

# THE AUSTRALIAN CHURCH RECORD

SEVENTY-EIGHTH YEAR OF PUBLICATION

Volume 22, No. 27

FEBRUARY 6, 1958

Price 6d.

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

## Canon Loane to be new bishop

The Archbishop of Sydney with the concurrence of the Standing Committee of the diocese has appointed Canon Marcus L. Loane, Principal of Moore College, to be a bishop coadjutor. Canon Loane will be consecrated on February 24.

The consecration of Canon Loane will fill the gap caused by the retirement of Bishop Pilcher in 1956. Sydney will again have four bishops, the other two coadjutors being Bishop Hilliard and Bishop Kerle.

Canon Loane is a graduate of Sydney University and Moore College. He is the tenth graduate of the College to become a bishop, having been trained under Archdeacon Davie and taking a first class in Th.L. in 1933. For a number of years he was assistant in the parish of Gladesville. He joined Moore College staff 23 years ago as resident tutor, later becoming vice-principal and in 1954 principal.

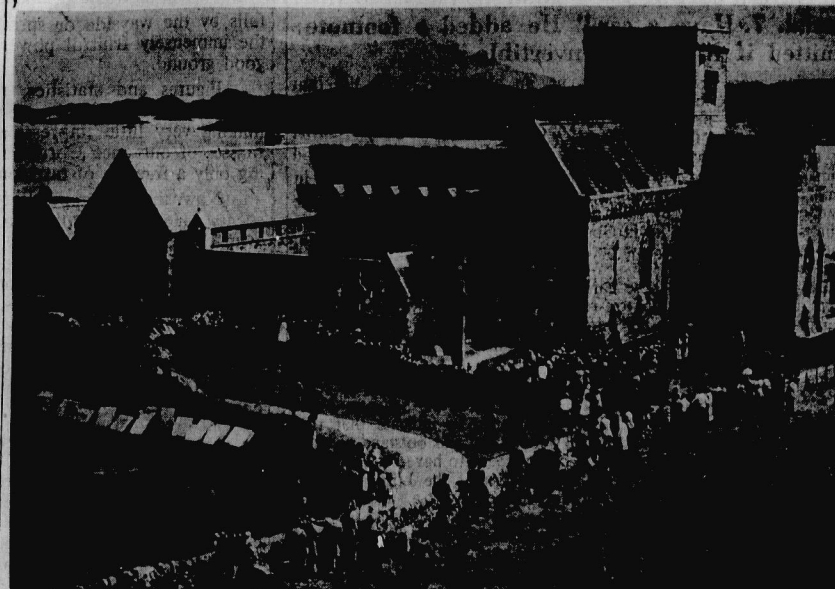
### TRAVELLED

In 1938 Mr Loane had a curacy in London and for some months was acting rector of St. Thomas' Church, Edinburgh. During the war he was a chaplain in the A.I.F. and was on active service in New Guinea with infantry units in the Owen Stanley Ranges. He was again in Europe in 1950, after which he visited Mission stations over an extensive area of East Africa.

Canon Loane was in the party which visited China in 1955 with the Primate, at which time he visited also Malaya and Japan. In May of this year he will be in India to speak at a Convention. For many years he has been a regular speaker at student conferences and conventions throughout Australia and New Zealand and he is widely known as the author of many devotional and historical books.

Canon Loane is 46. He is married and has four children.

## QUEEN VISITS IONA



A SPECIAL APPEAL has been launched by the Primus of Scotland for the repair and maintenance of the Bishop's House and chapel on the island of Iona. It was from this island that Columba sent missionaries to convert Britain. This was the scene during a recent visit to the island by the Queen.

## RECORDS BROKEN IN 1957 TH.L. RESULTS

Moore College, Sydney, has broken a number of records in the Th.L. results for 1957, which have been announced by the Registrar of the Australian College of Theology, Dr. Frank Cash.

The full results are printed on page seven.

Two-thirds of the Moore College students who sat for their final Th.L. examinations secured second-class honours. This is probably the highest number of honours ever secured by a college in one year.

Of 25 candidates, 16 obtained second-class honours, five obtained ordinary passes and four failed to qualify in one subject only. No student of any college in Australia obtained first-class honours this year, though they were gained by three independent students.

### HONOURS

Moore College also for the first time submitted five candidates for the Hebrew paper, of whom four passed. Altogether, 35 Moore College students sat for one extra subject, and six students for two extra subjects. There were only four failures in these 47 extra papers.

It is almost impossible to analyse or compare the Th.L. results fully under the new system of taking the examinations, whereby subjects may be taken one at a time, and a candidate may repeat a subject in order to obtain a higher mark next time. In addition, some

candidates have sat for all papers except half of Greek New Testament.

It is interesting to note, however, that of the candidates who completed the examination, the number of those from Ridley and Moore combined was far in excess of the number from all the other colleges put together.

Ridley had 13 candidates, of whom all passed, five with second-class honours. St. Francis', Brisbane, had 11 candidates with nine passes (five with honours). St. John's, Morpeth, had nine candidates with six passes (two with honours). St. Michael's House, S.S.M., had five candidates, with three passes.

## NEW HOARDING FOR USE BY AUSTRALIAN CHURCHES

The Australian Council for the World Council of Churches is printing a new religious poster for use on commercial hoardings around Australia, and also for use by churches.

The theme of the poster is "Find the strength of your life," depicts a family worshipping together, and is designed to encourage Church attendance. This follows last year's poster, "Build a stronger, richer life."

The printing of the poster has been made possible by the kind co-operation of the Religion in American Life organisation.

The poster is bright and very attractive in four colours, and will be distributed to commercial hoardings free of charge.

The commercial hoarding-size poster (20ft x 10ft) is available to Churches which have erected such hoardings for £4. The posterette (17in x 22in), also in four colours, is available for 4/.

The poster will be available from February and orders should be sent, with cost, plus 9d for cylinder packet and postage, to the office at 472 Kent Street, Sydney.

Specifications for the erection of the large hoarding in Church grounds are also available at the office.

## Vesture canon passed with check

LONDON, January 31. —Both the upper and lower houses of the Convocation of Canterbury last week passed the controversial canon 17, which gives a very liberal interpretation of the vestments to be worn at different services.

Convocation, however, approved a safeguard amendment supported by the Bishop of Rochester, the Right Reverend C. M. Chavasse, the senior evangelical bishop.

The amendment declared that the Church of England "does not attach any particular doctrinal significance to the diversities of vesture permitted . . . and the vesture worn by the Minister in accordance with the provisos of this Canon is not to be understood as implying any doctrines other than those now contained in the formularies of the Church of England."

### "PEACE"

Earlier Cannon T. L. Livermore (Southwark) and the Rev. M. A. P. Wood (London) proposed an amendment that "at all times of his ministration the Minister shall wear surplice and scarf (pink or fringed) together with the hood of his degree or the cope."

"The last thing we want to do," said Canon Livermore, "is to disturb the peace of the Church. What we must ask ourselves is: does the use of what are commonly called Mass Vestments (shouts of 'No!') add anything to the celebration of the Lord's Supper?" They could not claim for such vestments a great antiquity. The Church of England had deliberately broken continuity with the Western tradition of dress for three hundred years.

Canon Livermore went on to suggest a new development in the wearing of "suitably-coloured copes" at the Holy Communion, which without objection on historical or theological grounds would cause the present opposition to vanish overnight.



# THE TENDENCY TO CONTRACT Your life is too small

By Dr. LEON MORRIS

The editor of an American college magazine, wishing to acquaint his readers with the facts of life, gave seven rules for success: "1. Have a car. 2. Be a good mixer. 3. Have a car. 4. Be a good conversationalist. 5. Have a car. 6. Be congenial. 7. Have a car." He added a footnote: "Nos. 2, 4, 6, may be omitted if it's a red convertible."

Thus the youthful editor all unknowingly gave expression to this age's genius for fastening attention on the wrong things. It is an age which has made literacy more widespread than ever before, and which has placed the best writing in cheap editions before the masses of the people. And they choose to read comics.

It is an age which, through the radio and television and records, has made the best music of the ages available to all who wish it. And our popular artists are people like Elvis the Pelvis. Our many inventions have made a greater measure of leisure available for the masses than ever before in history. And the masses, by and large, use the time for such elevating matters as drinking, gambling, or perhaps playing games.

We have a genius for choosing the commonplace when we might have the sublime.

## VISION

Christians above all men ought to rise above this tendency, but perhaps we are too much the children of our age for that. But consider what we do. We become Christians because, in however muddled a way, we obtain a vision of the Infinite. We see that Christ, the Lord of glory, left His throne in heaven and came to earth for us. We see that His life in obscurity and rejection, His death on the cross, His triumphant resurrection and

ascension, were not so many purposeless actions, but were God's answer to the problem of our sin. We see that Christ so loved us, and by faith we reach out to Him. By faith we surrender all claim to personal autonomy and gladly become His. By faith we glimpse vistas of the life in God, and we set out on the new path, our eyes shining.

Do you remember those early days in Christ? And do you remember how that first fine careless rapture was lost? How living out the Christian faith became a matter of routine?

## PRESSURES

So often the story is repeated in our later Christian life. As Florence Allshorn has said: "The frightening thing is that the whole tendency of our world under its daily pressure is to contract. We sense a little of the more abundant life, then it is swallowed up in routine, and we contract into the routine of the day."

But the Christian life is not meant to contract in that way. The true Christian is not one who yields to the pressures of daily things. He has the infinite resources of God, and they are more than sufficient for all that the world can oppose. Paul writes to the Corinthians, "Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:48). On this last verse T. C. Edwards has the comment, "In the case of a believer, youth's large dreams never contract into commonplace achievement." That is the kind of life that is set before

us, an abundant life, a life that goes on from strength to strength and from glory to glory. Christ did not die for us, did not send His Holy Spirit to us merely in order that we should repeat the experience of the unregenerate world and see our vision contract under the pressure of circumstances. "I am come," He said, "that they might have life, and that they might have it more abundantly" (Jn. 10:10).

There is an interesting passage in Luke 10 which tells of Jesus sending forth the Seventy. There is nothing to indicate that they were great and outstanding men. They seem to have been ordinary followers of the Lord. But He sent them on a mission, and when they came back He said, "I beheld Satan as lightning fall from heaven" (Lk. 10:18).

They were doing fairly ordinary things, preaching, healing the sick, warning of the judgment to come. But in the activity of His followers Jesus saw a victorious war waged against the very prince of hell.

## FIGHT

That is what we are engaged upon. We wage a victorious war against Satan himself. In the strength of our God we prevail. Yet how often do we lose sight of what we are doing. We degrade the very act of victory by making it refer to ourselves, instead of seeing it for what it is.

We are pre-occupied so often with self. There is a difficulty. Maybe it is financial. Or a difficult decision has to be made. Or a person found for some key Christian position, though none is in sight. Then the difficulty is surmounted. We give thanks to God and say "Our faith has seen us through that tight corner!" "Seen us." We stress our petty selves and lose sight of the great issues in the fight of faith.

Always the tendency is to contract. Always the New Testament insists that the Christian life is an abundant life. Our guide must be the New Testament, not the daily paper. There is no need for the Christian to live a cramped, narrow existence. His are God's broad open spaces. His is the abundant life. His is the power of God. He does not yield to the pressures of life, but in the strength of His God he fights his way through the hosts that oppose Him, and wins the victory in Christ.

## EDITORIAL

# Billy Graham and us

Two problems face every Christian minister: how to reach the non-church-goer with the gospel, and how to hold in active church membership those who (especially at confirmation) make a personal profession of faith in Christ.

It is characteristic of our generation to estimate success in these fields in terms of numbers. In this, however, we deceive ourselves, following the spirit of the age rather than the teaching of the Bible. Jeremiah was a successful preacher, though he preached constantly for 40 years without making many converts. Our Lord taught us to measure a successful harvest not by the proportion of seed which falls by the wayside or springs up only to wither, but by the immensely fruitful power of the seed which falls into good ground.

Figures and statistics, therefore, are not the whole story. But for what they are worth, they tell us that we are making very little impression on the great unchurched masses of our once Christian lands, and that we are holding only a fraction of our confirmation candidates.

Now the Reverend Billy Graham has come on the scene. He comes with two strong convictions about his evangelistic work: first, that the greater part of the evangelist's task begins after a person has been brought to a point of decision; and, secondly, that an evangelist must co-operate with the churches. To these ends, the Graham organisation has developed an extraordinarily thorough counselling system, and those counselled are all passed on for further pastoral care to their own churches. Billy Graham scrupulously integrates his work with that of the churches.

## RESULTS

The following results are worth noting. 1: While the majority of those attending the Graham crusades are Church members of some sort, yet Graham has been more successful than the churches in attracting a good minority of outsiders. "The New York Times," in a report quoted last week in the Australian Press, shows that nearly 1,500 of a total of 3,997 inquirers in the New York campaign were not listed as Church members—a proportion of outsiders far greater than any of our churches can show for their efforts. 2: As a result of publicity, Christianity has become a subject of free and unembarrassed conversation among all classes of people throughout the communities where the campaigns have been held—an achievement which even our extensive financial canvasses cannot equal. 3: While many who make decisions during the campaigns appear to fall away, the proportion of those who stand firm appears to be at least as high as the proportion of confirmees who stand firm in the ideal pastoral conditions of a parish.

In view of these facts, it is surprising to find some church people criticising Billy Graham for not reaching more outsiders. No less puzzling is the complaint made by the Reverend J. B. Phillips (cited recently in Australian church papers) that some of the names passed on to him by the counsellors at Haringay as having "made definite decisions for Christ" were in fact already communicant members of his church. Since the Graham organisation does not claim that all inquirers are new converts (however reporters may write things up), it is hard to see the point of this complaint.

There can be no doubt that many devout Anglican communicants who responded to Graham's preaching were converts, in the sense that they made a spiritual response to the gospel for the first time in their lives, however disturbing this fact may be to the ecclesiastical pride (and theology!) of some churchmen. We can imagine the same sort of criticism being levelled at John's baptisms by rabbis ("All the names passed on to me as having made a definite decision I found to be devout members of my synagogue").

Billy Graham is not perfect, nor should we regard him as the whole answer to our present situation. But a sober assessment of the way God appears to be using him should encourage us all to prepare our churches for the utmost co-operation with him and his organisation, for the sake of the gospel.

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# Christian advance in S. America

ACCRA (Ghana), January 24.—Protestant Christianity will undoubtedly be recognised in the near future as the most significant and transforming factor in the life of the South American people, Dr. A. Rodriguez told the International Missionary Council assembly here this month.

Dr. Rodriguez, of the Union Theological Seminary in Matanzas, Cuba, said that even now the influence of the Protestant community in Latin America is far out of proportion to its numerical size.

He added:

"Though much of the Protestant work in Latin America is already self-supporting and self-governing, it must be remembered that these young churches are just beginning to stand on their own feet.

"We must stand by them, with prayers, our sympathy, and with all kinds of assistance and help. The most urgent need is to enlarge and improve the theological institutions already in existence in Latin America.

"It is a fact that the Protestant work in our countries has extended so far that there are not enough trained leaders to care for it properly. The other great need is the production and distribution of Christian literature. We need to permeate the thought of Latin America with Christian ideas and ideals.

"Much has been accomplished along this line during the past fifteen or twenty years, mainly through the Committee on Co-operation in Latin America. But there is much to be done yet, and more liberal contributions would not only cause a larger

production but a larger range of subjects, titles and authors.

"Help also is greatly needed in radio broadcasting, social service and student centres. Here we have an open door to a great area of service, but we lack manpower and material means.

"The extraordinary development of the Protestant movement in Latin America in recent years is, undoubtedly, a sign that in God's providence, on the clock of history, the hands are already pointing to the dawning of a new day in Latin America. But the very same hands are pointing also to an hour that raises many problems and creates new situations, calling for vision and long-range planning."

## LAURENCE LOVE IN N. ZEALAND

CHRISTCHURCH, January 23.—After his visit to Sydney for the C.M.S. Missionary Convention in March, the Reverend Laurence Love will conduct two university missions in New Zealand.

They will be at the Victoria University, Wellington, and at Auckland University.

Mr. Love will speak at the I.V.F. Conference in May, and will visit Nelson, Christchurch and Dunedin.

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## TH.L. PRIZE-WINNERS

Melbourne and Sydney were each represented in the major prizewinners in the Th.L. results announced last week.



Mr. Herbert Henry Condon, B.A., of Melbourne, headed the first-class honours list and was awarded the Hey Sharp Prize.



Mr. William James Lawton, of Moore College, Sydney, was the winner of the John Forster Memorial Prize for Greek.

## AFRICAN CONFERENCE

LONDON, January 31.—The first conference on African soil concerned with the work of the Protestant Churches in all of Africa ended at Ibadan, Nigeria, on Monday last week.

There were visitors from Asia, North and South America, Australasia and Europe, some of whom had gone to this All-Africa Church Conference from the Assembly of the International Missionary Council in Ghana.

Under the general Conference title of "The Church in Changing Africa," five main topics were considered in a full program of group discussions and plenary sessions. They were: "The Church, Youth and the Family," "The Church and Economic Life," "The Church and Politics," "The Church and Culture," "The Growing Church."

Welcoming delegates at a reception on January 11, the Governor, Sir John Rankine, spoke of the part religion must play in providing a spiritual foundation in the East, where liberty is only in name. Chief Awolowo, the Prime Minister of the Western Region of Nigeria, spoke of the influence that could be exercised by 750 million Christians in the world if they could stand together and work for peace.

## RECITAL FOR CHOIR SCHOOL APPEAL

On Sunday, February 9, at 3 p.m. in the Cathedral, Sydney, Dame Sybil Thorndike and Sir Lewis Casson will give a recital of prose and verse readings in aid of the Choir School Appeal.

## I.M.C. merger decision

LONDON, January 28.—After extended discussions in plenary sessions of the International Missionary Council Assembly in Ghana, and following a report from the Steering Committee, the Assembly endorsed the principle of integration of the I.M.C. with the World Council of Churches. The voting was 58 for and 7 against the proposal.

The I.M.C. Assembly urged the World Council of Churches to consider postponing its third Assembly until 1961 to give more time for the study of details of the integration plan.

The motion was first introduced at a plenary session of the Assembly last week when the chairman, Dr. John Mackay, of Princeton, outlined the substance and status of the plan.

The two Christian world organisations will merge to form a larger World Council of Churches, which will include the work of the I.M.C. within a special division for "World Mission and Evangelism." Since 1946 there has been increasing functional association between the two organisations, and the younger churches, particularly in Asia, are now feeling that they desire a Church to Church relation rather than one of mission to missionary society.

Speaking at one of the discussions over this plan, Canon Max Warren, General Secretary of the Church Missionary Society, said he would vote for integration with regret. He did not believe the plan was right, but it had gone too far for reversal now. He criticised the theological arguments behind the scheme, and also reminded the assembly that there were many missionary societies, particularly in the tropical belt, whose relation with the two organisations was tenuous. These had made tentative movements toward the I.M.C. which would cease completely on integration.

## Solicitor to be ordained

A practising solicitor will be among those ordained to the diaconate in St. Andrew's Cathedral, Sydney, on March 2.

He is Mr Geoffrey S. Clarke, of the Crown Law Office, Darwin, N.T.

Mr Clarke, who grew up in the parish of St. Paul's, Chatswood, N.S.W., is a graduate in Arts and Law of the Sydney University. During recent years in Darwin he has studied for Th.L., and in the results announced last week was placed second in Australia in the first-class honours list.

Mr Clarke has been appointed curate of St. Swit-hun's, Pymble, with special responsibility for St. Ives, where he will reside with his wife and two children.

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## Letters

### Bishop Omari to Lambeth

Sir.—The Church's problems in Africa, missionary, indigenous and racial, will all figure very largely in the discussions at the coming Lambeth Conference in June. It is vital that those native African Bishops who have been invited should be able to be present, not only for the contributions they can make, but also for the vision and experience they will gain from meeting together with all the bishops of the Anglican Communion.

The Archbishop of Canterbury has invited the Right Reverend Yohana Omari, Assistant Bishop of Central Tanganyika, to attend the Conference, and I judge this opportunity of sending an African Bishop to Lambeth a vital move in the development of the African Church in this territory. Who knows but that by the next Lambeth Conference Tanganyika might well be in the same position as Ghana today? It is to this Lambeth Conference that we have the opportunity of sending a man so that he and those whom he represents may benefit from this experience. The urge toward self-government in this territory demands that the Church should take advantage of every opportunity to promote African leadership and status in the world church.

When I approached the Archbishop of Canterbury concerning the grant toward Bishop Omari's expenses, he replied, "I have considered this carefully. Of course, Bishop Omari must come and, if it cannot be without a grant from my funds, I will provide one. But could you not look to Australia? There must be laymen there with enough vision to see that this is a special need they could and should meet. May I, then, leave it like that until I hear further from you?"

I feel certain the laymen in Australia will respond to this appeal without diminishing their giving to either C.M.S. or A.B.M. Just £1 sterling (£1/5 Aust.) from 300 men would cover the cost.

The Editor of this paper is willing to receive contributions for this purpose.

ALFRED CENTRAL  
TANGANYIKA.  
Dodoma, T.T.

### Service for teachers

Sir.—His Excellency the Governor of New South Wales, Lt. Gen. Sir Eric Woodward, has accepted the invitation of the N.S.W. Council for Christian Education in Schools to be present at the Eighth Annual Dedication Service for teachers to be held at St. Stephen's Presbyterian Church, Macquarie Street, Sydney, on Tuesday February 18 at 8 p.m.

The occasional preacher will be Commissioner Frederick Coultis, Territorial Commander for the Salvation Army in Eastern Australia, and the Director-General of Education, Dr Harold Wyndham, will read the Lesson. Prominent educationists and officers and members of various teachers' organisations will be present.

Commissioner Coultis is a recent arrival in Australia, having spent many years in evangelistic work for the Salvation Army.

Prior to coming to Australia he was principal of the International Training College of the Salvation Army in London where some 200 young men and women are trained annually for the work of officership.

Similar interdenominational services to the one being held in Sydney will be arranged in country centres and it is hoped that ministers will assist in organising these in their own districts. An Order of Service for the interdenominational services has been prepared by the Council, which would be pleased to hear from any who require assistance in organising district Services of Dedication.

Yours faithfully,

J. W. HILL,  
Hon. Secretary,  
N.S.W. Council for Christian  
Education in Schools.

### Lay assistants for parishes

Sir.—The Church of England in Sydney has about one million members and needs about eight ordained ministers for every one it has at present. Nonetheless, in most parishes a good deal of the minister's time is spent doing things which could be done equally well by a secretarial assistant. Such an assistant need not be ordained and many suitable people are available for employment.

It is clear, furthermore, that since each minister is responsible for the care of 4,000 church members, there is scope in the average parish not only for one but for several lay assistants.

The present shortage of ministers coincides with the financial ability of many parishes to employ more staff. Some already provide secretaries for the ordained minister.

The time therefore seems suitable for a more businesslike way of conducting the business of the church to be adopted.

LAWRENCE LYONS,  
Elizabeth Bay, N.S.W.

INTERCEPTED LETTER  
"Merchant Traveller"  
4th February.

Dear Mother,

Tomorrow we will be sailing north to Queensland, but I'm hoping we will be coming back to Sydney for more cargo, I'm hoping—but it's not certain.

More news for you about Sydney—soon after the ship tied up, a Chaplain from the Mission to Seamen came on board and gave us a welcome to the "Flying Angel". Fred, the other cadet, knew the way, but we're not always off duty together, so on the second night in port I went on my own to the "Flying Angel"—the map was a great help!

At the Mission I was greeted like an "old friend". It was grand to feel the warmth of the welcome and to know that the Mission is really interested in us—I know you're pleased about that, Mum. I especially thought about you during the Chapel service there. Do you know why? We had your favourite hymn, "Rock of Ages, cleft for me, Let me hide myself in Thee..." I think I'm beginning to understand that...

(Adv.)

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## CHURCH MUSIC

The standard of music in most of our churches is, we are told, deplorably bad. The Director of the Royal School of Church Music certainly said so when he visited us two years ago, and others have been saying the same thing quite recently. Nor have we heard anyone dispute the view.

Let us admit, then, that much of what we sing is of poor musical quality and unsuited to the prayer and praise which it is meant to accompany and enrich. Moreover, the way in which we sing it (and this goes especially for the sung portions of the Prayer Book services) is frequently unintelligent and distorts the meaning of the words we sing.

Why do we sing at all? First, no doubt, because it is human to express our feelings (including our religious feelings) by singing. Yet that in itself is no justification for music in worship. We do not suppose God shares our taste for our particular variety of music. Rather, it is because we have learned to compose music in such a way as to evoke and control particular emotional responses that it is possible to harness it to words which make up our common prayer. We must, therefore, be careful in the selection of the music we admit to accompany our prayer and praise, for it has to share the liturgical task of expressing adequately the worship we offer to God and at the same time of edifying the worshipper. It is no part of worship to enjoy or entertain oneself.

Here lies the limitation and danger for church music. "Music can easily stimulate emotions far beyond any point to which real insight and genuine decision of will would ever take them," writes Professor H. H. Farmer, of Cambridge. "I have heard music which flooded my soul with heroic feelings, but these have vanished like mist so soon as the music has stopped. I have heard a military band with rolling drums which has filled even my pacific soul with martial ardour and evoked a strong desire to have a whack at someone or something. I knew not what. I suspect that many a man in church has mistaken the oscillation of his diaphragm in harmony with a 10-foot organ pipe, or the quiverings of his heart-strings to the melting sweetness of a boy's voice, for a visitation of the Holy Spirit."

The trouble with poor music is that it does little or nothing to express a response consonant with the meaning of the words set to it, or else it evokes a response inappropriate to, or unworthy of, the motive of the words. Yet the same peril can beset good music, too, if it is quite beyond the appreciative powers of the hearers, or if it is out of character with the words sung to it.

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### FUNDAMENTAL RULE

St. Paul lays down a fundamental rule for church music when he says, "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15). Singing, he says, is governed by the same rule as governs speaking with tongues. When one is alone, it is proper to "pray with the spirit" (i.e., in an unknown tongue) even if the understanding is unfruitful. The articulation of words does not matter in such a personal communion with God in prayer. Paul presumably means that, if he were to sing on such an occasion, the tunelessness or musical standard of his singing would not matter much, either.

When it comes to praying in church, however, articulation and clear meaning are vital, for all gifts must be employed to build up the congregation in love. So with singing in church. Its first test is whether it helps the whole congregation to a more meaningful common worship. It must be "with understanding." Those who sing must know what they are doing and why they are doing it. Good church music, then, is much more than musical taste and ability on the part of a choir. It means music in which a whole congregation can participate and by which they can be edified.

This is not as easy as it sounds, and it is certain that music is not fulfilling these purposes in many churches. Unthinking habit plays too large a part in determining church music. It is time we dropped many inferior hymn tunes, chants and anthems. The dreary "festal responses" are

about as unmusical and unedifying as could be invented. We mostly sing too much (nine or ten items, besides responses, are not uncommon for Morning Prayer), and thereby debase our singing quality, weary ourselves, and upset the structure of our Prayer Book services. We also have too many tunes, etc., set beyond our range. The poor quality of our music is one reason why new people are disinclined to come to church.

### THE RECTOR'S BUSINESS

The first responsibility for church music rests on the clergyman. It is his business not to leave everything musical to the organist but to see to it that the standard of music is adequate, and its amount and range suitable to his particular congregation. It is not musical ability but intelligence that is needed to decide these questions. It is here that the Royal School of Church Music is able to give valuable help. A rector would do well to acquaint himself with the Principles and Recommendations of the R.S.C.M., and then, in co-operation with his organist, determine how they can best be put into effect in his church.

More clergy could encourage their organists and choirs to participate in the activities of the R.S.C.M., which, in Sydney and Melbourne at least, are held regularly throughout the year. And it would do wonders to our standards of singing if, when the Summer School of the R.S.C.M. comes around again next January, parish councils were to take responsibility for seeing that their organist and choirmaster attended at the parish's expense.

We don't want music to become a fetish on the part of a small minority, or to be a bone of contention within any congregation. Like any other gift, music must be employed out of "faith which worketh by love." The task of the clergy is to approve and encourage; that of the whole congregation is to learn to participate more intelligently and appreciatively.

### REBATES FOR ABSTAINERS

It has been authoritatively stated that alcoholic liquor is a contributory cause in the great number of motor accidents. Then surely total abstinents are entitled to a lower premium in comprehensive motor insurance policies.

In England, for example, it is possible for total abstinents to receive a 10 per cent reduction of their premium. If temperance societies in Australia were to persuade the insurance companies to extend a similar benefit in this country it would increase the popularity and respectability of total abstinence in the community. In a materialistic world nothing is so respectable as that which pays dividends.

In England also ministers of religion receive 15 per cent rebate on their motor insurance premiums. Apparently there are less clerical Jesus in that country! Nevertheless it is a proposition that might be investigated by Australian diocesan car boards.

## Notes and Comments

### THE CALL OF JEREMIAH

# The making of a prophet

By H. R. MINN, Lecturer at Auckland University College.

(Second of two articles)

The centre of attention in the first chapter of Jeremiah is the divine empowerment of the prophet for his ministry. The fundamental call, already considered, is now supplemented by two further experiences which give it body and consolidate its foundations.

First of all Jeremiah receives a lesson from Nature in a vision of incomparable loveliness. The original passage may be translated: And the word of the Lord came to me saying: "What seest thou, Jeremiah?" And I said, A sprig (shoot, rod) of an almond tree (shagedh) is what I see. And the Lord said unto me, Thou hast well seen, for wakeful (shagedh) am I over my word to perform it" (vvs. 11-12).

There is nothing quite like the almond tree. It has been termed the snowdrop of Palestine. Like the peachtree — and the almond belongs to the same family — it puts forth its pale pink blossoms before any foliage is formed. While the rest of plant life is still wrapped in the torpor of winter it gives the first sign of the approach of spring. The almond is emphatically the tree in haste, the tree which cannot wait but hurries into flower before the spring has come. "It is the well-known characteristic of the almond tree that it wakes, as it were, from the long sleep of winter before all other trees and displays its beautiful garland of blossom while its companions remain leafless and apparently lifeless" (Ball).

### DEADNESS

Jeremiah received his call at a time of great spiritual deadness. A universal winter of "downgradeism" prevailed. But despite appearances God was not dead, nor was the Divine purpose moribund. As the world is a state of probation and trial, and as mercy delights to triumph over judgment, the Divine purpose for the most part matures slowly. Upon occasion, however, God is pleased to arouse Himself from this relatively quiescent state. Then events develop overnight, as it were, and march with startling rapidity.

It might be said that the simple almond branch was an intimation to Jeremiah that the Jewish nation had exhausted its calm of probation. Strenuous times were now ahead. God's justice was awake, and the results of final apostasy were soon to come to light. He must cherish no illusions as to the nature of the era in which his lot was cast.

But there is, perhaps, a less depressing lesson in the vision of the almond tree. The Divine purpose, while invested with penal sanctions, being ultimately a saving or redemptive purpose, the almond branch is an assurance that there exists a watchful Providence ever ordering, controlling, and directing to its appointed end the tangled maze and cross purposes and conflicting aims which form the outward vesture of human history. By the beautiful and thrilling sight of an almond tree in blossom Jer-

miah was given the certitude without which he could be no true prophet — a faith which found its unflinching terminus in the watchful Providence of God.

### ALMOND TREE

It has been further suggested that if the name of the almond (the "wake tree") speaks of the Divine alertness, its blossoms speak of trust. The almond tree putting forth its tender and delicate flowers in January, and the snowdrop lifting its pale head amid the rigours of winter, both bring the same message. They trust in the God of Nature who may be relied on implicitly to send warm and genial weather to mature their seeds. We are assured that in the Jordan Valley ripe almonds may be gathered as early as April. Jeremiah may well take account at all times of that Power that slumbers not, of that God who is behind the scenes and who moves the scenes. He is behind, as another has put it, "Despite all the grief and trouble and suffering in which his life must necessarily be involved in the fast approaching debacle of the fall of the Jewish State he is never to doubt that "God is watching in the shadow," and that He is watching over His own, and making provision for the general good.

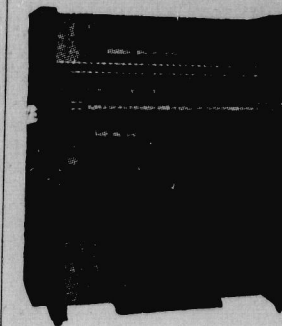
The second supplementary experience was linked with another familiar enough sight. Jeremiah sees "a boiling pot, facing away from the north" (R.S.V.). Examples of such a wide-mouthed cooking pot have been found in Palestinian excavations. It is boiling furiously and is tilted to one side and so threatening to spill its scalding contents towards the south. The "north" gives the direction from which emerge the agents destined to carry out the judgments of God. Thus the vision vanishes to be replaced by armies from the north investing Jerusalem and moving against the cities of Judah (v. 15). Verse 16 states the Divine awareness of the moral depravity of the nation.

### MESSAGE

In vvs. 17-19 we have outlined what might be termed the price of Jeremiah's office. In virtue of the uncompromising message he brings he cannot escape incurring popular odium and official hatred. Suffering and inward pain beyond description await him. The compensation is the friendship of God and a matchless inner satisfaction of duty nobly done. The "As for you" of verse 17 — "but you,"

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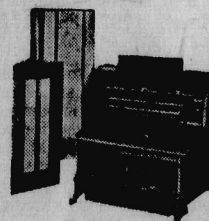
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# Primate attacks A.I.D.

**The Archbishop of Canterbury, Dr. Geoffrey Fisher, has condemned the practice of artificial insemination by donors other than husbands.**

In his presidential address to the Convocation of Canterbury, the Archbishop advocated legislation to "resolve doubts and to preserve under control the integrity of marriage and of the family."

His speech referred to a judgment recently recorded in an Edinburgh Court. In response to a petition for divorce on grounds of adultery, lodged by a man whose wife had borne a child after the couple had been separated for sixteen months, the judge had ruled that her artificial insemination did not constitute adultery under present law in the United Kingdom.

The Archbishop said that either parentage by this type of donation should be made a criminal offence, or "the law should require that every case be registered; and the register should be available for inspection under safeguards."

## "WRONG"

Referring to a report of an Anglican commission on artificial insemination requested by himself and published in 1948, the Archbishop said that the doctors, lawyers and theologians composing it had "judged artificial insemination by donor to be wrong in principle and contrary to Christian standards."

"The commission," Dr Fisher said, "when stating (as it did, fully) the case for this type of insemination, assumed that always the husband would be a consenting party; but in this case it appears that the absent husband knew nothing until the child was born."

## MISSIONARY CONVENTION



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## Personal

The Reverend F. A. J. Eglington, Rector of Sutton Forest, has been appointed Rector of Emmanuel, Lawson, N.S.W.

The Reverend S. Glasing, of Narraweena, has accepted appointment to the parish of Oatley West, N.S.W.

We record with regret the death of Mrs Armitage, wife of the Reverend I. D. Armitage, of Sydney.

We regret to report the death of Mr R. D. Goard, a church officer of All Saints', Cammeray, N.S.W. Mr Goard's sister is organist at All Saints', and his brother, Mr S. M. Goard, is Honorary Treasurer of the "Church Record."

The induction took place last Monday of the Reverend R. A. B. Nicholls to the parish of Yea, Diocese of Wangaratta.

The Reverend L. G. B. Rose, Rector of Nathalia, has been appointed to the parish of Rutherglen with Chiltern, Victoria.

We regret to record the death last week of Mrs Ogden, wife of the Reverend Ralph Ogden, until recently of Oatley, N.S.W. Mrs Ogden is well remembered in the parishes of Wallerawang, Milson's Point, and Oatley, and many former parishioners were present at the funeral service in St. John's Milson's Point, last Friday. The Archbishop of Sydney was present.

At the recent assembly of the International Missionary Council in Ghana, Bishop Leslie Newbigin, of the Church of South India, was elected chairman of the I.M.C., succeeding Dr John Mackay. Dr James K. Matthews, of the Methodist Church in the U.S.A., was elected to succeed Dr Charles W. Ransom as general secretary of the I.M.C.

We regret to report the death of the Reverend A. G. Halliday, who has for some years been on the staff of St. Thomas', North Sydney. Mr Halliday was formerly rector of Orange.

Mr P. E. Felton, a son of the rector of St. Chad's, Cremorne, the Reverend H. E. Felton, and Mrs Felton, has been appointed Superintendent of Aboriginal Welfare for Victoria.

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# Islington Conference discusses vestments

**LONDON, January 30.—The Reverend Maurice Wood, Vicar of Islington, told the annual Islington Conference of evangelicals last week that the Vestments canon would bring serious hurt to the peace of the Church.**

The Conference was this year held for the first time at All Souls' Church, Langham Place, London.

Mr Wood spoke of the three possible attitudes which could be taken by proctors who were not happy about the Vestments Canon. Some felt that they could allow the Canon to go through, so long as the clause which would "de-doctrinate" vestments of any doctrines not now found in the formularies of the Church of England were passed. Others felt that they should oppose the Canon in Convocation, but if it were passed they ought to go no further in opposition. The third course was to oppose the legalisation of vestments every step of the way, from Convocation, via Church Assembly, and through to Parliament.

## UNITY

"I and a number of other evangelical proctors," said Mr Wood, "feel that we ought to take this course, after carefully weighing the possible consequences."

The conversations between the Church of England and the Church of Scotland, and between the Church of England and the Methodists, both now in progress, would be hindered, and the Churches drawn further apart, by legalisation.

"Those who have introduced vestments and now desire to legalise them," Mr Wood concluded, "must share with those of us who oppose their legislation the responsibility for this conflict, distasteful as it is to all concerned — for none of us enjoys controversy — and spending time on matters which take time away from our regular pastoral and evangelistic duties."

During his address Mr Wood paid tribute to the Archbishop of Canterbury for his "patience and fairness in these matters." He felt prompted to say publicly "how very indebted we are, as evangelicals, for the constant approachableness and kindness shown to us by His Grace the Archbishop."

## Revised Lectionary (1922)

### Feb. 9 Sexagesima.

M: Gen. Mark 9.33-end or 1 Cor. 6.

E: Gen. 6.5-end or Gen. 8.15-9.17 or Eccusl. 15.11-end; Luke 17.20-end or 1 Cor. 10. 1-24.

### Feb. 15 Quinquagesima.

M: Gen. 12.1-8 or Eccusl. 1. 1-13; Matt. 5.1-16 or 1 Cor. 12.4-end.

E: Gen. 13 or Gen. 15.1-18 or Eccusl. 1.14-end; Luke 10. 35-47 or 2 Cor. 1. 1-22.

### Feb. 19 First Day of Lent.

M: Isa. 58; Mark 2.13-22.  
E: Jonah 3 or Prayer of Manasses; Heb. 3.12-4.13.

### Feb. 23 First Sunday in Lent.

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

E: Gen. 21.1-21 or Gen. 22.1-19 or Baruch 3.1-14; Mark 14.1-26 or 2 Cor. 4.

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## PRAYER FOR ENEMIES URGED

**LONDON, January 31.—Dr. Martin Niemoller, addressing a service of intercession in Frankfurt "for peace and for the churches under oppression," said it was more important for Christians to pray for their enemies than for those who suffer injustice.**

He said there was a temptation to require suffering with bitterness and that Christians should pray for those suffering oppression to remain steadfast.

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VSECRATION

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details are being  
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Loane as Bishop  
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Loane has tendered his  
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958. Until then he will  
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the Reverend B. L.  
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LAMBETH

the bishop-elect has no  
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ll be able to attend the  
Conference following  
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non Loane will address  
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tendance at Lambeth  
nd on the Archbishop  
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invitation previously  
Bishop Kerle, who is  
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Kerle was to have at-  
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rchbishop of Sydney.  
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ops have not been in-  
the conference, except  
se of national bishops  
ca and Asia.

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hodesan magazine has  
ted as a special mem-  
to the late Mrs Dor-  
e Mowll. It is devoted  
sions of her life and  
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(larger)*

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Rev. Miller (W. 3.)  
Warren space top & bottom*