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Church of South India Now Ten Years Old

A special service was held in St. George's Cathedral in Madras to mark the tenth anniversary of the Church of South India.

The service duplicated the one held in the same cathedral on September 1947, when the new church, the result from a union of episcopal and non-episcopal bodies, was officially begun.

Speakers included Bishop David Chellappa of Madras, who said: "This is a famous date in the history of India, and it is also a famous date in Christian history."

Not Self-supporting.

Bishop Chellappa pointed out that the church is free but not yet self-supporting, and that it is still necessary to depend on outside help to run the church's hospitals, colleges and other humanitarian institutions.

It would be easy by a stroke of the pen," he said, "to abolish these humanitarian and philanthropic institutions and forbid the entry of those devoted men and women... across the seas to engage in these works of mercy for which we cannot yet, either in church or in state, find adequate national personnel or resources."

But the loss would be ours. It is well to remember that the majority of the beneficiaries are non-Christians. All these institutions are more than "proselytising" agencies. They are the expression of the Christian spirit, the outflow of Christian passion. We in India are free, but not independent in the sense of being self-sufficient, and it is the path of wisdom not to ask for help that is offered from an altruistic motive.

The Church of South India has more than 10 million adherents, the bishop said, and about one thousand clergymen, most of them Indians. There are fourteen dioceses and 10 of the bishops are Indians.

Other speakers at the anniversary service included Bishop H. Sumitra, moderator of the Church, and Bishop Leslie Newbigin, deputy moderator.

NASSER TOLD OF "DISCRIMINATION AGAINST CHRISTIANS"

Christians in Egypt have protested to President Nasser against an alleged "policy of discrimination and injustice" which is aimed against them.

The Catholic Press Bureau in Holland states that representatives of Egyptian Protestantism have sent a joint letter to the Egyptian president, condemning unlawful acts involving discrimination against Christians. The protest was made "in the name of freedom, equality and human dignity, which are guaranteed by the laws of God, the Declaration of Human Rights and the revolutionary bases of the Egyptian State."

Egyptian Christians complain especially about restrictions which virtually prevent any new church building being erected. They protest because church marriage laws are disregarded, Christian schools are being closed, Christians are being removed from the governing bodies of Christian schools, and there is discrimination against Christians who apply for state positions and posts in private business.

Other grievances are that Christians have been ignored in the distribution of land under the new agrarian reform, Christian broadcasts on the Egyptian radio have virtually stopped, church property has begun to be confiscated, and changes in the law menace the social work of the churches.

HUNGARIANS IN CHINA.

A delegation of Hungarian Protestants is visiting Protestant churches in China, at the invitation of the "Three-Self-Movement" within the churches, which aims at independence and self-support.

LANGUAGE CHANGES TOO FAST FOR BIBLE TRANSLATIONS.

In the Convocation of Canterbury this month, the Bishop of Winchester reported on the progress being made on the new translation of the Bible. He said that he hoped next year to be in a position to announce when the new version of the New Testament would be ready for publication—"perhaps in a couple of years or so later."

The Old Testament, however, presented a more formidable and complicated problem, and he was not prepared to say when the work would be completed. "I cannot give a date for this or for the Apocrypha."

"The language changes rapidly, and it is hard to draw a just line between what is good lucid English and colloquialisms, and to get an assurance that a word which is right for 1957 will be equally so in 2007."

NO PROPOSAL TO LEGALISE OFF-COURSE BETTING

Church protests against the proposals to legalise off-the-course betting have had at least temporary effect.

The Secretary of the Council of Churches in N.S.W., the Rev. B. G. Judd, last month wrote to the Premier, Mr. Cahill, asking him to receive a deputation to discuss the proposals, which have received much publicity in the daily press.

Mr. Judd has received the following reply: "Dear Sir,

"I have received your letter of the 25th September, 1957, asking that I meet a deputation from the Council of Churches in N.S.W. in reference to the question of off-the-course totalisator betting.

"In reply, I desire to inform that there is no proposal before the Government in relation to this matter and in the circumstances I feel that no good purpose would be served by any meeting representative of the Council at the present time.

Yours faithfully,
J. J. CAHILL,
Premier."

Off the Record

● WHY DOESN'T THE CHURCH...

There can be no doubt that Sydney's first "Diocesan Sunday" on October 13th served very effectively to give a complete answer to the hardy annual, "Why doesn't the Church DO something?"

The fact is that Australia's mother diocese has a very fine record indeed in the realm of practical Christianity, and many a parishioner was agreeably surprised at the length of the litany for diocesan activities which was used in many churches on that day! Some of the plans for future expansion outlined by the Archbishop at the Diocesan Service are certainly very interesting.

Sydney Anglicans will look forward to seeing the Diocesan Exhibition planned for the CENE Centre from February 17 to 21, 1958, when it is expected to cover every aspect of diocesan work by means of exhibits and displays.

● NOT AGAINST FLESH AND BLOOD.

Is this a chink in the Marxist-materialist armour? "Time" reports that, according to the Peking press, two leaders of the Taoist faith in Hunan Province, have been condemned to death for "preparing paper-made robes, swords, warships, banners, bows and arrows in a vicious attempt to equip an army of the other world and attack the Communist party."

● SINK-SONK!

"C.M.S. News," reporting on patients in a jungle hospital: "One Christian girl... the day following her operation, asked for a Swahili hymn book, and, though very weak, sank away in her corner bed."

Poorly-set tunes again, no doubt.

● FLICKS.

No more claimants for record lists of Sunday services, but we have a note from a missionary deputationist who, during a three-weeks country tour, saw the same missionary film 54 times! By the third week he knew the sound track so well that it didn't matter if the amplifier broke down.

● REGULAR.

At a Men's Meeting, in St. Luke's Church Hall, Miranda, N.S.W., Mr. Frank Robson was speaking on "Our Heritage." He reported that in the first recorded year of Services at St. Luke's (1901) the average attendance over 50 weeks was 18.12.

His comment: "I don't know who this Mr. Point One two was — but the important thing is that he was in Church every Sunday!"

EDITORIAL

SPUTNIK

When Newton saw an apple fall, he found in that slight startle from his contemplation, A mode of proving that the earth turn'd round In a most natural whirl, called 'gravitation.'

Men fell with apples, and with apples rose,
If this be true; for we must deem the mode
In which Sir Isaac Newton could disclose
Through the then unpaved stars the turnpike road,
A thing to counterbalance human woes;
For ever since immortal man hath glow'd
With all kinds of mechanics, and full soon
Steam-engines will conduct him to the moon.

The prophecy of the poet, Byron, far-fetched when it was written a century and a half ago, is well on its way to fulfilment. of Sputnik, the Russian satellite.

The Red 'Moon' has been seen by millions and it is likely to be seen by millions more. It is the finest advertisement that any country could wish for. It is no longer possible to doubt that the Russians are not a whit behind in technical knowledge and 'know-how.' This month happens to be the fortieth anniversary of the October Revolution of 1917 which brought the Communists into power in Russia. Starting from well behind, they are now out in front, and the western world which rightly fears the hostile intentions of communism, which its writers have never attempted to disguise, may well wonder what will be the state of the world 'forty years on.'

Yet Sputnik not only brings foreboding, it brings exultation; for the Russian scientists who designed and sent aloft this satellite were acting as the representatives of the whole human race. Their achievement is the achievement of humanity. The researches of Archimedes, Galileo, Newton and countless myriads of other thinkers and experimenters were essential forerunners of this latest experiment, which in turn will doubtless be a stepping stone to further advances. Sputnik is only the beginning.

The significance of the Russian moon is that it is the first man-made instrument to explore space. Hitherto humanity has been confined to this terrestrial globe, and has come to dominate it. But now man has broken into the sphere of creation which lies outside the earth's atmosphere. Doubtless humanity will dominate this too, for this is in accordance with the purposes of God. The psalmist, in praising the excellency of God's name, sings, "Thou madest man to have dominion over the works of thine hand; thou hast put all things under his feet. (Ps. 8:6.) And at the creation of man whom He made in His own image, God said, "Let them have dominion" and He gave them a command to 'subdue' the earth (Gen. 1.26-28).

The scientific discoveries of our civilisation, and those of previous civilisations, are the outcome of God's purposes for man. They are God's gifts. But the tragedy of humanity is that since the Fall when man became the slave of sin, men have gone about to establish their dominion and subdue the earth in independence and in rebellion from God in whose image they were created. The result has been disastrous. The history of civilisations has been a history of tyranny, suffering and woe for men and women. There is no possibility of any alleviation of this age-long experience so long as men continue to live in independence and rebellion.

Christians, however, face the future with confidence. They know that fall, is fulfilled in Jesus Christ, the second Man, the last Adam, humanity's true Head. "His dominion is a lasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. 7:14). We who are Christ's, share that dominion. To us has been given the promise that we shall inherit the earth (Rom. 4:13), but the method of inheritance is through meekness and its concomitant suffering, and not through the selfish methods of God-forgetting humanity. The way of meekness and suffering is the way of Jesus and it is the way of promise: "The meek shall inherit the earth." Christians then face the future with confidence. Their Lord has received the promise of dominion. He has already overcome the enemy, and has entered heaven to receive the kingdom in which all those who are His will share. "The earth is the Lord's," and because it is His, it is ours.

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ADELAIDE WELCOMES RETURN OF ST. BARNABAS' COLLEGE.

The Adelaide "Church Guardian" has welcomed the unanimous approval of Adelaide Synod for the proposal to re-open St. Barnabas' Theological College.

St. Barnabas' College was closed in 1950.

The "Guardian" in its current issue said: "Some of us have never been quite sure why the first St. Barnabas' had to die. Perhaps it would be best to inscribe on the certificate 'death by misadventure' and to let bygones be bygones!"

"But what ever the cause of the tragedy we can all join with our Bishop and the unanimous vote of the members of Synod present in the Hall in welcoming its rebirth.

"And in saying this we are not unmindful of the privilege of having St. Michael's, Craferas, as our friends and neighbours and of the debt of gratitude which the Australian Church owes to Bishop Robin who was the prime mover in extending an invitation to the Society of the Sacred Mission.

In his report to Synod last month, the Bishop of Adelaide, the Rt. Rev. T. T. Reed, said:

"The conditions existing in 1949 have altered and I am now of the opinion that it might be wise for us again to have our own College, but only under certain conditions.

"I am prepared to co-operate to the utmost if this Synod is of the opinion that we should re-establish St. Barnabas' College and is willing to support its opinion with practical help in such re-establishment.

"We will need a considerable sum of money, and a large assured annual income if the College is to fulfil its functions properly.

"I can see possible disadvantages in such a move. Our men would lose the benefit of interstate experience and there would be a danger of a parochialised training.

"On the other hand I can see definite advantages. It would be very much easier for me to keep in touch with our candidates during their training, and I believe it is essential that a Bishop should know well the men whom he ordains to the Ministry. That is at present not possible.

"I am also inclined to think that the Catechist system, which I myself experienced and many others in this Synod, was not without its benefits and its reintroduction would only be possible if we had our own College."

DO SUNDAY GOSPELS NEED REVISING?

Doubts on whether the Sunday gospels in the Prayer Book liturgy present the message of Christ in the best way possible were voiced this month by the Archbishop of York, in his presidential address to the Convocation of York.

The Primate pointed out that the present selection of gospels was many centuries old. It dated from the days of the Latin liturgy. But was it, he asked, to continue for ever?

"Fifty-two gospels are to present all the aspects of our Lord in history in the midst of the Eucharistic commemoration of his Cross and Passions. What of such a great portion as the Beatitudes? They come on All Saints' Day. They take their chance in whatever Sunday lectionary is in current use."

YOUTH CAMP EXTENTIONS TO COMMENCE IMMEDIATELY

A recent decision of the Sydney Diocesan Youth Council has cleared the way for immediate extensions to the Youth Camps at Port Hacking.

This will be the first major development of the Camp since the properties of "Rathane" and "Chaldercot" were acquired by the Church for the service of Youth more than ten years ago.

Expertly designed according to the latest overseas trends, the extensions will consist of six 8-bunk cabins, together with a modern shower block and toilet facilities.



cannot be over-estimated. Many who have spent any time there have experienced the claims of Christ in their lives for the first time," said the Chaplain for Youth, the Rev. N. C. Bathgate, this week. "Numbers of men and women, now serving the Church as clergy, as deaconesses, as missionaries, or in other ways, can testify to the fact that a week-end in the calm atmosphere of Port Hacking has been instrumental in cementing their decisions of Christian service.

"The Port Hacking properties are sure to make an increasing spiritual impact on the Church in this Diocese. Christian men and women are realising the challenge of our times, and are now prepared to help forward the work of extending the usefulness of the properties.

"A start has been made, and it is certain that the Port Hacking extensions will prove to be a sure investment for the future of the Church," said Mr. Bathgate.

New System.

The Camp Howard system of youth camping which was introduced to Australia by the Chaplain for Youth takes over the properties during school holidays.

Each January, a co-ed Camp for Children in 4th and 5th Primary Classes is held under the direction of Miss P. Evans.

With the close co-operation of the C.E.B.S. and G.F.S. six eight day camps are held for secondary school-age children during the year. Girls are at present housed at "Chaldercot" under the leadership of Miss Joan Ash, while the boys at "Rathane" are directed by the Rev. N. Bathgate.

Camp instruction includes campcraft, riflery, archery, boating, sailing, swimming, and out-trips. Then, on most week-ends of the year, Fellowship groups from the Parishes of the Diocese hold study conferences or instruction groups usually under the guidance of their rectors and a visiting study leader.

Any profits made on fees at these camps go back into the properties for upkeep and improvements.

BAPTISTS WORK FOR RADIO AND T.V.

The Baptist Church in N.S.W. has appointed a full time officer with special responsibility for strengthening Church activities in the radio and television fields.

He is Dr. Ernest H. Watson, who until recently was the General Secretary of the Baptist Union of N.S.W. Dr. Watson will be known as Director of Evangelism. He has had considerable experience in radio and T.V.

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NOTES AND COMMENTS

It was interesting to see from a motion on the Business Paper of the Sydney Synod that a committee is at work investigating the project of a comprehensive diocesan budget. The matter is becoming urgent now that so many pressing needs within the diocese are being met by unco-ordinated assessments. Yet the question is very ticklish. To supply fully the needs of all diocesan undertakings would require a level of assessments impossibly high. Probably the best solution would be along a double division following the Prayer Book distinction between dues and alms.

Diocesan Budgets.

There are certain activities and institutions of the diocese which it is obligatory for a parish to support, such as the needs of the diocesan registry, and the superannuation schemes for its own clergy. There are other activities on the other hand, which are in fact charities, and for which a compulsory contribution is hardly appropriate. The matter is a complex one and the committee considering it will not have an easy task.

It is interesting to note that a former secretary of the Church Society proposed in convocation in England that unfermented grape juice should be made lawful for use at Communion in Church of England services. It is, of course, only through modern advances in bacteriology that this is at all possible, and there seems no reason why the law of our church should not be changed in keeping with modern advances of science.

There is little doubt that it was wine that was used at the Last Supper for this was instituted at Passover time, which was a spring festival, and there was in those days no method of preserving the grape juice harvested in the autumn six months before except by fermentation. But it is of interest that the Bible does not specify wine at the communion. The Scriptural terms are 'the cup' and 'the fruit of the vine,' which would presumably include unfermented grape juice where this can be had. It should be noted,

however, that until the law of our church is altered, wine is prescribed by the rubrics. This word has only one meaning in English, i.e., the fermented juice of the grape.

An interesting suggestion which was made at the recent session of the Sydney Synod, and which has been referred to the Standing Committee for further consideration, was that Church Schools should be assessed for diocesan purposes. Like most questions there are two sides to this; on the one hand, nothing should be done to raise the cost of education at church schools which is already higher than many church families can afford—a high cost of education has a deleterious effect on family life. On the other hand well-established church schools are in the best position to bring the benefit of a Christian education to other areas where there are at present no church schools.

Providing More Church Schools.

This latter sentiment has already been expressed in resolutions of Sydney Synod, but little action has been taken by councils of church schools (with one notable exception) to found satellite schools which might later perhaps become independent.

Yet, it is only in this way that church schools are likely to increase in number. Existing church schools have often received considerable financial help from the diocese and it would seem proper that when they become well-established they might help in turn to found other schools which

were badly needed in the growing metropolitan area.

Readers of the "Sydney Morning Herald" were mildly startled to read under the "On Active Service" memorial column on Rerum, October 14, the following or Back notice:

to 1065. "GODWINSON.—Harold, King of England, killed in action near Hastings, October 14, 1066. Mourned by Godwine, Edmund, Magnus and Ulf."

The advertisement, it appears, was inserted by a Sydney high school teacher and two friends who believed England would have been a greater nation if the Normans had never invaded England.

Now there is a thought for you! Apart from the somewhat ironic fact that our modern Godwine is a teacher of French, it is refreshing to find someone who can still shed a tear over conflicts long decided, and can convince the officer on duty in the "Herald's" advertising office that he is a kinsman of the deceased Harold.

If the "Herald" were willing to extend the indulgence (which we doubt) it would at least be interesting to have the secret historical regrets of yet others brought to light. We should have in Memoriams for a motley array of untimely slain. In our sober moments, however, most of us realise that it is vain to wish the tooth-paste of events back in the tube of history. Magnus and Ulf must anoint their heads and wash their faces. The wind which blew William across the channel in 1066 was not so ill as all that. If it brought chilly blasts from the other side of the Alps, these were followed by the warm breezes of the Reformation.

On the whole, it is no good pining for mead and honey. We must eat what is set before us, and be thankful.

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VESTMENTS CANON REFERRED BACK TO STEERING COMMITTEE

In order to put the Vestments canon (Canon 17) into a form "least objectionable to those who find this canon difficult," the Archbishop of Canterbury, Dr. Fisher, successfully moved in the Convocation of Canterbury earlier this month that the canon be referred back to the Steering Committee.

The Archbishop suggested that, in order to give evangelicals the greatest sense of security and protection, the controversial Clause 5 should read:

"The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this canon, and the vesture worn by the minister in accordance with the provisions of this canon is not to be understood as conveying any doctrines other than those now contained in the formularies of the Church of England."

"Crusading Spirit"

The Primate said that he was given to understand in the course of August that a hardening of opinion against the canon among Evangelicals was mounting in volume, and that a crusading militant spirit was becoming more manifest.

"I want to make it perfectly clear that there is nothing disgraceful in objecting to this canon," the Archbishop continued. "Everyone of us can appreciate the reasons that make Evangelicals alarmed or suspicious that something might be lost of the true inheritance of the Church of England."

In an endeavour to bridge the gap which was growing, the Archbishop said that he had had long conversations with a group of six Evangelicals, comprising one bishop, one layman, and four members of Convocation.

"The Evangelicals did not say that they liked this canon, but when we decided it was worth trying to make it as acceptable as possible, or attach the right safeguards, then we began to move," the Archbishop added.

"NO REVOLT AMONG CLERGY ON DIVORCE."

The Right Rev. J. W. C. Wand, formerly Bishop of London, said in Windsor, Ontario, on Tuesday, that there was no revolt of rank-and-file Anglican clergymen over official opposition to the marriage of divorced people in church.

He explained that officially the Church opposed such marriages, though individual ministers had the right to perform the marriage ceremony for divorced persons at their own discretion.

Bishop Wand, who is representing the Archbishop of Canterbury in Church celebrations in Ontario, added that the Rev. C. O. Rhodes, Editor of "The Church of England Newspaper," was "absolutely wrong" in his comments on the situation.

He said that a statement by Mr. Rhodes, to the effect that the recent marriage of the Rev. Lawrence Davies, Vicar of Longdon, Worcestershire, "disposes of the myth that such marriages are contrary to the law of the Church," was "absolutely wrong, that's all."

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BISHOP CRITICISES UNTIDY CHOIRS.

Untidiness in choirs is criticised by the Bishop of Blackburn, England, Dr. Baddeley, in the September issue of his diocesan newsletter "Crozier."

He writes: "At a recent gathering of R.S.C.M. choirs, held in Bradford, the Bishop of Bradford courageously condemned the unnecessary unworthy appearance of choristers during acts of worship in church. Dr. Coggan particularly deprecated the wearing of dirty linen, torn surplices, and unkempt and ill-fitting garments. He said they were the 'left-overs offered to God, of the sort that would be rejected around any decent domestic hearth.' ..."

"We would add the torn music and dilapidated books, occasionally exposed to view in the choir benches. The untidy state of some organ chambers, too, can be completely out of harmony with the surroundings."

W.C.C. PLANS. CHURCH ATTENDANCE MOVEMENT DURING 1958.

The Australian Council for the World Council of Churches has decided to sponsor a Church Attendance Movement in 1958, operating over the whole of Australia and in all the member churches.

The Movement envisages an intensive lay visitation programme early in the year before Easter. The period for pledged attendance at worship is from Easter until the end of June.

The Australian Council has made its decision after conferring with all Federal, State and Diocesan Heads of the member churches.

A letter is being sent to about 5000 ministers of the member churches throughout Australia explaining the campaign, and endorsing details of all materials available.

Through this campaign, the co-operating churches hope to make an unprecedented impact upon the Australian community through their simultaneous actions, focussing on the personal participation of lay members of Christian congregations.

The Australian Council hopes that this campaign will be the first in a series of strategic approaches to evangelism over the next 3-4 years, through which the member churches may be strengthened by a growing participation of congregations in the work of visiting beyond the range of those families for which the churches already accept pastoral responsibility.

A complete sample kit is available from the Council office, from which churches may select the material they desire to use (14/-).

(It is understood that the W.C.C. Church Attendance Movement, and the literature in connection with it, are based on that planned for the Diocese of Sydney. The scheme was originated in Australia by the Director of Promotion in the Diocese of Sydney, the Rev. Ronald Walker, and the Diocesan Missioner, the Rev. Bernard Cook.)

10,000 AT THE OPENING OF 'CHURCHES' CAMPAIGN

The greatest Christian demonstration ever held in Christchurch, N.Z., inaugurated last month the Combined Churches' Campaign—a fortnight of special meetings in which about 120 churches in 10 denominations jointly conducted a mission to the city under the slogan: "We Believe."

More than 3000 from practically every Christian organisation took part in a youth parade of witness, which marched through the streets singing "Onward, Christian Soldiers," and when the parade reached Cathedral square a crowd estimated at 5000 was waiting to join in open-air hymns of praise. By then the Christchurch Cathedral, holding 1000, was almost full and congregations were already assembling in five picture theatres, so that the total attendance must have exceeded 10,000.

Simultaneous services were afterwards held in all these places, the principal addresses—by the Bishop of Nelson (the Rt. Rev. F. O. Hulme-Moir) and Miss A. L. Fransz, of Indonesia—being relayed.

The parade of witnesses was the most colourful and impressive spectacle in Christ-

church for years. Even during its assembly, it attracted hundreds of watchers. On the lawns in Cranmer square, shields bearing the crests of all participating groups had been erected, and each detachment fell in behind them. Some thought there would be a few score at each, but hundreds gathered in each group until their ranks stretched right across the square. There was a great deal of interest in the banners of the church groups, the uniforms of non-denominational groups, and the varied ecclesiastical dress of others.

Parade Sings Hymns.

A cross-bearer led the procession down Chester street and through spring-clad Victoria square, and on entering Colombo street the whole parade broke into the singing of "Onward, Christian Soldiers" and continued singing until it joined the crowd in Cathedral square. The Cathedral bells had heralded the arrival of the procession.

Singing powerfully, a robed choir headed the parade, and then followed the banners of the participating churches—the Church of England, the Presbyterian, Methodist, Baptist, and Congregational Churches, the Church of Christ, the Salvation Army, the Society of Friends, the Brethren Assemblies, and the Lutheran Church—the ten supporting the campaign. There was also the standard of the National Council of Churches, which is sponsoring the campaign.

THE TYNDALE FELLOWSHIP.

At a recent meeting of the Tyndale Fellowship the secretary reported that there is growing interest in the work of the Fellowship. Total membership is now 85, there being members in every state of the Commonwealth, as well as some overseas. The Fellowship exists to stimulate research and writing by evangelical scholars, and in its short career a good deal has been done in these directions. The Fellowship is about to begin publishing, and a start is planned with three of the papers read by members at earlier meetings of the Fellowship.

At the last meeting the Rev. S. Millar provoked a vigorous discussion with his paper on "The Sabbath and the Lord's Day." He maintained that the Christian Lord's Day is quite distinct from the Jewish Sabbath, and that the two should never be confused. Some of the members present thought that this was going too far. While refusing to think of them as identical, they maintained that there is a connection between the two. The resultant discussion was most illuminating, and indicates that there is room for further work along these lines.

Anyone interested in learning more about the work of the Tyndale Fellowship should contact the Secretary, Dr. Leon Morris, at Ridley College, Melbourne, N.2.

PROTESTANT FREEDOM IN COLOMBIA.

An editorial in the Colombia liberal newspaper, "El Tiempo", has hailed Interior Minister Jose Maria Villareal's assurance that Protestant groups will have full freedom of assembly and worship.

The paper said that "the whole world knows that the great majority of Colombians are Catholics," but it "should be made equally clear that any Colombian also has a perfect right to be an Anabaptist, a Brahman, a Presbyterian or a Buddhist."

THREE YEARS' PREPARATION SUGGESTED FOR CONFIRMATION.

The Bishop of Durham, the Rt. Rev. Maurice Harland, has recommended that candidates for confirmation should have a three years' course of preparation.

The Bishop suggested that it was important to take into account the changed conditions of modern life. In the heyday of Church schools and Sunday schools, he said, it had been fairly safe to assume that candidates for confirmation had some religious background, some knowledge of the Church Catechism, some sort of Church worship.

"Under such conditions it was regarded as adequate for a candidate to attend confirmation had some religious background, some knowledge of the Church Catechism, some sort of Church worship."

"Under such conditions it was regarded for a candidate to attend confirmation classes and then proceed to confirmation. But though conditions have changed, the old ideas have not. It is still all too common to present people for confirmation after some 10 or 12 classes, and imagine that they are really ready to make the serious decisions to be truly Christian."

"In point of fact there is only one assumption, and that is that the average person has practically no religious knowledge or background, and an all-too-hazy idea as to what a promise means. I have for many years tried to grapple with this question of the proper use of confirmation as a time of decision amounting to a true kind of conversion."

No General Agreement.

"We shall never find general agreement as to what is the best age for people to be confirmed. Some hold strongly that children should be confirmed at a very early age, on the grounds that once they have been established in good habits they will remain."

"My own experience leads me to regard this as a pathetic fallacy. I suggest that the real point is not the age for confirmation, but the age when the final preparation before confirmation begins."

"Such classes are normally held in the autumn or the spring, and then there should be nearly a year before starting again in which to learn to keep a simple rule of life consisting of daily prayers, Sunday worship, regular attendance at Holy Communion, and weekly almsgiving. This has been my own method of confirmation instruction for a number of years."

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500 AT REFORMATION RALLY

CHRISTIAN WITNESS MOST URGENT DEMAND OF OUR TIMES" SAYS JUDGE

At the Reformation, men made the Bible part of their life, said Mr. Justice Richardson at the Reformation Rally in the Sydney Chapter House on October 11. "Turn to that book in any difficulty to-day and you will find it up to date. Christian witness is the most urgent demand of our time."

Judge Richardson was the chairman of the 29th Annual Rally, for which there was standing room only in the Chapter House. More than 500 people were present, including the Archbishop of Sydney and about 45 clergy.

The Ven. G. R. Delbridge gave the first address, and began by asking what was the importance of a Reformation Rally compared with the Red Moon now circling the earth! But the Creator has spoken to us through his word, and we owe access to that word to the Reformation.

Archdeacon Delbridge then did what he thought the Reformers would have done; he expounded a passage of scripture, 2 Peter 1:4-8, with a good deal of practical application.

"Spent Force."

The Rev. Alan Cole spoke of his recent journey through the Waldensian country of Italy and other parts of Europe associated with the Reformation, and asked why the Reformation was now a spent force in Western Europe. Had it been just a Protestant epoch, an offshoot of the Renaissance?

In an analysis of what the Reformation was, Dr. Cole spoke of the personal experience of God which lay at its heart, of the way in which laymen took seriously their duty to spread their faith, and of the three truths so much valued; justification by faith in Christ alone, the priesthood of all believers, and the eternal efficacy of the work of Jesus Christ alone.

"It was from the junction of the Bible and the Spirit that new life came," said Dr. Cole. Without the Spirit, and without love, Protestantism is barren, cold and dead. The true Reformation position has an evangelistic outreach. It is constructive and interpretative of Christian experience and the word of revelation. The question for us all is, Have we entered into the experience of the Reformation?

ANGLICAN AND UNITED CHURCH LEADERS PREPARE UNION PLAN IN CANADA.

Anglican and United Church of Canada leaders have prepared an outline of a union scheme, according to a report made by Anglican Bishop John H. Dixon to the executive council of his church's General Synod.

He said that the plan would not be given any publicity until it has been studied by a group of Anglican theologians. After that, he said, the scheme will be published unofficially and circulated as widely as possible.

Bishop Dixon said that there is "a terrible apathy" among many members of the Anglican Church of Canada in regard to union. "There is even a lack of any sense of sin about this apathy," he told the Council.

Later, Bishop Godfrey P. Gower declared that the union would "centre around the rock of the episcopacy and might founder on it." But, he continued, the Anglican Church must be "clear and honest about this issue because otherwise talks with other churches might go on and on and get nowhere."

The Australian Church Record, October 24, 1957

MISSIONARIES OF TWO SOCIETIES HAVE JOINT "DISMISSAL."

Following the recent decision of the two Societies to unite, three C.E.Z.M.S. missionaries and one hundred outgoing C.M.S. missionaries and recruits were farewelled at a Special Meeting of the C.M.S. Committee at C.M.S. House, London, last week.

Following a tradition dating back to 1804, the missionaries received "The General Instructions of the Committee to Missionaries proceeding Overseas." This is an exhortation specially written each year and approved by Committee before delivery.

This year's "Instructions" stressed that "in Asia and Africa to-day the foreigner who proclaims Christ needs to be aware of the ambiguity of his position, for unawareness will prejudice the chance of his proclamation being accepted"; and the nature of that ambiguity was elaborated.

The Chairman was Sir Kenneth Grubb, President of the C.M.S. In the course of his address he said he regretted the present tendency towards short-term overseas missionary service and early retirement. For in a world in which "people are fairly satisfied, pleased with themselves and tolerant of their neighbours . . . a goodwill world of progress . . . what still counts is consistency of life and endurance in well-doing."

"In such an age as ours, the distinctive witness of the Christian life will make itself felt by its continuous radiance, its sustained gentleness, humility, moderation and love, its identification with the lives of others at a personal level, and that in an age which shrieks itself hoarse in the air-terminal and the forty-storey hotel."

S.A.M.S. MISSIONARY HERE.

An English missionary arrived in Sydney on Wednesday, Oct. 16, on his way back to South America.

He is the Rev. Tony Barratt of the South American Missionary Society of the Church of England, and is here at the invitation of the N.S.W. Association of the Society. During his five weeks in Sydney he will be addressing a large number of services and meetings in various parishes.

Before entering the ministry Mr. Barratt was a fully qualified veterinary surgeon. Working now as he does in an agricultural community in Argentina, he is able to put his previous training to good use in the cause of Christ and His Church.

HOME PURCHASED FOR DEACONESSES.

Recently the Church of England Deaconess Institution purchased a large home at 17 Badminton Road, Croydon to accommodate deaconesses working in parishes, especially in the inner-city areas.

This new home is to be a Memorial to Deaconess Emily Norbury — Principal of Deaconess House 1938-1944; Head Deaconess from 1939-1944, and will be known as Norbury House.

His Grace the Archbishop will dedicate the Home on Friday, 29th November at 3 p.m.

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Reflections on Parish Evangelism THE MISSION BREAK-THROUGH

By the Rev. Captain A. W. Batley.

What is there about Missions which thrills and inspires all who take part in them? It is certainly not emotionalism as many will testify, but there is a spiritual uplift which carries one to the "mountain top" and makes it easy to believe in God and to be more sensitive to His Presence.

Those who have the privilege of conducting Missions can fully endorse the rather unusual statement attributed to Dr. Billy Graham when, during his recent New York Crusade, he said that on a number of occasions, when making his appeal for people to decide for Christ he felt like joining the throng which came forward to the platform. That is either a piece of conceited humbug or the remark of a very humble man who felt himself in the presence of the Eternal God and all who know the ministry of Dr. Graham, speak of his humility.

It is this sense of God's presence which fills both preacher and people with awe and inspiration, and every Missioner who proclaims the mighty Acts of God in Jesus Christ is aware of this "break through" into eternal things. Sometimes it comes early in the Mission and on other occasions it may be delayed until even the last service.

Spiritual "Climate."

The Spirit, like the wind, "bloweth where it listeth," and it is not possible to speak of techniques or methods to ensure His Presence, but there is such a thing as a "climate" in which He can work. The concern therefore of a Missioner and those who help him is to create this "climate." For this two things are necessary. First and foremost is the need for prayer based on the promise of our Lord that prayer will invoke the Holy Spirit to action. There must also be the gathering together of God's people. "Where two or three are gathered together in My Name there am I in the midst." When the gathering is arranged to draw in those who are not of the regular fellowship of the Church the conditions are fulfilled as promised by St. Paul in his 1st Epistle to the Corinthians when in the 14th Chapter he illustrates what will happen. If the word "witness" is substituted for the word "prophecy" in verse 24, the illustration becomes more apparent, "if all witness and there come in one that believeth not or one unlearned, he is convinced of all, he is judged of all—and he will worship God."

These reflections are occasioned by a Mission which has just concluded in the Parish of Holy Trinity, Concord West, in Sydney. Two officers of the Church Army shared the leadership.

Eternal Awareness.

The Theme of the Mission was "With men it is impossible but with God all things are possible" and each evening the preaching sought to answer one of the following questions. "Is it possible to live at peace?" "Is it possible to see God?" "Is it possible to know Jesus Christ?" "Is it possible to change our natures?" "Is it possible to live in two worlds?" "Is it possible to understand the Cross?" and "Is it possible to love our neighbour?" One of the officers gave a ten minute talk on the subject matter of the question and the other followed with an evangelistic address in which he presented the Person of Jesus Christ as the only answer to the question. Periods of complete silence at the end of each service gave God an opportunity to speak to the hearts of people and it was undoubtedly during this time that many were conscious of the Presence of God. Quite early in the week the awareness of eternal things was present and as numbers increased until the Church was packed for the Final Service, it was evident that God had

Recently two officers of the Church Army, Captain Batley and Captain Gwilt, conducted a parochial mission at Holy Trinity Church, Concord West, N.S.W. It was a time of real spiritual blessing, and here Captain Batley, who is the Federal Secretary of the Church Army, refers to that mission in making some useful comments on evangelism to-day.

brought many to the point where they could "fall down and worship Him."

A series of Cottage Meetings throughout the parish each morning contributed in no small measure to the success of the mission. An average of twenty people attended each gathering and altogether more than 150 people were linked up with the Mission in this way. These informal meetings in the homes of people became stepping stones to the Mission Services and a number of people who would not otherwise have attended, were brought in to the fellowship of the Church.

Another feature was the Children's Services each afternoon and visits were also made to the various schools of the district, so that all sections of the community were contacted.

It is significant that 127 people came forward to the Communion Rails at the Final Service to accept a Remembrance Card for blessings received during the Mission, and it was felt that the extensive publicity and preparation which had gone into the effort was amply justified in a quickening of the spiritual life of the parish and an increase in the number of people prepared to testify to a personal commitment to Christ. Once again the "break through" of the Holy Spirit had been manifested in the proclamation of the Gospel.

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THE I.M.C. ASSEMBLY IN GHANA

by Dr. R. K. Orchard, London Secretary of the International Missionary Council.

Towards the end of this year, some hundred and fifty people from about thirty-five different countries in the world will converge on the Gold Coast, in West Africa.

They will come from such diverse settings as the United States and India, Finland and South Africa, Britain and the Middle East, Puerto Rico and Korea. No, they will not be coming for some governmental celebration of the fact that the Gold Coast has become the independent State of Ghana, though it is significant that they will be meeting in the Gold Coast in the year in which it comes to political independence. The common concern which draws them from around the world is the Christian mission.

The occasion of this gathering at Ghana is the Assembly of the International Missionary Council. Most of the hundred and fifty people who will attend the Assembly will be representatives of the thirty-five member councils of the International Missionary Council. These Councils are the means by which churches and missions in different countries in the world act together in the Christian world mission. At the Ghana meeting they will consider together how by common planning and action the Christian churches and mission which they represent can more fully and effectively make known Jesus Christ as Lord and Saviour of all men and in all areas of human living.

Firsthand Knowledge

Since the representatives from the Councils bring with them firsthand knowledge of so many parts of the world, the Assembly will be kept constantly aware of the actual circumstances in the world and in the churches, in which the Gospel of Jesus Christ must be proclaimed in our day.

Then many representatives will come from areas of international strife and from lands where there are great numbers of refugees. The reality of what the New Testament calls principalities and powers, the jungle of human relationships, the sheer weight of men's need will be vividly before the Assembly. Again, the very fact that the Assembly is meeting in the country of one of Africa's new nations symbolizes the radically new setting of the Christian mission in the economic, social and political conditions of today.

Moreover, many of the churches in West Africa, in whose worship those attending the Assembly will share on two Sundays, are coming at this time to a new maturity and responsibility. The fact that the Assembly is held in their midst, on the invitation of the Christian Council of Ghana, will remind its members of the new relationship of churches across the world in their responsibility for the Christian mission, which is to-day not only a mission to the world, but also a mission in which Christians throughout the world are engaged.

New Approaches.

As the representatives of the Christian mission throughout the world think about their task in this actual, contemporary world they represent, they will consider such matters as the life and witness of the so-called younger churches of Asia and Africa and Latin America, the training and support of the ministers they need, their growing share in the total world mission. But the Assembly will also ask itself, "What new forms of missionary enterprise are needed in this new world?"—in this new world of rapid transit and rising political barriers, of unexplored continents of corporate life and limitless human need, waiting for the pioneering witness and service of those who count themselves the servants of men for the sake of Jesus Christ who took upon Himself the form of a servant and became obedient unto death, even the death of the Cross.

In such a world as this, are there ways in which Christian missions can become more fully international, in personnel and in operation, and so demonstrate that they serve a universal Gospel? Can the many thousands of Christian laymen and women who every year travel from one country to live and work in another, in commerce and industry, government and education, somehow be related more closely to the Christian world mission?

Some representatives at the Assembly will not go straight home. We hope that some, especially some from Asia and Latin America, will go on to another meeting, probably in Nigeria, to meet with a larger number of

Dr. Orchard is well qualified to give a clear picture of the issues before the I.M.C. Assembly, to commence in Ghana, West Africa, on December 28th. The National Missionary Council of Australia will be represented at the assembly by the Bishop of Central Tanganyika, the Rt. Rev. A. Stanway, and the Rev. C. F. Gribble, General Secretary of the Methodist Overseas Missions.

representatives from the churches in Africa than can attend the Assembly. The churches in Africa greatly need that wider fellowship, both with one another and with representatives of the world-wide Christian community.

After the Assembly, an All-Africa Christian Conference is being planned. It is hoped that the Christian Council of Nigeria will be host to the conference and that invitations will be sent to all the Christian Councils in Africa so that it will deal with matters of real concern to them.

I'm not sure that "conference" is quite the right word to describe this meeting, because "conference" suggests producing "findings" and writing a report, and that is not the idea in mind. What is aimed at is an opportunity for meeting together, for the exchange of ideas and experience, for what some call "conversation on the work of God," with fellow-Christians from all over Africa, and in the setting of the world Christian mission. There is nothing quite the same as the meeting of person with person in helping us to realise, not just with the top of our minds, but with the whole of ourselves, that we are part of a Christian fellowship across the whole of Africa, bound with others in bush and veld, in village and town, across Africa's great spaces; bound in common loyalty to one Lord; and bound by that same loyalty with our fellow-Christians in India and Indonesia, in Jamaica and Japan, and across the whole world.

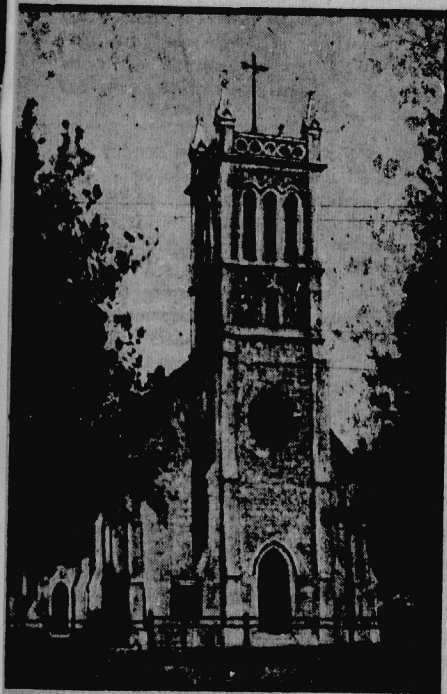
These two meetings involve you. They are concerned with things that touch the meaning of being men in the world to-day — being men, real persons. They touch the root of the life of the world; wherever you are and whatever you do, you are affected by them. Will you pray for them, that this coming together across the world to Africa may be under the direction of God's Holy Spirit, and that, if it please Him, He may through them give to us all a deeper obedience to the commission to be, through Jesus Christ, a light to lighten the nations?

HOLY TRINITY, ADELAIDE

The evangelical witness of Holy Trinity Church, Adelaide, has been maintained over a period of 120 years. The Church is the oldest in South Australia. It was originally the pro-Cathedral and is still the Governor's Church.

Over the years every endeavour has been made to comply with the regulations of the Prayer Book, and it still provides for its people services in accordance with the 1662 formularies. With an average congregation of over 300, the preaching ministry in this city church is being maintained.

In February next year, the 120th Anniversary of the Church will be held. To mark this historic occasion,



the new Grenfell organ will be dedicated. Over the last three years £5000 necessary for its completion has already been donated by the Parishioners. The former Rector, the Ven. G. R. Delbridge, will return to Adelaide for this special occasion.

Holy Trinity has a deep concern for the Missionary activity of the Church. Over £1300 was given in regular weekly amounts during the last financial year to the work of the Church Missionary Society. At present there are three missionary candidates awaiting location. The Bush Church Aid Society finds a warm cen-

tre of interest at Trinity. Each year one-third of its total income is given to these and other organisations outside the Parish Church.

For some time this church has felt its responsibility towards the younger churches of the Diocese in new housing areas. During the past 12 months, assistance in many ways through visiting, financial support and in services has been given to Kidman Park.

At the last Annual Trinity Tea, the parishioners donated a sufficient number of hymn and prayer books, as well as a chalice and patten.

The evangelistic programme takes the form of regular Guest Services when the normal order of Evening Prayer is followed, and the message emphasises the fundamental essentials of the faith. On these occasions, the whole congregation co-operates in the task of personal evangelism, and at each Service there has been a 50% increase in the congregation.

Holy Trinity is always seeking to break new ground among non church-

goers, and among the 94 confirmed over the last 14 months, about 70 were adults. 25% required Baptism.

Regular broadcasts of services are made which give people throughout the State the opportunity of sharing in the services. Also, there is a nightly Epilogue.

There are strong connections with students in the University and Teachers' Colleges.

These increased activities make further staff necessary.

Recently the Rev. John Brook, as assistant curate, replaced the Rev. Tom Jones who left for service with B.C.A. at Ceduna.

This City Church is in a unique position to witness to the fundamental Reformation doctrine of justification by faith in Christ alone.

The present Rector, the Rev. Lance R. Shilton, came to this Church in May of this year. Previously he was Vicar of St. Jude's, Carlton, and while there completed his B.A. at the University of Melbourne. For 12 months he was Commissioner of Ridley College, and then spent 12 months in England, where he completed his B.D. at the University of London. He made visits to South India and East Africa where he saw something of the work of the Church Missionary Society in these places.

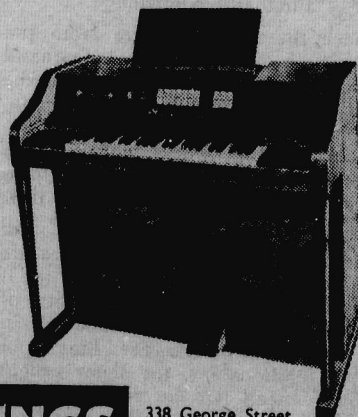
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The Book Page

Under the general editorship of Dr. Leon Morris

The Scriptures of the Dead Sea Sect in English Translation, by T. H. Gaster. Secker and Warburg, 1957. Pp. 359. Aust. Price 37/3 (cheap edition, 13/3.) Our copy from Diocesan Book Society, Melbourne.

There is a voluminous literature about the manuscript finds in caves about the Dead Sea, but strangely little has been translated. The ordinary man, who is unable to read the original languages, has been able to find considerable tomes setting forth scholarly theories about the scrolls, but he has not been able to read the contents of the scrolls for himself. Last year Millar Burrows published a book containing a translation of some of these writings, but now Prof. Gaster has put us all in his debt by translating most of the documents which are not mere fragments. The translation reads smoothly, and one cannot but feel that the author has succeeded in his aim of rendering prose documents into idiomatic English, and poetry into "Biblical English." Prof. Gaster has added copious notes, and given much valuable material in an introduction in which he sets forth his view that expressions like "The Teacher of Righteousness" are not to be identified with any one individual, but refer to the office. This theory will provoke much discussion, but in the meantime we may all profit from the very valuable translations.

—Leon Morris.

Four Bishops and Their See, Ed. Fred Alexander. University of W.A. Press, 1957. Pp. 250. Popular edition 6/-, library edition 22/6.

The Centenary of the Church in W.A. was the occasion of the publication of this book. Account is given of the growth and achievements of the Church in that State over the past 100 years, mentioning the men of faith and leadership into whose labours the present Church has entered. "Our aim was to produce a book of enduring value whose literary and historical merit would make a worthy contribution to the libraries of Church and State," writes the present Archbishop of Perth in his foreword. Maps of the Dioceses in the Province and photos of past and present bishops are included. The planning and editing of the volume is the work of a professional historian. The result is heavy reading, unless one is personally interested in the events of the Church of this area. The bishops mentioned are Matthew B. Hole, 1856-1875, Henry H. Parry 1876-1895 ('ordination' page 17, should read 'consecration'), Charles O. L. Riley, Bishop of Perth, 1895-1914, and first Archbishop, 1914-1929. It is strange that this work with its central theme the growth of the Christian Church should give so many commendable references to Archbishop Riley's grand build up of Freemasonry, at the same time reference being made to his corresponding neglect of his clergy who are referred to as the "forsaken clergy."

The second Archbishop, Henry F. Le Fanu 1929-1946 was also Primate of Australia 1935-1946.

—Keith Nancarrow.

Paul the Dauntless, Gwenda Williams. The Institute Printing and Publishing Society Ltd. (S. John Bacon Publishing Company Pty. Ltd.), Pp. 39. Aust. price 3/3.

The Australian Church Record, October 24, 1957

This collection of eight brief sketches gives a glimpse into the more significant events of Paul's life. It must be understood from the outset that as these were "prepared for a series of radio programmes and spoken by a few untrained people" the writer has been at pains to make the production as simple as possible. Thus the narrator has a very lengthy part and all except two of the incidents are retold by witnesses, necessitating only limited action and so detracting considerably from the real vitality of the plays.

Nevertheless these very features may encourage amateur church groups to produce the playettes, so presenting the Christian message in a form different from the usual. The Scriptural stories and teaching are adhered to faithfully—in fact with such a restrained use of imaginative interpretation that even the most conservative would have slight grounds for objection.

—Nancy Pratt.

A Bird's-Eye View of the Bible, by G. R. Harding Wood, Marshal, Morgan and Scott, 1957. Pp. 207. Eng. price 10/6.

The author is a clergyman of the Church of England and this book is the fruit of his years of experience in teaching the Bible as a pastor. It is the first volume and covers the Old Testament. There is an introduction to the Old Testament as a whole and a further introduction to each main section. Each book is given from two to seven pages of fairly close print. At the end of each book there are Test Questions for Study and Topics for discussion in study groups. The reviewer has nothing but praise for the book in the light of what it is intended to be. The author presents clearly and reverently the teaching of the Old Testament. He uses summaries, alliteration and a certain amount of recapitulation from time to time in order to fix the teaching in the reader's mind. A personal feeling of listening to the author is produced. The book is ideal for adult Bible study groups which function on their own, and for groups of enquirers or new converts who are seeking to understand the Bible.

—Colin J. Cohn.

The Child's Story Bible, By Catherine Vos, Marshall, Morgan and Scott, 1957. Pp. 704, with Maps and Appendices. English price 25/-.

The transliteration is the work of an American, the wife of a member of the Princeton Theological Seminary. The book appears to be the original American format produced by English publishers. It is particularly well bound and presented.

Everything in the Bible which could be made of interest to children has been extracted, rewritten appropriately and placed in the order of the A.V. Parallels in the Synoptic Gospels are conflated and together with accounts peculiar to a Gospel and Johannine material are placed in a simple chronological order.

The rewriting is a faithful reproduction of the meaning conveyed by the A.V. Sentences and paragraphs are short and there is much direct conversation. As a result the text can be read aloud easily, the very arrangement of words adding drama to the reading, e.g., "But Jonah—what became of him? Down, down, down sank Jonah!"

The book's English is not of a high standard and many out of date Elizabethan or adult words and expressions are retained, e.g., decree, slain, billows, counsel, ugly frame of mind. These should present little difficulty to the reader used to finding synonyms quickly.

The book is designed to be read rather than looked at; yet there are 18 full plate illustrations. These like the written English are essentially American—highly coloured and full of action. They serve their purpose without being inspiring. The modern child will recognise them as they are executed in a style common to the modern "comic." However only the really sensitive person would be offended by them.

Any family containing children between the ages of five and twelve will find this book useful, particularly those families in which a bed-time story is demanded. It will well serve that purpose, at the same time being reasonably suitable for older children who are able to read on their own.

A general impression is that it is of excellent value for its surprisingly low cost.

—S. Kurrle.

Living with the Gospel, by D. T. Niles, U.S.C.L., Lutterworth Press, 1957. Pp. 96. Eng. price 2/6.

Livingstone in Africa, by Cecil Northcott, U.S.C.L., Lutterworth Press, 1957. Pp. 83. Eng. price 2/6.

These are the most recent volumes of World Christian books, a new series edited by Bishop Stephen Neill, whose purpose is to help Christians in all countries. The authors are from the world-wide church, and the books find a ready sale in England and elsewhere for those who want something short and clear about the content and practice of the Christian Faith. They are very good value, and can be recommended with confidence to young and old.

"Living with the Gospel" is a short, vivid reconstruction of the life of our Lord by a Superintendent of the Methodist Church of Ceylon. Step by step we are led through the main events of Our Lord's life as recorded in the Gospels with emphasis on the demand that we live with that record, and very convincingly the reader is brought face to face with the necessity of a decision for or against Him. It will make an excellent framework for a Bible Class course, or perhaps best of all for use towards the end of Confirmation preparation.

"Livingstone in Africa," by the Editorial Secretary of U.S.C.L. recreates in seven chapters the highlights of the greatest missionary life in modern times. Rightly Northcott dwells on the campaign against slavery for when physical bondage is added to that of sin the cure must be radical. Space permitted little to be said about Livingstone's personal life, but the quotations from the Journals are apt and illuminating. As the story unfolds we notice how present problems in Africa are essentially the same as those Livingstone faced, and for those who know Africa and realise that it could become the exact opposite of its present position as a drying, dying continent how wonderful to read once again of a saint achieving the seemingly impossible. This is a good book, written with conviction and illustrated with two maps. It should compel us to study the longer biographies, and if we make sure our young men know the story there must be some who will venture in the days to come to complete the work.

—E. G. Bevan.

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"Blessed are the meek, for they shall inherit the earth."

This is a strange and marvellous promise. Meekness is unarmed love. Unarmed—which never defends itself with words or deeds, which never makes room for itself or excuses itself, which never scolds back when it is scolded, never threatens when it is hurt.

True meekness can keep silence, endure and suffer without bitterness. It can love when an injustice is done it. Many think such meekness to be weakness. The world does not admire it, and yet it bears the seal of divine power.

Do we in our circle possess meekness? Followers of Jesus, handmaids of Christ, do we still defend ourselves? Sheep have no horns. Who will follow Jesus in his meekness and humility must renounce all self-defence, must never repay evil for evil, but always blessing, knowing that "hereunto we were called that we may inherit a blessing." Meekness can only show itself in a life in which Christ can take up His dwelling. But nature we know too much of that caricature of meekness, sloth, which is too lazy to defend itself. Even a son of thunder like St. John could grow as meek as a lamb, and could become an eloquent witness to a love which could endure all things without defending itself.

The promise given to the meek has a strange sound. People generally think that the meek will lose the world, yet Jesus says they shall inherit the world. And yet even in this world we see meekness exercising a triumphant power in the strength of Christ. How many daughters of the home in hard circumstances have won the battle by their enduring meekness! How many a wife in a difficult situation has won over her hasty tempered husband by meekness!

The Fulfilment

But the promise will attain its completest fulfilment when the returning King at His second Advent, seeks viceroys to rule his recovered earthly kingdom. Then He will choose not the proud, strong, lordly natures, but the gentle lambs, full of the power of the Holy Spirit, for positions of

authority. The meek shall inherit the earth.

Do we desire to share in the glory of Christ, in the rule of the Son of God? Then we must practise ourselves in meekness, and be willing to allow Jesus to impart to us that great gift. As He in royal manner passed the days of His earthy life in stately calm, so He will also bestow on us this gift of meekness. Through His grace the most irascible, the characters most ready to defend themselves, may become the meekest. It is St. Peter who speaks in his epistle so often of unjust suffering, endured in silence and patience. He has, after his own deep repentance, received the gift of meekness, of which he was enabled by the Holy Spirit to bear witness, and to exhort others to receive the same gift.

We need not think of our natural tendencies and temperaments. If we are only willing to give them to death, and give our Adam nature to judgement, then the Lord will create a new man. He can make the easily-provoked meek. He can fill the loveless with a heavenly love, and warm the cold with the glow of the Holy Spirit. He can change and renew all things.

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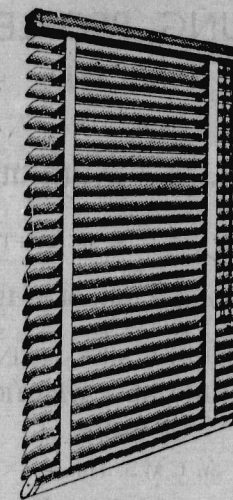
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NEW CHURCH HALL AT UNANDERRA.

St. Peter's Church Hall, Unanderra was officially opened and dedicated by the Archbishop of Sydney last month.

The event marks a major step forward in the progress of church life in one of the most rapidly developing areas of New South Wales. Unanderra, with a population of 6500, forms part of the parochial district of West Kembla, 50 miles south of Sydney.

The new hall, the first Anglican building in the town, is not large enough even for present commitments. It will be used for Kindergarten, while the main Sunday school will continue to meet in the local theatre, as it has done for some years.

During the past 13 months two other church halls have been completed in the district—at Fig Tree and Mount St. Thomas. The curate-in-charge is the Rev. J. J. St. Clair.

A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations:—Miss P. Edwards 5/-; Mrs. K. O. A. Loane 5/-; Mr. P. T. Nicholson £1/5/-; Dr. W. H. Fraser £1/5/-; St. Philip's, Eastwood, £8/6/8; Anon. 15/-; Mr. P. W. Swinn 3/-; Mr. L. Bear 10/-; Mr. C. F. Brown 12/-; Mr. S. Lees £1/5/-; Mr. G. J. Hawke 5/-; The Rev. K. H. Marr 5/-.

CHURCH BUILDINGS SHOULD NOT "RESEMBLE GARAGES," SAYS ARCHBISHOP.

Church buildings should have some resemblance to a church or place of worship, and should not be able to be confused with a garage or other commercial building, said the Archbishop of Sydney, Dr. Mowll, at the recent Sydney Synod.

Dr. Mowll said that one recurring difficulty in the matter of granting approval for new church designs was the desire of some for a departure from traditional design in Church architecture.

"While my personal inclination is towards the traditional design, I have endeavoured to acknowledge the reasonable claims of the 'Modern' school of design, and have given my approval where I have been able.

"However, I should like to make it clear that I cannot accept the radical changes suggested by some designers, as it appears to me that a Church building should have some resemblance to a Church or place of worship, and should not be able to be confused with a garage or some other commercial building.

"Apart from the direction of the Ordinance, in years to come the question is far more likely to be 'What Archbishop allowed this structure to be erected as a Church?' than 'Who was the Architect for this building?'

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PERSONAL

The Rev. T. H. H. Sloman, Rector of Clare, has been appointed priest-in-charge of Broadview, S.A. Mr. Sloman was formerly at Flemington and Millthorpe, N.S.W.

The Bishop of Adelaide has appointed the Rev. J. R. Bleby to be Archdeacon of Broughton.

The Precentor of St. Paul's Cathedral, Sale, Rev. A. Quee, has been appointed Rector of Holy Trinity, Stratford, Vic. Mr. Quee has also been appointed Director of Youth Work for the Diocese of Gippsland.

The Rev. Bernard Langford, formerly curate of Devonport, Tas., has been appointed Queensland Secretary for the World Council of Churches.

The Bishop of Nelson, the Rt. Rev. F. O. Hulme-Moir, has appointed the Rev. R. C. Nicholson, a canon of the Nelson Cathedral. Canon Nicholson's nomination was made to the bishop by a joint meeting of the cathedral chapter and the standing committee of the diocese. Canon Nicholson has served in the Nelson Diocese since his ordination in 1938 and is at present vicar of Spring Creek.

Congratulations are extended to the Rev. and Mrs. G. H. Feltham, of Austinmer, on the birth of a daughter; and to the Rev. and Mrs. Alan Cole, on the birth of a daughter, Stephanie Maevae.

St. Thomas' Church, North Sydney, has suffered a great loss in the death of Mr. Roger Tiers White. Mr. White, who was organist at the Church, was drowned while attempting to rescue a choirboy from a strong undertow at Bundeena Beach, near Sydney, on October 7. Mr. White was considered to be one of the most promising young organists in Australia, and had intended returning to England, his homeland, next year for further study. He was aged 21. The choirboy, Kenneth Ian Redhead, was also drowned, and deepest sympathy is extended to the relatives.

The Rev. J. M. Johnson, Rector of Milton, N.S.W., has been appointed to St. Anne's, Merrylands, Diocese of Sydney.

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All communications to be addressed to
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The Council of Claremont Church of England Girls' School, Randwick,

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The Church of England in South Africa requires a number of additional clergy to carry forward its programme of expansion and advance. This is a challenge to men who are earnest soul-winners, convinced of the entire trustworthiness of Holy Scripture and loyal to Reformation truths. Applications will be welcome also from ordinands and retired clergy, or those considering retirement, and should be sent with full details to the Registrar, C.E.S.A., P.O. Box 1530, Cape Town, South Africa.

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CHURCHMEN STRONGLY OPPOSE DEFIANCE OF INTEGRATION LAWS

With school integration in Little Rock's troubled Central High School entering its fourth week, Southern church leaders — clergymen and laymen — continue to oppose the action of Arkansas Governor Orval E. Faubus.

Forty members of the Little Rock and North Little Rock Council of Church Women adopted a resolution saying they were "shocked and dismayed at Governor Faubus' use of troops to defy the order of the federal court, instead of upholding the law of the land."

The women said the tense situation at Central High School would not have arisen if the school board had been allowed to "carry out its plan for compliance with the law."

The use of the Arkansas National Guard to halt integration was also condemned by the Hot Springs Ministerial Alliance in a resolution signed by all white ministers. The group voted to invite Negro pastors to an October 14 meeting to discuss a proposal for consolidating the white and negro ministerial groups.

Preaching in Trinity Episcopal Cathedral in Little Rock, Dean Charles A. Higgins said that if Christ visited Little Rock "He might see a situation similar to the one He faced in Galilee."

Meanwhile, Governor Faubus took note of the criticism of the church leaders and defended his action, adding that "it is true that some ministers have criticised me, but these same ministers would have been the first to condemn me for not having the courage to carry out my sworn duty to preserve the peace."

OTHER DEVELOPMENTS.

In other developments on the changing racial scene in the United States:

Twenty-six Florida Methodist clergymen and laymen met in Daytona Beach for an interracial leadership conference. Discussion topics included "The Scientific Approach to Human Relations," "The Official Position of the Methodist Church," and "The Changing Situation in Florida and the Methodist Responsibility in Light of the Facts."

First Presbyterian Church in Chicago, the city's oldest Protestant church, will have two ministers—one white and one negro—starting October 20. This month, Normal Park Baptist Church, Chicago, held its first integrated service under two new co-ministers, one negro and the other white.

Dr. Charles M. Sexton, a negro, has been named pastor of the all-white Methodist church in Champlin, Minnesota. Until last December Dr. Sexton was pastor of Border Methodist Church, a negro congregation which merged with Hennepin Avenue Methodist Church in Minneapolis, a previously all-white congregation.

THANKSGIVING SERVICE FOR BIBLE SOCIETY.

The Annual Thanksgiving Service of the N.S.W. Auxiliary of the British and Foreign Bible Society will be held in Wesley Chapel at 1 o'clock on Friday, 8th November.

CANON LOANE TO VISIT INDIA.

The Principal of Moore College, Sydney, will next year visit India.

In recent years the Evangelical Alliance of England has had the privilege of nominating a visiting speaker to India for the Hill Conventions which are held during the summer months of May and June.

The Evangelical Fellowship of India arranges this series of Conventions and plans the itinerary of the visiting speaker.

It was decided some time ago that for the year 1958 an invitation should be extended to someone from Australia. An approach was made to the Rev. G. M. Morling of the Baptist College of N.S.W., but he was unable to accept.

An invitation has now been extended to Canon M. L. Loane of Moore College, of N.S.W., but he was unable to accept.

An invitation has now been extended to Canon M. L. Loane of Moore College and he has been granted leave of absence to enable him to carry out the engagements.

Last year the first three conventions were held at the following centres in the Nilgiri Hills, Ootacamund, Coonoor and Kotagiri. The other four conventions were held in the North of India at the following centres, Darjeeling, Kalimpong, Mussoorie, and Landour. No itinerary has yet been furnished in connection with the Conventions of 1958.

"FREE CHURCH OF ENGLAND" BISHOP OF AUSTRALIA.

Bishop D. A. Thompson, Chairman of the English Committee of the International Council of Christian Churches, is at present visiting Australia and conducting meetings to obtain further support of the I.C.C.C.

Bishop Thompson is bishop of the Free Church of England which took its origin last century and is in association with the Reformed Episcopal Church of America. Bishop Thompson derives his episcopal orders from the Church of England through Bishop Cummins, a Bishop of the Protestant Episcopal Church of America, last century.

C.E.B.S. SILVER JUBILEE IN SYDNEY.

During the week from 20th to 27th Oct., the Sydney members of the Church of England Boys' Society, are celebrating "CEBS Week," which will also mark the 25th Anniversary of the movement, in the Diocese of Sydney.

To mark these events, the Annual Service was held on Sunday, 20th October, at St. Andrew's Cathedral, Sydney.

The Preacher was the Rev. Neil Molloy, B.A., who is the National Chairman of the Society, and Principal of the Canterbury Boys' Home, Melbourne. About one thousand persons attended this service.

THE AUSTRALIAN CHURCH RECORD

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George Street, Sydney, N.S.W.

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REVISED LECTIONARY, 1922.

October 27. Nineteenth Sunday after
Trinity.

M.: Jeremiah 31:23-37; Luke 12:35-end, or 1 Peter 2:11-3:7.

E.: Jeremiah 35, or Jeremiah 36; John 14, or 1 John 2:12-end.

October 28. Saint Simon and Saint
Jude, Apostles.

M.: Eccclus. 2; Luke 6:12-23.

E.: 1 Macc. 2:42-66; Jude 17-end.

November 1. All Saints' Day.

M.: Wisdom 5:1-16; Revelation 19:6-10.

E.: Eccclus. 44:1-15; Revelation 7:9-end.

November 3. The Twentieth Sunday
after Trinity.

M.: Ezekiel 2; Luke 13, or 1 Peter 3:8-4:6.

E.: Ezekiel 3:4-21, or Ezekiel 13:1-16; John 15, or 1 John 3.

November 10. Twenty-First Sunday
after Trinity.

M.: Ezekiel 14; Luke 14:1-24, or 1 Peter 4:7-5:11.

E.: Ezekiel 18:1-4, 19-end, or Ezekiel 33:1-20; John 16, or 1 John 4.

SUCCESS OF "GILBULLA" FETE.

The annual fete, arranged by the Sydney Diocesan Churchwomen's Association, was held at "Gilbulla", Menangle, on Sept. 21.

Stall holders came from various parishes and a record number of visitors liberally supported the effort. The Archbishop of Sydney and Mrs. Mowll were in attendance and the fete was officially opened at 2 p.m. by Mrs. Rupert Downes.

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The Australian Church Record, October 24, 1957

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