nahr al-Barid on the outskirts of Tripoli, with over 7,000 men and women with their children from the villages of the very Galilee where Jesus taught, or past the smaller one at Burj al-Burajneh nearer Beirut with people from the border villages and a few townees from Haifa; or again the neater concrete huts in the plain below the Anti-Lebanon, welcoming refugees for the second or third time since the Armenian tragedy of thirty years ago. Now it was the turn of Palestinians. The Apostle would scarcely anticipate, intent on revisiting Damascus, the same grievous conditions; and yet within a stone's throw of the Church commemorating his night escape, let down from the wall in a basket, he would light upon a narrow, dusty camp that stretched for several hundred yards. For six years they have been like this, driven from their homes in Tiberias and round about the Lake of Galilee. But there is nothing like enough housing for the 45,000 who found the road to Damascus—nearly a twentieth of the total number of refugees.

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**A Sound Bottom For
Launching Out Into The
Deep.**

(Contributed)

One of the most familiar incidents in the early ministry of the Lord Jesus Christ is connected with Galilee. The crowds pressed so thickly upon Him that He took refuge in a fishing smack which belonged to Simon Peter, and taught the people from just off-shore. At length Simon Peter heard His command: "Launch out into the deep and let down your nets for a draught." This was in contrast with His former wish that "he would thrust out a little from the land." Simon Peter saw no problem in launching out into the deep; he was in his own boat, and he knew that it had a sound bottom. What did perplex him was the command to let down his nets. Nevertheless at Christ's word, be prepared to obey.

To "launch out into the deep" is a phrase which men often take out of its context and grossly misapply. "The deep" is made to stand for the unknown, and the launching-out is supposed to be spiced with risk, but controlled by faith. We launch into the deep when we do the dangerous thing or when we venture out into the unknown, ignoring the hazards and challenging its risks with a blind faith that all will somehow turn out well.

This is not what the Lord Jesus meant when He gave His command to Simon Peter. It is quite wrong to quote His words in this sense as if we had His authority. He told Peter to launch out in his own ship, a ship which he knew and could trust. That does not mean that we are to launch out in any old ship. If it is just any old ship, it might have a leaking bottom. There may indeed be times when faith requires us to trust God to see us through even if the ship we sail in is full of holes! But to choose to launch out in an untried vessel may be to tempt the Lord our God.

"Launch out into the deep." So men tell us . . . for their own ends. If we pause to inspect the ship, we are blamed for our want of faith. But not every voice that speaks is the voice of God. What Simon did was only done at the call of Christ. Whose voice lays this command on us? What ship are we to launch out in?

THE MEANING OF BAPTISM.

The fifth article in this series, "Why are infants baptised?" has been held over through lack of space. It will appear next issue. It will be followed by a final article, "How should baptism be performed?"

The Australian Church Record, September 1, 1955

THE WORLD OF BOOKS

The Pocket Commentary of the Bible. By Basil F. C. Atkinson, M.A., Ph.D., Henry E. Walter Ltd. Issued in parts. Part One: The Book of Genesis Chapters 1-9. Pp. 99. Aust. Price 3/4.

Dr. Basil Atkinson, Under Librarian of Cambridge University, is honoured amongst Christian students as an expositor of the Scriptures. This Commentary, issued in parts, pocket-sized and paper-covered, in small but clear type, arose out of discussions between the author and the President in 1950 of the Cambridge Inter Collegiate Christian Union to the members of which it is dedicated.

Bishop Moule once quoted with approval: "Beware of an untheological devotion." On reading the first instalment of this Commentary, one must feel that Dr. Atkinson has found a harmony "heart and head," a blend of theology and devotion, that will illuminate the mind and rejoice the heart of a Christian. Anyone who has read Dr. Atkinson's "The Christian's Use of the Old Testament" will not be surprised by anything he finds in this commentary.

For Dr. Atkinson "the portrait of our Lord Jesus Christ . . . is to be found . . . in every book and almost in every chapter." He could well have added, "in every verse." He sometimes sees more than we can in the sacred text; but I am reminded of an anecdote of Dr. Alan Cole when taken to task for this. He said: "J. W. M. Turner answered a lady who said she had never seen such sunsets as those of his pictures with the reply—"That is true, but don't you wish you could?"

Sometimes Dr. Atkinson purchases his own peace of mind at the price of a militant obscurantism which lesser mortals must admire. For example, "The domestication of animals and the practice of agriculture were thus taking place in the first generation of mankind. The theory of modern anthropologists . . . is therefore false."

Dr. Atkinson includes a list of "good commentaries" from 1560 till 1953, and we do not doubt that he is familiar with these as

with many others, yet I suppose that in 40,000 words or more he does not refer to a dozen other writers by name. Admirers of John Calvin will note that his commentary is given high marks; it is "superb." The influence of the Reformer is perceived in the repeated quotation of Romans 8. 30.

We will trespass on your enjoyment of this commentary if we quote too freely from it. There are sure to be readers of later parts that regret that they did not begin at the beginning. Mr. F. F. Bruce says: "For devotional suggestiveness, homiletical guidance, and practical instruction, I believe this work will prove to be of real help to many . . . a twentieth century Matthew Henry." Canon Guy King says: "We do not know . . . which to admire most—the immense labour, the sound learning, the careful exposition, the Biblical knowledge, the personal application, or the typical discoveries." We concur. There are misprints on pp. 25, 30, 40, 49 and 70. —B.D.B.

A Guide Through Boyhood. Just Friends? Tell Your Child the Truth.

These are the first three of four proposed publications published by the Father and Son Welfare Movement of Australia and dedicated to the memory of the late John Downes, for 17 years Honorary Treasurer of the Movement.

All three are attractively produced, are well written and illustrated, and are heartily to be recommended. The first and third carry forewords by Professor Harvey Sutton who is President of the Movement.

"A Guide Through Boyhood" contains reliable sex instruction for Australian boys of 8-12 years. "Just Friends?" is a practical guide to boy-girl friendships in general, with chapters also on courtship and engagement. "Tell Your Child the Truth" is for parents. It deals with the sex education of children by parents in the home, from the nursery years to adolescence.

These booklets are sound and sensible, with a distinct Christian message in each case. Clergy should find them useful to pass on to the various classes of people for whom they are written.

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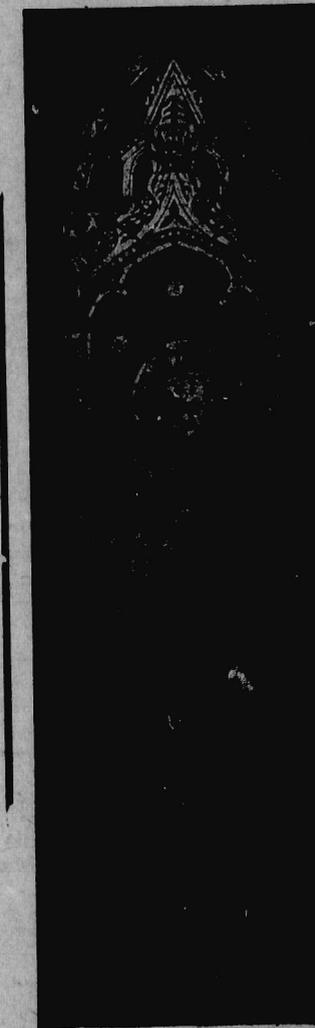
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The Australian Church Record, September 15, 1955

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PERSONAL

Congratulations to Rev. R. W. and Mrs. Hanlon of St. Paul's, Oatley, N.S.W., on the birth of a son—Philip.

Rev. Canon V. D. Hartwig of Broken Hill, N.S.W., has accepted nomination to the Parish of St. Bede's, Semaphore, S.A.

The Ven. M. C. W. Gooden has resigned from the Organising Chaplaincy of the Bishop's Home Mission Society, (Diocese of Adelaide) having accepted nomination to the Parish of Henley Beach.

Ven. E. A. Codd has been appointed as Organising Chaplain of the B.H.M.S. (Dio. of Adelaide).

Rev. G. C. H. Mellowship has accepted nomination to the Parish of Largs, S.A.

The Rev. T. W. Thomas of St. John's, Camberwell, Victoria, has been elected a Canon of St. Paul's Cathedral, Melbourne.

Sir Kenneth Grubb, President of C.M.S., London, was present at the General Committee of the N.S.W. branch of the C.M.S. on Monday night, September 5.

The Rev. H. W. Coffey, M.A., M.B.E., of the Missions to Seamen, Perth, has been on a visit to Melbourne and Sydney. Mr. Coffey came to Australia from Northern Ireland about three years ago.

The late Mr. Tasman Lloyd, of Summer Hill, Sydney, establishes a unique record for Church and Choir attendance. Mr. Lloyd who died in August, was a churchwarden and synodman for more than 25 years, but it was in the choir that he created a record probably unrivalled in Australia.

"He was secretary for 50 years and attended church in the choir for 56 consecutive years without missing one Sunday."

At the Memorial Service at St. Andrew's, Summer Hill, Archdeacon Kerle, the Rector, gave a fitting tribute to Mr. Lloyd's wonderful record of devoted service.

(Continued from page 13)

In regard to our summing up of other people we must constantly pray for a heart of love, the kind of love that took Jesus to Calvary, for our fellow men, whether we find ourselves inclined toward them or not. Then we must pray constantly and live closely to Him that we may be filled with the Holy Spirit and that He will be seen in us for others to see and know.

Our Prayer:

So I may Thy Spirit know,
Let Him as He listeth blow;
Let the manner be unknown,
So I may with Thee be one.

Fully in my life express,
All the heights of holiness,
Sweetly let my spirit prove
All the depths of humble love.

The Australian Church Record, September 15, 1955

THINK ON THESE THINGS ON CREATING AN IMPRESSION

Conducted by June Dugan.

"Could you please tell me if I am going in the right direction to the shopping centre?" She was a young mother with her two little children and passed along the street as I sat waiting for the bus. I was able to tell her she was going the right way to the small local shops, but that the bus I was waiting for would take her to a better and well-known shopping centre, a suburb further on. She told me that she was from a country town and had been trying to get her children into a school while she was down in the "Big Smoke," and that she had not had time to know which way the road went in either direction. When the bus came we all climbed in and moved off.

Later when we stopped at the shopping centre I peeped out of the window to see if the woman had known where to get off and saw that she and her two children were safely on the footpath, and already making for the shops. The bus stops right at the beginning of the shopping centre, and to my amazement the lass went straight into the first shop, a grocer's apparently, to begin buying her goods. It seemed very strange to me that anyone knowing nothing of the shops or district, should, without any browsing round or comparisons, go into the very first shop in view, and that not the cheapest to those who know the place. Probably she would declare the fact that the place was not as good as I had said, or else she would wake up to how impulsive she had been when she saw the shopping further on.

This was a tiny event which seemed to impress me, in that strange way that makes us remember tiny details for many years and forget big happenings, but it appeared to me as a kind of parable which each of us may find true in our own experience. What motivated that woman to go into the first shop she saw instead of walking round all the shops to get her bearings and know the place a bit? Probably the same thing whatever it is that makes some people clutch at the first fact of Christianity they come across and then begin to apply it to their own lives—if it works, well, but if not they wipe out Christianity as no good and not practical. Think of the people who have not had prayers answered (so they say) and consequently wipe prayer off as ineffectual; others go to church but they find they do not feel any different; some go to church and

The Australian Church Record, September 15, 1955

find there are others there, sinners like themselves, and so relegate church-going to the hypocrites. All these things really happen, but it is because the people concerned have such a limited experience and wipe off a way of life because their particular attitude to one detail did not turn out as expected. Just as the woman may decry the shopping centre on her experience with one shop.

It happens in other ways, of course; we judge a nation by an unfortunate experience we may have had with one representative of that nation. Quite often we brand a person on one failure, a school on one bad pupil, a hospital on one bad nurse and so on, yet the rather arresting thought comes to us as we look more deeply into these quick-fire decisions against others, that we are rather hasty and unreliable in making such decisions. Our evidence is insufficient and the results of it are dangerous. Maybe after all it is ourselves who are at fault. We do not have to go far before we meet someone who writes off Christianity because they have poked one finger into the surface and have not plumbed the depths, and therefore they can find nothing in it. Plenty of people can satisfy themselves, so they say, by imagining themselves too good to go to church, where they see so many others whom they describe as hypocrites; to them we feel inclined to answer that God is the Judge, and that Jesus Christ when He could have condemned the adulterous woman said, "Let him that is sinless cast the first stone." And it is hardly an excuse for not going to church—the fact that the milkman is a cheat would hardly put one off milk.

So having wandered from a grocer's shop to a milkman and seen quite a few things on the way, let us stop and have a look at ourselves and see if there is anything we can learn. There are two things which seem to me to stand out like finger posts among the thoughts we've had — one is how quick we all are to judge on slender evidence and the other is how quick others are to judge Jesus Christ on what they see in us. They are both very disquieting thoughts and if we are alive to their implications, we will sit down and do some quiet thinking on how we can set our ourselves to rights on these things.

(Continued at end of page 12)

EMBERTIDE APPEAL . . .



for
Moore College

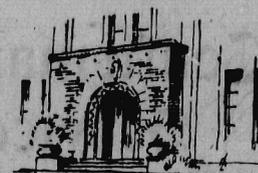
Sunday, 18th Sept.

(or nearest Sunday convenient)

On 1st March, 1956, the College completes a century of service to the Church in Australia. In this period 750 men have been trained within the College for the Ministry of Christ's Church.

This is your opportunity to assist the College that is seeking to supply one of the most urgent needs of the Church to-day, in training men for the sacred Ministry.

● Gifts to the War Memorial Wing are allowable Deductions for income tax purposes.



Entrance from Broughton Chapel, now entrance to Memorial wing.

Donations may be sent to the Rev. Canon S. G. Stewart, Hon. Centenary Commissioner, Moore Theological College, Diocesan Church House, George St., Sydney



80th Anniversary of St. Stephen's Church in the Parish of Lidcombe

SUNDAY, 18th SEPTEMBER

8 a.m. Holy Communion
11 a.m.—Morning Prayer
7 p.m.—Evening Service

TUESDAY, 20th SEPTEMBER—

Anniversary Tea and Social
Tea commencing at 6 p.m.

The Speaker after the Tea will be—

Col. JOHN PRENTICE, of Station 2UW



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(Diocese of Sydney)

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Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

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● ST. PETER'S, HARCOURT, N.S.W.

The Archbishop of Sydney dedicated St. Peter's Church Hall at Harcourt on August 14, 1955, in the presence of a large congregation. This is part of the Parish of St. John the Evangelist, Campsie.

● MOBILE MEDICAL WORK.

The first year of C.M.S. Medical Evangelistic work at Sukkur, Pakistan, has proved highly successful.

The Rev. Philip Taylor is responsible for the work, in which is used a Mobile Medical Unit sent from Australia.

Villages surrounding Sukkur are visited with medical help and with an evangelistic message. More and more Pakistani workers are being used for the teams.

● C.M.S. BOOKROOM FOR PERTH

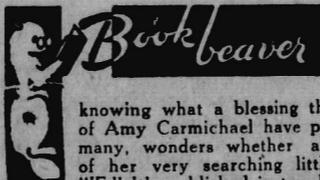
On Thursday last, the Archbishop of Perth, the Most Rev. W. H. Moline, dedicated the new C.M.S. Jungle Doctor Bookroom at 167 St. George's Terrace, Perth. His Grace also dedicated the new Vanguard van which has been provided for the work of C.M.S. in Western Australia.

The establishment of a bookroom in connection with the Perth Office of C.M.S. was agreed to by the Annual Meeting of C.M.S. held in Perth last month. At that meeting the business part was chaired by Canon Arblaster, and the missionary rally which followed was chaired by Archdeacon Freeth in the absence of the President, the Archbishop of Perth. The encouraging number of 60 was present to see the film "Frontier Interlude" and to hear the new secretary, the Rev. W. Spencer, speak on "what of the Future?"

● CHILDREN'S MISSION AT OAKLEIGH.

A very successful children's mission was conducted in the parish of Oakleigh last month. The vicar of Emmanuel Church, the Rev. H. J. Neil, with the permission of the Archbishop of Melbourne invited the Children's Special Service Mission to conduct an after-school mission for six days.

The Vicar made preparations among the children for some weeks and over 200 children crowded the Emmanuel Hall every day of the mission. About £15 worth of children's literature and Bible reading notes were sold, and two "keenites" meetings were held to explain to the older children what was meant by accepting Christ as Saviour. A number of parents attended with their children and were amazed at the work being done and at the response from the children.



knowing what a blessing the books of Amy Carmichael have proved to many, wonders whether all know of her very searching little book, "IF." It's published in two bindings, paper at 2/11, and cloth at 6/-. Postage is extra. Book Beaver bought his copy, of course, from Dalrymple's Book Store in 20 Goulburn Street, Sydney. Their branch in the State Shopping Block have copies also.

● MEMORIAL PORCH AT BALMAIN.

The Congregation of St. John the Evangelist, Balmain, have decided to erect a new porch to their Church as a memorial to their former Rector, Rev. G. Rix. Work on the project has already commenced.

● REFORMATION CONVENTION IN WOLLONGONG.

A series of meetings has been arranged at St. Michael's, Wollongong, N.S.W. to mark the 400th Anniversary of the Martyrdoms of Bishops Ridley and Latimer. The Convention will open at the Evening Service on Sunday, October 9, when the preacher will be Ven. T. C. Hammond. There will be meetings each evening from Tuesday to Saturday at 7.45, when the speakers will include Rev. B. G. Judd, Very Rev. E. A. Pitt, Rev. G. A. Hook, and Canon M. L. Loane. The Convention will conclude with the Services on Sunday, 16th, which is the actual date of the Martyrdoms. The Rector, Ven. H. G. S. Begbie hopes that church people from the whole South Coast district will be present.

● WELLS FOR EPPING.

The Parish of St. Alban's, Epping, is conducting a Canvass this month in conjunction with the Wells Organisation.

● C.M.S. EXPANDS IN QUEENSLAND.

It is reported from the Queensland branch of C.M.S. that the Annual Medical Appeal has reached £260, which is £30 in excess of last year's total. Amounts are still coming to hand.

A C.M.S. week-end has been arranged in the Parish of St. Saviour's, Laidley. The programme will be conducted by Rev. Ralph Fraser, the Organising Secretary assisted by Mr. John Mildenhall, who is returning to North Australia.

● "BISHOP OF FLINDERS."

As the area known as Eyre's Peninsula—or must we write "Eyre Peninsula"—is in the near future to be administered once more from Adelaide, it may be of interest to record that when the question of the name of the new diocese, now known as Willochra, was raised in the Adelaide Synod, one suggestion which found a good deal of support was that it be called Flinders. But the suggested name was strongly opposed by Archdeacon Bussell, who said that if, as he hoped, South Australia ever became a Province, with bishoprics in the North, Mount Gambier, and Port Lincoln, the name of the Diocese to be formed in Eyre's Peninsula should be Flinders, after the great seaman who explored and named the district. Instead he proposed the name of Willochra, after a small northern township, which we believe has since ceased to exist, and his suggestion was adopted. But we suspect that the day when we have an Archbishopric of Adelaide is still in the distant future!
—Adelaide Church Guardian.

OPERATION: NOT A REST CURE.

The Bishop of Barking, who has been visiting Canada, said at a meeting in Toronto that Christianity had not pierced the Mohammedan world or gone into other dark corners of the globe. "We are not even convincing the civilised world. We need a spiritual revolution. We need a penetrating diagnosis of what is wrong with us. We do not need a rest cure; we need an operation."

Classified Advertisements

Accommodation

HOLIDAY HOME, Mt. Victoria. Accom. four. Electric light, power, septic tank, hot and cold water. Close Highway. Book now. Jan. 3-27. Phone: JX 4364.

CHAPLAIN M. A. PAYTEN, with 1st Aust. Training Battalion, Kapooka, Wagga Wagga, N.S.W. is planning to spend next January in Sydney.

He will be glad to "supply" his services for any Sydney seaside or harbour parish for a Rector wishing to take a holiday at that time.

Further details may be had from—
The Editor, or from
Chairman, A.B.M.

TO LET, Furnished, for approx. 12 months, new 3-bedroom COTTAGE, being completed at Newport. Delightful position. Available end of October, reasonable rent. Apply Rev. W. R. Brown, 36 Irrubel Road, Newport, N.S.W.

EXCHANGE desired first three Sundays January, 1956, sea-coast if possible, state duties and accommodation of Rectory, Guinness, 35 Arundel Street, Forest Lodge, Sydney.

VAULTING HORSE, SPRINGBOARD AND MAT, required for newly-formed C.E.B.S. Branch. Particulars UJ 9832, Sydney.

Meeting

ALL FRIENDS of St. Paul's, Chatswood, are invited to the DEDICATION of the New Church on Saturday, November 5, at 2.30 p.m.

You are invited to an
AMERICAN TEA
(Bring a Gift — Buy a Gift)
in aid of

Moore College Centenary Appeal
In the Grounds of St. John's Church, Gordon
on Saturday, September 17, 1955
at 2.30 p.m.

COME — — — GIVE

Addresses by Moore College Staff
SOLOS — AFTERNOON TEA, 2/-

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

O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, and the unfathomable galaxy; in thy brain, the geometry of the city of God; in thy heart, the power of love and the realms of right and wrong!

—R. W. Emerson.

New Missions Policy in India

Missionaries Restricted

No new missionaries will be permitted to enter India in future either as replacements or as additional members of the mission unless Indians are not available.

This is part of a new official policy towards the activities of the Christian mission in India which has been made public in the Government Year Book published on August 25 to celebrate the eighth year of independence.

While missionaries already in India will not be disturbed by the new policy unless they come under adverse notice new arrivals must have outstanding qualifications or specialised experience. An official spokesman admitted that these qualifications carried the implication that no new missionary would be permitted to devote himself entirely to his calling.

Government Permission.

The statement said that mission societies working in India would have to obtain Government permission before opening a new branch or institution, but missionaries who had worked in India for a period of five years or more would ordinarily be eligible for re-admission. It recalled that missionaries from Commonwealth countries were now required to obtain visas and would be subject to the regulations applying to foreigners.

The Delhi correspondent of "The Times" comments:

"It can be assumed that the new policy was formulated to meet the widespread criticism of the Christian missionaries which increased with the efforts of the Hindu political parties

such as the Hindu Mahasabha, to re-convert Indian Christians. As it now stands the policy is sufficient to eliminate foreign Christian missions within two or three decades. The official spokesman said that the larger mission societies had previously been informed of the change."

This policy will be among the subjects discussed when the Far East secretary of the Conference of Missionary Societies in Great Britain and Ireland, the Rev. Frank Short, has talks shortly with the Government of India and the British High Commissioner, Mr. Malcolm MacDonald, in Delhi.

ANGLICAN CO-OPERATION IN SOUTH AMERICA.

The Bishop in Argentina and Eastern South America with the Falkland Islands, the Right Rev. D. I. Evans, C.B.E., also exercises jurisdiction over the Church of England chaplaincies in Brazil. These chaplaincies fall within one or other of the three dioceses of the Protestant Episcopal Church in the United States of America established in Brazil.

An agreement has now been made between the Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the Most Rev. H. K. Sherrill, D.D., under which the Bishop in Argentina is also accredited to the Presiding Bishop of the Episcopal Church in respect of the English chaplaincies, present or future, in Brazil, and is accorded exclusively episcopal jurisdiction over them.

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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

September 18. 15th Sunday after Trinity.

M.: Dan. 3; Luke 9, 57-10, 24; or 2 Tim. 1.
E.: Dan. 5; or Dan. 6; Matt. 28; or Eph. 4, 25-5, 21.

September 21. St. Matthew.

M.: Prov. 3, 1-18; Matt. 19, 16.
E.: 1 Chr. 29, 9-17; 1 Tim. 6, 6-19.

September 25. 16th Sunday after Trinity.

M.: Jer. 5, 1-19; Luke 11, 1-28; or Titus 2, 1-3, 7.
E.: Jer. 5, 20; or Jer. 7, 1-15; John 8, 12-30; or Eph. 5, 22-6, 9.

September 29. St. Michael and All Angels.

M.: 2 Kings 6, 8-17; Acts 12, 1-11.
E.: Dan. 10, 4; Matt. 13, 24-30, 36-43.

October 2. 17th Sunday after Trinity.

M.: Jer. 17, 5-14; Luke 11, 29; or 1 Pet. 1, 1-21.
E.: Jer. 18, 1-17; or Jer. 22, 1-19; John 8, 31; Eph. 6, 10.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. W. O'Donnell, 5/-; Mrs. F. Taylor, 6/-; Miss Reid, 2/6; Mrs. A. F. Roberts, £1/5/-; Mr. W. J. Coogan, 5/-; Mrs. Fowler, £1/10/-; Miss Dillon, 5/-; Miss H. Sedgwick, £1; Miss Ridley-Smith, 5/-; Mr. W. Eastham, 5/-; Dr. L. E. Lyons, 2/6; Miss Dillon, 5/.

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The Australian Church Record, September 15, 1955

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