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Personal

The Archbishop of Sydney and bishops of the Province of New South Wales will consecrate the Reverend R. E. Davies, Warden of St. John's College, Morpeth, to be assistant bishop of Newcastle on Tuesday, June 7, at 10.30 a.m. in St. Andrew's Cathedral, Sydney.

The Reverend and Mrs. Laurence Pullen and family returned to Sydney by air on May 3 from South India for furlough. Mr. Pullen has been in poor health.

The Reverend Barry Skellett, locum tenens at St. Stephen's, Newtown, Sydney Diocese, has been appointed curate at Christ Church, Gladesville.

The following appointments have been made in the Diocese of Melbourne:

Rev. V. G. Carver, Th.L., from Christ Church, Essendon, to Holy Trinity, Hampton.

Rev. D. B. Warner, B. Comm. Th.L., from Eltham-cum-Panton Hill to Ringwood.

Rev. John Davies from Taralga (Canberra-Goulburn) to Dromana-Rosebud.

Rev. J. Newton Bagnall, Th.L., from Quirindi (Armidale) to Christ Church, Geelong.

Rev. J. S. Drought, M.C., B.A., to New Guinea (relieving).

Rev. B. Ashworth from St. Mark's, Camberwell (assistant) to Dandenong (assistant).

Rev. P. J. Harradence, Th.L., from St. Columba's, Hawthorn, to Melbourne Diocesan Centre.

Rev. R. A. Low, Th.L., from Emanuel, S. Oakleigh, to Holy Trinity, Surrey Hills (locum).

Rev. C. V. Mackay, Th.L., from Holy Trinity, Coburg (assistant), to Glenroy (assistant).

Rev. W. C. F. Nellor, Th.L., from St. Margaret's, Caulfield, to Melbourne Diocesan Centre.

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THE AUSTRALIAN

CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24 No. 10

MAY 26, 1960

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Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Successful clergy school for Sydney

One hundred and forty clergy of the Diocese of Sydney gathered at Moss Vale for their annual Clergy School from May 9 to 13.

The school was held at Tudor House School, where most of the clergy were accommodated. The remainder stayed at the Bush Church Aid Society's hostel at Bowral.

BISHOP NEILL'S ADDRESS

The highlight of the School were the three addresses of Bishop Stephen Neill, Editor of World Christian Books. Bishop Neill is visiting Australia to give the Moorehouse Lectures in Melbourne.

Bishop Neill's subject was the Holy Spirit in the Old Testament, the New Testament and the life of the Church.

He said that the Old Testament put comparatively little emphasis on the Holy Spirit, and when He was mentioned He was thought of as an influence who produced "mighty works," as at Mount Sinai.

The story of Elijah's experience at Horeb, where the Lord was not in the wind, the earthquake or the fire (1 Kings 19) is a turning-point in the Old Testament understanding of the Holy Spirit.

The truth is that "the Spirit was not yet, because that Jesus was not yet glorified" (John 7.39). He existed, of course, but as He is pre-eminently the Spirit of Jesus (Acts 16.7, R.V.), He was not active to the same extent as He was after Pentecost.

This explains why He is so seldom mentioned in the Synoptic Gospels, which have an Old Testament atmosphere. The Spirit was physically manifested at the baptism (Luke 3.22), in the Old Testament manner.

Spiritual gifts

Our Lord mentions Him very seldom because His hearers would interpret His teaching on the subject in the wrong way. So when He taught He did not mention the words "Holy Spirit" (Luke 11.20), though that is what He meant, as the Church realised later (Matt. 12.8).

The danger was, therefore, that the Spirit would become identified with the violent and abnormal, e.g., speaking with tongues. The greatest contribution of St. Paul to the Church was to show

the real significance of the Holy Spirit.

He acknowledged that he spoke with tongues himself (1 Cor. 14.12), but the crucial test is whether the speaker could control the spiritual impulse (1 Cor. 14.32). If so, the spiritual gift was from God, who is the God of order.

All ministries of the Church are spiritual and the gift of the Spirit is always ethical (1 Cor. 13).
At times, St. Paul seems to identify the Spirit with the risen Christ (Romans 8.9-11). But they are not the same. The Spirit activates, but Christ is the norm. The Spirit is behind us, urging us on to Christ, and Christ is the goal (Col.3.10).

Spirit in the Church

In St. John's Gospel our Lord points out that He and the Spirit cannot minister together; it was expedient that He go away. But at every point of chapters 14-17 the Paraclete's ministry is related to that of Christ—His ministry is unoriginal, nothing is brought to light by Him outside the framework of Christ's life and teaching.

The Church is the body of Christ, and the Spirit is the life of the body. "Where the Spirit of the Lord is, there is liberty"—the life of the Church is one of freedom and creativity.

Baptism is associated in the New Testament with the gift of the Spirit, and confirmation is therefore best thought of as a strengthening of that gift. The best age for confirmation is about 16, as then Holy Communion is seen as not a mere personal act of piety, but as a reconstitution through the Holy Spirit of the militant body of Christ.

Holy Communion derives its meaning from the fact of the Spirit. As Christ is not at present manifest on earth in a localized body, He can only

BISHOP OPENS ADELAIDE HALL



The Right Reverend J. C. Vockler, Bishop Coadjutor of Adelaide, opening the Charles Beaumont Howard Hall, Adelaide, on May 8. From left to right: The Reverend Colin Tunbridge (assistant curate), the Reverend Lance Shilton (Rector), the four churchwardens of Holy Trinity, and Bishop Vockler.

Opening of new hall at Holy Trinity, Adelaide

The opening and dedication of a new £12,000 building at Holy Trinity Church, North Terrace, Adelaide, marked an important step forward in the life of this pioneer church.

When it was decided to go ahead in faith with plans for the new building, the congregation had just finished paying for the installation of a new gallery in the church.

This had become a necessity because of greatly increased congregations.
When the new building was opened on Sunday, May 8, by the Bishop-Coadjutor of the Diocese, the Rt. Rev. J. C. Vockler, all the finance needed had been provided.

£6,000 was covered by gifts and £6,000 in interest-free loans.

The new building, a two-storey one, provides an attractive fellowship room for group meetings, which can be divided into two choir vestries.

At the front are offices for the rector, curates and wardens, and an upstairs flat for the vergers.

Graham Crusade

Inset in the wall of one of the offices is the tombstone of the first chaplain of the church, the earliest in the State. He was Charles Beaumont

Howard, after whom the new building is named.

Mr Howard was the incumbent of Holy Trinity from 1836 to 1843. He died at the age of 36 after a hard struggle to establish the infant church in the colony.

Since the Billy Graham Crusade a year ago, congregations have increased and large groups attend the various group activities.

The Wednesday night Bible

APOLOGY!

We apologise for the delay in publication of the last two issues of the "Church Record," which was caused by an industrial dispute affecting our printers. We expect future issues to appear on time.

Official Guests

Other youth groups meet in the parish hall.

Although the weather had been wet and blustery all the week, Sunday was fine for the opening service and a congregation of 450 gathered in the church to hear Bishop Vockler's address.

Bishop Vockler and the rector, the Rev. L. R. Shilton, met the Lieutenant Governor, Sir Mellis Napier, at the door.

Sir Herbert and Lady Mayo were also official guests. Sir Herbert laid the foundation stone of the new building.

Prayers of dedication and hymns were followed by Bishop Vockler's address on the need to take the faith we enjoy to the people outside the Church.

The choir then led the procession to the door of the new offices and the bishop dedicated each of the rooms.

The mind of God

The New Testament makes clear that the history of the Christian Church will frequently be a history of declension from the truth. It is predicted that in the latter times false prophets will arise to lead away many, and Christ foretold that many would say, "Lord, Lord," who had no real knowledge of Him. Looking back over the 2,000 years that have elapsed since the New Testament was written, it is seen that these predictions have been amply fulfilled. Church history makes plain the constant tendency to depart from the truth.

We need not expect that our own Church of England will be exempt from this tendency. The only effective safeguard against it is prayerfulness and firm adherence to the impregnable rock of Holy Scriptures; for God's Word alone stands unshakable.

Divine Providence has given to the church aids to steadfastness, in the ancient creeds, and in the Confessions of the Reformation period. These documents are valuable because their faithfulness to Scripture has been vindicated in the experience of generations of churchmen. It is because they conform to Scripture that they are valued and approved.

In a sermon preached in Cambridge, as reported in a recent issue of the "Church Record," the Dean of St. Paul's Cathedral (the Very Reverend W. R. Matthews, D.D.) has drawn attention to the sad state of the Church of England at the present time, in that the mind of the church no longer conforms to the 39 Articles — the Church of England's own Confession.

Assent to the 39 Articles is required of every clergyman ordained in the Church of England or instituted to the cure of souls. But the Dean implies that for most clergy this assent is given "with reservations, hesitations and sophisticated accommodation." There can be no doubt that assent so given is morally deleterious to the clergy who sign their names to the Articles in this spirit.

The remedy which the Dean proposes is an amazing one. He calls for revision of the Articles, in order that they might conform more closely to the mind of the church. Such a statement reflects very clearly and distressingly the relativism of modern thinking, in which all absolute standards are denied. In no previous age could it ever be thought that the Articles should reflect the mind of the church; but rather

that the mind of the church should conform to the Articles while the Articles themselves should reflect the mind of God as He has made it known to us in Holy Scriptures. It is true, as the Dean says, that the Articles no longer represent the mind of the church. But the solution for this unhappy situation is not to be found in revision of the Articles, but in revision of the mind of the church. The Articles should only be revised if they are proved to lack conformity with the mind of Scripture. But this will never be so; as their Scriptural character has been established times without number, in the centuries that have elapsed since they were formulated.

The Dean calls for the replacement of the present Articles by "a statement of our message, to which we could assent... with glad enthusiasm and uplifting of heart." Evangelicals already are able to do this with regard to the 39 Articles; and so will every other person who is anxious to conform his mind to the unchanging word of Scripture.

The Dean further objects to the Articles because they are what he calls "moderate Calvinism." That the Articles have this character is not surprising, in view of the fact (as affirmed by Dr Griffith Thomas in his "Principles of Theology," p. 243), that "the English Reformers were all what is understood as Calvinists, and, indeed, until the time of Archbishop Laud no other doctrine was known in the Anglican Church." The Dean, however, would have done better to have pointed out the doctrines to which he objected, rather than to have "labelled" them with a term so widely misunderstood these days. "Labels," when not carefully defined, obscure rather than elucidate.

The 39 Articles are to be valued and preserved because they state clearly the great doctrines of Christianity — in particular, the sovereignty of God, the deity of Christ, the sufficiency of Scripture as the ultimate standard for faith and doctrine, the substitutional satisfaction which Christ made for our sins, total depravity and inability of man through original sin, and justification only on account of the merits of Christ through faith.

It would prove very profitable for clergy and laity alike if more time and effort were given to reading, understanding, and comparing with the teaching of Scripture the Articles of our own church.

Suicide—Symptom of a Despairing age

(By the Very Reverend S. Barton Babbage, M.A., Ph.D., Dean of Melbourne and Principal of Ridley Theological College.)

The terrible and sinister disease of suicide is spreading. The modern epidemic is a symptom of the moral and spiritual disintegration of our age. It can only be arrested by a rediscovery of God and by a rebirth of faith.

It was T. G. Masaryk, founder of the modern state of Czechoslovakia, who gave detailed attention to this particular problem.

Masaryk maintained that suicide became a social illness in modern society when unbelief and scepticism, intellectual confusion, and moral uncertainty drove out the former firm faith in God.

A person decides to die, he said, because he has lost the meaning of life.

That is the basic and fundamental explanation.

Child suicides

The external immediate causes, the physical and economic hardships, family tragedies and the like, important as they may be, are not the ultimate factors.

Under the same external circumstances a spiritually balanced person can resist. He has moral vigour, and he energetically strives to overcome his personal and intellectual problems, whereas the sceptical mind sinks in despair.

"The statistics of suicide," says Masaryk, "form an arithmetical table of this mental, and, at the same time, moral and physiological sickness."

"In Europe and America the average number of suicides is about 100,000 a year, the increasing number of child suicides being especially characteristic."

"For the benefit of those who are impressed only by big figures, we may say that, in ten years, one million, and in fifty years, five million, people do away with themselves."

Judas Iscariot

"What are we to think," he adds, "of a society, of its organisation, of its humanity, if it can look on these things with indifference?"

These words are challenging. They gain, however, a further poignancy when it is recalled that his son, Jan Masaryk, Foreign Minister of Czechoslovakia, took this same way of escape after the Communist coup d'état in 1948. He ended his life by suicide from a fourth-storey window.

Suicide is a consequence of despair.

The classic example is Judas Iscariot. He had basely betrayed Jesus Christ. He may have been moved to his foul act of treach-

ery by bitter disappointment; by the fact that Jesus of Nazareth was proving a very different kind of Messiah from popular expectation; or, on the other hand, his act may have been due to common sordid greed. Whatever the motive, the deed was done.

But then he saw that his act was leading to consequences far more terrible than ever he had imagined. He saw the hideous reality of the Cross looming ahead. He saw Jesus of Nazareth was doomed.

Fear of death

Judas was overcome with anguished remorse and bitter despair. He hurled the tainted silver at the feet of the priests and went and hanged himself.

Despair is a symptom of our alienation from God.

So also is our feeling of dread and fear.

This is the oppressive sense of feeling uneasy and lost in the universe.

Consciously, of course, men are not afraid, but their actions nevertheless betray the presence of fear. This fear is revealed in anxiety.

Heidegger, one of the foremost exponents of the present-day philosophy of Existentialism says that anxiety is the distinctive element in the present-day life of man.

All fear, and all the efforts of anxiety to remove it, have their final ground in the frightening fact of death.

Not only the ancient Egyptian pyramids, but the whole of our civilisation and culture, are an attempt to evade the inescapable and inevitable fact of death.

God is our home

We seek desperately to conceal and suppress this fear. This is revealed most crudely by the widespread use of chemical narcotics and sleeping draughts; but it is also revealed by the popularity of pleasures which enable us to "kill" time and to forget ourselves. These things are soporifics with which we dope the hunger of the soul.

Another symptom of our pre-

sent distress, in the life lived apart from God, is the feeling of unrest and of longing.

Augustine, that great psychologist of the soul, said: "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee."

We are beginning to understand again the truth of this saying since Jung wrote his book, "Modern Man In Search of a Soul."

His book was based on his psychological studies over a period of 30 years. His conclusions are arresting:—

"Among my patients in the second half of life — over the age of 35 — there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them felt ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

Jung is only stating, on the basis of his clinical experience, what is a fact of common knowledge, that within us all there is a sense of Divine homelessness.

God is our true home, and apart from Him we are lost and lonely.

Healing word

How are we to be delivered from the sense of restlessness and anxiety that oppresses modern society?

The Christian answer is that the healing word of peace is spoken by God in Jesus Christ. Through the Cross of Christ men experience a sense of pardon and peace.

The Christian conviction is that God cleanses the guilty conscience, that He quiets the troubled mind, that He overcomes the divided will, that He casts out the gnawing fear and that He speaks peace to the restless spirit.

And this is the message that alone can save our society from internal decay and moral and spiritual disintegration.

Disunity 'apartheid' —bishop

Churchpeople who adopt the attitude of "we have everything, and we have nothing to learn from any other Church" were criticised by the Bishop of Coventry (the Right Rev. Cuthbert Bardsley) at his diocesan conference at Nun-eaton recently.

How could anyone say that they sacrificed principles by walking along with their Free Church brethren in a Good Friday procession through the streets, in joint services of prayer for reunion, or in common action in social service, all of which was permissible? the bishop asked.

"People have objected to the use of the Cathedral pulpit by men of other religious loyalties than our own, despite the fact that they speak at extra-liturgical services."

"I am astonished and grieved by such lack of charity and smallness of mind."

"But there can be no possible ground for such criticism in the chapel of unity, which will be separate from the Cathedral and run by an interdenominational council."

"Those critics will then be able to listen to leading divines from Churches other than their own without any qualms of conscience, unless they are so imbued with the spirit of apartheid that they cannot bring themselves even to listen to the proclamation of the Word by anybody other than somebody of their own Church."

£1,000,000 A Day For Atheist Propaganda

ATHEISTIC propaganda has the support of one of the most powerful governments in the world to the tune of £1 million a day. Against this the United Society for Christian Literature has £35,300 per year, or about 1/96 a day.

The young African or Asian learns to read in church school, he said, but what does he eventually read?

He reads whatever is available and this usually means either a scurrilous local paper or a Communist pamphlet.

Very little wholesome Christian literature is available to these people. Just as the moral duties of the parents remain after their children have grown up, so Britain's moral duty remains in this field.

These people need Christian literature before it is too late, Sir John concluded, and if the U.S.C.L. support were multiplied by 1,000 it would be none too great, a society representative said recently.

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CHAPEL STONE LAID



"William," the son of an Australian naval rating who lost his life at sea in World War 11, lays the foundation stone of a new chapel at H.M.A.S. Watson naval station, Sydney, last month. The station's chaplain, the Reverend James Trainer, looks on.

Sydney students share missions

Over 100 students from Moore College and Deaconess House assisted in conducting missions in seven Parishes of Sydney diocese between May 7 and 15.

The students were under the guidance of members of the staff and other clergy of the Diocese.

The missions were conducted by the Rev. D. W. B. Robinson, at St. Luke's, Liverpool; the Rev. B. L. Smith, at St. Clement's, Marrickville; the Rev. R. Flatau, at St. Anne's, Merrylands; the Rev. D. Hewitson, at St. Mary's, Guildford; the Rev. R. W. Hanlon, at St. Cuthbert's, East Fairfield; the Rev. E. D. Cameron, at St. Thomas', South Granville; and the Rev. J. J. Turner, at St. Paul's, Dellwood.

In each parish a group of Christian people, forming the nucleus of the church life, were greatly encouraged and strengthened in their faith.

Each rector also reports that there are those who for the first time have made a personal commitment of their lives to Jesus Christ.

NEW VEHICLE FOR ARGENTINA

A new vehicle has long been needed for the work of the South American Missionary Society in the Argentine Chaco.

Last year the type of vehicle required was priced at about £A1,300. But the Rev. Kevin Bewley has now written to say that the price has soared to £A1,700.

Those who are willing to help are asked to send their donations to the Rev. N. J. Keen, Hon. Treasurer of the South American Missionary Society, the Rectory, Kevin Street, Avalon, N.S.W.

H.M.S. SECRETARY HONoured AT SYDNEY FESTIVAL

The Archbishop of Sydney has appointed The Reverend R. G. Fillingham, general secretary of the Home Mission Society of the Diocese of Sydney, an Honorary Canon of St. Andrew's Cathedral. The announcement was made at the 104th Festival Tea in the Sydney Town Hall on Friday, May 6

The Archbishop said that Canon Fillingham had worked tremendously hard as secretary of the Home Mission Society and the Honorary Canonry was being given in recognition of his untiring efforts and zeal. He has been general secretary of the Home Mission Society since 1949. In 1957, he was appointed Rural Dean of Cook's River.

Almost 2,000 people sat down to the tea at the festival.

Tables were occupied by more than 120 parishes, each one being attractively decorated with flowers and carrying the name of the parish.

Under the organisation of Mr R. B. Menzies, of the Home Mission office, arrangements went very smoothly, and tea commenced promptly at 6 o'clock, with practically the whole of the upper and lower halls being covered with tables.

This family "get-together" of the diocese of Sydney is a gathering of great inspiration and fellowship, and is always followed at 7.15 p.m. by the annual meeting of the Home Mission Society.

The archbishop acted as chairman, and gave the principal address, challenging Church people to honour the promises of their baptism by attacking "the world, the flesh and the devil, and to continue Christ's faithful soldiers and servants unto their lives' end."

Archbishop on Censorship

His Grace laid great emphasis upon the need for truly Christian education of young people, and the need for the building of true Christian character.

He drew an illustration from the wisdom of quarantine laws, which prohibited the importing of plants and bulbs, and made necessary the placing of animals in quarantine. These laws were to keep disease from the country and inconvenience was caused.

People readily accepted this, yet when censorship over books, films, magazines, etc., was exercised in order to prevent disease spreading in the hearts and minds of people, especially young people, there was a terrible outcry, especially from the Press, as was instanced in the recent case of the banning of two pages from the book, "Borstal Boy."

Churches wrecked in Mauritius cyclone

Six of the 20 Anglican churches in Mauritius were completely destroyed in the cyclone which recently hit the island.

Five lost their roofs, and eight suffered lesser damage.

The Ven. G. R. Delbridge spoke very feelingly about the practical side of Home Mission work, as carried on through the Children's Courts and the Charlton Memorial Home for Boys, the work of the nurses and the Chesham homes for the aged sick, as well as the Family Service Centre and hospital chaplaincies.

He spoke about the many forward moves which the society was making.

The attractively produced annual report was presented by the general secretary, the Rev. R. G. Fillingham, and the honorary lay treasurer, Mr M. C. Alder.

The report tells in an interesting fashion of the many activities of the society, and copies are available to any who write or call at the Home Mission Society office at Diocesan Church House, George Street, Sydney. Copies will be posted to those who telephone the society at MA9401 (Sydney exchange).

"Better to be Cremated"—Bishop

"It is better to be cremated than eaten by worms," said the Bishop of Coventry, preaching recently at the lunch-time service in the Chapel of the Cross at Coventry Cathedral, which marked the first anniversary of the start of these services.

Dr Bardsley was speaking on the resurrection of the body.

The Bishop said that this was a subject which many people found difficult. It did not mean the resurrection of the flesh or the resurrection of the individual soul, nor was it merely concerned with the moment of death. "It is nothing to do with the rising of corpses and if more people realised that, they would be less prone to dislike the idea of cremation. It is better to be cremated than eaten by worms."

Neither would men, after death, become "mere ghosts, pale, shadowy creatures living pale shadowy existences. We shall be full, complete human beings with a body that is no longer subject to decay, but one that is suitable for spiritual existence."

"We shall be distinct human beings, capable of recognising one another; about that there is no shadow of doubt."

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Notes and Comments

SYDNEY CLERGY SCHOOL . . .

Elsewhere in this issue at the "Record" we publish an account of the Sydney Diocesan Clergy School, which was a very challenging and blessed experience for those who took part in it.

The highlight of the school was the addresses of Bishop Stephen Neill, one of the leading intellects of Anglicanism today. His studies on the Holy Spirit shed new light for many on the importance of this rather neglected person of the Trinity.

But more impressive even than this was the opportunity of fellowship with a man who not only has a first-rate intellect, but who has obviously consecrated it and his other talents entirely to God. It is probably true to say that a smaller proportion of the intellectual elite dedicate themselves to the service of Christ and His Church now than was the case toward the end of last century. It was, therefore, stimulating and humbling to meet one who loved God with all his mind, and that a mind of no mean order.

WHAT'S WRONG WITH THE CHURCH?

Our contemporary, "The Anglican," has been publishing some articles with this general title. No doubt all churchmen (and not a few outside the Church) would find plenty to say on this subject. Certainly the clergy of Sydney Diocese were not backward in diagnosing the ills of contemporary society, Prayer Book revision schemes, Church music, and a number of other matters at the Clergy School.

Perhaps we are now beginning to come to the stage where we need less diagnosis, even less prescription, and more treatment. It is comparatively easy (though also very necessary) to know what needs to be remedied and how it should be remedied; but it is not less necessary to do something to remedy it.

The fate of the English Archbishop's report, "Toward the Conversion of England," should warn us that diagnosis without treatment is not only useless, but even dangerous to the person performing the diagnosis, as he is then tempted to think that he has done something to remedy the ill, whereas all he has done is to say what should be done.

That report, it will be remembered, was produced just after the war, and everyone agreed with it and regarded its proposals as not only good but urgent. But they have not been acted on.

THE SUMMIT TALKS . . .

All peace-loving people (which must mean everyone outside mental hospitals) must have been saddened and disappointed at the failure of the summit conference last week. We must hope and pray that this setback will not be permanent.

But the shock may prove to have been useful after all. There was certainly quite unreasonable optimism about the talks before the spy-plane incident, and perhaps it was better that they should founder over something which happened because of the underlying international suspicion and friction of these days than over some semi-legalistic detail of the agenda.

It is to be hoped that the disappointment will drive Christian people to remember their unique responsibility before God for the rulers of the world. (I, Timothy 2:1-2), and will encourage them to exercise their royal priesthood more faithfully in this and other directions.

More tributes to the late Bishop W. G. Hilliard

Writing in the Parish Paper of St. John's, Parramatta, the Right Reverend R. C. Kerle says of his former colleague, the late Bishop W. G. Hilliard:

"He was in the true sense a cultured man whose scholarship was not a matter of vain-glory but was woven into his whole personality and was part of his stock-in-trade as a Minister of the Gospel of God.

"Few Churchmen have touched and influenced the lives of more people, Statesmen and politicians, Government officials and professional men, industrialists and union leaders, sportsmen and professors delighted in his company, for he was a conversationalist of great charm whose friendliness and good humour put all men at ease.

"Geniality, genuine interest in people and a buoyant spirit were characteristics that attracted men and women of every degree. Frequently he recalled the rich friendships he possessed.

"People meant far more to him than things and ideas and principles than laws and precepts. Yet he administered the law with impartiality and justice.

"His tolerant spirit was no cloak for weakness; he was essentially a strong man with deep convictions and was not easily persuaded to alter his opinion or conclusions.

"There was a doggedness about him in debate that made him a powerful contender for any cause or person and there were many causes he projected or defended.

"During the last two years of his life it was my privilege to work in close association with him.

"He gladly shared his long experience with a younger brother. "His acceptance of my appointment and his personal counsel and friendship revealed the quality of his character.

"He had much to give and he gave it generously and gladly. I shall always be his debtor.

Layman's Tribute

A parishioner of St. John's, Parramatta, writes as follows: "Bishop Hilliard's long and wide experience made his counsel and advice on spiritual and secular matters much sought after.

"The Bishop's illnesses in recent years only urged him on to further efforts in his pastoral ministry, visiting the sick and ministering to others.

"His unique love and sympathetic understanding of others and his attractive personality reflected the radiant sunshine of his soul."

TAKEOVER OF S.A.M.S. IS DENIED

"LET us get this quite clear:

there is no doubt at all about the future of the South American Missionary Society." With these words the acting General Secretary of S.A.M.S. denied rumours that the society's work in South America might be handed over to the Episcopal Church of America, at the annual meeting at Church House, Westminster recently.

His denial was reinforced by other speakers including the Rt. Rev. A. W. Goodwin Hudson, for the last 10 years general secretary of S.A.M.S., and Coadjutor-Bishop designate of Sydney.

Confusion had arisen as a result of a comment in the Rev. Douglas Webster's recent C.M.S. pamphlet, "Missionary Societies—one or many?"

Mr Webster wrote: "The future of S.A.M.S. is not clear. The main point to be stressed, however, is that South America is an area with which the Episcopal Church of the U.S.A. is much more concerned than we are, and properly so."

Bishop Goodwin Hudson said that he felt sure Mr Webster had not intended to give the impression that S.A.M.S. was finished, but, nevertheless, that was the impression some people had got.

In his "farewell" speech, he stressed the tremendous missionary task facing the Church in our time.

While it was true that in many places the traditional type of missionary work was no longer possible, it was still possible for us to have as our aim "the evangelisation of the world in our generation."

"The tailor-made system of the last century will not fit today. We need a vision for our contemporary situation. "Have we asked God," the Bishop ended, "to break our hearts with the things that are breaking His?"

In many respects the work of S.A.M.S. has clearly gone forward during 1959.

Income was again over £20,000, and contributions from associations and churches were up by nearly £2,000.

A flourishing auxiliary is making progress in New South Wales, and, with the impetus given to missionary endeavour in South America by the Lambeth Report, the Society seems well placed for a real forward movement.

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The Ministry of the Word of God to Seafarers

(An address given by the Reverend Colin Craven-Sands; Chaplain to the Missions to Seamen, Sydney, at the Triennial Conference of the Mission in Oxford, England.)

The Lambeth Conference, conscious of the conflicts of our time, reported that "at the heart of the Christian Gospel is the thought of reconciliation."

And what the Conference considered was how this message of reconciliation could be applied to individuals, families, nations and churches. Fundamental to its consideration of these questions was the Word of God for, as the Conference recalled, it is the ministry of the Word of God that is God's instrument for reconciliation.

As agents of the Christian Gospel this, then, is the theme of greatest consequence—the ministry of this Word of reconciliation.

The Encyclical letter and the Lambeth conference report remind us that "this present age urgently needs the divine message of the Bible if its predicament is to be met."

We have useful functions to perform, which most communities appreciate and almost all authorities commend. But in that kind of functioning we have the chance of preparing the ground for another and more vital function and, indeed, for the only function which justifies the use of clerical manpower and Christian funds.

It is the ministering of the Word of Truth—reconciling men to God.

I wonder if our chapel services each evening would be better prepared, better conducted, more interesting, more effective if we caught fully the great inspiration that comes from the knowledge that we are dispensing the truth of God in a special sense? That upon our services depends the message of reconciliation.

Reconciliation

I wonder if our conversations on board ship would be quite the same if we were possessed with a strong conviction that here, too, there was a special opportunity of ministering the Word leading men to reconciliation with God?

I wonder if our Communion services would be more convincing, more significant, if we realised fully that our sacred function is to dispense the living Word of God, to lead men to reconciliation with Him?

I wonder if, revitalised with the knowledge that God's truth is inspired and comprehensible, we could find new opportunities not so far exploited for conveying God's truth to those lonely men of the sea who have special needs of which few outside our society and its supporters even know.

Perhaps our greatest opportunities for this ministry are in personal counselling. No problem is unrelated to the themes of the Gospel. No question which takes a chaplain with his inquirer to his office or vestry, or chapel or drawing-room, is outside the field in which the ministry of the truth can be exercised to reconcile men to God and to each other.

There are, however, other

specific ways in which the message of reconciliation can be used. We deal, unlike most clergy, with trade-unionists, industrial workers right in the place of their employment. We are, in fact, industrial chaplains in a society which provided such chaplains before any other and has been doing so for more than a hundred years.

How true it is that conflict is an ever-present factor in industry and especially, perhaps, in this industry where men are thrown together in confined spaces and for long periods and away from home.

The disagreement between the captain and the chief engineer, in one important ship I know well, is such that they never speak a word to each other. The necessary communication is carried on by notes carried from one to the other by stewards. And the conflict between them is reflected in the ship, as you would imagine.

The chief cook of one ship gave one of his galley boys such shocking treatment that the lad deserted on his first voyage.

Conflict

A lad, estranged from his parents in Newcastle-on-Tyne, finally deserted in Sydney to escape their influence.

The efforts we can make to reconcile these persons play no small part in fulfilling the ministry of reconciliation. Our influence ought, generally (there are exceptions and even Christ

said, "I came not to bring peace, but a sword") should be for the healing of divisions, the abating of hatred and the bridging of cleavages.

That the lad now writes to his "Geordie" mother is some satisfaction to me. That we were able to straighten out the young deserter's thinking and then got the warrant for his arrest withdrawn and get him off to sea in another ship was very pleasing. And imagine the surprise of that grateful lad, who has been kept in contact with us for five years since that incident, when I walked into his home in Leeds and found him on leave, just a few weeks ago!

The cost to companies of keeping ships at sea would be infinitely more were it not for the agents of our society and their work.

How much more could our ministry of reconciliation accomplish if we were more efficient, more devoted and more qualified; and if our numbers were greater, what a significant impact we could have on the whole seafaring industry!

Yes, it is there first in our own hearts and then outwardly into the heart of others that this ministry, this Word of reconciliation, should be.

That recognised and acted upon could lead us individually to happier, healthier, more satisfying lives; could lead many others to Salvation in Christ and could reduce the tensions and lessen the conflicts of our time.

LOWER STANDARDS WORRY C.P.A.S.

ALTHOUGH the Church Pastoral-Aid Society attracted an impressive preponderance of youthful supporters to its annual festival in London recently, members of the platform voiced considerable anxiety about the religious life of the nation.

The president (Lieutenant-General Sir Arthur Smith), who is one of the backbones of conservative Evangelicalism today, said that in an age of the Welfare State and more comfortable living it had not been possible to match material achievements with a higher moral standard of the people.

"The higher the building the lower you must go for your foundations. We have to make sure that we dig deep, for unless we do this we shall not experience the riches of Christ.

Many Conversions

"We can never accept any lowering of Christian standards and must always aim high.

"There are those in our Church who sometimes mistake ritual for reality, although I would not dismiss ritual altogether as being of no account.

"But it has to be admitted that it is possible to have an out-

ward show and inward poverty." Sir Arthur was also critical of those who were anxious to have a complete comprehensiveness in the Church.

The result of this, he added, would be a loss of depth in the Church.

The general secretary (Canon T. G. Mohan) referred to the way in which the nation, while enjoying the fruits of prosperity, tended to have a moral standard which was visibly slipping.



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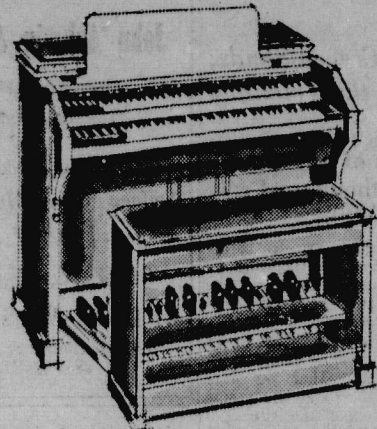
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Letters

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

FIRST CHURCH ON BLUE MTS.

Sir,
May I be permitted to alter the name of Clayton to Cranswick on line 14 on page 6 of my letter appearing in the issue of "The Church Record" dated April 28, 1960.

I cannot realise how I made such a slip. The Rev. E. G. Cranswick was Rector of Springwood with Lawson from 1886 to 1899, and was followed by the Rev. E. H. B. Clayton who was Rector of Springwood with Glenbrook, Lawson and Wentworth Falls from 1899 to 1903.

I am etc.,
P. W. Gledhill.

Sir,
With all due respect to the historical knowledge of Mr Gledhill, I would point out that the first incumbent of the parish of Springwood cum Lawson was not the Rev. E. J. Caydon but the Rev. E. G. Cranswick, whose ministry lasted from January, 1886, to June, 1899.

He was succeeded by the Rev. E. H. B. Clayton on July 5, 1899.

Prior to Mr Cranswick's appointment, services were held in the conservatory of the home of the Hon. Chas. Moore, which used to adjoin Christ Church, Springwood, and the names of Rev. G. Middleton (Rector of Emu Plains, 1876-1883), and the Rev. G. H. Allnut (Incumbent of Mulgoa, 1878-1883) are recorded as taking such services.

Two brothers, Mr Joseph and Mr Alfred Cook acting as lay readers, also conducted services prior to Mr Cranswick's appointment.

Incidentally, the opening of Christ Church, Springwood, took place on Saturday, March 8, 1889, not 8th as recorded in Mr Gledhill's letter.

Holy Trinity, Wentworth Falls, was dedicated on the afternoon of the same day by the Most Rev. the Primate, Bishop Barry.

Yours, etc.,
(The Rev.) L. T. Lambert,
Artarmon, N.S.W.

Anglicans in New England Uni. Mission

The Reverend Dudley Foord, Rector of St. Thomas', Kingsgrove, Sydney Diocese, will be the missionary at the University of New England Evangelical Union's mission from July 10 to 17.

Mr Foord will replace the Rev. Howard Guinness, whose health will not permit him to fulfil the engagement.

Among the Assistant Missionaries is the Reverend John Chapman, Youth Director of the Diocese of Armidale. Others include Mrs Geoffrey Young, and David Cha of Formosa.

Dr. Fisher to inaugurate new East African province

The Archbishop of Canterbury will inaugurate the new province of East Africa in Dar-es-Salaam on Wednesday, August 3, when he will commit authority in the province to the newly-elected Archbishop-designate (the Right Rev. L. J. Beecher of Mombasa).

In the following days the new Archbishop will preside over the first Provincial Synod for which the bishops have been drafting proposed canons and resolutions. It is hoped that, during his tour, the Archbishop of Canterbury will visit all the dioceses of the new province, which comprises the whole of Kenya and Tanganyika.

The first election of an Archbishop for East Africa has followed a special section of the draft constitution, agreed to by the standing committees of all the dioceses, which requires the House of Bishops to elect on this first occasion while the constitution is not yet fully operative.

Future elections will be by an Electoral College, on which the clergy and laity of all the dioceses will be represented as well.

One of the Archbishop-designate's first duties after he takes office will be to consecrate the Ven. N. Langford-Smith to be an assistant bishop for his own diocese in Nairobi Cathedral.

The consecration has been fixed for St. Bartholomew's Day (August 24).

SYDNEY CLERGY SCHOOL

from page 1

manifest Himself through the Holy Spirit.

The presence of the Spirit should lead the Church into a felt and experienced unity, as happened at Pentecost. It is all too evident that that unity does not exist at present.

Further, as He is a Spirit of liberty, he liberates us from human tradition and convention, which aim at uniformity. Christians often imitate others' mannerisms, etc., and thus do not fulfil God's purpose for His Church of unity in diversity.

Perfectionism
Bishop Neill spoke of perfectionism. The New Testament contains such elements, but it is based on a mistaken view of sin, in which sin is thought of as a substance.

But sin is not a thing to be eradicated, it occurs in relationships, between the creature and God, or his fellow creatures. There can be growth, but not complete sinlessness in this life.

Fullness of the Spirit is not static. It depends on our continual waiting on God. Fullness today is emptiness tomorrow.

The clergy school included seminar groups for the discussion of practical problems of the ministry.

These dealt with such subjects as Church music, Prayer Book revision, television and films, mental illness, marriage guidance, lay evangelism, parish missions and missionary outreach (in which the Rev. A. J. Dain, of C.M.S., made it clear that inter-Church aid is not a substitute for evangelism).

Communion services were conducted by the Archbishop of Sydney and Bishop M. L. Loane, and morning Bible studies on the Epistle to the Hebrews were given by Canon A. W. Morton.

DIRECTOR'S LAST CAMP HOWARD

The Rev. N. C. Bathgate, to be inducted to the Parish of St. Peter's, Watsons Bay, on June 2, has just returned from his last week as director of Camp Howard.

Mr Bathgate began Camp Howard about five years ago. Since then it has developed and now takes a very important part in the Youth Work of Sydney Diocese.

May camp is only for one week. Over 300 children and counsellors attend.

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REVIEW—

"Cry Dawn in Dark Babylon"

The Australian Christian Theatre Guild's production of Philip W. Turner's play, "Cry Dawn in Dark Babylon" at the Chapter House, St. Andrew's Cathedral, falls short of the standard attained by the Guild in their previous productions.

The use of geometric design in placing of players and boxes, also the lack of facial expression on the part of the players, which proved to be so original and stimulating when seen for the first time in "Christ in the Concrete City," when repeated in this sequel, became mechanical and at times irritating.

However, the players must be commended for their fine performances, particularly those who took the part of Mary and Tom Jones, a young couple who at the death of their child feel the absolute despair of those without Christian hope.

The rather difficult role of the Parish Priest, who seeks to help the Joneses was also magnificently portrayed. The Union verse speaking of the remainder of the cast was a masterpiece of control, but their singing was patchy and lacked a sense of timing.

If it is the aim of the Guild to present the Christian message through the medium of drama, it must be said that on the whole the message of "Cry Dawn"

would be too obscure for the average audience, and the "Dawn" of Christian Hope failed to penetrate the "Dark of the Babylon" of human despair.

A. McCole.

Graham to go to Switzerland

Evangelist Billy Graham will conduct a series of rallies in Swiss cities between August 24 and September 4, 1960, at the invitation of the Swiss Evangelical Alliance. The meetings will be held in Zurich, in Bern, the capital, Basle and Lausanne.

Dr Graham is scheduled to spend most of September in Germany, with campaigns set for Berlin, Hamburg and Essen.

Death of Bishop of Bath and Wells

The Bishop of Bath and Wells, Dr Harold William Bradfield, died suddenly on May 1 at the age of 61.

Dr Bradfield had been Bishop of Bath and Wells since 1946.

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NEW DIVORCE LAW AND COUNSELLING

"The whole work of marriage guidance is very much the business of the Church," the Rev. Gordon Beatty declared in Sydney last week.

Mr Beatty, who is Director of the St. Andrew's Marriage Guidance Centre, was speaking in Wesley Chapel, Sydney, on Wednesday, May 4, at a special Conference for Clergy convened by the Father and Son Welfare Movement.

One hundred and twenty clergy of the major Protestant denominations attended the conference which was chaired by Dr B. H. Peterson.

In opening his address, Mr Beatty said that whilst marriage counselling in one sense is as old as marriage, in the modern technical sense it is quite new.

In recent years rapid development of this new concept has taken place in many countries including Australia.

He said some of the factors responsible for the concept and development of modern marriage counselling were:

A change in the structure of human society. The movement away from the simple agrarian society to the modern urban society has tended to fragment the family. Where young people previously sought help in a family council, they now seek it from independent sources.

New knowledge about marriage and inter-personal relations has encouraged husbands and wives to look for greater personal fulfilment in the relationship of marriage.

A growing sense of equality amongst women has had very definite effects. Women are no longer content to "take what once they took but are expecting more from marriage."

The alarming increase in divorce figures in most countries has created a demand for conciliation and marriage guidance facilities.

Marriage Guidance

Referring to the Commonwealth Divorce Legislation, Mr Beatty asserted that whilst it was in a special sense "the brainchild of Sir Gerald Barwick, it grows out of the thinking and feeling of the majority of intelligent men and women in our society today."

It is being regarded, he continued, as a great piece of legislation. Not only does it remove some of the anomalies which have existed in the divorce laws of various States but it embodies remedial and preventative aspects (Part 2 of the Act embraces the provision of financial assistance to approved marriage guidance organisations, whilst Part 3 provides machinery for bringing the facilities of marriage conciliation and guidance to the notice of those approaching the courts for divorce).

Mr Beatty drew attention to the recent Canberra Conference convened by the Attorney General, Sir Garfield Barwick, to discuss certain aspects of the new legislation. He indicated that it was agreed by all attending the conference that the term "marriage guidance" covered three distinct aspects, namely, 1. General education for marriage. 2. Particular preparation for marriage. 3. The counselling of people in marital difficulty.

In regard to general education for marriage, Mr Beatty suggested that this begins in childhood; in the kind of environment in which the child is brought up and the attitude of his parents, teachers and others.

He said that serious emotional disorders which later constitute a real threat to marriage frequently arise in persons whose early basic needs for affection and security are unmet. The importance of early conditioning could not be over emphasised. In this (including sex education) the Church and the clergy have an important part to play.

The second aspect of particular preparation for marriage embraces educational preparation for marriage in groups and in face to face situations known as pre-marital counselling.

Certain phases of the former can be built into a church's general program. The help of experts in the field should be sought to make this effective.

Church At Critical Stage With Marriage

Mr Beatty stressed the need for every clergyman to ensure that the young couples who come to him for marriage have sufficient understanding and insights to achieve happiness in their marriage.

"I feel that if we have time to celebrate the marriages we must somehow ensure they are properly prepared for marriage."

The function of the third aspect, that of counselling people in marital difficulty is fairly obvious; the emphasis here is on counselling.

Mr Beatty went on to discuss some of the characteristic features of counselling and stressed some of the errors which clergy are prone to make in the counselling situation.

He stressed the fact that marriage counselling is a highly skilled function and that it was the responsibility of every clergyman to equip himself as adequately as possible if he hopes to be able to really assist the parishioners who seek his help in this important field.

"Whilst every clergyman is not necessarily temperamentally suited to act as a marriage counsellor," he said, "every clergyman should have some training in counselling techniques."

Award to B.C.A. Pilot

Mr Allan Chadwick, of Ceduna, South Australia, has been awarded Australia's top civil flying award, the Oswald Watt Medal.

Mr Chadwick, who has been flying for B.C.A. for 20 years, and for the Bush Church Aid Society for 22 years, was recommended by the Royal Aero Club of South Australia.

The recommendation said that Mr Chadwick has devoted himself to taking medical aid to the people of the outback. As pilot and maintenance engineer, Mr Chadwick covers an area of 350 miles radius of Ceduna.

Personal

The Reverend R. S. R. Meyer, formerly locum tenens at Leichhardt, Sydney Diocese, has been appointed Curate at St. Andrew's, Roseville, in the same diocese.

The Reverend A. A. Domohoo, formerly Curate at St. Clement's, Mosman, Sydney Diocese, has been appointed Curate at St. Thomas', Rozelle, in the same diocese.

The Reverend E. J. Emery, formerly Curate at St. Michael's, Wollongong, Sydney Diocese, has been appointed Curate at St. Clement's, Mosman, in the same diocese.

Mrs R. C. Kerle has resigned from the Presidency of the Mothers' Union in Sydney Diocese, and Mrs H. R. Gough, wife of the Archbishop of Sydney, has been appointed president.

The Reverend D. C. Orange, Curate at Cooma, Canberra-Goulburn Diocese, has been appointed Rector of Lakes Entrance Gippsland Diocese.

The Reverend J. Davies, Rector of Thuddungra, Canberra-Goulburn Diocese, has been appointed Rector of Dromana with Rosebud, Melbourne Diocese.

The Rev. S. W. Gissing, Rector of All Saints', Oatley West, Sydney Diocese, has accepted nomination to the parish of Lithgow, in the same Diocese.

The Rev. Andrew Hayman, Curate-in-Charge of St. Barnabas', Punchbowl, Sydney Diocese, has accepted nomination to the parish of Naremburn, in the same Diocese.

The Rev. J. L. Hansen, Curate-in-charge of Miranda, Sydney Diocese, has been appointed Rector of Thornleigh in the same Diocese.

Mission to Oxford

From November 6-11, the Oxford Inter-Collegiate Christian Union is planning to hold a mission in the University. It will be led by the Rev. R. C. Lucas, candidates' secretary of the Church Pastoral-Aid Society.

Commonwealth Servants

Anglican Fellowship

"The Community, the Church and You," is the subject on which Archdeacon Graham Delbridge will speak at a lunch hour service to be held in St. James' Church, King Street, Sydney, from 1.15 to 1.45 p.m. on Tuesday, May 31.

The service has been arranged by the Commonwealth Public Service Anglican Fellowship.

Members of all denominations are cordially invited to attend.

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Bishop Newbigin on clericalism

There is a new type of clericalism which denies the true priestly character of the consecrated people of God, according to Bishop Leslie Newbigin, speaking at the National Conference of Australian Churches in February. His Bible studies are included in the report of the Conference which is being published soon.

"One of the tragic facts of Christian history has been the obscuring and distorting of the great priesthood of the whole Church, firstly by a clericalism, which practically confined the priestly character, to a professional ministry, and then by an understandable, but lamentable counter-distortion which tried to assert the self-sufficient priesthood of every individual, apart from the organic unity of the priestly body of Christ," said Bishop Newbigin.

"What an unnecessary and pitiable thing it is to see two things which belong together being placed against one another so that a clericalism which denies the true priestly character of the laos, the consecrated people of God, produces a laicism which neglects the true service of the ordained ministry."

"The Church's life is often conceived," he said, "as a series of activities organised by the clergy in which they seek to enlist the participation of the laity. That is perhaps too cruel a caricature, but is it wholly false?"

The layman, according to Bishop Newbigin, "does not need an organiser of religious activities. He does not need someone to arrange his spare time for him."

"He does need one who will bring him the means of grace, declare and mediate to him God's gift of pardon, pray for him regularly."

"Two things go together," said the Bishop, "a true pastoral ministry and a true laity."

New Province of Uganda in 1961

The Uganda Diocesan Synod and the Upper Nile Diocesan Council both passed formal resolutions last week approving the formation of the new Anglican province of Uganda early next year.

The new province will include the area now covered by the two dioceses, both of which are to be subdivided.

The present diocese of Uganda will be split in four at the beginning of June, the new dioceses being called Namirembe (the present East Buganda and Busoga area), West Buganda, Toro-Bunyoro - Mboga and Ankole-Kigezi.

Representatives of the diocese will meet to elect an Archbishop of Uganda in November.