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STUDENTS' PART IN COUNTRY MISSION

Students from Moore Theological College and a number of diocesan clergy will take part in simultaneous missions in six parishes in southern country areas of the Diocese of Sydney this week.

In May, 1957, students from Moore Theological College and Deaconess House under the direction of missionaries held missions in parishes on the South coast in the area between Waterfall and Kiama. These simultaneous missions organised by Moore College and the Board of Diocesan Missions proved wonderfully successful in most parishes and meant a great strengthening of the church life of the northern part of Wollongong Rural Deanery.

This year students are participating in similar missions under the banner of B.D.M. in the parishes of Picton, Mittagong, Moss Vale in the Berrima Rural Deanery together with Kembla, Berry and Nowra in the Wollongong Rural Deanery.

In each case teams of students will be made available, being assisted by parishioners in the area concerned.

Most Parishes are adopting as a theme for the campaign "Open Friendship" and a special series of leaflets have been drawn for general use.

Between them the parishes of Moss Vale, Picton, Mittagong, Berry and Nowra cover about a third of the area of the Diocese. Nowra Parish covers 10 square miles out of 10,000 of the Diocese.

REMOTE

Particular difficulties in these areas include the more remote parishes and scattered settlements with small one-teacher schools. The Rev. D. W. B. Robinson, Moore College, is leading the mission in Unanderra.

Moss Vale the Rev. D. G. Law will be the missionary. The team will concentrate its work on St. John's Church. Extra meetings being held at home. The Rev. D. Hewett will be missionary at St. Peter's, Mittagong.

Rev. Donald Begbie is taking the leadership of the mission at Berry, 90 miles south of Sydney where the Rev. F. is Rector.

The Parish of Nowra three teams are being organised. The principal one will be from All Saints, Nowra, under the leadership of the Rev.

B. W. J. Gook, Diocesan Missioner, with further teams at St. Stephen's, Bomaderry, on the north bank of the Shoalhaven River and at Holy Trinity, Huskisson, on the shores of Jervis Bay, some 16 miles south-east of Nowra.

The Rev. J. J. Turner is missionary at Bomaderry's new church and the Rev. Ray Wheeler at Huskisson.

Students from these centres will also visit St. Andrew's Church at Falls Creek, Wollongong Union Church and Errol Bay.

PRAYERS

On Sunday May 11, the second day of the ten-day mission, a team of twenty students from Nowra will journey by car to the furthest outpost of the Diocese. This is the Church of the Good Shepherd at Nerriga, a small sheep farming community near the Shoalhaven River 50 miles by road from Nowra and 150 by direct route from St.

(Continued on page 3)

SYDNEY PROMOTION MEN HELP OTHER DIOCESES

Representatives of the Sydney Department of Promotion are at present at work serving the Church in a number of centres beyond the diocese.

The Assistant Director of the Department, Mr G. Walker, left Sydney on May 6 for Christchurch, New Zealand.

For one month from May 7 he will be addressing meetings, sessions of the diocesan council, and gatherings of clergy in the Diocese of Nelson. In all he will visit 25 parishes before returning to Sydney on June 9.

One of the department's canvass directors, Mr Keith Jameson, is at present directing a canvass at Holy Trinity, Hobart. Next week another director, Mr Henry Hawkins, will commence the direction of a canvass in the parish of Inverell, Diocese of Armidale.



Roberto Busa, of the Aloisium, Italy, standing at the console of the IBM 705 computer in New York which has prepared an index of the Dead Sea Scrolls and helped to restore corrupt or missing words. With him is IBM engineer Paul Tasman.

(See story on page 7)

Whitsunday message from World Council

The seven members of the presidium of the World Council of Churches have again issued a message for reading in public worship of the congregations of the WCC's 169 member churches in over fifty countries on Sunday, May 25, Whitsunday.

The message reads:

"As representing the World Council of Churches we take occasion of this solemn festival of Pentecost to send a Christian greeting to our member churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

"We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh—Partians and Medes and

Elamites, and residents of Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians" (Acts II, 9-11).

UNITY

"The Spirit is a Spirit of unity. They were all together in one place and the Spirit 'rested upon each' (Acts II, 1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

"The Spirit is a Spirit of power. 'You shall receive power, when the Holy Spirit has come upon you' (Acts I, 8). Weak-willed as we are and lacking in resolve, the Gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do and to endure many things for which

the Church still daily praises God.

"The Spirit is a Spirit of witness. He both bears witness Himself and inspires us to Christian witness. Part of the promise of the first Pentecost was 'Ye shall be my witnesses . . . to the ends of the earth' (Acts I, 8). It was on this day that the world mission of the Church began. Concern for the work of evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be 'to all the world' and 'to every creature.' We must not stop short of 'the ends of the earth.'

"Today, then, let us not only commemorate that marvellous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was then enjoyed, and the zeal for world-wide evangelism that then filled every heart. 'And above all these' let us 'put on love which binds everything together in perfect harmony' (Col. III, 14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us all."

THE AUSTRALIAN
CHURCH RECORD

MAY 15, 1958

CHRISTIAN
EDUCATION

A letter in our columns this week indicates that the Christian Educational Fellowship, founded in South Australia a short time ago, is going ahead with its plan to found schools whose primary objective is to give children an education fully subject to God in all departments of learning. Like many existing Christian enterprises, these schools will be interdenominational; but the significant point in the Council's policy is its insistence that, to achieve its object, it must have teaching staffs of fully committed Christians.

All denominations already have many schools under their control which presumably have the same objective. (We say presumably, because our own church, for example, has never defined its reason for running its own schools.) But the Christian Educational Fellowship has come into existence because it does not regard church schools generally as achieving the aims of Christian education. Certainly the great weakness of our church schools is that in general they do not have teaching staffs who are united in a primary concern for making disciples of the children. This is because the church as a whole does not regard it as of first importance that their schools should have such staffs. Consequently, little encouragement is offered to church members to give themselves to such a vocation, and few facilities are provided for training them. So that a Christian headmaster or headmistress often experiences great difficulty in securing the kind of teachers they would desire.

The first essential is a Christian head, since he has the chief responsibility in appointing staff. But even this will not be sufficient until the church as a whole accepts as a policy the necessity of a Christian staff and takes the necessary steps to call out and train young people for this vocation.

The same principle obtains in religious education given in State schools. Teachers of religious instruction must be fully committed Christians, and to ensure this it is essential that such teachers be appointed by the church, to whom God has committed the ministry of teaching His word. It is gratifying that the recent Report on Secondary Education in N.S.W., endorsed the principle which has long been observed in this State, that the churches are responsible for providing teachers of religious instruction in accordance with facilities provided by the schools.

The minority opinion in the Report, that "trained teachers who were willing to do so should assist the clergy and their accredited representatives," would not be incompatible with this so long as the church retains full control in the approval or dismissal (as religious instructors) of such State school teachers. This point is fundamental.

There is a wide and not unsympathetic interest on the part of the community in general in religious education at the present time. The church must clarify its aims in the education of its children and pursue these aims singlemindedly.

Quibbling on the lottery

Roman Catholic spokesmen, such as Archbishop Duhig and Dr Rumble, have made no attempt to justify the Christian Brothers' lottery. The Archbishop simply avers (rightly or wrongly) that there are greater scandals than that promoted by the Christian Brothers which might engage the attention of critics.

Dr Rumble returns to his single argument that there is no text in the Bible condemning "the gambling contract."

This is a quibble, since, of course, the Bible does not look on gambling as a contract. But the Bible condemns love of money and covetousness as "a root of all kinds of evil." Such love of money is certainly the root of gambling. Without trading on it, the Christian Bros. lottery would undoubtedly fail. Dr Rumble strains out the gnat and swallows the camel.

WHITSUN AND COMMUNICATION

Translating
the message

By the Most Reverend Frank Woods, Archbishop of Melbourne.

We celebrate on Whit Sunday what is perhaps the oddest miracle in the Bible, a miracle of translation.

Jesus had been crucified. Then came the Resurrection and the little band of frightened followers moved rapidly from grievous disappointment to almost unbelievable excitement and hope. Jesus was alive—that was clearly established. And then there was a pause. He told them to wait before they attempted to spread the good news.

On the Day of Pentecost what they had been waiting for happened. St. Luke is hard put to it to describe it. Jesus then Lord and Master had returned to them not in bodily form, but in His Spirit. The immediate result was startling. "They began to speak with other tongues as the Spirit gave them utterance."

Some thought them drunk, but some understood what was being said. Though they came from different parts of the world and spoke many different languages, the sounds which they heard were not to them a mere babel of noise but good news: God had taken action; God had come to the rescue of His world; death itself had been defeated; there was hope at last. Later on, when St. Paul came to write about this gift, he found himself stressing its moral qualities and soft-pedalling the gift of tongues.

But St. Luke's immediate interest was not in the moral effect of the coming of the Spirit. What mattered to him, the thing that he wanted to write about, was the spread of the Christian faith across the Roman world. These extraordinary happenings on the first Whit Sunday were a preview, a foretaste, of what was to come.

TRANSLATION

This process of translation, of making the Christian religion universal, was made possible by Our Lord Himself who taught it in universal terms: He illustrates from the common experience of all of us, from home, food, plough, growing seed, fishing, trading, hoarding and spending. With a stroke of genius St. John carried on this process of translation and in five words told the story of Christmas to the Greeks, "The Word was made flesh." When St. Paul told his friends in one of the cities of Asia Minor that Jesus had led away principalities and powers as prisoners in chains it may mean nothing to us who do not think in those terms, but it meant everything to them who believed themselves to be prisoners of these very powers. St. Paul was simply translating the Gospel.

The gift of tongues was not confined to New Testament times. It had to be given again and again if the Church was to survive and if the Gospel was to be understood in new situations as they arose. When Rome was sacked in A.D. 410 and the world seemed to be falling about men's ears the translation was done by St. Augustine. When in the more settled Ages people's minds were in-

say that in England the process of translation is going on. In most churches you could count on the fingers of one hand the active members of a Trades Union. But the Spirit is at work and the needed language is being learnt. Some of the Roman Catholic priests of France have been the first to learn it and have been teaching it to England and Scotland. You will find experiments in translation going on in the steel mills of Sheffield and in the mines of South Africa. Jesus the Carpenter longs to speak to the workers of the world and only needs to find men sufficiently filled with the Spirit to be His translators.

In another sphere too the process of translation is going on. Both scientists and theologians are less dogmatic than they were, and each is beginning humbly to learn the language of the other. It is all too easy for Christians to hug their truth to themselves and to be scornful of the poor outsider who seems to be incapable of understanding their religious jargon. The Spirit of Christ is the Spirit of communication.

Truth uncommunicated is truth lost.

ASIA

vaded by the rediscovery of the Greek philosophers, Thomas Aquinas did it. Luther and Calvin did the translating for the rising nationalism of the new Europe. John Wesley did it in eighteenth century England and faith revived after years of the starvation diet of soulless rationalism. General Booth did it and founded the Salvation Army for the un-churched, unwashed poor of London. It has been translated by thousands of men and women who have learnt an African or Asian language and have given their lives to telling the great story so that it could be heard and understood in every corner of the globe.

WORKERS

Can we say that on this Whit Sunday in 1958 we are still being given the gift of tongues? I think we are. But our problem is not to speak a new language but to make ourselves understood by those who speak our own, and to translate the Gospel to ourselves. At present the workers of Europe and Asia, and remember that they outnumber America and the West by about three to one, are responding to the language of Communism more readily than to any other, and the Christian faith makes little impression upon them. It would be true to



New worker
for Malaya

The Federal Advisory Council of the Children's Special Service Mission of Australia has announced the appointment of Mr. A. M. (Tony) McCutcheon B.A. of Melbourne to succeed the Rev. L. E. Pfankuch as Staff Worker for the Scripture Union in Malaya. He is to take up his duties in November.

Mr McCutcheon aims to finish his theological course at Queen's College, Melbourne in the intervening months and takes up his appointment with the generous approval of the Methodist Church.

Prior to taking office as student President of the Melbourne University Evangelical Union in 1956 he took leave for one year during 1955 in order to serve as a Travelling Secretary on the Staff of the Inter-Varsity Fellowship throughout Australia.

The many experiences of that year and since will be of the utmost value in his new task where he will be working with Asians and Europeans in Churches and Schools throughout Singapore and the Federation of Malaya.

WELCOME

He will be welcomed by the Councils for Singapore and the Federation of Malaya.

Dr Khoo Oon Teik, Lecturer in Clinical Medicine at the University of Malaya, is Chairman of the Singapore Council and Mr W. Leon Dale, Lecturer in Geography in the Kuala Lumpur Branch of the same university, is Chairman of the Malayan Council.

Around them there is a very live group of Asian and "expatriate" personnel, and in addition, Mr McCutcheon's predecessor the Rev. Lester Pfankuch, who is now well established in his work on the staff of St. Andrew's Cathedral, Singapore, with special responsibility for a Branch Church.

MANUSCRIPT
GIFT TO U.S.

BOSTON, April 21.—Archbishop Makarios has given an ancient Greek manuscript of portions of the New Testament Gospels to Boston University's School of Theology. The manuscript, believed to date from the tenth century, is from the archives of the Greek Orthodox Archdiocese of Cyprus, and contains twenty-three chapters of Luke, six chapters of John, twelve chapters of Mark and three chapters of Matthew.

STUDENTS'
MISSIONS

(Cont. from page 1)
Andrew's Cathedral.

The border of the Diocese passes three miles further on, and Goulburn Cathedral is only 47 miles away. The nearest town to Nerriga is Braidwood (33 miles) but Nerriga Church forms part of the Diocese having been established by the then Rector of Nowra the Rev. N. Fox in 1936.

The prayers of church people throughout the Diocese are asked for this country effort on the part of some 130 students and eight missionaries.

"Shadow
over
Italy"
released

MELBOURNE, May 1.—THE unconditional release of the controversial religious film, "Shadow Over Italy" was announced by the Minister for Customs (Senator Henty) last Friday.

Up to that date the screening of the film with sound track commentary had been prohibited by the censor, owing to its frank criticism of the Roman Catholic situation in Italy. The censor acted under Section 13(D) of the customs regulations, which gives the censor the right to ban a film which "depicts any matter the exhibition of which is undesirable in the public interest."

Strong exception to the censor's ruling has been taken by the N.S.W. Council of Churches which expressed the view that religious films should be exempted from censorship, and that an appeal from the censor's decision to the civil courts should be allowed as a safeguard against arbitrary decisions.

DANGER

Commenting in Sydney on the action of the Minister for Customs, the secretary (Rev. B. G. Judd) said that the Minister had repeatedly upheld the censor's ban on this film.

"The danger remains—while regulation 13(D) is still law," Mr Judd continued.

"We do not regard a Ministerial instruction as an adequate safeguard against a bad law. We want it repealed and the right of appeal to the civil courts restored."

Mr Judd's views were supported in Melbourne early this week by Mr R. J. Moulton, director of the Gospel Film Ministry, 224 Queen Street, Melbourne, which is now releasing "Shadow Over Italy" for public screening throughout Australia.

RESIGNATIONS

The Reverend Canon T. E. Jones and the Reverend T. B. McCall resigned from the Board of Directors of the Anglican Press Limited some weeks ago. Subsequently the Standing Committee of the Australian Board of Missions has requested its two official nominees, the Reverend Frank Colclough and Mr. Harold Morgan, to resign from the Board of Directors of the Anglican Press Limited.



NATIONAL SERVICEMEN undergoing corps training at Ingleburn, N.S.W. Big preparations are in hand for the dedication of the Church of England Garrison Chapel at Ingleburn on Saturday, May 24, at 3 p.m. which church people are invited to make a memorable occasion.

CYCLONE DAMAGE
BISHOP SHEVILL
APPEALS

The following letter has been received by the Church Record from the Bishop of North Queensland (the Right Reverend Ian Shevill) in connection with the recent cyclone in Bowen:

Dear Sir,—The Parish of Bowen in North Queensland was struck during Holy Week by the worst cyclone recorded to have crossed the Queensland coast.

The terrible devastation of the town, which is reckoned in millions of pounds, was shared by the parish, which lost its hall, two of its churches, and sustained other losses to property not totally destroyed. The Rector has now advised me that the public relief funds are not available to assist him with his rebuilding program and that the insurance cover will meet less than half the cost of replacement.

I know that there are many friends of Bowen scattered throughout the Commonwealth, for this is our oldest parish, for many years part of Sydney Diocese, and I feel certain that many would wish to help the Rector

with his problem. The usual way in which an appeal of this kind could be made is closed to the Diocese, because the Director of the "Anglican" newspaper has officially advised me that he refuses to print any article or letter over my name. No explanation is offered for this extraordinary treatment, which leads me to seek the valued hospitality of your columns in our dilemma.

The Diocesan Secretary at Stanton House, Flinders Street, Townsville, would gratefully acknowledge any contributions towards the rebuilding of this stricken parish.

Yours sincerely,
IAN, Bishop of North Queensland.

Per W. Willis, Bishop's Secretary.
(Personally dictated, but not signed before leaving the office.)

PLANS FOR NEW GIRLS'
SCHOOL AT P'MATTA

Tara School was established in Parramatta as long ago as 1897 by Miss Joan Waugh, the daughter of a well-known Parramatta doctor, and was run by her as a very small school until the time of her death in 1946.

It was then taken over by the Council for the Promotion of Sydney Church of England Diocesan Schools until 1956 when it was granted a Council by the Anglican Synod, and it attained the full status of a Church of England School.

During these years Tara has grown and prospered until now it has 273 pupils ranging from Kindergarten to Intermediate standard.

Recently the Council has been able to purchase a property of ten acres known as "Mount Arcadia" in North Parramatta from the Smith Family. This property, with its lovely elevated position and suitable buildings is the site for the new Tara Church of England Girls' Secondary School which can accommodate 150 day girls and 30 boarders.

The School will be opened in February, 1959 and already has an enrolment of 130 day girls. A Headmistress is being sought throughout Australia and the United Kingdom. It is anticipated that the school, which is near the property to which The King's School is moving, will grow rapidly both as a boarding and day school.

Triumphant
year for
St. Paul's

LONDON, February 12.—This year will see the triumphant re-emergence of St. Paul's Cathedral from the severe bomb-damage suffered seventeen years ago. Three special days will be:

May 7, when the Bishop of London will rededicate the reconstructed East End. The group called St. Paul's Watch, Queen and Prince Philip will attend this service.

The new holy table and canopy, built largely according to Wren's original design (which was abandoned) is an impressive structure of marble and oak, richly gilded and elaborately carved. It will stand as a memorial to the men and women of the Commonwealth who gave their lives in the two world wars.

June 5, when the annual festival service of the Friends of St. Paul's will be attended by the Queen Mother. The Friends evolved from the voluntary group called St. Paul's Watch, which did yeoman service during the war: thanks largely to their vigilance the fire-bomb raids in 1940 and 1941 did no great damage to the cathedral (though 62 bombs actually fell on the fabric).

November 26, the day before Thanksgiving Day in the U.S.A., when the American Memorial Chapel will be dedicated. The Queen and Prince Philip will again be present for this third special service, which will mark the complete reopening of the east end of the cathedral.

SERMON BRINGS
PRISON, FINE

LONDON, March 24.—An evangelist in the Danish mission field in the Sudan has been sentenced to six months' imprisonment and fined 50 dollars for having offended the Moslems by delivering a sermon on the words of Jesus: "No man cometh unto the Father but by me."

At the same time, three Sudanese pastors and one church member were imprisoned, but were acquitted. Danish mission circles report that the matter has aroused great attention, and "further developments are being closely watched."

LUTHERANS
HAND OVER

NEW YORK, May 6.—The United Lutheran Church of America has turned over property valued at more than three million dollars to the Andhra Evangelical Lutheran Church at Guntur, India.

The property includes eight hospitals, a college, five high schools and training schools and 800 elementary schools. At the same time, the United Lutherans are handing over 2,000 churches, chapels and other buildings to the Indian church.

The president of the Andhra Church, Dr. G. Devasahayam, has praised the U.L.C. for "inaugurating this new era of partnership." The Andhra church has 2,300 congregations and 250,000 members in five synods. It was begun as a mission in 1842.

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.

Teachers for Christian Schools

Sir.—As a result of reading "A Call to Christian People" groups of Christians in both Victoria and Queensland have felt constrained to act in the matter of starting Christian schools. Land is available and they are proceeding towards building.

Christian teachers will be required to staff these primary schools, and this invitation is issued to any who may be prepared to promise their help if and when needed.

These schools will be founded with the firm conviction that all life and learning should be subject to God, and that a truly Christian education can only be fully served by a Christian staff working with united belief and purpose.

The qualities required in teachers from whom enquiries are invited are a mature sense of vocation in the profession, a balanced Christian outlook, an ability to work with other Christians of evangelical but dissimilar denominational loyalties, a willingness to pioneer in such an educational enterprise and to enter the work with faith in God to bless and prosper.

The Christian Educational Fellowship will be responsible for the financial maintenance of its members but no teacher is asked to enquire whose first concern is finance. It is not expected that such a school will be able to compete with the salaries paid by well-established schools charging high fees.

It is anticipated that there will be vacancies for staff from the beginning of 1959. This appeal is therefore addressed to those who might be prepared to start then or at a subsequent date and who could now declare their willingness to serve or be called upon when the need arises. Further information may be obtained from The Christian Educational Fellowship, 97 King William St., Adelaide, S.A.

E. T. BRAILEY
Adelaide, Chairman,
South Australia.

Israel's Tenth Anniversary

Sir.—Surely no Christian can be disinterested in the State of Israel at present celebrating its tenth anniversary. The remarkable developments that have taken place in Palestine in recent years are all to the credit of those who have laboured so valiantly as to achieve results which centuries of occupation by others failed to attain.

For some of us the turn of events in the Holy Land holds a significance which we believe to be concerned with the plan and purpose of God in accordance with the prophetic words of our Lord uttered some 40 years before the destruction of Jerusalem by Titus in 70 A.D.

"And they (the Jews) shall fall by the edge of the sword and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24). The fulfilment of the first half of this verse is now a matter of history, while the second half awaits its completion.

If it be that the present State of Israel and its almost complete occupation of Jerusalem points ominously to the very near fulfilment of this prediction, then the present happenings in Israel are of the utmost significance for they are a precursor of the appearance of Israel's Messiah, a herald of the coming of the King of Kings. The relevant verses in Luke 21, verses 24 to 28 are worthy of deep consideration in this connection. We do well to take heed at such a time as this for "when these things begin to come to pass, look up, and lift up your heads: because your redemption draweth nigh."

The Reverend
BASIL H. WILLIAMS
Fivedock, N.S.W.

Who is a layman?

Sir.—The article "Who is the layman?" brings to mind two talks published in the B.B.C. "Listener" (November 1957) by the Reverend P. Hammond. Speaking on the "Rediscovery of Eastern Christendom," Mr. Hammond compares, amongst other things, the view of the "laity" taken by the Eastern and Western churches. In the West, the layman is considered as "an outsider, a non-expert. He goes to church to hear a service conducted by a clergyman. His ministry is circumscribed: raising money, running a youth club, helping in Sunday School." Thus J. M. Neale, in a hymn describing the "virtues proper to bishops, priests and deacons" concludes with the couplet

"And to their flocks, a lowly mind
To hear and to obey."

In this, there is no genuine priesthood of the laity or sharing of spiritual ministry amongst the people of God. In the East, however, "the country person is usually a local—ordained—farmer who presides, as the bishop's deputy, as the parish Eucharist. The task of preaching is more likely to be given to the local doctor or schoolmaster; nearly all the professors of theology

at Athens and Salonica are laymen, and it is not thought to be necessary to wear a cassock to speak with authority of the things of God." Thus it may perhaps be argued that much of Western Christendom has suffered by a distortion of the meaning of ministry: certainly, to take one example, it is true in the Church of England that some clergy even while professing evangelical views on sacraments, Scripture and priesthood, nevertheless so interpret their function in the church that they act, in fact, as "dictators"—they dictate the course which the parish is to follow: they expect the layman "to hear and to obey," and to play his part in the scheme which is laid before him. With wise and understanding leadership this type of ministry has often brought much progress in church life, but quite apart from whether it can be justified from the New Testament, it depends for its strength too much on the direction of the individual and it may be argued that, in the long run, it prevents that full participation in the work and development of the church that should be the hallmark of every church member. Again, at a time when the clergy can hardly cope alone with the responsibilities of the church is our rapidly increasing population, only the vigorous determined witness of instructed laymen of integrity and initiative can reach the vast mass of our people. The proliferation of sub-Christian sects will no doubt follow where the older churches have been too slow or too hampered to fill the spiritual needs of the people.

R. C. Thorne.
Sydney.

The strange philosophy

Sir.—I was pleased to see the answers to Mr Cooke's strange philosophy in your columns. Apparently this gentleman goes through the Holy Scriptures on the "True or False" principle, in which the God of this chapter is not the god of that chapter. The God Who slew the Egyptian firstborn, the Egyptian army, most of mankind by the Flood, and Sodom and Gomorrah is not the god who slew Korah for rank rebellion?

Mr Cooke may be interested in Paul's advice to Timothy (II Tim. 3:5).

W. LARSEN, Bright, Vic.

Worship through ballet

By a Staff Correspondent

The Bishop of Coventry (the Right Reverend Cuthbert Bardeley) has decided to cancel the ballet performance which has been arranged to take place in the ruins of Coventry Cathedral on Sunday, July 20, in aid of the new cathedral funds. The Lord's Day Observance Society had protested strongly against the holding of this ballet on a Sunday, and had pointed out that to charge for admission was illegal.

The controversy revealed some strange views about worship. The Bishop himself said that he considered the programme "wholly acceptable to God" and suggested that many would regard it as "an act of real worship and service to God." The "Church Times," on the other hand, denied that the programme could be called "an act of worship within the precise meaning of the words," and criticised the Bishop for his inappropriate description.

The Provost of the cathedral (the Very Reverend R. T. Howard), however, went further than the Bishop: "This festival is not primarily for entertainment; it is an act of worship. The presentation of both music and dancing in the most beautiful form that man can devise to the glory of God is one of the forms of human worship which is completely suitable for a church, and is quite as compatible with the idea of worship as any other form of service."

MUDDLED

What muddled thinking is here. The entertainment value of the ballet was not its primary purpose, says the Provost. Nevertheless, this side of it was expected to net £15,000 for the building fund. The good Provost is unintentionally correct when he says that beautiful music and ballet is "human worship." It is certainly not divine worship. God is not impressed, nor does

He need to be entertained or placated, by our arts.

It is true, of course, that every action of a Christian or group of Christians can be performed to the glory of God. The test of this is whether the action springs from faith in Christ and has love of others for its aim. Art as such has no special toe-hold in this department; and in this general sense a cricket match held in the ruins of Coventry cathedral might be as much an act of worship as music or ballet.

In other words, we cannot include any action in what we call public worship simply because it is an action which may be performed to the glory of God. "Who sweeps a room as for Thy laws makes that and the action fine"; but we do not provide an opportunity for dusting or brass-polishing in Morning Prayer or the Communion Service.

THE WORD

Nor should we include ballet, or tight-rope walking, or orchestral music, though all, in their right place, might be done to God's glory. If any of these activities were to convey the Word of God to the congregation more forcibly, or enable the congregation to respond more effectively to that Word, they might suitably be employed as an adjunct to public worship. And, indeed, some music is already employed for this end. But it is time a stop was put to the erroneous notion, too often voiced these days, that one can "offer" the performance of music or ballet or drama or other artistic expressions to God as in themselves acts of worship, and that therefore a place should be found for them in our services.

But two other questions still remain. (1) Is entertainment by ballet or music an exercise appropriate for Sunday? (2) If so, is a cathedral or its grounds a suitable place for such entertainment? Those who lay great store by "consecrating" church buildings and properties—by which is meant "separating them henceforth from all ordinary and common uses"—can hardly with consistency approve of their use for entertainment on any day of the week. And many will think that Sunday is better kept free from entertainment anyhow, no matter how artistic the entertainment may be.

Finally it must be admitted that in many cathedrals and churches our services have already, under Tractarian influence, been turned into a kind of ballet, and that this may have led to the misunderstanding which has recently occurred.

IS THERE EVIDENCE?

The Flood and the Ark

By J. B. Henderson, B.Sc.

Many will have read with great interest a recent article in the "Sydney Morning Herald" (26/4/58) headed "They Found Noah's Ark."

The article seems to have been written in all good faith and the writer puts forward his claim with regard to the finding of the Ark as evidence of the trustworthiness of the Bible.

Nevertheless, Bible readers should be warned that archaeologists and scholars do not believe that the Ark has been found. Indeed, "The Biblical Archaeologist"—the most reliable semi-popular quarterly in this field—dismissed similar reports in 1942 with the remark: "Quite without foundation. It may be regarded as a symptom of man's willingness to believe what he wishes to believe."

Professor A. Parrot in his fascinating book "The Flood and Noah's Ark," published in 1955, comments somewhat sarcastically on an expedition to Mount Ararat by J. de Riquer and F. Navarra in 1952: "One more attempt to be added to the file—not so much of archaeology as of mountaineering and, as far as the latter goes, a very fine effort."

What, then, is the ground for these claims? Parrot points out that "M. Dupont-Sommer suggested the possibility that travellers had noticed, and airmen flown above, some commemorative monument or chapel set up toward the end of the Middle Ages, for example, by a group of anchorites or monks to recall the miraculous adventure of Noah in the actual surroundings in which biblical tradition holds that the Patriarch and his family touched dry land."

TRADITION

This, however, is not to deny the historical basis of the Flood narrative.

The tradition of a great Deluge is to be found in many parts of the world, e.g. in Greece, Mesopotamia, India, Malaya,

Polynesia and the Western Hemisphere.

There is very great variety in detail, and most references bear but the faintest resemblance to the Biblical account.

Also, it should be noted that the Sumerian King List (about 2000 B.C.) explicitly refers to the Flood.

Archaeologically speaking, we have two main lines of evidence, firstly from written accounts, secondly from excavation diggings.

In 1872 great interest was aroused when George Smith found at Nineveh the library of Assurbanapal (King of Assyria in seventh century B.C.) the Gilgamesh Epic, a long poem in twelve tablets, one of which was the Babylonian story of the Deluge.

As Professor John Bright points out ("The Biblical Archaeologist" 1942, p60) "This story bears the closest resemblance, albeit with numerous differences in detail, to Gen. 6-9. The hero, Ut-napishtim, is secretly warned by the God Ea of the purpose of the other gods, particularly Enlil, to send a flood, and is told to build a ship. This he does, daubing it inside and out with bitumen, stocking it with provisions and bringing all his possessions and family, together with the animals and skilled craftsmen, into it.

"A tempest ensues for seven days, at the end of which time nothing but water can be seen. After twelve days the Ark grounds upon a mountain. Ut-napishtim sends out first a dove, then a swallow, but both return. Then he sends a raven which

does not return, inasmuch as the water has receded. Leaving the Ark, the Babylonian Noah makes a sacrifice of a sweet savour to delight the gods who hover like flies over it. They vow that never again shall there be such a flood, and Ut-napishtim is taken away to live as one of them."

DIFFERENCES

There are striking differences in the different stories. Ut-napishtim's Ark is a cube (sides 120 cubits long, nearly 200 feet).

"The Babylonian poems are all shot through and through with crassly polytheistic passages.

"As in the Bible, the Flood is sent because of the wickedness of the human race, though the motivation is on a distinctly lower plane" (W. F. Albright's "Recent Discoveries in Bible Lands," p68f).

This Assyrian account rests on Sumerian traditions dating back to at least the third millennium. Indeed, there is a Sumerian version "much briefer than the one from Assurbanapal's library, and sadly mutilated; it none the less bears unmistakable likeness to the previously known story of Ut-napishtim. The hero in this version is Ziusuddu" (Bright ibid).

We also have a Babylonian account (third century B.C.) known from the writings of Berosus.

Most scholars, though not all, would probably agree with Bright when he says: "It is quite clear that the Hebrew story is derived directly or indirectly from the ancient Sumerian," and

it is probable that "the ancestors of the Hebrews in Palestine brought the story with them when they migrated from Mesopotamia in the Patriarchal Age."

Flood deposits have been found at Ur, Nineveh (fourth millennium) Kish, Fara (around 2800 B.C.) and possibly at Uruk and Lagash (around 2800 B.C.).

However, "none of these inundations, not even the big one first found at Ur, separates periods; all are found in the middle of deposits belonging to homogeneous cultures" (Albright).

Bearing in mind that the word "earth" in Genesis 6-9 means land, ground, earth etc, and by no means implies universality, and allowing for oriental hyperbole, there seem to be two main solutions.

1. An extensive local flood—"a flood not less than 25 feet deep," which "would cover an area about 300 miles long and 100 miles across" (Woolley: "Excavations at Ur," p35).

2. "The extraordinary diffusion of deluge stories over the earth indicates that the Story of the Flood is one of the oldest cultural possessions of humanity, presumably going back far beyond the middle Chalcolithic of the fourth millennium B.C. to the great floods which followed the last Ice Age, some 10,000 years ago." (Albright).

BAPTISMAL DISCIPLINE

LONDON, May 8.—The Bishop of Guildford has given his full support to resolutions concerning the administration of holy baptism which have been unanimously approved by the clergy of the rural deanery of Woking meeting in chapter. These resolutions will, it is believed, help to ensure that children who are baptized will be brought up within the worshipping community of the Church.

In future the clergy will not baptize a child from outside their own parish (unless the parents are on the electoral roll) without the written consent of the vicar or rector of the parish in which the parents reside. It is strongly felt that a child should normally be baptized in the church where he will later be taken to worship. In consequence, consent for a child to be baptized elsewhere than in his own parish church will only be given in special circumstances.

It has further been agreed that, where parents have failed to carry out their responsibilities regarding the spiritual upbringing of children previously baptized, the christening of further children should be deferred until such time as those responsibilities are being faithfully observed.

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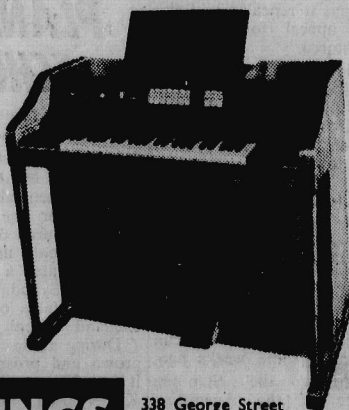
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PROTESTANTS AND THE SACRAMENTS

SACRAMENTAL TEACHING AND PRACTICE IN THE REFORMATION CHURCHES, by G. W. Bromiley, Ph.D., D. Litt. Eerdmans Publishing Company, 1957. Pp. 111. Aust. price 15/9. A Pathway Book.

Dr. Bromiley is a translator of Barth and Bullinger and the author of two volumes on Cranmer and "Baptism and the Anglican Reformers."

This book is a pathway into and through the subject. Although you will look in vain for detailed accounts of individual reformer's views, or the confessions of reformed churches, yet it is a fine example in short compass of well-written closely-argued biblical and polemical theology.

The two evangelical sacraments are distinguished from the five Roman "sacraments" and shown to have certain common elements. The teaching and administration of each is biblically examined in four chapters; the objective character of each is insistently recalled and fixed in a trinitarian theology with an

emphasis on the substitutionary character of the work of Christ. The problems of baptism (one chapter) arise from the subjectivist errors of the medievalist and the anabaptist: baptism witnesses to something done not in but for us. The real presence and the eucharistic sacrifice (two chapters) conclude the polemics. B. D. Bayston.

● Suffering

MARGARET, by J. D. Ross. Hodder and Stoughton, 1957. Pp. 191. Eng. price 12/6. This is the story of a fifteen-

Books

year-old girl who found herself in a position of having an incurable cancer, and consequently of having but a few months to live. With sympathy and devotion the author describes something of her suffering, and of her faith, and of how her acceptance of her suffering as God's will for her was the means of bringing others (including herself) to the place of faith.

In a Foreword the Bishop of Coventry hopes that many will profit from the book, and that "sufferers from any deadly disease will realise that their sufferings can be used creatively in the lives of others." There is a tendency in some Christian circles to think that sickness and suffering are never the will of God.

This very moving book will challenge such a position as it demonstrates that on occasion God can and does use suffering for the furtherance of spiritual ends both in the sufferer and in others. Leon Morris.

● Masquerade

THE BOY FROM BRITANNY, by Constance Savery. Pickering and Inglis, 1957. Pp. 96. Eng. price 4/-.

In a French revolution setting we meet young PAUL—Louis who is suffering from loss of memory.

Unwittingly he is led to masquerade as the Heir to the French throne but Christian reasoning and ensuing events bring about an enlightened ending to a fair tale with a message for the 12-14 year olds. Sidney H. Iggulden.

● Mystery

THE MYSTERY OF MARINER'S REACH, by Raymond H. Belton. Pickering and Inglis, 1957. Pp. 96. Eng. price 4/-.

Nibbs and Co., as the youngsters are called, engage in a game which leads them into all sorts of situations—pleasant and unpleasant—culminating in an exciting rescue drama when one of the boys is trapped by a cliff fall. This is a yarn for boys of 10-14 years, centred around the

witness of the son of the Parish Vicar.

Through his book the Author has succeeded in weaving a practical Christian message for boys of the age group he is seeking to reach.

Sidney H. Iggulden.

● Signpost

THE CROOKED SIGNPOST, by Ella Anderson. Pickering and Inglis, 1957. Pp. 95. Eng. price 4/-.

Here is a well knit yarn for the teenager, carrying a sustained Christian thought and theme.

Four young Canadian girls on holiday, run into a raging blizzard and spend the night in a Stranger's house that provides encounters with mysterious faces at the window, stolen works of art and a gang of thieves. A thrilling chase after the crooks closes an active story which is to be commended to young people. Sidney H. Iggulden.

● Indian

LIN AND THE LEGEND, by Dorothy Osborne. Pickering and Inglis, 1957. Pp. 45. Eng. price 1/6.

An unusually refreshing little story for the 8-12 year olds telling of LIN, a Seminole Indian Boy, befriended by a Missionary Teacher who has come to live in his settlement.

Turning to the Christian way of life he is subjected to the persecuting activities of an aspiring young witch doctor and many are the trials thereby encountered. The book is commended to all young peoples libraries. Sidney H. Iggulden.

STAMP DESIGN

The hand of God creating Man, as depicted by Michelangelo in a painting in the Sistine Chapel in the Vatican, will appear on a United States postage stamp commemorating the International Geophysical Year.

The three-cent stamp will be issued on May 31. It is the first to use a religious theme among many being issued in connection with the Geophysical Year.

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African clergy dissent

LONDON, May 8.—The Bishop of Mombasa (the Right Rev. L. G. Beecher) has told seven former Anglican clergymen, who have broken away from the Church in his diocese, to form a separatist sect known as the Church of Christ in Africa, that he will re-admit them if they will abandon their present activities.

The seven, who are led by the Rev. A. M. Ajuoga, have said that they do not believe that the doctrine of preaching Christ as "our Saviour and lover of mankind" is being correctly interpreted by the Church. They claim the allegiance of 1,600 followers.

As long ago as 1912, a body of priests broke away from the Church and set up a dissident sect. They secured episcopal ordination for their priests by securing help from a Syrian Orthodox bishop.

NEW PSALTER CALLED FOR

LONDON, April 25.—The Bishop of Bradford, Dr. F. D. Coggan, preaching the University Sermon in Great St. Mary's Church, Cambridge, on Sunday, argued that Coverdale's translation of the Psalter, as used in the Prayer Book, ought to be superseded.

Four hundred years of advance in Hebrew scholarship had given us a much better understanding of the meaning of the text, and had drawn attention to many mistranslations. The English language had also developed so as to make such expressions as "high stomach" no longer readily comprehensible.

What was needed was not, Dr. Coggan urged, Coverdale with the "warts" removed, but a new translation.

"Brain" works on scrolls

NEW YORK.—The interpretation of the controversial Dead Sea Scrolls has been brought many years closer with the printing of the first complete index of a major portion of the 2,000-year old documents by an IBM 705 electronic computer.

At a special demonstration at the New York headquarters of International Business Machines Corporation, Professor James Muilenburg of the Union Theological Seminary, said, "Scholars all over the world who have been seeking since the Scrolls were discovered for a more complete knowledge of these fragments, have now been given a most valuable tool."

An index is a standard device used to break down a written work alphabetically into words, so that any given one may be studied in all of its contexts. New words come into a language and old words gradually change their meanings. Scholars can translate accurately only by having the exact context for every instance a word appears.

Dr. Muilenburg pointed out that in the case of ancient writings, translation really constitutes interpretation, and the analysis of words used and their relationship is the key to translating as well as dating manuscripts.

The scholar's task in studying the Dead Sea Scrolls is unusually difficult due to their deterioration. Not only are many words and portions of words missing, but entire sections have crumbled to dust. Thousands of small fragments were found on the

floors of caves and these phrases, words and even characters must be identified and fitted into the proper Scroll like a giant jigsaw puzzle.

The machine-made index will be of enormous assistance in this task, enabling the scholar to see at a glance every possible use of each fragment. By transposing prose into a series of mathematical relationships, the IBM 705 is capable of making a qualified guess as to what words were originally written in the hundreds of mutilated sections.

To determine the accuracy of this technique, portions of a familiar text were blocked out and fed into the machine. This experiment proved that the computer could determine correctly as many as five consecutive words.

The 705 can also reveal a mathematical picture of different styles of writing, detecting additions by another hand foreign to the original author.

IBM machines were first used for literary analysis in 1949, and it proved so successful it was decided to apply it to the urgent task of cataloguing the many scrolls and fragments found in the Dead Sea Caves.

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Bishop under fire

JOHANNESBURG, April 25.—The leadership of the Dutch Reformed Church in South Africa will not reply officially to recent attacks on South Africa's racial policy made by the Most Rev. Joost de Blank, Anglican Archbishop of Cape Town.

However, the official organ of the church, "Die Kerkbode," published a leading article in which it said "in so far as this English church leader feels himself called upon to comment on this question, which challenges the talents and wisdom of the greatest statesmen of our day in all countries of the world, we leave him in peace . . ."

The article continues by saying that the Archbishop's actions "preclude us from accepting him as an impartial witness against this country and even less as an unprejudiced observer of circumstances," and complains that "this is confirmed by the manner in which he brings our Dutch Reformed Church under discussion."

SOLUTION

"It is true," says "Die Kerkbode," "that our Church sees the separate development of the races in different areas as a practical, fair and just solution in our multi-racial country."

"Does the Archbishop not know that the foundations of this policy were laid by the British regime in South Africa more than a hundred years ago?"

"Our Church is in agreement with this in its missionary policy," continues the article, "which aims at giving the various population groups their own church life. It remains one Dutch Reformed Church . . . which finds expression among Whites, Coloureds and Bantu."

"Our Church has no racial policy, but certainly a missionary policy, and the people who led us on that path were not political agitators, but our missionary commissions, missionary leaders and missionaries—people living closest to the non-whites."

RIDLEY LECTURER ORDAINED

Mr Francis Ian Andersen, of the staff of Ridley College Melbourne and who at present is studying at the Johns Hopkins University in the U.S.A., was ordained deacon in the Church of the Redeemer, Baltimore, on May 7 at 7.30 a.m. by the Bishop of Maryland (the Right Reverend Noble Cilley Powell) acting for the Archbishop of Melbourne.

Mr Andersen, who holds university degrees in Arts, Science and Divinity, and who won the Hey Sharp prize in the Th.L. examinations two years ago, was recently awarded a Fulbright Scholarship to pursue linguistic and Old Testament studies under Professor W. F. Albright at the Johns Hopkins University. Mr Andersen's wife, Dr Lois Andersen, and their three children are with him in Baltimore.

Personal

The Reverend T. D. Croft, of Seven Hills, has been appointed Rector of St. Paul's, Harris Park, N.S.W.

The Reverend Canon K. W. Pain has been appointed Rural Dean of Gordon, N.S.W.

The Reverend E. O. Harding, formerly of Sydney, and at present working in the Diocese of Nelson, N.Z., has been appointed Rector of Mount Victoria, N.S.W.

The Reverend E. J. Storey, curate of Eastwood, has been appointed Rector of St. Mary Magdalene, St. Mary's, N.S.W.

The Right Reverend Yohana Omari, Assistant Bishop of Central Tanganyika, will visit Australia for about six months, commencing in December, 1958. He will be accompanied by Mr. Festo Kivingere, a leading layman of the Church in Tanganyika.

The Rector of All Souls', Leichhardt (Dio. of Sydney), the Reverend Leland Parsons, has completed 25 years in the parish. The Parish Council and the Mayor and his Council are combining to hold a social evening in Mr Parson's honour in the Leichhardt Town Hall this evening, May 15.

The Reverend B. R. Horsley, who is shortly returning from England, has accepted nomination to St. Jude's, Bowral, N.S.W. Mr Horsley was formerly Rector of Eastwood.

The Dean of Melbourne visited Sydney on May 2 to speak in connection with the anti-gambling campaign conducted in the Manly-Warringah district.

The Reverend Jerry Beavan has arrived in Australia to make preparations for next year's visit by the Reverend Billy Graham. Mr Beavan is living in Wahroonga, N.S.W., with his family.

Plan for laity in convocations

LONDON—A far-reaching plan for the representation of the laity in the Convocations of Canterbury and York is recommended in a new report.

For reasons of both principle and expediency, the Commission, chaired by the Dean of Christ Church, recommends that houses of laity be attached to the two Convocations with rights and privileges similar to those possessed by the existing lower houses.

It proposes that in the first instance the members of the houses of laity shall be the elected members of the house of laity of the Church Assembly.

If these proposals are accepted, the laity will have been brought to participate in the whole range of ecclesiastical legislation and would have, as of right, a voice in its discussion at all stages.

The lay representatives would necessarily have to give more time than they do at present, but it is hoped that the total number of meetings might be reduced.

Education conference in Tokyo

By a special correspondent

Tokyo, Japan, will be the rendezvous for 5,000 people from 60 countries from August 6-13: 1958 when the 14th World Convention on Christian Education will be held under the auspices of the World Council of Christian Education and Sunday School Association.

Japan will be celebrating its Centenary of the coming of Protestant Christianity at that time.

The Convention Theme is:—"Jesus Christ, the Way, the Truth, and the Life." Much preliminary study of this Theme has already been done by Australian delegates to Japan.

The Convention will be opened by Viscount Mackintosh of Halifax on August 6th—exactly 12 years to a day after the bombing of Hiroshima and Nagasaki.

PROJECT

Associated with the Convention, a world-wide Project—"The World Friendship Book" has been carried into effect.

The Australian Council of Christian Education (whose Headquarters are located at 100 Flinders St., Melbourne)—has, with the co-operation of the State Councils of Queensland, New South Wales, Victoria, South Australia; and the Christian Youth Council of Western Australia; and of its affiliated Denominations—Baptist, Churches of Christ, Church of England, Congregational, Methodist, Presbyterian, The Salvation Army—secured the signatures of approximately 12,250 Sunday School leaders and teachers throughout the Commonwealth.

These signatures, together with those from over 50 other countries, are being bound into volumes which will be presented to representatives of the Church School Department of the National Christian Council of Japan on the opening night of the Convention.

This Project has also included a financial appeal—the object being:—

50 per cent to provide financial assistance for delegates to Japan from the poorer countries.

50 per cent to promote the work of Christian Education within Japan.

CONTRIBUTION

Australia's contribution to this appeal approximates £1,200.

The 50 per cent contribution to the National Christian Council of Japan will be presented, together with the bound volumes of signatures, and both will represent a world-wide expression of Christian goodwill.

The Australian Council of Christian Education is preparing a Convention Exhibit of Australian Christian Education publications and literature, and of books on Australia and her people and Australian natural life.

Previous to the Convention there will be held:—

1.—A World Institute on Christian Education July 19-August 1. This will be attended by 250 chosen world Christian Education

leaders and will be held at Kobe College, Osaka. At the Institute much solid thinking and hard work will concentrate upon the consideration of the function, purpose, and scope of Christian Education.

2.—August 2-6: A Seminar attended by 36 Theological Principals, Professors and Executives will consider the relatedness of Theological Education and Christian Education.

3.—World Council of Christian Education and Sunday School Association Assembly—August 4-5—to consider questions of policy and administration.

Foremost world leaders in the field of Christian Education will attend and address Institute, Seminar, Assembly, and Convention.

All Australian Deaconess Conference

The next meeting of the All Australian Deaconess Conference will be held at Beresford House, Launceston, from 19th to 23rd May, under the Chairmanship of Head Deaconess Clare Yolland of Tasmania.

Delegates are expected from Melbourne, Perth, Sydney and Tasmania.

The Theme of the Conference is "The Deaconess in the Church today."

The Bible Studies will be led by Archdeacon L. N. Sutton. Interesting topics for discussion include "Visiting the Sick," "Personality in Illness," "Co-Operation between the Church and Medical Profession in the Healing of the Sick," and "The International Deaconess Conference," to be introduced by Head Deaconess Kathleen Sheppard (Melbourne) who had the honour of delivering the opening address at the Strasbourg Conference last September.

As well, she will give general information about overseas deaconess work, as will Deaconess Peggy Spry who has just returned from two years as Youth Secretary of the Col. and Con. Society.

CONVERSIONS

LONDON, May 6.—In Bolivia five Roman Catholic priests have become Protestants during the last 18 months and are devoting themselves to work in their new churches. One of them had been sent into a rural district to oppose the work of the Protestant groups there. To prepare himself for his task the priest undertook a systematic study of the Bible, and subsequently became a Protestant.

The Australian

CHURCH RECORD

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

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

Advertising and Business Communications to be addressed to the Secretary.

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New chapel for Univ. college

The foundation stone of a permanent chapel for St. Paul's College within the University of Sydney was set by the Governor General, Sir William Slim, on Saturday May 3rd.

The new chapel will form part of a new court, to the south of the present College buildings. The setting of the stone was blessed by the Dean of Sydney, who represented the Archbishop.

The Governor General spoke of the important place religion held in a university. He said that universities had originated as offshoots of the Church. In modern universities, religion was fostered by the residential Colleges. St. Paul's had waited a long time for its chapel. Some might have thought too long, the Governor General added.

"It is best that there should be several colleges representing the different denominations within the one university. It is not in Australia's interest that a university should be confined to one Church only."

BIBLE JUST HISTORY BOOK

JERUSALEM, April 25.—In a speech to more than a thousand people at the sixth Biblical Conference in Jerusalem, Professor Mosche Segal of the Hebrew University severely criticised the materialism of life in Israel today, which he said threatened to become a "spiritual revolution."

He said he regretted that the Bible is regarded as a secular book and used only as a source of information for historians and archaeologists.

BAPTIST PRIME MINISTER

The new Prime Minister of Canada, Mr Diefenbaker, is an active lay reader in the Baptist Church, in a land where Anglicans and Roman Catholics predominate. Mr Diefenbaker is tall and affable and is the son of an Ontario school teacher. He neither smokes nor drinks, and never makes political speeches on Sunday. Mrs. Diefenbaker is the daughter of a Baptist minister.

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AT C.M.S. HOUSE, London, earlier this month, Lady Grubb, wife of the President of the society, unveiled a tusk and stool to commemorate the centenary of the Niger Mission, West Africa. The tusk and stool were presented to the society by the peoples of Niger and Niger Delta dioceses "as a token that they will never forget the work of C.M.S. in their land." Here, holding the centenary tusk, are (r. to l.) Dr. Max Warren, General Secretary of the C.M.S., Canon T. F. C. Bewes, Africa Secretary, and Mrs. Warren. Dr. and Mrs. Warren are wearing robes made of the special centenary cloth presented to them during their recent visit to Nigeria.

Vigorous defence of voluntary societies

LONDON, May 17.—A spirited defence of the "voluntary principle" in Church life was made last week by the President of the Church Missionary Society, Sir Kenneth Grubb, at the Annual Meeting of the society.

Sir Kenneth said he felt the Church was not yet ready to be "its own missionary society." He doubted if it could call forth the necessary enthusiasm, and was afraid that enterprise would be smothered by patronage.

Sir Kenneth said that every age needed its challengers, and every army its skirmishers.

He did not believe that the voluntary principle had exhausted its usefulness, either in the Church or in society at large, though its vitality might well have exhausted its critics.

NOT AWAKE

"We are told that it was admittedly deplorable that in the old days the Church slept while the people perished, but that the Church as a whole is awake to-day, and special societies for the preaching of the gospel are otiose; indeed, their presence even indicates that the Church is not all that it should be — and that is not polite."

"But I am not at all convinced that our Church as a

whole is really awake to the implications of its own good intentions. I find it hard to see that it is yet ready to be its own missionary society.

"I doubt if it could call forth the necessary enthusiasm and support, or if it contains within itself the necessary oneness of outlook and purpose. I do not think it would be any more successful than are the societies in the hard task of finding men and women for key jobs. And I must say that I should constantly be afraid that enterprise would be smothered by patronage."

BUREAUCRAT

"It is the genius and privilege of a voluntary society to order its own affairs. When it does this faithfully, it is best discharging the moral responsibility which it carries, firstly to its own members and secondly to the Church as a whole."

"Somehow one does not think of the Established Church of England, with its hierarchy, its

cathedrals, its officials, its convocations and its commissions as being easily foot-loose, and all agog with excitement."

"Official centralisation is popular to-day, partly because things are so very complicated, but partly because it suits an age of large and rather stuffy organisation."

"In such an age, it is easier to administer than to create, and the bureaucrat tends to supersede the pioneer. But a society conceived and brought forth for the preaching of the gospel must have an inexhaustible capacity for breaking bounds; if it ceases to have this, it is ready to perish."

"And it can break bounds without either impropriety or disloyalty, but in full understanding of, and co-operation with, the Church from which it draws its life. The Church in Nigeria, so far as I could perceive, so long closely associated with the C.M.S., would yield to none in its loyalty to the Province of West Africa and to the Anglican Communion as a whole."

GRAHAM CRUSADE LEADERS NAMED

The Executive Committee for the Billy Graham Crusade in Sydney, scheduled for the Autumn of 1959, last week announced the election of officers to head the organisation for the Crusade.

The President is the Archbishop of Sydney, the Most Reverend H.W.K. Mowll.

The Chairman of the Committee is the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney.

Two Vice-Chairmen were named to assist Bishop Kerle — the Reverend Alan Walker of the Central Methodist Mission, and the Reverend Gordon Powell, Minister of St. Stephen's Presbyterian Church.

The Secretary for the Committee is Mr. Alex. Gilchrist, Sydney Director of the Campaigners for Christ organisation, and the Treasurer is Mr. Walter Argall, Accountant to the Commonwealth Savings Bank of Australia in Sydney.

OFFICE

The Crusade's Sydney Headquarters office has been opened on the 1st Floor of Lawson House, 49 Clarence Street, City.

Cable reports from the United States indicate that the Crusade currently being conducted by Dr. Graham in San Francisco is attracting crowds averaging just over 16,000 persons nightly.

The current issue of Newsweek magazine quotes Dr. Graham as saying — "We have had more Church support, and the Churches are working harder here than in New York. The decisions for Christ here during

the first few days probably were greater than in New York."

OVERFLOW

For the opening meeting on Sunday, April 27 the 16,000 seat auditorium was filled to overflowing with 18,000 persons inside and 5,000 standing on the tarmac outside, listening to the service by amplification.

Police turned away an additional 2,000 cars when the grounds became completely overcrowded.

A further report indicates that in the first 5 meetings of the Crusade, through Thursday, May 1, there was a total attendance of 77,500 with 2,421 recorded decisions for Christ.

The Crusade is scheduled to continue until June 8.

R. C. LETTER

LONDON, May 19. — "Neue Zeit," organ of the Communist-sympathising Christian Democratic Union in East Germany, has attacked a Roman Catholic pastoral letter read in German Roman Catholic pulpits as "interference in the internal affairs of the German Democratic Republic." The letter protested against the pressure exerted on people's conscience in the German Democratic Republic.

Large attendance for choral festival

Officials of the Royal School of Church Music expect St. Andrew's Cathedral to be filled for the Diocesan Choral Festival on Saturday next, May 31.

Choirs from many churches in the Diocese will take part, and the invitation has been extended to all church people to attend the service, which will commence at 7 p.m.

Choir members will meet for the afternoon choir practice at 3 p.m., and are asked to assemble in the upper Chapter House at

2.45 p.m. Tea will be served at 5 p.m., at a cost of 5/- per head.

Choir members are asked to bring their robes and all available copies of "Choral Service Book Number Three."

At the Cathedral service the massed choirs will render Evening song and several anthems.

THE AUSTRALIAN
CHURCH RECORD

MAY 29, 1958

TRAINING OUR FUTURE CLERGY

An important element in the general picture of Christian education (which was discussed in the Record last issue) is the theological education of our future clergy.

The Church of England in Australia has seven or eight theological colleges, though one of them, Moore College, with more than 100 students, is training almost half the total number of our theological students in Australia. Since Ridley College ranks second in size, this means that the two evangelical colleges have a dominant responsibility for theological education in the Australian church.

These colleges differ from one another in the character of their foundation and control. St. Francis' College, Brisbane, is the college of the whole province of Queensland. St. John's College, Morpeth, is owned and controlled by the diocese of Newcastle. Moore College, Sydney, is a trust foundation founded on a private benefaction and trust now administered by the diocese of Sydney. Ridley College, Melbourne, is an evangelical trust foundation and is controlled by an independent council of Australian churchmen. Trinity College, Melbourne, is a university college. St. Michael's House, Adelaide, is owned and controlled by an independent Anglo-Catholic organisation in England.

The past four or five years have seen a marked increase in the number of candidates training in these colleges, despite a shrinkage (on account of the birthrate in the depression years) in the number of young men in the age group to which these students belong. Statistics show that we may expect a large increase in this age group in the community within a year or two; which, even without other factors, suggests that

there will be a further large increase of theological students over present figures. Sydney diocese, for example, may well find itself having to train two or three hundred men at a time, within a decade or so.

The question of educational facilities is thus a pressing one. In the past year three colleges, Ridley, St. John's, and St. Francis', have all erected new wings and other facilities (e.g. library buildings, to provide for more student accommodation; while a new college has been opened in Perth. Moore College, however, although it has experienced the largest increase of students, has not been able to increase its accommodation or other facilities since 1953.

Lack of money is a major problem. The financial indebtedness of the building program at Moore College between 1944 and 1953 has not yet been fully discharged. Yet a much larger college, either on the present site or elsewhere, is already imperative.

By contrast, the Roman Catholic church in the archdiocese of Sydney is spending more than a quarter of a million pounds this year on its preliminary theological college to provide facilities for 220 men in residence; and this in addition to an enormous financial commitment by that church for its general educational program.

The standard of the church's ministry is, broadly speaking, the standard of its theological colleges. Theological education "on the cheap" will mean a theologically impoverished ministry and a laity weak through lack of instruction. The present moment is crucial for the future well-being of the whole church, and it calls for far-sighted planning, vigorous action, and the generous support of all church people.

"THE HOLY GHOST AND US" Apostolic Confidence

By Dr. LEON MORRIS

"It seemed good to the Holy Ghost, and to us" wrote the men of the Council of Jerusalem as they proceeded to lay down the regulations that determined the matters before them. Their assertion has a confident ring about it. We do not often today find men using this expression.

They were not proud or self-opinionated men. It is important to be clear on that. Throughout the ages there have not been wanting those who were dogmatically certain that they had the secrets of the universe, that they were especially illuminated from on high. But these have been people who have made claims they could not substantiate in any way. Their lives have proved them to be wrong.

These apostolic men were not unbalanced. Again we might notice that church history has been marked by a continuous succession of people who have felt that they were admitted to the inner counsels of God, but whose statements arise from disordered imaginations. Particularly is this true of some who have claimed to be intimate with the Holy Spirit. There is something about being possessed by the Spirit of God that attracts the unstable, so that they presume on God's good gifts and ascribe to Him the excesses that are nothing more than the result of emotion and mental instability.

HUMBLE

But the men of Acts 15 appear at the time they made the statement (as subsequently) to be very humble and very sane. They made no attempt to work out their own schemes, but in true lowliness they relied on the Spirit of God to lead them. They did use their heads. They worked on the problems before them with their God-given intelligence, so that they could not only say "it seemed good to the Holy Ghost," but also add "and to us." But they were in no doubt as to the priority of the divine. They did not make the mistake some people do today, that of working out the problem for themselves and then saying that this is the Lord's guidance. They were genuinely humble and they looked to God for guidance. And, as always happens in such circumstances, they found it.

They were not unbalanced. To read the Acts is to enter the realm of God-possessed men it is

true, but of men who were free from excesses. In the first century there were many religions whose devotees displayed as the mark of possession by their god the passing into a state of raving ecstasy. Strange antics and stranger ravings were common. Over against this the calm, quiet approach of the first Christian forms a marked contrast.

But these humble, sane men were certain. They gave the verdict of the Holy Ghost as well as their own view on the situation. The coming of the Spirit on that first day of Pentecost was not an isolated phenomenon. It meant that from then on those who put their trust in Christ might find themselves indwelt by the Spirit. They would find accordingly guidance and strength. They did not face difficult situations in the light of their own unaided wisdom. They faced them in the might and the wisdom of the very Spirit of God. So it is that their language breathes the certainty that we have noted.

CERTAINTY

When they went out to preach the gospel in the power and under the guidance of the Spirit they did not go uncertainly. They knew that they were in the place that God wanted them to be in, and that they were proclaiming a divinely given message. They were not left to wonder whether they ought to be somewhere else. They did not present the gospel as a basis for discussion.

All this is very relevant to the situation in which we find ourselves today. It is a thousand pities that the church at large can no longer say "It seemed good to the Holy Ghost, and to us." Sometimes her failure is due to diffidence, but often it is due to a lack of the ringing certainty that marked apostolic Christianity.

I would not subscribe to the view that we in the middle of the twentieth century should set ourselves to reproduce the early church in every respect we can. The Spirit of God leads men onwards, not backwards. The men of the first century had to face a situation that differed in many important respects from the situation which confronts us. We are much better advised to address ourselves to our different situation than to sigh nostalgically for a breath of the first century.

But it is also true that we can learn a great deal from those first Christian preachers. More particularly we must learn that the presence of the Holy Spirit of God is indispensable to all

vital Christianity. For our preaching and living to be effective it is necessary that we have the same assurance as they did that the message we proclaim and the way we proclaim it and the place we proclaim it are all of God.

There can be not the slightest doubt of the continuing activity of the Spirit. God has never withdrawn His good gift. It is for us to recapture the certainty of His nearness, and to yield ourselves to His guidance.

Successful missions in country

Nine teams of Students from Moore Theological College and Deaconess House working for ten days in six southern Parishes of the Diocese of Sydney, under the control and leadership of their respective missionaries, have made a great impact on the spiritual lives of many families with whom they came in contact.

The teams were led by seven parish clergy, the senior lecturer at Moore College and the Diocesan Missioner. The missionaries included the Rev. R. Hanlon (Pictou), Rev. D. Hewitson (Mittagong), Rev. D. McCraw (Moss Vale), Rev. B. W. J. Gook (Nowra), Rev. R. Wheeler (Huskisson), Rev. J. Turner (Bomaderry), Rev. D. Begbie (Berry), Rev. R. Gray (Berkely), and Rev. O. Dykes (Port Kembla) and Rev. D. Robinson (Unanderra).

From reports so far received it can be safely said that the missions, which generally went under the title of "Operation Friendship," were successful beyond expectation.

Many of the students and missionaries had already engaged in similar missions in previous years (for example the Wollongong District Key Missions last May) and benefited from any errors then made.

In some of the quieter country centres like Berry, it was difficult to see much in the way of visible results. Nevertheless, excellent attendances were recorded for the meetings held at both Berry and Gerringong (the parishes' northerly centre). One meeting was held in the surf lifesaving club house at Warri Beach, a new area where much growth is taking place and where usually it is most difficult to find any Christian response.



TOWARDS THE ABBEY

Built on one of the finest sites in the Federal Capital, St. Mark's Library, Canberra, is already fulfilling an important function for the Church of England.

St. Mark's Library, providing facilities for post-graduate study for clergy, is the first step towards the idea of St. Mark's College, which will make fuller provision for advanced theological studies. The College will not duplicate the work done by existing theological colleges. It aims to take up where they leave off.

Eventually it is planned that the library will be one of a number of buildings on the site centred around an abbey which will become the main church of the national capital.

Explaining the plans for such a great church, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, said recently:

"Every nation needs a great church to express its aspiration for the things of the spirit of man and in which on occasions it can show its unity in the worship of God. We have only to think of what the Temple in Jerusalem meant to the Jews, and Westminster Abbey to the British people, to realise that Australia also needs a shrine which, for most of the people, can be regarded as the parish church of the nation."

"We aim, therefore, in due time to create an Australian version of Westminster Abbey. The proper name of this great English church is The Collegiate Church of St. Peter in Westminster. It is interesting to note that St. Mark was a younger companion of St. Peter, and so it is thoroughly appropriate that we should call our Australian version of the Abbey by the name of The Collegiate Church of St. Mark in Canberra. It will be the crown and glory of all the St. Mark buildings, and in the words of King David when preparing for the Temple, it must be 'exceeding magnificent!'"

This great Church of St. Mark will probably cost a million pounds in present money values. It will be built when our Anglicans and their friends see the importance of it and provide the money. We are confident that they will do both.

"We are beginning with the Library, and going on to the College, and ending with the Church."

READY RESPONSE TO W.A. UNI. MISSION

PERTH, May 17.—A ten-days mission to the University of Western Australia, organised by the Evangelical Union, ended last Sunday evening with a crowded service in St. George's Cathedral, Perth.

Dr Howard Guinness, the missioner, invited all students who wished to dedicate or rededicate their lives to Christ to kneel with him at the Communion rails during the singing of the final hymn. Over 50 accepted the invitation.

Afterwards about 100 crowded into an after-meeting to hear the Way of Salvation explained once again and a number of their sought and found the Saviour.

Two series of meetings had been in progress during the previous week. Lunch-hour addresses in the Winthrop Hall, on the theme, "Can a thinking man be a Christian?" had drawn audiences varying from 80 to

120 out of a total student (whole time) population of 1,200. The interest was steady and a number of books were sold afterwards.

COFFEE

The audience dropped to 80 on the occasion of a 'rag' which occurred just outside the Hall. Four tug-of-war teams of Medicals and Engineers faced each other successively across the large goldfish pond and the winning teams had to pull every member of the opposing teams into the water. The shouts of encouragement and derisive laughter, the splashes, the bugle notes which started each event and the bawling of the teams drifted up into the Hall above and punctuated the points Dr

Guinness was making in his final address. Despite this, however, there was good attention and blessing.

The second series was in the evening and drew a steady 100. The Devil's Advocate method was used and men and women upstayed to discuss the message of the Gospel over coffee afterwards for some time. Decisions for Christ were made.

Miss Susan Sandral and Mr Ian Burnard (of the I.V.F.) were assisting the 50 members of the Evangelical Union in their personal work, and Dr Alan Wilson of the Geology Department (this year's President of the Australian I.V.F.) was a tower of strength in answering students' questions and leading them to a personal faith in Christ.

Wells hands over company to trust

MELBOURNE, May 20.—The ownership of Wells Organisations Pty. Ltd. has been transferred to an Australian charitable trust whose future income will be given to educational institutions of Australian Churches.

This announcement was made by Frank E. Fiske, Managing Director of Wells in Australia, who said that Colonel Lewis G. Wells, founder of Wells Organisations International, has authorised the transfer of all the shares of the Australian company from its parent Canadian corporation to an Australian charitable trust composed initially of four officers of the Australian company. The transfer of shares was made as an outright gift by Colonel Wells.

Establishment of the church educational trust here occurs as the Australian company nears the end of its fourth year of operation, during which time Wells fund-raising canvasses have helped to raise more than fourteen million pounds in almost 1,000 Australian Churches. Colonel Wells, who was in Melbourne last week, said that this gift to Australia marks the culmination of his original intention, because the Australian company was never considered as a personal profit-making venture.

NEW ZEALAND

The New Zealand Wells company has also been given to a New Zealand trust group and its future profits will be channelled into the support of the Churches and Church institutions there.

Colonel Wells has resigned as Chairman of the Directors of both companies here and in New Zealand so that all of these operations can be conducted entirely by local personnel without forfeiting any of the advantages of voluntary liaison and co-ordination with the Colonel personally and the other International units of the organisation.

ANNIVERSARY AT HOLROYD

The Foundation Stone of St. Matthew's Church of England, Holroyd, was laid on April 20, 1892, and was opened for worship on Saturday, May 28, 1892. The service for the first Anniversary was conducted by Archdeacon Gunther.

On Sunday, May 25th, St. Matthew's Church celebrated its 66th Anniversary with its services at 11 a.m. and 7.15 p.m., when the preachers were the Venerable Archdeacon R. B. Robinson and Mr Ron Trow. During its history St. Matthew's was originally attached to St. John's Parramatta as the Mother Church, but later became one of six churches in the Parish of Granville and Merrylands and then one of three churches which constituted the Provisional district of Merrylands. The Rev. W. V. Gurnett was then the minister-in-charge.

St. Matthew's is one of three churches which now form the Parish of Merrylands and of which the Rev. J. M. Johnston is the Rector. In the rapidly expanding housing area of Merrylands West, St. Matthew's looks forward expectantly in the future to being an active group of Christian people, of much service to the community by bringing to them the gospel of our Lord Jesus Christ.

Bishops at choral festival

One hundred and twenty bishops from all parts of the Anglican Communion have accepted the Archbishop of Canterbury's invitation to the Triennial Festival of the Royal School of Church Music in the Royal Albert Hall on Thursday evening, July 10.

Six Metropolitans will read lessons during the service, and Queen Elizabeth, the Queen Mother, Patron of the R.S.C.M., will be present.

Nearly a thousand members of choirs affiliated to the R.S.C.M. are now engaged in rehearsing the music which is all included in a book specially produced for the festival.

This will be conducted by Mr Gerald Knight, Director of the R.S.C.M. Dr John Dykes Bower will accompany the service and volunteers will be played by Dr Francis Jackson, Sir William McKie and Dr Sidney Campbell.

The festival would have been held last year, but it was decided to transfer it to 1958 to coincide with the Lambeth Conference. The first festival, held in 1930, was conducted by Sir Walford Davies. In 1933 and 1936 choirs of 4,000 voices sang in the Crystal Palace.

PROGRAMME

Because of the war, the next meeting was not until 1951. This time the R.S.C.M. was supported by the Arts Council, and it was arranged as one of the events of the Festival of Britain.

The programme for July 10 continues the tradition of English church music at its best, with anthems by Battishill, Wesley and Harris, together with "Gloria in excelsis Deo," by Thomas Weelkes.

Mixed marriages now at altar

London, May 19. - Marriages between Roman Catholics and non-Roman Catholics in the archdiocese of Liverpool will be celebrated at the high altar in the future, according to orders from Roman Catholic Archbishop Heenan of Liverpool. In the past, mixed marriages have been consecrated at a side altar in the sacristy.

Pointing out that the decision did not mean he favoured mixed marriages, the Archbishop said he wanted the marriage ceremony to be more dignified, and was especially anxious that non-Catholics should not feel any insult because of a lack of ceremony.

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WHY ARE YE FEARFUL? Faith not mere theory

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

IN training His disciples our Lord's first concern was to lead them to recognize Himself, and fully to respond to Him in faith and obedience.

He wanted them to learn to commit everything to Him, to count wholly on Him, to reckon His Presence and His Word as all-sufficient guarantees of safety and fulfilment.

It is, however, not enough that such response should be given theoretically by mere verbal assent. It needs to be proved by the practical test. Good teachers always give their pupils some exercises to do which provide scope for the application of what they have learned, and reveal to what extent they have actually made it their own.

With such thoughts in mind read St. Mark 4, 35-41 and the parallel accounts in St. Matthew 8, 23-27 and St. Luke 8, 22-25. Note at once that in contrast to once again seeing our Lord help others in need the disciples now found themselves in need. They were thus given an opportunity, no longer just as spectators, but as active participants themselves in peril, to prove what Christ could be to them and do for them.

GALILEE

Christ took them apart into their own familiar world, in a boat on the sea of Galilee. He deliberately gave them several tokens for good—witnesses for faith to lay hold of.

(1) He gave them His own clear unmistakable leading. He proposed that they should go. He chose the boat and got into it Himself. All that they did was to follow Him.

(2) He gave them plain indication and implied assurance of the purpose of going and of the end in view. He said, "Let us go over unto the other side."

(3) He gave them His Presence.

He went with them in the boat. So as believers in Him they had the strongest ground for knowing that they were doing the right thing and for expecting to arrive safe and sound at their journey's end. There could be no possible question of mistake or misadventure.

TEMPEST

But, though they knew it not, it would seem that the Master wished by this action to test their attitude to Him, and to discover what difference His Presence, His word, and His guidance would make to them in the place and hour of peril. Deliberately (as I believe) He chose to set sail when He knew that a terrific storm was imminent; deliberately He went to the back of the boat and went to sleep.

Then "there arose a great tempest in the sea." The word used here to describe the storm is the common word for an earthquake. It was no ordinary storm. The very foundations seemed shaken. "The ship was covered with waves." So violent was the storm, and so terrifying the waves, that even hardened fishermen, accustomed to the worst of weathers, thought that their last hour had come.

The question that mattered now was what difference to them would the Presence of Christ make. Would they learn anything from His undisturbed calm? For He was asleep. Would they think that, if they could

not save the ship, it was no use trusting Him because He was no fisherman like they were? Would it make any difference to their attitude that He had said, "Let us go over unto the other side?" Was this an occasion when He could be trusted? And would they trust Him?

In their peril and panic faith did move in the right direction. In Psalm 107, 23-31 we read that the storm-tossed cried to God in their trouble. It is significant, therefore, that in this storm these men simply cried to Jesus; and that was enough. He Himself can answer prayer.

FULL FAITH

But when these men awoke the Master their words did not confess full faith. They said, "Carest Thou not?" as though He were indifferent to their peril, when actually He was there sharing it with them, and showing them that there was no cause for alarm. They said, "Save us; we perish," as though His promise of reaching the other side were going to fail, and they were going to perish in the middle of doing His will.

The merciful Saviour did not fail at once to hear their prayer. Immediately He arose; and, with a word, the storm was stilled. Their faith, however feeble, was not disappointed. But He revealed that as their Teacher He was disappointed in them as disciples. He expected better behaviour from them. For they had dared to suggest that He was failing to care for them. Whereas the real truth was that they had failed to trust in Him. They had been needlessly afraid. So He turned the rebuke on them and said, "Why are ye fearful? Where is your faith?"

What a lesson for disciples still. Will our faith stand the test of the peril in which we ourselves are involved? How often we fail and deserve a like rebuke. Yet to His own who are doing His will the Lord's word is plain. "Why are ye fearful?" "See that ye be not troubled." It is wrong, therefore, for disciples to be afraid. He expects His own to trust in Him. See Psalm 23, 4 and 1 John 5, 4 and 5.

R. C. M. LONG (Cont.)

before his home call. He leaves a wife and two daughters, Naomi with the G.F.S. in the U.S.A., and Mrs Lois Meyer of the Rectory, Rozelle.

Those who knew him best used a phrase concerning him which we fully endorse and which was undoubtedly the secret of his spiritual power—"fully consecrated."

The late Reverend R. C. M. Long

(Contributed)

The Revd Reginald Charles Michel Long, B.A., Th.L., passed away on 28th April after a long illness.

Eldest son of the late Charles R. Long, M.A., a prominent educationist in Victoria and formerly Chief Inspector of the Dept. of Education, Rex Long, as he was popularly known, early imbibed that strong vein of culture which was to be a permanent influence on his later ministry. Before his call to the ministry he was for a time a State school-teacher and his skill in this field, notably as a Bible-teacher will be long remembered.

Converted under the ministry of the late Archdeacon H. S. Begbie at St. Mary's, North Melbourne, he was ordained for the diocese of Bendigo and later served as Vicar of Fairfield and North Melbourne. During his early years in Melbourne diocese he came under the stimulating influence of the late Revd A. R. Ebbs, then C.M.S. Secretary in Victoria and he developed that missionary zeal and fervour which led him into the forefront of C.M.S. work in Australia.

As Victorian Secretary of C.M.S. (1928-37) he was in an administrative post which fully revealed his outstanding talents as preacher and organiser and his great physical stamina. During this period he was responsible for organising the League of Youth and a number of its early members, including Bishop Stanway of Central Tanganyika, and the Revd George Rees of Sydney have testified to his personal influence in their call to full-time service for Christ.

Refusing a call to St. Paul's Chatswood (Sydney) in 1935, he accepted nomination to and missionary parish in 1937. Here, and at St. Michael's, Wollongong (1941-49), his pastoral gifts were seen at their best. His teacher-training classes at Wollongong were well known on the South Coast and met twice weekly for a period to cope with the members who came from many parishes to sit at his feet. His deep knowledge of God's Word, his wide reading and his diligent and prayerful preparation before he spoke on any subject, commended his ministry. Many who attended these classes are today in the ministry or on the mission field. Others are yet in training.

His earnestness, friendliness and patient sincerity commended him to large numbers of his brother clergy. Over 50 were present at the funeral service at St. Paul's, Chatswood. He was an Examining Chaplain to the Archbishop, and member of the Standing Committee and of the Presentation Board. Rector of Gladesville from 1949-55, he retired for family reasons but exercised a most valuable ministry as Assistant at Pymble. Only when the final onset of disease made him quite unable to take Sunday duties did he finally retire in October last. He was a valiant soldier of Jesus Christ, bright, patient and courageous right to the end. He was only confined to his bed a few days

(See col. 3)

Theatre Guild plays

Two French plays only recently translated into English are included in the programme for the Australian Christian Theatre Guild's new season.

The programme, under the general title of "Life, Death and Sausages," consists of plays by French dramatists Henri Gheon and Henri Brochet.

One play, "The Sausage-Maker's Interlude," points a derisive finger at the greed and pleasure-seeking that lure man to evil from which he cannot extricate himself.

"The Gardener who was Afraid of Death," the simplest of the three plays, is probably the most moving, dealing quietly and delightfully as it does with the Christian's approach to death.

Completing the programme is "Christmas in the Market Place," a Nativity play which the Guild successfully performed last Christmas in a number of Sydney suburban churches, as well as in Long Bay and Parramatta gaols. Its approach to the great theme of the birth of Christ is reverent but homely and unsophisticated.

The plays were written for a group of French amateurs, who presented plays in churches and theatres throughout France.

MELBOURNE

The Australian Christian Theatre Guild operates on similar lines. It has presented Phillip Turner's "Christ in the Concrete City" some 70 times in and around Sydney, and the cast of this play plans to fly to Melbourne soon to present the play there. Members of the Guild also recently appeared in a half-hour play, "Behold the Lamb," by the Rev. Donald Begbie, which was telecast in Sydney and Melbourne.

"Life, Death and Sausages" will be presented at the Guild Theatre, at rear of St. Barnabas' Church, Mountain Street, Broadway, for a season of Saturday nights commencing on May 24.

CONVENTION AT CHATSWOOD

The Reverend Jerry Beavan, personal representative in Australia of Dr Billy Graham, will be one of the speakers at the annual convention at St. Paul's, Chatswood, on the Queen's Birthday Holiday, June 16.

Mr Beavan will speak at the 2 p.m. session, together with the Right Reverend R. C. Kerle, Bishop Coadjutor.

Other sessions will be at 11.15 a.m. and 4 p.m. At the morning session the speakers will be the Reverend J. E. Whild, Rector of St. Paul's, and the Reverend D. B. Knox, Acting Principal of Moore College. At the late afternoon session the speakers will be the Reverend David Hayman, a C.I.M. missionary from Japan, and the Reverend Bernard Gook, Diocesan Missioner.

A feature of the convention this year will be the children's rallies being run simultaneously in the Sunday School Hall.

NEW INSIGHTS ON SICK CARE Training for the pastor

By the Reverend GODFREY KIRCHER, Minor Canon and Precentor of St. Paul's Cathedral, Melbourne, and former Chaplain, Royal Melbourne Hospital

What will the Church's Lord say to the church which neglects the sick and suffering? . . . "I was sick, and ye visited me not . . ."

Adequate spiritual care for the sick in hospital, whether in general hospitals or psychiatric, must be regarded as both a pastoral duty and an evangelistic opportunity.

A pastoral obligation first, because the need of spiritual and pastoral help is usually at its maximum; and opportunity, because seldom are people so sensitive to spiritual things and so grateful for the Church's ministrations as in the crisis of hospitalisation.

The hyper-sensitivity extends not only to the recognition of what is relevant and helpful, but also to what is inappropriate, blundering or just slap-happy; e.g., lengthy exhortation and pious prayers immediately before an operation is liable to help neither patient, relatives, nurses nor surgeons, but the reverse: or the religious pamphlet propped up on the bed-table to greet a patient just coming out of the anaesthetic, with the title

"Prepare to meet thy God!"—the wrath it rouses is intense. Some never recover.

SOUL WON

On the other hand, many a soul is won for Christ, many a battle helped over the crisis and led to healing of soul and body, by the sensitive pastor's understanding word—or silence, by his obvious understanding of the physical trial and the mental anguish, and his ability to do with unerring discernment the practical kindnesses which mean so much.

There are now two ways of obtaining these skills: one by the primitive trial-and-error method, the other by specialised post-graduate training.

The former is the more painful, both to pastor and to those upon whom he practises; and wasteful because it is so individual—he neither learns from others nor passes anything on. Until quite recently for parish clergy and hospital chaplains there was no alternative.

SCHOOL

But now, in Melbourne, a SCHOOL OF PASTORAL CARE has taken shape; and this is, for the whole of the Australian Church, a development of major importance.

The school, with its associated activities, is under the direction of the Melbourne Diocesan Centre, of which Archdeacon Geoffrey Sambell is leader. It has behind it the resources and the official backing of the whole Church of the diocese and the province, so much so that all further ordination candidates for the Melbourne diocese will be required to do an appropriate course of training.

The particular school to be held in August next (11th to 21st, at Trinity College, in the University of Melbourne), is open to the parish clergy of all the eastern States.

THEOLOGY

What is the specialised training which a priest needs for an adequate ministry to the sick? Here are some of its elements:—(a) a well-thought-out theology of life, health, sickness, suffering, healing and death; (b) a working knowledge of physical sickness and the modern methods of dealing with it, through medicine, nursing, hospital organisation and all the ancillary services; (c) the same for mental sickness, for the average pastor is constantly meeting it in his everyday work, often not knowing what it is; (d) a thorough knowledge of the many and varied healing resources of the Church,—prayer, sacrament, the Word, counselling, pastoral help,

etc; demonstration, expert guidance and practice in the methods and techniques of ministries to the sick.

TRAINING

Why is the Melbourne Diocesan Centre able to offer a unique training in this field? Because over a considerable number of years now it has built up a corpus of expert personnel and of mature experience. Because it has won the confidence of the Department of Health, the medical profession, and hospital administrations. Because, for the above reason, it is able to draw on the resources of the Mental Hygiene Authority, and of hospital staffs for teaching and demonstration facilities . . . they generously allow our chaplains to bring in the clergy and ordinands as students and open all doors to them.

Increasingly it is being realised, by doctors, by nurses, by sick people themselves, that the trained Christian pastor possesses a ministry of spiritual power, and that they need him for it.

The chaplains of the Melbourne Diocesan Centre believe that God has used them to evolve a pattern of pastoral care and ministry to the sick which, as the pattern is reproduced in place after place, will enrich the whole Church in Australia. At present clergymen from six States of the Commonwealth are involved in its activities, eager to share and to spread the new insights.



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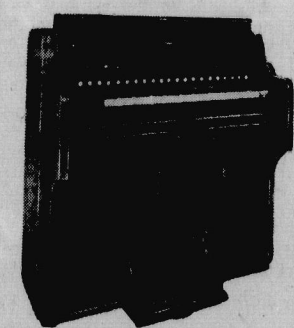
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CHURCH IN HISTORY OF EDUCATION

ENTERPRISE IN EDUCATION, by H. J. Burgess. S.P.C.K. and National Society, 1958. Pp. 236. Eng. price 25/-.

Evangelism is the midwife, but Education is the nurse of the growing Church. Historically, education in its widest sense has been the constant occupation of the Church, which till recent times even had the task of teaching the people to read and write, that they might learn for themselves the Sacred Truths.

It was not until the nineteenth century that there was a distinction in thought between secular and religious education, and it was not until 1870 in England that the State took wholly upon itself the burden of educating the masses. Prior to that date, there would have been no popular education, had not the Church, through the famous National Society, strained and scraped to teach at least the three R's to all, even to the street urchins in the Ragged Schools.

This was indeed a mighty enterprise in Christian service, and in this book its details are traced up to the Act of 1870.

Written as a thesis for a higher degree in Education, the book, although shortened for publication, is somewhat burdened with details and analyses of Acts of Parliament, Minutes of Committees, etc., yet it is sufficiently clearly written, and its subject matter is so dramatic, that it should be of real interest to the layman who wishes to know more of this great contribution of the Church to English educational history.

—Barbara E. Thiering.

• Gospel
STUDIES IN THE FOURTH GOSPEL, edited by F. L. Cross. Mowbray, 1957. Pp. 112. Aust. price 15/6.

This book represents a sequel to Studies in Ephesians issued by the same publisher in 1956 and contains nine lectures originally delivered at the Fourth Theology and Ministry Convention which met at Oxford in September 1956.

Not all the lectures are of the same standard and reference is made here only to a few of them. C. H. Dodd has submitted an interesting chapter on The Prologue to the Fourth Gospel and Christian Worship in which he reiterates his familiar view of the Hellenistic and Hebraic background of thought to John's introduction. Dodd sees our worship reaching up to God and the transcendent Logos, but at

the same time, and this to him is primary, also focusing on the Word made flesh.

G. D. Kilpatrick attacks the problem of the Fourth Gospel and shows little sympathy with those who stress the Hellenistic ethos of the gospel. He embarks on a partial study of Johannine vocabulary and arrives at conclusions quite opposed to those held by C. H. Dodd regarding the relevance of the Hermeneutic to the Gospel.

T. H. L. Parker has written a very good chapter on Barth's exegesis of the Word becoming flesh and Earnest Evans re-opens the discussion on John's use of "agapan" (to love). Reference should also be made to U. E. Simon's stimulating final chapter on Eternal Life in the Fourth Gospel.

The main defects of this book are the unevenness of the individual contributions and the brevity of each. Its merits are quite numerous.

—B. L. Smith.

• Calling
THE CHRISTIAN'S CALLING, by Gustav Wingren, translated by Carl Rasmussen. Oliver and Boyd, 1958. Pp. 256. Eng. price 15/-.

There is a heartening interest at the present time in the writings of the great Reformers. This book, by a Swedish theologian, is a study of Luther's doctrine of vocation and work. Modern evangelism, with its pietism and undue exaltation of "full time service," often fails to perceive the true biblical nature of the calling to a particular station which comes to every child of God through the gospel, in the exercise of which God Himself works and is glorified.

This book is really a treatise on the life of the Christian in the world, and of his relationship both to the spiritual virtues of faith and love and to such factors as the law, government, freedom, service, and labour.

Books

There is a wonderful freshness about Luther's thought, and this book should be read by all who wish to understand the ethical and social teaching of the Reformation.

—Donald Robinson.

• Children

GOD AND THE CHILDREN, by J. Reginald Hill and G. R. Harding-Wood. Paternoster, 1958. Pp. 92. Eng. price 6/-.

It is apparent that this book has been born of a long and wide experience in dealing with problems associated with the winning of the young to Christ. It is sane and very much to the point in condemning the folly of "Children's Work" that extracts a decision from a child but fails to understand that such contact with the child is one link in the chain of events that constitutes his physical, mental and spiritual development over a period of years.

There is a great deal in this book to help Sunday School workers to understand what is required of them as workers, and to understand the child's mind and development. After these two aspects are dealt with, the practical issues of the relationship between the worker and the child are elucidated with spiritual insight giving common-sense suggestions for the organisation and operation of the Sunday School. An abundantly worthwhile book.

—Harry Bailey.

• Curlews

CURLEWS AT CULVER'S GROVE. Pickering and Inglis, 1957. Pp. 128 English price 4/6.

Healthy boyhood is depicted in this book of adventure. And comradeship between Boy Scouts and Crusaders. At the heart of the story there is the influence of the Crusaders who show their friends that religion and fun and adventure can all combine in a normal boy's activities. In these days when we are endeavouring to combat the evils of pernicious literature for children, it is refreshing to find another constructive book for them.

—Hilda Kent.

"Great hope" in U.K. universities

LONDON, May 19. — "If there is little evidence of a great return to organized religion among the dons of an older generation, this is not so among the undergraduates. There is great hope in the universities today."

The Bishop of Bradford (The Right Rev. Donald Coogin), who is president of the United Bible Societies, said this last week when he spoke at the annual meeting of the British and Foreign Bible Society in London. At Cambridge he had found that Christianity was more than a matter of historical interest to the undergraduates.

"There is a marked revival of interest in, and commitment to, the Christian way of life, as may be witnessed by the attendance not only at religious societies, but also at college chapels."

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New chapel is major advance for chaplaincy

By Chaplain D. C. Abbott.

A new garrison chapel was opened and dedicated last Saturday at Ingleburn camp, near Sydney. The story of the events leading to the erection of the chapel is here told by the chaplain at Ingleburn.

Upon the outbreak of World War II on 3rd September, 1939, The Church of England formulated plans to minister to the men and women who would be called upon to serve in the Armed Forces of the Commonwealth.

The Church of England National Emergency Fund (CENEF) was formed in Sept., 1939. The Sydney Diocesan Churchwomen's Association (SDCA) came into being six weeks later on 24th October, 1939.

In his charge to Diocesan Synod on 23rd November, 1942, His Grace the Archbishop of Sydney stated "It is constantly remembered that CENEF stands first and foremost for spiritual work, and to this end we try to impress on men and women in uniform that their Church cares for them."

The war has long since passed. The ministry to the men in the Forces still goes on, but widespread interest in such a ministry has faded. It is no less important, however, that the Servicemen of today, whether they be Regular Army or National Service, should feel that "Their Church cares for them."

In the immediate post-war years, the CENEF Hut at Ingleburn received only limited use. Chaplain J. L. Noble took over the use of the building in May, 1949, and served almost continuously as Area Chaplain, Ingleburn, till his retirement in March, 1957. He was succeeded by Chaplain D. C. Abbott, who was transferred to Ingleburn from Holsworthly in May, 1957.

The building was moved from its original site in 1955 to make way for a modern Army canteen and recreation centre known as the "Chowne VC Soldiers' Club," and was placed in a new position on the same side of the Southern Highway.

Provision of permanent Chapels in Army establishments has received considerable attention in recent years, and the Dept. of the Army has set aside subsidies to assist in this matter. An appeal was launched in the latter part of 1957 to build an Anglican Chapel at Holsworthly for the use of National Servicemen.

Plans drawn up by Mr R. A. C. Rogers B.Arch. were readily approved by Army Headquarters. However, as a result of the major reorganisation instituted in the Army early in 1957, Holsworthly ceased to be used for National Service training and became the headquarters of the 1st Infantry Brigade, the Army's new "Field Force."

The Garrison Chapel will remain the property of the Church of England. The Chapel will serve the whole of the Ingleburn Military Area, which includes 13 National Service Training Battalion, 4 Bn. Royal Australian Regiment, 2 Camp Hospital, Ingleburn Area Workshops, 116 Supply Depot, as well

as the 214 families of all denominations living in Army Married Quarters.

For what purposes will the Garrison Chapel be used? Church Services are held each Sunday, and Sunday School for children of Regular Army families. Confirmation instruction is given, and Confirmation Services are held in the Chapel. Bible Study and discussion groups are held. The Chapel is used for ceremonial military funerals, for baptisms and marriages. The Chaplain's office is the centre of a busy stream of personal interviews with National Servicemen and Regular Army men and their families.

Church Parades are held each Wednesday morning, and are attended by National Servicemen as part of their training programme. The Chapel is filled to capacity with Anglican Servicemen for these Services.

ADVICE

It will not be necessary for the Chapel to be used on any occasion for recreational purposes, as all amenities, including television, cinemas, games rooms, reading and writing rooms etc., are provided by the Army Canteen Services within the camps. "Egryman's," sponsored by Campaigners for Christ, also provides a small recreation hut.

When 1,400 youths are put together within the limits of a National Service unit, there is bound to be a greater number of personal problems than in civilian life. These may be marital, housing, financial, moral problems, or they may be spiritual problems — all problems of the heart and home. Regular Army men and their families have their own distinctive problems, and it is to the Chaplain's office in the Garrison Chapel that many of these people turn readily for advice and help.

There is no larger assembly of young men coming into contact with the Church than there is at Ingleburn. Where else might we see more than 500 young men from dozens of parishes drawn together weekly within the hearing of the Gospel? How vitally important it is that these men should realise that "their Church cares for them!"

The provision of an attractive, adequate place of worship is a major step towards this ideal, as the formerly unattractive CENEF Hut becomes an attractive permanent Garrison Chapel, where the Ministry of the Word and Sacraments will reach out to the hundreds of men who come to the Ingleburn Area.

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Sects win Church harvest in Malaya

LONDON, May 19.—The needs of the Church in South-East Asia were stressed by the Venerable Robin Woods, formerly Archdeacon of Singapore, in his sermon at the annual service of the Church Missionary Society in St. Margaret's, Westminster, last week.

Archdeacon Woods, who is now Archdeacon of Sheffield, is a brother of the Archbishop of Melbourne.

"I can see so clearly the weakness of the Church in Malaya and South-East Asia," said the preacher, "and yet God is present with those Churches in their weakness."

He paid tribute to "the early witness of the East India Company to Christian truth and law. To that Company goes the credit of making the first appointment in 1856 of a priest requested to learn the Malay language in order that the local employees might share in the fullness of Christ."

WEAKNESS

Archdeacon Woods spoke of "the failure of the Western Church to strengthen its partnership with the Asian Church at a time of national transition." "Weakness," he said, "has been intensified by the steady depletion in the ranks of missionaries since the last war, except for Roman and super-Protestant American sects. These latter come in hordes and are often most disruptive of Anglican or Methodist work."

"It is rather tragic when one realises that the foundation of service in education and medical work was all laid by the Anglican or recognised Christian denominations, and now with the departure of the Colonial Service, the financial stringency of our missionary societies and above all the dearth of missionaries, the harvest is being gathered by pentecostalism, Jehovah's Witnesses, Seventh Day Adventism, etc."

VILLAGES

Archdeacon Woods referred to the work of C.M.S. since 1951, in the New Villages in which Chinese "squatters" were settled as a defence against the Communist terrorists. "In these places," he said, "the Church seems established so weakly and yet the promises of God hold true."

In these communities the real relationship of missionary and national pastor had been worked out. In fact, in Malaya, "a wonderful demonstration of God's power has been the establishing, through the Christian Church, of a new spiritual kingdom of Chinese, Indians and a very few converted Malays—of a God-centred community that must be the pattern for the future of such lands."

Personal

The Reverend L. J. Wiggins, Immigration Officer for the Diocese of Sydney, has been appointed Rector of St. Giles' Greenwich.

★ ★ ★

The Reverend B. J. Burgess, locum tenens of St. Mark's, South Hurstville, has been appointed Immigration Officer for the Diocese of Sydney.

★ ★ ★

The Reverend Gerald Muston, Editorial Secretary of the Church Missionary Society, has accepted nomination to the parish of Tweed Heads, Diocese of Grafton.

OBITUARY:

Mrs E. F. N. CASH

The death occurred at North Sydney on May 10 of Violet Elizabeth Cash, wife of the Reverend Dr Frank Cash, the Rector of Christ Church, Lavender Bay, Sydney, and Registrar of the Australian College of Theology. By an interesting coincidence Mrs Cash died on her birthday.

Tribute was paid to her by Archdeacon T. C. Hammond, at the funeral service in the parish church, as one of resolute character, but at the same time such a gracious lady that she earned the affection of all who were associated with her. She was engaged in many activities and although unobtrusive she was effective in her ministries. Through her labours and contributions she gave annually £500 to the work of her parish. In her untiring efforts when church renovations were needed, she raised for this purpose more than the original cost of the church.

In earlier years as a teacher of mathematics at the Sydney Boys' High School, she had Charles Kingsford Smith (afterwards Sir Charles) as a pupil. The friendship remained through the years.

Mrs Cash was closely associated with her husband in his work as Registrar of the Australian College of Theology. Many visitors who came to Dr Cash for advice and help for study always received hospitality at the Rectory and were entertained in a most gracious manner. She was a splendid help to her husband in his onerous task and annually for 25 years she entertained the delegates in her home at the time of the examination results and attended to the multitudinous telephone calls and messages from anxious and inquiring students.

It was Mrs Cash who initiated in 1938 the Frank and Elizabeth Cash essay prize for those who had completed the Th.L., and she also endowed Moore College with two scholarships.

Mrs Cash shared with her husband in the erection of the John Francis Cash Memorial Chapel at Moore College, which was consecrated by the Archbishop of Canterbury in November, 1950. She also presented to the college as a memorial to her airman son the gold communion vessels for use in the chapel, and designed the lectern there.

Mrs Cash was a sister of Mr A. L. Short, of Stanwell Park, and the late Reverend C. C. Short. Our sympathy is extended to Dr Cash and his three daughters.

Dibelius on Church problems

BERLIN, May 19.—Bishop Otto Dibelius of Berlin set the stage for the tense and outspoken debate that marked the all-German Synod of the Evangelical Church in Germany (EKD) by a review of the main points at issue between Church and State in East Germany.

In the course of his two-hour report, the bishop described in detail how an atheistic "state opposition-church" was being built up in the German Democratic Republic (DDR).

The bishop protested vigorously against the way the State was using its power to force the situation. He said the State was exercising pressure on the conscience of children and parents to participate in the Communist-controlled "youth dedication" ceremonies in a way not experienced before.

"It really is a miracle that there are any families left at all which still stand up to this concentrated pressure," said Bishop Dibelius, who is president of the Synod. "The only education available in the German Democratic Republic is given in schools dominated by the religion of materialism."

CONTACT

Drawing attention to the effect on the Church, the veteran bishop warned that "no one must think that a Church which experiences such difficulties as those faced by the Church in East Germany therefore ceases to be joyous and hopeful. We are undoubtedly forced into a new form of Church life. But the experience of other countries shows that in this new form of Church, in which a smaller group of Christians hold to their faith more firmly than before, its life develops unsuspected strength."

On the subject of the basic agreement made last year between the EKD's Synod and the West German government dealing with chaplaincies in the armed forces, the bishop emphasised that application of the agreement was a matter for decision by the individual West German member churches of the EKD.

He said the Church regarded it as a duty not to let the soldiers who belonged to the Church lose contact completely with the Christian message.

Stressing that the agreement had not been concluded with NATO but with the West German government, the bishop declared that the offer to conclude a similar pact with the DDR government in the East had been abruptly rejected.

ATOMIC

Bishop Dibelius referred to a demand from the "Church brotherhoods"—groups of pastors and laymen—that the EKD Synod should cancel the agreement and renounce all recourse to atomic weapons. He said that the threat of schism if this demand were not adopted could do no good unless it was absolutely clear that the Bible demanded it.

In part of his address dealing with weapons of mass destruction, the bishop reiterated his support for statements made

repeatedly by the EKD and the World Council of Churches calling for the general prohibition of weapons of mass destruction and modern warfare as a whole.

"Weapons of mass destruction must disappear from international life," Bishop Dibelius said.

"They must not be used in Germany or anywhere else. In the atomic age there can be no such thing as a 'just war.' Atomic warfare means the mass-murder of the population in other countries and in one's own, and because we reject atomic weapons we must reject war itself . . . It is the Church's duty to make this challenge heard all over the world: 'War has got to stop.'"

LONDON CLINIC FOR ALCOHOLICS

LONDON, May 19. — The Southwark Diocesan Church of England Temperance Society's new out-patients' clinic for alcoholism in Trinity-street, Southwark, was opened by the Bishop of Southwark (the Right Rev. Bertram Simpson) last week and the first patients were received yesterday.

The aim of the clinic is to provide medical and psychiatric treatment and, as an integral part of the treatment, the necessary Christian social service both for the patient and his family.

Dr Basil Merriman, who is giving his services voluntarily, will be in charge of clinic sessions to be held on one evening each week, and there will be a full-time secretary at the clinic from Monday to Friday to be responsible for the psychiatric social work.

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NEW LIVE T.V. PROGRAMME

A new television programme was presented on TCN Channel 9 for the first time on Sunday, May 18. It was entitled "I Challenge The Minister" with Alan Walker.

During his 18 months in America, the Reverend Alan Walker developed a new kind of television programme and appeared many times through it on American television. It is this format which is being used in the new programme "I Challenge The Minister."

Mr Walker speaks for five to seven minutes presenting a Christian challenge on issues of the day. Questions without notice are then asked by the audience in the television studio. Also questions can be telephoned to Channel 9 and be taken right into the live programme.

Mr Walker will then attempt on the spur of the moment to give answers to the questions asked.

SOVIET VISIT BY CHURCHMAN

LONDON, May 19. — Bishop Friedrich Wunderlich of the Methodist Church in Germany has been invited to visit Moscow with a group of Methodist leaders to inform himself about the Church and religion in the Soviet Union.

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bney of Chevetogne, in
a, died on April 26, at
of 56. He was for many
ctive as an interpreter of
Orthodoxy in Roman
c circles, and maintained
contact with ecumenical
of many confessions.
of Dom Liliiane's publica-
leat at length with the
ology of the World Coun-
Churches.

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of Churches in Korea.
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