

# THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

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## University mission commences in Sydney

At the end of the first week of his Sydney visit, the Reverend John Stott will today commence a long-awaited Mission to the University of Sydney.

Mr. Stott, Rector of All Souls' Church, Langham Place, London, is visiting Australia to lead clergy conferences and university missions under the joint sponsorship of the Evangelical Alliance and the Inter-University Fellowship.

Lunch-hour meetings will be held at the University each day during the mission, and there will be a number of additional special meetings, including an evening with a "brains trust." Mr Stott's topics at the lunch-hour meetings will include: "Who was Jesus of Nazareth?" "What is Man?" "Why did Christ Die?" "Can Human Nature be Changed?" "What Must We Do?" "What will it Cost?" The final service of the mission will take place in the Great Hall of the University on Friday week, June 22, at 7.15 p.m. It will be conducted by the Anglican Chaplain to the University, the Reverend Donald Robinson, and Mr Stott will preach.

Mr Stott began his Australian visit on May 30 in Perth. He then visited Melbourne and Adelaide before coming to Sydney last Friday.

### PREMIERE

On Friday evening he spoke at a well-attended meeting in the Assembly Hall, Margaret Street. At this meeting the Fact of Faith film, "Red River of Faith," was given its Australian premiere.

Mr Stott spoke again in the Assembly Hall on Saturday morning at a youth rally. On Sunday Mr Stott saw a considerable area of the Diocese of Sydney. He spoke at St. Mark's, Darling Point at 10 a.m., then travelled to Wollongong where he addressed a combined churches' meeting at St. Michael's Church at 3 p.m. In the evening he preached at St. Philip's, Eastwood.

On Monday and Tuesday Mr Stott conducted combined clergy conferences at St. Stephen's Presbyterian Church, Macquarie Street. There were morning and noon sessions on each day.

### CATHEDRAL

On Monday and Tuesday evening he spoke at two public meetings in St. Stephen's. Next Sunday morning Mr

Stott will preach in St. Andrew's Cathedral. In the evening he will be at St. Stephen's, Wollongong.

On the following Sunday, June 22, he will preach at St. Andrew's, Summer Hill, at 11 a.m.

Mr Stott will attend the Annual Meeting of the Evangelical Alliance on Monday, June 23, and will be present at a gathering of the I.V.F. Graduates' Fellowship at St. Philip's, Church Hill, at 6 p.m. on Thursday, June 26.

At 11 a.m. on Sunday, June 29, Mr Stott will preach at a special service for National Scripture Union Week in St. Andrew's Cathedral. This service will be broadcast through the A.B.C. In the afternoon he will address a Pleasant Sunday Afternoon at the Lyceum Hall (Broadcast 2CH), and in the evening will preach at St. John's, Darlinghurst.

Mr Stott will conduct a Church of England Clergy Conference at Gilbulla, Menangle, on Monday June 30.

Mr Stott will be in Brisbane on June 24-25, and in Hobart on July 1-2.

On July 3 he will go to Melbourne, where he will conduct a Mission in the University of Melbourne from July 10 to 20.



The Reverend John Stott, Rector of All Souls', Langham Place, London, who is at present conducting a Mission to the University of Sydney.

## FINE PROPERTY FOR YOUTH ON MTNS.

The Church of England Fellowship, Diocese of Sydney, has purchased a magnificent property for youth work at Springwood, in the Blue Mountains.

The property, known as "Beverley Hall," is a former guest house. Its purchase will mean that youth groups in Sydney will have a property to replace "Shuna," the house at Leura which was destroyed in the disastrous fires last year.

The main building, which is set in nine acres of beautiful bushland, has 15 bedrooms, two large lounge rooms, and dining hall. Hot and cold water is laid on to many bedrooms.

Beyond the main building there is a large hall, two caretakers' flats, four garages, a tennis court and a swimming pool.

While remote from other

houses, "Beverley Hall" is less than a quarter of a mile from the Great Western Highway, and within a mile of either Springwood or Valley Heights railway stations.

The cost of the property was £10,000. The Fellowship needed £5,000 as a deposit. It had £3,000 from insurance on "Shuna," after paying back the mortgage.

### RELIEF

The Archbishop of Sydney, Dr. Mowll, realising the urgent need to replace "Shuna," made the sum of £2,527 available from his Bushfire Relief Fund, thus enabling the fellowship to purchase the property.

The house is in excellent repair, and the Valuer-General's valuation is £15,000. About £1,000 will be required to purchase furniture to make the property ready for use by fellowships.

The Chaplain for Youth, the Reverend Neville Bathgate, said this week that the acquisition of the property was a major step forward in youth work in the Diocese.

"Beverley Hall is ideally suited for the work of houseparties and conferences," he added. "It will house 70 young people easily."

"In every way it is superior to the property it replaces — 'Shuna.' It has far more poten-

tial, and may well prove to be eventually one of Australia's finest youth centres.

"Increased train fares and transport costs led us to look for something closer to Sydney," he added.

The property will be available for bookings from August 1.

### R.C. ECUMENIST

LONDON, June 2.—Dom Clement Lialine of the Benedictine Abbey of Chevetogne, in Belgium, died on April 26, at the age of 56. He was for many years active as an interpreter of Russian Orthodoxy in Roman Catholic circles, and maintained close contact with ecumenical leaders of many confessions. Many of Dom Lialine's publications dealt at length with the ecclesiology of the World Council of Churches.

### LUTHER FILM

NEW YORK, June 1. — The American film about Martin Luther now has a Korean sound track, and has been sent to the Council of Churches in Korea. A representative of the film production company reports that this year about 500,000 more people will be able to see the film in Central and South America.

## DEATH OF BISHOP A. L. WYLDE OF BATHURST

BATHURST, June 9.—The death occurred on Saturday of the Bishop of Bathurst, the Right Reverend Arnold Lomas Wyld.

Bishop Wyld, who was 78, died in his sleep at his home, Bishops Court Bathurst. He had been Bishop of Bathurst since 1937.

Bishop Wyld was ordained in England in 1906. In 1921, after

service in the Diocese of London, he came to Bathurst as a priest of the Brotherhood of the Good Shepherd.

In 1923 he was appointed Principal of the Brotherhood, and in 1927 Bishop Coadjutor of Bathurst.



## The power of the printed page

Printing had only been invented some 50 years when the Reformation began, but from the beginning the Reformers used the new medium extensively. It has been estimated that from the year 1520 till his death 25 years later, Martin Luther published on an average one new book or pamphlet every fortnight! During the first five years of the Reformation in England, the English Reformers wrote over 40 different books, all of which had to be printed clandestinely on the Continent and smuggled into England. During the same period their opponents only published two or three. It is small wonder that the victory went to the enthusiastic, and to those who knew how to use the printed page as an ally to their cause.

Nowadays the printed page is still powerful. The Communists are aware of this, and publish beautifully produced propaganda magazines in every language. Australian daily papers carry advertisements of Communist booksellers. It has been estimated that the Communist party have printed in all pieces of literature a total of two for every man, woman and child in the whole world!

Some religious organisations are also alive to the power of the printed page.

The Seventh Day Adventists, for example, spend seven million pounds a year on their printed ministry, and, as a result, have the world's largest correspondence school with over 3,000,000 students.

Evangelicals have a grand message to make known and a grand theology to support it, but they are not directing enough of their money and their energies into printed propaganda. The publication of a paper like the "Australian Church Record" has as its prime objective the propagation of the gospel, and it is a matter for thankfulness that so many support its efforts and endeavour to increase its circulation and pray for its usefulness; but there are many other avenues in addition to be explored.

One simple first step would be for every church to have a literature table or book stall with a member of the congregation in charge to push the tracts and books. In addition, an energetic central book society would be required to see that well-written and well-printed evangelical literature suitable for the parish book table was available. Such a society could encourage the writing of new literature, and at the same time reprint good material from the past.

## GOD'S CROWNING GIFT

# The Spirit Transforms

By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oakhill College.

In Paul's survey of the Gospel in his epistle to the Romans he declares that all have sinned (3:23), that the Lord Jesus was delivered up for our trespasses (4:25), and that by simple faith we can be freely justified (3:21-26).

To those thus put right with God in Christ, not only is it true that the Lord no longer reckons sin (4:8), but also it is true that God gives unto us the Holy Spirit (5:5).

This makes possible an entirely new life. Instead of living according to the flesh, we can now live in the Spirit. This new and transforming experience of the Spirit of God dwelling within us is the crowning gift of God's new covenant in Christ's blood.

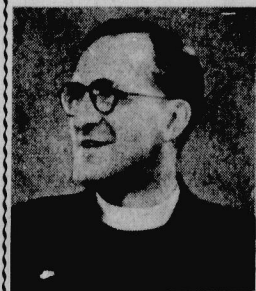
This is the gift which has been enjoyed by all who are Christ's since the first Whit-Sunday—the day of Pentecost which followed our Lord's crucifixion, resurrection and ascension.

It is some of the practical consequences of this gift that Paul indicates in Romans 8: 1-17. Let us read these verses, and seek to discover what they teach.

### BENEFITS

The present practical benefit is twofold. It can be described, and ought to be consciously and openly enjoyed, in two ways. On the one hand, the Spirit of life sets me free from the power and the hold of sin and death (verse 2). On the other hand, the same Spirit can enable me to act righteously, and to live a life in which the requirements of the law are actually fulfilled (verse 4).

The fundamental change is a change of nature. By the gift of God's quickening Spirit a new nature is brought to the birth in us, a nature born of the Spirit in contrast to the sinful nature that is born of the flesh. True living participation in Christ is impossible in any other way. For anyone who has not the Spirit



Another Bible study by Mr. Stibbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

dwelling in him in this way does not belong to Christ. Possession of the Spirit is, therefore, in God's sight the indispensable mark of the true Christian (verse 9).

The spheres in which change is wrought are twofold: first, the mind, and second the body. (1) The mind (verses 5-8). The Spirit works from within outwards. He begins with the heart or mind and gives us new thoughts and desires. This is urgently needed because sinful man's natural thoughts and desires are not pleasing to God; indeed, they only express that opposition to God and His ways which is the inevitable product of a self-willed and rebellious heart.

By contrast the new God-given mind of the Spirit delights in the ways of life and peace, instead of in the ways that naturally seem right unto a man, but are in fact the ways of death. (2) The body (verses 9-11, 23). Christ is the Saviour of the body. This is a distinctive and crowning truth of Christianity.

As we confess in the Creeds, Christians believe in "the resurrection of the body." So Paul asserts here that, even though this present body is mortal and dies, because of sin, yet the indwelling Spirit, Who dwells now even in our mortal bodies, is given both to renew our inner spirits day by day as long as we live on earth, and one day to raise and quicken our bodies in the likeness of Christ's own resurrection and glory.

### NEW LIFE

Our consequent obligation and calling (verses 12 and 13) are here and now to live to the Spirit and not to the flesh. For, as long

as we live in this body, it is possible wrongly to indulge carnal appetites and only to hasten death. But, on the other hand, the new life in the Spirit can so supersede the old life in the flesh that the sinful habits of the body can be made to wither and die, and like dead leaves to fall off as no longer a living part of us. This is the way even now to lay hold of more of the eternal life.

The outworked results of such living in the Spirit are manifold. Paul here mentions some important ones (verses 14-17). (1) The experience of being guided personally and directly by the very Spirit of God Himself, so that we know that we are choosing and doing the will of God. (2) Deliverance from bondage and fear, and a freedom of access and intimacy in direct communion with God Himself, so that without restraint we call Him our dear and darling Father. (3) The full assurance by such decisive witnesses of the Spirit in the inner sanctuary of our own souls that we are without question children of God, truly adopted into God's very own family as His veritable sons and daughters. (4) The sure and certain hope of final glory—the possession of our full inheritance.

For the Spirit Who witnessed of Christ that He must first suffer and then enter into His glory, similarly witnesses to all who are Christ's that if we suffer with Him now we shall be glorified with Him then. So life in the Spirit is life for evermore; it means walking in the path that shineth more and more unto the perfect day.

## Moore College bell missing

The bell of Moore College, Sydney, which has wakened many generations of students and called them to chapel, disappeared during the recent University Commemoration Week, and is still missing.

The bell originally belonged to the Broughton Memorial Chapel and was thus a link with the old days of the college at Liverpool. Since the demolition of the Broughton Chapel it had been erected in the main quadrangle of the college and was in daily use.



## Farewell to Rev. R. Walker

On Thursday, May 29, at the Hotel Australia, Sydney, the diocesan Department of Promotion gave a dinner to the Rev. Ronald Walker on the eve of his retirement from the position of Director of the Department.

Those present included the Right Rev. R. C. Kerle, Bishop Coadjutor, and Mrs Kerle, the Revs. R. G. Fillingham, R. A. Johnson, C. H. Sherlock and R. S. R. Meyer. Messrs. S. Atkin, R. T. Stokes, L. McGregor, N. S. Girvan, J. H. Foxton, M. C. Alder, Mr and Mrs C. E. Eastway, Mr and Mrs F. Thomas, Mr and Mrs L. Mutton and Mrs Ron Walker.

The Chairman, the Right Rev. R. C. Kerle, voiced the opinion of the whole Diocese when he paid tribute to the drive, energy and ability of Mr Walker, in pioneering promotion work for the whole church in Australia.

He referred to his indefatigable labours in what was a few years ago, a completely new field to the Church. He referred in humorous vein to his happy knack of cutting through prejudice and red tape and getting things done. Mr Walker had not only done such a splendid job for the Diocese of Sydney, but had visited many other States and had guided them in setting up their own departments.

### TRIBUTE

The Chairman of the Sydney department, Mr M. C. Alder, outlined the whole field of Mr Walker's labours in promotional work from the inception to the present day and said that the existence today of such a well equipped department and one which had done so much to transform many avenues of the Church's work, was itself the best tribute to Mr Walker's work.

The Bishop then presented Mr Walker with an original oil painting by the Australian artist Erik Langker, and Mrs Walker with a complete set of Swedish cutlery. References were made by all speakers to the wonderful support given Mr Walker by his wife during the formative years, when the Rectory at Concord West was completely overrun by the Staff and the Materials of the Department.

In his reply, the Rev. Ron Walker thanked his wife, the Department and his Church Wards for their support throughout the years. He referred to the fact that he had always viewed promotion as a great missionary effort within the Church and he hoped that it would always be viewed as such. He said that he would feel adequately rewarded if all would give the incoming Director, the Rev. Rex Meyer, their utmost support in the further work of the Department of Promotion.

## Sydney church has centenary

St. Barnabas' Church, Broadway, Sydney, celebrates its centenary this year. Bishop Barker laid the foundation stone on August 28, 1858, but the centenary will be observed throughout the twelve months commencing from St. Barnabas' Day, June 11.

The report of the acting rector (the Reverend R. W. Bowie) to the recent annual vestry meeting shows a steady increase in useful ministry over recent years. Church attendances (excluding university students' services) for the past year were 6,728, an increase of 600 on 1955-56 figures. The total net income to the general fund last year was £4,118.

The monthly service for university students, conducted by the chaplain to Church of England students (the Reverend D. W. B. Robinson) attracts large numbers.

PARISHIONERS of All Souls', Nowra, with some of the students from Moore College and Deaconess House, Sydney, who shared in the "Operation Friendship" Mission in the parish last month. The mission was conducted by the Reverend Bernard Gook, Diocesan Missioner, and has been described as having had a very widespread impact on the district.

## JAVA FOOD SHORTAGE

Within a month, Java, the South Celebes and Sunda Islands will face a shortage of 500,000 tons of rice and a breakdown of medical services provided by 40 Christian hospitals.

Not only has the current rice crop failed because of flooding and restricted plantings, but the inflation which has hit Indonesia following the civil war has sent prices soaring beyond the reach of the average Javanese pocket.

Inflation has also hit the Christian hospitals which have found that medical supply prices have jumped 400 per cent in the past few months.

Secretary of the World Coun-

oil of Churches Inter-Church Aid and Service to Refugees, the Rev. Frank Byatt, commenting on the appeal which has been launched to raise a substantial Australian contribution to the East Asia Christian Conference appeal for 50,000 dollars to buy rice and medical supplies, said that a token vote of £100 has already been made.

### DONATIONS

He said it had been decided not to send rice to Java because of shipping costs involved. The money raised here would be sent and used to purchase medical supplies which will be distributed to the 40 hospitals. The supplies are intended for normal hospital work and not for the civil war casualties and will be ministered through the National Council of Churches of Indonesia, headquarters in Djakarta. The hospitals' urgent requirements for the next six months' operations include 8,000lb baby milk; penicillin for injections; 800,000 tablets of both trisulpha and novarquinine.

Donations can be sent to the Rev. Frank Byatt, Australian Commission for Inter-Church Aid, 37 Swanston Street, Melbourne, C.I.

Any money raised in excess of the needs will be used for similar urgent work in other parts of Asia.

## "Col. and Con." to change its name

LONDON, June 3.—The Colonial and Continental Church Society is to change its name.

At the annual meeting in London last month, Canon J. C. Banham, chairman of the General Committee, moved a special resolution that as from July 1, 1958, the society's name should be changed to "The Commonwealth and Continental Church Society."

He explained the reasons for the change and intimated that it had the approval of the Society's Patron, H.M. the Queen, and of the Trustees of the Society, and those who had been consulted. After a brief discussion which reflected the sorrow felt at having to give up the well-known title, the resolution to change the name was approved.

The Bishop of Fulham, within whose jurisdiction many of the Society's chaplains worked, spoke of the difficulties and opportunities of Continental chaplaincy work.

He contrasted travel conditions today with those of 100 years ago. Whereas last century one of his predecessors spent long days in slow rail travel in poorly lighted carriages he himself had recently made the journey from Copenhagen to Moscow in just over two hours in a Russian T.U. 104 modern-type jet plane at an average speed of at least 600 miles an hour.

The Reverend T. F. McKnight addressed the meeting on the conditions of the chaplaincy work in East Africa, and described some of his own experiences in Tanganyika as a chaplain among our own people.

## Restrictions on foreign schools in Egypt, Syria

CAIRO, June 2.—According to an official news bulletin from Cairo, the United Arab Republic is about to issue a new law concerning free education. The Catholic and Protestant schools and colleges which still exist in Syria and Egypt would be particularly affected by this measure.

The new law, the newspapers report, stipulates that no foreign private school can be opened unless it is founded and directed by persons of Arab nationality. For the moment private schools are not permitted to increase their enrolment.

Under a law passed in 1956, students must receive religious instruction in their own faith at the school which they attend, and this instruction must be given by teachers approved by the Government.

## BOOK SALE

CMS Bookshop

93 BATHURST STREET, SYDNEY

COMMENCING

Tuesday, 17th June

BARGAINS FROM ALL SECTIONS



## Letters

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

### Suggestions on Promotion

Sir.—I would value the opportunity, through your paper, to express my thanks to the many people who did so much to help me during my time as Director of The Department of Promotion, Diocese of Sydney. It has been one of the joys of my life to have experienced so much ready help from people all over Australia and I want your readers to know of my gratitude.

There are just two observations I would like to make arising from my work with the Department. The first is that I am sure the appointment of a director for laymen's work would help the clergy in dealing with men on the parish level. Such a director could do for men's work what the Directors of Christian Education and Youth are doing in their spheres. We have specialists to help in Sunday School and Youth work; now perhaps we need another specialist to help where our Church work seems weakest—amongst men. It seems to me that men between the ages of 25 and 40 are not well represented in our Church life. Would it be worth while for a Diocese to make such an experiment? The clergy might give some indications of what they think.

My second observation is that

I believe Diocesan assessments as the source of Diocesan income are out-moded. The concept of a Diocesan Canvass to finance a Diocese is one already carried out by several of our Australian Dioceses and others are committed in the future. Diocesan assessments do much harm by placing the Diocese in the position of a taxing authority and much good will can be gained by a Diocese in teaching its parishes to give rather than telling them what to pay and when to pay it. I believe that the experiences of the Dioceses of Perth, Bathurst, Canberra and Goulburn, Wangaratta and Grafton in their Diocesan Canvasses could well be followed by other dioceses. I have worked hard and would have continued doing so to try to convince my own Diocese of my belief.

(The Reverend) Ronald Walker,  
Director,  
Dept. of Promotion,  
Sydney.

### The function of the World Council

Sir.—I have read with interest Dr Leon Morris' article, "That they may be one," in your issue of May 1st, 1958, and would like to comment on what would seem to be a misunderstanding of the World Council of Churches, in view of the fact that it has appeared in an article written by a leading Churchman in one of the member Churches.

He refers to the World Council of Churches while writing of a "unity at any price" mentality, and points to what he calls "the simplest possible creed" which, he says, is never even interpreted.

I entirely agree with him that the World Council of Churches reference to "Jesus Christ as God and Saviour" is inadequate for any approach to unity between Churches. The present negotiations between Methodist, Presbyterian and Congregational Churches, in this country, are reaching to the depths of the Christian faith in their search for unity. So do the discussions of Faith and Order in the Division of Studies in the World Council of Churches.

But the World Council of Churches is not a Church—simply a meeting place of the Churches. It has no right to write its own creed, thus claiming a Church-status, because every Church which is in membership with it has its own credal position. A gathering together of individuals might need a closer definition of agreement about their faith, but people do not participate in the World Council of Churches as individuals—they are always representatives of their Churches, appointed by their Churches.

Moreover the World Council of Churches is never in a position to interpret its own requirement that member Churches "accept Jesus Christ as God and Saviour." The requirement is only used when a Church applies for membership, and then the Council does not decide the matter. The application is referred to the member Churches who, in their own constituencies, interpret the requirement and decide whether or not the applying Church meets it. The Council has no right to decide such matters as a Council, and therefore no right either to impinge upon the rights of the Churches to interpret the condition of membership as they choose. Let me repeat, it is simply a meeting place for the Churches.

Dr Morris recognises that some such "minimum statement" may be desirable to bring men together for discussion, to provide a meeting place for the

Churches around the world. This is the Council's nature and function.

In so far as Dr Morris' implied criticism suggests that the Council's nature and function is more, and therefore requires greater definition of agreement, I can only conjecture from his article that he may share to some extent the very common misunderstanding that the World Council of Churches is working for Church Union.

Whether my conjecture is right or not, this misunderstanding needs a clear denial. The range of Churches in the Council, from Greek Orthodox to Salvation Army, suggests the impracticability of such a function. It is true, the Council becomes a pattern of unity between Churches at the world level, and it contributes to closer relations between many of its member Churches through the sharing of its concerns. But it never suggests Church Union to any of its member Churches, it never participates in Church Union negotiations, and it never judges United Churches which come into being.

What then is the World Council of Churches all about? To use the language of the Council itself, it is an adventure of Churches around "renewal, mission and unity." Note the order. "Renewal" first. Compare John 17, where our Lord's Prayer is "that they may be one in us,"—through obedience, trust, renewal. Then "Mission." For the purpose of the prayer is "that the world may believe that Thou hast sent me." And only then, "Unity." For the renewal of the Church's life has implications for its fellowship, the mission of the Church has implications for its witness which compel us in faithfulness to the New Testament to seek those patterns of unity (and there are many other than Church Union) which Christ wills for His Church.

(The Reverend) HARVEY L. PERKINS,  
General Secretary, W.C.C.  
Sydney.

### Anyone been to Broadway?

Sir,  
St. Barnabas' Church, Broadway, will be one hundred years old next year. The foundation stone was laid, as far as I can ascertain, on 28th August, 1858, and the first service was held in

the new church on 4th February, 1859.

Throughout the years, and particularly during the depression, a unique ministry has been exercised through this church. During the time Archdeacon R. B. S. Hammond was rector, over 4,000 men are known to have come into a vital Christian experience. In more recent days many students and others have been helped by the work of Dr H. W. Guinness.

During the centenary year we are anxious to get in touch with as many as we can who have had connections with St. Barnabas', so that the celebrations may cover as wide a field as possible. Those who have records or information of historical interest would help us by letting us know about them; we should also be glad to hear from all who have been baptized, confirmed or married in St. Barnabas', and from all who have received spiritual help in this church.

May I therefore ask, through your columns, that all who have such connections would either write to me at The Rectory, 35 Arundel Street, Forest Lodge, or telephone the Church Office, MA5925 between 10 a.m. and 4 p.m. on week days.

Your faithfully,  
(The Rev.) Roderick W. Bowie.

### LAYMEN SPEAK AT A MISSION

A team of laymen including a builder, a doctor, and manager of a large factory and an accountant gave addresses during a mission last month in Christchurch.

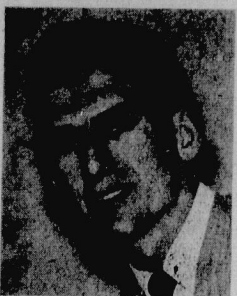
The Vicar of Woolston parish where the mission was held, the Rev. H. F. Thomson, said it was the best mission the church had ever had.

Missioners made informal visits to parish the week before the mission to "break the ice." There were group meetings in the parish where missioners met the "non-churchgoers" in a series of informal gatherings.

On the final Sunday the laymen conducted the service and preached. The "man-in-the-street" mission had as its theme, "Christ The Answer."

The vicar commented, "We have got the manpower, it is just asleep in the pews. This mission is just the start of a great new development in the life of the church."

## NEW C.M.S. EDITORIAL SECRETARY



A young Sydney journalist, Mr. W. Kelly, has been appointed Federal Editorial Secretary to the Church Missionary Society.

Mr Kelly succeeds the Reverend G. B. Muston, who has been appointed Rector of Tweed Heads. He will commence duties towards the end of June.

Mr Kelly, who was educated at Canterbury High School, has for the past four years been on the reporting staff of The Sun, and has had wide experience in many aspects of newspaper and journalistic work.

Mr Kelly is married. Until he recently moved away, he had played an active part in church life at St. Alban's, Belmore, and has long been interested in the work of C.M.S.

Mr Kelly was for some time Honorary Secretary of the inter-newspaper Christian Fellowship in Sydney.

As Editorial Secretary, Mr Kelly will edit the C.M.S. Open Door, Telescope, and C.M.S. News. He will also be responsible for the production of leaflets, posters, and publicity material, and for C.M.S. relations with press, radio and television.

### PREACHING TALKS

LONDON, June 1.—The pastors of the four Lutheran churches in Yugoslavia have held a conference at Murska-Sobota on "Meeting Contemporary Needs in Preaching." It was attended by 40 pastors. The conference was made possible by financial help from the Lutheran World Federation.

# A MUCH MALIGNED WORD Temperance and alcohol

By WILLMA TERRY

A much maligned word of our vocabulary is the word "Temperance". The early Church included it as a Virtue. Translated from the Greek it means "under control". We know the metaphor of the Christian life used by St. Paul of the Greek athlete striving for supreme mastery. "Every man that striveth for the mastery is temperate in all things." A life of Temperance is a life controlled by the Holy Spirit.

When, however, Temperance is set in the context of Total Abstinence from alcoholic liquors, trouble arises. Immediately someone says "True temperance lies in moderation." Nobody likes being hoodwinked, yet this saying "true temperance is moderation" was the catch-cry of the "patriotic" American citizens who fought for the Repeal of the 18th Amendment. The story of how the Association contrived to outlaw the law is a sordid page in America's history. It is because of their propaganda machine that millions today believe that Prohibition was a time of lawlessness and crime. Instead, in spite of the depression, Americans generally were living at the highest peak in their history. It is interesting that those who fought for Repeal are not now joining in the fight against alcoholism, and it is thought in some quarters that America is once again coming to the crest of a Prohibition wave.

### ACCIDENTS

Today as never before we are asked to accept fallacious arguments of advertisers. We are asked to believe that there "is glamour in a glass of alcoholic liquor". What is not shown is that alcohol "successfully weakens and suspends the hierarchy of the brain, and therefore of the mind, in the order from above downwards." If the other side of the picture were shown we would be reminded that we are setting up a false scale of values in regarding it as "essential to good living."

Many Anglicans are concerned at our road accidents. A minority dares to say: Ban alcohol. Many speakers within our organisations say: "There are no delinquent children, only delinquent parents." They fail to say: Alcoholic parents make poor homes. We are critical of the Australian workman. We have yet to begin to assess the amount of time wasted because of alcohol. We groan at the numbers of alcoholics in mental hospitals, and we call it an illness. Yet we do not attempt to have special sanatoria for these people. Crime is news, and again lurking in the shadows is alcohol. Where is the glamour now?

Science disagrees with the claims made about beverage alcohol. "The immediate and primary effect of alcohol on body tissue is that of a narcotic, as indicated by its inhibitory action on individual cells. The definitions of alcoholism are many and varied. Some would say: "A state in which the body is under the influence of alcohol to the extent that sensitive tests reveal an impairment of learning; judgment and skills;" others regard it as "drinking beyond the customary, dietary and social drinking customs of the community." What we are more acquainted with is chronic alcoholism, where a person who drinks deliberately exposes himself to the "disease" and becomes a party to the creation of much

human misery and a huge public health problem. This knowledge places a burden on responsible Anglicans to advocate proper teaching regarding this matter. It needs more than a summary of an occasional lesson in our Sunday Schools, if we are to prevent our Youth missing out on all that is best in life. A negative approach will have little or no effect, but we can help our children to realise that they have a responsibility to the community in which they live, and by pledging themselves to Total Abstinence they are making a step toward good Christian character.

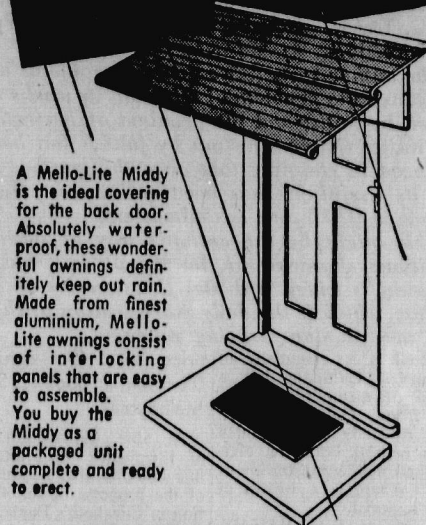
### CONFERENCE

It is of little use preaching the way of Total Abstinence to our Youth while we rationalise our thinking on the subject. It is not to satisfy his thirst that man drinks alcoholic liquors. In fact they create thirst. The reason is in large measure the result of traditional physiological-euphoric associations. The euphoria to be found in the use of alcoholic beverages creates traditions subjecting man and his thought to a bacchic prison. Alcoholic beverages are superfluous to life. To live, move, think and act man does not need this support. In fact in consuming alcohol man has everything to lose. In the first glass the bodily organism reacts violently; because of its associations man sees in it an indication of the attainment of his majority. Numerous persons fortunately, by virtue of a certain mental equilibrium, know and can control their reflexes. There is no pathological need. They act and behave solely in the context of a social factor, of imitation or tradition. When we consider these facts we can realise that in adopting a course of moderation we are allowing a threat to human dignity and mutual solidarity to grow. Total Abstinence may not be a doctrine of our Communion, but it is implicit in the writing of St. Paul. (1 Cor. 8:10-13). If we are to help our fellow man regarding this evil in our midst, we must question whether our attitude of "moderation" is a sane, sound and moral approach to this problem.

### WOMEN VOTE

NEW YORK, June 2.—For the first time in its 173-year history, women have taken part in the convention of the New York Protestant Episcopal Diocese as voting delegates. Women were granted the right last year to serve on vestries and as delegates to diocesan conventions.

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# THE LAW IS OUR SCHOOLMASTER

**GALATIANS: THE CHARTER OF CHRISTIAN LIBERTY.** Merrill C. Tenney. Pickering & Inglis Ltd. 1958 Pp. 216 Eng. Price 15/-.

The author says, "Two general problems appear in Galatians: the problem of salvation by works versus salvation by faith; and the problem of perfection by works rather than perfection by faith," but becomes unbalanced in claiming that once the law has led to Christ its usefulness has been exhausted. He says, "The law is ONLY our schoolmaster . . ."

This might be the author's way of stating the adventitious character of the Mosaic law, but if its application is wider it denies the exercise of law in the saints, which is the daily mortification of the flesh as the inward man is being renewed.

This book is not essentially an exposition of Galatians but a text book on methodology illustrated from Galatians. Ten methods of study are presented and are helpful both for their content and the demonstration of method. There is a wealth of collated material.

HARRY BAILEY.

## Medieval

**ST. BERNARD OF CLAIRVAUX**, by Bruno S. James. Hodder & Stoughton. 1957 Pp. 192. Eng. Price 12/6.

Father James has given us in this work a very readable and informative biography of one of the great champions of medieval catholicism. St. Bernard is an interesting figure from which ever angle we view him and by judicious use of primary source material — especially Bernard's correspondence — Father James has given us a very satisfying portrait of the man.

But this book is more than a biography. It is a very acceptable introduction to the life and thought of the medieval world generally. St. Bernard's age (11th and 12th centuries) was an age of turbulence and controversy and to view the whole scene from the vantage point of the life of this cistercian monk who featured in it so centrally is an extremely valuable study.

The book is well indexed and also has a special appendix listing St. Bernard's writings.

B. L. SMITH.

## Archbishop

**JOHN WHITGIFT AND THE REFORMATION**, by Powel Mills Dawley, A. & C. Black, 1955 Pp. 251. Aust.

## "LOOK ON THE FIELDS"

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# Books

to give more detail of Archibald Fleming's journeys, especially the one for which he received the Geographical Society's Gold Medal.

J. E. Babbage.

## Ezra

**THE DATE OF EZRA'S COMING TO JERUSALEM**, Rev. J. Stafford Wright, Tyndale Press, 1958, Pp. 32. Eng. Price 11/6.

**THE BUILDING OF THE SECOND TEMPLE**, Rev. J. Stafford Wright, Tyndale Press, 1958, Pp. 20. Eng. Price 1/6.

The hardships he endured (resulting at one time in his being "invalided out") are of special interest in this year of Antarctic activity, while his life with the Eskimo is an inspiration to those considering missionary service.

There is much penetrating thought on how to present the Gospel to these starving lonely people. He adds: "It is this isolation that cuts deep like iron into the soul, that tests the reality of one's religion."

Of particular appeal to Australians is the story of how "The Epiphany in the Snows" came to be painted in Melbourne, and eventually placed in the Cathedral at Aklavik, 120 miles beyond the Arctic circle.

The book would be enhanced by a fuller index; and if one end-paper were on a larger scale

an account that can be shown to be self-consistent and that is not out of harmony with the contemporary allusions in Hagai and Zachariah."

Each lecture is supported by scholarly discussion, and a bibliography. The main value of these monographs will be to provide students with an up-to-date summary of modern discussion on problems connected with the books of Ezra and Nehemiah.

J. A. THOMPSON.

## Lambeth, 1958

**A SHORT GUIDE TO THE LAMBETH CONFERENCE OF 1958**, Church Information Board, 1958, Pp. 16. Eng. Price 6d.

This booklet is a reprint of three articles on the Lambeth Conference which originally appeared in the official year book of the Church of England. They set out in short compass the origin of these conferences, what they seek to do, what they are and what they are not. The booklet includes the agenda for the 1958 conference and the chairmen, vice-chairmen and secretaries of the 11 committees.

It is interesting to notice that there is but one Australian bishop included in the 35, namely, the Bishop of Armidale, who is vice-chairman of the committee on "The Family in Contemporary Society."

LEON MORRIS.

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# Anglican action on migrants

By an officer of the Sydney Diocesan Immigration Bureau.

In his Synod charge last year, His Grace the Archbishop urged all members of the Church of England to give vigorous support in the 'Bring Out a Britain Campaign.' In this way the opportunities of Immigration were brought to the notice of all thinking Church-people.

Immigration does concern our Church. Since Immigration gathered force in 1948-49 more than 1 million migrants have entered Australia. Of these 290,000 came out under the Free and Assisted Passages Scheme. 3,000 more, who paid their own fares, are classed as "permanent arrivals" i.e. persons arriving with the intention of staying a year or longer.

When we consider that a large proportion of these immigrants are at least nominal members of the Church of England it is fitting to ask what is the Church doing to link them with Australian Church life, and more important still, what is the Church doing to ensure an even flow of British Migrants in the future amongst whom will be a fair proportion of Protestant families.

The Diocese of Sydney has furthered its work in this direction with the appointment of an Immigration officer, who has established an office at the C.E.N.E.F. Centre, 201 Castlereagh Street, Sydney. It is already apparent that extra staff will soon be needed to cope with the flow of enquiries and demands on this newly formed Department.

## ACTION

How should the Church act? The Church can and must act in at least 2 ways:

1. In the Parishes, by making contact with new arrivals: by offering friendship and help with an invitation to join in the life of the Church.

2. By nominating British families of our own denomination, offering accommodation and/or employment.

In the Parish. The first matter is now being handled as well as possible. Chaplains on Migrant Ships are asked to send name and address lists of all the Anglican families on board. These names are now forwarded to Rectors for attention. The Mothers Union also asks members of their branches to extend a welcome to the families as they arrive.

## EMPLOYMENT

However, they must be nominated by persons in Australia who can offer some kind of accommodation as well as reasonable prospects of employment. The Government requires a form to be filled in, and the nominator is morally obliged to carry out the promises made.

It must be stressed that there are no financial obligations attached to a nomination. Families awaiting Nomination. In London Office of Church of England Commonwealth and Empire Settlement, a constant flow of requests are received for nomination with many fine references, these families are mostly church going and come from fine families. Many are on Government waiting lists, but have appealed to the Church for help. Can we refuse them?

A typical family requiring nominations is named below: Mr and Mrs Raymond Stubbs, of Farnborough, England. Mr Stubbs is an Electrical Engineer, who served in the last war. The rector of the Parish in which he lives speaks highly of him, and all his references indicate that he would make an excellent migrant.

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"BEVERLEY HALL," the fine new property at Springwood which has been purchased by the Sydney Diocesan Youth Department as a youth centre. See full story, page one.

## Personal

The Reverend K. H. Marr, Rector of Dural, has been appointed curate-in-charge of the newly-formed district of Bexley North, Diocese of Sydney.

The Bishop of Southwark, the Right Reverend Bertram Simpson, will retire late this year. The Bishop is 74. The Diocese of Southwark takes in the southern portion of London.

The Archdeacon of Lincoln, the Venerable Kenneth Healey, has been appointed Bishop of Grimsby.

The Reverend A. Barrett, who visited Australia recently on behalf of the South American Missionary Society, has been appointed a Canon of the Cathedral of the Diocese of the Falkland Isles.

The Reverend E. G. Jay, ph. D., who has been senior chaplain to the Archbishop of Canterbury since 1951, has been appointed Professor of Systematic Theology in the University of McGill, Montreal, and Principal of Montreal Diocesan Theological College. Dr. Jay will leave England in September this year.

The Rev. E. O. Harding has accepted the parish of Hartley and Mount Victoria in the Blue Mountains. He has been serving in the Diocese of Nelson, New Zealand, since 1942.

The Rev. B. E. Loveridge, who has been assistant curate in the parish of Holy Trinity, Grey-mouth, N.Z., has been appointed by the Bishop of Nelson as master of the Whakarewa Boys' Home at Motueka. Mrs. Loveridge will be matron of the home.

The Reverend J. R. Noble, Rector of St. Matthew's, Bondi, has been appointed Rector of St. Clement's, Marrickville, Sydney.

The Reverend J. B. Burgess, Immigration Officer for the Diocese of Sydney, has been appointed Rector of Dapto with Albion Park, N.S.W.

## Deaconess conference

At the recent meeting of the All Australian Deaconess Conference, held in Launceston last month, interesting addresses were given on very vital topics, pertaining to deaconess work.

Miss M. Mitchell, the Matron of St. John's Hospital, Hobart, gave excellent advice when she spoke on "Visiting the Sick," both in the home and hospital. Hospital chaplaincy work is beginning to come into its own, with specialised training, and much harm could be done to a patient by well-meaning but untrained personnel.

Dr John Morris followed up this address, when he spoke on "The Co-operation between the medical profession and the Church." When one considers the trinity of a human being, body, soul and spirit, it follows that there must be healing of the whole man for there to be true healing; just as Jesus Christ forgave a man his sins before He healed him, so today there must be healing of a spirit combined with the healing of a body.

### FOUR STATES

It was interesting to hear the advance made whereby these two professions are seeking to work together more, and we were reminded that pain is nearly always allied with fear.

Head Deaconess Kathleen Sheppard of Melbourne told of the well-attended world conference of deaconesses, held last September at Strasbourg, known as Diakonia. In this regard, it is interesting to learn that Deaconess Dora Schalter from Diakonia will be visiting Australia in May, 1959, when interdenominational deaconess conferences will be held both in Sydney and Melbourne to meet her.

Deaconesses from four States, West Australia, Melbourne, Tasmania and Sydney, attended, and in the absence of Bishop Cranswick, Bishop Barrett was the celebrant at the closing Service of Holy Communion. Archdeacon Sutton led the conference each morning in Bible studies

from 1 Timothy, and in another session, outlined the work of a deaconess, from the point of view of the clergy.

In the Open Session, a full list of the openings available in Australia to deaconesses was drawn up, and the wide scope was a surprise to some. It is hoped to have a leaflet printed, giving all this information.

In her report, the Secretary, Deaconess G. Hall of Sydney drew attention to the increase in the number of missionary deaconesses who have gone out from Australia, three having gone to Pakistan in the last few months. There are now 9 serving in Tanganyika, Pakistan, and in Carpentaria, under C.M.S. Since the first deaconess was ordained in Australia in 1886, in the person of Miss Mary Schleicher, later Mrs Robert Taylor, over 130 deaconesses have been ordained in six Dioceses, and are now serving in eight Australian Dioceses, and overseas, including England.

### AFRICA "MOST IMPORTANT"

LONDON, June 1.—"I believe that Africa is the most important place in the world today," said the Archbishop of Canterbury, Dr. Geoffrey Fisher, to the crowd which filled the Albert Hall last week for the Centenary Rally of the Universities' Mission to Central Africa.

His address was full of characteristic humour, but emphasised the tasks that lay ahead. He said that every centenary he had attended looked back on work gloriously done with the knowledge that it had to be done all over again, in harder circumstances.

## Archdeacon George Torr Denham

We record with regret the death on May 28 of the Venerable George Torr Denham, of St. Stephen's, Normanhurst, N.S.W. Archdeacon Denham was taken suddenly ill during a parish council meeting, and passed away shortly afterwards in hospital.

The Archbishop of Sydney, with whom Archdeacon Denham had worked for many years in China as well as Sydney, came from St. Luke's Hospital to be present in the congregation at the funeral service in St. Andrew's Cathedral, but was unable to take part.

The address was given by the Reverend Leslie S. Richards, who first read a tribute from the Archbishop. After referring to the Archdeacon's years of service in China, the Archbishop's tribute read:

"In 1939 he left Szechwan, on regular furlough, but when he reached Hong Kong there was no ship available to take him to England, and he therefore accepted my invitation to visit me in Sydney. War broke out in 1939, and the ship on which he was travelling was turned back at Townsville. During the years which have followed he has served the Diocese, with great acceptance, as Locum Tenens of St. James', Croydon, Curate in Charge of Harris Park, Rector of St. Barnabas', East Chatswood, and Rector of St. Hilda's, Katoomba, also being appointed Rural Dean of the Blue Mountains.

### NORMANHURST

"Last August he desired a lighter charge and accepted the District of St. Stephen's, Normanhurst. In the few months they had been there, as in other Parishes, the Denhams' friendly dispositions, their unwearying service to their parishioners, and their consistent Christian lives, made a deep impression.

"In other places there have been a number whose whole lives have been revolutionised as they have been brought to a saving knowledge of our Lord Jesus Christ. The Archdeacon was a Bible Teacher, and many can speak of the helpfulness of his Bible studies. He was a born musician, and I am glad to remember that on my last visit to his home I sat, once again, entranced as he poured out his soul playing Bach.

"He preached last Sunday morning, Whitsunday, to his people and administered the Holy Communion. On Monday he attended the Monthly gathering for prayer for West China, and in the afternoon took part in the Afternoon of Prayer at the C.I.M. Home. He went back to Normanhurst to preside at the Monthly Parish Council, and, after opening with prayer, he was seized with illness, and his men took him back to the Rectory.

"It has always been an inspiration to my wife and me to watch his quiet, consistent, devoted Christian life, and our sympathy and prayer goes out to his wife, who, for 33 years, has fully shared in his ministry and witness."

The Australian

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## Churchmen in Asic talk on family needs

BANGKOK, June 1.—Twenty representatives of Christian churches in eleven East Asian countries have urged the churches in their countries to prepare themselves "to meet the crisis" that they believe the impact of industrialisation is going to create for family solidarity.

Sending a message to the churches at the close of a three-month training institute on Christian Family Life, the representatives said: "In East Asia, and elsewhere, the impact of industrialisation and urbanisation has not yet reached its peak, and the coming threat to family solidarity is not yet fully comprehended.

"We earnestly call upon the younger churches in these areas not to regard this situation with complacency, but to prepare themselves with all diligence to meet the crisis which we feel is assuredly coming."

The message also asked the churches to make a "careful and thorough study of the whole subject, and to train Christian pastors and lay leaders to give enlightened help and wise guidance in this field to the Christian community."

The institute was led by Dr David and Dr Vera Mace, field consultants in home and family life for the International Missionary Council. They are holding a series of institutes throughout Asia.

## UNION IN INDONESIA

DJAKARTA, June 2.—A special synod of the Gereformeerde (Christian Reformed) Churches of Indonesia has decided to approve the future affiliation of its congregations in Bandung and Surabaya with the indigenous Church of Central Java, itself a product of Gereformeerde missionary activity.

The Gereformeerde Churches in Indonesia have a largely European membership. Last year they joined the World Council of Churches, though their mother church in the Netherlands has not done so. They were requested subsequently by the Irish Evangelical Church to revise their decision to join, but have now replied to the Irish Church that they have no intention of "watering down" their own beliefs, but regard it as a "call" to make their voice heard within the W.C.C.



IN

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50 PRAYER BOOKS IN GOOD CONDITION  
WOULD LADY WITH FLAT LIKE TO SHARE RENT  
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FURNISHED ROOM TO LET  
WOMAN WANTED FOR BATHURST HOME

NEW ADV. FOR TWO ISSUES. LARGER IF NECESSARY

# RD

the G.P.O., Sydney, for  
post as a Newspaper.)

# dney sity RE ED SION

dents packed the  
the Sydney Uni-

ell as the lunch-hour ad-  
Mr Stott spoke at an  
students' meeting on  
y, June 19, on "Life,  
or Mastery." He made  
available to answer ques-  
ter each meeting.

nts eating cut lunches sat  
s and coats in the aisles  
Wallace Theatre each day.  
utes before the meetings  
ie to begin, every seat  
n taken up.

took notes of his talks  
listened with obvious in-  
The topics of the talks  
he main conversation  
out the university and  
much interest.

## VISITING

tott addressed a number  
y conferences and other  
s.

ital of 460 theological  
heard two addresses on  
sm—"The Theology of  
ism" and "Local Church  
ism."

id, "We expect churches  
ied by missions to be  
agating, but we forget  
r own. It is my convic-  
t evangelism can be done  
ly only by a team of  
gelists from the congre-

urch at Langham Place,  
has 160 active commis-  
sionary workers engaged on  
house visiting, special  
n of sick and elderly  
1 Bible classes.

l evangelism should be  
us, not just every five  
so before a special mis-  
Parishes too easily slip  
to bourgeois, ineffective  
ity with spasmodic at-  
it evangelism," Mr Stott

Stott will conduct a  
of England clergy con-  
at Gilbulla, Menangle,  
day, June 30.

July 3 he will go to Mel-  
bourne to conduct a mission in  
the University of Melbourne  
from July 10 to 20.

*for 10 July 6" 3/8  
g. Clifford McIlroy  
aka Dr. Billy Graham  
H.M.D.  
Revised film minish, 24*

OUT

CHURCH FURNITURE  
SOUTH SYDNEY WOMEN'S HOSPITAL  
THE CANBERRA  
BAILING'S  
PAIN MANUFACTURING  
C.M.S. BOOK SALE  
C.M.S. PRAYER MEETING  
MARRIED COUPLE REQUIRED  
ESTATE AND BUSINESS AGENTS  
FURNISHED ROOM TO LET  
PIANO FOR PUNCHBOWL  
PROGRAMME CO-ORDINATOR  
WANTED TO RENT CENTRAL COAST  
C.M.S. R.E.C.M. AND BOOKS WANTED

## ALTERATIONS

SCRIPTURE UNION BOOK SHOP

(KINDLY ADD "FILM STRIPS" IN LIEU OF  
CHILDREN'S BOOKS"

C. OF E. EVANGELICAL TRUST OF VICTORIA

BRICK & FIBRO COTTAGE FOR SALE ~~22300~~ £3600 in lieu of £3850

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Judging of cakes at 10.30 a.m. CLIFFORD WARNE  
AND GUSS".

Attention in twenty other cen-  
tres throughout the state will  
focus on a district Rally at

in the English speaking countries  
and on the continent of Europe,  
and is now the largest youth

"The Federation's executive  
committee," continues the dec-  
laration, "is anxious to assure

ligious liberty, in force under  
the former Fascist regime, are  
unconstitutional and invalid.