

THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

Volume 22, No. 23

DECEMBER 5, 1957

Price 6d.

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

C.M.S. PLAN

Asians study here

Youth leaders and clergy from Japan, India and East Africa will be studying in Australia next year under the sponsorship of the Church Missionary Society.

The Society, which this week announced plans to bring Asian and African churchmen to Australia for post-graduate study, will provide such an opportunity for five men during 1958.

The men will study at Moore Theological College, Sydney, and the college has agreed to provide bursaries for them. They will also have the opportunity of observing all aspects of Australian Church life.

The C.M.S. will pay the fares of the visitors, and will provide for expenses while in Australia.

Mr. K. M. George, of India, has been studying at the college and in other ways during this year, and will complete his time in Australia in March.

Mr. George, who hopes to return to youth work in the Diocese of Bombay, has made a special study of Christian youth work in Australia, and has acted as a counsellor at Camp Howard, the Anglican Youth Camp at Port Hacking, N.S.W.

DOCTORATE

Mr. George has continued his studies for a doctorate in philosophy while in Australia. He has visited many parishes in New South Wales and Victoria.

Deacon Abraham Thomas is from the Malankara Syrian Church, South India. He has spent 1957 in Moore College, and will continue his studies until the end of 1958.

He also has had a special interest in youth work, and has acted as a counsellor at Port Hacking.

Mr. M. M. Thomas, General Secretary of the Youth League of the Mar Thoma Church, South India, will arrive in Australia in February.

He is 29, and is a graduate of the University of Bombay.

JAPAN

The representative of Japan will be the Reverend Timothy N. Yamamoto. Representatives of the Church in Japan have described him as a young clergyman with many qualifications for

leadership, and have expressed gratitude for the opportunity given him to gain a broader knowledge of the Christian fellowship.

From Tanganyika, East Africa, will come Mr. Gresford Chitemo, who has recently completed his theological course at St. Paul's College, Limuru, Kenya, where the Principal is the Reverend Keith Cole, of Sydney.

Mr. Chitemo, who was a teacher on the staff of the Diocese of Central Tanganyika before commencing training for the ministry, will spend 12 months in Australia. He expects to be ordained to the diaconate on his return to Tanganyika.

New move for school chaplaincy work

The Governor of Victoria, Sir Dallas Brooks, last Friday opened a £100,000 appeal for the work of the Council for Christian Education in Schools.

The council provides chaplains and teachers in religious instruction for high schools, and girls' secondary schools in Victoria.

The new appeal is expected to provide stability for what has already been done through the council, and it will also make possible major expansion in the work. Chairman of the appeal is Sir Edmund Herring, Chief Justice of Victoria and Chancellor of the Diocese of Melbourne, and the vice-chairman is Sir George Coles.

The council believes that its work has now passed the experimental stage, and is today a settled policy. Its worth is indicated in the following comment

by a school principal:

"The chaplaincy has exceeded my wildest dreams. It is the greatest thing that has happened in my school career. I have been in the teaching service for 47 years, and if I had never done anything else than this, I would be well content—my boys are getting Christ into their lives."

The council is particularly anxious to contact ordained clergy or teachers with qualifications for work in schools. Every year appointments will be made, and two immediate appointments are for a school in a provincial city and a metropolitan school.

Inquiries should be addressed to the Director of the Council for Christian Education in Schools, 31 Queen Street, Melbourne.

YOUTH CAMP



CAMP HOWARD, the Anglican youth centre at Port Hacking, N.S.W., will soon be in to its busy holiday season, and it will be using for the first time some of the new individual cabins which have been donated by parishes and friends. Here, at work on the first of the new cabins, is a party of young people. In the background, the Reverend Neville Bathgate, Sydney Diocesan Chaplain for Youth, discusses the building with the honorary architect, Mr. Alan Pattison, who recently returned from overseas with new ideas for the camp.

Primate offers good wishes

The Primate of Australia, the Most Reverend H. W. K. Mowll, has expressed his good wishes for the success of the Church Record in its new format.

Dr. Mowll said:

"It is with great interest that I have learned of the decision of the Board of Directors for the Australian 'Church Record' to issue their paper in a new form and with a new firm of printers, and I am glad to offer my sincere good wishes for the success of this new venture."

"Many churchmen have seen with great regret the way in which long-established and well-known Church papers in England have gone out of publication during the post-war years. It is all the more praiseworthy that such a paper as the Australian 'Church Record' has been successfully maintained with an increasing circulation during the same period."

"It is well understood that the Australian 'Church Record' is not an official publication of the Church of England, but that it represents the point of view of convinced evangelical churchmen."

"There is great value in a free and independent paper of this kind and I trust that in its future format and circulation it will continue to exercise a wise and widespread influence for the defence and furtherance of the Gospel."

Mrs. H. W. K. MOWLL

Mrs. H. W. K. Mowll is still very seriously ill following a major operation last week in St. Luke's Hospital, Sydney.

Mrs. Mowll's medical adviser, Dr. Frank L. Ritchie, issued the following bulletin at the week-end:

"Mrs. Mowll has been admitted to St. Luke's Hospital with a return of a serious gland disease previously treated satisfactorily three years ago."

"A recurrence of her illness was expected and an operation has been performed to define the extent."

"Mrs. Mowll is shortly to undergo further medical treatment in the hope of controlling the present spread. Sir Charles Blackburn and Sir Hugh Poate have been called in consultation over the matter of this treatment."

NEXT ISSUE

In the Christmas number of the Church Record, on sale December 17:

THE BISHOP OF ADELAIDE

on

Celebrating Christmas

CANON MARCUS LOANE

on

John Newton

Report of an important speech by

THE BISHOP OF ROCHESTER

on

Prayer Book Revision

ADVENT'S THREEFOLD MESSAGE

"The Lord is at hand!"

By the Very Rev. ERIC PITT, Dean of Sydney

The keynote of the Advent message is surely that expressed by St. Paul in the fourth chapter of his Epistle to the Philippians when he says "Rejoice in the Lord always, again I say rejoice."

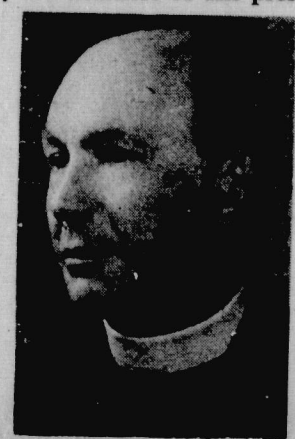
Advent should be a time of joyful expectancy not only as a preparation for the coming of all that Christmas means, but more especially of preparation for the coming of Christ in power and great glory. It has been so observed since the year 300 A.D. at least. It may be well that we should think of this, firstly, as giving the true meaning of the incarnation, then the certainty of Christ's coming again, and thirdly the nearness of His presence at all times.

It is not too early to emphasise the need to put Christ back into Christmas, as it has been termed. We are all familiar with the extent to which the approach of Christmas tends to be commercialised, and its real significance tends to be left out.

The message of rejoicing which heralded the first Advent of Christ was that God was with us, that He entered human life in the person of the babe of Bethlehem. Such an intervention was of course supernatural, and if God has once intervened in this way, contrary to what is sometimes called an evolutionary process, there is no reason why God should not work again by a similar method. The fact that God saw fit to enter human life is something that we cannot really understand but can only worship, and there is no reason why we should refuse to accept the teaching of Our Lord in the Gospels that in order to establish His kingdom He will come again.

HIS RETURN

Secondly, our rejoicing at this season is in the assurance that Paul had that the Lord Jesus would return in power and great glory to take His rightful place as King of Kings and Lord of Lords. If the language of the New Testament means anything it is surely that the writers were convinced of this fact. They had been told that no man knew the day or the hour of His coming but they believed that He was at hand and this was a source of their joy and expectancy. In the



third chapter of the Philippians Paul had said, "Our way of life is in salvation from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our body that it may be fashioned like unto His glorious body," or again St. John wrote, "When He shall appear we shall be like Him for we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure."

MISTAKEN

There are many who believe that with the passing of the centuries this thought of Christ's return must be spiritualised and that we look in vain for any signs of His personal return. But there are many passages in the New Testament which cannot be so explained away, and we have to make up our minds as to whether Jesus really meant what He said, or whether either He or the dis-

ciples were mistaken in their interpretation of the Divine method. Some reject this view because of a wrong conception of the responsibility of the Church for the world. If the Church is to convert the world the Kingdom of God has to be gradually brought in by this process. Then it may be thought that there is no need for the coming of the Lord in power and glory and it may well be spiritualised; but if the task of the Church is to proclaim the Gospel as a witness of all nations, in a setting of increasing opposition and hostility, then events may well be leading to a crisis in which the consummation of this age will be ushered in by the intervention of the Son of God in power and glory. This thought, of course, is not palatable to the view that human wisdom and scientific achievement are ushering in a golden age. Surely the world stands under the judgment of God and we constantly need the reminder of this aspect of the Advent message.

Thirdly, we rejoice in the knowledge that the Lord is at hand with us at all times as He said to the disciples, "Lo, I am with you always, even to the end." We may think of the words, "In the secret of His presence how my soul delights to hide." It is a source of strength and joy to know that He is always beside us, to comfort, to calm, to uplift us, to know that we can bring everything to Him in the knowledge that He knows and cares for us and that, despite many things we cannot understand, the peace of God shall keep our hearts and minds.

CHURCH RECORD

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

The paper for Church of England people

This issue of the Australian Church Record comes to you in a different and improved dress. This will enable a greater variety of contents and a more attractive appearance, but the principles of the paper remain as they were expressed in the first number of 1880.

"A fair representative of the Church of England's Reformed and Protestant character" is what the first editorial hoped the Record would be. In this it was echoing its precursor, the Sydney Guardian—first published in June, 1848—the Introductory Address of which began: "That there may be no misconception as to the sentiments of the proprietors of this journal, they at once distinctly record their grateful sense of the blessings they enjoy as members of a Reformed and Protestant communion; and, further, they unhesitatingly avow their determination to oppose to the utmost the dissemination of those unscriptural tenets and superstitious observances, against which, as Churchmen, they protest; and to maintain those pure and holy principles, the truth of which has been sealed by the blood of Cranmer, Ridley, Latimer, and a host of other martyrs and confessors."

We are proud of the fact that the Church Record is the oldest Church of England paper in Australia, apart from one or two diocesan magazines. There are, of course, no official newspapers published by our Church in Australia, and the Church Record, therefore, is an independent publication. Such independence has value for the freedom of utterance it makes possible, and at the same time it imposes an obligation on the editors to speak as responsible representatives of the position for which their paper stands.

It is necessary, therefore, to make clear what our standards are. We cannot disguise the fact that, in many respects, the Church of England sits more lightly to the supreme authority of the Word of God as the test of its doctrine and worship than it did in 1848 or in 1880.

It is this new aspect worn by the Church of England in many places today, de-

spite the fact that so far no change has been made in her official formularies, which makes the upholders of her spiritual Reformation character appear sometimes to form only a minority of its members. Nevertheless, the Church Record is not a party paper.

A party in a church is a body of people who hold certain opinions which, while not inconsistent with the avowed principles of that church, are not definitely required by them by the terms of their subscription. We have no objection to the existence of such parties, but the Church Record is, for all that, not a party paper. It stands for what it believes to be the true character of the Church of England: Catholic, Apostolic, Protestant and Reformed.

While, therefore, the Church Record does not aim merely to reflect or report all that may be said or done in the name of the Church of England today, it is nevertheless anxious to explore and give expression to such agreement as may genuinely exist even with those who may not fully support that for which the Record stands. When it engages in controversy, which it believes to be right and necessary, it desires to do so with charity and brotherliness, and in a constructive and informed way. It is not criticism, but irresponsible and uncharitable criticism, which damages the life of the Church.

Above all else, it is the aim of the Church Record to assist the Church to discharge her proper task as a witness and herald of the full gospel of Christ in the world. Again, it is possible to express this aim in words used in our first editorial 77 years ago:

"We believe the Church of England to be a power for good, which, rightly directed and employed, will achieve yet greater triumphs over infidelity, indifference and ungodliness. . . . But if she is to do this, she must be true to herself. It has not been by her name, but by her principles and by the truth which she holds, that these victories have been won; and by the genuine spiritual life which she has displayed, imparted to her by Christ, her living Lord."

THE IDEAL CHRISTMAS GIFT SUGGESTION

is a year's subscription to the Church Record. We will begin such subscriptions with the Christmas issue, together with a note informing the receiver of your gift. Send today to the Church Record, Church House, George St., Sydney. One year's subscription, 15/-.

HOW THE PAPER WORKS

The Record's 77 years

The Australian Church Record is the oldest Church of England newspaper in Australia, if certain diocesan papers such as the Melbourne 'Messenger' are excepted. For 'The Church of England Record', as it was first called, made its appearance in 1880.

It is published as an independent paper by evangelical churchmen. It has always been printed in Sydney, but prominent Melbourne churchmen have been among its owners and editors along with others from Sydney.

60 years' connection

Canon D. J. Knox, the present chairman of the Board of Directors of The Church Record Limited, has been associated with the Church Record for nearly 60 years. The paper had been going for only 19 years when Mr. Knox joined its editorial staff in 1899, the year of his ordination to a curacy at St. John's Darlinghurst. The chairman of the committee producing the 'Record' in those days was Canon Nathaniel Jones, principal of Moore College, and among those associated with him were Canon A. W. Pain (later Bishop of Gippsland) and the Reverend (later Archdeacon) F. B. Boyce. Archdeacon Boyce was keen to start a printing company as well, and some type and equipment were purchased. But the idea was not generally approved.

Melbourne Directors

In 1914 the management of the paper was put on a firmer footing with the formation of The Church Record Limited as the publishing company. At the same time The Victorian Churchman was incorporated and the title became The Church Record for Australia and New Zealand. (The title later became The Church Record for Australasia, and, since 1926, The Australian Church Record.) The directors of the new company included four Melbourne men, the Reverends A. C. Kellaway, W. T. C. Storrs and H. T. Langley (now Dean emeritus) and Mr. W. M. Buntine, headmaster of Caulfield Grammar School. At the Sydney and were the Reverend G. D'Arcy Irvine (later bishop coadjutor), the Reverend G. A. Chambers (later Bishop of Central Tanganyika) and W. L. Langley (later archdeacon) and Messrs H. Minton

Taylor, H. L. Tross, C. R. Walsh and W. E. Shaw.

The editor of the Church Record in 1914-15 was the Reverend A. J. H. Priest. Then for ten years, from 1916 to 1926, the Reverend Stephen Taylor was editor while he was rector of St. Paul's Wahroonga. Mr. Taylor was assisted by a team of writers including the Reverend W. G. Hilliard (now Bishop Hilliard) and he himself continued to write for the Record with vigour and ability right up to his death in 1953.

Mr. Taylor was succeeded as editor by the Reverend Dr. A. Law, vicar of St. John's, Toorak, Melbourne. The paper was edited in Melbourne for more than a year and seen through the press in Sydney by the Reverend R. B. Robinson (now archdeacon), whose assistance to the Record both managerially and editorially has been very great for many years.

The next editor was the Reverend S. H. Denman (now Archdeacon of Camden) who while rector first of Drummoyle and then of Marrickville continued in the position from 1927 to 1935.

Editorial Board

Since 1935 it has been the policy of the Church Record to have a board of editors. At present this editorial board consists of seven, including one Melbourne churchman, appointed by the Board of Directors of The Church Record Ltd. The editorial board whose present chairman is Archdeacon T. C. Hammond, has general responsibility for the policy of the paper. Since the actual editorial work is, as it always has been, the part-time labour of already busy men, different members of the board may have a hand in the production of any given issue.

The Church Record also has editorial correspondents in the United Kingdom, New Zealand and South Africa, as well as in Australian States, and a great number of people have assisted the editors and managers of the paper over the years.

The Record has been both a monthly and a weekly paper, and is now a fortnightly.

BIG MISSIONS ALLOCATION

The Anglican Church in Canada has earmarked eighty per cent of its 1958 Budget (974,416 dollars) for missionary work—in India, Pakistan, Hong Kong, Japan the

Middle East and Canada itself. The next largest proportion of the budget—69,150 dollars, or seven per cent, is being allocated to religious education.



THE Herald-Sun Building at Broadway, Sydney, at which this issue of the Church Record was set up. It was printed at the Rosebery premises of Sungrave. The Broadway building contains the largest composing room in the world, with a battery of 106 linotype machines.

HONOUR FOR W.C.C. OFFICIALS

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, received the "meritorious great cross" within the Order of Merit of the German Federal Republic at ceremonies in Geneva. This is one of the highest honours that can be conferred by the German Federal Republic.

In conferring the Order of Merit on the two ecumenical church leaders, German Ambassador Friedrich Wilhelm Holzappel said that it was a token of gratitude for all that "you and your organisations and all your colleagues have done for us in Germany during our most difficult trials and in our greatest distress."

The reasons for vacant parishes

There are three major reasons for the difficulty of filling vacant parishes, said the Bishop of Liverpool, Dr. Clifford Martin, at his Diocesan Conference.

The three reasons are the shortage of priests, overchurched areas and unwieldy rectories. The Bishop deprecated the fact that the diocese was so short of clergy that some younger priests were appointed to parishes after having served only three years as a curate. There were only 66 assistant curates for the 225 parishes in the diocese.

Dr. Martin said that one partial solution to the whole pro-

blem would be to close down churches in "overchurched" areas. There were many parishes, he added, where most of the church-goers came from outside the parish and could easily worship elsewhere.

The Bishop said that some parishes found it hard to obtain a rector because their rectories were large and unwieldy. Every parish, he said, should look carefully at its rectory and try to improve it.

The building is owned by the Anglican Building Crusade and will be used as supplementary to the existing Mobile Church in assisting districts during their embryonic development.

In this particular area, the Church of England will be the first to have a place of worship and a resident clergyman.

The building is of plywood construction throughout and is

light and easy to dismantle. The roofing is plywood covered with aluminium sheeting. The interior and exterior will be painted in modern bright pastel colours, similar to the surrounding homes. The site is conspicuously situated overlooking the surrounding country and the beautiful Lake Illawarra.

LOANED

The Church and furnishings have been loaned to Berkeley for a period of two years to enable church people in this area to have a place of worship and a building for Sunday School and week-night activities while they are planning and erecting a church hall of a permanent nature.

The plan has been drawn by Mr. Peter Johnson, of Kenneth McConnell, Smith and Johnson, and the building erected by Girvan Bros., of St. Leonards.

MAJOR GIFT FOR BIBLE PRINTING

A Sydney woman, hearing of the hold-up in the production of 600,000 volumes of Scripture because of lack of finance, has de-frayed the cost of publishing 10,000 copies of St. Mark's Gospel in the Ewe language spoken in Togoland, Dahomey, Africa.

The N.S.W. campaign to raise £20,000 before Christmas is receiving splendid support, said the State Secretary of the British and Foreign Bible Society, the Reverend Alan F. Scott, this week. The progress total is £3,000 (stg.).

For free, friendly and courteous advice on travel anywhere consult:—

MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames' Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

CULWILLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY.

PHONE: BW1329.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod.

Founded 1895

SYDNEY: Forbes Street, Darlinghurst.

MOSS VALE: Suttor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Kellaville.

The school curriculum comprises thorough religious teaching in accordance with the principles of the Church of England, with a sound general education under a thoroughly competent staff.

For full information apply to The Headmistress of the school desired.

Page 2—The Australian Church Record, December 5, 1957

A NEW HYMN BOOK OF MAJOR INTEREST

CHRISTIAN PRAISE. Tyndale Press, 1957. Pp. 466. Eng. price 15/-.

An event of major importance is the appearance of the I. V. F. Hymn book. In the Preface, it is pointed out that whereas there are denominational hymn books, and collections of hymns for Sunday Schools, mission services, and clubs, there has been no book "designed to meet the need of student fellowships, schools, church weekday meetings, Bible classes, Young People's Fellowships and the like for a fully representative hymnal of moderate size."

It is to meet this need that "Christian Praise" has been compiled, and let it be said immediately, it will meet that need splendidly.

As one would expect from such a publisher, orthodox doctrine has been kept well in mind. At the same time the selection includes hymns not commonly found in evangelical books. It is an enterprising and truly catholic selection. Most of us who use it will find ourselves introduced to many hymns we did not know, and we will be grateful for the experience. The 401 hymns include representatives of the hymnody of the ancient church, of the Reformation period and then through to modern times, including some hymns not previously published.

While we have full confidence in the words, it is possibly in the music that this book will commend itself most forcibly. The tunes are claimed to be "honest and singable," and for the most part this is certainly true. One innovation will commend itself very widely — the hymns are in keys most people can sing. Far too many hymn books seem based on the fiction that congregations enjoy singing at remote altitudes.

Organists will welcome the metrical index, where they will find the first line of the music of each tune, as well as its name. Descants, fa-burdens, and alternative harmonisations will provide much pleasure for those who like something a little unusual.

Everyone has his own ideas about hymns, and possibly no one will agree exactly with the compilers of this (or any other) hymn book. We will all have some favourite which has been excluded, and see something we would be prepared to omit. But in this hymn book we have a selection which cannot fail to commend itself widely. One does not need to be a prophet to foresee that "Christian Praise" will speedily carve out a niche for itself, and that its usefulness will be very great indeed. — LEON MORRIS.

Freedom

BEHOLD, WE LIVE, by Charles Dunscomb. Hodder and Stoughton, 1957. Pp. 192. Eng. price 12/6.

This novel, set in the time of the early Christian Church, contains not only a moving story of the realisation of a slave's ambition for freedom, but also a message for the Church of today.

The book is divided into three parts showing the awakening of Cedonius who has used Christianity to his own purposes. At first, we see him as a slave striving for his freedom, hating all that is truly Christian — especially his fellow-slave Rufus who tries to point him to the Master.

In this imaginative writing — of great sincerity but little literary polish — we appreciate that even in the early Church many

members were only nominal Christians. Directly, we are presented with a clearcut if sometimes laboured account of one man's response to faithful Christian witness. Indirectly, we are challenged to examine our own lives individually and our Church as a whole to see what must die that we may truly live to serve God. — MARIE E. MARKS.

Protestant

WHY I AM A PROTESTANT, by Rupert E. Davies. Epworth, 1957. Pp. 80. Eng. price 7/6.

The author, Tutor in Church History at Didsbury College, has written in this book with wisdom and tolerance of the great cleavage in Christian thought and practice between Protestant and Roman.

Part One, a condensed but fairly complete exposition of the nature of Protestantism, emphasises its positive aspects and concludes with a personal statement of simple sincerity. The words "I am a Protestant because . . ."

Protestantism answers most nearly to the Word of God in Scripture" set the tone of the argument, and it is Davies' reasonableness which will make those who at first disagree continue to read. The lasting quality of the

AUSTRALIAN INSTITUTE OF EVANGELISM DIPLOMA COURSE

DIRECTOR: Rev. K. E. Tuck, B.Sc., B.D.

Two years course, Majoring in Bible Evangelism.

INSTRUCTION SUBJECTS: Revival, Evangelism, Bible Exposition, Preaching, Prayer, Pentecost, Apologetics, Bible Themes and Evangelistic Theology. Also Foreign Missions and Ministry.

PRACTICAL WORK: Campaigns, Children's Missions, Open-Air Witness, Visitation.

FEES: Only £75 per year. Next year commences Feb. 4th, 1958.

Write NOW for Prospectus and Application Forms to: The Secretary, A.I.E., Post Office, FAIRY MEADOW, 5c., N.S.W.

Wings of Mercy

B.C.A. FLYING MEDICAL SERVICES AEROPLANES fly an average of 400 hours each year on mercy flights

Each hour costs £10.

Will you give:— £1 for 6 minutes?

10/- for 3 minutes?

5/- for 1½ minutes?

Send your gift to

BUSH CHURCH AID SOCIETY

Church House, George Street, or Bible House, Flinders Lane, Sydney. Melbourne.

Books

book is that it will make friends and disarm hostility.

Part Two, "The Roman Catholic Alternative," points out the greatness of the Roman Church and the truths it teaches, but sees the root of its errors in the teaching of Papal Infallibility. This being contrary to reason and Scripture, leads at first to doctrinal irresponsibility, and then to intolerance and persecution which still disfigure it. The Protestant reader will close the book with a firmer grasp of his faith and a stronger desire to solve present problems, while Roman Catholics may be prepared to think again on the fundamentals of Christianity. — E. G. BEAVAN.

Prophet

MILITANT HERE IN EARTH, by Maurice B. Reckitt. Longmans, 1957. Pp. 160. Aust. price 12/-.

Maurice Reckitt is one of our foremost Christian Sociologists. He was an original member of the Christendom Group. For more than 30 years, he has written persuasively on the relevance of Christianity to all life.

The sub-title of this book is, "Considerations on the Prophetic Function of the Church in the Twentieth Century." It consists of the Keene Lectures delivered in Chelmsford Cathedral, together with several miscellaneous articles. Two fascinating biographical sketches are added on John Meville Figgis and William Temple.

This book is written with all the author's characteristic urbanity of style. It is marked by penetrating insight and incisive judgment. It is a book which invites to furious thought — and action. — S. Barton Babbage.

SHOULD WE PRAY FOR RAIN?

The recent dry spell which Eastern Australia has been experiencing, prompted the use at the Sunday Services of the prayer for rain printed in the Prayer Book.

Such praying for rain has been criticised in some quarters, both secular and religious. This is understandable, for the Biblical doctrine of the sovereignty of God over every aspect of nature, has fallen out of the thinking of many Christians an *dis* quite foreign to the thinking of the non-Christian.

But if Christians believe that God is as He describes Himself to be in the Scriptures, then there is no room for doubt that He has complete control over every event that takes place in the universe which He created. "He sendeth rain." (Matt. 5:45.)

God desires His children to come to Him with all their problems and perplexities and this fact is the justification for prayers for rain. Drought is a major concern to us and we should cast this care upon God. Recently a city minister, to judge from the newspaper report, criticised the prayers of a bride for a fine day for her wedding; yet if anything is a concern to us, God wants it brought to Him in prayer. Of course it doesn't follow that the day will certainly be fine or the drought broken. It is enough to know that our Heavenly Father disposes all things for the best if we bring it to Him in prayer. None of us should want the matter to be otherwise.

Prayer for rain, however, carries with it certain implications. If by praying we acknowledge that God sends rain, then we should acknowledge that He sends the drought, and ask ourselves why. The answer is not generally far to seek. Those whom He loves He chastens, and national chastisements are intended to lead to national repentance.

CHURCH HELP TO REFUGEES

The United Nations Association is conducting in a most unfortunate manner its campaign in Australia to assist refugees. Following hard on the report of its decision to run a big art union, came the amazing statement from Mr. E. R. Marie, deputy-chairman of the Appeal Fund, in which he denounced the Churches

AUSTRALIAN INSTITUTE OF EVANGELISM (Interdenominational)

DIRECTOR: Rev. K. E. Tuck, B.Sc., B.D.

CHRISTMAS-NEW YEAR CONVENTION AND CAMP

December 26th-31st, 1957

at MOUNT PLEASANT (3 miles from Wollongong).

SPEAKERS:

Col. Robert Rignold Evangelistic speaker.
Retired Salvation Army Officer.
Mr. J. Thompson, M.A., M.Sc., B.Ed., B.D. Bible Studies.
Lecturer at the Baptist Theol. College.
Rev. R. Dillon, Th.L. Bible Studies.
Rector of St. John's C. of E., Campsie.
Mr. C. A. M. Robertson "Morning Watch"
St. Hilda's, Katoomba.
Missionary Day, Saturday 28th. Mr. H. Mercer, E.G.M.
Good, clean Dormitory accommodation.
Camping area for caravans and tents in pleasant surroundings.
FEES: £4/5/- for full period. STUDENTS: Half.
This includes bus trip.
Day visitors welcome.
Particulars from:
The Secretary, A.I.E. P.O., FAIRY MEADOW, 5c.
Phone: Corrimall W1486.

Notes and Comments

for failing to contribute to the fund. He excepted the Roman Catholic Church, which, he said, was giving about £1,000.

Mr. Marie seems remarkably ignorant of what the Australian Protestant Churches are doing. This year alone, for example, they contributed by direct giving more than £50,000 to aid refugees under the aegis of the United Nations Commission for Refugees, and this has been going on for many years past. The Protestant Churches work through the World Council of Churches, and they have brought out to Australia more than 12,000 refugee families. The work is continuing and, in fact, growing. The refugees brought to Australia by the Churches come not only from East Europe and the Balkans, but include White Russians driven out of China through the Communist take-over there. This work of their Church is something for which every Protestant Christian can thank God.

THE DAILY BIBLE STUDY

The Collect for the second Sunday in Advent directs our attention to the fact that the Bible was written as a consequence of God's action, and that His purpose was that it should be a guide for our daily path. We cannot expect to be taught of God if we do not use the means He has provided. Bible reading and intercessory prayer should be a part of every Christian's day. It is true that time is precious. This means that we need to be careful to spend it in buying precious possessions. Time spent in fellowship with God buys things which will last through eternity. Nothing should be allowed to encroach on such use of time each day.

TO THE MAN IN THE STREET

Is the Bible intelligible?

One of the most valuable debates at the recent session of the Synod of the Diocese of Sydney was a spirited discussion on the value of modern translations of the Bible, both for private use and for public reading in Church. Dr. Arnott and Archdeacon Hammond were amongst those who took part in the debate, and here they present briefly the two sides of the question.

The case for the modern versions

By the Reverend Dr. FELIX ARNOTT, Warden of St. Paul's College in the University of Sydney.

In urging, at a recent Synod of the Diocese of Sydney, that the Church should encourage the use of modern translations of the Bible at Morning and Evening Prayer, in the home and in instruction in schools, I stated that it might be true that the language of the Authorised Version of the Bible and the Prayer Book was no more comprehensible to the young people of today, brought up on cheap literature, than the Latin of the Vulgate and the Missal were to Englishmen on the eve of the Reformation.

This is possibly an exaggeration, but an exaggeration of a truth. One only has to ask a class to write out from memory a passage from the Bible or from Shakespeare to realise how completely the meaning of the passage has been misunderstood.

The fathers of the Reformation did not doubt that the Vulgate was fine literature, but they were eager that the living Word of God should be translated into the tongue of the ordinary people, and history tells us how the people thronged to hear the word read in the speech that was familiar to them.

The Bible is a translation into English and there is no ecclesiastical law or, indeed sound sense, for believing that we must retain as standard a version made 300 years ago. If we wish to introduce our children to Homer, we do not now expect them to read Chapman or even Andrew Lang, fine literature though both of them were. Instead we give them Rieu in the Penguin classics and we find that the Odyssey has lost none of its magic for them.

THANKS

All English Christians will always thank God for the Authorised Version which had an incalculable influence for good upon English life and letters; it would be a tragedy if its use were to pass out of existence. There is, however, the danger that a congregation or an individual listening to a Bible reading session on the radio may be captivated by the beauty of the language and yet at the same time lose the vital meaning which the language exists to enshrine. Above all it may be felt that the Bible and religion itself belong mostly to the past, and have no relevance for the present.

The Book of Common Prayer demands that the Bible be read in English according to the order set out in the Calendar but

it does not prescribe that a particular version shall be used and even the canons merely prescribe that a Bible of large size be provided in every Church and Chapel and another in the pulpit for the use of the preacher.

A revised version was drawn up by a committee appointed by Convocation in the 1880's. Unfortunately, the version of the New Testament, while more accurate than that of the Authorised Version, tended to be stilted and consequently never won popular favour. The Old Testament, which appeared later, and for the first time in English distinguished the prose from the verse, suffered from consequent neglect, this time undeservedly. This new version, however, made little attempt to modernise style and therefore is not of much more help for public reading than the older and more literary version. A committee in England is working on a new modern official translation which should appear in two or three years' time. Meanwhile, the American Revised Standard Version seems to meet many of our problems.

ACCURATE

What do we demand in a modern translation of the Bible, if it is to be read aloud in the course of public worship? First, it must be an accurate translation of the Greek and Hebrew originals. Secondly, it should be in clear English whilst keeping as far as possible the beautiful rhythms of the 17th Century version. Thirdly, it should avoid archaisms, e.g., thou, thee, ye and the old form of the third person singular of the verb — ending in "eth" — e.g., "He leatheth me by the paths of righteousness." It should also avoid the use of words which have obviously changed their meaning since the 17th Century, e.g., "Conversation" instead of "behaviour", "Comforter" as a description of the Holy Spirit;

or again the word "vile" where "lowly" is meant. Then again confusion arises in many people's minds because in the New Testament the Greek or Latin form of Old Testament names has been preserved instead of the more familiar Hebrew version, e.g., Esau for Isaiiah, Elias for Elijah and, even more difficult, Eliseus for Elisha.

More important still, certain passages such as the first chapter of the Epistle to the Ephesians, or much of the first eight chapters of the Epistle to the Romans, consists of long and involved constructions which are most difficult to follow if literally translated. St. Paul's thought is difficult enough, anyway, without enshrining it unnaturally in complicated English constructions. The meaning does become clearer if the sentences are broken down to some extent. Lastly, it is most important that the translation should be free of ecclesiastical prejudices. Moffatt's pioneer modern translation often errs by its predilection for a Presbyterian form of Church polity, and Ronald Knox, similarly, in one of the finest of all modern translations of the Bible, on certain theological points inevitably favours Roman interpretation in his rendering.

NOT PERFECT

The American Revised Standard Version seems to meet most of these needs. It is not perfect; indeed no translation can be, and the English reader may sometimes be worried by small Americanisms, especially in spelling. Read well, it will hold a congregation's attention and, furthermore, will aid the minister in his important task of helping his people, not only to hear, but to mark, learn and inwardly digest the Holy Word of God.

A translation made by a group has an advantage over a translation made by an individual because it is freer of personal preferences and prejudices. Dr. Phillips' rendering of the New Testament is most helpful for private study and could be recommended to the senior children of our schools, but it is a paraphrase rather than a translation and neither it, nor the "Penguin" Version of the Gospels by Rieu have the melody which makes the reading aloud of them a pleasure.

RECORD SUPPLIES

Make sure you have adequate supplies of the Christmas number of the Church Record. Send your order to the Church Record, Church House, George Street, Sydney, or, if in Sydney, phone it to MA2975.

The case for the Authorised Version

By the Venerable Archdeacon T. C. HAMMOND, Rector of St. Philip's, Church Hill, Sydney.

Firstly, care must be taken to avoid misunderstanding. Those who are opposed to the substitution of alternate versions to the Authorised Version in the public reading of the Scriptures in Church, are not hostile to the attempt to present the Bible generally in more modern translations.

They believe that such ventures are worthy of commendation, and may in certain instances make clear to the reader the exact meaning of a word or phrase.

But they do not think that any existing modern version can provide, in majesty of expression and dignity of diction, a valuable counterpart to the version that has wrought its way into the affections of the English-speaking peoples.

It is not sufficiently recognised today that the Authorised Version, by the purity of its style and substantial accuracy in translation, quietly, without any restrictive measures, superseded all rival translations. It is one of the greatest forces towards the ecumenical movement.

RIVALS

Prior to its advent rival translations competed for recognition. There still remain in our prayer book relics of the so-called "Great Bible," which was superseded by "The Bishops' Bible." Both these versions had a sturdy rival in the Geneva Bible. Another rival to the earlier version, the Great Bible, was that which emerged at Rheims and Douay, which was written in very stilted English and disfigured by numerous notes which naturally repelled those of the reformed faith. What is worthy of notice, however, is that the translators of 1611 read carefully the Rheims New Testament and incorporated many of its more felicitous renderings. This gives an indication of the catholicity that animated them. The debt was repaid fourfold when Bishop Challoner revised the Douay translation. In more than 270 places in the New Testament Dr. Challoner adopted the language of the Authorised Version.

Some may say that notwithstanding all this evidence of trustworthiness and popularity we ought to remember we are living in the twentieth century and the great strides in linguistic knowledge call for a further attempt similar to the adventure of 1611. To this, reply may be given in the words of Parker and Grindal when asking for a renewal of Bodley's licence to print the Geneva Bible. They wrote: "For though one other special Bible for the Churches be meant by us to be set forth as convenient time and leisure hereafter will permit; yet shall it nothing hinder but rather do much good to have diversity of translations and readings." If, indeed, a modern translation, by its superior merit, wins its way to general recognition, the time may come when our present authorised version may fade into oblivion like its rivals.

MEMORY

The use of one book with a uniform phraseology greatly assists the reader in retaining what he has read. Recollection of occasional deviations may also prove of assistance, but such recollection can only be secured by the constant use of a uniform version with which comparison is invited. Those who are familiar with the anxious efforts to secure a uniform Latin or Greek text in the recognised classics will not need to be reminded of this fact.

We are told that the Authorised Version is unintelligible to the mass of people, and yet we are invited to revive the plays of Shakespeare. Those who grow impatient at the words, "It repenteth me that I have made Saul king," and point triumphantly to the American Standard Revised version reading, "I repent that I have made Saul king," as so much clearer, find no difficulty in reciting after Shakespeare, "If one good deed in all my life I did, I do repent it from my very soul."

PREJUDICE

We would point out, however, that this is not what is proposed. It is admitted that no single version is entitled to pre-eminence. Weymouth, Moffatt, the Authorised Version, the English Re-

The loss to our English tongue that is gradually being experienced through our slipshod articulations will become irreparable if we fling aside the courtly speech which finds a lodgement on our too little prized but incomparable English Bible.

The coming of our King

By Dr. Leon Morris

Can you think back to the time of the royal visit? Of course you can. When Her Majesty, Queen Elizabeth II, made history by setting foot in this country she inaugurated an all-too-brief period in which everyone in the whole land acquired a personal interest in royalty. To this day we all treasure our personal memories of this or that special occasion (special for us), and we will treasure them for a long time yet.

A royal visit is quite an occasion. And, human nature being what it is, a royal visit always has been quite an occasion.

During the time of the Roman Empire there were some Emperors who liked to visit their far-flung dominions, or at least, as much of them as they could. Travel was not fast. Life is short. The Roman Empire was vast. The duties of government pressed. Therefore, with the best will in the world, the Emperor could not visit any place very often, and some places he would never see.

PAROUSIA

It is interesting to the student of the New Testament that the favourite word of the early Christians to refer to the second coming of their Lord was *parousia*, the word in common use throughout the Roman Empire to describe the royal visit. Everybody knew what an occasion of rejoicing a *parousia* was. Everybody knew what a difference it made to have the Emperor present in person, and not only through his deputies.

One interesting difference of terminology is that we today usually speak of the "second" coming or the "second" advent. They did not. They spoke of "the" coming. There is something to

be said for our way of looking at it. It reminds us that our Lord has come once. It makes us think of Bethlehem's lowly manger, of the carpenter's shop at Nazareth, of Him who went about doing good, of Calvary's altar-throne.

But the first Christians were on tip-toe with expectation. They looked with eager longing for the Lord to come from heaven. And, while no one who knows the New Testament will minimise their grasp of and interest in the first coming of the Lord, yet so large did His return loom on their horizon that when they spoke of "the coming" nobody was in any doubt as to what was meant. They were men with a buoyant hope. It is no gain, but a grievous loss, that so often today Christians are men who have lost the vision of "the coming."

PRESENCE

It is not without its interest that *parousia* originally meant no more than "presence." Occasionally this use survived, as it does in 11 Cor. 10.10 where we read of Paul's "bodily presence." From this the idea of a "coming to be present" naturally developed, and thus the word came to mean simply "coming." But enough of the original meaning lingered for the thought of

"presence" to be aroused by its use.

Thus when the New Testament writers used *parousia* they thought of the coming as a time when their Lord would be obviously and fully present with them. They were not unmindful of the fact that He never forsakes those who put their trust in Him. They remembered that He had promised to be with them, even unto the end of the world. They practised communion with Him in their innermost being, and it was a precious reality to them that no raging of the fiercest persecutor could separate them from their Lord.

REVELATION

And yet they knew that that presence could be more fully manifested. That was why they looked so eagerly for the coming of the day of the Lord. Then His presence would be such that nothing could ever come between them. They would be "for ever with the Lord."

A further way of regarding the coming is to see it as a "revelation" of the Christ. Now He is hidden from our view. It is possible for men to go so far as to deny that He even exists. But the coming will be a time when all barriers are torn away. He will be revealed for what He is. As John puts it, "we shall see Him as He is."

The presence, the revelation. Each of these is true, in a sense, even now. But each has a fuller meaning, and that fuller meaning awaits the return of our Lord which will usher in that final state of affairs when God will be all in all. The advent hope has a peculiar relevance in days like these when evil often seems so strong. It reminds us that ultimately no evil can triumph. In the end God's purposes will be vindicated, and He will reign supreme. Strong in this hope then, let us be found as the early Christians were, "looking for and hasting unto the coming of the day of God."

Letters

Lay brotherhood for slums?

There have been two main suggestions concerning the providing of relief for the shortage of clergy in the Church of England; these are the ordaining of women and of part-time clergy. May I offer a third?

To my mind, there is actually a need for an evangelical and evangelistic religious community with similar ideals and functions to the Anglican Franciscans in the slums of London.

Several parishes have instituted "lay evangelism" campaigns, similar to the "visitation evangelism" scheme in the Baptist Church. I would suggest that for a start the members of such a community should receive an intensified and comprehensive training, for example during a 10-day conference (or series of conferences) during the school holidays, employing the facilities provided by our Church schools for such functions.

The members would visit homes during their spare time—perhaps a total of 10 hours a week each, which is far more time than the average rector can spend visiting. As the community grows, it could possibly have several full-time members, and eventually become wholly full-time.

As the accent would be on "personal work," it would be necessary for its members to wear something which would give them the authority of the Church—perhaps a clerical collar with a grey or brown stock, or a grey, brown, white or black cassock, or both.

Concentrating, as the Church Army did in its early days, on one parish at a time, such a society, brotherhood or community could be of inestimable value to its rector, and to the whole Church.

JAMES BROMLEY,
Maswellbrook, N.S.W.

Academic robes in church

I feel sure that not only "Master of the Robes" ("A.C.R." 7/11/57) and myself would feel prompted to support Dr. Baddeley in his plea for more tidy choirs, but it would only be with the utmost trepidation that I should dare make such a suggestion as your correspondent's.

May I first of all point out the very meaning of "Academic" robes—robes which were originally intended, and are still, for that matter, for the use of Academicians, who can loosely be confined to the modern university—the undergraduate robe (which would presumably be "M.O.T.R.'s" choice), or the graduate robe.

Secondly, I feel that your correspondent can hardly have had an experience like mine; my memories of high school will always retain the very vivid picture of master unsuccessfully trying to look neat. I recall that one of our favourite recess sports was to imitate either the deputy or the head straightening his robes of office. Surely a squirming, wriggling bunch of choristers like this would hardly be seemly, especially as they hold such a place of prominence in the Church?

My only other comment is that "Master of the Robes" is very fortunate in being able to purchase his cassocks and surplices. P. BONSALL BOORE,
Hunter's Hill, N.S.W.

Co-operation in Missionary work

Recent discussions in Western Australia and Tasmania on the possibility of comprehending the Home Base activities of Anglican missionary work under a single organisation seem to have overlooked an important point. It seems to have been assumed that any money raised will be divided between the A.B.M. and the C.M.S. according to a certain formula.

This overlooks the fact that these two organisations do not represent the whole missionary cause of the Church of England. The South American Missionary Society is a flourishing concern in some places already. How would it fit into the scheme if it opened up in the two states concerned? It seems to me impossible and wrong to impose any form of regimentation upon the missionary interest of the Church in this country.

J. A. FRIEND,

Hobart, Tas.

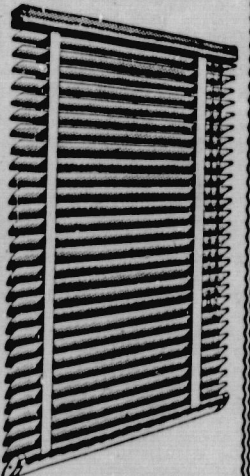
HOUSE PARTIES

BLUE MOUNTAINS CHRISTIAN HOLIDAY CENTRE

Apply Mrs. D. Stanton,
Phone: W. Falls 123.
Falls Rd., Wentworth Falls.

SPECIALISING IN Y.P. Houseparties, each weekend, Friday to Sunday night.
Cooking and Catering done.
Minimum number 25; maximum 75.
"Baggage" picked up from W. Falls Station.
16 m.m. Movie Projector, B. and H. Films arranged to suit your programme.
Moderate Charge.
Enquire now by phone or letter.

FIRST & ONLY TRUE ALUMINIUM VENETIAN



Mello-Lite ALUMINIUM VENETIANS

Unlike ordinary metal blinds, Mello-Lite cannot rust. The head and bottom rails are aluminium. There is no other blind like it; feature for feature, Mello-Lite leads the way. Send for full details.

To: PAIR MFG. PTY. LTD.,
70-74 Pacific Highway,
Wahroona, N.S.W.
Please send me your free Mello-Lite brochure and samples and name of my nearest supplier.
Name _____
Address _____

STAINED GLASS

J. H. NASHWIN & CO.

J. RADECKI
Studio and Works: Off Goulburn St., near Trades Hall, Established 1870.
Tel: MA3467
Artists in Stained Glass.
31 DIXON STREET, SYDNEY.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

(Registered under the Companies Act)

The Trust is empowered to administer bequests under Wills and property set aside by Deed of Gift for Charitable, Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Trustees:
Mr. F. L. DEXTER HOMAN, Chairman.
Rev. K. E. HAMILTON, Mr. H. J. HANNAH, Rev. L. L. NASH, Rev. C. W. T. ROGERS.
Mr. A. G. HOOKE (Hon. Treas.), 400 Collins St., Melbourne.
Mr. R. J. MASON (Hon. Secy.), 18 Wellisle St., Mount Albert (Vic.).
All communications to be addressed to The Hon. Secretary.

CARINYA GUEST HOUSE, KATOOMBA.

For an enjoyable holiday in homely Christian atmosphere.
Home cooking.
Tours—Walks.
H. BARTROP.

"METROPOLE" KATOOMBA

TEMPERANCE HOTEL
Full Board or Bed and Breakfast.
F. M. GODSELL.
Phone 20.

CLERIPURS

Cleripurs, philanthropically based, assists clergy faced with emergency purchases or expenditure. Rates are lower than commercial H.P. basis, and terms may be much longer.
Write "Cleripurs," c/o Church Record, or ring MANAGER, XL4231 (up to 8 p.m.)

MOTOR FUNERALS LIMITED

30 City Road, Sydney.
Tel: BA4277 (4 lines).

BRANCHES:
BONDI JUNCTION—328 Oxford Street FW6675
EASTWOOD—8 East Parade WL1955
ROZELLE—93 Victoria Road WB1141

SYDNEY'S PREMIER CATERER

MISS BISHOP

Specialising in Weddings, Luncheons, Receptions and Ball Rooms, Tea Meetings.
221 ELIZABETH ST., CITY.
Extensive Catering Plant for Hire. BM6351.

The Church Missionary Society's Women's Executive

C.M.S. CAFE

First Floor,
93 Bathurst Street, Sydney.

Morning and afternoon teas,
Hot or cold dinner and luncheon
12 noon to 2 p.m.

SPECIAL XMAS DINNER, 9/6

DECEMBER 23.

Enquiries:
Miss F. Claydon,
MA9487.

TRAINED NURSE. An opportunity for Christian service among aged people at Hammondsville Nursing Home. Ring Matron Jones, UB8006.

FLAT OR HOUSE REQUIRED

The British and Foreign Bible Society seeks rented accommodation for a family of 3 adults expected to arrive soon from Manchuria.

These friends are members of the family of a Bible Society Colporteur in Harbin.

Reply to,
Canon H. M. ARROWSMITH,
Bible House, Sydney.
MA4938.

SYDNEY MISSIONARY AND BIBLE COLLEGE

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.
Fees are £120 a year. Students can undertake part-time work.
Past students are working with many societies, including the C.M.S.

STRATHMORE HOLIDAY HOME

FALLS ROAD, WENTWORTH FALLS, BLUE MOUNTAINS
PHONE: W. FALLS 133.

Close Rail, Shops, P.O., Tennis, swimming, Bowls and Golf Course. Bus at door to all sights and mountain villages. Tariff from 7s weekly.



I CERTAINLY LAND IN LOTS OF TROUBLE but . . .

THE HOME MISSION SOCIETY helps kids like me . . . through the Children's Court Chaplaincy and The Charlton Memorial Home for Boys.

Please help me by sending a donation to:—

THE HOME MISSION SOCIETY
Diocesan Church House,
George Street, Sydney.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.
For Prospectus, apply to the Headmistress:
MISS E. RUTH HIRST, B.A., Dip.Ed.

STRATFORD CHURCH OF ENGLAND SCHOOL FOR GIRLS, LAWSON

DAY AND BOARDING SCHOOL

Pupils prepared for Public Examinations.
For Prospectus apply Headmistress—MISS MARY M. THOMPSON, B.A.

SCRIPTURE UNION BOOKSHOP



for
FINE CHRISTIAN LITERATURE

239 Elizabeth St., Sydney. BM6161.

112 Hunter St., Newcastle. B1993.

CONFIRMATION SERVICE

As approved by the Archbishop of Sydney

... Price 2/6 per dozen (Postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. Phone BX6956

THE SECOND SUNDAY IN ADVENT

has a special Scripture character by reason of the Collect for the Day

THE BRITISH AND FOREIGN BIBLE SOCIETY

- Confidently asks for the prayers of all men and women of faith, that the Society's needs may be supplied; and
- Invites all Ministers, Church-officers and others concerned in the administration of these Stewardship Campaigns, to recognise the Society's work and its claims in the following ways:

- By the inclusion of the Bible Society in the Missionary Budget of the Church so that the Society will receive a regular and proportionate share in corporate offerings of the congregation. As a minimum, it is suggested that the budgeted amounts be 10% of the missionary budget of the parish.
- By preserving to the Society the right of regular access to the Church congregation in the way of preachments and of deputations, so that the nature of the Society's work may be continuously communicated to the Church.
- By recognising and preserving the right of individual Christians, as they may be guided by the Holy Spirit, to make such additional personal gifts to the Society as they may wish to do.

ENQUIRIES AND CORRESPONDENCE WILL BE WELCOMED BY

THE BRITISH AND FOREIGN BIBLE SOCIETY

Commonwealth Secretary: THE REVEREND CANON H. M. ARROWSMITH, M.B.E. 95 BATHURST ST., SYDNEY.

Off the Record

In its 77 years the "Church Record" has seen many contemporaries come and go. "The Australian Churchman" was the popular High Church paper back in 1880. It had a long history, but had disappeared by 1890, when our contemporaries were the "Australian Guardian" and the "Australian Banner" (produced in Sydney), and the "Church of England Messenger" and the "Victorian Churchman" (produced in Melbourne).

Later came the "Church Commonwealth," the "Church Standard" and the "Church Times." The only one of these papers remaining is the oldest of them all, the "Church of England Messenger," originally an independent paper, but now the journal of the Diocese of Melbourne. The "Victorian Churchman" was incorporated in the "Church Record" in 1914, and the "Church Standard" was incorporated in "The Anglican," which started in 1952, and which is our most recent (and only) independent contemporary.

It remains to add that one of the first church papers was the "Sydney Guardian," published monthly from June, 1848 to February, 1850, and printed by Charles Kemp and John Fairfax. The latter firm were the printers of the "Sydney Morning Herald," whose present company is now printing the "Church Record."

When the "Record" first appeared in 1880 the price was 6d per copy. It is still 6d. For some time it was possible to reduce it to 3d, and even 1d, but it rose to 4d in April, 1948, and to 6d in January, 1951; it has not risen since.

At the present time, with its circulation higher than ever before, the "Record" is able to sell still at 6d and yet show a small credit balance at the end of each financial year. This satisfactory result is due to the continuing support of those who make donations toward its funds.

Notice on the door of St. Paul's Cathedral, Melbourne:
Die Englische Hochkirche (Anglikanisch)
Anglikans Kerk.
Chiesa Anglicana (Protestante)
Knisja ta L'Inglizi (Protestanti)

From the Bishop of Ballarat's Diocesan letter:

"We, that is, the Clergy, have been in Retreat at Cheltenham. I was the first to arrive at the railway station to catch the mid-day train from Ballarat to Melbourne. Before long I was joined by a happy group of vicars. But the look on their faces changed to one of dismay when they saw me heading for a second-class carriage. They had all purchased first-class tickets so that they could travel with the Bishop!"

Tasmanian league has good year

HOBART, November 27.—The Annual Meeting of the Church of England League (Tasmania) was held at St. Peter's Church, Sandy Bay, last Wednesday. After a service in the church, conducted by the Rev. K. Readon, the business meeting was held in the church hall.

The honorary secretary, Miss G. Russell, presented the annual report. This showed that the League had had a year of increased activity in promoting knowledge of the Reformed Faith of the Church of England. Discussion meetings were held on the topics of "The Doctrine of the Church," "The Authority and Discipline of the Church" and "The Right Use of Ceremony." The film "Martin Luther" was hired and screened to an audience of about 120. During Synod a tea meeting was held, which was addressed by the Venerable Archdeacon R. J. Hewitt.

It has been the policy of the League over the years to provide financial assistance to approved candidates for the ministry of the Church of England. During 1957 two persons were so assisted; one of these was a youth worker training at St. Christopher's College.

No power to stop re-marriage

LONDON, November 26.—The Bishop of London, the Rt. Rev. H. C. Montgomery Campbell, writes in this month's "London Churchman" that the Press and public alike should recognise "that neither bishop nor parish priest is acting merely on his own prejudices" in the matter of re-marriage after divorce. "Every parish priest has such cases brought before him and often it goes to his heart to say no. But in doing so he is being loyal to the Church to which he belongs," says the Bishop.

"Where, as happens here and there, a clergyman feels bound in conscience or otherwise disposed to conduct such a marriage no power can stop him; the law of the land will not hinder him and no episcopal or other action can follow."

Revised Lectionary 1922

December 8.—The Second Sunday in Advent.
M: Isaiah 5, John 5:19-40, or 2 Peter 3:1-14.
E: Isaiah 10:33-11:9, or Isaiah 11:10-12; end, Matthew 24:29-end, or Revelation 20 and 21:1-8.

December 15.—The Third Sunday in Advent.
M: Isaiah 25:1-9, Luke 3:1-17, or 1 Timothy 1:12-2:7.
E: Isaiah 26, or Isaiah 28:1-22, Matthew 25:1-30, or Revelation 21:9-22:5.

December 21.—Saint Thomas the Apostle.
M: Job 42:1-6, John 14:1-7, E: Isaiah 35, 1 Peter 1:3-9.

December 22.—The Fourth Sunday in Advent.
M: Isaiah 32:1-18, Luke 1:26-45, or 2 Timothy 3:14-4:8.
E: Isaiah 33:2-22, or Isaiah 35, Matthew 25:31-end, or Revelation 22:6-end.

Personal

The Reverend C. W. T. Rogers will relinquish the charge of St. Theodore's, Wattle Park, Victoria, at the end of this month. Mr. Rogers, who has served a long ministry in the Diocese of Melbourne, returned after his retirement to take charge of Wattle Park, which is a rapidly developing area.

The Reverend J. Harvey Brown has accepted appointment to Holy Trinity, Surrey Hills, Diocese of Melbourne, and will be inducted in February.

The Reverend Arthur Scott, Rector of Sheffield, Tasmania, has been appointed to the parish of Swansea.

Mr. P. M. Correy, who has for some years been a lay reader and Sunday School superintendent in the parish of Nowra, N.S.W., has accepted a full-time appointment with the Board of Education of the Diocese of Sydney as a teacher in religious instruction in the schools.

The Reverend G. E. Hayles, Assistant Minister of St. Matthew's, Bondi, Diocese of Sydney, has been appointed Rector of St. Peter's, Meckering, Diocese of Perth. Mr. Hayles will be instituted this month.

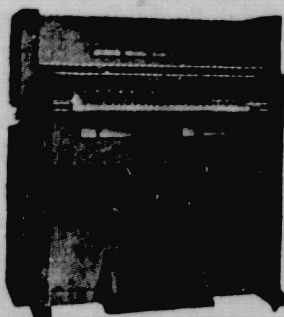
The Reverend T. Knox, Rector of Emmanuel Church, Lawson, has accepted nomination to the parish of St. John's, Woolwich, N.S.W.

Mr. and Mrs. David Hayman, missionaries in Japan of the C.I.M. Overseas Missionary Fellowship, expect to arrive in Sydney on furlough today. Mrs. Hayman was formerly Dr. Roslyn Ormiston.

The Venerable Neville Langford Smith and Mrs. Langford Smith, of Kenya, arrived home on furlough last month. On the same ship were the Reverend and Mrs. Norman Gelding and Miss Faith Ward, of Tanganyika.

Dr. A. E. FLOYD

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



In the same letter, the original of which may be seen at Suttons, Dr. Floyd said: "The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."
Four models, with a 4 1/5, 4 1/2, 5 1/5, 6 1/5 and 6 3/4 plus 1/5 set of reeds, each with stops from 2ft to 16ft, 19 stops in the first two models and 21 in the last two mentioned. Various features including the arrangement of stops give these organs their pipe-like qualities. Cases are a medium oak colour.
Churches may buy a Mannborg for £295 and EASY TERMS will gladly be arranged. Ask for fuller details.

IF YOU WOULD LIKE TO TRY THIS ORGAN YOURSELF, CALL AT

42 YORK STREET, SYDNEY.

(Just near King Street).

"Where there is harmony in every transaction."

THE CHURCH'S INVESTMENTS Gilt!—but not so good now

by S. M. GOARD

Of those benefactors who in past years sacrificially gave of their substance to the Church and charitable causes we may well believe that they "laid up treasure in Heaven," whate'er betide.

But what of the elements of this sacrifice? Except that which was used to acquire real (land) property, for the most part used in the activities of the trust, i.e., churches, schools and other building sites, the funds have been invested in trustee investments, usually termed "gilt-edged" securities.

The income from these is regarded as sure, being Government guaranteed or secured by mortgage on property and is usually at a comparatively low annual rate. In normal times there is little risk of loss of nominal principal.

COUNTER

There is, however, a continual, if not constant, loss by currency depreciation which amounted to some .3 per cent per annum up to and over the turn of the century. World War I initially, and World War II most emphatically, emphasised the menace of this hitherto unconsidered currency depreciation, commonly referred to as "inflation" (cost inflation).

Our currency has depreciated, roughly, 70 per cent in the past 15 years, following a milder depreciation of maybe 10-15 per cent in the previous quarter century. The £ of 1915 purchased five times that of the present £. This is axiomatic; clear to all. So is the lesson, and the warning.

REAL PROPERTY

We must seriously consider turning over our trust funds to real property, whether in urban commercial built-over premises for lease or, perhaps better still, in rural broad-acres, fertile and productive and likely to appreciate through future development, even though the immediate income prospect be not so rosy.

The recent Sydney Synod most advisedly constituted a committee of its business-minded members to thoroughly examine the investments and policy regarding all funds under control of Synod. One or two individual executives in such trusts have indicated that their policy for future investment is in accord with the contentions herein expressed, but it needs the overall ruling of Synod to effect such a vast and far-reaching change for our future financial security. Let us wish them all possible success.

From indications in the Presidential Address to Synod the opportunity to effect this salvage of the "gilt" and make good may be very short; failure will mean a still greater catastrophe than that of the depreciation of the past 15 years.

NEW ADVENTIST UNIVERSITY

The world's first Seventh Day Adventist University is to be established near Washington. It will be known as the Adventist University.

First classes will begin on June 17, 1958, in the present facilities of the Theological Seminary.

The announcement said that once a decision is made on location, "work will begin immediately on the new campus."

Suttons

THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

Volume 22, No. 24

December 19, 1957

Price 6d.

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

ON YOUR TABLE

Christmas bowl will aid needy churches

This year's "Christmas Bowl" appeal will support new and urgent Inter-Church Aid work in Asia, Africa, Europe and the Middle East.

The current Australian budget for the work is £45,000, and thousands of Australian homes will this year place a bowl on their Christmas dinner table to receive gifts for the appeal.

"The bowl of remembrance on your Christmas table is your operation gratitude," said the Director of Inter-Church Aid, the Reverend Frank Byatt, in Melbourne this week.

"Put in it at least the value of your laden table."

The purpose is to replenish in leadership and accessories for the resources of the Church in the areas of distress; to enable these churches to know their normal ministry of Word and Sacrament and Evangel, and to enable them to become God's instrument in the distribution of relief to refugees.

"More than £130 million has been so channelled since the end of the war."

MUCH UNDONE

"There still remain very serious refugee areas of distress, where among the three million in Korea, the million Arabs of Palestine or the 300,000 stateless refugees in Europe, the human tragedy beggars description."

"Through annual consultations organised by the World Council of Churches, world surveys are made of the areas of distress and the needs of the local churches in those areas. A programme of needs is drawn up amounting to £15 to £20 million for the following year."

"This becomes the programme to which you are asked to contribute in the Annual Christmas Bowl of Remembrance."



BEDTIME PRAYERS at a home established in Belgium by the World Council of Churches for children of refugee families. One special object of the home is to provide preventive measures against the incidence of T.B. Children come to the home in groups for three-month periods. The home is one small part of the work supported by the Christmas Bowl Appeal.

MAJOR STEP FORWARD IN EDUCATIONAL WORK

In a major expansion of its work of religious education in public schools, the Sydney Diocesan Board of Education has appointed four male teachers to commence work in 1958.

The men will conduct religious instruction classes in a number of large secondary schools in the diocese, particularly in rapidly developing areas where parish clergy are unable to cope with the need.

"This is the answer to years of prayer," said the Director of Education, the Reverend A. A. Langdon, this week. "We will still be only scratching the surface of the problem—but it is a very good scratch."

The four newly appointed members of the Board's staff are: Mr Peter M. Correy, B.Sc., Dip. Ed., who until now has been on the staff of the Nowra High School. Mr. Correy has also been Sunday School Superintendent and lay reader at Nowra.

CHAPLAIN

Mr Donald McK. Hood, B.A., Dip. Ed., who returned early this week after two years' service at St. George's Grammar School, Hyderabad, South India. Mr. Hood, a former N.S.W. High School teacher, is an active parishioner of St. Paul's, Chatswood.

Mr Ian Belcher, a graduate of the Sydney Missionary and Bible College, Croydon, and a lay reader in the parish of Flemington.

The Reverend Roy Hildebrand, Th. L., a graduate of Moore College, Sydney, and at present locum tenens of Christ Church, Enmore.

The first three men will work as a team in the Sydney Metropolitan area, while Mr Hildebrand will become Chaplain to schools in the South Coast Rural Deanery. He will also be licensed as a part-time curate to a South Coast parish.

The four new teachers will work in addition to three women workers at present on the Board's staff. They are Miss F. M. Cooke, Deaconess E. Hodges and Miss N. Walsh.

The new work will be financed initially by the voluntary assessment of parishes made last July, and later by the Synod assessment which will commence in March, 1958.

All the remaining work of the Board will still have to be financed by the voluntary gifts of Sunday Schools and church members.

In addition to conducting religious instruction classes, the new appointees will conduct local religious instruction training courses for lay people in various

parishes, and will supervise the teaching work of these lay volunteers.

This work has in the past been carried on by the Director and the Organising Secretary of the Board, the Reverend D. G. Davis. More than 100 people have been trained in this way during the past two years.

The teachers will also prepare lesson helps and a suitable syllabus.

WOMEN CAN ASSIST IN HOSPITAL CHAPLAINCIES

The Archbishop of Canterbury, Dr. Fisher, told the Church Assembly last week that he hoped for a very large extension of the work of trained women as assistants to hospital chaplains.

While the Assembly was discussing the annual report of the Hospital Chaplaincies Council, the Archbishop drew attention to the experiment taking place in Guy's Hospital, where a woman assistant to a chaplain had been introduced, paid for by the diocese and not by the State.

"If there is any sphere of the Church's ministry in which women can outdistance men, it is in the ministry to the sick," the Archbishop continued. "I personally hope that the result will be a very large extension of the work of trained women as assistants to hospital chaplains."

Expect crowds at city pageant

Plans have now been finalised for the great Christmas pageant to be presented on December 20, 23 and 24 in Hyde Park, Sydney.

All major denominations, including the Roman Catholic Church, are co-operating in the pageant, which is part of the Crusade "to put Christ back into Christmas."

Given a continuation of the present fine weather, the organisers of the pageant expect huge crowds to throng into the park each evening. The pageant will commence at 7.45 p.m.

The pageant will be held near the corner of Elizabeth and Liverpool Streets, and special floodlighting has been arranged by the City Council.

The pageant will be opened on the first night (Friday) by the Governor, Lieutenant-General E. W. Woodward, on Monday by the Premier, Mr J. J. Cahill, and on Tuesday by the Lord Mayor, Alderman H. F. Jensen.

The secretary of the committee is the Reverend Kenneth Roughley, Deputy Registrar of the Diocese of Sydney.

MRS. MOWLL

Mrs H. W. K. Mowll is still undergoing medical treatment following an operation last month, and her general condition remains serious.

Mrs Mowll and the Archbishop have expressed their appreciation of the prayers of church people during recent weeks, and ask that these prayers might continue.

HOW WILL YOU BE Celebrating Christmas?

By the Right Reverend T. T. REED, D.Litt., Bishop of Adelaide

Life is so busy nowadays that each Christmas seems to arrive more rapidly than its predecessor.

Our resolutions to buy our presents early, to send our cards off in good time, and to have all preparations made well in advance, very seldom get carried out. Everything gets left to the last minute and in the flurry, caused by our procrastination, we usually find that we have given little, if any, thought to our observance of the Festival itself—the commemoration of the Nativity of Christ.

Easter is very much better observed than Christmas, not because it is undoubtedly the greater Festival but because we make better use of the period of preparation provided by the Church—the Forty Days of Lent.

Having practised prayer, fasting, and alms-giving during those six weeks, and having followed the events of Holy Week and knelt at the foot of the Cross on Good Friday, we come to Easter Day with the full knowledge of the glorious victory of the Resurrection and so find our hearts filled with true Easter Joy.

It is seldom so on Christmas Day. We have allowed the world to invade the Advent Season and to make it one long anticipation

DIRECTOR'S OVERSEAS VISIT

At the request of the Archbishop of Sydney, the Diocesan Board of Education has granted leave of absence to the Director of Education, the Reverend Alan Langdon, to enable him to visit the United States and the United Kingdom early in 1958.

Mr. Langdon will leave on January 15, and will return early in April.

Mr. Langdon will visit the religious education headquarters of major denominations in the United States, Canada, and Great Britain, and spend some time observing and experiencing their program at both the organisational and parochial levels.

He will also confer with the heads of educational faculties of selected universities and teachers' colleges, and will observe various teaching techniques.

The Board of Education is not contributing towards the trip from its general or assessment funds. All expenses are being met from funds granted from other sources.

Mr. Langdon's trip will enable him to see the religious education developments overseas against the background of present-day trends in general education, especially in the matters of syllabus construction and teaching methods.

of Christmas instead of a penitential preparation for it. We cannot do anything to restrain nominal Christians and agnostics from celebrating Christmas with parties before the Feast has begun, but we can control our own use of Advent.

ANTICIPATION

If we look into our Book of Common Prayer we will find that the Church in her Services strikes a penitential note during Advent. She leads us to think upon the Second Coming of our Lord when He shall be our Judge; to ponder the reason for His First Coming in humility; to consider the four last things—Death, Judgment, Heaven, and Hell. None of these are popular topics with the worldly minded because they convict us of what we are, rebellious children of God; but they are matters upon which every Christian should meditate, at least once in the year. By doing this we may make Advent a Lesser Lent, wherein to prepare our hearts for Christmas and its festivities.

What are you doing this Christmas? Are you going along with the world? Full of exciting plans for spending the public holidays, getting and giving presents, sending cards out to your friends, and generally having a good time which will reach its climax on Christmas Eve and possibly require the holidays in which to recover? Or will you use Advent as a time when you will be preparing your heart to receive the Lord Jesus on Christmas Day? There is no doubt who has the greater and deeper joy on Christmas Day—the Church or the World. And it is a joy which endures.

TWELVE DAYS

Have you ever noticed how the moment Christmas Day has arrived the world is finished with Christmas? Decorations come down, cards are thrown away, the spree of giving and receiving comes to a sudden end, and Christmas is forgotten till the end of next November. How different in the Christian home. The Season of Christmas goes on until the Epiphany—Twelfth Day of Christmas. The Season of Easter has its Great Forty Days which bring us to the Ascension, but the lesser Festival of Christmas has only twelve days. They are, however, twelve days of joy.

In what does our Christmas joy consist? Primarily in the recollection of the great truth that

"God so loved the world that he gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life." The opening scene of the Greatest Drama ever Staged—the drama of God's redemption of mankind—is the happy first act which follows the sad prelude upon which we thought in Advent—man's fallen state and his need to be saved from his sins.

DIVINE LOVE

The contemplation of Jesus Christ in the Manger brings vividly before us the depth of Divine Love—a love so deep as to pass our comprehension, and yet so vivid that its light dazzles the eyes of our souls. God, the Creator, Sustainer, and Judge of all the earth, laying aside His glory and His power to succour His disobedient and fallen creatures, is a picture which once it is truly seen can never be forgotten.

What are you doing this Christmas? I'm thanking God that he so loved me that he came to save me and all mankind—and I'm expressing my gratitude to Him by showing love to my fellow creatures whom He came to save as well as me, especially unto them that are of the Household of Faith, and above all to those with whom He has joined me in the earthly family to which I belong. And I'll make sure of joyful gratitude in my heart on Christmas Day by using the season of Advent as a time for realising once again the wonder of God's love, so that on Christmas Day I may truthfully sing, "O come, let us adore Him, Christ the Lord."

EDITORIAL

The measure of His humiliation

Paul Tillich, in his volume of collected sermons, *The Shaking of the Foundations*, tells the following story.

During the Nuremberg War Trials a witness appeared before the Court. He had miraculously escaped the gas chamber by finding refuge in the Jewish cemetery at Wilna in Poland. Others also hid there for safety.

One day, in an empty grave, a woman gave birth to a baby. The old Jewish grave digger, aged 80 years, assisted at the birth. When the newborn baby uttered his first cry, the devout old grave digger exclaimed: "Good God, hast Thou finally sent the Messiah to us? For who else than the Messiah Himself can be born in a grave?" But after three days the witness said that he saw the baby sucking his mother's tears because she had no milk for the child.

No sensitive person can fail to be moved by the poignancy of this pathetic story—so typical of the tragedy of our twentieth century. In its portrayal of human agony and frustrated hope it touches the deepest depths of our human emotions. And yet we forget the grim reality that the Son of God—the Messiah—was born in an animal's feeding trough, in the foetid stench of an Eastern stable, and that He died in loneliness and dereliction, having drunk to the bitter dregs the cup of human tears.

We persist in romanticising the harsh realism of the Gospel story, and we thereby deprive ourselves of the comfort which is to be found in remembering that Jesus was "touched with the feeling of our infirmities." Two thousand years ago He bore our sins and knew our sorrows; and we obscure this fact when we transform the squalid stable into a children's crib, and the cruel cross into a tawdry trinket.

He was born, as the member of a subject people, under the rule of a totalitarian tyranny. Political subjection was accompanied by inevitable regimentation. A census was held. Joseph was compelled to travel to Bethlehem, his place of birth, with Mary, his betrothed. She was in a state of advanced pregnancy, in no condition for travel. Military despotisms are invariably indifferent to considerations of human need. It was cruel necessity—the arbitrary decree of a Roman Emperor—that compelled her to travel on the road at that time.

The village of Bethlehem was besieged with travellers. There was no room in the inn. And in the improvised shelter of a stable the Babe was born. All this is hidden behind the tactful reticence of the beloved physician: "And she brought forth her first born Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

A remembrance of these things should move us to adoring gratitude. From the glory of the Father's throne He made His bed in an animal's feeding trough—this was the measure of His humiliation and His love—"for us men, and our salvation."

We shall show our true appreciation of the significance of these things by offering to the Babe of Bethlehem, who is also the Saviour, not patronage but penitence, not sentiment but service.

CHRISTMAS 1957

The Church Record expresses to all its readers its wishes for a holy and happy Christmas, and for the blessing of God in the new year.

The next issue of the Record will be published on Thursday, January 9, 1958.

BARKER COLLEGE, HORNSBY

President of Council THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees.

Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street Sydney; or to

Headmaster.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod.

Founded 1895

SYDNEY: Forbes Street, Darlinghurst.

MOSS VALE: Suttor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of the Church of England, with a sound general education under a thoroughly competent staff.

For full information apply to The Headmistress of the school desired.

News in brief

The Gulbenkian Foundation of Great Britain has made a £9,000 grant to the Telephone Samaritans at St. Stephen's Church in Walbrook, England.

Since the church's vicar, the Rev Chad Varah, began the venture four years ago, he has dealt with more than nine hundred persons, half of them described as potential suicide cases, who have phoned the church for help. Plans now call for adding a social worker, psychiatric worker, an assistant priest and a secretary to the church's staff.

Two firms which had contracted to build Crownhill Parish Church, Plymouth, England, closed down, so the Vicar, the Reverend Eric Turnbull, formed his own company of builders. The building will be finished by the end of 1958.

The General Assembly of the Presbyterian Church of New Zealand has authorised its committee on church union to begin work on the doctrinal section of merger proposals involving three other Protestant bodies. The Presbyterian, Methodist and Congregational Churches and the Associated Churches of Christ have all approved the plan "in principle".

The Presbyterian Assembly also instructed its committee to negotiate with the other churches on the possibility of setting up a system of combined theological training for ministerial candidates.

The Voluntary Church Convention of the Church of Norway has ruled that Bishop Kristian Schjelderup's denial of an everlasting torment in Hell "has never been the teaching of the Christian Church, and the Church of Norway must abide by its Confessional Books in loyalty to the Word of our Lord."

The controversy, which has been going on for more than four years, revolves around Bishop Schjelderup's belief that "life has two ends. There is a punishment, but I believe that an everlasting punishment in Hell is contrary to the spirit of God's revelation in Christ."

Dame Sybil Thorndyke and Sir Lewis Casson will give a recital of prose and verse readings in St. Andrew's Cathedral, Sydney, on Sunday, February 9, at 3 p.m. A similar recital was recently given at St. Paul's Cathedral, Melbourne.

Plans are well in hand for the Diocesan Exhibition to be held in the CENE Auditorium, Sydney, from February 24 to 28, 1958. The exhibition, which will be held during the visit to Sydney of the Queen Mother, will include exhibits from every diocesan organisation.

The Government of the Union of South Africa has announced it will take over control of Fort Hare University College for non-whites, a school with traditional church ties, and place it under control of the Minister of Native Affairs rather than the Minister of Education.

ARCHBISHOP IS ENTHRONED

The Most Reverend Frank Woods was last Tuesday enthroned as Archbishop of Melbourne and Metropolitan of Victoria in St. Paul's Cathedral, Melbourne.

Bishops, clergy, and lay people from many parts of Australia were present at the service, when the Cathedral was packed to capacity.

On Tuesday evening the new Archbishop was officially welcomed at the Olympic Pool. Tomorrow morning, Friday, he will be welcomed by the clergy of the diocese, at a communion breakfast.

A full report of the early engagements of the Archbishop in his diocese will appear in the next Record.

American Church is "segregated body"

The Church is the most segregated major institution in American society, said Dean Liston Pope of the Yale Divinity School, at an ecumenical service in Massachusetts.

Dean Pope called on American churchgoers to remember that most Christian churches in the world would repudiate racial discrimination.

The Church, he continued, has lagged behind the U.S. Supreme Court as the conscience of the nation on the racial question, and "it has also fallen far behind trade unions, athletics and most other major areas of human association as far as its achievement of integration in its own life is concerned."

Dean Pope, a member of the Executive of the World Council of Churches, visited Australia in 1956.

Eighty white Protestant clergymen in Atlanta, Georgia, have joined in a declaration of race relations principles urging obedience to law, the preservation of public schools, the protection of free speech and the maintenance of communication between white and Negro leaders.

FEDERAL YOUTH CONFERENCE

The Australia-wide annual conference of the C.M.S. League of Youth will be held at Moore College, Sydney, from January 14 to 20.

Public meetings will be held at the college every evening, and speakers will include the Reverend Alan Cole, the Reverend Lance Shilton, and Archdeacon Graham Delbridge.

Delegates will be coming to the conference from a number of different States. Further details may be obtained from the Honorary Secretary of the League, at 93 Bathurst Street, Sydney.

KING'S SCHOOL SCHOLARSHIPS

Violet Macanish Scholarships: C. H. Sherlock, J. K. Sherlock, J. W. Tayloe.

Other Scholarships and Bursaries: S. J. Berry, I. D. Catterson, G. B. Cole, M. B. Dally, R. B. Everingham, J. D. Rock.

PRAYER BOOK REVISION

New hope of unity on change

Fresh insights have led to a new measure of understanding between Anglo-Catholics and Evangelicals on the Eucharistic Sacrifice as a corporate act of the whole Church, said the Bishop of Rochester, the Right Reverend C. M. Chavasse, in an address to his diocesan conference.

"It is with a hope of a new-found agreement that the Church of England and the Lambeth Conference should approach the principles of Prayer Book revision," said the Bishop, who is one of the leaders of the Evangelical Movement in England today.

Bishop Chavasse pointed out that in the Anglican Communion at the present time the liturgies stemmed from two sources—the more Catholic Prayer Book of 1549 and the more Protestant Prayer Book of 1552. He said that the basic difference between the two types of Eucharistic liturgy was shown in the controversial issue of the presentation of a Sacrifice to God with the Consecrated Elements.

In the seventeenth century the conception of the Eucharistic Sacrifice in Anglicanism was enlarged. By 1938, the Doctrinal Commission could list four interpretations of the Sacrifice which it regarded as legitimate.

Today, fresh insights had led to a new measure of understanding between Anglo-Catholics and Evangelicals of the Eucharistic

SACRIFICE

It was with this hope of new-found agreement that the Church of England and the Lambeth Conference should approach the subject of Prayer Book revision. The Bishop suggested for consideration certain enrichments of the liturgy. Amongst those suggested for the Communion service were the inclusion of a psalm as a gradual between the epistle and gospel; a gospel procession; and a people's offering.

★ ENJOY THE ULTIMATE IN COMFORT at

The Canbetta

Ann Street BRISBANE Phone FB0231

★ Brisbane's Largest and Most Popular Hotel ★

★ Air-conditioned DINING ROOM and CAFE open to the Public ★

The Canbetta

Margaret St TOOWOOMBA Phone 2030

★ First Class Motels with tariffs that please ★

The Canbetta-Oriental

Kings Cross SYDNEY Phone FL3116

OWNED AND SERVICED BY THE QUEENSLAND TEMPERANCE LEAGUE

Notes and Comments

A BAN ON PAPERS?

The Queensland Government has banned the sale in that State of prurient magazines published and sold elsewhere in Australia. At the present time there is an agitation to have this ban adopted in other States.

Though it may be true that there is little in these magazines which may not be found from time to time in the daily newspapers at least the daily papers have a purpose independent of such articles; but these magazines contain nothing else and appear to have no other object than to make money by pimping and pandering. Nor can it be denied that articles found in these magazines attack and hold up to ridicule practically every Christian virtue.

But banning and censorship is a very dangerous weapon, a favourite instrument of dictators and other enemies of freedom.

The proper way to deal with undesirable magazines is through the law courts. If the law is defective so that these offenders against the welfare of the community cannot be brought under its cognisance at present, then the law should be strengthened to enable this to be done. The law court is open and just; censorship is secret and bureaucratic and open to all sorts of abuse. It should not be resorted to till every other method of control has failed.

There is a simple method, previously recommended in these columns, which has not yet been tried in Australia—the setting up, as in England, of a voluntary Press Council which could give to the journalistic profession a code of ethics by which members would be expected to abide. Similar councils operate in other professions, such as medicine and law. At present jungle-law seems to be the rule in journalism, so that if one publishing house berms to make money out of sex the others feel obliged to copy. But a Press Council could restrain the first aberration before all became debased.

PRAYER BOOK REVISION

The Bishop of Rochester, the senior English evangelical bishop, has made some suggestions for revising the Communion office of the Prayer Book, which deserve careful consideration. The gist of his proposals is to allow a return to some of the positions of the first English Prayer Book of 1549, so long as it is made clear that the 1549-style amendments are being interpreted in the sense Cranmer intended, and are not open to ambiguity. Up to the present, advocates of the 1549 type of liturgy have usually wanted a service that could express a different doctrine of Communion from that expressed in the 1662 service.

Whether Bishop Chavasse's suggestions really provide a way forward remains to be seen. They have been welcomed by the Anglo-Catholic "Church Times." It is also gratifying that an evangelical has taken this lead, and we hope other evangelical scholars will not be slack in making similar positive contributions.

A TIME TO BUILD

The Federal Government continues to give its generous grant of £2 for every £1 raised for building homes for old people

Many organisations in the community are taking advantage of this offer, but the Church seems to be lagging.

The Federal subsidy, from the nature of the case, cannot continue indefinitely. When enough homes have been built to house this section of the community, the Government subsidy will be withdrawn. It would be most unfortunate if in that event the Church found that it had not provided homes for those for the care of whom it is responsible, and that from henceforth, it had to find all the money itself.

DIVINITY AT THE UNIVERSITY

There is something seriously wrong in the manner in which the University of Sydney is carrying out the objects of its Royal Charter "for the advancement of religion and morality, and the promotion of universal knowledge." The university has for some time established courses of instruction and degrees in Divinity.

There is a 19-member Board of Divinity Studies, and it has appointed some 15 recognised teachers in this department, but it has only been able to enrol at the present time one student to take its course in Divinity.

It is not as though there is not a supply of promising students anxious to take a university course in Divinity. At Moore College, for example, next door to the university, there are 11 students at present enrolled with the London University as candidates for the B.D., six of whom have already passed the Intermediate Examination while in residence at college, and are now studying for the finals. This is highly commendable to the college; but it underlines the un-

satisfactory nature of the present B.D. course at Sydney.

It is surely not a position with which the university authorities can be content. The university should be the foster mother of scholarship, but in this important sphere it is slipping back.

TELEPHONE MINISTRIES

The telephone as an instrument of modern communication has been with us for some time, but it is only recently that full use of it has been made for the Christian ministry.

Telephone ministries now exist in many cities in America and in Europe. For example, 12 months ago the Telephone Ministry in Berlin began in a small, private flat, but now it has moved into premises in a busy centre of Berlin. The telephone number of St. Luke's Society in Berlin, which looks after people who are in despair, is dialled by about 30 people a day. The centre has given advice and practical help in over 3,000 cases. Three hundred people have received medical attention and answers have been written to 750 letters from all over West Germany. A similar ministry in Helsinki requires the service of 12 assistants in order to deal with the phone calls received. Not all the problems are personal or financial.

We have not heard of any telephone ministry being established in Australian cities as yet, though it would seem to be a field which could well be developed by the churches' home missionary societies. There is little doubt that it would be self-supporting, and it is a way of reaching people who do not ordinarily come to church.

In a very special sense the Authorised Version of Sacred Writ is the inspired Word. May the Church of England ever remain faithful to its teachings.

Letters

Fermented or Unfermented?

Sir, Your correspondent "Legalist," of Darwin, says I "seem to be ignorant of the true function of a dictionary," and so only allows "wine" to be as "ordinarily used English," and even goes so far as to say that "The English word 'wine' has always meant fermented grape juice."

Despite current usage, words must have a proper meaning, "the true function of a dictionary" notwithstanding.

"Legalist," strangely enough, appears to ignore the statement in Rev. K. W. Campbell's letter of 7/11/57 that "a leading divine of our Church has stated there is no decision of the Church of England precluding a clergyman from using unfermented wine in the Sacrament of the Lord's Supper."

I shall continue to fulfil "the law of our church" and use "wine" — the pure unfermented juice of the grape.

(The Rev.) G. B. GERBER, BELMORE, N.S.W.

Inspiration of the A.V.

Sir, I did not think I would see the day when the "Church Record" would allow its columns to advocate the use of modern translations of the Holy Scriptures. The Authorised Version of the Bible, given to the Church through the Reformation, is the bulwark of dedicated Protestantism, and always will be. Other versions, which whittle away the great Reformation truths, must be eschewed.

In a very special sense the Authorised Version of Sacred Writ is the inspired Word. May the Church of England ever remain faithful to its teachings.

Sydney.

Uniform version needed

Sir—Both writers in your last issue agreed that it would be unwise to allow any version to be

used in public worship merely at the caprice of the officiating minister. But surely no one giving the matter serious thought would canvass such an idea.

What is needed in the churches is a uniform translation, which has at least the authority of a diocese behind it, and which makes the public reading of scripture a more intelligible exercise to the congregation than it often is at present. It seems pointless to regard, as Archdeacon Hammond does, the reading and appreciation of Shakespeare as an analogous case. Shakespeare's plays are not a translation of another tongue (which, incidentally, in its N.T. expression has little claim to literary fame) and nor does the reading and understanding of a play have any effect on the eternal destiny of the human soul.

The 1611 Bible has rendered incalculable service to the Christian Church and the cause of the gospel, but we must beware of making this fact an ultimate justification for its retention if a more serviceable successor is at hand. Majesty of expression and dignity of diction could not seriously be regarded as characteristics of the Greek N.T., and, as features of the A.V., must not be given a priority which they ought not to possess.

B. L. SMITH, Sydney.

Is The Bible intelligible?

Sir, I have read the views of Dr. Arnott and Archdeacon Hammond—both eminent theologians—and would like to express my feelings as a mere layman. For over 60 years I have been not merely a reader but a student of the Bible, and I must wholeheartedly agree with Dr. Arnott.

I love the beauty of the Authorised Version, but after all these years I find the phraseology in many places not only more and more confusing but frequently conflicting and even contradictory.

The Bible is not the exclusive right of the theologian, but should be the guide of the common man, and, therefore, in the "vulgar tongue" of the current times, and not of a bygone age. It has become a habit generally to pick out certain appealing passages and to ignore the rest as beyond understanding. Much of the epistles are to me inexplicable, even many parts of the gospels, and to take these parts literally would be to destroy the basic essentials of our faith.

By all means retain the Authorised Version as a glorious classic, but let us have a new version for the plain man. Why is it necessary for our clergy to so often tell us from the pulpit that certain passages do not mean what the context says?

J. T. McKERN, Sydney.

A.C.R. DONATIONS

The Members of the Board of Management are most grateful to the following for their donations: Mr. M. C. Eatch, 14/-; Miss M. J. Jones, 5/-; The Synod of the C. of E. in South Africa, £25; Miss F. Bronger, 15/-; The Rev. T. Griffiths, 5/-; Miss M. Jones, 5/-; Miss Haslam, 4/15/-; Dr. A. L. Webb, 12/-; The Rev. F. B. Mullens, 5/-; H.P., £1; The Women's Guild, Holy Trinity, Concord West, £2/2/-; Miss Dove, 5/-; Mrs. A. J. Andrews, 5/-; Mr. R. Humphreys, 5/-; Miss F. Allen, £1/5/-; Miss V. Lambert, 5/-; Mrs. Cole, 5/-; Mr. E. H. Face, 5/-; Mr. E. J. Leanev, 5/-; Mr. C. J. Carne, 4/6/-; Mr. D. Marshall, 2/6/-; Mrs. G. B. Betteridge, 5/-; Mr. S. C. Hilder, 5/-; Mr. G. J. Hawke, 5/-; Miss Bingle, 2/6/-; Mr. J. Matthews, 2/6/-; The Rev. K. Gowa, 5/-; Mr. and Mrs. S. J. Windram, 5/-; The Rev. P. S. Lawrence, 5/-; Mr. M. L. Wade, 5/-.

SESQUI-CENTENARY

'Old Newton' the oracle

By Canon MARCUS LOANE, Principal of Moore College, Sydney

On December 21st, 1807, one hundred and fifty years ago, the death occurred of John Newton in his 83rd year.

His long life fell broadly into two halves and most people are more familiar with the fact that in his early life he was a sea captain and slave trader. He first went to sea as a boy and only climbed to the command of his own ship after a life of singular peril and adventure.

He made three voyages in command of a slave ship and had formerly worked in connection with one of the slave "factories" near Sierra Leone. Few men had better first-hand knowledge of the terrors of the slave raiding parties on the mainland, or of the dreaded Middle Passage to the West Indies.

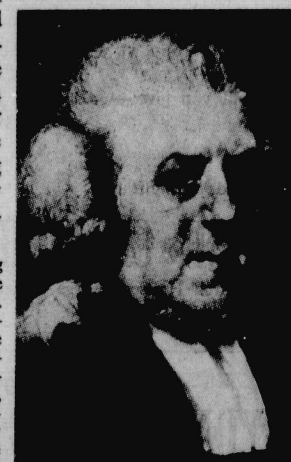
Newton's spiritual awakening and conversion is one of the most dramatic stories of its kind. His great discovery of the saving power of Christ was made independently of human counsel or friendship. It was precipitated by a furious storm at sea, and it led to the most remarkable change in his whole way of life. His authentic narrative is a vivid account of his spiritual experience which still deserves to be widely read.

It is not surprising that it took time for him to see the full bearing of the Gospel on human relationships, but he was ultimately glad to quit the sea and afterwards gave vigorous evidence with regard to the iniquities of the slave trade.

ORDINATION

The latter half of his life began with his ordination in 1764. As curate of Olney until 1779 he came into close contact with the poet, William Cowper, and shared with him the authorship of the Olney Hymns. It is often said that Newton's Theology was too sombre and had an adverse influence on the poet's sensitive mind. This is a popular criticism, but it is not substantiated by the facts.

The only true peace that Cowper ever knew was derived from his simple faith in the saving power of Christ, and few friends ever proved so faithful or understanding in all his difficulties as John Newton. The origin of the Olney Hymns was due to a suggestion by Newton who hoped that this kind of composition would prove a tonic for his friend. Newton himself was the author of some of the best-



JOHN NEWTON

known hymns in the collection. Certainly the outstanding hymn of an objective character was written by him, namely, "Glorious things of thee are spoken." From 1779 until his death in 1807 he was the minister in charge of St. Mary's Woolnoth. He and William Romaine were the only two evangelicals with a church in the heart of London at this time, and he came to exercise a remarkable influence in evangelical circles.

PATRIARCH

At the close of the century he was the one strong link between the men who under God were responsible for the evangelical awakening 60 years before, and the younger Church evangelicals whose ministry was to extend into the new century.

Newton's place in the history of the evangelical movement has been underestimated. His practical wisdom and sagacity, his deep knowledge of human nature and his remarkable insight into the ways of divine providence name him the counsellor par excellence of the younger evangelicals. This was true of his influence whether in the Eclectic Society, or in the foundation of

the C.M.S., or in the correspondence for which he is renowned or in the friendships which he kept so wonderfully green. "Old Newton" was revered as a kind of patriarch, and was consulted as an oracle by men of the new generation. Some of his letters on religious subjects have been published in his book, "Cardiphonia," which is still worth reading.

Newton's faculties failed rapidly in the last years of his life, but he felt that he could never discontinue his preaching while God gave him breath. Perhaps nothing in his life was finer than his witness when death was near. The luminous mind and eloquent lips were almost past effort, but he was quite sensible to the last. William Jay, of Bath, who was one of the last visitors, carried home one priceless remark that fell from those lips. "My memory is nearly gone, but I remember two things," so he whispered. "I remember that I am a great sinner, and that Christ is a great Saviour." The power of the Gospel which had saved him from spiritual shipwreck in middle life never gave clearer proof of its authentic reality than in this dying testimony.

NEWTON AND AUSTRALIA

John Newton had very close connections with early Church life in Australia through the first Chaplain to New South Wales, the Reverend Richard Johnson.

Johnson's appointment to the first fleet was brought about largely through the influence of the Eclectic Society, of which Newton was one of the leaders.

Newton's letters to Johnson in Sydney make extremely interesting reading, and reveal how true a counsellor he proved to the chaplain in his discouraging circumstances. "The seed you sow in the settlement," he wrote in 1789, "may be sown for future generations, and be transplanted in time far and near. I please myself with the hope that Port Jackson may be the spot from whence the Gospel light may hereafter spread in all directions, and multitudes may rejoice in it who are at present covered with a thick darkness."

Newton revealed his sense of humour when he addressed a letter in 1792 "To the Most Reverend the Primate and Patriarch of the Southern Hemisphere," and reminded Johnson that despite the fact that he lived in a cabbage-tree hut, "you may be as happy there as if you had Lambeth Palace, and could dine every day upon plate."

Revised Lectionary, 1922

December 22.—Fourth Sunday in Advent.

Mt. Isaiah 32:1-18. Luke 1:26-45, or 2 Timothy 3:14-4:8.

E: Isaiah 33:2-22, or Isaiah 35, Matthew 25:31-end, or Revelation 22:6-end.

December 25.—Nativity of Our Lord, or Christmas Day.

Mt. Isaiah 9:2-7. Luke 2:1-20.

E: Isaiah 7:10-14, 1 John 4:7-end.

December 26.—Saint Stephen's Day.

Mt. Genesis 4:1-10. Acts 6.

E: 2 Chron. 24:15-22. Acts 7:54-8:4.

December 27.—Saint John the Evangelist's Day.

Mt. Exodus 33:9-19. John 13:21-35.

E: Isaiah 61:1-8. 1 John 5:1-12.

December 28.—The Innocents' Day.

Mt. Jeremiah 31:1-17. Matthew 18:1-10.

E: Isaiah 49:14-25. Mark 10:13-16.

December 29.—Sunday after Christmas Day.

Mt. Isaiah 40:1-11. Luke 2:22-40, or Colossians 1:1-20.

E: Isaiah 40:12-end, or Isaiah 41:1-20, John 10:1-16, or Philippians 2:1-11.

January 1.—Circumcision of Christ.

Mt. Genesis 17:1-13. Romans 2:17-end.

E: Deuteronomy 30. Romans 13.

January 5.—Second Sunday after Christmas Day.

Mt. Isaiah 42:1-16. Matthew 6:19-end, or Ephesians 1:1-20.

E: Isaiah 43:1-13, or Isaiah 43:14-44:5. Matthew 7:13-27, or 1 John 3.

January 6.—The Epiphany.

Mt. Isaiah 60. Luke 3:15-22.

E: Isaiah 61. John 2:1-11.

BISHOP GWYNNE

The death has occurred at the age of 94 of the Right Reverend Lleyellyn Henry Gwynne, for nearly 40 years a Bishop in Egypt and the Sudan.

The Bishop began his missionary service in the Sudan in 1899 under the Church Missionary Society, and in 1908 became Suffragan Bishop of Khartoum under the Bishop in Jerusalem. He became Bishop in Egypt and the Sudan in 1920, and remained until his retirement in 1946 at the age of 82.

During the First World War he was Deputy Chaplain General to the British Expeditionary Force in France, and he received high honours for his services during those years.



Hundreds of correspondence students in all Australian States, N.Z., Fiji, Papua & England testify to benefits gained from—

The Church of England Bible College

NEXT TERM COMMENCES MONDAY, 10th FEBRUARY, 1958.

- Comprehensive TWO-YEAR COURSE covering the whole Bible, Book by Book.
- Comprehensive lecture material and tutors in all States.
- Lectures now being given on the Four Gospels.
- Students may enrol at any time.

CHAIRMAN: The VERY REV. E. A. PITT, M.A., Dean of Sydney.

REGISTRAR: The REV. R. S. R. MEYER, B.A., B.Ed., Dip.J., Th.L.

Write now for full particulars to—

THE REGISTRAR, P.O. BOX 26, ROZELLE, N.S.W.

NAME

ADDRESS

COMPTON

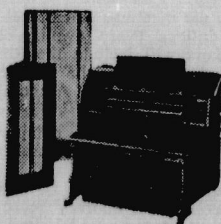
— truly a great name in organs.

Rarely indeed have traditional grandeur and technical brilliance been so closely wedded as in the Compton range of organs. In both pipe and electronic types, Churches will find many points of extreme interest. A fully illustrated brochure giving details and a list of prominent installations will be gladly sent by Palings on request.

Sole Distributors for N.S.W. and Q'ld.

Palings

338 George Street, Sydney. BL2331. Branches throughout N.S.W. and Q'ld.



Illustrated: Compton Electronic, model 347.

Terms are available.

The house of music for over 100 years.

788.42

MOSES AND THE BOOK OF THE LAW

"THE BOOK OF THE LAW," by G. T. Manley, Tyndale Press, 1957. PP.192. Eng. Price: 12/6.

This thoughtful book is likely to provoke lively discussion among the scholars. The author has devoted many years to this study which sets out to show that the book of Deuteronomy, far from being a compilation from the days of Josiah, has far more about it which points to the days of Moses, than scholars have been willing to admit.

By a careful scholarly analysis of the narrative portions, the geography, the peoples mentioned, and the laws, the writer seeks to show that all lines converge on the times of Moses.

The writer recognises laws of pre-Mosaic origin as well as laws unique to this book. Comparisons with the writings of the prophets, especially of the eighth and seventh centuries, show that Deuteronomy is best understood as a prior composition.

The author concludes: "There is therefore solid ground for taking seriously the claims which the book makes for itself. These are definite and precise, namely, that the law was declared by Moses at a given time and place..." (p. 179).

The book will be of great value to the scholar but of real interest also to the general Bible reader. It is to be highly commended and recommended.

—J. A. THOMPSON.

• Holiness

"THE WORD OF GOD AND THE LIFE OF HOLINESS," by Wilbur M. Smith. Marshall, Morgan & Scott, 1957. PP. 95. Eng. Price: 5/-.

The subject of Holiness, as the author points out, is one which is avoided or misunderstood in much Christian preaching, and this book endeavours to make clear some aspects of the theme, drawing its material from the Word of God.

The first study examines the root meaning of the word "Holy," stressing that, to live Holy lives, we must listen to God's Holy Word. The Word is presented as the revealer of sin under the headings: Its Names for Sin. Man's state and nature. Naming of specific sins. The consequence of Sin, Sin and Calvary. The next study expounds John 17 to reveal the Sanctifying Power of the Word. A study on "The Power of the Word to give Victory over Sin" is based on Psalm 119.11, and shows that we in Christ may live victorious over Sin when we are redeemed.

The studies are devotional rather than doctrinal, although there is inevitably much scriptural doctrine throughout. They are easy to read, with interesting illustrations, and provide rich material for the Christian who is concerned about Holiness.

—J. L. RYAN.

• Musings

"FIVE MINUTES TO TWELVE," by W. B. J. Martin. Collins, 1957. PPI59. Aust. Price: 13/3.

These "nightly musings of a working parson" are of interest to those who are curious as to what a parson thinks about in the privacy of his study. The work is slight but very readable. It should appeal to those who

share the author's rather liberal line of thought on a variety of topics. It is well written and has a number of attractive features such as his musings on Protestantism.

On the other hand, some readers will not appreciate Mr. Martin's attitude to Dr. Billy Graham or to substitutionary atonement. While there may be a certain amount of truth in such a phrase as "I can easily believe that He died because of me," some of us cannot go so far as to say, "I do not find it easy to sing, 'Christ died for me.'"

There are, however, some provoking sentences like this one: "A radical encounter with Jesus Christ, Who makes all things new, is the only positive way to prevent living becoming a habit."

A readable book, which, while not pretending to be a doctrinal work, stimulates thought on the implications of Christian doctrine on daily life.

• Colossians

"CROSSING THE BORDER," by Guy H. King. Marshall, Morgan & Scott, PP.144. Eng. Price: 7/6.

Canon Guy H. King completed the manuscript of this book on September 28, 1956. He preached his last sermon on September 30, 1956, taking as his text Numbers xiii. 22-23, with the key note of "Crossing the Border into the Promised Land of God's best." He passed to his rest on October 1, 1956.

The theme of his last sermon—Full Salvation—is also the theme of this book. It is an expository study of the Epistle to the Colossians and exhibits all the well-known characteristics:—Reverence for the sacred text, obvious maturity as a spiritual pastor, and excellent gift of expression.

"Crossing the Border" cannot claim to be an exhaustive exposition of the epistle, and if in places one might wish for a fuller exegesis of the text and a reduction in the number of illustrations used, nevertheless one has only to read a few pages to realise the secret of the author's appeal to so many readers.

—B. L. SMITH.

• Family saga

THE ELIOTS OF DAMERO-SHAY, by Elizabeth Goudge. Hodder & Stoughton. This edition 1957. Eng. price 21/-.

In these days when so many writers are straining after stark reality, it is refreshing to find a novel where human nature is portrayed at its best. The Eliots as a family are known to many readers, and here the three books—"The Bird in the Tree," "The Herb of Grace" and "The Heart of the Family"—are brought together in one volume. It is a

Books

saga of family life.

A keen appreciation of beauty, combined with a sympathetic understanding of people, finds expression in this portrayal of these fascinating Eliots. The beautiful old grandmother, Lucilla, dominates the entire family, but with such charm and grace as well as genuine concern for their well-being, that all seek her for her wisdom and her sympathy. Her spirit breathes through every page of the book.

To quote her own words, these people are truly the children of the writer's mind. The characters are vigorous and alive. Sometimes their feet are firmly planted upon the earth. Sometimes they are whimsical and living on the edge of two worlds; but each is painted with the artistry of one who knows and lives people. To the reader desiring refreshment make a strongis work should Kent.

STAINED GLASS



J. RADECKI

Studio and Works: Off Goulburn St., near Trades Hall. Established 1870.

Tel.: MA3467. Artists in Stained Glass. 31 DIXON STREET, SYDNEY.

CHURCH FURNITURE

Designs and Estimates available on request. Seasoned Timbers in stock.

ERNEST MILLS & SONS, PTY. LTD., 108 HARRINGTON STREET, SYDNEY — BU1849.

MOTOR FUNERALS LIMITED

30 City Road, Sydney. Tel.: BA4277 (4 lines).

BRANCHES:

BONDI JUNCTION—328 Oxford Street FW6675
EASTWOOD—8 East Parade WL1955
ROZELLE—93 Victoria Road WB1141

Wings of Mercy

B.C.A. FLYING MEDICAL SERVICES AEROPLANES fly an average of 400 hours each year on mercy flights

Each hour costs £10.

Will you give:— £1 for 6 minutes?

10/- for 3 minutes?

5/- for 14 minutes?

Send your gift to

BUSH CHURCH AID SOCIETY

Church House, George Street, or Bible House, Flinders Lane, Melbourne.

ENROL NOW IN THE SYDNEY BIBLE NIGHT SCHOOL

providing an adequate, comprehensive, and intensely practical course of systematic Bible study for intending missionaries and all who want to be the best for God. The course is 2 years—3 terms a year, £2/10/- a term, 2 nights a week, at 39 Goulburn St. Next term opens 4th February, 1958.

SUBJECTS:

1. The whole Bible is studied (some books, as Romans, in detail), with helps given at hard places.
2. What the Bible says on all important subjects—sin and salvation, practicalities of the Christian way of life, the way of victory and power by the Holy Spirit, the inspiration of the Bible, false cults, prophecy, etc.
3. Principles and methods in Christian service among young and old.
4. Helpful history of great Christian lives, etc., illustrating the secrets of victory and power.
5. English (optional).

THE SAME COURSE MAY BE TAKEN THROUGH THE

Australian Bible Correspondence School

For Prospectus of both Schools (which includes essential enrolment form) send to:

Principal T. R. Ford, B.A., 19 Balmoral St., Hornsby, N.S.W. Phone JW3532.

For free, friendly and courteous advice on travel anywhere consult:—

MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

CULWULLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY. PHONE: BW1329.

CONFIRMATION SERVICE

As approved by the Archbishop of Sydney ... Price 2/6 per dozen (Postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing

William Andrews Printing Co. Pty. Limited 433 KENT STREET, SYDNEY. Phone BX6956

EXAM. RESULTS

The Registrar of the Australian College of Theology, Dr. Frank Cash, has announced the following class lists for 1957 for Associate in Theology (Th.A.).

All Three Classes in Order of Merit
First Class—Waterer, Jill Alma, B.Sc. (Grafton); Samuel, Mrs. Rosalind Chandramathi J-mima, B.A. (Singapore); Lightbody, Mrs. Lillian Winifred (Brisbane); Thiele, Bevan Richards, B.Sc. (Brisbane); Ventman, Mrs. Shirley Louise (Melbourne); Coward, George Cecil (Brisbane); Rudd, Rosemary Dalziel (Brisbane).

Second Class—Swain, Josephine I. (Perth); Mills, Violet Betty (Melbourne); Morris, Audrey Kathleen (Melbourne); Olsen, Jean Evelyn (Sydney); Sinden, Edward Stanley Phillip, B.A. (Perth); Lancaster, Bruce Arthur (Armidale); Caswell, Dell Judith (Brisbane); Bird, Hugh Chapman (Perth); Williams, (Mrs.) Theodore (Adelaide); Clifford, Mrs. Sibyl Eleanor (Adelaide); Vieth, Marjorie (Brisbane); George, Wendy Ann (Adelaide).

Pass—Austin, Kenneth Ashurst, B.A. (Melbourne); Taverner, Dorothy (North Queensland); Sibley, Barrie Noel (Brisbane); Noon, Doris (Melbourne); Trower, George Ernest (North Queensland); Young, Mrs. Freda May (Brisbane); Powney, Ethel Maude (Melbourne); Stacy, Percival James (Adelaide); Lawson, Marlene Jennifer Webster (Sydney); Collier, Noel, Ph.D. (Brisbane); Lavender, Shirley (Adelaide); Gill, Mrs. Gladys Beatrice (Melbourne); Humphrey Colin George (Tasmania); Hairo, Reginald Alfred (Adelaide).

PASSED THE FIRST HALF OF THE EXAMINATION
In Order of Merit
Bell, William James Wallace (Canberra); Strickland, Francis Peter (Melbourne); Vincent, James Matthew, B.Sc. (Sydney); Walters, Marjorie Jean (Sydney); Adcock, Gwenda Alethea (Melbourne); Rutledge, Dorothy M. (Melbourne); Clark, Audrey (Newcastle); Valden, Margaret Louisa (Grafton); Daniels, Johanna Mary (Brisbane); Veitch, Mrs. Patricia Lesley (Melbourne); Mansolf, Wallace Hutchins (Adelaide); Rayner, Bertha Judith Ann, B.A., Dip. Ed. (Armidale); Green, Alma Helen (Newcastle); Hodge, Roland Errol (Newcastle); Bowden, Barrie Strathmore (Adelaide); Grey, Troland Stanley (Melbourne); Sutcliffe, Wilfred Gordon (Adelaide); Fryer, Janet (Adelaide); McHardy, Valerie June (Melbourne); Sauer, Mrs. Pamela V. (Sydney); Hase, Karen Mary (Brisbane); Durand, Henry Mortimer, D.M. (Brisbane); Steep, Dorothy (Sydney); Allen, Mrs. Marjorie (Adelaide); Parsons, Charles Edward (Newcastle); Bennett, Susan (Melbourne); Brian, Henry (North Queensland); Endres, Daphne Dell Elizabeth (Brisbane); Patterson, James Winifred (Melbourne); Shepherd, Allan George (Grafton); Morley, Lorna Eve (Adelaide); Cuzaly, Reginald (Melbourne); Robinson, Dorothy E. (Sydney); Clarke, Bruce Quinton (Brisbane); Robinson, Heather Pearl (Newcastle); Curran, Helen (Brisbane); Howland, Margaret (Adelaide); Steele, Leslie John (Melbourne); Sauer, Neil E. (Sydney); Larrant, Mrs. Marjorie (Adelaide); Mourell, Mrs. Myrtle Hilda (Gippsland); Spooner, John William Dubois (Tasmania); Norrish, Marie Claire (Gippsland); Dyer, Mrs. Nancy Ethel (Gippsland); Stupples, Mrs. Dorothy Coral (St. Arnaud); Dixon, Roy (Dunsmuir, Tasmania); Palmer, Alfred George (Melbourne); Upfold, Barbara June (Newcastle); Colbert, Kenneth Stanley (Williamstown); Holdsworth, Christopher (Melbourne); Whitaker, Betty Coralle (Brisbane); Thorburn, J. Henry (Grafton); Dalton, Vivian (Newcastle); Edler, Edward Alfred (Melbourne); Kerr, Eric John (Newcastle); Speer, June V. (Sydney); Williams, Mrs. Lillian Lucius Mus. (Sydney); McQuie, Heather (Melbourne); Blyton, Morna (Melbourne); Dyson, Olive Mary (Melbourne).

PASSED IN SINGLE SUBJECTS
1. Old Testament, 2. Doctrine, 3. Religious Education.
Bishop, John Alfred, 2 (Melbourne); Bossert, Mrs. Katie Isabel, 1, 3 (Ballarat); Colebrook, Estelle M., 2 (Melbourne); Colas, John Paul, 1, 2 (Adelaide); Dalton, Barbara, 2, 3 (Newcastle); Day, William English, 1, 2 (Ballarat); Franklin, Patricia Dawn, 1, 2 (Melbourne); Gallagher, Thomas, 1 (Adelaide); George, Keith Mervyn, 3 (Adelaide); Hammond, Thomas Albert, 3 (Brisbane); Harcourt, Roy Edward, 2, 3 (Brisbane); Lowe, Desmond Allen, 2, 3 (Sydney); Magill, Philip John, 2 (Sydney); Marshall, Douglas Philemon, 2, 3 (Adelaide); McKenzie, Dorothy Mavis, 3 (Adelaide); Mudge, Stuart Mayston, Ph.D., 2, 3 (Adelaide); Nimmo, Trevor, 3 (Brisbane); Low, 2 (Sydney); Punton, Dorothy Mabel, 2 (Newcastle); Roberts, Douglas Keith, 1 (Newcastle); Rubie, Mrs. Ann Patricia, 2 (Sydney); Rubie, Peter Neville, 2 (Sydney); Smith, Maureen Joan, 2, 3 (Melbourne); Smith, Trevor Lindsay, 3 (Sydney); Thornton, Patricia A., 2 (Melbourne); Walters, Robert James, 1, 3 (Sydney); Waterhouse, Gordon, 3 (Sydney); Willott, Dorothy May, 2, 3 (Melbourne).

250th LUTHERAN ANNIVERSARY
GENEVA, November 29. — The Lutheran Church in Geneva marked its 250th anniversary with special services and a sermon by Bishop Otto Dibelius of Berlin, president of the Council of the Evangelical Church in Germany (EKD).

In a Sunday morning sermon before a congregation that packed the church, Bishop Dibelius spoke of the hidden fear which underlies the life of all nations today, and said that there is nothing for people to do but to live like Martin Luther, simply placing themselves under the mercy of God and drawing comfort and security from trust in Him.

THE YEARLY BIBLE STUDY CALENDAR
By Henry Groves.

C. R. OGDEN
Rich St., Marrickville, N.S.W.

HOME OF PEACE HOSPITAL
(Deaconess Institution)
274 Addison Road, Petersham. LM5621

The only Protestant Hospital of its kind in the State, admitting those certified by their Doctor to be an ailing condition, irrespective of age, nationality or creed. Accommodation for 135 patients (no T.B. or mental cases may be admitted).

Your Help is urgently needed for:
1. Immediate needs of the Hospital.
2. Additional accommodation for the dying.
3. Extension of our care to the chronically ill.

All donations over £1 are allowable deductions for Income Tax purposes.

REMEMBER THE HOSPITAL IN YOUR WILL

"Neringah," North Shore Branch, Neringah Avenue, Wahroonga.

Christmas on radio and TV

Special Christmas Day programs on A.B.C. radio and television will be as follows:

RADIO
Carol Service from St. Augustine's Church, High Wycombe, Buckinghamshire, England, 6.30 a.m. A.E.T., 2BL, 2NC, 2CN, 3LO, 4QR, 7ZR; 6 a.m. S.A.T., SAN, 6WN.

"Born This Joyful Morning." — A programme of Sacred Christmas Music, 7 a.m. A.E.T., 2BL, 2NC, 2CN, 3LO, 4QR, 7ZR and regionals, 6.30 a.m. S.A.T., SAN and regionals.

Christmas Band Made by the Salvation Army Territorial Band, Melbourne, 7.30 a.m. A.E.T., 2FC, 2NA, 2CN, 3AR, 4QQ, 7ZL; 7 a.m. S.A.T., 5CL, 6WF.

Radio Service, 9.30 a.m. A.E.T., 2FC, 2NA, 2CN, 3LO, 4QR, 5CL, 7ZL. From St. Stephen's Presbyterian Church, Macquarie Street, Sydney. Preacher: Rev. Gordon Powell.

Divine Service, 11 a.m. A.E.T., 2BL, 2NC and regionals. St. Andrew's Cathedral, Sydney. Preacher: The Archbishop of Sydney.

Religion Speaks, 3.45 p.m. A.E.T., 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR, 3.45 p.m. WAT 6WN ("The Poets Say This").

Christmas Hymns and Carols, 6.30 p.m. A.E.T., 2FC, 2NA, 3AR, 4QQ, 7ZL and regionals, 6 p.m. W.A.T., 6WF.

Christmas Message by the Archbishop of Canterbury, 6.15 p.m. A.E.T., 2BL, 2NC, 3LO, 4QR, 5AN, 7ZR; 6.15 p.m. W.A.T. (6WN). Rev. Austin Williams.

Plain Christianity—A Word to the Wayfarer, 7.30 p.m. A.E.T., 2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR, 7.30 p.m. W.A.T. (6WN). Rev. Austin Williams.

TELEVISION
11 a.m., A.B.N. Sydney. Divine Service from St. Andrew's Cathedral, Sydney. Preacher: The Archbishop of Sydney.

9.30 p.m., A.B.N. Sydney. "Sing We Merrily."

11 a.m., A.B.V. Melbourne. Divine Service from St. Paul's Cathedral, Melbourne. Preacher: The Archbishop of Melbourne.

6 p.m., A.B.V. Melbourne, "God Rest You Merry."

PROPERTY FOR CHURCH USE
Mr. David Ross Bradbury, of Taralga, who died on October 28, bequeathed his grazing property "Curraweela" to the Church of England Property Trust of the Diocese of Canberra and Goulburn for such purposes within the diocese as the trustees may think fit.

In a codicil to his will, he directed that the property is not to be sold but carried on for such grazing and like purposes as the trustees may determine.

"Curraweela" is a property of about 3,000 acres situated 12 miles north of Taralga.

Classified Advertisements

FOR SALE

FOR SALE Remington typewriter. Excellent condition. £28. Young, B0151.

MISCELLANEOUS

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA
(Registered under the Companies Act)

The Trust is empowered to administer bequests under Wills and property set aside by Deed of Gift for Charitable, Educational and Philanthropic purposes, and in particular for Christian work either at home or in the foreign field.

Trustees:
Mr. F. L. DEXTER HOMAN, Chairman, Rev. K. E. HAMILTON, Mr. H. J. HANNAH, Rev. L. L. NASH, Rev. C. W. T. ROGERS, Mr. A. G. HOOKE (Hon. Treas.), 400 Collins St., Melbourne.
Mr. R. J. MASON (Hon. Secy.), 18 Wellesley St., Mont Albert (Vict.).
All communications to be addressed to The Hon. Secretary.

USED MATTRESSES URGENTLY REQUIRED

Second-hand single bed mattresses are urgently needed for use at the Church of England Youth Centres at Port Hacking. Renovations will be made before use. Pick up in metropolitan area.

Your gift will be appreciated. Ring Church of England Youth Department, MA1942.

Free Offer

make sure of your salvation by regular Bible reading, and application. See 1 Peter 2: 1, 2 R.V.; 2 Peter 1: 5-11 R.V.

Send for

THE YEARLY BIBLE STUDY CALENDAR

By Henry Groves.

An arrangement of the Scriptures for the daily reading of the Bible. Free copies from

C. R. OGDEN
Rich St., Marrickville, N.S.W.

HOME OF PEACE HOSPITAL

(Deaconess Institution)
274 Addison Road, Petersham. LM5621

The only Protestant Hospital of its kind in the State, admitting those certified by their Doctor to be an ailing condition, irrespective of age, nationality or creed. Accommodation for 135 patients (no T.B. or mental cases may be admitted).

Your Help is urgently needed for:
1. Immediate needs of the Hospital.
2. Additional accommodation for the dying.
3. Extension of our care to the chronically ill.

All donations over £1 are allowable deductions for Income Tax purposes.

REMEMBER THE HOSPITAL IN YOUR WILL
"Neringah," North Shore Branch, Neringah Avenue, Wahroonga.

POSITIONS VACANT

BRITISH AND FOREIGN BIBLE SOCIETY

STATE SECRETARYSHIP, SOUTH AUSTRALIA

Applications are invited for the position of State Secretary in South Australia. Applicants should preferably be in ministerial status. Because of ultimate pension provisions it is generally advisable that the applicant chosen should not be over 45 years of age.

Applications will close 28th December, 1957.

Details as to duties, terms and conditions of appointment are available from the Commonwealth Secretary, to whom applications should be addressed:

The Rev. Canon H. M. Arrowsmith, 95 Bathurst Street, Sydney

ORGANIST-CHOIRMASTER for

ST. CUTHBERT'S, NAREMBURN

Two-manual Pipe Organ.

Write to the Rector for details, or phone JF1828.

SOUTH SYDNEY WOMEN'S HOSPITAL

Gilpin Street, Camperdown Phone: LA2861.

APPLICATIONS are invited from Christian young women desirous of doing Midwifery training. Applicants must be over the age of 19 years and in possession of either Nurses Entrance or Intermediate Certificates.

Applications are also invited from Missionary candidates desiring to gain experience in Midwifery nursing.

Apply—THE MATRON.

Teacher wanted for Physics to Intermediate Certificate standard to carry on to Leaving Certificate in 1960; also assist junior Chemistry. Salary according to qualifications. Apply, in writing, to the Headmaster, St. Andrew's Cathedral School, Sydney.

EDUCATIONAL

PRIVATE RESIDENTIAL

SCHOOL FOR SUBNORMAL BOYS AND GIRLS

Cert. by Department of Education. Any I.Q. under 55. Limited vacancies.

"DUNDEE" BOARDING SCHOOL, BLACKHEATH.

Principal: Dr. S. B. Ladomery. Phone W129.

ST. ANDREW'S CATHEDRAL SCHOOL, SYDNEY

Founded 1885

Primary and Secondary Day School for Boys

Enrolment 200.

(All vacancies filled for 1957)

Language and Technical Courses provided.

Experienced Staff of trained Departmental Teachers and Graduates.

FEES MODERATE

Graded series of Scholarships for choristers and probationers in the Byrd and Purcell Choirs.

SPORT at St. Paul's Oval, Sydney University.

For Prospectus and further particulars apply to the Headmaster,

Canon M. C. NEWTH, B.A., Th.L.

ACCOMMODATION

Accommodation available Western Suburbs middle-aged Christian business couple or two middle-aged Christian business women. References. Reply No. 527, "Church Record" office.

"BLUE HAVEN"

MISSIONARY HOME, RIDGE STREET, LAWSON

House Parties — Youth Camps.

Bookings and particulars Ring XW8192.

First-class Cooking and Catering. Charges moderate.

HOUSE PARTIES

BLUE MOUNTAINS CHRISTIAN HOLIDAY CENTRE

Apply Mrs. D. Stanton.

Off the Record

Many and varied have been the comments on our facelift.

As we hoped, the great majority of our readers seem to be thoroughly pleased with the new format and layout. Comments have ranged from "Definitely the most readable Church publication in Australia" to a somewhat more candid "Congratulations — I really didn't think you could do it!"

One or two readers have complained of the difficulty of fitting the new Record into their existing files of the paper, some of which go back many years. It's a practical problem, but we hope our friends will be more than compensated in the extra value of the new paper.

There are not many young people's fellowships in Australia that have celebrated their silver jubilee. One such event was celebrated this month at St. Andrew's, Roseville, N.S.W., and fellowshippers young and not so young looked back on years of active Church work there.

Incidentally, the present Rector of St. Andrew's, Canon S. G. Stewart, was responsible for the formation of the first fellowship in Diocese of Sydney, at St. Paul's, Chatswood, in 1929.

The Chatswood young people would like to know whether their life span can be bettered anywhere in Australia. Any takers?

By resolution of Synod, Sunday, December 1, was known in the Diocese of Christchurch as "Sacred Ministry Sunday," and preaching and prayers were directed towards the recruitment of potential clergy.

The clergy position in New Zealand is serious — during the past five years the overall total number of Anglican clergy in the country has increased only by four. In the same period Roman Catholic clergy have increased by 88.

Aucas make new attack on outpost

Auca Indians, who last year murdered five American missionaries in Ecuador, have made another vicious attack on a missionary outpost.

Nearly 50 Aucas attacked the outstation at Curaray, according to a report from Dr. Wilfred Tidmarsh, who is the missionary in charge of the station.

Dr. Tidmarsh, who was absent from the station receiving medical treatment at the time of the attack, said he was convinced that the Aucas were "determined to kill." Many things were taken and there was much wanton destruction.

"This is very disappointing, after 18 months of friendship flights, of dropping gifts and watching the great excitement and apparent pleasure at our coming," said Dr. Tidmarsh.

"We wonder what to do next. How can we win these people? Nothing short of a miracle will change the deeply rooted hatred in their hearts."

"With much prayer—yours and ours—we hope to go on."

Mrs. Marjory Saint, widow of one of the missionaries murdered by the Aucas last year, will visit Australia next year.

It is understood that she will speak at the Church Missionary Society's Convention in the Sydney Town Hall in March.

Communist youth ceremony ban

A pastoral letter from the Roman Catholic bishops of East Germany objecting to State support of the Communist-sponsored youth dedication ceremonies has been read in all Catholic churches in East Berlin and the German Democratic Republic. Similar action was taken by the East German Evangelical bishops.

Affirming that State support makes the ceremonies obligatory and encroaches on liberty of conscience, the bishops told the congregations that acceptance of the youth dedications was incompatible with confession of the Christian faith. They recalled their previous stand against voluntary participation in the ceremony, issued in October, 1955.

Personal

The Reverend H. J. A. Edwards, Rector of Lithgow, has been appointed to Pagewood, N.S.W.

The Reverend L. J. Wiggins, Rector of St. Luke's, Mascot, has been appointed director of the Church of England Boys' Society in the diocese of Sydney. Mr. Wiggins was recently appointed Diocesan Immigration Officer, and will continue to be responsible for this work as well.

The Reverend C. G. Hayes, formerly of St. George's School, Hyderabad, South India, has been appointed rector of St. George's, Yorktown, diocese of Adelaide.

The Reverend J. E. Haynes was last week inducted as priest-in-charge of Koolunga, S.A.

The Reverend D. A. R. Pugh has commenced work as priest-in-charge of Edwardtown, diocese of Adelaide. Mr. Pugh was formerly with the B.C.A. in South Australia.

The Reverend R. W. J. Fraser, rector of Greenwich, N.S.W., has resigned his parish owing to ill-health.

The Reverend B. L. Smith, curate of St. Paul's, Chatswood, N.S.W., has been appointed to the lecturing staff of Moore College, Sydney. Mr. Smith will also act as part-time assistant curate in the parish of St. Stephen's, Willoughby.

The Reverend A. M. Kimmorley has accepted nomination to the parish of Milton, Diocese of Sydney. Mr. Kimmorley is at present acting as locum tenens of St. John's, Campsie.

Sympathy is extended to the Reverend and Mrs. F. S. Ingoldby, of Wentworth Falls, N.S.W., on the death of their infant son, Roger Glynn, aged 10 months.

The Reverend R. O. Bodey, Rector of North Rockhampton, Queensland, has been appointed Rector of Longford and Perth, Tasmania.

The Reverend G. A. Harrison, Rector of Channel, Tasmania, has been appointed Chaplain of Launceston Church Grammar School.

The Reverend C. Ashley Wilson, Rector of Bombala, Diocese of Canberra and Goulburn, has announced his retirement.

The Reverend L. M. Murchison, Precentor of St. Saviour's Cathedral, Goulburn, has been appointed locum tenens of Bombala.

The Reverend G. G. Laws, Rector of Tarcutta, has accepted appointment as assistant priest at St. Clement's, Yass, Diocese of Canberra and Goulburn.

Advent Ordinations

Announcement of Advent ordinations has been made in a number of Australian dioceses. They are as follow:

ADELAIDE

To the priesthood, on December 21: The Reverends J. A. Brook (Holy Trinity, Adelaide); P. D. Fisher (Glencig); I. C. Trevor (Gawler); B. A. Eccleston (Walkerville).

To the diaconate, on December 21: Messrs. D. B. Cornelius (Naracoorte); A. J. Davies (Magill); B. L. Fagan (St. Luke's, Adelaide); R. Herbert (Holy Trinity, Adelaide); D. J. McKee (S.S.M.); D. S. Miller (Henley Beach); B. N. Smith (North Adelaide).

CANBERRA and GOULBURN

To the priesthood, on December 15: The Reverends L. R. Brassington (Queanbeyan) and W. E. Wright (St. Paul's, Canberra).

To the priesthood, on December 21: The Reverend W. C. Pryce (Temora). To the diaconate, on November 30: The Reverends S. P. Waters (Barnedman); I. L. Tregea (Albury); and C. F. Harris (Wagga Wagga).

To the diaconate, on December 22: Messrs. P. H. Davies (Young); D. S. Kemsley and P. J. Thirlwell (St. John's, Canberra); and K. H. Hastings (Wagga Wagga).

ROCKHAMPTON

To the diaconate, on December 15: Mr. A. Soares (North Rockhampton).

To the diaconate, on December 21: Messrs. R. Burrell (St. Luke's, Rockhampton) and G. Shaw (St. Paul's, Rockhampton).

SYDNEY

To the priesthood, on December 21: The Reverends R. E. Andrews (Mosman); G. Beard (Liverpool); B. C. Black (Seven Hills); P. Dawson (Penrith); P. J. Dove (Punchbowl); D. G. Duchesne (Nowra); K. Gowan (Horne Bay); N. H. Lawless (Wollongong); R. L. Madigan (Sutherland); W. H. Ostling (Gymea); G. W. Thorne (Belmore); G. W. Townend (Port Kembla); and B. A. Woolcott.

WANGARATTA

To the priesthood, on December 1: The Reverend T. H. Banfield.

To the diaconate, on December 1: Messrs. M. Martin and R. J. Donnelly.

In addition, the following students of Moore College, Sydney, will be made deacons on December 21: Messrs. A. Laing (Nelson, N.Z.); J. Chapman and F. Edwards (Armidale).

SYDNEY'S PREMIER CATERER

MISS BISHOP

Specialising in Weddings, Luncheons, Receptions and Ball Rooms, Tea Meetings.

221 ELIZABETH ST., CITY.
Extensive Catering Plant for Hire.
BM6351.

Scripture Calendars — A Gift that is always appreciated!

1958 DAILY LIGHT CALENDARS

Mounted on tinted boards with coloured picture (scenic or floral), corded to hang. 365 daily messages.

Price: 4/9 (5/4).

Meditation Calendars: Large selection of daily text and meditation calendars: 9/9, 8/9, 7/9, 7/6, 7/3, 7/1.

Daily Text with selected Verse: 6/, 5/6.

Postage Extra.

KESWICK BOOK DEPOT

315 Collins Street, Melbourne, and 108 Ryrie Street, Geelong.

The Australian

CHURCH RECORD

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

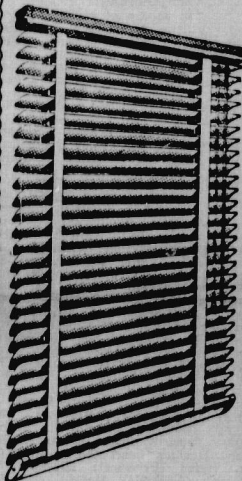
Diocesan Church House, George Street, Sydney, N.S.W. Phone: MA2975.

Editorial Matter to be addressed to The Editor. News of Church life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

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

FIRST & ONLY TRUE ALUMINIUM VENETIAN



Mello-Lite ALUMINIUM VENETIANS

Unlike ordinary metal blinds, Mello-Lite cannot rust. The head and bottom rails are aluminium. There is no other blind like it; feature for feature, Mello-Lite leads the way. Send for full details.

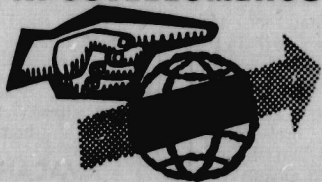
To PAINE MFG. PTY. LTD., 70-74 Pacific Highway, Weyburn, N.S.W. Please send me your free Mello-Lite Brochure and samples and name of my nearest supplier. Name Address

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD. FUNERAL DIRECTORS

Head Office: 810 George Street, Sydney. Phone: BA4611 (6 lines). Branches in all Suburbs. Agencies in Every State.

APOSTELLOMENOS



SCRIPTURE UNION BOOKSHOP

for

FINE CHRISTIAN LITERATURE

239 Elizabeth St., Sydney. BM6161.

112 Hunter St., Newcastle. B1993.