

THE AUSTRALIAN CHURCH RECORD

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CHURCH'S MISSION

Urgent Call to Finish Task

The Church to-day had reached the stage where for the first time the evangelisation of the world could be seriously taken in hand, said the Rt. Rev. Stephen Neill in the C.M.S. Annual Sermon in London last week.

Bishop Neill said that until the pre-day the whole panorama of church history could be summed under the rubric, "Disobedient churches and an unfinished task."

In the 158th Anniversary sermon was delivered in the Temple Church, London, on the 15th of April, he said "The Unfinished Task." Bishop Neill's text was Micah 2.10—"This is not your

There is nothing that the Church has done more difficult than to avoid the danger of settling down," said the Bishop. "It was with the people of God under the old covenant, and it is so under the new dispensation.

Outward Movement.

Bishop Neill said that the first generation of Christians had caught the sense of outward movement of Christianity to the ends of the earth, and had begun to put it into effect.

But the initial impulse was gradually lost and the whole panorama of church history to the present day can be summed up under the rubric "Disobedient churches and an unfinished task."

It is the melancholy fact that there are few people in the world to-day who have ever heard the name of Jesus Christ than there were on the Day of Pentecost.

It would not be right either to rely too much on statistical methods of reckoning, or to overlook the wonderful blessing that has been accorded to the skimpy efforts of churches to turn themselves into missionary churches.

Present Situation.

But, if we take a serious view of church history and of the world situation, we are bound to recognise that the present situation is this—not that the evangelisation of the world has been accomplished, but that we have to-day reached the stage where for the first time the evangelisation of the world could be seriously taken in hand."

Bishop Neill suggested that the anaemia of so much of the church's missionary effort

might be traceable back to a theological source—a failure to believe in both salvation and damnation.

"Universalism is the most fashionable heresy of the day," he said. "We must admit that it can quote one or two passages in the New Testament in its support; and we shall gladly admit that the wisdom of God is far beyond our imagining, and that He may have both ways of bringing home His erring children of which we know nothing.

"This does not alter the fact that the Gospels take the view that decisions taken in time have consequences in eternity. Man is presented with a Yes and a No; and all eternity depends on the choice that he makes.

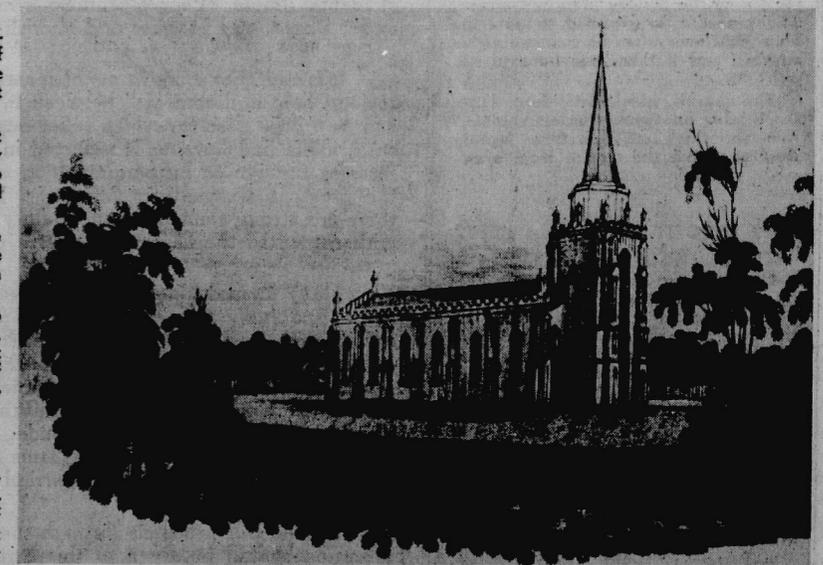
Solemn Doctrine.

"There are many dark areas in this doctrine, and many from which our minds gladly turn away. We must avoid the dogmatism into which perhaps our fathers were too ready to fall.

"But it is hard to escape the feeling that in the minds of many Christians to-day, it really does not matter very much whether the Gospel is preached to the many millions of non-Christians or not. After all there are so many of them, and they are so far away, and God can presumably take care of them.

"We shall not begin to get fire into our missionary talking, we shall not begin to put fire into our churches, until we recover the sense that it matters very much indeed."

Bishop Neill concluded by urging an "attempt to recover the seriousness of the Gospel, and to carry out our daily tasks in the spirit of Him who was willing to walk to-day and to-morrow and the third day, and to go steadfastly up to Jerusalem to accomplish that mission that had been given into His hands by the Father."



An early print of the historic St. Peter's Church, Cook's River. See "A Link with the Historic Past," page 16.

Off the Record

The English "Church Times" is worried because of the decision of the B.B.C. to replace its regular Sunday evening church service broadcast with a "pure radio" religious programme designed to present Christianity to the outsider. The paper believes the move will "lead some weaker brethren to neglect their duty and stay at home to listen in."

The Australian Broadcasting Commission has long adopted this wise policy. "Plain Christianity" is much more worthwhile in the cause of the Gospel than the broadcast of a service quite unsuited to the medium of radio. There are still regular broadcast services at other times for church people who for some good reason are prevented from attending divine worship.

The Australian Church owes a great debt of gratitude to the Religious Broadcasts Department of the A.B.C. Its work is of a consistently high standard.

The Bishop of Willochra recounts in this month's "Willochran" the story of a tramp who at the suggestion of his mates approached an English Bishop walking down a street to ask for help and on returning to his companions said the brief interview ended in his giving two shillings to the Cathedral repairs fund.

THE SANDS OF TIME.

Parishioners of Leigh Church, near Tonbridge, Kent, where the Rev. Boyce Horsley is at present in charge, keep an anxious eye on an hourglass in the pulpit during the Sunday morning sermon. The preacher is expected to turn the hour glass over when he commences his address, and it takes one hour to run out.

The church, which dates from 1100, A.D., also has some "leper squints," through which sufferers from leprosy used to watch the service from afar.

SAFE DEPOSIT.

The hour-glass story reminds us of the rector who concluded the notices by announcing that a lady's timepiece had been found in the parish hall, and the owner could retrieve it by applying to him. He proceeded: "We shall now sing Hymn 344, 'Lord her watch Thy Church is keeping.'"

THE WRATH TO COME.

"Some of your readers may have come across columns of our Church Army Crusaders . . ."

—Letter in "Derby Diocesan News."

EDITORIAL

Gain and Loss in Divorce Law

The bill to provide a uniform divorce law throughout the Commonwealth which has been introduced into the House of Representatives by a private member has as its object to remove certain injustices which are a legacy from the days of independent self-governing colonies in Australia. When the Australian Constitution was adopted at the beginning of the century, it provided that matters of marriage and divorce should come within the scope of the Federal Parliament, but in the main this has not been implemented, so that marriage laws and divorce laws still largely depend on the State legislatures.

The bill provides some improvements, especially for N.S.W., where at present it is possible to obtain a quick divorce by collusion, through enabling a petitioner to institute proceedings three weeks after an order for restitution of conjugal rights has been disobeyed. The bill abolishes that ground and requires a period of three years for desertion to be established. Moreover, it appears from the press reports that the bill abolishes another improper ground for divorce obtaining in N.S.W., namely, imprisonment for three years on a seven year sentence.

On the other hand, the bill makes insanity in certain circumstances a ground for divorce. This is already a ground in all the States except N.S.W. Nevertheless, it is a ground that cuts across the Christian institution of marriage. Ideally, marriage should not be dissolved. But if, for the hardness of men's hearts, grounds for its dissolution are to be permitted by the civil magistrate, they should be restricted to wrong doing and sins against the marriage, such as adultery, desertion, and perhaps even cruelty.

Thus a partner knows that his or her marriage is indissoluble unless by his own act he sins against the very essence of the marriage. But to make inanity a ground for the healthy partner to divorce his or her spouse means that no one knows whether his or her own marriage will continue undissolved till death, for no one knows when he might be involved in the misfortune of mental illness. People promise at marriage to take one another for better or for worse, and promise and cherish in sickness.

It is true that some forms of mental illness are so severe that all "mutual society, help and comfort" between man and wife becomes quite excluded. This is a hard case for which relief ought well be provided at law. But hard cases make bad laws, as is reflected in this bill, which takes in all cases of insanity thought to be permanent in which the patient has spent five out of the previous six years in hospital. It must be remembered, further, that there is a strong element of uncertainty in our present state of medical science with regard to the cause and course of these illnesses.

Many mental illnesses which involve a long time in hospital and which have apparently little expectation of restoration, do not exclude all "mutual society, help and comfort" which might be given and appreciated, and should call forth even greater love and concern on the part of a spouse. Such sicknesses should not be a ground for the more fortunate partner to rid himself of what he may regard as an incumbrance. Nor should an act of Parliament give countenance to such an attitude. It would be intolerable if a mentally ill partner who came within the terms of this law should be conscious that his spouse had deserted him and married another.

As the bill proceeds through the House, it is to be hoped that careful attention should be given to this clause in order that it amended to bring it more into conformity with the Christian ideal and promises of marriage and leave no room for injustice to be inflicted on an unfortunate member of the community.

MARRIED DEACONS FOR R.C. CHURCH?

Responsible Roman Catholic officials in Rome are proposing that married deacons should be permitted to serve in the Church, according to a report published in Australia.

The proposal, which was made as an attempt to relieve the world shortage of priests, suggested that deacons should be permitted to marry while still serving as preachers, official prayer leaders, and assistants at the Holy Communion.

They would not be allowed to say Mass or hear Confessions.

It is understood that support for the full revival of the diaconate has come from missionary areas in particular.

THOUSANDS FAREWELL ARCHBISHOP IN MELBOURNE.

Five and a half thousand people gathered in the great Olympic Swimming Pavilion on April 5th to farewell the Most Rev. J. J. Booth, C.M.G., M.C., D.D. Dr. Booth had been Archbishop of Melbourne from 1942 to 1956, but is carrying on as Archbishop Administrator until the appointment of his successor.

The doors of the great building were opened at 7.15 p.m. and long before the meeting commenced the mass of seats rising each side of the pool were filled. The flag of St. George dominated the background and flags of our Commonwealth and Empire were fanned behind the official dias. Boats of floating flowers admirably decorated the illumined green of the pool. Members of the G.F.S., C.E.B.S., and C.E.F. made delightful and efficient ushers. St. John's Ambulance Band played excellent voluntaries before the meeting commenced. Pressmen, photographers and T.V. newsmen covered the meeting.

Speakers included the Right Rev. W. H. Johnson, Acting Metropolitan and Bishop of Ballarat who was chairman; Miss Heather McQuie, on behalf of the Youth of the Diocese; Mrs. Donald Baker; Sir Edmund Her- ring; the Ven. R. H. B. Williams, and the Governor, Sir Dallas Brooks.

The gift presentation was made by the Rt. Rev. J. D. McKie, being an inscribed silver salver and a cheque for £3000. The congregation applauded with much feeling as the Archbishop immediately handed the cheque to his wife.

The Archbishop in response, spoke at some length of his life and work in the diocese. "I have tried, and any lack has not been through laziness or lack of desire, but lack of ability," he said.

PALLISTER FETE.

The Annual Fete of the Pallister Girls' Home, River Road, Greenwich, is being held at Pallister on Saturday, 27th April, 1957. It was officially opened at 2.30 p.m. by Sir James Bisset. There will be Devonshire Tea, Entertainment, Band, and Stalls of all kinds.

The Australian Church Record, April 25, 1957

Shortcomings of our Church Music

Commenting on his recent tour of Australia and New Zealand, the Director of the Royal School of Church Music, Mr. Gerald Knight, said that the music of many churches here suffers from isolation, lack of competent teachers, and the lack of adequate training in theological colleges.

Mr. Knight's comments appear in the new edition of "Music in Church," the report of a Committee set up by the Archbishops of Canterbury and York.

Mr. Knight said there is a dearth here of competent teachers to train organists and choirmasters. Another serious factor was the lack of adequate musical training in theological colleges, together with the failure to use effectively the voices of choirboys.

He added:

"In England it is possible for any choir with its choirmaster and organist to visit a cathedral and hear a well-rendered service; they can usually go and return within a few hours.

"But in many places overseas this cannot be done. Few cathedrals have sung week-day services, and a journey to one of them might well involve several days and nights away from home. Many choirs have never been present at a service sung by another choir; many organists have never had an organ lesson, or watched a competent organist play; many choirmasters have never attended a choir practice outside their own church. Such knowledge as they have of what other choirs, choirmasters, and organists do is derived from the wireless gramophone records and suitable books.

"Moreover, the clergy frequently suffer from a lack of knowledge of the principles of music in worship, and from an inability to produce their voices properly when singing or speaking. The reason for this is that little or no training is given in these important subjects at many theological colleges."

CONFIRMATION SERVICE FOR NATIONAL SERVICEMEN

A Confirmation Service for Army National Servicemen of the 12th and 19th National Service Training Battalions, Holsworthy, was held in St. Luke's Church, Liverpool, on Wednesday, April 10, at 8 p.m.

The 30 candidates were confirmed by the Most Rev. H. W. K. Mowll C.M.G., D.D. Archbishop of Sydney and were presented by Chaplain Rev. D. C. Abbott.

At the end of the current intake, 148 National Servicemen from Holsworthy will have been confirmed since regular confirmation instruction was commenced in September, 1955, this being the fifth Confirmation Service to be held for National Servicemen in St. Luke's Church, Liverpool.

CHURCHMEN CONTINUE PROTEST.

South African Bill.

Even though the Native Laws Amendment Bill in South Africa has been revised, churchmen are still protesting against it.

The Bishop of Johannesburg, in a sermon on March 26, said that if the specific clause were used either by the present Minister of Native Affairs (Dr. Hendrik Verwoerd) or any of his successors to interfere with the freedom of worship the church would be unable to obey. It would counsel its clergy and its people to do likewise, he said.

"In saying this, I recognise that it is a grave matter to disobey the laws of the land and a still more serious thing to advise others to do so. But we have fully weighed the probable consequences of our actions and believe that we must face whatever suffering may be involved rather than submit to interference in the life of the church."

The new form gives the Minister of Native Affairs the right to direct that no "native" shall attend any church service in an urban area if in his opinion their presence is a nuisance.

The bishop pointed out that the redrafted bill, in principle, gives the Minister of Native Affairs the power to determine who should or should not worship in any particular church. Even worse, he pointed out, is that whereas in the original clause "the penalty for failing to comply would fall on the churches, now the onus for obeying the minister's directions is placed on the voiceless and voteless African people."

"True Nature."

The bishop, the Rt. Rev. Ambrose Reeves said that if the church resisted, in all probability some people who had never grasped the true nature of the church might leave the church. A few might be found who would inform against church people and denounce them to the authorities. "But hard as that kind of action is always to bear, we must not be deterred from resisting to the end of any threats of interference with the life of the church," the bishop said.

In other action against the bill, the executive committee of the Christian Council of South Africa has decided to appoint a panel of legal advisers who will keep a watching brief on anything that may affect religious liberty.

After a conference, Roman Catholic bishops in the Union of South Africa have declared that their concern over the bill has not been abated by the amendment.

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NOTES AND COMMENTS

It is a great tribute to the foresight and faith of Mrs. Mowll, the wife of the Archbishop of Sydney, and those associated with her, that the large and well-appointed C.E.N.E.F. Centre, so conveniently situated near the Cathedral in the centre of Sydney, has now been completely paid for. The project was launched officially by the Duke of Gloucester and when the Queen visited St. Andrew's Cathedral a large thank-offering was made on behalf of the C.E.N.E.F. Memorial Fund. Now the last debt has been paid.

The C.E.N.E.F. Centre, with its Youth Department headquarters, restaurant, large auditorium, hostel and library, has made a vast difference to the life of the diocese. Its success proves the value of securing well-placed properties which foresight and imagination clothe with the useful part they will play in the future life of the church. The C.E.N.E.F. Centre was, not long ago, only an unpromising-looking garage! But its establishment should show other centres of population not only elsewhere in Australia but in the diocese of Sydney itself that they too may have their community church buildings.

Church circles in Australia will receive with warm approval the election of Dr. T. T. Reed as sixth Bishop of Adelaide, and we offer him our congratulations. Dr. Reed has had a varied experience in parochial life and administrative work in the Australian Church, and his close knowledge of the Diocese of Adelaide fits him well for what is a very important bishopric. But there will be special satisfaction that the Adelaide Synod has for the first time in 110 years chosen an Australian for its Bishop. There is too often a tendency to minimise the ability and qualifications of Australians for positions of leadership within the Australian church. Familiarity unfortunately breeds contempt, and this may well have robbed us of the service of men whose gifts of leadership and knowledge of their own people would have meant much to the Australian Church. We may be thankful that there are a

growing number of examples to combat this tendency. Melbourne's recent warm farewell to Dr. Booth, who, though not an Australian by birth, lived here from his childhood, was a glowing testimony to the affection and honour in which its Archbishop was held.

The pending tests by Great Britain of its Megaton bomb has been arousing a storm of controversy overseas, but although Australia is as close as any country to the scene of the explosions our church leaders have not joined in the demand for the abandonment of the tests. In this they show wisdom, for there is a sense of unreality in expecting the British government to abandon the tests. This was made very clear in the House of Commons debate that followed Prime Minister McMillan's return from Bermuda.

The Prime Minister made clear that to abandon the tests meant to abandon nuclear defence, and in its place to rely for the defence of Great Britain on obsolescent orthodox armaments, including a permanently large conscripted army, and thus to accept a position of permanent inferiority to Russia.

The Prime Minister also assured the House that the hydrogen bomb (which obtains its effectiveness from a fusion of elements) created a great deal less radio active material for the force released than did the fission or atom bomb. He believed that the tests would not appreciably increase radio activity in the world.

In spite of the Prime Minister's statement, the British Council of Churches the next day carried a resolution by 39 to 32 with 5 abstentions "deploring the decision of Her Majesty's Government to carry out a number of nuclear test explosions in the Megaton Range in the near future." The resolution resulted from a petition from the National Christian Council of Japan asking for the support of British Christians in having the test abandoned, but it came out in the debate that the presiding Bishop of the Anglican church in Japan had declined an invitation from the Japanese Prime Minister to lead a delegation of protest

to Britain on the ground that it was not right to protest to Britain unless the protest was also sent to Russia; nor was the Bishop willing to commit himself on a highly technical matter without taking time off to make a serious study of the subject.

It would have been better if the British Council of Churches had observed the reticence of the Japanese bishop and the Australian church leaders. As it is all that their vote has done is, in the words of the Archbishop of Canterbury, their chairman, "this shows we are very much divided which is no good to anybody."

It is reported in the press that the Bishop of Gippsland, the Right Rev. E. J. Davidson, has "given permission" to the Rector of Drouin in his diocese to wear the Mass vestments. Two points call for comment. First, it is plain that Bishop Davidson does not regard the Mass vestments as "contravening any principle of doctrine or worship laid down" in the Prayer Book and 39 Articles. This is not unimportant in view of the fact that the proposed Constitution entrusts the interpretation of the Prayer Book and Articles very largely to the bishops.

Secondly, Bishop Davidson evidently regards himself as already having a power to suspend the laws of the church. Whatever clothing the clergyman should wear when conducting service, is laid down by the Prayer Book. The Ornaments rubric has been interpreted in two ways; the church courts have clearly stated that the Ornaments rubric lays down that the surplice should be worn at all services; but some churchmen dissent and think the Mass vestments are prescribed. Whatever the rubric enjoins, however, that and that alone must be worn, irrespective of whether a bishop says he permits it, or claims to withhold permission.

A bishop's "permission" is not required for the observance of what is lawful. Nor can his "permission" make law-breaking lawful. The action of Bishop Davidson in issuing "permission" for the wearing of the Mass vestments instead of the surplice shows that he believes the surplice to be the garment required by the Prayer Book to be worn, but that a power of law-making for the church resides in the episcopal office. Although this theory of episcopal authority in the Church of England was condemned as without basis by the court in the Red Book Case, it evidently still persists among the bishops.

The Australian Church Record, April 25, 1957

Church Should Not Ignore Jazz, says Bishop

The Church should not ignore the fact that modern, uncommercialised jazz speaks more eloquently to the present generation than any other kind of music, says the Bishop of North Queensland, the Rt. Rev. Ian Shevill, in the current "Northern Churchman."

The Bishop, in a discussion of modern art, architecture, music and literature, says that the Church has found modern music to be a puzzling addition to the arts, but to ignore it would be unrealistic.

"Royal patronage of jazz concerts in the Festival Hall, London, and the circumspect recognition of its existence in the London "Times" indicates that this 50 year old form of music is becoming accepted as a part of modern life in circles often called conservative," he adds.

"This fact challenges the church to consider its place in evangelism for the founder of the Salvation Army reminded us many years ago that 'The Devil should not have all the best tunes,' and it is worth watching experiments made in England and America to use this new medium in worship.

"Once again, however, good can be abused as we see in the crazy commercialised chaos called Rock 'n Roll. This unimaginative repetitive pounding is neither remotely thoughtful or sincere, it is musical Mau-Mau not to be confused with art."

Bishop Shevill says that modern architecture may be an expression of the Divine spirit in man.

"The Gothic Church is generally dark with narrow windows; a sanctuary screen encourages mystery. There is a heavy reliability about the pillars, but there is always the upward thrusting line symbolising faith.

"The 20th century is an age of rekindled Faith. The doubts expressed by last century's scientists and scholars have generally been resolved and we are entering into a new era of joyous colourful religion. Thus the modern church must be a thing of light and colour, the element of mystery is less marked, but the upward thrusting line of faith remains.

"In the Middle Ages the cheapest materials were stone and labour and many wonderful stone churches and abbeys were built over a period of years by numberless hands. Today an economic revolution has reversed the position making stone and labour the most expensive elements, to be replaced by cement glass and prefabrication.

"Let us be unashamedly men of our century, and let us acknowledge with gratitude the fact that most modern architects are honest men working in the spirit of faith anxious to crystallise in clean, straight, modern contours a reformed religion.

A.C.R. DONATIONS

The Members of the Board of Management are most grateful to the following for their donations:—Miss E. E. Bowd 5/-; The Rev. T. Austin 5/-; Mr. E. H. Face 5/-; The Rev. Canon M. L. Loane, 5/-; Mrs. G. L. Young 5/-; Mr. G. H. R. Horsley £1; Miss D. Robson 5/-.

The Australian Church Record, April 25, 1957

RELATIONS BETWEEN CHURCH AND STATE

Study in Canberra

The problem of relations between Church and State is becoming more and more acute and pressing, says the Bishop of Canberra and Goulburn, the Rt. Rev. E. H. Burgmann, in the current "Southern Churchman."

Bishop Burgmann said that students of St. Mark's Anglican National Memorial Library, opened in Canberra last month, will in due time give the matter close and continuous thought.

He added:

"The Church of England stands strongly for co-operation between Church and State. We regard our Queen as belonging both to church and State and so it was entirely fitting that her representative, the Governor-General, should set the Foundation Stone of St. Mark's and that the Primate of Australia open the building. St. Mark's has begun its history as it should begin it, and now it is for us to carry it forward with a keen sense of responsibility both to church and state.

"We are happy to have behind us the cordial and helpful goodwill of the Librarians of both the National Library and of the Australian National University.

"It was entirely appropriate, and I hope symbolic, that the Inaugural Lecture which began the academic life of St. Mark's was given by a Professor of the Australian National University, Professor Leicester Webb. He gave us a masterly exposition of 'The Conciliar Element in the Anglican Tradition,' which will take some considerable time to digest."

INCREASED DEVOTION IN LENT.

Church activities in Lent, 1957, have indicated a strong revival of interest, devotion, and enthusiasm, says the current Brisbane "Church Chronicle."

"We have never seen such a response in so many places, by all types of people, to the call to increased devotion in Lent," says the "Chronicle."

"Again and again we hear of twice or even three times as many people coming to Communion in Lent this year compared with past years.

"Perhaps another point of view which is to us unique this year, is the thirst for knowledge, as displayed by attendance at Lenten addresses and at lectures on our Holy Faith; this is particularly noticeable among the young people.

"As we have hinted on previous occasions there are many signs of increasing interest in well-prepared sermons, especially teaching sermons. Parish after parish reports a new attitude to giving. Almsgiving is no longer the tossing of a small coin carelessly occasionally on a plate, but the deliberate giving to God in accordance with our means.

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EASTER

By the Right Rev. R. G. Arthur, Bishop Coadjutor of Canberra-Goulburn.

To his friends, no less than to his enemies, the death of Jesus at first meant only one thing—his utter defeat.

Those who were against him, as well as those who were for him, had realised that his life and work were in the nature of an all-out campaign. This "campaign" had opened with his proclamation in Galilee: "The time has come: the Kingdom of God has arrived: repent and believe the Good News." It went forward and developed into such a challenge to the people of Israel as could hardly be ignored.

There were those who became sure that in the life and teaching of Jesus, in his person and work, they were seeing nothing less than the Kingdom of God, for which they had longed and prayed. Through his ministry to needy souls and bodies God's Kingdom was coming true in human affairs, and the mission of Israel in the world was at last on the verge of fulfilment. Unaccountably, so far as they were concerned, Jesus still held back from asserting the proper rights and powers of Messiahship. But although they did not understand, they trusted him. "Lord, I believe: help thou mine unbelief." While He was alive and with them, they could remain confident and hopeful.

Finality.

Then came the dreadful finality of crucifixion. How could this be other than the end? "We had hoped," they said, "that He was the One to redeem

Israel." Apparently they were mistaken. When some of the women reported to the disciples an angelic reproval of people who looked for Jesus in a tomb: "Why do you seek the living among the dead?" we read that "these words seemed to them an idle tale; they did not believe them."

The Messianic campaign, in which and for which they had been so hopeful, had finished in disaster. Their enemies had triumphed. Thus we read of "the doors being shut, where the disciples were, for fear of the Jews." Jesus' few followers were left literally fearful and faithless.

By the same token, those who had derided the helpless victim hanging on a cross were now quite sure of themselves in relation to him. "Let the Christ, the King of Israel, come down now from the cross that we may see and believe."

So they had mocked Him, and death had overtaken Him without any sign of supernatural deliverance.

These men who did not want Jesus were quite sure they had got rid of Him, forever. They were probably no less sure after his followers began proclaiming the resurrection of Jesus. These deluded Nazarenes, their inflamed imaginations working on wishful thinking, might say that He was alive; but they knew better. Not wanting to believe, they could easily

find—as we can, if we so desire—ways of explaining away the shining certainty of those first Christians.

Living Evidence.

But now explain away the first Christians themselves—their transformation from doubt and fear and despair into confidence and courage and hopefulness? The change in them was unquestionably based on their conviction that the Christ was risen. What had seemed final was not the end. Jesus himself was alive, wonderfully alive, alive for ever. On this affirmation the Christian Church was built up—as the sceptic Voltaire once made clear in his devastating reply to the philosopher who wanted to start a new religion and consulted him about the best way of doing it: "The best way," said Voltaire, "is to get yourself crucified; and then rise from the dead."

We may still explain away this fundamental Christian conviction, if we will. The resurrection of Jesus, in the final analysis, must be a matter of believing. The issue at bottom is whether we are willing to believe and to give ourselves, whether we are ready for the cost of discipline. We are often "fools and slow of heart to believe," because, deep down, we are unwilling.

It has been said of Jesus that with arms outstretched upon the cross "he espoused to himself the soul of every man, for better for worse, for richer for power, and death never should them part." If we will respond to that love we shall know in our own experience, more and more, that it is a love from which "neither death nor life, neither things present nor things to come . . . shall be able to separate us."

Then, like the first Christians, we may be enabled in our own lives to be witnesses to the resurrection.

"There are men," said F. W. Robertson, "in whom the resurrection begun makes the resurrection credible. In them the spirit of the risen Saviour works already; and they have mounted with him from the grave. They have risen out of the darkness of doubt, and are exulting in the brightness and sunshine of a day in which God is ever Light. Their step is as free as if the clay of the sepulchre had been shaken off; and their hearts are lighter than those of other men; and there is on them an unearthly triumph which they are unable to express. They have risen above the narrowness of life, and all that is petty, and ungenerous, and mean. They have risen above fear. They have risen above self." They are, in St. Paul's words, "risen with Christ."

The Australian Church Record, April 25, 1957

AUCA INDIANS SHOW INTEREST.

Results of Martyrdom.

The expedition to reach the Auca Indians, which resulted in the martyrdom of five missionaries in January, 1956, has been quietly continued as a co-operative effort of the evangelical missions in Ecuador. Using a two-fold strategy of aerial contact plus waiting at a fenced station near Auca territory, the missionaries report increasing evidence of renewed friendliness.

The weekly flights over the Auca villages have included gift-dropping, broadcasting of Auca phrases, and—at the gestured invitation of the Aucas themselves—another "bucket drop," utilising the technique developed by martyred Nate Saint.

Missionary Aviation Fellowship pilots observe that the villages are smaller now and the young men appear to be in control, possibly confirming the conjecture that the older men killed the five missionaries—and indicating that these may have been driven out or killed by "George" and the other younger Aucas who sought friendship.

Particularly significant are the Aucas' recent efforts to identify themselves with the missionaries and their airplane. "George" waved the yellow model airplane given him by the five fellows; others wave pieces of the stripped plane's fabric; and one Auca displayed a model plane of his own design, complete with propeller, landing gear and wheels.

On one of the latest flights, a picture taken at a low altitude revealed a small fence unlike any built by jungle Indians. Its construction resembles a fence surrounding the nearest mission station (only utilising jungle materials), suggesting that there has been visual "eavesdropping" which could lead to the long-prayed-for further contact.

"Christians Christmas" Campaign Plans

Plans for an extended influence through Press, Radio, and other media are announced in the Annual Report of the Crusade for a Christian Christmas, released in Sydney last week.

Notable success was achieved in the 1956 campaign organised by the Crusade, despite the fact that work did not commence until late October.

The report says:

"During the short period of 1956 the organisation met with considerable success in every field. Representatives of the organisation called upon or wrote to the editorial offices of the daily press, representatives were made to the country press—all with the objective of securing their co-operation in publicising the Manifesto.

"In almost every instance the Press gave prominence to the objectives. In some cases such publicity could have been better placed but it was a most encouraging beginning. The organisation appreciates the difficulties of the Press but will strive to increase the co-operation of last year.

"In the radio medium our success was not as marked as in the Press. Some radio time was devoted but not sufficient. To a degree the late commencement of the organisation's activities could account for this. One notable exception was the Australian Broadcasting Commission News Service which gave a very prominent place to the work of the organisation.

"In the field of theatre advertising the organisation has been extremely fortunate in having the enthusiastic support of Mr. Whitford, Jnr. A master in the field of theatre

advertising, he has placed all his organisation at the services of the Crusade.

Stores Co-operate.

"Large city stores made remarkable efforts to co-operate with the objectives of the Crusade. Stores like David Jones, Mark Foy's, Anthony Hordern's, and Grace Bros., proved their genuinely sympathetic approach by the amount they expended to publicise the Christian significance of Christmas.

"In the suburbs of Sydney whilst the organisation had only little success in 1956 it did gather invaluable material for future campaigns. The small retail store will co-operate if the Crusade organisation provides the material. Unlike the larger establishments the smaller stores do not allocate big amounts for display purposes.

"On all sides it was agreed that there were a far greater selection of Christian cards available in 1956. To a degree this was the fruit of the campaigns of former years.

"The Crusade for Christian Christmas feels that to a degree a realisation has been established that a concerted effort is required to restore the spiritual side of the great Feast. All media of informing public opinion are alarmed at the growth of the materialist outlook towards one day which all of our tradition held dear. That position of Christmas is precisely because of its spiritual character. Destroy that and Christmas is gone."

NEW MISSIONARIES FOR MOSLEM COUNTRIES.

The Australian C.M.S. teams at work in Persia and Pakistan will receive welcome additions to their strength next month.

Miss Anne Richards, a triple certificated nurse from Melbourne, sailed on April 22nd to begin work at the C.M.S. hospital at Isfahan, Persia. Australian missionaries already in Persia are the Rev. and Mrs. H. C. Gurney, at Abadan.

The church in Pakistan will welcome the arrival of two new missionaries from Sydney, the Rev. & Mrs. G. C. Bingham. Mr. & Mrs. Bingham will at first go with their family to Murree, a hills station where they will spend some time in language study. They will then move to work in the Sind.

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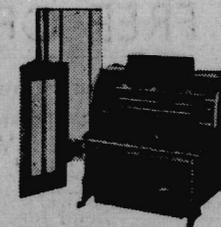
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The Australian Church Record, April 25, 1957

MY HOPE IS IN THEE

Extracts from the Spiritual Letters of Sister Olafia, translated from the Scandinavian.

His banner over thee is love.
God loves you, because He loves Jesus.
You will conquer, because Jesus has conquered.
You are rich, because Jesus is rich.
You will live, because Jesus lives.
You are safe, because Jesus possesses all power.
You will bear fruit, because Jesus is the true vine.
You will be kept, because Jesus is faithful.

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TOO LAZY TO THINK

By Dr. Leon Morris.

Vice-principals in this country do not, alas, run to television sets. But one of them, at least, is not above peeking for a moment when he comes across a demonstration set that some enterprising salesman has left running for the entertainment of the general public. Unfortunately on the occasions when I thus find a television set in full blast I am invariably in a hurry, so can manage only a few wistful glances before going on my way.

The other night I glimpsed in passing a soul-searing drama. As far as I could make out in 1 min. 35 sec. or thereabouts the trouble was with the head of the household. He was delivering an impassioned harangue against a fair damsel. Specifically he was inveighing against the iniquity involved in the cigarette currently dangling from her dainty digits. Apparently she was an importation into his household, for he was declaiming with choice investive about the evil he had done in allowing her into his house. A handsome young man, probably his son, was putting up a rather ineffectual defence of the beauteous maiden. But the young man was making no impression. He was patently out of his class. Even my fraction over 1½ mins. was enough to show that the lady was headed for the cold, cold, snow, perhaps with the young man to guide and comfort her. As I left, the bad-tempered old tyrant was working himself up to a fine pitch, and citing sacred scripture for his condemnation of this frightful evil.

Distortion of Christianity.

I went on my way reflecting on the garbled version of Christianity so many people have. While I have no doubt that there have been, and are, Christians who are capable of seeing a major calamity in a wisp of cigarette smoke, most Christians have more balance. If they do oppose smoking it is not because it is a nameless evil in itself. It is because they understand that their body is the temple of the Holy Spirit which is in them. Accordingly they feel that there are some kinds of conduct which may well be eschewed. But few Christians would make a big issue out of this sort of thing. Most understand well enough that the attack must be directed against the fundamental evil, man's worship of self in place of God.

But this does not stop dramatists (and others) from misrepresenting the situation. By caricaturing Christianity they provide entertainment for the unthinking. And in so doing they make it just a little harder both for

themselves and for their audiences to understand the greatest thing that ever happened to the world. They concentrate on narrow bigotry. They fail to see the real moral strength in the bigots they depict. They fail to see that what they are depicting is not Christianity. They are too lazy to think.

Distortion of the World.

But the world is not alone in this matter of distortion. Christians are just as capable of giving a false picture of people outside the faith. For example, that great and good man, Archbishop Temple, to whose writings we are all so greatly indebted, has gone on record as saying that the world "does hate men for being Christians. It grudges them their new character; it is tormented by their peace; it is infuriated by their joy."

I would not wish to dispute for one moment that the world is antagonistic to the real thing of Christianity when it comes up against it. But it just isn't true that the world, as a whole, is "tormented" by the Christians' peace, or "infuriated" by their joy. The world just does not believe that Christians have real peace or real joy. The world is indifferent to Christianity. Therein lies the tragedy both

of the world and of Christianity. It is the tragedy of the world because in Christ, if the world but knew it, are all those treasures which the world so desperately seeks, security, a sense of purpose, inner serenity and joy. It is the tragedy of Christianity because Christianity is a missionary faith. It exists to bring men to God. And, by and large, it does not realise what it is up against.

Seeking the Answer.

There is a very great deal of misunderstanding on both sides. To the world this does not matter much, because the world does not care much about Christianity. But to the Church it matters greatly, because the Church is seeking to win men for Christ. The Church knows that the world is lost. The Church knows that God has revealed the way of salvation. The Church knows that it is called upon to proclaim /salvation to a world that needs it, and needs it desperately. And the world does not know, and the world does not care, and the world does not understand.

Since the world prefers its illusions it is obvious that if the barrier of misunderstanding is ever to be broken it will be from the side of the Church and not from the side of the world. It is the Church that must do the serious thinking about the problem. And this little article is written to remind us that the problem will never be solved if we go on deluding ourselves.

Christians do not find it difficult to recognise that the view held of Christianity in the community at large is a distorted one. But we do not as commonly see that our view of the world may also be a distorted one. We imagine for ourselves the kind of world that there is, and then twist the facts to agree. Often we assume that, even if the world does not agree with all that we are doing, it at least understands that our motives are good. It understands nothing of the sort. It thinks of us as a group of interfering busy bodies who ought to let other people rest comfortably in their sins.

If we are Christians we know that the answer to our problems and to those of all men is to be found in Christ. He is God incarnate, God become incarnate in order to meet men's needs. We know this, and are constrained to proclaim it to the world. But we will never commend the glorious gospel that has been committed to us if we fail to realise that the world, by and large, has false ideas about the gospel. And that it is fatally easy for us to have just as false ideas about the world. We must not be too lazy to think.

The Australian Church Record, April 25, 1957

THE PARISH AND PRAYER BOOK WORSHIP—No. 2.

Morning & Evening Prayer

By the Rev. C. M. Gilhespy, Rector of St. David's, Arncliffe.

The offices of Morning and Evening Prayer are a peculiar glory of our Church. Their basis is to be found in the seven daily services of pre-Reformation times, but whereas these were meant exclusively for clerical and monastic use, the new order was designed for both minister and congregation together.

In the first Prayer Book (1549) the services were called Mattins and Evensong, but in subsequent revisions these titles became alternatives to Morning Prayer and Evening Prayer, a description more readily understood by ordinary folk.

It was the Church's intention that these services should be held "daily throughout the year," and happy is the parish where priest and people meet daily to hear God's Word and to pray.

The main Sunday service as envisaged by the Prayer Book compilers was Morning Prayer, Litany and Holy Communion, even though an actual administration of the Sacrament was not made obligatory in all parish churches every Sunday. Evening services as we now know them were not a feature of parish life. It is unfortunate to find some who would set Mattins and Holy Communion against each other. The Prayer Book ideal is that both have their place, and each should be performed with the dignity due to it.

Evangelism.

Evangelism is in the air to-day, and a cynic might conclude it was a new feature of Church life! Morning and Evening Prayer can be the means of effective evangelism, particularly with those whose religion has become lukewarm, and who come to church for some "special occasion." The old familiar service, taken in the right way will often make the broken chords vibrate once more, as the mission hymn puts it.

There is a place for the extempore mission service and the evangelist with his special emphasis, but the regular needs of a congregation demand an ordered service. We ought to beware of too many "special services" to suit various occasions, for the subtle suggestion is that the regular services are deficient.

The Purpose of the Services.

If our congregations are to know the treasures of the daily offices they must first be told something of their purpose and the principles on which they are compiled. Mattins and Evensong are essentially the services of the

church and not of the minister who conducts them.

A glance at the services will show that they are designed for congregational worship. The features are varied and fast moving. Some parts are said by all; others by minister and people alternately; lessons are read by individuals; the minister reads the prayers to which the people respond, Amen; the choir has its turn to praise and edify. The congregation cannot settle down to slumber for they stand, kneel and sit in succession. Here is life and movement and order; here is an order for true worship.

The structure of the services is simple yet profound. The Lord's Prayer is said twice; first it introduces us to praise, meditation, and the hearing of God's Word; on the other occasion it is followed by prayer and intercession. Since 1552 the service has been preceded by a solemn confession and absolution, and followed by a range of prayers for various topics.

It is obvious that a service so skilfully put together does not lend itself to much pruning or interpolation.

Our Children.

In these days when so many children are never brought to church by their parents, we have a duty to see that those who come to Sunday School are given training in worship according to the Book of Common Prayer. When a child finishes his Sunday school days, he ought to be familiar with the services of his Church through taking part in them. If we are content with less we fall down on the job.

Two Dangers.

The obvious danger that besets a liturgical service is that it may become perfunctory and formal, something to be got through, a mere "recitation of the office" in the worst sense. Leaders of worship in particular must constantly seek to avoid this fatal temptation, and approach each service with freshness and due preparation.

In a laudable desire to escape formalism the priest may fall into the opposite danger of intruding his own personality (and peculiarities) into the

service in such a way that it becomes his service rather than the church's.

Hymns and Sermon.

Hymn singing is a common feature of church services to-day. No one would wish to alter the practice, but a sense of proportion is called for. The type of hymn chosen, the length and number of them, must not be allowed to upset the rather delicate balance of the services themselves. We must not give the impression that Morning and Evening Prayer are printed forms of service sandwiched in between thick layers of hymns. Something is out of focus when we find the minimum of psalm-verses and the maximum of hymns!

The sermon has an honoured place during (strictly, after) Mattins and Evensong to-day. It has pleased God by the foolishness of preaching to save them that believe. We must not forget that the Word of God is also systematically proclaimed at the lectern. The position of the sermon now, in a place be it said, not intended by the Prayer Book framers, gives it a prominence which unconsciously tends to exalt it at the expense of the service itself. C. H. Smyth, until a few months ago Canon of Westminster, has well said, "It is part of the duty both of the priest and of the people to attach neither too little nor too much importance to the sermon, but rather to be careful that their common worship shall be of such a quality as to take the sermon in its stride. (Simeon and Church Order.)"

Decently and In Order.

The rendering of the service needs no special skill; there is art in artlessness. While the service should be substantially the same in all places, local customs will make for variation in details. We do well to remember, however, that what is edifying in a cathedral may become the opposite in a small parish church.

We should endeavour to see that our service runs smoothly from point to point without any fussiness. In time parochial peculiarities pall, and Rector's Own Use turns out less commendable than the Uses of Sarum, Hereford, Bangor, York or Lincoln. Those who arrange the service must ever keep in mind that it is divine worship and we cannot be content to give God less than our best.

It may be aiming high, but it ought to be possible for an unbeliever, or one unlearned in the faith, to come to Morning Prayer or Evening Prayer, "and so falling down on his face he will worship God, and report that God is in you of a truth." (1 Cor., 14.25.)

The Australian Church Record, April 25, 1957

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THE THIRD PSALM

By F. I. ANDERSON.

The psalms are wonderfully human documents. They were not written in a cloister or a study, but in the full flood of the stream of life.

They were written to express almost every human feeling, and as the result of almost every human experience. It does not require very much imagination to conjure up again the circumstances that originally brought forth these sincere and moving documents.

It is worth while doing that, too, because some appreciation of the way the psalm would have been used in the first place is not only a good guide to its right interpretation, but also a great help in the best devotional use of the psalm to-day.

There are many psalms that could be called "Prayers to God in times of trouble, and Psalm 3 is one of those. There is a wide variety of them. Some were written for the use of individuals, others for the whole nation. Some are suited for private, others for public recitation, some for the home, some for the temple. They also vary in the kind of trouble being experienced by the suppliant, and this makes a big difference to the way he prays.

Pardon Plea.

Sometimes the worshipper is troubled by his sins. He pleads with God for pardon. God acts in His role of Redeemer. In this situation the contrition of the afflicted should be poured out in the words of one of the "Penitential Psalms."

But those who tried to follow the way of God in olden times had other troubles besides their inner struggles with their own guilt and sin. They had enemies who opposed their efforts to follow after the holiness of the Lord. Sometimes they were openly mocked and derided; sometimes secretly slandered and defamed; sometimes persecuted and tortured. When these terrible things happened faith in God was strained. In his distress the man who trusted God would call upon him for help. Psalm 3 seems to have been composed in a situation like that.

The poem has four stanzas. Each expresses a different thought, so that the ideas of the psalm are developed in a logical way.

1. The psalmist tells the Lord about his troubles. He has many enemies. They mock him, saying that he can expect no help from God (verses 1 and 2).
2. Then the psalmist calls upon God to vindicate his own reputation as the protector of his people; he reaffirms his own confidence in the Lord, who hears and answers prayer (verses 3 and 4).

3. The psalmist is calmed in his trustful confidence. He has many troubles, but he has not a troubled mind. He sleeps in the midst of clamour, because God has liberated his heart from all fear (verses 5 and 6).
4. It is clear that when a man has numerous and unscrupulous enemies his only hope of deliverance is in the direct intervention of God. God alone can bring salvation. So the man in deep need calls on the Lord to rouse Himself, to smite and destroy the enemy (verse 7). Thus His people enjoy the blessings of His deliverance and protection (verse 8).

To Startle.

Now there may be one or two things in this psalm that will startle us at first. In fact, we might put it down with misgiving, because some of its sentiments appear to be inappropriate for our prayers as Christians.

The Lord Jesus has taught us, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. v. 43.)

Here the psalmist is praying about his enemies; but he is praying against them; he is longing for their destruction. How can a Christian use a prayer like that?

Our hesitation may be increased when we pause to notice the violence of the language he uses. To ask God to smite our enemies on the cheek-bone, and to break their teeth, seems to be a wild and barbaric request that a Christian could never make.

What are we to do?

Certainly let us pray this inspired prayer. And pray it heartily!

That is not an easy thing to do; but it must be done if we are to make full use of every scripture which is both inspired and profitable.

Pray the Psalm.

A Christian can only pray this psalm, pray it, that is, in the spirit of the Lord Jesus Himself, and so, truly, in His Name, if he is liberated, by his identification with Christ, from vindictiveness.

The psalmist has his personal troubles, and they are bitter. But it is because he trusts God, because he publicly professes confidence in God that he is ridiculed. The needs of the situation are then not simply to save this man from personal difficulty. The very honour of God's great name is at stake. God's man is the object of personal scorn; but more, God's holy name is the object of malicious blasphemy. God is helpless and useless; it's silly to trust him." That was their cry.

This arouses the fighting faith of the believer. "Confound them!" he cries to God. "Prove, yes, prove publicly, with mighty acts of deliverance, that these men are liars!"

Yes, it is difficult to pray a prayer like that with a pure heart, with a single eye for the glory of God's great name. In fact, it is impossible. Yet it must be done. And it may be done in the meekness and gentleness of Christ. Jesus answered Caiaphas softly; but with intense zeal for the honour of God he reminded him that a day of judgment would surely come.

The scriptures say very plainly that awful destruction will come on all who oppose God. That is his certain plan. Whether you use psalm three, and talk about smiting on the cheek bone, or whether you prefer the words of Jesus, and talk about being cast into unquenchable fire, that is the way God's rule and kingdom will be established.

"Thy kingdom come," we pray. The kingdom comes when God's blessing is on His people (verse 8). It also comes when, in Jesus' words, when the Lord cuts asunder the evil servants (Matt. xxiv 51).

We are to pray for it. And if we cannot say Psalm Three, we cannot say the Lord's prayer.



The Book Page



Under the general editorship of Dr. Leon Morris

The Story of The Cross. A devotional study of St. Matthew. Chapters 26-28. By Leon Morris, Marshall, Morgan and Scott, 1957. Pp. 128. Aust Price 12/9.

The word "simple" is used in at least two ways. One is derogatory. The other is not. The dictionaries (English and Latin) emphasise the laudatory meaning, "frank," "sincere," "ingenuous." So let there be no misunderstanding when Dr. Morris' book is described as beautifully simple. Yet it is based on solid scholarship as he who reads will speedily discover. Indeed the book reminds the reviewer (and this is praise indeed, but merited) of Bishop Moule's "Studies" in Philipians, etc., only those latter with their frequent references to and quotations of, the Greek are more technical.

Dr. Morris' book comprises Lenten meditations originally delivered in Melbourne Cathedral (and then at Katoomba) with an additional study on the resurrection, by no means the least valuable.

Most suggestive is Chapter Three where the author points out that the contemporary figures tried to mould Christ into a pattern of their own creating. How relevant is the Bible for to-day. The whole world would soon embrace Christianity if people could make their own Christ. Many are the pithy sentences which sum up so much, e.g. "Not the betrayer but the Betrayed was sure of triumph." "It is seldom that a single lie can be told." "The mere passage of time is not sufficient to wipe out sin." Each of these could be made the theme of a sermon. It is a test of a good writer that he suggests more than he actually says.

—Donald Baker.

Studies in Ephesians. A Symposium edited by F. L. Cross. Mowbray, 1956. Pp. 121. Aust. price 15/6. Our copy from Diocesan Book Society, Melbourne.

This book represents a series of lectures given at the Theology and Ministry Convention at Oxford in 1955. There was originally no thought of publication, and this will explain some features of it, the conversational style, and the comparative lack of footnotes. The matters discussed are The Cause for the Pauline Authorship (J. N. Sanders), The Case against the Pauline (D. E. Nineham), Unity in Israel and Unity in Christ (E. K. Lee), Christology (D. H. Whiteley), The Theology of the Church (S. F. B. Bedale), The Calling of the Gentiles (C. P. M. Jones), The Pauline Catechesis (R. R. Williams), and The Christian Mystery (S. M. Gibbard). It is interesting, and indicative of the trend of the times that only two chapters are given over to matters like authorship, while six are on the theology of the epistle.

It is inevitable in view of the scope of these addresses that they give no approach to comprehensiveness. But they do give us worthwhile summaries of important aspects of the epistle. All who are called upon to study it will find much of value in this small book.

—Leon Morris.

The Self-Taught Country Organist and Choir-Master, by Marmaduke P. Conway (late Organist and Master of the Choristers of Ely Cathedral.) Canterbury Press, 1956. Pp. 94. Eng. price 8/6.

It is a great pleasure to read such a book

as this. Written by a man of wide experience to supply instruction to organists in "remote country churches" in England, it should provide valuable practical help to many organists throughout Australia.

Firstly Dr. Conway deals very briefly with the construction of a small pipe organ, and then proceeds to explain how the beginner can gradually teach himself the technique of the instrument. He provides good exercises for the manuals and pedals, simply explained and well graded. His book contains excellent advice on the choice of simple voluntaries, and the "do's" and "don'ts" of playing the Church of England service. There is help in the training of a choir — however small and unmusical — and advice on the spoken parts of the service as well as the sung.

What appealed to me most was the immensely practical manner in which Dr. Conway dealt with the problems facing the inexperienced. He has no illusions.

—P.S.Q.

A Short Introduction to Moral Theology, by Lindsay Dewar. Mowbrays, 1956. Pp. 48. Aust. price 3/9. (Our copy from Diocesan Book Society, Melbourne.)

In the opinion of the reviewer this is a very disappointing book. The author is clearly a member of that part of the Church of England which inclines towards the Church of Rome for a guide in some matters of doctrine and this is particularly to be seen in this small booklet on Moral Theology. He discusses such questions as "The Place of Law in the Christian Religion," "The Christian Doctrine of Conscience," and "Christian Casuistry," and attempts to erect a casuistic system of Moral Theology within the framework of the Reformed Faith. The reviewer, for one, does not believe that this is really possible and must consequently regard the book as unfortunate despite the obvious merits in the author's lucid and pleasing presentation.

—Bruce L. Smith.

A Day at a Time, by Guy H. King. Marshall, Morgan and Scott, 1956. Pp. 224. Eng. price 12/6.

God has constantly sought to impress upon man his need of daily sustenance since the Israelites first gathered their daily ration of manna. In this book the author provides a daily, spiritual iron ration made up of a text, a few thoughts on it and a prayer.

Though expressed in only a few, direct words with a sometimes unexpected touch of humour, the thoughts are drawn from a profound knowledge of the Bible and experience in applying its message to daily life.

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Those who have not yet learned to draw water out of the wells of salvation may well learn here to drink, and those who honestly lack opportunity to do so will find refreshment.

—Charles D. Maling.

The Faith of Israel, by H. H. Rowley. S.C.M. 1956. Pp. 220. Aust. price 22/6. (Our copy from Diocesan Book Society, Melbourne.)

Once again Dr. Rowley has put students of the Old Testament in to his debt. This book gives us the James Sprut Lectures for 1955, in which the lecturer dealt with Revelation and its Media, The Nature of God the Nature and Need of Man, Individual and Community, The Good Life, Death and Beyond, and The Day of the Lord. Each topic is dealt with in Dr. Rowley's own inimitable way, which is to say that each chapter is thorough, scholarly, and stimulating. Though the writer disclaims excessive footnoting (which accounts for the phenomenon that about half a dozen pages out of the 220 are innocent of footnotes) there is adequate reference to the literature. Those who wish to pursue any of these topics further will not be left in doubt as to where they will find suitable material. Indexes to subjects, authors and texts make the book easy to use as a work of reference.

The publisher's blurb claims that "here in moderate proportions is a lucid survey of the whole sweep of Old Testament thought". No one will dispute this statement. Obviously Professor Rowley could not, within the compass of these lectures, give us a full scale theology of the Old Testament, but he has given a very useful approach to such a theology. And his book left one reviewer at least hoping that Prof. Rowley will soon turn his hand to the larger task. Such a book is greatly needed and no one seems better qualified to give it to us than this writer. In the meantime we must be very grateful for what he has given us in these lectures.

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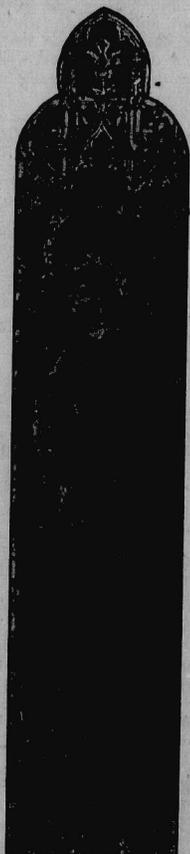
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The Australian Church Record, April 25, 1957

COMMONWEALTH YOUTH SUNDAY

As from this year Empire Youth Sunday, which is regularly celebrated under the patronage of Her Majesty the Queen, will be known as Commonwealth Youth Sunday.

Commonwealth Youth Sunday will take place this year on June 2nd, 1957.

Commenting on the change, the chairman of the Commonwealth Youth Sunday Committee, Lord Elton, said recently:

"For at least six years the Empire Youth Sunday Committee has found itself compelled repeatedly to consider the desirability of making a change in the title of the observance. For here and there, we have reason to know, the word 'Empire' was proving a stumbling block.

"In the autumn of 1954 we canvassed our supporters as widely as possible, here and overseas, for their opinions; but the results of our enquiries were so evenly balanced that they remained indecisive. Since then, as we promised, we have kept the question under constant review. We had hoped that the word 'Empire' would acquire new associations appropriate to the liberal imperial policy of the post-war age, but any change which may be taking place seems to be coming too slowly for our purposes, nor does it appear to have affected those who have always taken exception to the word.

"Accordingly we have at length decided that as from January 1st, 1957, the title of Empire Youth Sunday shall be altered to Commonwealth Youth Sunday, and Her Majesty the Queen, our Patron, has graciously approved the change. We are confident that under its new title the observance will continue to go from strength to strength."

CHRISTMAS BOWL APPEAL BEST EVER.

Sponsored by the Commission for Inter Church Aid and Service to Refugees, of the Australian Council for the World Council of Churches, the current Christmas Bowl of Remembrance Appeal has already reached a total of over £31,000. This is most gratifying, but owing to unusual international situations such as the Hungarian and Egyptian crises, more money than previously has been required for the care and rehabilitation of these unfortunate people.

Of the current funds raised, £1,250 is being sent to Egypt, and £5,835 for Hungarian Relief.

By responding so magnificently to the Appeal so far, Australians have shown a very real Christian concern for their less fortunate fellowmen and women.

36 CYPRIOT CLERGY IN PRISON.

The British Minister of Colonial Affairs, Mr. Lennox-Boyd, has announced in the House of Commons that 36 Cypriot clergymen of the Greek Orthodox Church are in prison. The number includes two abbots, 27 priests, six deacons and one monk.

In other news concerning Cyprus, Patriarch Alexius, of the Moscow Church, has replied to an appeal from the Archbishop of Athens to Church and State heads, asking for self-determination for "suffering enslaved Cypriots." The Patriarch wrote asking for the restoration of the legitimate rights of the inhabitants of Cyprus. Patriarch Alexander, of Antioch, in response to the same appeal, sent a strong letter to the Archbishop of Canterbury.

The Australian Church Record, April 25, 1957

STORM DAMAGE AT TANGANYIKA HOSPITAL.

A freak storm caused serious damage to the C.M.S. Hospital, Kongwa, last month.

"Roof beams and galvanised iron were all ripped off or snapped, and iron buckled and hurled over the back walls," reported Sister Narelle Bullard. "Heavy stones crashed to the ground and a lot of the cement tuckpointing broke away."

"Patients fled — fortunately they could as there was no one immobile at the time. Mothers grabbed their children and ran out. One mother was slightly hurt as she stumbled and fell, and a huge stone fell into her child's cot just after she had taken her baby."

On the positive side, Sister Bullard reports: "Work has been so thrilling and some of this year's pupils are beginning to show something for their training. The hospital has been full up—last year we had 694 in patients at Kongwa."

CAN TV, RADIO REACH THE "INDIFFERENT"?

A 10-year multi-church project to make religion attractive to millions of unchurched TV viewers and radio listeners in the United States was presented to the Broadcasting and Film Commission of the National Council of the Churches of Christ in the U.S.A. at its annual meeting from March 4th-6th in New York.

Dr. S. Franklin Mack, executive director of the Commission, in proposing the programme, urged that the three major faiths—Protestant, Roman Catholic and Jewish—co-operate to produce and sponsor a nationwide joint weekly television programme that would promote spiritual values without reference to specific beliefs. At least half of Americans are "indifferent" to programmes labelled religious, Dr. Mack said.

To appeal to this audience, Dr. Mack also suggested a plan that would include programme experimenting, testing and audience research. It would be financed by a \$10,000,000 capital fund and cost \$300,000 per year, he said. Before final action is taken, Dr. Mack said, there should be a top level conference to find out "how far and how fast the churches are willing to go."

SALE OF WORK.

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PRAISE FOR CHURCH WORK IN INDIA.

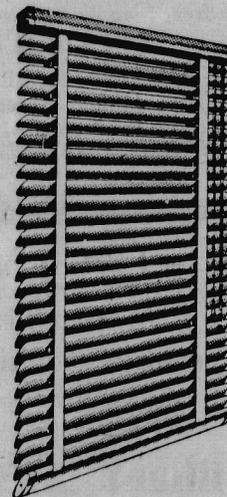
In a public statement issued recently, nine leading Indian citizens, including High Court judges, University Vice-Chancellors, business men and a member of the diplomatic corps paid high tribute to the work of Christian missionaries in India.

The writers, after speaking of their own contacts with and observation of Christian work over a period of years said: "We wish to pay tribute to the high standard of integrity and public service generally maintained by Christian missionaries and their work. We have learnt a great deal from the traditions of selfless service they have established.

"While they make no secret of their own faith and their religious tenets, they have maintained the general standards of intellectual honesty and fair play in their dealings . . . to their example some of us owe a great deal.

"We are glad to record our appreciation and gratitude for the inspiration and impetus which Christian missionary activities have given in our march forward as a nation."

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RELIGIOUS BROADCASTS.

A.B.C. PROGRAMMES

SUNDAY, 28th APRIL.

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). From Birmingham Cathedral, England. Preacher: Very Rev. M. Clarke.

Divine Service: 11 a.m., A.E.T., 2NC and Regionals. Manly Methodist Church, Sydney.

"Religious Speaks": 3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. NWN. "Frontiers of Faith."

Community Hymn Singing: 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Combined Methodist Churches of Newcastle.

"Prelude": 7.15 p.m. A.E.T. (2BL 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN, The Cecilian Singers, Sydney.
"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)

"The Epilogue": 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN.

SUNDAY, 5th MAY.

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN 3AR, 4QG, 5CL, 7ZL).

Divine Service: 11 a.m. A.E.T., 2BL, 2NC, and Regionals. St. Clement's Church, Mosman, Sydney. Preacher: Rev. A. A. Langdon.

"Religion Speaks": 3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN. "How we got the Bible", Rev. Eric Fenn.

Community Hymn Singing: 6.30 p.m. A.E.T. (2FC 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Combined Lutheran Churches of Tanunda, South Australia.

"Prelude": 7.15 A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN. St. John's Fellowship Choir, Melbourne.
"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. G. R. Mathers.

"The Epilogue": 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN.

TELEVISION.

SUNDAY, 28th APRIL.

6.50 p.m., ABN, Sydney.
"Stories of Jesus" (No. 1). Rev. James Stuckey.

8.50 p.m., ABN, Sydney.
"The English Country Church."

9.20 p.m., ABN, Sydney.
"Man to Man" (6) "What does prayer do?" Dr. Ralph Stockman.

8.45 p.m., ABX, Melbourne.
"In the Land of our Lord."

9.15 p.m., ABV, Melbourne.
"The Dead Sea Scrolls" — The Very Rev. James A. Pike, Dean of the Episcopal Cathedral of St. John the Divine, New York.

8.40 p.m., ABN, Sydney.
"Christians in China."

9.00 p.m., ABN, Sydney.
"Man to Man" (8) "Do defeats make us bitter or better?" Dr. Ralph Sockman.

SUNDAY, 5th MAY.

10.58 a.m., ABN, Sydney.
Divine Service from Mosman Congregational Church, Sydney.

5.30 p.m., ABN, Sydney.
"Stories of Jesus" (No. 2). Rev. James Stuckey.

8.40 p.m., ABN, Sydney.
"Christians in China."

9.00 p.m., ABN, Sydney.
"Man to Man" (8) "Do defeats make us bitter or better?" Dr. Ralph Sockman.

PERSONAL

The Rev. B. R. Horsley, B.D., formerly of Eastwood, N.S.W., was invited to preach at the Anzac Day service in Westminster Abbey on April 25th. Mr. Horsley was a chaplain in the Royal Australian Navy during the last war. He has been in charge of the parish of Leigh, Kent, and will at the end of April go to a chaplaincy at Vliik Norway until June, when he will be succeeded there by the Rev. F. H. Hordern, formerly of St. Paul's, Sydney.

Churchpeople in the Diocese of Sydney were shocked to learn of the sudden passing on April 10th of Mrs. Judith Horton, wife of the Chaplain at Norfolk Island, the Rev. Silas Horton, and deepest sympathy is extended to him in his tragic loss.

The Rev. L. G. B. Rose, Rector of Murchison cum Rushworth, Diocese of Wangaratta, has accepted nomination to the parish of Nathalia, in the same diocese. He will be inducted on May 24th.

The Rev. D. W. B. Robinson, M.A., has been appointed Chaplain to the University of Sydney. The Chaplaincy was formerly part of the responsibility of the Rev. H. W. Guinness. Mr. Robinson will remain on the staff of Moore Theological College.

The Rev. Ronald A. O'Brien, Rector of St. Paul's, Canterbury, has accepted nomination to the Parish of St. Paul's, Burwood, Sydney.

The Rev. T. J. Hayman, Rector of Streaky Bay, S.A., has been appointed to the parish of St. Matthew's, Kensington, Adelaide, and will be inducted in August.

The Rev. T. Anscombe, Rector of St. Nicholas, Nottingham, in the diocese of Southwell, has been appointed Principal of Clifton Theological College, Bristol, in succession to the Rev. L. E. Roberts, who is resigning at the end of the Trinity term.

The Rt. Rev. C. K. Jacob, Bishop of the Church of South India in Central Travancore, has resigned because of ill health. Bishop Jacob visited Australia several years ago under the auspices of the Church Missionary Society.

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BOOK WELL AHEAD

ST. PETER'S, COOKS RIVER:

A Link With The Historic Past

By Alfred Burke.

Travellers along the Prince's Highway when passing through the industrial suburbs of St. Peter's and Cooks River could be excused if they did not realize that this district, a century ago, was the scene of stately homes and estates of fashionable and well-to-do residents of Sydney. "Bayview", "Wansted", "Rosebank" and "The Warren" were but some of the fine houses, only one or two of which to-day remain.

The foreshores of Cooks River and Shea's Creek were once thick with tall timber and wild flowers grew in profusion. It was a pleasant glade and the colonists called it Tempe, after the Greek romantic valley between Mounts Olympus and Ossa; part of the locality still bears this name.

Perhaps the only visible indication of this locality's erstwhile semi-rural prosperity is the historic church of St. Peter's, whose Gothic spire once overlooked a scene of bushland beauty.

St. Peter's, with God's Little Acre nearby, is strongly reminiscent of an English parish church. The illustration shown here is from a drawing made soon after the erection of the church, and conveys some of the Old Country atmosphere which undoubtedly invests it.

It is the third oldest church in and around Sydney, and the first church to be built in Australia by free labour. It was also the first church erected in the régime of the first and only Lord Bishop of Australia, the Right Rev. W. G. Broughton.

Foundation Stone.

The laying of the foundation stone by Governor Sir George Gipps on July 9th, 1838, was a big event in the life of the young colony and was reported at great length in the pages of the "Sydney Herald," afterwards known as "The Sydney Morning Herald."

This foundation stone went astray and was missing for many years. It was found in 1947 when repairs were being made to the floor of the church, and was relaid by the present N.S.W. Governor, Sir John Northcott.

St. Peter's was the first attempt at Gothic construction in Australia. Iron-bark trees, cut from the nearby bush, serve as pillars in the main body of the church, which contains fine stained glass windows, some of which feature Australian wildflowers. The baptismal font is a replica of the one used in the church where Captain Cook was baptised. A picture portrait and an obelisk

commemorating the great navigator are also in the church.

The Rev. Thomas Steele was St. Peter's first incumbent. This genial Irishman came to the colony with Sir George Gipps. He is mentioned in this verse, written by an anonymous poet for the official opening of the church:—

"In wilds where once the savage only trod

Arises now the pious House of God,
And Holy calmness sets her silver seal

On Man, while listening to the tones of Steele."

In those early days, the parish extended from Parramatta Road to Botany Bay, and to the west as far as Ashfield, and was said to be "infested with footpads."

The adjacent graveyard, well known to lovers of historic Sydney, is on the site of a slab church, predecessor to the present St. Peter's. Here rest many prominent forefathers of the young colony.

James Raymond, an early Postmaster-General; John Bibb, one of Sydney's earliest architects, and members of the Unwin and Barden families, whose names are perpetuated in local streets. Early judges, politicians, public servants and members of gubernatorial families rest in the shadow of the church they once attended.

The last burial took place in 1896.

St. Peter's Church, Cooks River, and its historic little graveyard link this restless atomic age with our colonial past; bygone spacious and leisurely days nevermore to return.

"HAUNTED" HOUSE BLESSED

A 10-minute service was conducted last month by the Bishop of Jarrow the Right Rev. J. A. Ramsbotham, in a council house in General Havelock Road, Sunderland, England. The trouble began three weeks ago when Mr. and Mrs. Norman Dixon moved into the house with their three children. Mr. Dixon, who is 26 and is a demolition worker, says that during the first night, while he and his wife were asleep upstairs, they felt the bedclothes being pulled off them and fingers digging into their sides.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
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REVISED LECTIONARY (1922).

Lessons for Sundays and Holy Days.

(The Lectionary of 1871, printed in the Prayer Book, and the Lectionary of 1922, are the only ones lawfully authorised in the Church of England)

April 28. First Sunday after Easter.

M.: Isa. 52, 1-12; Luke 24, 13-35; or 1 Cor. 15 1-28.

E.: Isa. 54; or Ezek. 37, 1-14; John 20, 24-end; or Rev. 5.

May 1. St. Philip and St. James' Day.

M.: Job 23, 1-12; John 6, 1-14.

E.: Isa. 30, 15-21; John 17, 1-8.

May 5. Second Sunday after Easter.

M.: Ex. 16, 2-15; or Isa. 55; John 5, 19-29; or 1 Cor. 15, 35-end.

E.: Ex. 32; or Ex. 33, 7-end; or Isa. 56, 1-8; John 21 or Phil. 3, 7-end.

May 12. Third Sunday after Easter.

M.: Num. 22, 1-35; or Isa. 57, 15-end; Mark 5, 21-end; or Acts 2, 22-end.

E.: Num. 22, 36-23, 26; or Num. 23, 27-24 end; or Isa. 59; John 11, 1-44; or Rev. 2, 1-17.

DEACONESSES ADMITTED.

The Archbishop of Sydney admitted the following to the Order of Deaconesses in St. Andrew's Cathedral on Wednesday, April 24th: Sister Betty Beath-Filby (to Chesalon, Harris Park); Sister Joan Thompson (to the Parish of Waterloo); Sister Marjory White (in charge of Chesalon Eastwood); Sister Peggy Jeffrey (to Pallister Girls' Home); Sister Shirley Anne Harris (C.M.S. Candidate).

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The Australian Church Record, April 25, 1957

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