

# THE AUSTRALIAN CHURCH RECORD

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

1. 20. No. 7

APRIL 14, 1955

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

## Churchmen to Start Television Company in Sydney

A group of Sydney Churchmen are seeking to found a Religious Television Company, with a capital of £50,000. The Standing Committee of the Diocese of Sydney gave its approval and encouragement to the project at its last meeting.

The object of the company is to take up shares in a group which hopes to be granted a television licence in Sydney. If this object is accomplished the Church of England would have a seat on the directorate of a Television Station. This could not fail to be an important effect for good on programmes broadcast, to the benefit of the whole community. It has been an object advocated by the Australian Church Record, since the World Council of Churches declined to act in the matter.

A second purpose of the proposed new company is to form a subsidiary company to produce religious television programmes for broadcasting over television throughout Australia.

The initial moves in the matter have been taken by the Television Committee which was set up by Sydney Synod in 1953 on the motion of the Rev. Dr. A. W. Morton.

### BILLY GRAHAM HAS BEST WEEK YET.

At the close of the first week of the All-Scotland Campaign in Glasgow, Dr. Billy Graham said that in many ways it was "the greatest first week ever experienced" in his campaign. The total audience for the first six days was 104,300. The Heart of Midlothian Football Club is making available Tynecastle Park, Edinburgh, for an open-air meeting on April 20. It accommodates 40,000.

## Church Acquires Three Hotels

INCOME JUMPS FROM  
£66 to £5,000.

The Church of England in Sydney last week took possession of two hotels within a mile of the city town hall. They are on land which was let on a ninety-nine year lease in 1856.

The lease fell in last week. As a consequence the bar trade has ceased and the buildings are no longer to be used as licensed premises. The brewing company which ran them has been given permission by the Licensing Court to open two new hotels instead, at Guildford and Brookvale.

During the last 99 years the Church has received only £66 a year for the grounds rent of these buildings. Now, as a result of the falling in of the lease, it is reliably estimated that the two hotels could be let at a rent of more than five thousand pounds a year.

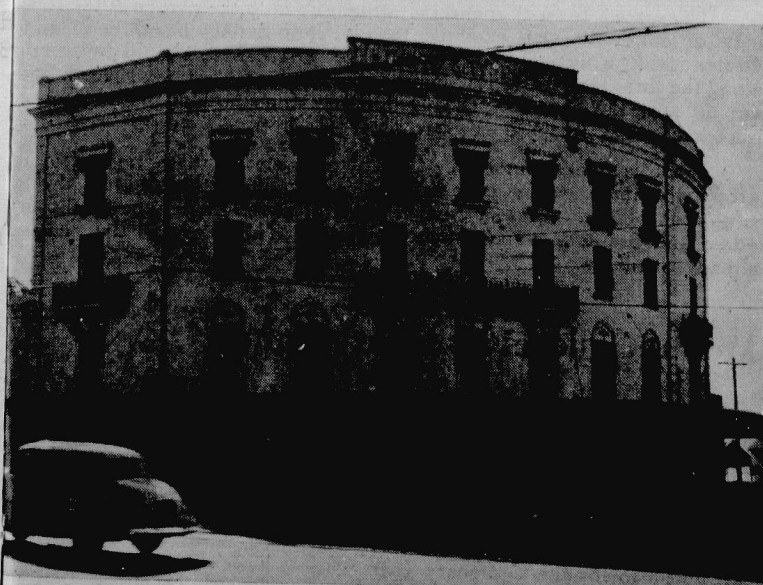
These two hotels are only part of property owned by the Church, the lease of which has fallen in since the beginning of the year. A third hotel and over 100 other houses and shops have come under the control of the Church since the end of February. The income for the Church of England from these properties has increased more than ten fold as a consequence.

These properties are only a small portion of the complete estate, the leases of which will fall in at various times during the next fifteen years.

The estate, known as Bishopthorpe Estate, is held by the Church of England on trust to devote the income to maintaining the See of Sydney.

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UNIVERSITY HOTEL, PARRAMATTA ROAD, GLEBE.  
Opposite Victoria Park, near main entrance of Sydney University. One of the three hotels in this area now in the possession of Sydney Diocese.



## Off the Record

### GOING, GOING . . .

Intriguing editorial note following a letter in the correspondence columns of the "Church Times":

"This correspondence is already closed . . .!"

★

### PARSON'S RECREATION.

I cannot resist this one from the 1571 canons; about Parsons:

" . . . that they play not at dice, cards, or other unlawful games; that they use their bow and shafts only, and that to refresh their minds, modestly, and in due time, that they be not let from doing their duty, or study of Holy Scripture."

★

### HOW TO SQUANDER YOUR INHERITANCE.

Back in 1820's, the Trustees of the St. Philip's Glebe, in need of a little ready cash, sold two-thirds of that glebe for less than £3,000. The Rector of St. Philip's, William Cowper, protested at the unwisdom of parting with so valuable a property. "I told them," he said, "that the time would come when it would be worth a million of money."

By 1900 the area sold was a residential area with a population of 25,000 people.

To-day, Archdeacon Cowper's figure of £1,000,000 as the value of this city land and property would be a gross understatement.

★

About the turn of the century, the Rector of Manly, N.S.W., sold one third of the large block of land in the heart of Manly where the church and rectory were situated. He sold it for about £300.

In 1951 the V.G.'s valuation of the remaining two-thirds of the land, unimproved, was almost £100,000. The part sold for £300 would to-day be worth about £30,000. The small wooden hall erected with the £300 has long since disappeared.

★

After the Diocese of Sydney had acquired Bishopscourt at Edgecliff, it sold the old Bishopscourt at Randwick. Later the Roman Catholic Church bought it, subdivided it into lots and made a fortune out of it.

★

Learning nothing from the past, some are still selling our glebe lands, and for no better purpose than to pour the proceeds down the drain of government bonds.

—Q.

## TO AUSTRALIAN CHURCHMEN

### CHANGE OF HEART AND POLICY DEMANDED FOR CHURCH TO CONSERVE ITS ENDOWMENTS

The welcome increase of income from the Bishopthorpe Estate which the Church in Sydney is just experiencing, as reported elsewhere in this issue, is a timely reminder to church people of the value of investing the endowments of the church in real property in contrast to government bonds.

Yet the lesson is not being learned. Obstructionism holds the field. Some people seem incapable of learning.

A glance through the financial pages of most diocesan year books shows that government bonds form the bulk of the church's endowment. And the process still goes on of selling land and buying bonds.

Bonds are doubly foolish things for a church to hold. Being merely paper value, they do not appreciate in value in accordance with the expansion of the country nor do they keep pace with the depreciation of the pound. Land or other real property does both. Secondly, bonds are a foolish investment for the church because part of their return is in the form of income tax rebate. This is of no value to the church. So in buying bonds the church is paying for something for which it has no use. Yet a great diocese like Sydney has most of its endowments turned into bonds and the process continues. It should be reversed immediately.

There are two forms of sound investment at the present time which should be weighed by the church. One is investment in industrial shares. This is the policy of the Church in England. In that country a committee of churchmen, experienced in sound industrial investment, has been set up. These men advise the Archbishop of Canterbury as to what stocks should be bought. Similar advisory panels should be set up in Australia. There is no need to wait a single day for this reform. As bonds become redeemable, the proceeds could be invested. The bonds are, of course, worth a good deal less at the present time than the church paid for them. But they could be redeemed at face value.

If the church were to adopt this policy, it would double its income immediately, as well as increase the value of its endowments over the years. This has been found so in England.

The second form of sound investment open to the church is the development of real estate. For example, the church in Sydney has three magnificent estates within a mile of the centre of the city. These should be developed along the lines that the M.L.C. intends to develop an estate at North Sydney. Up till now the church administration has done nothing better than build duplex cottages on these strategic sites!

What is needed in Sydney is for a master plan to be drawn up, a property manager to be appointed (it is incredible, though true, that there is no such officer at present) and a panel of churchmen, experienced in real estate and property management appointed. The salary of the manager is already available.

### Moore College Centenary Fund Reaches £10,000

The Moore College Centenary Fund which was launched in the early part of last year has now passed the £10,000 mark. Generous support has been promised to this fund for this year, and also for the Centenary year of the College, 1956.

Two other generous gifts also came to the

College last year, namely, £25,000 from St. John's, Parramatta, which has been invested to create the Samuel Marsden Trust, the income of which is paid to the general account of the College. Then during last year the Rev. Dr. and Mrs. Frank Cash created a scholarship in memory of their late airman son, John Francis Cash. The amount invested was £1,200, and the income from this is to be paid to a student selected annually by the Principal.

The Australian Church Record, April 14, 1955.

## Winston Churchill

By Archdeacon T. C. Hammond.

Winston Churchill is a remarkable figure. Like a predecessor in the office of Prime Minister, W. E. Gladstone, he holds the stage after he has passed his eightieth year.

Trained as a soldier in early life, he quickly assumed the role of politician and rapidly developed those statesmanlike qualities that have enabled him to write an imperishable page in English history. Yet his military ardour never wholly abated. Some of us remember the thrilling episode of his escape from Ladysmith in the early days of the Boer War, when he was part soldier and part war correspondent. Churchill subsequently made this the subject of an interesting lantern lecture that attracted large audiences. One rather amusing incident occurred in one of these lectures. The operator hastily passed a film over the screen. Churchill ordered the film to be replaced and said: "I trust you will not think I am insensible to the guiding and protecting hand of the Almighty in all these unforeseen coincidences." A cynical Don who was a member of the audience was heard to murmur, "How very kind of the lecturer to repair his omission in acknowledging the Almighty." Even in those far-off days Churchill had his admirers and his adverse critics.

Later he entered the field in the Great European war. When his absence from the House of Commons was commented upon Lord Balfour, with the frankly Scotch humour that sometimes displayed itself in him, suggested that his absence could be explained by "a throw-back to his distinguished ancestor." Many will remember the glaring headlines in the London newspapers when a gang of anarchists esconced themselves in a house and opened fire on the police and "The Chief Secretary was present directing operations." There was a martial strain in Winston Churchill that did no discredit to the great Duke of Marlborough, even if it so chanced that the major battles of his descendant were fought on the floor of the often noisy House of Commons or in the seclusions of retreats where the arbiters of a world's destiny held anxious secret conclaves. But if there were a "throwback" to the great Duke there was a still closer affinity with his father, Lord Randolph Churchill, the inspirer of the famous "Three men party" in Parliament. Lord Randolph Churchill was a man of intense convictions and unswerving loyalty to his

convictions. He held a straight course against overwhelming odds. It matters little at this stage of the world history whether the causes he expressed were the wisest or not. What does matter is that he set an example of tenacity of purpose which re-produced itself effectively in his distinguished son.

The old-fashioned squire, now rapidly receding from view in this modern changing world, would assure us "After all, blood will tell." Certainly we must admit there are Churchillian characteristics that have shown fresh vitality in wholly differing circumstances. Churchill in opposition, and we must not forget he was frequently in opposition, was Lord Randolph Churchill in cut and thrust and in steady adherence to the point of view he had adopted.

### Study of English.

He tells us in one of those revealing sidelights that make his literary efforts so charming that as a boy at school he despaired of ever achieving distinction in classics or mathematics and so he devoted himself to a close study of English. However much a latent modesty may have prompted that observation we can rejoice in his

early resolution so productive of good in the striking contribution to history that he has made and in the continuance of that gift of oratory that is threatened by the toneless matter of fact which has so largely replaced it. Churchill has still the power of quickening imagination by well-chosen sentences and by graphic dillineation confirming and inspiring the enthusiasm of a nation. Lloyd George was a fiery Welsh orator and contributed largely to the confidence with which England faced her destiny in 1914-18. Churchill emulates the more classical style and weighs the value of every word. At his best he is unequalled in the task of fitting his message to the mood of the moment. In his birthday speech when his portrait was presented to him he reminded his audience that he had ever made his living by his pen and by his tongue. He added "It was the nation and the race dwelling all round the globe that had the lion's heart. I had the luck to be called upon to give the roar" Churchill recalls the days of Pitt and Burke and has taught us that there is still a place for the aptly chosen phrase and still a power in the tongue to stir the emotions. But such power can only be adequately rendered by one who is himself what he urges others to be. Churchill was the embodiment of patriotism. His whimsical exploitation of his cigar, his invention of the V sign in days of despondency, the many individual characteristics that leap to the eye and the thought were all of them expressive of a real John Bull.

(Continued on page 13)

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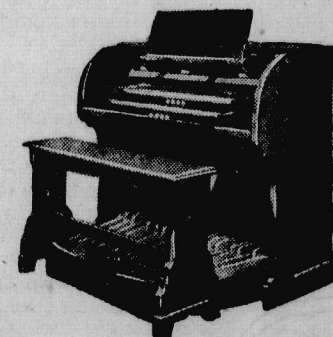
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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

The most extraordinary feature of the debate in the N.S.W. Legislative Assembly on March 23 about the abolition of capital punishment was the assertion by the principal speakers of both Government and Opposition, the Attorney General and Mr. Vernon Treatt that retribution had nothing to do with question of justice. Said Mr. Sheahan: "In these modern times we can obliterate from our minds any idea that the law requires retribution in the sense of vengeance." Mr. Treatt said that retribution "has long since ceased to have any relevance in the administration of the criminal law . . . the law, as administered at present and for years past in British courts, completely rejects that viewpoint, and is concerned only with justice."

According to both these gentlemen, punishments should have only reformatory or deterrent effects.

This removal of retribution from the working of the law is both illogical and immoral. If a criminal does not deserve to be punished, then we have no right to punish him. We have no right to insist on his reformation and no right to make him an example therewith to frighten his fellow-citizens. Only if he deserves punishment may we punish him.

Retribution is simply giving a man his deserts, and the question is, what does a man who has deliberately taken the life of another man deserve to suffer? It is ridiculous to say that he deserves to be reformed, or that he deserves to be employed as a warning to his fellow citizens. The Word of God declares that such a man deserves to forfeit his own life. Man has no authority to put asunder what God has joined.

Once again a modern government has shown itself ignorant of the Word of God and unaware of its obligations "to execute justice and to maintain truth."

A parliament which, in dealing with so fundamental a matter as the administration of justice, disregards the divine principle of justice revealed in God's Word, resigns any claim to be called a Christian parliament.

Mr. Cain, Premier of Victoria, much to the vexation of Mr. Cosgrove, Premier of Tasmania, after negotiating with the trustees of the will and estate of the late George Adams, secured the removal of Tattersalls Consultations from Tasmania to Victoria. Mr. Cosgrove rather congruously commented on what he considered to be the unethical negotiations of Mr. Cain!

On 17th November, 1953, Tattersall Consultations Act 1953 received the Royal Assent. Under the Act a licence which amounts almost to a monopoly has been granted to a promoter for a minimum period of ten years to conduct consultations in Victoria. The promoter is required to distribute at least 60% of subscriptions to each Consultation in prizes, and to pay 31% into Consolidated Revenue. Thus 9% is available to the promoter for administration and profit.

The amount of duty paid by the promoter in each year is appropriated out of Consolidated Revenue for two funds in proportions determined by the Treasurer. On 10th March, 1955 Mr. Cain said that the Hospitals and Charities Fund had benefited by £1,200,000 and the Mental Hospitals Fund by £523,000 since the Consultation commenced operation in July, 1954. The estimated distribution for the full year is £2,250,000.

The Premier's announcement preceded by a week the drawing of the hundredth consultation, and was no doubt designed to soften the effect on his unsympathetic minority of this century of sin. However, there remains a minority aware that, in Blake's words, "The whore and gambler, by the State/Licensed, build that nation's fate." And, as Christians and citizens, we do well to review the whole matter of lotteries. All States except South Australia are affected.

As citizens, we may query whether this is the most efficient method of financing the work of hospitals for the mentally and physically sick. The funds invested in each consultation are distributed in three ways: (1) Prizes. In this way a redistribution of

the national income is effected, but in a direction different from that of the prevailing governmental policy. (2) Duty. Revenue is undoubtedly considerable, but it costs £9 to raise £31, which ratio compares unfavourably with other revenue-raising devices. (3) Administration. The service provided is a popular one, but it does not add to the material wealth of the nation and it does divert labour to an unnecessary luxury.

Beyond those three objections we may ask: Does not the present conception of the function of government require it to provide adequate finance for the promotion of health? and has the revenue from promotion of lotteries increased its payment to hospitals beyond the amount it would have been constrained to find by normal means? For our part, we scent a pious fraud.

As Christians, we ask more searching questions and make more vital objections.

A gambler is an adventurer who makes his appeal to chance alone rather than relying on the providence of God; he is a practical atheist and breaks the first commandment.

Gambling is a means of acquisition rooted in a desire to obtain something large for something small: it is against the principle of the just price and offends the tenth commandment.

Both adventure and acquisition are impulses open to abuse: it is our Christian duty to promote their proper expression.

Every profession has its ethics and etiquette. Its purpose is to ensure efficiency and friendly relations. Normally the rules are strictly enforced among members of the profession.

The clerical profession has its rules and etiquette also; but too often in Australia there is slackness in observation, with consequent friction between brother clergy and inefficiency in working the parochial system.

The basis of ministry in the Church of England is the parish. It should be a rule, strictly enforced by a clergyman's conscience not to invade the parochial responsibilities of another without the latter's permission. The rector of a parish has the cure of souls of all his parishioners. His parishioners are those who regularly attend his church, wherever they may live. Such crises of life as birth, marriage, death, are opportunities to the clergyman of offering help and forging friendships which may bring increasing benefit to the parishioners concerned and to the whole parish.

(Continued next column)

The Australian Church Record, April 14, 1955.

## PRIMATE'S VISIT TO AFRICA

The Archbishop of Canterbury arrived at Capetown on April 7 and, after visiting a number of places will arrive at Salisbury, Southern Rhodesia, on May 8 for the ceremony of the formation of the new Province of Central Africa, when the Archbishop of Canterbury and the Archbishop of Capetown hand over the dioceses which have till now been under their supervision. The other main event of the Archbishop's tour is the Consecration on May 15 of three African Bishops in St. Paul's Cathedral, Kampala (Uganda).

Clergy who habitually christen, marry and bury other men's parishioners do the church no service in this. If they do it for money they are utterly blameworthy. But whatever the motive, such clergy who minister to other men's sheep should realise that by their action they are denying to parson and parishioner a point of contact and an opportunity of ministry which might well have developed to bring much blessing to both.

The same ethical considerations apply to a wider field than relationships between the parish clergy. The principle is that no clergyman should invade or impede the legitimate ministry of another. Though this does not mean adopting the interpretation that a clergyman may impose as to what his legitimate ministry is!

Clerical ethics preclude the preparation for confirmation, of day-boys at church schools by the school chaplain, without the permission of the boys' parish minister! Even with this permission it is difficult to see how any benefit can accrue from the practice. A day boy eats, sleeps, plays, worships and grows to manhood in his home parish. There he should be trained and grafted into the Church by his home minister. The chaplain has ample opportunity of teaching the boy. He should not present him for confirmation. That belongs to another.

And it is difficult to see how the work of the church in building up its members is advanced by allowing the celebration of such essentially parochial activities as christenings and marriages to take place in school chapels. The "old school tie" has its place, but it should not be introduced into these sacred matters.

The Australian Church Record, April 14, 1955.

The Archbishop writes:—

"We shall be visiting areas of immense interest and grave importance where the whole future of civilised, and if it is to be civilised, of Christian Africa is being worked out. In all these countries Africans and Europeans, so necessary to each other and so unlike one another, and so easily betrayed into mutual antagonisms, and so alike in all human possibilities and passions, are confronted with the problems of a multi-racial community. In all the territories of Central and East Africa the policy of racial partnership and co-operative advance is accepted. But its working out is very difficult. Only the Christian Faith can enable men of such diverse interests to combine this settled purpose with the patience and mutual care necessary for its success. It is indeed a symbol of the Church's Faith and of Christian Hope that at this moment in Southern Rhodesia a new Province of Central Africa should be formed and that in Uganda Africans, and of them a member of the Kikuyu tribe, should be consecrated for Kenya, Tanganyika and the Sudan. You will, I am sure, remember my wife and myself in your prayers that we may be upheld by the Holy Spirit in all the exacting tasks, physical, mental, and spiritual of this tour. And at the same time pray more earnestly than ever for the Churches of Central and East Africa."

### JOHN BUNYAN IN CHINESE.

A new edition of Bunyan's "Pilgrim's Progress" re-set in modern Chinese and printed in Hongkong, runs to some 400 pages, reading from back to front in the Chinese style. It is 100 years since the Religious Tract Society first issued Bunyan in Chinese in Hankow and Shanghai, and found that the Chinese liked the famous allegory and demanded editions of it almost as often as of the Bible itself.

The publishing activities of the R.T.S.—now the United Society for Christian Literature—are centred in Hongkong, where it co-operates with the Council for Literature for Overseas Chinese in building up a vigorous output of a variety of Chinese books.

## JEWISH RELIGIOUS CENTRE TO BE BUILT IN JERUSALEM

An eight-story building will be built in Jerusalem to house the "Religious Centre" and the Chief Rabbinate of Israel. According to the fortnightly information bulletin of the Government of Israel this centre will be run by the members of the Supreme Rabbinical Council of Israel, with the co-operation of Jewish philosophers from Israel and abroad.

The Chief Rabbinate is composed of two Chief Rabbis and the Supreme Rabbinical Council. It represents the highest state authority in all religious matters and its members are elected for a period of five years.

A central library of religious books which already contains 50,000 volumes and which is on the way to becoming the most important collection of this sort in the world, is maintained by the Chief Rabbinate with the assistance of the "Ministry for Religious Affairs" which has handed over to it a very large number of religious books obtained in Europe by experts sent over by the ministry especially for this purpose.

Returning from his recent journey to Europe and Canada, Chief Rabbi Herzog underlined the fact that there was a considerable movement for a "return to the faith" abroad as well as in Israel and that people expected from the Rabbinate of Israel spiritual guidance and a revival of "the spirit of the prophets."

### WILL CAMBRIDGE WELCOME BILLY?

Recently the B.B.C. broadcast recorded extracts from a Lent Term Debate, held at the Cambridge Union Society on the previous day. The motion "That this House will welcome the return of Billy Graham" was proposed by C. Harcourt-Norton (Selwyn College) and opposed by J. A. Stannard (Trinity College). The President of the Union, Richard Moore (Trinity College) introduced the programme.

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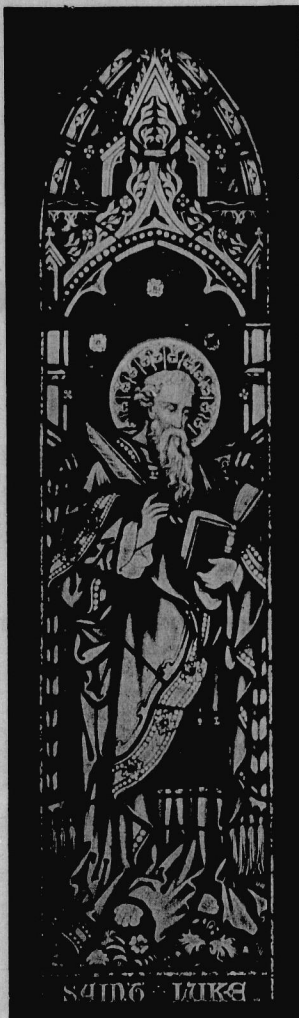
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## CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

### THE CONSTITUTION.

Dear Sir,

I was surprised and somewhat discomfited to read in your recent issue full particulars of the proceedings of The Constitution Committee. So far as I am aware these deliberations have not been released to the press. Proposals of the kind you indicate, even when passed in committee, are still open to revision at a later date and their premature publication without authority is calculated to create confusion in the mind of your ordinary reader who cannot be acquainted with the discussions and explanations that determined the character of the Draft.

Yours, etc.,  
THOMAS C. HAMMOND.

St. Philip's Rectory,  
York St., Sydney.

[The A.C.R. published the Preface and Amendments in question only after they had already appeared in the Press. Their publication in the first instance was, we understand, on the authority of the Bishop of Newcastle.—Ed.]

### DIVINE JUDGMENTS

Dear Sir,

I read your article in the "Record" of the 17th instant—A Warning to the Nation through the Floods—and whilst I agree with you entirely that nationally we are seriously over-concerned with material things, I feel that I cannot agree with you in your contention that God will, through disasters of nature, visit for these things. You support your contention by quotations from the Old Testament, which were addressed to Israel as a Nation, and under Law.

Surely in this day of Grace God will not visit an individual or a nation that neglects to obey His Commandment,—that men everywhere should believe on Him whom He hath sent, and also to repent.

Will not His judgment of the Nations for their disobedience to these commandments be made when His Son returns again as Judge, and finally for all those who have disobeyed, before the Great White Throne of Judgment?

It is by God's Grace that men are saved, and I must repeat that I cannot believe that there will be any punishment now, for those who refuse to accept His gracious offer of salvation.

Yours sincerely,  
H. G. SMITH.

Eden, N.S.W.

### BISHOP MORRIS WELCOMED.

The Right Rev. G. F. and Mrs. Morris arrived in Johannesburg in February and were welcomed by the church wardens and parishioners of Christ Church, Hillbrow, at a large meeting. Bishop Morris is now Rector of Hillbrow.

## CLERGY NEED HOMES.

Dear Sir,

The comments by Mr. S. Hilder in issue of March 31 are most interesting and stimulating. The reference to trust funds in the original article was in respect of borrowing from such; the security which would be offered, i.e. the cottage properties, would constitute first class real estate security and adequate interest would of course be stipulated and long term repayment. Some of the church's trust funds are already invested on such real security: the safest of investments, particularly when the church itself would be mortgagor.

An offer of land in a suitable residential district would be a great help. Our clergy are, fortunately, individualists, and it would be desirable for other reasons to have small groups of such homes scattered; however, a start could well be made of four or five in one locality. Even with an inceptive scheme, eventual and continuous oversight must be kept in mind.

This project has not the "destitution" appeal which doubtless helped the revered R.B.S.H. It certainly should make strong appeal to all our church people, but the extent and urgency of finance make it appear that an addition to the diocesan assessment will be imperative if we are not to shamefully let down our ageing clergy.

Yours etc.,  
S.M.G.

172 Mowbray Rd.,  
Willoughby.

### PERMANENT DEACONS.

Dear Sir,

The "Permanent Diaconate" is frequently referred to nowadays, indicating the office of a clergyman who is unlikely to be priested. The title is an apt one in this regard, and I have no quarrel with it. However, I feel we need to emphasise that the diaconate can never be anything but permanent. A clergyman does not cease to be a deacon when he is advanced to the priesthood or elevated to the episcopate.

The Order of Deacons is a link between all Anglican clergy, from the Primate of all England to the youngest "student deacon." It is the Order most truly symbolical of humble service and unobtrusive spiritual effort. It may lack "Lambeth Conference glamour" but is vitally concerned with the big pastoral job entrusted to the Anglican Church.

The higher orders bring increasing responsibilities, and much has to be delegated to deacon assistants. Such routine work (e.g., house-to-house visitation) is not to be despised, nor should clergy be despised if their priesting is delayed beyond the normal span. Our Blessed Lord, when He washed His disciples' feet, emphasised the importance of menial, humdrum tasks.

It may be that the distress regarding Clergy shortages, will be greatly mitigated by such a sensible review of the diaconate as is nowadays apparent. We can all play our part by welcoming and assisting newly-ordained deacons, of whatever variety! The primary reason for doing so is not because deacons are useful people, but because their Order has its own intrinsic sanctity.

Yours, etc.,  
ROBT. E. SHERLOCK.  
St. Mark's Rectory,  
Millthorpe, N.S.W.

The Australian Church Record, April 14, 1955.

## ON BUILDING TEMPLES

By Dr. Leon Morris.

In all ages and among all peoples have built their temples, and that from a variety of motives. Sometimes these motives have been pure and lofty, and sometimes they have been somewhat discreditable, but even though we recognise this latter, it comes as something of a shock to read the biting ironical words of Hosea "Israel hath forgotten his Maker — and buildeth temples!"

In this prophet's day his nation had reached a very high level of prosperity, perhaps the highest in all its history, although the wealth of the land was by no means evenly spread, and there is evidence of the direst poverty alongside great riches. Moreover this prosperity had not come as the outcome of great inventiveness or much hard work, but rather as the result of the nation's geographical position (trade routes passed through her borders) coupled with a period of peace as the little nations who would normally have been bickering with her conserved their military resources in view of the advancing might of Assyria. As often happens when wealth comes without effort, it was accompanied by moral degeneration, and the prophecies of Amos and Hosea leave us in no doubt as to the extent to which the nation had departed from the law of God.

### A Religion of Externals.

Yet outwardly they were very religious. With all the wealth that had been accumulated it was possible to erect magnificent shrines, and to see that the sacrifices offered on the altars in such places were of the best quality and unbelievably numerous. I imagine that if anyone had accused them of being lacking in devotion they would have pointed to the many obvious tokens of their piety. Yet through it all the prophet of God could say, "Israel hath forgotten his Maker."

The point is that they had forgotten that God is a person, and begun to treat Him as merely a thing. The distinction between a person and a thing has been underlined for us by the learned Jewish scholar, Martin Buber, who in his book "I and Thou" discusses the relationships which he calls "I-It" and "I-Thou." The "I-It" relationship is the relationship of a person to a thing, the relationship where the person seeks to make use of the thing, to make it the instrument of his purpose. This is the only right attitude to take to a thing, for unless it can be put to some use a thing is, simply, useless.

### Persons Differ from Things.

But a person must not be treated like that. The "I-Thou" relationship reminds me that the "Thou" in question is a person, with the same rights of personality as I, and if I attempt to use him simply as a means of furthering my own needs, I degrade his personality and my own. Just in passing we might notice that one of the problems of the modern industrial community is to find out how to use conveyor belt methods, without infringing the rights of personality.

Hosea's contemporaries had fallen into the error of treating God as a thing. They did not wish to suffer the penalties of neglecting Him, for the wrath of God was something very real in their thinking. It was imperative that they should avert this, and so they offered their sacrifices and built their temples and performed all the outward ordinances of religion. But their heart was not in it; they had no real love for God, no realisation of the depths of their sin, no heartfelt repentance, no genuine consecration to the setting forward of God's purposes in the world. They thought that they could use God to avert the ills they feared.

### The Temptations of the Outward.

And sometimes we are a bit like that. So often we use the wrong standards, and think of Christianity in terms of the outward. Ask anybody you like how things are going at the church where he worships, and the chances are that he will answer in terms of the externals. "We're doing well, the congregations are improving," or "We're not doing as well as we could wish. Collections are down on last year." These are the sort of answers that men give, and, while the facts to which they draw attention are important in their way, they are not of the essence of Christianity. Surely the measure of the success or failure

of a given church is its spiritual power. What matters is whether it is bringing men and women to God, and we must be satisfied with nothing less.

Our trouble is that we tend to externalise religion. Not only do we measure success in terms of attendance and finance, but in our own approach to God we so often put our attention on the outward, on being in the house of God at stated intervals, on devoting so much time to this or that Christian activity, on priding ourselves on our orthodoxy, that we are good "Protestants" or good "Catholics." Let us remember that at the crucifixion the soldiers were as close to Christ in externals as it is possible to be. And they gambled for His clothing. It is quite possible for you and me to be as close as close in outward things, and to be as far away as conceivable in everything that matters. It is still possible for Israel to forget his Maker, and yet build temples.

### God is A Person.

But God is a person, not a thing, and puny man must not presume to use Him to effect his own purposes. How often, perhaps unconsciously, men try to use God so that they will avoid a dire fate in the hereafter, or so that they will obtain peace of mind in the here and now, or for some other reason connected with their own desires.

But the personality of God forbids all this. Just because He is a person it is imperative that we treat Him as a person. We serve Him, not in order that we may induce Him to do our will, but as the outcome of a right attitude to such a person. So it is that the Bible continually calls upon us to exercise, a personal attitude to God, namely that of trust or of love, or as Paul puts it "faith that worketh by love."

### RENOWNED THEOLOGIAN TO VISIT AUSTRALIA.

The Secretary of the World Council of Churches' Faith and Order Commission (Rev. Dr. J. Robert Nelson) is visiting Australia during April. He is making a tour of South East Asia to further the discussion of the Second Assembly of the World Council held at Evanston last year. Dr. Nelson is a distinguished graduate of American and European Universities, including Yale and Zurich and is a Methodist Minister from the United States of America. His headquarters are at Geneva during his present appointment. He arrived in Sydney on April 12th.

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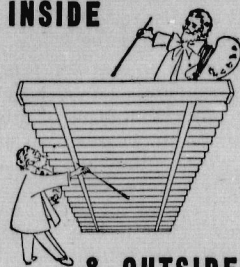
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The Australian Church Record, April 14, 1955.



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## The Church of Rome in Prophecy

by Norman C. Deck

In a previous article it was suggested that "Babylon the Great, the Mother of the Harlots," otherwise called "the great harlot" (Rev. 17:1, 5) speaks of the Papacy as it will exist in the time of the end, before it is destroyed by "the beast" with its "ten horns" (Rev. 17:16). And it was intimated that an attempt would be made in later articles to identify this "beast," previously described as "scarlet coloured," which "carried" the "harlot" (Rev. 17:3, 7), and to ascertain the time of the "harlot's" destruction and to relate all this to the true Church of God.

First, we read that this "scarlet-coloured beast" upon which the "harlot" sits "has seven heads and ten horns" (Rev. 17:3), and this immediately refers us back to the "beast" which St. John had seen in a previous vision "coming up out of the sea having ten horns and seven heads" (Rev. 13:1), and still further back to the "fourth beast" which Daniel long before had seen in a vision "coming up from the sea" (the "great sea" of the Mediterranean, Dan. 7:2, 3, Num. 34:6, 7, Josh. 1:4), also having "ten horns" (Dan. 7:7).

Now there is general agreement upon the fact that this "fourth beast" seen by Daniel represented the Roman empire (the three previous "beasts" being the Babylonian, Medo-Persian, and Grecian empires respectively). But Daniel saw that among the "ten horns" of this "fourth beast" came up "another horn, a little one, before which three of the first horns were plucked up by the roots . . . in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8). What then did these "ten horns," and this eleventh "horn" represent? Let Daniel's celestial attendant answer:

"As for the ten horns, out of this (fourth) kingdom (of Rome) shall

ten kings arise; and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time (3½ years). But judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end" (Dan. 7:24, 25, R.V.).

It is generally agreed that this eleventh "horn" is the Antichrist, the "man of sin" of whom St. Paul speaks (2 Thes. 2:3, 4). But we see here that ten "kings" (or kingdoms) are first to arise from the "fourth kingdom." Some think that they arose when the "fourth kingdom" of Rome was invaded by the Goths in A.D. 476, and that there have been (on the average) ten such kingdoms since; and they locate these in the western half of that empire. I am unable to accept this view. Remember that the "fourth kingdom," the Roman empire, before its break up, had universal jurisdiction over all the territories which surrounded the Mediterranean; so in its "divided" form (Dan. 2:41-43) the ten kingdoms should logically apply to this whole area, not to part of it, just as the divided form of the Grecian empire applied to its whole area. And history does not record a ten-fold division of the Roman empire with regard to its whole area. When then does this division take place? We get light on the matter in a vision shown to St. John:

"And I saw a beast coming up out of the sea having ten horns and seven heads . . . and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed; and the whole earth wondered after the beast (after his healing) . . . and they worshipped the beast . . . and there was given to him a mouth speaking great things and blaspheming; and there was given him authority to con-

(Continued on page 13)

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## Islington Conference Goes to the Country

For the first time in the hundred and twenty-eight years of its history, the Islington Clerical Conference last month moved out London and held two regional Conferences in the West Country.

In Salisbury Cathedral, the President of the Conference, the Rev. Maurice A. P. Wood, vicar and Rural Dean of Islington, preached the Conference sermon, and outlined the message of Evangelicalism against the background of present-day evangelistic opportunities, and spoke of the need of the clergy to take spiritual leadership in evangelism. The service was led by the Dean of Salisbury (the Rt. Rev. R. H. Moberley) who for many years, as Bishop of Stepney, lived in Islington.

After lunch the clergy, with the Bishop of Sherborne in the chair, met in conference. The Bishop of Barking, the Rt. Rev. Hugh Gough, spoke on modern trends in evangelism, and their significance. The Rev. John Stott, Rector of All Souls', Langham Place, then gave a complementary paper on evangelism in the parish. Both addresses were followed by discussion.

### Broad-minded Approach.

Mr. Wood referred to the necessity of a broad-minded approach to evangelism. Some clergy were only interested in widespread evangelistic efforts, and others were only concerned with parochial evangelism.

Later in the week a similar Conference was held in Bristol, again beginning with the conference sermon in Bristol Cathedral, when the Dean of Bristol (the Very Rev. Evered Lunt) welcomed the Conference and led the Intercessions.

The Bishop of Bristol, Dr. A. F. Cockin, in a short opening speech, welcomed the Conference and the same papers were given

### OXFORD PILGRIMAGES RECALL MARTYRS.

The Rev. Philip Hughes, Secretary of the Church Society, England, writes:

"Plans are going well ahead for our Oxford Pilgrimages on WhitMonday in memory of the Reformation Martyrs. There is widespread interest. We are expecting big crowds and there seems to be a prospect of B.B.C. televising the occasion. We shall process via the Martyrs' Memorial (where wreaths from parishes represented will be laid) and the actual spot in the Broad where Latimer and Ridley were burned, to the University Church for a special commemorative service at which the Bishop of Rochester will be the preacher. The Bishop of Oxford will be taking part, as well as other bishops and leaders of civic and University life. Bishops and Clergy will be robed for the occasion."

as at Salisbury. In the evening the Bristol Crusade Committee arranged an evangelistic

The Australian Church Record, April 14, 1955.

## 116 THEOLOGS IN MOORE AND RIDLEY

Both Moore College, Sydney, and Ridley College, Melbourne, began the year with 58 theological students. Each college has a 3-year course, and each is renowned for its sound evangelical training.

Reports from England tell of the fact that the conservative evangelical theological colleges there are crowded to capacity. This is attributed in some measure to Billy Graham's mission in London last year, although there has been a steady increase in evangelical candidates over recent years.

This welcome news should encourage evangelical churchmen and underlines the timeliness of the appeals which both Moore and Ridley are making. Ridley is hoping to raise £50,000 to build more student accommodation. The present number of students cannot be housed in the College.

These two colleges with their students and staff should be on the regular prayer list of every churchman.

### SWISS SERVICES IN JOHN NEWTON'S CHURCH

In future St. Mary Woolnoth, a City church in London which goes back to Saxon times and was rebuilt by a pupil of Wren after the Great Fire, will have Sunday services in German. It is to accommodate the German-speaking Swiss community in London. This guild church has no parish now, and, as the workers whom it serves are in their other parishes on Sundays, the vicar holds no services then.

The Swiss German-speaking community, and about 600 business residents and some 800 girls in London temporarily on domestic service, have been looking for a church. Organisation of the Swiss community is difficult because it speaks two languages. Though the French-speaking Swiss have had a church in London since the eighteenth century, the German-speaking have no church of their own.

St. Mary Woolnoth is famous as the church of which the great Evangelical preacher and layman-writer, the Rev. John Newton was Rector.

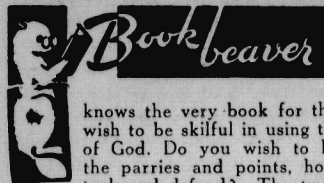
## CHURCH OF ENGLAND WILL PROSECUTE BISHOP FOR TRESPASS

The Church of England in South Africa has notified that it will institute legal proceedings against the Right Rev. T. V. G. Inman, Bishop of Natal in the Church of the Province of South Africa, for instituting a clergyman to the Cure of Souls in Christ Church, Addington, against the will of the Church of England to whom the church belongs.

The Rector of Christ Church, Addington, had previously signed an agreement with Bishop Inman to accept his episcopal ministrations, which the Vicar-General of the Church of England claims was in defiance of the Synod of the Church of England and in direct contravention of specific promises and declarations previously given by the Rector and churchwardens of Christ Church.

The Vicar-General, the Rev. S. C. Bradley, wrote to Bishop Inman when he heard of his intention to enter Christ Church asking him not to do so, and warning him that if he insisted on doing so he must accept responsibility for litigation which would follow his action.





knows the very book for those who wish to be skilful in using the Word of God. Do you wish to know all the parries and points, how to attack and defend? The twelve vital subjects with which these studies deal are intended to cover the course of one year. Very simple and clear, they will undoubtedly prove of immense value to all who read. This little book, is entitled "THE SPIRIT'S SWORD," written by R. T. Archibald, priced at 2/1 and obtainable from either of Dalrymple's Sydney Stores, 20 Goulburn Street, or 5th Floor, State Shopping block, Market Street.

"The Catholic Faith," Griffith Thomas, 21/-.

"Martyrs of The English Reformation" Canon M. L. Loane, 20/9.

"A History of the Evangelical Party," G. R. Balleine, 21/-.

"The Layman's History of the Church of England," G. R. Balleine, 9/-.

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#### SOME RECENT BOOKS

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#### THE WORLD OF BOOKS

"Anselm and His Critics." By John McIntyre (Oliver and Boyd, Edinburgh).

The writings of St. Anselm, Archbishop of Canterbury in the reign of William Rufus, are important landmarks, both in the history of philosophy as well as theology. They contain the first formulation of the ontological argument for the existence of God, and the famous principle, "I believe in order that I may understand," as well as the first systematic account of the crucial doctrine of the Atonement. But the saint has suffered in the past from the fact that his expositors have been interested exclusively in either one or the other aspect of Anselm's thought. Principal McIntyre, however, seeks to interpret Anselm's thought in its integrity, interpreting his theology by his philosophy.

The book analyses the "Cur deus homo" under the headings of Methodology, hamartiology, christology, and soteriology, and at the same time examines what the modern critics of Anselm have to say. There is no more important book in the history of the doctrine of the Atonement than "Cur deus homo" and no student of that book should neglect Principal McIntyre's monograph. Australian students, who know Dr. McIntyre as the distinguished Principal of St. Andrew's College in the University of Sydney, will be especially interested in it.—D.B.K.

"The Church and Marriage." Published for the Church of England Moral Welfare Council by the Church Information Board. Second Ed. pp. 55, 1954.

"Problems of Marriage and Divorce." By the Archbishop of Canterbury, S.P.C.K. 1955, pp. 30.

Both these documents should be studied by those interested in these pressing problems. The first booklet gives the evidence laid before the Royal Commission on Marriage and Divorce in England, together with additional answers provided by the Archbishop of Canterbury to subsequent questions put to him by members of the Royal Commission. The second booklet is the text of an address given by the Archbishop to a group of city business men. There is excellent material and much food for thought in both. The Archbishop in particular is concerned to defend the decision of Convocation not to allow any marriages of any divorced persons to be solemnised in the Church of England, though he recognises the need for pastoral help to all who seek it. The great weakness of the Archbishop's position is in his attitude to Scripture. He does not regard Matthew 5:32 or 19:9 as authentic words of Christ or binding on the church to-day. In the case of 1 Cor. 7:15, although he says he does not know "whether Paul was right or wrong" in his legislation, he says: "Clearly, St. Paul's direction is that a valid marriage may in these circumstances be ended, and a new marriage entered into." Actually St. Paul says nothing whatever about re-marriage in these verses, and it would be a flat denial of the commandment of the Lord which Paul quotes in 1 Cor. 10, 11, if this were what he meant.

"The Reformed Theological Review." Feb. 1955.

A good issue. Professor Hermann Sasse of the Lutheran Theological College in Adelaide, who had a long and intimate association with Continental theologians and church leaders before he came to this country, writes an extended review of the recently published "History of the Ecumenical Movement, 1517-1948" by Bishop Stephen Neill and Ruth Rouse. Dr. Sasse is a strong critic of the Movement and of the World Council

of Churches, and he exposes some of its weaknesses in this article. Most searching of all his criticisms is that the W.C.C. is in fact disregarding the New Testament doctrine of the Church. "It is a grave misunderstanding of John 17 if the eschatological character of Christ's *ut omnes unum sint* is not realised. It is a misunderstanding of the New Testament on the church if the biblical warnings against heresies are no longer taken seriously. It is the greatest misunderstanding of the history of the early Church if the fact is overlooked that Christendom has never been a visible unity." "This Council is not able, and never will be able, to distinguish between truth and error, church and heresy. It has to take into full membership every Christian community which accepts a formula which says nothing at all." It is good to find such informed and weighty criticism of this modern ecclesiastical idol as comes from Dr. Sasse. Churchmen should weigh it carefully.

Dr. Leon Morris has another good piece of theological exegesis in "The Day of Atonement and the Work of Christ." The reviewer is not convinced, however, by Dr. Morris' contention that there is unlikely to be a reference to the mercy-seat or to the Day of Atonement in the use of hilasterion in Romans 3:25. The association with the blood of Christ suggests that Paul has some Old Testament ritual in mind, so that the fact that hilasterion may be applied to a wide variety of votive offerings, is of little consequence. Nor does the anarthous use of hilasterion in Rom. 3:25 militate against such an allusion. The question is, surely, not whether it means "the mercy seat" here, but what blood ritual did Paul have in mind from the Old Testament which had the character of hilasterion? The most natural answer would seem to be, the ritual of the Day of Atonement.

Dr. Morris has an excellent section on the Day of Atonement in the Epistle to the Hebrews.

"The Anglican Review." February, 1955.

As usual, this review is full of lively mental activity. Bishop Burgmann continues his articles on "An Australian Catholic Church." There is a letter from Professor Marcus Olliphant about the Bishop's thesis, in which he expresses the view that "the great virtue of Anglicanism is its broad liberalism." The best article is by the Rev. L. M. Murchison on "England and Rome in the Reign of Elizabeth," which concludes thus: "It has been said of our Church in modern times . . . that she has taken upon herself the sin of error in order to avoid the sin of disunion. In respect of the process of Reformation almost the opposite might be said, viz., that she took upon herself the sin of separation in order to avoid the sin of error. She never understood this separation as defection from the Church of God. But in any case her whole conception of the Church was rather different from the conception that we have inherited from the Tractarians.

"Anathematised by the Pope, the England of Elizabeth should have shrivelled away. Far from that, it presents in retrospect the picture of a society of extraordinary health and unity, instinct with every kind of vigour."

There is "A Note on Liturgical Reform" by Canon A. W. Harris, who favours a Roman-type Canon, and who advocates the offering of bread and wine to God. Will those who are so enthusiastic about this "vain oblation" these days please tell us on what authority they think God has asked for bread and wine to be offered to Him?

—D.R.

The Australian Church Record, April 14, 1955.

## THINK ON THESE THINGS HE IS NOT HERE!

Conducted by June Dugan.

"Has anyone seen my glasses?" "Hey, Mum where did you put my cap gun?" "Who's got my fountain pen?"

Where? where? where?, it seems to be a formula or a ritual that goes on in every home where the family live and keep their possessions, and somehow Mum is always the one to know where everything is kept. If Mum has no idea where a thing may be the loser feels completely forsaken and the search becomes almost too great a task to be undertaken. A woman I know once decided to not know where anything was any more. She said her family was old enough to know where their own things were but she soon found it easier to remember where she saw things than to have to join in the search for them, so often. Hardly a day passes without someone losing something, and we search in things, on things, under things, anywhere that we can think of, just in case, having a kind of superstitious hope that if we look everywhere we may be rewarded with our prize. Searching for something we have mislaid can be one of the most frustrating things I know. We are sure we used it last in the dining room, we are sure we were sitting at the table, we had a few other things on the table and have looked through them all, but having cannot locate our lost object. Then at last someone finds it on the dressing table, "O yes, I remember now, I went in for a hanky," and there you are, we were so sure we were right in the first place.

Apparently people have been losing things for a long time. Our Lord spoke of a woman losing a coin, a shepherd losing a sheep, a man losing his son, and they all found them again. Finding things again, depends so much, of course, where we look. It does not matter how hard we look, or how diligent we are, if we do not look in the right place we will never find what we are looking for.

Many people these days are constantly searching for something. Some know what they are after, others are conscious only of a great need for something and they do not even realise what it is. Because of this loss or lack they try many different avenues to see if they can satisfy their longing. Some think if they seek for riches and then them it will be the solution to their problem, some think if they seek

fame and find it they will be satisfied, others think if they seek education and knowledge and find it they will be content. But having achieved these things they find they have not attained any more satisfaction or are any more at peace within themselves.

Every man has inwardly an inclination towards God and the things of His Kingdom when he begins life but some are able to quench this delicate thing within him and to thereafter live without Him, but many others know they need something and cannot put their finger in this dissatisfaction. They need Jesus Christ, and some as I have said above look for Him in such unlikely places hoping to find Him their way and not His way.

The Bible has something to say about looking for the Lord, for when the anxious disciples came to the tomb on the first Easter Day, the Angel on guard there said to them, "Why seek ye the living among the dead?" meaning that Jesus, the One they sought, was no longer dead as they supposed but had risen from the dead and was alive for ever more.

For those of us who have found Him, Jesus Christ is alive, vital, real and present with us all the way but sometimes for those who have not really found Him, Jesus Christ is a cold, abstract, hard, unmerciful Person, to be feared and certainly not to be understood or known personally. Have you found Jesus Christ? And do you know how alive He is? Or are you seeking for something and you

are not sure what? Maybe you are consciously searching for Him and are looking in the wrong places. If we seek Him we must remember He is not among the dead He is living. None of the cold worldly things can bring us close to Him, they may be a link in the chain which will give us the clue to where He is but of themselves they will not reveal Him.

Let us remember that if we seek truly for Jesus Christ, His Word tells us "Seek and you shall find." If we seek Him diligently, there is nothing more sure than that we will find Him for God always honours His promises.

In this age of restlessness, of frustration, and dissatisfaction, let us be comforted and strengthened that the transient, material things are dead things with no life, no vibrance, but Jesus Christ is alive and present with us, if we love Him.

"Why seek ye the living among the dead?"

Then awake, glad heart awake, awake,  
And seek thy risen Lord,  
Joy in His Resurrection take  
And comfort in His Word.  
And let thy life through all its ways,  
One long thanksgiving be,  
Its theme of joy, its song of praise,  
Christ died and rose for me.

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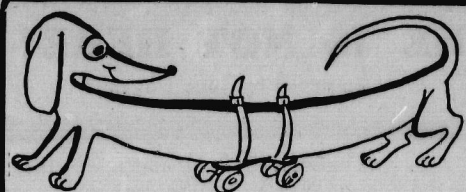
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## Winston Churchill.

(Continued from page 3)

He lived for England and we are sure he would gladly die for England. His was no mere effort of oratory, it was the passionate expression of a soul on fire with love of country. When in the desperate hours of Britain's need he flung hot words of defiance at her enemies. "We will fight them on the hills and on the plains... we will fight them with knives if need be." He was uttering the deepest conviction of his soul. To him it mattered nothing who should survive should England fall. The choice of a nation that called him to the helm when the dark cloud of disaster loomed heavily in England's sky, was not only a wise, we may say it was an inevitable choice. His career has been described as "a breathless leap through life. A Conservative in 1900 he won North West Manchester as a Liberal in 1906. He served under Mr. Lloyd George as First Lord of the Admiralty in the 1914-18 War. A dispute with Lord Fisher led to the interregnum already alluded to when he for a short period commanded a battalion. He was responsible for the abortive raid on Antwerp, the value of which has been variously estimated and for the Gallipoli incident which has given to us the name of Anzac. It will remain for future generations to estimate the necessity and the wisdom of the Yalta agreement which has been so much before the public recently. But as we watch the closing years of a meteoric career we cannot but pay tribute to that consistent love of country and that unflinching devotion to duty that will ever make the name of Winston Churchill honoured. He was ruthless in debate. Sometimes hasty in action. He was tempted as are all orators to over-emphasise the dramatic. He changed his party but he never changed his love for the land that was near to his heart. The nation called for him to come back from political exile in the hour of her extremity. His sensitive ear heard and his very heart answered the call. He was set a task at which the stoutest might well tremble. He faced it with the indomitable resolution of one who knew that the principles of freedom deeply laid by his native land must ultimately triumph over the forces of autocracy that proved to be instruments of disintegration. Perhaps he did not always act wisely. Perhaps the future may reveal hidden weaknesses in his policy. But he stands before us as a man who sacrificed much and suffered much rather than betray what was to him a sacred trust. Winston Churchill, the aged man of many vicissitudes, We hail you!!

## The Church of Rome in Prophecy.

(Continued from page 8)

tinue forty and two months (3½ years). And he opened his mouth for blasphemies against God... and all that dwell on the face of the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb" (Rev. 13:1-8).

## Fourth Kingdom

We have here without doubt a revived form of the "fourth kingdom" of Rome which exists after the "healing" of the "head" which had been "smitten unto death," a form dominated by the Antichrist who continues his Satanic rule for 3½ years dominated to such a degree that he is in himself "the beast." But what do these "seven heads" represent, one of which is as it were "smitten unto death," but is later "healed"? It has been suggested with probable truth that they speak of seven different forms of government under which the Roman empire has been, and is to be, administered. Up to St. John's time (as Livy and Tacitus have testified) the heads of these successive governments has been kings, consuls, dictators, decemvirs, military tribunes, and military emperors, of which, as St. John later informs us, "five are fallen," and "one is" (Rev. 17:10), namely, the imperial form, the sixth in the series. It was this sixth which was to be "smitten," and later "healed."

Now at present the Roman empire has ceased to exist as an entity; its western half ended in 476, A.D. and its eastern half in the 15th century when it was over-run by the Mohammedan invasion. But the seventh "head" or form of government, of this "fourth kingdom" is as St. John says, "not yet come, and when he cometh, he must continue a little while" (Rev. 17:10), probably 7 years (as we shall see). But St. John continues: "And the beast that was (in John's time), and is not (during the 'death-stroke'), is himself also an eighth, and is of the seven; and he goeth into perdition" (Rev. 17:11). This may be explained as follows, the seventh "head" or form of government of the "fourth kingdom" will be in the form of a ten-kingdom confederacy, but the "little horn," the Antichrist,

will rise to power and dominate the ten kingdoms, uprooting three of them, and will be "of the seventh" form, for he will arise out of this seventh form of administration. But before this eleventh "horn" can "set himself forth as God" in "the temple of God" (2 Thes. 2:4) he will obviously have to get rid of all rival forms of worship. And it appears from the 9th chapter of Daniel that before his rise to prominence, and while he is still "little," he will "make a firm covenant with the many (of Daniel's people, the Jews) for one week (of years, apparently giving them permission to restore their temple ritual)," but "for the half of the week (the latter 3½ years) he will cause the sacrifice and the oblation to cease" (Dan. 9:27), and "as the abomination of desolation (spoken of by Daniel the prophet)" he will "stand where he ought not" to be, i.e., in the "holy place" of the temple (Matt. 24:15, Mark 13:14, cf. Dan. 9:27, 12:11). This will be the greatest act of idolatry that the world will ever know, and it will be no wonder that the "great tribulation" will follow in which God's wrath will be poured out without stint upon the Antichrist and those who worship him. But there is apostate Christendom dominated by the "great harlot" to be dealt with; so "the ten horns" [or kingdoms] which thou [John] sawest, and the beast [now personified in the Antichrist], these shall hate the harlot... and shall utterly burn her with fire," for these "horns" "give their kingdom unto the beast until the words of God should be accomplished" (Rev. 17:16, 17).

It appears then that the Antichrist will exercise his Satan inspired authority unhindered for 3½ years; but the Lord Jesus will "bring him to nought by the manifestation of His coming" (2 Thes. 2:8), and he and his deputy, the "false prophet," will be both "cast alive into the lake of fire" (Rev. 19:20).

Is it not possible that the scene is being set for all this in that the Soviet is forcing the western "free" nations into a loose confederacy for self-protection, a confederacy which may at any time develop into the above ten-divided form of a revived Roman empire? This is made as a suggestion only, for it is unsafe to dogmatise.

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## LARGE CROWD AT RIDLEY COMMENCEMENT

"Never have I spoken to a group like this," said Sir Ian Clunies Ross, Chairman of the C.S.I.R.O., on Saturday, April 2nd, at Ridley College, where he addressed 600 friends of the College who were gathered for the commencement and the conferring of Th.L. diplomas.

"I have spoken to groups of scientists, graduates and soldiers of the Queen who soon might be scattered over the world, but never to a group of theological students. The soldiers

of the Queen go to fight in battles which have been since man was man, but these men go out to fight in causes in the hearts and minds of each one of us. It is these young men and others like them who are enlisted in the most crucial of all battles in this modern age."

Sir Ian said, "I like to think that science and the Church can go very much together helping each other to understand the infinite; the mysteries of this world of which we form a part. So to these young men going out I would say that science can provide no solution to the world's evils. It may make life easier, but it does not touch the heart and core of the human individual. There is a very great danger in building by dependence on science."

"Some people say, 'If only we could get rid of Communism!' I remember thinking that when the Kaiser was

overthrown in 1918, the people could get together and build a better world. Perhaps in 1945 some of you thought this about Hitler's Germany, and now Russian or Chinese Communism." We think that if only we could get rid of these things we would be on the right road to build the city of God in Australia, but it does not go like that. Only as we human beings strive to live as sons of God, if that is what we claim to be, will selfishness, stupidity and fear be overthrown," he said.

The Principal, the Very Rev. Dr. S. Barton Babbage, reported, "This year the Col-

(Continued on page 15)

## PERSONAL

The Rev. A. S. Goldsworthy, Th.L., has resigned from the Parish of St. Paul, Chiltern (Dio. of Wangaratta) on his nomination to Holy Trinity, Kensington. (Dio. of Melbourne).

It is the intention of the Bishop of Canberra-Goulburn to admit Mr. Stan Wyllie to the diaconate on Wednesday, April 6, at an ordination service commencing at 6.45 a.m. in St. John's Church, Canberra. The Bishop also hopes to ordain Mr. James Tetlow to the perpetual diaconate on Sunday, June 26, at St. Matthew's Church, Albury.

The Rev. Peter Rudge, of the staff of the parish of St. John the Baptist, Canberra, is temporarily in charge of the parish of Tumbarumba. It was announced last month that the Rev. Hugh Oakes would take charge, but he is continuing to look after the parish of Adelung.

The Rev. J. H. Smith has been appointed Rector of St. Paul's, East Brisbane, the Rev. R. Mawson, Rector of Gympie, the Rev. C. Black, Rector of Gayndah, the Rev. M. Paxton-Hall, Rector of Childers.

There have been two Admissions of two part-time students at St. Francis' College to the Diaconate — The Rev. David George Johnson, and The Rev. George Ian Hazlewood. Both will serve in the Diocese of Brisbane.

Canon A. W. Parsons has now retired from Wickhambreux with Stodmarch (England) and is staying in Boscombe until his house is ready at Egham. He will help the Protestant Reformation Society and the Berean Band and is continuing as Principal of the Life of Faith Bible School.

Sir Kenneth Grubb, Chairman of the Church Missionary Society, London, and chairman of the Churches Committee on International affairs is visiting Australia next August.

The Rev. K. N. Shelley, Rector of Kiama, accepted nomination to the parish of Drumoyne, Sydney.

The Rev. J. Buckman, Rector of St. Saviour's, Redfern, has been appointed to St. Stephen's, Newtown, in succession to the Rev. C. N. Steele, who has become Rector of Burwood East.

The Right Rev. G. A. Chambers is on his way to Australia. He is resigning from the Embassy Church at Paris where he has been since leaving Central Tanganyika.

The Australian Church Record, April 14, 1955.

## News in Brief

### • BIBLE SAMPLE BAGS

The New South Wales Auxiliary of the British and Foreign Bible Society is arranging for 2/- Sample Bags to be available at its stand in the Horden Pavilion at the Royal Show. These Sample Bags will contain a New Testament and leaflets on "How to Read the Bible," and some other helpful literature. The Auxiliary target is a circulation of 2000 New Testaments throughout the duration of the Show.

### • 6,000,000 BIBLES

The well known Sunday School Bible of the British and Foreign Bible Society, the early editions of which were sold for 4d., has now been printed in 59 editions, and over the years, 6,000,000 copies have been circulated.

### • BIBLE SUNDAY, 1955

In New South Wales, Queensland and Western Australia, Bible Society Sunday will be observed on August 28th; in Victoria and Tasmania on the first Sunday in September, September 4th. Ministers, Sunday School Workers and Youth Leaders, will be able to secure up-to-date information concerning the Society's activities from State Secretaries.

### • PALLISTER FETE

The Fete of the Pallister Girls' Home will be held in the grounds of "Pallister," River Road, Greenwich, on Saturday (30th April, at 2 p.m.

In view of the great loss to the Home by fire, when the Girls' Hostel was completely destroyed, the home is more than ever in need of the practical help of our many friends.

A Devonshire Tea is being provided — Band Music throughout the afternoon, and many and varied stalls.

### • HOSTEL FOR ASIANS

A hostel for Asian students will shortly be opened in Melbourne.

The Hostel, sponsored by the Victorian Branch of the Church Missionary Society, will be at 60 Queensberry Street, Carlton.

(Continued from page 14)

lege has opened with 70 men in residence, of which 60 are pursuing courses of theological study and ten secular courses. These students come from every state in the Commonwealth. The College is now the largest Anglican Theological College in Australasia.

"This College is named after the Reformer, Bishop Nicholas Ridley, whose martyrdom took place 400 years ago. I hope that the actual date will be commemorated worthily on October 16th this year."

The Ridley College Commissioner of the £50,000 Extension Appeal, the Rev. Lance

The Australian Church Record, April 14, 1955.

Shilton, said £9000 had been raised already and that the money and promises were coming in at the rate of over £1000 per month. "We thank God and take courage," he said, "knowing that St. Paul was right when he wrote, 'My God shall supply all your need, according to His riches in glory.'"

The Archbishop of Melbourne, Dr. J. J. Booth, was Chairman and dedicated the Resident Tutor's new cottage, which is part of the new extension programme.

### FAITH AND ORDER CONFERENCE IN N.Z.

100 representatives of the eight constituent Churches of the National Council of Churches in New Zealand will meet for a seven day Conference in Christchurch in May 1955. Some years ago the National Council addressed certain questions to its constituent Churches on the following topics: The Disunity of the Church, Ordination, Authority, and Church Order and the Scriptures. Official answers to these questions have been received and published, with questions for discussion, in a booklet entitled "Towards the One Church."

Four small Commissions in different parts of the country have examined these official replies, and produced reports ready for study by the Conference. The reports produced make it quite clear that the Conference will be a real confrontation by the New Zealand Churches of the subjects which most painfully divide them.

The Rev. Dr. J. Robert Nelson, Secretary of the W.C.C. Faith and Order Commission, will be present at the Conference.

A New Zealand Theological Student's Conference will be run in conjunction with the major Conference, and the students will be able to attend the Plenary Sessions of the main body.

### WORLD CHURCHMEN TO CONFER AT "GILBULLA."

The Diocese of Sydney will be the host of the World Executive of the World Council of Churches which is to meet in Australia next August. The executive consists of leaders of the various churches in Asia and Europe. A preaching programme is being arranged in connection with their Australian visit.

There is nothing in life better worth doing than to help a lame dog over a stile; for there is always something in the eyes of a lame dog, when you have got him over his stile, that it is very sweet to remember.

### Notice

ST. JOHN'S CHURCH EAST WILLOUGHBY  
Diocese of Sydney.

The Rector and Churchwardens of St. John's East Willoughby, are happy to announce that the Foundation Stone of the new Parish Church, in course of erection, will be laid by His Grace the Archbishop on Saturday, 7th May, 1955, at 3 p.m.

It is desired to obtain THE NAMES AND ADDRESSES OF PAST MEMBERS of the Church in order to forward them invitations to the historic event. Please forward any information to the Rector, Rev. C. E. A. Reynolds, Warrane Road, Willoughby.

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## Classified Advertisements Accommodation

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### DEPUTATIONIST-ORGANISER

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### ORGANISER OF WORK AMONG YOUNG PEOPLE.

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## Primate Commissions 17 Laymen as Evangelists at Hurstville

Seventeen members of St. George's, Hurstville, were commissioned recently by the Archbishop of Sydney as lay evangelists in the parish. They had attended an eight-week course in doctrine and methods of evangelism conducted by the Rector, the Rev. Roy Gray.

Each signed an undertaking to read the Scriptures and pray daily, to engage in some specific Christian activity in connection with the parish under the lay evangelism scheme, and to endeavour to win others to Christ.

The parish has been divided into six districts each of which will have a district supervisor and a team of lay workers, each with 40 parishioners as their responsibility. They will go out two by two where possible. Ten contacts per month are to be house contacts, i.e., they will endeavour to enter the home and have prayer and Bible reading. The other 30 will be door contacts and they will be greeted and given a copy of the "Church News."

### MAU MAU OUTRAGE IN NAIROBI CATHEDRAL.

A new Mau Mau leader may have been sworn in at a pagan ceremony held by men who broke into All Saints Cathedral, Nairobi, recently.

When the provost, the Very Rev. H. Evan Hopkins, entered the cathedral on Monday morning he found five chairs arranged in front of the altar in the children's corner and all his robes, choir robes, stoles and four flags of St. George missing.

As a consequence of the outrage a service of reconsecration was conducted in the cathedral by the Bishop of Mombasa.

### Discipline

The life of the pious should be tempered with frugality and sobriety so as to exhibit, as much as may be, a kind of fasting during the whole course of life.—John Calvin.

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### Christians Gain in Japanese Parliament

Fifteen Christians hold seats in the new lower house of the Japanese Diet (Parliament), two more than in the previous House.

Religious News Service (New York) which passes on this information gives the following details: Since there are 467 members the Christian representation is 3.2 per cent. Christians form 0.5 per cent of the total population.

Ten of the newly-elected Christian members belong to the United Church of Christ in Japan (Kyodan.) The other five are former Premier Tetsu Katayama, a Presbyterian; Dr. Jinkichi Shirama, a Roman Catholic; President Shigeyoshi Matsunae of Tokai University, an Evangelical Lutheran; Kozo Inomata, an Anglican; and former Speaker of the House Komakichi Matsuoka, a Baptist.

### Nepal Opens Its Doors to Christian Missionaries.

For the first time in nearly 200 years the Kingdom of Nepal has opened its doors to Christian missionaries. An international team of medical missionaries, including two man-and-wife teams from the U.S., have already established a small hospital and five maternity and child welfare centres in the picturesque Himalayan country. If the projects prove successful, there are good possibilities that the programme will be allowed to expand. Not since 1771, when Nepal expelled a band of Capuchin monks, has the remote kingdom permitted Christian missionary enterprises within its borders. Most Nepalese practice Hinduism or Buddhism. Long-standing barriers were first lowered at the end of 1953 when the late King Tribhuvan's government granted permission to the United Christian Mission to Nepal (with its base in India) to launch the medical programme. The medical team, chiefly Indian in personnel, but with a few Nepalese last year took over operation of a 30-bed hospital in the capital city of Katmandu. The welfare centres were established later in adjacent areas.

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## LESSONS FOR SUNDAYS and HOLY DAYS.

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#### April 17. 1st Sunday after Easter.

M.: Isa. 52, 1-12; Luke 24, 13-35 or 1  
Cor. 15, 1-28.

E.: Isa. 54; or Ezek. 37, 1-14; John 20, 24  
or Rev. 5.

#### April 24. 2nd Sunday after Easter.

M.: Ex. 16, 2-15; or Isa. 55; John 5, 19-  
29, or 1 Cor. 15, 35.

E.: Ex. 32 or Ex. 33, 7; John 21, or Phil.  
3, 7.

#### April 25. St. Mark.

M.: Eccles. 51, 13; Acts 15, 35.

E.: Isa. 62, 6; 2 Tim. 4, 1-11.

#### May 1. 3rd Sunday after Easter.

M.: Num. 22, 1-35; or Isa. 57, 15; Mark  
5, 21, or Acts 2, 22.

E.: Num. 22, 36-23, 26, or Num. 23, 27  
and 24; John 11, 1-44, or Rev. 2, 1-17.

#### May 1. St. Phil. and St. James.

M.: Job 23, 1-12; John 6, 1-14.

E.: Isa. 30, 15-21; John 17, 1-8.

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