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THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

24 No. 6

MARCH 31, 1960

PRICE 9d

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Home For Unmarried Mothers

The Home Mission Society of the
Diocese of Sydney has bought a private
hospital in Sydney as a maternity home
for single girls.

The home was formerly the
"Strathallan" Hospital of the
Society for Crippled
Children. It is a large home
in an acre of land, and
able to accommodate 20
beds. The cost price was £15,500.
Some months the Home
Mission Society has been endeavor-
ing to purchase a home for
unmarried mothers.

Archbishop, shortly after
his return to the diocese, encour-
aged the project. Money for its purchase
came from the sale of Arlestone
House, the New University
of Sydney's Council.
The Home Mission Society
will continue then as
a maternity home.
The Home Mission Society
has another £5,000 for fur-
ther alterations to make
it suitable for a hostel.
The hostel will have their babies
in the hospital, Stanmore,
before their
admission.

Chesalon Home

The Home Society will take
possession of the building in May, but it
will not function till
the year.
The hostel will be open to un-
married girls for their first con-
cept only.
Adoptions will be in the
charge of a trained social worker,
and will see that all babies are
in Christian homes.
The major new project of the
Mission Society coincides
with further expansion of its
work.
A large new property has been
bought at Woonona, and this
will be the first Chesalon Hos-
pital in the Wollongong area.
The property, a large house,
grounds of 5½ acres, cost
£10,000.

It was partly raised by
a people in Wollongong,
the rest from a gift of
the society in Sydney.
The upstairs portion of the
will be turned into a flat
for six or eight nurses.
The downstairs has accommoda-
tion for eight patients.
The home has a large sitting
dining-room, which will be
suitable for the needs of
the saloon home.
The society plans to add a
wing to take another 16
patients. The total cost

of the project is estimated to be
£30,000.

Two nurses are working with
the Parish Nursing Service in
Wollongong. This new Chesalon
home will become their head-
quarters.

"Babel of Conflicting Beliefs"

Speaking at the 261st anni-
versary of the founding of the
Society for Promoting Chris-
tian Knowledge, in London re-
cently, Bishop Stephen F.
Bayne said that "to tragically
many outside our family, we
Anglicans seem to be a people
united by no convictions, who
glory in our confusions and in-
tolerances, and who have only
a babel of conflicting beliefs
to give the world."

Bishop Bayne's subject was
the survey of the need and op-
portunities for the printed word
in the World Mission of the
Church which has been recently
published by S.P.C.K.

The survey has revealed that
while at present the society is
able to spend only £55,000 on
literary work overseas, to carry
out a full program it needs at
least £200,000 a year for the
next five years.

The Bishop stressed the fact
that increasing world literacy
made it imperative that literature
should be put out in the service
of the Gospel.

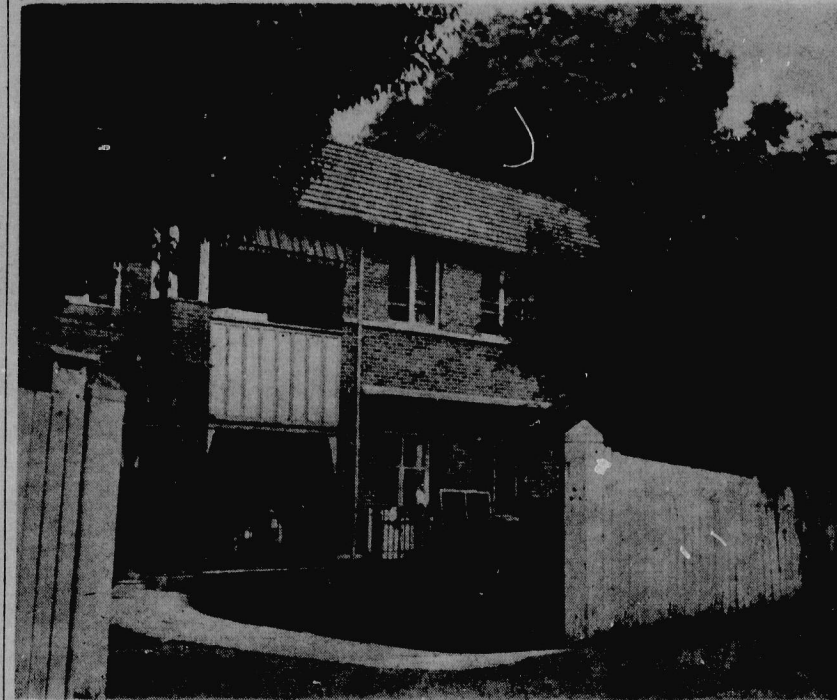
He emphasised, too, that that
literature should reflect a true
version of the universal and liv-
ing Church.

Court of Arches at St. Mary-le-bow

The confirmation of the
election of the Ven. J. H. L.
Phillips as Bishop of Ports-
mouth took place at a meet-
ing of the Court of Arches
(the court of the Archbishop
of Canterbury) in the recently
restored Crypt Chapel of St.
Mary-le-Bow, Cheapside, on
Thursday, March 24.

The restored crypt chapel was
dedicated by the Bishop of Lon-
don in the presence of Princess
Margaret, on February 24.

LOVELY SETTING FOR NEW HOME



The Home Mission Society's new home for unmarried mothers, formerly "Strathallan" Hospital of the N.S.W. Society for Crippled children.

Billy Graham on crusade in Rhodesia

In Salisbury, Southern Rhodesia, a few African
nationalists tried to organise a boycott of Dr Graham's
meeting in the copperbelt city of Kitwe.

The nationalists spread un-
founded rumours that Graham
had come to Rhodesia to pray
for the Monckton Commission.

The commission will play an
important role in determining the
future of the European-led Fed-
eration of Rhodesia and Nyasa-
land.

Despite efforts of the national-
ists, 15,000 persons gathered in
the stadium in the heart of this
large African township.

A few hundred yards away
stands one of the world's largest
copper smelting plants.

This fabulous copperbelt was
wild bush country just two gen-
erations ago.

The major meetings in three
Rhodesian cities and the
smaller services in several
other centres attracted a total

attendance of nearly 110,000.

More than 6,000 came forward
to register as Christian enquirers.

In proportion to population,
the response to the invitation was
higher than that in East Africa.

About two-thirds of the Rho-
desian enquirers were Europeans.

High Government officials
joined churchmen and business-
men in saying the multi-racial
meetings were a hopeful har-
binger of success for Rhodesia's
attempt to find the middle way
in Africa.

Tribal Interpreters

Some African leaders thought
it unfortunate that Graham's
meetings coincided with the
opening hearings of the Monck-
ton group, which will recommend
constitutional changes.

Graham's tour was planned,

however, before Prime Minister
Macmillan appointed the com-
mission.

Pressure was brought by some
Europeans to drop plans for an
African interpreter to relay Gra-
ham's messages in a tribal lan-
guage at each major meeting.

The campaign leaders stood
firm, however, in order to make
the Africans feel welcome and
to help them grasp the simple
sermons preached by Mr Graham
and several associates.

In Salisbury, the Federal
capital, it drizzled occasionally
during the meeting.

A few hundred people took
shelter in counselling tents, but
most of the 15,000 present kept
their open air seats.

Several hundred people travel-
led 1,000 miles or more from
South Africa to attend the meet-
ings.

Graham said he hopes to make
an extended tour of South Africa
about two years hence to conduct
major campaigns in the principal
cities, provided multi-racial meet-
ings can be arranged.

A "whistle stop" rally with an
airborne flavour was arranged on
two days' notice at Lusaka, capi-
tal of Northern Rhodesia.

With a loudspeaker wired to
a microphone on top of a ramp,
Graham preached to a crowd of
700 for 15 minutes and then asked
those desiring to accept Christ
to raise their hands. Several
dozen responded.

Neglect of the Articles— Cause and Cure

It is an indication of the sorry state of the Church of England today that the statement of Bishop Stephen Bayne (reported on page 3 of this issue) that to outsiders Anglicanism appears to be a "babel of conflicting beliefs" should be a truism.

An intelligent visitor from Mars would be dumbfounded by it; for he would find at the end of the Book of Common Prayer a series of Thirty-Nine Articles of Religion which to all outward appearances are the official declaration of the Church's faith, and which are perfectly explicit and straightforward. He would discover on further inquiry that all Anglican clergy are required to declare their assent to them and their belief that the doctrine of the Church of England as therein set forth is agreeable to the Word of God, and also (in the Declaration of King Charles I—which is always printed before them) that laymen too are required to "continue in the uniform profession thereof . . . in the literal and grammatical sense."

He would conclude from this that as they are binding on all members of the Church of England (though the laity does not formally subscribe to them), the beliefs of members of the Church of England can be ascertained by studying them.

In fact, he would be quite wrong. On examining current practice our Martian observer would discover that while some Anglicans know and accept the teaching of the Articles the majority hardly know of their existence and neglect them entirely, while a smaller number regard them as not really binding on the Church.

And he would learn that this is notwithstanding the specific provision of the Section 4 of the proposed Constitution of the Church of England (which he would be told will shortly come into effect) that the Book of Common Prayer and the Thirty-Nine Articles are the authorised standard of worship and doctrine in the Church; this would show him that the place of the Articles in the Church is not just an

obsolete survival of a past age.

The present situation has arisen because the Articles are a precise, coherent statement of the teachings of Scripture. Being Scriptural, they are Reformed and Evangelical in character. It follows that only Anglicans who seek first and last to ascertain and follow the teachings of Scripture (i.e. Evangelicals) can accept them willingly and unreservedly. Others will only be able to accept them subject to private interpretations.

As soon, therefore, as a school of thought was allowed to grow up in the Church, which was not Evangelical and Reformed (viz., in the seventeenth century), the Articles began to be neglected and explained away. And as soon as a school of thought which was opposed to their teaching on almost every point emerged, they became even more embarrassing.

This happened in the thirties and forties of the last century, when the Anglo-Catholic movement originated in Oxford. J. H. Newman, one of its leaders, found it necessary to try to reconcile Anglo-Catholic doctrines with the Articles, to keep others and himself from joining the Church of Rome, the only religious body where in fact such doctrines could be conscientiously held. He therefore produced Tract XC in 1841, in which he reproduced the arguments of a seventeenth-century Jesuit to the effect that the Articles could be interpreted so as not to conflict with any Roman doctrines.

Almost all the Anglican bishops and theological authorities attacked his Tract, and Newman realised that his position was untenable and defected to Rome. Later he admitted that his arguments were quite baseless.

Any intelligent person can see that this system of interpretation is patently absurd. Consequently, the Anglo-Catholic party which owned him as one of its leaders and which largely lacked the courage or honesty to follow him to Rome, has formally ad-

(Continued Page 4)

The Theology of Charles Simeon—devoted Reform

By the Right Reverend T. R. S. Taylor, D.D., — an address given at the Church Society annual meeting in London on Tuesday, June 9, 1959.

Charles Simeon was in no sense an academic theologian. He had no theological training before Ordination.

In those days, a degree course, mainly classics and mathematics, was considered sufficient qualification.

When he had finished that, he was ordained deacon four months before his 23rd birthday; and within six months he was appointed Perpetual Curate of Holy Trinity Church in Cambridge.

There he remained until he died 54 years later, having fulfilled a most remarkable and fruitful ministry.

What was the basis of this ministry? What were the doctrines that he preached and taught?

Time allows me only to indicate in broad outline the main characteristics of his theology, and to illustrate them by quotations from his sermons and letters. Those characteristics are three.

I It was Biblical Theology

Apart from a few printed pamphlets, Simeon's only publication was his *Horae Homileticae* in 21 volumes, containing more than 2,500 sermons, or outlines of sermons, "forming a commentary upon every book of the Old and New Testaments."

His knowledge of the Scriptures was derived from his own immediate and constant study of them.

As the present Vice-Principal of Ridley has written, "Following his spiritual awakening during his first term at King's College, Simeon soon acquired the habit of regular Bible study, which became the main interest and activity of his working life. In the early morning, when most Cambridge dons were still in bed, he was hard at work studying the Holy Scriptures, and meditating upon them in such a way that their truths sank into the depths of his personality and moulded him into the mature Christian character he became."

As a thorough and constant student of the Bible, Simeon fed his soul upon it as the Word of God to himself.

But his great reverence for the Bible as the revelation of God to men kept him from limiting its message in any private or particular way. He refused to treat the Scriptures as a storehouse of proof-texts where he could find corroboration for his own theories.

He brought to the study of them a humble and alert mind, believing that the Bible would uncover its treasures to the honest seeker after its plain meaning, who was prepared to go the whole way with its teaching, accepting the full implication of the words read in their own contexts.

This method of approach

saved him from forcing upon any passage an extravagant or fantastic interpretation, or from toning down its paradoxes. As he wrote:

"My endeavour is to bring out of Scripture what is there, and not to thrust in what I think might be there. I have a great jealousy on this head: Never to speak more or less than I believe to be the mind of the Spirit in the passage I am expounding."

He believed that the truth of God exceeded "the measures of man's mind," but our wisdom sometimes lay in accepting too extreme statements of doctrine, rather than in seeking the middle course between them.

Yet he was convinced that the main truths of revelation stand out clear and unmistakable in the Bible, which is therefore the sufficient treasure-house of the Christian faith, as well as the ultimate criterion in all matters of doctrine.

In evidence of the Biblical character of Simeon's theology let me quote first what he preached about the chief theme of all theology—God.

"In investigating so deep a mystery . . . we ought beyond all doubt to look for clear and solid ground whereon to found our judgment, and happily there is ample throughout the whole Scriptures that, though there is but one God, there is in the Godhead a distinction of Persons, who are severally revealed to us as possessing all the attributes of Deity. The Father, the Son and the Holy Spirit are represented as concurring in the great work of redemption—the Father sending His Son into the world; the Son laying down His life for us; and the Holy Spirit proceeding from the Father and the Son to apply that life to our souls. And this distinction is especially recognised by every one that is received into the Christian Church, every one being, by the express command of Christ Himself, baptised in the name of the Father and of the Son and of the Holy Ghost."

The other illustration of his Biblical theology is concerned with the most vexed issue of that period, the Calvinistic controversy which threatened to mar the work of the evangelical revival in England.

Simeon said: "It is by coming to the Scriptures that I have been led to the views which I maintain . . . in relation to the Calvinistic and Arminian controversy. Scarcely anyone is aware that Calvinism and Arminianism are equally true, if rightly applied, and equally false, if pressed to extremes . . . I call myself neither a predestinarian nor an anti-predestinarian, but I commit myself to the inspired writing, whatever complexion it may assume . . . When I come to a text which speaks of election, I delight myself in the doctrine of election. When the Apostles exhort me to re-

pentance and obedience, and indicate my freedom of choice and action, I give up myself to that side of the question. Don't you know, my dear brother, that the wheels of your watch move in opposite directions? Yet they are all tending to one result."

And it is on the same ground or revelation that he refers to the theory of election to damnation.

"If God Almighty swears by his own life and immortal perfection that He has 'no pleasure in the death of a sinner, but rather that he should turn from his wickedness and live' . . . I am constrained to say that the doctrine of absolute reprobation, that is, of God's forming any persons with an express determination to destroy them . . . cannot be true."

II It was Biblical Theology

This is shown clearly in Simeon's loyalty to the work of the Reformers, as evidenced in the Thirty-nine Articles of Religion and the Book of Common Prayer.

He recognised that the evangelical emphasis in the Church of England belongs to its authentic tradition as a Reformed Church and that the foundations of that tradition go back through the centuries to the Apostolic Age itself. So he was fully at home in the Church of England; he loved its ordered life and liturgy, he respected its episcopal authority, and did his utmost to foster the fullest use of its Sacraments, as Sacraments of the Gospel.

This is a wide subject, and in illustrating the Reformed character of Simeon's theology I must limit the enquiry to three aspects of it, namely the three cardinal features of the Prayer Book and Articles:

(1) The sinfulness of our human nature and our unworthiness to approach the holy God. This is evidenced in the Prayer of Humble Access, as well as in the penitential opening of Morning and Evening Prayer, and in the Litany; and also in Article XV—"Of Christ alone without sin." But all, even the best, although baptised and born again in Christ, yet offend in many things; and "if we say we have no sin we deceive ourselves, and the truth is not in us."

So Charles Simeon wrote in the preface to his *Memoirs*: "There are but two objects that I have ever desired for these 40 years (i.e., since conversion) to behold: the one is my own vileness, and the other is the glory of God in the face of Jesus Christ. And I have always thought that they should be viewed together . . . by this I seek to be not only humbled and thankful, but humbled in thankfulness before my God and Saviour continually. This is the religion that pervades the whole liturgy."

CHRISTIANITY ON THE AIR



The Governor of N.S.W., Sir Eric Woodward, recently unveiled the Foundation stone of the Christian Broadcasting Association's new £60,000 studio and chapel at Five Dock.

New Church

The laying of the foundation stone of the new Avalon Presbyterian Church in George Street will be carried out on April 2 at 3 p.m.

Notable visitors who hope to be able to attend include Federal Member, Mr Wentworth, and Mrs Wentworth, Mr and Mrs Askin, Mr Chisholm and members of the Royal Australian Historical Society, Mr Alexander, president of the Union Club (from whose old building the stone is being used for the new church) the Rev. A. M. Stevenson, Rev. K. McAlpine and other church dignitaries. The Rev. and Mrs Gordon Powell also hope to attend the gathering, prior to their departure overseas.

BISHOP HUDSON CONSECRATED

Consecration of Sydney's new Coadjutor Bishop, the Right Reverend E. W. Goodwin Hudson, at Westminster Abbey last Friday, set Abbey officials a problem.

So many friends and members of his old congregation wanted to watch the colourful ceremony that the officials had to "beg" seats from two other bishops.

The bishops were consecrated by the Archbishop of Canterbury, Dr Fisher.

"Supporters of Bishop Goodwin Hudson out-numbered other guests by two to one," an Abbey official said.

"It was a spectacular exhibition of love and friendship," Bishop Goodwin Hudson, formerly vicar of Woodford Wells, said, "So many people attended that it was a bit embarrassing."

Bishop Goodwin Hudson's wife Edith, a doctor of medicine, and their son Peter, 24, were at the service.

Bishop Goodwin Hudson and his wife sail for Sydney on May 5 in the liner Oranje.

Letters to the Editor

S.C.M. AND I.V.F. IN STUDENT LIFE

Dear Sir,

For three decades the Inter-Varsity Fellowship and Student Christian Movement have existed parallel to one another in most Australian universities.

I.V.F. was formed in opposition to S.C.M.'s theological liberalism, and has remained conservative in its stress on such doctrines as the infallibility of the Holy Scriptures ("as originally given"). Each has had the support of leading Anglicans.

Meanwhile, in spite of significant differences between each other, the two organisations are today closer together. This reflects the greater agreement amongst most Christians than existed, say, 30 years ago.

Doctrinal differences nevertheless persist; so does the rift between the two student organisations, with consequent marring of evangelism and witness within the universities. At many levels in the life of S.C.M. and E.U. there is virtually no co-operation.

From many angles, it is to be earnestly prayed that, both in Australia and overseas, God will draw these organisations closer together, retaining what serves His purposes, discarding what conflicts with them.

Differences of emphasis exist between I.V.F. and S.C.M., I.V.F. stressing the need for personal faith and regeneration, while S.C.M. asserts the relevance of the Christian gospel to one's branch of learning and vocation, and to world affairs.

To quote Gabriel Hebert ("Fundamentalism and the Church of God," p. 27): "The one (S.C.M.) is seeking the salvation of the whole man, and of the social life in which he is immersed; the other, the entire conversion of the individual to God. Can they not come together, for the sake of what each has to give to the other, for God's glory?" For (op. cit., p. 16), those who believe that God has in Christ reconciled the

world to Himself can never accept final disagreement as the end of any controversy. We differ; but the Lord judges between us, and judges us, both now and in the day of His final Judgment. He is also the Reconciler, now, while there is yet time."

Doctrinal truths must certainly be protected; not neglected in a false search for unity; yet their significance must be seen in perspective at this time in history when the Church is being called to witness to its Lord, in unity, in the face of momentous evils.

Finally, what is the place of the Anglican Societies existing in at least five Australian universities? Has the Church of England, or a section thereof, the right to impede the workings of both I.V.F. and S.C.M. by forming a third organisation, of a sectarian character? Is our message the Christian gospel, or Anglicanism?

All these issues demand consideration, not only for the sake of unity amongst Christian students, but because they concern the life and mission of the Church in strategic institutions of modern society.

Yours sincerely,
Concerned Student.
Sydney, N.S.W.

PROPORTIONAL SYNOD VOTING

Dear Sir,

At the last Session of the Sydney Diocesan Synod an ordinance was introduced to provide for the proportional representation system of voting for the election of members of the standing committee of Synod.

After discussion Synod resolved that the matter be referred to a select committee which is to report back.

This select committee has met several times since Synod and has been giving detailed attention to the provisions of the existing elections ordinance, the proposed ordinance and various modifications that have been suggested.

The committee also has been considering the authorities deal-

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should 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.

ing generally with methods of elections and has received various suggestions from other persons.

I now write to mention that it will be appreciated if the committee might make it known through your paper that it is open to receive any written representations dealing with such matters from any other members of the Synod.

I am,
Yours sincerely,
W. L. J. Hutchison,
Secretary of the Standing Committee.
Sydney, N.S.W.

MEMORIAL TO S. H. DENMAN

Dear Sir,

You are doubtless aware that the death occurred recently of the Venerable S. H. Denman, who had been Rector of this Parish for 29 years, and in response to many requests, the Parish Council has approved of the launching of a memorial fund so that the many friends of the late Venerable S. H. Denman may have an opportunity of expressing their appreciation in some tangible manner of his work in this parish in particular and in the diocese in general.

Accordingly, I have been directed to ask that you be good enough to publicise the fact that a memorial fund for the late Venerable S. H. Denman has been opened and request anyone who desires to contribute thereto to forward their donation to the treasurer of the abovementioned church, the address being 90 Petersham Road, Marrickville.

Thanking you in anticipation,
Yours faithfully,
C. V. May,
Hon. Secretary, St. Clement's,
Marrickville.
Earlwood, N.S.W.

RISKS OF ALCOHOL

Dear Sir,

I read with interest the paragraph, "Risks of Alcohol," in your "Notes and Comments" of March 3.

After 30 years in our police force I had a great deal of experience of the inebriated driver and can state emphatically that any degree of drink taken by a driver makes him a menace and a potential killer.

In some European countries it is an offence for a driver to take strong drink of any description while in charge of a car. This has led to a greater control of this great problem by the police.

One of our greatest magistrates was the late Mr Giles Shaw, C.S.M., who persistently convicted drivers charged with driving under the influence, even if the evidence indicated they had only had a few drinks.

His contention was that they would be more or less under the influence irrespective of the amount of liquor imbibed, and

it was the duty of a driver to abstain from drinking liquor while driving.

However, another magistrate on most occasions gave the driver charged the benefit of section 352a of the Crimes Act, which while finding the offence proved does not inflict any punishment.

Years ago most Anglican churches had temperance societies and strong organisations to help counter the devastating inroads on our national life of the liquor traffic.

Statistics compiled by me prove that 85 per cent of crime has its origin in unlawful acts committed by persons under the influence of liquor, some 75 per cent of family trouble I attended was from the same cause and cases of neglected children and juvenile delinquency showed a majority verdict of the same cause.

What is the Church of England doing about it? Education of the young is particularly necessary on this social and economic evil.

I was very pleased to hear, when speaking at a Baptist church that they possessed a strong organisation of youth pledged to temperance.

It was a very great shock to me when a visiting American, Dr Ivy, was trenchantly attacked in the Press and on television for speaking the truth about the drinking habits of our city. I recognised it as the plain truth after 30 years' experience among the victims of the liquor traffic; so why do these critics shove their head in the sand and ignore this great evil?

Yours faithfully,
Elton Lewis,
Balmain, N.S.W.

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(Editorial, continued from Page 2, Column 2)

hered to his line vis-a-vis the Articles but in practice neglects their teaching entirely and teaches such laymen as are disposed to listen that they are unimportant and of no real authority.

It happens that the Anglo-Catholic party has increased greatly in numbers and influence since the middle of the last century, and that there is also a large party of "Central" churchmen which sympathises with them to some extent and is in favour of their continuance within the Church. This means that a majority of members of the Church of England is either opposed to the teachings of the Articles or opposed to those teachings being stressed.

Facts like these show that a plea like that of Dean Matthews (reported in the last issue of the "Record") for revision of the Articles is unrealistic. What one group of Churchmen wants is that they should disappear completely; what Evangelicals want is that they should again become in practice what they have never ceased to be — in theory — the official statement of the teaching of the Church.

The question of the Thirty-Nine Articles, therefore, will not be settled by conferences about what revised statement the Church is going to make on various doctrines. It is really just one branch of the unresolved conflict between Reformed and medieval doctrines and practices within the Church of England.

It is for the Evangelical to emphasise and stress his loyalty to the authorised formularies of his Church, and to strive earnestly by faith once delivered to the saints, so that Scriptural principles, and with them the Thirty-Nine Articles, may again prevail.

Evangelical research trust at Oxford

Appointments to the new evangelical research centre at Oxford have been announced.

The Rev. R. J. Coates, at present Vicar of Christ Church, Weston-super-Mare, and lecturer in Christian Worship at Tyndale Hall, has accepted the Council's invitation to become Warden.

The Rev. Dr. P. E. Hughes, now Lecturer in charge of Mortlake Parish Church, editor of "The Churchman," and well-known as a translator and as the author of numerous articles, has consented to work with him.

They hope to begin work this summer.
The Rev. Dr. J. I. Packer, while continuing to live and work in Bristol, will give two days a week to literary work at the centre, which is at 131 Banbury Road, Oxford.

Notes and Comments

MASS EVANGELISM . . .

Our readers will be interested in Dr Billy Graham's comments on mass evangelism, reported elsewhere in this issue. Most Christians will agree with him that this form of evangelism is probably not the ideal method of proclaiming the Gospel. Evangelism through the local Church is the most Scriptural and natural way of winning people to Christ.

At the same time we must bear in mind that we are not living or witnessing in an ideal world. There are many people who are left quite untouched by a local effort, for a variety of reasons, who can be attracted by a large-scale campaign centring round one main personality. We live in an age of personality-cults, mass advertising campaigns and great rallies, and if the Holy Spirit uses these means we would be sinning against God to refuse to use them.

The best way, surely, is to engage continuously in local Church evangelism, but when the opportunity for a more concentrated, large-scale effort comes, to seize it. It is not for us to lay down conditions for the work of the Holy Spirit in human hearts.

DIOCESAN CONVENTION . . .

We also publish in this issue an announcement about the first Sydney Diocesan Convention, to be held at "Gilbulla" during Anzac week-end.

The value of spiritual conventions and retreats of this kind has been widely accepted and proved among Evangelicals since the beginnings of the Keswick movement (and, in fact, before: the old American camp-meeting was perhaps the earliest direct ancestor of the modern convention). Up till now they have usually been on a parochial or at best semi-official level.

This Convention will be official — authorised by the Archbishop and arranged by a Committee appointed by him. Its success will not only mean that there will be a strong incentive for future Conventions of this type, but may help to persuade other Dioceses within the Anglican Communion to do likewise — to the spiritual advancement of those taking part.

CHURCH SCHOOLS . . .

Few intelligent Church people can be very satisfied with the existing state of Church schools. "The Australian Churchman," the organ of the Church of England Men's Society, has uttered some trenchant words about them — particularly in the light of their rumoured seeking for Government subsidies.

The article points out that though founded as Church instruments their high fees prevented most Church people from using them, and that pressure from parents and old boys has steadily curtailed their religious character. "In fact, the Church has been steadily losing control of its schools."

The article further claims that seeking Government aid will amount to a demonstration of their failure to instil loyalty among their old boys (many of them men of considerable substance) through conventional "decency."

"Should such a proposal come before Anglican synods," the article concludes, "it would be the opportunity for us once more to gain control of our schools and insist that so great a heritage is primarily for the faithful and not for the humanist, however decent he might be."

WHEN IS A GAME NOT A GAME?

Answer: when 150 police have to be stationed at the grounds where a Test match is being played (in the West Indies) for fear of riots.

Incidents like this — and they are numerous — help to remind us that sport is not a panacea for international strife. In fact, it often exacerbates national differences. Quite apart from the stress in the Press on minor pin-pricks such as whether an English umpire should have given an Australian batsman out, our natural desire to be top-dog and to win makes it hard to take the loss of an international sporting event.

Unregenerate goodwill and sportsmanship is not a hard-wearing commodity. Bitterness and strife over such intrinsically unimportant matters as which team of eleven men wins a game with a bat and a cricket ball are as good a demonstration of original sin as any we know.

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Sydney Audience hear reports on India, S. America

A capacity crowd filled the floor and galleries of the Chapter House, Sydney, on Monday, March 21, when Bishop Marcus Loane and the Reverend Alan Yuill gave up-to-the-minute reports on the missionary situation in India, Pakistan, Nepal, Afghanistan and South America.

Mr Yuill recently visited South America under the auspices of the South American Missionary Society; Bishop Loane recently spent three months in India and nearby countries.

MISSIONARY OBLIGATION STRESSED

The Archbishop of Sydney, the Most Rev. Hugh Gough, chaired the meeting and welcomed the speakers. A feature of the meeting was the large number of clergy present.

Mr Yuill, who spoke first, has just completed a six months' tour covering 4,000 miles, of Chile, Argentina, Peru, Paraguay and Uruguay.

South America, which is almost twice as large as Australia, is virtually an unknown continent to the average Australian, Mr Yuill said.

It exhibits the extremes of luxury and poverty. Mr Yuill himself saw such contrasts, especially in Peru, a land which is said to have known Christianity for 400 years. However, this Christianity was established with the sword and scarcely touched the heart.

We should not regard this continent as the private preserve of the Roman Catholic Church but as an evangelistic field, Mr Yuill said.

In many ways the work of the Church of England there was quite inadequate. The lack of even basic equipment was heart-rending. Climatic conditions which made the work extremely difficult, especially as the missionary was just as prone as anyone else to catch the diseases abounding in many areas.

However, Mr Yuill was able to tell of many trophies of the grace of our Lord. He paid high tribute to the work of the only Australian S.A.M.S. missionary, Kevin Bewley.

Evil one at work

Chile had the framework of an indigenous Protestant church, largely because of the work of the Rev. Tony Barratt. However, Mr Yuill said, this was almost the encouraging feature of the work of the Church of England in South America; the evil one was at work attempting to frustrate the work of God.

Bishop Loane told of his journey through India, Pakistan, Afghanistan and Nepal, where he spoke at a series of conferences arranged for native pastors.

The Bishop visited some theological and Bible colleges and university colleges, and saw much of the work of the Union of Evangelical Students in India, which largely corresponds to I.V.F. here.

He also met nearly every Australian C.M.S. missionary in India and Pakistan; Bishop Loane

C. H. Nash Memorial hall is dedicated

"The joyous fulfilment of a great and cherished vision" was how the Rev. J. W. Searle described the C. H. NASH MEMORIAL HALL at the dedication service held at the Melbourne Bible Institute, Armadale (Vic.) recently.

Mr Searle, who succeeded the Rev. C. H. Nash as principal of the Melbourne Bible Institute, said that two years ago the Institute Council was "almost appalled" at the task that lay ahead.

Expanding student enrolment made further accommodation a matter of urgency.

Mr Searle was addressing a crowd of more than 1,000 present and former students and friends at the opening ceremony of the capacious and attractive new Memorial Hall erected on a site recently purchased in Munro Street.

This is just south of the main Institute buildings in Kooyong Road, Armadale.

Mr Searle said he considered the new building a fitting

memorial to the Rev. C. H. Nash, because it would be used primarily to teach the Word of God, so preparing young men and women to become ambassadors of the Lord Jesus Christ.

The library (which forms the third section of the hall, adjacent to the main lecture hall) was a most valuable acquisition.

It was a reminder of the devotion, hard work and efficiency of the first M.B.I. principal (Mr Nash), who believed that nothing was too good for God's service.

Influence on youth

At the start of the service, the president of the Institute Council, Mr A. E. Coombe, said that in his experience there was no man who had had such influence on young men and women as the late C. H. Nash.

Responding on behalf of his mother and members of the fam-

ily present, the Rev. L. L. Nash, Rural Dean of the City of Melbourne, said that the determinative influence of his father's life was seen not in the tempest-tossed period of his earlier years, but in the serene Christian man of mature years, able to comfort others in the faith.

In a gracious gesture of appreciation, Mr Nash handed to Mr Coombe, for the institute records, the Bible and M.B.I. Prayer List used daily by his father in the closing years of his life.

Mr Nash was followed by Bishop Donald Redding, newly appointed Bishop Coadjutor of the Diocese of Melbourne.

Bishop Redding said that, in honouring the memory of a great man, nothing could do more to extend the Kingdom of God than that people should love to read their Bibles.

Three watchwords of St. Simeon

Bishop Donald Baker was in reminiscent mood as he delivered the closing address, recalling his lifelong friendship with Clifford Harris Nash, whose early home training stood him in good stead when, as a young student, he faced the devastating assaults of materialistic philosophy at Cam-

(Continued on page 7)

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Charles Simeon's sermons

LET WISDOM JUDGE, by Charles Simeon. Inter-Varsity Fellowship, London, 1959. Pp. 190. Sterling Price 9/6. A series of Sermons.

This is a book to be read by all who call themselves "evangelical," for it reveals evangelism at its truest and best. It shows Charles Simeon as a preacher faithful to the Bible and loyal to the Church of England and the Book of Common Prayer.

Many of our modern preachers can learn much of the use of the Prayer Book from these sermons.

Some should note his deploring of "jest, comical comparisons, quirks and extravagancies" by "impertinent preachers."

His "Hints on Writing Sermons" are invaluable. "The Churchman's Confession," a sermon on the General Confession, and another on "The Uses of the Law" will provide much food for thought for those who affect to belittle preaching on such subjects.

"The Nature and Necessity of Regeneration" on the other hand, deserves to be studied by those who hold extreme ritualistic views on baptism.

This is a book to be treasured by clergy of all schools of thought.

It is also one to be read by laymen who value preaching and who wish to learn more of the art of getting the most out of the sermons they hear. "Directions How to Hear Sermons" will be most helpful to any earnest church member. You must buy this book!

DAVID G. LIVINGSTONE.

THE CHURCH, MARRIAGE & THE 20th CENTURY. by A. P. B. Bennie, M.A. Anglican Truth Society, Sydney, 1959. Pp. 75. 5/-.

This booklet is somewhat like the curate's egg, "good in parts."

While the author has obviously been the victim of inefficient proof-reading in a number of places, yet the difficulty experienced in understanding the author's meaning would, in some other places, seem to be due to an unusual form of sentence construction.

He also uses many words that will cause the average reader to reach for a dictionary.

There are some assertions in this booklet, for example the assertion (page 15) that "problems stemming from marriage and sex are the greatest single cause for the abandonment of

churchmanship from the ages of 15 to 50," which are open to question.

Chapters 4, 5 and 6, however, contain some valuable information and show that the author has done some careful thinking around the subject matter of these chapters.

G. BEATTY.

THE OLD TESTAMENT AS WORD OF GOD, by Sigmund Mowinckel (Abingdon Press, 144pp., 23/9 Aust. Price).

This translation of Professor Mowinckel's book (originally published on the Continent in 1938) is very welcome indeed. Mowinckel is one of the great names among the Scandinavian Form Critics, and when a scholar of his eminence addresses himself to the task of examining the problem of revelation in the O.T. his words deserve close scrutiny.

Among the many excellent features of this book mention must be made of the spirit of deep reverence which characterises the author's handling of his theme and his clear recognition of the place which the O.T. must have in the experience of the individual Christian and in the testimony of the Church as a whole.

Perhaps no higher praise of this book could be given than to say that it has the effect of driving the reader back to the O.T. with a renewed zeal for its message and fresh insights as to how it bears its witness to Christ.

At the same time there is much in the book that does not satisfy the reviewer. Mowinckel's criticism of certain fundamentalist theories of inspiration leads him to adopt a position which is far from satisfactory. Believing that the N.T. freely criticises the theology of the O.T. (he grounds this view solely on Christ's words in the Sermon on the Mount and Paul's attitude to the Law of Moses) he not only finds scientific and historical inaccuracies in the O.T. and evidences of "cultural limitations" in its thought and literary forms but he also believes that there are theological errors in the O.T. which make it necessary for us to hold that there are "breaks" in the testimony of revelation.

Nevertheless Mowinckel endeavours to retain the whole O.T. for the use of the Church by concluding that some parts are of value only as evidences

of the incapacity of some writers to receive the revelation of God adequately.

When one links this general thesis with the author's plea for a recognition of the place of the Apocrypha in historic revelation and his discussion of comparative religions in chapter 14 the shortcomings of the book, from the point of view of reformed theology, are clearly manifest.

BRUCE L. SMITH.

ST. STEPHEN AND THE HELLENISTS IN THE PRIMITIVE CHURCH, by Marcel Simon. London, Longmans, Green and Co., pp. 130. English price 15/.

There can be no doubt that St. Stephen, the group of Hellenists he represented, and the theology he held, were of first-rate importance in the development of the early church.

Here, in fact, is to be found the seed of the whole gentile mission. All too little attention has been paid to this Hellenist element in the first days at Jerusalem and to its influence.

Dr Simon, of Strasbourg, has contributed a valuable little book in which he discusses again "Who were the Hellenists?" Stephen's trial and its influence on the Hellenist mission (notably to Antioch), the theology of Stephen's *apologia* (especially his conception of Israel and of the Messiah) and Stephen's inheritance in the ancient church.

Those who have read William Manson's book on the Epistle to the Hebrews, especially the chapter on "Stephen and the World-Mission of Christianity," will find further food for thought in Simon. Those who have studied the Acts of the Apostles with, say, Lake and Cadbury's commentary or that of F. F. Bruce, will take up Simon's book with added interest. It is a keen and critical study, which students of Christian origin should not miss reading.

It is interesting to note that Simon takes account of Dr Alan Cole's important monograph on "The New Temple." He agrees with the latter's "very accurate remark about Stephen: 'He taught a supersession of the Temple made with hands in favour of some other form of worship, which is not directly particularised in his speech but is analogous to the Tabernacle worship and is connected with Jesus of Nazareth.'"

Simon dissents from Dr Cole, however, where the latter says

that Stephen, "as a good Jew," must have expected some sort of fulfilment of the promise that a Son of David would build God a house. "We lack, at the very least, a definition of a good Jew. At any rate, if we judge him by the standards of official Judaism, whether Sadducean or Pharisaic, and if we consider what happened to him, he most certainly was not a good Jew. He is to be understood against the background of sectarian or marginal Judaism, rather than in the light of later Christian thought."

D. W. B. ROBINSON.

RISEN INDEED. Studies in the Lord's Resurrection. By G. D. Yarnold. Oxford University Press, 1959, pp. 134. Aust. price 15/9.

This study in the Resurrection appearances of our Lord (to which is added six appendices on more technical points in the narrative) is at once critical and devotional.

It is a reverent and careful attempt to expound from the scriptures the nature of the resurrection and the faith evoked by an understanding thereof.

The attempt is not, however, wholly satisfactory. For instance, in discussing the angel(s) at the tomb, Yarnold says, "In this narrative . . . angelic appearances are a kind of personification, or projection, of the spiritual apprehension of truth" (p.17).

To be convincing, it must be shown that the biblical writer shared this conception; can the author do this? His problem returns on pp 26-27. If the converse which Mary Magdalene had with the angel "is wholly within her own mind," as Yarnold avers, what ground is there for taking the subsequent appearance of Jesus as objective?

The author's whole concept of faith, especially as discussed on pp 64-66, is not a little confused. However, the discerning parson, looking for a fresh treatment of the Easter story for a series of sermons he is preparing, may well find much help in this book.

D. W. B. ROBINSON.

THE MINISTERS' MANUAL. Compiled and edited by the Rev. M. K. W. Heicher, Ph.D. Doran, 1960.

The manual, which is set out as a study and pulpit guide for ministers, is the thirty-fifth annual issue of what is described as a "Ministers' Tool."

It contains clergy helps, questions on religion and life, themes for vital preaching, outlines of sermons for special and other occasions, missionary messages, messages for juniors, a section on hymnology and Sunday School lessons.

The special topics are well indexed with scriptural references. While it contains an ecclesiastical calendar for the year, its outlines are for non-Anglican services with an inevitable American touch. There are a number of apt illustrations and sayings from well-known authors.

Some no doubt will find it useful as a supplementary aid for preaching and devotional addresses, and for this purpose it might be recommended, but it can scarcely take the place of the hard way of preparation in the preacher's study. As a book of reference, perhaps! (The Warrack

Lectures on preaching, for instance, issued regularly and delivered by well-known world preachers, give no place to easy sermon preparation.)

R. B. ROBINSON.

THE MYSTERY OF SUFFERING. by Hugh Evan Hopkins. I.V.F., London, 1959. Pp. 126. Aust. price, 6/-.

This small volume tackles a problem which has proved an unanswerable enigma since the dawn of time.

Because of this, the author is careful not to propound his own theories as to the place and purpose of suffering. To him, the Scriptures must be the sole yardstick of measurement. His answers are carefully documented and supported by the Word of God. The book should prove of real value to all who are interested in this great mystery.

D. R. S. BEGBIE.

WHAT DO WE OWE TO THE REFORMATION? by the late Bishop J. C. Ryle. Church Book Room Press, London, 1959. Pp. 16.

This is a timely re-print from the writings of Bishop Ryle.

He reminds us that the Reformation brought deliverance from religious ignorance and spiritual darkness, from superstition and tyranny. Positive blessings resulted also in our ability to read and use the Bible, in the knowledge that we are justified by faith, in our right approach to worship. This booklet should be read by all.

J. R. NOBLE.

OUGHT SUICIDE TO BE A CRIME? Report of a Committee set up by the Archbishop of Canterbury. Church Information Office, 1959. Pp. 56. English price, 2/6.

This pamphlet will disappoint Australian readers.

Firstly, because it is an appeal for reform of the English law re suicide and is irrelevant to Australian conditions.

Secondly, typical of its approach is its ambiguous draft funeral service which is adapted for "modern conditions" by omitting all reference to the sure and certain hope of a Christian — yet the presence of the parish clerks is still assumed.

B. J. SKELLETT.

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LOVE'S LANGUAGE, by John Deane. S. John Bacon, 1959. Pp. 51. Aust. price 6/-.

Meditations on Divine Love's Choicest Words. A profound book, its thoughts prayerfully and simply expressed, bringing the reader into a close fellowship with the One Who is Love.

Mr Deane's deep experience of his Saviour is revealed throughout the pages of this book and this, together with the beautiful illustrations, refresh the reader for the daily task.

NORA DILLON.

Port Hedland Prospects

After three years at Port Hedland, the Rev. D. Douglass has offered to remain for a further 12 months until he can be replaced by another B.C.A. man in Priest's Orders.

Both places are in the scheme of aid promised three years ago when the Bush Church Aid Society and the Brotherhood of the Good Shepherd were called upon to extend their contribution of men for the Church of England ministry in outback areas.

After the initial enthusiasm shown by the Church in Australia, the support promised has not been so enthusiastically followed, except in a few Dioceses and Parishes.

Further development will only be possible with men in Priest's Orders offering to serve for a period of three to five years. The financial aid of Diocese and Parishes is needed to replace vehicles and pay travelling expenses as both organisations undertake the task for the whole Church.

Psychology Professor Preaches at Trinity

The newly arrived Professor of Psychology at the University of Adelaide, Dr Malcolm Jeeves, was guest preacher at Holy Trinity Church, North Terrace, Adelaide, last Sunday week at a service attended by 702 people.

The service was specially for students; many students and representatives of student societies were present. It also marked the beginning of the Adelaide Festival of Arts.

Dr Jeeves recently arrived from Leeds University; he met the Rector, the Reverend Lance Shilton, when they were at Cambridge together some years ago.

He gave a clear-cut witness to his own faith in Christ as his Saviour and Lord, and advised new students not to neglect a faith to live by. Referring to the Arts Festival, Dr Jeeves warned that in the riches of art, music and literature it was easy to become confused.

Anglo-Catholic reviews possible Church union

The Reverend Dr Gabriel Hebert, S.S.M., of St. Michael's House, Crafrers, South Australia, has reviewed the report of the Joint Commission on Church Union set up in 1957 by the Congregational, Methodist and Presbyterian Churches in Australia, in the "Church Times."

Dr Hebert, who is one of Australia's foremost Anglo-Catholic scholars, says:

"The first report is presented to, and will be considered by, the appropriate authorities in these three Churches; it is published for study by members of those Churches, and 'in the hope that its publication will excite interest in wider circles than that of ecclesiastical courts.'"

"To many of us it seems that this is an ecumenical document of first-rate importance, because it approaches the problem of Church union, not by coming as quickly as possible to questions of ecclesiastical organisation, but by going to the root of things and dealing at length with the common acceptance of the Church's faith, on which alone Christian unity can rest."

"Hence the report begins with the words, 'What is the Church's Faith? Where is it to be found? There are historic statements of this faith: (i) in the holy scriptures; and here attention is directed to theological statements in the form of a credo, as in Deut. vi, 20-24; xxvi, 5-9; Josh. xxiv, 2-13, which 'recapitulate the great saving acts which brought the community into being; and in the New Testament, where 'the gospel, the message preached (kerigma), set forth God's fulfilment of his promises.'"

"Then (ii) there are the creeds of the Church, beginning with the baptismal confessions of faith and going on to a Te Deum, which is a creed in the form of a hymn, and a Nicene Creed, designed to state once and for all the basis of a true Christology; these three instances stand for baptismal requirements, regular worship and the guardianship of the true faith."

Reformation Confessions

"Then comes the formulation of the canon of scripture as the testimony to the divine-human events in which God had decisively spoken; while the creeds point to the reality of which scripture speaks."

"And then (iii) there are the Reformation confessions, which 'supplemented without setting aside the existing creeds,' and asserted the validity of those creeds in the situation of a later time. Here the report speaks of the traditions of the three Churches concerned, two of which stand on a 'Reformed' basis, while the third derives from the Evangelical movement belonging to the situation of the eighteenth century."

"Thus it is stated, these three Churches stand together within the Great Tradition of the Faith. 'They have no desire to be 'pan-Protestant' or 'liberal-Pro-

testant.' In these days, they say, we have regained a more truly biblical perspective, and together with all our fellow-Christians we have to face a secularised world and are committed to a world-mission—'we in Australia particularly in the Pacific islands to our north and north-east.'"

"It is possible to find fault with this report over a few minor points, which need not here be specified; but there is nothing in them to detract from the general judgment of it as a quite superb document, which deserves to become widely known far outside the country of its origin."

"It is of special value for Anglicans, for we are liable to fail to make the special emphasis which is made here on the confession of a common faith, and too ready to think that in this matter of reunion the sole important issue is that of Church order."

Memorial service to late Bishop Hilliard

A memorial service to the late Bishop W. G. Hilliard will be held in his former parish church, St. John's, Parramatta, on Sunday evening, April 10.

The preacher will be Archdeacon R. B. Robinson, who was ordained with the Bishop.

C. H. Nash Memorial Hall (from page 5)

bridge in the 1880s, at a time when Darwinianism had become strongly entrenched.

The lifetime influence of the Rev. Chas. Simeon, who exercised an immensely powerful ministry for more than half a century at Holy Trinity, Cambridge, was seen later in Bishop Handley Moule, and through him passed on to C. H. Nash, Bishop Baker said.

Simeon had three watchwords, which were reflected in the teaching of his spiritual "grandson." Humble the sinner, Exalt the Saviour, Strive after Holiness.

C. H. Nash became a great lover of the Bible, a great man of prayer, and a great winner of souls. He was a wonderful teacher and a greatly gifted preacher.

Bishop Baker recalled an address given by Mr Nash in St. Paul's Cathedral, Melbourne, on a Saturday afternoon in September, 1902, which he considered the finest sermon he had ever heard.

"With C. H. Nash there was a profundity of thought," he said, "a clarity of exposition based on the Greek text, and a touch of emotional power which is a mark of a real teacher. He, being dead, yet speaketh."

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Headmaster.

SYDNEY DIOCESAN CONVENTION

The Archbishop of Sydney, the Most Reverend Dr H. R. Gough, has authorised the holding of a diocesan convention at Gilbulla, the Church of England Conference Centre at Menangle, during the Anzac holiday weekend, April 22 to 25.

The Archbishop has appointed a small committee to be responsible for the arrangements; the chairman is Archdeacon R. B. Robinson.

The convention is designed to deepen the spiritual life; it will be open to adults only. It will be a counterpart to the diocesan picnic and will provide an opportunity for Church people throughout the diocese to meet in Christian fellowship and study the deeper things of God.

Bishop Loane will chair the convention. On his recent visit to India, Pakistan, Afghanistan and Nepal, the bishop conducted many similar conferences for national clergy and Christian workers.

Each evening the bishop will give a devotional Bible reading. One session of the convention will provide for discussion of many topics of interest to Church people.

Discussion topics

Topics to be discussed will include: "What is involved in being a Christian?", "How should Sunday be observed?", and "Toward a more friendly Church."

A panel of speakers has been chosen to lead these discussions and to give the evening addresses. They include Archdeacon Graham Delbridge and the Reverend John Reid.

In the evenings, subjects to be dealt with include: "How can I know the love of God?" "Can a Christian be perfect?" and "Going all the way?"

The tariff will be £3, which will cover meals and accommodation from Friday evening dinner to Monday evening tea. Application forms are obtainable from the Public Relations Officer, Diocesan Church House, George Street, Sydney.

Little Enthusiasm for United Church

The reluctance of Nonconformists to pursue the ideal of a united Free Church of England was criticised on Monday by Dr Leslie Cooke, associate general secretary of the World Council of Churches.

Dr Cooke, who was for seven years general secretary of the Congregational Union of England and Wales, blamed Free Churchmen for their reluctance "resolutely to pursue the goal of building a Church of the Christian faith as it has been brought

to us and illuminated for us by the Reformation and the Evangelical Revival."

"What a paradox it all is! I suppose that there never was a decade when more conversations about union were going on simultaneously in these islands than this past decade. Yet I have the impression that the likelihood of union is further away—certainly among the Free Churches—than it was 40 years ago."

"When discussions and negotiations break down, there seems to be a reaction into a more ardent denominationalism. It is, I think, to be regretted that the unfruitful outcome of negotiations between the individual Churches, or attendance upon the outcome of conversations which are continuing, should weaken the resolution for pursuing and manifesting in recognisable, identifiable form the union of the Free Churches of England."

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Personal

The Reverend G. H. Codrington, Vicar of St. Andrew's Brighton, Melbourne Diocese, has accepted the invitation of the Archbishop of Melbourne to become Archdeacon of Kew. He will be collated at Evensong in St. Paul's Cathedral on Thursday, March 31, at 5 p.m.

The Reverend G. S. Clarke, Curate at St. Swithun's, Pymble, Sydney Diocese, has been appointed Curate-in-charge of the provisional district of Keiraville, in the same Diocese. He will remain Executive Editor of the "Church Record."

The Reverend K. R. Le'Huray, Curate in charge of Sefton and Chester Hill, Sydney diocese, has accepted nomination to the Parish of Leura, in the same diocese.

Chinese Christians to return to China

Secretary General Suwito Kusomowidagdo, of the Foreign Affairs Department of Indonesia, has announced that the Red Chinese Government is sending four ships to Djakarta which will be used to transport overseas Chinese back to the China mainland.

Many Christian Chinese are among those who will be returning to the mainland.

They were won to Christ during the ministry of Dr John Sung in Indonesia.

This seeming tragedy may also be seen as a further opportunity for the witness of the Gospel to be felt in Red China. Christians throughout Asia are praying that God will use these Christian deportees to bear witness effectively behind the bamboo curtain.

Deaconess service, prayer conference

The annual service of the deaconess institution will be held in the John Francis Cash memorial chapel at Moore College at 12 noon on April 11. This will be followed by a luncheon at Deaconess House. All are welcome.

Realising that where prayer focuses, power falls, the head deaconess invites all interested friends to join a prayer conference at Deaconess House on Saturday, April 9, at 2 p.m.

B.C.A. Hostel for Darwin

The Bush Church Aid Society is negotiating with the Northern Territory administration on a proposal to establish a hostel for children in Darwin. The problem of accommodating children from outlying places has greatly exercised the minds of those interested in the development of the Territory for many years.

Money to build the hostel can be secured from the administration, but running costs are high. About £56,000 will be needed for the building alone.

The Bishop of Carpentaria has consented to the plan.

The B.C.A. organising missioner, the Rev. John Greenwood, would like to hear from a married couple and single people who are prepared to accept the challenge to work at the hostel.

Comment on Carshalton

The Bishop of Southwark's recent action at Carshalton has been criticised by members of the Annunciation Group, an extreme Anglo-Catholic group formed in 1955 to oppose recognition of the Church of South India.

Their letter says: "Like thousands of others before and since, I was ordained in the belief that I am a Catholic priest, and only secondarily an Anglican."

"The permitted use of the Missal has been strengthened by the doubts about the canonical authority of the Book of Common Prayer, even of the 1662 edition, and the fact that, as the late Bishop Blagden (of Peterborough) once agreed, 'there is definitely a case for the use of the Missal.' We would go further, and contend that the Missal is our only canonical book."

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VALUE OF MASS EVANGELISM

American evangelist, Billy Graham, evaluating his career over the past decade, says he has concluded that mass evangelism "is not the most ideal method of proclaiming the Christian message."

However, the technique still is important because the "conscience of the community" can be deeply stirred through such campaigns.

Dr Graham, for whom such mass evangelistic techniques have become almost a personal trademark, expresses his views in a recent issue of "The Christian Century," an undenominational weekly published in Chicago.

His article was one in a series on "How My Mind Has Changed."

"I have come to face realistically the results of mass evangelism," Dr Graham wrote.

"There are many methods that the Church can effectively use, and mass evangelism is only one of them. Yet it is an important one."

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EIGHTIETH YEAR OF PUBLICATION

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"TODAY'S MISSIONARY TASK"

At a recent large gathering in the Chapter House, St. Paul's Cathedral, Melbourne, the newly appointed Federal Secretary of the Church Missionary Society in Australia, the Rev. A. J. Dain, spoke forcefully on the task of missions facing the Church, especially in its outreach through the Church Missionary Society.

Mr Dain opened his address by reference to the words of our Lord—"I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."

"THREE PARTICULAR EMPHASES"

"For an adequate understanding of the background of this task and all its implications, we may keep in mind three particular emphases," he said.

"The first is the political uncertainty of the day. In all of the fields where C.M.S. has been privileged to work these past 150 years—Egypt, China, Malaya, East Africa—we can see something of the implications of this political uncertainty. Aggressive nationalism and, thinking in terms of Asia, atheistic Communism, are just two of the factors in this situation.

"There is a second factor we need to take into account—the resurgence of many of the ancient religions of Asia. There was a time when people felt these religions were losing their grip and becoming decadent, but over the past five years we have seen a remarkable resurgence of all the major religions of Asia—Buddhism, Hinduism, Shintoism and, while it would be unwise to ever think of Islam as a decadent religion, there is the clear evidence in recent years of a new upsurge of missionary crusading on the part of Islam.

Buddhists, march

"In 1956, in Rangoon, there was held a great Buddhist Congress at which not only the faith was discussed, but also plans for the conquest of the world. As a result of that congress, Buddhist missionaries have been sent to many parts of the world. There are regular meetings of Buddhists in the London University, there is a large Buddhist colony in Western Germany and Buddhism today is on the march as a major missionary force.

"A friend of mine visiting Ran-

goon recently went to see the Buddhist headquarters building about 10 p.m. one night. Normally, one would have expected this many-storeyed building to be in darkness, but he found that from every window light was blazing. On making enquiries, it was revealed this building was being used by the Buddhists for printing their literature to send around the world and throughout 24 hours of the day the printing presses were at work.

"Tens of thousands of Hindus in India have been received into the Buddhist faith.

"As missionaries engaged in the work of the Church today in the lands of Africa and Asia, we are swimming against the tide.

New Situation

So much missionary work of the West in the past 50 to 100 years has been done on the wave of political, economic and cultural expansion. Today, that situation is entirely changed. No longer has the white man prestige in Asian and African countries, and the recent happenings in South Africa will only add fuel to the fire in the rest of the Continent of Africa. Yet in the face of all these difficulties, the word that I believe would come to us is this: "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." The wind of Nationalism is blowing across Africa and Asia today, the clouds of Communism are gathering over these same continents, and yet today is a day of opportunity.

"If you are looking for security, then don't go to the mission fields. If you are looking for opportunity—fraught with diffi-

Please turn to page 8

MRS. GOUGH CUTTING THE CAKE



Mrs H. R. Gough, wife of the Archbishop of Sydney, cuts the birthday cake at the third annual rally of the Ladies' Auxiliary of the International Friendship Centre, Drummoyne, N.S.W., and the eighth birthday of the centre, on Saturday, March 19.

C.M.S., A.B.M. Join in Hobart Convention

In conjunction with the Overseas Department of the Diocese of Tasmania and the Australian Board of Missions, the Church Missionary Society recently opened a successful convention in Hobart.

The main speakers were Archdeacon George Pearson and Archdeacon Lionel Bakewell, of Tanganyika, on behalf of C.M.S., and Canon H. Palmer on behalf of A.B.M.

"The Winds of Change" are beginning to blow hard in Africa today and with the possibility of independence close at hand, the African people are beginning to awaken to national and political opportunity," Archdeacon Pearson said at the opening session of the convention.

"Outward growth in the form of pastoral extension was one of the signs of the Holy Spirit's working in the diocese of Central Tanganyika," Archdeacon Pearson said.

In the past five years, the diocese has seen a tremendous spiritual awakening. This is best demonstrated by the situation with regard to the Parish of Mwapwa.

This parish, in 1955, had one pastor with the oversight of 25 churches. As a result of a spiritual awakening to the reality of a personal experience of the power of the Holy Spirit and a personal dedication to the command of Christ, first of all in the pastor and then in the members

of his church, that one parish has, by 1960, been divided into six parishes with five pastors and 100 churches.

Besides being responsible for the maintenance of their pastor and parishes generally, there is a 20 per cent assessment for the needs of the diocese.

In the diocese as a whole, there has been a growth in spiritual depth as the African clergy and people accept the responsibility for the evangelisation of as yet unreached tribes.

There has also been what Archdeacon Pearson called "a growth upward" as Africans take more and more responsibility. This is further emphasised by the appointment of an African assistant bishop as well as archdeacons and rural deans.

Of the 104 clergy in the diocese, 80 are African.

Archdeacon Bakewell, also of East Africa, said that the role of the Church was to provide men of ability and integrity for national leadership by means of Christian education.

"It is essential that Christian leaders be trained for public and parliamentary leadership."

Canon H. Palmer said that

CONFERENCE DECISIONS

An official report of the recent National Conference of Australian Churches will be published soon.

The conference resolved that the Federal Government should raise its contribution to programs of international aid and seek ways of supplementing food supplies in areas of malnutrition.

The conference asked the Federal Government to raise its contribution to programs of international aid.

Also recommended to the Australian Council is "that it urge the Federal Government to continue to seek ways of using food surpluses to supplement the food supply in areas of malnutrition."

"This should be done in ways which will not cause undue interference in the commercial life of these new nations whose food exports are a vital element in their economic development."

A resolution on immigration says, "This conference urges the Commonwealth Government to negotiate bilateral agreements between Australia and non-European countries whereby each party agrees to admit specified numbers of each other's citizens, such agreements to be publicly endorsed by Parliament."

Please turn to P. 7, C. 1

APRIL 14, 1960

Our New Hope by the Resurrection

An Australian Bishop writing in his diocesan magazine this month says "The question that has been puzzling me is, 'What is the use of death?' 'What part does it play in the economy of life?' 'Where does it fit in the universe which in every other way is so rational?' I do not pretend to know the answers to these questions..."

Death is indeed an abnormality in life. Most of the experiences of life are joyful and beneficial, but pain and death are an exception. We recognise death as an alien thing. It is not willingly accepted. Not only do we all die, but we all have to die.

The Bible makes very clear why the ugly thing of death is present in our experience. It is the penalty of man's rebellion against God. In spite of a clear warning that disobedience would bring death, man disobeyed and was involved in death (Genesis 3:3). "The wages of sin is death" (Romans 6:23).

Physical death is only the outward and visible sign of that spiritual curse of eternal death which those who turn from God bring on themselves. As we see decay and death encroaching on our own physical frame, it reminds us of the basic fact that in ourselves we are sinners, and consequently under the curse of God.

The graciousness of God is seen in that He loves sinners, and has provided for them salvation from the curse of spiritual death. "God commendeth His love toward us in that while we were yet sinners Christ died for us" (Romans 5:8).

Good Friday reminds us that Christ became obedient unto death, even the death of the cross. He became a curse for us (Gal. 3:13). We may glimpse what this meant for our Saviour when we read of His agony in Gethsemane, and His cry of desolation from Calvary. We may glimpse, though not plumb the depths, of the consequences of sin in the death which our Lord endured for our sakes. "He Who knew no sin God made to be sin on

our behalf" (2 Cor. 5:21). Christ died for our sins; His resurrection on the third day was the result of His victory. "He was raised because we were justified" (Romans 4:25). Christ's victory has removed the sting of death, for now there remains no spiritual (or real) death for those who are in Christ Jesus. Already they share in His resurrection life through the indwelling of the Holy Spirit. True, physical death remains, for we walk by faith, not by sight. Had physical death been abolished, the life of faith by which we glorify God would not have been possible; for the most blatant unbeliever would have found it impossible to maintain his unbelief had acceptance of Christ resulted in so obvious and so desirable a consequence as freedom from physical death.

In the wisdom of God physical death remains. It remains to remind us that by nature we are sinners meriting the curse of God for our selfish, sin-centred nature. Physical death remains to remind us that here we have no continuing city, but we seek one that is above. Things that are seen are temporal; and we have no excuse for forgetting this, surrounded as we are by decay and death. The things that are not seen are eternal; and it is in this realm that our heart and mind is to rest. Redeemed from death, we are called on to set our minds on things above, where Christ is. We are to look to Him, and to set our hope on His coming; for then our redemption will be completed, the body of our humiliation will be changed and made like His glorious body, and corruption will be swallowed up in incorruption.

Through the grace of God, Christ has died for our sins, and on the cross has abolished the penalty that was against us. In Him we are forgiven and justified. His resurrection is the consequence and seal of this. By it He has raised us up to a new hope, and this hope should dominate our thinking.

The glory of Easter and the eternal riddle of time

By H. L. Speagle

At the beginning of this year an English journal published on its front cover a photograph which would best symbolize the theme 'Into the Sixties'—close-up profile of a young man, probably in his early thirties, in a plastic space helmet, gazing intently upwards.

The photo was intended as a timely reminder—if such were indeed needed—that this coming decade could see wide advances in the exploration of space and could lead to travel to some of the closer planets.

When this does take place, there is no doubt that many of our customary ways of looking at things may have to undergo drastic revision.

Perhaps for most of us the coming of the space age will be like looking at an old familiar landscape from an entirely new angle and, as a result, discovering all kinds of new points of interest in it.

The landscape has undoubtedly been there all the time; but the eye of the beholder, now focused from a new vantage point, will suddenly be confronted with beauties and surprises not previously anticipated.

One of the basic re-orientations we will then have to make will concern our understanding of time. To us the 2,000-odd years of the Christian era seem a long period, as indeed in the context of recorded history they may well be; but if they are assessed in the context of geological or astronomical time, they are really quite short.

When the Psalmist wrote, "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night," he was perhaps writing with more scientific acumen than he realised.

The apparent endlessness of time in the universe can prompt different reactions. An agnostic may well shrug his shoulders in amazement but incomprehension; the Christian, without having all the answers, will stop and think how this will affect his knowledge and experience of God and at no time will he do so more than at Easter.

Conquest of death

For at Easter we are confronted with a mystery closely allied to the mystery of time: nothing less than the conquest of death.

If there is one continuous theme of teaching that rings like the peal of a mighty bell through the pages of the New Testament, it is the simple fact of Our Lord's resurrection.

Nowhere is this mighty theme ever lost sight of: it is plainly hinted at by Our Lord Himself; it is recorded as historical fact; it is preached by the earliest apostles; it is interpreted in the epistles and it is raised into a mighty paean of praise in the Apocalypse.

No attempt to deprive the Christian faith of its supreme miracle can ever possibly find

support from the faith and convictions held by the writers of the New Testament.

To the earliest apostles the Resurrection was not only an entry into their lives of sheer wonder and power, but it rightly became a pledge shown by God to them of the validity of Calvary. We must never forget how much the Resurrection meant personally to the apostles.

They lived in an age not unlike our own—an age of undoubted violence, where might, the might of Rome and her delegated authority to an ecclesiastical system, left men in no doubt that force, often barely concealed, was the ultimate sanction of government.

The result, and there could be no other, was fear: in the last resort, of course, fear of death. How, then, could the Christian faith, regarded by the political powers of the day as potentially reasonable and by the ecclesiastical powers as actually blasphemous, have survived?

Only if it were to contain within it a force greater than the force of Rome and greater than the force of an established theocracy: a force greater than the force of man and even the force of death.

"Second Adam"
Whether in fact there was to be such a force was the contention following Good Friday. If Our Lord had followed the path of the First Adam, then there would indeed have been no power to sustain the apostles. But He didn't. He rose from the dead and that is why, among other reasons, St. Paul refers to Him as the "Second Adam."

The fact that Our Lord did rise from the dead, had a unique effect on the human experience of time. When Shakespeare wrote:

He is dead and gone, lady,
He is dead and gone:
At his head a grass-green turf;

At his heels a stone.
he was expressing a non-Christian sentiment: that death is inexorably the child of time.

When the writer of the Apocalypse wrote of the angel who "Swore by Him that liveth for ever and ever . . . that there should be time no longer—

and of the great voices saying—
The kingdoms of this world
ARE become the kingdoms
of Our Lord and of
His Christ and He shall
reign for ever and ever—

he was convinced that finally death is not the child of time.

In their attitude to time the two writers stand poles apart from each other.

But the vastness of the uni-

verse and the seemingly endless cavalcade of time sensed by our human perceptions does not alter the fact that some 2,000 years ago a unique event took place at a certain spot on this planet which has revised the meaning of time.

How frequently, as we grow older, we find ourselves musing—perhaps at a wedding or a funeral—about this strange experience we call the passage of time. We almost feel as spectators, standing still like the face of a clock while the hands proceed along their allotted course: until we remember that we too move on.

Easter surely reminds us that the hidden meaning of our earthly course lies in our heavenly, and that the vanishing years no more tell the whole human story than can the hands of a clock tell the time without its face.

Easter is the supreme reminder. For whatever the physical extent—in space and time—of the creation, it is still temporal and therefore subject to change. But the mystery that reveals our Lord risen from the dead, speaks of quite another realm: the realm of the spirit which is neither subject to change nor to limitation.

If Easter reminds us that time is finite, that it has a beginning and an end, then only the Kingdom of the Spirit which our Lord came to preach and finally vindicate is ultimately important. St. Bonaventura's definition of God has gained new relevance from the space age—
The nature of God is a circle,
of which the centre is everywhere and the circumference is nowhere.

The true Kingdom

Those who understand this, know that their lives are ultimately not governed by time and space. They know that death has no finality. They know that the long story of human aspiration and achievement—which we call history—is like a play enacted on a stage of limitless dimensions on which the curtain must fall one day. They know that—
Life like a dome of many-coloured glass
Stains the white radiance of eternity

and that one day it will be shown to be a dream from which they will awake to reality. They know, too, that whatever the joys, sorrows or perplexities they become heir to, one day each year, if indeed not each week, reminds them of the true kingdom to which they belong. That day commemorates the King's rising from the dead. It is the day which beckons us to the end of all days.

35,000 HEAR GRAHAM IN TANGANYIKA

At Moshi, Tanganyika, the most spectacular meeting of Dr Graham's African tour attracted 35,000 people to the sports field near the foot of Mount Killimanjaro.

As the small planes of the Graham party neared Moshi early Sunday they could see the towering snowcapped peak of Africa's highest mountain sparkling in the sun.

Clouds gathered later but the mountaintop was visible until midpoint in the morning service. Acres of people jammed together everywhere on the broad expanses and environs.

They stood on hillocks, climbed trees and clustered atop buses. One tree alone contained 10 modern Zaccchauses.

The colourful crowd was composed mostly of Africans but contained a generous sprinkling of Asians and Europeans.

The minaret of a mosque stabbed the sky nearby and a number of Moslems attended the meeting. Among them were Indians who had heard about Graham's Asian campaign.

When Graham asked those who desired to accept Christ to raise their hands, thousands responded.

He tried three times to sift out first-time decisions from the others who apparently were ready for a mass demonstration of their fidelity to Christ.

Inquirers were not asked to come forward but were told they could remain behind if they wished to register a genuine commitment to Christ after counting the cost. Over 5,000 stayed.

Nationalist parade

At the conclusion of his "Safari for Souls" in Africa, Dr Graham said that his "tour had exceeded all expectations."

When Dr Graham arrived at Usumbara, Kenya, he found paratroopers camped beside the airport and Africans demonstrating with banners and signs.

The United Nations Commission had arrived a few minutes before, and African nationalists parading and demanding freedom.

This tense situation almost brought a cancellation of the services which were moved from the stadium in the city to a mission compound several miles away.

Two days earlier Graham had preached several hundred miles away at the head of Lake Victoria, the second largest lake in the world.

This service at Kisumu, rail and port centre, was relayed to another crowd hundreds of miles away. Many Indians and Pakistanis mingled with Africans and Europeans in the crowd.

Two interpreters relayed Graham's message. Signs directed inquirers to areas where counsellors could talk with them in the following languages: Luo, Luragoli, Kalenjin, Swahili and English.

Cripples crawled to the meetings on their hands and knees. One of the ushers had great

holes in his ears where he used to wear ornaments.

Missionaries drove to the meetings from great distances. Dr Graham lunched with some of them at a tent encampment in the highlands.

Among them was a college classmate who knew Mr Graham's wife. He is now the administrator of a large leprosarium.

In Ethiopia

The team returned to Nairobi on Friday for weekend meetings which were followed by the last formal leg of the "Safari for Souls" in Ethiopia.

The last preparatory service was being addressed by Rev. Joe Blinco when a tropical rainstorm broke and the crowd fled.

The Nairobi services were relayed by telephone to a dozen places, including the seaport city of Mombasa and Uganda City. The crowds at the relay meetings averaged more than a thousand.

Dr Graham preached on Tuesday morning to a crowd of 12,000. He is in Ethiopia by personal invitation of His Imperial Majesty, Haile Selassie.

The emperor let school out Tuesday to permit the students to attend the meeting. Hundreds of young people joined many adults in staying after the meeting to register decisions for Christ.

People came to Addis Ababa from all over the country for the meetings. Many slept on floors of churches and schools.

The night before leaving Nairobi, Dr Graham preached in the Anglican Cathedral.

The service was broadcast over the radio in Kenya. Twenty-six professed faith in Christ at the close of the meeting, bringing the total decisions in the Kenya campaign to nearly 5,000.

In the African campaign, attendance passed the half-million mark and decisions totalled nearly 35,000.

Associate evangelist, Mr Joe Blinco, speaking for Dr Graham at a dinner in Addis Ababa, said the team has sensed a great hunger for God in Africa. He believes that what has taken place can only be called an act of God, challenging the people in a special way and calling many unto Himself.

Cairo and Israel

Mr Blinco expressed the warm regard with which the Ethiopian emperor is held in the Western world.

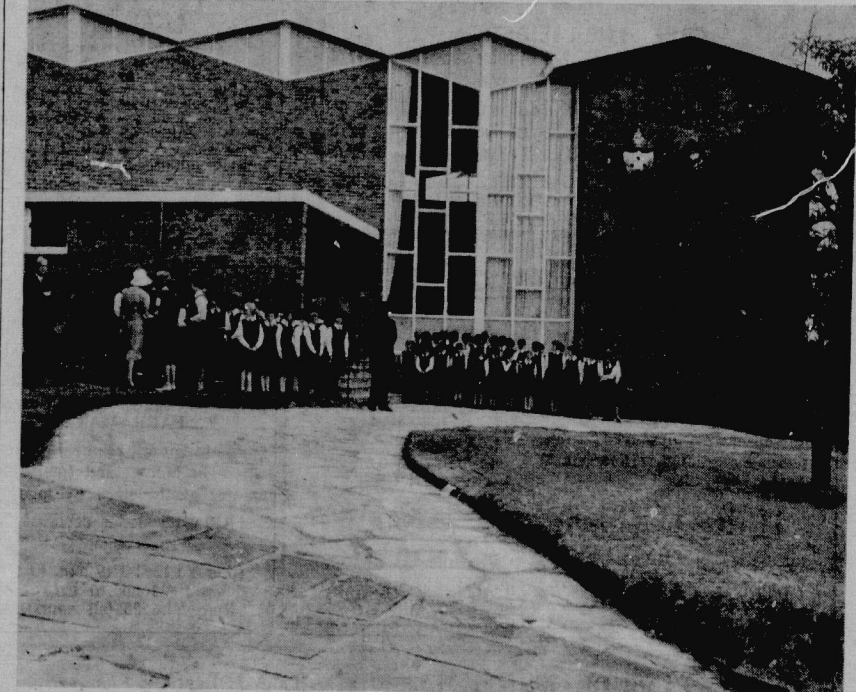
An Ethiopian layman, who is the chairman of the campaign, said that the Graham team members were not invited to come there as men, but as instruments in God's hands "that our people shall meet God."

Nearly 10,000 people crowded

NEW SCHOOL HALL AT WAVERLEY



His Excellency the Governor presents prizes in the new Jane Barker Hall at St. Catherine's School, Waverley. With him is the headmistress, Miss Faith Patterson.



Pupils assembled at the main entrance of the Jane Barker Hall, at St. Catherine's School, Waverley, to await the arrival of his Excellency the Governor of New South Wales.

Hall opened at St. Catherine's Waverley

On Saturday, March 12, over 1300 people were present at the dedication and opening of the new assembly hall at St. Catherine's School, Waverley.

The hall has been named the Jane Barker Hall after the school's founder (the wife of Bishop Barker, second Bishop of Sydney).

His Grace, The Most Reverend H. R. Gough, O.B.E., D.D., Archbishop of Sydney, dedicated it in the presence of His Excellency Lieut.-General Sir Eric Woodward, K.C.M.G., C.B., C.B.E., D.S.O., and Lady Woodward.

In recent years, enrolment has

hall with the rest of the school. The approximate cost is £30,000.

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Notes and Comments

ART AND RELIGION . . .

Artists as a class are notorious for their independence, and for their ignoring of social conventions. "Art for art's sake" is a slogan which they are always eager to maintain.

This attitude is a dubious one in any circumstances; but when art deals with the subject matter of the Divine revelation, it is reprehensible. Though our modern age dislikes absolute standards, nevertheless God's glory, and the setting forward of His truth, must be absolutely paramount in every field of human endeavour. This should be unquestioned among all who acknowledge Him.

Consequently, an artist who chooses, for example, an episode in the life of our Lord as the subject of his painting, is bordering on blasphemy if he allows art, and not religious truth, to dominate the way he paints his picture.

To judge from the entries in religious art competitions, such as the recent Blake Prize exhibition, this fundamental criterion is forgotten and ignored. Very welcome, therefore, was the Archbishop of Sydney's denunciation of those pictures. He described them as "travesties and incongruities," because the paintings did not set forward the prime verities of Christianity; but distorted them, and subjected the truth of the Gospel to being merely a vehicle for an artist's self-expression.

In judging religious art, the adjective "religious" is of infinitely more significance than the noun "art," for in this case the adjective refers to an infinitely more significant fact; so that religious art which is not true to religion is poor art, even though it might be acceptable if judged by the relativity of the phrase "art for art's sake." We would hope that in future those who judge the Blake Prize for religious art will not give an award to a picture which, though good artistry, is poor religion.

PARENTS AND OLD BOYS . . .

We have often remarked in these columns that our church has never articulated its reasons for conducting church schools in competition with the State school system. Many of the reasons why church people patronise these schools are inadequate as justification for the church's conducting of them. Moreover, the broader question may be raised, as to why either State or church conducts schools. The answer must be that both church and State have an interest in the training of the young.

However, the primary interest and the primary obligation in this matter rests on the shoulders of parents. Parents, as a class are those who have the greatest right and the greatest obligation in conducting schools.

But in practice they have little sense of this obligation, because church and State have provided such adequate educational facilities that they do not need to bestir themselves in this primary obligation of theirs. It may be that this situation in an indirect contribution to our modern problem of child delinquency namely, that the taking of education so completely out of the hands of parents has weakened the parents' sense of their obligation to educate their children.

In this matter, the church could help correct the balance by giving the parents of children attending its schools a voice on school councils, and so a responsibility in the conduct of the school. It would be a move in the right direction if parents' representatives replaced "Old Boy" representatives on these councils. It is difficult to see why "Old Boys" should have any voice in conducting schools for the education of the young. The very name "Old Boy" indicates that his interest lies in the school as an institution, rather than in the child who is attending the school, and for whom the school exists.

If an "Old Boy" has neither grown into a parent, nor into a responsible Christian member of the community, there seems little reason why he should be represented on the councils of church schools, which should be composed of (1) responsible members of the Christian community, and (2) parents. An "Old Boy" who is neither one nor the other, if serving on a school council, will certainly tend to regard the school as an end in itself, and not as the handmaid to the work of the parent, and of the church in fulfilling their duties which God has imposed on them of "tending His lambs."

SOUTH AFRICA AGAIN . . .

Many criticisms have been levelled at the boycott of South African goods as a protest against apartheid. It has been argued, for example, that it will injure most the Africans themselves, the very people whom it is designed to aid.

This is irrelevant. The Africans realised this when they asked other nations to impose the boycott. They knew they would suffer, but they are suffering anyway. It is in the highest degree unlikely that the South African Government or its supporters will be deterred from pursuing its policy by economic considerations, whether they affect them or the Africans.

For their policy is based on moral conviction. The South African Government and its supporters obviously believe with all their heart and soul that apartheid is the morally right course for them to follow. It is no doubt convenient for them that their supposed moral duty should fit in so well with their desires, but that does not mean that their belief is not sincere.

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BAPTISMS "ON THE GROUND"

In January the Convocations of Canterbury and York considered the new baptism and confirmation services produced by the Liturgical Commission.

During the debates many speakers said that the best way to judge the services was to see and hear them actually being used.

It was generally agreed that such demonstrations (which would not in themselves be acts of worship) might well be organised in various places with the permission of the diocesan bishop.

In this way the clergy would be able to see the services "on the ground" and not simply "on the drawing-board."

Two of the London proctors the Rev. Maurice A. P. Wood, Vicar of Islington, and the Rev. Kenneth N. Ross, Vicar of All Saints, Margaret Street, arranged for such demonstrations to take place on Monday, May 2.

With the co-operation of the incumbents, these demonstrations will take place in All Souls' Church, Langham Place, and in All Saints', Margaret Street.

Archbishop On Boys' Find

The Archbishop of Melbourne has commented in the Melbourne "Church of England Messenger" on the recent find by over 100 Sydney boys of a hoard of more than £40,000.

He says, "To me, the remarkable thing about the whole story is that no less than 100 boys should be able to draw just about £10,000 without it occurring to a single one of them that this was a matter of common honesty that should be reported to their parents or to the police."

"At long last one parent seems to have got wind of it, and let the police know. I wonder how many other parents knew and were glad not to let the police know."

"In many ways this is one of the most depressing stories that I have read for a very long time. It shows an almost incredible lack of the common-or-garden virtue of honesty, without which no society can possibly live at all."

"This leads me to say how keenly I feel the importance of Christian people supporting by every possible means the stability and the sanctity of family life."

"The common virtue of honesty, if not learned at home, will not be learned anywhere. The terrifying thing about this story is that it reflects a state of mind in our society which might well undermine the whole thing."

"I wonder whether we shall not disintegrate from inside unless we can capture and nurture for ourselves the common virtues for which the prophets of the Old Testament fought so hard, and which you will find enumerated very clearly at the end of almost every one of St. Paul's Epistles, where, basing himself upon the great Christian doctrines, he extols the Christian way of life for family and society."

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Simeon continued:
"This makes the liturgy inexpressibly sweet to me."

The repeated cries to each Person of the ever adorable Trinity for mercy are not at all too frequent or too fervent for me; nor is the confession in the Communion Service too strong for me: nor the 'Te Deum,' nor the ascription of glory after the Lord's Supper—'Glory be to God on high'—too exalted for me: the praise all through savours of adoration and the adoration of humility; and this shows what men of God the framers of our liturgy were, and what I pant, and long, and strive to be.

On another occasion, when asked what was the sign of regeneration, he answered: "The very first and indispensable sign is self-loathing. Nothing short of this can be admitted as an evidence of a real change. . . . I have constantly pressed this subject upon my congregation, and it has been the characteristic of my ministry. I want to see more of this humble, contrite, broken spirit among us."

(2) Our justification only by faith in Christ crucified, to which the Reformed Service of Holy Communion bears witness, particularly in the Comfortable Words, the Prayer of Consecration, and the Prayer of Oblation, and with which no less than eight of the Articles are concerned.

The two great doctrines of our salvation—the doctrine of Atonement through the Cross of Christ, "Who made there a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world"; and the doctrine of Justification, whereby "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings"—these were the main-spring of Simeon's zeal and determination to make known that salvation to others.

During his first term as a Scholar of King's College he learned to lay his sins on Jesus, "the spotless Lamb of God," and entered into such a deep sense of his own sinfulness and of his Saviour's grace and power that he thenceforth devoted his life to the furtherance of the Gospel, both at home and abroad.

So he wrote in his memoirs: "This makes the liturgy as superior to all modern compositions as the work of a philosopher on any deep subject is to that of a schoolboy, who understands scarcely anything about it." And later, "I consider the religion of the day as materially defective in this point; and the teaching of pious ministers defective also. I do not see, so much as I could wish, an holy reverence due of God. The confidence that is generally professed does not sufficiently, in my own opinion, savour of a creature-like spirit, or of a sinner-like spirit."

The Theology of Charles Simeon - 2

(By the Right Rev. J. R. S. Taylor, D.D.)

So he preaches: "As all the iniquities of the children of Israel were transferred to the scapegoat under the Law, that it might bear them away into a land of oblivion, so were all the sins of the whole human race transferred to Christ, that, having borne the curse due to them He might take them all away from us for ever," and "by the death of Jesus in our stead our guilt is cancelled, and justice itself is satisfied on our behalf."

And in a sermon on James 2.24 he contrasts the teaching of St. Paul and St. James or faith thus: "St. Paul bends the whole force of his mind to establish the one leading doctrine of the Gospel: St. James to have that doctrine adorned. . . . St. Paul is proving that a man is not to seek salvation by any righteousness of his own; whereas St. James is proving that the man who professes to have faith in Christ must show forth his faith by his works. . . . So then with Paul I assert that a man must be engrafted into Christ by faith, in order that he may live; and with St. James I assert that he must bring forth the fruits of righteousness, in order to prove that he does live."

(3) The third cardinal feature of the Reformed Church of England, which is prominent in Simeon's Theology, is its emphasis on the **Inwardness of True Religion**. This emphasis appears in the Articles, particularly in those which deal with the Sacraments. Article XXV maintains that "they have a wholesome effect in such only as worthily receive the same"; Article XXVII that "they that receive Baptism rightly are grafted into the Church"; and Article XXIX asserts that "The wicked and such as are void of a lively faith . . . in no wise are partakers of Christ," although they partake of the Sacrament of Holy Communion.

Simeon makes the same distinction in his sacramental teaching, as a few quotations from some of his sermons and from his pamphlet "An Appeal to men of Wisdom and Candour" make plain.

"I would on no account depreciate baptism, or distract from its importance. It is necessary for all who embrace the faith of Christ; and is replete with blessings to all who receive it aright. Even the outward ministry of it gives us a title to the blessings of the Christian covenant. . . . But if we receive it not aright, we are still like Simon Magus 'in the gall of bitterness and the bond of iniquity.' To receive any saving benefit we must not only have the sign but the thing signified."

"Let us not then deceive ourselves or imagine that we must of necessity be saved because we have been baptised; for there was an accursed Ham in the Ark, as well as a righteous Noah. . . . It is not any outward privilege or profession that constitutes us Christians, but an inward change of heart."

"Baptism is a change of state, for by it we become entitled to all the blessings of the new covenant: but it is not a change

of nature. A change of nature may be communicated at the time that the ordinance is administered; but the ordinance itself does not communicate it now, any more than in the Apostolic Age (of Simon Magus), transitory."

"As the circumcision of the heart did not always accompany the circumcision of the flesh, so neither does the renovation of the soul always accompany the outward rite of Baptism, which shadows it forth. And if only our opponents will distinguish the sign from the thing signified, and assign to each its proper place and office, there will be an immediate end of this controversy."

Hitherto we have seen that Simeon's theology was Biblical Theology and Reformed Theology. Lastly, and more briefly, we come to its third characteristic.

III. It was Pastoral Theology

That is, it was theology for the congregation rather than the lecture room.

No better description of the pastoral ministry of the Church of England can be found than that given in the Ordinal in the beautiful exhortation addressed by the Bishop to the candidate for the Priesthood: "To be messengers, watchmen, and stewards of the Lord; to teach and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

That commission Charles Simeon accepted humbly and wholeheartedly, and fulfilled fruitfully for more than half a century. The spirit of the shepherd of souls breathes in all his sermons and correspondence.

Let us, in closing, see how it penetrated and adorned all the doctrines which have been touched upon in this review of his theology.

(i) Concerning the nature of God. "The work of the Church is to make known the offices of the sacred Three in the economy of redemption, setting forth the Father as the fountain from whence it flows (for it was from the love He bore to men: that He gave us His only dear Son to save us); and exhibiting His Son, His co-equal, co-eternal Son, as our Mediator, through whose obedience unto death our peace with God is obtained; and setting forth the Holy Ghost as the Agent who applies to our souls all the blessings which Christ has purchased for us. This mystery we are to unfold . . . as the only foundation of a sinner's hope."

(ii) Concerning the divine election. "If any man be not able to receive this doctrine, we would say to him, Discard it from your mind, and take the broad promises of Scripture, wherein it is declared that 'the blood of Jesus Christ cleanseth us from all sin,' and that He 'will save to the uttermost all who come unto God by Him.' Take these promises, I say, not with

any reference whatever to God's eternal counsels toward you personally, but with a perfect confidence that He will fulfil them to all who rely upon Him, and that no sinner who comes to Him in His Son's name shall ever be cast out."

(iii) Concerning the Atonement. "The Cross is that mystery in which are contained all the treasures of wisdom and knowledge. It is so extensive a field for meditation that, though we traverse it ever so often, we need never resume the same track; and it is such a marvellous fountain of blessedness to the soul that, if we have ever drunk of its refreshing stream, we shall find none other so pleasant to our taste. . . . Behold, then, ye who are bowed down by a sense of guilt: draw nigh to Calvary and see the provision made for your salvation."

(iv) I draw my last illustration, that concerning the inwardness of true religion, from one letter out of Simeon's vast correspondence.

It was written to a friend, who was a missionary abroad, and it reveals the heart of a shepherd who cared, not only for the flock, but for each individual sheep: "You have always appeared to me to be sincere; but your views of Christianity seemed to be essentially defective. You have always appeared to admire Christianity as a system, but you have never seemed to have just views of Christianity as a remedy: you never seemed to possess self-knowledge, to know the evil of your own heart. . . . But you now begin to feel the burden of sin, you begin . . . to have your mind open to your need of a dying Saviour to atone for you by His blood, and a living Saviour to renew you by His Spirit. . . ."

"Christianity is a personal matter, not to be commended merely to others, but to be experienced in your own soul: for though you may confound your opponents by your arguments, you will never do any essential good . . . till you can say, 'What mine eyes have seen, mine ears have heard and my hands have handled of the Word of Life, that I declare unto you.'"

(With acknowledgements to "The Church Gazette.")

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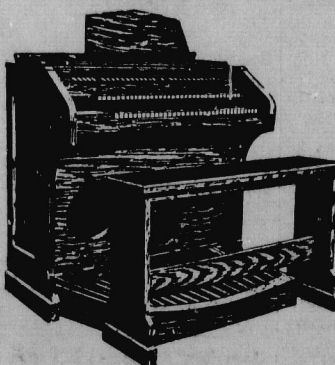
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BIG HOMES FOR DIGNITARIES

Dear Sir,
This letter is written with the intention of airing a matter which is troubling some clergy and laymen in the Sydney parishes.
During the last few years the diocesan authorities and certain missionary organisations have been purchasing houses for large sums of money in order to provide homes for dignitaries, officials and executives.
These persons, if their appointment is necessary—in some cases this is open to doubt—must have homes, but need they all be in one salubrious and small area of Sydney where costs are abnormally high? Must they be large, old buildings costly to maintain? More and more difficulty is being experienced by rectors at

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should 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.

parish council meetings when diocesan and missionary quotas are discussed. For earnest Christian people of limited means and modest homes are questioning the desirability of working and giving for the preaching of the Gospel when much of the money they give for this purpose is spent on unnecessarily expensive homes.

I am of the opinion, with other clergy who have spoken to me on this matter, that those in privileged positions, including those in missionary societies, should set an example of moderation in their method of living more in keeping with the ideals of the organisations which they represent.

I know that those who share my views will be accused of "small mindedness," "limited vision" and such like, in these days when these and similar phrases are bandied about with reckless abandon in an attempt to justify the orgy of spending on these and other schemes which is becoming an intolerable burden on parochial finances.

The fact remains, however, that the greater part of these very large sums comes from the parishes which see very little return for the investment of their money.

May I appeal most sincerely to all those who have responsibility in this matter to reflect seriously upon what they are doing, to consider less expensive areas for living quarters and to think of the effect that the present policy is likely to have on the income of the diocese and missionary societies.

Yours faithfully,
(The Rev.) D. G. LIVINGSTONE, Kingsford, N.S.W.

CHRISTIANS IN SPAIN ABUSED

Dear Sir,
No doubt you have been informed about the sad fate of our fellow-Christians in Spain; the most elementary human rights are denied to them.

Regularly we read about churches being closed or demolished, about pastors and evangelists being sentenced, imprisoned and fined, about soldiers being ill-treated because they refused to worship the mass.

Evangelical books, magazines and church papers are not permitted; the spreading of the Bible, the Word of our God is prohibited.

On May 21 it was 400 years that in Valladolid the first auto-da-fé was celebrated, soon followed by many others.

By these and similar barbarous methods the Spanish Inquisition succeeded in exterminating evangelism in about 10 years; in the course of years some 350,000 people fell as its victim, till about 1800 Napoleon set bounds to this horrible practice.

Notwithstanding, from information regularly appearing in the newspapers, we may con-

clude that, though officially abolished, yet underground the inquisition still is in operation. Many times and on various occasions it has been tried to mitigate a little the sad fate of our Spanish brethren. Protests and requests have been presented to the Spanish Government and to the United Nations; their cause has been discussed on sessions of the European Parliament, alas without result.

In view of the present political situation, the position of Christians in Spain seems to be utterly hopeless; it is subordinated to the interests of international politics. Help from the side of man seems to be totally excluded.

We beg to request you to remember in the prayer in the church service on Easter Sunday our fellow Christians in Spain in tribulation.

Humanly speaking, it seems impossible that their fate will ever change.

But from Bible history, from the history of our nation, and from our personal experience we know that God grants deliverance exactly on moments when no rescue seems to be possible.

Mighty kingdoms which seemed unconquerable went to the ground in the course of ages. The power of the ancient Roman Imperium fell before the Gospel of our Lord. And the united prayer all over the world may break the power of the modern Roman Catholicism, that the Light of the holy Word may also shine in dark countries.

Our help is in the name of the Lord.

Most respectfully yours,
THE SPANISH EVANGELICAL MISSION,
(Dr) R. H. Borkent, President;
G. Zwart, Secretary.
Utrecht, Holland.

CRITICISM CRITICISED

Dear Sir,
The review of Mowinkel's book, "The Old Testament as the Word of God," which you published on 31/3/60, does little credit to evangelical scholarship.

The reviewer, after duly referring to the author's eminence and praising the good qualities of the book, goes on to state that "there is much in the book that does not satisfy the reviewer." The author, he says, adopts a position which leads him to acknowledge scientific and historical inaccuracies in the O.T. evidences of cultural limitations and theological errors.

It appears that the reviewer finds it necessary simply to state these dreadfully shocking facts in order to refute them.

He does not seem to be aware that he is denying, without attempting to offer proof, a formidable body of knowledge that is the result of the past century of research, and that is reflected in every major theological work. Let him oppose these findings if he will, but let him give some evidence other than that they do not "satisfy" him!

The results of this research are not entirely negative, as most evangelicals seem to think, but have in the main resulted in the liberation of a number of eternal truths that threatened to be submerged with the general lack of respect for the O.T.

Your reviewer is recommended to a reading of a classic work: Wheeler Robinson's "Religious Ideas of the Old Testament."

Yours sincerely,
Barbara Thiering.
Epping, N.S.W.

BILLY GRAHAM IN AFRICA (cont. from p. 3)

under a huge tent in Cairo to hear the last sermon of Billy Graham's African tour.

Graham's visit to Egypt was planned as a postscript to the "Safari for Souls" which took him through 11 other African countries in eight weeks.

As it turned out, the closing meeting capped the climax of the entire campaign.

Veteran newsmen were amazed to learn that the Egyptian Government had given permission to hold the tent meeting, which was the first of its kind in the memory of the living.

Although it was held on mission property, the service attracted a large number of Moslems.

People jammed the aisles and stood in the tightest formations the Graham team members have ever seen.

Four days later, Graham told a gathering of churchmen in Israel that the meeting was "the most spiritually potent and electric meeting I have ever seen." He said he had never seen such expectancy. "I was told later that the hand of God is moving in Egypt," he added.

Hundreds of Egyptians lifted their hands at the close of the service to indicate their acceptance of Christ as God and Saviour, and most of them stayed after the meeting for further instruction in the Christian life.

An estimated 1,500 persons crowded into the beautiful German Lutheran Church in Old Jerusalem to hear Graham.

The sermon could be heard for a block around. A man, high in a Moslem minaret nearby, appeared to be listening. A person standing in the courtyard of the Church of the Holy Sepulchre could hear snatches of the message.

A veteran observer said the audience represented at least a dozen nationalities.

At the close of the meeting, scores of hands were raised as a token of surrender to Christ and many remained for the after-meeting, where the way of life was explained more fully.

CONVENTION IN HOBART— from Page 1.

New Guinea was no longer "the land of plenty of time."

There, as in Africa, the time has come for a surge of missionary enterprise that will stimulate the growth and consolidation of the indigenous Church.

When ultimate independence is achieved, Christian leadership must predominate, Canon Palmer said.

New headmaster of Hale School

Mr John Prince, M.A. (Cantab.), a master at the King's School, Sydney, has been appointed headmaster of the Hale School, Perth, one of the largest Church of England schools in Western Australia.

Mr Prince, who came to Australia from England about 10 years ago, has taken an active part in the work of C.S.S.M. and Scripture Union and of the Crusader Union in Sydney.

He will go to Perth with his family next September.

Three Sydney men are ordained in Tasmania

On March 25 th Bishop of Tasmania, the Right Reverend G. F. Cranswick, ordained one priest and three deacons in Holy Trinity Church, Hobart. All three deacons came originally from Sydney.

The three new deacons are Dr Alan Friend, of the University of Tasmania, and Messrs John Goldsworthy and Cedric B. Thomas.

The man ordained priest was the Reverend Brian Viney, B.C.A. missionary at Tarraleah, the hydro-electric centre in the Tasmanian highlands.

Dr Friend became an honorary deacon and will continue his work as a lecturer in the University of Tasmania.

Mr John Goldsworthy has resigned his position of organising secretary of the Victorian branch of the Father and Son Welfare Movement and will become the assistant minister at St. John's Church, Launceston, under Archdeacon Sutton, who was a former precentor of St. Andrew's Cathedral, Sydney.

Mr Cedric Thomas will go to the parish of Smithton, in Tasmania. Mr Thomas has been assisting, in a lay capacity, the Rev. L. Parsons in the parish of Leichhardt, Sydney.

The occasional sermon was given by the Right Reverend D. B. Blackwood, formerly Bishop of Gippsland.

Bishop Blackwood said, "His call to us all is still 'Follow me'. His charge is to go, preach, teach, heal, shepherd and baptise all nations into His kingdom."

Ordinations in South Africa

The Rt. Rev. G. F. B. Morris, Bishop of the Church of England in South Africa, conducted an ordination service at Christ Church, Hillbrow, Johannesburg, on Friday, March 25.

Dr J. F. Allen was made a deacon, and the Revs. R. W. Dowthwaite, B.D., and L. E. Flemming, were ordained to the priesthood of the Church of England.

The Rev. T. Duffy, rector of Christ Church, Pinetown, preached the sermon, and the bishop was assisted in the laying on of hands by Bishop Stephen Bradley and seven other clergy.

A general invitation to ministers of other denominations to be joined in the Holy Communion was given and, among others, it was a pleasure to have fellowship with a clergyman of the Dutch Reformed Church.

Persecution backfires in Indonesia

In East Java in June, 1958, a young man who had been a faithful Christian witness was hospitalised for two weeks after being beaten by the teachers and youths of a local Roman Catholic school.

Two days after his discharge from hospital, he returned to the same place to continue witnessing for Christ.

At that time there were 114 in the church. By December, 1959, this number had grown to 4,693. Four new churches and three Protestant schools had been opened. The population of this area is about 90,000. (FENS)

Dr. W. Barclay is honoured

The Rev. Dr William Barclay was recently honoured by the Church of Scotland Publications Committee on the completion of his New Testament daily Bible readings.

Few scholars have written a complete set of New Testament commentaries single-handed. The meeting was told of the hundreds of thousands of readers who had derived help from these books.

Two Roman Catholic monks at a recent conference of scholars told an Oxford theological professor that Dr Barclay was regarded by the members of their Order as the finest Biblical expositor in Europe today.

The Rev. Professor J. S. Stewart, Edinburgh, also paid tribute to Dr Barclay.

In his reply, Dr Barclay said he had begun this work to try to bridge the gap between books of real scholarship and those of popular appeal, to be a bridge between the scholar and the plain man, to be a kind of theological middleman in order to take theology to the ordinary man.

His experience had taught him that the Word of God and the study of the Bible could cross barriers that nothing else could cross.

The other thing he had learned was the inexhaustibility of the Scriptures.

Called apart

"My brothers, in your ordination you are specially set apart for this ministry, by the power of His Holy Spirit. We are called, as the ordination charge reminds us, to be messengers, watchmen and stewards of the Lord."

"There is still the most important aspect of our ministry—to visit and get to know everyone in our parishes—to be able to give that wise counselling so needed today."

"But who is sufficient for such a calling? St. Paul reminds us: 'Our sufficiency is of God.' In all our ministry we must be looking unto Jesus, the great High Priest, Prophet, Shepherd of souls, who breathes over us today the same commission: 'Receive ye the Holy Ghost for the work of this ministry.'"

NEW ENGLISH BIBLE

"The New English Bible" is the title chosen for the new translation of the Bible into current English. The New Testament, the first part to be completed, will be published in March, 1961.

Some time in 1961 (just when is unknown) is the 350th anniversary of the publication of the Authorised Version.

There will be simultaneous publication of the new translation throughout the world.

Meeting on March 23 in the Jerusalem Chamber of Westminster Abbey, the Joint Committee of the Churches, which is directing the new translation, formally accepted the translation of the New Testament.

The work is now being prepared for printing at the Oxford and Cambridge University Presses, which in 1947 were appointed publishers of it by the Joint Committee, and which have borne the entire cost of the project since then.

The initial printing will exceed a quarter of a million copies. There will be a library edition, and a popular edition in a smaller format.

The Committee hopes that the individual Churches concerned in the project will decide in due course how far the new translation can be recommended for use in public worship.

Scholars of different denominations and from a number of British universities have taken part in the work of the translation.

It was undertaken with the object of providing English readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek texts into the current speech of our own time, and a rendering which would harvest the gains of recent Biblical scholarship.

The work of translating the

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Personal

The Archbishop of Sydney has announced the appointment of the Reverend Neville Bathgate, Chaplain for Youth in the Diocese of Sydney, as Rector of St. Peter's, Watson's Bay, in the same diocese, from June 1. The vacancy was caused by the death of the previous Rector, the Reverend R. F. C. Bradley.

The Reverend H. R. Smith, Rector of St. Paul's, Carlingford, Sydney Diocese, has been appointed Rector of Jamberoo, in the same diocese.

Canon H. M. Arrowsmith, Commonwealth secretary of the British and Foreign Bible Society, has left for an overseas trip with Mrs. Arrowsmith. They will be away for five months.

The Rev. W. S. Holmes, of Corral, has been appointed Rector of Botany, Sydney.

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MARRIED COUPLE: Children's Hostel at Murrumbidgee, N.S.W. Opportunity for Christian service. Information from the Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, Sydney, Tel. BM3164 (Sydney).

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MISSION TASK TODAY
(continued from Page 1)

culties and dangers—then go to the mission fields of Africa and Asia; for in these very situations there are unique and thrilling opportunities for the true missionary.

"The third factor in this background picture is a factor for which we thank God. There is political insecurity and religious resurgence, but there is on the other hand the emergence of the Christian Church. Today, the Christian Church has arrived, and, however weak its manifestation may be, in every country of Asia and Africa today there is a church of Jesus Christ and God is giving to that Church leadership.

We thank Him for Bishop Yohana Omari, of Tanganyika, for Bishop Chandu Ray, of Pakistan, and for Bishop Roland Koh, of Singapore and Malaya—just some of the national bishops in areas where the C.M.S. is committed. Here are men of God raised up by His Spirit to give leadership to the emerging national churches. And so we look out upon a background that can be summed up in one word—'change'. Today's missionary work is taking place in a changing environment.

"The first priority in the missionary task is, of course, evangelism, but this task is increasingly the primary responsibility of the emerging national church to which I have made reference. "It is only right and proper that the major responsibility for that new evangelistic outreach should rest upon the national church. And yet there are new areas in the world with opportunities which can only be taken by missionaries, for as yet there is no Church in these countries. Nepal is one such area. Today those doors have opened to medical missionaries and Dr Eleanor Knox is the first of our Australian C.M.S. Missionaries to be working in Nepal. There are seven missionaries working there—all women.

"There is also another vital area of the Church's evangelistic outreach and that is the student world. In the land of India there are 1 million university and college students waiting for the Gospel of Jesus Christ—not consciously so, but very little real evangelistic work has ever been attempted among this vast group of young men and women.

"There is a second priority which is equally important and that is the spiritual renewal of the Church in these countries. There are 5 million so-called Christians in India today. This may sound wonderful to you, but if you went to the Church leaders and asked them what was the greatest burden on their hearts, the great majority would say, "It is the state of the Christian Church." A first-generation Christian comes in with all the warmth of an experience of the love of Christ, but by the second and third generations you have the same problem as we have in Australia and Britain—the problem of the nominal Christian, of men and women who call themselves Christians, but have no vital experience of Jesus Christ.

"There is a third area of priority in our task and this is the training for leadership in these

churches. It may be that in some of the countries in which we are working today our time is limited—the night cometh. The night has come as far as missionary work in China is concerned and it may well come to some of these other countries, so one of our great priorities is the training of men and women who can take over spiritual leadership in the churches of these countries. In India there are 40,000 congregations and only 4,000 pastors—one for every 10 congregations.

"Three things I believe we need to recognise as vital in our strategy today. First is a sensitivity to the constraints of the Holy Spirit. Looking out upon the rapidly changing situation how needful it is that we should be constantly sensitive to the voice of the Holy Spirit, that we should be doing the things that the Holy Spirit would have us do.

"Secondly, I would ask you to pray that there might be not only a sensitivity but a mobility that will enable churches and missionary societies to respond to the Holy Spirit. The danger is that we get bogged down in institutions and in policies.

"Thirdly, in our strategy today we need to recognise that most of the tasks that remain to us can only be done effectively if they are done together.

Clergy wives in conference
A clergy wives' conference arranged by the Archbishop of Sydney and Mrs. Gough was held at the Church of England Conference Centre and Retreat House, "Gibbulla," Menangle, from Monday, April 4, to Wednesday, April 6.

More than 70 clergy wives attended. Speakers included the Rev. G. Beatty, of the Cathedral Counselling Centre, and Mrs. A. M. Chambers, a well-known women's speaker.

Other topics for discussion were: "Can you speak at a Meeting?", "The Art of Making it Human," "How to Win and Hold the Women," "The Problems of a Rector's Wife" and "The Privileges of a Rector's Wife."

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**Conference
for clergy**

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new divorce legislation
bodying far reaching facili-
ties for the provision of
ritual conciliation and coun-
selling processes, the Father
d Son Welfare Movement is
onsoring a special confer-
ce for clergy on Wednesday,
1 May, in Wesley Chapel at
15 p.m.

This conference is being con-
ed under the title, "Marriage
unselling, the new divorce
islation and the Church." An
dress will be given by the Rev.
R. Beatty, director, St. An-
w's Cathedral Counselling
rvice.

As director of the Cathedral
arriage Guidance Centre, Mr
atty has had wide experience
marriage counselling work.
cently he visited Canberra by
itation of the Attorney-
eneral, Sir Garfield Barwick, to
end a conference convened to
cuss the implementation of
tain aspects of the new legis-
lation.

The conference is limited to
rgy and invitations are being
rwarded to clergy of all deno-
inations.