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ST. ANDREW'S CATHEDRAL, SYDNEY. The synod of the diocese has been meeting in the Chapter House this week to elect an archbishop for the vacant See.

## 1,000 CHILDREN AT CAMP HOWARD

A record number of 1,000 children will attend Camp Howard, Sydney's modern Anglican Youth Centre at Port Hacking, which begins on December 27th.

Camp Howard, considered to be potentially one of the finest Youth Camp sites in the world, came to fruition through the work of Sydney's late Archbishop Dr Howard Mowll.

Camp Howard, which runs for a month, is situated on the southern shores of Port Hacking.

The 1958-1959 camp will be the longest yet, with a month for boy's camp, and junior and girl's camp taking over three weeks.

Since its opening in January, 1956, more than 3,000 school children have visited the camp, which is situated in two large properties in 36,000 acres of the Royal National Park, 25 miles south of Sydney.

Aim of the camps is to bring boys and girls face to face with the challenge of Christian living in a way they will understand best.

Feature of Camp Howard is its "personalised" approach to children. To every 5 or 7 children one counsellor (a school teacher or university student) is allotted, and he or she becomes parent for the camp.

On January 4, 1959, the camp will celebrate its third birthday with the opening of seven new cabins being called John R. Clucas, St. Michaels Wollong-

ong, St. Oswalds Haberfield, St. James' Turramurra, St. Georges' Fellowship Earlwood, St. Thomas' Kingsgrove and St. Albans' Corrimall. The W. Stewart Ziele Memorial Hall is to be opened, if completed, in time for the dedication ceremony.

The late Archbishop was to have performed the opening ceremony.

Sydney Diocese's Chaplain for Youth, the Rev. N. C. Bathgate, instigator of Camp Howard said today, "In Camp Howard we have unprecedented opportunity of reaching hundreds of girls and boys throughout the Anglican Communion in Sydney."

"In Camp Howard we are applying many of the principles of Christian Camping used in the U.S. and U.K."

"There is not one aspect of camping we do not tackle. Some of the activities include:

Extended out-trips.  
Swimming. Archery.  
Boating. Riflery.  
Sailing. Photography.  
Astronomy and various arts and crafts."

Mr Bathgate said every child was encouraged according to his ability to contribute to the life of the camp by taking part in its activities, "thus developing confidence and initiative."

## Communists threaten church schools in Indian State

ECUMENICAL PRESS SERVICE

TRIVANDRUM, INDIA, November 14. — The proposed education bill of the Communist government of the State of Kerala, India, will probably be passed with modifications in line with the decisions of the country's Supreme Court, according to the Kerala education minister.

In an interview with an Ecumenical Press Service reporter Prof. J. Mundasery, Minister of Education of the Government of Kerala, alleged that private schools had been badly "mismanaged." The bill, he said, was designed to see that teachers receive the full pay allotted them by the Government and that selection of teachers is done by an "impartial public service commission."

Of Kerala's 11,000 schools, some 7,000 are privately managed by Christian, Hindu Moslem and other groups. Kerala's high literacy rate — 80 per cent — has been frequently attributed to the pioneering work of Christian schools in this area. For many years before the establishment of public schools, private Christian schools provided education for thousands of children, both Christian and non-Christian. Today Kerala has the highest literacy rate of any State in India.

The Christian schools are generally admitted to have higher standards than the government operated schools. According to Christian educators, many government leaders prefer to send their own children to the Christian schools rather than public schools. The schools operated by churches serve the entire community and in many of the schools, non-Christians outnumber Christians.

### FREEDOM

Christian leaders in Kerala have expressed fear that the new bill will mean the end of academic freedom and make it impossible for the management of the schools to select their own faculties. Provisions in the bill as first presented would have enabled the government to take over the schools under certain

### ZIP ALL ROUND

A Hawkes Bay, N.Z., parish listed in the annual report some of the improvements that had been made in the course of the year. The list read: "St. — Hall has been re-wired and a new Zip heater installed, stocks of cups and saucers replenished, the curate has been married."

"crisis" circumstances. It was this part of the bill which caused India's president to refer it to the country's Supreme Court. The court decided that these clauses violated the safeguards for minorities established by India's constitution. The provisions concerning selection of teachers also were considered of doubtful constitutionality by some legal experts.

Even in revised form, the bill poses a threat to Christian and other private schools, Christian educators here believe. They feel that it will be impossible to have a school with "a Christian atmosphere" if the manage-

ment cannot select teachers directly. And they fear the new bill is another step toward State control of all education which could lead to political indoctrination of pupils.

The bill, according to the education minister, will determine the demand for teachers, administer objective tests and prepare a list of qualified teachers. The list, "determined on merit", will be given to the management for choice.

Leaders of Christian education believe this provision will make it virtually impossible to maintain schools with a Christian atmosphere and Christian principles. Although even now teachers in Christian schools represent different religious backgrounds, the school managements feel that it has been possible to maintain certain standards and environmental conditions even though there is no overt teaching of Christianity during regular classroom sessions.

Some church leaders feel that this means the end of Christian schools in a State where one-third of the population is Christian. One church leader says his group may try "to go it alone" by charging fees, reducing the number of students, paying teachers out of income received and conducting fewer schools. This will create great economic hardships, particularly in regard to payment of teachers.

### HARD HIT

"Those who wish to run private schools may do so if they pay the teachers," Minister Mundasery declared.

Observers point out that since education in Kerala is more than 50 per cent under the management of private schools on property owned by them the new bill will seriously restrict the activity of private schools.

And the argument that teachers are paid exclusively by the State does not take into consideration the historical fact that public education for the entire community for many years was conducted almost exclusively by the church.

Roman Catholic, Mar Thoma, Syrian Orthodox and Church of south India schools are among those which will be hard hit by the new bill.

## Chaplain to be bishop

It was announced in Bathurst last week that the Reverend E. K. Leslie, of Melbourne, had been elected by the diocesan synod to be bishop of the diocese, and that the provincial bishops of N.S.W. had ratified the appointment.

He will succeed the Right Rev. A. L. Wylde, who died recently.

The Administrator of the Bathurst Diocese Archdeacon L. C. Walker, said the Bishop-elect was chosen by the Bathurst Synod on November 3, but his name was withheld until he accepted the appointment and the provincial bishops ratified it.

The Bishop-elect is 47, and married with three children.

A graduate of Trinity College, Melbourne and a scholar in Theology of the Australian College of Theology, he was a chaplain in the A.I.F. Afterwards he was appointed Vice-Warden of St. John's College, Morpeth.

In 1953, he was appointed to his present position of chaplain of Geelong Church of England Grammar School, Timbertop branch.



THE AUSTRALIAN  
**CHURCH RECORD**

November 27, 1958

## Under the law to Christ

The setting up of statues and crucifixes so as to engage the attention of worshippers is a growing practice in Anglican circles, and architects are prone to justify it as providing "a focus for worship." The early Church, however, strictly forbade pictures or carvings in church. The Church of England homily which condemns such things quotes Bishop Epiphanius, a prominent church leader at the end of the fourth century, who, on entering a church and noticing a tapestry with the figure of "Christ or some other saint" on it, cut it down with his penknife, and later sent round to the church a plain cloth to hang in its place.

The attitude of the Church in the first century towards images was based on the scriptural prohibition for the Second Commandment forbids the use of images in the context of worship. The Old Testament, in fact, abounds with condemnation of images in connection with worship of God (e.g., Deut. iv., 15-19). The sin of Jeroboam, the son of Nebat, so frequently condemned in the Old Testament, was not that he abandoned the worship of Jehovah (it was Ahab who introduced the worship of Baal), but that he set up golden calves as aids to the worship of Jehovah. His disobedience to the Second Commandment through his worship of God by the aid of an image was the sin which was ultimately punished by Israel's captivity. (2 Kings xvii., 22-3).

To what extent are Christians under the obligation to obey the word of God in the Old Testament?

They are, of course, under absolute obligation. Our Lord said that not one jot or one tittle of the law would pass away until all had been fulfilled. Some of the Old Testament law has been fulfilled in Christ. This applies, for example, to the law of sacrifices which the Epistle to the Hebrews makes clear is fulfilled in Christ, and to the law of the sabbath which St. Paul in Col. iii., 1 says is the shadow of Christ, and which the Epistle to the Hebrews explains as being the Christian's rest in Christ for justification (Heb. 4).

So that the law of the sabbath is obligatory on Christians, not in its Old Testament form, but in its fulfilled form, i.e., the rest of faith in Christ for Salvation.

But there is no suggestion in the New Testament that the law of worship in the Second Commandment has in any way been altered by the coming of Christ. In fact, it has been reinforced by plain New Testament statements, such as "God is a Spirit and they that worship Him must worship Him in spirit and in truth," and by St. John's di-

rect command, "my little children keep yourselves from images," 1 John v., 21.

The incarnation of the Son of God did not alter this divine law. An image at best can only represent Christ's humanity; but it is His divinity that we worship. This no image can picture.

We dare not trifle with the word of God or attempt to defend a corrupt practice by sophistical exegesis. The Bible plainly forbids Christians to use images in worship, whether public worship or private worship.

The essence of the worship of the God of the Scriptures is faith and trust in His word and character. To trust God is to honour God in our minds and lives. All other forms of worship such as adoration and praise are subordinate to trust; for there is no more fundamental way of acknowledging the character of God than by active trust in His promises. Now faith springs from the word of God. It depends upon His promise. Faith does not spring from contemplating an image. The word of God is the instrument used by the Spirit to evoke faith with its consequence of adoration and praise directed towards the character of God. Thus the word of God is central in worship. It is worth noting that the Book of Common Prayer gives God's Word, whether read or prayed or sung, this central position.

The contemplation of an image does not evoke faith. It may, however, evoke sentiment and tender feelings, but these are purely human and are found in all human religions.

Faith is supernatural. The danger is that such sentiment and tender feelings may be mistaken for true religious experience.

It should be noted that there is no real difference in worshipping an image by bowing down before it, or by directing mental adoration towards it while sitting in the pew. If an image is introduced into a church as a focus for worship, there will always be a strong tendency to adore it mentally. The fact that so many Christian people in other denominations bow down before images, shows that the temptation is a real one.

Thus, there are very good reasons why the Scripture so strictly forbids the introduction of images in connection with praise and worship, whether the image is a painting or a carving. However, the question is not ultimately whether our reason approves or disapproves of images, but whether the Word of God is clear; for disobedience to God's Word will bring its penalty of spiritual atrophy, while obedience will be rewarded with a fuller knowledge of God.

## From My Greek New Testament:

# HOPE: ELPIS

By Dr Leon Morris

Sometimes hope is used in the New Testament in a way practically indistinguishable from our own use. When we say we hope it will be fine tomorrow we do so in ignorance and uncertainty (particularly if we live in Melbourne). We do not know how the matter will turn out.

There may be some indications, but there is nothing on which we can rely. So we simply "hope for the best". The element of the incalculable, the possibility of things going wrong, and the eternal optimism of the human heart are the ingredients out of which the modern notion of hope is compounded.

This is to be found in some places in the New Testament. It is quite a modern touch (if I may be pardoned for putting it that way) when we read of hoping to get back money one has loaned (Lk. 6.34). Paul's references to ploughing in hope (1 Cor. 9.10), and to his hope of sending Timothy to Philippi (Phil. 2.19,23), and to his hope of wintering in a certain place (1 Cor. 16.7) fall into the same category. We pick up these allusions immediately. Hope here means just what it does with us.

But the characteristic meaning of hope for the early Christians was something different. They had a little habit of linking hope with faith, as when Peter speaks of our "faith and hope" as being in God (1 Pet. 1.21). The writer to the Hebrews actually defines faith in terms of hope, saying, "faith is the substance of things hoped for" (Heb. 11.1). Paul links hope with faith and love as one of the three great Christian virtues (1 Cor. 13.13).

Hope for them had a touch of certainty about it. When they spoke of hoping for something they did not mean that it might or might not come to pass. They were certain that it would, though their certainty was a certainty of faith, not a certainty of fact. There is a good example in Rom. 8.24, where Paul says, "we are saved in (not 'by' as AV) hope." He is not throwing any doubt at all on the fact of salvation. His "hope" is something that will surely come, though it is not present as yet. Indeed, he goes on to make that very point. "Hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Hope is concerned with something not present as yet. Otherwise it would be sight, not hope. But that does not diminish in the slightest degree the Christian certainty.

## Worldly

It is important to be clear on the different quality of the Christian hope. It is not the hope of worldly men. Do you know the story of the policeman who intercepted a man as he was about to jump off a high bridge? "Let me go," pleaded the would-be suicide. "I have nothing to

live for. Life is completely hopeless." The kindly constable thought to reason with the man. "Look here," he said, "suppose you take five minutes to tell me why you should commit suicide and I will take five minutes to tell you why you should not. If you still want to go ahead, I won't stop you." So they each spoke for five minutes. At the end of the 10 minutes they joined hands and jumped over together.

The point is that there is an unreasoning optimism which takes no account of facts. Confront it with facts and there is no room for hope. But the Christian hope is different. It is a hope that is set in God (1 Tim. 5.5, 1 Pet. 1.21, 3.5). It is a hope that looks to God for deliverance (1 Cor. 1.10). It is a hope in the living God (1 Tim. 4.10). Paul calls God "the God of hope" (Rom. 15.13). This is most illuminating. It is characteristic of our God that He gives men hope. It is not an accidental by-product of Christianity but something that proceeds direct from God Himself.

## Work of God

More particularly this hope is linked with the work of God in Christ. Hope is associated with the Lord Jesus, just as it is with God (1 Thess. 1.3). We read of the "Lord Jesus Christ, which is our hope" (1 Tim. 1.1). It is because of what He is and because of what He has done for man that Christians have hope. So hope can be used almost as a synonym for the whole Christian way (1 Cor. 3.12). Paul speaks of "the hope of righteousness by faith" (Gal. 5.5); he refers to "the hope of salvation" as the Christian's helmet (1 Thess. 5.8); he speaks of "the hope of the gospel" (Col. 1.23), and of "the hope of eternal life" (Tit. 1.2, 3.7). Christians have "a better hope" (Heb. 7.19), and "a lively hope" (1 Pet. 1.3). Because it is grounded in what God has done in Christ the Christian hope will not fail. The Christian has been born into a hope that is alive. It is vital. It pulsates with life, and that life is the life of God.

Hope dominates Christian living. So it comes to be associated with many of the characteristic Christian qualities. It is linked with experience (Rom. 5.4), assurance (Heb. 6.11), love (1 Cor. 13.7, 13), endurance and also "comfort of the scriptures" (Rom. 15.4), rejoicing (Rom. 12.12, Heb. 3.6), confession (Heb. 10.23; AV "faith" should be "hope"). It is joined with grace (11 Thess. 2.16, 1 Pet. 1.13). It is connected with the Christian's calling (Eph. 1.18, 4.4). Those who have it will not be put to shame (Rom. 5.5, Phil. 1.20). Small wonder it can be termed "an anchor of the soul" (Heb. 6.19). With hope to stabilise him the Christian soul will not drift.

## Glory

Hope looks beyond this present life. It is referred to the resurrection of the Lord (Ac. 2.26) and to the resurrection of His followers (Ac. 23.6, 1 Cor. 15.19, 1 Thess. 4.13). Paul can look right through this to "the hope of glory" (Col. 1.27). He can think of "the hope that is laid up for you in heaven" (Col. 1.5). It is not surprising in view of all this that the coming again of the Lord, that event which is to do away with all earthly systems and usher in the glories of the age to come, is spoken of simply as "the blessed hope" (Tit. 2.13; cf. 1 Jn. 3.3).

Hope is one of the grand conceptions of the New Testament. From the human point of view the early Christians had nothing much to hope for in life, but they were sustained by the quality of their Christian hope. It is somewhat depressing that today hope is a commodity in short supply, and that even among Christian men, so often the only hope they know is the same kind of hope that worldly men know. We may profitably reflect that no movement has ever had great success among men that did not bring them hope. In the modern world one of the reasons for the success of Communism is that to men who are without hope it brings hope.

It would be well for Christianity today if it could recapture the shining glow of the New Testament hope.

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## NEW HALL AT ROSEVILLE

The Hon. Sir Kenneth Street, K.C.M.G., Chief Justice of New South Wales, will open the new hall on Saturday, November 29, at 2.15 p.m. The hall will be dedicated by the Bishop-Coadjutor, the Rt. Rev. R. C. Kerle.

Some interesting features of the new building are the provision for separate Sunday School classes, the projection box and cinemascope screen, stage fittings, large storage facilities and two kitchens.

The hall will be the largest in the immediate district, and, including the lower hall and gallery, will hold 570 people. There will be accommodation for a further number on the patio.

The cost, including furnishings, will be £38,000. The parishioners have contributed £18,000, mostly by donations but including some free of interest loans, and the Commonwealth Savings Bank is lending £20,000.

The architect was Mr R. Lindsay Little, F.R.A.I.A., F.R.I.B.A., and the builders were Cooper Construction Pty. Ltd.

The next C.M.S. Quarterly Rally in N.S.W. will be held in the Chapter House on Monday, December 1. Speakers will include Bishop M. L. Loane and Rev. K. English.

## CHAPLAINS IN SCHOOLS

Since 1955 Victoria has been following a new policy of appointing full-time chaplains to certain selected secondary schools.

Ten of these appointments have now been made and there is an increasing demand from other High Schools and Technical Schools. The Chaplains are appointed by the Council for Christian Education in Schools and they represent in the schools the seven constituent churches of the council. The work is inter-denominational.

This experiment, which is the first of its kind in the English-speaking world, has received the whole-hearted endorsement of the Education Department and principals of schools as well as the Churches. Elsewhere in this issue appears an advertisement inviting applications for these positions.

## ANGLICAN DOCTRINE

# Should we pray for the dead?

By a Special Correspondent

There has been an attempt in recent years to justify the practice of praying for the dead, and already in some parts of the Anglican Communion prayers for the dead have been introduced into official versions of the Prayer Book.

THE Church of The Province of New Zealand is attempting to legalise such prayers at the present time, in spite of the provision in the Constitution of that Church that "no doctrines repugnant to the doctrines of the United Church of England and Ireland as explained and contained in the Thirty-nine Articles and in the Book of Common Prayer may be taught" in the Church.

Fortunately the Church of England, in England, in Australia and in South Africa, and the Church of Ireland, do not officially permit prayers for the dead. It is a matter for deep regret that in some parts of the Church of England such prayers are, however, used unlawfully.

## LATIN

The London "Church Times," in what is described as "An Article for All Souls' tide," earlier this month published an article by a well-known Anglo-Catholic writer, the Reverend Charles Smyth, on "Prayers for the Dead in the Reign of Queen Elizabeth I."

All that Canon Smyth is able to scrape up from official documents of Elizabeth's reign to support his thesis are four collects in a Primer for private use issued in Elizabeth's first year (1559)—this Primer is in reality a revised edition of that produced in Henry VIII's reign in 1545 and bears not a few signs of its imperfectly reformed doctrine—and two forms of prayer added

at the conclusion of the Latin Prayer Book of 1560.

The latter evidence is particularly weak. It consists of one petition in a service for Commemoration of Benefactors which is not clearly a prayer for the departed at all (*rogantes, ut nos . . . una cum illis ad resurrectionis gloriam immortalem perducamur*); and of the mere provision made for a celebration of the Communion at a funeral "if the friends and neighbours of the deceased wish to communicate." The only suggestion of prayers for the dead here is in the description which Smyth himself has given—without any justification whatever—to this service: he calls it a Requiem Mass! But it contains no prayer for the deceased.

## REPLY

A reply to Canon Smyth's article appeared subsequently from the Reverend Dr Philip Hughes.

Dr Hughes writes: Canon Charles Smyth's article on "Prayers for the Dead" shows how bare is the scriptural cupboard when it comes to seeking dominical or apostolic authority for this practice. He gives no grounds for what he tentatively terms "a legitimate inference from the Bible" that in the intermediate state there will be another chance for everyone, or for his opinion that it is a purgatorial state, albeit of a non-Romish character.

It would be interesting to know what he has to say about those who are alive at the time of Christ's parousia, since for them there will be no intermediate state, and therefore no

Cont. on page 8

## • TWO APPRECIATIONS —

# Early Memories of Archbishop Mowll

## • At Cambridge

By J. F.

Edward Monckton

It was during my time at Cambridge that I had the great privilege of getting to know the late Dr. Graham Brown, who later became Bishop of Jerusalem and was killed in a motor crash out there. Another was B. C. Mowll, a first cousin of Howard's, and a man of sterling qualities. He became Vicar of a large London parish and then moved to Broadwater, Sussex. We were a happy house party—holding services on the sands and enjoying some fine excursions to Edinburgh and other places of interest.

As we were both members of the Cambridge Inter-collegiate Christian Union, we met frequently and were on "breakfasting terms." Like so many others, I came under the spell of his friendliness and courtesy, so that I was glad to help by playing the hymns at his street mission services.

In the summer of 1913 How-

ard Mowll asked me to help him in a C.S.S.M. at Bamburgh in Northumberland. Among us was the late Dr. Graham Brown, who later became Bishop of Jerusalem and was killed in a motor crash out there. Another was B. C. Mowll, a first cousin of Howard's, and a man of sterling qualities. He became Vicar of a large London parish and then moved to Broadwater, Sussex. We were a happy house party—holding services on the sands and enjoying some fine excursions to Edinburgh and other places of interest.

Howard Mowll, besides being a born leader and organiser, never spared himself in making happy all those around him. He impressed all with his dynamic personality and enormous will-power. At the same time, he was the gentlest bearing and also a keen, though quiet, sense of humour.

Then came the tragedy of 1914 which seemed to create a complete break with those mellow days and happy friendships—and I heard no more of Howard until 1934 when he was appointed Archbishop of Sydney.

As Archbishop, he automatically became Chairman of the Council of Shore School, North Sydney, where I was on the staff; and where for some years I had the honour of meeting him on numerous occasions. We also corresponded quite a bit, and I was quick to notice that he had lost none of his former charm. Shortly before his death I had two delightful letters from him.

The sudden passing of this great man caused me a grief that is shared by countless others; and yet I, with them, am thankful and honoured to have enjoyed his friendship and to have been influenced by his saintliness.

It was the summer vacation of the year 1915. I was unable to spend it in my Toronto home, so Principal O'Meara, of Wycliffe College, offered me a room in the College where I could sleep.

One morning the door opened and a tall young man entered. He introduced himself to me as Howard Mowll who had recently been invited from England to join the College staff as Tutor. I soon discovered that he had come to help me in any way he could during my residence in College. It was a characteristic gesture. Little did I dream that later I was to be his fellow worker in distant Australia.

Time passed, the normal life of the College began again, and a young man came to act as junior porter, when suddenly he was called away by death. Soon after Howard Mowll was giving the address at one of the services which were held daily in the College Chapel. "This young fellow," he said, "has lived in our midst for about a year. What have any of us done to try to lead him to Christ?"

Again, one evening after Chapel, a senior student came to me and said, "Some of us are going down town to hold an open-air service at the corner of Yonge and Shuter Streets. Will you come with us and give the address?" "Yes," I said, "I will; but first I will come with you and size up the situation without giving the address." So down town I went and the "open-air" was held. I shall always remember my impression of Howard Mowll standing beneath one of the electric lights with the student who had asked me to join them (later the student became Bishop of a prairie diocese in Western Canada).

A few years later I was put in charge of a growing industrial district on the outskirts of the city. Howard Mowll conducted a successful Mission in the little Church, and then brought out on weekday evenings little groups of students to help him hold evangelistic meetings there.

Again the scene changes—Howard Mowll had been promoted to be a full Professor in charge of the Department of Church History. One evening it happened that he and I were walking down the corridor which led from the Chapel to the main College buildings, when he suddenly said to me—calling me by a familiar name—"I have just been offered a position by the Archbishop of Canterbury." I did some quick thinking, and knowing his interest in the Diocese of West China whose Bishop Cassells was one of the famous Cambridge Seven, I said to him, "I believe the Archbishop has offered you the position of Assistant Bishop in West China." And so indeed it was.

Later he became Bishop of the diocese. It was as Bishop of West China that he was elected Archbishop of Sydney, later to become Primate of the Church of England in Australia.



BAMBURG C.S.S.M. 1913. Howard Mowll is on the extreme left. Others in the picture include Graham Brown (front row seated), Basil Mowll (back row third from right) and J. F. E. Monckton (middle right, hands in pockets).



# 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.

## Papal pretensions

Dear Sir,  
May I heartily congratulate your paper on the necessary and forthright editorial on the above subject?  
Whilst one does not like to give out destructive criticism, at the same time any toleration, which, in fact, merely means complete appalling apathy, is unworthy of any practising Protestant. There is an excellent sentence in "The Sydney Morning Herald" of November 17, '58, to illustrate my point. Rev. R. A. Hickin, of Sans Souci, states, "Any expression on any point of view that will challenge convictionless contentment is met with startled disapproval." It is conviction of our cherished Protestant Principles that we all need to stand up for, and guard.  
It is true that we look to the Bible for the doctrines of our faith, and it is also surely true that we believe our life here is a continual fight for right, and that doesn't include the prevailing visionless complacency as against the non-stop vigilant strength through unity of the Roman Catholic Church, who publicly, again and again, places everyone in Australia under the personal care of, and prayers to, the Virgin Mary. Nothing vital has ever yet been accomplished except through enthusiasm, and it seems to me that the answer to your excellent and factual editorial is for ALL Protestants to make an all-out effort to display spiritual leadership against all the false doctrines, man-made dogmas, of the R.C. Church.  
"Back-to-the-Bible."  
Sydney.

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## Commercial enterprise

Dear Sir,  
When I came to take charge of a parish, I had to know what attitude to take towards Church finance, especially the question of fetes and the like. I sought to find something from Scripture which threw light on the issue, and there seem to be four principles which give guidance in the matter:

(1) That the responsibility for the stipend of the minister rests upon those who receive his ministry. "Let him who is taught the Word share all good things with him who teaches." (Gal. 6:6, R.S.V.) "The Lord commanded that those who proclaim the gospel should get their living by the gospel." (1 Cor. 9:14 R.S.V.) Also 1 Tim. 5:17, 18.

That is, that all who willingly receive the teaching of the Word of God (without reference to whether they are converted Christians or not) should provide the livelihood of the teacher.

Not that we ought to refuse to receive gifts freely given to God's work by complete outsiders: Zerubbabel did not refuse the gifts of Cyrus, nor Ezra nor Nehemiah those of Artaxerxes. But this does not affect the above as a principle of financing the stipend of the minister.

(2) That there is no justification in Scripture for including the engaging in commercial enterprise among the aims and activities of the church (or its organisations).

That is, that it is no part of the church's work to buy and sell goods or to receive goods for sale as a means of providing income. In Acts 4:34-37 it is noteworthy that Barnabas and the others sold their goods and gave the money to the church. They did not give the land and houses to the church and thus give it also the work of a real estate agency.

The principle seems to be in Acts 5:4 (R.S.V.): "While it remained unsold, did not remain your own? And after it was sold, was it not at your disposal?" This contrasts with the case where something is given to the church (or ladies' guild) so that before it is sold it belongs to the church, and after it is sold the proceeds are automatically church funds.

The point of this principle is that the proceeds belong to the late owner, who has full rights of disposal, and when he gives them to the church, it is direct, freewill giving.

(3) That God has given us gifts and abilities, and these can be used in business to earn income from which we give to God's work. Cf. the Parable of the Talents (Matthew 25:14ff) and the Parable of the Pounds (Luke 19:11ff).

Thus if Mrs Bloggs raised fowls and sold them and their eggs, and gave gifts to the work of God from the proceeds, she is using her time and talents for God, and the gift to the church is direct, freewill giving. This is to be distinguished from the case where Mrs Bloggs gives her fowls and eggs to the church, so that the church (or one of its organisations such as the ladies' guild) is charged with the responsibility of selling them, and thus engaging in commercial enterprise.

(4) That the name of the church ought not to be used as an inducement to people to make purchases. Many people have little or no contact with the church apart from over the pickles and jam table at the fete or street stall. One factor which enters into the motive for their buying is the belief that they are thereby helping the church. Thus they have a wrong concept of what "helping the church" means

(i.e. a purely financial one) and also they unconsciously regard commercial enterprise to earn money as one of the aims and activities of a church, and this tends to compete with and perhaps overshadow their understanding of its spiritual purpose.

Thus in the above example Mrs Bloggs would not bring the name of the church into her sale of fowls and eggs. They would be sold purely on their merits, and people would buy solely because they wanted the goods and knew they would get value from Mrs Bloggs, and not because of any thought of helping the church thereby.

Jesus said to those in the temple grounds, "Take these things away; you shall not make my Father's house a house of trade." (John 2:16, R.S.V.) We ought to avoid making the church to any extent a trading institution, or using its name to foster sales.

If these principles are valid, we are able to encourage our people to exercise their talents and abilities in business if they wish, and to give to God's work from the proceeds, but it would be important to note that the proceeds belonged to them (and not to some church organisation) until they were donated to the church by direct freewill giving. Also we ought to avoid the church's name being coupled with some commercial enterprise as an inducement to buy.

Consequently the work of the church is financed by the gifts of those who are receiving the Word of God from the minister. I would very much appreciate the views of others on whether these principles are scripturally sound.

The Rectory,  
Mulgoa, N.S.W.  
B. W. Powers.

## Economical Building

Dear Sir,  
At St. John's, Sylvia Heights, a new hall is nearing completion. The Warden there have done a very careful job of sub-contracting, and it may be an encouragement to other new areas to see how such a building has been economically erected. The size is 26ft by 62ft, plus a 10ft skillion kitchen the full width at rear.  
Foundations dug by volunteers.

Cost of reinforced concrete £220; Cost of brickwork, £1,200; floor laid by volunteers; cost of flooring timber, £500; roof frame erected by volunteers; cost of pre-fab. timber trusses, £320; cost of other roofing timber, £100; cost of tiles laid, £260; other contract jobs—joinery, £330; glazing, £50; cement rendering, £150.

Estimated finishing costs—Ceiling, £300; Electrical, £100; plumbing and draining, £50; floor sanding and polishing (tallow-wood), £50. Sundries, £70. Total £3,700.

Estimates on finishing costs not yet done are generous, and the cost may be less, but we feel that even at £4,000, a hall of this size, with stage and sanctuary fitted, is cheap. Voluntary labour has been used for certain jobs only, and the bigger of these have been spaced out over the building time, with the "faithful few" keeping things moving between times.

David Crawford.  
St. Luke's Rectory,  
Miranda, N.S.W.

On Sunday, November 9, three stained glass windows were unveiled at St. George's Church, Hurstville, N.S.W. by Bishop M. L. Loane. The windows are in remembrance of those who served in two world wars.

## C. H. Nash memorial at M.B.I. property

A memorial lecture hall and library is to be erected at the Melbourne Bible Institute in honour of the late Reverend C. H. Nash, who was Principal of the Institute for many years.

Details of the plans put forward this year by the Council of the Melbourne Bible Institute for the enlargement and improvement of the Institute properties in Armadale were outlined by the president, Mr. A. E. Coombe, at the Memorial Service for the late Mr. Nash, held in Melbourne on October 27.

Referring to Mr. Nash as a man of wisdom, courage and scholarship, Mr. Coombe said that he was one who was always looking for things yet to come. It was in line with that outlook that the M.B.I. Council was now, among other matters, considering the erection of the C. H. Nash Memorial Hall.

The Council had been confirmed in its decision to develop the present properties in Armadale (about five miles from the city) by the generous giving and the continuing prayers that had followed the announcement of plans for enlargement. It had been most impressive to note that, in an area where, for a number of years, land and buildings had been impossible to secure, two suitable properties had recently been offered to the Institute, adjoining the present premises.

## PRAYER

At the Memorial Service, which was held in the Collins Street Baptist Church, impressive tributes to the life and influence of the Rev. C. H. Nash were paid by some who had known him over a long period of years.

Mr. J. W. Fawcner referred particularly to Mr. Nash's influence through the City Men's Bible Class. Much of his power as a Bible teacher, he felt, came from his practice of early morning meditation and prayer, during which, in his own phrase, he went on a "world tour," remembering

being all the former students at work on the mission field.

Mr. L. E. Buck dwelt on the uncompromising call to discipleship which Mr. Nash had passed on to his students. His churchmanship was never in doubt, yet with true catholicity of spirit he loved all the people of God. Many organisations, such as Campaigners for Christ, had their basic principles strengthened by Mr. Nash's strong convictions. "We learned to love him with a strong affection," Mr. Buck said. "We found in him a guide and friend."

Archdeacon R. B. Robinson, of Sydney, referred poignantly to the fact that he had been commissioned to speak for Archbishop Mowll, a life-long friend of the late Mr. Nash who had now himself been taken to his eternal reward. For a number of years Archbishop Mowll had arranged for Mr. Nash to visit Sydney to speak to groups of students about to be ordained.

"He seemed just as fresh and alert in mind as ever when he came to us last February," Archdeacon Robinson recalled. "He was daily in God's presence, meditating on His Word, usually in the original Greek or Hebrew. As a clergyman he rejoiced in accepting tough assignments, and once spent a fortnight in house-to-house visitation in the Adelaide hills. 'A prince and a great man' has gone from us."

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To be really successful, the Organist-Choirmaster has to be an experienced leader and a teacher with wide knowledge of church music in all its branches. He has to be the specialist, the respected expert who speaks with authority in the parish on musical matters. He has to be a constant and friendly adviser to the clergy, and a person in whom the Rector, who is ultimately responsible for the church music, may have confidence in accepting musical advice.

But above all the church musician must be a practising Christian and a communicant member of his Church. To measure up to this imposing if not formidable list of requirements, the Organist-Choirmaster certainly must have a true sense of vocation in this ministry of music.

## MUSICAL TASTE

The first duty of any church musician is to acquire, if he does not already possess it, a high standard of musical and literary taste, and then to inculcate the same, by precept and example, in the choir and congregation. Such musical appreciation is of fundamental importance in choir training. The choirmaster must show that much of the best in our vast heritage of church music, far from being ornate and florid and beyond the resources of the parish choir and congregation, is simple in character. He must train the choir to recognise this music of simplicity and quality, and to be enthusiastic about rehearsing and singing it well.

The evangelistic value of good, simple music, well sung, is not in doubt. Martin Luther, a musician of culture, found in good music one of his greatest weapons of offence and defence. In the eighteenth and early nineteenth centuries appeared a great body of church music which was both melodious and dignified, and which is likely to retain a permanent place in the repertoire of English Church Music. On the other hand, particularly in the late nineteenth century, much was written and composed which, from literary and musical viewpoints, was quite unworthy. For example, it is a far cry from Martin Luther's fine hymn "A safe stronghold

# SIMPLICITY AND QUALITY Training the parish choir

By Dr. Neville Stephenson  
President of the Organ Society of Sydney

Just as Mrs Beaton in her famous cookery book is alleged to have begun a recipe with "First catch your hare," the initial recommendation for choir training in the parish church is "First catch your Choirmaster."

Normally, it is the organist who accepts the responsibility for this task and is designated the Organist-Choirmaster. This is a widely accepted procedure and a more satisfactory working arrangement than having two separate posts, but it does imply that the musician selected for this important dual role is no less competent in choral technique than in the art of organ accompaniment and solo playing.

our God is still. A trusty shield and weapon." To the ludicrous nineteenth century distortion, "He's our best bul-, He's our best bul-, He's our best bulwark still."

Probably no art form in the history of the world has been more overrun by the unqualified amateur than English Church Music from about 1850 to about 1900. In 1926, Sir Henry Hadow, who had lived through this period wrote, "The music was deplorably easy to write, it required little or no skill in performance, it passed by mere use and wont into the hearts of the congregation, it became a habit like any other, and it is only during comparatively recent years that any serious attempts have been made to eradicate it." Even today, we have not yet escaped from late nineteenth century influences and, unfortunately, the worst doggerel and musical jingle is usually put into the mouths of little children in Sunday Schools.

There are still some who believe that bad music, maintaining "a fitting vulgarity," can be uplifting and therefore very useful in sustaining the faithful or in converting the heathen. These views are based on the dubious premise that general congregations of varying educational attainment can only understand such music, which itself is often allied to words that express cheap sentiments.

## FOLK MUSIC

Now if we want true examples of music which through the centuries has given voice to the healthy emotions of ordinary people, in a language that can be shared by all, we look to the carols and folk music, some of which reaches back to the well-springs of mankind. There, as seen for example in such a magnificent compilation as the Oxford Book of Carols, we find a wealth of simple beauty in many glorious songs, some designed for use at Christmas-tide, others for various seasons of the Christian year. Much of this music of the people, which has been handed down verbally from one generation to another as a priceless heritage, has now been compiled in permanent printed form and is ideal for use in public worship.

The whole point about music and poetry is that those not conscious of quality will accept the good; whereas those who are conscious of it cannot accept the bad. Who can doubt that the latter category includes the majority of educated men and women, and the cultural leaders of the community? For the greatest good to the greatest number, poor church music should be gradually dropped, and this process needs the tact and skill of a good choirmaster, and the co-operation of a keen choir and sympathetic clergy.

Having discussed the desirable qualities of the choirmaster responsible for choir training, and the sort of music the choir should be taught to sing, let us consider the choir itself. There are several Royal School of Church Music publications to which choirmasters should refer for practical details of how to go about training a choir, such as Eldred Wright's "Basic Choir Training" and Dr. A. J. Pritchard's "How to train a Choir of Men and Women". For con-

tinuing success, however, apart from basic choir training, one must give due attention to what may be described as the general morale of the choir. This must be maintained at the highest possible level for, after all, in the parish church one is normally dealing with a voluntary choir.

The choir must be well organised in its work and nothing should be left to chance. It should never be placed in the embarrassing position of not knowing what is going to happen next in a service, or of not having the right music in front of it. One does not suggest that the choirmaster should have to fill in the service sheets and open the music books any more than that he should wash and iron the surplices, but he has the responsibility of delegating these tasks to others and seeing that they are carried out.

## PUNCTUALITY

Choir practices, like services, should start at the appointed time, not five or ten minutes later. Any choir member unable to attend should telephone the choirmaster beforehand so that due apologies may be presented to the choir. Every encouragement should be given to the prospective new choir member, but at the same time the obligations of membership should be made clear right from the beginning and, of course, no one should be admitted without a voice test. In parish churches, the choir will probably consist of men, women and boys. The latter should not be neglected; they are the choir men of the future.

In choir training, such modern devices as tape-recorders as well as recordings can be extremely useful for teaching purposes at times. The musical library of the choir must not only be maintained but new publications must regularly be added. It would not be unreasonable to expect the Parish Church Council to set aside a definite even though small annual sum for the purchase of choir music.

At all times parish choirs

should avoid insularity by taking part in Diocesan musical activities and in Royal School of Church Music festivals and meetings, by listening to radio services at suitable times, and by attending recitals of church music given by other choirs. The Royal School of Church Music is increasing its activities year by year. Festivals, instructional courses covering a wide range of topics of vital interest to organists, choirmasters and choirs, and summer schools are conducted. The R.S.C.M. is no sense dictatorial, and is essentially an advisory body. It gives assistance and advice on church music to those who take the trouble to ask for it.

## REHEARSALS

A great deal of a parish choir's singing should be unaccompanied, and this is particularly so during rehearsals. Choir practices should for preference not be held in the Church, but in a separate practice room or in some part of the Parish Hall. At such practices a pitch pipe may be used to give starting notes. If a piano that is in tune is available, it may well be used for the playing of introductions and interludes, and for checking the pitch of unaccompanied singing. Soft unaccompanied singing not only has a salutary effect on the general tone, but is of the utmost importance in training choir members to listen to other parts as they sing, and in the acquisition of good balance in the singing.

It also makes the choir self-reliant so that when accompaniments are provided during services they may be more artistic and more independent of the choral parts instead of having to sustain them. Even so, certain portions of the services, such as the responses, the sung antiphons, occasional verses of hymns and psalms are best sung unaccompanied.

To sum up, success in choir training in the parish church depends on the efficiency of the Organist-Choirmaster, the musical policy of the parish which will either attract or repel church musicians, and the competent organisation and rehearsal of a group of keen choristers.

## Protestant care for the aged

The United Protestant Association officially opened another five-cottage homes for aged people at its "Melrose" property, Bungaree Road, Pendle Hill, N.S.W., on Saturday, November 22, at 3 p.m. The official opening ceremony was performed by Mr. A. Gilchrist, leader of the campaigners for Christ organisation.

The association has built no less than sixteen cottages at this property during the year, costing in the vicinity of £30,000, towards which the Federal Government contributed two-thirds. There are now 21 units at this settlement and 19 homes at the Heiden Park settlement at Fairfield.

The next step forward will be a similar settlement at Stanwell Park, which is right at the seaside on the South Coast.

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# THE DEBATE ON BIBLICAL THEOLOGY

THE STUDY OF OLD TESTAMENT THEOLOGY TODAY, By Edward J. Young, London, James Clarke and Co., 1958, pp. 112, English price 10/6.

It was inevitable, and highly desirable, that the two movements of thought commonly called "Biblical Theology" and "Fundamentalism" should sooner or later come to grips with each other.

At their best, there is a dose of Fundamentalism in the former and much good Biblical Theology in the latter. But serious mutual evaluation was lacking until Gabriel Hebert wrote his "Fundamentalism and The Church of God" a year or two ago.

This was answered by J. I. Packer's "Fundamentalism and The Word of God," a masterly piece of apologetic and one of the ablest theological statements from the pen of an Evangelical in modern times. (We hazard the guess that its appearance on the eve of Lambeth was one of the reasons why the bishops refrained from any criticism of fundamentalism.)

Now another contribution has appeared from an evangelical scholar. Dr E. J. Young is the well-known and erudite Professor of Old Testament at Westminster Theological Seminary, a bastion of conservatism in the U.S.A.

These four lectures (given at the London Bible College) should be read by all who are seriously interested in the interaction of liberal and conservative thought at a scholarly level. Young (like Packer) contends that the new "Biblical Theology" is not, despite its conservative trend, a return to orthodoxy. Von Rad, Alt, G. E. Wright, Alan Richardson and Hebert are among those who are discussed and criticised. But Young's aim is to provide a positive basis for a true theology of the Old Testament, with discussion of the relation of the Old Testament to history, and of the nature, content and influence of O.T. theology. He provides some illuminating instances of how "background" material may properly be used for the interpretation of the O.T.

In one respect Young is not satisfactory; that is, in his treatment of the literary character of the Genesis account of the Fall. He maintains that the account is literal history not only in general but in particular details, but makes no real attempt to justify this opinion otherwise than by asserting that it is what

is "the time-honoured interpretation of the Church" (p. 75). While Young rightly asserts that "in the interpretation of Genesis we shall be far more greatly benefited by a study of what Paul had to say in Romans 5, for example, than by . . . an attempt to discover the 'genre' of Genesis as a document from the ancient Near East" (p. 42), he overlooks that Paul does not pronounce on the literary character of Genesis, and that this question can only be determined, if at all, by comparative literary study.

The question, which Young does not face, is how far can real events (e.g., the fall into sin of our first parents) be described in pictorial or symbolic language, and how far does Genesis so describe such events? The account of the Fall does not bear the marks of parable or legend, says Young. Probably not. But it certainly bears the marks of allegory, or something like it. The "tree of life" and of "knowledge" have, prima facie, an allegorical import, not to mention other features of the story.

Young's book is well worth reading, and is a valuable contribution. But the reviewer fears that its appeal to those who most need to learn his point of view will be weakened by his tendency to a traditionalism which is not a genuine or necessary conservatism.

—D. W. B. ROBINSON.

## • Sins

SINS OF THE DAY. Longmans, English price 4/6.

The anonymous authors of this little book have attempted "to portray the meaning of sin within various spheres of life." It is not a theological book but a manual of devotion to be used for self-examination and not intended for an annual Lenten scrutiny of conscience but for continual use. There are 15 short chapters of ingenious suggestions of modern signs of sin. The chapters deal with different classes of people — the manual worker, the teacher, the clergyman etc. It is an interesting book.

JOHN R. REID.

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# Books

## • Warfield

BIBLICAL FOUNDATIONS, by B. B. Warfield. London, Tyndale Press, 1958, 350 pp. English price 15/-.

In recent years there have been several important works criticising Fundamentalism. It has been characteristic of these works to base their criticism on evangelical writings of a semi-doctrinal character such as books written for university students. They have ignored the great broadsides of Warfield and other evangelical giants.

The publication of this book is a helpful contribution to this controversy, for the writings of Warfield have not been particularly accessible. Benjamin Warfield stood out as the great defender of Biblical Christianity during the recent era of modernism. He matched honesty and integrity with profound scholarship and learning.

In this book there are nine chapters dealing with such subjects as Revelation, Inspiration, Trinity, Redemption, Predestination and Faith.

It was once said that the article on Faith, contributed by Warfield to Hastings' Dictionary of the Bible, made that Dictionary of immeasurable value. These articles have been culled from his works and they are positive expositions of truth which make this volume a most valuable book. It is to be most thoroughly recommended to our thoughtful readers.

JOHN R. REID.

## • Medical

MORAL RESPONSIBILITY IN CLINICAL RESEARCH, by D. MacGregor Jackson, M.D., F.R.C.S. The Tyndale Press 1958. Pp.20, English price 6d.

This little book will interest many people besides the medical practitioners for whom it is primarily written. The author considers clearly and briefly, but by no means superficially, the importance of research engaged in by a doctor in the course of his medical practice and the problems and responsibilities involved. He shows that in this field the investigator is limited morally by two concepts of the nature of man: the sanctity of human life and the supremacy of the claims of the individual over those of society. He discusses the medical aspects of the subject and then explores the historical, philosophical and specifically Christian background to its ethics.

The views expressed are sound and stimulating. The booklet is well worth the attention of any thoughtful medical practitioner, and it will give to others interested an insight into an important and sometimes difficult aspect of medical practice about which a patient rarely thinks.

R. R. WINTON.

The 91st Anniversary of St. Peter's Church, East Sydney, was celebrated on Sunday, November 16. The church has recently benefited by the addition of fluorescent lighting valued at approx. £300, and donated by a nearby firm.

## • Preaching

SPEECH IN THE PULPIT, by P. E. Sangster, London, Epworth Press, English price 8/6.

Convinced that a man may be deep in his Bible, clear in his doctrine, skilful in the craft of sermon construction and yet fail as a preacher because of inattention to his voice, Mr. P. E. Sangster, son of the well-known Methodist preacher Dr. W. E. Sangster, has produced a book designed to help overcome this fault.

While realising that nothing can take the place of "personal instruction from a competent teacher and work with a sensitive tape-recorder," the author has given us a readable and useful volume containing chapters on such subjects as Breathing, Tone, Speech sounds, Variation, and two very worthwhile ones on Speaking to children and Reading the Scriptures.

Described on the dust-jacket as "a must for young preachers and plenty of not-so-young" this book sets out the principles of clear and interesting speech from the pulpit, but, as the author says, it is the mastery and application of these principles which is the important thing. J. E. JONES.

## GROWING MARY-WORSHIP IN R.C. CHURCH

At an International Maryological Congress at Lourdes recently 400 theologians came together to discuss "Our Lady's Place in the Church."

The "Catholic Times" states that "many delegates especially from South America, tried to get the Congress to adopt the dogma of the Universal Mediatrix of the Virgin."

This means that all the benefits of Christ's Passion and of His Session in Glory must be asked through the Virgin and will be mediated only through her, Cardinal Tisserant, Papal Legate, presided and said, "When all the documents and achievements of this congress will have been published its importance for the knowledge of the real part played by the Virgin Mary in salvation in the Church will appear to everyone . . . I am sure that the Church will slowly move towards a definition of her universal mediation and maternity spiritually . . ."

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The above Trust already controls a considerable amount of money and property for various purposes. These purposes are carefully and efficiently carried

## SOME SERMON

St. Paul's Pro-Cathedral, Wellington, N.Z., recently advertised its Evening Service as follows: 7 p.m. Evensong. Preacher, the Dean. Anthem, "Close thine eyes and sleep secure."

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# Melbourne—Graham crusade plans

Melbourne, November 15.—More than 200 business and professional men, representative of the church-going community, attended a luncheon in the Lower Melbourne Town Hall on Monday of last week at the invitation of the Victorian executive committee of the Billy Graham Crusade, at which the aims of the coming evangelistic crusade were clearly set out by the director, Rev. Walter Smyth.

Grace was said by the President—General of the Methodist Conference, the Rev. Dr A. H. Wood.

Welcoming Mr Smyth and his colleague, Mr Charles Riggs, the Dean of Melbourne (Dr Babbage), who is chairman of the crusade executive in Melbourne, announced that the opening meeting of the Melbourne campaign would be on Sunday afternoon, February 8.

The concluding meeting will be held on Sunday afternoon, March 15, in the Melbourne Cricket Ground. His Excellency, the Governor of Victoria, Sir Dallas Brooks, has graciously accepted appointment as Patron of the General Crusade Committee.

## RECORD

The Lieut.-Governor and Chief Justice of Victoria, Sir Edmund Herring, who was received with warm applause, said that, as chairman of the Crusade General Committee, he would call for the utmost support for the coming campaign. Australia is a most favoured country in material things, but in spiritual

things we are not where our forefathers were.

At the beginning of last week, Dr Babbage stated, the names of 4300 prospective counsellors had been received at the Melbourne office. This total exceeds at this stage of preparation the figure for any previous crusade, and is a most heartening indication of interest in the whole campaign.

"We need a moral and spiritual awakening. Thank God that Billy Graham has seen fit to accept this invitation. I feel certain that, with the help of the churches, we can through God, on Whose behalf he speaks, see a great spiritual movement.

"This is an exciting time in history, and a critical time. We need to pray, as our Lord Himself taught us, that God's will may be done on earth. I believe the only answer to man's troubles at the present time is the Christian answer to the situation we face."

The concluding benediction was pronounced by the Archbishop of Melbourne (Dr Woods).

## News in Brief

On Sunday, November 9, special memorial services were held throughout the Diocese of Sydney for the late Archbishop. During Morning Prayer at St. John's Church, Darlinghurst, a portrait of Dr Mowll was unveiled by the Chancellor of the Diocese, Mr W. S. Gee. The portrait was prepared by Dr Frank Cash, Rector of Christ Church, Lavender Bay, N.S.W.

Special services were held on Sunday, November 16 to mark the 80th Anniversary of Christ Church, Gladsville, N.S.W. The preacher at the evening service was the Rev. Dr H. W. Guinness, Rector of St Michael's Vauluse.

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# PRAYERS FOR THE DEAD

Cont. from page 3

further chance and no season for improvement.

Scripture, however, says nothing about Paradise being a place of testing and purging. The lot of the penitent thief at death is described in terms no different from those that describe the lot of the Apostle Paul; for both, it is an entry into a condition of being "with Christ." And Canon Smyth is really naughty, not to say unscrupulous, to speak categorically of Onesiphorus as Paul's dead friend, for there is nothing in the context of 1 Tim. i. 18, to indicate that Onesiphorus had departed this life. Does Canon Smyth maintain that because, in verse 16 Paul expresses the wish or prayer that the Lord may grant mercy to the house of Onesiphorus, therefore all the members of that household were then dead?

It is also a threadbare shift, reminiscent of the sophistries of Tract XC, to affirm that it is only the Romish doctrine which Article XXII condemns, as though there were a series of other doctrines of purgatory, etc., of which the Reformers tacitly approved. The Reformers were not accustomed to conceal what they approved. If Canon Smyth's logical method is to be applied, then to speak of the black colour of coal should be taken to imply that there is also coal which is white.

No more impressive is the attempt to persuade us that in our Communion Service there are two implicit prayers for the dead. If anything is plain, surely it is that the Prayer for the Church Militant was, in 1552, intentionally pruned of all suggestions of prayer for the dead, (i) by the addition of the words "militant here in earth" to the title, (ii) by the excision of the section commencing, "We commend unto Thy mercy (O Lord) all other thy servants, which are departed hence from us . . .", and (iii) by the alteration of the expression "we and all they" in 1662, to "with them we." The natural sense of "with them" is "that we may be partakers of thy heavenly kingdom with them who are already partakers." If "with them we" means "we and they," why was it altered?

Bishop Cosin's comment on the expression "we and all thy whole Church" in the Prayer of Oblation is a poor prop with which to support the practice of praying for the dead. That the words were not intended to sanction, implicitly or in any other way, the practice is evident from the manner in which such prayers were excluded not only from the Communion Service, but throughout the Book of Common Prayer, and not least from the Burial Office, where in particular we should have expected to find them, if it were true that the compilers of the Prayer Book were not ill disposed to the practice.

## GUIDE

A better guide to the Church's interpretation of the phrases in which Canon Smyth discovers such cryptic significance, and to the solution of the broader question which his article raises, will be found in the Books of Homilies, which, according to Article XXXV, "contain a godly and wholesome doctrine." It is not irrelevant to recall that one of these homilies (or a sermon) is directed by the rubric to be read prior to the Offertory and the Prayer for the Church Militant.

What could be more to the

point than the following brief excerpt from the Elizabethan Homily on Prayer:

"Let these and such other places (from Scripture and the Fathers) be sufficient to take away the gross error of purgatory out of our heads; neither let us dream any more that the souls of the dead are anything at all helped by our prayers. The only purgatory wherein we must trust to be saved is the death and blood of Christ; which if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all our sins, even as well as if he were now hanging upon the cross.

"If this kind of purgation will not serve them, let them never hope to be released by other men's prayers, though they should continue therein unto the world's end. Let us not therefore dream either of purgatory, or of prayer for the souls of them that be dead; but let us earnestly and diligently pray for them which are expressly commanded in holy Scripture, namely, for kings and rulers, for ministers of God's holy word and sacraments, for the saints of this world, otherwise called the faithful, to be short, for all men living."

## CHAPLAIN ON WORK

"A Revolutionary Approach to Work" is the subject of an address to be given by the Reverend Neville Bathgate, Chaplain for Youth Work in the Sydney Diocese, at a lunch-hour service at St. James' Church, King Street, on Tuesday, December 2, from 1.15 to 1.45 p.m.

The service is arranged by the Commonwealth Public Service Anglican Fellowship, and will be conducted by the Rector of St. James, the Reverend Dr W. J. Edwards.

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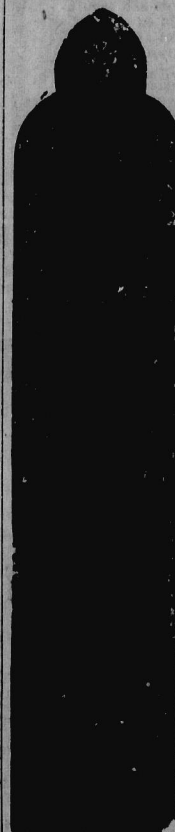
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rd, November  
Bishop of Bark-  
Hugh Rowlands  
p of Sydney.

uffragan Bishop of Bark-  
hop Gough is one of the  
sistants to the Bishop of  
ford, Essex.  
e Bishop Gough became  
of Barking and Arch-  
of West Ham in 1948,  
Rural Dean of Islington.  
he war he served as a  
in the Western Desert,  
and Italy and was  
d and mentioned in dis-

was awarded the O.B.E.

p Gough was ordained  
in 1928 and priest in

s an M.A. and while at  
dge University was lead-  
re evangelical movement.  
has had wide pastoral  
ce.

as been closely associated  
e Children's Special Ser-  
ssion, the Scripture Union  
Crusader Movement.  
has been a forthright  
as chairman of the Evan-  
Alliance of Great Britain.  
p Gough's association  
e Dr Billy Graham cru-  
believed to have lost  
chance of further pre-  
in England.

p Gough has been re-  
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d, warden of the Dock-  
tlement, London.

29 Bishop Gough mar-  
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p Gough visited Aus-  
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does this because he talks  
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ishop Gough is re-  
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people.