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## Final plans made THOUSANDS EXPECTED AT CONVENTION

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

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

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

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

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

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

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

### CAR LIFTS

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

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

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

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

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

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

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

needs and opportunities of the overseas field.

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

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

### CHAPLAIN

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

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

## Anglican T.V. session

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

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

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

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

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

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

Among other TV highlights for



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

## Church firm in Indonesia

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

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

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

The Church's committee on

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

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

### MARRIAGE

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

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

MARCH 20, 1958

## "Apostellomenos"— Sent forth!

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

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

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

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

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

## Service department

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

schemes.

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

## ISAIAH'S SERVANT SONG

# Suffering and glory

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

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

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

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

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

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

### UNBELIEF

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



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

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

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

### HUMILITY

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

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

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

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

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# Finance worry brings talks in England

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

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

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

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

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

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

### EXPERIMENTS

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

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

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

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

## Rebuke Over "Interfering"

BUDAPEST, March 11.—

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

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

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

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

## WOMEN ARE NOW THEOLOGS. IN AMERICA

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

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

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

## MOORE COLLEGE OPENING

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

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

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

## Churchmen And Disarmament

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

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

## Inter- Communion Proposals

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

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

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# Letters

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

## Promotion and evangelism

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

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

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

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

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

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

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

## Divorcees and the Mothers' Union

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

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

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

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

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

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

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

Sydney. A. D. F.

## Seeing the Bible whole

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

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

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

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

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

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

## Doctrines of the Bible

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

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

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

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

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

## Systematic pulpit teaching

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

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

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

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

R. C. THORNE,  
Sydney.

## Clerical Collars in the bath

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

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

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

DOROTHY PILKINGTON  
The Vicarage, Moe, Vic.

## To readers of the Church Record

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

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

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

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

## "STAUROS"

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

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

## IS IT "ANGLICAN"?

# The cross as a symbol

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

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

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

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

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

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

## ADORATION

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

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

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

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

## PROMINENCE

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

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

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# NEW COMMENTARY ON PASTORALS

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

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

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

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

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

## Luther

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

## Jungle

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

Leon Morris

# Books

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

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

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

D. de Pyle

## Origin

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

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

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

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

-S. Kurre

## Condensed

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

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

The first is "The Faith of the

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

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

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

-Donald Baker

## SOUTH AMERICAN MISSIONARY SOCIETY

# PLEASE NOTE

## THE ANNUAL MEETING Friday, March 21, 1958

at 8 p.m.

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## The Auditorium-C.E.N.E.F. Centre

Speaker: The Rev. A. W. Goodwin-Hudson  
Chairman: His Grace the Archbishop of Sydney.

## Simmel cake, violets at Darlinghurst

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

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

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

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

### A.C.R. DONATIONS

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

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## W.C.C. MOVES

# Concern on evangelism

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

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

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

## PRAPAT

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

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

## PRACTICE

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

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# Primate on use of Lent

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

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

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

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

## VALUE

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

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

## DISCIPLINE

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

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

# Personal

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Rome and civil marriage

By a staff correspondent

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

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

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

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

## OWN RULES

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

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

hell those who refuse to bow to them.

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

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

# Alter age of confirmation?

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

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

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

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

## LIFE-LONG

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

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

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

The Australian

## CHURCH RECORD

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## QUEEN'S GIFT TO CHURCH

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

# "WORTH RISK" TO KEEP CHURCH DOORS OPEN

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

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

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

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

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## IN DISTRICTS

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