

THE AUSTRALIAN CHURCH RECORD

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

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The Greatest Piece Of Church Aid In All History

By the Hon. J. J. Dedman.

In the report of the General Assembly of the Presbyterian Church of Australia, these are the words used to describe the work of the Department of Inter-Church Aid and Service to Refugees, World Council of Churches. In this article, the Hon. John J. Dedman, Director, Resettlement Department of the Australian Council for the World Council of Churches, gives an account of the contribution being made by Australia in this great work of mercy.

Quite a few people have the erroneous impression that the I.R.O. (International Refugee Organisation) completed the task of resettlement of refugees before it went out of existence some four years ago. The fact is that the refugee problem is still very much with us; there are thousands of people still wasting away in camps scattered all over Europe; there are sixteen thousand white refugees and political refugees in the far East, mainly in Hong Kong and China; and every month some twenty thousand persons escape from behind the iron curtain to seek religious and political liberty in Western Europe. But Western European Governments, in order to protect the employment of their own nationals, have in many cases prohibited refugees from seeking work and thus the numbers in refugee camps continue to grow, creating tensions which Communists seek to exploit for their own base purposes. To deal with this situation twenty-four governments, including Australia, have set up an organisation known as I.C.E.M. (Inter-governmental Committee for European Migration) and I.C.E.M., recognising that Church and other voluntary agencies can play an important role in the resettlement of refugees, has in turn entered into agreements with these voluntary agencies, of which the World Council of Churches is one, to assist these victims of Fascism and Communism begin life afresh in countries prepared to accept them, such as Australia,

Canada, U.S.A., or South America. Thus it was that the World Council of Churches, with Headquarters in Geneva, was granted some thousands of dollars from funds available to I.C.E.M., to set up a revolving fund which the World Council of Churches uses together with its own money, to make travel loans to refugees for travelling to the country of their choice.

In this way last year the World Council of Churches helped close on ten thousand refugees to emigrate from Europe. Over two thousand of them came to Australia, which was second on the list of receiving countries.

Including travel loans granted in earlier years, the total amount advanced to enable these needy people to come to Australia is over £300,000, and of that approximately one third has already been repaid and gone back into the revolving fund to help others to come here in the future. Another financial angle requires stressing. For every pound coming from the World Council of Churches sources—and eighty per cent of that comes from the U.S.A.—five pounds are provided from I.C.E.M. and other non-Church funds.

(Continued on page 13)



Relief for the Flood Areas being loaded at St. Andrew's Cathedral, Sydney.

Off the Record

CAN THESE BONES LIVE?

A Sydney Rector was horrified recently when he opened his parish paper and saw that his letter to his parishioners began, "My dead Friends."

★

The Archbishop of Canterbury says that he does not find himself able to forbid good people who come to him for advice to embark on a second marriage after divorce, because he knows of cases where, a first marriage having ended in tragedy, a second marriage has, by every test of the Holy Spirit that we are able to recognise, been abundantly blessed. Yet the Archbishop maintains that "the Church must not give its official recognition" to such a marriage.

One is reminded of the Report of the Consultative Body of the Lambeth Conference on the vexed question of the Joint Communion Service held at the famous Kikuyu Conference in 1914. Ronald Knox said of this Report: "The Commission comes to the conclusion that the Service at Kikuyu was eminently pleasing to God, and must on no account be repeated."

★

BLACK LETTER DAY.

There are some very interesting entries in the diaries of Bishop Barker which the Archbishop of Sydney is taking round with him on his visitation of the Churches founded by Barker last century. The entry on January 26 in one year is the simple title, "All Sinners' Day," followed by a few reflections on the founding of the Colony!

★

MARRIAGE GUIDANCE.

"Canon Moore, of St. John's, Freemantle, had a curious experience about a fortnight ago. When cycling down the street he was surprised to see an excited crowd round his church. No sooner was he observed than the people called out 'There he is!' A man, who proved afterwards to be the bridegroom, angrily asked why he had not kept his appointment to marry him that morning. After some discussion it was discovered that the man had gone to the Methodist Minister by mistake, thinking he was arranging to be married in St. John's. Canon Moore, after the necessary preliminaries had been observed, performed the ceremony."

—The Church Record, Jan. 9, 1914.

★

EASTER COMMUNION.

A rubric at the end of the Communion Service requires "that every parishioner shall communicate at the least three times in the year, of which Easter to be one." Clergy usually take large numbers of private communions during Holy Week so that sick people and others may comply with this rubric. But are they really "Easter Communions?" Surely an Easter Communion is one administered on Easter Day or during the week following, not the week before.

—Q.

TO AUSTRALIAN CHURCHMEN

A Warning to The Nation Through the Floods

New South Wales has experienced the most disastrous floods in its history. The damage is estimated at £15 million. The loss of life has been considerable. The sympathy of all their fellow countrymen goes out to the sufferers. Once again a sudden calamity has drawn out extraordinary kindness and unselfishness from those in a position to help. We should not neglect to thank God for such evidences of good will in men and women who are the creatures of His hand.

But that is another aspect.

Australia is a country richly endowed with natural wealth. It enjoys high prosperity secured at comparatively little cost in terms of hard work to the average citizen. Unfortunately there are not wanting signs that Australia is abusing her blessings. Australians make many idols of material things. Their lives are absorbed with cars and furnishings, surfing and sport. Our governments are pandering to some of the baser instincts of the community. This very year they have greatly increased the facilities for gambling and drink.

The scriptures teach plainly that God visits for these things. The people which forgets Him will receive His chastisement through natural disasters. (Amos. 4, Haggai 1.)

God's purpose is to recall the nation to repentance and to the acknowledgment of Him as the source of bounty. (Hosea 2-8.)

It is not that the people in the flood areas are "sinners above all the" Australians "because they have suffered these things," but as our Saviour warned "unless ye repent, ye shall all likewise perish." (Luke 13.)

Those who have the responsibility of preaching the word of God among the people of this land must "not shrink from declaring the whole counsel of God." (Acts 20, 27.)

Not the need for dredging of the rivers, or the re-location of townships, but the summons to return to God is the chief lesson which the floods teach.

God forbid that it should be true of Australia as it was said of ancient Israel in Amos 3,

"I have smitten you with blasting and mildew, yet have ye not returned unto me, saith the Lord.

"I have sent among you the pestilence, and I have made the stink of your camp to come up into your nostrils, yet have ye not returned unto Me, saith the Lord.

"I have overthrown some of you, as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning, yet have ye not returned unto me, said the Lord.

"Therefore prepare to meet thy God, O Israel. For lo, he that formeth the mountains and createth the wind . . . the Lord, the God of hosts, is His name."

Sydney University Anglican Society

In view of the fact that a society in the University of Sydney calling itself the "Sydney University Anglican Society" (A.C.R. 6/8/53), has recently received wide publicity outside the University, and since there has been a published appeal to all parish clergy to acquaint youthful parishioners going to the University with the existence and aims of the Society, the "Australian Church Record" desires to state that it is unable to commend this society to church people because of its Anglo-Catholic character and because of the methods it has adopted to seek support.

Theological College In West

The Archbishop of Perth has announced that the Church in Western Australia is beginning to work out a policy for the establishment of a theological college for the province.

In his Diocesan Letter, the Archbishop says he is convinced of the need of such a college.

He adds:—

"One of the questions to be decided is the size of the college. At the present time there are ten candidates training at colleges in the Eastern States with the intention of being ordained for work in the Diocese of Perth, and at least three others are hoping to start training next year.

"In addition we have four men training for the ministry in England. For the next few years I should be satisfied if we could count upon a supply of six deacons each year.

"If we estimate that the rest of the Province require four to five deacons a year, that makes a total of 10 or 11, and allowing for a three-year course, we should aim at establishing a college of at least 30 students. That is a good number and after the first year or two I think we should be able to maintain a supply of men on that scale.

"I need not remind you that one of our major problems will be finance, and in particular the initial cost of the site and building. This is the sort of object to attract benefactors, by ways of gifts or bequests, from those who wish to do something of lasting value for the Church in Western Australia.

M.R.A. REPORT RECEIVED.

The report on Moral Re-Armament prepared by the Social and Industrial Council of the Church Assembly was received after a long and lively debate at the Spring session of the Assembly in London in February.

The wording of the motion was:—

"This Assembly having received and considered the report prepared by the Social and Industrial Council on the movement known as M.R.A. does not desire to record any judgment either upon the merits or demerits of this movement, remembering that every church and every movement stands

(Continued at foot of next column.)

FLOODS DISRUPT CHURCH LIFE BUT BRING PROMPT AID

Flood damage has disrupted Church life in many areas of New South Wales, but Church people in unaffected parts of the State have done much to relieve suffering in flooded districts.

From many parishes large quantities of food and clothing have been forwarded to flood relief centres.

The Home Mission Society of the Diocese of Sydney has already sent 11 tons of clothing and food to parishes in the Dioceses of Bathurst and Newcastle.

Gifts to this appeal came from all corners of the Diocese, including a considerable amount from Nowra, near the southern extremity of the diocese.

Within three days of the first flood damage, a two-ton truck carried food and clothing to Tyrrell Hall, Newcastle, where church gifts were being organised and distributed.

Later the C.E.N.E.F. truck carried further loads to Newcastle and Maitland. One complete load came from the parish of West Manly.

TO DUBBO.

Five tons of clothing was sent to Bishop D'Arcy Collins, at Dubbo, where Holy Trinity Rectory was under water.

At Dubbo, the Anglican Girls' Hostel was flooded early one morning, and girls were quickly billeted out amongst parishioners living on higher ground.

Other girls from the hostel went to more distant parts of the Diocese.

A truckload of food and clothing was sent to Bishops Court, Bathurst, from the Parish of Camden.

At Maitland, the beautiful St. Paul's Church was flooded, together with the Rectory. Parishioners have been at work since the flood receded cleaning out the Church ready for worship again.

SLEPT IN CHURCH.

At Singleton, the Church of All Saints and the Rectory were among the few places above water level. Consequently they were in constant use by people whose homes had been flooded.

Many slept overnight in the Church.

always under the judgment of Almighty God. It prays that all Christian people may humbly seek in all they do to know more clearly the mind of Christ the Lord and to obey more faithfully the will of the Holy Spirit that God may be in all things glorified."

FREE BIBLES

There is a free Bible available to anyone who has lost a personal volume in the N.S.E. Floods.

This has been announced by the N.S.W. Secretary of the British and Foreign Bible Society, the Rev. Alan Scott.

The Society has also offered clergy whose libraries were lost or damaged a free Bible suitable to their needs.

In the same way, damaged or lost copies in Schools or Public Libraries will be replaced free of cost.

Requests for these Bibles should be sent to Mr. Scott at Bible House, 95 Bathurst Street, Sydney.

In Armidale, a public meeting was held at which the Bishop (the Rt. Rev. J. S. Moyes) proposed a resolution of sympathy and promise of practical help for people in flooded areas.

In many areas clergy won the admiration and thanks of the people for their unceasing efforts to help those in need.

Church life and services have now returned to normal in most flooded centres.

The Rev. E. H. Arblaster, C.M.S. missionary from Tanganyika, arrived in Quirindi at the beginning of the danger period to commence a deputation tour of the Diocese of Armidale.

He was marooned in Quirindi for five days, but later was able to reach Armidale, and to fulfil the last part of his deputation engagements.

BIBLE COLLEGE SUCCESSFULLY LAUNCHED.

A new Bible College, unique in the Church in Australia, has recently been successfully launched in Sydney. A Council under the Dean of Sydney, the Very Reverend E. A. Pitt, as Chairman, has been at work for the past twelve months preparing for its establishment.

Opening on the 14th February with an enrolment of 110 students from all parts of Australia, the student body at present stands at 140 students.

It was at first intended to have the internal lectures at the St. Andrew's Cathedral School, but as the available accommodation was quite inadequate for the internal class, lectures are being given in the basement of the Chapter House where desks are available for 80 internal students.

The first lecturer was the Rev. A. W. Morton, M.A., D.Phil., who spoke on methods of Bible study. Dr. Morton was followed by the Rev. D. W. B. Robinson, M.A., who gave five lectures on the Book of Genesis. The Rev. Canon M. Newth, B.A., Th.L., is at present lecturing on the Book of Exodus and he is to be followed by the Rev. A. E. S. Begbie, on Leviticus. The Old Testament and the New Testament are to be taken in successive terms and there will be three terms annually.

Staff Tutors.

Fully duplicated notes are given to both internal and external students, and a system of Staff Tutors in every State has been devised to ensure that the written work which is required from all students is returned quickly, and that the utmost individual attention is given to the needs and difficulties of each student.

It is anticipated that by the middle of the year the total enrolment will have exceeded 200 students, since the course has been organised so that new students may commence at any time through the year.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The millionth migrant to arrive in Australia since the war is an event which should cause every Australian to reflect seriously. One in eight of the population is a new-comer.

Half a generation ago small families were fashionable, even in Christian circles, in spite of the clear command of God in Genesis 1-28, and in spite of the plain need of Australia for more people. Now this need is being filled up by New Australians. We are glad of their presence, but we would have liked to welcome them with a larger home-born population.

But the fashion in families is changing, as is witnessed to by a recent American magazine which carried a design of a house for a "king-size modern family." But Christians should not regulate their lives by fashion, though to be in the fashion may help the timorous. God's word is plain, both about the duty and about the blessings of a large family. And the need of our country is obvious. If it is a choice between children and a higher material standard of living, whether in the form of furnishings or more free time as far as the parents are concerned, or a choice for the children between going to an expensive school or having the life-time companionship of another brother and sister, the choice should be simple for any who have understanding of the true values and riches in life.

*

At the Procession of Witness on Good Friday in Sydney last year the Archbishop of Sydney Easter Show, made a constructive suggestion for removing a long-standing occasion of discord in the community. He suggested that the Council of the Royal Agricultural Society "might be willing to allow a service to be held in the ring on Good Friday." The Archbishop also made clear that ring events and side-shows should be discontinued on that day.

The Archbishop said:

"I cannot but express regret again that such a justly-esteemed body of citizens as the Council of the Royal Agricultural Society still persists in

sounding its discordant note on this day. The devotion of its members to the promotion of the material prosperity of the country demands our admiration and appreciation, and we could wish that they would realise that the full benefits of even material development cannot be enjoyed when the spiritual values are neglected or dethroned from their proper place in our lives. What a pity it is that, when the Church is calling men to meditate upon the spiritual implications of that supremely important historical event which was the original ground for setting Good Friday apart from ordinary labours, a body of highly reputable citizens should make a vigorous endeavour by the provision of special attractions to draw the thoughts of the community to lesser things, and to encourage the false standards of value which threaten the higher welfare of our nation! We pray that sooner or later God will open their eyes that they may see.

"It has been said from time to time that the Council might be willing to allow a service to be held in the ring on Good Friday, and if such an arrangement were accompanied by an elimination of the ring events from the programme and a closing of the side-shows on that day, we could regard such a proposal, coming from the Council itself, as a gracious endeavour to meet our point of view and respect our convictions. Such an arrangement would go far to remove from the occasion the spirit of Carnival which is the main ground of our complaint."

*

It is believed that Patricius (or as we say Patrick) was born at Dumbarton in Scotland near the extreme western end of the wall of Hadrian about 373 A.D. He tells us in his "Confession" that his father was a deacon in the church and his grandfather a presbyter (or as we now say a priest).

Raiders from the north of Ireland carried him off at the age of 16, and for six years he served on the mountains of Antrim as a captive swineherd. His heavenly Father mercifully used this hard life as a means of blessing to Patrick. In his loneliness and isolation he must have recalled his

early teaching for he began now to call upon God in earnest.

He escaped from his slavery, and, after many vicissitudes and experiences found his way back home. It was there that he heard "the voice of the Irish" calling him to come back and "walk among them."

As he pondered this he heard a further voice saying, "He who gave His life for thee is He who speaks in thee." Patrick obeyed this voice and was wonderfully helped and blessed in his mission. Ireland at that time was almost, if not altogether, a pagan country. The writings of Patrick that have come down to us are not large nor are they altogether free from errors that were already in the fifth century creeping into the church; but they breathe a warm evangelical spirit and express an absolute loyalty to the word of God. There is no trace of transubstantiation nor of the sacrifice of the Mass, nor of later Roman additions to the faith. Nor is there any reference to Patrick having been commissioned by Rome.

The Rev. C. H. H. Wright, D.D., a learned student of Patrick's life and work, writes of him—

"The modesty and humility exhibited by him in the account given of the marvellous success of his mission is most remarkable. There is, moreover, in his writings a display of genuine missionary spirit, which, as it has roused many a Christian worker to action in the past, may well stir up many in our day also. Patrick everywhere displays an earnest trust and faith in the constant protection of a gracious Providence. His love for the souls of the men among whom he laboured, notwithstanding the ill-treatment he received at their hands, is remarkable. His honest simplicity and the contempt everywhere displayed for the riches of the world deserve far more general recognition than they have yet received. His acquaintance with the Holy Scripture, with the phraseology of which his writings are thoroughly imbued, and his desire to conform his doctrine to their teaching, are significant. To him God and Satan, heaven and hell, were great realities; "he endured as seeing Him who is visible" (Heb. xi 27). Like Ignatius and many others, Patrick coveted earnestly to attain the crown of martyrdom. His "Creed" is clear and terse. A simple unaffected piety, wholly devoid of ostentation, breathes in every paragraph of his writings. He "walked by faith," and therefore his works were done in love. His writings ought to be dear to all lovers of the Gospel of Christ, to whatsoever creed they may severally belong."

THE TEACHING OF SCRIPTURE AND THE CHURCH OF ENGLAND ABOUT FASTING

Our two correspondents who in our last issue criticised our former article, left untouched the main thesis, namely:

(1) That there is no command to fast nor commendation of fasting given to Christians in the authentic text of the New Testament,

(2) Our Lord, throughout His preaching ministry, set an example of never fasting (Matt. 9:14, 11:19).

In view of these facts it is difficult to maintain that fasting, in itself, is a religious exercise of much profit to Christians.

Self-discipline not a "religious act."

Self-discipline is a Christian duty, but it is not a specifically religious activity. Thus to have a cold bath throughout the winter is an excellent discipline to strengthen the will, but it is not a religious activity. Yet how often preachers, urging some form of self-denial in Lent for the sake of self-discipline, clothe the act with a religious significance. The error here is profound and most dangerous, for it leads the simple uninstructed Christian to think that the way to deeper knowledge of God lies somehow in this direction, while the truth is that the only way to deeper knowledge of the God and Father of our Lord Jesus Christ is by putting our trust in Him daily, and by the love and obedience which flows from that.

Liberty of Conscience in Things Indifferent.

Apart from faith, and the positive duties of love and obedience which follow, such as goodness, honesty, purity, truthfulness, generosity and so forth, the great majority of human actions are in themselves, matters of indifference, from the religious point of view. Christ has made us free. Neither fasting, nor the refraining from fasting, commends us to God.

The principle of Christian liberty in things indifferent is of the utmost importance. It goes hand in hand with the doctrine of justification by faith only. That fasting belongs to those "things which of their own proper nature be merely indifferent," and which do not "bind the conscience of Christian men to a perpetual observation and keeping thereof" is clearly taught in the Homily on Fasting, which is the official Church of England teaching on the subject. If, however, we were true, as one of our correspondents claims, "that if we neglect fasting we may well be missing out on blessing which God intends us to have," fasting would be obligatory on

be called and brought by Christ's blood and his doctrine . . . This rule and canon men must diligently learn. For surely the want of the knowledge hereof hath been the occasion of many great abuses and supersessions among Christian people." (P. 115. Ed. 1856.)

The reason why the Church of England at the time of the Reformation continued set days of fasting is made clear in the Homily. The reasons were twofold and entirely political, to encourage the merehant marine and to keep down the cost of living. The Homily stated that set fast days were enjoined in "consideration of the maintaining of fisher-towns bordering upon the seas, and for the increase of fishermen, of whom do spring mariners to go upon the sea, to the furnishing of the navy of the realm." Secondly, "Dwelling in England, environed by the sea, as we be, we have great occasion in reason to take the commodities of the water . . . whereby the increase of victuals upon the land may be better spared and cherished, to the sooner reducing of victuals to a more moderate price." Christians are free from these reasons to-day.

The Purpose of Abstinence.

The Prayer Book, through enjoining days of fasting and abstinence, does not legislate as to how these are to be observed. The value of abstinence lies in its purpose. Sunday is a day of abstinence from the avocations of the week, in order that time might be made available for thought and worship. The same principle

(Continued on page 13)



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CORRESPONDENCE

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

FURTHER VIEWS ON INNER CITY EVANGELISM.

Dear Sir,

The "Australian Church Record" is to be congratulated for publishing an article on Inner City Evangelism by The Rev. R. A. Hickin, Rector of St. Paul's, Redfern, Sydney. For the evangelism of the inner city areas is the concern of the whole Church.

Added to the problems which prosperity and outside misunderstanding bring to Industrial Parishes are the following:—

(1) **The Migrant Problem:** Many of the cities of Post War Australia have developed colonies of Southern Europeans who, for the most part, have settled in our most congested areas; buying properties over the heads of Australian tenants, they have forced most of the younger families into the outer suburbs. Yet many of the migrants are themselves unchurched. The Rector of the Industrial Parish is now forced to consider ways and means of bringing them back to the Church.

(2) **Financial Problems:** The decrease in population together with the responsibility of old large properties involving costly maintenance makes inroads on the Parish's financial resources. In many instances rectors are forced to spend valuable time by assisting to raise their own stipends.

(3) **Youth Leadership:** The exodus of the more responsible families means a dearth of lay leadership within the parish itself. Here, Diocesan administration should encourage the "have" parishes to assist the "have not" ones.

(4) **The Aged Residue:** Evangelism is always the most exacting in an aged community so that the industrial parish must face this problem constantly.

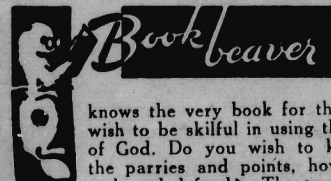
Where lies the Answer?

A completely transformed outlook by the whole Church is needed if the industrial areas are to be ministered to.

The "toughest" parish should be the goal and not the starting point in clerical promotion. Young men should be encouraged by their bishops to dedicate their lives to the work of the Inner City Parishes. The Church should cease from making material benevolence her primary task and instead concentrate on training the children as well as adults in solid churchmanship, through the Sunday Schools; special services; the junior choir; and junior gardeners rather than through extensive club organisations.

Yours, etc.,

(The Rev.) NORMAN L. HILL.
St. Mark's, Fitzroy, Melbourne.



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

INNER CITY EVANGELISM.

Dear Sir,

I should be grateful for an opportunity of replying to Mr. Dahl's letter (March 3) regarding my recent article.

Despite the title given it in the "Record" ("Parish System Still the Key to Inner City Evangelism"), my article only referred to the parochial system near the end, the rest of it being devoted to other matters. Restricted by editorial fiat to a mere thousand words for a general picture of these areas, one could find little space for a discussion of pros and cons, or for consideration in detail of specific questions.

Mr. Dahl, a colleague of mine in this rural deanery, objects to "the impression that the article gave" him. I have carefully read my article, and presume that the "impression" must have arisen from the following statement in it: "... until a better method is found we are wise to pour every thing we have into the traditional parochial system. I am far from convinced that a workable alternative to the parochial system can be found ..."

From this firm belief, however cautiously expressed, Mr. Dahl has not convinced me that I ought to retreat. By all means let us encourage other people in other areas to regard this part of Sydney as a mission area, so long as they place their gifts and service at the command of the rectors, and refrain from free-lancing, and that they do not by their enthusiasm reduce the Church to the level of a depot for "hand-outs." By all means let there be co-operation between parishes and rectors in the area, the more the better for all of us. And if there are laymen and women in other parishes who could find a Christian vocation here in district visiting, Sunday School teaching, and club leadership, I am sure that they would be welcomed with open arms, wherever local leadership is lacking.

I would go further. Let there be supplementary ministries—to factories, hospitals, high schools, etc. No clergyman in these parishes feels himself able to give the time to this work that it obviously requires. Such is a diocesan responsibility, and I have no doubt that the appropriate diocesan activities—Home Mission Society, Diocesan Evangelist, Board of Education, and so on—will eventually embrace these ministries within their normal responsibilities.

Mr. Dahl believes that he has discovered a thesis in my article—of which I was not aware—"that the parochial system as we have it is the best method for these city and near-city areas." I think that if he is willing to forget the title of the article—which was not mine—and then balance the forty words in which my statement on the parochial system was given against the thousand words of the whole article, he will find that he has missed my purpose, which was to describe conditions and prospects in these areas.

Yours etc.,

R. A. HICKIN
St. Paul's Rectory,
Cleveland Street,
Chippendale.

APPRECIATION.

Dear Sir,

I have been most interested in the article by Dr. Leon Morris in your issue of Dec. 23, entitled "The Word was made Flesh." I remember that the subject of the Logos was dealt with in a particularly striking way by your fellow countryman, the late Rev. Dr. W. H. Fitchett in his book, "The Unrealised Logic of Religion," in which he likens the Incarnation to the "Keystone of the Arch," for which, as he says, the "two stately pillars of Jewish prophecy and Greek philosophy were waiting." I much hope that this book is not out of print.

I wish that we had in England, at present, a church paper similar to yours.

Yours etc.,

(Miss) G. E. A. FOSBERY.
30 Boyne Park,
Tunbridge Wells, England.
February 21, 1955.

SALES TAX.

Dear Sir,

Some little time ago you were good enough to publish a letter which I sent to you with regard to the exemption from stamp duty of cheques drawn in N.S.W. by Sunday Schools. Since then I have made representations to the Commissioner of Taxation with regard to Sunday Schools and sales tax, and am pleased to advise the receipt of a letter reading as follows. (Reg. ST. 11/198 Pt. 4):—

"Item 63A in the First Schedule to the Sales Tax (Exemptions and Classifications) Act authorises the exemption of—

"Goods for use (whether as goods or in some other form), and not for sale, by a university or school conducted by an organisation not carried on for the profit of an individual."

"Goods for use by Sunday Schools are covered by the provisions of this item. In order to secure the benefit of exemption when purchasing goods for use by the Sunday School a certificate in the following form should be furnished to the supplier:—

"To the Commissioner of Taxation and the Commonwealth of Australia.

I hereby certify that the (description of goods) purchased from (name of supplier) on (date) are for use, and not for sale, by St. Alban's Epping Sunday School and are therefore exempt from sales tax.

Signature.....
Epping, N.S.W.

Yours etc.,

STACY ATKIN.
Editor's Note.—We regret that a number of letters have been held over owing to lack of space. It is a help to the Editor if letters from correspondents are kept reasonably short and if they are received in good time for publication.

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The Australian Church Record, March 17, 1955

THE RELEVANCE OF THE BIBLE

By Dr. Leon Morris.

How can a book drawn up over centuries, but all long since, by people in and around Palestine, have any real significance for people like you and me who live in this mad age of rush, atom bombs and duodenal ulcers?

Let us approach this question via another question I am sometimes asked, "Is the Bible true?" And this second question leads me to pose a third, "Does it matter?" For indeed to many people it is almost an axiom that it does not matter, since it is quite possible to get on with the serious business of living in blissful unawareness of its teachings.

The "Good Life."

These days I find a number of folk anxious to restore the "good life" of the ancient Greeks, "good" in this sense being not morally good, but good in the sense of well-rounded, a life with many interests, a rational life filled with the enjoyment of truth, beauty and the sheer joy of living and without the prejudices and fears which keep some from attaining the full stature of man. Life in this sense does not require such a guide as the Bible, indeed it would be something of a hindrance since it insists on eternal verities which might well interfere with the full enjoyment of one's own possibilities here and now.

There are some who think that it is quite possible to go further and to live a highly moral life without the Bible, and such would indeed seem to be the case. I have known highly moral atheists, and there are many people in our community who have high standards of conduct, but whose acquaintance with the Scriptures is negligible.

In a book I was reading recently the author remarked that "it is recorded in the legends of our race" that God became man and submitted Himself to the processes of Roman Law. The writer was earnestly contending for a "religious" attitude to life, and indeed his entire book was written with a view to combatting the widespread indifference to spiritual realities. But his contention is that the Bible can be regarded as no more than the repository of "the legends of our race"—it has some useful ideas, but it can hardly be said to be indispensable, or even very valuable.

Such are some of the ideas of our day.

Religions of Ideas.

But the Christian cannot accept any such approach, for his is not a religion of ideas. There are such faiths in the world, as for example, Buddhism. To

believe. The life, death, resurrection and ascension of Jesus cannot be regarded as matters of little importance for as Paul says of one of them, the resurrection, "if Christ be not risen, then is our preaching vain, and your faith is also vain."

Unless these things are true, Christianity falls to the ground, for it is the religion which asserts that man can only be saved because of God's atoning work in His Son.

So then the question of the truth or other wise of the Bible can never be regarded by the Christian as a matter of no moment. If these things did not happen then the basis of his faith has been taken away. The answer to the third of the questions we posed at the beginning then emerges as "It matters very much whether the Bible is true or not, because the whole of Christianity is at stake," and the same answer gives us the clue to the first question. The Bible is relevant to-day because it is the authoritative record of the Christian faith. Because it tells of those great events in which God became man and wrought out the process of man's salvation at terrible cost. It is relevant because it speaks to man's need, because everyone who comes to it humbly and listens for the voice of God, comes to hear that voice, and to know God's power.

Tilak, the Indian poet, was given a Bible and when he first read it he tells us "I could not tear myself away from those burning words of love and tenderness and truth."

And it is because any who comes genuinely seeking a word from God has a similar experience that we affirm unhesitatingly the relevance of the Bible to-day.

German Church Motto

The Committee which is responsible for choosing the subjects for discussion at the Frankfurt Kirchentag in 1956 recently decided on the slogan, "Be reconciled with God." This slogan implies that "the Kirchentag, as a living movement within the Evangelical Church, urges the Church to pay attention to its true office, and thereby to fulfil its services to the men and women of today."

This quotation from St. Paul has also been chosen as the 1956 slogan of the Evangelical Church in Germany, and will be the main directive for the Church's work in its parishes, associations, unions and academies, throughout the year.

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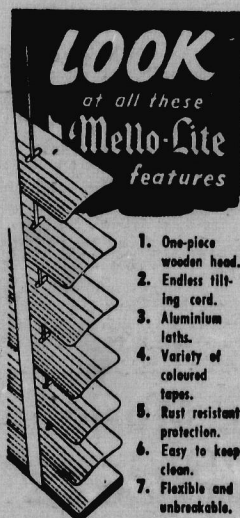
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PERSONAL

The Rev. R. Hanlon has been appointed to St. Paul's, Oatley East, Sydney.

One of Perth's best known identities, the Rev. Canon Percy Umfreville Henn, died at his home in Karoo Street, South Perth, early yesterday, in his 91st year. He is best remembered as the first headmaster of Guildford Grammar School after it was taken over by the Church of England. Canon Henn was headmaster from 1910 to 1925.

The death has occurred in England of the Rev. A. C. Kestin, founder of the Crusaders' Union. He was 87.

The Rev. C. N. Steele, Rector of St. Stephen's, Newtown, has accepted nomination to St. Peter's, Burwood East (Dio. of Sydney).

Dr. L. E. Lyons, has returned from his trip to Japan and other places in East Asia. While in Japan Dr. Lyons visited a number of Australian missionaries including Dr. Roslyn Ormiston, and Mr. David Hayman, of Sydney, and Mr. Ken Roundhill of Melbourne.

Another Australian who recently visited Japan and other places in the East during the University vacation was Miss Lou Kent-Hughes, of Melbourne, who accompanied her father, the Minister for the Interior, on his official tour. Miss Kent-Hughes, who is a medical student at Melbourne and a member of the Evangelical Union, visited also Dr. and Mrs. Alan Cole and their children on Formosa.

The Rev. Wakely R. Wade, curate of Corimal, has been appointed Rector of Mulgoa (Dio. of Sydney).

The Dean of Melbourne and Principal of Ridley College, the Very Rev. S. Barton Babbage, has returned from a short visit to New Zealand and stayed a few days in Sydney on his way back to Melbourne.

The Rev. A. J. Glennon, who recently returned from England, has been appointed to the staff of St. Andrew's Cathedral Marriage Guidance Centre, Sydney.

The Rev. Arthur and Mrs. Williams, of St. Philip's Rectory, Sydney, Mr. and Mrs. James Winter, of Stanmore, are rejoicing in the birth of their first child, in each case a son. The Rev. D. W. B. and Mrs. Robinson, of Moore College, are rejoicing in the birth of a daughter. We offer them hearty congratulations.

The Rev. C. N. Steele, Rector of St. Stephen's, Newtown, has accepted nomination to St. Peter's, Burwood East (Sydney). He is to be inducted on 31st March.

The Rev. Wakely Wade, Curate at St. Alban's, Corimal, has been appointed Rector of Mulgoa (Sydney).

We regret that Miss M. Howell, office Secretary of the Church Record, has had an accident which necessitated her absence from the office for a short time.

The honorary degree of Doctor of Divinity was conferred on the Bishop of Oxford, the Right Rev. H. J. Carpenter, by Convocation at Oxford University on Saturday.

THE NEW TERM AT MOORE COLLEGE BRINGS RECORD ENROLMENT

At the opening of Term at Moore College on Friday last, the Principal (Canon M. L. Loane) announced that this year's senior student, Mr. John Darlington, would be the first John Francis Cash scholar. The new scholarship has been founded by Dr. and Mrs. Frank Cash in memory of their airman son.

Other scholars of the College this year are Mr. Jeffrey Roper (Eleanor Abbott scholar), Mr. Geoffrey Hayles (Bishop Barker scholar), and Mr. William Dumbrell (Lukyn Williams scholar).

5,000 COUNSELLORS READY FOR ALL-SCOTLAND CAMPAIGN.

Dr. Billy Graham's Scottish Campaign begins in Glasgow on March 21. Five thousand counsellors have been trained, twice the number used in the Greater London Crusade a year ago.

The Kelvin Hall, the largest building for public assembly in Scotland, will be used for the nightly meetings. Seats will be installed to accommodate 10,000 persons. Facing the seating area, a speaker's platform will be erected, and behind the platform will be a seating section for the 1,000 voice Crusade Choir, and a specially designed public address system which will be used during the crusade.

CLOSED-CIRCUIT TELEVISION.

The facilities for 11,000 persons will be augmented each evening by the use of closed circuit television to relay the service to an additional 3,500 persons who will be seated in the adjoining "circus arena." Eight large screens in the overflow arena will enable persons assembled there to both see and hear the entire service from the main auditorium. According to available information, this is the first time that closed-circuit television has ever been used in this way in an evangelistic crusade.

LARGEST STADIUM.

Complete details are not yet available, but arrangements are being made to hold the final meeting in Hampden Park Football Stadium, the largest sports stadium in Great Britain, with a total capacity of approximately 150,000 persons. The final meeting will be held in the afternoon or evening of Saturday, April 30.

The Rev. J. P. Thornton-Duesbery, Principal of Wycliffe Hall, has been appointed to succeed Canon R. W. Howard as Master of St. Peter's Hall, Oxford. Mr. Thornton-Duesbery becomes head of St. Peter's for the second time. He was Master from 1940 until 1945.

The Queen has conferred the Order of Merit on Dr. Albert Schweitzer, 80, the French missionary, doctor, philosopher, musician and winner of the Nobel Peace Prize, who has spent 42 years working in the hospital which he founded at Lambarene, French Equatorial Africa.

The Australian Church Record, March 17, 1955

THE TEMPTATIONS OF JESUS

By Bruce Smith

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"And when He had fasted forty days and forty nights, he was an afterward an hungered." (Matt. 4:12.)

We cannot help but notice the similar phraseology of Exodus 34:28. "And he (Moses) was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water." But it is at this point that the similarity ends. For whereas Moses was a prophet and priest of the Old Covenant, Jesus was Prophet, Priest and King of the New Covenant. And whereas Moses was "faithful in all his house" (Heb. 3:2, 5), Jesus was "Son over his own house" (Heb. 3:6). Moses, the mediator of the Old Covenant, under similarly exacting conditions, stood as the Old Testament type of Jesus, the mediator of the new and better Covenant. (Heb. 8:6).

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." (v.3).

As in each of these temptations we can detect three levels at which Satan strikes the Son of Man. (a) Satan attempts to interfere in the divine relationship between Son and Father. "The Enemy's inner aim is to beguile Him out of the attitude of waiting on His Father into the attitude of self-chosen and self-hastened action. But this is veiled, and it is veiled under the invitation to him to give a miracle—proof of His Sonship." (Temptation and Escape. H. C. G. Moule p. 55). (b) He also meets him on the level of personal discipline and in so doing craftily attacks his true incarnation. Moses having withstood the privation of the wilderness fast, shall the Son of Man do less? This strikes with subtlety at his very 'Person'. He was tempted to violate his sacred identity with Man by doing what Moses could not do simply to satisfy his own appetite! To have succumbed to this would have meant that the Son of Man would not have been "in all things... made like unto his brethren." (Heb. 2:17.) (c) On the third, and perhaps the most significant level, this temptation strikes at the "Mission" of the Messiah. "Build the Kingdom, it suggests, on bread. Make it the first point in your programme to abolish hunger. Multiply loaves and fishes all the time. This, as we know from what followed the feeding of the five thousand, when the multitudes wanted to take Jesus by force and make Him their King, was a way to ascendancy

which lay invitingly open. Men would have thronged around Him had He chosen it, and the temptation to do so lay in the fact that He had the deepest sympathy with all human distress." (Jesus and the Gospel. J. Denny. P. 188). But, as on other levels, Jesus spurned this temptation. "He said to Himself in the wilderness, as He said afterwards to others, Seek first the Kingdom of God, and all these things shall be added unto you." (ibid. p. 188.)

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." (vs. 5, 6.)

With diabolical cunning Satan weaves the Psalmists' words into the pattern of the Messianic expectation in Mal. 3:1, Dan. 7:13, thereby presenting before the Saviour an offer which would have held peculiar attraction for him. (a) Like the first, this temptation attempts to upset relationship between the Son and the Father urging him to abuse his "status" as Son and "force the hand" of his Father by purposely misusing his promised privileges (albeit for the highest of purposes). (b) It strikes also at the "Character" of Jesus. It sought to persuade Jesus, who had "made Himself of no reputation" and had taken upon Himself "the form of a servant," to violate the very character of the "Messianic Servant" whose role he had assumed. "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench." (Isa. 42:2, 3). (c) On the third level this temptation is also directed against his Messianic Mission. Jesus was asked to dazzle men's senses and thereby gain sovereignty over their souls. This temptation was never dormant throughout his ministry, yet he never failed to see its danger and refuse to give it place. Even on the cross he would not give "a sign" and "come down" to answer to the jeers of the crowd. "It is not easy for us to understand a temptation which was dependent on the possession of super-

human power, but the important point to notice is that Jesus rejected appeals to the senses as a means to attain ascendancy over men for God." (Denny p. 189.)

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (vs. 8, 9.)

The temptations have been gathering momentum and this one is the most subtle and most violent of the three. Satan offers Jesus everything—just for the momentary recognition of his own divine status.

(a) More openly than either of the other two this temptation interferes in the divine relations of the Trinity. What Satan has always coveted he now boldly barter for. He openly assails the inner sanctity of the Godhead and stands to gain or lose all in this one dramatic gamble. He lost. "In the wilderness Jesus bound the 'strong man.' He faced and vanquished the enemy of his calling, and of all the work and will of God for man." (Denny p. 187.)

(b) This temptation also tests his personal discernment. "The glory of them"—Would the transient glory of this world unsettle the vision of the Son of Man so that he might fail to recognise the insidious character of the offer? But Jesus is steady and certain in his evaluation. "The glory of them" would not allure him.

(c) As in the other two this temptation directly affects the Mission of Jesus. Satan suggests an alternative to calvary in his offer of a "kingdom of this world!" "This was an allurements addressed to the noblest possible aims and hopes." (Moule P. 55.) But again the Son of Man is not deceived, he withstands this final onslaught and chooses the "Via Dolorosa" as he does so.

He emerges from this contest as the victor. Being full of the Spirit he employed the "Sword of the Spirit" with masterly skill and put to flight the enemy of souls. Wherefore "in that He Himself hath suffered being tempted, he is able to succour them that are tempted." (Heb. 2:18.)

JOHN MOTT BURIED IN CATHEDRAL.

Dr. John R. Mott was buried in the St. Joseph of Aramthea Chapel in Washington Cathedral on February 7.

Though a Methodist layman, Dr. Mott was a canon of Washington Cathedral, and held an honorary Doctor of Divinity Degree from the Orthodox Theological Seminary in Paris.

The British Council of Churches held a Memorial service for Dr. Mott in St. Martin-in-the-fields on Feb. 17. The speaker was the Bishop of Chichester.

The Freedoms Foundation of the United States has awarded a thousand dollars and a George Washington medal to Dr. Billy Graham for "significant contributions to the promotion of the American way of life." Dr. Graham is about to start a "Tell Scotland" Crusade, an evangelistic mission in Glasgow.

The death occurred in England on Feb. 21 of the Right Rev. Walter J. Carey, formerly Warden of Lincoln Theological College, and Bishop of Blomfontein from 1921 to 1934. Bishop Carey was a well known speaker and writer and was associated with the S.P.G.

SOME RECENT BOOKS

From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

The Fellowship. — Guy King. 12/6. An exposition of 1 John (post 7d.)

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

The Greatest Book in the World, 6/- Story of the Bible Society told for Children by Enid Blyton. (post 7d.)

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THE WORLD OF BOOKS

"The Western Dilemma." A. Gordon Smith. Longmans, London, 1954. Pp. 186.

The problem of the reconciliation of the Hebrew-Christian and Hellenistic traditions in western civilisation is one which has occupied many thinkers, from Abelard, Aquinas and Erasmus to Matthew Arnold, Charles Raven and other moderns. Mr. Gordon Smith has offered a solution, which is in effect that the synthesis can be made only within the Roman Catholic Church. This is a strange conclusion, particularly when this Church is defended as the very citadel of reason, as opposed to the Churches of the Reformation (p. 11) and yet we are told that "there are some who summarise that... what happened in Russia in 1917 may yet be counterbalanced by something that happened in Portugal the same year (p. 184). The Reviewer is still looking for a satisfactory synthesis.—J.A.F.

John Sung, Flame for God in the Far East. Leslie T. Lyall. London, 1954. C.I.M. Cloth boards. Pp. xx + 204. Price in Aust., 14/3.

This is indeed a challenging book, and one which will help many people to understand some of the reasons for the situation in China to-day. It gives a clear picture of the influences moulding the Chinese Church in pre-war years, and shows how intense nationalism, and even an anti-foreign attitude could be allied with an intense evangelistic spirit. There are probably many who, like the reviewer, have gained most of their knowledge of China and its church from publications of the China Inland Mission, which tell of a faithful, Biblical work for God. It is clear now, however, that there were other less wholesome influences at work, particularly in the important coastal provinces, and these left their mark on much of the work done in the name of Christ in China. It is in these provinces and against this background that John Sung worked, frequently as a voice crying in the wilderness, but only as invited by churches to visit them.

John Sung was a brilliant student. In his youth he won a scholarship to study in the U.S.A. After a distinguished career as a student of chemistry he became convinced that he should study theology and return to China to preach the Gospel. However, his faith had waned under the influence of liberal theology, and it was only after a vivid experience during an evangelistic mission that he found his faith restored and he knew that he had something to take back to China. Setting aside all thought of further study or of academic work, he devoted himself for fifteen years to evangelistic preaching. For much of this time he was associated with Andrew Gih in the Bethel Evangelistic Band. Later he worked on his own, not only in China, now torn by war, but among the "overseas Chinese" of Malaya, Sarawak, the Philippines and the Netherlands East Indies.

Wherever he went he strengthened the churches by his insistence on holiness of living, and the churches so strengthened have come through the trials that have since beset them.

Worn out by his apostolic labours and suffering acutely from illness, John Sung passed to his reward in 1944 at the age of 42. As Mr. Lyall says, he was undoubtedly God's man of the hour for China. His life is an illustration of Dr. James Denny's words "There must be great renunciations if there are to be great Christian careers."

The biography is honest: it shows the difficult side of John Sung as well as the bright side. Like many another brilliant Christian leader, he was an intense individualist, and had little time for those who saw things differently.

In a foreword which is a really important part of the book, the Rev. John Stott compares John Sung's ministry with that of Dr. Billy Graham in the Greater London Crusade, and discusses the two in terms of the place of revival in the Christian Church as a whole. He points out that the work of great men of God such as these two must be continued by the faithful witness of thousands.

Roland Allen's books on missionary strategy started new trains of thought in many minds. This book will undoubtedly strengthen the hands of those who think with him in terms of indigenous churches with their own methods of approach springing from the local character and culture. Is it too late for the Church as a whole to learn the lesson these men have to teach us? —A.F.

FOREST CEMETERY.

The Church of England Section of the French's Forest Cemetery was consecrated by the Most Rev. H. W. K. Mowll, C.M.G., D.D., Archbishop of Sydney and Primate of Australia on Sunday, 20th February, 1955, in the presence of about 150 people.

The Petition asking for the cemetery to be consecrated was read by Mr. P. W. Gledhill, after which the hymn Abide with Me was sung. This was followed by the reading of the lesson Thess. 4, 13 to end, and was read by Canon E. Cameron, Rural Dean.

Then followed the ceremony of consecration after which the appointed prayers were read by the Archbishop. The document relating to the consecration was read by the Rev. S. Gissing, duly signed by the Archbishop and Diocesan Registrar.

The hymn "For all the Saints" was sung after which the Archbishop gave an appropriate address, which was followed by the blessing.

It is proposed to erect at an early date according to custom the usual consecration stone.

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The Australian Church Record, March 17, 1955

THINK ON THESE THINGS

LET'S FACE IT

Conducted by June Dugan.

Stephen Douglas, a political opponent of Abraham Lincoln, once called him a "two faced man." "I leave it to my audience," Abraham Lincoln replied, "If I had another face, do you think I would wear this one?" And having seen the picture of the loved yet rugged face of this man we may be inclined to agree that a choice may have changed his face, if indeed the choice provided him with a better face than the one he wore.

In these days of plastic surgery, the awful situation of having to wear the face that quizzical Nature gave you is much less grave if you have the money to cover the repairs which may be necessary. I read in a magazine this week that some ingenious young man gave his bride a retousse nose for a wedding gift—just the nose she had yearned for since her baby days. Maybe it is easier to be two faced these days than ever before!

Apparently among the equipment necessary for a Christian in this enlightened age, is an extra face or two. After all one must consider one's friends' viewpoints and their own status so a number of different faces is more than necessary—it has, in fact, become expedient, or so it would seem.

Missionaries tell us how difficult it is for the native peoples to reconcile Christianity in its true form with all the various expressions they meet among the so-called Christians who are to be found in their country, and indeed we see it in our own land too where so many people wear the face or mask of a Christian while they are really facing the other way. If only we could adopt the face of Christianity as Jesus Christ intended it and wear it always immediately the position of the Christian Church would be immeasurably strengthened.

What have we been trying to say in all these words? Simply this that so many people today (and I imagine there have always been a great number of these folk,) who wear Christ-

ianity, as a mask to be put on when the occasion demands or when they think it is time to be religious or to pretend to God. Of course they would never say it quite like that, but that is what they would really be doing. It reminds me of a game we used to play as children... we used to tie a mask on the back of our heads, put a hat on backwards, wear our coat back-to-front and somehow we used to try and squeeze our feet into a pair of shoes with the toes pointing to the back, and in the end it looked as though we had two faces and could be going either way. Many and many a gale of laughter I can remember as we saw this silly figure that seemed to be going both ways at once.

Now as I think back upon it I realise just how like some grown-up games this one was. As far as business is concerned most of us know exactly where we are heading for and what we have in mind, be it a long range plan or only the latest job we are on, but when it comes to spiritual things we are completely lost, just managing in many cases, to keep up the pretence to those we meet, so long as they do not ask too many questions or look too keenly at the direction of our face.

Are you two-faced? Have you one face which the world sees, and another which the Lord Jesus sees? Do you look both ways? or is your back set firmly against sin and Satan, while your face is "set steadfastly toward Jerusalem" and the Heavenly kingdom? If our faces are firmly set toward the spiritual goal the degree of determination with which we set our face, will largely determine the amount of fruit we bear in our life and the little regard we have for the things that would distract us on either side.

Let us be done with the masks and pretence for nothing can hide our real spiritual condition from the all-seeing, all-knowing eye of God, for as David the Psalmist realised, we can never get away from God either by hiding, or trying to run away. Let us pull

WHICH WAY DO YOU FACE?

God judges men, not by legal righteousness, but by their response to His righteousness in Christ; not, that is, by position, but by direction; not by the fact that some are ethically better equipped than others, but by the fact that some have their faces to Christ and some their backs.

—James Stewart.

EITHER, OR

... It is not humility or piety to say that you are "trying to be a Christian . . . or that you "hope you are a Christian." You either are — or you are not. Either you have given your life to Christ and asked Him to be your Master, or you are still trying to run your own life.

—Peter Marshall.

down all our flimsy fabrications that only prevent us from seeing God and hinder our access to Him and come with humility asking for forgiveness for our shallow behaviour, seeking for that true, deep and lasting fellowship with God, which we can experience through Jesus Christ, the Son and our Saviour.

Our Prayer:

Search me, O God! my actions try,
And let my life appear
As seen by Thine all-searching eye—
To mine my ways make clear.

Search till the fiery glance has cast
Its holy light thro' all,
And I by grace am brought at last
Before Thy face to fall.

A Prayer for Guidance

O Thou Who art the Way, the Truth and the Life, make Thy way plain before our face. Suffer us not to stray from Thee Who art the Way and nor to distrust Thee Who art the Truth, nor to rest in any other than Thee Who art the Life. Teach us what we should think, what we should do, and wherein to take our rest, that in Thy light we may see light, and in Thy straight path we may not stumble. Through Jesus Christ our Lord.

Amen

—Erasmus

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Continued from page 1)

Re-uniting Families

This very great undertaking necessitates quite a large staff. All over Europe and in some places in Asia and Africa, in Hong Kong, Istanbul, Alexandria, Athens, Trieste, Salzburg, Munich, Hamburg, Paris and other places, the World Council of Churches has trained officers picking up refugees and persons in need and helping them to get on their way to what is for them the promised land. At the Australian end, the Resettlement Department attends to their reception, and keeps in touch with them until they settle down in their new surroundings. The Department also collects by instalments, the repayments of travel loans, the money being returned to Geneva or wherever on the other side of the world the World Council of Churches needs the money to pay for the transport costs of still more migrants.

Up till now most arrivals under World Council of Churches auspices have resulted in the reuniting of families, the members of which have sometimes been separated for many years. So the work being done by the World Council of Churches is not to be assessed merely in terms of numbers or of money expended, but in terms of the happiness and joy brought into the lives of thousands who had almost lost hope of ever being re-united with their loved ones.

Not one of the Protestant denominations concerned would, acting separately, have been able to deal effectively with the refugee problem.

For one thing, not one of the denominations acting separately could maintain the net work of agencies required to cover all the areas where refugees are to be found. For another, many of those needing help belong to the Eastern Orthodox Church, which is not numerically or financially strong enough outside Europe to cope with the large numbers of its members who need assistance to resettle overseas. Further more, a programme of resettlement of refugees on a strictly denominational basis would deny to them many opportunities which a diversity of religious interests can provide, and would make their assimilation in the community more difficult to accomplish. Working together under the auspices of the World Council of Churches in this "Service to Refugees," the Protestant denominations concerned are finding that this piece of practical Christianity is well within the capacity of their combined resources. The first and great commandment is primarily a matter for the individual Christian; the second, which is like unto it—"love thy neighbour as thyself"—can only, it seems, be effectively obeyed when we act in that unity which the ecumenical movement seeks to promote.

The Resettlement Department of the Australian Council for the World Council of Churches, the Australian arm of "Service to Refugees," is deserving of the strong support of Church people, not only because it is accomplishing a worth while task, but also because through it we can better carry out the will of God.

The Right Rev. P. W. Stephenson, formerly Bishop of Nelson, N.Z., has taken charge of the parish of All Saints', Eastbourne, England, until after Easter. Bishop Stephenson has been officiating as acting chaplain at Cannes and various winter sports centres on the Continent.

Teaching about Fasting.

(Continued from page 5)

should also be applied to the days set in the Prayer Book, always remembering that in essence these days are matters of indifference, which cannot bind the conscience. While the Prayer Book is silent on how days of abstinence are to be observed, the only positive teaching in the Bible on how fast days should be observed states that they should be days for putting oneself out in order to help others, days for the rectifying of wrongs, and days for costly generosity to relieve the want of others. (Isaiah 58/6, Zechariah 7/9, 10.)

Set times for self examination and the exercise of positive virtues may be of great value. But set times for abstinence from food are of no value. Fasting from food is, as the New Testament teaches, the result of, and not the forerunner of spiritual experience. Thus the times of our fasting does not depend upon us, but upon God. As the Church of England Homily on Fasting says, "All times serve not for all things but "There is a time to weep and a time again to laugh. Eccl. 3 . . . The outward fast of the body is no fast before God, except it be accompanied with the inward fast, which is a mourning and lamentation of the heart." But as the Homily reminds the reader, "It is no time for fasting, while the marriage lasteth . . . So long as God revealeth his mercy unto us and giveth us of his benefits, either spiritual or corporal, we are said to be at the marriage . . . But the marriage is said to be ended and the bridegroom to be gone when Almighty God smiteth us with affliction." This may happen from time to time, either to a private man or to a nation. Then fasting is a natural and proper exercise.

THE 1955 BLAKE PRIZE.

By Our Art Critic.

The 1955 Blake Prize produces some examples of wholly amiable religious art, and deserves the sympathetic attention of thinking Church people.

It has its failures, its nightmares, its caricatures; there are paintings such as Oscar Edwards' conception of the Tower of Babel which reminds one more of the bathroom floor after a heavy Saturday in the garden, there is S. L. Waldron's horror comic (it would be banned under the new legislation) of "Moses Destroying the Tables," and a number of other quite unintelligible (to the hoi poloi) pieces.

But when that is said, there are many other paintings of a high order, and the Blake Prize this year will do much for the cause of good religious art.

Generally speaking, the collection consists of "modern," abstract and symbolic art. It will once again face criticism from those who are prejudiced against modern art, and from those who minimise its influence as a means of religious expression. But, as with all works of art, we can only fully appreciate these paintings as we seek to discover the mind of the artist revealed in his work. That is essential.

With that in mind, one can more readily appreciate the meaning and message of the first-prize winner, Donald Friend's "St. John and Scenes from the Apocalypse." The colour in it is magnificent, and, despite the many scenes depicted, there is a real unity in the painting as a whole. Its weakness is the central character, St. John, whom one finds difficult to consider real.

The second prize-winner, Eric Smith's "Pilate Washing His Hands," is a disappointing choice. The third prize-winner, "Golgotha," by Lawrence Daws, is modern in the extreme, but very effective in the creation of atmosphere.

Despite the judges, the two best paintings exhibited were Weaver Hawkins' "Adoration," and Peter Dodd's "The Visitation." The former is brilliant in its light effects, and will have a very real appeal to the layman in the subject of art. The latter is a sympathetic and beautiful study, which grows in appeal the more one stands and views it.

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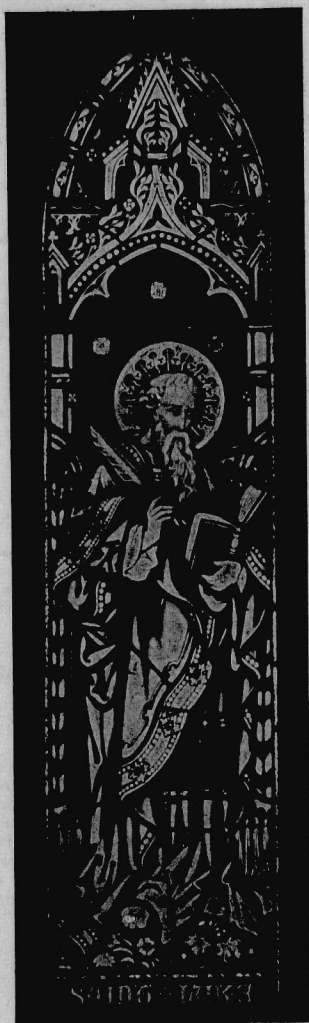
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Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

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News in Brief

• CLERICAL MIGRANTS

The W.A. Immigration Society has been busy during the last few months helping with the arrangements of clergy coming to serve in W.A. amongst whom have been, the Rev. Frank Todhunter, who has gone to Cranbrook-Tambellup in the Bunbury Diocese, the Rev. A. C. Holland, who has gone to Scarborough, the Rev. F. W. Griffiths, who has gone to Merredin, the Rev. T. A. Stewart from Ireland for York, whilst shortly the Rev. A. D. Macdonald is expected for St. Mary's, West Perth, and the Rev. E. L. Bennion for the Bunbury Diocese.

• BOOK SHOP DE LUXE

The new ultra-modern C.M.S. Book Shop in Church Street, Wollongong, will re-open for business on Monday, April 4.

The bookshop has been completely renovated, daylight lighting has been installed, together with new book units.

The book shop will provide a complete service in religious literature, specialising in Church and Sunday School supplies and Sunday School prizes

• RE-UNION

A personal invitation from the Archbishop of Sydney has been extended to all who have been confirmed within the diocese since 1934 to attend one of the Re-union services in St. Andrew's Cathedral this month.

Opportunity will be given for the renewal of Confirmation vows.

The services are: For those confirmed in 1934, Monday, March 28, at 7.45 p.m.; for those confirmed from 1934 to 1953 inclusive, Tuesday, March 29, at 7.45 p.m.

• YOUTH FESTIVAL

The whole of this week is being devoted to a Festival of Youth at St. Oswald's, Haberfield, Sydney.

Youth rallies each evening are being addressed by Archdeacon Clive Kerle, the Rev. S. W. McKibbin, Dr. Broughton Knox, the Rev. Rudolph Dillon, and others.

The sessions are being held each evening at 8 p.m. and young people of all churches are welcome.

On Thursday evening, March 17, the Father and Son and Mother and Daughter Welfare movements will present illustrated lectures by members of the medical profession.

On Friday evening Clifford Warne and his puppets will be seen in a missionary session.

Next Sunday the Festival will conclude with a Festival of Motherhood when old-fashioned English customs will be observed. A posy of flowers and a piece of simnel cake will be handed to parents by their children in church.

• W.A. LEAGUE

Western Australia had three representatives at the C.M.S. League of Youth Interstate Conference held at Hobart from January 12th to 19th. The delegates gave a very full and interesting account of the conference proceedings and their eventful journey at a recent L.O.Y. Fellowship meeting held at Dalkeith.

At the annual meeting held on the 9th of February the following were elected: Chairman, John Deykin, Secretary, Coleen Coleman, Treasurer, Duncan Pierce; and the Rev. Bryan Hall was invited to be President.

This year will see four members in Theological colleges. Geoffrey Hayles returns to complete his studies at Moore College, Sydney, and David Williams and Gordon Harris will be joining Ron Pearce at Ridley College, Melbourne. There will also be four members at Teacher Training College this year. Leita Turner has been appointed teacher at Forest River Mission.

League of Youth Bible Class is held every Wednesday, at 6.45 p.m. at Bible House, St. George's Terrace, Perth. All young people are welcome.

• NEW OFFICE

The South Australian Branch of C.M.S. has now moved to its new building at 350 King William Street, Adelaide.

Building alterations have taken place in the newly-acquired premises, and there is now a shop, offices, together with a shop to let.

A special appeal for building funds will be launched at the official opening, which is to take place shortly.

• REACHING SPAIN

The Rev. and Mrs. Ralph Freed, veteran missionaries who have spent 22 years in the Near East, have gone to Tangier to take direct charge of all overseas broadcasting activities of "International Evangelism, Inc."

The construction of a shortwave radio station is being completed in Tangier, and has been leased by International Evangelism for daily broadcasts in Spanish, Portuguese, English and French, beamed into Southern Europe and Africa.

There has not been a single, 15-minute Gospel broadcast in either Spain or Portugal; and there are, in Spain alone, 1,100,000 shortwave sets; 42,000,000 shortwave sets in Western Europe and North Africa. No Gospel broadcast is permitted in Spain, but Tangier is only 23 miles from Southern Spain.

• LAMBETH MEETING

A number of leading British and German theologians have been taking part this month in a theological conference on "The Authority of the Bible," convened at Lambeth Palace under the auspices of the Church of England Council on Foreign Relations and the Inter-Church Aid Department of the British Council of Churches.

A reception to welcome the German theologians and their friends was given on Tuesday at the Palace by the Archbishop of Canterbury and Mrs. Fisher on behalf of the Nikaeon Club. Among those at tea were the Bishops of London and Fulham, the Deans of St. Paul's, Westminster, and Rochester, the new Master of St. Peter's Hall, Oxford, and Sir Kenneth Grubb, just back from his investigations in Cyprus.

Classified Advertisements

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REV. ALAN F. SCOTT, State Secretary,
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MEETINGS

MEETING

THE BURNING QUESTION.
COME AND HEAR
THE FORUM.

Question: The case for and against—Church Union of the Presbyterians, With the Congregationalists and the Methodists.

Speakers: Rev. Dr. W. Cumming Thom.
Rev. H. MacNeil Saunders, M.A.

Under auspices of the Roseville-Lindfield Branch of the Australian Council for THE WORLD COUNCIL OF CHURCHES.

FRIDAY, APRIL 1st, 7.45 p.m.

Question Time—Supper—All Welcome

MAINTENANCE AND ENDOWMENT

A Protestant and Evangelical Church Newspaper is essential in Australia to-day. Though its maintenance is an absolute MUST its maintenance is very difficult.

There are reasons for this difficulty:

(1) Evangelicals are comparatively few in number: (Dead Protestants are not Evangelicals), Evangelical churchmen have many burdens. The C.M.S. for instance, is an absolute first priority. And there are a score of other calls on our pockets which we dare not shirk.

(2) Our paper stands for the promotion of the gospel and also for its defence and confirmation. This is absolutely scriptural; and its necessity is confirmed by all history as well as by the incessant pressures of the present moment.

In spite of this there are certain evangelicals, good and earnest people, who feel that to engage in the defence of the gospel is somehow sub-Christian. In their hearts they apologise for some of our Lord's words and for some of the words of the apostolic writers.

This makes the work and witness of our paper more difficult. Love and truth are both needed, and needed equally if New Testament religion is not to be ultimately overwhelmed. Things move fast in these days, indeed faster and faster. Every man and woman that cares should fall in and take their part without waiting a day.

This paper has never paid its way in spite of the fact that the writing, editing, correcting and setting up are all done voluntarily. It has been kept in circulation by the exertions and liberality of a succession of faithful men and women.

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

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

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

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

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Owing to large increases in the cost of production, the burden is now much heavier than a small handful of people should be called upon to carry.

It is our plain duty to raise an adequate Endowment Fund. We have, therefore, appealed for two hundred friends or groups of friends, to give £25 each in cash or in five yearly instalments.

Over £900 is now in hand. This is vested in the Church of England Evangelical Trust (N.S.W.) under a special Trust Deed, and already helps the paper.

An Endowment Fund would:—

(1) Secure the continuity of a Protestant and Evangelical Church newspaper in Australia.

(2) Enable the paper to be improved in appearance and content.

(3) Make possible a wider circulation. The crying need of the present hour is a wide spread of Evangelical literature.

A Sale of Work has been arranged for June 10th in the Chapter House, Sydney, to be opened at 11.30 a.m. Lunch will be served from 12 o'clock.

The proceeds will be divided between the Maintenance Fund and the Endowment Fund. We ask our readers to join the £25 appeal.

Cheques may be sent to the office of this paper, Diocesan Church House, George St., Sydney, marked Endowment Fund Appeal. The Treasurer will send a receipt.

We also ask friends who can to help the Sale of Work.

FIVE DIOCESES.

The Principal reported that during 1954 the number of Theological students in the College was 55. Of these, twenty-four left at the end of the year, twenty-one of whom have now been ordained; one each for the dioceses of Bendigo and Adelaide, two for the diocese of Nelson, N.Z., three for the diocese of Gippsland, and fourteen for the Diocese of Sydney. In spite of the unusually large number of men completing their course the Principal was able to report that the gap had been more than filled. Twenty-five new students have already begun their course, and three more are expected. This will be a record enrolment of new students in any one year.

The new Bishop of Rangoon, the Rev. V. G. Shearburn, will be consecrated in Calcutta Cathedral on St. Mark's Day, April 25. The bishop-elect is at present Bursar of the Community of the Resurrection. At the end of a long period of service as an army chaplain he was Deputy Chaplain-General in South-East Asia.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

March 20. 4th Sunday in Lent.

M.: Gen. 43 or Eccus. 27, 30-28, 9;
Luke 15 or Heb. 12.

E.: Gen. 44, 1-45, 8 or 45, 16-46, 7, or
Eccus. 34, 13; Mark 15, 1-21 or 2 Cor. 9.

March 25. Annunciation.

M.: Isa. 52, 7-12; Heb. 2, 5.

E.: 1 Sam. 2, 1-11; Matt. 1, 18-23.

March 27. 5th Sunday in Lent.

M.: Ex. 2, 23 and 3; Matt. 20, 17-28, or
Heb. 13, 1-21.

E.: Ex. 4, 1-23 or 4.27-6, 1; Mark 15, 22
or 2 Cor. 11, 16-12, 10.

April 3. Sunday before Easter.

M.: Isa. 52, 13 and 53; Matt. 26.

E.: Ex. 10, 21 and 11, or Isa. 59, 12;
Luke 19, 29, or John 12, 1-19.

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The Australian Church Record, March 17, 1955

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