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Bishop Loane to be made D.D.

The degree of Doctor of Divinity is to be conferred on Bishop Marcus Loane by Wycliffe College, Toronto, as a mark of honour on his visiting the college during its college celebrations this month. Bishop Loane, who was a member of the recent Lambeth Conference, is visiting Toronto on his journey back to Australia. He is representing the Archbishop of Sydney at the celebrations of Wycliffe College, Toronto. Archbishop Mowll was a professor at Wycliffe College before he became a Bishop in west China. During the Lambeth Conference Bishop Loane was a member of the committee of the conference which considered the Prayer Book. He is expected to arrive in Australia on October 1.

Another Anglican Congress?

The recent Lambeth Conference has asked the Archbishop of Canterbury and the Presiding Bishop of the Protestant Episcopal Church in the U.S.A. to organise another Anglican Conference in 1963 similar to the one held at Minneapolis in 1954. The major topic of the conference is to be, "The world-wide mission of the Church."

London B.D. successes

News has been received from London that all the candidates from Moore College who sat for the London B.D. examinations this year have been successful. Candidates completing the degree were Mr R. W. Dowthwaite, Th.L., and the Reverend R. W. Herbert, B.Sc., Th.L. Those who passed the Intermediate B.D. were the Reverend W. J. Lawton, Th.L.; Mr L. M. Abbott, B.E.; Mr P. Chiswell, B.E.; Mr R. J. Friend, B.Sc.Agr., and Mr E. G. Ewing, A.S.T.C. The Reverend L. Smith, Th.L., qualified in the Supplementary Examination Hebrew.

HELP NEEDED

A young man is needed at St. John's, Woolwich, Sydney, to take charge of the Sunday school which meets at 9.30 a.m. Contact the Rector, WX1638.

LAMBETH CALLS FOR

10 YEARS' BIBLE STUDY

The Resolutions of the Lambeth Conference, 131 in all, begin with twelve on the authority and message of the Bible, in which the bishops affirm the importance of evangelistic and expository preaching as a means of grace, and invite all parts of the Anglican Communion to engage in Bible study as a special effort in the next ten years.

The full text of the opening Resolutions is given below.

1. The Conference affirms its belief that the Bible discloses the truths about the relation of God and Man which are the key to the world's predicament and therefore deeply relevant to the modern world.
2. The Conference affirms that our Lord Jesus Christ is God's final Word to man, and that in His light all Holy Scripture must be seen and interpreted. The Old Testament in terms of Promise and the New Testament in terms of Fulfilment.
3. The Conference affirms that Jesus Christ lives in His Church through the Holy Spirit according to His promise, and that the Church is therefore both guardian and interpreter of Holy Scripture; nevertheless the Church may teach nothing as "necessary for eternal salvation but what may be concluded and proved by the Scripture."

SCHOLARS

4. The Conference gratefully acknowledges our debt to the host of devoted scholars who, worshipping the God of Truth, have enriched and deepened our understanding of the Bible not least by facing with intellectual integrity the questions raised by modern knowledge and modern criticism. It also acknowledges the Church's debt to the men and women in our universities, colleges, and schools who by their teaching and example inspire new generations to love the Scriptures.
5. The Conference welcomes every sign of the revival of Bible Study within the common life of the Church. It calls on all Church people to re-establish the habit of Bible

The Lambeth Conference Report contains 131 resolutions contained by the whole Conference. We print on this page some of the most important. The Conference has advisory and not legislative powers. To make any of the Resolutions operative they must be approved by the synods of the various provinces or dioceses.

reading at home, and commends the growing practice of group Bible study.

WORSHIP

6. The Conference recognises with gratitude the dominant place which the Anglican Communion has always given to the Holy Scriptures in all its public worship. It welcomes in the contemporary Liturgical Revival the growing realisation of the close relation of Word and Sacrament.
7. The Conference affirms the importance of preaching, both evangelistic and expository, ministered as a means of grace, by men who have experienced the power of the Gospel in their own lives.
8. The Conference acknowledges gratefully the work of scientists in increasing man's knowledge of the universe

wherein is seen the majesty of God in his creative activity. It therefore calls upon Christian people both to learn reverently from every new disclosure of truth, and at the same time to bear witness to the Biblical message of a God and Saviour apart from whom no gift can be rightly used.

9. In view of the lack of understanding which can develop in consequence of the different thought and language of the Bible and the modern world, the Conference urges Christian scholars and leaders to co-operate with men of science and other kinds of modern learning in the study of their respective modes of thought and speech.
10. The Conference believes that the presentation of the message of the Bible to the world requires great sensitiveness to the outlook of the people of today, and urges that imaginative use be made of all the resources of literature, art, music and drama, and of new techniques appealing to eye as well as to ear.

11. The Conference welcomes the new translations of the Scriptures in many languages, and would encourage our people to give all possible support to those societies whose concern is the distribution of the Scriptures to all lands. Much still remains to be done in this field and the need is urgent.
12. In the light of the previous 11 resolutions the Conference invites the Churches of the Anglican Communion to engage in a special effort during the next 10 years to extend the scope and deepen the quality of personal and corporate study of the Bible.



New Assistant Bishop for Central Tanganyika

A new Anglican Assistant Bishop has been appointed to the Australian Church Missionary Society administered Diocese of Central Tanganyika, East Africa.

He is the Venerable Maxwell Lester Wiggins, B.A., L.Th., now Archdeacon of Southern Victoria-Nyatza.

His appointment was announced by the Archbishop of Canterbury, the Most Rev. Dr Geoffrey Fisher.

CONSECRATION

Archdeacon Wiggins will be consecrated next June in Dodoma Cathedral by the Bishop of Central Tanganyika, the Right Reverend A. Stanway, assisted by other East African Bishops.

The new Bishop-elect, a New Zealander, graduate of the Canterbury University College (N.Z.) went to Tanganyika in 1945.

The Australian Church Missionary Society is responsible for the Anglican Church in the Diocese of Central Tanganyika, and about 65 Australian, together with some New Zealanders and British, are now missionaries there.

The Diocese is 365,000 square miles in area and has a population of over 7,500,000.

On Sunday August 17, His Grace, the Archbishop of Sydney, laid the Foundation Stone of a new Parish Hall for St. George's Church, Marsfield, N.S.W.

September 18, 1958

The Church is under the Bible

The report of the conference of the Bishops of the Anglican Communion who assembled from all over the world at Lambeth during July and August has now been published. In the forefront the Bishops placed their views on the Bible. Evangelical church people everywhere will come to the emphasis that report places on Holy Scripture. The opening cyclical letter says, "We begin as the faith of the Church must always begin with the Bible through which God has spoken His word of reconciliation. One of the distinguishing marks of our Anglican Communion is the supreme importance which is attached to the authority of the Bible in the formulation of doctrine. We give great prominence to the reading of the Bible in the services of the Church. . . . This present age urgently needs the Divine Message of the Bible if its predicament is to be met. Our Lord Jesus Christ is God's ultimate word to man. In His light all Scripture is to be interpreted, the Old Testament in terms of Promise, the New in terms of Fulfillment. . . . The realities—life and death, sin and righteousness, war and peace, famine and plenty, good and evil—remain always the same, and the Bible speaks to these situations as it did when its various books were written. "Developments in the life of the Church hold out promise that there may lie before us a new experience of the living power of the Bible in the worship of the Church and in the hearts of Christian people . . . there is much yet to be done. Church people everywhere—clergy and laity alike—must join in this great re-discovery of the Bible as a means of grace to the individual and as the inspiration of corporate worship and witness. It is the duty of the clergy to exert their imaginative efforts so that the Bible may 'come alive' for their hearers. It is the duty of the laity to bring to the hearing of the Bible an expectant heart, and to learn again the art of private Bible study and meditation. "So we invite the churches of the Anglican Communion to make a new effort to extend the scope and deepen the quality of mutual self-sacrifice is practised, gives its young people corporate study of their sure foundations."

Bible. If we thus prepare the way we believe that God will speak to our day and generation his quickening word. The resolutions which the whole Conference endorsed re-echo and carry forward these words of the encyclical letter. The Bishops agreed not only that private Bible reading is a means of grace but also expository preaching. Resolution 7 runs, "The Conference affirms the importance of preaching, both evangelistic and expository, ministered as a means of grace, by men who have experienced the power of the Gospel in their own lives." In Resolution 12 the Conference calls upon the whole Anglican Communion to take as its objective during the next 10 years, the study, preaching and reading of the Holy Scriptures. The Resolution invites the Churches of the Anglican Communion to engage in a special effort during the next 10 years to extend the scope and deepen the quality of personal and corporate study of the Bible. It is remarkable in view of the current hostility to the conservative evangelical view of Holy Scripture, dubbed in some quarters the Archbishop of York as described by the ugly word heresy, that the Conference makes no mention of this topic. The whole weight of emphasis lies on the authority of Scripture. The Committee's report rejects any notion of degrees of inspiration and affirms "God's Spirit was at work in all the books." The Committee further urges that all should read the Bible "with prayer that the Holy Spirit may stir mind and heart and will in response to it." It makes quite clear that, while the Church is the witness and keeper of Holy Writ, "the Church is not 'over' the Scriptures, but 'under' them." The Bishops lay a welcome emphasis on the need for family prayers in the home. They call on fathers of families to take their divinely appointed place as ministers of the worshipping community of the home. They say truly "A home based on family prayers effort to extend the scope and deepen the quality of mutual self-sacrifice is practised, gives its young people corporate study of their sure foundations."

FROM MY GREEK TESTAMENT The Authority of Jesus Christ

By Dr. Leon Morris

The word *exousia* originally signified the power of choice, freedom to do as one wills. From that it is but a small step to the idea of the "right" to do (or not to do) a thing.

There are many examples of this use of the term in the papyri. It is quite common in connection with wills, where it expresses the "right" of the testator to dispose of his property as he chooses. The New Testament is not concerned with wills, but the use of *exousia* in the sense of "right" is not uncommon, e.g. Heb. 12:10, "we have an altar, whereof they have no right to eat that serve the tabernacle."

Paul uses the term often. Thus in I Cor. 9:4ff. he employs it in his argument that he possesses all the "rights" of an apostle. He has the right to be maintained at the expense of the churches to whom he preaches, and, though he does not normally exercise this right, he leaves us in no doubt but that he possesses it.

The word came to denote "authority." This is its characteristic use in the New Testament. From it another meaning developed. To have authority to do a thing, and to have the power to do it are obviously closely connected. Thus it is not surprising that the term is sometimes used of power, even of physical power, as in the case of the "locusts" of Rev. 9:10 who have "tails like unto scorpions, and stings; and in their tails is their power to hurt men." But, though this use is undeniable, the characteristic meaning of the word is not "power," but "authority." There can be no doubt that the Authorised Version is far too ready to use "power" as the English equivalent of *exousia*.

SOVEREIGN

The great principle that runs through all Scripture is explicit in Rom. 13:1, "there is no authority except from God." Human potentates may be referred to as "authorities" (Tit. 3:1). So may angelic beings (Col. 1:16, "powers"). But all such authority is no more than a delegated authority. God's sovereign rights are in no way compromised. The authority that any creature exercises is only that authority that the Creator is pleased to commit to it.

This is an important principle in the conduct of human affairs. Whatever authority any man exercises is something received ultimately from God. It is also something for which he is answerable to God. Men have no "divine rights" of their own. Though "the powers that be are ordained of God" (Rom. 13:1), and men therefore owe them the duty of obedience, yet the emphasis in Scripture is not here. It is rather on God's supreme place, and on the accountability of even the highest human powers to God.

The teaching of Jesus was characterised by the note of authority. In the first century originality was not regarded as a virtue to be prized. The scribes loved to quote an authority for anything they said. When an original teacher did come along he usually had to exercise some

ingenuity to fasten his teaching on to some illustrious predecessor. If he were to gain a hearing. But Jesus disdained such a procedure. After His first teaching in the synagogue the people "were astonished at his teaching: for he taught them as having authority, and not as the scribes" (Mk. 1:22). It is likely that we should read Mk. 1:27 as "What is this? a new teaching with authority!" The thing that struck our Lord's hearers was the authority with which His utterances were invested.

ABSOLUTE

This did not mean that He sat light to the authority of God. On the contrary, He recognised that God has the supreme authority (Lk. 12:5). Men have authority only as God commits it to them (Jn. 19:11). But His sense of His own close relationship to the Father was such that He had no hesitation in assuming the completest authority. He took it upon Himself to forgive sins (Mk. 2:10). He laid down precepts modifying the provisions of the law of Moses, which everyone accepted as of divine origin (Mt. 5:21f., 27f., 33f., etc.). He declared that He would be men's final Judge (Jn. 5:27ff.).

The authority He claimed, or rather assumed, is unhesitatingly accorded Him throughout the New Testament. See, for example, Col. 2:10, where Paul regards Him as "the head of all principality and power," which makes Him supreme over every authority. In this passage and in some others there is a reference to the authority wielded by spiritual beings (Eph. 1:21, 6:12, Col. 1:13, 16, I Pet. 3:22, etc.). But always there is the thought that, whatever authority such beings exercise, it is limited. And if they are hostile to Christ, their power has been broken in the cross. He there "spoiled principalities and powers, he made a

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shew of them openly" (Col. 2:15). His authority is absolute. Sometimes we read of the authority of Christian leaders, though not often with the use of this word. When we do, it is an authority derived from the Lord ("according to the power which the Lord hath given me to edification," II Cor. 13:10). His authority is supreme. To sum up. For Christians Jesus is not simply a great teacher, not even an authoritative teacher. The authority He exercises is nothing less than the authority of God. All human authority, as Christians see it, must derive from Him.

NEW HEAD AT "SHORE"

The Council of the School has appointed Mr. B. H. Travers, O.B.E., M.A., B.Litt. (Oxford), B.A. (Sydney), to be Headmaster from 1st January, 1959, in succession to Mr. L. C. Robson, C.B.E., M.C., M.A., B.Sc., who has been Headmaster since 1923; and whose retirement at the end of this year was announced several months ago.

Mr. Travers was Senior Prefect of Shore in 1937 and also one of the leading scholars. While attending Sydney University in 1939 he volunteered and was on active service in the Middle East and in New Guinea. He held the rank of Major, and had much experience as Brigade Major of an Infantry Brigade and as G.S.O.II of a Division. He returned to take his degree in Sydney and was appointed Rhodes Scholar for N.S.W. At Oxford he read in the Honours School of Modern Greats and then proceeded to the research degree Bachelor of Letters. He was a member of the Staff of Wellington College, Berks, and of Cranbrook School, Sydney, and since 1953 has been Headmaster of Launceston Church Grammar School.

The new Headmaster has a fine sporting record. He won blues for cricket and football in Sydney, and at Oxford won blues for cricket and football and a half-blue for athletics. He captained Oxford in Rugby football and played several times for England.

Overseas department for Tas.

The Assistant Bishop of Tasmania, the Right Reverend W. R. Barrett, gives details in the current diocesan paper of the proposal to come before synod this month to create an Overseas Department for missions.

The Bishop writes:—The object is to make the Church in the diocese its own missionary agency so that the whole missionary work of the whole Church will be presented to the whole diocese. This will eliminate what sometimes may amount to competition between A.M.B. and C.M.S. and the party spirit which is apt to creep into this important work, which, as we know, was our Lord's last command to His disciples. It will not mean the suppression of A.B.M. or C.M.S., but rather that the Church in Tasmania, as a whole, through the Overseas Department, will undertake the task of raising the budget required by both to carry on their work in New Guinea, Tanganyika, and the many fields for which both A.B.M. and C.M.S. are responsible. The Overseas Department will see that all the mission work with which the Australian Church is entrusted is kept before the parishes. And A.B.M. and C.M.S. will be expected to see that the Overseas Department is kept up-to-date with deputations, literature, films, etc., for its use amongst the parishes.

BUDGETS

The Overseas Department will be elected by Synod and responsible to Synod, though there is provision in the Bill for representation of A.B.M. and C.M.S. Time has brought two changes. Nowadays the rank and file of the Church know nothing of the history of missionary societies, or are little interested in them. All they must do is to give the work of God overseas. Furthermore, due to "every-member canvasses" parishes are drawing up annual budgets to cover their commitments, and agencies of all sorts find that they are dealing less and less with individuals and more and more with churches. I believe the creation of the Overseas Department will decrease the overhead expenses of the existing set-up, will raise the efficiency of the work, and also increase missionary giving. If this were not so often, no matter how good the ideal, I would hesitate to make a change.

EAR-MARKED

All money raised for missions must go through the Overseas Department. Donations may be 'ear-marked' for special work or fields and will be paid accordingly. The total amount raised will be paid to A.B.M. and C.M.S. (and any other agency which may later be recognised) on the basis of the budget accepted by the Department. The Department will have no power

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GREEK CLASS

A class for those who wish to learn New Testament Greek will be held at 6 p.m. on Wednesday nights during term at Moore Theological College, corner Carillon Avenue and City Road, Newtown. Entrance qualification is the Leaving Certificate. The fee is £1 per term. The first class will be held on Wednesday, September 24.

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Proposal ignores facts

The Tasmanian proposal for an Overseas Department for missions may well prove the death of vital missionary enterprise. The reason for the separate existence of the A.B.M. and the C.M.S. is that there is a real divergence of opinion in regard to the essentials of the gospel and its ministry. To form a department to represent both societies to the parishes is to ignore this divergence. If the attempt succeeds, the effect will be that one or other of the societies (and probably both) will be eviscerated of its distinctive message.

It is not true to speak of "competition" between the A.B.M. and C.M.S. To churchmen who endorse C.M.S. principles, the A.B.M. constitutes no competition.

We cannot believe that the spiritual vigour which has characterised C.M.S. will survive under the bureaucratic system which is envisaged for Tasmania. If C.M.S. is drawn into the vortex of diocesan budgets and hamstrung by diocesan administration, other societies will spring up to give expression to the independent, voluntary spirit which has been the mainspring of C.M.S. in its origin and growth.

The Tasmanian proposal springs from the error of supposing that a department set up by a synod is an activity of the church while a voluntary society formed of churchmen who seek to carry out the Lord's command is not an activity of the church. —EDITOR.

Mr. Dewes installed

The new headmaster of Barker College, Hornsby, Mr. J. C. Dewes, entered officially on his office at an inaugural ceremony in the school's memorial chapel on Tuesday last, in the presence of the College Council, teaching staff and boys of the school. The Archbishop and the school chaplain conducted the ceremony. Mr Dewes, formerly an English Test cricketer and a master at Rugby, recently arrived in Sydney with his wife and two young sons.

Reformation must be continuous

"Continuous Reformation by the Bible" was the theme of the thirtieth annual Reformation Rally held in the Sydney Chapter House on Friday evening last. A great crowd of church people of all ages, and especially young people, crowded the building.

The chairman of the meeting was Mr G. M. Webb, solicitor to the Public Trustee and a member of the Standing Committee of the Diocese. The speakers were the Reverend D. W. B. Robinson and the Reverend R. A. Cole, both of the lecturing staff of Moore College, Sydney. Dr Cole is returning to missionary work in Malaya in November.

Mr Robinson gave a historical sketch of the way in which the reformation of the church was brought about in the 16th century, pointing out that the form of the various national reformations differed according to the power available to those desiring reform. In Germany a number of State churches became Protestant, while others remained Roman Catholic. In France and Hungary, Protestants had to be content to remain dissenters, without even toleration of their existence for many years. The English Church, in the good providence of God, was enabled to reform itself as a whole without serious disruption of its organisation, due largely to the role of

our great Reforming Archbishop of Canterbury, Thomas Cranmer. But the principle guiding the actions of all Protestants was the same: the principle that all Christian life and worship must be constantly formed and reformed by the Word of God. "A Reformed Church is a Church always being Reformed." This is the dynamic rule. We are not harking back to a dead past. We are drawing inspiration from the past to encourage our loyalty to a living spiritual principle. Dr Cole said that Reformation is primarily a spiritual experience in the heart of the individual which comes about by the impact of the Word of God and issues in an obedience to the Word of God. Reformation is thus the correlative of revelation. God is constantly revealing to us His truth from His Word, and our conscience must be kept in obedience to His revelation. Reformation in the church at large is the application of these same principles in the corporate sphere.

BILLY GRAHAM PROGRAMME

Dr. Jerry Bevan, the Executive Director of the Billy Graham Campaign in Australia in 1959, told members of the Sydney Clergy School at the beginning of this month that Billy Graham plans to hold two five week campaigns in Melbourne and Sydney.

The Melbourne Campaign will be held in February and March, the Sydney Campaign from April 12th to May 17th inclusive.

Dr. Bevan told the Sydney clergy that the meetings would be held in the Showground. He said that Weather Bureau statistics suggest that only six days would be wet. Meetings would be held at 7.30 p.m. Tuesdays through to Saturday, and on Sunday afternoon. There would be no Monday meetings. The meetings would last an hour and a half. The Counsellor classes in Sydney would begin on February 16 and run for eight weeks. Would-be counsellors would be expected to attend at least seven of the eight classes.

FOUR LEVELS

The Graham Crusade would operate, Dr. Bevan explained, on four levels. First, there would be the two five-week missions in Sydney and Melbourne, then there would be supplementary campaigns in other capital cities and in important centres of

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THE BUSH CHURCH AID SOCIETY ANNUAL RALLY FRIDAY, 26th SEPTEMBER at 7.45 p.m. in THE CHAPTER HOUSE of ST. ANDREW'S CATHEDRAL, SYDNEY Chairman:—His Grace The Archbishop of Sydney Speakers:—The Reverend T. V. Jones (Ceduna, South Australia), The Reverend Canon T. E. Jones (Organising Missioner) ADMISSION FREE A THANK-OFFERING WILL BE RECEIVED

CLERGY GO TO SCHOOL

The twelfth annual Clergy school was held at SCEGGS, Moss Vale, from the 1st to the 4th September, and was attended by about one hundred and twenty clergy of the Sydney Diocese.

His Grace the Archbishop, in welcoming clergy, expressed his gratitude to them and the congregations they represented for their prayer on his behalf.

The morning Bible studies were a scholarly exposition of Romans chapter 6, 7 and 8 by the former principal of Moore College, Archdeacon T. C. Hammond, followed by a stimulating series of addresses on three stages in the career of Joshua by the Rev. Dr. Alan Cole.

Dr. Billy Graham's personal representative, Dr. Jerry Beavan, brought the gathering up-to-date on the details of organisation for the forthcoming Graham Crusade, the clergy being impressed by the precision, attention to detail and spiritual tone of the whole undertaking.

HEADMASTER

The school was given the benefit of the Rev. Alan Langdon's recent overseas study of trends in adult education. Mr. Langdon, who is Director of the Board of Education, Diocese of Sydney, gave an informative survey of developments in this field with particular regard to the United Kingdom and America.

Mr. J. G. Dewes, Headmaster of Barker College and former House Master at England's famous Rugby School, who is distinguished as having been a member of a former English cricket eleven to tour Australia, gave an interesting address on aspects of English Public School life today.

Set in the pleasant surroundings and bracing country air of Moss Vale, the school was a welcome time of physical and spiritual refreshment for all.

News in Brief

A Missionary Exhibition and Convention has been organised by St. Paul's Church, Oatley, N.S.W., to run from Friday, September 19 to Tuesday, September 23. The Exhibition will be held in the Masonic Hall, Oatley.

A cycle of plays on the life of our Lord entitled "Jesus of Nazareth" is to be shown on the A.B.C. television station ABN (Channel 2) at weekly intervals beginning on Sunday, September 21 at 6.30 p.m.

On Monday, September 8, the Parish of St. Michael's, Wollongong, celebrated its centenary of the laying of the foundation stone. The Archbishop of Sydney took part in the centenary celebrations and dedicated the memorial vestries and alterations to Church and organ. His Grace also set the foundation stone of the new Curates' cottage.

The Rev. George Tooth, vicar of Fairfield, Victoria, has been appointed chaplain to the Sunshine Technical School by the Council of Christian Education Schools. He will commence duties next year.

A new Parish Hall for St. Augustine's Church, Neutral Bay, N.S.W., was opened and dedicated on Saturday, August 23. The Hall has been built as a War Memorial and features an unusual reminder of World War II.

THE CHURCH ARMY offers opportunity for work as assistants to Parish Clergy, Itinerant Evangelists, Missionary Work and Social Work to young men and women aged 19-35 years, who are communicant members of the Church of England, and who desire to answer God's call to full-time service.

Comprehensive training is given. An excellent foundation is laid for men who may feel the call to Ordination later.

For particulars, write to—The Rev. G. J. Coad, Th.L., Church Army Training College, Hereford Street, Stockton, N.S.W.

Editorial assistant wanted

The Australian Church Record needs the help of an Editorial assistant to assist the Executive Editor in the editing of the paper. Details of help needed, honorarium, etc., may be obtained from the Executive Editor, phone (Sydney exchange) WX2631.

in the form of a piece of rock from the Kokoda Trail, which has been set into one wall.

The British and Foreign Bible Society has launched a campaign to seek 50,000 people in New South Wales who will "PAUSE FOR PRAYER AT 12 NOON DAILY" for the work of the Society.

On August 30, The Archbishop of Sydney dedicated the new Youth Centre at Springwood. The well-known holiday house "Beverley Hall" has been renamed "Blue Gum Lodge" and takes the place of "Shuna" which was destroyed by disastrous fires last December. The Rector of Springwood and the Dean of Sydney took part in the service and musical items were provided by St. Andrew's Sans Souci Choir.

Letters

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

Suggested Amendments

Sir,

That most beautiful hymn, "And now, O Father, mindful of the love," has nevertheless, some phrases which are paradoxical, or even contradictory. One refers to the 4th and 5th lines relative to the last line of Verse one: also to the 3rd line of the last verse.

The overall meaning is incompatible with the evangelistic understanding of scripture and is, in fact, quite unacceptable.

The rest of the hymn is far too valuable and esteemed to discard, so one suggests amendment of the lines in the following; or with words of similar import—

... Him that pleads above, We celebrate, remembering of Thee, In perfect love, giving Thyself for us, The one true, pure, immortal sacrifice, and of 3rd line, last verse:— "And by our faith, oft shown by Thee as meet, Deliver us from every touch of ill."

Yours truly, S.M.G.

Prayer book revision

The Bishops considered the question of the revision of the Book of Common Prayer and agreed on the following resolution.

"The Conference recognises the work of Prayer Book Revision being done in different parts of the Anglican Communion.

(a) calls attention to those features in the Books of Common Prayer which are essential to the safeguarding of our unity; i.e., the use of the Canonical Scriptures and the Creeds, Holy Baptism, Confirmation, Holy Communion, and the Ordinal;

(b) notes that there are other features in these books which are effective in maintaining the traditional doctrinal emphasis and ecclesiastical culture of Anglicanism and therefore should be preserved;

(c) and urges that a chief aim of Prayer Book Revision should be to further that recovery of the worship of the Primitive Church which was the aim of the compilers of the first Prayer Book of the Church of England."

COMMITTEE

In the report of the Committee on Prayer Book Revision the "other" features in these books which are effective in maintaining the traditional doctrinal emphasis and ecclesiastical culture of Anglicanism" are also in the report of the Committee on the Prayer Book, as follows: "1. Form of worship in the vernacular.

2. Wholly common prayer; avoiding official private prayers of the celebrant while the people are otherwise engaged; avoiding prayer which cannot be heard by the congregation, and providing for the audible response of the congregation, and for communicants at every celebration.

3. Services easy for the people to follow and therefore with a restrained use of seasonal variations.

4. The importance of both Word and Sacrament in worship is recognised, a due balance being kept between them. This involves provision for the regular celebration of the Holy Communion and the extensive use of Holy Scripture in the Offices and Holy Communion. Similarly in many Prayer Books Baptism is required to be administered in the course of Morning or Evening Prayer, thus providing a setting of Psalms and lessons for the sacramental act.

5. The use of one of the historic Creeds, recited by all, at the principal popular services of Mattins, Holy Communion, and Evensong.

6. The reading of the Old Testament, as well as of the New, in lessons of approximately equal length at the Offices of Mattins and Evensong.

7. The use of the Psalms as the normal vehicle of common praise and meditation.

8. The honouring of the Saints without invocation."

More Lambeth Resolutions

The Lambeth Conference considered many topics vital to the Christian Church today. They express their views in Resolutions agreed to by the whole Conference. We print below more of these Resolutions.

The Church's work of reconciliation

The conference is convinced that the Church's work of reconciliation must be powerfully expressed within the parish or local congregation. Consequently here it would lay emphasis upon the following points:

(a) There is a need for Christians to understand more deeply the meaning of God's providence in history and the ground of Christian hope, as distinct from a belief in automatic social progress. This needs to be emphasised in preaching and teaching.

(b) There is need for persistent intercessory prayer, not only in general terms but specifically and by name for those in positions of great responsibility. Such prayers should be offered for those in nations which oppose us as well as those friendly to us.

(c) There is need to emphasise the disastrous effect on the common life of those who come to the Lord's Table unreconciled to their neighbours and with bitterness towards them in their hearts. We would recall that the Invitation to the Holy Communion is addressed to those who are "in love and charity with their neighbours."

(d) Where there are divisions in the local community, the Christian congregation in that place should face them fearlessly and, by the action of its members, should serve as an agent of reconciliation.

(e) While there are many elements in the reconciling of conflicts, none is more important than the character and conduct of individual people. Success or failure in any particular instance may in the end depend on the individual: not only on his knowledge, his judgment, and his zeal, but also on the spirit of Christ mirrored in a life which bears the marks of the Cross and the fruits of the Spirit.

EXCHANGE

The Conference urges all members of the Anglican Communion to further the ministry of reconciliation by:

(a) developing deeper understanding and fellowship with churchmen of every land;

(b) extending the use of clergy and lay workers in lands other than their own, the exchange of teachers and seminarians, and the participation by lay visitors in the Church life of the countries they visit;

(c) the general use of the Ang-

lican Cycle of Prayer to undergird this wider sense of community;

(d) participation everywhere in the wider community of all Christian people in the ecumenical opportunities open to them.

The Conference calls upon all Christian people to recognise their duty of exercising to the full their responsibility as citizens in the national and international policies of their governments.

The Conference calls upon all Christian people to strive by the exercise of mutual understanding, calm reason, and constant prayer, to reconcile all those who are involved in racial, political, economic, or other conflicts.

Duties of the laity

The Conference rejoices that, more and more, lay men and women are finding their true Christian ministry in their daily work in the world, as well as in the organised life of the Church. All of us need to remember that the field of Christian service for the laity lies mainly in the secular sphere, where their integrity and competence can best serve the needs of the world and the glory of God. The clergy need understand this, and to help, by their teaching and by sharing in the thoughts and problems of the laity in their daily work, to deepen this ministry. The laity need equally to understand it, to help one another by Christian discussion and loyal comradeship to bear a better witness, and to offer in their work both their responsible, skilled gifts, and a deeper understanding of the Christian faith about God and man.

B.C.A. RALLY

The Annual B.C.A. Rally will be held in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, September 26. The speaker will be the Rev. T. V. Jones, of Ceduna, S.A.

The Christian family

The Conference commends, as an aid to better teaching about marriage and home life, the following summary of the marks of a Christian family. Such a family—

(a) Seeks to live by the teaching and example of Jesus Christ;

(b) Joins in the worship of Almighty God on Sundays in church;

(c) Joins in common prayer and Bible reading, and grace at meals;

(d) Is forgiving one to another, and accepts responsibility for one another;

(e) Shares together in common tasks and recreation;

(f) Uses abilities, time, and possessions, responsibly in society;

(g) Is a good neighbour, hospitable to friend and stranger.

The Conference believes that a most important answer to the crushing impact of secularism on family life lies in a return to the discipline of family prayer and in a faithful common Christian life in the household. It urges that the clergy work towards this end by teaching both the privilege and the means of such worship, and of Bible reading, in which fathers should take their due place with mothers and children as members and ministers of a worshipping community.

BOOM IN GAITERS

Two hundred and forty Anglican Bishops called at Wippell's, the Clerical Outfitters in London during the Lambeth Conference.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



In the same letter, the original of which may be seen at Suttons, Dr. Floyd said: "The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

Four models, with a 4 1/5, 4 1/2 plus 1/5, 6 1/5 and 6 1/2 plus 1/5 set of reeds, each with stops from 2ft to 16ft, 19 stops in the first two models and 21 in the last two models. Various features mentioned. Various features including the arrangement of stops give these organs their pipe-like qualities. Cases are a medium oak colour.

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POLITICS IN THE FIRST CENTURY

THE LATER HERODS, The Political Background of the New Testament, by Stewart Perowne. Hodder and Stoughton, 1958, p.p.216, English price 25/-.

Stewart Perowne is son and grandson of Bishops of Worcester, who since 1952 has been working with the Anglican Bishop in Jerusalem for the welfare of the Arab refugees. His present book is a kind of sequel to "The Life and Times of Herod the Great," which appeared in 1956, and which was well acclaimed. "The Later Herods" is in some ways more interesting in that it gives the political background of the New Testament, covering the period from the death of Herod the Great (4 B.C.) to the destruction of Jerusalem in 70 A.D.

Herod the Great had ten wives and nine sons; hence some of the complications of the history of Palestine in the first century. Eleven members of the Herodian family are actually mentioned in the New Testament (the author distinguishes Antipas' half-brother Herod-Philip from his other half-brother Philip the tetrarch; the latter's wife Salome is thus to be distinguished from the Salome, daughter of that Herodias who was wife of Herod-Philip and then of Antipas).

Perowne has written a very

Books

Commentary

"THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS", by R. V. G. Tasker. Tyndale Press, 1958, pp. 192.

We have come to expect a warmth of evangelical outlook in the writings of Professor R. V. G. Tasker. His sermons preached on special University occasions and now published in "The Narrow Way" have shown us the direction of his thinking.

As the general editor of the Tyndale New Testament Commentaries he here takes up the task of commenting on Second Corinthians. He argues strongly for the unity of the Epistle and urges us to see it as one whole rather than as a series of disconnected fragments.

Some sections of the commentary have struck the reviewer as particularly helpful—the treatment of Paul's thanksgiving for his share in Christ's triumph in 2:14-17 (p. 56-58), the discussion on "the Lord the Spirit" at the end of chapter 3 (p. 66-68), the discussion on the resurrection of the body in Chapter 5:1-10 (p. 77-83), the treatment of the constraining love of Christ in 5:11-15 (p. 83-91). The exposition of the great chapters on Christian giving (Chs. 8-9), and on Paul's apostolic authority will provide useful material for the preacher and the Bible student.

This Commentary, like all the Tyndale Commentaries, is primarily exegetical and only secondarily homiletic. Greek words are Anglicised and used where they are significant. The student who has a smattering of Greek will find helpful suggestions here, but the general reader and the preacher, whatever his background, will be helped by the exposition. The Commentary will commend itself to a wide range of readers.

—J. A. THOMPSON.

Catholic

TREASURY OF DEVOTION, Compiled by a Priest and edited by the Reverend T. T. Carter. Longmans, Green & Co. Ltd. Revised 1957. Pp. 256. Australian Price 10/9.

This is a Revised Edition of a Manual of Prayer first issued 90 years ago. It is truly Catholic in selection and comprehensive in scope. There are devotions for both private and public worship, including the Service of Holy Communion. There are private exercises for those participating in the rite of Holy Communion, and includes such alternatives as the Prayer of Consecration from the American Book of Common Prayer.

For those people who feel the necessity of a guide, or those who require discipline, it should be very helpful, as it indicates the importance of maintaining a balanced prayer life by regarding the necessary exercises of Adoration, Thanksgiving, Praise, Penitence, Petition and Intercession.

Although to many people it will not suit all Evangelicals, it is a valuable book and can be used by all schools of thought, the section devoted to the Church's Seasons being particularly helpful and very beautiful.

—HILDA KENT.

Bible key words

BASILEIA, by K. L. Schmidt and others, A. and C. Black, London, 1958. Pp. 61, English price 8/6.

LORD, by W. Foerster and G. Quell, A. and C. Black, London, 1958. Pp. 121, English price 12/6.

These two books are the seventh and eighth single-word studies to be made available to English readers from the monumental "Theological Wordbook of the New Testament" edited by Gerhard Kittel, five volumes of which have so far appeared in German. "Basileia," meaning kingdom or rule, deals with the whole Biblical concept of the kingdom of God. The roots of this are in the Old Testament.

Kingship in Israel "in contrast to most of the old oriental peoples . . . did not grow up as an institution alongside religion and so become a fundamental element in religion, but was secondary, and came into a relationship with the already firmly established religious inheritance"; "the O.T. knows nothing of any deification of the King, such as was the kernel of the court-styled of Babylon and Egypt." This is a valuable chapter, in the light of which the New Testament idea of the Kingdom and of Christ as Messiah-king are the more readily appreciated.

The monograph on "Lord" is a study of the highly important term "kurios." This involves a study, not only of the ordinary Greek uses of this term in both a religious and political connection, but of the Name of God in the Old Testament, "Yahweh," which, already by the time of Christ, was being represented by this term "kurios" (i.e. LORD in our English versions).

The two books together provide an extraordinarily useful study in Christology, which the clergyman who can still read some Greek will find rewarding.

—DONALD ROBINSON.

Each day

STRENGTH FOR THE DAY, Marshall, Morgan and Scott, 1958. Pp. 370. English price 15/.

This is the second edition of a book of daily meditation first published in 1948. It is based on the teaching of the Evangelical Lutheran Church following the pattern of the Christian Year, and as the synopsis says "presents throughout 365 days the whole Gospel of the love of God, redemption through the Son,

Jesus Christ, and the sanctifying work of the Holy Ghost." Each day occupies one whole page. First a passage of Scripture is appointed to be read, then follows the meditation compiled from both Australian and American sources, and the ending is a short prayer.

It has been written for ordinary people, and obviously has already filled a need felt by many in their devotional life. Though primarily for Lutherans it could be used by others, as a rapid reading has only noted one doubtful statement. It is certainly better than many works of a similar nature.

—E. G. BEAVAN.

Bible Society

WORLDS APART by James M. Roe, B. and F.B.S. 1958, pp. 123.

A report of the British and Foreign Bible Society covering the work for 1957, giving details of Bible translation and distribution.

Contained in the report is valuable information concerning the peoples of the Middle East, Africa, and the Far East, and their attitude to the world situation. There is also a clear challenge of the growing need for increased production of the Scriptures in the languages of these and other countries.

—A. McCOLM.

Second coming

A NEW HEAVEN AND A NEW EARTH by Archibald Hughes, Marshall, Morgan & Scott. Pp. 233. Australian price 18/6.

This is an excellent book. Its primary topic is the second coming of our Lord. The writer shows how the second coming fits into the whole purpose and plan of God from eternity to eternity. The first part of the book is devoted to the building up of the biblical doctrine of the purpose of God in Christ for His glory. The second and shorter part deals with erroneous opinions. The standpoint of the writer is non-millennial. He has little difficulty in showing that pre-millennialism is not based in the scriptures, but that on the contrary it is in its usual form of dispensationalism contrary to scripture over and over again.

Any person tempted to read Schofield's Bible will be cured by this book. The book is written in a moderate tone and it seeks to be thoroughly biblical. It is to be commended much.

—D. B. KNOX.

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A SCHOOL OF PASTORAL CARE

By the Rev. A. R. Miller, of Abbotsford, N.S.W.

The first school of Pastoral Care ever held in Australia has just concluded in Melbourne. It attracted at least 21 Clergymen who came from as far as New Zealand, which was represented by two men, the Diocese of Tasmania, Canberra-Goulburn and Sydney one each. The rest of the men came from the Province of Victoria.

The School was particularly well organised and every detail given due consideration before the school commenced. It was housed at Trinity College within the University of Melbourne where advantage was taken of the University Vacation.

The whole programme was designed to supplement rather than review the course given in Theological Colleges for the Th.L. examination. Its whole emphasis was on the Pastor in the Parish.

It was indeed fortunate that experts in their fields were able to give of their experience and knowledge in attempting to help the Pastor solve some of the problems which come to him in his Parochial work. There are in Melbourne no less than 13 Chaplains serving in full time capacity in gaols, public hospitals, and mental hospitals. These were able to speak with authority on questions of Penology, Physical Health and Mental Disorders. Others gave addresses on Counselling, the Young Child, the Adolescent and Old Age. Consideration was given to the work in Rural and Industrial areas and New Housing Districts. Besides these subjects the Alcoholic, Marriage, Pastoral Experiments in Australia, the relationship of the Clergy with Doctors and Social Workers, Promotion and a few others completed the tightly packed programme.

Visits were made to various institutions where opportunity was given to see the Chaplains working in "live" situations which were of more value than the "artificial" atmosphere of the lecture room.

The School was addressed by

NIGHT OF PRAYER FOR GRAHAM CRUSADE

To coincide with the opening of the next Evangelistic Crusade by Dr. Billy Graham at Charlotte, capital city of North Carolina (his own home State), an all night of prayer will be held at five centres in the Melbourne area and at 12 centres in the Sydney area on September 21. The meetings will commence at 9.30 p.m. and conclude at 6.00 a.m. and those attending will be free to come and go at any time. September 21 will also be the third anniversary of the "Hour of Decision" radio programme in Australia.

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An arrangement of the Scriptures for the daily reading of the Bible. Free tracts are also available relating to dispensationalism. SCRIPTURE BOOK DEPOT, Rich St., Marrickville, N.S.W.

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Mr H. V. Archinal

Sydney Diocesan Secretary

The death of Mr H. V. Archinal removes a prominent personality in the diocese of Sydney. He had been associated with the diocesan registry for nearly 45 years, having entered Church home under the late Robert Atkins, the then registrar. In 1934 he succeeded Mr C. R. Walsh as diocesan secretary, and assumed many offices in the church and served as secretary to the Standing Committee, to the Cathedral Chapter, to the Church Property Trust, to the Glebe Administration Board, lay Secretary of Synod Secretary to the Estate of the late Thomas Moore, hon. treasurer of the Standing Committee of General Synod and other positions of responsibility in the diocese.

In his early days he sang in the choir of St. John's, Darlinghurst. At the largely attended funeral service in St. Andrew's Cathedral the Archbishop paid tribute to the many services rendered so loyally in the diocese by Mr Archinal who was always ready to be helpful with his unrivalled knowledge. He was not only a church official but a humble servant of the Lord. He was a loyal officer of the diocese and the sole of integrity. Mr Archinal was a warden of the cathedral and was always attentive to his duties in our central place of worship in the diocese.

Mr Archinal enlisted early in the 1914-18 war and was at Gallipoli at the time of the landing on the first Anzac Day, April, 1915. He gained many friends who sought his advice and help, and the hospitality of his home was appreciated by many who were privileged to visit him and Mrs Archinal.

Parish leaders gathered at St. Anne's, Ryde last Saturday from places as far afield as Nowra and Newcastle for an introduction to new ideas on Effective Leadership.

The sessions were conducted by Rev. Noel Delbridge with members of the Department of Promotion and Rev. V. A. Evans assisting. The evening session was concluded with an inspirational address by Rev. Chas. Sherlock which will long be remembered.

CHURCH RECORD DONATIONS

The members of the Board of Management are most grateful to the following for their donations: Dr R. R. Winton 5/, Miss A. Woodford 5/, Miss Taylor 10/, Mr and Mrs R. Clout 15/5/, Miss H. Sedgwick 15/5/, Miss Allen 15/, Mrs A. F. Roberts 15/5/, Mrs K. Guthrie 5/, Rev. R. Gibson 6/, Mr A. J. Franzen 5/.

FOR SALE OF WORK

The Rev. A. H. Edwards £1; Mrs. Gilder 10/; Mrs. B. J. Graham 5/; Miss Toogood £1; All Souls', Leichhardt £5; St. Clement's, Mosman £5; Mr. and Mrs. Docking £2; Mr. and Mrs. Robinson £2; St. Mark's Northbridge 10/; Women's Guild, St. Peters £1/1/; Anon. 10/.

A.C.R. DONATIONS

The Members of the Board of Management are most grateful to the following for their donations: Mrs. R. Harrison 5/; Mrs. W. Robinson 10/; Mrs. O. A. Raymond 15/; Anon. £1; Mr. D. Marshall 2/6.

FOR SALE OF WORK

The Rev. A. H. Edwards £1; Mrs. Gilder 10/; Mrs. B. J. Graham 5/; Miss Toogood £1; All Souls', Leichhardt £5; St. Clement's, Mosman £5; Mr. and Mrs. Docking £2; Mr. and Mrs. Robinson £2; St. Mark's Northbridge 10/; Women's Guild, St. Peters £1/1/; Anon. 10/.

MISCELLANEOUS

Wanted: Second-hand Theology. Highest prices paid. C.M.S. BOOKSHOP, 93 Bathurst Street, Sydney.

Royal School of Church Music publications are now available from stock at C.M.S. BOOKSHOP, 93 Bathurst Street, Sydney. MA9487.

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ELDERLY LADY offers share attractive North Shore flat with lady. Small rental and share house duties. Write "121," Church Record Office.

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Excellent pipe organ for sale, tubular pneumatic action, 1914 Taylor, needs rebuild, which congregation can't afford, 18ft. 16ft. 7ft. Suit big church. Contact Minister, 20 Princes Street, North Carlton, Victoria.

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41 Badminton Road, Croydon, N.S.W. Principal: Rev. J. T. H. Kerr, B.A. The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Epistles, Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Preaching and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work. Fees are £120 a year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

THE KING'S SCHOOL, PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 10th and 11th October, 1958.

All candidates must be under 14 years of age on 1st February, 1959. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum.

In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £300 to £375 per annum, according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 26th September, 1958.

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Personal

Deaconess Mary Andrews, Head Deaconess and Principal of Deaconess House, Sydney, is leaving for Africa and England in November. She expects to return to Sydney by the beginning of March. She plans to see something of women's work in the Church of England. En route she will visit the Church of England in South Africa and C.M.S. stations in Tanganyika. Before taking up her present post, Deaconess Andrews was a missionary in West China.

The Reverend C. H. Nash, formerly Principal of the Melbourne Bible Institute, is reported as still very seriously ill in hospital in Melbourne.

The Reverend A. W. Moore, Rector of Braxton, N.S.W., died on July 29 after a long illness. Mr Moore was born in Moss Vale in 1890 and received his theological training at Moore College, Sydney, and St. John's College, Armidale.

The Bishop Coadjutor of Sydney, **Bishop W. G. Hilliard**, left by ship last week, with Mrs Hilliard, to attend the centenary celebrations of the diocese of Nelson, New Zealand, where he was formerly Bishop. Another former Bishop of Nelson, **Bishop P. W. Stephenson**, will also take part in the celebrations.

The engagement is announced between the Reverend **Dudley Foord**, of St. Matthew's, Manly, and Miss **Elizabeth Mildenhall**, who is secretary to the Rector of St. Stephen's, Willoughby.

The engagement is announced between the Reverend **Allen Quee**, Rector of Stratford, Gippsland, and **Sister G. Hoyle**, of Christchurch, New Zealand.

We regret to record the deaths of **Mrs Girvan**, wife of the Rev. Hugh Girvan, Chaplain of Cranbrook School, Sydney and of **Miss Toms**, formerly of St. Paul's, Chatswood, N.S.W.

The Bishop-elect of Newcastle, who is returning from Lambeth via America, will be enthroned as Bishop of the diocese on Friday, November 21.

A new Parish Hall for St. Augustine's Church, Neutral Bay, N.S.W., was opened and dedicated on Saturday, 23rd August. The Hall has been built as a War Memorial and features an unusual reminder of the Second World War in the form of a piece of rock from the Kokoda Trail, which has been set into one wall.

A Missionary Exhibition and Convention has been organised by St. Paul's Church, Oatley, N.S.W., to run from Friday, 19th September, to Tuesday, 23rd September. The Exhibition will be held in the Masonic Hall, Oatley.

Mr **Lionel Sawkins**, music master at the Brisbane Church of England Grammar School, and formerly of the staff of Church House, Sydney, has been awarded a scholarship at Addington Palace, headquarters of the Royal School of Church Music in London, which he is taking up shortly.

Bishop Batty farewell

The Bishop of Newcastle, the Right Reverend F. de Witt Batty, and Mrs Batty were farewelled at a civic function in the Newcastle Town Hall on September 5, at which the Lord Mayor presided.

Besides civic and Church leaders of Newcastle, there were present the Metropolitan, the Governor of N.S.W., Bishop R. C. Kerle and Bishop R. G. Arthur. A large number of short speeches were made which indicated the wide interests held by Bishop Batty, and the esteem with which he was held both in Church and State.

The Metropolitan referred to the fact that Bishop Batty had been in Australia for fifty-three years, and Bishop of Newcastle for twenty-seven. "He will be remembered chiefly for his outstanding work in connection with the Constitution of our Church."

"He served on every constitution committee appointed by General Synod since 1916."

In his reply Bishop Batty said that he had hoped to remain in office until the first General Synod under the new Constitution, but that proved to be impossible. He had also hoped to have seen the establishment of the University of Newcastle before his term of office expired. But he had been assured that this was only a matter of time, and no one will rejoice more than he when it is at last an accomplished fact.

CHURCH PRESS DIFFERS

English church newspapers are divided in their reactions to the Lambeth report on the Authority and Message of the Bible.

The Anglo-Catholic "Church Times" regrets that the bishops did not "grasp the nettle of Fundamentalism." It also regrets that though the bishops spoke more than once of the reading and preaching of the Scriptures as "a means of grace," they did not refer to the sacraments in this connection.

The Modernist "Church of England Newspaper" regards this report as the most disappointing, and regrets that the bishops "based their case for the authority of the Bible on the particular school of 'Biblical Theology' which is already on the way out." It regretted that the bishops did not define the authority of "the other great religious books of the world. Have they no authority at all?"

The Conservative Evangelical "English Churchman" welcomed the report with its emphasis on the authority of the Bible over the Church.

R.S.C.M. COURSE FOR ORGANISTS

There will be a Course for Organists held at St. Andrew's Cathedral on Saturday, September 27, 1958, at 3 p.m., organised by the Organ Society of Sydney (President: Mr Colin Sapsford).

The whole aspect of organ accompaniment in the Church Service will be touched upon and illustrations will be given in the course of the Lectures on Harmonium, Electronic and Pipe Organs.

Tea will be provided by the St. Andrew's Cathedral Guild in the Chapter House at 6 p.m.—price 2/.

SALE OF WORK

Despite very heavy rain, good numbers gathered in the Chapter House on Friday, 15th August while the Jungle Doctor, Dr. Paul H. White officially opened the Church Record Annual Sale of Work.

Much interest has been shown in the three Competitions which were efficiently judged by two instructresses, Miss B. Lynch and Mrs Rice from the City County Council who came at the invitation of Miss Del Cartwright. Congratulations to Miss F. Parker, Marrickville, who won the prize for the best sponge, Miss Taylor, Palm Beach, for her entry in the marmalade section and to Mrs R. Knight, Mt. Colah, for the best apron.

Early in the afternoon, pupils from the Choir School who visited the Sale were entranced by TV personality, Clifford Warne and Gus, Sandy was there to introduce them and of course was soon drawn into the performance to the delight of the audience, young and old alike.

Again this year the Chapter House was transformed by the gay display of bright flags and ensigns from the Mission to Seamen. The Rev. Colin Craven-Sands worked late the night before to have this splash of colour ready to be the background of the stalls which the ladies had overlaid with good things to buy.

The Ladies Auxiliary, under their new president, Mrs C. Craven-Sands wish to thank the parishes and friends who gave so liberally in donations of kind and cash to make this sale successful.

Gross total, including donations, £274/8/11.

Lambeth calls laity

The Lambeth bishops stressed the need of an "every member" ministry of evangelism.

In the conclusion of their Encyclical Letter they draw attention to the duty of every Christian to share in the work of the Church. "We are called that we may be sent; we receive in order that we may give. The world-wide take of evangelism is not an 'optional extra'; it is the high calling of every disciple. . . . Too sharp a distinction has been made between clergy and laity. All baptised persons have the priestly vocation of offering life as a living sacrifice, acceptable to God through Jesus Christ. There is a ministry for every member of Christ; every man and woman who is confirmed is commissioned to this ministry: in the Church, the home, the community, the world of business, and social life."

Journalist for Ccl. of Churches

The Australian Council for the World Council of Churches recently appointed Sydney journalist, Douglas Golding, as full-time Information Officer.

He will undertake all its Press and public relations work, including that for Inter-Church Aid and Resettlement.

Aged 27, Mr Golding is a graduate of Sydney University and the Royal Melbourne Technical College, and has had nine years' experience in journalism in Sydney and Melbourne. He is an active Methodist local preacher.

Mr Golding has edited "In Unity" voluntarily since February 1957, and hopes later to study religious journalism overseas.

Lambeth "concerned" over "sprinkling"

The Lambeth committee of bishops which considered church unity expressed concern in their report about the North India plan for reunion with regard to the method of baptism. The plan permits what it calls "sprinkling" of the candidate.

The bishops said: "As it is of such importance that there should be no doubt about the validity of any baptism, the committee expresses concern over the method of 'sprinkling' and trusts that it is only to be used . . . in a manner to ensure that water actually flows on the candidate."

THE ANNUAL GILBULLA FETE is to be held on Saturday, 27th September. Official opening at 2 p.m. by Lady Stanham, all Church people are invited.

If transport is needed, buses are leaving the Chapter House, George Street, Sydney, at 9.30 a.m., St. Leonards Station at 9.30 a.m., Roseville Station at 9.45 a.m. and Parramatta, Church Street, opposite St. John's Church, at 10.20 a.m.

For details, please ring MA 9641 or contact S.D.C.A. Secretary, 201 Castlereagh Street, Sydney.

£1,000,000 H.Q. for W.C.C.

The World Council of Churches in its recent Central Committee meeting, at Nyborg, in Denmark, observed the tenth anniversary of its founding and made plans for the future.

Among the plans is a new £850,000 sterling headquarters building in Geneva, Switzerland. The policy-making Central Committee endorsed a project which looks toward completion of the new building by the end of 1961. It will initially be a 236-room structure on a site near the United Nations.

The third world assembly of the Council is also planned for 1961. Its theme, the Commit-

The Australian

CHURCH RECORD

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

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

Advertising and Business Communications to be addressed to the Secretary.

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Retired clergy

The Retired Clergy Association of Sydney, now in its eighth year, was formed at the suggestion of the Reverend W. J. Owens, and convened by the Archbishop of Sydney in October, 1953, at a meeting in the Church House at which the Archbishop presided. Membership is open to all retired Anglican clergy living in or near Sydney.

The first secretary and treasurer, Mr Owens, has been compelled to resign owing to failing sight and hearing. At the annual meeting held on March 13 of this year Mr Owen's resignation was received with regret. The meeting then elected Archdeacon H. H. Mirrington as chairman and Canon H. N. Powys as secretary and treasurer, and as additional committee members the Reverends W. J. Owens, J. Cowland, H. Linton and J. G. Pollard.

The next meeting will be held in the Cowper Room of Church House on Monday, September 29, at 2.30 p.m. sharp. Members are urged to attend, and new members will be welcome. Matters affecting the welfare of retired men will be discussed. Further information may be had from Canon Powys, 12 Challis Avenue, Turramurra, N.S.W. Telephone JW4125.

CHRISTIAN TEACHER, long experience, pre-school to 2nd class, seeks appointment 1959. Reply 39, Church Record Office.

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BUSH CHURCH AID SOCIETY Omit current adv. and publish new one. Please note change of address)

ACCOMMODATION URGENTLY REQUIRED for Christian couple with one child. Reply "619" Church Record Office.

RD

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Plane, building, 12,000, for B.C.A.

the annual Bush Church Aid Society's last Friday night, Organising Secretary Canon Tom Jones, the following high-achievements of the Society's work in the past year:

the purchase of a plane at £54,000 from the Zinc Corporation for £8,000;

the new building in Bathurst Sydney, for the society's headquarters;

the challenge to Church members to contribute £12,000 as a gift for the new work in the West of Australia, had been fully met.

CEDUNA

An encouraging report of the work of the society's new secretary followed an address by the Rev. Tom Jones (son of Canon Tom Jones) from Ceduna, the B.C.A.'s main centre of work in Australia.

Jones, with the help of the society, described a trip west from Ceduna. He told of encounters with farmers, graziers, rabbit catchers, railway fitters and men of the Meteorological Department.

He stressed the great need of the B.C.A. in the vast areas, said Mr Jones, and the need for more nurses and clergymen.

Death of Churchmen

A death occurred in Melbourne of the Rev. C. H. Nash, 92nd year.

Nash was ordained by the Bishop of Westcott, of Durham, and served in the dioceses of Melbourne and Gippsland.

He was for many years the editor of the Melbourne Bible Record. He was a great scholar and spiritual leader, and further details of his ministry will be published in the next issue.

On September the 15th, the death occurred in Melbourne of the Rev. C. Rigby, diocesan advocate, at the age of 85 years.