

THE AUSTRALIAN CHURCH RECORD

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VETERAN BUILDS ULTRA MODERN CHURCH.

The new Church of All Saints, Gordonvale, was opened by the Bishop of North Queensland last Saturday week, and was built by the Rev. W. C. Smith, who at the age of 79, is one of the oldest clergymen in the Diocese.

The new church (which seats about 200 people) is built of reinforced concrete at a cost estimated at £11,500. It is finished with a striking bell tower, pools for water lilies, flower boxes and modern lighting fixtures.

"No Dull Gothic."
In the course of his address, the Bishop said that the new building was one of the most significant architectural achievements in the diocese.

He added that Christianity was planted in Australia at a time when England's architectural standards were at a low ebb and that as a result, Australians became accustomed to the idea that if it was a church it must of necessity be of "churchwarden gothic" design. Pointed narrow windows and dull colours became the rule and this new achievement at Gordonvale showed that we were bursting out of the unsightly strait-jacket of unworthy tradition and were experimenting as Australians in a new country with new needs and new ideas.

Compelling them to come in.
"The purpose of a church building," the Bishop said, "is to be so striking that it will impel men to come in, and then so beautiful that it will force men to their knees."

"We are thankful to one of our eldest priests for making one of our boldest experiments."

BISHOP MORRIS ORDAINS FORMER BANK MANAGER.

The Bishop of the Church of England in South Africa, the Rt. Rev. G. F. B. Morris, ordained as deacon Mr. C. M. H. Tooke, B.A., former Advances Manager in the Standard Bank of South Africa, on November 16 last.

On the previous Sunday Bishop Morris preached at the 109th Anniversary Service of Holy Trinity Church, Cape Town. At the same service he confirmed 40 candidates.

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NEW CHOIR SCHOOL FOR SYDNEY

The Choir School of St. Andrew's Cathedral, Sydney, founded 70 years ago by Bishop Barry, is planning an entirely new three-storey building to house an enlarged school of 200 boys.

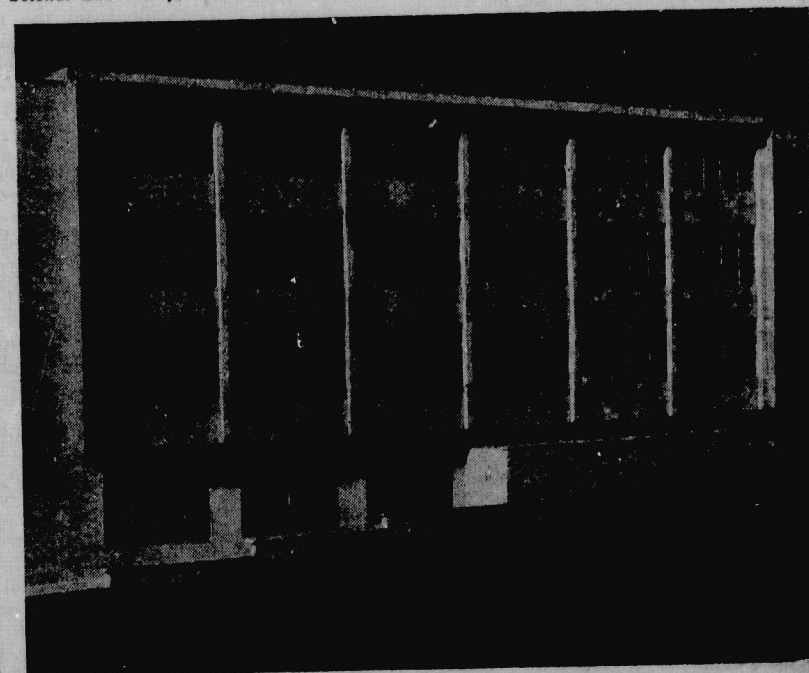
During the past year the Cathedral Luncheon Club has furnished a new practice room at a cost of over £1,000. It has now been realised, however, that to expand the already fine tradition which the choir has built up and to provide education of the standard which these boys deserve, the old printing works which at present house the Cathedral School is simply not good enough. It has undertaken to launch a public appeal for a new and up-to-date building to house 200 boys and to enable the school to continue from the Intermediate to the Leaving Certificate.

Included in the new school will be a Science Laboratory, Woodwork, and Techni-

cal Drawing Rooms, Library and Gymnasium, Choir Practice Rooms and dining facilities. It is estimated that the cost of the new building will be £75,000 and the Luncheon Club has employed a full-time organiser for the Appeal in the person of Mr. R. Selkirk Panton, formerly Appeals Organiser for the United Nations Children's Appeal and the Westminster Abbey Appeal.

The Taxation Commissioner has agreed that gifts to the above-named fund will be allowable as deductions. We commend this Appeal when it is launched to your generous support.

The Cathedral School has changed its location several times but since 1937 it has been housed in the old Worker Building facing the towers of the Cathedral in St. Andrew's Place. In recent years the enrolment of the school has steadily increased till at the present it numbers 160 boys and has a waiting list. It has an excellent staff.



The new Choir School of St. Andrew's Cathedral, Sydney, which is to be built on Bathurst Street.

Off the Record

STRANGERS and PILGRIMS.

Here is an Advent thought. The word 'parishioner' means, by derivation, a sojourner, just as 'parish' means a place of sojourn. The Greek words are 'paroikos' and 'paroikia'. This suggests that every parish is a colony of heaven. Here we have no abiding city. We seek one to come.

*

PROVINCIAL.

The ignorance of the English Church about the Church in Australia is astonishing. The latest example is in the "Church Times" of November 18 which contains an editorial article surveying regulations regarding admission to Holy Communion in the various provinces of the Anglican Communion. In two places the article speaks of "the Province of Sydney."

*

LATTER DAY DEACON.

Last month the diocese of Wakefield in England held a junior clergy school. On the last evening two teams were selected to take part in a theological quiz. The best laugh of the evening followed the answer to the question: "What is the Deposited Book?" The unfortunate deacon replied: "The Book of Mormon."

It is clear that he had never studied for the Th.L. Prayer Book paper.

*

PULPIT ON WHEELS.

The University church at Cambridge seats over a thousand people. For university sermons and on other occasions when the church is filled, the pulpit is run along a track from its usual position to a spot at the chancel steps in the centre of the aisle so that the preacher can be seen by everyone on the floor and in the galleries.

When Billy Graham started preaching there last month he remarked that he was not used to preaching in such small enclosed space. He told the story of the little girl, who, when a preacher began to throw himself about and bang the pulpit, whispered to her mother, "What will happen if he gets out?"

*

MATTER OF INTERPRETATION.

St. John's Rectory, Bedford, which figures in John Bunyan's "Pilgrim's Progress" as the Interpreter's House, is to be demolished to make way for a fire station. The Council for British Archaeology has appealed to the Minister of Housing to save it.

*

OUR FRIENDS.

It is very nice to hear from our appreciative friends. This week's mail has brought letters of appreciation from Canada, South Africa, New Zealand, Northern Territory and Victoria. We hope more will write and tell us what they value most or would like to see more of in the "Record."

—Q.

TO AUSTRALIAN CHURCHMEN.

Churchwardens, Bishops and Archdeacons

The Churchwarden's Conference held recently at Gilbulla, requested the Standing Committee of Sydney to print in the Year Book yearly "the Rights, Duties, and Powers of Churchwardens." This is a tall order! It would require much research. But as a contribution we give the following extract from Cripps, "Law relating to the Church and Clergy" (Eighth Edition, 1937, p. 167), the most recent and authoritative work on the subject.

"The duties of churchwardens: In each year, at the visitation of the Archdeacon or other ordinary, they must present whatever is amiss or irregular in their parish, either in the conduct of the parson or the parishioners, and this, whether they know it or not, from their own knowledge or from common fame. Should they neglect or refuse to do this, they may be compelled to do so by the bishop, and, if necessary, proceeded against in the ecclesiastical court. . . .

"Examples of the cases in which they would be bound to present the conduct of the parson are, if he should be irregular in the performance of divine service or wilfully alter or omit any part thereof, or introduce things not sanctioned by the rubric, or refuse or neglect to perform any of his parochial duties. . . ."

Churchwardens are prevented from fulfilling this duty by the neglect by bishops and archdeacons of their duty of visitation. The result is a widespread breakdown of law in the Church. The Church's system of government is simple. The synods representing the whole Church pass canons regulating church affairs. The observance of these canons is enquired into by visitation of the Ordinaries, who prior to visiting issue Letters of Enquiry, and after their visitation, issue injunctions on matters which they have found need more careful observance. In this way the canons are saved from falling into desuetude and the Church law is preserved intact. Injunctions are still issued (though often confined to minor matters such as the observance of Synod's requirement of income in the year book entry). But the custom of visitation has been neglected. Yet visitation by the ordinary (bishop and archdeacon) is as essential for the health of the church as visitation by the rector is for the health of the parish.

Several evils result from the neglect of visitation by the ordinary. One is that the layman loses his voice in the government of his parish church. The churchwardens, the elected representatives of the laity, are prevented from exercising their office. The rector is left with a free hand to do what he likes.

Secondly, it is left to private individuals to attempt to right wrongs and correct abuses, by the promoting of suits in the courts. This is both unfair and unsatisfactory. It stems from the neglect by the bishops and their archdeacons, of their duty of visiting. The "Red Book case" would have been different if the laity could have brought their grievances to the Ordinary for correction.

One of the marks of the New Testament Church, re-emphasised at the Reformation, is "Godly discipline." There is little value in having impeccably correct episcopal orders if the ministry of episcopacy (i.e., "oversight") is absent! If regular episcopal and archidiaconal visitation once more became normal, and churchwardens did their duty of presenting irregularities, so the episcopal injunctions might correct them, most of the lawlessness which characterises the Church of England at present, would disappear. The episcopal form of government would once more function smoothly, with the Synod legislating, and the ordinaries executing the church law.

Till this system is revived, it is folly to consider adopting the new constitution. Under the new draft there will be a much increased scope for undetected illegalities in the conduct of the service. For example, section 4 as amended allows the widest variations from the prayer book service, if sanctioned by the bishop. Over a period of time, every parish church will differ from the next in its conduct of the service. It will be impossible, without the most accurate enquiry, to discover which variation has been introduced with the sanction of the bishop, and which rests merely on the whim of the incumbent—perhaps even after its rejection by the bishop.

(Continued at foot of next column)

The Australian Church Record, December 8, 1955

MEDIEVAL REVIVALS IN BRISBANE

Under the headline "Altar fires at consecration" the Brisbane "Courier-Mail" of November 28 gives the following report:—

Flames shot from the high altar of St. Philip's Church of England, at Thompson Estate, recently, as Archbishop Halse consecrated the new £20,000 brick church.

The archbishop lit five fires on the altar.

This was part of a centuries-old ceremonial used to consecrate Britain's mediaeval cathedrals.

The previous St. Philip's was destroyed by fire a year ago.

ANOINTS CROSSES.

During the consecration, in which holy water and incense were used in blessing, Archbishop Halse, with his deacon (the Rev. A. P. B. Bennie), and sub-deacon (the Rev. J. G. Johnston, St. Philip's Rector), anointed five incised crosses on the marble high altar with oil.

Five candles were then set in each of the crosses, and lit. Their flames removed the oil, leaving it clean for covering with linen cloths.

Archbishop Halse, in his sermon at the following Solemn Eucharist, said the formularies and practices of the consecration were the same as those used in blessing Britain's ancient cathedrals.

(Funds for this new church came from £11,000 insurance claimed on the Rectory. Hall and Church which were destroyed by fire together with a loan of £6,000 secured by a diocesan guarantee.—Ed.)

Opportunity.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know; it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness.

Similarly, under section 73 (2) of the new draft, a clergyman is empowered to disregard the decisions of the Appellate Tribunal, if he can claim the authority of any church court in England. Only the most regular and careful enquiry by the Ordinary will be able to separate between those cases where the Appellate Tribunal's decision is being ignored lawfully and where it is ignored merely by contempt.

Even with regular visitation it will be difficult under the new draft to see that the law is obeyed. Without it anarchy will reign.

The Australian Church Record, December 8, 1955

AUSTRALIAN COLLEGE OF THEOLOGY

CHANGES IN THE CURRICULUM

by the Registrar of the A.C.T.

At the time of General Synod, usually once in five years, the administration and influence of The Australian College of Theology come up for review before all the Fellows of the College, that is before all the Bishops of the Church in Australia and Tasmania, and the other Fellows.

A detailed report is furnished to all the Fellows at the Quinquennial Meeting, presided over by the Primate, who is President of the College.

The Fellows, therefore, have before them amongst other information, an exact account of the number of candidates for the various examinations, with the number and classification of the passes.

They observe that a number of changes have been made, chiefly by the Bishops, in the Th.L. curriculum in recent years.

The changes in the Certificate for the Licentiate fall under two main headings:—

A. The number of subjects required for Th.L.

B. In what manner the subjects may be taken: Single Subject system.

A few years after the cessation of war an effort was made with more or less success, to discover the number of subjects for Th.L. that would give the best satisfaction to the Bishops in Australia, and to the theological colleges wherein candidates were prepared for that examination. Eventually the whole College, Bishops and Fellows, voted:—

"Candidates for Th.L. will be required to pass in ten subjects."

The subjects are set out in the Manual, the hand-book of the College, being divided into two Parts, five subjects in each year.

Up to the year, 1950, one Part only was set one year and the other Part the following year. A candidate was required to enter for a full Part at the one examination, or he could enter for a less number than the five subjects if a special concession was allowed him: every appeal being judged individually.

Revolutionary Change

A revolutionary change was adopted in 1951. The subjects comprising the Th.L. could now be taken:—

"In any order, over any period of time, and in any number at one time."

Some of the Bishops were of opinion that a candidate would be better equipped for the Ministry by extending his period of study over a longer

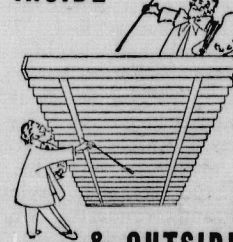
span of time, than to compress the accustomed course into the customary two years. The method—the single subject system—that method is in operation at the present time. Without a doubt the results show that more candidates will take more than two years to finish off a pass in Th.L.

Single Subjects

The adoption of the single subject system has demanded a radical change on the part of the Council of Delegates in awarding passes in the examination. Up to 1950, a candidate was generally awarded a Pass on his average over the whole Part; because (as said above) he was required to

(Continued on page 6)

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& OUTSIDE DUO-LITE

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

All that we know of the Apostle Thomas we learn from the gospel according to St. John.

St. Thomas' Day. His first appearance in the narrative suggests a man of sober temperament. If not a pessimist he is far from optimism. When Jesus announced His intention of returning to Judaea and particularly of going to Bethany which was on the confines of Jerusalem, now a hotbed of murderous conspiracy, it was Thomas who said, "let us also go that we may die with him." There was courage and there was loyalty but no hope.

We next see Thomas in the Upper Room on the eve of the passion. Our Lord was speaking then of His impending departure and said, "Whither I go ye know the way." "Thomas saith unto Him, Lord we know not whither Thou goest; how can we know the way?" Jesus replied, "I am the way, the truth and the life; no one cometh unto the Father but by Me (or through me)". These words of Thomas show that he has risen from despair to enquiry. And we are grateful to him for giving voice to his enquiry for it elicited from our Saviour those beautiful and wonderful words that we have just quoted.

The third appearance of Thomas is at the time of our Lord's resurrection. It is in the Upper Room. Thomas had not been present for some reason when our Lord appeared to the Apostles and others on the evening of the day of His resurrection. When Thomas heard their story he refused to believe it. This makes us wonder whether Thomas had been present after all at the raising of Lazarus. At any rate he said to his fellow disciples, "Except I shall see in His hands the print of the nails and put my finger into the print of the nails and put my hand into His side I will not believe."

Evidently Thomas had witnessed our Lord's suffering and death. A vivid picture of that scene still filled his mind. But his faith had got no further.

A week later in that same Upper Room, the risen Lord again appeared to His disciples and Thomas is present.

"Jesus cometh the doors being shut and stood in the midst and said

Peace be unto you. Then saith He to Thomas, Reach hither thy finger and see my hands and reach hither thy hand and put it into my side; and be not faithless but believing. Thomas answered and said, My Lord and my God."

This expression of faith by Thomas is the climax of the Gospel according to St. John.

And this experience of Thomas prepared him to wait with the others in prayer and in hope for ten days till the Holy Spirit was given on the day of Pentecost.

Early Christian writers tell us that Thomas went to Eastern countries as a missionary. The references to him in the New Testament although not occupying much space are sufficient to show how he was trained and prepared for that sacred task.

It is for us to claim the blessing pronounced by our Lord in His last words to Thomas in the Upper Room, "Blessed are they that have not seen and yet have believed."

The consecration last week by the Archbishop of Brisbane of a church with medieval ceremonies is a warning against hasty adoption of the Draft Constitution. In addition to the published report in this issue, we are informed by a member of the congregation that the Archbishop at one stage in the service "processed round the interior walls and splashed them at intervals with holy water from a bowl held by the Rev. I. Church, Principal of St. Francis' Theological College. Immediately above and behind the altar there is a recess in the wall for the reservation of the sacrament. A large crucifix depicting Christ, with seemingly cruel and inhuman features hangs on the wall dominating the sanctuary. At the end of the service the sacrament was ceremonially reserved by the Rector in the presence of the Archbishop." Six large candles stand above the altar.

Plea from Brisbane Layman. In addition to the published report in this issue, we are informed by a member of the congregation that the Archbishop at one stage in the service "processed round the interior walls and splashed them at intervals with holy water from a bowl held by the Rev. I. Church, Principal of St. Francis' Theological College. Immediately above and behind the altar there is a recess in the wall for the reservation of the sacrament. A large crucifix depicting Christ, with seemingly cruel and inhuman features hangs on the wall dominating the sanctuary. At the end of the service the sacrament was ceremonially reserved by the Rector in the presence of the Archbishop." Six large candles stand above the altar.

All these ceremonies and ornaments are illegal in our church. They belong to the medieval and Roman Catholic system which was done away with in the Church of England at the

Reformation. But it is clear that church leaders in Brisbane are looking to see such practices as these legalised under the new constitution. Nor is there anything in that document which will hinder the re-introduction of these superstitions.

A Brisbane reader who is disturbed by these prospects sends this comment: "The avowal by the Archbishop of Brisbane of practices which it was the object of the Reformation to remove from the Church of England must be considered in the light of the recent adoption of the Draft Constitution by General Synod. The incident shows the manner in which the Anglo-Catholics in Queensland propose to develop the church under the new Constitution. There will be nothing to stop them in this policy if the Prayer Book and Articles are removed as fundamental constitutional limitations."

There has been some agitation about the fact that the parishioners of St. Luke at Liverpool are painting their fine old church pale green, and the diocese of Sydney in general has been rated for not stopping it. However, there does not exist any diocesan machinery for stopping the parishioners of a church from painting it any colour they like.

Pale Green Churches. Without assessing the merits or demerits of a pale green St. Luke's, it is clear that there is room in all our dioceses for some agency which would give guidance on matters of ecclesiastical art. The general standard of church architecture, stained glass, and furniture design in this country is depressingly low, and most church people seem unable to break away from certain traditions. A church is not a church unless it has pointed windows, a choir side-on to the congregation, and gothic trimmings on panelling and furnishings.

At a time when new churches are being erected, it is disappointing to find especially in evangelical parishes, so little thought being given to the principles of designing a church for the purposes of evangelical worship. Few architects, however competent, have much idea of this, and if they do not learn it from those who request their services, they will continue to give their own interpretations of what worship is. But any architect worth his salt would soon solve the problems involved in such things as placing the Table where it is most truly the Communion Table of the whole congregation and not in a remote "sanctuary" to be approached by long queues; (Continued at foot of next page)

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An Undergrad's Impressions of Billy Graham's Cambridge Mission

Soon after the end of his London Crusade in 1954 Billy Graham came to preach at Cambridge. More undergraduates came to hear him in Great St. Mary's and to other churches in the town to which the service was relayed than any other preacher for many years. Afterwards he said, "If you ever want me to take a series of meetings here at Cambridge, just let me know and I'll take the first plane over from America!"

The mission was prepared by prayer at Cambridge. In the Daily Prayer Meeting at 1.30 each day there are usually more than one hundred undergraduates present. During most of this term there have often been twice that number. There have also been prayer groups in colleges and faculties and special services in college chapels. Nearly one million letters were sent out by Dr. Graham's evangelistic organisation which among other things asked people to pray for Cambridge. In addition Dr. Graham appealed for prayer on his radio programmes during the mission — broadcast by 900 radio stations in America, reaching an audience of between twenty and thirty million people.

In writing about Cambridge this term, almost everybody here who has been interested in the mission would stress the importance of a series of talks on follow-ups which have been open to all Christians in the University. They were given by the Reverend Bruce Reed.

"If I'm not kidnapped soon!"

The evangelist arrived in Cambridge on November 5th. There had

placing the pulpit where the preacher does not have his back to the choir; and placing the font in such a way that baptisms can conveniently be administered in the presence of a large congregation.

In Sydney at present, all designs have to be submitted to the Archbishop for approval. But the Archbishop cannot possibly give all the attention required to this matter, and there are usually long delays in securing the necessary approval. Even so, there is very little supervision of some aspects of design. One church has recently been erected in which it is physically impossible to stand at the north side of the Table. In another now in course of erection there is a built-in black framework for the Table, making it immovable, contrary to the Prayer Book and canons.

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"The first university crusade we have ever conducted, and potentially the most important series of meetings we have ever undertaken." This is how Dr. Billy Graham described the mission which he conducted in the University of Cambridge from November 5 to 13.

Geoffrey Golden, an undergraduate of Trinity College and a member of the Cambridge Inter-Collegiate Christian Union which arranged the mission, has written the following account for the "Record." Mr. Golden is the son of Dorothy Denison, who is well known as the author of books published by the C.S.S.M.

from this gathering to accept Christ were counselled by assistant missionaries and graduate counsellors, assistant missionaries, included many clergy and Christian workers from all over England. Each one is being followed up in his or her own college by Christian undergrads.

Fundamentalism.

Fundamentalism—or the attitude of the conservative evangelist to the Bible—was freely discussed.

In Cambridge a Fundamentalist was described as someone, who "accepts every word of the Bible without questioning its accuracy or its origin and is opposed to scientific analysis and criticism." But a slight study of those who are called Fundamentalists in Cambridge will show how untrue this criticism is.

Study of the language and the meaning of the original text before translation should be pursued, and a study of the symbolical language of the Bible and the literary meaning of writings of many different times and from many different places. Such intellectual pursuits are eminently healthy, as long as we realise that the truth which the Bible teaches is far more essential than the manner in which that truth is presented, and as long as we guard against the speculations of our own finite minds, and the danger of the reason of man setting itself up as a greater measure than the mind of God.

(Continued on page 11)



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CHURCH SCHOOLS AND EVANGELISM

By the Rev. J. R. L. Johnstone.

The word "education" means a great deal more than the imparting of information. One dictionary says that "educate" means "to bring up children; to train; to teach; to cultivate any power;" and that "education" means, amongst other things, "strengthening of the powers of body or mind." The Latin origin of the word means "to lead out".

Christian education is therefore to lead out in the Christian way. It must be related to the things for which baptism stands, and is the teaching, training, cultivating and strengthening of the life of young disciples of Jesus Christ.

One essential in Christian education is evangelism, in the sense of leading to a personal decision to worship the Holy Trinity, to accept the free gift of forgiveness and gracious help won by Christ's atonement, and to ask for and accept faithfully that "higher gift than grace" which is the Holy Spirit, "God's presence and His very Self, and essence all divine", together with the dedication of the whole person to

the love and service of God and the performance of His will.

The Church Catechism supplies the norm for the Church of England's approach to the education of children. Only a dishonest person or an ignoramus could seriously deny that the Catechism challenges children to a deliberate, purposeful and informed decision to believe and to do certain definite things of far-reaching significance. These include the renunciation of the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; the promise and vow to believe all the articles of the Christian faith; and the vow by God's help, to keep God's holy will and commandments, and to walk in them all the days of one's life.

Other portions of the Catechism challenge children to acknowledge their duty to God and to their neighbours in a deliberate and informed way.

It is therefore disturbing to find that there still persists in certain quarters an attitude of resentment towards or fear of the evangelistic approach to the spiritual education of children in our own schools. If the Church is to be faithful to Christ in the education of children, Christian people must rise up and assert the duty of those entrusted with the task of governing and conducting the affairs of Church schools to give a positive and full education, in the Christian sense, to those entrusted to their care. Their responsibility to God and to His Church is great. They should see that Christian schools must give bread, not a stone, to children needing spiritual food. Councillors, headmasters, headmistresses, chaplains and teachers generally share this responsibility, but most of all chaplains, whose responsibility to God in their pastoral ministry is so high that no interference with their proper exercise of it can be tolerated.

AUST. COLLEGE OF THEOLOGY.

(Continued from page 3)

undertake the whole Part at the one examination.

He might average, say 55% over the whole Part, having one subject, say Doctrine, 44%; but his average was high enough to push him through the needle's eye. Under the present single subject system he must pass (there is no escape) in every single subject.

He might average over the Part 75%; but if his Doctrine was only, say 44% as above, then under the present scheme he would be allowed

the subjects in which he passed, but he would fail in Doctrine.

The present scheme is on trial; but it is quite evident that candidates on the whole will take longer to pass the Th.L., than heretofore.

Greek New Testament

At first sight it might appear that there has been a reduction in Greek New Testament. As a fact that is not so.

Under the old order there appeared New Testament Greek in Part I and Part II. In those days New Testament Greek in Part I comprised (say St. Luke) St. Luke's Gospel in Greek with contents, authorship and general knowledge of the Gospel in English.

A similar question paper was set in Part II on an Epistle.

Under those conditions a candidate could reasonably hope to catch some marks on the English portion of the Set Book, if he was conscious of his weakness in the portion on the Greek text.

The subject, New Testament Greek in Part I and Part II was changed in 1954, and became one Subject only, the fifth Subject in Part I with the new title: "Greek New Testament."

The new Subject is quite different from the old, demanding more exact knowledge of the naked text. Greek New Testament does not indeed embrace so many chapters of the New Testament; but the candidate is examined on:-

"The translation, grammar and exegesis of the Greek text of the two portions of the two Set Books."

In past time the candidate (as said above) might reasonably pick up some marks on the English portion of the question paper; alas, now, the English portion has vanished.

The candidate is compelled to understand some Greek grammar. In addition to ordinary translation of the Greek text, he will be asked to state clearly the relevance of certain Greek texts in their original contexts. Under Accidence, he will be asked to make a choice of nouns and verbs from a list supplied, and to give the primary form (nominative singular, or, 1st person indicative active) together with the root meaning.

A competent reader will observe instantly the great handicap under which a number of ordained men will labour, who, having failed to pass Th.L., before Ordination, will face their single difficult subjects with little joy for study.

For example: if a candidate leaves Greek New Testament until after Ordination, he will find it a high hurdle to acquire sufficient exact knowledge to pass this subject under the present single subject system.

Under the old order it might have been possible to squeeze through on the average system, but, alas, that hope is available no longer.

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ARTICLE VIII.

Scripture Rules the Creeds

By Archdeacon T. C. Hammond.

In considering Article VIII we have to notice, first of all, the fact of the acceptance of the three ancient creeds. It is a common charge against members of the Church of England that they established an entirely new church in the reign of Henry VIII. This popular slander is refuted by the fact here emphasised that the Church of England acknowledges that it is bound by the ancient decisions of the Christian Church.

The Nicene Creed as we use it dates from the Council of Chalcedon which was held in 451 A.D. Hort traces it to the activity of Cyril Bishop of Jerusalem who incorporated sections of the original Nicene Creed into the earlier Apostles' Creed used in the Jerusalem Church. The so-called creed of Saint Athanasius is usually believed to date from some time in the early fifth century. The Apostles' Creed goes back to the second century with certain additions bringing us as far as the eighth century. The Church of England can, therefore, confidently claim affinity with the authorised and widely accepted faith of the primitive church.

In addition to this fact, it is helpful to remember that the great central truths of the Christian Faith survived the shock of the great schism between the East and the West that reached its full peak in the eleventh century. They also survived the stormy period of the Reformation. The three creeds form the basis of the Christian Faith. We may be supremely thankful for this. The second noteworthy fact is the ground on which these ancient symbols are accepted. The Article states they "ought thoroughly to be received and believed." There is to be no compromise. The acceptance admits of no qualification. Every statement has a warrant that demands acceptance. The ground for this unqualified assertion is that "they may be proved by most certain warrants of holy scripture." This is the foundation on which the Church of England rests. Traditions are given most respectful consideration as is set forth more distinctly in Article XXXIV. But while traditions demand respectful consideration the authority of scripture is supreme. The warrant which assures the truth of our credal statements is that they are gathered from the undoubted revelation of God. The Church of England, in company with all who accept the message of the Gospel bows in obedience to the express declarations of God Himself minis-

tered to us through His inspired word. There is an authority which brooks no interference. When God speaks man can do nought else but submit. The certainty of those things which we believe finds its firm support in the declarations of Holy Writ. Whatever is there is binding. Whatever is not there may be profitable but does not command the same unquestioning obedience. It is well for members of the Church of England to recognise this unalterable standard of divine truth. When changes are levelled, as they are frequently levelled, that the Church has forsaken the appointed guide given by God to His people, we can return confidently to the assertion of the Article. We accept the Creeds not on the authority of their framers, but because of their consonance with sacred scripture. And we are prepared to give the same obedience to any declaration that has the same warrant by holy scripture. These are revealed truths and in these truths we stay our souls.

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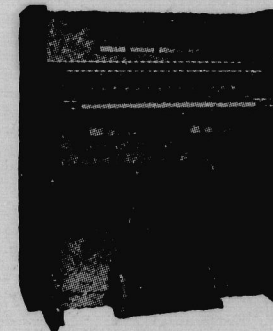
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39 ARTICLES 8. OF THE THREE CREEDS.

The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

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CORRESPONDENCE FREEMASONRY

(The Editor is not responsible for the opinion of his correspondents)

Dear Sir,

I have been very interested in the article on Freemasonry which appeared in your issue of the 10th inst. I must hasten to correct your statement, concerning the motion before the recent Diocesan Synod. It is not true to say that "the matter came on late in the business paper and the subject was shelved." The motion was proposed and seconded and then opposed by Archdeacon T. C. Hammond. "The Previous Question" was then moved and carried by a large majority, which caused debate to cease, and the motion entirely and effectively excluded from the business paper. Secondly, it is untrue to say that Masons take an oath to refrain from witness to the Saviour at masonic meetings. It is a most degrading, diabolical and false statement. Mention too is made of Rev. Walton Hannah's book "Darkness Visible" and then on page 16 you state that he has joined the Roman Church. The Church of Rome has always strenuously opposed Freemasonry. It would be amusing if it were not so pathetic to have professed Protestant Evangelical supporters of the "Record" working in harmony with the Roman Catholic Church in denunciation of many of their friends.

You also state that "it is hoped that the bishops will not side-step the issue." From my knowledge of bishops, they are too wise to burn their fingers in acceding to such a ridiculous request.

One would expect that the opponents of Freemasonry would be more Christian and less vicious in their attacks upon their fellow churchmen.

If you are not a mason you are acting upon hearsay evidence which is never accepted in a court of law.

It is a well-known fact that a great number of the keenest, most earnest, and faithful Christians are masons and many are prominent in parish councils.

It is high time that the clerical opponents of Freemasonry realised the stupidity of their utterances and actions which are irritating and offensive. Their methods repel men rather than win them for Christ, including non-masons.

Yours, etc.,

J. BIDWELL.

Strathfield, N.S.W.

[1]. The motion to which our correspondent refers came on after 9 p.m. on the last evening of Sydney Synod. It read: "That in view of the concern felt by many churchmen throughout the diocese of Sydney at the holding of services known as Masonic Services connected with the Church of England in this diocese when deviations from the Book of Common Prayer are permitted, that a committee be appointed by the Most Reverend the President, to investigate the legality of such services held in connection with the Church of England in the diocese of Sydney and to report to the next session of Synod and to request the Committee to examine the principles and tenets of Freemasonry and to report to Synod upon their compatibility or otherwise with the doctrines and formularies of the Church of England."

The motion was opposed by Archdeacon Hammond on the ground that it was the duty of churchwardens to see to the correction of deviations from the Prayer Book. It seems

to us fair to say that the passing of the Previous Question shelved the matter of a theological investigation.

2. In the charge delivered by the Worshipful Master or other officer of the Lodge to the Entered Apprentice after his first initiation into the Lodge, these words occur: "As a Freemason . . . your obedience must be proved by a strict observance of our laws and regulations . . . by abstaining from every topic of political and religious discussion."

We regret that Archdeacon Bidwell interpreted our note as a denunciation of fellow Christians. We had no such intention. We believe it to be our duty to report the widespread disquiet felt by many earnest Christians on the subject—indeed we have received letters expressing such disquiet which so far we have not published—and our opinion is that the proper way to allay this disquiet with complete fairness to all is for a theological investigation to be made within the Church of England. A prima facie case for such an investigation clearly exists, for it is not only the Church of Rome which condemns Freemasonry, but also the Greek Orthodox Church, the American Lutheran Church, the Dutch Reformed Church, various Presbyterian Churches in Scotland, Ireland and America, the Bradford Methodist Conference, and the Salvation Army which prohibits any of its officers from being Freemasons.—Ed.]

PAYING WOMEN WORKERS.

Dear Sir,

It was a very exciting day when I was first asked to take up the task of organising secretary for the women's work in a large C. of E. Organisation. As I was in my early thirties much useful contact could and was made with those of my own age group.

I felt God used and prospered the work — exhausting and interesting — involving much travel and usually a different bed each night.

I had been warned before accepting the position that the salary was poor—but adequate. However, as long as it was adequate that is all that matters in God's Service. We do not want an excessive salary — that would attract the wrong people.

But it was not long before I found that the actual amount received after tax and other deductions were made, was totally inadequate. Before two years were up I had to face the fact that I had no money left with which to buy the very necessities of life. I had dipped alarmingly into my small savings and it could go on no longer.

My resignation was sent in with great regret. The heart-ache is with me now. No notice was taken of my reason for resigning.

It is dishonest thinking to pray for one's workers, and yet not provide them with the necessities of life.

The Christian conscience has been aroused recently about the poverty of the clergy—but the financial position of young women, who give up their careers to serve God wholly through His Church is scandalous, and almost always, overlooked.

My Brethren, these things ought not so to be.

Yours faithfully,

JOAN FREWIN.

Th.L. EXAMINATIONS.

Dear Sir,

There are features of the examinations for Th.L. which from time to time must cause disquiet among those responsible for the training of candidates for these examinations. Usually, no doubt, the occasion passes without anything but the ordinary vocal criticism which one expects to hear in theological halls.

I feel, however, that it would be unjust to students who have sat for the recent examinations to let the paper set in Prayer Book pass without comment. The paper set was a searching one, covering many important aspects of the set course. Its basic unfairness lies in the fact that the student was required to each one of the eight questions set. Admittedly, two of these questions allowed alternatives but even eight questions out of ten is not giving liberal choice. Added to this one must take into account the fact that no student can do justice to eight examination questions in the brief space of three hours. With the exception of question two, all questions obviously required the student to show detailed knowledge and to give a critical evaluation.

In fairness to students who had to take this paper, it should be said that a race against time would be involved in answering even six of the questions.

It is to be hoped that the Australian College of Theology is not making the mistake of choosing examiners simply because of academic qualifications. The prime qualifications surely should be that an examiner should be in close touch with student life in theological halls or elsewhere. Further, it is not too much to expect that after 50 years of the standard essay-type question, the A.C.T. might take note of new examination methods standardised by Ballard, Vernon and others and which have been used in our universities for a considerable time and with great effectiveness.

Yours, etc.,

R. S. R. MEYER.

The Rectory,
Rozelle, N.S.W.

HELP WANTED.

Dear Sir,

Would you be so kind as to give this letter a place in your correspondence column as it presents an opportunity for Christian service at the Herne Bay Housing Estate for a senior and also a kindergarten Sunday School Superintendent, would the people who are interested please ring LF 8683 and make an appointment to see the minister.

The minister's wife has had the superintendency of the kindergarten school for the past six years and her help is now needed in the permanent Sunday Schools in the district.

There are approximately seven thousand people in the Housing Estate and they are only sojourners in this district and come from practically every parish in the Diocese of Sydney. For this reason it is fitting that other parishes should help to meet the spiritual needs of these people.

The Housing Estate has absorbed many of our best teachers and the permanent Sunday Schools are suffering as a consequence.

Yours, etc.,

MAPSON WILLIAMS.

The Rectory,
Herne Bay, N.S.W.

The Australian Church Record, December 8, 1955

CORRESPONDENCE

THE CONSTITUTION.

Dear Sir,

I take the liberty of writing to you on the question of the Constitution, because I still regard myself as a "Sydney" man, and also because I have had so much first-hand experience of the difficulties, and the dangers, which the Diocese of Sydney is facing in this present issue.

Let me say first off that Evangelicals suffer under a severe handicap: generally we are concerned only in the establishment of Christ's kingdom, in the lives of individuals, and we look forward to His reign on Earth. The result is that we are not "constitutionally minded", and indeed are inclined to hold aloof and to feel that those who are, are legalistic and mind earthly things. On the other hand it is well to realise that the Anglo-catholics have a definite deliberate aim, which is made plain by the following quotation from Dr. Pusey's address to the English Church Union, on March 21 1867. "Let no further advances be made at present, but all attention be concentrated in fortifying the position already attained, and in completing the military education of the Church's army . . . Churches like St. Alban's, Holborn . . . books like the Altar Manual . . . fairly represent the most advanced post yet reached by the Catholic Revival in England. They are not the ultimate goal. The final aim, which alone will satisfy is the reunion of Christendom and the absorption of dissent within the Church."

Who is it that wants the Constitution? has any request come from Evangelicals? From the earliest days Sydney has had to put the brake on, because from the commencement it has been realised that the aim of the Constitution is to legalise that which is at present unlawful in the Church of England.

See what has happened in this land (South Africa). The Church of England was founded by men of strong Evangelical convictions. When Bishop Gray arrived here he complained that the place was over-run by Evangelicals. For years he beat up against the safe-guards that the Church of England provided. Finally in a fury he described the Privy Council as "that masterpiece of Satan for the overthrow of the Faith". In 1870 he had his Canons and Constitution of the Church of the Province of South Africa passed. This made the bishops the final court of appeal. Evangelicals realised that they simply must not join this Church. For years the three old Evangelical parishes tried to work with the bishops of the Church of the Province, but it was a ceaseless struggle and conflict. And at the last it became apparent that a break had to be made. The Church of the Province felt that it was so strong that it could throw down the gauntlet, which it did in 1933. Ever since that time the Church of England, which thank God is protestant and reformed, has been forced to take energetic steps to prevent complete extinction.

I earnestly appeal to my brethren, for the sake of the Gospel, to awake to the fact that there is a deliberate intention on the part of the Anglo-Catholics to gain control of the whole Church, and furthermore to realise that it is impossible to make agreements with them.

Yours, etc.,

S. C. BRADLEY

P.O. Box 1530,
Cape Town

The Australian Church Record, December 8, 1955

UGANDA MISSION.

Dear Sir,

The leading article in your issue of Nov. 10, "All this in a lifetime," recalled very vividly to my mind one, Walter Harrison Hill, a close friend of my brother and fellow graduate of Cambridge University — and at times a guest in my father's vicarage in the North of England.

Walter Hill left England at 36 hours' notice on 10th May, 1890, to join Bishop Tucker's party for Uganda—with him J. V. Dermott.

Both were actually in the middle of their ordination examination by the Bishop of London at Fulham when the call came for four recruits for the Uganda Mission in Africa. The Bishop of London sanctioned their withdrawal and gave them his blessing.

On arrival at Zanzibar they were ordained by Bishop Tucker on June 22, 1890.

Before leaving England a specially convened meeting had been held at C.M.S. College to farewell the outgoing party. At this gathering Mr. Dermott made a particularly striking speech. He was not, he said, distressed in the least at the thought of going forth; indeed he felt extremely happy that the moment for which he had so longed had at last arrived—His sorrow was for those who were left behind. After ordination in Zanzibar began the long trek on foot, with portage, to Uganda.

Walter Hill died on the journey of fever contracted at Nassa on July 20, 1890. J. V. Dermott lived to reach Uganda, but died there on April 24, 1892. News of his death reached Salisbury Square on July 11, 1892. Thus is sown the "seed of the Church." The Uganda Mission has been an outstanding undertaking abundantly blessed by the Holy Spirit—and never lacking workers to "follow on". It is now, itself, a missionary church.

Yours, etc.,

(Mrs.) STEPHEN TAYLOR.

Mount Colah, N.S.W.

SUNDAY SCHOOL PRIZES.

Dear Sir,

As Christmas approaches bookshops are filled with aunts, uncles, grandparents and Sunday School teachers, all searching for the "right book" for little Johnny or Mary. One finds that usually the selected volumes are almost entirely secular, and Johnny and Mary finish up with a year's good reading, but reading in which the Christian point of view is entirely lacking.

A great responsibility, I feel, rests on the Sunday School Superintendent who has a unique opportunity to place in his pupils' hands good Christian literature. Aunts and uncles and such kind folk will always supply the secular; let us balance it by always supplying the spiritual.

Yours, etc.,

N. C. BATHGATE.

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The Members of the Board of Management are most grateful to the following for their donations:— Chaplain M. A. Payten 5/-; Deaconess E. Stokes 5/-; Miss M. Jones 5/-; Mrs. F. J. W. Howell 5/-; Miss Haslingden £1/5/-; Rev. H. Rawson 5/-; Rev. A. M. Stibbs £2/10/-; Dr. A. L. Webb 12/-; Mr. John M. Wells 5/-; Miss Lambert 5/-; Rev. F. B. Mullens 5/-; Mr. J. G. Sapsford 3/-; Mr. C. A. M. Robertson £5.

NEW TESTAMENT BISHOPS.

Dear Sir,

I am sorry if I gave a wrong impression of the Rev. J. R. L. Johnstone's view regarding the nature of bishops in the New Testament. The opinion of Dr. P. T. Forsyth which I quoted was not that there were no bishops in the first century, but that there were none of the kind we have today, i.e., monarchical, diocesan bishops. With this, I think, Mr. Johnstone would agree, as would Professor Turner. The primacy of James the Lord's brother among the presbyters (and apostles) at Jerusalem does not go beyond chairmanship at conferences, and Timothy and Titus, whether Mr. Johnstone calls them bishops or apostolic delegates, had only temporary functions to perform in the churches to which Paul sent them on his behalf.

The important fact is that, as far as we know, there was originally a plurality of elders in every local congregation who had the ministry of episcopate or oversight, whether or not they were known by the title of episcopoi or bishops in every case. As the Rev. A. M. Stibbs puts it, "subsequent choice of one of the elders to act as a *primus inter pares* (first among equals) the early and widespread appearance of a single "bishop" over each local congregation, and the much later development for such a bishop to have a much larger sphere or diocese than one congregation, may all be said simply to be further extensions of the same principle of appointment to oversight. But such extensions have dangers in a possible tendency towards something monarchical rather than ministerial, and something virtually political and imperial rather than local and communal." (The Church, Universal and Local, p. 62.)

Yours, etc.,

DONALD ROBINSON.

Moore College,
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OUR LORD'S SECOND COMING (II)

It was during the last week of our Lord's earthly life that He was asked the two-fold question about the future, which is still being asked: "WHEN shall these things be?, and what shall be THE SIGN of Thy coming and of the end of the world?"

Our Lord's answer as given in each of the three first gospels begins with the warning, "Take heed that no man lead you astray." Our Lord does not resent these questions but warns us against rash conclusions and ill-founded hopes. This is a sphere where religious cranks, charlatans and mountebanks are likely to acquire an influence.

Regarding the time of our Lord's return no date can be fixed. "Of that day, or that hour, knoweth no one, not even the angels in heaven, neither the Son but the Father." (Mark 13/32.)

A couple of generations ago what is called the "Year Day" theory of interpreting prophecy had considerable vogue and was adopted by some earnest and able men but that theory was a conjecture and not a revealed fact. All the dates thus fixed have now passed.

This does not mean that a date is not fixed. We ourselves believe that a date is fixed in the counsels of God and that when the hour strikes our Lord will come again. That this is hidden from us must be for our good. Without doubt it is the Divine intention that the Church should ever keep before it our Lord's promise that he will come back again. Few things are more likely to keep the church on the right course than this. Our constant temptation is to leave the course set for us and apply ourselves to secondary things instead of primary or to things that are really of this world and its ways.

Are we then to look for signs to-day?

Our Lord rebuked the men of his day for their insensibility to the meaning of things that were happening before their eyes. "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times" (Matt. 16/3).

And speaking of happenings that would precede the end he said "When these things begin to come to pass, look up, and lift up your heads for your redemption draweth nigh."

One happening which our Lord mentioned concerned their own city. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." We are undoubtedly living to-day in the season of opportunity for the Gentile nations. But that season will come to an end. And the deliverance of Jerusalem

from Gentile domination will evidently be a sign or token of this. There are many who believe that the return of the Jews as a nation to Palestine is bound up with the fulfilment of this prophecy. We have not room here to discuss that question. The Apostle Paul may have had our Lord's words in mind when he wrote, "For I would not, brethren, have you ignorant of this mystery lest ye be wise in your own conceits that a hardening in part hath befallen Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved."

Israel as a nation rejected their Saviour. "He came to His own but His own received Him not." Individuals received Him. "As many as received him to them gave he right to become the children of God."

It is possible that temporal blessing may come to Israel now even in their unbelief but we believe that salvation can only come to Israel through our Lord Jesus Christ. Israel may rebuild their temple and establish again their sacrificial system but how can that avail them? It must surely increase their condemnation. The salvation of Israel is bound up with their Saviour and with Him alone. It is the duty of the Christian Church to witness to Israel. Missions to the Jews should come first of all.

But God's purposes of grace are not limited to Israel and never have been. If the Jews were given the Word of God in a special manner it was not for themselves alone but for the whole world. A gardener who gives special attention to one corner of his garden and sows seed there has more than the good of that corner in view. Those seedlings are to be planted out over the whole garden. God said of Israel, "Ye are my witnesses" (Isaiah 43/10). Israel failed in this. The apostle Paul had to say to his nation whom he intensely loved "the name of God is blasphemed among the Gentiles because of you." When the Gentile cursed the Jew for injustice or other cause he cursed the God of the Jew. What a lesson there is here for the Christian nation's to-day!

Closely related to this is another sign given by our Lord, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come."

The Australian Church Record, December 8, 1955

There is no doubt this condition is nearer fulfilment to-day, than ever before. During the last fifty years, to go no further back, missionary interest and missionary giving have increased enormously.

Now a new medium called gospel recordings is being employed to take the Christian message to tribes and peoples before unreached. Records are made, with the help of natives, in languages that have not yet been reduced to writing as in New Guinea. In other cases as Yucatan in Mexico where missionaries have been excluded this method is employed.

And God is graciously using these means. Men and women are being converted and missionaries asked for.

It may well be that this present world age is nearing its end or consummation. When that moment arrives the Lord will come for his own like a flash, "in the twinkling of an eye." Even now he says, "I come quickly." The response of our hearts should be, "Amen. Come Lord Jesus."

BILLY GRAHAM—(from page 5)

Such a criticism therefore that some Christians at Cambridge do not see the benefit of useful biblical scholarship is not true. But Dr. Graham has come to Cambridge to preach Christ. His preaching has centred upon the half-forgotten basic and dogmatic truths of Christianity—straight from the Bible. And how often we have seen that the Holy Spirit uses the word of God more than anything else. To theologians Dr. Graham said "Everything is in the hands of the Holy Spirit if you faithfully preach the Word."

The Cambridge Review summed up its criticism of Dr. Graham's message in these words. Dr. Graham has "nothing to say and nothing to offer that has not been said and offered for 2000 years." The truth is the same. David Sheppard speaking at a special meeting for sportsmen summed up this truth when he said "the relationship we must have with Christ is that of sinner to Saviour. That has never changed and will never change."

In a letter to Montague Butler, Master of Trinity 70 years ago, F.J.A. Hort wrote, "If there is a country where the struggle can be successfully maintained for Christendom, it is England. If there is a place where it can be successfully maintained for England, it is Cambridge." And this mission will have played no small part in the extension of the Kingdom of God at Cambridge in the 20th century.

The Australian Church Record, December 8, 1955

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PERSONAL

Canon Bryan Green, Rector of Birmingham, is in the United States on his seventeenth preaching tour in that country.

Mr. Roger Thorne, of Beecroft, N.S.W., who has recently been a student of Trinity College, Cambridge, has been awarded a Ph.D. in Mathematics of that University.

The Rev. John and Mrs. Reid, of Manly, N.S.W., are receiving congratulations on the birth of a daughter.

Mr. Clarence M. Foster, Joint Secretary with Dr. Laird of the Children's Special Service Mission, London, has announced his resignation from the end of March next. Mr. Foster is a Trustee of the Keswick Convention.

Captain A. W. Batley, Federal Secretary of the Church Army, leaves for England on the "Arcadia" on 25th Feb. next. All overseas leaders of the Church Army will confer with the Chief Secretary in London.

Captain J. Gregg has been recently appointed Director of the Church Army in New Zealand, in succession to Capt. Pearce.

The Ven. Archdeacon W. Hancock recently passed away in Melbourne in his 93rd year. He was Archdeacon of Gippsland 1903-8 and was Archdeacon of Melbourne from 1928. One son is Sir Keith Hancock and one daughter is the wife of Canon Dicker of Wangaratta. We extend sincere sympathy to his family.

The Rev. J. B. Burgess, Rector and Rural Dean of Wonthaggi (Gippsland), will be inducted to The Oaks (Sydney) on Thursday, 8th Dec., at 7.45 p.m.

The Rev. A. H. C. Crigan, of the Missions to Seamen will be inducted to St. Mark's and St. Cecilia's Preston (Melbourne) on 14th Dec.

The Rev. Guy Harmer has accepted nomination to the parish of St. Thomas, Essendon, in succession to the late Archdeacon C. Hedley Raymond. Mr. Harmer, at present Vicar of St. Thomas, Winchelsea, and prior to that Home Secretary to the Victorian Branch of the Church Missionary Society, will be inducted by the Archbishop of Melbourne on February 9, at 8 p.m.

The Rev. R. H. Pethybridge will be inducted to the parish of Springvale (Melbourne) in February next.

The Rev. T. R. H. Clark has accepted nomination to St. John's, East Malvern (Melbourne).

The Rev. R. A. Johnson, of All Saints', Petersham, has accepted nomination to St. Jude's, Randwick (Sydney).

Deaconess A. F. Betteridge (Melbourne) has announced her retirement after thirty years of service.

The Rev. G. W. Simondson was inducted as Vicar of Doncaster (Melbourne) on 23rd November.

The following received their Licences as Diocesan Readers at Evensong in St. Paul's Cathedral, on Monday, 28th November:— Mr. W. I. Brown, Mr. A. L. Browne, Mr. A. A. Mathieson, Mr. J. J. Mill, Mr. A. G. Palmer, Mr. P. L. Rowlands, Mr. D. H. Smith.

The Rev. S. Taylor, Rector of Alexandra (Wangaratta), has accepted the offer of the parish of Mount Gambier, and is to be inducted and inducted there on Jan. 27.

The Australian Church Record, December 8, 1955

THINK ON THESE THINGS HOW'S THE TIME

Conducted by June Dugan.

"Excuse me, how's the time?" It may be at a football match, it may be at the beach, or the bus stop; it may be an eager little face peeping round the door wondering how much more time is left before the stated hour to run home for tea; but we hear this phrase and its close relations so often that we can look at our watch and tell someone the time and yet not have even registered what we saw. Time, time, time. I often wonder which is the worst of our bogies — "Not enough money," or "Not enough time," but I am inclined to think that while we cannot do very much about our financial position, our bad position for time may be our own fault. The strange thing about it is that quite often we can arrange our programme in such a way as to be able to fit in the things we like doing whether they should be included or not, but at the same time we find it impossible to do some of the things we should but would prefer not to do.

In the contemporary picture emphasis is laid much more heavily on pleasure and self indulgence than it is on the things that mean development of mind and probably quite a deal of discipline. I know there are many people who spend all their time in study and the pursuit of the intellectual, but speaking as a housewife who knows her fellow workers pretty well, I know that many of us have forgotten that time is something which is only lent to us. Time is really just as much God's, as our money, or our talents or, for that matter, our own souls, whether we choose to recognise it or not.

On a poster outside a Church once it said, "If you are too busy to spend time with God, you are busier than He wants you to be," and that is a pretty straight statement, isn't it? There can be no double meaning, no backing out of a statement like that, and it includes every one. There are times when we pride ourselves on how busy we are, how many people are dependent upon us, and how many facets of life we are called upon to take up. Most mothers are cook, house-keeper, dressmaker, hostess, laundress, gardener, as well as being the one to do the shopping, take the children to the dentist, help Mrs. Over-the-way with her sick children, and attend meetings at the Church, school and community. What a programme! but we must begin at the beginning if our

work is to stand at all. We must begin first with God and take Him with us into every aspect of our work.

It is one of the hardest things to learn that Jesus Christ never intended that we should be wound up like an alarm clock set to go off at the least frustration or mishap: He never intended us to make such a burden of our work that we have no time to understand our children or help our husbands in their difficulties. He never intended us to be so caught up with the tempo of our times that we are frayed and nervy with a "breakdown" threatened at the end of our strength. Instead He intended that we should have peace that the world cannot understand or take away, and a joy that is complete and full. Does this sound impossible to you in the overworked, overwrought, circumstances you find yourself in?

It is a great comfort to know that whatever we may feel to be our duty or whatever our attitude to our lot in life, we can be assured that Jesus Christ takes a completely unbiassed view seeing where we are at fault, but at the same time longing to show us how to overcome, how to be free of our burden and feeling of insufficiency. If we can accept this, it is a good idea to go to Jesus in prayer and tell Him just how overburdened we are and how inadequate we feel. Then having unburdened, ask Him the way to leave undone the things that do not matter, to just do for today the things that require doing, and those only, so that we may have more time for the important things. We may ask Him, too, to teach us to relax.

When the vegetables are boiling over, the phone is ringing and the children are quarrelling in the bath, let us just tell Him (scarcely stopping to frame the words) how we need the peace he has promised and if we ask honestly we will find the muscles of our face relax and maybe even a smile will come as we answer the phone. Others will be very quick to note the way we handle our difficult times and we must be just as quick to tell whence comes our peace and strength. If only more Christian women would do this how much more powerful would be our witness, both in our house and out of it.

Much has been written about how we influence our children's thoughts

and actions by our own behaviour, and I think we cannot be too careful, if we profess to be Christians about the way we interpret the power of Christianity in our lives before our families. While we are still young mothers it is hard to realise how much we impress our children even in details, until we look back and see how small things our mother said and did impressed us. How would your children interpret Christianity from your behaviour? Would they say you are always full of peace and joy? Or would they say you are so busy doing God's work you have no time or strength left to be God's witness? The way we are made does come into it largely, but it is no excuse that we are naturally hasty or ill-tempered or nervy, God has promised without reservation peace to all who will trust in Him, and are willing to surrender their wills to Him.

So let us be honest and face it. How is the time? Always escaping us till we are always behind, or are we at peace because we have learned to plan our lives and our time with Him?

Our Prayer:

Not, if Thy grace vouchsafe to use,
Meanest of all Thy creatures me:
The deed, the time, the manner choose,
Let all my fruit be found of Thee;
Let all my works in Thee be wrought,
By Thee to full perfection brought.

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The Australian Church Record, December 8, 1955

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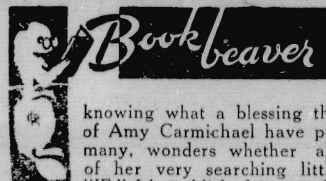
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NEWS IN BRIEF

● **HISTORIC CHURCH RENOVATED.** —

The historic St. Luke's, Liverpool (N.S.W.) has recently undergone extensive renovations to both the interior and exterior, the first for many years.

In view of some criticisms in the daily press, it should be stated that the Parish Council obtained expert advice from the paint industry before deciding on colour schemes. Only that part of the exterior which had previously been painted has been re-coated. Attempts were made to remove old paint from the exterior brickwork by steam cleaning and other methods, but these proved unsuccessful.

● **UNIQUE PERFORMANCE.**—The story of Belshazzar, King of Babylon, is unfolded by George Frederick Handel in a powerful oratorio which was presented by the combined choirs of the City of Brighton and City of Camberwell Philharmonic Societies in St. Paul's Cathedral on Wednesday, 23rd Nov. With these well-known choirs the National Opera Chorus Group was associated, the whole providing a chorus of very high standard.

This famous work had not previously been heard in Australia. The music was brought here by Dr. Herman Schildberger (who conducted the choir and orchestra), on his return from his tour abroad in September last.

The "writing on the wall" incident of Bible story was depicted and music lovers had the unique experience of hearing this oratorio for the first time in this country.

● **STATE SCHOOL CHAPLAINS.** — We note with interest that the Council for Christian Education in Schools is inviting further applications from ministers of religion for appointment as full-time chaplains to Technical Schools.

● **BIBLE COLLEGE FUNCTION.** — Annual examinations which were held throughout Australia on Monday, 28th November, concluded the first year's activities of the Church of England Bible College. The College closes its first year with over 150 students in every State of the Commonwealth.

Students and their friends and all interested in the work of the College who live in the Sydney area were invited to the closing function of the year on Monday, 5th December. There was a Service of Holy Communion in the Cathedral at 6 p.m. followed by supper and a time of fellowship in the basement of the Chapter House. The Rev. M. W. Murphy, M.A., B.D., Rector of Christ Church, Gladsville, recently arrived from Canada, addressed the students.

Lectures for 1956 will commence on Monday, 15th February and applications for enrolment are being invited.

● **NEW PERSECUTION.**—The persecution of Protestants by the Government of Colombia continues. Its latest directive is to governors and mayors "to punish exemplarily" non-Roman Catholics who show lack of respect to the Roman Catholic religion. Meanwhile the Roman Catholic Church continues to circulate literature ridiculing and insulting the faith of Protestants. Undismayed, the Evangelical Federation of Colombia is preparing to celebrate the centenary of evangelical work in that country. Evangelical campaigns are to be held and a new edition of the New Testament is being prepared for widespread distribution.

● **EVERY MEMBER CANVASS.**— A committee of men has been meeting at St. Thomas' Rozelle (Sydney) for some months to draw up comprehensive plans for an "Every Member Canvass." The canvass will be launched at the Balmain Town Hall at a Loyalty Dinner to be held on 12th and 13th March next. The Town Hall has been booked for two consecutive nights to cope with the large numbers who are expected to attend. A number of the men have given guarantees amounting to £600 to cover the initial expenses in launching the canvass. They are confident that the sum of £6000 for building repairs and improvements will be obtained over a period of 2 years.

● **22,000 BIBLES.**— In the year ended 31st October circulation of Scriptures from Bible House, Sydney, exceeded 81,000 volumes, these included over 22,000 Complete Bibles and embraced 53 languages.

● **MEN'S NATIONAL CONFERENCE.**— The National Council of the Church of England Men's Society will meet in Armidale (N.S.W.) on Friday, Jan. 13 next. It will be followed by the National Conference of the Society at N.E.G.S. on 14th and 15th January. Delegates are expected from all states.

● **MARTYRS' COMMEMORATION.**— The quarto-centenary of the martyrdom of the English reformers was observed with special addresses in St. Paul's Cathedral, Melbourne, by the Dean, the Precentor, Dr. L. L. Morris, Dr. C. Irving Benson, C. R. Badger Esq., and Dr. A. E. Floyd. The lunch-time gatherings were particularly well attended and the interest taken showed that "the candle" lit by the martyrs still burns brightly.

● **MIDNIGHT EUCHARIST.**—The Bishop of Durham has given advice to his clergy about the holding of Communion services at midnight on Christmas Eve. He doubts whether the introduction of these services has "led to a more edifying keeping of Christmas." . . . Be chary of introducing it. Let all things be done unto edifying."

● **DIVORCED CHURCHWARDENS.** — A move in the Church Assembly two weeks ago to exclude from office churchwardens who had been divorced was defeated. The Assembly however agreed that adultery or cruelty would disqualify for five years unless the bar was waived by the bishop.

Classified Advertisements

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FLATETTE, suit young couple, available with Secretary's duties for wife, on premises of Christian organisation in city, and possibly part-time work for husband. Apply "563." Church Record Office.

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APPLICATIONS stating Qualifications and Experience are invited for the position of SUPERINTENDENT of the Women's Department of the Sydney Missionary and Bible College,

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AMERICAN-STYLE YOUTH CAMP FOR SYDNEY

A camp based on North American style of camping adapted to Australian conditions and which will cater for all Church of England school age children is being organised this summer by the Youth Department of the Diocese of Sydney.

The camp is situated on the beautiful Port Hacking river surrounded by the 36,000 acre Royal National Park. It is named Camp Howard after the Archbishop of Sydney, Dr. Howard Mowll, and is being run in co-operation with the G.F.S. and the C.E.B.S. Applications have already been overwhelming. Activities will include archery, canoeing, camp craft, puppetry, pottery, and opportunities for qualifying for swimming and other awards.

An appeal folder shows a suggested plan of the development of the site into a first-class camp, but until money is available the camp can only function on a small scale. This January the camp will cater for only 130 children—30 at the Junior Camp, 50 at the Girls' Camp and 50 at the Boys' Camp. Junior Camp will be a co-ed Camp with ages from 6 to 10 years, with two Sectional Directors and under the General Directorship of Miss Patricia Evans who is well qualified in this field Girls' Camp, of girls from 6th Class to 5th Year will have three Sectional Directors under the General Directorship of Miss Joan Ash, the Sydney Diocesan Secretary of the G.F.S. Boys' Camp will have the same divisions as Girls' Camp and will be under the General Directorship of the Rev. N. C. Bathgate, Field Chaplain of the Youth Department. The Counsellors will be chosen from young working men and women, University students and teachers, all of whom are capable of giving mature Christian leadership. In the very near future it is hoped that the three camps will be running simultaneously with Junior Camp at Cheldecot, Girls' Camp at Rathane and Boys' Camp in the 11 acres of Chaldecot

towards Dark Bay This will mean that during the school holidays parents can send their entire school-age family together. It is hoped that by January 1957 Camp Howard will be functioning for the entire month with the option of a two-week or one month stay with each section of each Camp taking up to 30-50 campers.

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BIBLE COLLEGE RESULTS.

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B. M. Matthews 88%; B. Doggett 69; J. Hornby 76; V. Russell 84; G. M. Barwick 86; I. G. Gilbert 71; D. Preece 81; J. Dykes 58; A. J. Gray 86; D. Harris 66; R. A. Carruthers 79; M. Krause 83; F. Needham 78; G. Allen 90; J. Hansby 86; E. M. Garvie 69; B. Durham 90; J. Hall 58; A. Roberts 72; E. Mann 60; I. Mahoney 74; D. W. McDonald 57; M. Caudell 61; C. Dickens 51; N. A. Williams 72; S. Keeley 85; R. F. Nettheim 79; G. Pike 50; B. Matinson 54; Jacqueline Williams 50; Jeanette Lawrence 84; A. Moss 79; A. C. Hampton 71; V. Maidment 50; M. Heesh 74; H. Sadler 64; J. Dooley 80; M. Dooley 82; M. Walters 72; R. C. Stubbs 72.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

December 11. 3rd Sunday in Advent.

M.: Isa. 25, 1-9; Luke 3, 1-17; or 1 Tim. 1, 12-27.

E.: Isa. 26; or Isa. 28, 1-22; Matt. 25, 1-30; or Rev. 21, 9-22, 5

December 18. 4th Sunday in Advent.

M.: Isa. 32, 1-18; Luke 1, 26-45; or 2 Tim. 3, 14-4, 8.

E.: Isa. 33, 2-22; or Isa. 35; Matt. 25, 31; or Rev. 22, 6.

December 21. St. Thomas.

M.: Job 42, 1-6; John 14, 1-7.

December 25. Christmas Day.

M.: Isa. 9, 2-7; Luke 2, 1-20.

E.: Isa. 7, 10-14; 1 John 4, 7.

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The Australian Church Record, December 8, 1955

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