

# THE AUSTRALIAN CHURCH RECORD

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## CHALLENGE OF NEW AREAS



THE HISTORIC parish church of St. Anne, built by pioneers in one of Sydney's oldest suburban areas, is today the heart of a huge parish which includes some of the largest new housing areas in the metropolitan area. With three branch churches, the parish is attempting to meet the tremendous demands of such areas as North Ryde (above).

## Church grapples with big new suburbs

*There is probably no greater domestic challenge before the Australian Church today than that of the huge new housing areas which have developed in all the major cities in recent years.*

Nowhere is that development more clearly seen than in the new housing areas of Sydney, where many thousands of new homes have been built, and many more on schedule.

In Sydney, the development of new housing is particularly noticeable in church districts like Villawood with Old Guildford and East Fairfield; Sefton with Birrong, Regent's Park and Chester Hill; or in parishes like Carlisle, which includes the Dundas Valley estate, visited last week by her Majesty Queen Elizabeth the Queen Mother.

### SOUTH COAST

Almost fantastic development has taken place on the N.S.W. south coast, where Wollongong has expanded into a huge industrial city with suburbs stretching for many miles.

A recent estimate of the population of the City of Greater

Wollongong was 100,000. Town planning authorities believe that within five years this figure will have doubled.

This development will mean at least 20,000 new homes, and probably 12 new suburbs. In the parish of Port Kembla, where a number of these suburbs are expected to develop, the Anglican Building Crusade has made the "pilot run" with a temporary church building, designed to be moved from parish to parish each two years.

It is reckoned that within the two years the church should be sufficiently established to erect a

building of its own.

The temporary building is of plywood construction throughout, and is light and easy to dismantle. The roofing is plywood covered with aluminium sheeting.

This new situation has demanded a new approach to parochial organisation in many areas. In some cases it has been necessary to create new provisional districts with very little in the way of church property or organisation. The development of such areas is a tribute to the hard work of many clergymen, mostly young men recently ordained, who have taken respon-

sibility for such areas.

In the Diocese of Sydney, the Home Mission Society has done much to help the work in new districts. Commenting on the need, a spokesman for the society said:

"In new areas, the financing of the work is not easy because of the disinterest of the majority of people.

"The new housing areas are mission fields indeed, and the Church as a whole must be responsible. We must do more and more in sending missionaries to these fields at our own front doors."

ASIA AND AUSTRALIA

## New Church policy needed

*Australia must re-think her national policy and Church strategy in the light of growing ties with Asia, says a message to Australian Churches issued after the recent annual meeting of the Australian Council for the World Council of Churches.*

The message says:

"For the past 12 years the AC/WCC has brought representatives together to discuss common policy and determine common action.

"At its meeting this year the Council faced a new situation. The Churches in East Asia had issued an invitation to Australia and New Zealand to join them in a common organisation. The acceptance of this invitation coloured many of our debates.

"Asian Christians recognise that geographically we belong to Asia and that differences of race and colour do not matter in Christ's Church. Many of them are hoping that Australia will take its own line in international affairs. And since our children are born into a Western heritage and an Asian destiny, we believe that we need to re-think our national policy, and to re-shape the Church's strategy.

### COMPLEX

"We recognise that this new situation is complex, with involved economic and political factors, yet we insist that human welfare should always be our first concern.

"It is this concern for people which finds varied expression in our part in migration, and in the resettlement of refugees and in our resolutions on unemployment and nuclear weapons.

"People in Europe and Asia are looking for a better future. For many of them there is a future if we act with wisdom and resolution, especially if we can turn aside from competition in arms and concentrate our physical and spiritual energies in meeting the needs of people."

MARCH 6, 1958

## Is our community an alcoholic?

Every Rectory door witnesses from time to time the sad sight of alcoholics knocking for food or for money. Alcoholism is a widespread cancer in the community. It is responsible for more than 40 per cent of admissions to mental institutions. This is a startling proportion. How many personal tragedies go to make up these numbers? Australian Governments are very ready to place stringent controls on other habit-forming drugs. The N.S.W. Government, for example, has placed a complete ban on the pain-killing drug, heroin, simply because it is liable to be abused, though there was no evidence that this development had in fact taken place. But with the drug alcohol, the matter is different.

Although the evidence of addiction is widespread the only legislation in recent years in Australia has been to make the drug more easily procurable. This suggests that the community itself is in the grip of the drug and, like an alcoholic, is unable to help itself.

Even where the grip of alcohol has not become so pronounced as to make a man an alcoholic, it still brings sudden tragedy. Recently the papers reported the slaying in a suburb, of two young girls, aged 14 and 9, who were crossing the main road on a pedestrian crossing. Traffic had stopped for the girls as they crossed the first half of the road, and they had reached a point about three feet past the centre line, when a car struck and killed them. A police sergeant said in Court that the driver had told him that he had had too much to drink and had been driving too fast.

## Asian studies

Whatever may be the rights and wrongs of the claim by orientalist at the Australian National University for the lion's share of any funds available for the development of oriental studies, it is encouraging to see concerted efforts being made to bring about such development. Largely through the efforts of a small band of far-sighted men and women, not least the Primate, Australians have slowly become conscious in recent years that their future destiny lies with the peoples of Asia. Yet there has not been sufficient realisation that the present

situation demands that we should understand the Asian, and that is a very different thing from mere back-slapping camaraderie.

It is difficult to think of a more effective way of promoting such understanding than through obvious opportunity provided us at this moment by the presence in Australia of so many Asian students. It is a sad and regrettable fact that the many appeals made to church people to take Asian students into their homes have met with so little response. This is our day of opportunity.

## TOUCHING AND TELLING

# Witnessing before men

By the Reverend A.M. STIBBS, Vice-Principal of Oak Hill Theological College, London

**"WHO touched Me?"** This question asked by Christ implies that someone had done some touching; also it indicates that Christ expected that same someone to do some telling.

Of course, from our reading of the passage (St. Mark 5. 24-34) we know already what had happened. It is, too, to most of us a very familiar story. But if we are to appreciate its full significance we need to remember that when our Lord asked His question, "Who touched My clothes?" only one person in the crowd who heard it knew either the meaning of the question or the answer to it.

It was a very penetrating question dividing the crowd into two—the one and the rest. So does Christ go beneath the surface where men all look alike, and force them to take sides. First, (a) the question singled out the individual. In the original Greek the question reads, what one person touched Me? The interrogative pronoun "Who" is in the singular. For, though a crowd was pressing around Him, only one had touched Christ in the sense in which He meant. Also, let us learn at once that no matter how big the crowd or the congregation vital contact with Christ is a personal matter. Each must do it for himself, one by one.

Second, (b) the question exposed or showed up the rest of the crowd and the disciples. It put them all in the class of those who had not touched Him. It indicated a fundamental difference between the one and the many. It made plain that someone had laid hold of an opportunity of which the rest were not conscious. Even our Lord's disciples did not understand His question. By their comment they virtually said, Many have been touching you; in such a crowd they could not help it; and what difference does it make anyway? So why ask, What one touched Me? In other words, they were spiritually blind. This, let us note, is a constant peril of the religiously privileged—to be so near, and yet so far, to think we know all, and yet to miss the real thing, to fail either to touch ourselves, or to appreciate that someone else has been touching the Saviour.

## TOUCH

The way to touch. To return to the one who did touch Christ, we can learn from her how to do it. She came to the place where Christ was not just out of curiosity or from superficial



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

interest, but with deliberate purpose, saying to herself, If I may but touch His clothes, I shall be whole. She was conscious of her need, and came as one confessing it. She was confident in Christ's power, and came as one believing He could heal. She was concerned to use the present opportunity, and came as one determined to get His blessing here and now. And difficult and unsuitable as the circumstances seemed, she did it right there on the busy street amid the crowd. She has much to teach us about the way in which to establish vital contact with the present Saviour. God is still the rewarder of those who diligently seek Him. Christ still gives to us according to our faith. It is still possible to "touch Him in life's throng and press."

The demand to tell. There is another side to this story. Christ's words, Who touched Me? demanded that the person who had touched should tell, should openly and publicly say

so. Some think spiritual experience is not a thing to be talked about. Here we can see plainly that confession was expected not by men but by Christ. Let us note, too, that He expected it before a crowd, on the open street, and from a woman.

## TRANSFORMED

When the woman spoke, when she told her story, when she showed herself healed and transformed, then everybody saw at once what Christ meant by His question; they were made to realise that right there in their very midst something wonderful had happened. Such testimony is still needed. Note, too, that the woman demonstrated Christ's power to save not so much by what she said, as by what she was. If explanation had been the best answer none could have given it better than the Son of God. But He Himself was silent, and let the woman speak. Because she provided not a theoretical explanation but a practical proof. Her qualification to testify was not ability to speak, not skill as a public orator, but experience of Christ.

She trembled to open her mouth in public. But knowing what Christ had done in her, and seeing that Christ Himself expected her to speak, she could not keep silent. Christ still looks and men still wait, for the testimony of those who have proved Him and His power to save.

This woman who was healed did two things: she first touched and then told. These are the two great movements of the Christian life—coming to Christ with all our need to receive His life, and then going forth openly, before men to make Him known. First saving contact, then simple confession. This is the way for Christians to live day by day—touching and telling.

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## ARCHBISHOP OF CAPETOWN

# "God's honour is at stake"

CAPETOWN, March 1.—The honour of God Himself is at stake when any government or political party flouts universally accepted Christian principles, says the Archbishop of Capetown, the Most Reverend Joost de Blank, in the current diocesan magazine, "Good Hope".

The Archbishop writes in defence of his strong opposition to the racial policy of the South African Government.

He says: "It always astonishes an instructed Christian when he is accused of interfering in politics or of stepping down into the political arena. Astonished—that after nearly 2,000 years of Christianity there should still be people who think that the Church has nothing to do with politics. "Christianity is not a religion of beautiful thoughts and other worldly aspirations. Christianity is the truth of the Word-Made-Flesh, of God become Man, of the Captain of our Salvation who is also the Carpenter of Nazareth.

"Through the Incarnation God has set His seal upon our world. And it is in the toil and sweat of daily working life, of life in the flesh, that our discipleship is proved. If God in Jesus Christ, took our human nature upon Him then all life has been redeemed; hence there is no activity of man alone or in society where he is not called to act in accordance with the will of God.

## CONFLICT

"There are certain universally held Christian principles which Christian men dare not question. "Any Government or any political party that advocates policies which flout these principles has stepped out of its proper province and is putting itself in the place of God.

"At that point the conflict between the politician and the churchman is no longer a political one but a religious one, and the churchman cannot keep silence even if he would because the honour of God Himself is at stake.

"He does not wish to interfere with the technical procedure of the politicians. So long as they seek to abide by God's laws the differences of method as advocated by one party or another mean little to him. But as soon as politicians by design,

## Multiple system of societies

LONDON, February 25.—The Bishop of Liverpool, the Right Reverend Clifford Martin, questioned in the Church Assembly last week whether the present multiple system of missionary societies in England was in the best interests of the Church.

The Bishop, who was presenting the annual Report of the Overseas Council, said that there were eleven principal missionary societies in the Church, in addition to bodies such as the Church Army, the Mothers' Union and the Religious communities who were doing missionary work.

While this multiple system continued, it was very difficult to speak about the Church as

or unconsciously, question the validity of God's laws, then he has no alternative but to intervene."

## MANY REFUGEES RESETTLED

GENEVA, February 25.—The World Council of Churches resettled 28,146 refugees during 1957 through its Division of Inter-Church Aid and Service to Refugees, it was announced in Geneva at the meeting of the division's Administrative Committee.

The latest figure brings to almost 100,000 the number of persons resettled by the W.C.C. during the six-year period between 1952 and 1957, Dr Edgar H. S. Chandler told the 11-member committee. A total of 97,496 refugees and migrants has been resettled in more than 40 nations.

At the same time the committee was told that the Service to Refugees office in Yugoslavia closed on January 25, marking the end of the resettlement operation for the 19,000 Hungarians that fled to Yugoslavia since the end of 1956.

"I think this is an extraordinary accomplishment working under difficult circumstances," Dr Chandler told the group, adding that "sometimes people feel the refugee situation is so vast that it is impossible to solve. I want to point out that this is one problem that has been completely solved and we can get on to something else."

The W.C.C. helped to move 1,295 Hungarians out of Yugoslavia to South America, Australia, Belgium, the Scandinavian countries, France, Switzerland, the United States, Canada and the United Kingdom.

## St. Julian's for Kenya

A daughter house of St. Julian's community has been opened in Kenya.

St. Julian's was founded by Miss Florence Allshorn, a missionary of the Church Missionary Society in East Africa.

The original house, at Coolham, near Horsham, England, is widely used by those who wish to withdraw for a time for the deepening of the spiritual life.

## W.C.C. plans talks with Russian churchmen

LONDON, February 22.—Leaders of the World Council of Churches will meet representatives of the Moscow Patriarchate of the Russian Orthodox Church next August.

This was announced at the close of the Executive Committee of the World Council of Churches at a Press conference held in London last week. Dr Franklin Clark Fry, President of the United Lutheran Church of America, Chairman of the Central Committee, pointed out that these forthcoming talks with the Moscow Patriarchate would be "of the nature of a first exploratory consultation to exchange information and get acquainted."

Talks with the Moscow Patriarchate which were to have been held in Paris in 1957 had had to be postponed. Dr Viser 't Hooft, General Secretary of the World Council of Churches, told the conference that he hoped there would be opportunity at the forthcoming meeting in August to correct misunderstandings which had arisen.

## SURVEY

At the August meeting of the Central Committee, primary attention would be directed to a survey of rapid social changes, which had been carried out during the past three years under the direction of the Division of Studies.

A report on a study of the attitude of Christians in regard to war would be presented by Professor T. M. Taylor, Principal of Aberdeen University. The Central Committee would also consider problems of religious liberty, including the situation in Spain and Colombia. Conditions prevailing in Mohammedan countries had also to be taken into consideration.

## TREASON TRIAL

Capetown, February 24.—Four of the 96 accused committed for trial after the South African Treason Inquiry will not be prosecuted. The group includes a number of Christian leaders.

Mr Lee Warden, a member of parliament for "Native Interests," two Indians and a Cape-town printing and publishing firm have had the charges against them withdrawn.

# CRICKETER AT BARKER

Mr. John George Dewes, a former England test cricketer, has been appointed headmaster of Barker College, Hornsby, N.S.W., and will take up his new work at the beginning of the third term this year.

Mr Dewes will take the place of Mr W. S. Leslie, who died last April.

Mr Dewes is 31 years of age. He was educated at Aldenham School, in England, and later at St. John's College, Cambridge, when he obtained an honours degree and of which university he is now a Master of Arts. He was also awarded the Sir Joseph Larmor Award for service to his college.

Mr Dewes has high sporting achievements. He played cricket for Cambridge and Middlesex, having on occasions captained the latter team. He played for England in the Test matches against Australia in 1948 and again on the English team's visit to Australia and New Zealand in 1950-51. He also represented England against the West Indies in 1950. At hockey he represented Cambridge.

## MASTER

At Cambridge Mr Dewes was an active member of the Cambridge Inter-Collegiate Christian Union. During his visits to Australia he spoke at a large number of meetings arranged for schoolboys by Christian organisations, including the Crusader Union.

During the war he saw active service with the Royal Navy, serving as a Sub-Lieutenant, R.N.V.R.

He was for three years a master at Tonbridge School, in England, and for the last four years he has been a form master and house-tutor at Rugby School, where he now is.

Mr Dewes is married, with two young sons.

## "SUNSHINE HOUR" IN MELBOURNE

The "Sunshine Hour," a national religious broadcast, is now on the air in Melbourne, from Station 3UZ.

It is heard right round the Commonwealth from Perth to Brisbane, and in many country districts.

"The Sunshine Hour" features top line radio singers, an enthusiastic studio audience, Arthur Davies at the Christie Organ and Noeleen O'Hara at the concert piano. Compered is the Reverend Vernon Turner, who has taken a leading part in the development of Christian radio and television.

Mr. Turner is a Presbyterian Minister, Director of the Christian Broadcasting Association, Secretary of the Christian Television Association which supplies Sydney TV Stations with religious telecasts. He is a TV Consultant of the World Council of Churches.

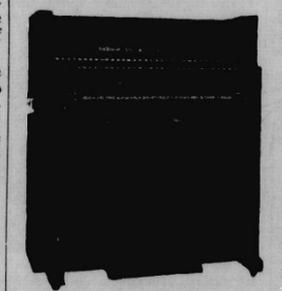
"The Sunshine Hour" is made each week in the studios of the Christian Broadcasting Association in Sydney, which produce about 120 programme-episodes weekly for distribution to commercial broadcasting stations in all States. No charge is made for the programmes.

"The Sunshine Hour" is heard from 3UZ Melbourne at 7.30 a.m. every Sunday. Stations in Brisbane, Sydney and Perth, and in many country districts, also broadcast it.

(2CH Sydney—8 a.m. every Sunday.)

## Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



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# 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.

## Scripture lessons by state teachers

From the Bishop of Armidale.

Sir.—I find myself in hearty agreement with your proposal that state school teachers should be allowed to take the scripture lessons of the children of their own particular communion.

I have been trying for this, through members of parliament and other ways, for the last 20 years, but the only move up to the present is that religious instruction is now a voluntary subject for teacher trainees, and they have in Armidale a special master to coach them. Nevertheless they have no permission to do more than read passages from the Scriptures.

With every good wish and hoping you can get somewhere.  
JOHN S. ARMIDALE,  
Armidale, N.S.W.

## Ordinands should mix more

Sir.—The Reverend Basil Williams has brought into the light one of the great deficiencies of theological education in Australia. Our colleges are too small. Quite apart from the fact that we have not the accommodation for the students who should be in training, our future clergy are being trained under conditions which do not enable them to live with a sufficiently large number of fellow-students. They do not have adequate opportunity, as do secular university students, to mix with men from widely differing backgrounds and with divergent views, and so to learn and gain from them. Dallas Theological Seminary, with its plans for accommodation for 500 men, will meet this need. Here in Australia, a wider understanding of others is one of the great needs of our ordinands.

SYDNEY EVAN  
Willoughby, N.S.W.

## CHURCH RECORD BOOK ROOM CHURCH HOUSE, SYDNEY

Large reductions have been made on a number of books, including:

NYGREN: Epistle to the Romans.

GELDENHUYS: St. Luke's Gospel.

AULEN: The Faith of the Christian Church.

## The use of the Cross

Sir.—I must thank Canon Knox for his courteous reply to my query regarding the placing of a cross on our church buildings. I feared the worst. This custom, one of the distinguishing marks of an Anglican place of worship, has been discontinued in some places in recent years because it might lead to serious abuses.

I would be surprised if most of the churches in which the Canon has laboured did not have a cross of stone or metal displayed on the exterior. The church of which he has been a dignitary for nearly 14 years certainly has a cross for all to see.

The objections raised by the Canon read very much like those raised in 1552, 1559 and 1604, against the use of the cross in baptism—popish, superstitious, unnecessary and unscriptural. With deep respect I suggest that the classic answer of Canon 30, of 1604, referred to in the Prayer Book, will provide the answer to Canon Knox. Perhaps the most telling sentence is, "The abuse of a thing doth not take away the lawful use of it."

(The Reverend) C. M. GILHESPY, Arncliffe, N.S.W.

## The standpoint of a Liberal

Sir.—The publicity given to the views of a leading churchman in an article in the Press recently must have caused pain to many members of our Church. One can imagine that a person already wondering whether the Church of England deserves his allegiance could find it the last straw. It therefore seems likely that some of your readers would be helped by the publication of a statement from the standpoint of a Liberal.

Three of the chief doctrines of the Conservative Evangelicals are:

- (1) The truth of the Bible from "cover to cover"
- (2) Substitutionary atonement
- (3) Unending anguish after death for those who do not "get right with God" before their death.

It seems to me that these doctrines are open to attack on a number of grounds, but that their chief weakness lies in their moral position. Each one of them involves attributing to God moral standards which the average adult Westerner of the present day would be ashamed to own as his ideal; standards which he would consider to be more appropriate to primitive tribes.

A person who disagrees with this can easily test its truth by performing a few simple experiments. Let him, for example, read Numbers XVI and then ask himself sincerely whether the god there portrayed really measures up to what his conscience tells him to be morally good; or let him consider what society would think of a Judge who practised the principle of substitutionary atonement in dealing with those charged before him; or of an earthly father who deliberately brought a child into existence although well aware that the child would spend a mere lifetime suffering from some dread disease.

Any person who holds these three doctrines but who comes to feel their moral inadequacy is faced with a dilemma; either he must worship a God whom he feels to be morally unworthy or he must repudiate the doctrines.  
W. J. COOKE,  
Northbridge, N.S.W.

## Systematic pulpit teaching

Sir.—Dr Thorne is to be commended for drawing our attention to what is frequently overlooked, namely that a systematic exposition of the main articles of the Christian faith, based solidly upon scripture, is not often enough given today. And yet, this has always been found to be one of the most fruitful evangelistic methods ever devised. Further, any scheme of parish evangelism or "promotion" must depend upon a body of instructed and convinced lay people, who can help others to face their spiritual problems, and go at least some way towards dealing with them.

One obstacle which may interfere with a connected series of sermons is the number of "special Sundays" which we meet each year. Some are valuable in that they relate the life and work of the church to that of the community, but they must not be allowed to dominate our programmes of preaching. As Dr Thorne says, the church year in itself does provide a useful framework for systematic instruction, and this sequence should not be obscured.

J. A. FRIEND,  
Hobart, Tas.

## Fermented or Unfermented

Sir.—May I, in all humility to Almighty God, and the Priesthood, recall a very notable event which took place some years ago during the "Depression" within the little Mission Church at "Happy Valley."

The late Rev. H. G. Huthnance, then Rector of Botany, came out to give us Holy Communion, and found the Church was without wine, bread or Silver Service.

He went to buy a soft drink at the shop at Yarra Junction and explained that he would like something red, "for Holy Communion."

The shopkeeper gave him a bottle, "Raspberry Flavour," no charge, and some white bread too, and a "camper's" wife lent a Woolworth's 3rd drinking glass and a household saucer for the occasion, and what a Blessed and Blest Holy Communion that was.

THOS. S. HOLLYER,  
Yarra Bay, N.S.W.

# Concern over colleges

LONDON, February 25.—Serious concern at deficiencies in the administration and training programmes of theological colleges was expressed in a debate in the Church Assembly meeting at Westminster last week.

The assembly appointed a commission to examine problems facing the theological colleges, together with the Church's training centres for women workers, and to advise on new methods of central administration.

Sir William Makins (Winchester) thought that too much emphasis in colleges was put upon instruction in theology, at the expense of fostering in candidates the qualities of dynamic leadership which people needed today from the clergy.

Mr George Goyder (Oxford), on the other hand, suggested that greater emphasis should be laid on the need to produce men able to instruct the laity in the faith, so as to recreate the true meaning of the Church as the body of Christ.

To these views Sir Kenneth Grubb replied that he would rather have a man of God well grounded in theology and a knowledge of the Bible than one widely versed in public affairs.

## SCHEMES

The Bishop of Carlisle, Dr Thomas Bloomer, put forward a plea for new types of training schemes, with longer courses allowing a man to spend half his time in industrial or agricultural work and half in theological training. He had in mind the educational training schemes now being run by a number of industrial concerns.

The Archdeacon of Halifax, the Ven. E. Treacy, suggested there might be a case for a special college for those ordinands recruited over

## FORUM ON HOMOSEXUALITY

Of special interest to clergy will be a forum on "The Homosexual and the Community" being conducted under the joint sponsorship of the N.S.W. Association for Mental Health and the Father and Son Welfare Movement of Australia.

It will take place on Monday, April 14, in the Robert Todd Memorial Hall, B.M.A. House Macquarie Street, Sydney at 7.3 p.m.

The purpose of the forum is to discuss various aspects of the problem of homosexuality with a view to a clearer understanding of the nature of the problem. It will be under the chairmanship of Dr. B. H. Peterson. The panel of speakers will comprise Professor W. H. Trethowen, Professor of Psychiatry, University of Sydney and Chairman N.S.W. Association for Mental Health ("The Medical Aspect."); The Rev. W. J. Hobbin, Director Social Service Department Methodist Church of N.S.W. ("The Moral Aspect."); and Mr. John Robson, Director Father and Son Welfare Movement of Australia. ("The Social Aspect.")

## DAY OF PRAYER

Women in 145 countries used the same basic order of service on the Women's World Day of Prayer held on Friday, February 21. The service, prepared by a group of women from churches within the Australian Council for the World Council of Churches, concluded with prayers written by Australian aboriginal Christians.



## COMPTON

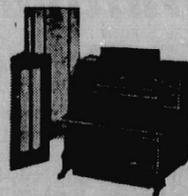
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I HEARD the other day of a lady who was having trouble with her car. She didn't like the new noise that she could hear in the engine. So she went along to her garage, and at great length explained to the mechanic what she thought was wrong. He asked her to start up the motor, which she did. Then as he listened, trying to pick up the new noise, she kept up her flow of chatter. At last he had to confess, "I'm afraid I can't hear anything wrong."

"Can't you?" asked the lady. "I can hear it every time I listen for it!"

"Yes," replied the harassed workman, "but you have one big advantage over me. Every time you listen you stop talking."

## HINDRANCE

The garage man may well have had something there. And the principle that we may discern behind his words applies to all of us in one way or another. So often the noise we make makes it impossible for the cause of the trouble in our lives to be detected. If we are to hear what is wrong, we must stop our flow of chatter.

And, of course, it is not only our talking that is a hindrance. We can make such a noise as we bustle around on our various errands of Christian service that we cover up quite successfully the indications of trouble deep down. The nature of the life we lead makes it hard to hear the "still small voice."

## GLIBNESS

Yet we must make the effort if we are to grow in things Christian. The value of a Lenten observance is that it directs our attention to the importance of a rigid self-examination. It takes us away from the bustling busy-

# LENT THE SIMPLE WAY Confession is easy

By Dr. LEON MORRIS

There are many ways of observing Lent. Some people regard it as a good time for going without sugar in their tea (which makes thorough asecetics out of those who adopt this Spartan practice all the year round). To judge by the advertisements for "Lenten food" that appear in the newspapers many must think of it as an occasion for delicate gorging.

But all who take Lent seriously agree that it is a time for quiet and reflection, a time of spiritual stocktaking. Life for most of us is something of a hectic rush, but in Lent we like to make the effort to be quiet enough for some serious self examination.

ness of life to the serious solitude.

One of the things on which we may profitably reflect is the glibness with which we confess our sins. Very much before the minds of those who compiled our Prayer Book services was the importance of a realisation of our sin. So they placed a series of solemn sentences, an exhortation, and a confession of sin at the beginning of Morning and Evening Prayer. They put the Ten Commandments similarly at the beginning of the service of Holy Communion, and followed each Commandment with a prayer for forgiveness. They did not intend us to lose sight either of the fact

or of the seriousness of sin.

But we do both. We so often let our confession of sin come trippingly off the tongue, with never a realisation of what we are saying. Sometimes I look up from my place at the Holy Table after I have said one of the commandments and see someone in the choir grinning away at some acquaintance while he sings merrily, "Lord, have mercy upon us." To most of us Anglicans, confession comes easily these days.

It is one thing to mouth our words of contrition, and another thing altogether to be seized with the importance of being absolutely right with God in all our

dealings. The root cause of much spiritual ineffectiveness is just this, that we are not sufficiently in earnest in grappling with the shortcomings that exist within us. We bustle and fuss. We keep busy. We bluff ourselves. We keep our confession formal.

## EXACTING

John Baillie tells us that there was a time when he said that he could not hear God's voice, but that the trouble was there were some things he really did not want to hear. "We sometimes speak of people being 'conveniently deaf' to human communications, but there is such a thing

also as being conveniently deaf toward God; and it is a malady that afflicts us all. There are certain things we just do not want to be told. They would be too inconvenient, too upsetting, too exacting. The readjustment they would involve would be too painful. They would commit us to tasks more difficult and troublesome than we desire to undertake, or they would interfere with certain indulgences we have been allowing ourselves."

That is the kind of spiritual danger we are all in. Lent is a good time to face it. So often if we said the truth we would say, "I know deep down that I ought to stop doing this thing. But I'm not prepared to do it."

Now if we are to approach God it must be honestly. Hypocrisy was the sin that most of all sins aroused the wrath of the Lord. If the position is that we are not prepared to abandon some pleasurable wrong and do some difficult right, then let us face it in the presence of God. Let us tell Him exactly what the position is, and keep on asking Him for the strength we need. He will give it. On that the Bible leaves no doubt.

But it is for us to have the courage to face our faults.

## SYDNEY SYNOD NOVEMBER 3

The Archbishop of Sydney, with the approval of the Standing Committee of the Diocese, has announced that Diocesan Synod will commence its 1958 session on Monday, November 3.



Bishop Chandu Ray



Rev. Lawrence Love

You cannot afford to miss one evening of the C.M.S. Convention in the Sydney Town Hall. Here will be the latest news on the overseas situation, together with the clear teaching of Holy Scripture on the great commission given to every Christian.

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of Pakistan

The Reverend  
**LAWRENCE LOVE**  
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EACH NIGHT, MONDAY to SATURDAY, MARCH 24-29, at 7.45 p.m., in the SYDNEY TOWN HALL.

Seats may now be reserved at the C.M.S. Bookshop, 93 Bathurst St., Sydney. One reservation keeps your seat for all six Town Hall meetings—no bookings for individual evenings. Booking fee 5/-. Booked seats will be held only until 7.35 p.m.

## AND TO COMPLETE IT ALL

in St. Andrew's Cathedral, on Monday, March 31, at 7.45 p.m.

Preacher: the Right Reverend Chandu Ray.

Enquiries to the Church Missionary Society, MA9487.

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# ADDRESSES AT EARLY COMMUNION

PARAGRAPHS FOR SUNDAYS AND HOLIDAYS, by David Paton and John Martin. S.C.M., 1957. Pp. 128. Eng. price 8/6.

*This slender volume is symptomatic of the steady trend towards Biblicism in what may be called the thoughtful wing of modern English Anglo Catholicism.*

It professedly owes much to Austen Farrer's "Crown of the Year," and it thus represents a compromise between a reluctance to preach a sermon at a simple (presumably early morning) celebration of the Lord's Supper, and an equal reluctance to divorce the Sacrament from the Word.

Naturally, we hail the latter as a true spiritual insight, and as historically by no means limited to those who profess and call themselves evangelicals.

Yet we greatly grieve to see that these good men have so taken to heart Austen Farrer's strictures against anything other than, say, the Gospel for the Day, and against the substitution of free speech for the written text. For, with few exceptions, what our brethren have written is true Biblical exegesis but thin: it would be more nourishing if it could be used in private meditation at length (and so the reviewer has used it with profit). But it is very doubtful if even a college chapel audience, let alone a parochial congregation, could derive much spiritual nourishment from the mere reading of such a paragraph before moving on with the rest of the service.

Our reformed forefathers were not against the substitution of the written text for free speech, as the Book of Homilies shows: but, as the Book of Homilies equally shows, they were averse neither to length nor theological depth.

But here in this book, while we have not yet the concept of the preached word at the Holy Communion, we have Theological insight and the recognition of the need, and for this we are content, and for this we welcome the book, as harbinger of good things to come. Nevertheless, we think its chief usefulness will be as a book of devotional meditations.

—R. A. COLE.

## Revelation

REVELATION IN CHRIST, by William Nicholls, S.C.M., 1958. Pp. 158. Eng. price 15/.

In this book the chaplain to Anglican students in Edinburgh has given us an excellent account of revelation as it appears to the typical modern man.

The book makes no claims to setting forth novel opinions, but to the stating of the critically orthodox view. Mr Nicholls thinks of revelation as concerned with the action of God rather than with the Bible, indeed, he has surprisingly little to say about the Bible. He has a high view of the place of the Church, and of tradition generally.

Every now and then he indulges in harsh criticism of the fundamentalists, though curiously he gives no evidence of having read any of their books. This book is not to be recommended as making any advance

in our knowledge of revelation, but as a plain statement of the way revelation appears to a typical modern critic.

Leon Morris.

## Being

BEING A CHRISTIAN, by J. R. W. Stott, I.V.F., 1957. Pp. 32. Eng. price 2d.

This little booklet is a sequel to Mr Stott's earlier tract on "Becoming a Christian." It falls into halves and is a straightforward discussion of the practical issues involved.

The first half deals with the privileges of the Children of God and has a very helpful discussion on the place of followers in relation to Christian assurance. The second half discusses the responsibilities of the Children of God and gives very clear direction with regard to the initial obligations of the Christian life. The booklet is to be heartily recommended.

M. L. Loane.

## History

A DIGEST HISTORY OF BRITISH CHRISTIANITY, 20 centuries in 20 pages. By Ian Shevill, Anglican Truth Society. 3rd edit., 1958. Pp. 20. Aust. price 2/.

The conception of this book is excellent—its execution is disappointing. It is regrettably tendentious and polemical. It is characteristic of its author that he should simply attribute the Reformation to avarice and vice; that he should admit no single spiritual principle or religious motive. No reference is made to the martyrdom of Cranmer, Ridley or Latimer; these things are simply suppressed and conveniently forgotten.

It is useless to begin to enumerate the distortions with which this book abounds. Is it, for example, a sober and responsible historical judgment to say that Whitfield "fell in Calvinism through lack of knowledge"; or is it simply a reflection of the authors' personal prejudice and ignorance?

The section on the Celtic Church is surprisingly inadequate and unsatisfactory; and the space devoted to the Medieval Church is disproportionate.

S. Burton Babbage.

## Imperative

LOVE'S IMPERATIVE: A meditation of the Ten Commandments. By John Deane, S. John Bacon, 1957. Pp. 55. Aust. price 6/.

Whenever the Rev. George Duncan commented on Dr. Billy Graham's visit to Australia, he stated, "If you don't know your Ten Commandments when he comes, you certainly will when he leaves—he uses them continually." John Deane's latest book con-

# Books

tains meditations on "God's rules for liberty" and shows clearly that they have endured in purity and moral preciousness because "God spake all these words." Each meditation is illustrated with excellent photographs which have made the series popular. The theme is that "Love's imperative" can only be revealed fully in the consuming love of His Son.

Kevin Curnow.

## CONGRESS

"How to confess our Reformed faith" will be the theme of the next International Reformed Congress, to be held at Strasbourg, France, from July 22 to 30.

Speakers will include the Reverend Dr Philip Hughes of London (Church of England), the Reverend Pierre Marcel and Dr Jean Cadier of France, Professor G. C. Berkouwer of Amsterdam and Professor N. B. Stonehouse of Philadelphia, U.S.A.

The Congress is under the auspices of the International Association for Reformed Faith and Action.

## FAREWELL

On February 3, a public farewell was tendered the Ven. Archdeacon R. I. H. and Mrs Stockdale in the Parish Hall, Gunndah, N.S.W.

Archdeacon Stockdale had been Vicar of Gunndah for almost twelve years. He was inducted as Vicar of Moree by the Bishop of Armidale on February,

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at the

## ANNUAL MEETING OF THE ASSOCIATION

in the

Chapter House, on Friday, March 21st., at 8 p.m.

Chairman: His Grace the Archbishop of Sydney, President of the Association.

Film: "To Every Creature."

The Annual Business Meeting of subscribers will be held in the Chapter House, at 7 p.m. on the same evening.

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# Many at Bp. Loane's Consecration Service

In the presence of a very large congregation, the Right Reverend Marcus L. Loane was last week consecrated Bishop coadjutor of Sydney in St. Andrew's Cathedral, Sydney.

The congregation included most of the clergy of the diocese, together with many from other dioceses who had trained under Bishop Loane at Moore Theological College, of which he is the Principal.

Five bishops assisted the Archbishop of Sydney in the consecration. They were the Bishop of Newcastle, the Right Reverend F. De Witt Batty; the Bishop Coadjutor of Canberra and Goulburn, the Right Reverend R. G. Arthur; the two other Bishops Coadjutor of Sydney, the Right Reverend W. G. Hilliard and the Right Reverend R.

C. Kerle; and the Right Reverend S. H. Davies, formerly Bishop of Carpentaria.

The bishop-elect was presented to the Archbishop by the Bishop of Newcastle and Bishop R. C. Kerle. The certificates were read by the Registrar of the Diocese, Bishop Hilliard, who also sang the Litany.

In the Communion service the epistle was read by Bishop Arthur, and the Gospel by the Bishop of Newcastle.

The Reverend R. A. Cole, a personal friend of the new Bishop, preached the sermon, using the text: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward." (Genesis 13.14).

Dr. Cole likened the position of the new bishop to that of Abraham, who walked with God and claimed by faith the promises of God.

There was a very large number of communicants, and the service concluded with the recessional hymn, "Thy Kingdom Come, O God."

Both inside and out, there remained at the cathedral the floral and other decorations which had been placed there for the visit of Queen Elizabeth the Queen Mother the previous day. These included the arms of all the Australian dioceses on the outside west wall of the building.

After the consecration a private luncheon was tendered the new bishop at the C.E.N.E.F. Centre. The following evening, Tuesday, a reception in honour of Bishop and Mrs. Loane was attended by a large and representative gathering in the Chapter House.

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## MISCELLANEOUS

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The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts Epistles; Bible Doctrine, Historical Background of the Old Testament, Protestant Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

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## MEETING

The Australian Church Record Ltd.

## ANNUAL MEETING

Notice is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for MONDAY 24th March, 1958, at 5 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

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# Church tied in East Germany

LONDON, February 25. —In his last speech before the House of Lords in the British parliament, the former Bishop of Chichester, Dr G. K. A. Bell, strongly condemned interference with the liberty of the Church in East Germany.

The bishop said he spoke as an advocate of "summit talks for the settlement of political differences and disarmament problems and for the promotion of world peace."

Referring to recent approaches on these subjects from Mr Bulgarevich and Mr Khrushchev, Dr Bell told the House of Lords that "no power which claims to be a champion of world peace and yet denies or undermines, and so attacks, religious liberty, is likely to convince other powers which value that liberty of the genuineness of that championship while these attacks continue."

After quoting the guarantees of religious freedom in the constitution of the German Democratic Republic (D.D.R.) as having been formally endorsed by leaders of church and state, the bishop said that "experience has proved, as with the National Socialists, the inevitable logic of the totalitarian system which leads to the victory of the extremists."

## PROPERTY

Going on to describe "recent developments hostile to religious liberty" in both Roman Catholic and Protestant church administration and youth work, Dr Bell criticised "libels and insults" in the "state-controlled press" directed against Bishop Otto Dibelius and other church leaders.

He described "intolerable conditions" imposed by the East German government which led to the cancellation of the Kirchentag (church rally) planned to be held at Erfurt in the summer of 1957.

"There has been a drastic cancellation of licences to rebuild or repair churches, parish halls and vicarages, in spite of finance and raw materials being available during the last few months," the bishop said.

"Since July 1, 1957, the government have ceased to pay direct to the Evangelical Church the agreed subsidy for the maintenance of the clergy of ten million East German marks per annum, which it had agreed to set aside for this purpose in compensation for the nationalisation by the government of church property."

The situation created by the youth dedication ceremonies was described by the bishop as difficult for both Catholics and Protestants.

## Personal

The Very Reverend James Pike, Dean of the Cathedral of St. John the Divine, New York, has been appointed Bishop of California.

The Reverend D. H. Percival, curate-in-charge of Berala, Sydney, has been appointed a representative-deputationist of the British and Foreign Bible Society for the western districts of New South Wales.

The Reverend C. C. Cowling, formerly of Lismore, Victoria, has been inducted as Vicar of St. Paul's, Ballarat East.

The Reverend S. M. Bramson, formerly of the Diocese of Grafton, has been inducted to the Parish of Casterton, Victoria.

We regret to record the death of Mr A. D. Johnston, of Holy Trinity, Dulwich Hill, N.S.W. Mr Johnston was a very active supporter of the Church of England Homes, Trinity Grammar School, and the Australian Church Record.

Mr A. G. Laing, until recently a student of Moore College, Sydney, has been ordained to the diaconate by the Bishop of Nelson, N.Z. The Reverend B. E. Leveridge and I. W. Nelson were ordained to the priesthood.

The Bishop of Nelson, N.Z., the Right Reverend F. O. Hulme Moir, will visit Sydney during March for discussions with Bishop Chandu Ray concerning the future of New Zealand C.M.S. work in Pakistan. Bishop Hulme Moir is the president of the N.Z.C.M.S.

We record with regret the death last week of the Reverend F. J. Dillon, in his 92nd year. Mr Dillon, who had served all his ministry in the Diocese of Sydney, was a student of Moore College before it moved from Liverpool to Sydney. He was Rector of a number of parishes, including Kangaroo Valley and Richmond. In recent years Mr Dillon had lived with his son, the Reverend Cecil Dillon, Rector of St. Andrew's, Strathfield. The funeral service took place at St. Andrew's, in the presence of the Right Reverend M. L. Loane, Bishop Coadjutor of Sydney. The address was given by the Reverend J. R. Le Huray, Rector of St. James, Croydon.

The Reverend G. A. Hook, Rector of Bowral, has accepted nomination to St. Alban's, Lindfield, N.S.W.

## COMPLETION OF CATHEDRAL

LONDON, February 25. —The council of Guildford's new Cathedral expect the cathedral to be in use by October, 1959. A special effort is to be made to raise the £120,000 needed to complete the building, the design of which has caused great interest in recent years.

A.C.R. DONATIONS 6-3-58  
The Members of the Board of Management are most grateful to the following for their donations:—The Rev. G. T. Eard, 5/-; Mr N. W. Moin, 7/6; Mr W. Williams, 7/6; Mrs K. O. A. Loane, 5/-; Mrs Munro, 5/-; Mr J. Aston, 5/-; Mr J. O'Connor, 5/-; Mr J. Fowler, 5/-; Mrs N. Keys, 5/-; Mrs Beavis, 5/-; Mr and Mrs Passow, 5/-; The Rev. W. V. Payne, 5/-; Mr H. Mote, 5/-; Miss C. Pfeiffer, 5/-; Mr W. J. Filmer, 5/-.

# Six books published by group

By a Correspondent

A little more than two years ago, four Sydney parsons met over lunch in a city restaurant and decided to do what they could to publish small booklets written by Australian to meet local needs in the Australian church.

The booklets were to put the evangelical faith of the Church of England in simple but scholarly terms.

Since then, more than 12,000 copies of six different booklets have been published and distributed by the Evangelical Tracts and Publications Committee.

The Committee, which is under the chairmanship of Canon H. M. Arrowsmith, has very little machinery, and began with no capital. But a number of friends gave enough for the first two booklets to be launched. Now, with six published and two manuscripts ready for the printer, the Committee still has its head above water, and hopes that, as its stability becomes assured, a more ambitious program, with more, attractive formats, will be possible.

## OVERSEAS

The main distribution has been in Australia and New Zealand, but small stocks have gone also to England, India and South Africa.

All the booklets have been written by clergymen of the Church in Australia. Archdeacon T. C. Hammond began the series with an informative historical statement on "What is an Evangelical?" Next was "The Meaning of Baptism" by D. W. B. Robinson, which has already sold out, with a second edition being printed. The Vice-Principal of Ridley College contributed a very readable explanation of "Salvation" which has gone into a larger second edition and which has been widely used in conjunction with preaching on the subject. "The Gift of the Holy Spirit" gives positive biblical teaching and guards against strange notions of the Spirit's work. It is by the Reverend Rodrick Johnstone and would make a very suitable accompaniment to Whitsuntide preaching. "The Missionary Call" was written by the Reverend Geoffrey Bingham shortly after his arrival in Pakistan as a missionary of the C.M.S.

## FUTURE

Two other booklets are completed and await publication: "Justification by Faith only," by the Right Reverend Marcus Loane, Principal of Moore College and recently consecrated Bishop Coadjutor of Sydney, and "The Hope of Christ's coming" by the Reverend D. W. B. Robinson.

A smaller series has also been begun with "Local Effective Church Memberships," written by a rector for his parishioners in connection with a parochial visitation campaign. It explains the three baptismal vows.

This project has had a promising start, and already is proving its usefulness. The aim of the Committee is to provide literature that every parish priest can use in his instructional and

preaching program. Some of the booklets are therefore produced without stiff covers, for cheaper distribution.

More capital would make possible quicker advance, and the best of encouragement would be a wider use of the six booklets already published. (The secretary of the Committee is the Reverend J. R. L. Johnstone, 11 Chapman Avenue, Beecroft, N.S.W., and the treasurer is the Reverend K. L. Loane, St. Mark's Rectory, Tunks Street, Northbridge, N.S.W.)

## TEACHING HELP ON MARRIAGE

The Marriage Guidance Council of New South Wales has announced special plans to help clergy in Christian instruction concerning marriage.

The Director of the Council, the Reverend W. G. Coughlan, said this week:

Two Sundays that lend themselves to special emphasis on these vital matters are approaching. Mothering Sunday (March 16th) and Mother's Day (May 11th).

"This year the Marriage Guidance Council of N.S.W. offers its assistance to ministers of all Churches who wish to focus their worship and preaching on Christian Marriage in the Modern World.

"The Council has gathered and collated a considerable body of suggestions, including Forms of Service for Renewal of Marriage Vows and a list of suitable material for addresses, and for reading by ministers and people. These suggestions are available from the Council's office, 4/4 Margaret St., Sydney, for 2/6 (posted)."

## RELATIONS WITH EAST GERMANY

LONDON, February 22. —The situation with regard to the relations of outside churches with the church in East Germany is "very discouraging," said the general secretary of the World Council of Churches, Dr Visser 't Hooft, last week.

He cited as examples two recent refusals by the East German Republic to grant visas to churchmen. The German Nordic Conference in Sweden was cancelled when East German churchmen could not get visas to attend. Dr Gerhard Brennecke was refused a visa to attend the International Missionary Conference in Ghana.

"It is of the greatest importance to maintain relations with the Church in Eastern Europe," Dr Visser 't Hooft said, but added that it is getting "more and more difficult" because of pressure on the churches.

The Australian

## CHURCH RECORD

The Paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.

Diocesan Church House, George Street, Sydney, N.S.W. Phone: MA2975.

Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcome.

Advertising and Business Communications to be addressed to the Secretary.

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## GIVING BEYOND THE PARISH

A record amount of £3,699 was given last year by Holy Trinity Concord West, N.S.W., to objects outside the parish.

Holy Trinity had an every member canvass under the Sydney Department of Promotion, whose director, the Reverend Ronald Walker, is also Rector of the parish.

Details of the outside giving are as follows:

Church Missionary Society, £1734/10/10; Chesalon Homes for aged and sick, £667/13/-; Home Mission Society, £328/7/2; Bush Church Aid Society, £107/9/1; Home of Peace, £70; Braeside Hospital, £105; Church Army, £205; Deaconess House, £57; Mission to Sumatra, £50; Australian Board of Missions, £50; Bush Fire Appeal, £32/10/-; British and Foreign Bible Society, £30/10/-; Church of England Board of Education, £30; Palister Girls' Home, £28; Charlton Boys' Home, £27/10/-; Church of England Homes, £25/10/-; Moore College, £25/5/-; Moore College Bursaries, £20; South American Missionary Society, £25; Children's Special Service Mission, £15; Hammondville, £12/5/-; Camp Howard, £10; Marriage Guidance Council, £10; Archbishop's Winter Appeal, £6; Oliver Homes, £5/5/-; Chaplain for Youth, £5; Board of Diocesan Missions, £5; International Friendship Centre, £5; Moore College Auxiliary, £2/2/-; Millewa Boys' Home, £2/2/-; Australian Church Record, £2/2/-; Total £3699/1/1.

## "MIRACLE IN NATURE"

"Miracle in Nature" is the theme of a weekend of lectures arranged for fourth and fifth year school students by the Research Scientists' Christian Fellowship.

The weekend will take place at the P.F.U. Conference Centre, Thornleigh, N.S.W., from March 21 to 23.

Lectures will be given by practising scientists, doctors and technologists on a variety of topics related to their work and their Christian beliefs.

Information and applications may be obtained from the C.S.S.M., 239 Elizabeth Street, Sydney.

## NEGRO HEAD OF PROTESTANTS

New York, February 25.—The Protestant Council of the City of New York has elected Dr Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, N.Y., as president.

Dr Taylor, aged 39, is the first Baptist, the first negro and the youngest man ever elected to the presidency of the council, which undertakes cooperative work for 1,700 Protestant churches of 31 denominations in the world's largest city.

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 quarterly and deals with  
 these and other family questions.

# THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

Volume 22, No. 30

MARCH 20, 1958

Price 6d.

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

## Final plans made THOUSANDS EXPECTED AT CONVENTION

Final plans are being made this week for what is expected to be one of the biggest series of meetings in the history of the Australian church—the missionary convention sponsored by the C.M.S. in the Sydney Town Hall.

Two thousand people are expected to attend the Town Hall each evening, Monday to Saturday of next week, as well as the lunch-hour services in St. Andrew's Cathedral.

Leaders of the Convention will be the Right Reverend Chandu Ray, Assistant Bishop of Lahore, Pakistan, and the Reverend Lawrence Love of the U.S.A.

The limited number of seats available in the Town Hall for reservation were early this week almost booked out. Organisers of the convention point out, however, that the greater part of the hall will remain unreserved, and there should be seats for all who wish to attend on any evening.

A spokesman for the C.M.S. said last Monday that it was hoped as many people as possible would try to attend all the evening meetings. The meetings had been planned to give the greatest benefit to those who attend all or most of them, he added.

"We realise that it is no easy thing to be in town for five or six nights running, but feel sure that those who make the effort will feel it has been more than worthwhile."

The society feels greatly privileged in being able to sponsor meetings to be addressed by two such leaders as Bishop Chandu Ray and the Reverend Lawrence Love.

### CAR LIFTS

A number of suburban parishes have organised "car lifts" to bring many of their parishioners to the meetings. Reasonable parking space will be available for cars which come in this way.

The convention choir of 250 voices has now been practising over a period of three months, and it is expected to make a very notable contribution to the meetings. The choirmaster is the Reverend Alan Begbie, of St. Stephen's, Willoughby, and the organist Mr Douglas Sargeant, of All Saints', Woollahra. The Most Reverend the Primate has agreed to chair each evening meeting of the convention.

The Town Hall meetings will commence sharp at 7.45 p.m. Each day, Monday to Friday, the Reverend Lawrence Love will conduct a Bible Study in the Cathedral from 1.15 to 1.45 p.m.

The finale of the convention will be a Service of Consecration and Dedication in the Cathedral on Monday, March 31, at 7.45 p.m. At this service Bishop Chandu Ray will preach, and many visiting clergy are expected to attend.

The Right Reverend Chandu Ray is the first Pakistani ever to be consecrated a bishop. Consecrated last year after service as Pakistan Secretary of the British and Foreign Bible Society and as Archdeacon of Sind, the bishop has special responsibility for the provinces of Sind and Baluchistan.

In Sind, in particular, the bishop is the leader of a work in which a number of Australian and New Zealand missionaries are engaged.

While in Melbourne, the bishop, together with the Reverend Alan Cole, conducted a three-day convention in the Chapter House of St. Paul's Cathedral. Large crowds came to hear, and were given a remarkably vivid picture of the

needs and opportunities of the overseas field.

He is regarded as one of today's leading Asian Christians. Last year he was a delegate at the Prapat Conference, in Sumatra, and early this year was elected a vice-president of the International Missionary Council at the Assembly of that council in Ghana. He also attended the African Church Conference at Ibadan, and was the only Asian delegate there.

Last Tuesday, the bishop conferred with C.M.S. leaders in Sydney on the future of C.M.S. work in the Diocese of Lahore.

### CHAPLAIN

The Reverend Lawrence Love is well-known in the United States and in many other parts of the world as a Bible expositor and teacher.

Many Australians remember his previous visits to this country. After his week in Sydney, Mr Love will fly to New Zealand for a lengthy itinerary of engagements, including a number of students' conferences.



BISHOP CHANDU RAY, of West Pakistan, who is now in Sydney after visiting Victoria, Tasmania and South Australia on behalf of the C.M.S. Bishop Ray, with Reverend Lawrence Love, will lead the missionary convention in the Sydney Town Hall next week.

## Church firm in Indonesia

The Rev. Alan Brash, general secretary of the National Christian Council of New Zealand, and Inter-Church Aid secretary of the recently formed East Asia Christian Conference, has reported on the missionary situation in Indonesia.

"Until now," he says, "no Dutch missionary serving with the major churches has left because of the present crisis, and for those planning to go on furlough re-entry permits are available. In fact, 'permanent entry' permits are still being issued to Dutch missionaries entering the country for the first time."

The Church of East Java has begun a bold experiment to create interest in Christian home and family life in a part of Asia where most of the population belongs to Islam.

The Church's committee on

Home and Family Life has been established as a result of visits from Miss Irma Highbaugh, staff worker in East Asia for the International Missionary Council, and a pioneer in the field for many years. Four men and five women on the committee are following up Dr. Highbaugh's methods of demonstrating the reality of the Christian family in action.

The aim of the work done, according to Mrs. Kartini K. Bezoer, the full-time secretary of the new committee, is to show how the Indonesian family can become a good Christian family without shedding all its distinctively Eastern customs and the courtesies and restraints that determine the style of family life under the Moslem "adat" or custom, built up within Moslem tradition.

### MARRIAGE

Problems of boy-girl relationships that are discussed in the West come up in different forms in East Java. The committee finds that mixed marriages between Christians and Moslems are frequent, in spite of the advice the Church gives against them.

Lectures for young people about to be married are being given. A new magazine, which was started in March, 1957, appears quarterly and deals with these and other family questions.

## Anglican T.V. session

A "Church of England Half-Hour" on television will commence next Sunday afternoon, March 23, the Deputy Registrar of the Diocese of Sydney, the Reverend Kenneth Roughley, announced this week.

Because of TCN's re-programming the Churches have been allocated one half hour each week on Sunday afternoon. One Sunday per month has been allocated to the Church of England.

A drama "Behold the Lamb," written by the Rev. Donald Begbie, and produced by The Australian Christian Theatre Guild may be viewed on Station TCN (Channel 9) at 4.30 p.m., on Passion Sunday, 23rd March.

This is the first regular monthly programme of the Church of England Television Society.

Church members are urged to invite and encourage others to view this moving drama which centres around a romance between Miriam, the daughter of a Hebrew slave in Egypt at the time of the Passover, and a high-born Egyptian youth.

Next Sunday, March 23, Bishop Chandu Ray of Pakistan will appear on ABN at 9.45 p.m., as well as conducting "Plain Christianity" on 2BL at 7.30 p.m.

Among other TV highlights for

next Sunday will be "Stories of Jesus," told by the Rev. Hugh Girvan, on ABN at 6.20 p.m. The Rev. James Stuckey will conduct the same session on ABV Melbourne at 5.20 p.m.

On Easter Day divine service will be televised at 11 a.m. from St. John's Church, Ashfield, Sydney, and from Canterbury Methodist Church, Melbourne.

On ABN at 9.45 p.m. on Easter Day, the Rev. Alan Walker will speak on "What is the meaning of the Resurrection for today."

"Apostellomenos"—  
Sent forth!

Next week will see one of the most courageous attempts for many years to arouse the Church to a renewed missionary interest. The Church Missionary Society has booked the Sydney Town Hall every night for a week, and has arranged for two leading overseas missionary speakers to present the facts of the present missionary situation, together with the missionary imperative which permeates the whole of Holy Scripture.

This special effort could not have come at a more opportune time. Challenged as never before by the open doors for the Gospel in South-east Asia, the Australian Church has failed to respond as fully as it could to the need. The Church in Malaya, facing an enthusiastic response to the Christian message amongst the educated people of the towns and cities, is lacking in personnel and money to do its job effectively. In Borneo, areas yet untouched by representatives of our Church are open to us. Bishop Chandu Ray's Church in Pakistan is at one of the most significant points in its history, with quite unfettered opportunities to propagate the Gospel in a Moslem nation. From East Africa the Bishop of Central Tanganyika has made an urgent appeal for new staff, both to replace retired workers and to extend into new work. The Diocese of New Guinea, another Australian missionary responsibility, faces a financial crisis which prevents needed expansion. It may well be true, as one missionary bishop said last year, that "this is God's hour for missionary advance."

It is a fact of missionary experience (and one recognised by the organisers of

next week's convention) that the truest advance in the furtherance of the Gospel comes from men and women with a deep and abiding love for God's Word, and for the missionary impact which it contains. While we may often be urged (quite legitimately) to support missionary work on the grounds of our compassion for the lost or for those in need of healing or education; while we may be very conscious of the importance of the great commission given by our Lord to His disciples; yet in the final analysis there is only one motive for missions, and that motive is Christ Himself. It is through Christ, in whom dwelt all the fullness of the Godhead bodily, that God speaks to the world with His love and power and authority. To be in Christ is to be automatically a person committed to a great world mission. If we would have men see more clearly the true missionary vision, we must seek to lead them to a deeper knowledge of the riches which are to be found in Jesus Christ.

Next week's Town Hall Convention will be more than a time of missionary inspiration. It will be a pointer to the real missionary zeal of the home Church, an indication of the depth of the Church's devotion to its Lord. It is an effort which demands the strongest support of all church people, and from which the whole Church can obtain only good. Through it the home Church can, if it allows itself, be brought to a new conception of its mission, to a fresh understanding of the fact that it is always and in all circumstances "sent forth," as the well-publicised convention theme has brought home.

Service department

The Sydney Department of Promotion has placed the whole Church in its debt by the excellent literature kit it has produced for 1958. Most of the material is first-class, both in content and production. The department has not forgotten parishes which, while not having an every member canvass, would care to use the literature, and has made the material adaptable for different circumstances and

schemes.

This year's kit will help many to see the Department of Promotion for what it really is. It is not an agency aiming simply to promote successful fund raising. It could not grow within the Church on that basis, as its leaders realise. It is, and must increasingly become, a service department to the Church, providing material assistance in the whole evangelistic task.

ISAIAH'S SERVANT SONG

Suffering  
and glory

By the Reverend A. M. STIBBS, Vice-Principal of Oak Hill Theological College, London.

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into His Glory?" (St. Luke 24.25, 26). So said the as yet unrecognised Stranger to the two whom He joined on the road to Emmaus.

Once it is seen to be a prophecy of the Christ, there is no passage in the Old Testament that speaks more clearly beforehand of the sufferings of Christ, and the glory that should follow, than the passage in Isaiah about the suffering Servant of Jehovah.

Let us read the whole song, for in the original it is poetry rather than prose; and let us note that it begins at Isaiah 52. 13 and runs to the end of chapter 53. We shall refer to the Revised Version and the R.V. margin as well as the Authorised Version. Let us note that the song falls into five stanzas of three verses each, and that the opening words of each section indicate the particular point or aspect emphasised in that section.

(i) 52. 13-15. Behold, My servant shall deal prudently (or prosper). This is the dominant thought not only of the opening section, but also of the whole song. The way in which God's servant acts is to be a complete mystery to those who see His suffering, but it will be vindicated as prudent by the result to which it leads. For after His suffering, "He shall be exalted and extolled, and be very high."

Christians may see in this threefold exaltation something which has been fulfilled in our Lord's (1) Resurrection, (2) Ascension, and (3) Enthronement at God's right hand. Just as many men were astonished at His humiliation, so shall many nations be startled by His exaltation. Thus will Gentiles, whose minds were not prepared beforehand like those of the Jews, acknowledge Him as Lord. This Gospel of Jehovah's exalted servant will win response from the ends of the earth.

UNBELIEF

(ii) 53. 1-3. Who hath believed that which we have heard? This section dwells on the unbelief and indifference of those who saw His appearing in humility to suffer. The change of tense to the past suggests that these words are a prophecy of the future repentance of the Jewish people. When their eyes are opened, they will confess that the prophecy of the suffering



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

that was to precede Messiah's glory was read in their synagogues, but they did not believe it. They will confess that although the Messiah grew up in their midst He was not welcomed, but disregarded, despised, and rejected.

(iii) 53. 4-6. Surely He hath borne our griefs. This is the further confession by the people of the meaning of the sufferings of God's servant. They acknowledge that their previous judgment about Him was mistaken. True, He did suffer for sins, and bear their divinely-ordained penalty and curse; but it was not for His own sins that He thus suffered. It was all for them, or, as they say, and as we may say, too, all for us. The words "our," "we" and "us" keep on coming in these three verses. For His suffering was substitutionary, for our sake, and in our stead. We committed the sins. He took the chastisement. We enjoy the healing and the peace. Such are the amazing discovery and experience of the redeemed.

HUMILITY

(iv) 53. 7.9. He was oppressed, yet He humbled Himself. Here the prophet, or Jehovah Himself again speaks; and speaks of the amazing self-humiliation of God's servant. Though He was entirely innocent, He did not protest or complain at suffering and death. None of His generation considered why He was thus being cut off. Yet, willingly and in silence, in utter submission to God's will and way, He bore in His own person the smiting due to God's people because of their transgressions. So He humbled Himself, and became obedient even unto sharing the kind of death due to the wicked.

(v) 53. 10-12. Yet it pleased the Lord to bruise Him. Jehovah Himself had purposed it all. This is the first and final explanation. Behind all that happened to His servant was God's holy will for the redemption of His people. So God Himself ordered the crowning tragedy of human history. He allowed His Servant to bear the sin of many, to pour out His soul unto death as a sin-offering.

Nor was it in vain. For God's purpose is being successfully achieved because of what the Servant did, namely, the justification of many, and the birth of a seed whom the risen Servant will confess to be His people. For nothing less is here anticipated than the resurrection and final triumph of God's Servant, in the light of which His sufferings will be seen to have been all worth while. So shall He be satisfied, and all the good pleasure of God fully accomplished.

How wonderful that, by entering into His glory through suffering, God's Servant, and God's Christ, accomplished the purpose of God for our redemption, and made it possible for us sinners also to be brought from guilt, through grace, to glory.

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Finance worry  
brings talks  
in England

LONDON, March 11.—Special attention will be given to new methods of fund-raising in the Australian Church when delegates from every English diocese meet in a conference on Christian Giving at Church House, Westminster, next month.

The conference has been arranged as a result of strong feeling that the Church in England is using outdated methods of finance, and that Church members need educating in Christian giving.

Commenting on the conference, the Church of England Newspaper said last week:

"Through lack of material resources the Church of England today cannot fully discharge its responsibilities to the nation. The income available is insufficient to satisfy the needs of clergy stipends and training, the maintenance of existing churches, the building of new ones, and the support of missionary enterprise."

"One reason for this insufficiency is that in many parts of the country the general standard of giving by members of the Church has not kept pace with the changed value of money."

"Another reason is a lack of instruction in the duty to give not only for the support of the Church, but also for all charitable causes."

EXPERIMENTS

The conference has been called by the Central Board of Finance of the Church of England for April 22 and 23.

The Chairman of the Central Board, Sir Eric Gore Browne, will preside, and each diocese is being asked to send at least three representatives.

The subjects to be discussed will cover the principles of Christian Giving; existing systems of Church Finance and methods of money-raising both in this country and elsewhere, notably in North America, Australia and New Zealand; and recent experiments in some home dioceses, such as Newcastle and Sheffield.

The Conference is to be domestic and exploratory, giving an opportunity for the pooling of ideas. It is expected to lead, after further preparation, to a concerted drive to spread the knowledge of the principles of Christian Giving and their practical application to the financial problems confronting the Church of England to-day.

Rebuke Over  
"Interfering"

BUDAPEST, March 11.—In a reply to the four Scandinavian primates, who had written him a letter asking for freedom for the Hungarian Lutheran Church to regulate its own leadership, Dr. Janos Horvath, head of the Hungarian government's Department of Church Affairs, rebukes the bishops for interfering in "a purely internal matter."

The primates had voiced surprise and concern over the removal of Bishop Zoltan Turoczzy as a bishop of the Hungarian Lutheran Church and the displacement of Bishop Lajos Ordass as presiding bishop.

Dr. Horvath claims that the displaced Lutheran leaders had been acting illegally within the Church, and had found themselves in collision with "the majority of the clergy and the mass of Christians" before their relations with the state deteriorated. He describes Bishop Turoczzy's removal as "a consequence of the stubbornness of these selfish church leaders who are not at all representative of the true interests of the Church and resist any constructive solution."

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MISSIONARIES of the C.M.S. in Australia and New Zealand who work with Bishop Chandu Ray in West Pakistan (See page 1). They are: back row, l. to r. The Reverend Philip Taylor, Dr. Judith Terry, Miss Jocelyn Broughton, the Reverend David Aiken; front row, Dr. Kathleen Taylor (a daughter of Bishop D. B. Blackwood) and Mrs. Aiken. The Australian missionary staff in Pakistan has greatly increased in the past two years.

WOMEN ARE  
NOW THEOLOGS.  
IN AMERICA

NEW YORK, March 10.—The Episcopal Theological School in Cambridge, Massachusetts, U.S.A., will begin admitting women students next autumn, making it the second of eleven Episcopal seminaries in the United States to open its doors to women candidates for the degree of Bachelor of Divinity.

Dean John Bowen Coburn commented: "We are attempting to see that women who are giving full-time service to the church have an opportunity to receive the same high quality of theological education as do the men."

The dean emphasised that the decision in no way affected the rule against women serving as ordained priests of the church.

MOORE  
COLLEGE  
OPENING

The opening of the new academic year at Moore College was marked by the annual distribution of diplomas last Friday. This year the College has, for the first time in its history, topped the hundred mark with an enrolment of 101 students.

This is an increase of 10 over last year's numbers. The new entries this year are also a record for the College. New students number 45, including three from overseas.

Th.L. diplomas and Moore College diplomas were conferred on students who had completed these courses. Fifty-one S.P.T.C. diplomas were also awarded. This term over 1,200 students are enrolled in the two correspondence courses conducted from Moore College.

Churchmen  
And  
Disarmament

LONDON, March 11.—Speaking at a mass meeting of the Edinburgh Council for the Abolition of Nuclear Weapon Tests, the Moderator of the General Assembly of the Church of Scotland, Dr. George MacLeod, said that it would be a thousand pities if the move to abolish nuclear tests were attached to any one political party or platform.

Commenting on the "fantastic situation" facing the world today he asked: "Are churchmen just going to sit back and have nothing to say? If we have nothing to say, then what is all the talk about this Christian west with its high ideals?"

Inter-  
Communion  
Proposals

NEW YORK, March 12.—Proposals for a measure of "limited intercommunion" between the Protestant Episcopal Church in the U.S.A. and the Church of South India will be presented to the 1958 General Convention of the American church by its Joint Commission on Ecumenical Relations.

The proposals, which follow closely the recommendations already approved by the Church of England, follow the sending of a delegation to South India in 1956, and are described as "interim measures" looking forward to possible eventual full communion between Anglicans and the C.S.I.

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# 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.

## Promotion and evangelism

Sir: As one who through your columns criticised the early policy of the Department of Promotion, may I pay a tribute to the latest material contained in the 1958 sample kit of materials?

The new comprehensive approach, with its emphasis on "Belief" before "Contribute" in the "ABC of Christian Stewardship," I am sure will be warmly welcomed. The poster, stationery, and the leaflets "Why You Give," "Come On In," "But How Much?" are materials which I, for one, would be glad to use, as no doubt many other parish clergymen will do.

With this fresh approach from the Department, coupled with the Diocesan Missioner's classes on house-to-house visitation, there seems to be an excellent opportunity now to re-emphasise the early concept of Christian worship in relation to evangelism. Ideally, (and this is certainly the position of the Church of England) church attendance is primarily for the believer's corporate worship and edification.

Strictly speaking, then, the ABC of Attendance, Belief and Contribute should be limited to those who claim to be committed to Christ—no easy matter—who then go out to evangelise their neighbours—real lay evangelism by the church.

The question who is really committed and who is not is one which of course, each individual has to determine for himself. We have experimented, over the past twelve months, (with some initial success) with a voluntary local effective membership roll, giving each an opportunity to declare or re-dedicate himself on the basis of our Baptismal undertakings.

It seems to be one possible solution. I will be glad to supply details to anyone who is interested.

(The Reverend) A. D. DEANE, Castle Hill, N.S.W.

## Divorcees and the Mothers' Union

Sir: In this morning's Press there appeared an interview with Mrs. B. C. Roberts, world President of the Mothers' Union, and while the columns of that paper would probably be the proper place to publish this letter, it seems desirable that a matter, which is a matter of Church procedure, should be kept within the Church's borders.

For Mrs. Roberts' remarks, as reported, caused unnecessary pain, and there are many of us who would like to protest at "Upholding the sanctity of marriage is a prime purpose. Divorcees cannot be members but they may attend meetings."

The inference that a home where, to the sorrow of those in it, there has been a divorce, has

not the sanctity of a so-called undivided home, is a pitiful one, for it must in honest sorrow be acknowledged by anyone who has opportunity to see that many Christian homes are places of deep unhappiness, divided against themselves.

My mother was divorced, and in consequence could not belong to the Mothers' Union, but she herself was loved and revered for her winsome saintliness, and she brought her family up very truly in the love and fear of a Lord she loved very greatly, and as loyal members of a Church which, sadly, in this way, discriminated against her.

Would it not be more in the spirit of Him Who dealt with such love with women whose lives held such sad experience, if the Mothers' Union, instead of refusing membership, welcomed women who are left to raise families alone, and instead said, in effect: Come, and let us help you with our practical friendship, as well as with our fellowship and prayers; this Union is your tower of strength, and here are your friends?

You will appreciate that initials only follow this letter, for the mother it speaks of with love and gratitude was known to many who love Him, and the coming of His kingdom.

Sydney. A. D. F.

## Seeing the Bible whole

Sir.—Mr Cooke's letter of March 6 illustrates an increasing tendency within the minds of Church-going people in this "enlightened age."

Though not a conservative evangelical, nor yet an authority on Holy Writ, I believe the Bible offers no contradictions to my faith in Christ as my Saviour, nor does it present any irregularities or deficiencies of its own. Mr Cooke suffers from the modern attitude whereby God's character is assessed by reference to our own moral law. Even the ultra modernist agrees that God is the Creator, and "without Him was not anything made," including the original laws and morals of man, as revealed to Moses. Is it logical therefore, after warping God's laws to suit ourselves over a period of about three thousand years, to turn around and judge Him by our present standards?

Why single out Numbers 16? Why not the expulsion of Adam and Eve from Eden; why not the deluge of Noah's day; what about the Assyrian, Babylonian, Persian, and Grecian captivities, and the host of other examples of God's righteousness? We all clamour to attest that God is love—but how many of us omit to say that God is righteous? Why do we omit this characteristic of our God? Probably because in reality we fear His righteous judgment—we are afraid that

perhaps we do not measure up to His standards. But if we hear the Gospel of Christ and receive its Author into our hearts, "there is therefore no condemnation to them that love God." Perhaps Jeremiah 18:3,4,6 and Romans 9:21 would help. Surely, if God were not just, we would despise him.

The Bible must be read as an entity—not as a series of uncorrelated novelettes bound together for convenience. The Old Testament must be read in conjunction with the New, for the New is the fulfilling or culmination of the Old. The Old Testament partly observed by the casual. For those who would be more than casual observers the New reveals that the only way to God is through Christ—John 14:6. "I am the Way—no man cometh unto the Father but by Me." Here then is the challenge.

J. D. SPENCER  
Dubbo, N.S.W.

## Doctrines of the Bible

Sir.—Mr. W. J. Cooke objects (A.C.R. 6.3.58) to "a leading churchman" affirming a belief in the truth of the Bible, in the substitutionary death of our Lord, and in eternal punishment. Mr. Cooke adds that these doctrines fall below the moral ideal of the "average adult westerner." They are, however, clearly enunciated by our Lord and Master Jesus Christ. He affirmed, "The scripture cannot be broken" (John 10:35) and His use of the O.T. shows that He regarded it as of absolute authority.

He described His death as "a ransom for many" (Mark 10:45). This language is plainly substitutionary and is amply supported in the rest of the Bible, e.g. "His own self bare our sins in his body upon the tree" (1 Peter 2:24). "He redeemed us from the curse . . . having become a curse for us." (Gal. 3:13). "Him who knew no sin God made to be sin on our behalf" (2 Cor. 5:21). "The Lord laid on him the iniquity of us all" (Isaiah 53:6).

Eternal punishment is also clearly taught by Jesus. He warned that the day would come when He would say to a group of humans "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels"; and added "These shall go away into eternal punishment" (Matt. 25:41, 46). Though these words of Jesus are brief, they are as awesome as any in the Bible.

At their ordination Church of England ministers affirm their belief in "all the canonical scriptures of the Old and New Testaments" and promise to teach their people out of them. This includes teaching the whole counsel of God and not just the more pleasant parts. In view of these ordination promises it should come as no surprise that clergymen believe the doctrines of the Bible.

(The Reverend) D. B. KNOX,  
Newtown, N.S.W.

## Systematic pulpit teaching

Sir.—While appreciating Dr. Friend's comments, may I say that the effect of deletions to my letter (no doubt occasioned by its length) altered its meaning considerably? For though commending sermons which dealt systematically with the specific doctrines and duties of the Christian faith, I went on to say in my original letter, that Scripture itself does not present truth in this way, and no particular Christian doctrine can be grasped unless it is related to the general background of the Scrip-

ture passages in which it occurs. Thus supreme value lies in a careful exposition of a book of Scripture, as a complete entity, over an extended period.

Further, such a method introduces topics that a minister may find difficult to introduce otherwise. For example, sexual lust is often glamourised in modern entertainment but positive Christian teaching on such matters is all too rare. Nevertheless Scripture deals with this explicitly (vide, the sons of Jacob, David's fall etc.), and where Scripture instructs openly, dare we be silent?

It is not suggested that every verse of a book should be expounded, rather the main points in the life of a character or the development of a book should be treated. Such a series of studies has the value of continuity of interest and of systematic development and such a treatment would give, over a period of time, a balanced understanding of the Christian faith.

R. C. THORNE,  
Sydney.

## Clerical Collars in the bath

Sir.—The last paragraph contained in the letter from "Laywoman," February 20th issue, was read by me at a most opportune time.

Having a slight bout of the miseries at the time, I found it highly amusing. The thought of my husband "always wearing his clerical collar even in his own Rectory" filled me with mirth.

Being in a parish where people call at any time of the day or night, I immediately visualised the poor dear emerging from the bath clad in his clerical collar to answer the door bell. An example of this occurred only last night. As I was out for the evening, my husband had left the key in the front door when he departed to the bathroom for his nightly ablutions. When the door bell rang at 11 p.m., he naturally thought I had returned and was fooling round, so he called out "Come in." It was an undertaker from another town whom he had never met before. Now what should he have been wearing? Perhaps a dressing gown of a shortie cassock type and underneath a suit of pyjamas with a necktie made to take a clerical collar. Imagine waking up first thing in the morning with a dog collar in bed beside you, because the poor old dear is always haunted by the fear that a parishioner may appear at the door before morning.

DOROTHY PILKINGTON  
The Vicarage, Moe, Vic.

## To readers of the Church Record

From the Hon. Secretary of the Church Record Women's Auxiliary.

To Readers.—Toward the end of last year, another step in the right direction was taken by those who work for the success of this paper, namely, the formation of a ladies' auxiliary, with Mrs. C. Kerle becoming our first president.

Those who are already members are anxious to increase the membership of the auxiliary and an invitation is extended to all those who are interested to come to the next meeting, which will be held in the Committee Room, Diocesan Church House on Tuesday, June 3, at 11 a.m. If you cannot attend on that day, please write to this office, MA2975, or JU2935, leaving your name and address and notification of the following meeting will be sent to you. We shall look forward to your help.

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THIS is not a matter of having objections to the cross as a symbol of the Christian faith. It is rather a matter of having a sound historic sense and an understanding of the right and wrong use of symbolism in public worship.

1. It should be remembered first that the cross was scarcely used at all as a symbol in the first centuries of the church. This was not because the church of the catacombs did not use symbols. It did: it used them in plenty to decorate places of meeting and the graves of the faithful departed. But not the cross. "It is astonishing," writes Professor Hermann Sasse, of Adelaide, "how little the Early Church, the church of the martyrs, made use in its art of the cross as a symbol. For Constantine the sign of the cross was not much more than a magic symbol, the swastika of a ruthless and superstitious ruler. It became popular with the pagan masses which now entered the church." (Reformed Theological Review, October, 1957, p. 69.)

2. Another fact which may have some connection with the sparse use of the cross before the fourth century is that nobody really knows what was the shape or form of the instrument on which our Saviour died. The Greek word *stauros* means simply "stake," and we know of four different ways in which the Romans put men to death by means of the *stauros*. The representations in art of the crucifixion of Christ with which we are familiar are conventionalised conjectures.

3. Thirdly, when the cross did become a common feature in connection with Christian worship, it was not merely as a symbol but as an object of wor-



Bishop Chandu Ray



Rev. Lawrence Love

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## IS IT "ANGLICAN"?

# The cross as a symbol

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

A correspondent in a newspaper recently complained that, re-visiting St. Andrew's Cathedral, Sydney, after some years, he was "horrified" to find that "the cross had been removed from the altar". He was answered by another correspondent who pointed out that there never had been a cross in St. Andrew's.

The fact is that the placing of a cross on or just behind the communion table is a recent innovation in the Church of England, and St. Andrew's Cathedral preserves the proper and historic custom of the Church of England, both in having a movable wooden table for the communion and in not placing a cross on, or in connection with, the table.

ship. As such it was closely connected with the alleged discovery of the true cross by Helena, the mother of Constantine the Emperor.

The popularity of this famous relic led to the whole series of rites and customs which were generally called the adoration of the cross. "Who will say how much paganism and how much Christian faith lived in the souls of those who on Good Friday kissed the cross in deep emotion, the deacons watching that no one tried to bite off a splinter of the relic? The accompanying hymns and lessons, the stations along

the traditional way of Christ to Calvary, all this made the passion a reality. Still today the words (in the Improperia in the Roman liturgy for Good Friday) 'Behold the wood of the Cross on which hung the Saviour of the world' point back to the time when the relic itself was shown." (Sasse, op. cit.)

## ADORATION

4. A fourth fact to bear in mind is that even the Adoration of the Cross did not lead to the placing of crosses on or behind the communion table for many

centuries in the European church. There were no lights or crucifix, no retable or tabernacle on the early Roman basilican tables. For many centuries the celebrant stood behind the table facing the people. The so-called eastward position only "became the general rule outside Rome about 1000 A.D. The setting of the altar on the far wall and the introduction of retables followed soon afterwards. On the other hand, candles were not placed on the altar before c. 1100 and the cross for the most part only when the Mysticism of the Passion began, i.e.,

in the thirteenth century. From all this it follows that the new additions to the altar probably came in at almost the very period when the Mass was beginning to be regarded as a more or less exclusively priestly action." (Th. Klausner, *The Western Liturgy and its History*. Trans. by F. L. Cross, Mowbray, 1952.)

5. Our English Reformers, therefore, were not upsetting an ancient or Catholic custom when they removed stone altars with their accompanying furnishings and replaced them with moveable tables of wood unencumbered with cross or crucifix, retable or tabernacle, or candlesticks, except when these might be necessary to give light for the proper conduct of the service.

## PROMINENCE

Since then it has been contrary to the law of the Church of England to place a cross on the communion table or on a retable fixed to the wall where it appears to form part of the communion table. Nor was it until the latter part of the 19th century that, in spite of the law, a feature was made of the cross by using it in this way.

The cross, then, as a symbol, is neither primitive nor catholic, and while the Church of England allows its use as a decoration, it wisely forbids its use as an ornament (that is, in ecclesiastical terminology, as an article used in conjunction with the performance of the prescribed church service). It is certainly mistaken to imagine that there is anything characteristically "Anglican" about a cross on or behind the communion table. Churches, like St. Andrew's Cathedral, which have not adopted this innovation, are in fact following the historic custom of the Church of Eng-

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# NEW COMMENTARY ON PASTORALS

"THE PASTORAL EPISTLES," by Donald Guthrie. Tyndale Press, 1957. Pp. 228. Eng. price 9/6.

It may seem surprising that the Tyndale Press should produce a second commentary on the Pastoral Epistles within three years. It was in 1954 that the excellent commentary by E. K. Simpson was published.

It has now been followed by this volume in the Tyndale New Testament Commentaries Series. But those who value Simpson's commentary will be equally glad to obtain a copy of Guthrie's volume. His style is more pedestrian and less flamboyant but sets out the case with great care and thoroughness. The introduction deals in a thorough and satisfying way with the main objections which have been alleged against Pauline authorship. No one who studies the first 53 pages can fail to recognise that this is a clearly reasoned presentation of the strictly conservative point of view.

The actual commentary is designed for the use of an English reader who may not be familiar with the Greek text. There is a detailed comment on each verse in which the exact meaning of the words employed is considered, and the doctrinal significance of the passage is indicated.

This volume provides a very welcome addition to the series and can be warmly commended. M. Loane

## Luther

"THE BONDAGE OF THE WILL," by Martin Luther. Newly translated by J. I. Packer and O. R. Johnston.

## Jungle

"JUNGLE DOCTOR ON THE HOP," by Paul White.

Leon Morris

# Books

Paternoster, 1957. Pp. 120. Eng. price 4/6.

The Jungle Doctor plunges the reader straight into the middle of life in Africa. A discreet refusal saves him from an orgy of rat eating, but his suspicions are aroused. Is there any link between the deaths in a neighbouring village and the swarms of rats throughout the area?

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Those who enjoy the Jungle Doctor will find here another entrancing volume.

D. de Pyle

## Origin

"THE ORIGIN AND TRANSMISSION OF THE NEW TESTAMENT," by L. D. Twilley. Oliver and Boyd, 1957. Pp. 63. Eng. price 8/6.

This excellent book makes sense, for intelligent laity and busy ministers, of the complicated subject indicated by the title. The author writes a brief history of the apostolic Church to indicate the points at which the New Testament books were written, a history which incorporates reasons for their emergence.

The remainder of the book deals with the documentary sources of the New Testament. The original authorities and manuscripts are referred to and reasons for the multitude of variant readings given.

The book concludes by showing how textual scholars are able to determine the exact wording of the original. Diagrams, a map, and a bibliography are included.

-S. Kurrle

## Condensed

"THE FAITH, HISTORY, AND PRACTICE OF THE CHURCH OF ENGLAND," by Canon A. W. Eaton. Hodder and Stoughton, 1957. Pp. 152. Eng. price 7/6.

This is really an amazing book, because the author has contrived to condense so much into so little. It arose as part of an experiment in evangelism, taking the form of instruction by post. In the first four months nearly 800 joined the course, and it went on from strength to strength. As indicated by the title there are three parts.

The first is "The Faith of the

Churchman," and deals with God, man, salvation, etc. This is most admirably done. Part II is a synopsis of the History of our Church. This "very quick glance" is a marvel of compression. So is Part III, "The Practice of the English Churchman." It is when we come to the H.C. that we differ. Our author applies John 6/53 plainly and directly to the H.C. Now this is shallow exegesis leading to bad theology.

Westcott of course is the Master here. John 6, he writes, "cannot refer primarily to the H.C. nor can it be simply prophetic of that Sacrament" and quotes Augustine. "This is therefore to eat that food and to drink that blood, to abide in Christ, and to have him abiding in oneself."

But apart from this, the little volume is a valuable one.

-Donald Baker

## SOUTH AMERICAN MISSIONARY SOCIETY

# PLEASE NOTE

## THE ANNUAL MEETING

### Friday, March 21, 1958

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## Simmel cake, violets at Darlinghurst

The traditional Mothering Sunday ceremonies were carried out at St. John's Church, Darlinghurst, last Sunday, particularly at the Morning Service.

During the service posies of violets and other flowers together with pieces of Simmel Cake were presented by the children to their mothers in Church. Flowers and Simmel Cake remaining were later taken to sick people in hospitals and old folk at home as symbols of remembrance and gratitude to God for the blessings bestowed by Motherhood.

St. John's was decorated with violets on Sunday—this being the traditional flower associated with Mothering Sunday.

At the Morning Service, the Rector, Dr. A. W. Morton, preached, and the soloist was Marion Donnelly (Contralto). At 6.45 p.m. there was an Organ Recital by Robert Moon, the soloist being Malcolm Law.

### A.C.R. DONATIONS

The Members of the Board of Management are most grateful to the following for their donations:— Mrs. Mirovich, 6/; The Rev. H. F. Funnell, 3/9; Mrs. Nell, 5/; Mr. H. Fielden, 5/; Mr. W. L. J. Hutchison, 5/; Dr. D. S. Penney, 6/; Dr. and Mrs. J. W. Knox, 25; Mr. M. K. Bishop, 5/.

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## W.C.C. MOVES

# Concern on evangelism

The Australian Council for the World Council of Churches has decided to set up a Commission on Evangelism comprising representatives, both clerical and lay, from all its member Churches.

One of the first tasks of this Commission will be to consult, during the coming year, with the committees responsible for evangelism in the member Churches concerning an ecumenical strategy of evangelism in which all the member Churches may share.

"If the adventure of the Churches in living and working together, which we call the Ecumenical Movement, springs from the mission they share in common," the General Secretary said, "then we cannot be content with denominational approaches to evangelism only, but must adventure together through forms of ecumenical action in evangelism, both at national and at local levels."

## PRAPAT

One of the major factors in the Council's decision has been the challenge of the Prapat Conference in Indonesia in 1957 to pursue the missionary life of the Church together. This Conference has called Australian Churchmen to a renewed application of our lives to the mission of the Church in our own land and to an increasingly ecumenical approach to evangelism.

The Council, at its annual meeting, considered what an ecumenical strategy in evangelism should be which would serve all its member Churches but not interfere with their programmes. It came to the conclusion that because the ecumenical movement is concerned with the wholeness and the integrity of the Church its major focus should be on forms of evangelism which call for the participation of the whole Church.

## PRACTICE

The Council had before it an outline of a suggested approach covering the next four years which is designed to build congregations in the practice of visitation evangelism. It begins at an elementary level which encourages people without previous experience and develops a growing pattern which is designed to add to the content of people's evangelistic work in relation to both the depth of commitment to Christ which is sought and the implication of that commitment for social living.

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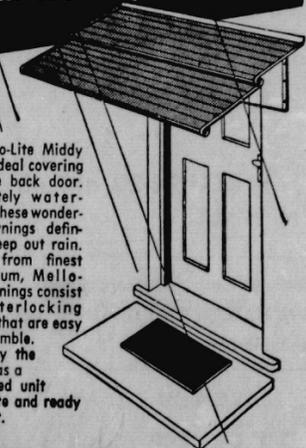
Fees are £120 a year. Students can undertake part-time work.

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Australian Council for World Council of Churches seeks applicants for promotion officer, either Layman or Minister. Work includes fund-raising, public relations, local church co-operation, and ecumenical action in evangelism.

For further particulars, write to the President, C/- 472 Kent St., Sydney, stating any experience relevant to scope of work indicated and ecumenical background.

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BRANCHES THROUGHOUT N.S.W. AND QUEENSLAND

# Primate on use of Lent

LONDON, March 12.—The value of "giving up something in Lent" is stressed by the Archbishop of Canterbury in his current Diocesan Notes.

The Archbishop says: "There is everything to be said for the habit (I hope it is not now coming to be regarded as old fashioned) of giving up something in Lent.

"The first value of it is that it marks an 'awareness'; and if that is all it does, it is something of value. Indeed it is as much as some people can manage.

"Its second value is that it is a token of mastery. There is no doubt that habits of self-indulgence, harmless in themselves, grow upon us until we cannot do without them. The only habits which are altogether safe are those which bind us in love to Christ, His Church, and our fellow men. All other habits are possible dangers

## VALUE

"And of course the third value is just that some of our habits of self-indulgence are not so harmless as we like to think them, and that as they accumulate they become real handicaps in the Christian race that is set before us—and here the Lenten discipline has a wider purpose; it is to help us to discard, not only for Lent but for good, some of the 'cares and riches and pleasures of this life' which are making us insensitive to the voice of God, and disobedient too, so that we 'bring no fruit to perfection.'

"Indeed the real purpose of Lent is not merely or chiefly that we should give up something (though that may be a very useful part of it) but that, aware of the life which Christ gives us, we may be renewed in our minds, in our thinking, in the motives and perfection to which in our daily living we make habitual reference.

## DISCIPLINE

"That is a really hard discipline, though a most exciting and rewarding one. It means questioning our habitual modes of thought, questioning what other people say, questioning what the Church says; asking why, and not content till we have pursued the answer to the best of our ability to something we know of the will and mind of Christ our Lord through His own words and acts or through the words of His servants or through the voice of the Holy Spirit within us.

"In the general confession we say to God that 'we have left undone those things which we ought to have done, and we have done those things which we ought not to have done.' That is one reason why we bring so little fruit to perfection. It is also alarmingly true that 'we have left unasked those things which we ought to have asked, and we have asked those things which (if we had been more sensible or humble) we ought not to have asked,' and that too, hinders our fruit-bearing.

# Personal

The Reverend A. Hayman, Rector of Homebush-Flemington, has been appointed to St. James', Berala, N.S.W.

A memorial service will be held in the Trinity College Chapel, Summer Hill, next Sunday evening to the late Mr. F. Archer, headmaster of the school from 1919-24. Mr. Archer was later headmaster of Caulfield Grammar School, Melbourne, for many years.

The Reverend A. W. Goodwin-Hudson, Secretary in London of the South American Missionary Society, is at present in Sydney, and has preached in a number of churches, including the cathedral.

The Reverend A. P. Tremlett, Chaplain of Trinity Hall, Cambridge, has been appointed Vicar of St. Stephen's, Westminster, London, in succession to the Very Reverend George Reindorp now Provost of Southwark.

The Reverend S. M. Smith, Domestic Chaplain to the Bishop of Adelaide, has been appointed Priest-in-charge of Kilburn and Prospect North, S.A.

Mr. R. A. W. Haire, a layman of Holy Trinity, Adelaide, has been appointed a stipendiary lay reader in the parish of St. Barnabas, Croydon, S.A., and is studying for holy orders in the Diocese of Adelaide.

The Reverend J. A. N. James has been admitted as Priest-in-charge of Sealiff and Darlington, S.A.

The Reverend Elwyn Flint has been appointed senior lecturer in English at the University of Queensland.

The Bishop of Bristol, the Right Reverend F. A. Cockin, has announced that he will retire in October. The Bishop said he believed older bishops should make way for younger men.

The Reverend H. Shepherd, Rector of St. Stephen's, Sandy Bay, Tasmania, has been appointed to the parish of St. John's, Blackburn, Victoria.

The Reverend H. Jerrim, Rector of Devonport, has been appointed Rector of St. Stephen's, Sandy Bay, Tasmania.

The Reverend Walter Spencer, State Secretary of C.M.S. for Western Australia, has been appointed curate of St. John's, Bentleigh, Victoria.

The Reverend C. W. Thomas has accepted nomination to St. Agnes', Glenhuntly, Victoria.

The Venerable S. H. Denman, Rector of St. Clement's, Marrickville, has announced his retirement from parochial work, to date from May, 1958.

The Reverend Victor Evans, Rector of Dapto, has been appointed Rector of St. Paul's, Kogarah, N.S.W.

We regret to record the serious illness of the Bishop of Gippsland, the Right Reverend E. J. Davidson. Bishop Davidson underwent an operation in Melbourne, and his condition early this week was reported to be grave.

# Rome and civil marriage

By a staff correspondent

The Church of Rome is petulant because the Italian courts have held what British courts have always held—that none shall defame persons who marry according to the laws of the State.

An Italian bishop recently declared that the civil marriage of two baptized persons was "immensely sinful" and "absolutely not matrimony but only the beginning of scandalous concubinage."

Fortunately, we in Australia and other British countries have long been protected by statute law which specifically enacts penalties for this kind of defamation. This shows how absurd is the Roman Catholic claim that the court judgment is a victory for atheistic communism. If the Italian judges are communists, so are British legislators.

It is interesting to note how completely the Roman Catholic Church has changed its own teaching on what constitutes a valid marriage. In the Middle Ages "although marriage was extolled as a Sacrament of the Church, the Church was not indispensable: the parties themselves were the only necessary celebrants. The mere exchange of a verbal pledge, 'I take thee to my wife' (or 'husband'), followed by cohabitation, without priest or church ceremony of any kind, constituted a marriage as valid before God as if the Pope himself were celebrant." (G. G. Coulton, *Medieval Panorama* p. 634).

## OWN RULES

But now we are told by the Pope that a marriage like this has become sin, and no sorrow is shown for defaming in these terms such a marriage soberly contracted according to the requirements of a Christian State. How has it come about that what the Church allowed as true marriage some centuries ago has now been turned by the Church into sinful concubinage?

The Roman Church is in this foolish and inconsistent position because it does not regulate itself by the unchanging Word of God, but instead multiplies rules of its own which it clothes with such authority as to condemn to

hell those who refuse to bow to them.

In the present instance we have a bishop who, in following the theology of his church, feels bound to warn his parishioners against an act which he believes will be visited by the divine judgement. But in so doing, his Church has brought him to the position of breaking the canons of charity and flouting the teaching of Scriptures (which for long, in fact, had been upheld by his own Church in the past).

Now that an enlightened judiciary has condemned his action and protected the innocent parties in the marriage, the bishop is not in a position to retract or show any repentance. All that the Vatican can do is to shed tears and denounce the action as communist-inspired. No wonder the evil influence of the Church of Rome is exposed in films and books!

# Alter age of confirmation?

LONDON, March 13.—The Bishop of Worcester, the Right Reverend L. M. Charles-Edwards, in his current diocesan letter, strongly condemns the present normal age of confirmation.

"Adolescence is not the right time to be confirmed," writes the Bishop. "The present custom of confirming children in their early teens coincides with what is for them, physically, emotionally and mentally a difficult time.

"They should, it seems to me, either have received the grace of the Sacraments long before, to help them in what Addison called 'the slippery paths of youth,' or they should be looking forward to Confirmation as the event which proclaims them to be full adult members of the Church, with all the privileges

and duties involved." The Bishop feels that there are several reasons for the undoubted fact that many young communicants lapse within a year of their confirmation. The first is that many parents and even Church people regard Confirmation as just a form of religious ceremony. "They like to have their children 'done,' but do not believe that Confirmation involves anything more."

## LIFE-LONG

Dr Charles-Edwards asks, "Have I, as Bishop, the right either to demand a lifelong vow of loyalty to Christ, or to confirm to full Church membership children who cannot properly appreciate what they are doing, and whose parents are not prepared to support and encourage them?"

Another reason why many young people are lost to the Church is that very often they are regarded as the sole concern and care of the clergyman and not of the whole parish. "How many parochial Church Councilors, sidesmen and church officials know, pray for, visit or encourage the newly confirmed?"

The Bishop concludes that it is an old custom of each one to bring a spring flower to decorate the Church for Easter. "It is surely a more worthwhile thing to bring with you someone who has lapsed when you come to your Easter Communion."

The Australian

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## QUEEN'S GIFT TO CHURCH

LONDON, March 11.—The Queen has given an ancient Greek font to the church at Sandringham, Norfolk, England. The font, made from a solid block of marble, is at least 1,000 years old and was brought from the island of Rhodes in 1886. It has been lying in the grounds of Sandringham House since then.

# "WORTH RISK" TO KEEP CHURCH DOORS OPEN

LONDON, March 11.—Though vandals have caused trouble in a number of churches in his diocese, the Bishop of Woolwich, the Right Reverend R. W. Stannard, still believes that church doors should not be locked.

Referring last week to two church buildings which have recently been severely damaged by fire, the Bishop wrote:

"It is a sad thing that so many churches must be kept locked for fear of the vandals, but must they? Churches which are regularly used for private prayer and meditation have no such anxiety and people who have little peace for prayer at home are greatly helped by the discovery that they can say their daily prayers in church."

Admittedly, few churches can afford the luxury of a whole time verger, but, the Bishop suggests, those without one could have "a rota of church watchers who will look in at certain times and see that all is well. . . It is better to take some risks than lock the doors of the Father's house against His children."

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## IN DISTRICTS

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