

THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

Volume 22, No. 32

April 17, 1958 Price 6d.

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

Bishop Loane's visit to India

The Right Reverend M. Loane, Bishop-coadjutor of Sydney, will leave this month to speak at a number of conventions in India. After the conventions he will proceed to England, where he will present the Archbishop of Sydney at the Lambeth Conference.

The hill conventions in India are attended largely by missionaries.

Owing to the exacting climatic conditions over the greater area of this vast country, involving wide temperatures of up to 115 degrees in the hot months, it is customary for all missionaries to spend a brief period of four weeks or so out of the intense heat in the cool and healthy climate of one or other of the hill stations.

Some of these hill stations, such as Kotagiri and Landour, are almost entirely missionary in their population, while others, such as Mussoorie and Darjeeling, are rapidly becoming holiday resorts for the Indian community.

While it is impossible to give accurate statistics, it is certain that the majority of the entire missionary community in India visit one of the seven hill stations mentioned in Bishop Loane's programme, which has been sponsored by the Evangelical Alliance through World Evangelical Fellowship, in co-operation with the Evangelical Fellowship of India.

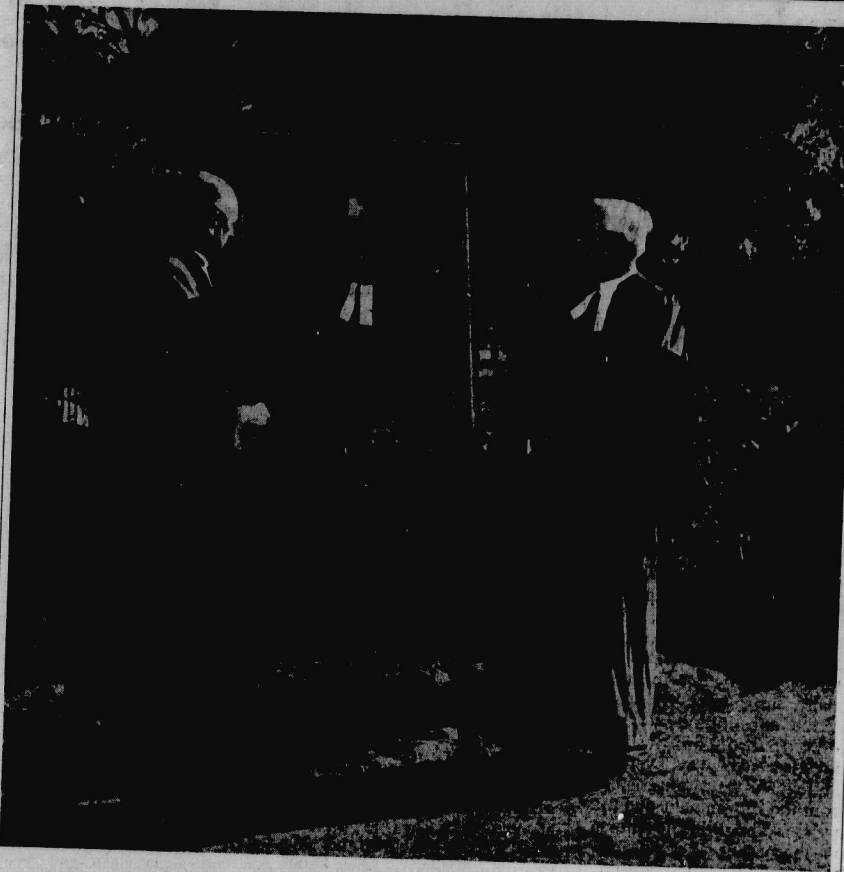
ISOLATION

Many of these missionaries live in comparative isolation from their fellow countrymen, and in some cases may never see a service in English except when on their annual visit to the Hills.

The conventions follow, on a much smaller scale, the familiar pattern of the parent convention at Keswick, and the meetings are attended mainly by missionaries, but also by a growing number of Indian Christians and local residents in various stations.

Bishop Loane's engagements commence in South India at the Nilgiri Convention, which takes place at Ootacamund, Coonoor and Kotagiri, with the dates of 5th to 11th; 13th to 16th; 18th to 22nd respectively.

(Cont. on page 8)



IN MELBOURNE last month the former Archbishop of Melbourne, the Right Reverend J. J. Booth, unveiled a portrait of the Right Reverend Donald Baker. Bishop Baker is here seen with Bishop Booth studying the portrait after the unveiling. Bishop Booth paid a warm tribute to the work of Bishop Baker in the life of the Church in Victoria. Bishop Baker was formerly Bishop of Bendigo, and later Principal of Ridley College.

ARCHBISHOP WOODS ON "LAY PROPHECY"

MELBOURNE, April 9.—The suggestion that if men are to be won for the Church they must be given a job to do is criticised by the Archbishop of Melbourne, the Most Reverend Frank Woods, in the current "Church of England Messenger."

The Archbishop says that it would be an insult to men just to look around for jobs for them to do in order to keep them interested.

He adds: "I have found myself in these first three months of my time with you speaking to several groups of men. On almost every one of these occasions I have been buttonholed by somebody or other who says to me in effect: 'If we are going to win the men for the Church and to keep them, then we must find a job for them to do.'"

"It is of course true that there are a great number of tasks which are closely associated with the life of the Church which ought to be done by the lay people and indeed can only be done by them. But it still remains true that there is not a job in or about the Church for every member of a congregation.

"I find myself, therefore, when

addressing these gatherings of men urging upon them the importance of accepting the responsibility of what I have called 'Lay Prophecy.' There are certain questions and problems which can only be answered by the laity. Here are some of them.

INDUSTRY

"Industry is a co-operative effort in which all its members should have a sense of responsibility for the well-being both of the nation as a whole and for the industry concerned. How can that sense of responsibility be stimulated in a man who is on a weekly wage contract and who owns no part of the concern for which he is working?"

"This raises the whole question of incentive, and indeed of vocation. Is there any relationship between the two? Can you have a vocation to work in, for instance, a repetitive job in a large factory? And if you are

earning more money than you really need, what happens to the incentive?"

"Is it true that it is very difficult, if not impossible, for a young man who has, shall we say, lately been confirmed and who has had set before him high standards of honesty, to keep his integrity? Does the phrase 'business is business' mean that business really has a slightly lower standard of morality than is normally applied in personal relationships?"

HONESTY

"Finally, I wish that more of our men took an active part in the work of the trade-unions and in their respective political parties on every level. I do not want to see a Christian party, far less a Church of England party. I do want to see more members of the Church of England, because of the responsibility they feel, taking an active part in these things."

Committee to revise Church catechism

LONDON, April 9.—A commission to revise the Church catechism has been appointed by the Archbishops of Canterbury and York.

The Chairman of the Commission will be the Bishop of Bradford, the Right Reverend F. D. Coggan.

Other members are: The Bishops of Coventry, Truro, Worcester, Middleton and Plymouth; the Reverend C. F. Evans, Fellow of Corpus Christi College, Oxford; Canon H. G. G. Herklots, Vicar of Doncaster; Canon V. K. Lippitt, Vicar of Hove; Canon T. L. Livermore, Rector of Morden; Canon C. F. D. Moule, Lady Margaret Professor of Divinity, Cambridge University; the Reverend G. B. Timms, Vicar of St. Mary the Virgin, Primrose Hill; Canon F. C. Tindall, Principal of Salisbury Theological College; and the Reverend E. J. G. Rogers, diocesan missionary, Liverpool.

The commission has been set up in accordance with resolutions passed by the Convocations of Canterbury and York. Its terms of reference are to consider the revision of the Church catechism "in order that its scope may be enlarged and its language made more suitable for present conditions."

LAYMEN

The commission will consult with a panel of laymen and laywomen who are members of the Church of England "professionally engaged in the teaching of the Christian religion to children and young people." The commission will select names for the panel, which will be submitted for approval to the two archbishops.

If the commission desire, they are empowered to propose two catechisms, one for children and another for older persons, in place of the present catechism.

CHURCH IN SHAPE OF FISH

NEW YORK, April 9.—A church built in the shape of a gigantic fish — ancient Christian symbol — has been dedicated in Stamford, Connecticut.

The 1,500,000 dollars Presbyterian church rises 60 feet at its highest point. On both sides of its 234-foot length are 20,000 jagged stained glass window-panes made in Chartres, France, and representing the Crucifixion and the Resurrection.

THE AUSTRALIAN CHURCH RECORD

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The Wrath of the Lamb

The controversy which has been proceeding in our correspondence columns can be pin-pointed to the question, Is punishment in its essence retributive? A large number of people these days believe that punishment essentially aims to reform the criminal or else to deter and prevent further crime. Thus objection has recently been taken to the flogging of a lifer in a Melbourne gaol for injuring a warder, because it is said that this punishment is merely retaliatory and that it is below the dignity of modern man to inflict retributive punishment.

However, that divine punishment is essentially retributive is ingrained in Bible teaching, not only in Numbers 16 but in many other passages, such as Nahum 1:2, 2 Thess. 1:6-9, Rev. 16:4-11. This last passage makes clear, what experience confirms, that such divine punishments do not lead to the reformation of the sinner.

If the view that punishment is retributive is rejected, then the divine authority of scripture must also be rejected. We are left simply with the authority of our own views. But the biblical doctrine has the support of history, for punishment originated as retribution, and it has also the support of the universal moral judgment of man-

kind which feels and demands that crimes (particularly gross crimes) should be paid for, and that the criminal should not escape scot free.

It is worth recalling that Satan's ruse to tempt Eve was to persuade her that God was more benevolent toward sinners than His word declared (Gen. 3:4). It is no kindness in preachers of God's word to hide God's severity against sinners or to dilute it by the non-biblical doctrines of universalism or annihilation.

If the biblical doctrine of punishment is accepted, sin is seen to be a terrible thing indeed, "every transgression and disobedience receiving a just recompense of reward," Heb. 2:2. The biblical doctrine involves, moreover, the doctrine of eternal punishment for the finally impenitent, as well as the substitutionary and penal death of Christ as the sinner's only way, yet a God-given way, of escape from the punishment due to his sin. The Bible teaching on hell, and on the ransom death of Christ holds together as a unity. It is indeed an awful truth. Man-kind is in a desperate strait. Yet into this blackness shines the grace of God's love and salvation in Christ. This gospel is man's only hope.

The Presence of Christ

A departmental store inserted a large advertisement in a Sydney daily on Good Friday restating the Easter-tide theme. It may seem ungenerous to criticise what was well meant; but the statement, although signed by a parson, was unfortunately erroneous in important doctrine.

The advertisement began by stating that Christ had bequeathed "as a perpetual gift" to His Church "His Eucharistic Presence" till the end of time. The Bible knows nothing of a eucharistic presence of Christ distinct from His spiritual presence in the hearts of His believing children. In His glorified human body, Christ is present in heaven till He comes again, as the rubric at the end of the Communion service makes

clear. In His spiritual power He is present, according to His promise, in the hearts of all those who have opened the door of their hearts to Him. He is present in this way whether they are attending Communion, or whether they are going about their daily duties. There is no third, special eucharistic presence. The bread and the wine at Holy Communion are sacraments and signs of the fact that He gave Himself for us on Calvary, and that He now gives Himself to us in our hearts moment by moment. As we see and receive them and hear the accompanying words, they enliven our faith which, stretching out and taking hold of Him, makes more efficacious His presence in us.

I WILL BE YOUR GOD The Destiny of God's People

(By the Rev. A. M. Stibbs, Vice-Principal of Oak Hill College).
And I will walk among you, and will be your God, and ye shall be my people (Leviticus 26.12).

No idea is more fundamental to the purpose of God in history, as it is revealed in Holy Scripture, than this one; *They shall be my people, and I will be their God* (Jeremiah 32.38).

This truth is for us the more significant because it is men and women like we are whom God has thus chosen. Such a phrase is, therefore, not only a revelation of God's purpose; it is also a disclosure of our own destiny.

We are created and called by God to be His people, and to know Him as our God. This is the chief end of man—to glorify God, and to enjoy Him for ever. Let us then consider what this means in more detail.

God's purpose. He has chosen us to be His, to know Him, to enjoy His presence, to share in doing His will, to be known as His people, His friends, His fellow-workers. He is not ashamed to be called our God.

The purpose declared and sealed: God's covenant. This purpose of His God has solemnly expressed and pledged. We may compare human marriage. When a man wishes to take a woman to be his wife, and to give himself to be her husband, it is customary for such an intention to be solemnly declared and sealed in the marriage vow. Therein the man declares, in effect—I take thee to be my wife. I give myself to be thy husband. Similarly, when God establishes His covenant with us He says: I will be your God, and ye shall be my people.

The demand of God's purpose on those who would embrace and enjoy it: man's obedience. The people of God's choice must give themselves to be His. They must go His way; they must wholly follow the Lord. Just as the woman getting married must pledge her devotion and obedience to her husband, so God demands that His people obey His voice and do His commands. "So," He says, "shall ye be my people, and I will be your God." (See Jeremiah 7.23; 11.4.)

Self-will. God's purpose frustrated. Scripture then declares, and history and experience confirm, that God's purpose has been frustrated. His intention and hope have been disappointed, through human self-will and disobedience. When we confess, as we must, that we are sinners, that we have not gone God's way, and that we have gone our own way, we also confess that God's purpose has been frustrated, not fulfilled in our lives.



Another Bible study by Mr. Stibbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

ence. Their sin is forgiven, and they are made clean and free from defilement, through Christ's death for them. His shed blood is the blood of the new covenant, shed for many for the remission of their sins. God then gives to all, thus made righteous in Christ, direct access to Himself in the intimacy of personal communion; so that, as His covenant promise declares, "all shall know me." Such do not merely know about God: they know Him personally; they enjoy personal fellowship with Him. Finally, to ensure their continuance in the pathway of true devotion, God puts into their hearts the spirit of obedience, so that following the Lord becomes their desire and their delight. So we find that God says, "I will give them an heart to know me" (Jeremiah 24.7). "I will put my fear in their hearts, that they will not depart from me." (See Ezekiel 11.19,20).

Privilege.
The consequent crowning satisfaction of Christian confidence and experience. This is found in the fulfilment and in the enjoyment of this relationship to God in Christ. We know that we are His and that He is ours, and that this will be so for ever. This brings a new sense of privilege. Because we are His, we may, we can, we shall, enjoy Him for ever. Nothing can separate us from the God who thus loves us. This brings also a new assurance of enrichment. Because we are His, all that He has is ours. Finally, this brings the crowning thrill of possession, the awareness that He is ours—yes, that He is mine. This indeed

is the life eternal, thus to know Him.

"Heaven above is softer blue,
Earth around is sweeter hue
Something lives in every green;
Christless eyes have never seen:
Birds with gladder songs o'erflow
Flowers with deeper beauties shine,
Since I know, as now I know,

I am His, and He is mine."
Postscript: a personal testimony. On the day on which the present writer was confirmed, 2 Samuel 7.24 was one of the verses in his daily reading from the Bible. Pease, turn it up, and read it. Does it not express the God-given assurance that a true Confirmation ought to bring—an assurance which should continue to be ours all our days?

Bishop who enjoys raw seal meat

LONDON, April 8.—One of the bishops attending this year's Lambeth Conference has had a very unusual ecclesiastical career.

The Bishop of the Arctic, Dr Donald Ben Marsh, began his career in Covent Garden, as a salesman in the flower market. But he always wanted to be a missionary—he first offered for service on the Gold Coast! But his destiny was Canada. He went there after hearing a missionary's sermon in Torquay.

Ordained in Canada, he was sent to Eskimo Point, on the Hudson Bay. He took with him a huge pile of lumber to build himself a house. During his 17 years in this barren place, he was not only to be priest to his Eskimos, but teacher, doctor, carpenter, electrician and painter. His parish covered 10,000 square miles.

As a Bishop, his diocese covers 2,250,000 square miles, excluding water. He, therefore, does a good deal of flying, and last year managed to visit the whole of his diocese. He is used to living tough and admits to enjoying raw seal meat.

Death of Bishop Edwin J. Davidson

We record with deep regret the death on April 1 of the Bishop of Gippsland, the Right Reverend Edwin John Davidson.

Bishop Davidson, who was 59, died in a Melbourne hospital after a short illness.

He had been Bishop of Gippsland for the past three years. Before that Bishop Davidson had exercised a notable ministry as Rector of St. James' King Street, Sydney, for sixteen years.

Bishop Davidson was well known throughout Australia as a writer. He was a regular contributor to the "Sydney Morning Herald," in its "Religion and Life" feature.

FUNERAL

Church people from every part of the diocese and beyond filled St. Paul's Cathedral, Sale, for the funeral service on Maundy Thursday. All the clergy of the diocese were present, and an address was given by the Archbishop of Melbourne, the Most Reverend Frank Woods.

The Primate was represented by the Dean of Sydney, the Very Reverend Eric Pitt, and the Bishop of Geelong, the Right Reverend J. D. McKie, was also present.

On the same day a memorial service was held in St. James Church, King Street, Sydney. It was conducted by the Rector, Dr. W. J. Edwards, and the Bishop Coadjutor of Sydney, the Right Reverend W. G. Hilliard. The address was given by the Reverend Felix Arnott.

DIOCESAN DAY

The Public Relations Department of the Diocese of Sydney has announced that Diocesan Sunday will this year be held on October 12. On October 11 there will be a parish car drive to "Gibbulla," Menangle.

PLANS FOR CENTENARY IN DIOCESE OF NELSON

NELSON, N.Z., April 14.—Many plans are being made for the Nelson Diocesan Centenary, to be held in September of this year.

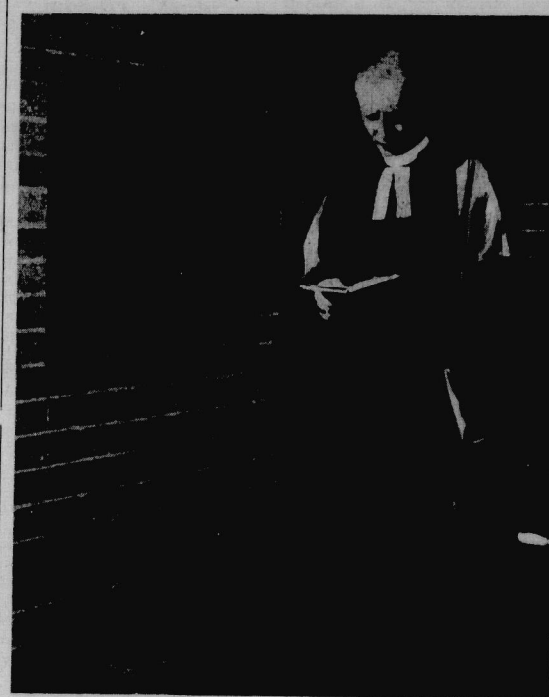
In his Diocesan Magazine, "The Witness," the Bishop of Nelson, the Right Reverend F. O. Hulme Moir, says:

"I ask all Church people to bear in mind that the Centenary Celebrations to be held in September will be for the purpose of thanking God for His many blessings given to us as a Church through the past 100 years.

"Plans are being developed in detail now and the Civic Fathers of Nelson, who also are celebrating the Centenary of the City, are generously co-operating with us as much as possible.

"Those who are hoping to come to the Celebrations should make early bookings for accommodation as, no doubt, the city will be well filled with people. I draw attention to the fact that Sunday September 21 will be the Sunday on which parishes outside the immediate Nelson area will hold their Thanksgiving Services for the Diocesan Centenary. The Synod Service this year will be on Monday evening September 22.

"The celebrations will continue to finish with a Service of Thanksgiving in the Cathedral on Sunday evening, September 28. Synod, and the celebrations, will be held during that time, and the Clergy of the Diocese are expected to be in Nelson for the whole of Sunday, September 28."



THE ARCHBISHOP OF MELBOURNE the Most Reverend Frank Woods, last month set the foundation stone of a new wing of students' rooms at Ridley College, Melbourne. Recalling the fact that his father, the former Bishop of Lichfield, had been Vice Principal of Ridley Hall, Cambridge, Archbishop Woods said that both Ridley Hall and Ridley College were built on evangelical foundations, and both have done a magnificent job in the service of the Church.

Church leaders to direct fund

NEW YORK, April 9.—Thirteen world Christian leaders have been asked by the International Missionary Council to help administer a \$4,000,000 fund for the advancement of theological education in Africa, Asia and Latin America.

The fund is the result of a two million dollar grant announced earlier this year and made available on March 14 by the Sealantic Fund, together with pledges for a "matching" two million dollars, a condition of the Sealantic grant, from nine United States church mission agencies.

Asked to join representatives of the donor agencies in administering the money are Professor Christian Baeta of Ghana, Dr D. G. Moses, India, President Hachiro Yuasa, Japan, Bishop Proculo Rodrigues, the Philippines, Professor Walter Freytag, Germany, Canon Oliver Tomkins and Dr J. W. C. Dougall, United Kingdom, the Very Rev. J. S. Thomson, Canada, Dr Benjamin Moraes, Brazil, Dr Franklin Clark Fry, Dr John A. Mackay, Dean Liston Pope and Dr H. P. Van Dusen, United States.

The fund, which will begin operating in July, 1958, will be directed primarily at strengthening theological seminaries of the younger churches. In addition to the institutional programme, the fund will be used to improve the libraries of theological schools and to develop a plan for the production and translation of text books.

TRANSLATIONS

Plans are under way to make Spanish translations of Billy Graham's weekly radio programme, "The Hour of Decision."

Mr. Graham has just finished an evangelistic campaign in the Caribbean and in Central America, where he addressed 400,000 persons. A total of about 20,700 "decisions for Christ" were recorded.

"PATHETIC" CHURCHES

TOWNSVILLE, April 11.—Many Australian church buildings were "irrelevant to 20th. Century man, and emphasised the divorce between religion and life," said the Bishop of North Queensland, the Right Reverend Ian Shevill, in his synod charge here today.

Reviewing the progress of new building in the diocese, the Bishop said:

"For three generations the depressing effect of bad architecture has been visited upon the worshippers in Southern States, for the early pioneers determined to plant the Church in Australia just as they had left it in England and at this time the Gothic revival in art, literature, verse and architecture was at its height.

"The result was the scattering across the Australian landscape of quaint anomalies. Medieval buildings, designed for medieval people in heavy stone under the leaden skies of Europe, were suddenly prefabricated out of wood and set in our sunlit fields as pathetic little symbols of a transplanted faith.

"They were irrelevant to 20th century man and emphasised the divorce between religion and life.

Relevant

"To-day we are using local materials and modern construction methods to provide churches which are relevant to the worshippers. When spacial and visual solutions to our utilitarian problems can be solved in such a way as to appeal to our minds, we achieve an architecture which will satisfy the spirit. When form follows function the result is satisfaction.

"When architects are chosen it is essential that they work in close collaboration with churchmen who have made some study of the liturgical patterns and needs of the Christian Community and it is equally essential that the architect be responsible for the design of everything in the building down to the last door knob.

"Because of our late start in building, it has been possible to triple our permanent Parish Churches in five years, and during the past nine months it has been my privilege to consecrate the noble Chapel at All Souls', dedicate the new Church at Mount Isa, which is perhaps our finest example of contemporary style, dedicate the new Church at Mary Kathleen, which was the first church opened in the new town and which is complete with very adequate facilities for the Bush Brothers, and the new Church of the Holy Innocents, Oonoonba.

"Foundation stones have been laid for the new Church at Atherton and the new Parish Hall at Bowen, stumps have been capped for the new Hall at Home Hill."

SCHOOL FAIR

An Autumn Fair in aid of the St Andrew's Cathedral Choir School Appeal will be held in the Chapter House, Sydney, on Friday April 18 from 10 a.m. to 5.30 p.m.

The fair will be officially opened at 11 a.m. by Lady Woodward.

All religions equal in new Arab republic

DAMASCUS, April 8.—All religions are equal before the law, according to the new provisional constitution of the United Arab Republic. There is no stipulation for a State religion.

Previous constitutions of Egypt have stated that "Islam is the religion of the State," while Syrian constitutions of recent years do not mention a State religion, but have provided that "the religion of the president of the Republic should be Islam."

The omission of any reference to Islam in the provisional constitution has been attributed to the insistence of leaders of the Syrian Socialist Renaissance Party, one of whom is a Christian.

Christians make up 16 per cent of Syria's four-million population, and have been influential in both the economic and political life of the country. On the other hand, Egyptian Christians have reported difficulties in recent years in getting equal opportunities in Government and economic circles. Christians in Egypt make up ten per cent of the population.

MARRIAGES OF PROTESTANTS

LONDON, April 9.—Spanish Protestants held prayer services this month throughout the country, asking for a solution to the "grave problem" involving the marriage of non-Catholics in civil ceremonies.

Present laws provide that non-Catholics may be legally married in Spain in a civil ceremony, but the General Office of Registry of the Spanish government says that "conversion to Protestantism is not in itself proof of non-Catholicism." Protestant church officials point out that many Protestant young people want to marry but cannot in the face of the present laws.

The Late Mr. F. H. Archer

A memorial service for the late Mr F. H. Archer was held in the chapel of Trinity Grammar School, Summer Hill, on Sunday evening March 23. The address was given by Mr C. Latham, senior master of the School, who joined the staff during the headmastership of Mr Archer, 1917-1922. Mr Archer came to Trinity from the staff of Caulfield Grammar School, Melbourne, and later returned to Caulfield as Headmaster.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, be typewritten, and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a *nom de plume* will be acceptable.

History of the Cross

Sir.—Although my article on the use of the cross was not written with the Reverend C. M. Gilhespy's letters in mind, I appreciate his friendly comments. I was replying mainly to those who speak as if there were something novel or disreputable about the absence of a cross on or behind the communion table in the Church of England. My article was concerned therefore to show that not to exhibit a cross in this position is (a) the historic custom of the Church of England, and (b) what the law of the Church of England at present requires. I believe Mr Gilhespy would not dispute these contentions.

But Mr Gilhespy draws the wrong lessons from history. The mere fact that "the cross had persisted in the church since the 4th century" is no justification for its use now. For which cross shall we use? The T cross? the swastika? the trident? the X cross? the anastasis cross? the Latin cross or the Greek cross? It was centuries before the Latin cross came to predominate, and then only in the West. All these shapes were used in the church; all were borrowed from the various crosses of pagan religions, and none was a spontaneous expression of Christian devotion.

Secondly, how does history tell us to use the cross? Its first use by Christians was as a fetish, a magical symbol used to ward off or exorcise demons. It was widely used in the idolatrous cult of the adoration of the cross. It is still an object of legitimate worship in the Church of Rome. Indeed, it can safely be said that, even apart from the adoration of

the relics of the "true" cross, the principal use of the cross down through history has been as an object of worship; not, of course the worship of the material it is made of, but the worship of "the type and symbol of Christ" (John Damascenus' words are typical).

Even so, history does not speak with one voice. Even in the Middle Ages protests were made, and Claudius, bishop of Turin (9th century) ordered the removal of crosses from all the churches in his diocese. And the reforming bishops of our own church removed crosses from communion tables and rood screens.

Now within the last century crosses have come back into many of our churches. Those who are in the van of the Anglo-Catholic movement have introduced such medieval practices as "creeping to the cross." But even where such practices would be abhorred we find, more often than not, that where a cross has come to the communion table there has come also the custom of venerating the table, as evidenced by the practice of bowing to it.

Well may Mr Gilhespy ask: "Why has the practice of putting a cross on the communion table become almost a fetish in our church today?" He suggests it is because "many feel the sign of the Faith should be prominently displayed in the church." But, with respect, this is no answer at all. The real question is, Why should many feel this? The prominent displaying of the cross has been beset with danger to true religion all through church history, and was opposed by our reformers for this reason. How can a symbol with such a doubtful history be now regarded as the sign of the Faith?

But there is a deeper objection. The desire felt by some people for a visible symbol as a focal point for their attention while they are engaged in worship, rises from an instinct of fallen man such as is condemned in the second commandment. "The movement for beauty" can be fully satisfied without putting crosses behind the table. But the instinct to associate the presence of God with a symbolic representation of Him (and this has been the chief use of the cross) is deeper than a desire for beauty or ornamentation.

Of course, it is possible to use the cross simply as a decorative motif or as a convenient way of labelling a building (or monument or gravestone) as having

been erected by Christians. If this were its only use, it might be unexceptionable. But when the size and prominence given to the symbol are exaggerated, and claims made that it is the sign of the faith and a *sine qua non* of a Christian edifice, the claim that it is merely a decoration rings hollow.

At present, the only lawful use of the cross in the worship of the Church of England is as a manual act in the baptismal service, where the meaning of the act is carefully defined by a verbal statement and explained in a canon. If Mr Gilhespy would define with a like clarity and precision what is meant by having a material cross prominently displayed on or behind the communion table, we should have at least a starting point for discussing whether any alteration is desirable in the present law of the Church of England which forbids this custom.

D. W. B. ROBINSON,
Newtown, N.S.W.

Fermented or Unfermented?

Sir.—In your interesting and pertinent leader of the 6th instant there was no reference to this controversy of recent months, yet the two subjects are not altogether unrelated.

At the age of 20 I began attending a church which used fermented wine and almost immediately developed a terrible craving for alcohol. I was blessed with Christian parents (my father will be remembered by many) and strong personal convictions, so did not allow the craving to influence either way my attendance at communion or the amount taken from the cup, and I did not touch it anywhere else. I was too ashamed and horrified to mention the matter to anybody and just battled on for a couple of years, at the end of which time the craving left me and has never returned.

But what of those youngsters who, consciously or unconsciously, acquire their first taste for alcohol at the communion rail and reasonably conclude that it is all right to drink in moderation?

What alcoholic was never a moderate drinker? For just how much may a "broadminded" church be responsible? Mine cannot be an isolated case.

Ruth Pocklington,
King's Cross, N.S.W.

South African Elections

Sir.—On April 16 the people of South Africa go to the polls to elect their Government for the next five years. The Nationalist Government has been in power for the last 10 years, and its policies have become known all over the world.

Inevitably, many of the good measures passed by that Government have been eclipsed by the discussions aroused by the more controversial ones, and the impression is often gained that South Africa is in a ferment of unrest and agitation. Reports in the daily Press have told of exchanges between church leaders and members of the Government, and of other indications of the difficulties and differences which are bound to occur in a free country when men of widely differing outlook view the same complex problem.

Members of the Church of England are accustomed to praying for those set in authority over them, for so are they taught in Holy Scripture and the Book of Common Prayer. And St. Paul reminds us that "the powers that be are ordained of God." May the churches and people of Australia pray earnestly for South Africa, that Almighty God will ordain and put into power that Government which is according to His Will, and that both Government and people will not seek to find a solution by man's wisdom, but return to Him Who is True Wisdom.

ROBERT DOUTHWAITE,
London.

PRAYER URGED FOR PEACE

LONDON, March 24.—The Archbishop of York, the Most Reverend Michael Ramsey, has made an urgent appeal for prayer for disarmament and peace.

The Archbishop, in his current Diocesan Leaflet, says: "I urge that there be constant prayer for the leaders of the great Powers that agreement may be found in favour of disarmament and peace."

"It is a time when fear grips many hearts. Christian people will learn again two things. The first is that what we should most of all fear is not death or the end of the world, but the possibility of losing that fellowship with our eternal God, which is ours whether in life or in death."

"The second is that 'perfect love casts out fear.' This means that by letting our lives be really filled with Christ's unselfish love we are kept close to Almighty God, whose sovereignty works through love. And by being kept close to Him, not just in sentiment but in the inner quality of our thoughts and deeds, we are enabled to have a trust which is not otherwise possible, and a conviction of God's sovereign power."

CRUSADE FOR CHRISTMAS

The Committee for the Crusade for a Christian Christmas has announced the dates on which the 1958 Christmas tableaux will be held in Hyde Park, Sydney.

The dates are December 20, 22 and 23. The Crusade is sponsored annually by a number of demonstrations, including the Roman Catholic Church. The committee hopes that local churches will as far as possible plan their activities so that church people will be able to attend the tableaux.

Primate warns on freedom in Malta

LONDON, April 9.—The Archbishop of Canterbury, Dr. Geoffrey Fisher, has told the Church Assembly that "the Roman Catholic Church in Malta must be prepared to see Anglicans and others exercising the same liberties of conscience and religious profession and enjoying the same ecclesiastical freedoms as are an essential part of our constitutional freedoms here and indeed of the British way of life."

He was discussing a proposal from Sir Kenneth Grubb, who had asked to move that the Anglican church body, "concerned at the extent to which the Anglican and other religious minorities in the island of Malta continue to suffer discriminating disabilities inconsistent with their right to tolerance, urges the authorities of the Church of England to make it clear beyond all doubt that no scheme for integration of Malta with Britain can be acceptable which does not include specific guarantees for religious freedom in Malta under civil law."

The archbishop told the assembly that guarantees of religious liberty are contained in the present Malta constitution, and that he had been assured by the British Colonial Secretary that they would be repeated in any new constitutional agreement reached as a result of discussions now proceeding about making Malta part of the United Kingdom.

"Since then," Dr. Fisher said, "I have grown increasingly uneasy." He stated that "Anglicans and others in Malta have often and grievously suffered denials of their proper liberties, and the Colonial Office for many years past has been very unwilling to give us any help or encouragement in the assertion of our proper claims."

The archbishop disallowed further discussion on the matter in the assembly in view of the need for full and informed debate, but said that he had personally approached the British government authorities concerned and "submitted a full memorandum to them on the subject, which they are now considering."

The dates are December 20, 22 and 23. The Crusade is sponsored annually by a number of demonstrations, including the Roman Catholic Church. The committee hopes that local churches will as far as possible plan their activities so that church people will be able to attend the tableaux.

NEW MEMBER FOR C.S.I.

After months of negotiation, the Church of South Mahratta, in the north of Mysore Province, has decided to join the Church of South India. It was originally founded by the Basel Mission and has about 7,000 members.

Its affiliation to the Church of South India will be officially celebrated at Whitsunday, May 25.

For the moment, then, let us think of the laity as comprising "all estates of men in thy holy Church." The Good Friday collect, from which the words come, reminds us that "every member of the same" has "his vocation and ministry." Ministry in the Church is not confined to those whom we call clergy. God has given some gift of grace to every member of the Church, and the word ministry correctly describes the exercise of that gift (Rom. 12:3-8, 1 Cor. 12).

The New Testament mentions giving, helping, visiting, prophesying, speaking with and interpreting tongues among ministries, which have no necessary connection with those exercised by bishops, presbyters or deacons.

HOUSEHOLD

One ministry deserves special attention. The head of every Christian household has a ministry of the Word of God to his own household. As in the Old Testament (Gen. 18:19, Deut. 4:9, etc.), so in the church, a believing father is entrusted with the solemn ministry of teaching the word to his children (and wife, 1 Cor. 14:35) and of godly discipline (Eph. 6:4).

Furthermore, it is altogether likely that, in the earliest days of the Church, the Christian father had also the ministry of celebrating the Lord's Supper in his own home. The "breaking of bread" was "by households" (Acts 2:46), and since these were Jewish households it is natural to suppose that the head of the household presided on such occasions, as he was accustomed to do at such religious family meals as the Passover and the Kiddush. There is certainly nothing to forbid such a conjecture and much to support it.

Next, we observe that it was from among these Christian householders that elders were selected to be rulers and overseers (bishops) of a local church. Two tests for such an office were their ability to rule their own households, and their aptness to teach. (1 Tim. 3:2-7).

In New Testament days, the government of a local church was in the hands of a group of such elders. The word, "elder" (presbyter) indicates their status as responsible and proven householders; "bishop" (which means "overseer") indicates their function in the church. Thus their collective ministry in the church was exactly what their individual ministry was within their own homes—to feed with the Word of God the flock of God entrusted to them.

Thus, while retaining the

LAYMEN IN THE MINISTRY

Who is the layman?

By the Reverend D. W. B. ROBINSON, Senior Lecturer, Moore Theological College, Sydney.

Can we define a layman except in terms of what he is not? "Non-clerical", "non-expert", "non-professional" are the dictionary definitions. Yet Dr. Thomas Arnold, in reply to the contemptuous question "And who are the laity?", is said to have replied, "The Church—minus the clergy!"

Arnold's reply is a step in the right direction. It is the clergy we have to account for, not those who are not clergy. The word *laos* (whence "laity") means "people", and especially "the people of God": Israel in the Old Testament and the Christian Church in the New. Strictly speaking, therefore, the laity should be defined as "the Church—including the clergy."

Our modern laymen rank equal with presbyters. Indeed, they often outnumber the presbyters by two to one, and rank above deacons who are not admitted to this ministry at all. Thus laymen have a predominant voice in that ministry which in the early Church belonged essentially to presbyters or bishops: the ordering of liturgy, the formulation of canons and rules, the adoption of doctrinal statements which accord with the gospel, the election of the bishop, and the selection of candidates for ordination (this at least in the Protestant Episcopal Church of the U.S.A.).

There is no doubt room for a re-examination of some of the names of the primitive church ministers, the situation within which they function has so altered that their ministries are sometimes hard to recognise at all as the same. At the same time, other officers have appeared in the local church—such as churchwardens, parish councilors, lay-readers and catechists—who discharge ministries once belonging to the bishops, presbyters and deacons of the local church, but who, though they are authorised and sometimes commissioned for their ministries, are classed as "laymen." On the other hand, other functionaries have appeared above the local level to meet administrative problems created by the formation of large dioceses—such as rural deans, archdeacons, and, strangest of all from the point of view of the traditional theory of monarchical episcopacy, assistant bishops.

BISHOP

Shortly after the days of the New Testament we get our first evidence for the emergence of one of these elders as a permanent president of the group. When this happened this presiding elder was given the title of "bishop" exclusively. This development seems to have started first in Asia Minor. But in those days it was a very different arrangement from our use of bishops, priests and deacons.

In the letters of Ignatius, each local church possessed a bishop, a body of presbyters, and a body of deacons, whereas with us the local church has grown to a diocese, so that there is one bishop ruling over sometimes hundreds of local churches, while the body of presbyters is distributed, one to each local church. Deacons in the original sense have virtually disappeared; our order of deacons being merely probationary priests.

Thus, while retaining the

ANOMALY

This situation—the attenuation of the ministry of "oversight" at the local level and its proliferation at the artificial level of the diocese—has created an anomaly in many parishes. For many whom we call presbyters and who are sole "elders" in a local church, would have been, at most, only deacons in the days of Ignatius and the New Testament, since they lack the seniority and tested experience as rulers of households which was a basic qualification in those days; whereas many whom we now call laymen would have been not only deacons but presbyters.

This anomaly in the parish is increased by what has now developed at the diocesan provincial and national level. In England since the Reformation, the church has been ruled (though not always consistently) by the bishops and presbyters in Convocation and the laity in Parliament. The ministry of episcopate or oversight has, for the Kingdom at large been thus exercised jointly by clergy and laymen, with the laymen predominating, since Parliament has had a decisive voice in determining doctrine, liturgy and law for the Church. In Australia, the place of Convocation and Parliament has been taken by synods, which exercise the same episcopal ministry. In this ministry of determining the order and good government of the Church at large,

terms we use, and of the ministries we believe to attach to them. But more important is to see how an effective ministry of oversight can be provided at the true level of church life, which is that of the local congregation. The first step is to see that Christian men are accepting their ministry of reading and expounding the scriptures in their homes and training their children in the "discipline and instruction of the Lord." Men who have successfully ruled their families in this way will be an immeasurable strength in any congregation, and will be able to relieve the "parson" in the (at present impossible and unnatural) burden of the care of thousands of souls.

OVERSIGHT

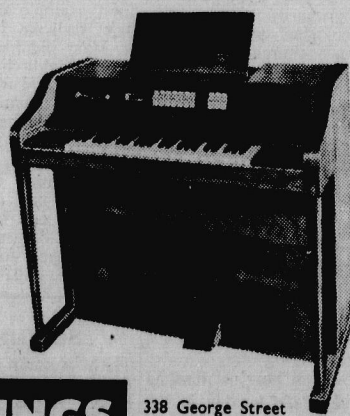
"Episcopacy," writes the Reverend Alan Stubbs, "is of great practical importance in the Church, but not necessarily in the form in which some today would exclusively insist on it. We need rather to learn again from the New Testament . . . how congregational spiritual oversight can adequately be discharged. There is a sense in which . . . the meeting of the churchwardens and sidemen of a local church, with the vicar in the chair, might be much nearer and truer to the New Testament conception of episcopacy than the modern diocesan bishop." This, at any rate, is where the Church of England is weak in its provision for spiritual oversight, namely, in making the senior Christians or potential "elders" in any congregation share together in their care for the spiritual well-being of the local church to which they belong. We cannot hope for a revival of virile church membership and of healthy discipline in the Church, until we see restored some actively functioning spiritual episcopacy of the local kind." ("The Church, Universal and Local." P. 63.)

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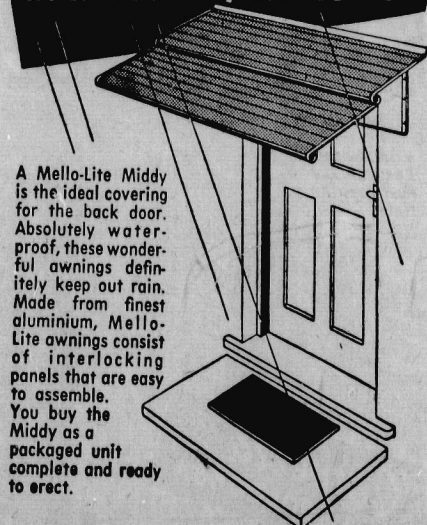
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HANDBOOK ON THE ANGLICAN CHURCH

THE CHURCH OF ENGLAND, by Guy Mayfield. Oxford University Press, 1958. Pp. 211. Aust. price 29/9.

This book "is intended to be a guide, simple, untechnical, and broad in survey and treatment, to the complex workings of the Church of England." In this it succeeds admirably.

Archdeacon Mayfield divides his book into three sections, "The Church and its Members," "Church finance and government," and "The Church at work." His main concern is to give an account of things as they are, rather than as they should be (though now and then he does offer suggestions for improvement). The result is a most informative handbook, well set out and indexed.

It is equipped with a handy Glossary (though many will be surprised at the entry under the heading "Evangelical," namely, "See Low Churchman"). Of necessity the author writes about the Church in England, though he does give us one chapter on the remainder of the Anglican Communion. Those who want a convenient handbook setting out how the Church works in England could hardly do better.

Leon Morris

• Commentary

THE EPISTLE OF JAMES, by E. C. Blackman. S.C.M. Press, 1957. Pp. 159. Eng. price 10/6.

This recent addition to the Torch Bible Commentaries is a worthy one. The format and type are excellent, and the whole very readable.

If one might venture a gentle criticism, the whole book is very "derivative," so that at times, there is an oppressive sense of authorities of the past. But we do not blame Mr. Blackman for this: there have been many famous commentators on James already, and it is not easy to be original in a book restricted in size and scope by the general editorial plan.

In more general vein, it is tempting to wonder whether we are not producing too many small books in the Christian Church nowadays, and dissipating our energies, rather than producing great works that will stand the test of time. Such works will be fewer in number, but they may well serve our cause better in the long run. Nevertheless, within his limits, Mr. Blackman has succeeded remarkably well, and this is a useful little book.

R. A. Cole

• Churchman

THE CHURCHMAN'S DUTY, by Gerald Ellison. Hodder and Staughton, 1957. Pp. 128. Eng. price 7/6.

These seven Charges by the Bishop of Chester present the character and discipline of the Church and some of the problems that Christians face today. Day to day matters of Church administration are not unimportant.

The organised life of the Church is a great part of the tradition we have received. Efficient administration of the domestic life of the Church is essential for her effective witness. Christ lovers cannot serve Him in isolation. To build the fellowship of the Church aright, is to go on steadily, patiently, lovingly, persevering in the face of misunderstanding and disappointment.

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Books

line drawings intended for suggesting flannelgraph illustrations. R. W. Kett

• Conversion

THIS IS CONVERSION, by Joost de Blank. Hodder and Staughton, 1957. Pp. 75. Eng. price 2/-.

The English word "conversion" has an established place in the Christian vocabulary. It corresponds to a Greek word meaning "turn round," and this shows what it means.

It commonly occurs in association with another word meaning "repent," thus Peter bids his hearers "repent and be converted for the remission of your sins." This preamble seems necessary, because the argument of the present book is that conversion consists of two parts, commitment and baptism.

In another sense, it is said to consist of an act, a process and a consummation. But the process is better regarded as a consequence of conversion consisting as it does of a growth in understanding and holiness. The consummation will come with the Lord's return.

The book will do least good where it is most needed, and will tend to confirm the inert in their inertia, because after all, they have mostly been baptised, and the emphasis is placed on this.

• Children

POINTING THE YOUNG TO CHRIST, by G. A. Neilson. Pickering and Inglis, 1957. Pp. 96. Eng. price 5/-.

Here is a useful collection of stories and object lessons for use with boys and girls of junior and intermediate age.

Mr. Neilson has drawn his lessons from everyday objects, for example the contents of a boys pocket amongst which we find a magnet. "How like the Cross of Christ is the magnet, for Jesus said 'And I if I be lifted up will draw all men unto Me.' The mighty power of His great love attracts and draws us to Himself, and also unites us to everyone who loves Him." The book is illustrated by many

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Ridley College opening

A striking portrait of Bishop Donald Baker, former Principal of Ridley College, was unveiled by the Right Rev. J. J. Booth, former Archbishop of Melbourne and one of the first students of Ridley College, at the College Commencement.

The portrait was executed by Graeme Inson, and is the first of a series of portraits of former Principals which are to hang in the college dining room.

The Most Rev. Frank Woods, Archbishop of Melbourne, laid the foundation stone of the new £30,000 wing which will provide accommodation for another 24 students. The new building is already more than half completed.

Built in blue-grey colour-tone brick it will harmonise with existing buildings. The architects have adopted the staircase principle which is common to the ancient University Colleges of Oxford and Cambridge. A bathroom will serve each group of six students. The builders are Messrs Clements, Langford Pty. Ltd. who originally built the spires on St. Paul's Cathedral.

In the course of his address the Principal (Dr S. Burton Babage) referred to the fact that £27,022/7/- had been received in response to the Building Appeal. He reported that part of this sum had already been expended on Sadler Wing and the Resident Tutor's Cottage.

In addition the Nina Sheppard bequest of £2,500 had been received during the year for the general work of the college; together with the Walter Ashley bequest of £5,000 (£3,500 of which had been set aside to provide students' bursaries); the Alice Rogers bequest of £500 for the purpose of assisting with the salary of a lecturer in elocution; a further grant of £300 from the Collier Charitable Trust; and the Grace Manton bequest of £636 for the general purposes of the college.

The Principal referred to the gratifying academic successes of the college, including the Hey Sharpe Prize, and to the impressive achievements of the teaching staff. Mr Frank Andersen, who was awarded a Fulbright Scholarship to pursue postgraduate studies at the Johns Hopkins University, was to be ordained by letters dimissory from the Archbishop of Melbourne, and the Vice-Principal (Dr Leon Morris) had further consolidated his reputation for scholarly writing. "The Story of the Cross" and "The Lord from Heaven" had both been published during the year, and two further commentaries were now in the Press.

The Principal said: "It is a matter of profound thankfulness that he is able to exercise this wider ministry, and we take pleasurable pride in his achievements."

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The Members of the Board are most grateful to the following for their donations:— St. Philip's, Eastwood, £8; The Rev. R. W. Hemming, 5/-; Miss D. Donnan, £1; Mrs C. Walker, 5/-; Miss Bowd, 5/-; Miss Taylor, 5/-; Mr W. R. Bailey, 10/-; Miss C. M. Hull, 5/-; Mr R. J. Cashman, £1; The Rev. T. Austin, 5/-; Mr H. Radcliff, 5/-; Miss V. Ruprecht, 5/-; St. Stephen's, Willoughby, £3/6/3.

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I.M.C. AND W.C.C.

Reactions to integration

LONDON, April 9.—Reactions to recent action by the International Missionary Council's Assembly when it approved "in principle" the integration of the IMC and the World Council of Churches have been registered in several countries.

In New York, the Executive Board of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. has welcomed the action taken by the Ghana Assembly of the I.M.C.

The board recommended that its member boards "inform their constituencies of the reasons which have led to the formulation of the plan of integration" and urged them to "take the necessary supporting actions."

The Danish paper "Kristeligt Dagblad" says the decision is a consequence of the realisation that Church and mission are inextricably bound up with one another. "No violence is being done to the individual Church or its conception of the Gospel," the paper writes, and says it hopes that opposition in Sweden and Norway will not influence the attitude of the Danish Church.

At the same time, the chairman of the Norwegian Missionary Council, Mr. Tormod Vagen,

in a statement to the Christian daily in Bergen, "Dagen," said that he expects a proposal to be made to establish a new independent missionary council made up of the councils which oppose the integration of the I.M.C. and the W.C.C.

Mr. Vagen said that he expects integration to be carried out and predicted that the Norwegian Missionary Council will withdraw from the I.M.C. "These people will not rest. The eccumenical spirit is so strong at present that it resembles a kind of obsession. All considerations are cast aside for this one end—to merge everything together," he concluded.

The Protestant Council in the Congo decided at its annual meeting in February to withdraw from the International Missionary Council, with which it had been linked from its own inception. The reason given was a desire not to sever connections with fundamentalist "faith missions" at work in the Congo.

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Time "not ripe" for union

LONDON, April 8.—A majority of Free Church councils in the United Kingdom do not think the "time is ripe" for organic unity between the Free Churches in the country, according to survey results announced late this month at the annual meeting of the Free Church Federal Council in Folkestone, England.

Commenting on the survey, Dr Hugh Martin, a leading Baptist and former council moderator, said that apparently the Free Churches, by their refusal to join together, were going to fail "to deal with the movement of great masses of the population into new areas and new towns where we are not meeting the situation and cannot meet it in denominational terms."

Dr Ernest A. Payne, the moderator of the Federal Council, made a plea for further experiments with union churches officially linked to more than one denomination.

Earlier, Dr Geoffrey F. Fisher, Archbishop of Canterbury, had asked that the Church of England be "let in on" any theological discussions between the Free Churches.

DEACONNESS SERVICE

The service for the admission of deaconesses, which was to have been held on May 1, in St. Andrew's Cathedral, Sydney, has been postponed on account of the indisposition of the Archbishop.

N.Q. VISIT

The Right Reverend M. L. Loane, Bishop coadjutor of Sydney, visited the diocese of North Queensland last weekend, on behalf of the Primate, to open a new church school.

BISHOP LOANE

(Cont. from page 1)

Thereafter he expects to proceed direct to Darjeeling and this will involve a short stop at Calcutta, which is extremely hot at this particular time of the year. There will be meetings in these centres from 24th May to June 3rd (incl.).

He will then proceed to North West India (again via Calcutta, where the Bishop will speak in St. Paul's Cathedral), for the Mussorie Convention, from 10th to 12th June, and then conclude his itinerary at the Landour Conference in the same area, from 16th to 19th June.

At the conclusion of these meetings, Bishop Loane will proceed to Delhi for his flight to London, and it is also expected that he will visit Nepal before he proceeds to England for the Lambeth Conference.

Personal

The Reverend B. R. Buckland, formerly curate of Lithgow, N.S.W., has commenced work as Chaplain to the Franklin Harbour Mission, S.A., a B.C.A. district.

The Reverend A. J. Gerlach, Rector of Rappville, has been appointed Rector of Bellingen, Diocese of Grafton.

The Reverend C. Douglass, curate of Waratah, has been appointed Rector of Nabic, Diocese of Newcastle.

The Reverend R. Hazlewood, curate of New Lambton, has been appointed Rector of Buladelah, Diocese of Newcastle.

The Reverend G. Mullin, Rector of Dungog, has been appointed Rector of Wyong, N.S.W.

The Right Reverend J. A. Ramsbotham, Bishop of Jarrow, has been appointed Bishop of Wakefield.

The Reverend P. A. T. Rynd, formerly of the Missions to Seamen, Colombo, has been licensed as chaplain to the Missions to Seamen, Whyalla, S.A.

The Reverend C. F. Sexton, priest-in-charge of Plympton, has been appointed Rector of Yankalilla, S.A.

The Reverend R. Alan Cole flew to New Zealand to speak at the Waikato Convention over the Easter weekend. He is to visit New Zealand again during May-June for the Inter Varsity Fellowship. He will conduct a mission in Canterbury Univ. College from June 3 to 8.

The Reverend F. Wylde has announced his retirement from the parish of All Saints', Cammeray, N.S.W.

We learn with regret of the sudden death, on Friday last, of Mrs. A. N. S. Barwick, wife of the Reverend A. N. S. Barwick, formerly Rector of St. Andrew's, Wahroonga. We offer our sympathy to Mr Barwick and the members of his family.

GROWTH IN STH. AMERICA

The South American Missionary Society held a most successful annual meeting in the C.E.N.E.F. auditorium, Sydney, on Friday, March 21, when 300 people heard the Reverend A. Goodwin Hudson, general secretary in England of the S.A.M.S., speak, and saw the striking missionary film, "To Every Creature."

Bishop Marcus Loane presided in the absence of the Archbishop of Sydney. S.A.M.S. is the only Anglican society working in Latin America. It has some 40 missionaries, including one from Sydney. A number of young people in Australia are in training with a view to service with the society.

Mr Hudson gave a graphic survey of the enormous size and need of the South American continent, and especially of the country where S.A.M.S. is at work: Argentina, Chile and Paraguay. It is hoped that a radio station might be built in Paraguay, where the society owns 64 square miles of good country. Many areas could be reached in this way. But it is a land with few praying Christians.

Protest on gaoling of pastor

An Ecumenical Press Service special report

Pastor Etienne Mathiot, who had been accused of sheltering Si Ali, an active member of the Algerian rebel National Liberation Front (FLN) and taking him to Switzerland, was condemned by the French court at Besancon on March 14 to eight months' imprisonment.

Two others tried at the same time, Francine Rapine, a young Catholic girl student, and Ben Abderhamane, an Algerian student, were both sentenced on charges of aiding the Algerian rebels. Francine Rapine was condemned to three years imprisonment and Ben Abderhamane to three months.

The sentences were imposed after the court had reserved judgment for a week. The judges found that Pastor Mathiot had "gone beyond the normal limits of the right of asylum which he had intended to honour" because he was aware that Si Ali was sought by the police.

"Such acts," the judgment said, "cannot be justified by invoking ideological sentiments as has been done by the accused—right of asylum, the exercise of Christian charity even toward one's enemies, the need for North Africans to escape the police or other agents. In fact Pastor Mathiot knowingly helped Francine Rapine in obviously treasonable activity and inevitably himself must incur a rather serious prison sentence."

WITNESSES

At the trial a group of well-known witnesses testified on behalf of Pastor Mathiot. They supported the 500 letters written by Christians to say that Mathiot is recognised in the area where he works for his practical Christian conduct and bearing. Practically all the witnesses took a stand against the use of torture and the prosecution of the war in Algeria.

Pastor Georges Casalis of Strasbourg, recently back from Algeria, told the court: "In Algeria magistrates of integrity are beside themselves; they don't know what to do any more. People are tortured as soon as they are arrested. Mathiot's arrest has not surprised me. For a long time he has been confronting us all with questions of real gravity."

"There are valid and objective motives that justify acts like his. We belong to a generation of Christians torn between two forms of violence and we reject such a monstrous state of affairs. It is much better to be ready to compromise oneself, to open the eyes of our neighbours and save the honour of our country. There can be no question of remaining 'pure' in this dramatic situation."

"PILATISM"

M Andre Philip, former minister in the fighting French government, said he had heard Mathiot preach at St Etienne on "what he referred to as 'Pilatism.' He has refused to be a Judas or a Pontius Pilate," said M Philip.

"He has chosen to be a good Samaritan. Above all he is an obedient man. There are tortures worse than death because

they destroy the soul. That is what he has resisted. As French minister in London I once dismissed certain magistrates and police officers who have since made a brilliant career for themselves. I am opposed to secret police who make a mockery of justice."

M Nicolay, executive officer of the local temperance organisation, the Blue Cross, at Belfort, concluded his testimony in favour of the accused pastor by bursting out, "Since M. Mathiot went to prison we have lost a great soul at Belfort."

Writing in the Paris daily, "Le Monde," on the significance of the trial, Professor Roger Mehl of the Strasbourg faculty of theology described the proceedings as "putting on trial the general recourse to the use of torture in Algeria." The article in "Le Monde" concluded: "The moment comes when one must obey God rather than men even though one knows that the moral if not legal, violation of the customary rules ensuring national solidarity is a grave matter."

Lack of doctrine in English university courses

LONDON, April 9.—The absence of systematic instruction in doctrine from theological courses in English universities was deplored by speakers at a conference on Theology in the universities, held at Cambridge last week.

About 80 people attended the conference.

Professor Daniel Jenkins and the Reverend William Nicholls pointed out how in Scotland, America and Germany the beliefs derived by theologians from the Bible were brought out into the open, and examined rigorously as "systematic theology" or "dogmatics."

In England, where there was often an exclusively historical approach, the danger was that the theologians' presuppositions, although present and powerful, remained concealed and incoherent.

Several speakers said that theological students were "completely at sea" theologically. Particularly to-day when so few had a mastery of the ancient languages, the study of the texts in their original languages consumed all the time and energy available.

The meeting was sharply divided on this question, some speakers urging that if the Bible was to be taught properly it was not practicable to add "dogmatics" in a three-year course for undergraduates. Perhaps the nearest thing to a solution of this great and widespread problem came in the plea by the chairman, Professor Richardson, for greater flexibility in the syllabus.

The Australian

CHURCH RECORD

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SECESSION OF PRINCIPAL

LONDON, April 9.—The Principal of Lichfield Theological College, the Reverend Dr C. A. C. Hann, has relinquished his orders and has been received into the Church of Rome.

The Bishop of Lichfield, the Right Reverend A. S. Reeve, last week issued the following statement concerning the secession.

"In view of the wide publicity given to the secession of Dr Hann to the Church of Rome it is necessary that the true facts of the situation should be made known."

"On January 29, without any reference to me, Dr Hann made a statement to the students that he could no longer participate in the full life of the College and particularly in its services."

"This information was given to me on January 31 and as chairman of the College Council I relieved Dr Hann of his duties that day, and from that moment he took no further part in the life of the College. The Vice-Principal was appointed Acting Principal from that date."

N.Q. no place for hicks

"It is time that North Queensland was recognised as a part of Australia not inhabited entirely by hicks who can be fobbed off with a few snippets of culture," says the Bishop of North Queensland, the Right Reverend Ian Shevill, in the current "Northern Churchman."

Attacking the facilities provided by the A.B.C. for broadcasting in North Queensland, the Bishop added:

"I have never yet heard a broadcast from the Townsville Cathedral which would allow me to continue listening if I were not the Bishop."

"Through a haze of whistling burr one could barely discern what seemed to be music, speakers began with microphones turned off to suddenly burst into clarity and cohesion."

IN.

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ALTERATIONS

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RD

the G.P.O., Sydney, for
post as a Newspaper.)

Annual Sermon at St. Bride's

NDON, April 22.—
the C.M.S. Annual
Sermon was preached last
night in St. Bride's,
Street, a 140-year-
link between that
and the C.M.S. was
ed.

ist without break from
ntil St. Bride's was de-
by fire in 1940, the
sermon has been preached
The church was recently
d after rebuilding.
year's sermon was preach-
Canon McLeod Campbell,
Secretary of the Over-
Council of the Church
ly.

survey of the new dimen-
added to the Christian
over recent years, Canon
ell drew particular refer-
the significance of the
ical movement, whose
ons, he said, "may not be
t with youthful optimism
ed to live to see.

is indeed disquieting to
w many devout Christians
ite themselves from the
tional Missionary Council
as World Council of
es, including well over 50
t of the missionaries sent
s from the U.S.A. Many
se as apostates those who
by ecumenical taint.

CLUSIVENESS

cannot be content to be
d by the exclusive,
y demonstrating the
enrichment we have ex-
ed, not least in South In-
comprehensive fellowship,
ears have been confound-

our own Church there are
too many who are com-
ly impervious to the ec-
experience, and disobedi-
its imperatives. It may be
ere are some in whose
lurks the subconscious
tion not that 'God is Eng-
that 'God is Anglican'.

that Lambeth Confer-
ave ever encouraged such
mption. The last confer-
years ago boldly fore-
the day when the
n Communion would be
in a much larger Com-
of National or Regional
es, in full communion
e another.

in this context that we
e at pains to eradicate
ur own hearts the vices,
tivate the virtues inherent
orate egotism.