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Perse

The Archbishop has announced the resignation of the Reverend J. G. Gate, Chaplain for the Diocese of Sydney, St. Peter's, Watson's same diocese, from vacancy was caused death of the previous Reverend R. F. C.

The Reverend H. Rector of St. Paul's, Sydney Diocese, appointed Rector of in the same diocese.

Canon H. M. Commonwealth secretary, has left for an office with Mrs. Arrowsmith, be away for five months. The Rev. W. S. I. Corrimal, has been Rector of Botany, St.

GIRLS HOME

Mr Justice Richardson officially open the annual the Pallister Girl's Home, Saturday, April 30, at 10.30 a.m.

The home is in Richmond, Greenwich.

The band of the Police Club will play at the

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CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

24 No. 8

APRIL 28, 1960 PRICE 9d

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Procession of Witness on Good Friday

About 4,000 people marched in the annual Good Friday procession of witness on April 15 in Sydney.

The marchers assembled behind the Mitchell Library, and moved off at 4 p.m. MALL PROPORTION MARCH

The late Archbishop Mowll led the Procession of Witness to protest against the Agricultural Show being held on Good Friday.

Archbishop Gough made the procession the subject of his pastoral letter, read churches of the diocese on Sunday.

He called upon the members of the Church of England to join in the procession as a witness of their faith in Christ.

Nevertheless, some banners in the procession protested against the show being open on Good Friday.

When one considers the enormous number of people who joined for worship in Anglican churches on Good Friday, 4,000 who took part in the procession represent a very small proportion of Anglican support.

During the year the Rural Deanery of East Sydney circumscribed other Rural Deaneries, view to asking for the Deanery to be changed or

Deaneries in order

This year, as in others, a relatively small number of churches were present in the city for the procession.

In the 4,000 marchers of the procession, 1,000 members of the Church of England Boys' and about 300 members of the Girls' Friendly Society.

The procession was led by the Archbishop, followed by the archdeacons and the choir and clergy.

They were followed by the members of the Deaconess House, the College, and the members of the England Men's and other church groups, with the rural deanery marching in alphabetical order.

The Archbishop and co-adjutors stood at the gate to acknowledge the marchers as they came into the grounds. The cathedral was packed and the official visit as Archdeacon of Parramatta.

The Archbishop preached on the text "Simon they compelled to carry His Cross," from Matthew 27:32.

In his sermon he said that by the witness to Christ of those who marched, he hoped that some who had passed by, or who were bystanders, would feel constrained to commit themselves to the Cross of Christ, and to be converted.

Also he hoped that those who had taken part in the procession, with all the Christians of the land, might submit themselves more fully and effectively to the message of the Cross.

Parish mission success

More than 1,300 people attended services of the right-day parish mission at St. Paul's Church, Emu Plains, N.S.W., last month.

The two parishes of Emu Plains—Castlereagh and Mulgoa—Luddenham supported the mission.

Attendances figures include three children's meetings.

Highlight of the mission week was the service of commissioning of the Rev. Ronald Ash by His Grace the Archbishop of Sydney.

As the missionary knelt before the Archbishop the act of commissioning was made with prayer and the laying on of hands.

On the Saturday before the visit of the Archbishop 65 people attended an "At Home" held in the church grounds.

General director of the mission, Wing Commander Wilbur Gates, R.A.A.F., welcomed the Mayor of the City of Penrith, who in turn extended a civic welcome to the Right Rev. R. C. Kerle.

Preacher at the final mission service was Archdeacon Delbridge, who was making his first official visit as Archdeacon of Parramatta.

ARCHBISHOP LEADS MARCH



The Archbishop of Sydney, The Most Reverend Hugh Gough, leads the annual Sydney Good Friday Procession of Witness down Martin Place towards St. Andrews Cathedral.

SCRIPTURE UNION GROWS IN AFRICA

At this time of political ferment the Scripture Union is steadily pressing on with a plan of expansion in almost every area of Africa.

The very latest results of this progress are seen in the two forms which Scripture Union development normally takes—in the sending of men and women, and in the production of literature.

A new staff worker for Kenya is the latest addition to the overseas missionary effort of the movement.

Mr Harry Cotter, at present on the staff of the King Edward School, Whitley, is to go to Kenya in the autumn, and will serve there under the auspices of the Kenya Students' Christian Fellowship, an independent group which has been formed in recent years by various members of the Graduates Fellowship who are teaching in Kenya.

As a Scripture Union Staff representative Mr Cotter will promote personal Bible reading and organise witness in schools and training colleges, and will run camps and Christian leadership courses.

His interest in missionary

work dates from his student days at Cambridge.

Side by side with such additions to personnel there is a steady increase in the number of languages in which Scripture Union notes and literature are being produced in Africa.

A good deal of this growth is the result of two tours of French-speaking Africa which have been made by M. Leonard Brechet, the Secretary of the Scripture Union in France.

The latest addition to the range of Scripture Union notes in a foreign language is in the Runyar Gwanda language, which is spoken in Ruanda.

Miss Dorothee de Benoit, of the Ruanda Mission, has taken a special interest in producing these notes, and thus has forged another link between Scripture Union and the de Benoit family.

Her sister, Claire-Lise, is a member of the staff of the Scripture Union in Switzerland. The first copy of the new notes has just been received at London Headquarters.

Conference for clergy

In view of the widespread interest displayed by clergy in the new divorce legislation embodying far reaching facilities for the provision of marital conciliation and counselling processes, the Father and Son Welfare Movement is sponsoring a special conference for clergy on Wednesday, 4th May, in Wesley Chapel at 2.15 p.m.

This conference is being convened under the title, "Marriage Counselling, the new divorce legislation and the Church." An address will be given by the Rev. G. R. Beatty, director, St. Andrew's Cathedral Counselling Services.

As director of the Cathedral Marriage Guidance Centre, Mr Beatty has had wide experience in marriage counselling work. Recently he visited Canberra by invitation of the Attorney-General, Sir Garfield Barwick, to attend a conference convened to discuss the implementation of certain aspects of the new legislation.

The conference is limited to clergy and invitations are being forwarded to clergy of all denominations.

APRIL 28, 1960

Easter Bunnies

Once again, large attendances have been reported at Church services over the Easter period. This is gratifying. As usual, however, they have not been as large as they were last Christmas.

Anglicans may well deplore this, as far as their own Church is concerned, since Easter Day is the one day in the year when all parishioners are required by the Prayer Book to communicate. But it is easy to see why it happens.

Easter has not been commercialised to anything like the extent of Christmas. Whatever bad effects that commercialisation has (and they are many) it at least makes many otherwise irreligious people Christ-conscious. The sentimental emphasis at Christmas time on children can easily be linked with the message of Christ's birth as a baby in Bethlehem.

Easter lacks attractive associations of this kind. The State education departments are making strenuous efforts to popularise the American theme of the Easter bunny, but what their long-term success will be remains to be seen. It may be that Australian children will fail to respond to the symbolism of rabbits and eggs because for them Easter is an autumn and not a spring occasion.

Campaigns of this kind illustrate how hard it is for modern, secularised people, with their morbid fear of religion (especially the Christian religion), to explain and justify Easter to their children. (It is only children who cause embarrassment about fundamental matters like religion, death and sex by wanting to know what and why; adults are content to take their four-day holiday break in March or April without asking inconvenient questions.)

The Easter bunny promotion scheme, and the state of mind and spirit that has produced it, is rightly condemned by Christians. And yet, if we only knew it, our own approach to the message of Easter is too often defective; it would not be unfair to describe many contemporary Australian Evangelicals as Easter bunnies, so widespread is their failure to understand and enter into the blessing of Easter.

For many of us the point of Easter is solely that it proves that Christ's claims were true.

He was "declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1.4). This is an integral part of the Easter message, but it is only part of it, and, we suggest, not the most important part for professing Christians today (the case is different with non-Christians).

For people who know Christ by faith the essential part of the Easter message is that they rose with Christ (Ephesians 2.6, Colossians 2.12, 3.1).

The resurrection of the Lord Jesus Christ was not the spiritual equivalent of an international sporting event. It was not just something done for us, on our behalf, something which we rejoice at but which is essentially outside us and unrelated to us except insofar as it increases our faith in Him.

Christ has risen with us and in us. All Christians are linked with Him by faith; we have received more than a number of gifts and graces, such as forgiveness of sins and the promise of heaven. We have received Him, and we are united with Him. He is the vine and we are the branches (John 15); or as St. Paul says: "He that is joined unto the Lord is one spirit" (1 Corinthians 6.17). We partake of Christ's life, as the branches partake of the life of the vine.

The exodus which Christ accomplished at Jerusalem (Luke 9.31) was a corporate victory; it benefited the whole people of God, like the original exodus from Egypt.

Every member of the body of Christ shares in Christ's triumph over sin and its consequence, death. It is not a matter of being eligible to share in it; it is a present fact.

The tragedy is that so many Christians do not know that they rose from the dead with Christ. They do not realise that they have victory over sin in their possession now — they think it is something that is still to come. Consequently they fail to make use of the spiritual power Christ has given them.

Christ calls His followers to live in continual realisation that they share His triumph, and that the power of sin is broken. It is only as we recognise this fact that we shall cease to be Easter bunnies and become instead Easter Christians.

THE HEALING WAY

EXODUS 15-23-26

TRIALS OF THE CHRISTIAN PILGRIMAGE.

"When they came to Marah they could not drink of the waters of Marah, for they were bitter." This happened to God's people, after their redemption from Egypt, when He was leading them.

We may rightly regard the incident as a picture not only of the trials of life, but more particularly of the trials of our Christian pilgrimage. The question of fundamental importance, therefore, was—and still is—what was the attitude of God's people to such a trial? Or what is our attitude?

It is natural to regard such trials with surprise. So our Lord warned His disciples to make no mistake in their thinking: "in the world ye shall have tribulation" (John 16. 33).

Similarly, the apostle Peter wrote, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4. 12). For the experience of trial is clearly God's appointed road for His children. He has a purpose in it.

MURMURING — OR PRAYER? If God's people are not sure of His purposeful providence there is very real danger lest such trials become an offence.

This happened to the Israelites. They murmured or complained; they resented and disbelieved; they even said Egypt would be better, and talked of going back — that is, the beginnings of apostasy. No wonder the Holy Ghost still says, "Today, if ye will hear His voice, harden not your hearts" (see Hebrews 3. 7-13). On the other hand, Moses "cried unto the Lord."

His action indicates that such trial presented an opportunity for believing prayer, for expecting God to work. Nor was such confidence misplaced. If God had redeemed them from Egypt, if God intended to bring them into the promised land, surely He could be trusted to see them through the intervening wilderness?

So, in similar circumstances, we, too, can sing, "He cannot have taught us to trust in His Name. And thus far have brought us to put us to shame." The tried soul should trust and pray, not doubt and murmur.

Faith rewarded

The answer of God. Moses' faith was rewarded and his prayer answered. There were three steps which led to the solution of the trial.

(a) **Divine provision.** The Lord showed Moses a tree; and said, in effect, That is the answer. I have long ago put it there for this very purpose, to meet this very need.

(b) **Divine revelation.** The Lord showed him the tree. Moses was quite unaware that the answer was already provided and

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

available, just waiting to be used, until God opened his eyes.

(c) **Human appropriation.** Moses cast the tree into the waters. By an act of responsive faith and practical obedience Moses applied the remedy, and enjoyed the benefit; the waters were made sweet.

THE DEEPER SIGNIFICANCE OF THE EXPERIENCE was now perceived and commented on. Obviously God made it plain to them, and it is written for our learning.

(a) **"THERE HE PROVED THEM."** God's declared purpose in the trial was to test their heart response, to see whether they would murmur, or whether they would offer the prayer of faith and make the response of obedience. Compare Deuteronomy 8.2. So God still allows His people to encounter trials in order to discover whether we have a trustful and obedient heart or a resentful and unbelieving spirit.

(b) **"There He made for them a statute and an ordinance."** The experience disclosed and confirmed God's appointed method of dealing with His people. It gave them opportunity to prove Him and His faithfulness. They were, in consequence, meant more permanently to learn that God answers the trials which beset His people in a threefold way.

(i) **By an anticipating providence.** God Who foresees every trouble long before it actually occurs commonly provides against it beforehand. This is true naturally, as is strikingly evidenced by the discovery of medicinal remedies for physical diseases.

It is true most of all spiritually. Men's greatest ill, the malady of sin, God provided against long before, by the Lamb slain so to speak, before the foundation of the world.

Trust and obey

(ii) **By answering prayer,** and making His provision known to the seeking soul. Men's full discovery of such divine provision depends upon divine revelation. When men pray they realise that before they have called God has answered. So the revealing Spirit shows to the sin-stained for their healing the already finished work of Christ, the tree on which He bore our sin in His own body.

(iii) **By healing those who act in obedience.** This is the way of healing, to trust and to obey. Those who diligently hearken to His voice and keep all His statutes may know God for themselves in their own experience as the Lord Who heals.

THE PRACTICAL CHALLENGE. This incident makes plain that in men's lives the need and God's remedy can exist alongside each other, and yet never as yet have been brought together. For some have never seen what is God's remedy; and others, who have been shown, have so far failed to act. Discovery and enjoyment of God's remedy await first the prayer, and then the obedience, of faith.

Before we pray God provides; He has provided. When we pray the Lord directs and discloses; we see His answer. As we obey the Lord heals or works to bless.

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GRAHAM TO GO BACK TO U.K.

SIX YEARS after his last crusades in Britain (Kelvin Hall and Wembley, 1955), Dr Billy Graham is to return for a Crusade in Manchester in May-June, 1961.

A meeting of more than 500 clergy and laymen in the Lesser Free Trade Hall, Manchester, decided this on April 1.

At the time of Dr Graham's previous Crusades, the Christian Business Men's Committee of Manchester circularised a large number of clergy and ministers in the area, seeking support for an invitation to him to conduct a Crusade in north-west England.

Some hundreds of sympathetic replies were received. Dr Graham did not then feel inclined to accept the invitation.

In recent months, however, there has been indication that he and his team have seriously considered the possibility of a Crusade in "mid-Britain," roughly half-way between the two other centres visited, London and Glasgow.

Council of Churches refuses support

Manchester seemed the best centre in this densely populated area. Accordingly, the Christian Business Men's Committee, as a convenient existing organisation, to investigate preliminary negotiations, has again circularised almost 2,500 ministers and lay-leaders asking them to indicate whether they would support such a Crusade or not.

Up to last Friday, approximately 820 had pledged support and approximately 120 had expressed disfavour. A further 40 had indicated support but on varying conditions.

At the same time, the Committee of the Manchester and Salford Council of Churches had

Relations between Churches better

The former Bishop of Derby (the Right Rev. A. E. J. Rawlinson), who has been closely associated with Church unity throughout his ministry, said last week that personal relationships between Anglicans and nonconformists were better than they were a generation ago.

Dr Rawlinson said that in the New Testament there was no reference to Roman Catholics or any other denomination.

All these divisions began through groups of people holding the opinion that they were right and everyone else wrong. Today these various denominational platforms were a matter of inheritance.

The issue by the Lambeth Conference of the Lambeth Quadrilateral had created a great deal of inter-Church discussion at high level. One outcome had been the United Church of South India.

At home the Archbishop of Canterbury had asked if it would be possible for any of the Free Churches to accept episcopacy.

Only the Methodists had responded to the extent of asking for further discussion.

Before more progress was possible, the part of the rank and file had to give evidence of more conviction on the matter.

been asked if it could consider extending an invitation to Dr Graham, as being a body representing a wide section of interests.

The Committee decided that it could only do so on the condition that Dr Graham share the main ministry of the Crusade with such men as it should nominate.

The names of Dr Donald Soper, Father Trevor Huddleston and Dr George Macleod were specifically mentioned. It was believed that these men would help in putting over the relevance of the Gospel to the contemporary social environment.

Dr Graham and his team while recognising the need for such an emphasis and the competence and work of the Christian leaders named, were convinced they ought not to depart from their principle and well-tried practice of leaving Dr Graham as the sole preacher in the evening rallies.

Against this background of a large-scale support from ministers and lay-leaders and yet unwillingness of the Council of Churches' Committee to extend an invitation, three members of the Billy Graham Team came to the meeting on April 1. They were Dr Jerry Beavan, Mr Charles Riggs and Mr Smyth.

The Lord Mayor of Manchester (Alderman Harold Quiney) attended, and in the opening speech referred to his own dilemma. Whatever his personal attitude, in view of the present difference between the supporters of the Crusade and the Council of Churches' Committee, he must, as Lord Mayor, take a neutral position. He left the meeting in no doubt, however, as to his own deep concern for Evangelism and desire for unity among Christians in promoting it.

Dr Jerry Beavan, as spokesman for the Team, announced acceptance of the large-scale invitation to come to Manchester.

At this stage, with over a year to go, the numbers pledging support were probably as great as in any previous Crusade.

Most supporters are Anglican

The directors of Manchester City Football Club had kindly permitted the use of the Maine Road Stadium for the rallies, probably extending over a three-week period. It has covered accommodation for approximately 50,000.

Mr Charles Riggs and Mr Walter Smyth also spoke of the preparations that would be involved. The Christian Business Men's Committee announced its intention of handing over all preparations to a representative committee to be elected for the purpose.

Anglicans represented by far the largest group of the 821 who have already expressed support for the Crusade.

They total 350, chiefly from the Diocese of Manchester, Liverpool, Chester and Blackburn. Methodists come next with 200 supporters.

DEDICATION OF CAMP WANAWONG



The Archbishop of Sydney dedicating the Robert Harrington Memorial Chapel at Camp Wanawong, Loftus, on April 9. From left to right: Bishop R. C. Kerle, the Archbishop, the Reverend John Turner, Director of C.E.B.S. in Sydney Diocese.



The Governor of New South Wales inspecting the guard of honour, which consisted of members of the Church of England Boys' Society, before the opening of Camp Wanawong on Saturday, April 9.

Hilliard House Dedication

The Rt. Rev. M. L. Loane will conduct the service of dedication of the house at 29 Fullers Road, Chatswood, being bought by the Board of Education as a residence for its director.

At the service, which will be held at 3 p.m. on Saturday, May 7, Bishop Loane will also name the residence "Hilliard House" as a memorial to the late Bishop Hilliard, who was a foundation member of the Board in 1919

Campers In Good Friday Procession

120 members of the Church of England Boys' Society attended the first camp with improved facilities of Camp Wanawong at Loftus near Sydney over the Easter weekend.

The whole camp attended the Good Friday procession of witness and also visited the parish Church of John the Baptist at Sutherland for evening prayer on Easter Day.

Morning prayer and Holy Communion were held in the camp chapel.

The newly elected diocesan chairman of C.E.B.S., the Venerable G. R. Delbridge, visited the camp for tea on Good Friday night and after tea spoke to the boys at a camp-fire.

Instruction in map reading proved helpful to the boys when put into practice on a short hike, over fairly rugged virgin bushland.

Usual camp activities of swimming and games completed the program.

This year's Easter camp was arranged for Esquires only (12-15 years age group) and was under the direction of Mr B. T. Lennie.

The director of C.E.B.S., the Reverend J. J. Turner, acted as camp chaplain.

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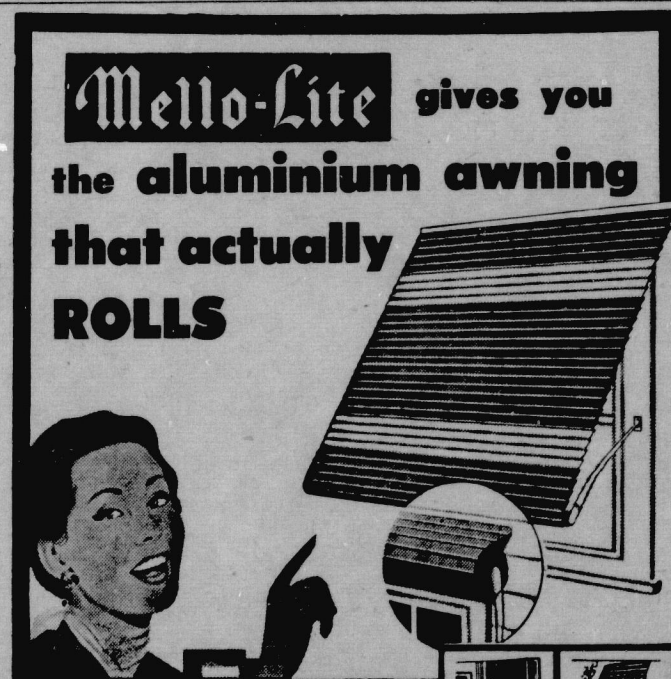
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Notes and Comments

NO ANGELS OR HARPS...

This, we learn, is the aim of Mr David Holbrook, a young English litterateur who is preparing a new school hymnal for publication. He wishes to produce a book "containing the best in poetry and music."

An admirable aim, though whether it is necessary to ban angels, harps, white nightgowns and cloudy heavens to do it is doubtful. As G. K. Chesterton once pointed out, the virtue of the traditional picture of heaven was that everyone knew that it was a picture—an attempt to describe the indescribable. The danger of the more modern jargon is that people may be tempted to take it literally.

Even a child knows, or can easily be taught, that the line "casting down their golden crowns around the glassy sea" in "Holy, holy, holy" (which Mr Holbrook proposes to ban) is not meant as a literal picture of what happens in heaven. That is one reason why it is a good hymn to sing. (Another is that it is scriptural; it is a paraphrase of Revelation 4.)

"BAD VERSE TO BAD MUSIC"

Mr Holbrook also contends that "every morning millions of children are subjected to the singing of a hymn which will probably be in bad verse and to bad music."

This is no doubt a widespread opinion of the quality of the average hymn, but it will not stand examination. Many Victorian hymns are mere doggerel (take, for example, "Hark, hark, my soul," which takes 30 long lines to say something Isaac Watts could have said better in four verses of four lines each), but the eighteenth-century hymns of Watts, Doddridge, Newton, Cowper, and above all, Charles Wesley, are admirable examples of the hymn as a literary form. The translations of J. M. Neale from Latin and Greek and of Catherine Winkworth from German are also excellent.

There is widespread misunderstanding of the nature of hymns. They cannot be judged by the same canons as lyrical poems, because they are not expressions of individual feelings but expressions of corporate spiritual aspirations. There is necessarily something of the lowest common denominator about a good hymn; but it is not necessarily any the less good poetry for that.

This explains why, despite contemporary efforts to popularise them, George Herbert's poems ("Let all the world in every corner sing," and "King of glory, king of peace") are not really first-class hymns. They are too personal. Charles Wesley probably goes as far as it is possible to go in the lyrical direction while still preserving the essential spirit of the hymn.

Mrs Alexander's "There is a green hill far away," which Mr Holbrook intends to proscribe, is a perfect example of everything a children's hymn should be, and is also of high literary quality.

GRAHAM FOR MANCHESTER...

In 1958 the Rev. J. C. Pollock, a prominent English Evangelical, wrote in "Christianity Today":

"A return visit of Billy Graham is essential. In the providence of God, Graham has the nation's ear. . . . No one can now believe that a crusade draws away from the churches. It is, in the best sense, the most church-centred mass-evangelism in history."

"The strategic point would probably be the Manchester-Liverpool area."

"If Graham came back in 1960, he would undoubtedly be used by the Holy Spirit to bring the British nation a further increase of spiritual vigour. And if the archbishops and other leaders of the churches, whatever their personal outlook, would give him the right hand of fellowship and put their weight behind him in no grudging or carping manner, there would surely be, in God's goodness, a mighty surge of faith."

In God's providence, Billy Graham will return to England next year for a crusade in Manchester. Australian Christians will hope and pray that, despite the refusal of support by the local Council of Churches, God will overrule, and that Mr Pollock's prophecy of a mighty surge of faith will be fulfilled.

IS THIS A RECORD?

The Reverend F. S. Ingoldsby, Rector of Swansea, Tasmania, sends us an item about his baptismal register, which has been in use for 122 years.

Mr Ingoldsby says that he was just going to start a new register, "when I noticed that the original parish Baptism Register was not full. Examination showed that this book, a huge one with small columns for the entries, was still in use! The first entry was made on March 20, 1838, by the Rev. Joseph Mayson, who was sent south to Hobart by Bishop Broughton and appointed the first Rector of Swansea in that year. The Register has been in constant use ever since and should still last many years in this parish which, while covering a large part of the East Coast of Tasmania, is numerically small."



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George Street, Sydney.

Dr Reeves leaves Sth. Africa

THE Bishop of Johannesburg in the Church of the Province of South Africa (the Rt. Rev. Ambrose Reeves) is at present taking refuge in the British Protectorate of Swaziland.

Bishop Reeves said: "Recent South African Press reports make it necessary for me to state my position with relation to the South African crisis. I left Johannesburg last Saturday morning for Swaziland, where I am now staying to await a clarification of my rights in the Union."

"It is my first wish to return to Johannesburg—provided that I can obtain a reasonable assurance that I can continue my work and duties there unmolested."

A spokesman at the South African Church Institute said that the Bishop was due to return home for five months' leave soon and was preaching at the annual Festival in Westminster Abbey on June 2.

He had not so far cancelled this engagement.

The spokesman added that two Anglican missionaries who had been in gaol for a month had been denied legal advice, spiritual ministrations and visits from relations and friends.

Father Trevor Huddleston said people ought to realise that there is now no liberal voice in South Africa.

Under the emergency powers it becomes a criminal offence to say anything about those who have been arrested.

The Bishop obtained affidavits from injured people. The two lawyers who took the affidavits have been arrested.

All effective opposition has been silenced. "It depends on the Church outside," he concluded.

Mr Nicholas Mosley, of Arundel, who returned from South Africa on Monday, said that he saw the Bishop of Johannesburg last Friday when he was still in Johannesburg.

He was perfectly well. Officials in the Diocese talked over what was the best step to take and the Bishop decided to move. Mr Mosley said that he was a very brave man and perfectly confident and courageous.

New Eng. edition, Berkeley Version

The Berkeley Version of the Bible, reviewed in the "Church Record," some months ago, has now been published in an English edition by Marshall, Morgan and Scott.

This is identical with the American edition except for a slight variation in the binding. The price of the English edition, however, is only 56/6 Australian.

Because this prices the American edition off the market, the Australian distributors, S. John Bacon Publishing Company Pty. Ltd., have reduced the price of the American edition to 56/6 also.

A journey into South America

(By the Reverend A. C. Yuill, Hon. Secretary of the South American Missionary Society.)

The tour and missionary survey of South America which I have just completed has been an unforgettable experience.

This vast continent is practically unknown to the average Australian, and yet it presents a tremendous challenge and field of opportunity for missionary endeavour—an opportunity to be seized now, or perhaps lost for ever.

Some years ago, Methodist Bishop Barbieri of Argentina, a well-known figure in the World Council of Churches, wrote a book entitled "Spiritual Currents in South America."

In that book he sought to portray the background against which the greater part of evangelistic endeavour must be carried out. This background is summed up in the following passage:

"The Spanish imported Christ in order to conquer, not to convince. They established Him in the Islamic style with the sword and not as the sweet and merciful Nazarene would have wished. It was as if Mahomet had come, bearing the cross instead of the crescent."

This background is particularly true of a country like Peru, which was the first republic I visited. I was disappointed to find that apart from the English chaplaincy in Lima there is no Anglican work in the country.

Recently I had a letter from Mr John Twentymann, an Anglican from New Zealand who is the secretary of the Bible Society in Peru and Ecuador, in which he asks: "Is it possible for the Church in Australia and New Zealand to help us in Peru?"

Having seen something of Peru, I realise just how desperate the need is.

In the past the Church of England has ministered to two extremes of South American society.

First, to various indigenous tribes of Indians, i.e., in unevangelised fields. Secondly, to English-speaking communities in some of the larger cities.

Both ministries are very necessary and must be carried on; however there is a third field and that is the one to which the last Lambeth Conference drew attention.

The Lambeth Report speaks of South America as the "neglected continent." The report states, "vast masses owe no definite allegiance to the Roman Catholic Church, and are a prey to materialism or to distorted forms of the Christian faith."

"South America offers a chal-

lenge to the Anglican Communion as a great field for evangelistic work." At this very time a survey is being carried out at the request of the Archbishop of Canterbury.

"My main object was to visit the mission stations of S.A.M.S. I was met by Kevin Bewley in the city of Salta in northern Argentina, where we set out for the Chaco."

"In 25 days we covered over 650 miles visiting all the mission stations and about 20 villages."

"The tour gave me a wonderful insight into the real nature and extent of what is a difficult field. The splendid team of missionaries are faced with many problems including lack of staff and adequate equipment, distances and climate."

Australian church must play its part

"But if the problems are great the possibilities are even greater and with more staff and equipment, each existing station could become the hub of an ever increasing sphere of usefulness."

"Never again could I doubt that the Gospel is the power of

God unto Salvation, upon seeing the zeal and faithfulness of so many of the Indian Christians."

"The visit to Chile was an inspiration. Under the splendid leadership of Canon Tony Barratt our missionaries are doing a tremendous work."

"I spent six weeks in Arica and was able to see every aspect of the work. I found there, as nowhere else, a considerable nucleus for an indigenous Church."

"On the other hand it was distressing to find, in cities like Buenos Aires our Church is far behind other denominations in Spanish-speaking work."

"It is my earnest personal desire that a joint relationship would be established between the South American group in Sydney and the Church Missionary Society (Australia)."

"I feel that such a relationship would make it possible for the Church in Australia to play some part in the true evangelisation of South America."

(Mr Yuill, who is also assistant at St. Paul's, Chatswood, is available for deputation work on behalf of the Society.)

CLERGY WIVES AT GILBULLA

(From a contributor)

Imagine the buzz in the homes of seventy-two clergymen in the Diocese of Sydney.

Yes, the Conference for Clergy Wives at Gilbulla is over and now a variety of husbands are fervently wishing that they had equipped themselves with ear-plugs for the occasion. But what an occasion it was and how much there is to tell.

How wonderful to think, for instance, that for three whole days there were no chores to be done.

We are grateful to the regular staff at Gilbulla and to the voluntary helpers who worked so hard to make it such a restful time for us. We will think under different circumstances, of beds turned down at night and of that very welcome early morning tea.

We will long remember the times of fun and fellowship and of the joy of really getting to know each other.

On the more serious side, in the Bible Readings given by Mrs Chambers the Word of God was spoken for us in a very wonderful way and our lives enriched.

In his talk on "Helping Troubled People" the Rev. Gordon Beatty gave us new insights into the important work of personal counselling. Of our own number, Mrs Pitt, Mrs Hook, Mrs A. Begbie, Mrs Gerber, Mrs K. Walker all contributed in a very practical way to equip us

more efficiently for our work. Those who took part in the discussion, whether in light or serious vein, were also much appreciated.

The highlight of the Conference for us all was in becoming acquainted with the wife of our Archbishop.

Mrs Gough's leadership was outstanding. Her ready friendliness and keen sense of humour put us immediately at ease.

Her apt introduction and perceptive summing up of each session added greatly to its effectiveness. Most memorable of all were her talks in the Chapel in the early morning.

Here she skillfully handled the word of life and her messages from it both touched our hearts and pricked our consciences.

We realise that in her we have a leader who, from the richness of her own spiritual experience, will guide and help us all in the days that lie ahead.

It was a great privilege, too, to have the Archbishop present to close each day with a quiet devotional message, while the Communion Service which he conducted, assisted by Archdeacon Begbie, was a fitting climax to the Conference.

When things get on top of us we will look back to Gilbulla and remember the place and inspiration of this experience and humbly try to help others as God has helped us.

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FIRST CHURCH ON BLUE MTS.

Sir,
As one who is interested in the welfare of Emmanuel Church, Lawson, I read with pleasure the article on the holding of the golden jubilee.

I also note the statement that the old church, now the parish hall, was erected in 1886, and that it was the first church erected on the Blue Mountains.

The following information will throw some light on the subject of the first church.

In 1886, the Rev. E. J. Claydon, the new and first incumbent of Springwood cum Lawson, found a small school church already erected in Lawson, on a site purchased by the Church Society, where occasional Sunday services were conducted by lay readers from Sydney. Services had previously been held on Mr M. Haddon's veranda.

There is another statement that the church at Lawson was opened in 1884, but I can find no documentary evidence to support it.

The following is a list of the dates of opening the different churches on the Blue Mountains:

Springwood, Christ Church, March 8, 1889.
Wentworth Falls, Holy Trinity, March 9, 1889.
Katoomba, St. Hilda's, November 8, 1885.
Blackheath, St. Aidan's, December 6, 1884.
Mount Victoria, St. Peter's, June 27, 1875.
Hartley, St. John's, February 27, 1859.

The first marriage at Blackheath was solemnised on January 4, 1847, and the first baptism on January 8, 1848.

The first divine service conducted at Blackheath was on Sunday, January 22, 1865, when 16 children were baptised by the Rev. T. W. Unwin, Rector of St. Paul's Church at Emu Plains.

Mr Unwin conducted the following services on the Blue Mountains:

Weatherboard (now Wentworth Falls), December 18, 1864.
Blue Mountains (now Lawson), January 15, 1865.

I trust that this will help to solve the problem of the first church on the Blue Mountains. When it is established, may I suggest that an appropriate tablet be erected by the church authorities in conjunction with the Church of England Historical Society.

I am, etc.,
P. W. Gledhill,

REV. C. H. NASH BURSARY FUND

Dear Sir,

The Old Students' Association of the Melbourne Bible Institute in Sydney is seeking to establish a "C. H. Nash N.S.W. Memorial Bursary Fund". The purpose of this fund is to enable Asian students to attend M.B.I. for training.

It is proposed to purchase a property near the University and Technical College and to accommodate Asian students studying at these or other establishments. There is a great need among Asian students for satisfactory accommodation.

Further, there is a vast opportunity for Christian work among Asian students. It is felt that if two Christian Asian students can be billeted with three or four non-Christians, a vital work for Christ could be performed. We

Letters

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

need to secure £500 as a deposit to secure the property.

The rental received from the students will be more than sufficient to meet the balance of payments on the property. Further, a surplus will be available which can be immediately paid into the Bursary Fund. When the purchase of the property is complete the full rental will be paid into the Bursary Fund.

Members of the Old Students' Association in New South Wales have already promised almost £400 toward this project. As Mr Nash's circle of influence was very wide and he touched many lives, it was felt that some of your readers with whom he came in contact might like to share in this memorial project.

All donations can be forwarded to the address below and they will be gratefully acknowledged.

Yours, etc.,
(Mrs) GWENDA POWYS,
Hon. Secretary,
Old Students' Association,
228 Mowbray Road,
Chatswood, N.S.W.

CONFERENCE ON PROMOTION

Dear Sir,

The National Council of Promotion is holding its National Conference this year at "Gillbulla," N.S.W., from 6th-8th May next. Delegates will be gathering from many dioceses and we anticipate that every province will be represented.

The promotion movement in Australia has come a long way over the past five years and we believe that with the possible establishment of the new constitution next year, we are on the brink of even greater developments in this comparatively new field.

Clergy and laity who are interested in promotion as an instrument for extending Christ's kingdom would be welcome at the conference, which is under the chairmanship of the Bishop of North Queensland.

The Bishop of Armidale and many other leading churchmen will be in residence. I would be glad to send a brief prospectus to any who write to me.

Yours sincerely,
(The Rev.) REX S. R. MEYER,
1 Belgium Ave,
Roseville, N.S.W.

MEMORIAL TO E. H. LAMBERT

Dear Sir,

May I request, please, that you make known to your readers that a memorial to the late Rector of St. John's, Balmain North, will be dedicated by His Grace the Archbishop of Sydney at the Church on Palm Sunday, April 10, 1960, at a service which will begin at 10.30 a.m. "Ted" Lambert not only gave the last five years of his life to

a very fruitful ministry as Rector of St. John's, but took a most active and useful part in the life of the diocese, especially with regard to the Diocesan Car Board.

The memorial takes the form of a large window, high in the west wall of the Church.

The funds have been subscribed by parishioners and many others beyond the limits of the parish.

Yours truly,
DAVID F. LEWIS,
Rector's Warden.
Sydney, N.S.W.

LIFE OF LATE BISHOP HILLIARD

Dear Sir,

I plan to write a biography of the late Bishop Hilliard.

Mrs Hilliard, and the late Bishop's daughter, Mrs Helen Aitkens, have approved of this commission and have generously agreed to help me in the task.

May I appeal through your columns for any information or suggestions which those of your readers who were acquainted with the late Bishop might care to give me?

I should particularly appreciate information about the Bishop during the time that he was rector of Ashfield and Marrickville.

Yours sincerely,
FRANCIS JAMES,
65 Billyard Avenue,
Wahroonga, N.S.W.

PRAYER FOR THE SUMMIT

A statement by the Primate of Australia, the Most Reverend H. R. Gough, and signed by the Primate and other Archbishops of Australia, and the Bishops of Adelaide and Tasmania, is being forwarded to all clergy of the Church of England in Australia urging Australia-wide prayer for the summit talks to take place in May.

The statement says, "After constant disappointments and many frustrations, we understand that summit talks between the leaders of the greater powers are to be held in May, commencing on Monday, the 16th May.

"Realising the utmost importance of these talks for the safety and well-being of the peoples of the world, we call upon the members of the Church of England in Australia and Tasmania to pray constantly for this Conference.

"We would also urge the clergy to offer special prayers in their churches during public worship on the previous Sunday, 15th May."

SIGNED:
Hugh Sydney, Archbishop of Sydney and Primate of Australia.

The Primate invited the heads of churches in New South Wales to sign a similar letter.

The following signatures have been obtained:—

Reginald Brisbane, Archbishop of Brisbane.

Robert Perth, Archbishop of Perth.

Frank Melbourne, Archbishop of Melbourne.

Geoffrey Tasmania, Bishop of Tasmania.

Thomas Adelaide, Bishop of Adelaide.

Home of Peace to change name

In future the Home of Peace Hospital at Petersham, Sydney, will be known as "Eversleigh." This step has been taken in order to overcome certain difficulties associated with the title, "Home of Peace."

Although the official name will still be "Home of Peace Hospital," each hospital will be known by its house name, "Eversleigh" — Petersham; and "Neringah" — Wahroonga.

The word "home" in the title has caused confusion about the real nature of the work being done.

The hospital has quite often been wrongly thought to be a convalescent or rest home or merely a home for elderly people, when, in fact, it is a hospital specialising in the care of advanced chronically ill or terminal patients.

Not only has this confusion existed among the general public, but it has also been found among the medical and nursing professions.

Communist Defeat and Evangelism

United evangelistic crusades organised by the Churches in southern India coincided with the defeat at the polls of the Communist Party in the State of Kerala.

In Trivandrum, the capital of Kerala, more than 1,000 made decisions for Christ, and in the Christian centre of Kottayam 466 expressed their desire to follow Christ.

The preaching of David Morken has been blessed in these crusades and has also helped to revive local churches.

Dr Morken and Dr E. Stanley Jones were guest speakers at the great Mararam Convention, where 40,000 or 50,000 gathered annually for the largest Christian convention in the world. (FENS)

"Back to Bible" founder's visit

The Rev. Theodore Epp, Director and founder of the "Back to the Bible" broadcast, and the Rev. Norman Voth, branch office co-ordinator of the broadcast, arrived in Sydney March 24 for three weeks in Australia.

At present there are 171 weekly releases of the "Back to the Bible" broadcast from Australian stations.

With headquarters in Lincoln, Nebraska, U.S.A., and with eight branch offices in various parts of the world, this Gospel session is heard by listeners throughout the world.

Each week more than 1,750 half-hour broadcasts are released around the world, with an estimated listening audience of more than 20 million people.

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Books

This third volume of Dr. Wuest's expanded translation of the Greek New Testament is a notable addition to the array of modern translations of the Bible now available to English readers.

No effort has been spared to put into the hands of those who wish to understand these New Testament books a translation which does justice to the subtlety and idiom of the Greek text. Take, for example, Revelations 3.20—"I have taken my stand at the door and am politely knocking."

The preface provided for each epistle contains much useful information in the form of expanded notes on certain topics, e.g., the falling away of those once enlightened, in Hebrews, and the Divine inspiration of Scripture, in II Peter.

Deputation to Premier on schools

The N.S.W. Premier, Mr Heffron, will discuss with Cabinet proposals for additional periods of religious instruction in secondary schools.

This follows a recent deputation to the Premier from the N.S.W. Council for Christian Education in Schools.

The council's chairman, the Rev. Alan Langdon, of the Sydney diocesan board of education, told the Premier the council wished staff teachers to give periods of general religious instruction in secondary schools.

Clergy would continue to give special religious instruction as at present.

"The churches are completely agreed on the need for more adequate religious instruction in secondary schools and we believe that public opinion favours it also," Mr Langdon said.

The Archbishop of Sydney, the Most Reverend H. R. Gough, said that children should feel that religion was part and parcel of all education, not just primary education.

Burdened with work
"Some clergy are doing 20 and 30 periods a week in schools," the Archbishop said.

"By and large, they are not able to do it properly and efficiently because of the tremendous burden on their time, and inadequate training."

A former chairman of the council, the Reverend David Davis, now rector of St. Ives, said a standing advisory body should consult with the Minister on all phases of religious instruction in schools.

This was done in Great Britain under the 1944 Education Act.

Mr Heffron told the deputation that the present Education Act provided for one hour's religious instruction every day.

He said his discussions with teachers and the departmental officers had shown differences of opinion on the council's submission.

NEW TESTAMENT IN EXPANDED FORM

PHILIPPIANS THROUGH THE REVELATION, by
KENNETH S. WUEST, PICKERING AND INGLIS.
LONDON, 1959 PP. 284. ENGLISH PRICE 22/6

The usefulness of the book is enhanced by an index of chapters and verses in the text.

For private devotions as well as for expository studies, this book is an excellent aid.
A. DEANE.

RUTH, A LIFE OF LOVE AND LOYALTY, by CHARLES E. FULLER, PICKERING AND INGLIS. LONDON 1959 PP123

The author is the well-known radio evangelist of California and the director of what is known as "The Old Fashioned Revival Hour." Many hundreds have heard his radio message in Australia on Saturday nights for some years past.

The messages, like the Book of Ruth now under review, have been based constantly on the Bible.

Mr Fuller examines each person in the story of Ruth, the meaning of the events and the words used to describe them. Here is Bible Study and meditation, although all may not come to the same conclusion in some of the applications as set out by Mr Fuller.

But there are lessons which the Spirit of God will teach the devout student.
R. B. ROBINSON.

DAVID SHEPPARD HITS RACIALISM IN CRICKET

The Rev. David Sheppard, 31-year-old warden of the Mayflower Family Centre, Canning Town, will not play cricket this summer against the South Africans.

He said last week, "I believe it is right for me to make a protest against the evil of apartheid being brought into cricket."

Mr Sheppard said he believed "as a cricketer and a Christian" that he would be wrong to keep silent. He replied to the "many friends" who said politics should be kept out of cricket.

"Politics have not been kept out of cricket. I do not regard cricket in South Africa as non-political. South Africa has never played against the West Indies or India or Pakistan.

"There are about 20,000 non-white cricketers in South Africa. We have no chance of knowing how good they are, because they are not allowed to play in a club side, a province side, or a Test side.

"Politics has been brought into cricket and it is right for me to protest.

"I should hate to make unpleasantness in cricket. But I do not regard cricket as the

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Promotion talks are postponed

The National Promotion Conference, due to be held in Melbourne last month, has been postponed to May.

The conference was delayed because the dates chosen were unsuitable for many who wanted to be present. The subject is, "The Role of Promotion in the National Church and its relation to the Dioceses."

The conference is now set down for Gibbulla Conference Centre, Menangle, N.S.W., from May 6 to 8.

The cost will be £2/10/ a day, including linen, towels, etc. Delegates are invited from every diocese in Australia and from all organisations organised on a national basis. There is no limit to the number of representatives except the accommodation available.

Those who have already paid deposits on enrolments for the postponed Melbourne conference will receive full credit, but are asked to submit the enrolment form again.

Foundation stone of Belmore church

The foundation stone of the new church of St. Alban, Belmore, Sydney Diocese, will be laid on Saturday, April 30, at 3 p.m.

The Governor of New South Wales will lay the stone and the Archbishop of Sydney will dedicate it.

More than £20,000 is already in hand for the building (half of it on loan). Another £5,000 is needed by the end of this year.

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