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Church pays its tribute to Mrs. Mowll

The whole Australian Church has suffered great loss in the death, two days before Christmas, of Mrs. Dorothy Anne Mowll. The sympathy of all is extended to the Primate in his bereavement.

The funeral service in St. Andrew's Cathedral, Sydney, on St. John's Day, was a remarkable tribute to the place of esteem and affection which Mrs. Mowll held in the life of the Church and the nation.

The service was attended by Lady Slim, by the Governor of New South Wales and Mrs. Woodward, by the Premier, Mr Cahill, and four State cabinet ministers.

Every diocesan organisation was represented, and there were a number of visitors from the country dioceses and from other States.

TRIBUTES

The service was amplified to a large crowd in the Cathedral grounds, where many floral tributes had been placed on the lawns.

The Archbishop of Brisbane, the Most Reverend R. C. Halse, read the opening sentences of the service, and the lesson was read by the Bishop of Armidale, the Right Reverend J. S. Moyes, who is the senior diocesan bishop in the Province of New South Wales.

Other visiting bishops were the Right Reverend J. D. McKie, Bishop of Geelong, who represented the Archbishop of Melbourne; the Right Reverend F. de Batty, Bishop of Newcastle; the Right Reverend K. J. Clemens, Bishop of Grafton; and the Right Reverend R. G. Arthur, Assistant Bishop of Canberra and Moulburn.

The prayers were led by the Right Reverend R. C. Kerle, Bishop Coadjutor of Sydney.

The address was given by

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SEE
"A Life Of Vision and Devotion,"
Page 2.



THE STAINLESS STEEL CROSS of St. George's Church, Battery Point, Hobart, is a well-known landmark to all who have been to that city. The story of St. George's, for many years a centre of vigorous church life, appears on page five.

Missions Assembly meets in Ghana

LONDON, January 1.—Delegates from 35 member councils are at present gathered at the University College, Achimota, Ghana, for the long-awaited Assembly of the International Missionary Council.

The assembly, the first to be held since that at Willingen, Germany, in 1952, commenced last Saturday, and will continue until next Wednesday, January 8.

The two delegates of the National Missionary Council of Australia are the Right Reverend Alfred Stanway, Bishop of Central Tanganyika, and the Reverend C. F. Gribble, General Secretary of the Methodist Overseas Missions of Australia.

The most controversial item on the agenda is the proposal to integrate the International Missionary Council and the

World Council of Churches.

Already considerable discussion has taken place on this subject in the various committees of the assembly. The plan for integration was commended by the Central Committee of the W.C.C. at its meeting last August.

Delegates expect that if the I.M.C. assembly approves the plan it will then be voted on by the various member councils. No final action can be taken before

ARCHBISHOP WOODS MEETS MELBOURNE

MELBOURNE, January 2.—Melbourne's new Archbishop, the Most Reverend Frank Woods, has been given a wonderful welcome in every quarter. He has already been in contact with most diocesan activities, and will next Sunday hold his first Australian ordination.

Particularly noticeable has been the reception given the Archbishop by the daily press.

On the day following the enthronement, "The Age" columnist John Hetherington commented: "Archbishop Woods is evidently blessed with vision and candour which should make him an invaluable spiritual leader in today's Australia."

The archbishop's first Christmas sermon in Australia was given in the glare of arc lights at the 11 a.m. service in St. Paul's Cathedral, which was televised by the A.B.C.

CELEBRANT

The attendance was a record for Christmas Day, and 10 clergy assisted in the administration of the sacrament.

The archbishop had previously been the celebrant at the 8 a.m. service. On Christmas Eve he had given an address at a carols service in the cathedral, when there were almost 2,000 people present.

On New Year's Eve the archbishop officiated at the Watch-night service, and the cathedral bells rang in the New Year. Canon R. M. Hudson was the preacher.

The archbishop's first Australian ordination will take place on Sunday morning at St. Peter's Mariners' Church at the Victorian

Missions to Seamen.

He will ordain to the priesthood his own personal chaplain, the Reverend Rodney Oliver. Mr Oliver is the only son of the chaplain at the Missions to Seamen, the Reverend F. L. Oliver, and Mrs Oliver. He has recently returned to Australia from England.

"HANDS OFF TRINITY!": CITY CHURCH DEFENDED

ADELAIDE, January 1.—The current diocesan Church Guardian strongly defends Holy Trinity Church, North Terrace, Adelaide, from the charge that it is superfluous.

The Reverend Howell Witt recently claimed that Adelaide's four city churches, including the two evangelical centres of Holy Trinity and St. Luke's, were superfluous and should be moved to new housing areas.

After speaking of the church's historic past, the "Guardian"

adds: "Many thousands of Adelaide people like their forefathers have been married at the church which has always been a stronghold of evangelicalism and which was probably never better attended and better loved than it is now."

"Emphatically we repeat: 'Hands off Trinity!'"



Bishop Stanway

the third assembly of the W.C.C. in 1960.

The opening address of the Ghana assembly was given on Saturday by the chairman of the I.M.C., Dr John A. Mackay, of the U.S.A. He outlined the present situation of the Christian Mission in the world, and spoke of the relevance of the assembly to that situation.

Each morning the service of Holy Communion has been conducted according to the liturgy of the various churches with membership of the council.

Following the assembly, an all-African Christian Conference will take place in Ibadan, Nigeria, from January 10 to 20. Bishop Stanway will also attend this conference.

The main aim of the conference will be to get a continental view of the main problems facing the church in Africa. One of the most urgent of these is the increasing challenge of Islam.

A LIFE OF Vision and devotion

Mrs Dorothy Anne Mowll, whose death is reported on page one, was born on June 18, 1890, at the home of her grandparents in Bath, England.

Her parents were C.M.S. missionaries at Foochow, China, where her father was principal of the theological college.

When Mrs Mowll was four, her mother died and was buried at Foochow. It was a great joy to Mrs Mowll to revisit her mother's grave when she and the Archbishop were in China a year ago. She also visited her old home where she lived and played as a child and was especially thrilled to meet various people who had known or been taught by her father.

After her mother's death, she was brought up by her aunts in Bath, and after training as a teacher she returned to China as a C.M.S. missionary herself in 1916. Mrs Mowll's youngest brother, Mr Cyril Martin, was the first to win the V.C. in World War I.

MARRIAGE

In 1923, Bishop Howard Mowll arrived in China to assist veteran Bishop W. W. Cassels in the diocese of West China. A year later, the engagement of Bishop Mowll to Miss Martin was announced. On this, Bishop Cassels wrote to his colleague: "It is delightful news. Miss Martin is one whom we all appreciate most fully. She is one of the very best sort. I am sure that you will help each other very much, and that your marriage will be for the good of the work." The Mowlls were married at

Tributes to Mrs. Mowll

(From page 1)

senior Bishop Coadjutor, the Right Reverend W. G. Hilliard, Bishop Hilliard spoke of Mrs Mowll's early life and her work as a missionary in China, and mentioned particularly her association with many aspects of Church life in the Diocese of Sydney.

Nearly 200 clergy of the diocese led the procession from the cathedral, where, with representatives of diocesan organisations, they formed a guard of honour as the cortege left the grounds.

Mrs Mowll's death occurred in St. Luke's Hospital, Darlinghurst, after a recurrence of a gland disease which was first diagnosed three years ago. She had been in hospital for two months.



Mrs Mowll visited many parts of the world in her travels with the Archbishop. Here they are seen before boarding the plane at Mascot airport for Honolulu, when they attended the congress of the Protestant Episcopal Church in 1955.

Paoning, and thenceforward Mrs Mowll shared in the labours and hardships of her husband. In August 1925, Mrs Mowll was with her husband when he was captured by brigands. The Church Record reported on September 3, 1925: "Grave anxiety is felt concerning the news that Chinese brigands have carried off some of our C.M.S. missionaries in Szechwan, Bishop and Mrs Mowll . . . are victims of this outrage." Only a year or two previously a party of missionaries had been murdered by brigands.

In 1931 Mrs Mowll visited Australia with her husband, and returned in 1934 to make her home at Bishopscourt on the acceptance of Bishop Mowll of the See of Sydney.

INITIATIVE

Mrs Mowll quickly took a lead among church women, particularly in the Mothers' Union, the Girls' Friendly Society, and the Moore College Women's Auxiliary. Immediately on the outbreak of war, Mrs Mowll organised the women of the diocese to provide comforts and amenities for those serving. At the huts built in front of the cathedral she gave untiring personal service and supervision. She kept in the forefront the spiritual emphasis in his work, and Sunday was always a different day in the huts. She gathered round her a large body of voluntary women workers who

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EDITORIAL

Epiphany in S.E. Asia

Many are the legends which surround the coming of the magi to worship the infant Jesus. But the simple, unadorned epiphany story is sufficient to portray the supreme missionary vision of the Bible. The kingly representatives of the nations come to lay their best treasures at the feet of the King of kings.

That vision is not yet fulfilled. But we in our age have been privileged to see the movement of many from the East towards Bethlehem. The twentieth century has seen a remarkable growth in spiritual understanding and leadership on the part of younger churches which not so long ago were very much on the receiving end of the missionary line. In many respects the churches of Asia and Africa have rightly won for themselves positions of leadership in Christendom.

It is to a positive partnership with those younger churches that we are called today in our missionary work.

We have talked a great deal in recent years of South East Asia. It is natural and right that we in Australia should see the area to our near north as the primary missionary responsibility. What is more difficult to see at this stage is just where the Australian Church can best offer help to the Asian churches. One advance of major importance has been the decision of the Australian C.M.S. to expand its work in Pakistan. The poverty-stricken, short-staffed church in that country, with so great an opportunity before it, will receive great encouragement from what is the greatest single piece of overseas work adopted by the C.M.S. since the taking over of the Diocese of Central Tanganyika. It is a move of major strategic importance in a field which is for the moment wide open to the Gospel.

Like the kings from the East, ours will be a costly devotion if we are to respond adequately to the needs of 1958. Its challenge will demand a new appreciation of the meaning of sacrificial giving; it will demand the best of our young men and women in active service. But it will be worth it, if we can play a more realistic part in fulfilling that vision which is prefigured by the coming of the magi, the vision of the day when those of every nation will bring to Christ the riches of their devotion, when the Kingdoms of this world shall have become the kingdom of our God and of His Christ.

But it is to be hoped that the future plans of the missionary leaders will involve new work in those areas which are nearer to home. Increasingly the church in the Diocese of Singapore, for instance, is looking to Australia for help in prayer, personnel and money. Australian work

in this next-door-neighbour diocese, which includes Singapore, Malaya, Indonesia, Thailand, Vietnam, Laos and Cambodia, is surprisingly limited. Apart from the medical and evangelistic work of the C.M.S. and the O.M.F. in the Malayan new villages, and the provision by the A.B.M. of a doctor in Singapore, there is little to which we can point as Australian work. Yet the towns and cities of this vast diocese, particularly in Malaya itself, present one of the most significant and responsive opportunities in the whole of South East Asia. Many educated (and often English-speaking) Asians are seeking a faith which can bring a sense of hope and purpose into life. Are we ready to take up such a challenge, or are we quite insensitive to the calling of God to share the Gospel with our near neighbours? Despite the threatening headlines, despite the high-pressure missionary publicity, Australian Christians are still just not convinced of the desperate seriousness of the situation in which the Church witnesses to our near north.

"I am anxious to reach adults as well as youngsters," says Mr Sheppard. "Already we run clubs for young and for older mothers and for grandfathers. I hope to add quite soon a men's group and to provide occasions which will bring the family together."

The following additional Ad-vent ordinations have been announced:
PERTH
To the priesthood: The Reverends E. W. Doncaster (Victoria Park) and B. A. Eccleston (for Walkerville, Adelaide Diocese).
To the diaconate: Messrs W. Adams (West Perth), R. G. McQueen (Mount Lawley), J. B. Bowyer (Scarborough), S. F. Threlkell (Wembley).

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BATSMAN'S NEW JOB

LONDON, January 1.—The Reverend David Sheppard, former England cricket captain, and his wife will this month move into the new Dockland Family Centre in Canning Town, in the East End of London, of which he has been appointed warden.

For half a century until last August, the buildings comprised the "Dockland Number One Settlement"—the senior and the largest of the settlements which serve dock areas in several parts of the country.

Now it has been handed over to a committee headed by the Bishop of Barking, and will be, says Mr Sheppard, "concerned with the people of the neighbourhood 'from cradle to grave.'"

"We have a whole block of buildings. Lavish provision is made for club activities; there are three boys' clubs and three girls' clubs, each having its own club room; there is a workshop, indoor swimming baths, a hall and stage, a floodlit football pitch, and a number of rooms available for adult clubs."

Since the parish church of the district was bombed and not rebuilt, the chapel, which can seat 500, must serve an area of about 5,000 people. There is also a hostel with over 20 single rooms for visitors. An important part of the work of the centre will be the training of leaders, who are badly needed.

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UNIVERSITY MISSIONER

The Reverend John Stott, Rector of All Souls', Langham Place, London, and one of the Church of England's outstanding preachers, will visit Australia in June under the joint auspices of the Evangelical Alliance and the Inter-Varsity Fellowship.

Mr. Stott will conduct missions in the universities of Sydney and Melbourne, and will speak at meetings in other universities. Mr. Stott, who is still under 40, has conducted missions in Oxford, Cambridge, Harvard and Yale, as well as many other universities, with remarkable success. He is noted for his scholarly expositions of the Bible.

It is hoped that Mr. Stott will also address conferences of ministers and theological students.

WORLD COUNCIL YOUTH LEADER

LONDON, January 1. — The Rev Philip Potter, of the British West Indies, has succeeded the Rev Bengt-Thure Molander, of Sweden, as executive secretary of the Youth Department of the World Council of Churches. A Methodist, Mr Potter has been on the staff of the W.C.C. since 1954, and for the past year has been secretary of the W.C.C.'s Youth Department in the council's New York office. He visited Australia in 1956.

APOSTELLOMENOS



MARCH 24-31

News in brief

LONDON, January 1.—Burned out by incendiary bombs on December 29, 1940, the parish church of the Press, St. Bride's, Fleet Street, now restored, was re-dedicated by the Bishop of London on December 19.

The dedication took place in the presence of the Queen and the Duke of Edinburgh. Services did not stop during the restoration; they were held in the vestry.

★ ★ ★
Many visitors are expected for the Australia Day convention at St. Matthew's, Manly, Sydney, on January 26. Two sessions will be held in the afternoon and one in the evening, when the main speaker will be the Reverend George Duncan, Vicar of Cockfosters London, and a well-known speaker at the Keswick Convention.

★ ★ ★
NEW YORK, December 31.—A timetable for bringing about union between three major Lutheran churches in the United States has been approved by a joint union committee.

The American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church have agreed to unite. A fourth group, the Lutheran Free Church, is now conducting a vote in its congregations to discover whether they wish to join the union. The new body will be called the American Lutheran Church.

Under the suggested timetable, documents for the merger will be completed by February 1, 1958. Final conventions of the uniting bodies will meet from April 20-23 1960, in Minneapolis.

★ ★ ★
More than £1,000 has so far been donated to the Archbishop of Sydney's Bush Fire Relief Fund for use in the fire-stricken areas of the Blue Mountains. The largest donation was £100 from St. Andrew's Church, Summer Hill, N.S.W., and a number of gifts were sent from outside the Diocese of Sydney. The fund remains open.

★ ★ ★
LONDON, December 28.—Dr. Alfred E. Morris, Bishop of Monmouth since 1945, was last week enthroned as fifth Archbishop of Wales since Dis-establishment in St. Woolos' Cathedral, Newport. Six bishops took part in the ceremony.

★ ★ ★
Christian radio commentary on the news is now given each week by the Rev. Dr. A. Cyril Cato, M.A., B. Ed., Ph. D., Methodist Minister of Adamstown, Newcastle. Dr. Cato's "Christian News Commentary" is heard every Sunday on 2CH at 2.15 p.m., immediately following the "Church News" broadcast.

★ ★ ★
LONDON, December 31.—Canon Bryan Green, Rector of Birmingham, has just completed a fortnight's mission to the island of Jersey. The mission was supported by both Anglican and free churches. For the first week, meetings were held in many small country centres, while for the second week large meetings were held in the Opera House, St. Helier.

E. German pastor is imprisoned

PROTESTS continue to mount against the sentencing of Dr. Siegfried Schmutzler, 42-year-old Evangelical pastor in charge of youth work, to five years, hard labour by Leipzig District Court.

Pastor Schmutzler was accused of "criminal offences under Article 6 of the Constitution." According to this article, "inciting to boycott democratic institutions and organisations" is "a criminal offence, as defined by the Legal Code." Anyone who has been punished for crimes of this kind will be permanently excluded from public service and from all positions of responsibility in economic or social life. He loses his right to vote or stand for office.

Reports from East Germany say that Dr Schmutzler was not condemned as a pastor, but as "a citizen of the German Democratic Republic," who had infringed the laws of the State. The East Berlin pro-Government Christian paper, "Neue Zeit," states that this trial was not directed against the Church or Christians as a whole.

Bishop Hanns Lilje of Hanover, deputy-chairman of the Evangelical Church in Germany, protested against the sentence on Pastor Schmutzler as "the first blow of a concentrated Communist attack on the Church in East Germany."

By punishing him for proclaiming the third commandment, the regime had "forfeited the right to be considered as constitutional," the bishop added. During the meeting at Berlin of the Synod of the Evangelical (United) Churches Dean Bohm declared that the arrest of this

pastor meant that any clergyman in East Germany could be similarly victimised. Dr Scharf presented a report on the difficulties of Church life in East Germany to this synod meeting. Prayers for the imprisoned pastor formed part of a service of intercession at St. Mary's Church in East Berlin conducted by Bishop Otto Dibelius, chairman of the Council of the German Evangelical Church.

GRAPE JUICE: NO AUTHORITY

There is no authority to permit the use of unfermented wine in the service of Holy Communion, says the Archbishop of Sydney, Dr Mowll, in his current Diocesan Magazine.

The Archbishop says: "The question of the use of unfermented wine has again been referred to me, and I am advised that Canon 20 of 1603 and the Rubrics of the Communion Service, with the use of the English word 'Wine,' does not include unfermented grape juice.

"There is no authority at present to permit the use, or otherwise, of unfermented wine. "If the new Constitution of the Australian Church is accepted, the bishop can then give permission.

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Notes and Comments

NEW RED GAINS

1957 has been a year of solid advance for Communism, despite the measure of indignation aroused by the Soviet intervention in Hungary.

The nature of Communist organisation inevitably projects one man into a position of absolute power, and Mr Khrushchev is clearly emerging as Stalin's successor in this role in Russia. The fall of Molotov, Malenkov, Kaganovitch and Zhukov, far from an indication of internal weakness, is a measure of the strength of the Party system, and merely repeats what took place at the death of Lenin.

Lenin died in 1924. In 1929 Stalin emerged as sole leader. During that five years, the other members of the Politburo were down-graded and disgraced and given jobs "appropriate to their ability." Later they were executed, most of them in 1936. It is now four years since Stalin's death, and already 20 out of the 25 members of the ruling Presidium at his death have been removed from power. The five remaining members include Bulganin, Voroshilov and Khrushchev.

This consolidation of power in the Soviet Union may be taken as a sign of tested strength and of impending advance, and the Communist political achievements of the past year confirm this, not to mention the Russian scientific achievements of the Sputniks and the intercontinental missiles.

The more spectacular conquests have included the Communist victory in the elections in British Guiana in the Caribbean, and in the State of Kerala in India. In the Middle East, Communist power has been revealed very clearly in the key country of Syria. In the municipal elections in Java, the Communist Party emerged as the strongest political party in Indonesia, and its members on

President Soekarno's council form a strong element if not a majority. The Communists are reaping tremendous advantage from the present anti-Dutch moves, and nobody could be surprised in Indonesia, with its population of 100,000,000, and Australia's nearest Asian neighbour, were to be added to the vast Communist empire in the near future, with portentous consequences for the rest of South-East Asia.

A SPIRITUAL WARFARE

The Communist Government elected recently in the Indian State of Kerala well illustrates how Marxism goes to work. The strength of Communism comes not from the working classes but from the intellectuals. Nine of the eleven members of the Kerala Government are professors, authors, lawyers, etc. Only two are Labour union officials, and it is probable that these two entered the Labour movement from college rather than belonging to it by class. The roots of Communism are to be found in a godless education, intense intellectual pride, and deification of science.

By skilful wooing of the Christians and other minorities, the Communists were freely elected (Kerala has the largest Christian minority of any State in India). With a gesture of unselfish devotion, the members of the Government first reduced their own salaries. They then pressed on with all speed to control both education and labour, to ensure their continuance at the next elections. The education bill gives a monopoly of control over the minds of the young to the Communists. A protest

march of 50,000 was staged in the capital, but the Government was unmoved. It merely staged a counter demonstration and continued with its purpose.

In order to bring labour under control, the Communists have reduced the police force and given approval for organising gangs to force the workers into Communist-controlled unions.

Communism advances by conquering the hearts and minds of people, and such an ideological warfare can only be countered by spiritual and ideological weapons.

EDUCATIONAL EXPANSION

The Federal Government's quick and generous response to the needs of the universities, brought to light by the Murray Report, is a reminder to the churches that they, too, need to address themselves expeditiously to expansion in their field of education. Not only is there already an urgent need for new church secondary schools, but more university colleges and larger theological colleges are needed.

America, at present our mentor in so many respects, is not afraid of large student numbers. Australia will have to copy. For example, the Concordia Theological College of the Lutheran Church in U.S.A. opened last term with 550 students studying the four-year course for ordination (which includes one year of supervised parochial work). The entrance requirement for admission to Concordia is a B.A. degree. This is the standard to be aimed at in our country, too—a three-year training in theology after the completion of a university degree. Some ordinands in Australia already attain it. But if it is to become normal the church colleges will have to receive a high priority. At present Ridley College, Melbourne, and Moore College, Sydney are both full to capacity. They cannot expand without more building. Both have building funds and these deserve the full support of discerning people.

Letters

The meaning of "wine"

Sir,—I quite agree with the Rev. G. B. Gerber that words have a proper meaning, but that meaning is the one they are given by current usage, as reference to any authoritative book on English usage, such as those of Fowler, Sir Ernest Gowers, G. H. Vallins, or Eric Partridge will confirm.

But even if all English words did have an unalterable, Medes-and-Persians, "true" meaning, that would not make "wine" mean "unfermented grape juice." The meaning of the Greek word "oinos" cannot affect the meaning of the English word "wine." The Greek word "kosmos" meant both "world" and "ornament," but who would argue from this that the English word "world" means also "ornament"?

It would surprise me if there were a legal decision precluding Anglican clergymen from using unfermented grape juice. There is no decision precluding them from using raw dough as bread. But that only means that no one has ever been foolish enough to test the matter in the

courts. It would be more to the point if Messrs. Gerber and Campbell would cite any decision permitting clergymen to use unfermented grape juice.

How can such evasions of the plain, obvious meaning of the Church's rubrics be differentiated from the similar evasions of our Anglo Catholic brethren, which all evangelicals deplore and which Article 34 condemns? "Legalist,"

Darwin, N.T.

A.B.C. Radio and T.V. programmes

Sir,—I think your readers might like to note two forthcoming A.B.C. presentations.

On Television ABN 2 will be showing "Jesus Of Nazareth," a series of plays depicting the Life of Our Lord, on successive Sundays, commencing on December 29, at 9.0 p.m. These plays should have as profound an effect in the new medium as did Dorothy Sayer's "The Man Born To Be King," in Sound Radio a few years ago.

For Sound Radio listeners the A.B.C. will again be presenting "The Man Born To Be King" on successive Sundays commencing January 19. These plays will be heard from stations 2BL, 2NC, 2CN, 3LO, 4QR, 7ZR and regionals at 5.30 p.m. A.E.T.; 5 AN and regionals at 5.0 p.m. S.A.T. and 6WN and regionals at 5.30 p.m. W.A.T.

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REVIEW OF 1957

Sputnik and Promotion

Compiled by Church Record staff correspondents.

Apart from Sputnik—whose casing the Russians now accuse the Americans of having captured—1957 was, on the whole, unremarkable in Australia. Church life, however, showed some useful advance and consolidation.

The Bush Church Aid Society, for example, sent its first missionaries to North West Australia, as did the Brotherhood of the Good Shepherd to the Northern Territory. The C.M.S. showed increased vigour with the accepting and sending out of a large number of missionaries, notably for Pakistan.

The Church is taking up the opportunity given by the Government of free time on television, and several successful sessions have been pioneered. From the rate of sales of TV sets, it is plain that there will be big development in this field.

The immigration intake continued at its high level, but still with a large non-British preponderance. It is said that the Roman Catholic Church has a hundred priests engaged in dealing with migrants. We doubt if the Protestant churches have between them even one full time clergyman on this job. At the same time, however, one advance was the appointment of a Sydney priest as part-time immigration officer.

Education is still an enormous problem from the Christian point of view. We know of no new

Church of England school founded last year anywhere in Australia. Small but hopeful steps have been taken in Melbourne and Sydney for providing full-time teachers for religious instruction in State primary and high schools. But the huge extent of the task is baffling and in many cases is dissipating the energies of parish clergy out of all proportion to their resources and to their other ministerial duties.

PROMOTION

In August, Mr John Reinhardt, Director of the National Department of Promotion of the Protestant Episcopal Church of U.S.A. visited us, and stimulated the development of Promotion as part of the structure of many Australian dioceses. More money is now being given to the Church by its members, but problems still remain in regard to how the money should be distributed. Parochial selfishness has, in some cases, merely been accentuated. But the stimulation given by Promotion to face financial obligations has been general. Many parishes report remarkably generous increases in offertories.

Enough diocesan synods (including Sydney after a hot debate) have now assented to the proposed new constitution to encourage State committees to prepare draft Acts for presentation to the State legislatures. There is no indication, however, when or how further steps are likely to be taken.

After too long an interregnum, the metropolitan see of Melbourne was filled by the bishopric election board's appointment of the Bishop of Middleton, the Right Reverend Frank Woods, who was enthroned on December 17, and who warned against "organisational work which tends more and more to be thrust on the parochial clergyman" and which "may force him to become neither a praying priest nor a pastoral priest but an office priest."

Earlier, the synod of Adelaide elected their dean, Dr T. Thornton Reed, to be bishop of the diocese. In his first Pastoral Address Bishop Reed made a strong call "to adhere to the provisions of the Book of Common Prayer of 1662 as far as it is humanly possible to do so."

The post of Chaplain General to the Army forces of the Commonwealth, vacant since the resignation of Bishop Riley, was filled by the appointment of a clergyman not burdened with high diocesan responsibilities, the Reverend Alan Begbie, who brings good military experience to the job.

Overseas, the New York campaign of Billy Graham, twice extended in time, broke all records

for attendance and TV hook-ups. Despite the continuing attacks made on both his message and his methods, he is being greatly blessed of God in his ministry, and it was good news when he decided to come to Australia in 1959. The Bishop of Barking, who was chairman of the Billy Graham campaigns in London, visited Sydney and Melbourne during the year. Bishop Gough is also closely associated with the Evangelical Alliance in England, and he conferred with leaders of the Alliance in Australia which was formed this year under the presidency of the Primate.

South-East Asia—and particularly Indonesia as the year closed—was a centre of concern to Australia, but the conference of churches held at Prapat in Sumatra and attended by Bishop Kerle of Sydney on behalf of the Australian Churches, offered hope of Christian advance in this area. It had been hoped that a delegation from the Anglican Church in China would have visited us in November, but the Presiding Bishop wrote to say that it was not possible to accept the Primate's invitation.

S.E. ASIA

The supply and training of clergy is still a matter for which there is too little concern, though there was a marked increase in the number of young men offering themselves for training, and the two evangelical (and largest) theological colleges, Moore and Ridley, were more than full. It cannot be said, however, that the general standard of theological learning in Australia has risen, but rather the contrary. This is a very serious matter. The opening of St. Mark's Library in Canberra was the only hopeful feature in the post-ordination sphere.

In England, the theological debate has turned on "authority," especially in relation to the Bible. The revision of Canon Law, questions of divorce and remarriage, and complaints about "fundamentalism" have underlined this. Anything that turns the searchlight on to the position of evangelicals in regard to the authority of the Scriptures ought to be welcomed by them, and on the whole their position in the church has been clarified and strengthened in the past year, both in England and Australia.

The year closed with drought, bushfires and water shortages in many parts of Australia. Sydney diocese lost Shuna, its youth centre in the Blue Mountains, by fire. But still there appears to be no sign of national penitence for God-forgiveness. Christians must pray earnestly that God will grant our people "repentance unto life."

ST. GEORGE'S, BATTERY PT., HOBART

By a correspondent

At about the time when John Batman landed on the bank of the River Yarra, a faithful group of Battery Point residents resolved to build a church on the most prominent site on the peninsular—the top of Kermode's Hill. Mr Kermode himself, gave the land for the church and contributed generously towards the cost of construction.

Situated as it is on the crest of the peninsula, it remains as an evidence of the spiritual and practical quality of the pioneers of Tasmania. They built so well that, though one hundred and twenty years have passed, the structure of the church shows no weakness.

The foundation stone has been obscured, but from the records it is gleaned that it was laid on October 19, 1836, by Colonel George Arthur, this being his last public duty as Governor of Tasmania. Plans for the church were drawn by a convict architect named James Blackburn. His work in Tasmania gained for him liberty and honour. He later became City Surveyor for Melbourne, where his name is remembered and perpetuated in the suburb of Blackburn.

One of the most interesting things about St. George's is its marked Evangelical character. But its beginning was quite of another sort.

CHANGE

The second rector, the Rev. H. P. Fry, began his ministry in Battery Point as an advanced Tractarian, and the Church set the pattern for advanced churchmanship. This obtained until Mr Fry changed his convictions.

He began his ministry at St. George's in 1840. In 1849 the rector obtained leave of absence that he might return to Dublin, where he had been trained, to take his degree of Doctor in Divinity. While in the homeland he advanced in the current movement in the Church, which we now look back on as the Oxford Movement. It was thus,

as an "advanced" churchman, he was returning to Hobart on the ship "The Haply" in 1850.

The medical officer on "The Haply" was Dr John Singleton. He and Dr Fry were much together on board. The following is a quotation from Singleton's book:

"It pleased God to bless our intercommunion not only to the present and lasting benefit of the passengers and crew, but to our trine of free grace . . . Dr Fry came on board a strict ritualist, as he had been for many years previously, but left the ship a devoted evangelical minister of Christ, and afterwards in Hobart-town maintained the glorious doctrine spiritual good. Dr Fry remained faithful to the end."

No wonder there was a stir in St. George's Battery Point when their rector returned! A D.D. indeed and an ardent Evangelist into the bargain! He changed the pattern of St. George's completely.

When in 1859 Canon Banks Smith followed Dr Fry, the Evangelical pattern was maintained, and through the stormy years following was secured in his 42 years as rector.

So St. George's has remained to this day, Evangelical, but with not the same spirit as earlier, partisanship being now a thing of the past. Each succeeding rector has, by the grace of God, contributed to the rich history of the church. St. George's, Hobart, stands like a beacon; its tower, surmounted by a great gleaming stainless-steel cross is a witness to the Christian Faith over all Hobart.

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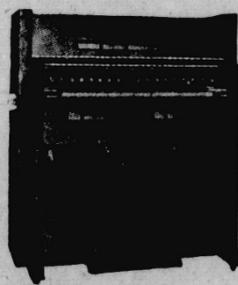
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MORE OF JUNGLE DOCTOR'S FABLES

"JUNGLE DOCTOR'S MONKEY TALES," by Paul White. Paternoster, 1957, Pp. 73. Aust. price 5/6.

The Jungle Doctor series have always been a source of pleasure and instruction for both young and old. The latest in the series continues to maintain the standard. Paul White still continues to exercise the same care in choice of words and phrasing which makes all of his books such a joy to read.

For sheer enjoyment the Fables are unequalled, but, added to that there is a pointed spiritual lesson in each story. The goat who wanted to become a lion finds that it is necessary to be born again to become a new creature. The medically-minded monkey

for many sermons which would have as their aim the relating of theology to modern life.

"The Picture of a Christian Church" provokes serious thought in these days of Canvass and Promotion schemes, sounding a necessary note of warning against a materialistic attitude. This is a book not to be read to congregations, but to stimulate thoughtful preaching by those who will take the trouble to look below the surface. — D. G. Livingstone.

• Serenity

THE SECRET OF SERENITY by Gordon Powell. Hodder & Stoughton, 1957. Pp. 127. English price 7/6.

This is a simple account of the Christian faith from the Minister of St. Stephen's Presbyterian Church, Sydney. Unpretentious, easy to read, and full of what Bishop Westcott used to call "sanctified common-sense," the book is redolent of the serenity of which it speaks.

Mr Powell would be the last to claim that there is anything especially original or profound in what he has to say. To be a Christian, as he sees it, is simply to accept life as God's gift, and to accept the teachings about yourself and your problems which the Bible contains — in short, "to accept Christ." Experiencing Christians will find it elementary, and perhaps inadequate, but it is not addressed to them so much as to the relatively un instructed folk who find themselves "living under stress" in a bewildering world. The present reviewer has already proved its value with such people; one sick parishioner who borrowed it, read it through three times straight off, and was much better, physically and mentally, as a result.

The emotional temperature is deliberately kept low, and there is an abundance of anecdote and illustrative material — some of it less effective than the rest. One may predict however, that the book will be as popular as Mr Powell's other books and a worthy successor to those of Dr Leslie Weatherhead — upon whom Mr Powell has apparently to some extent modelled himself. — J. H. Brown.

• Ethics

THE HOLY PRETENCE. A Study in Christianity and Reason of State from William Perkins to John Winthrop, by George L. Mosse. Basil Blackwell, Oxford, 1957. Pp. 158. Australian price 34/9.

This is both an historical study and a Study in Christian Ethics. It is concerned with the problem: How is the Christian man, who is entrusted with political responsibilities, to fulfil his re-

Books

sponsibilities while exercising his faith.

May he use deliberate deception in the interests of the State, as Joshua did at Ai? And if expediency (albeit expediency in the service of God) be the order of the day, what is the difference between this, and the cynical opportunism of Machiavelli on the one hand, and the casuistical equivocations of the Jesuits on the other?

In this study we see the way in which earnest men in the seventeenth and eighteenth centuries (Papists, Puritans, and Anglicans) wrestled with this intractable problem. — S. Barton Babbage.

• Novel

WIFE OF HAMISH: by Jean A. Rees. Pickering & Inglis, 1957. Pp. 223. English Price 9/6.

Mrs Rees here tells the story of young Christians who succeeded in combining Christianity and the everyday business of living, so that their friends seek the secret of this victorious and happy state. The story is built around a young wife, June Hamilton who, married to a man several years her senior, and being endowed with an artistic temperament, has to learn that the seemingly mundane things are just as important as the creative work of her mind and hands.

Her husband, Hamish, is the Principal of an Art School, and the group of students are depicted as combining art, love, humour and religion as the natural attributes of the Christian character. — Hilda Kent.

OPPOSITION TO PRIMATE

LONDON, January 1. — The Church Society, in a statement issued last week, said that it could not accept the recent utterance of the Archbishop of Canterbury that Convocation is the highest spiritual authority in the land.

The Society's statement continued: "This is contrary to the constitution of the Church of England and to the Thirty-nine Articles. It is also contrary to the teaching of the New Testament, which makes it plain that the highest spiritual authority resides not in the bishops and other clergymen but in the whole Church."

As a tailpiece, the Society said that it had resolved to oppose by every constitutional means the legalisation of "Mass vestments" in the Church.

COMMITTEE

The former Bishop of Winchester (the Right Rev. George Bell) will make ecclesiastical history this year. Seven months after his retirement he will be the first bishop without diocesan responsibility to preside over one of the many committees at the Lambeth Conference.

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What are the causes that split Anglicans?

By a Special Correspondent

Recently an Australian bishop said that the trouble in the Church of England was the different meanings given to the idea of sacrifice in the Holy Communion. If a compromise could be arrived at here, he suggested, controversy would cease. But the bishop makes the mistake of attempting to cure the symptoms rather than the cause.

It is true that there are conflicting views of the Holy Communion held by Anglicans today. First may be mentioned the doctrine of the Reformers, held by Evangelicals, that the central feature of the Holy Communion is Christ's gift to His people of forgiveness through His saving death and of His indwelling Presence, "Take . . . My body . . . given for you."

This unseen but real Gift is received into the soul by the response of faith. Christ says to the believing soul, "I will come in" (Rev. 3:20), and He keeps His word. All this is expressed visibly in the service by the minister in Christ's name offering the broken bread and the wine to the Christians present, and they in turn responding by eating and drinking what is offered to them.

God's gift is breath-taking; for it is the gift of Himself for sinners. It cannot be received except in a spirit of overflowing thankfulness. Thanksgiving permeates the service of Holy Communion. That is why it is sometimes called a Eucharist, which is simply the Greek for thanksgiving. It is, in the words of the Prayer Book, "a sacrifice of praise and thanksgiving," and it includes the sacrifice (or offering) of ourselves, our souls and bodies, to God in obedience to do His will and to please Him.

SACRIFICE

This is the traditional doctrine of the Holy Communion in the Church of England; but since the rise of the Tractarian Movement last century other concepts of sacrifice are to be found among Anglicans. Some go almost as far as the Church of Rome, which teaches that as the result of the power of the priest's words, Christ, in the same body as He was born of the Virgin Mary, becomes present on the altar and is sacrificed, as He was on Calvary, for the forgiveness of sins.

Others would not go so far, but teach that Christ is now pleading His death before the Father in heaven (though this doctrine is not to be found in the Bible), and that in the Holy Communion we on earth do the same and plead His death before God.

SYMBOLS

Others, again, think that the element of sacrifice is our offering of bread and wine to God for Him to use and that this represents the offering of the work of our daily life.

But the sacrifice (or worship) He looks for is the faith and trust of our hearts in Him, and our obedience in being loving to our neighbour and supplying their needs out of our resources.

It will be seen that there is a simple distinguishing mark be-

tween the Reformed doctrine and these other doctrines. They make the central feature of the service something which we do toward God. Either we immolate and offer Christ again, or we join in pleading His sacrifice before the Father, or we offer bread and wine as symbols of our daily work.

But the Reformed doctrine makes the centre of the service what God offers and gives to us, namely, forgiveness of our sins and the soul strengthening Bread of Life. Our offering of praise, thanksgiving and obedience is secondary and consequential, the necessary concomitant of our perception and reception of God's grace.

God's gift, or our gift? It is difficult to compromise on these two alternative doctrines of the Holy Communion. But the difference goes still deeper. It is a question of authority. The foremost desire of Evangelicals, for example, is that their views should conform to the Bible. Show them that the doctrine of

sacrifice of the Tractarians is that of the New Testament and they will accept it. But the fact is that the doctrine of the Tractarians (and this includes the several modifications in that doctrine) is not primarily drawn from the Scripture but from Church tradition. In fact, the New Testament contradicts these doctrines, as such scholars as Bishops Lightfoot and Westcott testify.

If Anglicans could agree on the final authority, Bible or Church, there would be every possibility of the different schools of thought getting together to discover what doctrines that authority ultimately endorsed. But so long as there are two authorities to which Anglicans give their allegiance, explicitly or implicitly, there is no possibility of compromise or of reconciliation. The general maxim of Jesus applies here, "Ye cannot serve two masters." A policy of comprehension in this should conform to the Bible. Show them that the doctrine of

Difficulties in Russia

GENEVA, December 30.—In an interview during the recent visit to Yugoslavia of the Patriarch Alexius of Moscow, Archbishop Boris of Odessa, a member of the Patriarch's group, described problems posed by property, financing and the anti-God movement in the U.S.S.R.

Asked why the government of the Soviet Union had not yet handed back church buildings needed by the Patriarchate, Archbishop Boris said the Church had no way of maintaining them.

"Before the revolution," he said, "the Government kept them up, but now the Church must pay all the expenses itself. The Church's income is exclusively drawn from the sale of candles at two roubles. The money we get permits us to keep the Patriarchate going as well as the bishoprics and our theological seminaries."

Among the churches not restored are those in the Kremlin, Leningrad and St. Sophia in Kiev. They are at present used as museums.

Questioned about a recent nation-wide congress on problems of atheism in Moscow, Archbishop Boris said he had "never heard of such a conference" (it was reported in the Soviet Press). He agreed that

there was a quest for new "life formulas" among the younger generation in Russia. "The Church has always been with our people," he said. "Therefore she knows what our young men and women seek. Happiness finds its roots in freedom and truth, in the truth of God, which is as powerful as the sun. You cannot hide it with your hand."

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Off the Record

Modern Christian literature is much the poorer for the loss of Miss Dorothy Sayers, whose death is reported elsewhere. Miss Sayers, who began her literary career as a prolific writer of detective stories (and created the immortal Lord Peter Wimsey) began in the mid-thirties to devote all her time to religious writing.

Discussing her life, a schoolboy once wrote: "Dorothy Sayers turned from a life of crime to join the Church of England". That she did so was the Church's great gain.

If parishioners of St. George's, Battery Point, Hobart, see an etching of their own street in the weekly news bulletin given out at the Sunday services, they know they can expect a visit from the Rector.

The Rector, the Reverend A. G. Reynolds, who is also an accomplished artist, includes in each week's bulletin his own drawing of the street he intends to visit during the following week.

St. George's has an interesting story, as you will know if you have already read page five.

CAP AND GOWN EPIPHANY: At an international Christmas Party given to about 100 Asian students by the Sydney University Evangelical Union, Dr. Alan Cole spoke on the meaning of Christmas and took for his text the Chinese version of Matthew 2:1. When Jesus was born in Bethlehem of Judaea, behold, there came Ph.D.'s from the east to Jerusalem . . .

Incidentally, it was a first class evening. It was held in the very attractive Community Centre of St. Barnabas' Broadway, and five Asian dishes were served, prepared under the supervision of Asian students.

The rector of an industrial parish tells us how, in the course of distributing toys given for his parish Christmas tree, his deaconess took a pram to a mother who was in difficult circumstances following her desertion by her husband. The mother's gratitude was expressed with tears of joy. Her four-year-old daughter had been longing for a pram, but her mother had to tell her that Father Christmas was too poor this year to bring a pram.

The joy brought by that one gift is an encouragement to all who made gifts in this way at Christmas time without any knowledge of their destination.

● **OH DEER!**
"Mrs. Couell, the headmistress, and her stag are to be warmly congratulated."
—from the Sydney Diocesan magazine.

CORRECTION

In a letter from Mr P. Bonsall-Boone, published 5/12/57, the last sentence should have read: "My only other comment is that 'Master of the Robes' is very fortunate in being able to purchase his cassocks and surplices so cheaply."

World Prayer Week

A WEEK of Prayer for Christian Unity will be held all over the world during the week January 18-25, 1958, at the request of the Commission on Faith and Order of the World Council of Churches. This is an annual event, and intercessions have been held during the third week in January since 1941.

Preparations for the week have included the distribution of literature to the 169 member churches of the World Council, and to correspondents in 60 countries.

The introduction to the 1958 celebration says: "The very act of Christian prayer is an act of unity, for it presupposes that Christian pray, according to the guidance of their Lord, 'Our Father.' In spite of all the divisions and separations between Christians, their common 'Our Father' rises to affirm the deeper truth of their existence—'One Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.'"

Since 1920, Whitsunday was originally encouraged by the Faith and Order Commission as the date for prayer for Christian unity. The change to January meant that the time now coincided with that chosen by the group surrounding the late Abbe Pale Couturier of Lyons, since 1935.

The Abbe proposed that divided Christians should pray together for "Our Lord to grant to His Church on earth that peace and unity which were in His mind and purpose when, on the eve of His passion, He prayed that all might be one."

This suggestion was officially approved by the Roman Catholic Church, and was quickly accepted by non-Roman Catholics as an improvement on the more customary Roman Catholic formula for intercession at this time of the year, which asks for the return of divided Christians to the see of Rome.

DEATH OF DOROTHY SAYERS

LONDON, December 28. — The death has occurred of Miss Dorothy L. Sayers, famous religious playwright and author of many detective novels.

Miss Sayers, who was 64, was best known for her series of radio plays on the life of Christ, "The Man Born to be King." Other well-known works were "The Zeal of Thy House" and "The Devil To Pay," which were both written for the Canterbury Festival.

ORDINATIONS

The following clergy have been ordained by the Bishop of Gippsland, the Right Reverend E. J. Davidson.

To the priesthood: The Reverend David L. de Dear (Traralgon).
To the diaconate: Mr Peter S. Joliffe (Sale); Mr Arnold Weston (Morwell); Mr Frederick A. Morrey (St. John's College, Morpeth).

Personal

Congratulations are extended to the Right Reverend P. N. W. Strong, Bishop of New Guinea, on the announcement in the New Year Honours list that he has been made a Companion of the Order of St. Michael and St. George (C.M.G.).

★ ★ ★
The Reverend W. N. Rook, Rector of Epping, has been appointed Senior Chaplain, N.S.W.

★ ★ ★
The Rev. E. G. Mortley, Rector of Eastwood, has been appointed Chaplain to the Readers' Association in the Diocese of Sydney.

★ ★ ★
The Reverend Frank Elliott, Curate of St. Augustine's, Merewether, Diocese of Newcastle, has been appointed priest-in-charge of Nundle, Diocese of Armidale.

★ ★ ★
The Reverend F. Edwards has been appointed curate of Quirindi, the Reverend John Chapman curate of Moree, and the Reverend A. Richards curate of Narrabri, Diocese of Armidale.

★ ★ ★
The Reverend Arthur Cloudsdale, Rector of Geeveston, has been appointed Rector of Sheffield, Diocese of Tasmania.

★ ★ ★
Canon F. C. B. Moyle, Rector of Benalla, Diocese of Wangaratta, has been appointed Vicar of Christ Church Cathedral, Ballarat.

★ ★ ★
The Reverend R. S. Judge, Rector of St. John's Cathedral, Kalgoolie, has been appointed to the parish of St. Margaret's, Woodville, S.A.

★ ★ ★
The Reverend V. F. Meyer has been appointed to the parish of Christ Church, Balaklava, Diocese of Adelaide.

★ ★ ★
The Reverend Geoffrey Ward, Rector of St. Mary Magdalene's, St. Mary's, N.S.W., has been appointed to the Religious Broadcasts Department of the A.B.C. He will work in Adelaide.

★ ★ ★
The Reverend R. Ogden has resigned the parish of Oatley, N.S.W.

★ ★ ★
The Council of Claremont Girls' School, Randwick, N.S.W., has announced the appointment of Dr. O. Wilson, as headmistress. Dr. Wilson has been headmistress of Danebank School, Hurstville.

★ ★ ★
Canon R. M. Southey, Vicar of Yarram, Diocese of Gippsland, has been appointed to the parish of Kingsville, Diocese of Melbourne.

★ ★ ★
The Reverend L. Luck has been appointed to the parochial district of Neerim South, Diocese of Gippsland.

★ ★ ★
The Reverend H. B. Kirby has been appointed Rector of Lang Lang, Diocese of Gippsland.

UNITY TALKS

The delegates appointed by the Archbishop of Canterbury and the President of the Methodist Conference have recently spent three days together in conference at Wesley House, Cambridge. They hope to be able to publish in the summer of 1958 an interim report indicating the course of their conversations.

R.S.C.M. SCHOOL IN SESSION

The third summer school of the Royal School of Church Music began at The King's School, Parramatta, on Tuesday, under the direction of Mr. Mervyn Byers, organist and master of the choristers at St. Andrew's Cathedral, Sydney.

The members of the summer school will provide the choir for morning and evening prayer in the cathedral next Sunday.

Lectures next week — which are open to non-resident people — include "Sacred Music and the Mass Media," by the Reverend John Munro, Director of Religious Broadcasts for the A.B.C. (8 p.m., Tuesday); "Principles and Structure of the Prayer Book Services," by the Reverend D. W. B. Robinson, Lecturer at Moore College (10 a.m., Monday and Wednesday); and "Tudor Music," by the Reverend L. M. Murchison, Organist and Precentor of Goulburn Cathedral (11.30 a.m., Monday and Wednesday).

DEATH OF BISHOP JACOB

KOTTAYAM (South India), December 23. — The death occurred here last Monday of the Right Reverend C. K. Jacob, who recently retired as Bishop in Central Travancore.

Bishop Jacob, who visited Australia in 1951, presided over the inauguration ceremonies of the Church of South India at Madras in 1947.

He was one of the three Anglican bishops who took part in the consecration of nine new bishops on that occasion.

Bishop Jacob, who had close connections with the Australian Church through the C.M.S., was always concerned with evangelistic work within his diocese and beyond. Clergy from his diocese have gone to work among Indians in East Africa and Malaya.

Bishop Jacob belonged to one of the distinguished families of the ancient Syrian Church of Travancore, who became Anglicans early in the 19th century.

NEW CHAIRMAN

The Archbishops of Canterbury and York have appointed Sir John Wolfenden, Vice-Chancellor of Reading University, as the first chairman of the Board for Social Responsibility set up by the Church Assembly at its autumn session.

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Amongst the many excellent volumes for devotional reading available are the following:—

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Bishop talks of divorce "rebels"

Addressing his diocesan conference, the bishop of Birmingham, the Right Reverend J. L. Wilson, referred to the 39 clergy in his diocese who recently wrote to the press challenging the Archbishop of Canterbury's statement that those who disobeyed an act of Convocation on remarriage after divorce would do so "at their own spiritual peril".

The Bishop told the Conference that he confirmed the Convocation's regulations on marriage and divorce, and wished all clergy to obey them loyally.

After commending the Christian virtue of obedience, he continued; "I do not altogether deprecate differences of opinion being aired in the Press. It will be an evil day for the Church if it ever becomes so totalitarian in spirit that it suppresses criticism. The sparks of criticism have often illuminated the way to the truth".

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THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

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Crowds Pack 40th Melbourne 'Keswick'

Large crowds attended the "Victorious Life" Convention, held during the first week of January at Belgrave Heights in the Dandenong Range. The Convention is modelled on the famous Keswick Convention in England.

An additional link was forged with the presence of the Reverend G. B. Duncan, representing the mother convention. Mr. Duncan is a distinguished Keswick speaker and took a prominent part in the gathering at Belgrave Heights.

All attendance records were shattered at the Sunday afternoon youth meeting, when some 2,200 were present. Hundreds who were unable to find seats in the auditorium sat outside, while no less than 520 car drivers endeavoured to find parking space.

Many were looking forward with interest and anticipation to the meeting at which the Rev. G. B. Duncan was to give his first address at the convention — indeed, his first address in Australia.

It was difficult to realise as he stood on the platform that exactly a week earlier Mr Duncan was in London, preparatory to a period of ministry on behalf of the Keswick Convention, which will carry him around the world for the next six months.

Preaching at five farewell services in London on mid-winter's day (Sunday, December 22), Mr Duncan was in the torrid heat of Sydney by the following Wednesday evening, and flew on to Melbourne next day, reaching Belgrave Heights in good time for the evening meeting.

After a very cordial welcome by the convention chairman (Mr A. E. Coombe), Mr Duncan spoke with arresting power from Joel 2: 25, "I will restore to you the years that the locust hath eaten."

TARGET

Here, he said, was the target of sin's attack, for locust do not infest a desert, but a garden. The experience of the Garden of Eden was one of blessed communion with God, and evidence of the power of God; there were sure to be targets for attack, Joel 2: 3, showed the tragedy of sin's advent, which turned the Garden of Eden into a wilderness.

"Thank God, there can also be the triumph of sin's arrest indicated in the promise, 'I will restore . . . The wonder of God's restoring powers can be seen in the perfection of fruit and in the profusion of harvest. It is not how long we live, but how we live, that matters," Mr Duncan said. The prophet called for Israel to turn to the Lord (v. 12). There is a place for repentance in Christian experience, but it must be at the right depth; for God is ever gracious and merciful.

BROADCAST

The Sunday morning service was recorded by the Australian Broadcasting Commission from AR and Victorian regionals. The leader of the service was

Mr L. E. Buck, and the preacher was the Dean of Melbourne, Rev. Dr S. Barton Babbage, whose 10 minute address on "The Peace of God" was based on Phil. 4: 7. The Scripture lessons were read by Mr A. E. Coombe, and the prayers taken by the Rev G. B. Duncan.

Other speakers at the Convention included the Mildmay evangelists, Messrs Trevor Morris and Fred Levett, back in their homeland, and on the same platform with the Rev G. B. Duncan, who is chairman of the Movement for World Evangelism centred in Mildmay, North London.

CROWDED

The Belgrave Height Convention has now completed its 40th year. First held at Upwey in the Christmas-New Year period of 1917-18, this fresh endeavour to bring the spiritual impact of "Keswick" teaching to Victoria rapidly grew in interest. A marquee was used to accommodate those attending, and when this proved too small, an auditorium was erected. It seemed a calamity when the Education Department resumed the convention land at Upwey; but clear evidence of God's guidance can be seen in the securing of a much larger and more beautiful site at Belgrave Heights, where the auditorium was re-erected in 1949. Recently enlarged, it will now seat more than 1,800 people, and has already proved too small for peak attendances. The next series of meetings at Belgrave Heights will be the Easter Convention from April 4 to 7.



Archbishop Mowll studies the commemorative tablet at the new Youth Camp at Port Hacking. With the Primate are Archdeacon G. R. Delbridge and the Chaplain for Youth, the Reverend C. N. Bathgate.

Record numbers at C.M.S.: Summer School

Attendance at the 1958 C.M.S. Summer School, just completed at S.C.E.G.G.S., Moss Vale, was an all-time record.

More than 230 people attended the school and lived in, most of them for the full

period of eight days.

The society used both the B.C.A. hostel at Bowral and the Moss Vale parish hall for accommodation, in addition to the school.

The chairman of the school for the first weekend was the Right Reverend R. C. Kerle, Bishop Co-adjutor of Sydney, and for the remainder the Ven. Neville Langford Smith, of Kenya.

Bible readings were taken by the Reverend Canon M. L. Loane and the Reverend Dr Alan Cole.

Each evening speakers gave addresses along the "Keswick" theme, beginning with Canon Loane on "The Church Missionary Society and the Keswick Movement."

About 50 of those present at the school were either missionaries or candidates of the society.

Primate dedicates new camp

The Archbishop of Sydney, Dr. Mowll, this month opened and dedicated the new youth centre at Port Hacking.

More than 500 people, including 200 children from Camp Howard, alongside the new centre, attended the dedication service on Sunday, January 12.

The service was held in the open air, in a clearing between gum trees and tents, overlooking the Port Hacking River.

The new centre, when completed, will house 200 campers and counsellors. It will be available for bookings for house parties and weekend camps.

Chaplain for Youth, the Rev. N. C. Bathgate, said he hoped the centre would be almost finished within a year.

One cabin has been built and the foundations of two others have been laid, all by voluntary labour.

The cabins and dining-room block were designed in modern American camp style by the honorary architect, Mr. Alan Patterson, A.R.A.I.A.

Already, donations toward the centre have reached the Church of England Youth Department, which will pay for seven of the 24 cabins.

Cost of each cabin is about £130. The first cabin was donated by the Parish of St. Augustine's, Neutral Bay.

The Archbishop made a special trip to Camp Howard for the camp's second birthday and the dedication service, although he was on his annual holidays.

CHALLENGE

In the address at the service, Archdeacon G. R. Delbridge, Rector of St. Matthew's, Manly, and first Chaplain of Youth in the Sydney Diocese, said the new centre is a challenge to the Church of England in Sydney.

"I was tremendously impressed by the efficiency and work of the people who assisted Mr. Bathgate in erecting the first of these cabins. That is how it should be," he said.

The archdeacon praised the Youth Department for its work at Camp Howard and urged parents to send their children to the camp.

He asked parishes to take up the challenge which the new centre gives and financially and prayerfully to support the work at Port Hacking.

170th ANNIVERSARY
of the
FIRST CHURCH SERVICE IN AUSTRALIA
will be commemorated in
ST. PHILIP'S CHURCH, SYDNEY
on
Sunday, February 2 at 3 p.m.
Preacher: The Right Reverend R. C. Kerle
Bishop Co-adjutor of Sydney
You are invited to attend this important anniversary of
our Church.

Evangelicals Seek FELLOWSHIP—ON WHAT BASIS?

By the Reverend J. Stafford Wright

Conservative Evangelicals share in the growing desire to understand the differing viewpoints within the Church. Coupled with this, many are anxious to co-operate more fully than in the past. This is, of course, a general statement; there are many churches and individuals of the conservative tradition who will not go as far as I would; there are others who would go further.

Undeniably there is a different atmosphere today among those who try to hold a well-thought-out conservative position. Whereas in the old days we would not consider anyone unless he was 100 per cent "sound," we are now ready to take opportunities of co-operation where we can do so without compromising the essential principles of the Gospel. Similarly we are profiting by the writings of Christian men, who are not Evangelical, but who are expounding basic Biblical principles.

Different Atmosphere

We are anxious that such co-operation shall be a two-way process. In the old days we favoured protest meetings, in which maybe we heard our own Diocesan Bishop denounced from the platform; or we wrote strong pamphlets answering some action or statement by the other parties. All the time we were losing ground.

The improvement in the conservative position has been associated with the building up of positive scholarship, and a willingness to get together and make our distinctive contribution to the Christian world of thought and action. In this way we are finding a more sympathetic hearing and a greater respect for what we believe.

This may sound patronising, but, quite obviously, if we still hold to our beliefs with complete conviction, we cannot agree that one view is as good as another, and that fellowship can be maintained only through silence.

Traditionally the older points of cleavage were over the authority of the Bible, the enlightened mind, and the Church respectively. How far does this cleavage exist today? Some of the acuteness has been ironed out. The conservative does not belittle the intellectual approach, and he realises the need for a greater sense of corporateness as a counterpoise to his individualism. None the less the differences remain, and nothing is gained by minimising them, or by treating them as virtually non-existent.

No Easy Solution

The first difference is over the quality and extent of the authority of the Bible. Conservative Evangelicals in our Church continue to work together most happily with members of other denominations who accept the full inspiration of the Bible. In local missions, in conventions such as Keswick, and in summer schools we find little difficulty in experiencing the fact of "All one in Christ Jesus."

Indeed it might seem as though we could abandon conservatism; otherwise, are we not worshipping the letter of the Book, while the battle for souls goes on without us?

This article by the Principal of Tyndale Hall, Bristol, was one of three which appeared last year in The Church of England Newspaper on "The Growing Together of the Church," written from different theological standpoints. In view of the present discussion of fundamentalism, this article by a conservative evangelical theologian is of particular interest, and is published with acknowledgements.

The problem cannot be solved quite so easily. The newer liberalism, neo-orthodoxy, is riding on the crest of a Christian wave, and it is not yet possible to see where it can let its anchor down. It preaches the existential encounter with God in Christ, and this is not something new to the conservative, who has always contended for its necessity.

But the conservative has preached this encounter on the basis of an authoritative message about God and Christ, which draws its strength from the written word of God. Christ is the climax of the revelation, but we cannot know what Christ was and what He taught except from the written New Testament records.

Too many sects have their own version of a Christ experience, and to say, "My authority is Christ alone" is meaningless unless it is coupled with a strong belief in the authority of the New Testament record.

The point of contention is over what is called Propositional Revelation. To us the Bible as it stands written, is God's writing, not dictated but conveyed through prepared and inspired men. It is not simply that enlightened men wisely interpreted God's saving acts, nor that the New Testament is the only record we have of how the first Christians reacted to Jesus Christ.

Indeed the New Testament shows that one of the ways in which they reacted was to take the Old Testament and the utterances of their own "inspired" men as the message of God that could be preserved and handed down as totally the Word of God.

We are concerned to put the existential experience upon an objective ground. As I see it, the whole Bible of His day was treated by Jesus Christ as the true revelation of God, and I seek to treat it in the same way. This does not mean that it

is a book of isolated texts to be picked at random; its statements are to be studied in their context, and interpreted by a fair comparison with other statements. Yet where they occur explicitly or implicitly as the word of God, they carry with them the authority of God, and enable me to construct or check my knowledge and experience of God.

Written Fact

Probably in the next 20 years it will be realised more widely that conservatives, with their insistence on written fact and propositions, are contending for something that is absolutely vital. There is obviously much more that could be said, especially about the historicity of Scripture, but space will not permit.

The second point of fuller understanding, and yet of confusion is with the Anglo-Catholics. Here again we find ourselves in fellowship, not with the mere ritualist, but with those who, like ourselves, are preaching the "Old Gospel." Many come very close to us in their treatment of revelation as propositional.

Worship Together

It seems to many that worship together will help us to grow together doctrinally. Yet if we meet for worship we still find ourselves clearly divided over the proper significance of the Holy Communion, and it is misleading to gloss over the difference. The core of the difference is the same now as at the Reformation. Is the Holy Communion a sacrifice or is it the memorial and pledge of the sacrifice?

Dr Mascall and others have tried to lift the issue on to a different plane, and some Evangelicals have followed too easily. The approach generally runs along these lines: the bread is the Body of Christ; the Body of Christ was, and is continually Self-offered; indeed, the Church also is His Body, and, in offering Himself, Christ offers us with Him; and in offering the Elements we are one with His Offering in heaven.

There has been an unjustified leap here. The symbols, as ordained by Christ, speak, not of His living and risen Body, but of His Body as it was once in death. Indeed, St. Paul emphasises this when he says in 1 Cor. xi 26, "You proclaim the Lord's death, till He come." Moreover, the only references in the New Testament to Christ's offering of the Church (2 Cor. iv 14, Eph. v. 27, Col i 22) speak not of a perpetual offering, but of the time of the end, and, after we have made full allowance for "realised eschatology" the end has yet come.

To us, therefore, any Presence in the consecrated elements, or any presentation or offering of

continued on page 5

EDITORIAL

Enslaved to the clock

A distinguished explorer was engaged in trekking through the upper Amazon. Supplies were running short, and he decided to attempt a forced march through the jungle.

For the first two days he made steady and most satisfactory progress; but, on the third day, when it was time to start, he found the natives sitting stolidly and solemnly on their haunches. It was clear that they had no immediate intention of continuing the march.

The exasperated explorer demanded an explanation. "They are waiting," the chief explained. "They cannot move further till their souls have caught up with their bodies."

It was a perfectly reasonable explanation. Our lives are characterised by hurry and rush, by frenzied and feverish activity. We have lost the art of being still. Some of us are like that indefatigable parish worker who was so busy that she did not have time to say her prayers. "The wicked," according to the Prophet, "are like the restless sea which cannot rest." We are all in danger of falling under a like condemnation. That is why God speaks to His children, saying, "Be still, and know that I am God."

We live in an age which is dominated by the tyranny of the clock. Lewis Mumford regards the clock and not the machine as the characteristic symbol of the twentieth century. Our activities are dictated by the clock; we are continually reminded of the necessity for being "on time," and of not "wasting time"; and yet, our chief complaint is that we never "have time."

The measured ticking of the clock is a reminder of the fact that "time marches on." "Time waits for no man." And yet it is not time as such which is significant; the significant thing is what happens in time. There are moments in time which have an epoch-making significance, events in history which are decisive and determinative for time and for eternity. Even the man in the street recognises this fact when he speaks of "the hour of destiny," the eleventh hour, and "zero hour."

The ancient Greeks used two different Greek words to illustrate this fact: *kronos* and *kairos*; the first word *kronos*, meaning measured time, duration (the word from which we get such words as chronometer and chronology); and the other word, *kairos*, meaning the appointed season, the time of fulfilment, the occasion, the opportunity. The ancient Greeks knew that any moment in temporal time can become a time of crisis and decision; that any date on the calendar—any moment of historical time—can become a unique day of opportunity and a time of fulfilment.

All this is a matter of common knowledge. In the desperate days after the fall of France, Churchill spoke of the sense of destiny which animated and sustained him: "I felt as if I was walking with destiny, and that all my past life had been but a preparation for this hour and for this time." In like manner men spoke of the approaching invasion of Normandy as "D day"—the day of decisive significance; just as, in a far more significant and profound sense, our Lord spoke of His self offering on the Cross as His "hour."

There are moments in our lives, dates on the almanac, which are for ever charged with a solemn and subduing significance. They are hallowed by sacred associations and tender memories, by the recollection of events both moving and memorable. For many of us, these moments are associated with such things as proposal to the girl we loved, engagement and marriage, the ecstasy of birth and the agony of death.

Two thousand years ago God was incarnate in the helpless Babe of Bethlehem; and we now live in the light of that event. As God then made Himself known to holy and humble men of heart, so He can make Himself known today. It is only to the spiritually expectant and receptive that He comes: to the humble and the contrite, to the devout and the holy—as He once came to a pure virgin, to watching and waiting shepherds in the field, to earnest scholars from the East.

The Apostle writes: "Behold now is the accepted time; behold now is the day of salvation." This is the day of opportunity, the time of grace; and by our response we experience either judgment or salvation. The Jews, in the time of our Lord, were tragically unaware that this was the time of their visitation. That is why our Lord broke into the bitter lament: "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thee under my wings, as a hen gathereth her chickens, but ye would not." God grant that we may know the things which belong to our peace; that this New Year may be to us "the accepted time and the day of salvation."

"ANOTHER JOHN THE BAPTIST NEEDED"

The Church today needed desperately men of the preaching power of John the Baptist, the Rev. George Duncan said at St. Paul's Cathedral, Melbourne, on January 12.

Until he began his present world tour Mr Duncan was vicar of Christ Church, Cockfosters, where, for the last three years and a half, he conducted two evening services every Sunday to accommodate the large congregation.

"We don't expect to see numbers, or to see lives changed until the Spirit of God finds a man who comes with a message," he said.

He said that in England for several decades emphasis had been on the Sacraments, and preaching was at a discount, with the striking result that a generation of churchgoers was produced almost totally ignorant of the content and character of the Christian faith.

"Thank God that is beginning to change slightly and there is now an awakening in the life of the Church and the place of the Word," he said. Mr. Duncan said that possibly one of the great needs of today was the revival of a preaching ministry to set out the ability of Jesus Christ to meet every need.

for three months, but the preaching of the Word of God by a simple, humble Christian man," he said.

[Dr Graham will be in Australia in February-March, 1959.]

Evangelicals Still Seek Amendment of Vestments Canon

LONDON, January 10.—When Canterbury Convocation meets again next Tuesday, evangelical representatives will again move that permission for the minister at Communion to wear the mass vestments be excluded in the draft canon 17, "Of the Vesture of Ministers during the Time of Divine Service."

The matter has been debated before, but Canon T. Livermore and the Reverend M. A. P. Wood will again propose an amendment which would make the minister at all ministrations "wear surplice and scarf (pink or fringed) together with the hood of his degree or the cope."

This amendment, if carried, would maintain the present law of the Church of England in excluding the eucharistic vestments, but would extend permission to use the cope to all clergy at all ministrations. It would also presumably admit the wearing of a stole (a fringed scarf) in place of the usual pink scarf.

The Steering Committee of Convocation will again propose the inclusion of a statement that the vesture worn by the minister does not convey any doctrines other than those now contained in the formularies of the Church of England.

Signs of this were seen in the amazing response to the visit of Dr. Billy Graham to England.

"I thank God Dr. Graham is coming to Australia," Mr. Duncan said. "I hope your experience here will be the same as ours in London."

"We had preaching from the Bible by a humble man striving to present the fundamental facts of the Christian faith that we had almost forgotten."

"It was not American showmanship or sensationalism that made 12,000 people flock to the Haringay stadium every night

for the King's School chapel was an admirable setting for the daily services sung under Mr. Byers' stimulating direction.

The former Organist and Master of the Choristers at St. Mary's Cathedral, Auckland, Dr. Neville Stephenson, made several points about the choice

of hymns in his lecture on Intelligent Hymn Singing. He said that hymns should be chosen with more thought.

"There should be a co-ordinated policy in the Sunday school to deal with music at the important age," he said.

Speaking in conjunction with the Prayer Book Services, the Reverend D. W. Robinson, who

is Senior Lecturer at Moore Theological College, spoke of the services as they were related to music.

"Worship must be in accordance with the revealed character of God," he said.

"It is possible to offer unacceptable worship to the right God."

He said that the Church of England provided for a wider range of congregational participation than any other branch of the Christian Church, because of its set liturgy.

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Church music standard called 'deplorably bad'

The standard of church music in Australia is generally deplorable, the Precentor of St. Andrew's Cathedral, Mr. A. J. Glennon, told his congregation on January 12.

Mr. Glennon was speaking at a service attended by members of the third summer school being held at Parramatta by the Royal School of Church Music.

The 30 members of the school came from nine dioceses throughout Australia and New Zealand.

"To go to an average parish church and listen to its music is penance indeed," Mr. Glennon said in his address.

He pointed out that there was no need to have a great choir or organ to sing a service with understanding—a lot could be done with slender resources and modest facilities.

"It all depends on the kind of leadership, both clerical and lay, which is in the parish."

Mr. Glennon said that, whereas various church organisations drew upon diocese or other central bodies for specialised help and advice, few clergy, choirs and choirmasters had been educated in this way with respect to church music.

The members of the course sang both Morning Prayer and Evening Prayer in the cathedral on Sunday, January 12.

They were assisted by eight choirboys from All Saints' Parramatta North.

The school, which began on January 7, concluded with a festival service in St. John's, Parramatta, on January 16.

The director of the School, Mr. Mervyn Byers, who is Organist and Master of the Choristers at St. Andrew's Cathedral, gave lectures of practical value on Good Chanting, Taking a Choir Practice and The Boys' Choir.

The King's School chapel was an admirable setting for the daily services sung under Mr. Byers' stimulating direction.

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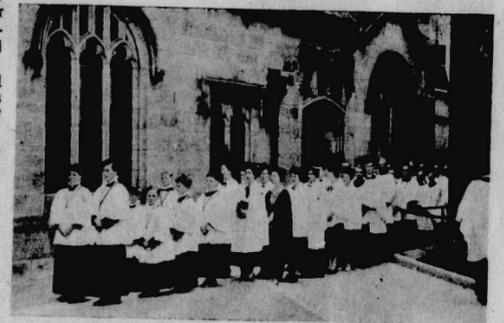
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Choristers from four States at St. Andrew's Cathedral, Sydney, where they sang Morning and Evening Prayer.

Australia Day

This year, Australia Day falls on a Sunday—January 26—and gives the Churches a unique opportunity to establish a Christian observance of the occasion, with special services of worship on that day.

The Church Activity Subcommittee of the N.S.W. Australia Day Council, formed during 1957, urges all Churches to consider the moral obligations of Christian citizenship and the place of Australia in the world today.

The Australian Council for the World Council of Churches has supported the development of the Australia Day Council, and is preparing a special order of service for use in subsequent years.

ARMY CHAPEL

The following donations have been received towards the renovation of the former CENEH Hut, Ingleburn Camp, which is now under reconstruction for use as a Military Chapel:—

- St. Paul's, Canterbury, £5; St. Alban's, Epping, £6/14/6; St. Peter's, Burwood East, £1/12/6; St. David's, Arncliffe, £4/18/6; St. Philip's, Church Hill, £4/6/9; St. Anne's, Ryde, £10/10/6; St. Andrew's, Roseville, £5; St. Luke's, Concord, £10; St. Luke's, Berry, £2/2/6; St. John's, Dewey, £20; Soldier's Memorial Church, Cabramatta, £1/18/6; St. Aidan's, Blackheath, £1/1/6; All Saints', Nowra, £1/1/6; St. Alban's, Fivedock, £5; St. James', Turrumulla, £10.
- Church treasurers who are holding amounts received for the above appeal are requested to forward such amounts to the Anglican Chapel, 13 National Service Training Bn., Ingleburn, by January 31, 1958.

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Churchmen welcomed in Ghana

LONDON, January 11.—The Prime Minister of Ghana, Dr. Kwame Nkrumah, welcoming delegates to the fifth assembly of the International Missionary Council which has been in session spoke of Africa's profound need for unity and guidance under growing conditions of emancipation.

At the garden party given last Sunday in Accra by the Ghana Christian Council the two hundred visitors heard Dr. Nkrumah declare: "The hold of tribalism is slackening. Old social disciplines based on the tribal religion of fetishism are growing weaker, and young people are coming into the towns drawn by new opportunities of living and working. But they are not always ready for the attendant risks of their emancipation."

"Here is a field in which priest, pastor, educator and social worker must all co-operate to ensure we educate our young people for genuine maturity.

UNITY

"What do we Africans see when we look abroad?" asked the Premier. "We see vast wealthy nations pouring out their treasure on sterile arms. We see powerful peoples engaged in a futile and destructive armaments race. We see precious capital that might help to raise up Africa and Asia flung away to potential destruction."

"What has this to do with the Christian charity proclaimed by the West? Or the human brotherhood we hear so much

THE CHURCH IS A SERVANT

ACCRA, January 10.—Dr. John A. Mackay, president of Princeton Theological Seminary in the United States, was the opening speaker of the International Missionary Council Assembly, discussing the Christian mission at this hour.

"Christian mission," he said, "is a mission that is dedicated to a truth, a cause or a person, which grows out of personal response to a call which sounds in the Christian Scriptures." But, Dr. Mackay continued, "the full, rich meaning of Christian mission is most luminously and adequately communicated by means of a classical but forgotten biblical image. I refer to the image of the servant. The servant image, I have no hesitation in saying, is the essential image of the Christian religion. . . . This same image also provides a pattern and a norm whereby individual Christians, missionary societies and the Christian Church as a whole may learn how to fulfil their God-given mission."

"Let us never forget this," he concluded, "it is on the road of missionary obedience that the unity of the Church of Christ will be achieved and will prove most effective. It is on the road of obedience that a pilgrim missionary church, which subordinates everything in its heritage to the fulfilment of its mission, will discover the structural form and appropriate organ which will best express its oneness in Christ and contribute most to its missionary service for Christ."

about from the East? Seen from the angle of Africa's needs and hopes the Great Powers rivalry looks like one thing only—a senseless, fratricidal struggle to destroy the very substance of humanity.

"So I would say," Dr. Nkrumah assured the delegates, "that the unity you represent here and the further unity which you seek in these talks are symbols of the whole world's profoundest need. We salute your efforts."

NEW DEAN OF SINGAPORE

Canon E. O. Shield, a New Zealander, who has been Diocesan Missioner in the diocese of Manchester since 1949, has been appointed Dean of Singapore.

He succeeds the Ven. R. W. Woods, Archdeacon and Vicar of Singapore since 1951, Bishop H. W. Baines having been acting as nominal Dean.

Generous response to Blue Mountains bushfire appeal

WENTWORTH FALLS, January 11

The prompt response of Diocese of Sydney to the Appeal has enabled the clergy to distribute some £3,000 to

On the night of the December fire, the Rev. R. G. Fillingham and Mr. R. B. Menzies, of the Home Mission Society, visited the area and returned with the report that the greatest need would be ready cash.

Within a day or two the Rural Dean of the Mountains and the clergy of the worst-affected parishes received useful advance cheques from the Archbishop. More money quickly followed, and the clergy have received scores of letters high in their praise of the Church's prompt, generous and practical help. Some fire victims have since attended church services for the first time in many years.

A gratifying feature of the church fund is that whereas there has been much delay in the distribution of other funds, the clergy, knowing the people and their needs, and not having to worry about bona fides and extensive inquiries, were able to act immediately.

We are thankful that in both Leura and Wentworth Falls the church buildings and rectory were saved, also the Grammar School at Wentworth Falls. In all cases the neighbouring grounds were burnt. Unfortunately the Youth Department's property, "Shuna," at Leura, was destroyed.

The clergy and people of the Mountains parishes would like to

"Dr. GRAHAM HAS OPENED THE WAY TO INDIA"

REMARKABLE opportunities for evangelism have opened up in the diocese of Tinnevely, South India, since the two-day campaign of Dr. Billy Graham at the beginning of 1957, says the Rev. Walter Veith, of Youth for Christ, India.

Mr Veith has come home for a brief furlough specially to convey to Australian supporters what is happening there today.

"In recent months we have seen hundreds of young men and women accept Christ," Mr Veith stated recently. "We now have splendid openings for witness and Bible teaching in 20 high schools, two colleges, in several teachers' training schools, and industrial schools."

Mr Veith was closely associated with preparations for the Graham campaign in South India. In Poona, about 50 counsellors were trained for months ahead for the big meetings in Bombay.

Later, when Dr Graham preached in Palamcottah, the response was overwhelming. At least 6,000 handed in their names and addresses as wishing to accept Christ.

GOD'S MAN

Expressing his confidence that Dr Billy Graham was indeed "a man with a message," Mr Veith said that he had been deeply impressed by his great humility and his prayerful life. "The moment I allow pride to come in," Dr Graham had declared while in India, "that moment God will take His hand off my life." The Word of God is central in all of Dr Graham's ministry.

"The greatest spiritual event that can happen in Australia will be a visit from Dr Billy Graham — God's man for this hour," Mr Veith declared.

When Dr Graham went across to the east coast for mass meetings in Madras, Government officials were amazed at the orderliness of the enormous crowds attending the meetings, as they converged on the meeting place in cars, rickshaws, trains, and bullock carts.

Out in a dry field a platform was erected for Dr Graham's two days of meeting the vast crowds sat on the sand, while over all there seemed the hush of the Holy Spirit as God's servant spoke.

"With 6,000 going forward to declare their faith, our two or three hundred counsellors were entirely overwhelmed," Mr Veith recalled. "It was impossible to do more than record names and addresses, and then arrange this big program to follow up the decisions made."

ARCHBISHOP ATTACKS ACT

LONDON, January 11.—The Archbishop of Capetown, Dr Joost de Blank, protested last week against the way thousands of Africans living in hutments on the outskirts of Capetown are being evicted under the Native Urban Areas Act.

During a personal inspection of the shanty town of Windermere, which has no sanitation, gutters, streets or lighting, the Primate found Bantu families being broken up and dwellings demolished.

Only male native labour is wanted in Capetown, and women are being told to go home to the native reserves or fend for themselves. Under Government regulations a Bantu must have served one master in Cape Province for ten years to qualify for residence.

A.C.R. DONATIONS

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News in brief

Mr George O'Brien has been appointed Manager of the General Board of Religious Education in Melbourne. Mr O'Brien who is at present chief clerk of the Secretariat Department of the State Electricity Commission, brings to his new task a wealth of experience and administrative qualifications as well as many years of varied and devoted lay service in the Church.

The Very Reverend E. G. Selwyn, Dean of Winchester, has resigned. Dr Selwyn, now in his 73rd year, has earned the respect of churchmen throughout the world for his contributions to Christian thought and practice, as well as for his devoted care of the fabric of the buildings in the Cathedral Close.

The first Arab Bishop in the Anglican Communion was consecrated in St. George's Cathedral on January 6. He is the former Canon Najib Cub'ain, first Bishop in the new See in Jordan, Syria and the Lebanon. The ceremony was performed by the Archbishop in Jerusalem (the Most Reverend A. C. MacInnes), assisted by the Bishop of Persia and two bishops from the Sudan.

St. Paul's Cathedral, London, will not be dwarfed by adjacent buildings, the Minister for Housing, Mr Henry Brooke, has assured the Dean and Chapter. The Minister had just completed an enquiry into the proposed erection of a 20-storey building as part of Sir William Holford's plan for the reconstruction of the much-bombed environs of St. Paul's. The Dean and Chapter had objected to the building of anything higher than 60ft, the height of the first cornice.

LONDON, January 10.—The English Churchman, one of the oldest religious publications in the world, published its 6,000th issue today. The paper, now in its 116th year, is receiving congratulations from Protestant and Evangelical leaders throughout the world.

The Reverend E. C. Ratcliff, Ely Professor of Divinity in the University of Cambridge, has been appointed to the Regius Professorship in succession to Dr John Burnaby.

A STUDY OF THE CALL OF JEREMIAH—

The Making of a Prophet

By H. R. MINN, Lecturer at Auckland University College

This is the first of a series of two articles

Though characterised by a singular reserve of detail in many aspects of the life of its heroes, the Bible is wonderfully communicative in describing how they were led to abandon private life and come forward as public witnesses for God.

We may instance such impressive passages as the call of Moses (Exod. chaps. 3 and 4) and of Samuel (1 Sam. chap. 3). We have the so-called "inaugural" or "consecration" vision of Isaiah, chap. 6. The account of Ezekiel's call is presented with an elaborate wealth of imagery at the beginning of the book which bears his name. In the New Testament the call of St. Paul is related with significant variations no fewer than three times in the Acts of the Apostles. Not only are the incidents in question invested with their own spiritual grandeur, but the nature of the life that follows is rendered largely intelligible in the context of them.

Jeremiah is one of those books of Holy Scripture too generally neglected. The ordinary reader finds it difficult to handle. Among other things, the relative intricacy of its chronological relationships is apt to confuse. The order of time is repeatedly violated, and apparently without cause. What is supremely arresting in Jeremiah, however, is the prophet himself. In the record of his experiences and inner life we are privileged to see the workings of a human heart, a heart periodically so overwrought that the gentle, retiring nature of the man is stirred to the point of being swept along in a torrent of irrefragable emotion. In modern parlance, we are confronted with a psychological document of rare value.

MISGIVINGS

The call of Jeremiah is described in chapter 1, 4-10. The description begins without any of the picturesque accessories occur elsewhere. We are not informed where the event took place, whether in his native Anathoth, or, like Isaiah's, in the temple at Jerusalem. What is stressed is Jeremiah's initial feeling in the face of the Divine intimation that he is sovereignty conscripted for the service of God. He endeavours to escape. His attitude is one of recoil. His reply to the voice which has addressed him is not, like Isaiah's, "Here I am; send me" (6:8), but "Ah, Lord God, behold, I cannot speak; for I am a child." The Septuagint or Greek version renders "I am too young," giving the broad sense. "I am only a youth," says the Revised Standard Version. As Jeremiah renounced marriage in consequence of his vocation, and as early marriages were customary among his contemporaries he may well have been under 20 when "called." "There came to him when he was not more than 19 years of age a vivid awareness of an audition" (Leslie). It is not desired to press the theoretical point.

This painful consciousness of inadequacy, of the insignificance of one's equipment, is a not uncommon feature of the Divine

call. It is certainly the experience of many theological students in view of approaching ordination. The sense of responsibility can become crushing. The story is told that when John Knox was called to be a preacher by the acclamations of his fellow prisoners in the church of St. Andrews, he was so overwhelmed by the burden that after an ineffectual attempt to address the congregation he burst into tears, rushed out and shut himself up in his room in the agony of his impression that he could never appear in the pulpit again.

These misgivings are legitimate, and indeed a healthy sign. They force the prospective messenger back on God and lead to a rigorous examination of foundations. They are an antidote to a mere human confidence in personal talents or training or goodness, real or imagined. "Once it is made plain to Jeremiah that the point at issue has nothing to do with the sum of his powers or the excellence of his talent or any other ego concern, then the mask is removed from his reticence; and it is possible for him to become a messenger, one whose function is to deliver the message" (Hopper).

"I cannot speak," says Jeremiah. From a literary standpoint to a certain extent this is the case. Though at times he rises to great poetic heights he is inferior in the splendour of his style to his predecessors Isaiah and Amos. The opening lamentations are replete with doleful cadences, and melancholy looseness of structure are everywhere evident.

Fortunately eloquence is not essential for effective spiritual work. As we are assured, it is grace that tells, not gifts. Wesley was not to be compared with Whitfield for brilliance of oratory. Moody cut a poor figure beside the accomplished Henry Ward Beecher. Yet Wesley and Moody were giants in a sense denied to their compeers. Something of the same sort is exemplified by the speaking of Dr Graham. The pathway to multiplied usefulness lies in the consecration of such abilities as are already possessed. Mark 6:36-42.

DESTINY

Verse 5. Ultimately Jeremiah came to have an overpowering sense of a Divine Call. He had the conviction of being predestined to a particular work in life. Just as a poet feels that he must be a poet, and an artist that art is his distinctive field, Jeremiah was gripped by the certitude of having been born to take his place in the line of transmission of the Divine testimony.

In any other capacity he would be a square peg in a round hole! This deep sense of the call is a marvellously steady influence amid major difficulties. A modern example may be cited. Speaking of the calmness with which he assumed the responsibilities of the Premiership in Britain's darkest hour, Sir Winston Churchill says: "I felt as if I were walking with destiny,

and that all my past life had been but a preparation for this hour and for this trial." The man who has had the assurance from an early age that there is only one niche for him in the scheme of things is happily delivered from the mistaken false starts which for years waste and paralyse the efforts of not a few. When one is conscious of his ultimate aim from the outset, life comes to present a helpful simplicity.

ENCOURAGEMENT

God does not reprove Jeremiah for his backwardness. He encourages him and gives him noble promises of help. "Do not say, I am only a youth; for I am not to whom I send you nor shall you, and whatever I command you you shall speak" (v. 7 R.S.V.). Jeremiah is not asked to go on his own terms. The terms are emphatically God's terms. His Word is to be to all to whom he is sent, and it is to consist in whatever he is charged to speak in specific situations as they arise. With the note of promise there is the note of command. Jeremiah has to learn to leave himself in God's hands.

Much has been written on the significance of the touching of Jeremiah's mouth by the Divine hand—"Then the Lord put forth His hand and touched my mouth, and the Lord said unto me, Behold, I have put My words in thy mouth" (v. 9). This reminds us of the call of Isaiah: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar;

and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged (vvs. 6-7)." The vision of God had awakened in Isaiah an overwhelming sense of sin. The burning coal laid on the lips was to burn the sin away—to make the sin non-existent and non-effective, and so to open an unimpeded course for the testimony it obstructed.

Perhaps the touching of Jeremiah's mouth is meant to convey a related, but different notion. There seems ground for this inference in the words accompanying the touch: "Behold, I have put My words in thy mouth." When Moses complained that he could not speak (lit. in Exod., 4:10, "not a man of words . . . heavy of tongue"), he presumably meant that never having acquired facility in the art of expression, he found himself unable to voice acceptably and persuasively what was in his mind. Normally, the art of expression has to be acquired in youth, and Moses was an old man. The difficulty of a young man, on the other hand, as was Jeremiah, is not so much lack of words as poverty of ideas.

The limitation consists of a meagre intellectual and spiritual stock-in-trade. If this line of thought is correct, the touching of the lips amounts to a guarantee that the well of ideas will never run dry. Jeremiah can thus rest in the assurance that he will never be left in the lurch without an adequate message for his surroundings and problems, as well as for the age. It should be noted, in passing, that Jeremiah is the supreme Old Testament illustration of faith in the intrinsic power of the God-given word.

TO BE CONCLUDED.

FELLOWSHIP ON WHAT BASIS?

continued from page 2 these elements as a living or dead sacrifice, is meaningless. New Testament language suggests that the movement of the Service is from God to man. The elements, speaking of the Body broken and separated from the Blood, are the pledge of our salvation through the Death of our Lord Jesus Christ. To others, however, the movement is primarily from man to God, and is marked by the elevation of the paten and the chalice after consecration.

God to Man

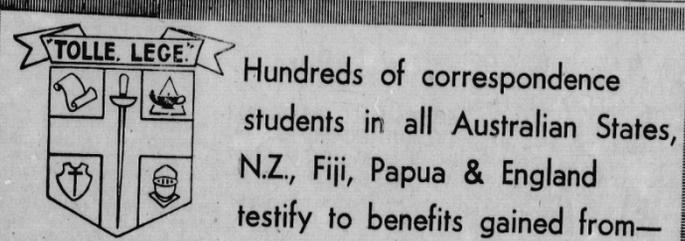
We may regard the unconsecrated bread and the wine as presented to God at the offertory, and our Prayer Book leads us to the thought of the sacrificial offering both of ourselves and of our praise and thanksgiving; but, as it stands, our Service has deliberately removed present sacrificial language from association with the consecrated elements.

For this reason Evangelicals have to incur a possible charge of divisiveness when they fail to make a gesture of reverence towards the Holy Table. To do this is to cross the Rubicon from Evangelical theology to something entirely different.

A deliberate piece of ritual of this kind cannot be meaningless; we are thereby asserting that "Altar" to us is the place where Christ is really present in the elements, and this is what the Evangelical cannot admit.

We reason in a similar way about the position of the celebrant and the vestments that he wears, since all ritual, consciously adopted, must signify something, and we cannot preach one thing with our lips and preach the opposite with our actions.

This article may seem to take away more than it gives. But the impression that I would leave is of a serious concern over the desire of others than ourselves for a Biblical and dynamic theology. On this basis we can learn from one another, in the hope that today's theology, thinking, and practice will be followed through relentlessly to a truly Biblical level.



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Books

The ordinary parish clergyman, because of his many meetings and pastoral duties, has little opportunity for reading widely or keeping himself abreast of contemporary thought. It is therefore difficult for him to present the Christian faith in terms relevant to the modern world.

The series of Pathway Pocket Books is designed to meet this situation by presenting, in brief compass, "the latest results of research and reflection by leading evangelical scholars." One of the consulting editors is Dr. Leon Morris, and the fifth of the series is contributed by Dr. S. Barton Babbage.

MAN IN NATURE AND IN GRACE. By Stuart Barton Babbage, a Pathway Book, Eerdman's, 1957, Pp. 125, American Price \$1.50.

One of the questions posed for consideration is "What do modern history and culture reveal about the nature of man?"

This seems to have been the special assignment committed to the Principal of Ridley College. It gave him wide scope, but he goes even wider, for in seven chapters he deals with Man and Biblical Revelation, Classical Culture, Christian Thought, Contemporary Politics, Modern Existentialism, English Literature and Human Mortality. Dr. Barton covers this broad field, quoting from many authors, yet he is not overwhelmed by the mass of material, but handles it with competence, his penetrating comments leading the mind logically from point to point. It is a liberal education to follow him in this comprehensive survey.

Dr. Babbage presents the Biblical doctrine of man against humanism, ancient and modern. He deals with the anomaly that man, though created in the image of God, is now a depraved sinner. He analyses his present condition, but sees glorious possibilities through Christ. He also shows how the estimate of man affects thought and action in every sphere. Altogether, this is a most thought-provoking book.

—W. R. McEwen.

Speculation

THE GREAT MYSTERY OF LIFE HEREAFTER. By Various Authors, Hodder & Stoughton, 1957, Pp. 126, Eng. price 2/-.

The "Sunday Times" is one of the most influential newspapers published in England today, and early last year its editor invited a number of eminent people to write articles for it of what they believed about life after death. This book contains all 12 articles, each one, except the Aga Khan's, being 10 pages long.

The authors range from Bishop Wand through the Christian Scientist R. E. Key to the strange views of Air-Marshal Lord Dowding, whose article, "Earth Lives and Astral Lives," this reviewer must admit he found incomprehensible. We find the agnostic Bertrand Russell wedged between Dorothy Sayers and a Jew, while after the mysticism and mysterious language of the Hindu, Arabinda Basu, we have the weighty "Belief beyond Science" of the great scientist E. N. da C. Andrade.

The Methodist, Dr. W. E. Sangster has written the best and most encouraging of all these articles, and a full-length study by him would be helpful. Altogether it is an interesting though not essential book, but we must acknowledge the enterprise and public spirit of the editor of the "Sunday Times"

who made it possible for English people to note the difference between the Christian certainty and the speculations of others.

—E. G. Beavan.

Evidence

OUT OF THE EARTH By E. M. Blaiklock William B. Eerdman's, 1957, Pp. 80, American price \$1.50.

This little book in the Pathway Series by Professor Blaiklock will provide an excellent introduction in a popular and readable style to the witness of archaeology to the New Testament.

Professor Blaiklock constantly draws on the work of Sir William Ramsay and points out the tremendous debt which all New Testament scholars owe to him. There have not been the same dramatic moments in New Testament archaeological research as in the case of Old Testament studies, but there still remain large, untouched fields for excavation.

This little book will help to confirm the reader's confidence in the absolute trustworthiness of the New Testament records, and it can be heartily recommended.

—M. L. Loane.

Letters

SELECTED LETTERS OF SAMUEL RUTHERFORD Edited by Hugh Martin, S.C.M., 1957, Pp. 123, Eng. price 8/6d.

The Reverend Samuel Rutherford was a seventeenth-century St. Paul. A leader of the indomitable Covenanters, he was outspoken, even vituperative, in his defence of doctrine, and in his denunciation of the despotic monarchy. He suffered persecution and banishments and finally stood on trial for his life before the Scottish House on a charge of treason. A fiery and rugged character, a hard controversialist, Rutherford might well fail to win our sympathy if it were not for his private letters.

Just as the very human St. Paul is revealed in the personal portions of his letters, so Samuel Rutherford comes alive to us as he writes to a mother whose child has died, to a theological student, to a fellow-minister suffering persecution. Here we see the spirit that fired the Covenanters; not doctrinal rectitude, but personal and total devotion to Christ; not hatred, but a love to others that agonised with their sufferings; not politics, but a heart-submission to God alone that accepted all things as from

Him. "Nay, whether God come to His children with a rod or a crown, if He come Himself with it, it is well. Welcome, welcome, Jesus, what way soever Thou come!"

The spirit of Jeremiah is in Rutherford's many lamentations over his "dumb Sabbaths"; his exile from the pulpit was for him the most grievous of his sufferings.

Dr. Hugh Martin has made an able selection of the letters. Avoiding contemporary controversy and repetition of similar passages, the selection is not at all voluminous, but provides a balanced picture of a man for whom to live was Christ.

—Barbara E. Thiering.

Teaching

YOU CAN TEACH by Joy Parker, Christian Press Sydney, 1957, Pp. 95.

To many of us Sunday Schools are causing a deep concern. Their inadequacy will never help them to fulfill their purpose, i.e. instructing our children for Church Membership and continuing to nurture them after Confirmation. This book by Joy Parker should be invaluable to those people who are prepared to take this very important work seriously. An experienced teacher with high credentials, Mrs Parker sees all the weaknesses of our systems and offers constructive help. She fully understands the psychological approach which motivates young people into spontaneous and intelligent interest, so that Sunday School ceases to be dull and learning becomes enjoyment.

The book is very comprehensive. Not only does it emphasise teaching technique, but the writer also realises that no one can teach spiritual values without spiritual experience.

The reader finds ample material for teaching method, expression work suggestions, lesson aids, class management, etc. The characteristics of each age group are covered. Examination work is dealt with. Advice is given about suitable furniture, whilst a valuable section deals with the Sunday School Library.

Those people who take their Sunday School work seriously could not do better than procure a copy of this book. Anyone who is willing to submit to the writer's guidance and acknowledge her authority on this subject of teaching should see a great improvement in his or her Sunday School.

—Hilda Kent.

Adventure

THE STOWAWAY'S SECRET—Ambrose Haynes. ADVENTURES ON THE LAZY N—Ellen Jane Macleod. Sunshine Series, Pickering & English, Australian price 6/9d.

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naturally as an integral part, so that it could not be removed without affecting the story.

Within its short compass THE STOWAWAY'S SECRET measures up to these criteria rather well. Its plot—the strange behaviour of a rescued stowaway blended with a well-told smuggling story—and the natural, sincere witness of a Christian family result in quite a worthwhile novel. The weakest point is the sudden conversion of the "bad" uncle, which, while it rounds things off happily, is nevertheless somewhat unconvincing.

ADVENTURES ON THE LAZY N has neither plot nor message handled as well as would be desired. Although the experiences of schoolboys who are spending their holidays on a cattle ranch depict that type of life they fail to arouse the reader's keen interest. Even the five-year-old mystery surrounding the disappearance of one boy's father is so developed as to sustain little more than mild curiosity. The Christian message lacks depth and its removal would make little real difference to the story. It therefore does not portray to lads the essential vitality of the Christian life.

—J. R. L. Johnstone.

Gracious

INTRODUCING NEW TESTAMENT THEOLOGY. By A. M. Hunter, S.C.M., 1957, Pp. 160 Eng. price 10/6.

A. M. Hunter is the prince of popularisers. He has a gift for the epigrammatic phrase and the arresting quotation. He writes with literary grace. Above all, he succeeds in making intelligible and clear the foremost issues in contemporary theological discussion. It is entirely characteristic that the present work should contain judicious references to the Dead Sea Scrolls.

Nevertheless, it is probably true to say that Professor Hunter has written sufficient in this strain. There is little in this book which is not contained in his previous works. It is strangely repetitive. But students will be grateful for it.

Theologically Professor Hunter is "a tamed liberal." His approach is refreshingly biblical, but he is unduly concessive to critical conclusions.

—S. Barton Babbage.

English Law

THE LAW OF THE PARISH CHURCH, 3rd Edn., by W. L. Dale, Butterworths, 1957, Pp. 150, Aust. price 30/6.

This book is a very useful, readable and concise introduction to the laws which govern the powers, rights and duties of parish clergy, lay officers and parishioners of the Church of England as they exist in England today. It is particularly useful to any Australian churchman who intends to take up residence in England and be active in Church life there. It is of no practical use as a guide to the laws which

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Churchmen Differ On Gambling

The Archbishop of Sydney and the President of the N.S.W. Council of Churches have both felt bound to decline the invitation to join the committee of the proposed Opera House, because the bulk of the finance is to be raised by mammoth lotteries.

The Archbishop quoted in his diocesan magazine a paragraph of the late William Temple, Archbishop of Canterbury, which gives four succinct scriptural reasons why gambling is essentially wrong.

Archbishop Temple said: "Gambling's glorification of mere chance is a denial of the divine order of nature. To risk money haphazardly is to disregard . . . that possessions are a trust and that men must account to God for their use. The persistent appeal to covetousness (that is, greed) is fundamentally opposed to the unselfishness which was taught by Jesus Christ and by the New Testament as a whole. The attempt, inseparable from gambling, to make profit out of the inevitable loss and possible suffering of others, is the very opposite to that love of one's neighbour on which Our Lord insisted."

At the same time as the Primate was making his protest against gambling in Sydney, the Head of the Bush Brotherhood in Brisbane was defending "moderate" gambling. Writing in "Bush Notes" of December last, he quoted a resolution passed in Brisbane Synod in 1952 that "gambling in itself is not contrary to sound moral principles," and added that it was a "well-established tradition of Catholic moral theology that gambling in moderation . . . is innocent and blameless." He described the "numerous Church raffles," which evidently are customary in the Bush Brotherhood districts, as "an amiable and harmless practice."

This conflict between Australian churchmen over gambling illustrates the root problem of Anglicanism—a problem of the source of authority. Which is the final authority, Scripture or Church tradition? Archbishops Mowll and Temple take their stand on principles which they deduce from the Bible. Brisbane Synod and the Head of the Bush Brotherhood base their opinion on the tradition of Catholic moral theology.

Such tradition cannot reform itself by Scripture without breaking its continuity, and so ceasing to be "Catholic tradition." Yet God is continually bringing forth new light from His Word.

So long as these two authorities, Scripture and tradition, continue side by side in the Church of England, there will be reach between the two theories that are derived from them, and ultimately one must drive out the other.

PUT CHRIST BACK IN SUNDAY

The movement to "Put Christ Back Into Sunday" has met with public approval, and to judge from attendances at Christmas services, with some response. There are other fields open to a similar campaign. We suggest that the slogan "Put Christ Back Into Sunday" should be coined in connection with the Church Attendance Movement, which is to be launched this year. It is all-important that people's attention should be directed to the right reasons for church-going,

Notes and Comments

namely, to meet with Christ, who has promised that where two or three are gathered in His Name, He will be present; and to contribute to the fellowship of His body.

A step towards putting Christ back into Sunday would be for Christians to revert to calling the first day of the week the Lord's Day, as it is named in Scripture. Pevs's diary shows that in seventeenth-century England the Lord's Day was the common term. It would be a great gain if this usage became general once more. Perhaps leaders of the Churches might unite in urging their people to re-adopt the term.

Obedience and Blessing

As we write this, a C.M.S. Summer School is being held at Moss Vale (N.S.W.). Conferences of this kind can do much good, as the Missionary Societies did in Parishes early in the century. The missionary obligation was not then as widely recognised or acknowledged as it is today. But Church people need to be continuously taught that the Church's primary duty is to preach the Gospel to the whole world. Only when the life of the Church is expressed in reaching out to others will that life grow stronger and more vigorous at its base.

"Give and it shall be given unto you" is still a universal law of vital Christianity. Sometimes, parochial authorities are tempted to think that peculiar circumstances exempt them from this law. Such temptations, if followed, are fatal and will lead to spiritual sterility. Selfishness, whether personal, parochial or diocesan, dries up the spiritual atmosphere and makes the promised "showers of blessing" impossible. God cannot bless deliberate disobedience of any kind. Implicit obedience is often costly, but it is the price that must be paid. How can God bless an obedience that is wilfully partial?

Obedience does not make its own programme and give us the grace to carry it out. God has a plan and a programme for every life and every Parish. While conferences and discussions are important, specially for those responsible for leadership in Christian work, we must ever remember that prayer is supremely important, for two chief reasons:

1. Prayer gives to God his rightful place in the Church's

work. This work is really His—to us is given the sacred privilege of sharing in that work. "We are God's fellow-workers" (1 Cor. 3:9). A constant realisation of this will make us careful to use only such methods as are in every detail honouring to Him.

2. Prayer brings the power of God into our work for Him. To encourage us to pray, Scripture gives us promise after promise—indeed it abounds with promises, and we mention here only three. First, there is the promise given to private prayer: "But thou when thou prayest, enter into thine inner chamber and having shut the door pray to thy Father which is in secret and thy Father which seeth in secret shall recompense thee." (Matt. 6:6.) Secondly, there is the promise given to group prayer: "Again I say unto you if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name there am I in the midst of them." (Matt. 18:19-20.) Thirdly, there is Church prayer. When Peter was imprisoned with a view to his liquidation at the appropriate time, "prayer was made earnestly of the Church unto God for him." That prayer was heard and the answer exceeded the expectations of those in prayer.

None of these methods of effectual intercession is being used as it ought to be, though we thank God for the earnest prayers that are being offered. There is one more point of the utmost importance and of constant urgency. Our Lord said to his disciples, "The harvest truly is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest that he send forth labourers into His harvest."

If evangelical believers neglect this duty, they may expect to get what they would then deserve—extinction. Ours is a spiritual work; it is God alone who can call out spiritual workers. The command to pray, this prayer implies the promise that it will be heard. And the answer to this prayer would carry with it the supplying of the needs of those so called out, both for their training and for their subsequent sustenance.

Let us cry to God then, night and day, for Moore College and Deaconess House in Sydney and for Ridley College and St. Hilda's in Melbourne, and for all similar institutions, that God will graciously call out large numbers of men and women for full-time service, to be trained at these places. This prayer will include the needs of C.M.S. as well as the needs of the world at home—both urgent, crying needs.

"Open thy mouth wide and I will fill it." (Psalm 81:10)

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Letters

Use of the Cross

I was interested in the splendid photo in your issue of January 9 of St. George's, Hobart, and in the caption below, where you draw favourable attention to the stainless steel Cross surmounting the Church.

It used to be a general practice to carve a Cross of stone, metal or wood, prominently displayed on the exterior of Anglican churches, but one cannot help noticing that in many churches, chapels and other places of worship erected in post-war years the sign of the Faith is conspicuous by its absence.

Is this deliberate omission due to a trend in modern architecture, or is it due to the negative outlook of an unlovely "low-churchism"?

Perhaps someone will tell me. Arnelife. C. M. GILHESPY.

Unfermented Wine

"Legalist" asks (A.C.R. 9/1/58) if we can cite any decision permitting clergymen to use unfermented grape juice. Certainly—for some years now, both His Grace the Archbishop of Sydney and the Registrar, Bishop Hilliard, have permitted the use of grape juice in the Lord's Supper in the Diocese of Sydney.

In the issue of 7/11/57, I quoted from a letter by His Grace . . . "there is no decision of the Church of England precluding a clergyman from using unfermented wine in the Sacrament of the Lord's Supper." (Letter to Mr. F. Wilson on 27/12/48.) "Legalist" will know from his study of dictionaries that "preclude" means "debar."

I have noted the latest decision by His Grace on this subject, a decision which runs contrary to previous decisions in this Diocese. However, the real question surely is not what the English word "wine" means (because this word is not used in Scripture in the accounts of the Lord's Supper in the Gospels or Corinthians), but on what grounds of Holy Scripture must we use fermented wine?

Our Church is supposed to be

founded on the Word of God; and when anyone, theologian or otherwise, can convince me from Holy Scripture that grape juice should not be used, then I shall cease using it. Until then, I take my stand on Holy Scripture and Article 6. (The Rev.) K. W. CAMPBELL, Auburn, N.S.W.

The Late R. T. Hallahan

A service in memory of the late Rev. R. T. Hallahan will be held in St. Andrew's Church, Sans Souci, on Sunday evening, January 26, at 7.15.

Friends of the late Rector of St. Andrew's are invited to share with the congregation in paying tribute, on Australia Day, to a ministry that spanned the Commonwealth.

R. A. HICKIN,

Sans Souci.

Closing of Old Churches

May I be permitted to ask through the columns of your valuable paper why it is that Church authorities allow churches to be shut down?

The latest example is that of St. Philip's Church, in Layton Street, Camperdown, within the Newtown Parish.

It is public property that the parish authorities have discontinued services and closed a Sunday School of over 50 children, also leased the property for five years as a factory.

Surely there is something wrong with a parish that retreats and uses the revenue from the property for other purposes.

Cannot the Standing Committee take some action to prevent such a state of affairs where a church, with its memorials, etc., should be allowed to depart from a house of God to a factory.

HENRY JONES,

Marrickville.

Relative Values

Relative values of current events:

On January 1, a Sydney morning paper published photos of V.I.P.s honoured by the Queen. On January 2 it published photos of V.I.P.s (not on sports page, but in news page) of jackpot tote winners.

Milton. E. C. BLACKBURN.

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Advertising and Business Communications to be addressed to the Secretary.

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Revised Lectionary (1922)

Jan. 25. Conversion of St. Paul. M: Isa. 49, 1-13; Gal. 1, 11-end.

E: Isa. 45, 18-end; Phil. 3, 1-14.

Jan. 26. 3rd Sunday after Epiphany. M: Hosea 11, 1-12, 6; John 2 or James 2.

E: Hosea 14 or Joel 2, 15-end; John 6, 22-40, or Gal. 1.

Feb. 2. Presentation of Christ in the Temple. M: 1 Sam. 1, 21-end; Heb. 10, 1-10.

E: Haggai 2, 1-19; Rom. 12, 1-5.

Feb. 2. Septuagesima. M: Gen 1, 1-2, 3; John 1, 1-18, or Rev. 21, 1-14.

E: Gen. 2, 4-end, or Jer. 10, 1-16; Mark 10, 1-16, or Rev. 21, 15-22, 5.

Feb. 9. Sexagesima. M: Gen. 3; Mark 9, 33-end, or 1 Cor. 6.

E: Gen. 6, 5-end, or Gen. 8, 15-9, 17, or Eccles. 15, 11-end; Luke 17, 20-end, or 1 Cor. 10, 1-24.

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Personal

The death has occurred of the Rev. R. T. Hallahan, former Rector of St. Andrew's, Sans Souci. Mr. Hallahan had been ailing with a serious illness for some months. He had been Rector of several parishes in the Diocese of Sydney, prior to which he worked with the Bush Church Aid Society in Victoria and South Australia, and at one time he was in charge of St. Peter's, Townsville, in North Queensland.

We extend to his family our prayerful sympathy.

★ ★ ★

The death has occurred of Mrs. Reeves, widow of the Rev. Arthur Reeves, formerly Rector of Cook's River and Cronulla. Mrs. Reeves had been ill for some time.

★ ★ ★

Deaconess Mary Andrews, Principal of Deaconess House, Sydney, is on an extensive visit to New Zealand, during January and part of February.

★ ★ ★

The death has occurred of Mrs. Houston, widow of the Rev. R. L. Houston, formerly Rector of St. Barnabas, Mill Hill, Sydney.

★ ★ ★

A son, Nelson, has been born to Dr. and Mrs. Billy Graham, in U.S.A. Dr. Graham intends visiting Australia for a mission next year.

★ ★ ★

Mr. R. Wheeler has been appointed Curate in Charge of Jannali, Sydney. Mr. Wheeler was formerly Catechist in charge at Wilberforce, N.S.W., and is to be ordained in St. Andrew's Cathedral next month.

★ ★ ★

The Rev. Ronald Herbert, of Brisbane, was ordained deacon on December 21 by the Bishop of Adelaide, to be second assistant curate at Holy Trinity, North Terrace, Adelaide. Mr. Herbert has recently completed his training at Moore College, Sydney. He was formerly on the staff of The King's School, Parramatta.

BILLY GRAHAM IN CARIBBEAN

GUATEMALA CITY, November 28. — Tentative dates have been arranged for a visit by Dr. Billy Graham to seven countries in the Caribbean area early in 1958.

Dr. Graham is expected to arrive in Guatemala City on February 11. He will visit Cuba, Haiti, Mexico, Costa Rica, Venezuela and Panama. It is understood that this will be Dr. Graham's first visit to Central America.

Classified Advertisements MISCELLANEOUS

The Rev. J. S. Cowland, having retired from his Chaplaincy at R.G.H. Concord, is prepared to take occasional duties, relief work or Locum-tenens work. 9 Hermitage Road, West Ryde, WY4027.

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