

THE AUSTRALIAN CHURCH RECORD

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

No. 20. No. 16

AUGUST 18, 1955

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

Bishop Shevill's Questions About Constitution

"We need a Constitution for clear and definite reasons, but we do not need any Constitution," said the Bishop of North Queensland, the Right Rev. Ian Shevill, in his Synod Charge recently.

Bishop Shevill outlined the constitutional history of the Australian Church since 1788, and mentioned three reasons which he said had led many to press for a new constitution. They were: (1) To break the legal nexus with England. (2) To enable a revision of the Prayer Book. (3) To provide a greater identification of the Church with the Nation.

"Examine with Care."

The Bishop went on:

"The case for the acceptance of a Constitution is particularly strong. There are, however, aspects in any draft which we must examine with care.

"(i) Does a Draft uphold the Catholic or the Congregational Principle?"

"A basic question about any Constitution is 'does it aim at federation or a unity?' Congregationalism has always upheld federation and our present constitution is framed in this way. Catholicism has always upheld unity and we should examine the present draft in order to see on which side of this fence it comes down. A very good case for either principle may be made from a study of the primitive church—it remains for the Church in Australia to make a decision.

"One of the anachronisms of the present situation is that whilst Diocesan Synods have come down on the side of Catholicism, by making the word of the Synod binding upon every parish, the General Synod has come down on the side of Congregationalism by decreeing that none of its determinations are binding upon a Diocese unless that Diocese has accepted it.

"Bishop Tyrell believed this to be the fundamental and fatal flaw in the present Constitution for if the determinations of General Synod are only binding upon those who accept them, it would be possible for one half of the Australian Church to be bound by laws from which the other half was completely free.

"This Congregational method provides no machinery for bringing into line a Diocese which passes Canons which are in conflict with the doctrine and the practice of the Church Catholic.

"We shall therefore ask of this draft which of the two principles it upholds and whether it provides a means by which determinations may be passed which will enable the Church in Australia to act as a unit.

"(ii) Where does the Supreme Authority Lie?"

"Each diocese to-day under its present Constitution has a Bishop's Court in which cases are tried when occasions arise requiring disciplinary action.

"We shall look to the General Synod for the establishment of a final court of appeal known as the Appellate Tribunal to which appeals may be made from lesser tribunals.

"The composition of this Appellate Tribunal has been a cause of major concern in the years gone by because it has consisted of more lawyers than Bishops. In many ways this is the most vital spot in the Constitution for with this body rests the power of deciding what is and what is not to be taught by the Church. This is the body which can sentence the clergy to deposition from Holy Orders for deviating from the teaching of the Church.

"The preponderance of laymen on the Tribunal has been the cause of great concern because most Anglicans have always believed that our Lord committed to the Apostles and

their successors and to none else the power of deciding what is and what is not to be taught by the Church.

"For the Australian Church to accept as its final court of appeal of a majority of civil lawyers is felt by some to be as untrue to our theology as it is to our history.

"Bishop may reject" Tribunal Decisions.

"It is argued by some that it is the General Synod itself and not the tribunal which has final authority, and, of course, under the proposed draft the ultimate authority lies in the hands of the Diocesan Bishop who may accept or reject the decisions of the tribunal as the carrying-out of sentence is committed to him.

"It is further worth noting that the priests should have a place on the tribunals, for if a tribunal is set up by the three orders to pass judgment on two, it would indeed appear strange that the order of the laity which will never be called before that tribunal should have the greater representation whilst the order of the clergy, who are the most likely to appear before it, should have no representation at all."

SEE ALSO—

	Page
● Constitution Analyses ...	3
● Christian Education in Schools	6



A scene at a C.M.S. Hospital in Pakistan. C.M.S. already has a considerable work in Pakistan, and now plans considerable expansion of its activities.

(See page 16)

Off the Record

HOW NOT TO PREACH.

Last Sunday week I listened on the A.B.C. to a service from Salisbury Cathedral, England. The Preacher preached on the reasons for the ineffectiveness of modern sermons. His main reasons were that the laity no longer are familiar with the Bible and do not prepare themselves, as their grandparents did, for what the preacher has to give them.

It is to be hoped that no laymen had taken the trouble to prepare themselves for this particular sermon, for there was nothing in it from the Bible anyhow, except the text, which, ironically, was "Lest having preached to others, I myself might be rejected!"

*

TWO-SEATER DIOCESE.

I well remember, during the war, going into St. John's Church, Port Moresby, for the first time, and being met by a notice in the porch beginning "This church was looted by Australian soldiers . . ." Now I hear that St. John-on-the-Hill is to be co-cathedral of the diocese of New Guinea with the Dogura Cathedral. This means the bishop will have two seats, one on either side of the Owen Stanley Ranges.

*

PRO-CO-CATHEDRAL.

According to one report, St. John's, Port Moresby, is to be a pro-co-cathedral. As a title, "Pro-co-cathedral of St. John-on-the-Hill" would be rather nice, but I don't think it can be correct. A pro-cathedral is a church used as a substitute for a cathedral. St. James', King St., Sydney, for example, was once pro-cathedral for Bishop Broughton.

*

PUTTING YOUR NECK OUT.

The Bishop of the Philippines was recently in Hong Kong and, with a clergyman friend, went to have dinner at Hong Kong's best hotel restaurant. But when they reached it, the Chinese doorkeeper said, "I'm sorry, but I can't let you come in, for you are improperly dressed. You are not wearing a necktie." Despite all their protestations that they were correctly attired as clerics, the Chinese was adamant. "I have strict orders not to let anyone in without a necktie." So they went elsewhere!

*

This reminds me of the Bishop of North Queensland's report of a notice he encountered in the dining-room of a country hotel: "Men must have on at least a singlet."

Q.

TO AUSTRALIAN CHURCHMEN

GOVERNMENT BY CONSENT, NOT COERCION

The Christian principle of governing the Church is consent. This means that the unit of government must be small and local, a community of a size where people may learn to know and trust each other and where differences can be straightened out through friendly conversation together. This is the principle on which the Church of England in Australia is governed at present. It was adopted in 1872 when the Constitution of General Synod was decided on. The principle has been subsequently adopted in the Church of England in Canada. There no act of General Synod is binding till it has been adopted by more local synods. In this respect an article in the current issue of "The Anglican" should be corrected, which stated incorrectly that the Church of Canada has a Constitution with a General Synod with coercive powers.

This principle does not vitiate the character of General Synod, as is sometimes suggested. The principle works well in Canada, where amongst other things, the church has revised the Prayer Book and produced a Hymn Book for the whole Dominion. It has worked well in Australia for the last eighty years.

The fact that the Church in Australia cannot revise the Prayer Book at present has nothing to do with this principle of the Constitution. We are bound to the present Prayer Book by our own choice. We could, by our own choice, at any time unloose this tie by a simple amendment of the present Constitutions of the various dioceses. The fact that these dioceses are at present considering the adoption of a radically new Constitution shows that they could amend their present constitutions in this respect were they so minded.

The desire to be free from England is no argument for a Constitution with a radically new principle.

In this connection it is important to note that the Anglican Church in the British Isles has no central coercive Synod. In fact, it has no General Synod at all; but the four local Churches of England, Scotland, Ireland and Wales are completely independent of each other, though in full communion. Although one Parliament legislates for the whole of the United Kingdom, there are four independent Anglican Churches.

The ideal of one voice speaking for the whole Church continent-wide, or world-wide, is attractive to many minds. It is the papal ideal. But a truer Christian ideal is local autonomy, with a General Synod to speak nationwide on those points on which the Church is unanimous. This is the ideal of our present Constitution, adopted by our predecessors. No reasons have yet been advanced for changing this principle. Yet that is what the new Constitution seeks to do.

The desire to be free from England is no argument for a constitution with a radically new principle. Yet it is constantly being urged as a cogent reason for accepting the new Constitution. Thus earlier this month the Bishop of Newcastle told his Synod, "As I have told you more than once, our present position is that we are technically bound by laws of worship we did not share in making, are powerless to amend and find it impossible to keep."

There is nothing in our laws of worship which are difficult to keep if we put our mind to it! But we haven't got the mind! Nor is it really true to say that these laws are not of our making. For although made before Australia was colonised, in due time the Australian Church freely adopted them and it can alter them, if it wants to, a point proved by the fact that the bishop is at the present moment urging us to alter them by adopting the proposed Constitution. The inference that they can only be altered by accepting this Constitution, is not true.

Those who advocate the adoption of the Constitution should show, not that it is a method of altering the law, but that it is a good method and that the law ought to be altered.

The Australian Church Record, August 18, 1955

Christian Co-operatives

By the Rev. W. K. Deasey.

The first record of a co-operative association in the English-speaking world is of one founded by the Bishop of Durham in the year 1794; but the "Men of Rockdale" are usually called the "fathers" of co-operation. They founded their society in 1844. The original capital was twenty-eight pounds—a sum collected by weekly instalments of 2d. and 3d. per member.

They limited the interest on shares to 5% and divided the excess profits among members in proportion to their purchase. This principle is the foundation on which all subsequent societies have been formed.

There are many types of co-operatives to-day. Producers Co-operatives, Building Co-operatives, Consumers' Co-operatives, in fact, any group of people who have a common bond, form themselves into a co-operative to save money.

Producers' Co-operatives are different from the usual type. They are organisations that sometimes band together for the marketing of their goods in an endeavour to obtain a better return.

In the usual co-operative society, each member has a vote regardless of the amount of stock held. The law in N.S.W. and most of the Australian States forbids the holding of more than one-fifth of the shares by any one person.

The type of Co-operative usually organised as a "Christian Co-operative" is that commonly called a "Credit Union" Co-operative, or, to use the official term of the N.S.W. Registrar of Co-operatives, a "Small Loans" Co-operative.

This type of Society can be formed only among a group of people held together by a strong bond and what stronger bond could be found than a community of Christian people, worshipping in the one parish?

The aim of the Christian Co-operative is to help other Christians to obtain essentials for themselves that could not otherwise be obtained. Among essential items may be listed, furniture, tools of trade, technical books.

In every parish there are Christian men and women who desire to help some of their fellow Christians less fortunate than themselves. The Christian Co-operative gives them this opportunity. By taking shares in a society they enable another Christian to use, without embarrassment, the money so invested.

By joining a Co-operative money may be borrowed at attractive rates. In addition the Christian Co-operative by its link with the Co-operative Movement generally, can usually obtain the articles needed at a greatly reduced price. This brings about the further saving.

Many people to-day are using for their trade, business or in their home, items purchased through a Christian

Co-operative, that they could not have obtained otherwise.

The fact that such co-operatives are formed among people with a common bond eliminates practically all the risk that is usually associated with the lending of money. In England the loss through bad debts is much less than ½%.

An Association of Anglican Credit Unions has recently been formed in Sydney, to consolidate the work of the Co-operative Movement in the Church of England.

All Co-operatives must be registered with the Registrar of Co-operatives. He will always be found most helpful to anyone desiring more detailed information.

Any enquiries directed to "Co-operative," Care of the Australian Church Record, will be promptly answered.

The Draft Constitution Analysed

By Our Constitutional Correspondent.

The following points in the draft Constitution shortly to come before General Synod are worth noting.

1. The Reformation basis of the Church of England may be revoked by a majority vote of three-quarters of the dioceses, including all the Metropolitan sees. The first draft submitted to the dioceses in 1926 and approved by twenty-two dioceses, including the diocese of Sydney, contained the following unalterable clause:

"This Church doth retain and approve the Book of Common Prayer of 1662, including the 39 Articles, and the doctrine and principles contained therein and will not in any revision of the Book of Common Prayer or otherwise make or permit any alteration which would change the character of this Church as shown by its assent to this . . . solemn declaration."

This clause was made unalterable at the request of the diocese of Sydney, which declared that a constitution with alterable clauses with regard to the doctrinal basis of the church "in effect creates a new church with potentially different standards instead of providing a new constitution for the old church with existing standards."

Commenting on the unalterability of this clause Archbishop Wright, Primate of Australia, told Sydney 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."

2. All previous drafts have given to the dioceses the final say in matters which affect the order and good government of the Church within the diocese. The present draft leaves to General Synod the final decision as to what matters the diocesan synods may legislate on. It is not likely that in matters of controversy between diocese and General Synod, the Standing Committee or the Appellate Tribunal will favour the diocese against the General Synod which created them and of which they are themselves members.

Evangelical dioceses like Sydney need not expect any proper representation on Standing Committee or on Appellate Tribunal; that is, if previous elections to Standing Committee may be taken as an indication of how General Synod votes when it goes to secret ballot.

The principle is wrong that General Synod should be both legislator and judge in matters which affects its own rights in regard to a diocese.

3. Under the proposed constitution there will be no uniformity of worship in the Australian Church, but each parish may lawfully differ from the next in the way it conducts its services.

The Australian Church Record, August 18, 1955

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Bishop Batty has criticised in his Charge to Newcastle Synod an article on the Constitution from a recent correspondent in the "Church Record." The article stated, "under this constitution the bishops of the Church at some future time, possibly half a century away, could, if they so desired, submit to the jurisdiction of the Bishop of Rome and thus bring the church effectively under the Papacy, and destroy the work of the Reformation."

The Bishop commented: "Even the most superficial study of the draft will show criticisms of this kind to be without any foundation in fact." A superficial study may lead to this conclusion, but a careful comparison of section 11 of the draft which states that the Bishops may meet and transact any business at all, with section 70 which states that "All acts, matters and things done under this constitution shall be binding on the bishops, clergy and laity as members of this Church and for all purposes connected with or in any way relating to church trust property," shows that every action of the bishops under the carte blanche given them in Section 11 is binding on the Church under Section 70. And there is nothing in the Constitution to prevent the bishops submitting to the Holy See, with the consequential binding it puts on the Church.

It is not our article but the Constitution which is at fault. The "manifestly unjust criticisms" which Bishop Batty says the article contains belong rather to his Charge!

It may be that the authors of the Constitution did not intend the Constitution to have this effect. Yet this is the document offered to the Church for acceptance. Let it be remembered that once the document is accepted, there is no way back. And change will be difficult. Those who show the faults of the draft before its acceptance deserve not scorn, but high thanks.

Our statement that the Church of England in Australia has at present a constitution which has worked well for eighty years has been taken up by a Church weekly

as "seriously open to challenge." But the only argument that the Editor brings forward to prove her denial of our statement is that it is not possible to leave a legacy to the "Church of England in Australia." But if this is true, which is doubtful (for it is certainly possible to leave a legacy to the "Church of England in N.S.W.") it proves no more than that the Church of England in Australia is in the same position as the Church of England in England. There, too, there is no body which could give a receipt to an executor for such a legacy, but how absurd to say that because of this the Church of England in England has no constitution! At all events it has survived successfully for over a thousand years!

Better arguments than these must be adduced if we are to scrap the Constitution our fathers adopted and to adopt another based on a radically new principle.

It has been suggested that the Church of England in Australia, because it is part of the Church of England "in England," as it is sometimes put) is bound by changes of English Ecclesiastical Law. This has been used as an argument for suggesting that we need a new constitution. This would appear to be not so. The Church of England in Australia is part of the Church of England because it was formed by members of that Church, and because it adopted the doctrine and liturgy of that Church. It cannot change this basis and retain its property. In England the Church of England may change its doctrine and prayer book (so that in effect it becomes a new church) and at the same time, because of the establishment, retain its property. But the Church of England in Australia cannot change with it, and retain its property, except in so far as its Church Trust Property Acts allow. These in N.S.W. do not prescribe changes, but allow Synods to adopt changes already made in England if they so desire.

Our Lord is the only one who uses this word in the Scriptures. He uses it four times. It stands Mammon. for earthly riches and the worldly well-being that riches bring.

Twice our Lord warns us in the same words of the danger of being dominated by the riches of this world. "Ye cannot serve God and Mammon." The Christian must have the single desire to do the will of God. This must be the ruling passion in all things, whether little or great, public or private.

And twice our Lord links Mammon with injustice, "the Mammon of unrighteousness" and "the unrighteous Mammon."

In each of these cases the double use would certainly suggest emphasis and also perhaps finality, as though no more need be said.

There is nothing more strongly condemned in the Bible than idolatry. Anything with the semblance of idolatry is to be abhorred. But covetousness is idolatry (Col. 3-5). Idolatry displaces God and substitutes other principles for His rule, other ambitions and worldly dominance are incompatible. A worldly dominance always produces evil. We see this before our eyes. A daily paper that descends to suck at the Brewer's Breast inevitably lends the influence of its pages to shelter the Liquor Traffic and further its cause, and this sometimes with gross callousness.

A public Company that puts profits before service boasts its exorbitant gains but is dumb on the question of reducing the price of its product and so sharing its excessive profits with its constituents. This breeds social discontent.

In politics Mammon asserts himself unashamedly at the present moment. But before we look abroad we should look within. We ourselves may have comparatively little money and few possessions, but if what we have is not God-controlled we are serving Mammon and we carry the leaven of this evil with us wherever we go.

NEWCASTLE GENERALLY APPROVES.

Newcastle Synod gave general approval to the draft Constitution for the Church of England in Australia, at its session recently. Another resolution called upon the Diocesan Council to present an ordinance providing for a minimum stipend of £750 per annum for rectors of parishes and a minimum of £650 for priests-in-charge of provincial districts.

THE SUFFICIENCY OF HOLY SCRIPTURE

By Archdeacon T. C. Hammond.

In our last article dealing with The Thirty-nine Articles we pointed out that Article VI introduced us to the problems that confronted the Church in the sixteenth century in contrast to the main principles of Christian theology that were then accepted by all professing Christians with the exception of a very small minority

The VIth Article, as we pointed out, deals with: (a) The sufficiency of Holy Scripture. (b) The Canon of Holy Scripture. The two are, of course, quite distinct. In relation to the first which now occupies our attention it is well to notice the limitation set by the Article. Only what can be proved from Holy Scripture is to be required as an article of the Faith. It is not denied that there are many useful and important truths which are not contained in Holy Scripture. But it is insisted upon that such truths are not part of the essential faith delivered by God to man. Articles of the Faith are thus, by implication, separated from other beliefs which may be held lawfully.

A Famous Controversy.

We are introduced by this distinction to a famous controversy that raged in the late sixteenth century between Richard Hooker the distinguished Master of the Temple and his colleague preacher and lecturer, Walter Travers. Incidentally, as a solemn warning to popular preachers we note that according to Fuller, the congregation ebbed in the forenoon when Hooker preached and flowed in the afternoon when Travers occupied the pulpit. Yet Hooker has long outlasted Travers in fame and influence.

The precise point of the controversy to which we direct attention centred round the question: Has the Church of Rome denied the foundation of the Christian faith? Travers, with the fervent zeal of a convinced Presbyterianist maintained that the Roman Church had no claim to be called a church at all. Hooker with more characteristic British solidity contended that while the Roman Church was in grievous error it could not be said of her that she had rejected the very essentials of our Christian profession.

Scripture Unites.

The limitation of Articles of the Faith to the most express declarations of Holy Writ assists in the task of uniting in essential agreement those who conscientiously differ on questions such as order and discipline. On the other hand the wide range of authority supposed to be conceded by the new theory of development exposing Christians to the evil of excom-

munication on the very slenderest pretext. In departing from the fixed rule that all that is essential is contained within the covers of God's written Word the Church of Rome has opened wide the doors of human conjecture and has exposed her people to arbitrary determinations fixed by prevalent sentiment rather than by careful induction from Scripture. It is easy to show that no such freedom was claimed or exercised by the Primitive Church. As Dr. Salmon puts it, if there is one doctrine that might be held to command the unanimous consent of the Fathers that doctrine is the authority and sufficiency of Holy Scripture. Thus Ignatius can write, "I speak not unto you as Peter and Paul." Athanasius in his long and successful controversy with the Arians finds no other effective stand-by for his powerful arguments than the authority of Holy Scripture.

Complete Revelation.

We need to emphasise to-day that the fact that God speaks with authority through the written Word because there has grown up a body of theologians who arrogate to themselves the title "Liberal." They argue that there is great value in the Old and New Testaments because they reflect the, as yet, highest aspirations of man in seeking to develop the true idea of God. But they contend that the period of revelation has not closed. In a very superior manner they ask: Why should the Canon of revealed truth close at the death of St. John? They might ask with equal relevance: Why should our Lord be born when Tiberius Caesar took a census? Our article does not deal with solemn trifling of this sort. It tells us that God has given a revelation and that this revelation culminated in the human activities of Jesus Christ our Lord and those who were appointed by Him to be the expounders of His message. It tells us that we have a complete revelation of the things that accompany salvation and no addition can rightly be made to it.

It enables us to apply an immediate and obvious test to any claims made by individuals or even official teachers. It binds us to the Word of God and in so binding enables us to reach the fullest extent of freedom.

The Australian Church Record, August 18, 1955

THE 39 ARTICLES.

6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

LAYMEN TO ADMINISTER CUP?

In the Newcastle Synod the Rector of East Maitland, the Rev. M. W. Williams, moved that "this synod, having cognizance of the increased numbers attending the service of Holy Communion and of the shortage of assistant curates, requests the Lord Bishop to give earnest consideration to the possibility of licensing certain lay-helpers to administer the Chalice."

The Bishop said he would give it his consideration.

More people prefer



because . . . new exclusive concave head is in one piece.

because . . . Mello-Lite venetians are easy to keep clean.

because . . . Mello-Lite has the most sensitive cord lock yet invented.

because . . . Mello-Lite are the first in Australia to give you two-tone aluminium venetians.

Mello-Lite

To PAIN MFG. PTY. LTD.,
70-74 Pacific Highway,
Waitara, N.S.W.
Please send me your free Mello-Lite Brochure and samples and name of my nearest supplier.
Name _____
Address _____

CORRESPONDENCE

Dear Sir,

The heading to a most misleading report in the last issue of "A.C.R." "Religious Intolerance in Melbourne," is not only a gratuitous insult to your evangelical brethren in Melbourne, it is likely to be injurious to a great national service, that of teaching the rising generation the biblical basis of the Christian faith. The signal success which has attended the united Christian approach to this important national service has made possible, not only adequate training of future clergy and ministers for this service by an acknowledged expert in religious education, but also the appointment of full-time Christian chaplains in the larger State Technical Schools. In the prosecution of this great enterprise the Council for Christian Education in Schools has given the highest expert attention to the educational abilities of ministers to be appointed. The three already at work at Collingwood, Brunswick and Footscray have won golden opinions as to their efficiency and zeal — they are blazing a trail for others to follow. Under God everything depends on the ability of the chaplains to conduct classes with the same teaching skill as that of the official staff.

It was solely with a view to educational efficiency that the change was made with appointment of Rev. Walter Spencer to the Collingwood chaplaincy. In the final interview with Mr. Spencer, two members of the University Department of Education took part along with myself as chairman; the Director C.C.E.S., the Moderator and ex-Moderator of the Presbyterian Church. All questions directed to Mr. Spencer concerned his teaching experience and ability about which serious doubts had arisen after his appointment at the committee stage.

The questions relative to evolution and the Atonement grew out of the candidate's own statements, and were solely concerned with the question of class contacts and the approach to the minds of pupils in class. Mr. Spencer's versions of the interview are just his own personal inferences. The making of a statutory declaration does not guarantee the truth of the motives he attributes to the committee. We might question one or two details in his account of this critical interview, but that is neither here nor there compared with the imputations based on his story of theological bias. Those imputations we are at one in repudiating on behalf of the committee.

We have the highest opinion of Rev. Walter Spencer's earnestness and general abilities. But we were seeking the outstanding abilities of a specialist teacher, which you will admit are lacking in very many cases of marked ability to-day among the clergy. Had we been seeking a preacher the decision might have been otherwise. But on the question of teaching knowledge and approach we were unanimously agreed, after this second interview, that it would be wise to ask Mr. Spencer not to proceed with this appointment. That is the plain and simple truth about a decision upon which you have made the astounding and hostile judgment of "Religious Intolerance."

It would have been in keeping with a Christian journal to have made some enquiries among those whose decision you have thus maligned. As it is, you have made an unjustified judgment, injurious to a great movement carried on by your evangelical brethren in Victoria.

As chairman, I ask that the charge of intolerance be withdrawn in your next issue,

CHRISTIAN EDUCATION IN SCHOOLS

and this true and unbiased account of the matter put before your readers.

Yours, etc.,

H. T. LANGLEY.

Chairman, Council for Christian Education in Schools.

Deanswood,
Forest Hill, Vic.

[Our report consisted entirely of the statutory statements made by the Rev. W. Spencer, Th.Schol., a beneficed Church of England clergyman in good standing with his church and bishop. If the facts in the statutory declaration are true, including "It was then stated by the two educational advisers that it would be most improbable that one whose theological beliefs were as stated would be able to adopt a right educational approach and to use modern teaching methods and that furthermore disbelief in evolution could lead to conflict with the science teacher," the implications are serious. If these statements are untrue, we gladly withdraw our heading. But our correspondent has not denied that they are true.

Dean Langley's letter does not, in our judgment, remove the charge against the Council implied by Mr. Spencer's statement. For the Council's idea of "educational efficiency" and "teaching knowledge and approach" may well, and if Mr. Spencer's statement is true does, involve the opinion that the holding of certain theological views would prevent a person from adopting a "right educational approach" and using "modern teaching methods." Is Dean Langley prepared to assure us that Mr. Spencer's views on evolution and his attitude to the Bible and the doctrine of the Atonement did not influence the Council in their "second thoughts" about his educational efficiency? Will the Council inform us what new factors apart from Mr. Spencer's theological views entered into the situation after the original appointment of Mr. Spencer?

Dean Langley criticises us for not consulting him before publication, but it is the plain duty of a public newspaper not to suppress important, though unpleasant, facts on a vital subject when they are solemnly testified to by a clergyman. In the same way, we publish our correspondent's letter — though we regret its invectives — in the belief that by exchange of opinion the truth on this important matter will be established. —Ed.]

STATE SYSTEM IN N.S.W.

Dear Sir,

Dr. Lyons' letter "Religious Education in Schools" ("Record," 21/7/1955) cannot be allowed to pass without reply. The suggestions contained in parts (1), (2) and (3) of his "worthwhile goal" are worthwhile enough if they are meant to apply to the provision in the 1880 Public Instruction Act of N.S.W., for the giving of general Religious Instruction in schools. As a matter of fact, they are very similar to those which were included amongst the submissions presented in January before the Secondary Schools' Commission by the Council for Christian Education in Schools, of which the Board of Education, Diocese of Sydney is a member.

Although Dr. Lyons does not make the point clear, it would appear that he envisages the elimination of Special Religious Instruction in Public Schools given to the scholars of the various denominations by the

clergy and other representatives of their own denominations. If this were done and the fourth part of Dr. Lyons' "goal" — doing away with the Sunday School system — were carried out, the Church would have no further direct contact with Anglican children in their religious education. Furthermore, Dr. Lyons overlooks the fact that teachers trained and employed by the State are under the State's control, as also would their instruction be, and even if teachers of Anglicans were to be licensed by some Church authority as he suggests, this could easily, and would frequently, become a mere formality. In any case, the State (and I think quite rightly so) would never approve of the introduction of denominational teachers onto its school staffs.

His reference to the "inadequate and ineffective Sunday School system" leads me to the conclusion that his estimate of Sunday Schools as a "stop-gap procedure" is based only on past association. (I understand he is not at present a practising Sunday School teacher.) While no one in his right senses would claim that Sunday School work is totally adequate and effective, anyone closely and actively engaged in Sunday School teaching to-day will endorse my contention that there have been most encouraging advances made in recent years in the application of modern educational methods in Sunday Schools and in the willingness of Sunday School teachers to seek opportunities of training for what is being seen more and more as a real vocation in Christian service.

It is obviously impossible in a reply such as this to deal with the many important considerations which Dr. Lyons' letter raises, so I am preparing some short articles which I understand the Editor of the "Record" will graciously include in future editions as space permits. They will explain the "long range policy" of the Sydney Diocesan Board of Education in relation to such matters as the submissions of the C.C.E.S. before the N.S.W. Education Department's Secondary Schools' Commission concerning religious instruction in public schools; the advantages and disadvantages of the Victorian system (particularly in the light of the article "Religious Intolerance in Melbourne" in the last issue of the "Record"); the advantages of the religious instruction provisions in our N.S.W. Act and how they can be made to work if we as a Church consider it of sufficient importance to give religious education a priority; and an evaluation of the Sunday School movement at the present time.

Yours, etc.,

A. A. LANGDON,

Director of Education,
Diocese of Sydney.
C.E.N.E.F. Memorial Centre,
Sydney, N.S.W.

EFFICIENCY OF SUNDAY SCHOOLS.

Dear Sir,

Before accepting the suggestion of your correspondent, L. E. Lyons, ("Record," July 21), certain factors need to be taken into consideration.

Is it likely that the State would accept from the Church the responsibility for the Christian Education of children? Would the State be prepared to pay people who are licensed by, and therefore in part responsible to, an outside body? Would any Govern-

The Australian Church Record, August 18, 1955

CORRESPONDENCE

ment legislate for compulsory religious education in State Schools, and if such legislation was passed would it not be invalid, since it encroaches on the religious liberty of the individual?

Before subscribing to the abolition of Sunday Schools as inadequate, ineffective stop-gaps, it is not unreasonable to ask whether any organisation would be better if it had so few assets and privileges as have the present Sunday Schools.

The Sunday School is the natural and God-given ministry of the Church among its children. Its function cannot be fulfilled by any other body, government or otherwise. If the problem of Religious Education is to be faced effectively, it must be faced in the Sunday School, and I suggest the general adoption of the following five steps as an initial measure.

1. No new teacher to be appointed to any Sunday School Class without first receiving instruction in lesson construction and class control. Eight or nine hours' instruction spread over four or six weeks would probably be sufficient.

2. No Sunday School Superintendent to be required or allowed to undertake any other Church duty which would interfere with the proper carrying out of the duties of Superintendent.

3. No Superintendent or Kindergarten Leader to teach a class. Their time to be spent in the general control and oversight of their respective departments.

4. A stronger link to be formed between the Sacrament of Infant Baptism on the one hand and the Sunday School Kindergarten on the other. The general adoption of the "Cradle Roll System," would no doubt serve this purpose.

5. The Rector of each Parish to visit each department of the Sunday School at least once each quarter. Such visits to be made during the ordinary session of the Sunday School.

Yours, etc.,

DAVID MARSHALL.

Wentworthville, N.S.W.

CHRISTIAN CO-OPERATIVES.

Dear Sir,

In recent months the question of Church Co-operatives has been discussed in the pages of "The Church Record." Also in this current issue there will be found an article dealing with the aims and principles of Christian Credit Union Co-operatives. The activity of these groups in certain parishes of the Church of England has now reached the stage where it has been thought advisable to form an Association of existing societies. Accordingly a new society has been registered, known as Associated Credit Unions Co-operative Limited with the immediate aim of doing whatever possible to spread the idea of Christian Credit Unions in the parishes of the Diocese. Other denominations are actively encouraging this work among their churches. If any one would care for further information about Christian Credit Unions, their aims and principles or the procedure for formation, etc., they could address their enquiries to—

Associated Credit Unions Co-operative Ltd.
14 Albert Street, North Parramatta.
Or Phone XJ 5724.

Balgowlah, N.S.W.

Yours, etc.

KEITH YOUNG.

The Australian Church Record, August 18, 1955

THE DRAFT CONSTITUTION

ROYAL SUPREMACY.

Dear Sir,

The Rev. J. R. L. Johnstone, in his article and letter, writes as though he believed that the Ecclesiastical Law of England, including the Royal Supremacy, is in force through its own strength, in the Church of England in Australia. This is not so. "In the case of a settled colony the Ecclesiastical Law of England cannot [for the reason that there is no established church in the colony] be treated as part of the law which the settlers carried with them from their mother country." (Privy Council Judgment 1865 in re Colenso.)

The only question to consider is whether the Royal Supremacy is operative in the Church of England in Australia as part of the Consensual Compact. There is no evidence that it has ever been effectively incorporated in that compact. The evidence is all to the contrary. It must be remembered that the adopting of an Ordinary is more complicated than the adopting of a basis of doctrine, for the consent of the Ordinary is essential! Thus in 1868 the Australian bishops expressed the request that the Crown should continue to appoint bishops to Australian sees. But the Crown in practice has declined the request. Similarly, the provision in the Victorian Act to which Mr. Johnstone referred is a dead letter, as the Crown has never acted on it.

Apart from these two instances, I recall no suggestion that the Australian Church has agreed to adopt the Royal Supremacy. But there are scores of indications that it regards this supremacy as inoperative in Australia. It holds synods, consecrates bishops, determines ecclesiastical causes, confers episcopal titles (to mention a few), without any reference to the Crown. None of which things can be done in England apart from the Royal Supremacy.

My remark, to which Mr. Johnstone objects, that "The Royal Supremacy is already a shadow in Australia," is, in fact, an overstatement!

Yours, etc.,

YOUR CONSTITUTIONAL
CORRESPONDENT.

ONE CHURCH OR MANY?

Dear Sir,

As a far off, but nevertheless interested, reader of the "Church Record," I see in your issue of March 31 that a Draft Constitution for the Church of England in Australia is well in hand, and that certain amendments made by the Constitution Committee will permit deviations from the B.C.P. of 1662, under certain conditions; the Bishop of the diocese to have the power to authorise these deviations.

It is interesting to note, however, that the Bishop of Rockhampton in your issue of April 28, hails the Draft Constitution, "so that the Australian Church may begin to plan and work as one united whole," in contrast to what he refers to as being "a collection of individual dioceses without constitutional unity." The point that needs some clarification bears on this aspect of the subject. Is the Australian Church to be "a collection of individual dioceses" on account of the fact that each Bishop will be authorising his own variations, or is there to be a central body with power to grant the necessary

"permits," so that the Church in Australia may begin to plan and work as a united whole? "The Church of a diocese as against the Church of England in Australia as 'one united whole'?"

Realising the big variations that obtain in the different dioceses of the C. of E. both in England as well as in Australia, these amendments may easily become the means of greater variations in the different dioceses, which would rather tend to undo the purpose of the Draft Constitution.

The formation of such a central body would (a) relieve the Bishop of a diocese of the responsibility of having to make far-reaching decisions. (b) Fulfil the purpose of the Constitution by making it possible for the Church to work as "one united whole."

Yours, etc.,

R. J. TYSER.

St. Paul's C. of E.,
Arcadia,
Pretoria,
South Africa.

TWO DEFECTS IN CONSTITUTION.

Dear Sir,

In my opinion the proposed constitution is defective in two particulars, and makes practically no progress upon the 1872 Constitution, which has worked for 80 years in an uneasy synthesis.

The present proposals fail to break down diocesan autonomy in faith and practice, and they heighten the hierarchical principle. Both appear to me to be contrary to New Testament doctrine, which, of course, is a grave charge in the Church of England.

Previous articles and notices in connection with the constitution would appear to have missed this point. It is certainly true that the diocese is the unit in Catholic order, but it is the unit for organisation, not for doctrinal standards and questions of liturgy. When in the sixteenth century the two provinces of Canterbury and York (omitting the difficult question of the Irish Church) through the legally constituted legislature of the land decided to return to the standards of the primitive Church, the result was a break with other provinces and dioceses of Western Europe. The move reflected the practically homogeneous opinion of an emerging national unit. There was a division in the Body of Christ, but we believe it was with justification. The Catholic Church of England passed out in communion with the Catholic Church of Spain or Rome. That is exactly what might happen in Australia under diocesan autonomy unless some more effective method can be found of keeping the Church together than has been found in the past. Our diocesan patchwork shows grave divergences in liturgy and doctrine which could easily cause excommunication between dioceses which claim to be parts of the Church of England.

What binds the Anglican Communion together? Certainly not the Prayer Book, because, e.g., in Scotland and Ireland the liturgy is quite different, reflecting practically opposing theories of eucharistic doctrine. Perhaps it is the Lambeth Quadrilateral, but that has no authority in the Church beyond that of the individual bishops who might subscribe to it or agree with it. Possibly the cement of the Anglican Communion is whether or not the individual dio-

CORRESPONDENCE

● Two Defects (Contd. from p. 7)

cesan bishop accepts the Archbishop of Canterbury's invitation to the Lambeth Conference. Certainly the 39 Articles which were originally intended to test subscription and intercommunion are no longer accepted as the norm of Anglican belief.

The New Testament, according to reliable scholarship, knows the Church gathered in local congregations and the Church throughout the known inhabited world, the latter in the developed form of the doctrine found in Ephesians and Matthew 16:18. But it knows of no other unit. Dioceses led by one bishop arose much later. The argument is of course put forward that it matters little what the unit of organisation is; but when the problem affects faith and order more than organisation, then to depart from New Testament standards is a grave matter in Anglicanism. Unless we in Australia work as a whole Church in the political, social and economic unit we know as the Commonwealth, we shall be limited to a static liturgy or to developments which are mutually exclusive. The end is chaos.

The second defect in the proposed constitution as it appears to me from the standpoint of New Testament teaching is its heightening of hierarchy. This is seen in the appointment to membership in the Appellate Tribunal, the supreme court of the Church. It is composed of bishops and lay lawyers only, the second order of the ministry being excluded. But how competent are lay lawyers to determine doctrine, ritual, ceremonial and Christian ethics? Matters of law and the interpretation of documents is their sphere, but doctrine is more than mere formulae. If points, and usually subtle points, of doctrine are involved, is anyone without theological training competent to assess? How would a tribunal as proposed have dealt with the Arian controversy?

Is knowledge, wisdom and judgment in the Church confined to bishops and lay lawyers? Bishops are generally chosen for their administrative abilities, rather than as theologians; and therefore it seems at least worthy of consideration that some assessors in such an important tribunal might well be chosen from the priesthood, where especially in academic circles competent theologians of sober judgment can be found.

There is no theological reason for excluding the second order of the sacred ministry. There are many to urge its inclusion. Bishop Lightfoot's main thesis that the episcopate was formed not out of the apostolic order by localisation but out of the presbyteral by elevation has not been successfully challenged, not even by Bishop Kirk's Apostolic Ministry. Hierarchical absolutism, whether of bishops or lay lawyers, runs counter to New Testament teaching.

Unless these two major defects are remedied, we might well be warned against accepting a constitution which will only bring us into further bother because it can be condemned by the Word of God.

LAURENCE L. NASH.

St. Augustine's,
Moreland, Melbourne.

WHAT IS THE CATHOLIC CHURCH?

Dear Sir,

Having tabernacled among the tents of Kedar myself, I am full of admiration for Mr. Geoff Clarke's intellectual exercises therein. But I demur when he says I have failed to establish my contention that the doctrine of the church implied in the opening section of the Draft Constitution is theologically erroneous. All Mr. Clarke has done is to state that certain divines do not endorse my opinions. Sure, I knew that already! Indeed, I could supply a list of divines going back at least to Augustine who use the terms "church" or "catholic church" or "visible church" to mean all professing Christians or congregations *toto orbe terrarum diffusa*, "dispersed throughout the whole world."

What Mr. Clarke has not done — and he must do it if he would overthrow my thesis — is to show that such a doctrine of the church is to be found in the New Testament. I claim that it cannot be found there and have given evidence for the view I believe is found there.

The prevalence of the theory which Mr. Clarke says is that of Calvin, Moule, Drury, etc. is due, I think, to the fact that the doctrine of the church has not, until our own day and the rise of the ecumenical movement, come under exhaustive critical review. Zahn and Lightfoot both draw attention to the fact that the original connotation of "catholic church" as used (for example) in the Creed was early displaced by another connotation whereby, to quote Zahn, "this truly universal church, which is the object of our faith," became "identified in an inadmissible manner with the Church on earth of that period." (The Articles of the Apostles' Creed, p. 186.) The Reformers got over many of the difficulties posed by the Augustinian form of the theory by their doctrine of the Invisible Church. But their doctrine of the Visible Church remained pretty much as it had been since the days of Constantine when it came into widespread use as a stick to beat heretics and schismatics with. The Westminster Confession succinctly sums up, as Mr. Clarke says, the doctrine of the catholic church as most of the Reformers thought of it.

I am personally thankful that neither Canon 3 nor Article 19 shuts me up to this view, although I certainly think that the term "Church of England" is a misnomer. The only visible community which may rightly be called "church" is "a local congregation constituted by the possibility and actuality of regular public worship." (Karl Barth: The Universal Church in God's Design, p. 73). Here I stand not only with Zahn, Hort, Wace, Barth, K. L. Schmidt, Stibbs and Alan Cole, but with Ignatius and the Apostles' Creed. The Holy Catholic Church is something essentially invisible and spiritual, and it is only in officially organised separate communities, confined by locality, that she has a visible, earthly embodiment.

If this be error and upon me proved, I will retract. But not before.

Yours, etc.,

Moore College, DONALD ROBINSON.
Newtown.

TWO VOICES.

Dear Sir,

The Rev. Edward Walker in your last issue pleads for a cross on the Holy Table in church and writes, "I bow towards the Altar."

Mr. Walker further tells us that our Lord speaks to him when he makes this obeisance and tells him many things out of Holy Scripture that are most helpful to hear.

Now I myself sometimes attend a Church Service where the clergyman, the choir and some others bow to the Holy Table or to the Cross that is above it. The voice that I hear says this, "Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above or that is in the earth beneath or that is in the water under the earth thou shalt not bow down thyself unto them . . ."

Yours, etc.,

DAVID J. KNOX.
7 Ravenswood Av.,
Gordon, N.S.W.

CIRCULATING "THE RECORD."

Dear Sir,

May I make the suggestion that each subscriber of the "Church Record" should give a gift subscription to a friend? This would double the present circulation and 15/- is surely not a great amount to spend in this way. I recently gave a gift subscription in this way and I am sure it will be continued.

Yours, etc.,

"VICAR."

"METROPOLE" KATOOMBA

TEMPERANCE HOTEL

Full Board or Bed and Breakfast

F. M. GODSELL

Phone 20

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons.

Reception and Ball Rooms—
Tea Meetings.

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Tel.: M 6351

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA. (Registered under the Companies Act)

The Trust is empowered to administer bequests under Wills and property set aside by Deed of Gift for Charitable, Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Trustees:

Mr. F. L. DEXTER HOMAN, Chairman.
Rev. K. E. HAMILTON, Mr. H. J. HANNAH,
Rev. L. L. NASH, Rev. C. W. T. ROGERS,

Mr. A. G. HOOKE (Hon. Treas.), 400 Collins St.,
Melbourne.

Mr. R. J. MASON (Hon. Secty.), 18 Wellesley St.,
Mont Albert (Vict.).

All communications to be addressed to
The Hon. Secretary.

The Australian Church Record, August 18, 1955

THE MEANING OF BAPTISM

(3) WHY WAS JESUS BAPTIZED?

By D. W. B. ROBINSON.

Before we pass from the baptism of John to that of the Christian Church we must ask what is the link between them. The answer is, the baptism of Jesus Christ Himself. Moreover, the baptism of Jesus supplies the kernel of meaning to Christian baptism.

This is often overlooked. Indeed, the baptism of Jesus is a strangely neglected subject. But, coming as it does on the threshold of the gospel, it interprets Jesus' whole mission and at the same time interprets the meaning of Christian baptism. Many views of baptism are defective because they are not formed in the light of Jesus' baptism.

Four Aspects.

1. First Jesus' baptism was an act of identification. It was not just His individual response to John's preaching. By baptism Jesus identified Himself with sinners. The Voice from heaven indicated Jesus as the Servant with whom the Father was well pleased, and this Servant, we know from Isaiah 53, "was numbered with the transgressors." In His baptism we see Jesus "submitting to be baptised with their baptism, identifying Himself with them in their relation to God as sinners, making all their responsibilities His own. It was a great act of loving communion with our miseries." (James Denny.) All the other baptisms were like a rope of sand till Jesus was baptised. All baptisms of repentance unto remission of sins were vain till they found their counterpart and complement in one baptism which "fulfilled all righteousness." John baptised the people and they became a community awaiting the Kingdom of God. John baptised Jesus and He became the Chief Member, the Head, of that community.

2. Jesus' baptism was a sign of death. The Voice from heaven which addressed Jesus as the Servant of Isaiah's prophecy implied this. Then on two occasions during His ministry Jesus spoke of Himself being baptised. In Mark 10, 38 He asked: "Can ye be baptised with the baptism that I am baptised with?" Again in Luke 12, 50 He said: "I have a baptism to be baptised with." In both passages He was plainly referring to His death.

This reminds us that one of the basic connotations of the word baptizo is being overwhelmed by something—debt, calamity, sin, etc. The ultimate overwhelming power is death. As in the Psalms being overwhelmed by

Sheol (death or hell) is often likened to being drowned or overcome by waves, so Jesus speaks of His coming death as His baptism. We may say that His baptism by John was proleptic of His death on the cross, i.e., it looked forward to it. Early Christians were taught that their baptism, whatever else it may have signified, was baptism "into the death of Jesus Christ" (Rom. 6, 3).

3. Jesus' baptism was crowned with the descent of the Holy Spirit. In one sense we may see this as Jesus' anointing for His messianic function. But it is also the basis of that association of baptism with the Spirit for which Christian baptism has always stood. "Be baptised . . . and ye shall receive the gift of the Holy Spirit," said Peter at Pentecost. This leads to the fourth aspect which is closely related.

4. Jesus' baptism was accompanied by God's assurance of His divine Sonship. The Voice here was for Jesus Himself, not the bystanders. "Thou art My beloved Son." Christ did not become the Son of God at the moment of His baptism. But He was designated as such at that moment, and we are probably not wrong in regarding the baptism as a vital experience in the life of the incarnate Son giving Him assurance of the truth. In a measure this is true for us all. Some people speak of "confessing Christ in baptism," and certainly we must confess Christ as a condition of baptism. But of even greater importance is the wonderful truth that the Father confesses us as His sons in baptism. We may not become sons of God in the precise moment of baptism; new birth by the Spirit is as undiscernible as the wind. (John 3, 5-8.) But the word of God accompanies the act of baptism and "assures us thereby of His favour and goodness towards us, and that we are very members incorporate in the mystical body of His Son."

(Next article: What should My baptism mean to me?)

The value of the Titanic Relief Fund was £150,548 at the end of last year. The fund then had 88 dependents, grants to whom totalled £13,246 in 1954.

The Chain of Canberra
Popular Private Hotels



THE CANBERRA ORIENTAL,
Kings Cross, Sydney, N.S.W.
200 Guests — Bed and Breakfast.
Moderate Tariff. Garage on Premises.
Phone: FA 2141.
Telegrams: Newor, Sydney.
Management: Geo. Bell.

BRISBANE

(Photo above)
(Near Central Station)

Every modern Hotel convenience.
Accommodation 500 guests. Dining-
rooms and Palm Lounge open to the
public.

Home-away-from-Home atmosphere.
P.O. Box 8521. Phone: FB 0231.
Management: W. H. Jack, F.A.S.A.

TOOWOOMBA

Margaret Street (near Post Office).
100 Guests. Weddings and Social
Functions. Lock-up Garages.
P.O. Box 241 Toowoomba.
Phone: 2030.
Management: Ray Toombes, A.T.C.A.

"You'll enjoy your stay at The Canberra"

SOME RECENT BOOKS.

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

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

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

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

Honeycombe. — For the youngest Scripture Union Members, under 7. Twelve Booklets in all. 1/1 each. Nos. 1 to 4 published so far. (post 3d.)

For Bibles, Prayer Books, Hymn Books, Catechisms, Sacred Recordings, Sunday School Requirements, Scripture Union Cards and Notes, Prize and Gift Books for Young and Old.

C.S.S.M. BOOKSHOP
239 ELIZABETH ST., SYDNEY

(nr. Bathurst St.), BM6161 (3lines)

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.
For Prospectus, apply to the Headmistress.

MISS E. RUTH HIRST, B.A., Dip.Ed.

CHRISTIAN PIANOFORTE TUNER — Town or Country

W. T. SONNERS

13 Burunda St., Como West, N.S.W. Phone: LW 5252 (Day only)

Get the Sound-well Pianoforte-Tuner."

Write him to-day — if not sooner.

The difference you'll tell;

He makes them sound well:—

The Sound-well Pianoforte Tuner.

Every consideration given to country clients as well as those in city.

FREE ADVICE — FAIR PRICE — SOUND NICE

ENROL NOW IN THE

SYDNEY BIBLE NIGHT SCHOOL

which meets from 1955 at 242 PITT STREET (3 min. from Town Hall Station). Next term opens 8 February, 1955. 2 nights a week, 6.30 to 8.30 p.m. The course is 2 years, 3 terms a year, for £2 a term.

Subjects:

1. The whole Bible is studied (some books, as Romans, in detail), with helps given at hard places.
2. What the Bible says on all important subjects—sin and salvation, practicalities of the Christian way of life, the way of victory and power by the Holy Spirit, the inspiration of the Bible, false cults, prophecy, etc.
3. Principles and methods in Christian service among young and old.
4. Helpful history of great Christian lives, etc., illustrating the secrets of victory and power.

The full course is also obtainable by correspondence.

Supported by leading evangelicals of different churches and missions

Send for prospectus (which includes essential enrolment form).

to PRINCIPAL T. R. FORD, B.A., 19 Balmoral St., Hornsby, N.S.W.

WE PRINTED MANY HUNDREDS EXTRA— BUT STILL COULDN'T MEET THE DEMAND!

We're sorry there were so many disappointed young people who just couldn't get a copy of "Telescope's" first issue. When the first edition sold out, our printer rushed through an extra thousand, but still the orders poured in, and many will have to wait till next month. We'll make sure of the August issue, provided your order is in early for

TELESCOPE

THE NEW NEWSPAPER FOR ANGLICAN CHILDREN.
COMMENDED BY CHURCH LEADERS IN EDUCATION
THROUGHOUT AUSTRALIA

PRODUCED IN A THOROUGHLY MODERN
ATTRACTIVE TWO-COLOUR STYLE.

For the ridiculously-low price of 3d. per month (4/- p.a. posted) "Telescope" will be sent to you or to some young friend. Or you may like a bulk order for your Sunday School. Fill in the handy coupon, which suggests three ways of obtaining "Telescope" (strike out unwanted wording) and send to your nearest C.M.S. Secretary at:—

93 Bathurst St., SYDNEY; Cathedral Buildings, Flinders Lane, MELBOURNE;
146 Collins St., HOBART; 350 King William St., ADELAIDE; Bible House,
St. George's Terrace, PERTH; 164 Adelaide St., BRISBANE.

SUBSCRIPTION COUPON

- 1 Please send "Telescope" for one year. I enclose 4/- subscription.
- 2 Please send.....copies as a bulk order until further notice.
- 3 Please send free sample copy of "Telescope" without obligation

Name.....

Address.....



BISHOP ADVOCATES AMERICAN METHODS IN CHURCH FINANCE.

In His Synod Charge, the Bishop of Newcastle said: "I would like to suggest that we ought seriously to consider whether in our parishes we have made adequate use of the method of personal canvass."

"When I was in America last year I was greatly impressed with the system employed by the Episcopal Church there to finance its work. In barest outline it is this: A Committee in New York estimates the total sum required for the liabilities of the Church as a whole. These include the cost of Home and Overseas Missions, the social work of the Church, the stipend of the Presiding Bishop, the expenses of the General Convention, and much else. The Committee allots a quota of this total to each diocese. A diocesan Committee then estimates the total budget, including the quota just mentioned, which the diocese will require, and allot a quota of this total to each parish. Each parish council then estimates its own financial needs including the quota allotted to it by the diocese, and sets itself to raise the total sum required. It does this by means of what is called an "all member canvass" carried out not by the clergy but by representatives of the laity working in pairs. Each episcopalian resident in the parish has been supplied at intervals of ten days with copies of the General, the Diocesan and the Parochial Budget and is invited to pledge himself to a definite contribution towards the total sum required. I was told that in almost every case the pledges given more than cover the amount asked for. Recent experiences in some Australian parishes and notably in the parish of New Lambton, suggest that a similar method would achieve similar results provided that similarly unselfish co-operation can be secured from the laity."

EIGHT MILLION INDIAN CHRISTIANS.

According to figures published by the National Christian Council, Christians in India now number 8,166,255 out of a total population of 361,934,581.

The greatest concentration of Christians is in the southern state of Travancore-Cochin where there are 2,968,030. The state's population is 9,280,425.

The figures contained in the NCC's 1954-55 Christian Handbook of India, showed that about 46 per cent. of the country's Christians are Roman Catholic. Their latest listed membership, that of 1949, was 3,673,548. The total Christian population in that year was 8,048,395. Members of non-Catholic Churches then totalled 3,374,847.

India's largest non-Catholic Churches are the Orthodox Church of Malabar reporting 350,000 communicants, and the Church of South India, with 331,372.

Other denominations credited with more than 100,000 communicants are, in order of their strength, American Baptist Foreign Mission Society Churches, United Church of Northern India, Mar Thoma Syrian Church of Malabar, Methodist Church in Southern Asia, Andhra Evangelical Lutheran Church, (Anglican), Church of India, Pakistan, Burma and Ceylon, and Gossner Evangelical Lutheran Church.

The Australian Church Record, August 18, 1955

PERSONAL

The Rector of St. Jude's, Randwick, the Rev. O. V. Abram, has announced his resignation as from November 1. Mr. Abram has been Rector of Randwick for 16 years. He hopes to visit England after his retirement.

The death has occurred in Newcastle of Canon Thomas May, at the age of 81. Canon May was a foundation student of St. John's College, Armidale, and he served most of his ministry in that diocese.

The Rev. Maurice Murphy will arrive in Sydney from Canada on August 22 to take up his appointment as Rector of Christ Church, Gladesville. The Rev. Murphy will be inducted on Monday evening, August 29, by the Archdeacon of Ryde, the Ven. R. B. Robinson.

At the Annual Meeting of the Anglican Church League on August 12, Archdeacon R. B. Robinson was elected President in succession to Archdeacon T. C. Hammond. Warm appreciation was expressed of Archdeacon Hammond's outstanding presidency over many years.

NEW INVESTMENT POLICY BRINGS HIGHER STIPENDS FOR WELSH CLERGY.

From October 1 this year clergy of the Church in Wales will receive increased stipends and pensions. The recent purchase of the block of offices, Bush House, in London, and the policy of wider investment which has been followed by the finance committee of the Representative Body of the Church in Wales, has produced the necessary income.

NEW BOOK ON BISHOPS.

"Bishops in the New Testament" is the title of a booklet published this week by the Young Evangelical Churchmen's League. It has been written by the Rev. J. R. L. Johnstone, LL.B., Rector of Beecroft, N.S.W., and it provides a valuable study of the use of the word "bishop" in the New Testament, with an examination of the status and function of bishops in the N.T. church. The publication of this booklet is timely, in view of the new Constitution before the Australian Church, and the contemporary debate about the nature of episcopacy.

"Bishops in the New Testament" is on sale at 1/6 in the "Record" Office.

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD. FUNERAL DIRECTORS

Head Office: 810 George Street,
Sydney

'Phone: M 4611 (6 lines)

Branches in all Suburbs. Agencies in Every State

The Australian Church Record, August 18, 1955

THINK ON THESE THINGS DUST UNDER THE RUG

Conducted by June Dugan.

One of the first stories I can remember reading, when words were spelt out with difficulty, was one called "Dust Under the Rug." I cannot remember too much about the detail of the story but I think it was that a little girl kept house for some little dwarfs and she was very thorough in her work. One day when sweeping the floor she took up the mats and there found shining golden coins, apparently only to be found by those who were thorough enough to pick up and sweep under the mat, and since those who previously swept the floor only lifted the corner of the mat sufficiently to sweep the dust under it, they had missed the treasure to be found there.

What an awful nuisance it is when one has to sweep a room where there are mats scattered all over it; it is quite impossible to sweep quickly round them and the only way to an easy conscience and a clean room is to take up the mats and shake them well outside thus leaving the whole floor clean. Many housewives reading this may be shocked at such a lazy person as I, but I just cannot help having an aversion to sweeping a room cluttered with mats! But I wonder would those of us who are very conscientious about getting right under the mats and thoroughly cleaning the room be as careful and thorough in the spiritual exercises required to keep the soul and heart free from dirt and evil? While we are most particular (some of us) to be thorough in our household chores, we only scratch the surface where spiritual things are concerned.

The Lord spoke about the person who swept out his heart and cleaned it up, but left it open for further foreign occupation, thereby ending up in a worse state than the first. We have found by bitter experience that a clean floor, if left unpolished, becomes soon dirtier than it was, but if we wax it and seal it to keep the dirt out, it is a much more satisfactory job. So we must complete the work on our hearts. We cannot just clean the surface and leave it. We must go right back to the beginnings of our trouble and then when we have got rid of the badness or dirt we must seal it off to keep any further contamination from entering.

Do you ever sit in a crowded bus, or walk in a crowded street, and look at the people around you wondering just what each one thinks of God and Jesus

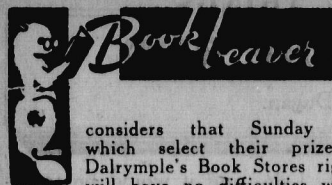
Christ? I do, and it would be so interesting to know how many have met Jesus Christ and contracted with Him to clean up their lives and then sealed the job by giving Him complete control to watch over the newly-cleaned life lest the evil one should creep back. Some people do not think they need to call an expert to clean up their lives, they can do it themselves. If it were a matter of building a house, fighting a legal battle, designing an engine or anything that would involve large sums of money, then, of course, a specialist must needs be called in. However, in the spiritual world, a man is somehow inclined to feel that any interference or aid from Jesus Christ is neither necessary nor palatable when it comes to dealing with this pernicious disease called sin.

Man, if left to deal with cleaning up his own life, can only scratch the surface, he cannot even see the bad condition he is in, because for one thing it has become so much part of him that it no longer offends him. Only when the sinless, penetrating eye of the Saviour is called in to look out the evils in our life can any real attempt be made to clean up. Of course it is painful and quite often a lengthy operation and even the time of re-establishment after the clean up can be most difficult, but the amazing part is that those who have been through it say it is the only way to set our lives back on an even keel, to start again with peace and joy as real factors in our everyday life.

Now where does all this touch you? Have you been kidding yourself, thinking that you can treat this disease of sin, or have you called in the expert? And if you have called Him in, have you given Him the key to every room in your heart? He cannot work without the invitation to come and the keys to all the departments of your life. Then having done His work He needs a permanent invitation to live with you and to be the director of your will and your life. This is the way to begin a life of abundant fruitfulness, peace and joy.

Our Prayer:
Come in, O come! The door stands open now;
I knew Thy voice; Lord Jesus it was Thou.

Come, not to find but make, this troubled heart,
A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror, and the sin,
Come, all Thyself, yea come, Lord Jesus, in.



considers that Sunday Schools which select their prizes from Dalrymple's Book Stores right now will have no difficulties whatever. Children will be delighted and teachers more than satisfied. Call and inspect our wide range of splendid value REWARD BOOKS at any of their three stores — 20 Goulburn Street, Sydney, the State Shopping Block, Market Street, Sydney and 56 Keira Street, Wollongong.

STRATFORD CHURCH OF ENGLAND SCHOOL FOR GIRLS,
LAWSON
DAY AND BOARDING SCHOOL
Pupils prepared for Public Examinations
For Prospectus apply Headmistress—Mrs. HELEN McT. WAYNE

MOTOR FUNERALS LIMITED

30 City Road, Sydney. Tel.: BA 4277 (4 lines)
Branches: Auburn — 97 Rawson Street YX 7261
Bondi Junction — 328 Oxford Street FW 6675
Eastwood — 8 East Parade WL 1955
Rozelle — 93 Victoria Road WB 1141

Repairs and
Installations.
City or
Suburbs.

PROMPT ELECTRICAL SERVICE

AJAX ELECTRICAL Co.
45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

Phone:

After Hours, JB 4635.

BU 3456

TWO GRAND 1956 BRITISH AND EUROPEAN "BUDGET" TOURS:—

Leave Sydney 29-2-56 by "Fairsea"; and 2-5-56 by "Orontes." London hotel and sightseeing, 18 days touring in Britain, and 27 days' comprehensive European touring. Prices from only A£518.

MITCHELL'S INTERNATIONAL TOURS
CULWULLA CHAMBERS, 67 CASTLEREAGH ST., SYDNEY. PHONE: MA 5404

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod.

Founded 1895

SYDNEY: Forbes Street, Darlinghurst

MOSS VALE: Suttor Road, Moss Vale

NORTH SYDNEY: "Redlands," Military Road, Cremorne

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of the Church of England, with a sound general education under a thoroughly competent staff.

For full information apply to The Headmistress of the school desired.



THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

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.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

M. C. ALDER, Esq., Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

Confirmation Service

As Approved by the Archbishop of Sydney.

Price 2/- per dozen (Postage extra).

See us when requiring - - -

Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. Phone BX 6959

The Australian Church Record, August 18, 1955

BISHOP OF ADELAIDE REPLIES TO WILLOCHRA

The Bishop of Adelaide, the Right Rev. Bryan Robin, in reply to the Bishop of Willochra's criticism of Adelaide's action in resuming Eyre Peninsula ("Record," August 4), said: "My plain and declared purpose in this matter is to take what steps are in my power to undo the mistake which I believe was made in 1915 in the creation of the Diocese of Willochra."

"It is not in my power to reincorporate the Diocese of Willochra with the Diocese of Adelaide. The only step I can take towards that end is the step I am intending to take, in exact accordance with the provisions of the Measure, by resuming the episcopal charge of Eyre Peninsula on October 1 this year."

"Integral Part of the Diocese."

Commenting on the purpose for the placing of Eyre Peninsula under Willochra, Bishop Robin said:

"The only incontrovertible testimony here is in the Measure passed by the Adelaide Synod in 1914. The relevant passage is as follows:

"Subject to the consent of the Bishop of Adelaide, that part of South Australia comprised within the Rural Deanery of Eyre's Peninsula, while remaining an integral part of the Diocese of Adelaide, shall be placed under the episcopal charge of the Bishop of the new Diocese, until such time as the Bishop of Adelaide, with the consent of the Synod of the Diocese of Adelaide, shall otherwise determine. Provided that not less than twelve months' notice be given of the intention of the Bishop of Adelaide to resume the charge of Eyre's Peninsula."

"It is thus clear beyond argument that Eyre Peninsula is not, and never was, 'attached to' Willochra Diocese. It was placed, during the pleasure of the Bishop of Adelaide, under the episcopal charge of the Bishop of Willochra, but specifically retained as part of the Diocese of Adelaide, with precise machinery provided for its resumption. As to exactly why such definite provision was made, there is no evidence available, and we are in the realm of uncertain assumptions. The Bishop of Willochra thinks that Adelaide was empowered to resume simply in order to separate it again immediately as a new Diocese. This seems to me a rather precarious theory. It would be easy to make quite different assumptions, but they would not be any more reliable."

"Not Bound to consult Willochra."

"It should also be noted that under the Measure quoted above, the question of resumption is quite properly placed entirely within the discretion of the Bishop and Synod of Adelaide, and that neither the Bishop nor the Synod of Willochra have any voice in what the Bishop and Synod of Adelaide should decide to do about 'an integral part' of the Diocese of Adelaide. Under the Measure the Bishop of Adelaide is required to give twelve months' notice of his 'intention,' but it is no part of his duty, as the Bishop of Willochra implies to consult either that Bishop or his Synod."

"As a matter of fact, however, the Bishop has known for some years past what was in my mind. In my Report to our Synod in 1949, I said that I thought the time was not far distant when the resumption of the jurisdiction of Eyre Peninsula would seem to me to be necessary. A copy of this Report was sent, as is the custom, to all the Australian bishops. Two days before our last Synod I wrote, as a matter of courtesy, to the Bishop, telling him of my intention, and I am afraid I cannot be held responsible for the fact that he happened at that time to be out of reach of his mail. It is not quite correct to dismiss either of these things as what the Bishop calls 'rumours'."

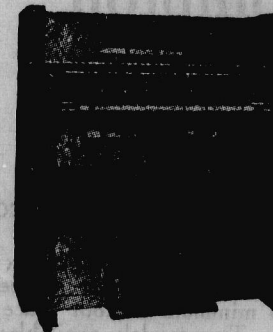
Bush Church Aid Society.

In reply to the Bishop of Willochra's statement alleging in Bishop Robin an "antipathy to the Bush Church Aid Society," and that he was "critical of their influence in the Far West of Eyre Peninsula," Bishop Robin said: "Neither I nor anyone else in this diocese discriminate against anyone—whether priest or layman—on account of his particular 'views' or 'school of thought.' I am happy to feel sure that the clergy of this Diocese—including those who might be described as 'evangelical'—would support me in this statement. This was the answer which I gave to the representatives of the Bush Church Aid Society. I added that provided

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—

"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



IF YOU WOULD LIKE
TO TRY THIS ORGAN
YOURSELF, CALL AT



42 YORK STREET,
SYDNEY.
(Just near King Street)

"Where there is harmony in every transaction."

a priest—of whatever school of thought—was doing good and faithful work, I should always support him and hope to retain him in the Diocese, but that if he were disloyal, bigoted, or exclusive in his attitude to other Church people or to the Diocese, I should hope to be relieved of him.

"No one who knows anything of the devoted, sacrificial and constructive work of the Bush Church Aid Society on Eyre Peninsula could have anything but admiration for it, and I myself share this appreciation to the full, and look forward gladly to seeing and sharing something of their work."

"Possible Danger."

"The only possible danger I see here is that in a small diocese like that of Willochra, one 'school of thought' of a very definite colour, might come to have an undue preponderance to the exclusion of others. I think it is a bad thing that any one 'school of thought,' particularly if it be either the extreme 'catholic' or the extreme 'evangelical,' should dominate a diocese to the exclusion of others. For I believe that our Anglican Communion, placed, as she is, midway between the two great wings of Christendom, has had the holding of this balance committed to her as a trust by God Himself, as part of her contribution to the ultimate re-union of Christendom."

OPERATION EVEREST!!!

C.E.N.E.F. BUTTON DAY.

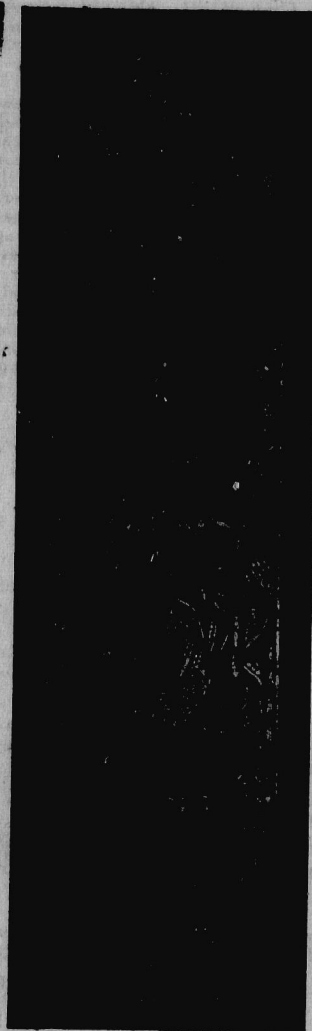
FRIDAY, SEPTEMBER 2.

Sellers needed for this all-out effort
to clear the debt.

Buttons 2/- and 1/- Pencil 2/-.

Have You Bought Yours?

Stained Glass



**John Ashwin
& Co.**

(J. RADECKI)

Studio and Works:
Off Goulburn St., near Trades Hall
Established 1870. Tel.: MA 3467

Artists in Stained Glass
31 DIXON ST., SYDNEY

Wings of Mercy

B.C.A. FLYING MEDICAL SERVICES AEROPLANES fly an average of 400 hours each year on mercy flights.

Each hour costs £10.

Will you give:— £1 for 6 minutes?

10/- for 3 minutes?

5/- for 1½ minutes?

Send your gift to

BUSH CHURCH AID SOCIETY
Church House, George Street, or Bible House, Flinders Lane,
Sydney Melbourne

Special FREE OFFER

To build up and make sure of your salvation by regular, systematic Bible reading, meditation, and application.

See Acts 20: 32; Jude 20: 21; Hosea 4: 6; Isaiah 28: 9; 1 Peter 2: 1, 2 R.V. 2 Peter 1: 5-11.

Send for

THE YEARLY BIBLE STUDY CALENDAR,

By Henry Groves

An arrangement of the Scriptures for the daily reading of the Bible in one or two years.

A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible"

Free copies of this Calendar are available from—

C. R. OGDEN, 10 Rich St., Marrickville, N.S.W.

See and hear the

Compton Electrone Organ

the most advanced Electronic
Organ in the world! . . .

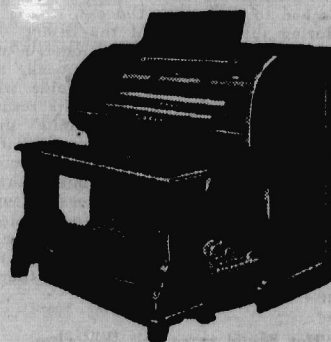
approximating to the nearest degree true pipe organ tonal qualities yet occupying a minimum of floor space and costing considerably less than a pipe organ. Two models available: No. 347 Console, with five octave manuals and 32-note pedal board (radiating and concave); or No. 348 — a simplified Electrone with an abnormally wide range of volume for smaller churches and schools.

Call in for a demonstration at the Sole N.S.W. Agents

Palings

338 George Street, Sydney. BL 2331
Branches at: Bankstown, Newcastle,
Wollongong, Orange, Lismore,
Tamworth

Just across from Wynyard



NEWS IN BRIEF

● DEAN GETS THE BIRD.

In frock coat and gaiters, and accompanied by a minor canon, the Dean of Llandaff climbed to the top of the 195-foot spire of Llandaff Cathedral to place in position a regilded weathercock which he had just rededicated. He reached the top in ten minutes. Steeplejacks on the job, who make the ascent in four minutes, said that it was "not bad for amateurs."

● ARCHBISHOP RECOVERS.

The Archbishop of York is still recovering from his recent illness. He hopes to resume normal duties at the end of August.

● CANON WARREN FOR U.S.A.

The General Secretary of the C.M.S. will leave London by air on August 25 for the U.S.A. He has been invited by the Protestant Episcopal Church to be present as a consultant at meetings in connection with the Convention to be held at Honolulu from August 29 to September 4.

● BAREFOOTED BISHOPS.

The Bishop of Durham, Dr. Michael Ramsey, and the Bishop of Jarrow, led a pilgrimage of over 3,000 people from the diocese of Durham across the sands to Holy Island, last month. The Bishops and many others were barefoot, but others went by the causeway.

● AUSTRALIANS AT OXFORD.

Nineteen Australian clergymen and priests met recently at Oxford under the chairmanship of the Rev. Roy Lee, the Vicar of the University Church of St. Mary the Virgin, for a conference of life and work in the Church of England and its relation to the Church in Australia.

● NAIROBI CHURCH.

An appeal for £30,000 has been launched for the new St. Mark's Church, Church Hall and Vicarage to be built in Nairobi. The original St. Mark's, Parklands, was built in 1907 by pioneers; it was the first stone Anglican church to be erected in the city.

At that time it stood in the heart of the European area, but, with the rapid growth of the town, the church has become isolated from its own parish and there are new housing estates unserved by a parish church.

● INDONESIAN CHURCH ON COMMUNISM.

The Synod of the Church of Minahasa (Northern Celebes) at its last meeting adopted a pastoral letter concerning Communism.

The letter pointed out that while rejecting Communism the Church does not aim at standing side by side together with those who oppose Communism by forceful means. The Church rejects Communism because she has a positive message, namely the Gospel of Jesus Christ a message of Salvation and Freedom for all men. Another reason for the Church's rejection of Communism was that its doctrine as well as its methods are clearly in conflict with the will of God as revealed in the Bible. The letter concluded with the thought that rejecting Communism the Church must be more diligent in proclaiming the salvation of men both materially and spiritually.

The Australian Church Record, August 18, 1955

● £10,000 YOUTH PROJECT.

A 20-acre property purchased twelve months ago by St. Luke's Mission, Adelaide, at Port Elliot, South Australia, will be the site for a permanent young people's camp for under-privileged boys. For the past twenty years camps under canvas have been held at Port Noarlunga, and as many as 200 boys have enjoyed a seaside holiday each summer.

The present Superintendent of the Mission (Rev. Geo. Bennett) reports that the time has come for a permanent camp to be established at the new location. Plans are in hand for a camp hall, 30ft. x 50ft. complete with store, kitchen, office, and directors' residence. Sleeping blocks are planned to accommodate 100 boys, and the camp will include tennis courts and playing field. The new location commands a picturesque ocean view towards the popular resort of Victor Harbour. Mr. Bennett reports that the blessing of God has been very evident upon this project and the building fund commenced last year now stands at £5000.

It is hoped that a public appeal before the end of the year will complete the fund.

The architect expects work to commence on the hall within the next two months and to be ready for use by Christmas-time.

● MINE DISASTER.

Mr. P. W. Gledhill, a Fellow of the Royal Australian Historical Society, recently said one of the most pathetic church registers in New South Wales was that of St. Michael's, Wollongong.

Page after page of the register contained the names of those killed in the 1902 Mt. Kembla colliery disaster.

Mr. Gledhill was speaking at the annual commemorative service in the Church of England, Mt. Kembla, for the 96 men and boys who were killed in the disaster.

He said the church was appropriately called the Mt. Kembla Soldiers and Miners' Memorial Church.

The service was conducted by the recently appointed minister of the Provisional District of West Kembla, the Rev. J. St. Clair.

Lessons were read by Mr. St. Clair and Mr. G. A. King, of the Royal Australian Historical Society.

● EARLWOOD OPENING.

The new Church of St. George, Earlwood, will be dedicated by His Grace the Archbishop of Sydney on Sunday, September 25, at 3 p.m. The building, which will cost £24,000, has a seating capacity of 350, and occupies a prominent position on the heights of Earlwood. The Church is a War Memorial, and most of the furnishings have been donated.

The repayments on the debt are being met by a weekly envelope scheme which has 400 contributors giving at least 2/- per week. It is hoped that by the time the Church is opened, there will be another hundred contributors.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. F. H. Gray 10/-; Mr. G. Drury 5/-; Mrs. C. Henham 2/6; The Rev. R. Tyser £1/6/1; Miss Blackmore 3/-; The Rev. J. Mills 5/-; Mr. H. E. A. Knox £1/15/-. C. of E. Baulkham Hills for The Sale of Work, £1/1/-; St. Paul's, Rose Bay £1/1/- for the Sale of Work.

Classified Advertisements

Positions Wanted

Experienced countrywoman seeks position HOUSEKEEPER. Two years' experience on Barwon Station. Mrs. Alice Bettison, 54 West Esplanade, Manly.

Positions Vacant

POSITION VACANT. — TYPIST-STENO-GRAPHER, two days per week. LA 3072.

Accommodation

HOLIDAY HOME, Mt. Victoria. Accom. four. Electric light, power, septic tank, hot and cold water. Close Highway. Book now. Omit Aug. 29 to Sept. 10, and Jan. 3-27. Phone JX 4364.

Married Moore College Student wishes Rent FLAT/HOUSE, near Moore/Merrylands. Thorne, College.

Wanted to Buy

Christian Family anxious to BUY HOME, 3-4 bedrooms. Near a C. of E. Chatswood and district preferred. Particulars: Mrs. G. Upton, 90 Station St., Penrith.

Tel.: Pen. B 506.

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.

For Sale

FOR SALE.—TYPEWRITER (Remington), 15" carriage. Good condition. £20. Phone: YA 4089.

Meeting

"CHRISTIANITY IN THE SCHOOLS" will be the title of an address and discussion in the Methodist Hall, Roseville, on Friday, Aug. 19, at 8 p.m. The speaker will be Mr. H. Finlay, Deputy Headmaster of Barker College. All invited. Arranged by Roseville-Lindfield Branch of the W.C.C.

NOTICE.

The Rev. Bernard Gook is due to arrive in Sydney as Diocesan Missioner on Wednesday, October 12. The Board of Diocesan Missions would be glad to hear from clergy who wish to arrange for a Parochial Mission. Letters should be addressed to the Honorary Secretary, c/o Diocesan Church House, George St., Sydney.

DAVID J. KNOX, Chairman.
J. SPENCE, Secretary.

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

C.M.S. Advance in S.E. Asia

FEDERAL COUNCIL MOVES.

A number of important moves forward in South-East Asia are among the plans made for C.M.S. work during the next year.

The C.M.S. Federal Council, meeting in Sydney last week, reviewed the Society's work at the end of a record year, and made many plans for 1955-56.

C.M.S. will need £150,000 during the coming year, including the remaining £30,000 for the S.E.A. appeal.

The Federal Council approved, in principle, a move to commence new work in Pakistan, where already four of its missionaries are at work.

This follows the moving appeal of Canon Chandu Ray, of Lahore, during his visit to Australia last year.

Final details of the future C.M.S. work in Pakistan will not be known until the completion of investigations now being made.

The Council resolved to spend £5,000 during the present financial year on work amongst Asian students.

The Society plans to bring a Japanese clergyman to Australia for post-graduate training. Two scholarships will be provided for Theological Students at the United Theological College, Bangalore, South India.

Youth Leaders.

A number of Indian youth leaders, together with Theological and other students will be brought to Australia this year for training.

Sister Rachel Joseph, a noted women's leader in the Church of South India, will visit Australia during the year.

C.M.S. will spend £2,000 in hostel work among Asian students in N.S.W. and Victoria. A C.M.S. hostel for Asian students was opened early this year at Carlton, Victoria, and the society is helping in the work at the Drummoyne hostel in Sydney.

C.M.S. will continue to supply part of the stipend of the Rev. Rowland Koh in his work amongst the Chinese in Kuala Lumpur.

Malaya. Mr. Koh came from an important and flourishing parish in Hong Kong to take up this difficult work, where he has close contact with the C.M.S. missionaries working amongst the Chinese in the new villages of Malaya.

New Missionaries.

This month a new missionary, Sister Kathleen Collett, of N.S.W., will join the C.M.S. team in Malaya.

Another urgent priority for the coming year is the provision of a teacher for St. Patrick's School, Tawau, North Borneo, thus releasing the Rev. Walter Newmarch and the Rev. Kenneth Perry for more extensive evangelistic and pastoral work.

It is hoped that it will soon be possible to extend a regular ministry to Lahad Datu, and other centres of the Tawau district.

Two graduate teachers will commence work at St. George's School, Hyderabad, late this year and will remain during the furlough of the Rev. Eric Bellingham, the Headmaster.

In addition to Asia, C.M.S. will maintain and extend its work in Tanganyika, Kenya, the Sudan, Upper Nile, Egypt and North Australia.

C.M.S. to-day has 142 missionaries in the field, including staff workers in North Australia. In the past five years 44 new missionaries have been sent out. Since the inauguration of the S.E.A. Appeal two years ago, fourteen new missionaries have been sent to Borneo, Malaya, India and Pakistan.

MARTIN LUTHER IN LONDON.

The Dean and Chapter of Westminster and the Dean of St. Paul's were represented at the private screening of the film "Martin Luther" which was given for clergy of the diocese of London early this month. More than 500 acceptances of the invitation to the preview were received.

ORDER FORM

"The Australian Church Record,"

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

NAME (Block Letters Please) Rev./Mr./Mrs./Miss.....

Full Postal Address

SUBSCRIPTION*—

Please supply "The Australian Church Record" for 6 months* (7/6 posted)
12 months* (15/- posted)

BULK ORDER*—

Please supply me with.....copies of each issue till further notice, on a sale or return basis.

Signature.....

* Strike out whichever is not required.

THE AUSTRALIAN CHURCH RECORD

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.

REPRESENTATIVES:

Victoria: The Rev. Dr. Leon Morris,
Ridley College, Parkville, N.Z.,
Melbourne.

Sth. Australia: The Rev. G. R. Delbridge,
Holy Trinity Rectory, North Terrace,
Adelaide.

United Kingdom: The Rev. P. E. Hughes,
Wine Office Court, London, E.C.4.

ISSUED FORTNIGHTLY.

Subscription: 15/- per year, post free.
6d. per copy.

Telephone: MA 2975

LESSONS FOR SUNDAYS and HOLIDAYS.

Revised Lectionary of 1922.

August 21. 11th Sunday after Trinity.

M.: 2 Kings 5; or Eccus. 18, 1-14; Luke 1, 57; or Col. 3, 12-4, 6.

E.: 2 Kings 6, 8-23; or 2 Kings 17, 1-23; or Eccus. 38, 24; Matt. 16, 13; Acts 28.

August 24. St. Bartholomew.

M.: Eccus. 39, 1-10; Matt. 10, 1-15.
E.: Deut. 18, 15-19; Matt. 10, 16-22.

August 28. 12 Sunday after Trinity.

M.: 2 Kings 18, 13; or Micah 6; Luke 4, 1-15; or Philemon.

E.: 2 Kings 19; or Isa. 38, 1-20; or Micah 7; Matt. 18, 15; or Eph. 1.

September 4. 13th Sunday after Trinity.

M.: 2 Kings 22; or Habak 2, 1-14; Luke 4, 31-5, 11; or 1 Tim. 6.

E.: 2 Kings 23, 1-30; or 2 Chron. 36, 1-21; or Habak. 3, 2; Matt. 20, 1-28; Eph. 2.

● 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, August 18, 1955

IN

S.C.E.G.G.S. D'HURST

BARKER COLLEGE

HOME OF PEACE

CHURCH FURNITURE

ST. ANDREW'S SCHOOL

MISSION TO SEAMEN

SYDNEY MISSIONARY & BIBLE COLLEGE

C.E.N.E.F.

ABBOTTSLEIGH

WOOD COFFILL LTD.

DALRYMPLE'S BOOK DEPOT

C.S.S.M.

WM. ANDREW'S PRINTING CO. PTY. LTD.

MITCHELL'S TOURS

C.O.F.E. EVANGELICAL TRUST OF VICTORIA

METROPOLE

STRATFORD SCHOOL

BUSH CHURCH AID SOCIETY

CHURCH MISSIONARY SOCIETY

MISS BISHOP

BIBLE STUDY CALENDAR

JOHN ASHWIN & CO.

SYDNEY BIBLE NIGHT SCHOOL

MOTOR FUNERALS

REFORMATION SUNDAY 16th. OCTOBER HOLIDAY

HOLIDAY HOME AT MT. VICTORIA

CHRISTIAN FAMILY ANXIOUS TO BUY HOME.

CHAPLAIN PAYTEN REQUIRES PARISH FOR HOLIDAY

~~LIDCOMBE ANNIVERSARY 4" 3.6ols.~~

MACANSH SCHOLARSHIPS

S.P.T.C. SECRETARY

MOORE COLLEGE APPEAL.

C.O.F.E BIBLE COLLEGE

OUT

HOME MISSION SOCIETY

AJAX ELECTRICAL

THE CANBERRA

SUTTON'S LTD.

WESTON CO. FOR MELLOLITE

PIANO TUNER

PALING'S

A. B. M.

ST. CATHERINE'S SCHOOL

EXPERIENCED COUNTRY WOMAN SEEKS POSITION

THE REV. J. R. L. JOHNSTONE'S BOOK

ALTERATIONS.

CHURCH MISSIONARY SOCIETY

S.S.S.M.

DALRYMPLE'S BOOK DEPOT

C.E.N.E.F.

C.O.F.E. BIBLE COLLEGE

*Lidcombe next issue
Delete words to correspondence work is
Syd. miss a Bible College ad.*

IN

S.C.E.G.G.S. D'HURST
 BARKER COLLEGE
 HOME OF PEACE
 CHURCH FURNITURE
 ST. ANDREW'S SCHOOL
 MISSION TO SEAMEN
 SYDNEY MISSIONARY & BIBLE COLLEGE
 C.E.N.E.F.
 ABBOTSLEIGH
 WOOD COFFILL LTD.
 DALRYMPLE'S BOOK DEPOT
 C.S.S.M.
 WM. ANDREW'S PRINTING CO. PTY. LTD.
 MITCHELL'S TOURS
 C.O.F.E. EVANGELICAL TRUST OF VICTORIA
 METROPOLE
 STRATFORD SCHOOL
 BUSH CHURCH AID SOCIETY
 CHURCH MISSIONARY SOCIETY
 MISS BISHOP
 BIBLE STUDY CALENDAR
 JOHN ASHWIN & CO.
 SYDNEY BIBLE NIGHT SCHOOL
 MOTOR FUNERALS
 REFORMATION SUNDAY 16th. OCTOBER HOLIDAY
 HOLIDAY HOME AT MT. VICTORIA
 CHRISTIAN FAMILY ANXIOUS TO BUY HOME.
 CHAPLAIN PAYTEN REQUIRES PARISH FOR HOLIDAY
~~LIDCOMBE ANNIVERSARY 4" 3.6ols.~~
 MACANSH SCHOLARSHIPS
 S.P.T.C. SECRETARY
 MOORE COLLEGE APPEAL.
 C.OFF.E BIBLE COLLEGE

Lidcombe next issue

*Delete words to correspondence work in
 Syd. miss & Bible College ads.*

OUT

HOME MISSION SOCIETY
 AJAX ELECTRICAL
 THE CANBERRA
 SUTTON'S LTD.
 WESTON CO. FOR MELLOLITE
 PIANO TUNER
 PALING'S
 A. B. M.
 ST. CATHERINE'S SCHOOL
 EXPERIENCED COUNTRY WOMAN SEEKS POSITION
 THE REV. J.R.L. JOHNSTONE'S BOOK
 FLAT OR HOUSE WANTED
 TYPEWRITER FOR SALE.
 C.E.N.E.F. BUTTON DAY.