

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

Vol. 22. No. 18

SEPTEMBER 12, 1957

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

ASSISTANT BISHOP FOR C. OF E. IN SOUTH AFRICA

From our South African Correspondent.

The Annual General Synod of the Church of England in South Africa last month unanimously elected the Venerable Archdeacon Stephen Carlton Bradley, Th.L., to be assistant Bishop designate.

The Bishop-designate, who is the son of missionaries and was born in Egypt where his parents were serving with the Egypt General Mission, was educated at Moore College, Sydney, and was ordained by the Archbishop of Sydney in 1932.

He was commissioned for service in South Africa by the Archbishop in 1936, and was Rector of Christ Church, Addington, Durban, from 1936-1942.

During this time he devoted himself especially to the consolidation of the extensive mission work of the Church of England in Natal, and as a result he was elected Superintendent of Missions by Synod in 1938, an office which he has held ever since.

Chaplain.

During the war he served as Chaplain to the Forces and in action, where he was

wounded, with the Australian Forces in New Guinea. He returned to South Africa in 1945 and became Rector of Holy Trinity, Cape Town. In 1956 he was appointed Archdeacon.

Archdeacon Bradley who is married and has one son, is a man of great energy and vision. He has always taken a prominent part in interdenominational and evangelistic activities and serves on the Councils of a number of missionary and other societies working inside Africa and overseas, including the S.A.G.M. and C.I.M. He has taken a particular interest in young people for whom he has regularly run camps and other activities, and has been a Vice-President of the Y.M.C.A. for some years.

His election has given great pleasure, not only to members of the Church of England in South Africa, European, Coloured and African, amongst whom he is deservedly beloved, but to a great number of Christians in other denominations.

NAVY AND ARMY MORAL LEADERSHIP COURSE.

From the 19th to the 29th August another Moral Leadership course was held at Randwick for members of the Navy and Army, under the leadership of the Rev. A. E. Begbie, Senior Chaplain for N.S.W. All ranks from both services took part in a very profitable time of enquiry and discussion.

The Ten Commandments were taken as the basis of the addresses and extremely interesting discussions were held on matters such as Duty to God, Discipline, Marriage and Family Life. These were introduced by a first-class panel of speakers, and, after breaking up into groups for a discussion of the matters raised, the groups then came together for a final summing up.

The nights were taken up with films, and a very worthwhile Brains Trust. One of the things which stirred the group was a visit to the Boys' Home at Carlingford, and a Men's Tea, at St. Stephen's, Wilshire, where the course had the privilege of hearing the Bishop of Barking, and then saying on to Evening Prayer.



Group photograph taken at the Services Moral Leadership Course held recently in Sydney. Many chaplains and visiting speakers took part. Front row, from L. to R.: Chaplain O. W. Cooper, Lt. P. Henshaw, Chaplain J. R. Noble, Chaplain J. Trainer, Brigadier L. Bruton, Lt. Cdr. D. Bristow, Snr. Chaplain A. E. Begbie, Sub. Lt. D. Old, Chaplain D. C. Abbott, Lt. T. J. Holden, and Chaplain T. A. Baker.

Off the Record

● BLOTTERS.

Some people seem to have a peculiar ability to talk a great deal about subjects of which they understand little. In the words of Mr. John Reinhardt, at last week's clergy luncheon in Sydney, they are "like blotters—they soak up everything but get it all backwards."

● MUSICAL FAMILY.

The new Archbishop of Melbourne, the Rt. Rev. Frank Woods, has a very musical family.

Mrs. Woods plays the piano and the recorder. Theodore, the elder son, who is studying medicine at Cambridge, is an accomplished pianist and organist. David, who is sixteen, specialises in the violin.

There are two musical daughters. Richenda, like her brother, plays the violin, and Clemence, who is five, has already learned her first notes on the piano. One English paper reports that musical evenings in the Bishop's home are highly entertaining.

It is interesting to note that the See of Melbourne was at one stage offered to the Bishop's father, the late Rt. Rev. E. S. Woods, Bishop of Lichfield, who refused it because he was apprehensive regarding the education of his children in Australia.

● GAITERS.

Bishop Woods is known in the North of England for his forthrightness and approachability. He is reported to have told the English Press that he has "never really been gaiter-minded."

● JUBILEE.

This year sees the Golden Jubilee anniversary of the Welsh tune "Cwm Rhondda," which has helped to make the hymn "Guide Me, O Thou Great Jehovah" so popular over the years.

Its composer, John Hughes, was a railwayman in Glamorganshire. His widow is still alive and possesses a book of cuttings which reveal the startling fame that the hymn tune achieved within months of its first performance at Pontypridd.

● RECORD?

Which Australian rector or vicar has the busiest Sunday? It would be interesting to hear some instances of heavy Sunday programmes, and there must be many such.

As a starting point, the Rector of Austinmer, whose elongated parish clings precariously to the South Coast cliffs of N.S.W., regularly takes six services on two Sundays of the month, and five on the other two.

EDITORIAL

THE LORD'S DAY

The traditional English Sunday is a most valuable ingredient of our Australian way of life; yet it is in danger of being lost. A secular society naturally does not appreciate it, while the Roman Church teaches its members that so long as they attend Mass for the inside of an hour on Sunday, the rest of the day may be spent as they like. Thus if the character of Sunday is to be preserved Protestant Christians must know why Sunday should be observed in the way that has become traditional among us.

No higher title could be conferred on any day than the title of "The Lord's Day" which the New Testament gives to the first day of the week. This title sharply distinguishes it from the other six days. It is a day dedicated to the Lord as being the day on which He rose, so that it should be used by Christians pre-eminently for the Lord's purpose. Public worship in church is, of course, one of the activities of the day. But opportunity should also be taken for more extensive Bible reading, meditation, intercession and words of kindness than is possible on the other days of the week.

St. Paul wrote how some Christians of his time observed every day to the Lord; but others one day in particular (Rom. 14:5, 6). Circumstances compel most of us to belong to this latter class. But the temptation in a secular society is to observe no day at all to the Lord. Perfunctory attendance at church or Mass, using the rest of the day for our own purposes, is no way of observing the day to the Lord, and if we are content with this external, mechanised observation of the day, we must not be surprised of our religious life and understanding is shallow. For we are wasting the God-given opportunities of Sunday. Christ has promised that those who seek will find. Sunday provides an opportunity for seeking the Kingdom of God, a pearl beyond price. If we use the day to seek pleasure, we may find pleasure, but how worthless is the exchange!

The N.S.W. Lawn Tennis Association have acted most unwisely in passing a resolution to hold tennis competitions on Sunday. The plain fact is that such competitions are against the law. It may be true that there is no one in Sydney willing to enforce the law—though it is open to any private individual to take this action—yet law breaking remains reprehensible. Even if a law has no sanctions to it, so that it may be broken with impunity, it is still the duty of a good citizen to observe it. But the L.T.A. have announced that they have decided to break this law whenever it is to their advantage. So long as this resolution remains on their books it is difficult to see how they can, without hypocrisy, feel indignant if young men break their promises to them, when this is the monetary advantageous course. They have shown them the way.

Support the

ANGLICAN CHURCH LEAGUE

Among the objects of the League are:—

- To maintain the position of Holy Scripture in the Church as the supreme rule of faith and practice;
- To encourage the study of church history and doctrine and to provide definite instruction in these subjects;
- To uphold the Prayer Book and 39 Articles as the standards of doctrine.

"The price of liberty is eternal vigilance."

Enquiries for membership to:—

N. W. MOIN, 66 Tarrant Ave., Eastwood, N.S.W.
Rev. D. McCRAW, St. Thomas' Rectory, Enfield, N.S.W.

Hon. Secretaries:

W. R. BAILEY, Hon. Treas. Ven. R. B. ROBINSON, Chairman.

BIBLE SOCIETY FACES SERIOUS FINANCIAL POSITION

A substantial increase in income is essential if the British and Foreign Bible Society is to continue its work and meet increased demands, said the Society's Commonwealth Secretary, Canon H. M. Arrowsmith, last month.

Canon Arrowsmith said that the Australian Church is not helping the society as it should, and that the Australian Government is not granting such legislative and taxation assistance as it might.

He said he believed that the individual Christian is capable of a far greater support for the society than is at present being extended to her.

The Scripture requirements of the world are so great that they have doubled the primary costs of the society in London within two years. These costs have risen from £500,000 to £1,000,000.

"There is, therefore, a much greater pressure on production at the present time," said Canon Arrowsmith.

Immediate Help.

"Nothing is more distressing to a Bible Society administrator than to have to tell people 'We have no supplies of Scriptures in your language. You may have to wait for two years.'

"So often this has had to be said. But it is wrong, dreadfully wrong, to be in that position. The Bible Society must be able to fulfil immediately all reasonable and sincere demands.

ADELAIDE APPREHENSION OVER W.A. MISSIONS SCHEME.

Apprehension concerning the proposal to dispense with two full time missionary secretaries in Western Australia is expressed in the current Adelaide "Church Guardian."

The Provincial Synod of Western Australia has moved for the establishment of a Provisional Missionary Council, with an organising secretary to raise funds for both the A.B.M. and the C.M.S.

"While we applaud such a bold move we confess to being a little apprehensive as to its success," says the Adelaide "Guardian."

"Both the A.B.M., which really corresponds to the S.P.G., and the C.M.S., an offshoot from the parent society in England, have a long history and a distinctive tradition, and we are a little afraid that an attempt to blend those traditions may result in the weakening of both and a possible breakaway society.

"We think that it was Mr. Fraser, a distinguished C.M.S. missionary, who said once 'The Church of England is too big to be represented by one society.'

"And if we are reminded that the A.B.M. is not a society but the whole church in its missionary activity, we shall reply that, however splendid such a conception may be, in reality A.B.M. represents the Catholic wing of the Australian Church just as C.M.S. does the evangelical wing, and that 'except both abide in the ship we cannot be saved'."

The Australian Church Record, September 12, 1957

NO BLESSING IN "TAINTED" MONEY.

"We are old-fashioned enough to believe that there can be no blessing on money given from the wrong motive or from a tainted source," says the current Adelaide "Church Guardian."

The "Guardian" commends the refusal of the Salvation Army to accept a legacy of money made by gambling.

"We think that most religious bodies would do the same," says the paper.

"But we admit that we would not probe too deeply into the source of money given anonymously. We think that St. Paul's advice on the eating of meat offered to idols applies here."

"BRITISH WEEKLY" GIVEN TO CHURCH OF SCOTLAND.

The "British Weekly", a well-known Christian journal of news and comment, has been given to the Committee of Publications of the Church of Scotland.

The former owners were the Rowntree Trust. The Church of Scotland has taken over the policy statement of the "British Weekly," which includes the words: "This paper is free from any specific party allegiance or obligation. In Church affairs it is no party paper, but it has stood, and will stand, within the main Evangelical and Reformed tradition."

It is understood that the suggestion that the paper should be given to the Church of Scotland came from the present Editor, the Rev. Shaun Herron, who has resigned to take up parish work in Canada, and was at once accepted by the chairman of the Rowntree Trust. The "British Weekly" has always had very close links with the Scottish Church.

In a statement in the current issue of the "British Weekly" the Editor declares himself confident that the interdenominational character of the paper will be well maintained and that the change "may well prove to be the beginning of an historic development."

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

THE CHURCH OF ENGLAND IN SOUTH AFRICA

The Synod of the Church of England in South Africa has, at its session last month, elected one of its clergymen to be assistant Bishop to the Bishop of the Church of England in South Africa, the Right Rev. G. B. Morris.

This action has a double interest. It reflects the encouraging growth of this small church, especially since the appointment of Bishop Morris two years ago. A number of men have been ordained; new churches have been opened, and the mission work among the Bantu has expanded. We rejoice to hear of the growth of the gospel and its ministry through the continued existence of the Church of England in South Africa.

There is a second interest in the appointment. How will the new Bishop be consecrated? The C.E.S.A. finds itself in a peculiar situation. That the Church of England continues to exist in S.A. is due to the conscientious refusal of a number of congregations last century to join in the new "Church of the Province" founded by the Tractarian Bishop Gray. The Cape churches who retained their independent position were joined by those of Natal who stood with Bishop Colenso against his illegal deposition by Bishop Gray.

If these congregations of the Church of England in South Africa were right in what they did last century (and there were few in the Church of England in England or elsewhere who did not uphold their stand then), they are unquestionably right to continue their stand to-day. Nothing in the situation has altered. Nothing, that is, except a new spirit of compromise which has persuaded many otherwise good men that one should be able to comprehend within one church mutually exclusive and contradictory doctrines and practices. This new spirit has, regrettably, disposed many to be critical of the continued witness of the C.E.S.A.; though we do well to remind ourselves that the C.E.S.A. has in various ways been supported over the years by many in high places in England and elsewhere.

Irony.

The irony of the situation in South Africa is that the formation of the

Church of the Province, once regarded almost universally as a divisive act, has come in time to be widely approved as showing the pattern of relationship that should exist between the mother church in England and the Anglican Church overseas. Hence, when the C.E.S.A., by sheer accident of history, found herself bereft of local Church of England Bishops, nobody outside South Africa was prepared to disturb the relationship that had, **de facto**, come to exist between the Church of the Province of South Africa and the rest of the Anglican Communion, by canonically consecrating a Bishop for the C.E.S.A. We say this is ironical, for the C.E.S.A. is as much part of the Church of England as is the Church of England in Australia at this moment, while the Church of the Province severed itself 'root and branch' from the Church of England. Further, the C.E.S.A. has more right to be regarded as part of the Anglican Communion than has the C.P.S.A. for it holds more closely to the doctrines of the Prayer Book and articles.

Despite all this, when the C.E.S.A., frustrated in its efforts to obtain regular episcopal ministrations in accordance with its constitution, invited Bishop Morris, formerly Bishop in North Africa, to become its bishop, both the Church and Bishop Morris were soundly denounced by the present Archbishop of Canterbury, who took the extraordinary course of publicly declaring Bishop Morris to be out of communion with the Church of England.

In this matter we believe, and stated at the time, that His Grace acted not only arbitrarily but misleadingly. No such pronouncement by the Archbishop can alter Bishop Morris's undoubted present status as in full communion with the See of Canterbury.

The Future.

But what of the future of the C.E.S.A.? We do not argue that

everything said or done by the C.E.S.A. in the course of this long and sad controversy has been above reproach or the soul of tact. **But its cause is just.** The degree of fellowship it may or may not enjoy with other Anglicans cannot alter the rightness of its position, or put in the wrong those who would help it.

Now it is faced not only with the problem of expansion, but with the problem of a successor to Bishop Morris, who cannot continue indefinitely. It seems clear that the present Archbishop of Canterbury is unwilling to consecrate a Bishop for the C.E.S.A. It is doubtful if any other Metropolitan will do what Dr. Fisher has plainly refused to contemplate (though the creation of the American episcopate by the Scottish bishops is a precedent for such an action).

The C.E.S.A. has not indicated how it hopes to secure the consecration of its new Bishop. But in view of the peculiar isolation in which, through no fault of its own, the C.E.S.A. now finds itself, there would seem every justification for Bishop Morris himself proceeding to the consecration of Archdeacon Bradley without assistance. The canonical requirement that two other Bishops should assist at a consecration is an impressive gesture of fellowship when it can be had. But it adds nothing to the validity of a consecration, and has on a number of well known occasions been dispensed with without any breach in communion.

Pope Gregory explicitly advised Augustine not to wait until other Bishops could come before proceeding to consecrate Bishops in England. The pastoral needs of the church should certainly, in special circumstances, over-ride secondary customs.

The published agenda of the Lambeth Conference of Anglican bishops (to meet in ten months

The Prayer Book.

time) contains the important topic of prayer-book revision. There is a good deal of agitation at the present time for a revision of the prayer book, not so much because its language is out of date as because its theology is thought to be insufficiently "Catholic." Our present prayer book is the product of the Reformation and reflects the reformed and scriptural doctrines of that great epoch. Its services are based on the principle that the highest worship that a Christian can offer to his Heavenly Father is absolute trust in His promises and in His character of love. But this principle

MANY ATTEND SCOTLAND'S FIRST KIRK WEEK.

Scotland's first Kirk Week ended on August 4, after 1150 delegates from 150 towns in Scotland and 23 other nations had spent a week in Aberdeen, listening to speeches, taking part in Bible study and working together in small discussion groups.

Kirk Week, patterned after the famous German Kirchentag, opened on August 4 with a sermon by the moderator of the Church of Scotland, the Rt. Rev. George F. MacLeod, who said that the question "no longer is whether we are going to have church union. The question is how we are to have a church union."

Preaching in West Church of St. Nicholas at a civic service attended by Lord Provost Stephen Nicholas and Aberdeen Town Council members, Dr. MacLeod discussed the challenge of Kirk Week, saying that by its intricate and varied programme it offered a warning against a too facile or easy-going view of conversion. "Salvation is free, but we are not its passive recipients," he said. "Kirk Week gives us half a chance to work out our salvation."

(Continued from previous page)

has been to some degree lost sight of nowadays in the Anglican Communion, and in its place has been substituted the idea of the natural man that God is worshipped by our offering Him something—such as offering adoration or offering what is called the Eucharistic sacrifice. And there is world wide pressure to bring our prayer book services more into line with this idea. Accordingly a great responsibility rests on the Evangelical Bishops who will be attending the Lambeth Conference to see that the reformed principles of worship on which the prayer book is based are not whittled away in favour of medieval doctrines of worship.

Another aspect of prayer book reform which the Australian Bishops should call the attention of the conference to, is provisions of section 4 of the proposed constitution of the Australian Church. These provide for wide variations in the services from parish to parish, so that the principle of uniformity that has characterised the Church of England from the Reformation would be abandoned in favour of the Free Church principle that each parish church may, within limits, have its own form of service. The Church as a whole, as represented by its synods, will have no voice in the type of service adopted in the parishes, nor is any provision made for revocation of variations. These provisions are a very radical departure from Anglican practice in the past and it would be well if the Lambeth Fathers were to consider them and evaluate them, for if adopted in Australia they will certainly have an effect on prayer book revision elsewhere.

The Australian Church Record, September 12, 1957

PROMOTION IS "TWENTIETH CENTURY MISSIONARY FORCE"

Promotion was a missionary force for the twentieth century, said Mr. John Reinhardt, Promotion Director for the National Council of the American Protestant Episcopal Church, at a clergy luncheon in Sydney last week.

"I believe Promotion to be a power for good almost beyond comprehension," Mr. Reinhardt told the 150 clergy who had gathered from many parts of the Diocese of Sydney and beyond.

"What would St. Paul have done if he had had at his disposal the means of communication which we possess to-day?"

"It is a staggering fact, but true, that a preacher to-day can reach more people in one radio broadcast than St. Paul spoke to in his whole lifetime."

Mr. Reinhardt said that Promotion must be broad enough to take in every aspect of the church's life. It must never degenerate into merely fund-raising.

Geared to Needs. It must be geared to the particular needs of the Diocese in which we work. Every diocese has different needs.

It must be imaginative enough to capture the attention of people who are used to reading the best advertising matter available.

Above all, said Mr. Reinhardt, Promotion must be missionary in its approach.

"The two arch-enemies of the Church," he added, "are ignorance and indifference. They are very much bound up with each other, and are much more deadly than active hostility."

Mr. Reinhardt said that Promotion could be of very great benefit to the Church as it tries to strengthen its witness in rapidly-growing new housing areas.

BISHOP BANS BURIAL SERVICES IN HOMES AND CHAPELS.

The Bishop of Blackburn, England, (the Right Rev. Walker Baddeley) has informed his clergy that the practice of using certain parts of the burial service in private houses is irregular and must cease.

"The Prayer Book makes it perfectly clear that the office is to be used in church or at the graveside," he said.

"There is no objection to some prayers in the house before the cortege leaves. Indeed it is kind of the officiating minister to go to a house for this purpose if there are members of the family too old or sick to attend the funeral. But these prayers must not be part of the office."

"I hope that all clergy realize that in the same way, a chapel of repose is not the place for any part of the burial office."

WELLS CANVASSES RAISE TEN MILLIONS IN AUSTRALIA.

The Wells Organisation has announced that its canvasses in Australian churches have raised more than £10,000,000 in the past three years.

More than 620 canvasses have been held in Australia.

New South Wales figures up to May 31, 1957, reveal the following facts.

Denomination	Amount	Number of Canvasses
Church of England	1,884,256	90
Methodist	840,966	58
Presbyterian	732,416	45
Baptist	4,444	1
Roman Catholic	52,950	1

THE KING'S SCHOOL, PARRAMATTA

An examination for the award of three "Violet Macansh Scholarships" will be held on 11th and 12th October, 1957.

All candidates must be under 14 years of age on 1st February, 1958. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

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

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

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

Entries close on 27th September, 1957.

CORRESPONDENCE

SERMON PREPARATION GROUP.

Dear Sir,

As mentioned at our last Gilbulla Conference and during the Sydney Clergy School we are going ahead with the organisation of a Clergy Sermon Preparation Group, with the Rev. B. H. Williams and myself as convenors.

We propose holding the first meeting on Friday, 20th September, 1957, at 2 p.m. in the Chapel of the Mission to Seamen, 100 George Street, Sydney. We shall begin with a member leading us in a straightforward Bible study and another member will follow with hints for turning the same passage into a sermon. This will then be followed by an invitation to all to make suggestions to improve upon what has been said. The passage under discussion will be St. Luke, Chapter 7: 36-50.

A number of senior clergy, and members of the Moore College Staff have promised to be present to help us in our study. The meeting is expected to end at 3.30 p.m. when a cup of tea will be served for those who can stay.

Yours, etc.,

BERNARD W. J. COOK,
Diocesan Missioner.

The Rectory,
Pymont.

SUNDAY OBSERVANCE.

Dear Sir,

The Trojans slept while the Greeks fired their city and Nero fiddled while Rome burned; but what will future generations think of us before whose eyes our weekly Sabbath is being filched away? Professional sports are being offered on Sundays to a

We welcome letters from readers and the free exchange of opinion on matters of interest to church people. But publication should not be taken to indicate that the "Record" endorses the opinions expressed. Letters should be as short as possible.

paying public while the N.S.W. Government takes no action. Why? Probably because we Protestants do not seem to realise that united, continuous protests and pressure in the right place is positively necessary, if a halt to Sunday desecration is to be called. We often wonder if our church folk really understand how deep are the wounds which Sunday entertainments are making on our evangelical witness; how much more difficult church life, Christian life, will be if our Sundays lose their distinctive nature; how much the Kingdom loses by the loss of the Christian Sabbath.

To help in rectifying the position I would humbly suggest, (i) that church people bring their own lives into conformity with the divine will in the matter of making the Lord's Day a day of service and worship free from everyday occupations; (ii) that the pulpit give more attention to the matter of Lord's Day Observance; (iii) that individuals and groups report to the Chief Secretary (Box 30, G.P.O., Sydney) such things as Sunday trading, e.g., land sales, we know that action will be taken by the Government, and any function where a charge is made. Our Government is saying that the law as it stands is doubtful ground for it to use for prosecution, but let us encourage the Government to try it. We may all be surprised.

Yours, etc.,

G. P. KING,

Lord's Day Observance Society,
Taree, N.S.W.

Dr. A. E. FLOYD

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

In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

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

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CANVAS SYSTEMS.

Dear Sir,

I was pleased to hear Mr. John Reinhardt, the Director of Promotion of the National Council of the Protestant Episcopal Church of the U.S.A. when he spoke at the Chapter House on Tuesday evening, Sept. 3. I thought his address was well prepared and well delivered. Regrettably however, his system of canvassing I found contrary to my feelings, or, as I consider it, contrary to the promptings of the Holy Spirit within me.

As I understood his address and his answer to my question on this matter, Mr. Reinhardt advocates—

(1) Visitation to ALL baptised persons of the Parish Church concerned;

(2) Encouragement of ALL these persons in spiritual matters;

(3) Encouragement of ALL these persons in giving money to the Church, especially by means of pledging and preferably by tithing.

I feel (or, as I consider, the Holy Spirit within me leads me to believe) that item (3) above, in being applied to persons not accepting Christ as their Lord and Saviour, is contrary to what Christ would do. Accordingly, and as per St. Paul's exhortation "Be ye imitators of me, even as I also am of Christ," I feel obliged to reject this aspect.

Concerning this disagreement it seems that either my differing Christian friends including Mr. Reinhardt are better able than I to perceive the directions of the Spirit in this matter, or that they are over enthusiastic in money matters (cf 1 Tim. 6:10." For the love of money is the root of all evils," et. seq.).

In this modern age when Christian television sessions, Christian teaching via the radio, advertising Christ in newspapers, films, etc., are all in easy grasp provided money is available, I could understand that some people would unconsciously (or even consciously) accept that the end (i.e., money, and hence greater advertising) justifies the means (i.e., questionable ways of gaining the money). Also I could understand some people's arguing that non-Christians, having given money, would go to church to see how it was being used. Not only do I feel that such conceptions fall short of Christian ideals, but I also believe that money so obtained would not be acceptable to Christ and hence worthless if not positively bad.

Might I propose the following scheme for close examination by the appropriate Christian authorities.

Follow items (1) and (2) as detailed above, and ask those visited if they accept Christ as their Lord and Saviour. If the answer is "no," make no mention of money but concentrate on item (2); if the answer is "yes" make the financial needs of the Church known.

Yours, etc.,

JOHN L. M. DOOLEY.

Warragamba Dam, N.S.W.

LAI D ON THE TABLE.

Dear Sir,

In view of the near approach of the First Session of the Thirty-first Synod of the Diocese of Sydney, may I repeat my protest against the misuse of the practice of "Laying on the Table" of important documents and

(Continued next column)

The Australian Church Record, September 12, 1957

MR. R. A. BUTLER HELPS SUNDAY SCHOOL TEACHERS.

Mr. R. A. Butler, now British Home Secretary and Lord Privy Seal and formerly Minister of Education, gives some advice to Sunday School teachers in the September issue of "The Church Teacher."

Mr. Butler was the author of the Act—often called the Butler Act—which remodelled our post-war education system, and the essence of his advice to Sunday School teachers is that they should learn all they can about the children—as day school teachers inevitably do—and about the working and experience of the day schools, which must play such a predominant part in shaping the children's lives.

(Continued from previous page)

the receiving of some 30 or 40 of them on one motion. Vital information is thus lost to members of Synod and the parishes they represent, errors in printing and procedure are passed without correction or comment, and an assumption of infallibility is attached to the authors of the documents—an assumption not always justifiable.

For example, take the Report and Balance Sheet of the Provident Fund to June, 1956, so "Laid on the Table" in the 1956 Session of Synod, and note the following—

1. Although the Totals of Liabilities and Assets agree, the addition of the Liabilities is over £5000 out.

2. Despite the fact that the Amended Ordinance of 1955 admitted Lay Workers to the benefits of the Fund, the income from subscriptions dropped from £12,916, to £12,766, and the surplus of Receipts over Expenditure dropped from £14,282 to £5,850;

3. On June 30, 1956, the Cash at Call was given as £13,000, a very large sum for a Cash Reserve.

No doubt there are explanations for all these items but why was not advantage taken of the Annual Report to give them? Why, again, does the Report make mention of 18 Clergy being admitted to the Fund but remains silent on the number of Lay Workers? Are we to take it that in the nine months after the passing of the Act admitting Lay Workers to the benefits of the Fund there was not a single application from them?

Annual Reports and Balance Sheets in every case ought to be submitted after Audit and Printing and advantage should not be taken to bypass subscribers' rights for information and explanation by Laying these documents on the Table at Synod.

Comment on the procedure adopted in the 1956 Synod has been delayed by the fact that my own member's copy was received by me only in July, 1957, thirteen months after the close of that Financial Year.

I asked members of Synod to refuse to "Receive" the Report and Balance Sheet for the year ended June 30, 1957, until it has been both printed and circulated among members and not merely "Laid on the Table" at Synod.

Yours, etc.,

(The Rev.) W. J. OWENS,

Hon Secretary,

Sydney Association of Retired Clergy.

The Australian Church Record, September 12, 1957

N.Z. EVANGELICAL CHURCHMEN'S FELLOWSHIP CONFERENCE

From our N.Z. Correspondent.

The New Zealand Evangelical Churchmen's Fellowship was formally established in a conference held at Easter 1946. For some years a number of Churchmen of the Church of England had met in Christchurch for prayer and Bible study and general discussion. From the beginning the father of the group has been Canon W. A. Orange, now Precentor of Christchurch Cathedral.

In 1946 the first conference was held at Tyndale House, Christchurch, and the fellowship formally established. From its inception the Reverend R. F. N. Thompson has been Chairman of the Fellowship.

By occasional conferences and the sending out to interested folk of considerable literature, the fellowship has been kept alive and has furthered its objects.

The two objects have been to unite in one association, members of the Church of England who are loyal to the Reformation Settlement and secondly to maintain the position of Holy Scripture in the Church as the supreme rule of faith and practice.

1957 Conference—August 26 to 29.

Recently the most successful conference yet organised by the Fellowship was held at the School for Deaf, Sumner. This conference was of an exceedingly high standard both in the quality of addresses given and the fellowship shared amongst the delegates.

The patron of the fellowship, Bishop Hulme-Moir, Bishop of Nelson, introduced the theme "Revival." On the Monday evening, he spoke of the changing situation in the world and in the church, and of the danger that we might sleep through the crisis and fail to use the opportunities given to us.

Each morning Canon Orange gave a Bible study which this year centred on the Sermon on the Mount. With apt quotation and his puckish sense of humour, the Canon delighted friends old and new with these studies.

The second session each morning was devoted to prayer after the leader had suggested topics under the subject for the day. On Tuesday the Reverend Ken Gregory of St. Mathew's Church, Dunedin, spoke on "Revival at home." On Wednesday, the Rev. H. F. Thomson spoke upon "The Prayer Book Issue To-day and Evangelicals in the Church." On Thursday the Rev. H. F. Funnell formally of the C.I.M., spoke on "Revival in the Mission Field." Much was owed in this session to those who conducted them and they were marked with a great spontaneity and sincerity.

One of the privileges of the Conference was to meet Bishop Donald Baker of Melbourne. He spoke on the Tuesday afternoon on the "Abiding Christ" and "The Holy Communion Service." Bishop Baker also spoke in the early morning services each day taking as his theme "Beholding" (2 Corinthians 3:18).

The second Australian visitor at the conference was Canon Marcus Loane (Principal of Moore Theological College, Sydney). In one afternoon session he spoke of his recent visit to China and asked for prayer for our Chinese brethren. Three evening

addresses given by Canon Loane were marked with unique combination of scholarly insight and practical devotion. On the Tuesday night he spoke of a central Evangelical Doctrine "Justification by Faith Alone." On the Wednesday afternoon he spoke on "Substitutionary Atonement" while his third address on the Thursday evening was entitled "Practical Sanctification." This third address did much to help members of the Conference to appreciate the fundamentals.

Prayers for the Dead.

A considerable interest was aroused by the paper given by the Rev. H. F. Thomson on the question of the Validating of the use of prayers for the dead in the Church of England. Mr. Thomson maintained that this would infringe two cardinal tenets of the Evangelical faith.

Firstly, the authority of Holy Scripture, and secondly, the doctrine of justification by faith. While the fellowship itself did not take action on this question, a committee was formed amongst those interested to go into the matter further.

UNIQUE CO-OPERATION BUILDS CHURCH AT FRANKFURT.

A Church to serve members of the German Old Catholic Church, the Church of England, and the American Protestant Episcopal Church was consecrated at Frankfurt on Main, Germany, last month.

The Church, St. Christopher's, was consecrated by the Rt. Rev. J. J. Demmel, Old Catholic Bishop of Germany.

St. Christopher's is a parish of the Convocation of American Churches in Europe and now takes its place beside other well-known American Episcopal Churches established in Europe, such as the American Pro-Cathedral of the Holy Trinity in Paris, St. Paul's in Rome, and the American Church in Geneva.

Like its sister churches in Europe, St. Christopher's is under the jurisdiction of the Rt. Rev. Norman B. Nash, Retired Bishop of Massachusetts, who now serves as Bishop of the Church in Europe.

St. Christopher's is the first permanent congregation of the Episcopal Church to be established in post-war Europe, and will serve the large American community in Frankfurt as well as tourists who make Frankfurt one of their stops on European trips.

"THOU SHALT HAVE NONE OTHER GODS . . ."

By Leon Morris.

Once there was a very pious man. Other people he knew worshipped one God. But his piety was threefold more than theirs, for he bowed down to three. He worshipped Science and he worshipped his Family and he worshipped the great god Self. Sometimes on Sunday he went to church, so I suppose he really worshipped four. But as his Sunday god was never allowed to interfere with his other gods there were really only three.

He worshipped modern science. "Great is science," said he to himself, "There is no god like science, and technology is the handmaid of science." In his newspaper and in his magazines he recently read the oracles uttered by the white-coated high priests. He regarded them as infallible and treated them with awe. Sometimes mockers and heretics derided the oracles, saying "Science may be mistaken." But he straightway used to say, "These men are obscurantists," and he never had the trouble of thinking through their criticisms.

In his history books he read of the days before modern science and with all his heart he despised those days. Then superstition and credulity stalked the land. Then men had no techniques. But now, "Praise be unto science which daily laudeth me with gadgets." Thus praised he his god, and rejoiced with all his might.

Every day he rose when the alarm clock told him. No matter how he wished, he would not dare to vary the order laid down for him. When he ate his breakfast he ate the foods that science told him were laden with calories and vitamins and roughage, and much beside. He never dreamed of eating what he wanted. And as he ate he read the newspaper that science provided. Thus he was told what he should think, and he never had to reason the matter out at all.

Then he went to work crushed in a tram with many other citizens until they were like unto sardines. "Great is science," he said, "which provides us with modern transport." At his work he did exactly what was told him. He praised his god that he was not like men who lived in days before science and must do all things manually. Then one man might make a complete product, doing many different operations to finish the whole. Now the man simply stood by his conveyor belt. He performed his one operation hour by hour, day by day, year

by year, and he praised his god. In the evening he sat by his television set and took whatever entertainment his god provided. He sometimes grumbled about the programme, but it never occurred to him to find an interest of his own and make his own entertainment. It was sacrilege to tamper with what his god provided.

And through the years, as his soul progressively shrivelled, he never ceased to praise his god, and to marvel at the wonders science did for him.

His Family.

The man had children, a girl and a boy. He held it to be a Sacred Trust that he should provide for them as best he could. So even before they came along he concentrated his money on providing for them. He had to give something to charities and all that sort of thing, but he made sure that it was no more than a token gift. To be a good citizen he had to give a certain amount of time to things outside his home. But he did not worship those things, and he did worship his family, so he made it the smallest amount he decently could.

He learned from modern educational science (a kind of hypostasis of his great god science) that children should not be inhibited. So he did nothing to control them, and they grew up without inhibitions.

Because he worshipped them he gave them all that they could wish, as far as his means allowed. They soon

REFORMATION RALLY.

The Reformation Rally will be held in the CHAPTER HOUSE, SYDNEY, on FRIDAY, 11th OCTOBER, at 7.45 p.m.

CHAIRMAN:

The Hon. Mr. Justice Richardson.

SPEAKERS:

Dr. Alan Cole and Archdeacon Graham Delbridge

Note also.—TEA at 6 p.m. Moving Picture 6.45 p.m.

learned to ask for more. Then when they got tired of what he gave, they threw them away. And the man could not understand why.

The older they grew the more he worshipped them. And the more he worshipped them the less respect they paid him. Old-fashioned people told him that he should control them, and teach them a respect for discipline, and inculcate high ideals in them. But these, he knew, were the ideas of a by-gone age. They had no place in his day. So he continued to worship in his own way, trusting that his god would not let him down.

And when they were grown his girl and his boy discovered that there was no more that they could get out of him. So they left him and tried to get more elsewhere. They occasionally looked him up, but they really felt he had no place in their scheme of things. The man watched it all sadly, and wondered why his unenlightened neighbour, who had brought his children up to fear God, was loved and respected by his family. But he did not change his god.

The Great God Self.

But most of all he worshipped the great god self. He worshipped him in secret, so much in secret, in fact, that he did not know he was doing it. But he loved his country because it was his country. He worshipped science because it was the science of his day. He worshipped his family it was his family. And all that he did he centred on himself.

He chose his job because it suited him, and he never gave a thought to whether it served any useful purpose or not. He chose his wife because she appealed to his taste, and would bring him what he wanted. He did not think of whether he could give to her anything at all. He looked to his children to bolster his ego, and that was why he was so hurt and surprised when they did not. He thought of his money as there to provide for his needs and not for one moment did it enter his head that it was a trust from the one true God.

He spent his days furthering his own ends. He approached all political and social questions with "How will this affect me?" He spent his leisure hours in recreations that he himself liked. He spoke of serving others, but he never got round to it.

Of all his gods he loved this one the most. Of all his gods this one treated him the worst. It gave him his desire and sent leanness into his soul. For, "A man wrapped up in himself makes a very small parcel."

The Australian Church Record, September 12, 1957

HERE MEN AND WOMEN FIND PEACE OF HEART

As I approached the gates of the Home of Peace my one thought was—men and women come here to die! I noticed there was no—Hospital—Drive Quietly—Notice outside the Church of England Home of Peace for the Dying at Petersham, but there is a quietness and peace although the Hospital is situated on the busy Addison Road.

Looking in through the Hospital gates on to bright red hibiscus and pure white oleanders one becomes strangely oblivious of the rattling heavy transports and busy factories.

Matron F. I. Claydon, who has been Matron of this Hospital for fourteen years, spoke with enthusiasm of the Home of Peace.

This is truly a remarkable home. Established in 1907 it is the only Protestant Hospital of its kind in the State and is controlled by the Church of England Deaconess Council. Patients of any age, creed or nationality are admitted. Being a regular Public Hospital it comes under the supervision of the Hospitals Commission of New South Wales.

A Real Vocation.

I remarked on the peacefulness of the Home and was informed that this was not an experience peculiar to myself. "What impresses people most of all is that they see Christianity in action", said Deaconess G. Hall. "Nurses who are here are doing this because they like it," added the Matron, "and because they treat it as a vocation. I always tell them when they come for an interview exactly what is required of them and if they don't like it they just don't turn up."

These nurses are certainly a bright and happy team and willingly attend to many unpleasant jobs frequently each day. The attractively decorated pastel wards and corridors are shining with cleanliness and each patient receives extra care and there is obvious evidence of great activity. A visitor (and I was there for 2½ hours) does not see or hear many of the people and machinery responsible for the loveliness and efficient running of the Home.

A Growing Work.

The Venerable J. Bidwell, retired from parish life, is now Chaplain of the Home. He remembers having the privilege of visiting the Home within a week of the opening ceremony. It then consisted of a small cottage with accommodation for six patients. One of the first patients was a parishioner from St. Clement's, Marrickville. The then Rector, Archdeacon William Martin, asked Archdeacon Bidwell to visit her, and minister to her. The memory of that afternoon's visit still lives with him and he felt

The Australian Church Record, September 12, 1957

The Home of Peace, Petersham, is fifty years old this month. It is one of the finest works of mercy carried out in the Diocese of Sydney. The following account was written by a "Record" correspondent.

complaint, of death and life beyond." Both agreed it was best to tell the patient. "Many people have pieces of business to attend to," added Deaconess Hall, "and appreciate knowing that their end is near, for this reason alone." She gave a typical recent example:

"A young man of 28 years with a wife and five children was eventually told by Matron Claydon that he would not recover. He realised he must provide for his family, and the day after his affairs were put in order he passed away."

"But," continued the Deaconess, "people are so responsive to help at a time like this and will listen to the message of the Gospel although some remain discontented to the end and refuse to accept the gift of salvation."

As the Deaconess was speaking I was thinking—this is a Home of Peace. Certainly there is a peaceful atmosphere but what about these patients themselves, so I asked "What percentage of your patients really find peace of heart?" and without hesitation the Deaconess replied 90% die with peace and with belief in God." The Matron's nod indicated her entire agreement. The Deaconess has been here for seventeen years and she should know.

As I left and looked again through the gates and beyond to the colourful gardens and ordered lawns I was reminded of the secret of this place of quietness and confidence—a tall graceful white pillar of cloud had positioned itself behind the buildings and I thought of the Hebrews going out from Egypt into the unknown but in and under the mighty protection of God—the pillar of cloud by day and the pillar of fire by night.

Men and women come here to die!

£54,000 FOR HISTORICAL CHURCHES FUND.

The fourth annual report of the English Historic Churches Preservation Trust records that £54,043 was received by the Trust during 1956. The Trust, which was formed in 1952, is seeking to raise £4,000,000 by the end of 1962.

Up to the end of last year the Trust had received in gifts and promises £485,000.



THE HOME OF PEACE

★ The Book Page ★

Under the general editorship of Dr. Leon Morris

Fundamentalism and the Church of God. By Gabriel Hebert. S.C.M., 1957. Pp. 156. Eng. price 15/-.

"Fundamentalism" has for long been a kind of theological swear-word. Critical scholars have been all too ready to damn its advocates unheard, and, for example, even such great scholars as Dodd and Bruner have been content to repeat the allegation that the fundamentalist idea of inspiration is that of mechanical dictation. It is refreshing to find a critical scholar who has taken the trouble to read some conservative literature. This is a serious study of conservative evangelicalism from the pen of a not unsympathetic critic. The temper of the book is admirable.

Fr. Hebert has rendered conservatives the great service of letting them see how they appear to others. He offers criticisms which will provoke thought. He suggests, for example, that the concept of truth held by conservatives is too materialistic, and again, that men of this school have not paid sufficient attention to the living out of the Christian life after conversion. He accuses them of a sectarian spirit, and much more. Such criticisms will have to be faced by evangelicals, and we are indebted to Fr. Hebert for making them so courteously.

Yet it must be said that it is unlikely that this book will have the effect on conservative evangelicals that its author would wish. Fr. Hebert seems imperfectly informed in some matters. His range of quotations from conservative writers is not large, and it is curious that in a book of this character there is for example, no discussion of B. B. Warfield's views, and only one mention of F. F. Bruce. Despite our author's efforts to avoid misrepresentation evangelicals will not find it easy to recognise themselves. Presumably the longish digest of a Swedish novel (pp. 103-116) is meant to criticise something like the evangelical position. But it is simply not true that Fridfelt is anything like a typical evangelical of to-day. This section of the book is really most unfair. A further major criticism is that Fr. Hebert does not really grapple with issues which seem important to those he opposes. For example he admits that the original fundamentalists were justified, for "they were confronted with real heresy" (p. 78) in the dominant liberalism. But the case is different now, for "both sides hold the orthodox faith" (p. 13). Many will doubt whether the critical scholars and the fundamentalists are really in such close agreement. But, even if this be accepted, Fr. Hebert does not show how a reversion to "real heresy" is to be guarded against on the view of inspiration he espouses.

Yet for all that the book is a genuine attempt to understand and talk with conservatives. It is to be hoped that it is the harbinger of a better day. —Leon Morris.

Letters to the Seven Churches, by William Barclay. S.C.M. 1957. Pp. 121. Eng. price 8s. 6d.

The author has an admirable purpose: to take the book of Revelation, which is so often "abandoned... as being almost completely unintelligible, or has become the happy hunting ground of religious eccentrics" and to show that at least a portion of it—the Letters to the seven churches of

Asia Minor—is "not only intelligible but highly relevant to our modern situation."

But the achievement falls somewhat short of the aim. True, the letters to the seven churches become both intelligible and interesting in these pages by means of a wealth of background information about life in the cities of Asia Minor. But the historical facts, which would have been worked up by a Werner Keller into a vivid, perhaps sensational picture of life in Ancient Times, have been set down in a flat, over-simplified manner, reminiscent of a school text-book.

The devotional side of the book seems equally lacking in interest and depth; in fact, most of the spiritual lessons strike one as true but trite. For instance, "The Christian is the man who is for ever pressing towards a goal. But the end of the struggle makes it worth it all."

Dr. Barclay's book would find its greatest usefulness in schools and Sunday schools providing as it does a well-stocked first introduction to the early chapters of Revelation. —Barbara E. Thiering.

Onward Christian Soldiers. A Life of Sabine Baring-Gould, Parson, Squire, Novelist, Antiquary. 1934-1924. By William Purcell. Longmans, 1957. Pp. 188. Aust. price 26/-.

The subject of this biography was a man of unusual versatility. His interests were diverse and various; he might have attained eminence in a number of different fields. As it was, he remained all his life an enthusiastic and accomplished amateur; an antiquarian and archaeologist, a diligent editor of folk songs and composer of popular hymns, an author and novelist.

He achieved notoriety by marrying a millgirl (after sending her away for two years for grooming and training); but his more enduring achievement was in the field of popular hymnology (the title of this study is his best known hymn).

This is a readable though pedestrian biography. It lacks distinction of either language or scholarship, but its subject compensates in some measure for the deficiencies of style. —S. Barton Babbage.

Our Church in Australia, by G. B. R. E. Vic. Jan. 1957. 18 pp.

A brief outline of the Story of the Church of England in Australia, written primarily for Sunday School teachers and youth leaders! A good outline of the growth and organisation of the Church from 1788.

God offers Health, Forgiveness, & Heaven, by the Rev. "Pat." Walker. This 8-page booklet should be of real service to all who minister to the sick and bereaved. These messages for funeral occasions are clear and helpful.

Unharmful Combat, by A. J. Dyer. Price 6/6.

The story of the Peace Expedition of 1933 to investigate the killing (at Caledon Bay in Arnheim Land) of five Japanese, and one constable sent to investigate. Its strange and melodramatic conclusion. A timely message in helping to understand the Aborigines. Should be read by all Australians. —C. B. G. Chambers.

The Marechale, by Winifred M. Pearce. Oliphants, 1956. Pp. 96. Eng. price 4/6.

Young readers for whom The Marechale is written, can enjoy well-written Christian biographies which at the same time teach spiritual principles and essentials of Christian living by means of the way in which God has used men and women in the past.

However, the story of Catherine Booth's childhood as a daughter of the founder of the Salvation Army and her establishment of the Army on the Continent, while simply and accurately told, is so objectively recorded that not the slightest emotional response is evoked. For the greater part the reader moves from meeting to meeting, certainly impressed by the successful missions with their large numbers and many conversions, but without being taken backstage to share the Marechale's burdens, triumphs and despairs. She does not come to life as a human person but is quite unrelated to the young reader and, one might say, too pious to arouse interest.

—Nancy Pratt.

Wilfred Grenfell, by A. R. Evans. Oliphants 1954. Pp. 96. Eng. price 3/6.

Written for children, this is a brief but good biography of the great pioneer medical missionary to Labrador. It is easily read, and may be recommended as a suitable Sunday School prize-book, especially appropriate to the 8-12 page group. The story is well told, although there is, on occasion, rather too glib a presentation of the idea that "everything always works out for the best." But this is only a "soft impeachment" for the story as told does serve to introduce children to something of the stern realities of the mission field, as against the all too prevalent "glamorised" view, and is a good testimony to the power and modern relevance of a faith in Christ. Certainly, Grenfell's exploits and experiences are told in a manner likely to evoke sympathy, admiration and inspiration.

—A. Mason.

Early Will I seek Thee, by Eugenia Price. Pickering and Inglis, 1957. Pp. 185. English price 12/6.

St. Augustine's oft quoted longing of the heart and its restlessness in non-attainment, is reiterated by Eugenia Price in this extremely helpful book. To the young Christian who has become static in the Christian life, it can be recommended with confidence. There are so many people who are called into a new life and the newly awakened seed dies for lack of nurture. Miss Price clearly indicates the new steps which lead on to growth and enrichment. Again and again one finds the affirmation of one's own half-formulated conceptions, the expression of what is known in essence, brought to the surface and clarified.

To both the novice and the mature Christian there is, in this book, an abundance of material for meditation. The writer, having received royally, realises the necessity of taking God at His word, and seeks to lead others into this same state of receptivity. She seeks to lift hungry and longing hearts out of their dissatisfaction into a sense of peace, to recapture the gladness which was man's inheritance when God's image was unbroken in him.

Our longing is a response to the longing of God, and the yearning is only assuaged when we are willing to pour it out to Him in prayer and complete surrender. —Hilda Kent.

The Australian Church Record, September 12, 1957

The Beatitudes No. 2

LIVING THE SERMON ON THE MOUNT

"And when He was set, His disciples came unto Him; and He opened His mouth, and taught them, saying,"

(St. Matthew 5. 1, 2.)

He sat in the mount in deep stillness, in a holy silence. His disciples stood around Him, listening for what He was about to say to them.

The greatest experience that we can have on earth is when the Son of God calls us to Him on the mountain, when He separates us from the crowd, and brings us into His closer, deeper fellowship. Come, come, climb aloft! Not to some height of spiritual pride which you have your-

self chosen, but to the height of the Mount of God—into the solitude with God, to be alone with Him; as Moses again and again ascended Horeb to meet God, until the cloud hid Him from sight. We are the children of the New Covenant, but also for us it is important for the Lord, in His divine way, to speak to us. There are men, even servants of God, who through toil and business for God have no ear, no time for Him, who know nothing of the little room on the mountain top with Him, nothing of the hidden hours with Him. They fear solitude. Disciples of Jesus must at the beginning of their course learn to climb the mountain with Him in order to be able in stillness and solitude to listen to His word.

Let us come close to Him! Our relation to Him must become ever deeper, ever more trustful, so that He may be able to say to us also, "Ye are my friends." Friends who long for nothing more than to know and do His will. This is the purpose of the sermon on the Mount. Here the Son of God explains the law of the Kingdom to His own according to the commission of His Father. It was His His speech from the throne, His coronation speech. So it differed profoundly from the words of God on Mount Sinai. The Old and the New Covenant! The Old Covenant begins with the thunders of judgment. Here the first word which the Lord allows to pass His lips is "Blessed."

When the Lord opened His mouth it was a deed, an event. He never opened His mouth without each word being a deed. How often have we opened our mouths thoughtlessly to powerless and ineffective words, which come from our own hearts—violent, angry, passionate, untrue words. And then the superficial, unprofitable words, which make no contribution but only waste our powers! O that we might only open our mouths at the command of God, so that our mouth, this powerful weapon, may be consecrated and hallowed to Him, as was the mouth of Jesus.

When the Lord teaches us, an inner change in our being is the result. Following His teaching we shall be changed, we shall become an expression of His divine teaching, a letter

Second of a series of brief devotional studies on the Beatitudes by Mother Eva of Friedenshort, translated for the "Church Record" by Bishop C. V. Pilcher.

of God to the world. We shall not merely speak of the Sermon on the Mount, we shall live it. Our very life shall be a living exposition of the Sermon.

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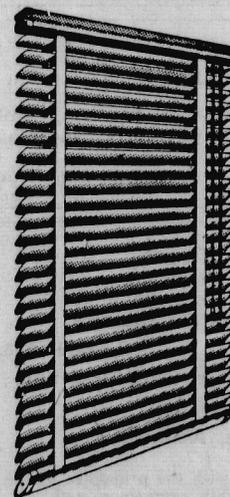
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House of Refuge

A DESCRIPTION OF THE VIENNA BIBLE HOUSE DURING RECENT EMERGENCY

By Mr. A. L. Haig, Bible Society Secretary for Europe.

Following increasingly alarming reports from Hungary a stream of refugees began to flow into Australia in November.

Public and private interest in Austria became more and more absorbed by the happenings in Hungary and especially by the need to care for the tens of thousands of homeless men, women and children—though young men predominated—who were flooding into the land, in many cases exhausted and despairing.

Before long all public buildings in Vienna and in the country around—barracks, schools, halls, Churches—were crammed with these people in need, and at one time many who could find no shelter were spending their nights in the parks and streets of Vienna. The railway stations also were full of refugees who had nowhere to go.

In view of the emergency it was decided to allow refugees to spend the night in the Vienna Bible House, and twenty-five or more people were put up each night. At first they had to lie

on straw filled sacks, later it was possible to supply mattresses.

The refugees who came to the Bible House were mostly those who were waiting for the documents needed before they could travel to England, America, or elsewhere. Morning and evening they were provided with a modest breakfast and supper. At Christmas the Bible Society staff and their families determined to give them a real Christmas party. A Christmas tree was decked out with decorations and candles. First a talk on the meaning of Christmas was given by a Hungarian theological student, followed by prayers and a carol. Then the presents were distributed. Simple though the little service was, many were deeply moved and eyes were wet. Some of the younger ones had never had such a Christmas celebration, while others had not celebrated Christmas for many years, some for fear of Communist spies, and some influenced by the atheistic atmosphere of a Communist state. The loving care of these refugees in the Bible House was made possible by the self-sacrificing work of Mr. Uhl, his family and the Bible House staff, and by the gifts of friends in England and elsewhere.

During these weeks the whole available stock of Hungarian Scriptures was circulated, approximately 20,000 copies, and it was often deeply moving to see the eagerness with which these people accepted and read God's Word.

SCHOOL FOR CHURCHWARDENS

Following close upon the recent Clergy School comes the School for the Churchwardens of Sydney Diocese. This school will be held at "Gilbulla" on the week-end of September 27 to 29. The Primate of Australia will be present and address the wardens.

The school is primarily for the many new wardens in the Diocese and for those who have not previously attended one of these week-end conferences.

The work of the laity in the Church of England is being extended and increased and leading laymen feel it is most important that adequate training is given to church officers. The accommodation at "Gilbulla" is limited and immediate application is essential. Such applications should be made to the chairman—Mr. Trevor Moon, and the address is 18 Hollis Ave., Eastwood, Sydney.

The Australian Church Record, September 12, 1957

CITY OF SYDNEY EISTEDDFOD 1957.

BIBLE READING CONTEST.

In March last the Australian Council for the World Council of Churches, Roseville-Lindfield Branch, approached the City of Sydney Eisteddfod with the request that a Bible Reading and Recital Contest be included in the 1957 Eisteddfod, and the Eisteddfod Council gave its approval to such inclusion.

The Roseville-Lindfield Branch first proposed prize money of five guineas, but the Burwood-Croydon-Strathfield Branch was also interested and increased the prize money to 10 guineas, seven guineas being awarded to first prize and three guineas to the second prize.

The interest on the part of competitors has been unusually wide, a total of 120 entries being received from competitors ranging from 10 to 45 years. It therefore became necessary to divide the Contest into Adult and Juvenile Divisions; the former being 17 years and over and the latter 16 years and under.

The originators of the plan, the Roseville-Lindfield Branch, made a further donation of £4 4s. to provide prizes for the Juvenile Division, and the Eisteddfod Council decided that the winner of the first three places in the Juvenile Division should be eligible to compete in the Senior Division with the possible prospect of gaining places of honour in that also.

The Contest will be judged throughout by the Chief Speech Adjudicator, Mr. Campbell Howard, Senior Lecturer at the New England University, Armidale.

The Juvenile Division will be judged in C.E.N.E.F. during the forenoon of Thursday, 26th September, and the Adult on the afternoon of Saturday, 28th September, in the same Auditorium.

The Eisteddfod Council feels that a wide interest will attach to these two contests and looks forward to a good attendance by all interested in the religious training of young people.

FRESH AUSTRALIAN LINK WITH HONG KONG.

The Australian C.M.S. are about to send to Hong Kong as missionaries the Rev. and Mrs. H. J. Butterley. Mr. Butterley will become Chaplain at St. Stephen's College, Stanley, Honk Kong.

Mr. Butterley, who has been General Secretary of the Tasmanian Branch of C.M.S. since 1954, was formerly in charge of the Parish of Mascot, N.S.W.

The beautiful colony of Hong Kong has become the scene of a tragic problem—the refugee problem, and of all the problems that face the Church and Government there, this is the greatest and, as it seems, the most insoluble. And yet it must be faced; it is impossible to ignore it.

When Communism came into power in China in 1949, the influx of one and a half million refugees to Hong Kong resulted in desperate overcrowding and unemployment. To-day, a population of nearly three million is concentrated in the cities of Hong Kong and Kowloon, more than twice the population of ten years ago.

PERSONAL

The Bishop of Warrington, the Right Rev. Charles Claxton, passed through Sydney this week on his way back from New Zealand to England, and preached in St. Andrew's Cathedral on Sunday last. The Bishop, who is Suffragan to the Bishop of Liverpool, is Vice-Chairman of the Church of England Youth Council.

We are glad to know that the Rev. Alan Cole has recovered from his recent tonsil operation and will begin lecturing at Moore College next week. Dr. Cole will preach the Synod sermon in St. Andrew's Cathedral, Sydney, on September 30.

The Archbishop of Sydney has recently had to cancel a number of engagements because of an attack of influenza. We are glad to know he is recovering.

We are sorry to know that Miss S. A. Plumb has been ill in Prince Alfred Hospital for some weeks. We understand she is on the way to recovery. Miss Plumb was for many years secretary of the Australian Nurses' Christian Movement in Sydney and is a regular worker in C.M.S. House.

Dr. L. E. Lyons, Lecturer in Chemistry in Sydney University, returned last week from his leave of absence in the United States where he was lecturing at Harvard University. Dr. Lyons is a member of the Committee of Moore College and of the University Halls of Residence.

As we go to press we learn with deep regret of the death of Canon L. S. Dudley, until recently Warden of Christ College, University of Tasmania, and formerly of Sydney and a C.M.S. missionary in India. We offer our sympathy to his family.

NEW CHURCH FOR YARRA BAY.

The new church of St. Andrew at Yarra Bay, Sydney, was opened by Bishop Kerle in the absence through illness of the Archbishop, on Saturday, August 31. It is a beautiful church of unusual design. The former building, itself only a few years old, was destroyed by fire last year. The founding of this church was the outcome of the work done by the Home Mission Society in the unemployed camp of Happy Valley during the depression years. The old Happy Valley Church now serves as the Sunday School Hall of St. Andrew's, Yarra Bay.

PRESBYTERIANS HAND OVER IN THAILAND.

The Presbyterian Church in the U.S.A. has ended 130 years of missionary activity in Thailand by turning over all its property to the Church of Christ in Thailand. Included in the transfer were churches, major medical establishments and agricultural training facilities. The 69 Presbyterian missionaries in the country will become fraternal workers under the direction of the Thai Church.

The Presbyterian Church will continue to contribute \$370,000 to the Thai Church each year, the amount of the present missionary budget. The development in Thailand marks the fifth time in recent years that the Presbyterian Church of U.S.A. has turned over an entire mission field to the indigenous church.

The Australian Church Record, September 12, 1957

BISHOP GOUGH TALKS ON EVANGELICAL LIFE

The Festival of Britain and the Billy Graham Crusade were the two major landmarks in Evangelical life in England in recent years, said the Bishop of Barking, the Rt. Rev. H. R. Gough, during his recent visit to Sydney and Melbourne.

Bishop Gough, who came at the invitation of the Archbishop of Sydney, spoke three times at St. Andrew's Cathedral, Sydney, as well as at many other meetings in the city.

He gave a series of addresses at the Diocesan Clergy School at S.C.E.G.G.S., Moss Vale.

On several occasions Bishop Gough referred to the increasing Evangelical influence in church life generally in England. In that connection he particularly noted two events, and said:

"In 1951 there was the Festival of Britain during which a whole month of missionary demonstrations and evangelistic services was arranged in London.

"Dr. Sangster and others took part in the preaching of the Gospel. The Saturday evening crowds grew so large that we moved from the Methodist Central Hall to Westminster Abbey, and it was my great privilege to deliver two of the final addresses.

"It was an unforgettable sight those evenings, as I made my appeal for dedication to Christ, to see people coming from all parts of the Abbey to the chancel to stand near to the place where our Queen was crowned, and give themselves to the Saviour.

Dr. Graham.

"Then, in March, 1953, we heard that Dr. and Mrs. Billy Graham were in England on holiday. At that time he was largely unknown to the Christian people in England, and we heard various reports about his work. About 700 ministers and laymen

accepted an invitation to meet Dr. Graham in the Anglican Church House in Westminster.

"We must ask this man to London," was the determination in many of our hearts," Bishop Gough continued, and the Evangelical Alliance helped to sponsor the invitation and initiate a crusade committee.

"You will know something of the results.

"It was certainly the greatest experience of my life. London was stirred as never before; everyone was talking about God. It was so easy to speak about spiritual things, and our traditional reserve was broken down. Visitors to England noticed a difference in our attitude, while Billy Graham's influence with the Press, in particular, was immense. The newspapers which commenced with a campaign of abuse, presently turned strongly in his favour.

Does It Last?

"But now, you say, does his work last? I can assure you that it does. In London I am still constantly meeting people who were converted in those meetings. Many who come for confirmation, many church officers, many ordinands, date their new spiritual life from that time.

"By and large, the work of God through Dr. Billy Graham has stood the test of time.

"We can humbly thank God that the tide has turned. Congregations are increasing, and conversions are taking place in large numbers. The spiritual climate in England is vastly different from what it was years ago."

CATHEDRAL SERVICE FOR INSURANCE OFFICERS.

St. Paul's Cathedral, Melbourne, was filled last month for the first service ever held there for Insurance Officers and their families.

The service promises to become an annual event.

Guest preacher at the service was the Rev. C. T. F. Goy, former Moderator of the Presbyterian Church of Victoria, and special prayers were offered by the Rev. C. K. Daws, President of the Victorian Methodist Conference.

The service followed that of Choral Evensong, conducted by the Precentor, the Rev. G. W. A. Kircher, while the lessons were read by Mr. Huntley Walker, President of the Victorian Insurance Institute, and Mr. M. Heale, President of the Australian Incorporated Insurance Institute.

SYDNEY CLERICAL PRAYER UNION.

Next Meeting:
11.30 a.m., Friday, 20th September.
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All Clergy invited.

The Australian Church Record, September 12, 1957

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CHRIST COLLEGE, University of Tasmania. Applications are invited for position of Warden in Priest's Orders. Closing date, Oct. 14. Details from Bishop of Tasmania, Bishops Court, Hobart.

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Presbyterians Support Moderator on Billy Graham

The Life and Work Committee of the Presbyterian Church of N.S.W. has sustained the action of the Moderator, the Rt. Rev. E. H. Vines, in supporting the proposed visit to Australia of Dr. Billy Graham.

Mr. Vines told the committee of the meeting of leading churchmen called to invite Dr. Graham. He said that he and other Presbyterians had attended in their official capacities, but had made public statements that there was no mandate to commit the Church to the invitation; the form of the "invitation" issued by the second meeting was specifically amended to leave the final confirmation in the judgment of the Assembly. Mr. Vines said he had nominated the Rev. Dr. Malcolm Mackay and the Con- venger to be Presbyterian representatives on the Interim Committee which had been formed. While differences of theology and methods obviously existed between himself and many others, and Dr. Graham, these were not satisfactory reasons for our Church refusing to be associated with what was clearly a work of God, and he had expressed himself accordingly; he believed that in due time the Assembly would uphold the views he had stated.

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DEATH OF NOTED R.C. SCHOLAR

The death has occurred in London of the Rt. Rev. Monsignor Ronald Knox, one of the most noted Roman Catholic scholars of the day, and famous for his recent translation of the Bible.

Mgr. Ronald Knox was the fourth son of a former Anglican Bishop of Manchester, the Rt. Rev. E. A. Knox, and by gaining a first Eton scholarship he began a series of scholastic successes which culminated in a first in Greats at Oxford.

Upon graduating, he was appointed to a fellowship at Trinity College, and, after his ordination in 1912, was appointed Chaplain at Trinity.

In 1917 he resigned, and was received into the Roman Catholic Church, in which he was ordained in 1919.

He returned to Oxford seven years later as Chaplain to Roman Catholic students there, and he remained there until 1939 when he was commissioned to translate the Bible.

He was the author of a number of books, including six detective stories.

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
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The need to keep Church buildings in good repair has been emphasised by the Bishop of Wangaratta, the Rt. Rev. T. M. Armour.

The Bishop, writing in the current Diocesan "Witness," says:

"I know how difficult it is to maintain Church buildings where the congregations are small and the surrounding population sparse and scattered. In spite of those sometimes local difficulties, I feel that, generally, insufficient care is being exercised in the maintenance, and upkeep of Church buildings.

"In the past some of our buildings have been allowed to fall into disrepair until the stage is reached when the only solution seems to be to pull them down irrespective of the fact that there is not sufficient finance to replace them.

"Lack of painting and of renewal of fabric have reduced some of our church buildings to a dismal and disheartening appearance. It is not easy to feel the inspiration of worship in a Church where the evidence of neglect is apparent.

"A well-kept Church, in surroundings which suggest care and attention, makes a silent appeal to all who enter."

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