

THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

Volume 22, No. 35

May 29, 1958 Price 6d.

(Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.)



AT C.M.S. HOUSE, London, earlier this month, Lady Grubb, wife of the President of the society, unveiled a tusk and stool to commemorate the centenary of the Niger Mission, West Africa. The tusk and stool were presented to the society by the peoples of Niger and Niger Delta dioceses "as a token that they will never forget the work of C.M.S. in their land." Here, holding the centenary tusk, are (r. to l.) Dr. Max Warren, General Secretary of the C.M.S., Canon T. F. C. Bewes, Africa Secretary, and Mrs. Warren. Dr. and Mrs. Warren are wearing robes made of the special centenary cloth presented to them during their recent visit to Nigeria.

Vigorous defence of voluntary societies

LONDON, May 17.—A spirited defence of the "voluntary principle" in Church life was made last week by the President of the Church Missionary Society, Sir Kenneth Grubb, at the Annual Meeting of the society.

Sir Kenneth said he felt the Church was not yet ready to be "its own missionary society." He doubted if it could call forth the necessary enthusiasm, and was afraid that enterprise would be smothered by patronage.

Sir Kenneth said that every age needed its challengers, and every army its skirmishers.

He did not believe that the voluntary principle had exhausted its usefulness, either in the Church or in society at large, though its vitality might well have exhausted its critics.

NOT AWAKE

"We are told that it was admittedly deplorable that in the old days the Church slept while the people perished, but that the Church as a whole is awake to-day, and special societies for the preaching of the gospel are otiose; indeed, their presence even indicates that the Church is not all that it should be — and that is not polite."

"But I am not at all convinced that our Church as a

whole is really awake to the implications of its own good intentions. I find it hard to see that it is yet ready to be its own missionary society.

"I doubt if it could call forth the necessary enthusiasm and support, or if it contains within itself the necessary oneness of outlook and purpose. I do not think it would be any more successful than are the societies in the hard task of finding men and women for key jobs. And I must say that I should constantly be afraid that enterprise would be smothered by patronage."

BUREAUCRAT

"It is the genius and privilege of a voluntary society to order its own affairs. When it does this faithfully, it is best discharging the moral responsibility which it carries, firstly to its own members and secondly to the Church as a whole."

"Somehow one does not think of the Established Church of England, with its hierarchy, its

cathedrals, its officials, its convocations and its commissions as being easily foot-loose, and all agog with excitement.

"Official centralisation is popular to-day, partly because things are so very complicated, but partly because it suits an age of large and rather stuffy organisation."

"In such an age, it is easier to administer than to create, and the bureaucrat tends to supersede the pioneer. But a society conceived and brought forth for the preaching of the gospel must have an inexhaustible capacity for breaking bounds; if it ceases to have this, it is ready to perish."

"And it can break bounds without either impropriety or disloyalty, but in full understanding of, and co-operation with, the Church from which it draws its life. The Church in Nigeria, so far as I could perceive, so long closely associated with the C.M.S., would yield to none in its loyalty to the Province of West Africa and to the Anglican Communion as a whole."

GRAHAM CRUSADE LEADERS NAMED

The Executive Committee for the Billy Graham Crusade in Sydney, scheduled for the Autumn of 1959, last week announced the election of officers to head the organisation for the Crusade.

The President is the Archbishop of Sydney, the Most Reverend H.W.K. Mowll.

The Chairman of the Committee is the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney.

Two Vice-Chairmen were named to assist Bishop Kerle — the Reverend Alan Walker of the Central Methodist Mission, and the Reverend Gordon Powell, Minister of St. Stephen's Presbyterian Church.

The Secretary for the Committee is Mr. Alex. Gilchrist, Sydney Director of the Campaigners for Christ organisation, and the Treasurer is Mr. Walter Argall, Accountant to the Commonwealth Savings Bank of Australia in Sydney.

OFFICE

The Crusade's Sydney Headquarters office has been opened on the 1st Floor of Lawson House, 49 Clarence Street, City.

Cable reports from the United States indicate that the Crusade currently being conducted by Dr. Graham in San Francisco is attracting crowds averaging just over 16,000 persons nightly.

The current issue of Newsweek magazine quotes Dr. Graham as saying — "We have had more Church support, and the Churches are working harder here than in New York. The decisions for Christ here during

the first few days probably were greater than in New York."

OVERFLOW

For the opening meeting on Sunday, April 27 the 16,000 seat auditorium was filled to overflowing with 18,000 persons inside and 5,000 standing on the tarmac outside, listening to the service by amplification.

Police turned away an additional 2,000 cars when the grounds became completely overcrowded.

A further report indicates that in the first 5 meetings of the Crusade, through Thursday, May 1, there was a total attendance of 77,500 with 2,421 recorded decisions for Christ.

The Crusade is scheduled to continue until June 8.

R. C. LETTER

LONDON, May 19. — "Neue Zeit," organ of the Communist-sympathising Christian Democratic Union in East Germany, has attacked a Roman Catholic pastoral letter read in German Roman Catholic pulpits as "interference in the internal affairs of the German Democratic Republic." The letter protested against the pressure exerted on people's conscience in the German Democratic Republic.

Large attendance for choral festival

Officials of the Royal School of Church Music expect St. Andrew's Cathedral to be filled for the Diocesan Choral Festival on Saturday next, May 31.

Choirs from many churches in the Diocese will take part, and the invitation has been extended to all church people to attend the service, which will commence at 7 p.m.

Choir members will meet for the afternoon choir practice at 3 p.m., and are asked to assemble in the upper Chapter House at

2.45 p.m. Tea will be served at 5 p.m., at a cost of 5/- per head.

Choir members are asked to bring their robes and all available copies of "Choral Service Book Number Three."

At the Cathedral service the massed choirs will render Evening song and several anthems.

THE AUSTRALIAN
CHURCH RECORD

MAY 29, 1958

TRAINING OUR FUTURE CLERGY

An important element in the general picture of Christian education (which was discussed in the Record last issue) is the theological education of our future clergy.

The Church of England in Australia has seven or eight theological colleges, though one of them, Moore College, with more than 100 students, is training almost half the total number of our theological students in Australia. Since Ridley College ranks second in size, this means that the two evangelical colleges have a dominant responsibility for theological education in the Australian church.

These colleges differ from one another in the character of their foundation and control. St. Francis' College, Brisbane, is the college of the whole province of Queensland. St. John's College, Morpeth, is owned and controlled by the diocese of Newcastle. Moore College, Sydney, is a trust foundation founded on a private benefaction and trust now administered by the diocese of Sydney. Ridley College, Melbourne, is an evangelical trust foundation and is controlled by an independent council of Australian churchmen. Trinity College, Melbourne, is a university college. St. Michael's House, Adelaide, is owned and controlled by an independent Anglo-Catholic organisation in England.

The past four or five years have seen a marked increase in the number of candidates training in these colleges, despite a shrinkage (on account of the birthrate in the depression years) in the number of young men in the age group to which these students belong. Statistics show that we may expect a large increase in this age group in the community within a year or two; which, even without other factors, suggests that

there will be a further large increase of theological students over present figures. Sydney diocese, for example, may well find itself having to train two or three hundred men at a time, within a decade or so.

The question of educational facilities is thus a pressing one. In the past year three colleges, Ridley, St. John's, and St. Francis', have all erected new wings and other facilities (e.g. library buildings, to provide for more student accommodation; while a new college has been opened in Perth. Moore College, however, although it has experienced the largest increase of students, has not been able to increase its accommodation or other facilities since 1953.

Lack of money is a major problem. The financial indebtedness of the building program at Moore College between 1944 and 1953 has not yet been fully discharged. Yet a much larger college, either on the present site or elsewhere, is already imperative.

By contrast, the Roman Catholic church in the archdiocese of Sydney is spending more than a quarter of a million pounds this year on its preliminary theological college to provide facilities for 220 men in residence; and this in addition to an enormous financial commitment by that church for its general educational program.

The standard of the church's ministry is, broadly speaking, the standard of its theological colleges. Theological education "on the cheap" will mean a theologically impoverished ministry and a laity weak through lack of instruction. The present moment is crucial for the future well-being of the whole church, and it calls for far-sighted planning, vigorous action, and the generous support of all church people.

"THE HOLY GHOST AND US" Apostolic Confidence

By Dr. LEON MORRIS

"It seemed good to the Holy Ghost, and to us" wrote the men of the Council of Jerusalem as they proceeded to lay down the regulations that determined the matters before them. Their assertion has a confident ring about it. We do not often today find men using this expression.

They were not proud or self-opinionated men. It is important to be clear on that. Throughout the ages there have not been wanting those who were dogmatically certain that they had the secrets of the universe, that they were especially illuminated from on high. But these have been people who have made claims they could not substantiate in any way. Their lives have proved them to be wrong.

These apostolic men were not unbalanced. Again we might notice that church history has been marked by a continuous succession of people who have felt that they were admitted to the inner counsels of God, but whose statements arise from disordered imaginations. Particularly is this true of some who have claimed to be intimate with the Holy Spirit. There is something about being possessed by the Spirit of God that attracts the unstable, so that they presume on God's good gifts and ascribe to Him the excesses that are nothing more than the result of emotion and mental instability.

HUMBLE

But the men of Acts 15 appear at the time they made the statement (as subsequently) to be very humble and very sane. They made no attempt to work out their own schemes, but in true lowliness they relied on the Spirit of God to lead them. They did use their heads. They worked on the problems before them with their God-given intelligence, so that they could not only say "it seemed good to the Holy Ghost," but also add "and to us." But they were in no doubt as to the priority of the divine. They did not make the mistake some people do today, that of working out the problem for themselves and then saying that this is the Lord's guidance. They were genuinely humble and they looked to God for guidance. And, as always happens in such circumstances, they found it.

They were not unbalanced. To read the Acts is to enter the realm of God-possessed men it is

true, but of men who were free from excesses. In the first century there were many religions whose devotees displayed as the mark of possession by their god the passing into a state of raving ecstasy. Strange antics and stranger ravings were common. Over against this the calm, quiet approach of the first Christian forms a marked contrast.

But these humble, sane men were certain. They gave the verdict of the Holy Ghost as well as their own view on the situation. The coming of the Spirit on that first day of Pentecost was not an isolated phenomenon. It meant that from then on those who put their trust in Christ might find themselves indwelt by the Spirit. They would find accordingly guidance and strength. They did not face difficult situations in the light of their own unaided wisdom. They faced them in the might and the wisdom of the very Spirit of God. So it is that their language breathes the certainty that we have noted.

CERTAINTY

When they went out to preach the gospel in the power and under the guidance of the Spirit they did not go uncertainly. They knew that they were in the place that God wanted them to be in, and that they were proclaiming a divinely given message. They were not left to wonder whether they ought to be somewhere else. They did not present the gospel as a basis for discussion.

All this is very relevant to the situation in which we find ourselves today. It is a thousand pities that the church at large can no longer say "It seemed good to the Holy Ghost, and to us." Sometimes her failure is due to diffidence, but often it is due to a lack of the ringing certainty that marked apostolic Christianity.

I would not subscribe to the view that we in the middle of the twentieth century should set ourselves to reproduce the early church in every respect we can. The Spirit of God leads men onwards, not backwards. The men of the first century had to face a situation that differed in many important respects from the situation which confronts us. We are much better advised to address ourselves to our different situation than to sigh nostalgically for a breath of the first century.

But it is also true that we can learn a great deal from those first Christian preachers. More particularly we must learn that the presence of the Holy Spirit of God is indispensable to all

vital Christianity. For our preaching and living to be effective it is necessary that we have the same assurance as they did that the message we proclaim and the way we proclaim it and the place we proclaim it are all of God.

There can be not the slightest doubt of the continuing activity of the Spirit. God has never withdrawn His good gift. It is for us to recapture the certainty of His nearness, and to yield ourselves to His guidance.

Successful missions in country

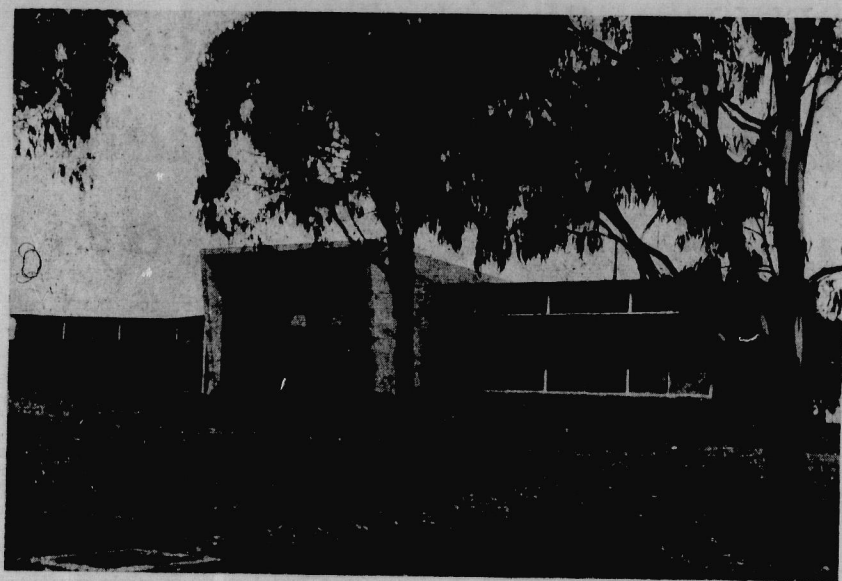
Nine teams of Students from Moore Theological College and Deaconess House working for ten days in six southern Parishes of the Diocese of Sydney, under the control and leadership of their respective missionaries, have made a great impact on the spiritual lives of many families with whom they came in contact.

The teams were led by seven parish clergy, the senior lecturer at Moore College and the Diocesan Missioner. The missionaries included the Rev. R. Hanlon (Pictou), Rev. D. Hewitson (Mittagong), Rev. D. McCraw (Moss Vale), Rev. B. W. J. Gook (Nowra), Rev. R. Wheeler (Huskisson), Rev. J. Turner (Bomaderry), Rev. D. Begbie (Berry), Rev. R. Gray (Berkely), and Rev. O. Dykes (Port Kembla) and Rev. D. Robinson (Unanderra).

From reports so far received it can be safely said that the missions, which generally went under the title of "Operation Friendship," were successful beyond expectation.

Many of the students and missionaries had already engaged in similar missions in previous years (for example the Wollongong District Key Missions last May) and benefited from any errors then made.

In some of the quieter country centres like Berry, it was difficult to see much in the way of visible results. Nevertheless, excellent attendances were recorded for the meetings held at both Berry and Gerringong (the parishes' northerly centre). One meeting was held in the surf lifesaving club house at Warri Beach, a new area where much growth is taking place and where usually it is most difficult to find any Christian response.



TOWARDS THE ABBEY

Built on one of the finest sites in the Federal Capital, St. Mark's Library, Canberra, is already fulfilling an important function for the Church of England.

St. Mark's Library, providing facilities for post-graduate study for clergy, is the first step towards the idea of St. Mark's College, which will make fuller provision for advanced theological studies. The College will not duplicate the work done by existing theological colleges. It aims to take up where they leave off.

Eventually it is planned that the library will be one of a number of buildings on the site centred around an abbey which will become the main church of the national capital.

Explaining the plans for such a great church, the Bishop of Canberra and Goulburn, the Right Reverend E. H. Burgmann, said recently:

"Every nation needs a great church to express its aspiration for the things of the spirit of man and in which on occasions it can show its unity in the worship of God. We have only to think of what the Temple in Jerusalem meant to the Jews, and Westminster Abbey to the British people, to realise that Australia also needs a shrine which, for most of the people, can be regarded as the parish church of the nation."

"We aim, therefore, in due time to create an Australian version of Westminster Abbey. The proper name of this great English church is The Collegiate Church of St. Peter in Westminster. It is interesting to note that St. Mark was a younger companion of St. Peter, and so it is thoroughly appropriate that we should call our Australian version of the Abbey by the name of The Collegiate Church of St. Mark in Canberra. It will be the crown and glory of all the St. Mark buildings, and in the words of King David when preparing for the Temple, it must be 'exceeding magnificent!'"

This great Church of St. Mark will probably cost a million pounds in present money values. It will be built when our Anglicans and their friends see the importance of it and provide the money. We are confident that they will do both.

"We are beginning with the Library, and going on to the College, and ending with the Church."

READY RESPONSE TO W.A. UNI. MISSION

PERTH, May 17.—A ten-days mission to the University of Western Australia, organised by the Evangelical Union, ended last Sunday evening with a crowded service in St. George's Cathedral, Perth.

Dr Howard Guinness, the missioner, invited all students who wished to dedicate or rededicate their lives to Christ to kneel with him at the Communion rails during the singing of the final hymn. Over 50 accepted the invitation.

Afterwards about 100 crowded into an after-meeting to hear the Way of Salvation explained once again and a number of their sought and found the Saviour.

Two series of meetings had been in progress during the previous week. Lunch-hour addresses in the Winthrop Hall, on the theme, "Can a thinking man be a Christian?" had drawn audiences varying from 80 to

120 out of a total student (whole time) population of 1,200. The interest was steady and a number of books were sold afterwards.

COFFEE

The audience dropped to 80 on the occasion of a 'rag' which occurred just outside the Hall. Four tug-of-war teams of Medicals and Engineers faced each other successively across the large goldfish pond and the winning teams had to pull every member of the opposing teams into the water. The shouts of encouragement and derisive laughter, the splashes, the bugle notes which started each event and the bawling of the teams drifted up into the Hall above and punctuated the points Dr

Guinness was making in his final address. Despite this, however, there was good attention and blessing.

The second series was in the evening and drew a steady 100. The Devil's Advocate method was used and men and women upstayed to discuss the message of the Gospel over coffee afterwards for some time. Decisions for Christ were made.

Miss Susan Sandral and Mr Ian Burnard (of the I.V.F.) were assisting the 50 members of the Evangelical Union in their personal work, and Dr Alan Wilson of the Geology Department (this year's President of the Australian I.V.F.) was a tower of strength in answering students' questions and leading them to a personal faith in Christ.

Wells hands over company to trust

MELBOURNE, May 20.—The ownership of Wells Organisations Pty. Ltd. has been transferred to an Australian charitable trust whose future income will be given to educational institutions of Australian Churches.

This announcement was made by Frank E. Fiske, Managing Director of Wells in Australia, who said that Colonel Lewis G. Wells, founder of Wells Organisations International, has authorised the transfer of all the shares of the Australian company from its parent Canadian corporation to an Australian charitable trust composed initially of four officers of the Australian company. The transfer of shares was made as an outright gift by Colonel Wells.

Establishment of the church educational trust here occurs as the Australian company nears the end of its fourth year of operation, during which time Wells fund-raising canvasses have helped to raise more than fourteen million pounds in almost 1,000 Australian Churches. Colonel Wells, who was in Melbourne last week, said that this gift to Australia marks the culmination of his original intention, because the Australian company was never considered as a personal profit-making venture.

NEW ZEALAND

The New Zealand Wells company has also been given to a New Zealand trust group and its future profits will be channelled into the support of the Churches and Church institutions there.

Colonel Wells has resigned as Chairman of the Directors of both companies here and in New Zealand so that all of these operations can be conducted entirely by local personnel without forfeiting any of the advantages of voluntary liaison and co-ordination with the Colonel personally and the other International units of the organisation.

ANNIVERSARY AT HOLROYD

The Foundation Stone of St. Matthew's Church of England, Holroyd, was laid on April 20, 1892, and was opened for worship on Saturday, May 28, 1892. The service for the first Anniversary was conducted by Archdeacon Gunther.

On Sunday, May 25th, St. Matthew's Church celebrated its 66th Anniversary with its services at 11 a.m. and 7.15 p.m., when the preachers were the Venerable Archdeacon R. B. Robinson and Mr Ron Trow. During its history St. Matthew's was originally attached to St. John's Parramatta as the Mother Church, but later became one of six churches in the Parish of Granville and Merrylands and then one of three churches which constituted the Provisional district of Merrylands. The Rev. W. V. Gurnett was then the minister-in-charge.

St. Matthew's is one of three churches which now form the Parish of Merrylands and of which the Rev. J. M. Johnston is the Rector. In the rapidly expanding housing area of Merrylands West, St. Matthew's looks forward expectantly in the future to being an active group of Christian people, of much service to the community by bringing to them the gospel of our Lord Jesus Christ.

Bishops at choral festival

One hundred and twenty bishops from all parts of the Anglican Communion have accepted the Archbishop of Canterbury's invitation to the Triennial Festival of the Royal School of Church Music in the Royal Albert Hall on Thursday evening, July 10.

Six Metropolitans will read lessons during the service, and Queen Elizabeth, the Queen Mother, Patron of the R.S.C.M., will be present.

Nearly a thousand members of choirs affiliated to the R.S.C.M. are now engaged in rehearsing the music which is all included in a book specially produced for the festival.

This will be conducted by Mr Gerald Knight, Director of the R.S.C.M. Dr John Dykes Bower will accompany the service and volunteers will be played by Dr Francis Jackson, Sir William McKie and Dr Sidney Campbell.

The festival would have been held last year, but it was decided to transfer it to 1958 to coincide with the Lambeth Conference. The first festival, held in 1930, was conducted by Sir Walford Davies. In 1933 and 1936 choirs of 4,000 voices sang in the Crystal Palace.

PROGRAMME

Because of the war, the next meeting was not until 1951. This time the R.S.C.M. was supported by the Arts Council, and it was arranged as one of the events of the Festival of Britain.

The programme for July 10 continues the tradition of English church music at its best, with anthems by Battishill, Wesley and Harris, together with "Gloria in excelsis Deo," by Thomas Weelkes.

Mixed marriages now at altar

London, May 19. - Marriages between Roman Catholics and non-Roman Catholics in the archdiocese of Liverpool will be celebrated at the high altar in the future, according to orders from Roman Catholic Archbishop Heenan of Liverpool. In the past, mixed marriages have been consecrated at a side altar in the sacristy.

Pointing out that the decision did not mean he favoured mixed marriages, the Archbishop said he wanted the marriage ceremony to be more dignified, and was especially anxious that non-Catholics should not feel any insult because of a lack of ceremony.

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WHY ARE YE FEARFUL? Faith not mere theory

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

IN training His disciples our Lord's first concern was to lead them to recognize Himself, and fully to respond to Him in faith and obedience.

He wanted them to learn to commit everything to Him, to count wholly on Him, to reckon His Presence and His Word as all-sufficient guarantees of safety and fulfilment.

It is, however, not enough that such response should be given theoretically by mere verbal assent. It needs to be proved by the practical test. Good teachers always give their pupils some exercises to do which provide scope for the application of what they have learned, and reveal to what extent they have actually made it their own.

With such thoughts in mind read St. Mark 4, 35-41 and the parallel accounts in St. Matthew 8, 23-27 and St. Luke 8, 22-25. Note at once that in contrast to once again seeing our Lord help others in need the disciples now found themselves in need. They were thus given an opportunity, no longer just as spectators, but as active participants themselves in peril, to prove what Christ could be to them and do for them.

GALILEE

Christ took them apart into their own familiar world, in a boat on the sea of Galilee. He deliberately gave them several tokens for good—witnesses for faith to lay hold of.

(1) He gave them His own clear unmistakable leading. He proposed that they should go. He chose the boat and got into it Himself. All that they did was to follow Him.

(2) He gave them plain indication and implied assurance of the purpose of going and of the end in view. He said, "Let us go over unto the other side."

(3) He gave them His Presence.

He went with them in the boat. So as believers in Him they had the strongest ground for knowing that they were doing the right thing and for expecting to arrive safe and sound at their journey's end. There could be no possible question of mistake or misadventure.

TEMPEST

But, though they knew it not, it would seem that the Master wished by this action to test their attitude to Him, and to discover what difference His Presence, His word, and His guidance would make to them in the place and hour of peril. Deliberately (as I believe) He chose to set sail when He knew that a terrific storm was imminent; deliberately He went to the back of the boat and went to sleep.

Then "there arose a great tempest in the sea." The word used here to describe the storm is the common word for an earthquake. It was no ordinary storm. The very foundations seemed shaken. "The ship was covered with waves." So violent was the storm, and so terrifying the waves, that even hardened fishermen, accustomed to the worst of weathers, thought that their last hour had come.

The question that mattered now was what difference to them would the Presence of Christ make. Would they learn anything from His undisturbed calm? For He was asleep. Would they think that, if they could

not save the ship, it was no use trusting Him because He was no fisherman like they were? Would it make any difference to their attitude that He had said, "Let us go over unto the other side?" Was this an occasion when He could be trusted? And would they trust Him?

In their peril and panic faith did move in the right direction. In Psalm 107, 23-31 we read that the storm-tossed cried to God in their trouble. It is significant, therefore, that in this storm these men simply cried to Jesus; and that was enough. He Himself can answer prayer.

FULL FAITH

But when these men awoke the Master their words did not confess full faith. They said, "Carest Thou not?" as though He were indifferent to their peril, when actually He was there sharing it with them, and showing them that there was no cause for alarm. They said, "Save us; we perish," as though His promise of reaching the other side were going to fail, and they were going to perish in the middle of doing His will.

The merciful Saviour did not fail at once to hear their prayer. Immediately He arose; and, with a word, the storm was stilled. Their faith, however feeble, was not disappointed. But He revealed that as their Teacher He was disappointed in them as disciples. He expected better behaviour from them. For they had dared to suggest that He was failing to care for them. Whereas the real truth was that they had failed to trust in Him. They had been needlessly afraid. So He turned the rebuke on them and said, "Why are ye fearful? Where is your faith?"

What a lesson for disciples still. Will our faith stand the test of the peril in which we ourselves are involved? How often we fail and deserve a like rebuke. Yet to His own who are doing His will the Lord's word is plain. "Why are ye fearful?" "See that ye be not troubled." It is wrong, therefore, for disciples to be afraid. He expects His own to trust in Him. See Psalm 23, 4 and 1 John 5, 4 and 5.

R. C. M. LONG (Cont.)

before his home call. He leaves a wife and two daughters, Naomi with the G.F.S. in the U.S.A., and Mrs Lois Meyer of the Rectory, Rozelle.

Those who knew him best used a phrase concerning him which we fully endorse and which was undoubtedly the secret of his spiritual power—"fully consecrated."

The late Reverend R. C. M. Long

(Contributed)

The Revd Reginald Charles Michel Long, B.A., Th.L., passed away on 28th April after a long illness.

Eldest son of the late Charles R. Long, M.A., a prominent educationist in Victoria and formerly Chief Inspector of the Dept. of Education, Rex Long, as he was popularly known, early imbibed that strong vein of culture which was to be a permanent influence on his later ministry. Before his call to the ministry he was for a time a State school-teacher and his skill in this field, notably as a Bible-teacher will be long remembered.

Converted under the ministry of the late Archdeacon H. S. Begbie at St. Mary's, North Melbourne, he was ordained for the diocese of Bendigo and later served as Vicar of Fairfield and North Melbourne. During his early years in Melbourne diocese he came under the stimulating influence of the late Revd A. R. Ebbs, then C.M.S. Secretary in Victoria and he developed that missionary zeal and fervour which led him into the forefront of C.M.S. work in Australia.

As Victorian Secretary of C.M.S. (1928-37) he was in an administrative post which fully revealed his outstanding talents as preacher and organiser and his great physical stamina. During this period he was responsible for organising the League of Youth and a number of its early members, including Bishop Stanway of Central Tanganyika, and the Revd George Rees of Sydney have testified to his personal influence in their call to full-time service for Christ.

Refusing a call to St. Paul's Chatswood (Sydney) in 1935, he accepted nomination to and missionary parish in 1937. Here, and at St. Michael's, Wollongong (1941-49), his pastoral gifts were seen at their best. His teacher-training classes at Wollongong were well known on the South Coast and met twice weekly for a period to cope with the members who came from many parishes to sit at his feet. His deep knowledge of God's Word, his wide reading and his diligent and prayerful preparation before he spoke on any subject, commended his ministry. Many who attended these classes are today in the ministry or on the mission field. Others are yet in training.

His earnestness, friendliness and patient sincerity commended him to large numbers of his brother clergy. Over 50 were present at the funeral service at St. Paul's, Chatswood. He was an Examining Chaplain to the Archbishop, and member of the Standing Committee and of the Presentation Board. Rector of Gladesville from 1949-55, he retired for family reasons but exercised a most valuable ministry as Assistant at Pymble. Only when the final onset of disease made him quite unable to take Sunday duties did he finally retire in October last. He was a valiant soldier of Jesus Christ, bright, patient and courageous right to the end. He was only confined to his bed a few days

(See col. 3)

Theatre Guild plays

Two French plays only recently translated into English are included in the programme for the Australian Christian Theatre Guild's new season.

The programme, under the general title of "Life, Death and Sausages," consists of plays by French dramatists Henri Gheon and Henri Brochet.

One play, "The Sausage-Maker's Interlude," points a derisive finger at the greed and pleasure-seeking that lure man to evil from which he cannot extricate himself.

"The Gardener who was Afraid of Death," the simplest of the three plays, is probably the most moving, dealing quietly and delightfully as it does with the Christian's approach to death.

Completing the programme is "Christmas in the Market Place," a Nativity play which the Guild successfully performed last Christmas in a number of Sydney suburban churches, as well as in Long Bay and Parramatta gaols. Its approach to the great theme of the birth of Christ is reverent but homely and unsophisticated.

The plays were written for a group of French amateurs, who presented plays in churches and theatres throughout France.

MELBOURNE

The Australian Christian Theatre Guild operates on similar lines. It has presented Phillip Turner's "Christ in the Concrete City" some 70 times in and around Sydney, and the cast of this play plans to fly to Melbourne soon to present the play there. Members of the Guild also recently appeared in a half-hour play, "Behold the Lamb," by the Rev. Donald Begbie, which was telecast in Sydney and Melbourne.

"Life, Death and Sausages" will be presented at the Guild Theatre, at rear of St. Barnabas' Church, Mountain Street, Broadway, for a season of Saturday nights commencing on May 24.

CONVENTION AT CHATSWOOD

The Reverend Jerry Beavan, personal representative in Australia of Dr Billy Graham, will be one of the speakers at the annual convention at St. Paul's, Chatswood, on the Queen's Birthday Holiday, June 16.

Mr Beavan will speak at the 2 p.m. session, together with the Right Reverend R. C. Kerle, Bishop Coadjutor.

Other sessions will be at 11.15 a.m. and 4 p.m. At the morning session the speakers will be the Reverend J. E. Whild, Rector of St. Paul's, and the Reverend D. B. Knox, Acting Principal of Moore College. At the late afternoon session the speakers will be the Reverend David Hayman, a C.I.M. missionary from Japan, and the Reverend Bernard Gook, Diocesan Missioner.

A feature of the convention this year will be the children's rallies being run simultaneously in the Sunday School Hall.

NEW INSIGHTS ON SICK CARE Training for the pastor

By the Reverend GODFREY KIRCHER, Minor Canon and Precentor of St. Paul's Cathedral, Melbourne, and former Chaplain, Royal Melbourne Hospital

What will the Church's Lord say to the church which neglects the sick and suffering? . . . "I was sick, and ye visited me not . . ."

Adequate spiritual care for the sick in hospital, whether in general hospitals or psychiatric, must be regarded as both a pastoral duty and an evangelistic opportunity.

A pastoral obligation first, because the need of spiritual and pastoral help is usually at its maximum; and opportunity, because seldom are people so sensitive to spiritual things and so grateful for the Church's ministrations as in the crisis of hospitalisation.

The hyper-sensitivity extends not only to the recognition of what is relevant and helpful, but also to what is inappropriate, blundering or just slap-happy; e.g., lengthy exhortation and pious prayers immediately before an operation is liable to help neither patient, relatives, nurses nor surgeons, but the reverse: or the religious pamphlet propped up on the bed-table to greet a patient just coming out of the anaesthetic, with the title

"Prepare to meet thy God:"—the wrath it rouses is intense. Some never recover.

SOUL WON

On the other hand, many a soul is won for Christ, many a battle helped over the crisis and led to healing of soul and body, by the sensitive pastor's understanding word—or silence, by his obvious understanding of the physical trial and the mental anguish, and his ability to do with unerring discernment the practical kindnesses which mean so much.

There are now two ways of obtaining these skills: one by the primitive trial-and-error method, the other by specialised post-graduate training.

The former is the more painful, both to pastor and to those upon whom he practises; and wasteful because it is so individual—he neither learns from others nor passes anything on. Until quite recently for parish clergy and hospital chaplains there was no alternative.

SCHOOL

But now, in Melbourne, a SCHOOL OF PASTORAL CARE has taken shape; and this is, for the whole of the Australian Church, a development of major importance.

The school, with its associated activities, is under the direction of the Melbourne Diocesan Centre, of which Archdeacon Geoffrey Sambell is leader. It has behind it the resources and the official backing of the whole Church of the diocese and the province, so much so that all further ordination candidates for the Melbourne diocese will be required to do an appropriate course of training.

The particular school to be held in August next (11th to 21st, at Trinity College, in the University of Melbourne), is open to the parish clergy of all the eastern States.

THEOLOGY

What is the specialised training which a priest needs for an adequate ministry to the sick? Here are some of its elements:— (a) a well-thought-out theology of life, health, sickness, suffering, healing and death; (b) a working knowledge of physical sickness and the modern methods of dealing with it, through medicine, nursing, hospital organisation and all the ancillary services; (c) the same for mental sickness, for the average pastor is constantly meeting it in his everyday work, often not knowing what it is; (d) a thorough knowledge of the many and varied healing resources of the Church,—prayer, sacrament, the Word, counselling, pastoral help,

etc; demonstration, expert guidance and practice in the methods and techniques of ministries to the sick.

TRAINING

Why is the Melbourne Diocesan Centre able to offer a unique training in this field? Because over a considerable number of years now it has built up a corpus of expert personnel and of mature experience. Because it has won the confidence of the Department of Health, the medical profession, and hospital administrations. Because, for the above reason, it is able to draw on the resources of the Mental Hygiene Authority, and of hospital staffs for teaching and demonstration facilities . . . they generously allow our chaplains to bring in the clergy and ordinands as students and open all doors to them.

Increasingly it is being realised, by doctors, by nurses, by sick people themselves, that the trained Christian pastor possesses a ministry of spiritual power, and that they need him for it.

The chaplains of the Melbourne Diocesan Centre believe that God has used them to evolve a pattern of pastoral care and ministry to the sick which, as the pattern is reproduced in place after place, will enrich the whole Church in Australia. At present clergymen from six States of the Commonwealth are involved in its activities, eager to share and to spread the new insights.



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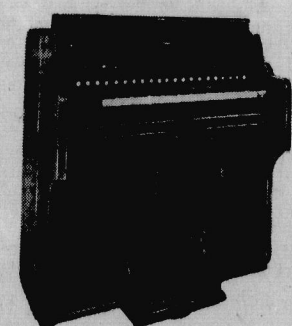
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CHURCH IN HISTORY OF EDUCATION

ENTERPRISE IN EDUCATION, by H. J. Burgess. S.P.C.K. and National Society, 1958. Pp. 236. Eng. price 25/-.

Evangelism is the midwife, but Education is the nurse of the growing Church. Historically, education in its widest sense has been the constant occupation of the Church, which till recent times even had the task of teaching the people to read and write, that they might learn for themselves the Sacred Truths.

It was not until the nineteenth century that there was a distinction in thought between secular and religious education, and it was not until 1870 in England that the State took wholly upon itself the burden of educating the masses. Prior to that date, there would have been no popular education, had not the Church, through the famous National Society, strained and scraped to teach at least the three R's to all, even to the street urchins in the Ragged Schools.

This was indeed a mighty enterprise in Christian service, and in this book its details are traced up to the Act of 1870.

Written as a thesis for a higher degree in Education, the book, although shortened for publication, is somewhat burdened with details and analyses of Acts of Parliament, Minutes of Committees, etc., yet it is sufficiently clearly written, and its subject matter is so dramatic, that it should be of real interest to the layman who wishes to know more of this great contribution of the Church to English educational history.

—Barbara E. Thiering.

● Gospel

STUDIES IN THE FOURTH GOSPEL, edited by F. L. Cross. Mowbray, 1957. Pp. 112. Aust. price 15/6.

This book represents a sequel to Studies in Ephesians issued by the same publisher in 1956 and contains nine lectures originally delivered at the Fourth Theology and Ministry Convention which met at Oxford in September 1956.

Not all the lectures are of the same standard and reference is made here only to a few of them. C. H. Dodd has submitted an interesting chapter on The Prologue to the Fourth Gospel and Christian Worship in which he reiterates his familiar view of the Hellenistic and Hebraic background of thought to John's introduction. Dodd sees our worship reaching up to God and the transcendent Logos, but at

the same time, and this to him is primary, also focusing on the Word made flesh.

G. D. Kilpatrick attacks the problem of the Fourth Gospel and shows little sympathy with those who stress the Hellenistic ethos of the gospel. He embarks on a partial study of Johannine vocabulary and arrives at conclusions quite opposed to those held by C. H. Dodd regarding the relevance of the Hermeneutic to the Gospel.

T. H. L. Parker has written a very good chapter on Barth's exegesis of the Word becoming flesh and Ernest Evans re-opens the discussion on John's use of "agapan" (to love). Reference should also be made to U. E. Simon's stimulating final chapter on Eternal Life in the Fourth Gospel.

The main defects of this book are the unevenness of the individual contributions and the brevity of each. Its merits are quite numerous.

—B. L. Smith.

● Calling

THE CHRISTIAN'S CALLING, by Gustav Wingren, translated by Carl Rasmussen. Oliver and Boyd, 1958. Pp. 256. Eng. price 15/-.

There is a heartening interest at the present time in the writings of the great Reformers. This book, by a Swedish theologian, is a study of Luther's doctrine of vocation and work. Modern evangelism, with its pietism and undue exaltation of "full time service," often fails to perceive the true biblical nature of the calling to a particular station which comes to every child of God through the gospel, in the exercise of which God Himself works and is glorified.

This book is really a treatise on the life of the Christian in the world, and of his relationship both to the spiritual virtues of faith and love and to such factors as the law, government, freedom, service, and labour.

Books

There is a wonderful freshness about Luther's thought, and this book should be read by all who wish to understand the ethical and social teaching of the Reformation.

—Donald Robinson.

● Children

GOD AND THE CHILDREN, by J. Reginald Hill and G. R. Harding-Wood. Paternoster, 1958. Pp. 92. Eng. price 6/-.

It is apparent that this book has been born of a long and wide experience in dealing with problems associated with the winning of the young to Christ. It is sane and very much to the point in condemning the folly of "Children's Work" that extracts a decision from a child but fails to understand that such contact with the child is one link in the chain of events that constitutes his physical, mental and spiritual development over a period of years.

There is a great deal in this book to help Sunday School workers to understand what is required of them as workers, and to understand the child's mind and development. After these two aspects are dealt with, the practical issues of the relationship between the worker and the child are elucidated with spiritual insight giving common-sense suggestions for the organisation and operation of the Sunday School. An abundantly worthwhile book.

—Harry Bailey.

● Curlews

CURLEWS AT CULVER'S GROVE. Pickering and Inglis, 1957. Pp. 128 English price 4/6.

Healthy boyhood is depicted in this book of adventure. And comradeship between Boy Scouts and Crusaders. At the heart of the story there is the influence of the Crusaders who show their friends that religion and fun and adventure can all combine in a normal boy's activities. In these days when we are endeavouring to combat the evils of pernicious literature for children, it is refreshing to find another constructive book for them.

—Hilda Kent.

"Great hope" in U.K. universities

LONDON, May 19. — "If there is little evidence of a great return to organized religion among the dons of an older generation, this is not so among the undergraduates. There is great hope in the universities today." The Bishop of Bradford (The Right Rev. Donald Coogin), who is president of the United Bible Societies, said this last week when he spoke at the annual meeting of the British and Foreign Bible Society in London.

At Cambridge he had found that Christianity was more than a matter of historical interest to the undergraduates.

"There is a marked revival of interest in, and commitment to, the Christian way of life, as may be witnessed by the attendance not only at religious societies, but also at college chapels."

BISHOP'S ALARM

NELSON, N.Z., May 17. — Returning at midnight from a clergy conference, The Bishop of Nelson, the Right Reverend F. O. Hulme Moir, and Mr G. Walker, of the Sydney Department of Promotion, rushed into the blazing Black Horse Hotel, near Nelson, and gave the alarm before the hotel was burned to the ground.

"It's the first time in my life I've ever tried to save a pub," the bishop said later.

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New chapel is major advance for chaplaincy

By Chaplain D. C. Abbott.

A new garrison chapel was opened and dedicated last Saturday at Ingleburn camp, near Sydney. The story of the events leading to the erection of the chapel is here told by the chaplain at Ingleburn.

Upon the outbreak of World War II on 3rd September, 1939, The Church of England formulated plans to minister to the men and women who would be called upon to serve in the Armed Forces of the Commonwealth.

The Church of England National Emergency Fund (CENEF) was formed in Sept., 1939. The Sydney Diocesan Churchwomen's Association (SDCA) came into being six weeks later on 24th October, 1939.

In his charge to Diocesan Synod on 23rd November, 1942, His Grace the Archbishop of Sydney stated "It is constantly remembered that CENEF stands first and foremost for spiritual work, and to this end we try to impress on men and women in uniform that their Church cares for them."

The war has long since passed. The ministry to the men in the Forces still goes on, but widespread interest in such a ministry has faded. It is no less important, however, that the Servicemen of today, whether they be Regular Army or National Service, should feel that "Their Church cares for them."

In the immediate post-war years, the CENEF Hut at Ingleburn received only limited use. Chaplain J. L. Noble took over the use of the building in May, 1949, and served almost continuously as Area Chaplain, Ingleburn, till his retirement in March, 1957. He was succeeded by Chaplain D. C. Abbott, who was transferred to Ingleburn from Holsworthly in May, 1957.

The building was moved from its original site in 1955 to make way for a modern Army canteen and recreation centre known as the "Chowne VC Soldiers' Club," and was placed in a new position on the same side of the Southern Highway.

Provision of permanent Chapels in Army establishments has received considerable attention in recent years, and the Dept. of the Army has set aside subsidies to assist in this matter. An appeal was launched in the latter part of 1957 to build an Anglican Chapel at Holsworthly for the use of National Servicemen.

Plans drawn up by Mr R. A. C. Rogers B.Arch. were readily approved by Army Headquarters. However, as a result of the major reorganisation instituted in the Army early in 1957, Holsworthly ceased to be used for National Service training and became the headquarters of the 1st Infantry Brigade, the Army's new "Field Force."

INGLEBURN

As the requirement for permanent Chapels in the Holsworthly area is still impossible to assess, the main emphasis has been given to the provision of a chapel for the Ingleburn Area, where all National Service training is now undertaken. To this

end, the permission of all donors who had contributed to the Holsworthly Chapel Appeal was sought, to allow the transfer of those donations toward the provision of a Chapel at Ingleburn.

In July, 1957, Mr R. A. C. Rogers was requested to submit plans for the remodelling of the "CENEF Hut" at Ingleburn for use as a Garrison Chapel. The plans were submitted to the Archbishop of Sydney, and on Saturday 21st September, 1957, His Grace the Archbishop accompanied by the late Mrs Mowll inspected the building at Ingleburn, and expressed interest and satisfaction in the proposed plans.

The renovations were begun in November, 1957 under the architect's direction. The work has been carried out on a sub-contract basis under the supervision of Chaplain D. C. Abbott. The whole of the interior of the building has been remodelled, lined and painted. Sections of the exterior have been rebuilt and the whole building repainted.

The new Chancel is built of cypress weatherboards fixed vertically and stained in natural colour, the pulpit, prayer desk and lectern being finished in the same medium. Painting throughout has been carried out in an attractive colour scheme. The building will provide a Chapel with seating for 500, Chaplain's Office, vestry, quiet room-classroom, and Chaplain's accommodation. The completed project will provide a most attractive Chapel—an important factor when it is considered that most young men entering camp for National Service have no contact with their Parish Churches.

FINANCE

Finance for the work has come from a grant of £1,500 from the Dept. of the Army, and £800 given by Ex-Servicemen and other organisations, individual donors, and provincial Dioceses in N.S.W. The extent of the renovations is being limited to that amount, but an appeal for £450 has recently been made to Churches in the Diocese of Sydney to provide Church furniture, furnishing, communion linen, etc., the response to which has so far been very poor.

The Garrison Chapel will remain the property of the Church of England. The Chapel will serve the whole of the Ingleburn Military Area, which includes 11 National Service Training Battalion, 4 Bn. Royal Australian Regiment, 2 Camp Hospital, Ingleburn Area Workshops, 116 Supply Depot, as well

as the 214 families of all denominations living in Army Married Quarters.

For what purposes will the Garrison Chapel be used? Church Services are held each Sunday, and Sunday School for children of Regular Army families. Confirmation instruction is given, and Confirmation Services are held in the Chapel. Bible Study and discussion groups are held. The Chapel is used for ceremonial military funerals, for baptisms and marriages. The Chaplain's office is the centre of a busy stream of personal interviews with National Servicemen and Regular Army men and their families.

Church Parades are held each Wednesday morning, and are attended by National Servicemen as part of their training programme. The Chapel is filled to capacity with Anglican Servicemen for these Services.

ADVICE

It will not be necessary for the Chapel to be used on any occasion for recreational purposes, as all amenities, including television, cinemas, games rooms, reading and writing rooms etc., are provided by the Army Canteen Services within the camps. "Egryman's," sponsored by Campaigners for Christ, also provides a small recreation hut.

When 1,400 youths are put together within the limits of a National Service unit, there is bound to be a greater number of personal problems than in civilian life. These may be marital, housing, financial, moral problems, or they may be spiritual problems — all problems of the heart and home. Regular Army men and their families have their own distinctive problems, and it is to the Chaplain's office in the Garrison Chapel that many of these people turn readily for advice and help. There is no larger assembly of young men coming into contact with the Church than there is at Ingleburn. Where else might we see more than 500 young men from dozens of parishes drawn together weekly within the hearing of the Gospel? How vitally important it is that these men should realise that "their Church cares for them!" The provision of an attractive, adequate place of worship is a major step towards this ideal, as the formerly unattractive CENEF Hut becomes an attractive permanent Garrison Chapel, where the Ministry of the Word and Sacraments will reach out to the hundreds of men who come to the Ingleburn Area.

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Sects win Church harvest in Malaya

LONDON, May 19.—The needs of the Church in South-East Asia were stressed by the Venerable Robin Woods, formerly Archdeacon of Singapore, in his sermon at the annual service of the Church Missionary Society in St. Margaret's, Westminster, last week.

Archdeacon Woods, who is now Archdeacon of Sheffield, is a brother of the Archbishop of Melbourne.

"I can see so clearly the weakness of the Church in Malaya and South-East Asia," said the preacher, "and yet God is present with those Churches in their weakness."

He paid tribute to "the early witness of the East India Company to Christian truth and law. To that Company goes the credit of making the first appointment in 1856 of a priest requested to learn the Malay language in order that the local employees might share in the fullness of Christ."

WEAKNESS

Archdeacon Woods spoke of "the failure of the Western Church to strengthen its partnership with the Asian Church at a time of national transition." "Weakness," he said, "has been intensified by the steady depletion in the ranks of missionaries since the last war, except for Roman and super-Protestant American sects. These latter come in hordes and are often most disruptive of Anglican or Methodist work."

"It is rather tragic when one realises that the foundation of service in education and medical work was all laid by the Anglican or recognised Christian denominations, and now with the departure of the Colonial Service, the financial stringency of our missionary societies and above all the dearth of missionaries, the harvest is being gathered by pentecostalism, Jehovah's Witnesses, Seventh Day Adventism, etc."

VILLAGES

Archdeacon Woods referred to the work of C.M.S. since 1951, in the New Villages in which Chinese "squatters" were settled as a defence against the Communist terrorists. "In these places," he said, "the Church seems established so weakly and yet the promises of God hold true."

In these communities the real relationship of missionary and national pastor had been worked out. In fact, in Malaya, "a wonderful demonstration of God's power has been the establishing, through the Christian Church, of a new spiritual kingdom of Chinese, Indians and a very few converted Malays—of a God-centred community that must be the pattern for the future of such lands."

Personal

The Reverend L. J. Wiggins, Immigration Officer for the Diocese of Sydney, has been appointed Rector of St. Giles' Greenwich.

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The Reverend B. J. Burgess, locum tenens of St. Mark's, South Hurstville, has been appointed Immigration Officer for the Diocese of Sydney.

★ ★ ★

The Reverend Gerald Muston, Editorial Secretary of the Church Missionary Society, has accepted nomination to the parish of Tweed Heads, Diocese of Grafton.

OBITUARY:

Mrs E. F. N. CASH

The death occurred at North Sydney on May 10 of Violet Elizabeth Cash, wife of the Reverend Dr Frank Cash, the Rector of Christ Church, Lavender Bay, Sydney, and Registrar of the Australian College of Theology. By an interesting coincidence Mrs Cash died on her birthday.

Tribute was paid to her by Archdeacon T. C. Hammond, at the funeral service in the parish church, as one of resolute character, but at the same time such a gracious lady that she earned the affection of all who were associated with her. She was engaged in many activities and although unobtrusive she was effective in her ministries. Through her labours and contributions she gave annually £500 to the work of her parish. In her untiring efforts when church renovations were needed, she raised for this purpose more than the original cost of the church.

In earlier years as a teacher of mathematics at the Sydney Boys' High School, she had Charles Kingsford Smith (afterwards Sir Charles) as a pupil. The friendship remained through the years.

Mrs Cash was closely associated with her husband in his work as Registrar of the Australian College of Theology. Many visitors who came to Dr Cash for advice and help for study always received hospitality at the Rectory and were entertained in a most gracious manner. She was a splendid help to her husband in his onerous task and annually for 25 years she entertained the delegates in her home at the time of the examination results and attended to the multitudinous telephone calls and messages from anxious and inquiring students.

It was Mrs Cash who initiated in 1938 the Frank and Elizabeth Cash essay prize for those who had completed the Th.L., and she also endowed Moore College with two scholarships.

Mrs Cash shared with her husband in the erection of the John Francis Cash Memorial Chapel at Moore College, which was consecrated by the Archbishop of Canterbury in November, 1950. She also presented to the college as a memorial to her airman son the gold communion vessels for use in the chapel, and designed the lectern there.

Mrs Cash was a sister of Mr A. L. Short, of Stanwell Park, and the late Reverend C. C. Short. Our sympathy is extended to Dr Cash and his three daughters.

Dibelius on Church problems

BERLIN, May 19.—Bishop Otto Dibelius of Berlin set the stage for the tense and outspoken debate that marked the all-German Synod of the Evangelical Church in Germany (EKD) by a review of the main points at issue between Church and State in East Germany.

In the course of his two-hour report, the bishop described in detail how an atheistic "state opposition-church" was being built up in the German Democratic Republic (DDR).

The bishop protested vigorously against the way the State was using its power to force the situation. He said the State was exercising pressure on the conscience of children and parents to participate in the Communist-controlled "youth dedication" ceremonies in a way not experienced before.

"It really is a miracle that there are any families left at all which still stand up to this concentrated pressure," said Bishop Dibelius, who is president of the Synod. "The only education available in the German Democratic Republic is given in schools dominated by the religion of materialism."

CONTACT

Drawing attention to the effect on the Church, the veteran bishop warned that "no one must think that a Church which experiences such difficulties as those faced by the Church in East Germany therefore ceases to be joyous and hopeful. We are undoubtedly forced into a new form of Church life. But the experience of other countries shows that in this new form of Church, in which a smaller group of Christians hold to their faith more firmly than before, its life develops unsuspected strength."

On the subject of the basic agreement made last year between the EKD's Synod and the West German government dealing with chaplaincies in the armed forces, the bishop emphasised that application of the agreement was a matter for decision by the individual West German member churches of the EKD.

He said the Church regarded it as a duty not to let the soldiers who belonged to the Church lose contact completely with the Christian message.

Stressing that the agreement had not been concluded with NATO but with the West German government, the bishop declared that the offer to conclude a similar pact with the DDR government in the East had been abruptly rejected.

ATOMIC

Bishop Dibelius referred to a demand from the "Church brotherhoods"—groups of pastors and laymen—that the EKD Synod should cancel the agreement and renounce all recourse to atomic weapons. He said that the threat of schism if this demand were not adopted could do no good unless it was absolutely clear that the Bible demanded it.

In part of his address dealing with weapons of mass destruction, the bishop reiterated his support for statements made

repeatedly by the EKD and the World Council of Churches calling for the general prohibition of weapons of mass destruction and modern warfare as a whole.

"Weapons of mass destruction must disappear from international life," Bishop Dibelius said.

"They must not be used in Germany or anywhere else. In the atomic age there can be no such thing as a 'just war.' Atomic warfare means the mass-murder of the population in other countries and in one's own, and because we reject atomic weapons we must reject war itself . . . It is the Church's duty to make this challenge heard all over the world: 'War has got to stop.'"

LONDON CLINIC FOR ALCOHOLICS

LONDON, May 19. — The Southwark Diocesan Church of England Temperance Society's new out-patients' clinic for alcoholism in Trinity-street, Southwark, was opened by the Bishop of Southwark (the Right Rev. Bertram Simpson) last week and the first patients were received yesterday.

The aim of the clinic is to provide medical and psychiatric treatment and, as an integral part of the treatment, the necessary Christian social service both for the patient and his family.

Dr Basil Merriman, who is giving his services voluntarily, will be in charge of clinic sessions to be held on one evening each week, and there will be a full-time secretary at the clinic from Monday to Friday to be responsible for the psychiatric social work.

The Australian CHURCH RECORD

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

Diocesan Church House, George Street, Sydney, N.S.W. Phone: MA2975.

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.

ISSUED FORTNIGHTLY. Subscription: 15/- per annum, post free.

NEW LIVE T.V. PROGRAMME

A new television programme was presented on TCN Channel 9 for the first time on Sunday, May 18. It was entitled "I Challenge The Minister" with Alan Walker.

During his 18 months in America, the Reverend Alan Walker developed a new kind of television programme and appeared many times through it on American television. It is this format which is being used in the new programme "I Challenge The Minister."

Mr Walker speaks for five to seven minutes presenting a Christian challenge on issues of the day. Questions without notice are then asked by the audience in the television studio. Also questions can be telephoned to Channel 9 and be taken right into the live programme.

Mr Walker will then attempt on the spur of the moment to give answers to the questions asked.

SOVIET VISIT BY CHURCHMAN

LONDON, May 19. — Bishop Friedrich Wunderlich of the Methodist Church in Germany has been invited to visit Moscow with a group of Methodist leaders to inform himself about the Church and religion in the Soviet Union.

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ECUMENIST

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a, died on April 26, at
of 56. He was for many
ctive as an interpreter of
Orthodoxy in Roman
c circles, and maintained
contact with ecumenical
of many confessions.
of Dom Liliiane's publica-
leat at length with the
ology of the World Coun-
Churches.

UTHER FILM

YORK, June 1. — The
an film about Martin
now has a Korean sound
and has been sent to the
of Churches in Korea.
representative of the film pro-
company reports that this
out 500,000 more people
able to see the film in
il and South America.

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