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Churchmen pay tribute

Hundreds of tributes have been paid from all quarters to the life and witness of the late Archbishop Mowll.

The Chairman of Directors of the Church Record Ltd., Canon David J. Knox, who is also the most senior clergyman of the diocese of Sydney, said:

"My first involuntary reaction was to cry out when losing so suddenly our friend and leader. Perhaps his outstanding characteristic was unfeigned and unchanging friendship. A loving heart prompted continual acts of thoughtfulness. No one will ever know the extent of his private benefactions. But the Archbishop was at the same time a resolute and determined leader of men; a man greatly to be admired for fortitude and courage; and he led in the right direction, for his heavenly Master was ever in his eye and his Master's book of instructions was ever in his hand.

"He knew from experience the meaning of the Apostle's word 'Christ also suffered for you leaving you an example that you should follow in his steps.' Those steps led to the door of the Father's house, and the hand that was nailed to the cross has opened the door to our dear Archbishop. There the veil must fall for the present."

The Registrar of the Australian College of Theology, and Chaplain to the Archbishop, Dr. Frank Cash:

"I suppose that the late Archbishop was the most versatile churchman Australia has ever known. We knew many people and lands and was in personal contact with all parts of the earth."

Archdeacon T. C. Hammond, former Principal of Moore Theological College:

"The Archbishop will be greatly missed. He was a man of deep personal piety and never failed to remember every clergyman in his diocese in prayer. We will miss his devotion to duty and his energy."

The Federal Secretary of the Church Missionary Society, Archdeacon R. J. Hewett:

"The C.M.S. of Australia will never be able to estimate the debt which it owes to the late Primate. He was always ready to give of the best in leadership and wise judgment for the church overseas."

The Chairman of the Australian Board of Missions, the Reverend Frank Coaldrake:

"The A.B.M. pays tribute to the leadership His Grace gave not only to the extension of the church overseas especially to the islands of the Pacific, but also in calling the Australian church to accept its responsibilities. All the great multitude of people who met His Grace in connection with the A.B.M. have loved him for his frank and kindly personality."



ARCHBISHOP MOWLL

PRIMATE'S SUDDEN DEATH

The Most Reverend Howard West Kilvinton Mowll, Archbishop of Sydney, Metropolitan of N.S.W. and Primate, died in St Luke's Hospital, Darlinghurst, at 11.30 p.m. last Friday.

Archbishop Mowll was believed to be the senior diocesan bishop of the Anglican Communion in order of consecration.

The Archbishop returned to Sydney on Thursday from Government House, Canberra, where he had been spending a few days, and preached at the service for commissioning churchwardens in the cathedral on Thursday evening.

After he had shaken hands with the hundreds of men present, he collapsed in the Dean's vestry. He suffered a coronary occlusion, and on Friday was moved to the hospital at 3 p.m. The Archbishop's only relative

in Australia is a niece in Perth. He was the eldest in his family of seven children, and has a sister and two brothers still living in England. Mrs. Mowll died in St. Luke's on December 23 last year.

Bishop W. G. Hilliard, who was senior coadjutor to the Archbishop, is now by ordinance Administrator of the diocese, until synod elects a successor.

The funeral service took place in St. Andrew's Cathedral at noon on Wednesday. The Acting Primate, the Archbishop of Brisbane, conducted the service and Bishop Hilliard preached the

sermon, in the presence of an immense crowd of people officially and unofficially representing all parts of the church and community.

The Governor-General, Sir William Slim, was chief mourner. The Archbishop's body lay in the cathedral from 4 p.m. on Tuesday until 9 a.m. next day.

After the service the cortege, preceded by the Police band and an escort of mounted police, left the cathedral and proceeded to the Northern Suburbs crematorium. The Archbishop's ashes will rest in the cathedral with those of Mrs. Mowll near the Bishop's Seat.

25 years of service

At the request of the Church Record, Bishop M. L. Loane has written the following brief review of the late Archbishop's episcopate:

On April 6, 1933, the Right Reverend H. W. K. Mowll was elected by the diocesan synod to succeed Archbishop Wright as the Archbishop of Sydney and on March 13, 1934, he was enthroned in St. Andrew's Cathedral.

He at once entered on a life of sustained and concentrated service on behalf of the diocese which he was to serve for almost 25 years. No part of church life or activity failed to feel or respond to his dynamic leadership. He was outstanding as a missionary statesman with world-wide contacts and personal experience on the field. He travelled extensively throughout Australia and overseas in fulfilment of his duties.

In 1947 he was elected Primate of the Church in Australia and in 1954 was awarded the C.M.G. in recognition of his outstanding services.

He came to be known and loved and honoured by churchmen of all shades of conviction and outlook, and the hospitality of Bishops Court was extended to church people in the most generous way. The death of Mrs. Mowll on December 23 last year was a great shock, although it was the culmination of a long and trying illness.

The Archbishop's capacity for work was astonishing, but the loss of Mrs. Mowll, coupled with years of overwork and nervous strain, had serious repercussions on his health. In April this year he was admitted to hospital for the painful and tedious treatment of ulcerated ankles.

This prevented him from visiting England to take part in the Lambeth Conference. He appeared to have made an excellent recovery and during the last month had resumed his normal diocesan duties. It was, therefore, a shock to hear of his sudden collapse on Thursday evening and his death on Friday night from a coronary occlusion.

He was a great lover of the Bible and in preaching was never more at home than in the exposition of the Scriptures. He had a wonderful capacity for drawing the best out of the men who worked with him. He was a master of detail and he never lost his initiative in planning.

He was the sixth in a distinguished line of bishops in the diocese of Sydney, but there is no doubt that the verdict of history will declare that his name must be linked with that of Bishop Barker as the greatest bishop who has yet presided over the diocese.

October 30, 1958

Beloved Archbishop

The home-call of the Archbishop of Sydney has brought to a close a life of remarkable evangelical leadership spent in four continents. With the inestimable blessing of a Christian home, Howard Mowll was a member of the Scripture Union before he could read himself and owed his first grounding in Christian truth to the Bible expositions of his own father, Mr. Henry Martyn Mowll, in family prayers. The Archbishop often testified to what this meant to him.

At Cambridge, he was called to the leadership of the Inter-Collegiate Christian Union at a time of crisis for the future of evangelical witness in the English universities. He is described as having been a "vigorous personality, exceptionally tall, a man of iron will and marked administrative ability, with depth of spiritual understanding." In his time the Christian Union decided to remain distinct from the Student Christian movement and thus provided the foundation of what within a few years was to become the Inter-Varsity Fellowship. The issue he had to face in those days (in his own words) "mainly turned upon what attitude was adopted toward Holy Scripture and how it was used in Christian witness."

The first ten years of Howard Mowll's ordained ministry were spent in Canada as a Tutor, and then Dean and Professor, at Wycliffe College, Toronto, where his influence is still felt among clergy and other throughout Canada. Bishop Loane, on his recent visit to Toronto, preached in the Church of the Epiphany on John 3:16, and after the service was greeted by a lady who told him: "Forty-three years ago Mr. Mowll preached on that same text in this church and led me to Christ."

Howard Mowll had been a member of the Cambridge Volunteer Union and at one stage had been strongly urged by the famous C. T. Studd to accompany him to Africa. The call to missionary service, however, finally came in 1922 when another of the Cambridge Seven, Bishop W. W. Cassels, invited him to become his colleague in West China. Here he spent the next ten years of his life. He succeeded Bishop Cassels as Bishop of West China in 1926.

When the archbishopric of Sydney became vacant in 1933 the evangelical members of synod, united in their desire to secure an undoubted evangelical as archbishop, nominated Bishop Mowll who had visited Sydney two years previously and had impressed many with his outspoken testimony to scriptural truth. Within less than six weeks of the death of Archbishop Wright, he was elected to the archbishopric.

From the beginning of his Australian episcopate, Archbishop Mowll declared unequivocally where he stood as an evangelical. The Church Record of March 22, 1934,

reported: "His noble utterance in St. Andrew's Cathedral at the enthronement service, where the Archbishop spoke of his office as 'ministerial not magisterial,' and then his appeal to the Bible and for Bible reading together with his reiteration of the doctrine of justification by faith alone, in the Town Hall at his welcome, have filled Christians everywhere with the deepest thankfulness. Fountains were springing from the depths as we heard His Grace unequivocally indicate where he stood, as he quoted those memorable words of Article XI: 'That we are justified by faith only is a most wholesome doctrine, and very full of comfort.' And with it there was a charm of speech and a graciousness which made everyone feel that a big brother has certainly come amongst us."

Throughout the twenty-five years of his ministry in Australia — for the last eleven of which he was also Primate — the Archbishop remained a simple, Bible-believing Christian in his private life and in all his personal and pastoral dealings with so many hundreds of his clergy and people, from the highest to the lowest in both Church and State. It is by this personal ministry, and by his wonderful gift of extempore prayer, that he will be most gratefully remembered by individuals. Despite his frequent travels abroad in the causes of the church universal and throughout Australia both as Metropolitan and Primate, he knew his own large diocese and visited it as few dioceses in any country can ever have done. And he never altered in his maintenance of a dignified and traditional evangelical churchmanship, not only in his own cathedral, but in his official appearances throughout Australia.

Archbishop Mowll was a spiritual leader to many outside the Church of England as well. Not only did he discharge his duties in the World Council of Churches in a full and exemplary manner, but he was greatly beloved by evangelicals of all churches for his vigorous encouragement in such interdenominational activities as the Scripture Union, the Inter-Varsity Fellowship, the China Inland Mission and the Evangelicals Alliance. English evangelicals regarded him as the doyen of evangelical bishops in the Anglican Communion.

The diocese of Sydney has long occupied a unique position amongst Anglican dioceses because of the strength of the evangelical position within it. The Archbishop was deeply conscious of his position as head of such a diocese, and though he was loved and honoured by churchmen of all shades of opinion both within the diocese and beyond it, it is as a great evangelical leader, no less than as a tireless administrator and as a humble servant of Christ that his memory will chiefly be honoured.

Continuous reformation by the Bible

By the Reverend R. A. Cole

One of the tragedies of our age is that we use words glibly, without due consideration of their meaning, and thus without appreciating the full force of the ideas for which these words are cyphers.

A second tragedy is that we are almost entirely lacking in a sense of historical perspective. We, who are the heirs of all the ages, are so full of the petty scientific achievements of today that we have no time to study the lessons of yesterday.

These are two very serious handicaps: and, in no sphere, do we suffer more from these limitations than in the realm of theology. Thus, for instance, within the Church of England today, the word, "Reformation" arouses partisan passions so easily. One group of men will defend the Reformation and the Reformers fiercely; another group will as fiercely decry them. Yet, all such superficial controversy is wrongly-based: for the Reformers do not need defending: they need reading.

The Reformation does not initially demand our spirited defence: it demands our careful study and appraisal. For, if this thing be of God, as a shrewd theologian saw of old, then it will stand self-evidently as part of a whole. It will show a coherence and correspondence with God's general system of dealing with Man, and the methods that He consistently employs in so dealing with them.

EXAMPLE

The title is, therefore, a deliberate reminder that, on such an occasion as an annual Reformation observance, we do not merely commemorate a past event, nor honour heroes of the past, glad though we should be to do either of these. For what we, in typical human arrogance, call "THE Reformation" (as, in similar vein, we speak of "THE Harbour," or "THE Bridge") was but one expression, localised in space and time, of what is God's constant rule of dealing with Man. This at once broadens the horizons, and rescues the Reformation from being a mere object of contemplation. Like all events in divine history, the Reformation has an eternal relevance to us in the "here and now" of today; for, if it is an expression of God's way of dealing with Man, then it is an expression of God's way of dealing with us.

Thus, we may not pass a "third-party judgment" on the Reformers, and say patronisingly that they were right or wrong, as if such an appraisal were a simple intellectual decision, with no relevance to us today. If the Reformers were right, then we are wrong, hopelessly wrong, in many aspects of life. "But," you say indignantly, "if they were right, then surely we are right, for we hold fast to their teaching." Aye: like the Jews of old, we adorn the tombs of the prophets whom



our fathers slew; but that is not the same thing as to follow their godly example. For a man does not become French by shrugging his shoulders and pursing his lips: it is because he is French that he does these things; and between these two concepts there is an eternity of difference.

So, too, the only way to uphold the spiritual insights of the Reformation is for us to stand ourselves where the Reformers stood—in humble but glad obedience to the Word of God, in a moment-by-moment readiness to subject every thought and practice to the judgment of the revealed will of God. Therefore we today do not act thus and thus simply because the Reformers acted so: that would be nothing more than religious anti-quarianism. If we act so, it is because we are humbly and prayerfully convinced that such action was indeed demanded by the law of Scriptural obedience; and, not from mere veneration of the Reformers, we so act. In other words, we honour these men precisely because we deem their acts and attitudes to have been Scriptural, and we thus

deem them to have been examples of that Scriptural "obedience of faith," to which we, like they, are called. If we seem to lay great stress on certain outward changes in church life or worship wrought by the Reformers, it is because we regard these outward changes as an evidence of this inward readiness to subject every doctrine and practice to the scrutiny of God's Word.

RE-FORMATION

For, by its very philological derivation, the word "Re-formation" reminds us of God's continual work in our own souls. Continually, fresh light is breaking forth to us from His Word; but it is only as we subject ourselves to His discipline and accept His loving correction, that these principles of God's Word can become the principles of our very being, forming, in-forming, and re-forming the human soul.

Out of our chaos, God creates order; into our darkness, He brings light; for our barrenness, He gives fruitfulness, as He did long before, at the creation of the physical universe. We are both

Continued on Page 5, Col. 4

Reformation observed

Last Sunday was observed in many centres as Reformation Sunday, following the custom in England and Europe of keeping a Sunday late in October to recall Luther's publication of his 95 theses on All Saint's Eve, 1517.

This issue of the "Record" is in special commemoration of the Reformation.

The N.S.W. Council of Churches arranged a united rally in the Lyceum Hall on Sunday at which the Reverend A. C. Prior was speaker. Other meetings were arranged in a number of centres. At Wollongong Archdeacon H. G. S. Begbie conducted a meeting in St. Michael's Hall on Friday evening last.

The speakers were Archdeacon T. C. Hammond and the Reverend B. G. Judd.

The Archbishop of Sydney commended the observances arranged by the N.S.W. Council of Churches, describing them as "an opportunity to remind this State of the great New Testament truths which have been preserved to us at the period of the Reformation."

Synod changes its mind

Brisbane Synod earlier this month threw out a proposed canon which would have given votes to 18-year-olds in church elections.

This reversed its decision made last year to lower the present 21-years' qualification for voting and holding office.

Following that 1957 decision church authorities brought forward a draft canon which dropped the voting age to 18, but kept 21 as the age for office-holding, the latter for legal reasons.

Mr P. W. Henderson (St. Andrew's, South Brisbane) led the opposition, saying that it would be "quixotic and eccentric" to establish such a double standard.

In addition, lowering of the voting age could hand over power in church affairs to youth organisations.

It was quite possible that decisions could be swayed by the votes of adolescents susceptible to personalities rather than self-conviction.

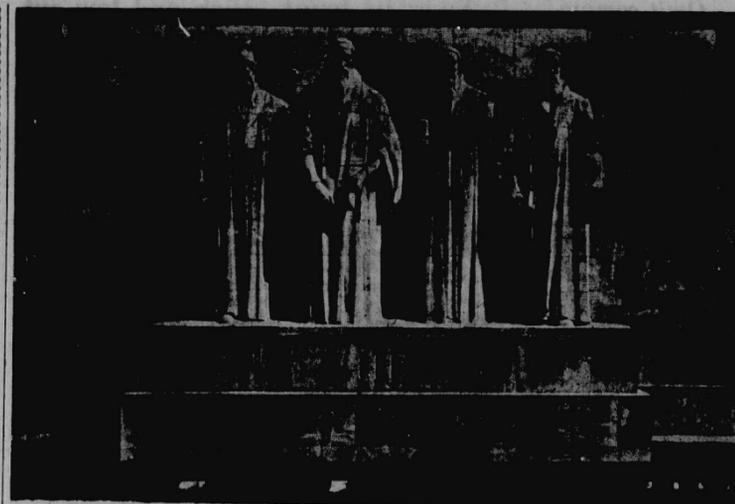
It was not desirable, either, to direct youth's attention from religion to ecclesiastical politics.

Synod also changed its mind over church union matters.

It amended, after a hectic debate, its decision of two days earlier that it would be "prematuring" for the Church of England to enter into union with Protestant bodies until inter-communion and reunion with Eastern Orthodox Churches had been obtained.

The resolution was rescinded, and in its place was passed:

"That in the opinion of this Synod, any negotiations between the Church of England and any other religious body should give



THE REFORMATION MONUMENT AT GENEVA honours the men who reformed the Church throughout Europe in the sixteenth century. The central group, here depicted, shows the four specially associated with the Church in Geneva, Farel, Calvin, Beze and Knox.

New Presiding Bishop elected

THE Right Rev. Arthur Carl Lichtenberger, who has been Bishop of Missouri since 1952, was unanimously elected Presiding Bishop of the Episcopal Church of the United States on October 11 by the general convention.

Bishop Lichtenberger, who is 58, was born in Wisconsin and educated at Kenyon College and the Episcopal Theological School in Cambridge, Massachusetts. He was ordained priest by Bishop Roots in China in 1926, and was Professor of New Testament in St. Paul's Theological School in that country for two years.

Returning to the United States he was successively Rector of Grace Church, Cincinnati, Ohio, and St. Paul's, Brookline, Massachusetts. He then became Professor of Pastoral Theology at the Episcopal Theological School, leaving that post to become Dean of Trinity Cathedral, Newark, New Jersey, in 1941. In 1948 he became Professor of Pastoral Theology at the General Theological Seminary in New York, and from that post was elected Bishop-Coadjutor of Missouri.

The Presiding Bishop-elect is a man of quiet, gentle manner, with a deep sense of the Church and its traditions and message, and a breadth of understanding for the various elements within the Church. He is a good preacher, and a lucid lecturer and speaker.

Bishop Lichtenberger was vice-chairman of the Prayer Book committee at the recent Lambeth Conference.

Bishop Henry Knox Sherrill will hand over office as Presiding Bishop on November 15.

Full weight to the widely felt concern that essential Church of England principles should not be compromised in the course of such negotiations, and that no such negotiations should continue if it would hinder or delay reunion with the Orthodox Church of the East."

BISHOP OF WILLOCHRA

An account of the consecration of the Reverend Canon Tom Jones, M.B.E., as Bishop of Willochra will appear in the next issue. The consecration took place in St. Andrew's Cathedral on Tuesday.

MEMORIAL TO MR NASH

A memorial service to the late Reverend C. H. Nash was held in the Collins Street Baptist Church, Melbourne, on Monday last.

The Diocese of Sydney was represented by Archdeacon R. B. Robinson.

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CENTENARY SERVICE IN UNFINISHED CATHEDRAL

WELLINGTON, Oct. 27.—Centennial celebrations of the diocese of Wellington opened today with a thanksgiving service in the rising but still unfinished new cathedral of St. Paul, conducted by the Archbishop of New Zealand, the Most Reverend R. H. Owen.

The service was attended by the Governor-General, Viscount Cobham, and Lady Cobham. Though there is no seating in the new cathedral, arrangements were made to accommodate some 1,500 people from all parts of the diocese. The service was related to others outside.

There is still no roof on the building. One hundred robed clergy and one hundred robed lay readers walked in procession to the cathedral from Lambton Quay, with a combined choir of three hundred drawn from all the choirs of the diocese.

Immediately after the service, the doors of the three-day exhibition in the Wellington Town Hall will be opened. The theme of the exhibition is "The primary duty of the church is evangelism." Exhibits show how the church has expanded, and how it is pursuing its teaching, healing and social ministries.

SYDNEY SYNOD

The second session of the Thirty-first Synod of the diocese of Sydney will commence on Monday next with a service of Holy Communion in the Cathedral at 2.30 p.m., at which the sermon will be preached by the Archbishop of Melbourne.

Following the service, the synod will assemble for business in the Chapter House.

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Letters

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

"No need—no gift"

Sir,
I feel that your editorial of October 2 gets dangerously close to error when it affirms that "no need, no gift" is the New Testament rule for giving, and that those who give to God rather than to meet a particular need are putting the cart before the horse.

Surely the fundamental and constant attitude of God toward men is stated in John 3:16, "God so loved the world that he gave his only begotten son"; and all who respond to that love by faith in Jesus Christ are constrained to give themselves in service to God and to their fellowmen.

They know with God that it is more blessed to give than to receive. To love is to give. Particular needs evoke particular responses and re-awaken testamental love but giving, in the New Testament and today, is unquestionably integral to a true Christian experience.

J. MILLS,
The Rectory,
Campsie, N.S.W.

(We agree with Mr Mills' sentiments, but they do not require any modification of our assertion that there is no obligation to give where there is no need to be met. God gave because men were in need. So must we. No doubt there will always be need to give. But we must avoid the error of thinking either that God needs anything or that there is any virtue in mere giving apart from its being an expression of our love for our neighbour. The needs of others should dictate both the direction and the amount of our giving. — Ed.)

Omit comma, please!

Sir,
It is well known that there are a number of minor variations in the Book of Common Prayer as printed by different presses. Some of them are noted at the end of Mr B. Ince's chapter in "Liturgy and Worship" entitled "Printers and Printed Editions of the Prayer Book." There is one, however, which is not mentioned in "Liturgy and Worship" and which is rather more important than most of the others.

The Queen's Printers, the Oxford University Press and Collins punctuate the relevant part of the preface at the beginning of the Order of Conformation as follows: "... to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same."

Prayer Books printed by the Cambridge University Press omit the comma after "children" and so does the 1928 Prayer Book (uniformly in all editions). This is correct, for as Fowler says in his "Modern English Usage" (sub tit. "Absolute Construction"):

"The insertion of a comma between noun and participle in the absolute use is undisputably wrong; it arises from the writer's or the compositor's taking the noun, because it happens to stand first, for the subject of the main verb; and it puts the reader to the trouble of re-reading, after he has formed it, his motion of the sentence's structure."

The Order of Confirmation is published separately in the diocese of Sydney for use in confirmation services. The 1948 printing inserts the comma after "children." As this is clearly wrong it would be better to follow the punctuation of the Cambridge University Press in future reprints and omit it.

(The Rev.) G. S. CLARKE,
Pymble, N.S.W.

(The comma our correspondent complains of does not appear in the original copy of the Prayer Book annexed to the Act of Uniformity of 1662. — Ed.)

News in brief

The financial year of the British and Foreign Bible Society closes at the end of October—£15,000 is needed to achieve the N.S.W. Auxiliary's General Scripture Production Fund objective for 1958.

The annual meeting of Gospel Recordings Inc. is to be held on Saturday, November 8, at 3 p.m. at the Australian Headquarters, 62 Herring Road, Eastwood, N.S.W. The speakers will be Bishop M. L. Loane and Mr Donald Richter, a field recordist from Dutch New Guinea.

St. Michael's, Vaucluse, N.S.W., recently held a competition for the best Bible Readers in various age groups.

So much interest was created that it has been decided by the World Council of Churches, Eastern Suburbs, after preliminary competitions to select the more gifted readers, to enter Candidates for the Bible Reading section in the City of Sydney Eisteddfod to be held next July.

On Sunday, October 19, former parishioners of the historic Church of St. Mary Magdalene, St. Marys, N.S.W., participated in a special service at the church for "Old Church Members' Day." The church was consecrated in 1840.

The C.M.S. Young People's Union in N.S.W. will be holding its Annual Demonstration at the Assembly Hall, Margaret Street, Sydney, on Saturday, November 1, at 2.15 p.m.

A special meeting of the Ladies' Auxiliary of the "Church Record" was held on October 14 especially to thank all Stallholders and helpers who had worked so untiringly to make the last sale a success.

The next meeting has been arranged for Tuesday, March 3, 1959, at 11 a.m. in Church House. Any inquiries may be forwarded to:

Mrs C. Craven-Sands, president, or
Deaconess Jean Macdonald, secretary.

On Sunday, October 19, the centenary celebrations of the "Old Chapel," Hunter's Hill, N.S.W., were held. The Archbishop of Sydney dedicated an interior porch to the chapel as a memorial to the late Charles A. Fairland, who was closely connected with the church work for more than 50 years.

The annual thanksgiving service of the British and Foreign Bible Society in N.S.W. will take place in Wesley Chapel, Sydney, on Friday, November 7, at 1.15 p.m. The address will be given by Mr Jack Dain, of London, overseas secretary of the Evangelical Alliance.

A.R.C. DONATIONS.
The Members of the Board of Management are most grateful to the following for their donations: Mr R. J. Young, £1; Mrs K. O. A. Loane, 5/-; Mr G. Ransford, 5/-; Mr H. A. Shaw, 15/-; St. Stephen's, Willoughby, £2; H.P., £2; Mr F. Taylor, 6/-.
SALE OF WORK: The Women's Guild, St. Stephen's, Willoughby, £15.

High and low out, says Bp. Shevill

"Aesthetics rather than theology dictate the arrangement of churches," says the Bishop of North Queensland, the Right Reverend Ian Shevill.

Writing in his diocesan magazine, the bishop says: "High and low are terms heard no longer. To use them is old-fashioned and out-of-date. Aesthetics rather than theology dictate the arrangement of churches and whether an altar has six or two candles is simply a matter of which looks most tasteful in the decoration of God's house."

"The Prayer Book is everywhere the basis of worship—local traditions leading to local variants. The old Catholic and Evangelical citadels of half a century ago no longer hold the place they did, so much of their teaching has been absorbed by the Church in general that they are no longer isolated standards around which the devotees rally."

"Both wings of the Church have realised that there are far more important things to do in the twentieth century than waste spleen and energy over last century's controversies. The aim today is to penetrate behind these controversies, reinterpret the peculiar emphases which divided, learn from each other and united face the problems of the century."

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The most important doctrinal documents of that day and generation are the Confessio Belgica, the Dutch Confession of Faith, written by the wandering Calvinistic preacher and martyr, Guido de Bray, in 1561 and the Articles against Arminianism drawn up at the General Synod of Dordrecht in 1618, while also the imported Catechism of Heidelberg, written by two other followers of Calvin, played a most important part.

Right from the beginning there was a very strong emphasis on the preaching of the Word of God as the dominating feature in all church services; while human worship in the form of prayer and psalm singing and offering was never allowed to come too much into the foreground—we can only serve God because He first served and serves us.

The form of church government was, of course, in keeping with what Calvin did establish in Geneva. There was a strong aversion to prelacy and episcopatism and "popery"; the three "offices" of minister of the Word, elder and deacon ruled together in the various courts of the Church.

DECLINE

Unfortunately, what had begun in such a most promising way during the sixteenth century and what had developed into the most impressive organisation during the seventeenth, in Holland as in so many other countries came to a very deplorable decline during the eighteenth and nineteenth centuries under the influence of rationalism, pietism and liberalism. As a result, the Church had to suffer from two big breakaway movements, which separated themselves and formed two Free Churches along fundamentalistic lines, believing there was no more hope for the old Church of their fathers.

These two breakaway movements left the Netherlands Reformed Church in a very weak condition. The majority of those who were in favour of Biblical preaching had left her; liberal theology seemed to have won the day. The outlook for

the future seemed pretty grim, hardly a chance that the motives of the Reformation would regain any strength or influence.

It can only be called a miracle that the Church survived and even came to new life. And as every other miracle we can only ascribe it to the merciful power of the Lord God Himself. Speak roughly, He used three different means to revive the Church and to bring it back to the level of a Christ-confessing community.

The first one was the life and work of one of the ministers of the Church, Dr. Ph. J. Hoedemaker. During the days when most Christ-professing people left the old Church, he became the leader of a new movement, which saw and proclaimed the vision of a rejuvenated Church, bringing the whole of the nation back to Christ. Hoedemaker's untiring efforts lasted from 1886 to 1910.

Ten years later it was again the influence of Switzerland, which gave a new impetus to the forces Hoedemaker and gathered behind him. The dialectical

IN THE NETHERLANDS—

Reformation and revival

By the Reverend J. B. Groenewegen

Unless we count Erasmus of Rotterdam among the number of the reformers of the Church, which would hardly be a proper thing to do, the Low Countries by the Sea cannot boast a reformer from their own nations as Germany and Switzerland can.

Its reformation came from the other side of the border, although it was imported to a degree by Dutch nationals who had been studying under Calvin and his fellow workers in Geneva. Luther never had a great deal of influence in the Netherlands.

It has been customary, for the Reformation issue of the "Record" to invite a representative of one of our Church's "sisters of the Reformation" to contribute an article.

The Reverend J. B. Groenewegen is a Dutch minister in the Presbyterian Church of N.S.W. In Australia the Netherlands Reformed Church is associated with the Presbyterian Church and 12 of its ministers are serving here at present in order to integrate its migrant members into that church. The "Reformed Churches of Australia" have their origin in one of the breakaway movements of the nineteenth century mentioned in the article and have some ties with the Free Presbyterian Church. The "Reformed Churches" have fifteen ministers and three theological professors in Australia.

There have been reactions and backslidings since, of course. It could hardly have been otherwise. And yet, some of the inspiration is still there. And the Netherlands Reformed Church is more of a Christ-confessing community in the nation and in the world than it ever was before.

CONTINUOUS REFORMATION

(Continued from page 2)

initially formed, and continually re-formed, by the creative Word of God, just as that same creative "Fiat" went forth at Time's dawning. Only by humble obedience are God's laws written upon our heart by the Spirit, and every blessing of the New Covenant becomes ours: for if Faith be the key to entrance into the Christian life, yet continuous humble obedience is the secret of abiding and growth in such a life.

This, again, is a reminder that we hold fast, not to mere "Continual Reformation," but "Continual Reformation by the Word of God." Reformation, in itself, is neutral: it may be either good or bad; that question is decided by the basis upon which Reformation is carried out, and the criteria used in making any resultant decisions. We owe loyalty to no figure of the past, no matter how venerated; we owe loyalty solely to God and His Word; and in so doing, we find with a warm shock of surprise that we are not alone in such a position. So far from being alone, we find our unworthy selves to be the heirs to a goodly heritage, and we would not be human if our hearts did not go out to our fore-runners who stood foursquare where we seek tremblingly to stand.

More, we are reinforced in our humble determination by the discovery that, in Scripture, Reformation is ever the correlative of Revelation. Each further Self-Revelation, made by God to His people, demanded responsive action in loving obedience. It is thus of the very nature of divine Revelation to demand, not acquiescence or even admiration, but active participation, shown by subjection of oneself to its authority, at whatever cost.

Nor is there any static position of obedience; we cannot boast ourselves that we have obeyed, and that now all is well. Each fresh Revelation brings fresh demands, calling for fresh response, revealing new depths of obedience: for God is never content to leave Man stationary, rejoicing over past obedience—He is ever leading His people onwards.

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theology of Barth and his friend Thurneysen gave to large sections of the Church an entirely new outlook on preaching and teaching, on Church and State, on liturgy and exegesis. This theology, which took the Church back to its origins in the Reformation, was the second instrument in the hands of God to revive it.

THEOLOGY

Twenty years later the third push was given to it. It was during World War II. This time the name of the man whom God used to revive the Church was Hitler. Not that he brought a new or a better theology. Quite to the contrary; his "theology," if we may give that wonderful name to ideas as pernicious as his, was only the ripe fruit of all the theological errors of the eighteenth and nineteenth centuries. But it did make it clear, where drifting away from the principles of the Reformation would lead a country. And it forced the Church to bring into practice what it had been learning theoretically since the end of the nineteenth century. Under danger and persecution, in fear and trembling, it began again to preach and to teach, to witness and to confess, to ward and to comfort, to speak to the nation and to the government as it should, but had never done during the last 150 or 200 years.

our humble determination by the discovery that, in Scripture, Reformation is ever the correlative of Revelation. Each further Self-Revelation, made by God to His people, demanded responsive action in loving obedience. It is thus of the very nature of divine Revelation to demand, not acquiescence or even admiration, but active participation, shown by subjection of oneself to its authority, at whatever cost.

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BLINDNESS
But it is a further principle of Scripture that Revelation, once given, is normative, both of our experience and subsequent Revelation. Once God had revealed His Nature in precept to Moses, then all subsequent Israelite life and thought was to be measured by the spiritual yardstick of the "Ten Words." Israel's history, it is true, was one of continued declension from God: yet, by the miracle of Grace, it was also the history of a continual recall to obedience, and where this call was heeded, of Reformation on the Biblical pattern.

Prophets and men of God, while they might amplify, did not overthrow what God had already revealed; they but passionately recalled the men of Israel to those great divine principles that were the principles of Israel's constitution as a nation, and were designed to be the laws of her being, as they were an expression of the very Nature of God.

Thus, when the Son of God came Himself, it was "not to destroy, but to fulfil." He was the Supreme Reformer, for while He gave unthought-of depth and intensity to all that had come before, yet He recalled men again and again to David, to Moses, to Abraham, to "the Beginning." But the tragedy of a pious Israel that venerated the prophetic "Reformers" of Israel's past, and expressed its veneration by the adornment of their tombs, was that they but venerated a dead past, without seeing its message for the living present. Their spiritual blindness was all too plain: in rejecting the Christ, they were, all unknowingly, rejecting their venerated Prophets, who had but borne testimony to Him.

Are we blind also? Lest we fall into the same condemnation, let us remember that the word that applies to the Reformers is not a mere "Whom follow?"; this they would have decried themselves. It is "Whose faith follow?" — "Whose Lord follow?" — "Whose humble obedience to the Word of God follow?" Only thus, in our Scriptural obedience, will the Reformers have achieved that for which so many of them gladly laid down their lives, four hundred years ago.

THAT WORD "RELIGION"

RELIGIONS, by D. W. Gundry, Macmillan, 1958. Aust. price 26/6.

People who have entered on a full Christian commitment often take exception to having themselves described as "practising the Christian religion."

The reason is plain: the word "religion" is so uncertain in its derivation and so vague in its meaning that it can be used to describe any attitude ranging from a civic ritual observance to the deepest experience man is capable of. It is interesting to reflect that a "religious" writer whose books have probably sold as well as those of any other (I refer to Professor C. S. Lewis) is able to combine a scrupulous regard for facts with a deeply felt personal conviction.

This book marks another move in the same direction. It is a preliminary study of the various religions of the world written from a frankly Christian point of view. This gives it a certain amount of verve without sacrificing objectivity.

It is intended for the senior forms of schools (English schools!) and undergraduates. As such it fulfils its aim, although being a study—perhaps "outline" would be more appropriate—it necessarily shows the defects of its virtues. Thus what it gains in conciseness and broad presentation it loses in simplification and sometimes in omissions.

As it could easily become widely used as a reference or text book, some of these should be noted.

Thus, in the author's account of the origins of religions, he recapitulates Freud's theory as outlined in "The future of an illusion," but fails to place this in the much broader context of Freudian ideas. One does not have to agree with Freud's theory of religious development, but it would have been fairer to mention that it must be understood in the light of his psychology of the unconscious mind.

The account of Greek philosophical development would perhaps have been improved if it had been shown clearly that it was not essentially "religious" in the sense of the mystery cults. There is a great contrast here and it is doubtful if the word "religion" should really be stretched to include Plato and Aristotle, though it is quite rightly applied to the mysteries at one end of the scale and to State observances at the other. The distinction is well made in the author's comments on Buddhism (p.111) which round off a well-written summary of that subject.

However, it is in its treatment of the Old Testament that some readers may wish to join issue with the author. The historical background is sketched with a sure hand but the interpretation of its message depends too much on the concept of "genius."

Now it is perfectly true that some individuals are endowed with powers which are best described thus: but to equate the meaning of the message entirely with this overworked word is less than satisfactory. If the meaning was unique and so differed categorically from even the noblest Greek and Buddhist insights, then it can only be adequately described in terms of revelation. This thought is only brought out in the last chapter of the book and even then rather summarily.

But in spite of these reservations, this book does give a very readable outline. Its value is really enhanced rather than diminished by these criticisms, as it will make its readers absorb facts as well as think about their significance.

H. L. Speagle.

● Apocrypha

THE APOCRYPHA OF THE OLD TESTAMENT, Revised Standard Version. Thomas Nelson and Sons Ltd., 1958, pp. 250, Aust. price 29/9.

This is a companion volume of the Revised Standard Version and was produced by the Division of Christian Education of the National Council of Churches of Christ in the United States in response to a request from the General Convention of the Protestant Episcopal Church in 1952.

It is the work of a formidable team of Old and New Testament scholars from some of the leading universities and divinity schools of the U.S.A. under the chairmanship of Luther A. Weigle. Professor emeritus at Yale University. The procedure and principles of translation are similar to those used in the preparation of the Revised Standard Version.

While the Preface distinguishes carefully between the authority placed upon these books by the Roman and Reformed churches, quoting *inter alia* Article VI of the Church of England, it is generally felt that this publication will further stimulate interest in the inter-testamental period from the historical, doctrinal and literary points of view.

Dr Bruce M. Metzger of Princeton states in an article as an illustration of this: "The development of the sects of the Pharisees and Sadducees; the growth of interest in the coming of the Messiah; the extension of beliefs regarding angels and demons; the dissemination of the doctrine of the resurrection—in all these respects the Apocrypha provides great assistance in tracing the growth of institutions and beliefs which are taken for granted everywhere in the New Testament but of which there is scarcely an allusion in the Old Testament. All such study constitutes the proper use of the Apocrypha."

This translation is a competent piece of work, perhaps the finest version in the language today. The paper, printing and binding all combine to give a strong, readable book.

B. H. Williams.

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Books

● Personal work

THE PERSONAL WORKER, by W. R. Angus, Open Air Campaigners, Sydney, pp. 153, Price 4/6.

For those seeking practical advice on personal evangelism and its techniques, this book should prove most valuable. Sections are devoted to the teachings of false cults, and also to dealing with particular and popular difficulties encountered in personal work.

It is regrettable that a book so valuable from the practical aspect should in some sections of the chapters more particularly doctrinal in nature appear to be somewhat confusing to the average reader, if not controversial, and uncharitable with those with whom the author disagrees.

A. McCalm.

● Preaching

PREACHING THE WORD, by J. Reginald Hill, Pickering and Inglis Ltd., pp.108, English price 8/6.

Another book on preaching—but with a difference! It is written by a laypreacher for laypreachers, a fact which in no wise diminishes its value for the ordained minister but rather adds to it.

The substance of this book first appeared as a series of articles in a magazine "The Witness" and this explains what it includes and what it omits. But what is said is pointed, cogent and convincing. By liberal use of apt quotations from many sources the author drives home his points with conviction.

He is concerned in a practical manner with the preacher and the congregation as they really are, and stresses principles which relate both to the message itself and to its communications to others.

Chapter headings include "The Preacher's Message and Inner Life," "Choosing the Subject," "Preparing for Delivery" and "Conducting the Service." Not least of value in this book are the well-chosen quotations which precede each chapter and a very fine discussion on the interpretation in the chapter headed "Twisted Techniques." This book will repay careful study.

B. H. Williams.

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FROM MY GREEK TESTAMENT: ALETHEIA

The meaning of 'truth'

By Dr Leon Morris

Pilate inquired lightly "What is truth?" (Jn.18.38). But with Jesus before him he made no effort to follow up his question. For him truth clearly did not matter very greatly.

It is otherwise with the writers of the New Testament. For them truth is one of the very important ideas, and they use it in a bewildering variety of ways. We use the word in a rather restricted fashion, of truth as opposed to a lie, and we accordingly may well miss some of the richness in the New Testament use of the term.

The basic idea in the Greek term is not unlike our idea of it. It is that of reliability, of truth as opposed to error. This is the way it is always used in the Synoptic Gospels, e.g., Lk. 4.25, "I tell you a truth," i.e., "I tell you truly, without any error." This way of using the term is found elsewhere in the New Testament also, as in Phil. 1.18, where "in truth" is set in opposition to "in pretence."

TRUTH OF GOD

But we move into deeper waters when we notice that truth is closely associated with each of the Persons of the Trinity. Thus we read of "the truth of God" (Rom. 3.7, 15.8), which connects the thought very closely with the Father. So does the section in Rom. 1 wherein Paul denounces idolatry. He introduces the section by speaking of certain men who "hold (i.e. hold down) the truth in unrighteousness" (Rom. 1.18), and goes on to say that such have "exchanged (or rather than "changed" of AV) the truth of God for a lie," which he proceeds to explain as, they "worshipped and served the creature rather than the Creator" (Rom. 1.25).

To refuse the true God, then, is to refuse the truth. God has revealed something of Himself to men (cf. Rom. 1.20; also Rom. 2.20 with its reference to "the form of knowledge and of the truth in the law," the law, of course, coming from God). But sinful men hold down that truth. They exchange it for a lie. They are not true to the truth that has been revealed to them. Their condemnation lies in the fact that they have rejected the truth, and it is the truth of God that they have rejected.

Then we should notice that Paul can speak of "the truth of Christ" (II Cor. 11.10). He also uses the intriguing expression, "as truth is in Jesus" (Eph. 4.21). This is often misquoted as "the truth as it is in Jesus." But this totally misrepresents the thought. Paul is not saying that there is an aspect of truth which may be discerned in Jesus. He is saying that the very truth itself resides in Him. There is no other truth to be put beside this.

FAITH

It is not surprising accordingly that we may read in the Fourth Gospel that Christ is "full of grace and truth" (Jn. 1.14), or that He is the source of the truth that comes to men, for "grace and truth came through Jesus Christ" (Jn. 1.17). But John goes further. He records for us the words of Christ, "I am . . . the truth" (Jn. 14.6). All that truth implies is summed up in Him.

Truth is also the concern of the Third Person of the Trinity. Indeed He may be called "the Spirit of truth" (Jn. 14.17, 15.26, 16.13). Part of His work is to guide believers "into all the truth" (Jn. 16.13). And just as Christ can say that He is the truth, so in I Jn. 5.6 we read that "the Spirit is truth."

Clearly, then, truth is an important concept when we find it connected so intimately with the Godhead. It is also to be found linked inseparably with the work that proceeds from the God who is truth. More than once Paul speaks of "the truth of the Gospel" (Gal. 2.5, 14; Col. 1.5), reminding us that our salvation is squarely rooted in the fact that God is true. In Eph. 1.13 "the word of truth" is explained as "the gospel of your salvation," which reminds us of Jas. 1.18, "of his own will begat he us with the word of truth."

There is much more than could be said. Faith is linked closely with truth more than once. Believers are people who are "established in the truth" (II Pet. 1.12). They obey the truth (I Pet. 1.22), while by contrast those who are lost do not obey the truth (Rom. 2.8). Coming into the knowledge of the truth (which occurs often) seems to mean much the same as entering into salvation (e.g., I Tim. 2.4). The lost are people who have rejected the truth or are destitute of it or the like (I Tim. 6.5; II Tim. 2.18, etc.). It is the truth that makes men free (Jn. 8.32).

The Christian life may be described in terms of truth. Christians are "fellow-helpers to the truth" (III Jn. 8). They are men who "do" the truth (Jn. 3.21). Truth is a quality of actions. Plainly truth is a concept with a wide range of meaning. Basic

is the idea of complete reliability, a reliability which is of the very nature of God Himself, which finds its expression in the gospel whereby God saves man, and which issues in a life of dependable Christian service.

THE LATE Mr H. J. HANNAH

The death occurred at his home in Heidelberg, Victoria, of Mr Horace J. Hannah on October 12, at the age of 84. The funeral service was conducted at St. Andrew's, Rosanna, where Mr Hannah was a lay reader for 21 years.

Commencing as a junior clerk in the English, Scottish and Australian Bank, Mr Hannah rose to become manager of the Collins Street branch, and later was made inspector.

His staunch concern for evangelical principles was marked by his interest in Ridley College, and by his election as a vice-president of the Bible Union of Australia.

He was a member of the Evangelical Trust of Victoria for many years.

He was a member of the council of the Melbourne Bible Institute and served for many years on the Melbourne councils of the Church Missionary Society and the China Inland Mission, and was associated with the commencement of the Australian Nurses' Christian Movement.

His profound interest in theological and Biblical literature led to the accumulation of a large library stocked with thousands of valuable books, and marked him out both as a student and a gifted Bible teacher.

A man of courageous faith and deep devotion to the Lord he loved, Mr Hannah will be remembered especially for his lifelong interest in the Mission to Lepers. He gave the first donation from Australia about 60 years ago, and assisted in organising the Australian Auxiliary of which he was the honorary treasurer and later president for over 50 years.

We offer sympathy to his son, Dr Wellesley Hannah, of C.M.S. Tanganyika, and other members of his family.

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Personal

The Reverend Dr Alan Cole, with Mrs Cole and their three children, will sail from Sydney on the Arcadia for Malaya on November 28. A service of Holy Communion will be held in St. Andrew's Cathedral, Sydney, at 8 p.m. on November 17. Bishop M. L. Loane will preach the sermon.

The Dean of Hobart, the Very Reverend H. P. Fewtrell, has been appointed to the charge of St. Augustine's, Mont Albert (diocese of Melbourne), and will be inducted by the Archbishop on December 4.

The Church of England Historical Society, Diocese of Sydney, has elected Mr P. W. Gledhill, F.R.A.H.S., F.S.A.G., to be first fellow of the society.

The Reverend David Crawford, Curate in charge of St. Luke's, Miranda, has accepted nomination to the parish of St. Matthew, Bondi (dio. of Sydney).

The Reverend W. A. Watts, Rector of Sutherland, N.S.W., has accepted nomination to the parish of St. Peter, Cook's River (dio. of Sydney).

The Reverend John St. Clair, curate in charge of Figtree and Unanderra, N.S.W., has accepted appointment to St. Mark's, South Granville (dio. of Sydney).

The Reverend L. J. Hansen, locum tenens of Padstow, has accepted appointment to St. Luke's, Miranda (dio. of Sydney).

Mr Meyer returned to Sydney from Malaya and Singapore last week.

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Primate outlines plan for parish Bible study

The Archbishop of York, Dr A. M. Ramsey, refers in his current Diocesan Leaflet to the resolution of the Lambeth Conference calling on churches "to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible."

The Archbishop writes:

Ten years! It is exciting to think what a parish and what an individual churchman might accomplish in that time.

"First, let the lessons in Church be read as well as possible. The preparation of the reading of lessons is a part of the parish priest's duty. As to the version of the Scriptures to be read in Church, it seems that whereas the law requires that the Epistle and Gospel at Holy Communion be read in the version printed in the Prayer Book, there is no prescription of any particular version for the lessons at Morning and Evening Prayer. I am glad to hear that use is made from time to time of the "Revised Standard Version," a modern translation suitable for public reading, in that it achieves greater intelligibility without loss of dignity.

There are some other modern versions which need a critical eye, as they provide a paraphrase rather than a translation, and therefore hardly qualify. It is all too rare nowadays for the people to follow Church lessons in the Bible: when it happens, it is immensely edifying.

Next, let the Scriptures be expounded in the pulpit. The laity are ready to appreciate courses of sermons which lead them through a book of the Bible. Sermons which are virtually lectures round and about the Bible — the date of this and the authorship of that — can easily be boring. But not so the exposition of the Scriptures, with enough background information to get the setting of the book vivid and intelligible. Books which specially lend themselves

to expository treatment are the Prophets and the shorter Epistles. As a variant, courses can be given upon some of the great words of the Bible (see "Vocabulary of the Bible," published by Lutterworth Press), or upon the episodes in the life of our Lord.

Next, let groups in the parishes study the Bible together. This needs the leadership of one who will, by the reading of a commentary or other aid, have information to impart to the others. But the members can take it in turn to make their own contributions, specially in considerations upon the bearing of the book or passage upon human life.

Next, let us all make more use of the Bible in connection with our prayers. Prayer is always difficult. We try in our prayers to give what we can to God, often with cold hearts, weak wills, and dull imaginations. Far better is it, if when we pray we first try to let God give what He would give to us, through our reading of the Bible. We shall be stronger to pray if our souls have just received what God gives through the reading of His word. Let me specially suggest Chapters 13, 14, 15 and 16 of the Gospel of St. John, and the First Epistle of St. John for use in this way.

Furthermore, let our use of the Bible help us to realise how close is the unity between Word and Sacrament. In the Holy Communion we "shew forth the Lord's death," we have near to us the presence of our Lord, once crucified, to feed us with His own life. But Christ who is near to us in the Sacrament is also near to us in the Word in the Scriptures for Epistle and Gospel which are read early in the service. By grasping the Epistle and Gospel as the Word of God to our soul, we shall the more vividly respond to our Lord's sacramental presence and gift. And, conversely, it is by our Lord's sacramental presence and gift that the Word in the Scriptures becomes nearer to us in its dynamic impact upon mind and conscience.

SUCCESSFUL PICNIC

Approximately 2,000 Anglicans attended a Diocesan Rally held at "Gilbulla" Conference Centre, Menangle, on Saturday, October 11. The rally took the form of a picnic lunch followed by a service for praise and thanksgiving, at which the Archbishop gave a resume of the accomplishments of the diocese since January, 1957. The singing was led by members of the Cathedral choir.

Parish rectors organised car drives and buses to convey their people to Menangle.

It is proposed to make the rally at Gilbulla, Menangle, an annual event.

Vic. CMS conference

The Summer Conference of the Victorian Branch of C.M.S. will be held from January 5 to 12 at the National Fitness Camp, Mount Evelyn.

The chairman will be the Right Reverend R. C. Kerle, Co-adjutor Bishop of Sydney, and speakers will include the Archbishop of Melbourne, the Right Reverend Yohana Omari, Assistant Bishop of Central Tanganyika, and a leading layman of that diocese, Mr Festo Kivenegere. Bible readings will be given by the Reverend Walter Spencer.

Applications may be made now to the C.M.S. office, Cathedral Buildings, 203 Flinders Lane, Melbourne, C.1.

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LA LUMPUR, Octo- Chopsticks, Chinese and an eight-course meal were the order y at the Loyalty Din- h began the first Stew- Campaign in South- a, held in the parish ary, Kuala Lumpur, in se of Singapore.

mpaign has been direct- Reverend Rex Meyer, Sydney Department of n.

Lumpur is the capital xeration of Malaya, an nt nation within the Commonwealth. The ffice has been set up in rn Bank building over- be main mosque of the a significant reminder n is the State religion. t, however, is stronger of the predominant population, and Hindu- lso strong and aggres-

the parish the Euro- nbership is 49 per cent, ng admixtures of Euro- linese and Indians. Over red people of all races to the loyalty dinner.