

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

Vol. 22. No. 4

FEBRUARY 28, 1957

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

N.S.W. Provincial Synod Has Useful Session

The Provincial Synod of N.S.W. met last week in Sydney Chapter House for three days. It was the first meeting for five years, and was attended by all the bishops of the Province except the Bishop of Bathurst and by clerical lay representatives from the seven dioceses.

Unlike the last session, which closed shortly after it opened, members of this session had prepared a sufficient number of ordinances and motions to ensure a full programme. Free meals were provided by the diocese for all members of the diocese and their wives, and the Metropolitan, Archbishop Mowll, arranged a garden party on Wednesday afternoon which was held at Moore College.

Kindly Spirit.

The first matter to engage the Synod was whether they should provide time for their busy programme for a cup of tea.

After several bishops had spoken, the Metropolitan pointed out that in the past it was found that more business was got through after the cup of tea than before it. This carried the day.

(Indeed, more time was spent in deciding whether to have a cup of tea, than in consuming it when decided!) The Synod did good work, and was particularly free from the strong controversy noticeable in the last General Synod, though there was no lack of participation in debates evoking differences of opinion.

Prayer Book Revision.

The most notable decision of the Synod was the action taken on a motion of the Rev. K. N. Shelley, of Sydney, and seconded by Canon A. W. Harris of Canberra-Goulburn, to set up a Provincial Committee to prepare recommendations for providing occasional services (such as for inductions) which legal authority could be obtained, and for modifying the rubrics

and other requirements of the Prayer Book to suit Australian conditions. The Bishop of Canberra-Goulburn and his co-adjutor Bishop Arthur both spoke in support of the proposal. The only speaker who opposed the motion was the Bishop of Newcastle, on the ground that General Synod had prepared and authorised a book of occasional services which he said was widely used. It was pointed out by Dr. D. B. Knox, however, that the General Synod book, despite its excellence, could not be used without breaking the law of the church, and that Mr. Shelley's motion was a step towards putting the situation right. The Provincial committee could re-

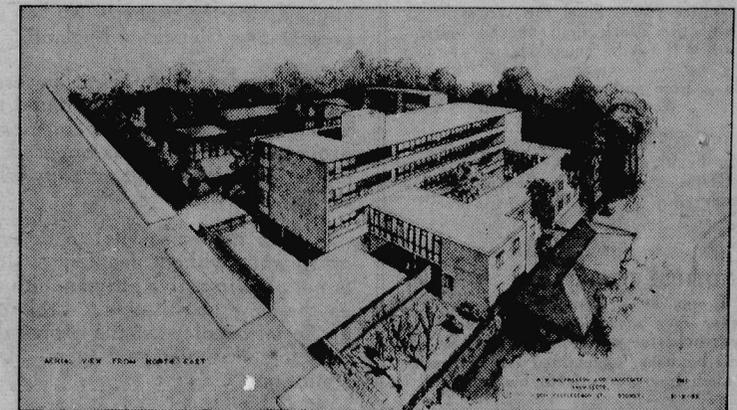
commend the use of some or all of the General Synod book if it chose, but it could only be given proper legal authority by an amendment to the Provincial constitution, and this in turn requires an amendment to the Act of the N.S.W. Parliament which the Province obtained in 1902.

A commendable feature of Mr. Shelley's motion was the moderate nature of its suggested changes. This is surely a safe and realistic way of getting co-operation, and contrasts with the provisions of the Draft Constitution, which allows almost limitless changes in the Prayer Book at the bishop's discretion.

British Justice.

Mr. Norman Jenkyn, Q.C. (Sydney) in a fine speech drew attention to a practice of both Commonwealth and State parliaments which undermines a cardinal principle of British justice. Instead of an accused person being regarded as innocent until the charge brought against him was proved, in some recent legislation the mere accusation of the Crown in certain circumstances was regarded as

(Continued on page 13)



"Neringah" Home of Peace, Wahroonga — an artist's impression of the new buildings being erected at the North Shore Branch of the Home of Peace.

(See p. 7.)

Off the Record

MEDICAL TABOO.

Dr. Anderson, of C.M.S., London, has urged that we drop the word "leper." I remember Dr. R. G. Cochran, a world authority on leprosy, making the same point some years ago. However, they are not the first physicians to show a dislike for such a term. Luke in his gospel has altered Mark's word "leper" (in Mk. 1:40) to "a man full of leprosy" (Lk. 5:12).

The Rev. Kosiya Shalita, the new assistant bishop of Uganda, was a student at Wycliffe Hall, Oxford, where his tutor was the Rev. D. B. Knox, now Vice Principal of Moore College.

The new bishop tells with much amusement of his experience when visiting a missionary hearted lady in Oxford. "How many children have you?" asked his hostess. "Ten," replied Mr. Shalita. "Oh!" said his hostess, "And how many wives?"

LENTEN CO-OPERATION.

I have been reading the travels of Marco Polo, as I indicated last week. Of a place in Georgia, Marco writes: "In a salt water lake, four days' journey in circuit, upon the border of which the Church is situated, the fish never make their appearance until the first day of Lent, and from that time to Easter-eve they are found in vast abundance; but on Easter Day they are no longer to be seen, nor during the remainder of the year."

EXPECTAMUS RESURRECTIONEM.

How is this for an epitaph?
The Body of
B Franklin Printer
(Like the Cover of an old Book
Its Contents torn out
And stript of its Lettering and Gilding)
Lies Here, Food for Worms.
But the Work shall not be lost;
For it will (as he believ'd) appear once
more,
In a new and more elegant Edition
Revised and corrected
By the Author.
It was written for himself by Benjamin Franklin, printer, editor, inventor and statesman, who was born just 250 years ago.

ANOTHER REDIVIVUS.

I was at a committee meeting the other day at which the apology was presented for a certain clergyman. "He will be here," explained the chairman, "when he returns from his funeral."

EDITORIAL

The Need for Unanimity Before Going to Parliament for a New Constitution

The constitution proposals now being discussed by the synods of the Church of England throughout Australia are very radical. They are not merely an amendment of the present constitution, but a substitution of a new constitution. This proposed new constitution is of such a character that, if adopted, it will set up a new church.

The proposal is that the Church of England should cease to exist in Australia, and that a new church, which adopts the name "The Church of England in Australia" but which has, in important respects, a new character, should take its place. Not only does the proposed constitution describe the new church as "being derived from the Church of England," and therefore a different church from the Church of England, but a comparison of those features which at present give the Church of England its character with the provisions of the draft constitution reveals that the doctrinal basis, the principles of common worship and the form of church government have been modified.

If further proof were needed that in the eyes of the law this constitution in its present form would bring a new church into being, that proof is provided by the necessity of an Act of Parliament in every state to establish it. Although members of the Church of England are quite entitled to agree to form themselves into a new church, they are not entitled to continue to use the property given to the Church of England. Accordingly, the proposal is that acts of Parliaments (which, of course, are "over all causes" supreme) should transfer all the property of the Church of England to the new church.

An action of this nature is very radical, and, to be morally justified, it would require a high degree of unanimity. It could not be right for a majority to override the consciences of an appreciable minority and take from them their ancestral church. It is worth noting that, in order to be a member of the new "Church of England in Australia," the proposed constitution requires a declaration that the person is not a member of any other church, which means that he cannot retain his membership in the Church of England (see Sect. 74 (1)).

The effect of the new constitution would be to wind up the Church of England in Australia and to inaugurate a new church. To do this in the face of those who do not want their church taken from them would be not only a breach of ethics, but it would probably not be a practical proposition, and it would certainly be an unedifying spectacle for the majority in a divided church to go to Parliament and ask it to transfer to themselves all the property represented by the minority. If this were resisted by the minority, Parliament might divide the property, and so perpetuate two churches in the place of our present one Church of England. But to contemplate this is unthinkable.

Already the important diocese of Adelaide and one of the three dioceses in N.S.W. which have considered the document have rejected it. In Brisbane, which is one of the few dioceses to have had an extended debate on the proposals, the draft was opposed from the point of view of Protestant principles by an important minority which included some of the leading barristers of that city.

In a matter so vital to the church of the future, it would be wrong to go forward without unanimity. It may well be that the Church in Australia is not able to arrive at unanimity at the present time for proposals so radical as the new constitution. Probably the majority of synodsmen have little appreciation of what the proposals involve, and many indeed profess to be at a loss to understand them. In that case it is their duty to vote for the status quo.

If a cordial and informed unanimity cannot be arrived at on the present draft, we should give our minds to less radical modifications of the present constitution. The way forward is to agree in principle on what changes are desirable, and then to consider how these may most easily be accomplished.

Churches Give \$800,000 for Hungary and Eastern Europe

More than \$800,000 has been received or pledged for relief operations in answer to an appeal in November, the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches was told at its January 30 to February 1 meeting in Geneva.

The appeal, the result of uprisings in Hungary, was to aid refugees, help Christian churches and institutions in Hungary and provide relief shipments.

The 11-member committee noted "with gratitude" the response of the member churches of the WCC to the Division's appeal for the present emergency in Hungary and for other Eastern European countries, and called for continued gifts for the whole refugee programme. "The general atmosphere is that we can expect a substantial movement of refugees all over Europe in the next few years," Dr. Edgar H. S. Chandler, WCC director of Service to Refugees, reported.

ENGLISH VICAR DECLINES ADELAIDE BISHOPRIC.

The Dean of Adelaide has received cable information from London that the Rev. G. E. Reindorp, who was recently elected by the Adelaide Synod to be bishop of the diocese, has declined the appointment. Mr. Reindorp is Vicar of St. Stephen's, Westminster, London.

NIEMOLLER ON "THE ISSUES OF THE NEXT THIRTY YEARS."

By its professed example and obedience the community of Jesus Christ must, both now and in time to come, show its mettle in dealing with the tension between East and West and with race conflicts, declared Dr. Martin Niemoller in a speech to the congregation at Essen, Germany.

There was, it was true, no such thing as a "Christian West" and there had never been, said Dr. Niemoller in this connection, but the community of Jesus has left its mark on the western scene. Its most important legacy was the knowledge that man has a value which cannot be surrendered. This knowledge was worth defending. The "blind world of the East" did not realise that it was robbing man of his dignity and breeding officials. To-day, however, there was a quite general drift towards totalitarianism and towards the undermining of human dignity in spiritual, economic and political life. The value and dignity of man could be defended only by waging a battle for his soul and mind.

Race problems, added Dr. Niemoller, were, next to the tension between East and West, the area in which the greatest convulsions were imminent.

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ANOTHER SUCCESSFUL CONFERENCE ON EVANGELISM.

50 clergy of the diocese of Sydney including some from the western and southern extremities of the diocese, met at Gilbulla, 40 miles from Sydney, for the first conference on evangelism arranged by the Board of Diocesan Missions for 1957. The conference began at 11.30 on Monday, Feb. 18, with a talk by the Diocese Missioner, the Rev. Bernard Gook, on "Evangelism Through Your Regular Services."

Discussion on the same subject was continued after lunch under the chairmanship of the Rev. Alan Setchell, and at a later session the Rev. Basil Williams spoke on Special Services and Evangelism.

Most of the clergy brought their wives, and in some cases children, and had a picnic lunch in the grounds of Gilbulla. A discussion for the wives was led by Mrs. Alan Begbie on the subject "Suggested Principles for Work among Women in Parish Life."

Altogether about 100 people were present, and the conference was the most representative of the series yet held.

BILLY GRAHAM TALKS OF RETIRING.

Dr. Billy Graham announced in New York on Saturday that he would not continue much longer as a mass evangelist. He was addressing a meeting of clergymen of the American Episcopal Church.

Dr. Graham said that his work was exhausting and that he had had several attractive offers from universities to serve as a "fund-raiser." He would continue in evangelism, however, as long as he had the stamina and believed he was serving as a useful instrument of God's purpose.

The Rev. J. W. Stott, Rector of All Souls', Langham Place, told the meeting that the Churches of the Anglican Communion had shunned evangelism for a "respectable bourgeois mediocrity." He said that a number of Dr. Graham's converts in London had fallen away, but that their number was no greater than the number of lapsed communicants the Churches themselves could not hold.

Archbishop Calls for More Help for British Migrants

There is "a waiting list of those who are wanting an opportunity to come to Australia," said the Archbishop of Sydney addressing the Provincial Synod of N.S.W.

"Our Governments are to be congratulated on the achievements of the past ten years. We must, however, continue to press for an intensification of effort to maintain a due proportion of citizens from the United Kingdom in the total intake of migrants to Australia, if we are to retain the traditional character of our national and religious life.

Pay the Price.

"Individuals' and organisations of our Church should be encouraged to sponsor members of the Church of England, through the "Church of England Advisory Council for Commonwealth and Empire Settlement," which has a waiting list of those who are wanting an opportunity to come to Australia. This is a matter to which we should give more earnest consideration and do all that we can in meeting the problem of bringing the right type of migrants and to extend to them the fellowship which they need in a new country. We must be prepared to make some sacrifice for Australia's sake, and pay the price to ensure a stable future for our descendants."

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NOTES AND COMMENTS

Moore College resumes next Monday for the new academic year. A record number of over 40 new students have been enrolled, bringing the number of theological students studying at the College to the record total of 100. Deaconess House, Sydney, also has a record enrolment this year.

The number of young men and women offering themselves for training for full-time ministry in the church is an occasion for felicitation; but it is also a challenge to the church for the continuing prayers that they might be equipped by God for the work to which God is calling them. The church's training colleges should be a regular theme in the prayers of Christians.

Moreover, Jesus has laid upon His followers a clear and simple command "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." There can be no excuse for any Christian to neglect or disobey this direction. Although the number of students are larger than in the past they are by means enough to meet the opportunities or needs.

The large number of students at Moore College this year imposes a new strain on the College

The Problem of Finance. If the men are to obtain the greatest benefit from their time of training the teaching staff must be expanded. But the fees the students pay only go half way towards paying the cost of tuition, board and lodging. The more students the wider the gap to be filled from the gifts of church people. This is in addition to the provisions of bursaries which help the students pay their half of the costs. The increased numbers not only mean that more bursaries are needed, but also greater giving towards the general expenses of the College. There is in fact an obligation on the parishes not only to pay the stipend of their present minister and to contribute to his superannuation, but also to contribute to the training of his successor. Thus a diocesan assessment to cover at

least part of the expense of training candidates for the ministry would be equitable. It is an almost universal practice in other dioceses.

The recent session of the N.S.W. Provincial Synod draws attention to fundamental principles of church organisation. **Provincial Synods.** While the diocese is the unit of the church, the association of neighbouring dioceses in a province is the unit for common action. This has always been the case from early centuries, but in the Roman Church it has been greatly weakened through the growth of Papalism. The recent N.S.W. Provincial Synod was notable for its friendliness and common mind. This was in large measure due to the fact that its members knew each other. This underlines the principle of good church organisation that there must be ease of assembly and opportunities for members to meet each other with some frequency outside the meetings of Synod.

A further factor making for unity, exemplified in this Synod, was that all dioceses represented were in one State under one Government. Provincial Synod is, for this reason, the place where action should be taken in the name of the church which requires implementation through the State legislature or other State bodies.

A conspicuous case of the propriety of Provincial action was the decision to set up a Provincial committee to take the first steps towards the modification of the Prayer Book for Australian conditions. Here alone lies the hope of successful Prayer Book revision.

It is a matter of regret that the proposal to exalt the General Synod, which is the purpose of the new draft constitution, depresses the status of Provinces, and substitutes national control which, however, in most cases can be ignored by the individual dioceses. The real method for exploring the desirability and practicability of enlarging the unit of church organisation beyond that of the diocese, is to increase the authority of Provincial Synods, and only then to go on to national or General Synod. But if the

new proposals are adopted, the Provinces are likely to wither from even their present authority.

The Dean of Sydney is to be congratulated for drawing attention to the need, long overdue, for **Marriage Laws.** two simple reforms in the N.S.W. Marriage Act, the prohibition of the celebration of marriages of persons under the age of 16 years, and the requirement of at least two days' notice of a marriage. We hope the N.S.W. Government will act on the resolution passed by Provincial Synod.

Actually the church already has a rule governing the question of notice of marriage, which the clergy are expected to observe. Marriages in the Church of England should only be celebrated either after "banns thrice asked" — which in effect means at least a fortnight's notice—or after the issue of a licence by the bishop or his surrogate. Thus, although the Marriage Act of N.S.W. does not hold a clergyman corrigible for marrying persons at short notice (so long as the declarations are in order), the clergyman is not thereby free to ignore the law of the church.

It is also worth noting that the law of the Church of England forbids, "upon pain of suspension per triennium ipso facto", any minister to marry any persons except "in the said churches or chapels where one of them dwelleth." That is to say, marriages of persons outside the parish of one of them are forbidden by the laws of the church. This cannot be taken to be a dead letter, because the substance of this Canon of 1604 has been more than once re-enacted in subsequent legislation and is strictly enforced in England at present.

If there is a case for the amendment of these laws, it is in the power of our diocesan synods to make such amendments, and until this is done, clergy should make every effort to observe them. On the other hand, such laws contain excellent principles, and they should not be lightly departed from.

OUR SALE.

This is being arranged for Friday, June 14, in the Chapter House, Sydney. A meeting of **ALL INTERESTED** will be held on Friday, March 8th, at 10.30 a.m. The time is short and we appeal to our friends to begin to work at once to help the Sale.

We ask also that all who can do so will come to this first meeting.

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Evangelical Trusts

The purpose of "Church of England Evangelical Trust (N.S.W.)" is to hold and administer money and property in trust for the furtherance and support of evangelical religion in connection with the Church of England in N.S. Wales or in any other part of the world.

This Trust has many advantages—

(1) Money or property accepted by the Trust is received and administered in the terms and conditions laid down by the giver whether it be by direct gift or by a will.

These terms and conditions cannot be altered but by a Court of Law. This effectually safeguards the wishes of the giver.

No Varying of Trusts.

There are other bodies that have powers conferred upon them to vary Trusts. This is naturally a temptation and snare especially in times of stress and difficulty. It is easier to vary a Trust than to raise new money.

(2) The Board of Management of this Trust are all honorary workers. Trusts are administered at the minimum of cost.

(3) Every member of the Board of Management is required by the terms of the Trust to attest with his own hand each year his continued adherence to the Protestant and Evangelical principles embodied in the Trust. Otherwise his membership lapses and some one is elected to take his place.

(4) The Trust guarantees perpetuity as far as this is humanly possible. Individual Trustees of every kind die and must die, but a Trust of this nature goes on from year to year, and decade to decade.

We commend the Church of England Evangelical Trust (N.S.W.) to our readers. We earnestly hope that money and property will increasingly be made over to the Trust for evangelical work and witness, and that Protestant and Evangelical Church people will remember the Trust when drawing up their wills. Where a will is already made it is easy to add a codicil.

There are similar Trusts in Victoria and South Australia which we also commend to our readers.

These Trusts are duly registered in their several States and administered under their Companies' Act.

If our country is to be saved it is the gospel alone that will save it.

The Australian Church Record, February 28, 1957

PRAPAT CONFERENCE TO PLAN STRATEGY

The conference of Asian Churches at Prapat, Sumatra, from March 18-27, which will be attended by the Right Reverend R. C. Kerle, of Sydney, is planned to work out missionary strategy on an ecumenical rather than denominational basis.

Bishop Kerle, who will attend in his capacity as Secretary of the National Missionary Council of Australia, will be accompanied by the Rev. V. W. Coombes, Chairman of the Presbyterian Board of Missions, and the Rev. Harvey Perkins, General Secretary of the Australian Council for the World Council of Churches.

Prapat is near the northern tip of Sumatra within short flying distance of Singapore. It is situated in one of the most beautiful parts of Sumatra on the banks of Lake Toba. Medan, the provincial capital of Northern Sumatra and the centre of recent disturbances, is the staging point to Prapat.

The Christian church in the area is called the Batak Church and is basically Lutheran in its church allegiance.

Missionary Strategy in Asia.

At this conference there will be representatives from India, Burma, Ceylon, Thailand, Indonesia, Philippines, Formosa, Hong Kong, Korea and Japan. It is primarily a conference to help the churches of those countries to work out together a missionary strategy on an ecumenical rather than a denominational basis. Australian and New Zealand Councils of Churches have been invited to send observers, as the future will hold all sorts of possibilities for Australian and New Zealand churches to participate in ecumenical missionary work.

The Conference comes at the most vital stage in the life of the Churches in the developing countries of Asia. Asian countries have a new sense of their importance and their destiny as nations. Asian Christians have an equally strong nationalist sentiment. They are concerned, therefore, that Christian strategy in Asia be worked out by the Asian Churches themselves.

Ecumenical Vision in Asia.

Christians in Asia are also very concerned to live together across their national boundaries. Most Asian churches are regional churches, e.g., the Church of Timor, etc. Wherever churches have united, as in South India, the result again is a regional

church. These regional churches want to live in the closest possible relationship with one another throughout Asia, from India to Japan. That is why they have already established "an Asian Council of Ecumenical Mission." A group of Asian churchmen met together, first at Hong Kong in July, 1954, and again at Hong Kong in July, 1955, and after these two investigating meetings, established the Asian Council of Ecumenical Mission.

The World Council of Churches has, for a long time, had an East Asian Secretariat through which they have sought to help the young churches of Asia. At Prapat, the representatives of the churches have to evolve a new organisation which defines the relationship of their Asian Council with the East Asian Secretariat of the World Council of Churches. The two bodies may merge, producing in effect an East Asian Secretariat enlarged in function and appointed by nomination from the East Asian churches. Another alternative would be an independent East Asian Council with the East Asian Secretariat of World Council of Churches serving as a liaison in the area with the World Council of Churches. A third alternative—a compromise between these two—would be a regional independent East Asian Council and an East Asian Secretariat appointed jointly and with a joint secretariat.

NEW "YOUTH" MAGAZINE.

The youth of the Diocese of Sydney will next month write, edit, make-up, and circulate their own magazine, called "Youth."

Editor of the new magazine, which will come out monthly priced 9d., is Mr. T. Headyn, formerly editor of St. Matthew's, Manly youth magazine "Light."

It will be sponsored by the Diocese's Youth Department, but will be wholly produced by young folk.

The new magazine, which replaces the Youth Department's magazine Youth Review, will contain news as well as articles, poems, stories and features.

News Editor Mr. G. Christmas has organised a staff of reporters to cover local events for the magazine.



I CERTAINLY LAND IN LOTS OF TROUBLE
but . . .

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

Please help me by sending a donation to—

THE HOME MISSION SOCIETY

Diocesan Church House
George Street, Sydney

CORRESPONDENCE
PRAYER BOOK?

Dear sir,
In no captious spirit but from a sincere desire to learn the why and the wherefore, I should be grateful if any profound scholar in theology and liturgiology would answer this question. There is a little prayer book issued by the S.P.C.K. to guide Anglicans in their devotion. It is very good on the whole, but it speaks of the "Sacrament of Confirmation," and the "Sacrament of Penance," and it also advises us to pray to the Blessed Virgin Mary and the Saints — "Hail Mary," etc. Now, sir, I thought I was well versed in the Anglican doctrines, but where in the Bible and in the Prayer Book is there any authority for using the "Hail Mary" and invocation of saints? My Catechism in the Prayer Book teaches me that there are only two Sacraments. Light thrown on this will help me—and others.

Yours, etc.,
EDWARD WALKER.

Dundas, N.S.W.

AN APPRECIATION.

During the early hours of 19th Feb., Miss Ethel Way passed quietly away in her sleep, ending a long and honoured life of service for her Lord and Master.

She and her elder sister, Miss Isabel, who died some years ago, were known as "the faithful Ways" of St. Luke's, Concord—hail, rain or shine, they would be in their pew twice each Sunday. Miss Ethel has worshipped there for over 70 years, and despite deafness preventing her from hearing a word which was said or sung, yet she still went to Church to worship, being there as usual twice last Sunday.

Many men and women will look back upon her devoted ministry as a Sunday School teacher and Y.P.U. leader at St. Luke's, and it would be difficult indeed to estimate how many lives in their early years were influenced through these two avenues of service of this one person.

In recognition of faithful services for the British and Foreign Bible Society, part of which included being a Collector for over 50 years, and Secretary-Treasurer for the Burwood branch in the first part of this century, she was made Hon. Life Member. Other interests included voluntary work at C.M.S. depot till increasing years brought about a cessation; a collector for the Home of Peace for many years, and a member of the Abbeysthorpe Circle of the Deaconess Institute.

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

The Work of the Ministry
How Long Should a Rector Stay?

By H. R. Smith.

How long should a rector remain in a parish? Have the changes become more frequent in recent years? Has the shortening (if any) of the stay been for the good of the parish concerned?

These and many more allied questions must be in the minds of godly laymen at the present time. The sub-leader of a recent issue of the "Record" touched on the subject and it is one which demands serious consideration. Certainly the ministry of Charles Simeon was exceptional from all angles but have we any cause to be satisfied with the modern trend which has approached the opposite extreme? **The Fact Stated.**

While a few rectors in recent years have served their parishes for a long period the general practice has been the reverse and curacies have suffered even more. By the time rector and curate have been working together long enough to be a real help to one another the curate is moved, generally, in these days of extreme shortage, to a parochial district. The time spent together has been all too short, and, most of all, the parish suffers. In the case of the rector and the parish suffers still more. This leads us to consider.

The Work of the Ministry.

Two words (among others) are used in scripture to describe the work, particularly of one in charge of a settled cure, namely, minister and pastor. A regular ministry will, of course, include evangelism, but while there are others who can be called in to a parish to take missions and evangelistic meetings none can take the place of the minister in charge. He will be evangelist but he must also feed the flock of God, comfort those in distress, deal with those in sin, be ready in all things and at all times to have an open ear and a ready heart to help his people.

But will the people learn to know their pastor well enough in two or three years to open their hearts to

him? Is it an exaggeration to say that the tendency now is for the minister to move to another parish just when the people are learning to know him and will be ready to confide in him? To say the least this cannot be ideal.

The longer a man stays in a field the severer will be the test. At first he will obtain a good measure of popularity, but afterwards, when the novelty has worn off, and people have become accustomed to his expressions in teaching, and his methods of work, the call is great for the maintenance of spirituality of life."—Griffith Thomas.

Why does the rector move after he has stayed just long enough to get to know his parish? In some cases it is simply because he cannot stay. Far from the ideal of spending his mornings in the study and his afternoons amongst his parishioners he spends his mornings at school—probably the largest single factor in the changing scene at the rectory—most of his evenings at meetings and his afternoons for a little of everything, least of all the study. On Sunday he feels like a hungry man with a basket of crumbs with which to feed a multitude. The marvel is that the Lord Jesus so often blesses the crumbs but God forbid that we should expect this as a matter of course. Crumbs may serve for a while but in time neither minister nor people will be satisfied and this is the first step towards a move.

The stress of modern times is by no means confined to the ministry — business executives have taken their share of the toll — but we must face the facts in our church life. The move made in last year's Synod in Sydney in connection with secondary school work was a step in the right direction and it may yet prove to be the biggest step in allowing the rector more time for the wider work to which he has been called. Until the real impact of the motion has been felt by its being translated into practical reality some parishes will continue to find that their minister is rarely on their doorsteps, uninspiring on Sundays and intensely dissatisfied with the whole of his work. The last resort is a change and a pious hope that both minister and parish may benefit thereby. This is the most ready solution at the moment but it can hardly tend towards a general building up of church life and the development of a healthy Christian fellowship. In addition, of course, there is the fact that the general sense of doing nothing well and leaving so much completely undone brings its own sense of frustration and the man's health is affected. Again a change suggests itself. It is hardly too much to say that in many outer suburban parishes the rector moves because he has to choose between going to another centre or staying and growing less and less efficient until his health finally gives way.

This may all sound like a note of despair but the fact cannot be denied that, for good or ill, changes in the ministry of a particular parish are generally more frequent than half or even a quarter of a century ago and that these cannot all be explained simply by pleading a shortage of ministers.

Inter-Church Aid Helps the Church in the World's Critical Places

By Frank Byatt.

"After the eight years of Nazi occupation and civil war, one in three of our clergy was dead or missing, 1000 of our churches were totally or partially destroyed and there was not a single theological institution operating in Greece" was the story told to me in Athens.

"We had more than two million refugees flood into Westphalia alone, an area in which the ministry of the Church had to be again built up from the ground floor" was the story I heard in Munster.

"This was the scene of fighting less than five years ago. We now have two Christian schools occupying the one set of buildings, one morning and one afternoon, as well as 130 girls in our residential school hostel. Our first job is to train teachers and pastors for our indigenous synods of the Church in Indonesia. We are so rich in ideas and so poor in resources" so said the Synod Secretary, the Rev. B. Probawinoto.

"A quarter of the pastors of the churches in Korea have not been seen since the end of the hostilities and nearly a thousand churches lay in ruins, in addition to the destruction suffered by schools, hospitals and orphanages, and all these are so desperately needed to do effective relief work in areas of operations outside of Government resources or concern"—so runs the story from Korea.

Inter-Church Aid may be a novel and not very dazzling new term for Christian operations and many unsuccessful efforts have been made to better it. Research and reflection have established it as one of the outstanding practices of the New Testament Church, the concern of Asian and European Christians for the Jewish brethren in Jerusalem under persecution. Inter-church aid is a determining factor for world peace.

Undergirding the Church.

The purpose of Inter-Church Aid is to undergird the Church and replenish her resources in areas of loss following natural disasters of flood and earthquake, or man's tragic inhumanity through political action and war, to enable the continuance of her normal ministry of the Word and Sacraments of the Gospel, which is her evangel.

But evangelism is only a half-hearted presentation of the love of God when limited to its message expressed at meetings. It follows, then, that Inter-Church Aid is seen in the action of the Gospel made possible, after the renewal of the Church in areas of distress, by the releasing of the love of God through the hearts and hands of Christians who themselves are suffering, serving the needs of the community, e.g., the homeless refugee of Europe, Middle East, Asia and Kikuyu resettlement in Africa.

Action Needed.

The evangel is complete only when the action of the Gospel matches the message of the Gospel, Inter-Church Aid therefore does not depend for success on Government support, or indeed approval. Governments in non-totalitarian areas live with an ear to the ground for public opinion. Nor is Inter-Church Aid dependent on political action, for political action is altogether too dependent on the political gain that would be forthcoming. Nor indeed does Inter-Church Aid require United Nations approval. After a magnificent record over four years when the International Refugee Or-

ganisation, an instrument of the U.N., moved a million homeless out of war torn Europe to over 30 countries overseas, it was forced to close down when the U.S. withdrew her financial support. It was Christian concern focussed by the World Council of Churches on delegates of member nations at Lake Success and in terms of the United Nations Charter of Human Rights, that secured the appointment of the United Nations High Commissioner for Refugees. His has been a most uphill battle amongst member nation governments. Until November of last year, what political action, what European — or other—government or public concern, was heard to plead for the 350,000 stateless, homeless forgotten people — the waiting people—who have been rotting in the 200 refugee camps of Europe? Why is it that not a single paragraph of Inter-Church Aid press release concerning the 125,000 Egyptians rendered homeless by the attack on the Suez Canal has appeared in the press? Is not the Christian Church in Egypt in desperate need of our material aid and fellowship morale?

Inter-Church Aid, channelling up to £20,000,000 a year, to over thirty countries and used by all churches save the Roman Catholic, depends for its success entirely on the deepening appreciation of all that is involved in Inter-Church Aid, for the Church is the indivisible Body of Christ, and the extension of His Incarnation and Life in the world to-day.

NERINGAH EXTENSIONS.
State Government Pays.

Over 400 people were packed into the front grounds of the North Shore Branch of the Home of Peace in Neringah Avenue, Wahroonga, on Saturday, 9th February, 1957, to witness the laying of the Foundation Stone of the new block by the Most Rev. H. W. K. Mowll, D.D., Archbishop of Sydney, and the laying of the Commemorative Tablet by the Hon. W. F. Sheahan, Q.C., LL.B., Minister for Health.

The block will make a fine addition to the old home which was purchased from the Red Cross in August, 1954, where 35 beds have been in operation since that date.

During proceedings prayers were read by The Ven. J. Bidwell, Chaplain of the Peter-sham Branch, and Canon K. W. Pain, Chaplain of "Neringah."

The Minister for Health spoke most appreciatively of the unique work of the Home of Peace which was motivated, he said, by the Christian Principles which alone can perform such a work.

IN DEBT.

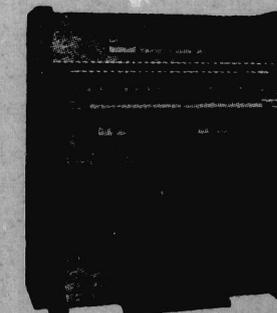
Although the State Government has undertaken to pay for the erection of the new building, equipment and furnishing, church people are looked to for the financial support.

The Secretary of the Home of Peace, Mr. G. C. Menzies, has revealed that—Fees payable, £4,713, Government Subsidy £7,893, Public Contributions for Maintenance £127, and a loss of £1,019. "We look to the public for £2,500 per annum for running expenses", said Mr. Menzies.

The Home is the only Protestant Hospital of its kind in the State and is run by the Deaconess Institution of the Church of England.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—
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The Reluctant Christian

By Dr. Leon Morris

I rarely have trouble in getting to sleep (the critics of my preaching maintain that that's only fair—after all I put so many people to sleep!). My trouble is in getting to bed, not in knowing what to do when get there. But I have sympathy with those who find sleep a problem, and have been interested to hear the various devices they employ to woo Morpheus.

One that intrigued me concerned a New York taxpayer. This man is reported to have written in to the State Comptroller's office saying that he had cheated in his income tax returns ten years back, and had not been able to get a decent night's sleep ever since. "I am enclosing twenty-five dollars," he wrote, "and if I still can't sleep I will send you the rest."

Now I imagine that this man made no profession of Christianity. Some Christians have curiously elastic consciences, but even so, I doubt whether they would try and do a deal quite like this one. And yet, many Christians have an attitude towards their faith not dissimilar from the one so strikingly exemplified in our little story. Indeed, I have for a long time thought that the attitude of lots of Christians is like that of a man paying taxes. He takes no joy in it (who possibly could?); he pays because he must. He thinks up all the exemptions he can legitimately claim. He does everything he can to keep the amount down, and when he is finished pays up grimly. He hopes that when the tax man is through he will still have enough left to live on.

Repentance.

The fundamental Christian demand on a man is for penitence. The first preaching of Christ was "Repent ye," and so was that of John the Baptist before Him, and of the apostles He later sent out. The Bible leaves us in no doubt but that the Christian is called upon to forsake sin.

The average Christian knows this, and he does not want to avoid it. At least, not openly. He understands that being a Christian involves accepting certain standards. A Christian ought to follow Christ. He ought to imitate his Lord in being honorable and upright, in turning from sin and doing the right.

But seeing the truth of this and doing something about it are two different things. Repentance interferes with a man's comfort. It is never an enjoyable process. In the nature of things it cannot be. The natural man rebels against it, and clings to his comfortable sin.

Here another factor enters in. Those who do not want the Christian way have been successful in shaping public opinion to such an extent that most people have somehow gained the impression that virtue is a pale, insipid thing. While a life given over to sin is condemned by everybody, yet the impression is spread abroad that a certain amount of mild wrong-doing is a necessity for anyone who is to live a normal, enjoyable life. The fallacy is all the harder to combat in that it is rarely put clearly into words. It just hovers about as a vague, general impression. And it is none the less potent for that.

Hence the attitude of your ordinary Christian. He knows that if he is to pay any attention to the demands of the Bible he must repent. But he fears that this is the kind of thing that can be taken too far. He is afraid that he will make his life a perpetual misery. So he repents in the spirit of the man paying his taxes. He forsakes the sin he has to, and hopes that when he is through there will still be enough left for him to enjoy life on.

"With All Thy Heart."

You can never understand what Christianity is about that way. Being a new creature in Christ does not mean living as worldly a life as possible without actually getting outside Christianity. It means seeing life from a new perspective. It means a recogni-

tion that the sinful way and the worldly way are wrong. Though they may have a superficial attraction they are also basically unsatisfying. It is just not true that the man who keeps a spice of evil in his life is happier than he who makes a clean break with it. He is clinging to that which holds him back from his own best good, and that cannot but be frustrating in the end.

Wholeheartedness is essential to vital, satisfying Christianity. The Master was wholehearted. He did not stop at half measures, but went all the way to the Cross in order to put away our sins. The Christian can never forget that he owes everything to the fact that the Son of God was ready to die for him.

And the Christian also must be wholehearted. "If any man will follow me," said the Lord, "let him take up his cross daily." That does not mean that he should dither about how much sin he can keep and still be in some sense a Christian. It means that he must have no truck with the evil thing. It means that he must die to sin, if he is to rise to newness of living. It means that the way to true life is through death.

It means that the way to the real thrill of being a Christian is through complete renunciation of evil.

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Preacher: His Grace, the Archbishop of Sydney

The Christian use of the Psalms

By the Rev. A. G. Hebert.

Every psalm had of course its original occasion. Some, no doubt, were personal religious poems; some were historical psalms, perhaps composed for use at festivals; some were liturgical hymns chanted at the offering of sacrifices, like Ps. 100, the Jubilate, of which the heading is "a psalm for the thank-offering."

It is possible that "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors", in Ps. 24, was the anthem sung when David brought the sacred Ark into Mount Zion.

But when the psalms were collected in a psalter they became the liturgical hymn book of all Israel, and the vehicle of Israel's common praise and prayer. The individual, joining in them was no longer using them as personal acts of devotion only, but sharing in the praise and prayer of the whole worshipping community of Israel.

As such the Church took them over, and such they are now, for us. But there is this difference, that all Christian praise and prayer is made "through Jesus Christ our Lord"; it is all made in His Name, that His will may be done. The object of all Christian prayer is that the Purpose of God for man's salvation, which He came into the world to accomplish, may be carried through in all the world and in all the souls for whom He died. And so Christ comes into the psalter, and everything in it is seen in a new light, in Him. For us, the Gloria at the end of every psalm is a constant reminder of this.

We can be helped to see this if we consider the occasions on which He Himself is said to have used the psalms according to our gospels. Of course He joined in them in synagogue and temple; but we are given no details.

Of our Lord's own personal use of the psalms, the first instance is Ps. 91. In His temptation on the mount the devil suggests to Him a presumptuous misuse of the words, "He shall give His angels charge over thee." But that implies that the words of the psalm were in His mind, and their meaning in His mind was their right and true meaning. The interesting thing here is St. Mark's phrase, in his very brief account of the Temptation, "He was with the wild beasts, and the angels ministered unto Him." (Mark 1.13.) We can be sure that St. Mark is here hinting at some symbolical meaning derived from the Old Testament; and the one place in the Old Testament where "angels" and "wild beasts" are mentioned together is this

This article by the Rev. A. G. Hebert, of St. Michael's House, Crafrers, South Australia, formed the conclusion of some lectures on "Christ the Fulfiller" given to the Brisbane Diocesan Summer School at Toowoomba in January. Dr. Hebert is a well known theologian and writer, and his book "The Throne of David" has for its theme the fulfilment of the Old Testament in Jesus Christ. We are grateful to Dr. Hebert for the opportunity of publishing this lecture, the concluding portion of which will appear in our next issue.

very part of Ps. 91, where the mention of angelic guardianship is immediately followed by "Thou shalt go upon the lion and adder; the young lion and the dragon shalt thou tread under thy feet." Our Lord in His Temptation was overcoming the powers of evil.

Passion Psalms.

The other instances of His use of psalms all seem to come within Holy Week. In His controversy with the Chief Priests, He quotes Ps. 118:22-3: "The Stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvellous in our eyes" (Mark 12, 10-11). They reject Him; but nothing that they can do will prevent the building up of the true Temple, the Temple which is His Body (cf. John 2.21). Next we have the Christological text, Ps. 110:1, quoted by

Him in His question to the Scribes, Mark 12:35-7, where He shows how little they have understood the divine glory of the Messiah, and quoted again in His confession in reply to Caiaphas question at His trial, "Art thou the Messiah, the Son of the Blessed (i.e. God)?" (Mark 14, 61-62). He says, "I am; and ye shall see the Son of man sitting on the right hand of Power (i.e. God)"—this is Ps. 110:1—and coming with the clouds of heaven"—this is Daniel 7:13.

Several times He uses the psalms in His passion on the cross: "My God, my God, why hast Thou forsaken Me" (Ps. 22:1); "I thirst" (Ps. 69:21); "Into Thy hands I commend My spirit" (Ps. 31:5). The meaning of

(Continued on page 13)

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THE SPIRITUAL LETTERS OF SISTER OLAFIA.

As Lent approaches, the "Record" is glad to be able to publish, through the kindness of one of its friends who has translated them, a series of extracts from letters by a noted Scandinavian deaconess.

Sister Olafia was born in Iceland — a European island only separated from the coast of Scotland by approximately the distance which separates Sydney from Melbourne. She spent the earlier part of her active life in working with others to combat the evils of alcoholism, both in her homeland and in Norway. She attended conventions in Great Britain, America, Canada and Switzerland by invitation of the leaders, such as Miss Perth and Miss Willard.

Early in the present century she passed through an intense spiritual experience, in which she discovered all that the atoning death of Jesus meant to her. As a result she took a house in the meanest street of the meanest district of Oslo, and invited to her home, as opportunity offered, the girls whom she met there. She discovered such heart-breaking tragedies that she felt led to write a book, "The Unhappiest of All," to stir Norway to battle for the salvation of her young womanhood.

The last 3½ years of her life she spent in her homeland, staying with a doctor and his wife. After her passing, her hostess wrote in a letter: "I have never known her like. For 3½ years I had the opportunity of watching her life and conversation as she lived in our home. I came to marvel at her tireless love to all, her self sacrifice, her eagerness to serve God in great and small. We all, both elder and younger, were unspeakably blessed."

Early in 1924 she returned to Norway, where some of her friends thought she might find better conditions for her increasing illness in a hospital. There she received her homecall about the beginning of August, 1924, and departed this life trusting in the atoning Cross and Passion of her Lord.

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MY HOPE IS IN THEE

Extracts from the Spiritual Letters of Sister Olafia.

I often think that the dedication of ourselves to follow Jesus consists more in inner self-denial than in the outward life; in "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit," as St. Peter says (I Peter 3:4). How often I have longed for its beauty, and how little of it I possess. I say this in sorrow, but not in despair, for the Lord Jesus, who has won for me on the cross a right to His perfect holiness, will complete His work in me.

DECREASE IN ORDINANDS IN ENGLAND.

There has been a definite decline in the number of ordination candidates recommended for training in the past year.

This is stated in the annual Report of the Central Advisory Council of Training for the Ministry, which was published this week. The number of candidates recommended (including conditionally recommended) fell from 692 in 1955 to 641 in 1956.

"It is too early to say whether this decrease, which is the first since 1951, offers any grounds for serious disquiet, but it at least underlines the need for correcting any impression that the Church is now getting enough ordination candidates."

HISTORIC SCHOOL BEGINS 108th YEAR.

St. John's Church of England Kindergarten and Primary School, Darlinghurst, Sydney, has commenced its 108th year. It was founded in 1849 and has had a notable history. Many men and women, prominent in the life of the city and state, spent their early years within its walls. As the result of the reorganisation, a highly qualified and experienced staff has been engaged, and includes the former headmistress of a leading Sydney school. The teaching is under the personal supervision of the Rector of St. John's, Dr. Morton.

Boys and girls from three to twelve years are provided for in the school and enquiries should be made to the headmistress, FA 2282.

Former pupils are warmly invited to forward their names and addresses to the School, so that invitations can be sent to them, for anniversary celebrations to be held this year.

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NELSON HOME FOR AGED.

An appeal has been made to the Diocese of Nelson, N.Z., to provide £6000 to complete the building and furnishing of "Whareama" the Diocesan Home for the Aged at Stoke. Since the appeal was launched approximately £1200 has been subscribed so that the amount required is now under £5000.

The final plans for the new buildings and alterations have now been completed. It is anticipated that building will commence immediately, and that accommodation for some people will be available before the winter. The whole of the buildings should be completed and accommodation available for the 40 persons before next Christmas.

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The Australian Church Record, February 28, 1957



The Book Page



Under the general editorship of Dr. Leon Morris

The Three Hermits. Short Studies in Christian Antiquity, Methodism, and Tractarianism. By J. Baird Ewens, Epworth, 1956. Pp. 144. Aust. price 15/6 (our copy from Diocesan Book Society, Melb.)

This is a work of popular research which discusses the lives of some of the spiritual progenitors of the Oxford Movement. It is a biographical sketch of three men, and their mutual influence one on the other. Alexander Knox was a scholarly high churchman, who nevertheless admired John Wesley; he in turn influenced Jebb, the future Bishop of Limerick; who in turn influenced Newman and Pusey. Knox, Jebb, and Newman, each was by nature a scholar and a recluse. Francis Newman—the brother of the future Cardinal—says: "Puseyism did not begin with my brother, but with Alexander Knox, a pious admirer of Wesley." It is known that Newman read the four volumes of Mr. Knox's "Remains" when they were published in 1833, and he was much impressed by Knox's treatment of Justification (as "imparted" not "imputed"), Christian Perfection, and Christian Antiquity.

This work shows the indirect Historical link between Methodism, and Tractarianism; and, more importantly, reveals the fact that the reasons advanced by Newman for his conversion in his "Apologia pro Vita Sua" will not stand the exacting test of scrupulous historical scrutiny. The author concludes:

"The Cardinal, quite unwittingly, has misled both Church and world by staging a wholly wrong setting for his life in the Apologia pro Vita Sua, so that in spite of his carefulness to give all the facts the most honest book ever written is untrustworthy."
—S. Barton Babbage.

The Christian Imperative, by Max Warren. S.C.M. Press, 1955. Pp. 144. Aust. price 10/9 (Our copy from Diocesan Book Society, Melbourne.)

In this book, the Kellogg Lectures for 1955, Dr. Warren takes the four divisions of the divine command, carefully examines them, and brings them into relation with the present complexities of the Christian Mission especially in Asia and Africa.

In the chapters, "Go Preach," "Go Teach" and "Go Baptise" he skilfully blends a deep theological insight with problems which arise day by day in our Christian life and ministry. Preachers, teachers and all others will find their difficulties clearly analysed, and though space does not allow a detailed solution to be given, yet with the abiding principles so fully emphasised each of us may go forward from there to obey Christ's commands.

However, it is Chapter 3 "Go Heal" which is the most valuable section. Healing involves wholeness, it is the restoration of right relationship with God. Both individuals and communities must be healed, but to do this the Church itself must be healed of its divisions even if risks are taken.

This is indeed a book of wide vision, a signpost pointing from present narrowness to the broad uplands of God's harvest-field. All readers will find it a goad where most needed, and its goal is—God's Kingdom.

—E. G. Beaven.

Can A Young Man Trust his Saviour? by Arthur Gook. Pickering and Inglis, 1956. Pp. 64. Aust. Price 4/6.

Nearly half a century after its first publication this book has been reprinted. Because of its simple conversational style and vital message it is as fresh to-day as when first written. The aim of the book is to lead those in ignorance and doubt to place their faith in Jesus Christ, the Saviour of the world. The first chapter shows how all parts of Scripture are one in proclaiming the deity of Christ. In the second chapter the author draws out the fact of the absolute truth of Christ's utterances because of His integrity and character. The remaining three chapters deal with Christ's work in their past, present and future aspects. The author is forceful and convincing except perhaps when dealing with one or two dates in prophecy. This book should be most useful in handing to anyone seeking a Saviour, as the Lord Jesus Christ is clearly shown to be that One.
—David H. Chambers.

Can A Young Man Trust His Bible? by Arthur Gook. Pickering and Inglis, 1956. Pp. 76. Aust. Price 4/6.

This book is most versatile in its approach to the fact of the truth of God's Word. The author holds the view that any apparent inaccuracy of the Scriptures may be solved with consistent study of the original text. His clear-minded and practical dealing with such subjects as Jonah and the "whale," Noah's Ark, the day when the sun stood still, the Creation Story, etc., are helpful and accurate. Such studies cannot be exhaustive because of the size of the book, but they are dealt with in such a way as to leave no doubt in the mind of any truly seeking young Christian that the Bible is the authoritative and true Word of God. The author does not attempt to defend the Bible, but in simple and forceful language to kindle the mind of the reader with the trustworthiness of this book and thereby to encourage him or her to further study. He has achieved this aim.
—David H. Chambers.

Bright Rays Reciter. Pickering and Inglis. London, 1956. Pp. 62. Eng. price 2/6.

Here is a collection of dialogues, action pieces and recitations with a Gospel message. The material presented is suitable for a wide range of ages, but chiefly for children of 8 to 12 years. Some of the action pieces have suggestions for the use of properties and some call for several performers. This should be useful for Sunday School concerts.
—R. W. Kett.

Scripture Action Pieces for Young Folk. Book 3, by John Griffen. Pickering and Inglis. London 1956. 56 pp. Eng. price 2/6.

In a series of three, this book contains sixteen action pieces providing dialogues and action for usually six or more children. Simple properties are illustrated for most of the pieces, and these latter are generally suitable for children under twelve. Care will be needed in matching the items with the mental age of the group. The pieces do not pretend to be literary works of art, and the presentation would only appeal to children of the play acting age.
—R. W. Kett.

Life With A Capital "L." By A. Lindsay Glegg. Marshall, Morgan and Scott Ltd. 1956. Pp. 120. Eng. price 5/-.

This book, a collection of addresses on the full Christian life, has the distinction of being written by an engineer. As the addresses were given to various audiences, the book follows no set plan and presents but little systematic theology, except to emphasise the possibility of "Life more abundant" in Christ. In each chapter Mr. Glegg expounds familiar parables and texts with clarity and fresh meaning. The use of telling illustrations, humour, and catchy headings makes for easy reading and gives a book most suitable for those young in the Christian faith, or for interested non Christians.
—J. L. Ryan.

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—David H. Chambers. Ring MANAGER, XL 4231 (6 - 8 p.m.)

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ONE VIEW ON THE DRAFT

CASE FOR THE CONSTITUTION

In its last issue, the "Church Record" published an article drawing attention to four defects in the proposed Constitution. The following is an article written to commend the draft.

The only provision of the existing constitution of our church that has the authority of Parliament so far as Synods are concerned is that which permits the formation of Diocesan and Provincial Synods. Each Synod of a Province can send representatives to a Synod convened to represent the Province. Within clearly defined limits the Provincial Synod has been given authority to legislate in matters of discipline. The General Synod at present has no such authority in any matter. No determination which it may make has any force until such determination has been accepted by ordinance in a local synod. This means that some determinations are operative throughout the whole of Australia, others are operative only in certain parts. This is not altogether a disadvantage; and similar provisions are found in the present Draft. But the essential difference resides in the fact that Section 26 of the present Draft confers on the General Synod the power to make canons, rules and resolutions relating to the order and good government of the Church subject to the terms of this Constitution. This means that for the first time, should the Draft be accepted and be made operative by a series of Acts of Parliament, the General Synod has a definite status as a legislating body in its own right.

Church Property.

The question of Church Trust Property is most important and it is, therefore, not surprising that close attention has been given to it in the Draft Constitution. Section 64 deals directly with this question. It removes an existing anomaly. As there is no body legally constituted at present that can be referred to as the whole Church of England in Australia difficulties have arisen regarding bequests or gifts made to The Church of England in Australia. This difficulty is overcome by creating "a body corporate" known as "The Church of England in Australia Trust Corporation."

It must be carefully noted that while canons and rules made by the General Synod are binding on members of the Church as a whole this does not apply to resolutions or statements as to the faith of the Church or any matter affecting spiritual, moral or social welfare. Such resolutions and statements have only the authority naturally attaching to the composition of the body passing them and the weight of the majority by which they were passed. They do not bind the dissidents nor do they compel assent from those who are outside the ambit of the General Synod. This is a most important qualification which commends the wisdom of the framers of the Draft Constitution.

Fundamental Doctrine.

If the doctrine and principles of the Church are imperilled in any way all other provisions could well be regarded as inadequate to secure for the Church her true position as a guardian of the truth of God. Does the Draft Constitution safeguard this position? After prolonged discussion and very vigorous repudiation of any hint of "rigidity" the Committee at last reached agreement on the principle that certain foundation principles were determinant of the very being of a Church. The Nicene and Apostles' Creed were accepted as final declarations of the faith of the Church; the canonical Scriptures were declared to be the ultimate rule and standard of faith, given by inspiration of God and containing all things necessary to salvation; the commands of Christ, His doctrine and the two Dominical Sacraments were accepted as ultimate standards and the preservation of the three orders of bishops, priests and deacons in the sacred ministry was included in the declarations that were regarded as fundamental. Section 66 declares: "This Church takes no power under this Constitution to alter sections one, two and three and this section other than the name of this Church." This is a great gain. The idea frequently mooted that the Holy Spirit through the bishops is opening up fresh vistas of truth in the sense that a modern tradition can be linked with the revealed truth of Scripture is definitely thrust aside. The Roman Catholic opinion that Apostolical and Ecclesiastical traditions have equal authority with the revealed will of God in "the canonical Scriptures" is definitely set aside by the declaration that the canonical Scriptures are the ultimate rule and standard of faith, and contain all things necessary to salvation. This has been the position taken by the Reformed Church of England since 1552 when Article Six (then Five) of the Thirty-Nine Articles as we now have them was definitely formulated. By Section 74 (1) we are required to define "canonical Scriptures" as "The canonical books as defined by the Sixth of the Thirty-Nine Articles" and thus the Apocrypha is excluded as forming part of the standard of faith.

Variations in Prayer Book.

A bishop of a diocese is given power at the request of the Incumbent and Church-Wardens of a parish to permit a deviation from the existing Order of the Book of Common Prayer provided that the request is preferred after the consent of the Incumbent and a majority of the parishioners has been obtained to the deviation. The Bishop is responsible for seeing that any such deviation does not contravene any principle of doctrine or worship authorised by the Book of Common Prayer. The rights of the Incumbent and the parishioners to a form of worship agreeable to their conscientious

interpretation of the Prayer Book and Articles is thus secured with the additional safeguard that the Bishop must be satisfied as to the suitability of the request in the light of Prayer Book teaching.

On a broad survey the principal reasons for urging its acceptance are (1) It protects the essential elements in the Catholic faith. The church cannot lapse into Unitarianism, excessive modernism, Roman Catholicism, Quakerism, Bretherenism, Christian Science, Theosophy. Such aberrations are precluded by Sections 1-3. The Church retains her time-worn standards of doctrine and worship as the norm of all further proceedings. This is secured by Sections 4-6. The definitions in Section 74 paragraph (2) and (3) identifies the Prayer Book that is the authoritative standard as the existing Prayer Book of 1662 and "the doctrines and principles" as "the body of such doctrine and principles." By "the body of such doctrine and principles" must be understood not merely the verbal expression at a certain point but the general contextual trend of the Church's formularies. A verbal change may not alter the body of a doctrine. For example we could say "Precede us O Lord" instead of "Prevent us O Lord" and retain the body of doctrine expressed in the Prayer Book. It would be very different if we substituted "May our Lord and His Blessed Mother precede or prevent us."

The authority of synod is limited to canons and rules. Statements, though important, are not binding on Church members as such. Church Trust Property is adequately protected from any undue encroachment upon it by General Synod. The existing law of the Church of England in Australia is preserved unless and until it is altered after very ample and full discussion. The advantage gained by small dioceses particularly in the house of bishops is offset by the requirement of the consent of the four metropolitan sees before serious alterations in the Constitution can become effective.

The right of synodal election of a bishop is preserved and "canonical fitness" determined in relation to the present practice of the Church of England in England. The existing rights of metropolitan sees are preserved. Reasonable elasticity in ritual forms is provided with safeguards against extravagant or doctrinal aberrations. The right of each diocese to preserve the Book of Common Prayer in worship with only such deviations as it approves, is preserved. The power conferred on a bishop to permit interim deviations is controlled by the wishes of the incumbent and parishioners in every case.

Lay representation on the tribunals is recognised. The concurrence of two bishops and two laymen on the tribunal is necessary to determine any appeal on faith or ritual. This gives the bishops an important place in the determination but balances it by giving laymen equal authority. The provision for written opinions and the conference of a board of assessors secures a widespread discussion and tends to check hasty and ill-advised determinations. This is strengthened by the section that gives only permissive value to any decision contrary to a judicial decision given in the ecclesiastical or civil law courts in England.

CHRISTIAN USE OF THE PSALMS (Continued from page 9)

His sufferings is illustrated in His quotation of Ps. 41:9, "He that eateth My bread hath lifted up his heel against me" (John 13:18); the point is that treachery was no new thing, for the Old Testament saints had known it, like David with the treachery of Ahitophel. Then there is an allusion to Ps. 42 and 43 (which of course are really one psalm) in His words as He goes into Gethsemane, "My soul is exceeding sorrowful, even unto death"; the words in the Greek, *perilupos he psyche mou* are identical with the Greek version of the refrain in this double psalm, "Why art thou so vexed, O my soul?" St. Mark seems to imply that He was using this psalm; and it makes a wonderful meditation on the Passion to go through Pss. 42 and 43, and see how every phrase applies to Him: "While they daily say unto me, Where is now thy God?" "all Thy waves and storms are gone over Me", "I will go unto the altar of God," yes, the altar of the cross.

Christ's Psalms.

There is one more, which I keep to the last, because it is associated with the rite of the Last Supper, in which the whole intention with which He went though His passion was summed up: "And when they had sung a hymn, they went out unto the mount of Olives" (Mark 14:26). The Last Supper was the Passover meal, and the hymn was the Great Hallel, consisting of Psalms 114-118. Joachim Jeremias' book, *The Eucharistic Words of Jesus*, has a magnificent passage right at the end, in which he pictures these psalms recited by Jesus in tones of joy and triumph, with the disciples answering "Alleluia" to each verse; Ps. 114, "When Israel came out of Egypt"; Ps. 115, "Not unto us, O Lord, not unto us, but unto Thy Name give the praise"; Ps. 116, with its first part "The snares of death compassed me round about," and its second part, "I will offer unto Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord"; the short Ps. 117 "O praise the Lord, all ye nations"; and Ps. 118, the great festal psalm which includes "The Lord hath chastened and corrected us, but He hath not given me over unto death," the verses about "the stone which the builders refused" and "Blessed be He

that cometh in the Name of the Lord" and "bind the sacrifice with cords, ye, even unto the horns of the altar."

All these are instances of psalms as our Lord actually used them; and we in using them must exercise ourselves to see Christ in these psalms, and similarly in the other psalms as well. The psalms throughout speak of the faith of the saints of old, of their sufferings, of their zeal for God, of their constant hope in God and the victory through suffering to which they look forward; and in our Lord Israel's faith and hope are seen in their fullness and perfection. Let us not join in the psalms as if they were merely the prayers and praises of faithful Israelites, nor yet use them merely as personal prayers of our own. Let us train ourselves to see them as Christ's psalms, with the radiance shining through them of the sacred humanity, full of grace and truth (John 1:14). To do so is to learn to praise God and pray to Him "through Jesus Christ our Lord." And let us realise that we are wholly justified in doing this, because of the principle of the Fulfilment of the Old Testament in Him which alone makes it possible to see the whole Bible as a unity, as one Book, as God's Book.

(To be concluded)

N.S.W. PROVINCIAL SYNOD.

(Continued from page 1)

sufficient evidence of guilt unless the accused was able to prove his innocence. In particular, Mr. Jenkyn instanced the offence of culpable driving which could entail a penalty of five years' hard labour. Mr. Jenkyn's motion, which was carried, asked Parliament to refrain from this sort of legislation and to amend what had already been enacted.

Marriage at 12?

The Dean of Sydney successfully urged that the State Government should be approached to legislate to prohibit the celebration of marriages of those under the age of 16 and to require at least 48 hours notice of marriage. Surprisingly enough, these sensible suggestions met with some criticism from the house. It came out in the debate that N.S.W., unlike most other civilised countries, had never altered the medieval common law which

allowed marriages between boys of 14 and girls of 12. Although one speaker said that the Dean's suggestion would raise the illegitimacy rate the Bishop of Armidale replied that this would be better than forcing young people into unwanted marriage.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Miss M. Thorpe 2/6; Mrs. I. E. Knowles 5/-; Mr. J. W. Chapman £1; Mr. K. Drayton 5/-; Mr. V. J. W. Austin 6/-; Mr. N. Culip 5/-; Mrs. M. Doyle 5/-; Mr. L. G. de Dear 5/-; Mrs. T. A. Strudwick £1; Mrs. K. O. A. Loane 5/-.

FEWER BISHOPS FOR LAMBETH.

Each Lambeth Conference in turn has shown an increase upon its predecessor in the number of bishops attending it. In 1948 the total reached was 326.

There has been a general feeling that in the interests of co-operative discussion and effective discharge of its duties, the number of participants in the Conference should be diminished rather than increased.

Accordingly, on the advice of the Consultative Body of the Conference, general invitations to the 1958 Conference have been issued only to diocesan bishops and not, as hitherto, to suffragan and assistant bishops. A limited number of special invitations to bishops not diocesan may be issued by the Archbishop of Canterbury after consultation with his fellow-Metropolitans.

BISHOP TRAVELS 3000 MILES.

After a 3000 mile tour of the Church of England Missions in S.A. and a visit to the Cape churches, Bishop and Mrs. Morris have returned to Christ Church, Hillbrow, Johannesburg. During this tour, the Bishop, who was accompanied by Archdeacon S. C. Bradley and two ordination candidates for the ministry of the C.E.S.A., confirmed 329 candidates and ordained the Rev. E. Mzike as curate to the Rev. S. J. N. Sabelo, minister in charge of the South Coast District of Natal.

At the Cape, Bishop Morris conducted three confirmation services and on Saturday, Feb. 2, dedicated the newest constituent church of the C.E.S.A., Christ Church, Hazendal, which has just been completed. The address was given by Archdeacon S. C. Bradley, who outlined the growth of the work from a Sunday School begun in a private home. It was announced that the minister in charge of the new church, which is the sole place of worship in this new housing estate forming a suburb of Cape Town, would be the Rev. W. Desmond Douglas, who has served for some years with the Sudan United Mission both in Nigeria and as Home Secretary of the S.A. Branch. Mr. Douglas, who is recognised as an outstanding spiritual leader, recently offered his services to the Church of England in South Africa, and will be ordained in due course by Bishop Morris. Christ Church, Hazendal, is the third daughter church of Holy Trinity, Cape Town, to be built since 1942.

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This is disclosed in the Annual Report of the Society, "With an Iron Pen," which has recently been published. The Home Committee is to have assistance in its work through the formation of various advisory groups. A Literature Group, at present meeting under the chairmanship of Dr. Wand, is concerned with works of scholarship and of general interest.

A Propaganda Group, whose chairman is the Bishop of Stepney, the Rt. Rev. Joost de Blank, is attempting to create an adequate programme of popular literature of all kinds, including leaflets and paper-backed pocket editions. For laymen, the Society hopes to launch a scheme of regular reading at popular prices, and for the work of evangelism, several series of hand-out pamphlets are being prepared, one of them specially designed for large-scale evangelism in the New Towns and new housing areas.

AUSTRALIAN CHURCHES RAISE £165,000 FOR REFUGEES.

Australian churches in the Australian Council for the World Council of Churches have raised over £165,000 since 1951 to help refugees in various parts of the world. Largest contributors were Victoria and N.S.W. which gave £65,000 and £30,000 respectively.

At December 31st, 1956, the World Council of Churches had over £1,121,000 on loan to over 6,000 migrants whom it had brought to Australia. These loans had been given to assist in travel to Australia for resettlement and a new life. The money to create this fund was given by Christians throughout the world and was subsidised by the Inter-governmental Committee for European Migration. Other moneys were advanced to thousands of migrants to reach other countries as well as Australia. These loans are all free of interest and if the breadwinner should die, they are written off.

BISHOP IN EGYPT.

The Bishop in Egypt has gone to Cyprus at the request of the Bishop in Jerusalem. During the next three months he will assist in pastoral work and take confirmations for the Bishop in Jerusalem.

OLD PARISHES HELP NEW PARISHES.

The parishes in the diocese of Bristol have undertaken to contribute £60,000 over the next few years to provide churches for new housing estates. During 1956, they also contributed the record sum of £29,017 to their diocesan board of finance for "ordinary purposes." Because of the claim on them on behalf of the new churches, the amount asked for these ordinary purposes will be kept at £30,000 a year for three years, "despite rising costs."

PERSONAL

The Rev. R. A. Hickin, who recently returned from England, and at present locum tenens of St. Matthew's Church, Manly (Sydney), has been appointed locum tenens at St. Barnabas', Broadway, in April.

The Rev. H. Hugh Girvan, Precentor of St. Paul's Cathedral, Melbourne, commenced work this month as Chaplain of Cranbrook School, Sydney.

LONDON SCRIPTURE PRODUCTION.

Information just received from London contains the following items of interest about the Bible Society.

(a) The printing authorised by the Production Committee at its December meeting totalled 42 different editions to a value of £231,796 (sterling).

(b) The Society printed and bound in England in 1956 (and 1955) the following Scriptures:—

	1955	1956
Bibles	1,297,078	1,678,174
New Testaments	646,395	1,139,650
Portions	1,021,217	2,383,448
Total	2,964,690	5,201,272

The total tonnage of despatches of Scriptures was—

1955 1,095 tons 1956 1,544 tons

(c) 1956 was the eighth year in succession that over one million Bibles have been produced. This quantity together with the quantity of Testaments and Portions has resulted in 1956 being a record year of production. It represents an output of over 20,000 volumes of Scriptures and 6 tons of despatches each working day of the year.

PROF. OULTON'S DEATH.

The Irish Church has suffered a great loss by the death of Professor J. E. L. Oulton, D.D., Chancellor of St. Patrick's Cathedral, Dublin, and Regius Professor of Divinity in Dublin University. He was 70.

MISSIONARY CONVENTION

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Crowds Attend C.M.S. Missionary Convention

Missionary speakers from many parts of the world spoke to large crowds at the first of eight C.M.S. district conventions planned for this year in N.S.W.

The convention was held in the Chatswood Town Hall, which was filled on five consecutive nights.

Parishes taking part were St. Paul's, Chatswood, St. Stephen's, Willoughby, St. John's, Willoughby, St. Barnabas, East Roseville, and St. Andrew's, Roseville.

For two Sundays C.M.S. speakers preached at all services in these churches to large congregations.

From Tuesday, February 12th to Saturday, February 16th, evening meetings were held in the Chatswood Town Hall, and an average of nearly 400 people attended these meetings.

The New China.

The Rev. Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, and a former secretary of C.M.S., spoke on "The New China." Canon Arrowsmith, who recently visited China with the Anglican party, gave encouraging reports of the progress of the Church, so much of which had been nurtured by the Church Missionary Society.

Canon Arrowsmith said that Australian C.M.S. missionaries had given a total of more than 1300 years of service to the Church in China, and showed how this labour is now bearing fruit.

On Wednesday night, the Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, took the subject, "Africa takes over her Church." He told of the amazing advance which has taken place in recent years in Tanganyika, and emphasised that Africans were now coming to positions of leadership and responsibility in the Church. Dr. Norman Powys, a C.M.S. jungle doctor, also spoke of the work in Tanganyika.

Thursday night brought concentration on the work amongst Australia's aborigines. Mr. W. J. Harbour, of Beecroft, told briefly of the work of erecting the present mission buildings at Grootte Eylandt.

Mr. Ralph Barton, of the C.M.S. Roper River Mission, showed from the lives of some of the aboriginal people that God was blessing the work, and building up His church in a sure way.

A considerable number of the aborigines had responded to God's call to service in the fellowship of the Church, but the work, being amongst Stone Age people, was very slow and demanded much patience.

Asian Opportunity.

"Asia as we saw it," was dealt with on Friday night by the Reverends Gerald Muston and Roderick Bowie. Mr. Muston, C.M.S. Federal Editorial Secretary, emphasised the urgency of missionary work in Malaya. He said that there were at least 300 of the Malayan new villages still without any witness at all to the Christian Gospel. The Church's work in the towns, too, suffered from lack of staff, though what was

being done was meeting with remarkable response.

Mr. Bowie, C.M.S. Commissioner for South East Asia, said that the great human need in Hong Kong was a tremendous challenge to the Christian Church. The thousands of Chinese living in the huge resettlement areas were almost wholly without any Christian ministry.

Saturday night was "Youth Night," when four C.M.S. candidates preparing for different types of missionary work told "Why I'm Going." The challenge of Christ for dedicated lives was stressed by the General Secretary of C.M.S. in N.S.W., the Rev. Geoffrey Fletcher.

Each night Mr. Fletcher gave a five minute address on "The Bible Imperative of Missions," and each night there was a film on some aspect of the work of the Church in the world.

Two highlights of the week were the premieres of two new C.M.S. films — "Out of the Stone Age," on C.M.S. aboriginal work, and "Background to a Mission," on Malaya.

Seven More Conventions.

Each night the choir from one of the five parishes led the singing.

The convention was an outstanding success, and has done much to consolidate the missionary support of these parishes, which was already very strong.

Seven more conventions will be held in different districts in N.S.W., all culminating in a huge C.M.S. Convention in the Sydney Town Hall from March 24th to 31st, 1958.

The next convention will be for parishes in the Manly-Pittwater district, from March 10th and 17th. Weeknight meetings will be held in St. Matthew's, Manly, parish hall.

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March 3. Quinquagesima.

M.: Gen. 12, 1-8; or Eccus. 1, 1-13;
Matt. 5, 1-16; or 1 Cor. 12, 4-end.

E.: Gen. 13; or Gen. 15, 1-18; or Eccus.
1, 14-end; Luke 10, 25-37; or 11 Cor.
1, 1-22.

March 6. First Day of Lent.

M.: Isa. 58; Mark 2, 13-22.

E.: Jonah 3; or Prayer of Manasses; Heb.
3, 12-4, 13.

March 10. First Sunday in Lent.

M.: Gen. 18; or Eccus. 2; Matt. 3; or
Heb. 6.

E.: Gen. 21, 1-21; or Gen. 22, 1-19; or
Baruch 3, 1-14; Mark 14, 1-26; or 11 Cor. 4.

March 17. Second Sunday in Lent.

M.: Gen. 27, 1-40; or Eccus. 4, 11-28;
Matt. 9, 1-17; or Heb. 9, 11-end.

E.: Gen. 28, 10-end; or Gen. 32, 3-30;
or Eccus. 5, 1-14; Mark 14, 27-32; or 11
Cor. 5.

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THE AUSTRALIAN CHURCH RECORD LTD. ANNUAL MEETING.
NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for Monday 25th. MARCH 1957 at 5 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

*Pain mfg.
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