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Hunter's Hill Memorial to Canon Hinsby

The unusual memorials erected to the memory of the late Canon Montague Golden Hinsby at the beautiful church of All Saints', Hunter's Hill, in the Diocese of Sydney, are a fitting tribute to a man who loved fine craftsmanship.

Himself no mean craftsman, the Canon was responsible for bringing about the completion of the Church building which is one of the finest in Australia.

Built of stone, with towering gables, it was for long years defaced by an ugly temporary wooden west end, which, during the years of Canon Hinsby's ministry, was replaced by a magnificent narthex which makes a fitting approach to the rest of the building — one of the finest designed by the eccentric but brilliant artist-architect, Horbury Hunt, who was responsible for a number of beautiful buildings erected in and around Sydney towards the close of the last century.

The memorials, the tribute of his family and his friends will take the form of handrails to the front steps, and a lamp, which are hand-forged in mild steel.

They are the work of another fine craftsman—Loyal Greenwood, of Sydney. Mr Greenwood is well known for his work in wrought iron and bronze, and he is responsible for some of the finest work of this type to be seen in this country. The design chosen by Mr Greenwood for the Hinsby memorials embodies the dolphin which goes back far beyond the commencement of the Christian era to the days of the Phoenicians.

Used Extensively

These people, who were great navigators, looked upon the dolphin as the friend and saviour of shipwrecked men, it being credited with bringing them ashore on its back.

In Greek mythology the dolphin was associated with Neptune, but otherwise paralleled the Phoenician belief.

In a later tradition it was believed to be the guide of souls down to the underworld and thence to the "Island of the Blessed." Early Christians adopted the dolphin symbolism, and to them it had almost the same meaning—the descent to the underworld through burial and the final triumphant ascent of the soul to heaven.

The design was used exten-

sively when persecution drove the early Christians into hiding in the Catacombs, and can be seen carved into walls and entrance ways to this day.

Tradition also had it that the dolphin was fond of music, so that it was frequently associated with music, and particularly the harmony of religious music.

The dolphin design was not used extensively in English architecture until the sixteenth century.

Canon Hinsby was Rector of Hunter's Hill for 25 years, and a Chaplain of two World Wars. For many years he served, too, as an executive of the Church Missionary Society—much of the time while still the rector of a busy parish.

The Hinsby memorials were dedicated at 11 a.m. on Sunday, August 16, by Archdeacon R. J. Hewett, who was associated with the Canon for many years. Archdeacon Hewett will act in place of Bishop Hilliard, whose friendship with the Canon dated from schooldays at Sydney Boys' High School, and who had promised to dedicate the memorials. Bishop Hilliard is still convalescing from his recent illness.

The present Rector of Hunter's Hill is the Rev. C. W. J. Gumbley.

BISHOP BARDSLEY IN SYDNEY

The Bishop of Coventry, the Right Reverend Cuthbert Bardsley, was welcomed to Sydney by about 200 diocesan clergy on Friday morning, August 7. The Bishop spoke of the work of C.E.M.S. and of the importance of bringing out Anglican immigrants.

He suggested that parishes might adopt the idea of buying a house in which migrant families invited to Australia by them might live for a few months when they first arrived, while looking round for permanent homes. When one family moved out, another newly arrived family could move in.

On Friday evening hundreds of men in St. Andrew's Cathedral



C.E.B.S. ANNUAL SERVICE

Over seven hundred members of the Church of England Boys' Society in the Diocese of Sydney took part in a march from the Sydney Domain to St. Andrew's Cathedral on Sunday the 26th July.

The procession paused at the Cenotaph where two members of the Society laid wreaths in memory of the fallen. Both of these lads were sons of men who were killed in World War II.

The Cathedral was packed with Leaders and members of C.E.B.S. as well as many parents and friends of the boys. His Grace the Archbishop of Sydney delivered a challenging address on "The Christian Soldier."

The Dean of Sydney and the Director of C.E.B.S. in Sydney diocese conducted the service, the lesson being read by Peter Fletcher, a Ceb from St. Stephen's Willoughby.

Following the service several members of the diocesan executive were presented to his Grace in the cathedral vestry.

Members of the Church of England Boys' Society leaving St. Andrew's Cathedral after their recent annual service. The cathedral was crowded, and more than 1500 attended the service.

College Convention Breaks Records

Over 2,000 people visited Moore College last week for the annual College convention for the night meetings.

In the mornings, meetings and forums were arranged for students of Moore College and Deaconess House.

The convention, organised by the students, is held every year in the last week of the second term.

Theme of the convention was "Growing in Holiness" and of the Archbishop's address, "Christian Service." Other speakers were the Rev. A. de Graaf, the Rev. G. M. Fletcher, the Rt. Rev. R. C. Kerle and the Rev. J. R. Reid.

The Rev. A. de Graaf, representing the Reformed Churches of Australasia, spoke to the largest first-night crowd ever to attend a Moore College Convention, on the subject "Perfect Through Forgiveness."

He emphasised that what God forgives is sin, how He forgives is through Christ, why He forgives is in order to glorify His love, and that the purpose of His forgiveness is that we should glorify Him through holiness.

Easier as a Minister

Archbishop Gough spoke on Thursday, August 13, to the largest crowd ever to visit the Convention. He said that Christians ought to get out of their "holy huddles" and start witnessing for Christ.

The Archbishop, in his address, emphasised the need for consecrated Christian laymen and laywomen in every walk of

life. He said there was truth in the statement that there is a greater need for consecrated men in business than on the mission field or in the ministry.

"It is easier to be a minister or a missionary than to be a lone Christian in a non-Christian office. We must get out of our holy huddles and start to witness for Jesus Christ."

Called to be Lights

"We are called to be lights in the world and not to hide our lights under a bushel," he said.

The Archbishop said he knew of a girl who, because she was raised in a Christian family and worked in a Christian office, had no non-Christian friends at all. This was a hopeless situation, for Christians are called to be witnesses.

"Don't work in Diocesan Church House or some other Christian office. Get out into the world and witness for Christ," he advised.

In the early part of his address, his Grace challenged the listeners to consider whether the Cross of Christ had become a "hallmark" of their life, whether they had had a real experience of Christ as Lord and Saviour.

The Rev. John Reid, Rector of Christ Church, Gladsville, concluded the Convention on Friday. He spoke on "Right Objectives," and said that the only motive for holiness is to glorify God.

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RACING
SERVICES

The interrelationship of Church and world often resembles one of those partnerships which exist in nature between animals for their mutual advantage — for example, between the tick-bird and the rhinoceros. The tick-bird benefits from its association with the rhinoceros by eating its ticks; the rhinoceros benefits by having its ticks removed and by the warning cries the bird emits on the approach of enemies. The bird is not interested in benefiting the rhinoceros, neither is the rhinoceros interested in benefiting the bird, but they stick together because in fact they do benefit each other.

Which things are an allegory. There are many activities in the world which have nothing to do with the Church, and with which the Church has little or nothing to do.

And there can be no doubt that the first duty of the Church is to preach the gospel to every creature, and not to become the handmaid of everything from anti-secession societies to municipal councils.

However, there are times when both secular activities and Church of God derive benefit from an association in the form of a special Church service.

The secular activity benefits. The special service is a subtle advertisement; it increases public interest. It also carries with it the implication that it must be a worthy and proper activity if the Church, as the recognised guardian and exponent of spiritual and moral standards, endorses it; it increases public support.

And the Church benefits. People who do not usually go to services will go if they are connected with the activity concerned; the special service brings them under the sound of the Gospel. And it provides an opportunity to proclaim that God is interested in every department of life.

The fact that the organisers of the secular activity also desires it to benefit does not usually matter. Most of the activities with which the Church is concerned in this way are thoroughly good ones, and Christians, together with all right-thinking people, wish them well.

We all recognise that the work of the nursing profession, or the trade unions, or the public schools benefit the community; and Christians recognise that they will be enabled to work more effectively if God's blessing on them is sought in a Church service.

But there are activities carried on in the community with which the Church must refuse to associate itself. If we believe that an activity is evil in itself or is productive of evil in the community, we cannot take the risk of being misunderstood, and being thought to commend such an activity.

Our Lord associated with publicans and harlots; but there is no record of His holding a special service to bless the forthcoming year's tribute-collecting or associating in any way with a brothel. With individuals, yes; but with institutions that were tainted with sin, no.

We cannot touch pitch and not be defiled. We cannot appear to compromise with evil.

Horse-racing is in itself quite harmless, but everyone knows that if it were not for the gambling that is always carried on in connection with it, the industry (if that is the right word for it) would fold up. It really exists as a pretext for wide-scale commercialised gambling. And gambling is both morally wrong and productive of widespread evil in the Australian community.

For that reason the Church should refuse to be the tick-bird to the racing rhinoceros. The Church and what is more important the kingdom of God, can only lose by the association.

No one questions for a moment the purity of the motives of the clergymen who have agreed to hold racing services in Sydney. They genuinely want to preach the gospel to racing men and to do their part in the "hallowing of life."

But it must be made clear to the world that much of life cannot be hallowed, that the world is very evil, and that God's way is that of separation from evil. For this is an integral part of the very gospel which the Church is commanded to proclaim.

Unusual missionaries

By the Reverend R. E. Marks, B.A., B.Litt., General Secretary of the Victorian Branch of the Church Missionary Society.

In a complex world the role of the missionary is fast changing and the Church Missionary Society is finding increasingly that its missionaries are entering into new spheres of service indicative of our age.

Missionary now M.P. Dr Wellesley Hannah, a Melbourne missionary with C.M.S. in Tanganyika Legislative Council earlier this year was elected, that is, by Africans themselves, and the following is an account which has recently reached us of the first meeting of the Legislative Council following the election:

For the first time, elected members from all the country met together—ten African, ten Indian, ten European. Their organisation is called T.E.M.O. (Tanganyika Elected Members' Organisation). They consist of Moslems, Hindus, Sikhs, Roman Catholics and Protestants. They include teachers, merchants, lawyers, doctors and farmers. There are two ex-R.A.F. pilots, three missionaries, an ex-colonial servant, the widow of an English Lord, an African trade union leader from a humble tenement in the back streets of Dar-es-Salaam. One Indian lawyer has a son at Harrow. One Indian lady has a son at Eton. What a cross-section of humanity!

I thought, and yet what a unity infused into it by its outstanding leader, Julius Nyerere, whose burden is that we should be able to show the world that these three races can work together in complete harmony.

From the start I was struck by the delightfully friendly spirit of the meeting. The idea is that T.E.M.O. should form a united parliamentary Opposition to the Government, whose benches are filled with government officials, African Chiefs and other prominent citizens nominated by the Governor and under the Government whip.

"I have little doubt that history will place Julius Nyerere among the very great. One cannot detect in him any lust for personal power or any spirit of bitterness and hate. His enemy is colonialism, not the British. He is a devout Roman Catholic, but deals ruthlessly with any follower who attempts to introduce religion into the political arena. His policy for Tanganyika is a multi-racial one. (He prefers the term "non-racial.") He says: 'We cannot show the world how to build Sputniks, but we can show other nations how people of different races and religions can live and work together, free from suspicion, jealousy and fear.'

Packed to Capacity

"And so the great day arrived. The House was packed to capacity with fortunate spectators who had been able to get a seat. We new members had to wait in a file outside the Chamber until the Speaker's procession had gone in, prayers had been said and the Minutes of the last meeting confirmed. Then we filed in right up to the barrier of the Council. One by one each new member went forward to take his oath in between numerous bows to the House, to the Mace, to the Speaker, etc., before taking his seat in the back benches of the Opposition. Then came the arrival of the Governor, fanfare

and a 17-gun salute. He was led to the Speaker's chair, took the typed copy of his speech from his A.D.C. and read. Throughout the country every person with a radio was listening.

"The most important constitutional change announced was as follows: The present number of nine ministries, all held by British Government officials, would be increased to twelve. Five of these twelve ministries would be given to elected members—three African, one Indian, one European. The other seven ministries would remain in the hands of Government officials, but each Minister would carry not only individual responsibility but collective responsibility in advising the Governor on the formulation of government policy. Along with this major change he also expressed the intention of announcing further future changes in the Constitution as soon as a committee which will look into these constitutional matters has furnished its report. That will probably be towards the end of this year.

"The next great day in Legislative Council was the day for the Addresses-in-Reply to the Governor's speech. The spirit of expectancy was almost as great as two days before, because everyone was anxious to know whether Nyerere would accept the Governor's proposals. Also, the vast majority of the African population simply waited for Nyerere's lead in the matter. If he accepted, then they would accept; if he refused, then they were willing to do anything that he asked them to do. The preservation of law and order in Tanganyika rested on the shoulders of one man. The Speaker in Leg. Co., by the way, is an Indian, the deputy Speaker an African Chief.

"Julius' deputy leader is an English farmer, a good Anglican, Derek Bryceon by name. Bryceon led off with a speech from our side which I thought was of an extremely high calibre. I was not surprised when later the Chief Secretary (leader of the Government bench) paid tribute to it as the finest speech he had ever heard in the House. The gist of his speech was as follows: 'We thirty elected members for a united and strong Opposition. Our opposition is to the present form of government, which is by civil servants. We will always need your help as advisers and administrators, but your places in those benches should be filled by members who have been elected by the people, who are responsible to the people. That is what we mean when we say that we want responsible government.'

"The spectators' gallery was packed again in the evening, all waiting to hear Nyerere's closing address. His oratory was magnificent — it is unique in its character. Mostly he speaks with a smile, gently and humorously deriding his opponents. 'My honourable friends' in those front benches,' he says, pointing at the nine Ministers, 'they are not politicians, they are civil servants. They should be back in

their offices, carrying on with the work for which they have been trained.' The honourable Ministers enjoy the joke and smile — in fact they all showed obvious enjoyment of every minute of Nyerere's speech. The Chief Secretary, Fletcher Cooke, topped off the debate with another most able speech, and it was Nyerere's turn to be the butt of his opponent's humorous thrusts which he himself thoroughly enjoyed.

"Optimistic"

"So my first impression of Tanganyika Legislative Council was that of a friendly and happy atmosphere. One felt optimistic about the future. One could see the possibility of multi-racial government in Tanganyika showing the way to less happy countries which surround us—Kenya, with its inter-racial problem; Uganda and Nyasaland, at this very moment in the travail of riots and strife. One day, perhaps, the good influence may extend further south.

"Now back at Mvumi, sick people are helping to take my mind off politics." Dr Hannah is in charge of the C.M.S. Hospital at Mvumi, Tanganyika.

Black to Black. Mr Festo Kivengere is another missionary carrying out an unusual task. For the last 13 years Mr Kivengere, born in Uganda, has worked in Tanganyika as a Master at the Alliance Secondary School, Dodoma, Tanganyika. For the last 6 months Mr Kivengere has been in Australia where he has spoken at numerous gatherings and conferences, including a Convention recently held for four nights in the Sydney Town Hall. Now C.M.S. is sending Mr Kivengere at the end of this month to visit the five Aboriginal Stations in North Australia. Mr Kivengere will speak both to the Aborigines and to the mission staffs. He has been invited to the Solomon Islands to speak there.

Missionary Professor. Dr Selwyn Baker, who together with his wife and family is at home on furlough in Melbourne, is an Associate Professor of Medicine at Vellore Medical College, India. This hospital and college, which is supported by the Church Missionary Society and a number of other organisations, is the largest Christian medical training centre in India today. Altogether there are 382 on the staff of the 700 bed hospital and training centre, and each year 50 new medical students are admitted.

These are two or three glimpses of the complex work undertaken by the Church Missionary Society today, a work in which Victoria's share in this new budget year 1959/60 will be increased by over £6,000. To all who assisted in the magnificent response at the end of June toward the filling of the 1958/59 budget of £24,000, C.M.S. extends its very real appreciation and looks for renewed partnership in the immense task which lies ahead.

STATEMENTS ON
RACING SERVICES

A Presbyterian Church service for the racing fraternity would be special only in that racing people were invited to attend, the Right Reverend C. J. V. McKeown said yesterday.

Mr McKeown is Moderator of the General Assembly of the Presbyterian Church in N.S.W. He conducted the special service in his own church, St. Mark's, Randwick, on August 16th.

Mr McKeown returned to Australia on Monday from a visit to Russia, Czechoslovakia and Communist China with a party of Australian Church leaders.

He said yesterday that the service most certainly would not be held for the purpose of placing a blessing on the racing season.

"The City Tattersall's Club contacted us and asked us to conduct a special service to bless the racing season", he said.

"The Moderator's committee at once replied that the Church's attitude to gambling, which it regards as a vice, was communicated to the club.

"We added that if, knowing the Church's views on gambling, the racing people chose to attend and join in our service we would be pleased to have them."

Mr McKeown said some Presbyterians had criticised the holding of the service and he wanted to clarify the position.

"Our views on gambling have been clearly stated, but the opportunity to acknowledge God

and hear the Gospel should not be denied to those who do not share our views on gambling," he said.

Mr McKeown said he probably would state the Church's views on gambling during the service.

Dr. Taylor's Visit

The N.S.W. Council of Churches arranged a Meeting for Ministers in the Wesley Chapel, 139 Castlereagh Street, Sydney, on Wednesday, August 19, at 10.30 a.m., to meet the Rev. Gardner Taylor of New York City.

In 1958 Dr Taylor was elected President of the Protestant Council of New York, being the first Negro to occupy that position. With an international reputation as an outstanding preacher, he has played a leading part in matters concerning Christian Social Witness and was a member of the Executive Committee of the Billy Graham New York Crusade.

He will visit all States of the Commonwealth and will be the principal speaker at the Assembly of the Baptist Union of Australia to be held in Perth from August 29 to September 6.

Annual "Church Record" Sale

The Annual Sale of the Church Record was held at the Chapter House on Friday, 7th August.

It was unfortunate that the hour of the official opening clashed with a meeting for clergy held to hear the Bishop of Coventry, and a number of clergy were therefore prevented from attending the official ceremony.

Nevertheless, there was a large attendance and the Chapter House was the scene of an attractive display of goods for sale. The official opening took place at 11 a.m. and Archdeacon R. B. Robinson was the chairman.

After prayer, Archdeacon Robinson welcomed Canon H. M. Arrowsmith and Mrs Arrowsmith and invited Canon Arrowsmith officially to open the sale. Canon Arrowsmith, in his address, first made it clear that he was speaking as an individual and not in any way as a representative, on this occasion, of the British and Foreign Bible Society.

Evangelical Cause

Nevertheless, in a personal capacity, he declared himself as being a person committed to the evangelical cause, and because of that one who wished to see the "Church Record" grow in circulation and in influence. There was, he said, a specific conviction amongst those who called the "Church Record" into being. Canon Arrowsmith read extracts from the first issue of the "Church Record" of July, 1880,

to show how from the very first there were certain principles and convictions which had called the "Record" into being, and which defined the general charter of its purpose.

Those principles, said Canon Arrowsmith, still continue and the need for them still persists.

"Creative Witness"

There was a clearly defined place within the Church of England today for the "Church Record," as a creative and constructive evangelical witness. A good deal was said these days about the comprehensiveness of the Church of England, and this was truly a part of the greatness of the Anglican Communion.

Nevertheless, there needed to be a vigilant care that comprehensiveness did not end in compromise of doctrine.

In many parts of the Anglican Communion today there were evidences of a Romanisation of liturgy and practice which was not far removed from a reintroduction of medieval superstition into the Church.

A tendency to introduce sacerdotal perversions of doctrine into the practice of the Holy Communion was something which ought, on all grounds, to be resisted.

Then, too, there was sometimes a repressive and coercive attitude exercised within the Church against those who conscientiously and loyally accepted

New Warden
of Morpeth

The Venerable R. E. Davies, Rector and Archdeacon of Wagga Wagga, has been appointed Warden of St. John's Theological College, Morpeth, N.S.W., in succession to the Rt. Rev. C. E. Storrs, whose resignation takes effect at the end of the year.

Archdeacon Davies is a past student of St. John's Morpeth, graduating in 1936. After serving a curacy at Christ Church Cathedral, Newcastle, he became vicar of St. John's College, Brisbane. He is graduated an M.A. of the University of Queensland and has been an archdeacon in the diocese of Canberra-Goulburn since 1949.

HOLY TRINITY, ADELAIDE,
AND THE CRUSADE

Long before the Crusade began Holy Trinity, Adelaide, prepared for this unique opportunity of presenting the gospel simply to the masses.

The anticipated increase of 50 per cent in the number of people attending services was provided for by the erection of the Hardy Memorial Gallery. This now is insufficient to accommodate the great increase in numbers.

The Church realised that we must provide the opportunity for members of the congregation to invite their friends to the Crusade, so two special telephones were installed in the parish hall.

These rang continually for several weeks prior to the Crusade as 10,000 bookings for reserved places were made by the parishioners. This service was provided by a staff of voluntary helpers, who were present in the office from 9 a.m. to 9 p.m.

The series of Guest Services prior to the Crusade, and a number of addresses on the fundamentals of the faith, prepared the congregation for their task of evangelism.

One hundred and sixty were trained as counsellors, and 50 offered their services as visitors for census and visitation evangelism.

Over 300 Referrals

During the Crusade over 300 referrals were made to Holy Trinity, only 60 of whom were previously associated with the Church. This has placed in our hands a tremendous responsibility of seeing that these folk are built up in the faith. The follow-up Mission, conducted by the Dean of Melbourne, the Very Rev. Dr. S. Barton Babbage, did a great deal to achieve this end.

The numbers attending the Bible Study have trebled. Between 150 and 180 are studying the special book, "Christian Living," which is helpful to both older and younger Christians.

The Church continues to provide warm Christian fellowship, which is appreciated by all newcomers. There is a new enthusiasm for working bees, as many more men have found this practical avenue for service at the church.

The Church organisations have increased in number, and special programs are provided to help the new converts. Dozens of adults have requested to be prepared for Confirmation, and a new series of studies have begun.

Holy Trinity has a greater opportunity than ever before of continuing its missionary task at home and overseas in a program of continuous evangelism.

"The Lord hath done great things for us whereof we are glad."

DIBELIUS DEFENDS NIEMOLLER

The anonymous circulation in Germany of a pamphlet attacking Dr. Martin Niemoller has been vigorously protested against by Bishop Otto Dibelius, of Berlin-Brandenburg.

In an interview quoted in the daily newspaper, "Der Tagesspiegel," Bishop Dibelius described as "pure lies, whose purpose is merely to injure someone's reputation" allegations contained in the publication.

He called it "an example of unfair methods of attack" and said that "things said and written by a Protestant pastor should not be completely distorted by deliberately shifting their emphasis."

The anonymous author of the pamphlet charges Dr. Niemoller with being a Fascist during World War II and implies that he is now a Communist sympathiser.

The president of the Evangelical Church of Hessen-Nassau, West Germany, Dr. Niemoller is an outspoken advocate of the

cessation of nuclear testing and disarmament and is generally regarded as one of the most controversial figures in the German churches.

Dr Dibelius said that while he does "not agree with Dr. Niemoller's ideas either in politics or church affairs, nevertheless we must be just about the real concern of his life and efforts."

"It can hardly be contested," he added, "that Dr. Niemoller is sincerely and deeply concerned in spreading the Christian message as he interprets it."

The pamphlet was published by a printing house in West Germany. Tens of thousands are reported to have been distributed in East and West Germany. E.P.S., Geneva.

RACING SERVICES

Dear Sir,
In view of the controversy regarding the holding of services for the Racing Community, may I make the position quite clear as far as a service is concerned at St. Jude's, Randwick.

The service most certainly will not be held for the purpose of placing a blessing on the racing season. The Church's attitude to gambling makes it impossible to hold such a service. That has been made quite clear to those concerned.

If however, knowing the Church's views the racing community care to come, we shall be most happy to welcome them to a service. The opportunity to worship God, and hear the Gospel should not be denied to those who do not share the Church's view on gambling.

I am glad that they have expressed a desire to come to Church and for my part I believe we have a message for them, not ours, but God's message of redeeming love.

I would be grateful if you would publish this letter so that any misunderstanding may be cleared up.

Yours faithfully,
(The Reverend)
Ronald A. Johnson,
Randwick.

N.G. MISSIONS

Dear Sir,

It surprises me to learn from a recent issue of the "Church Record" that your paper would like to see missionary activity in New Guinea reduced to the "established churches" and "two or three respected interdenominational" missions. While it is true that there exists in New Guinea a large number of different missions, it is hardly practicable to adopt the policy advocated by the visitors from the United Nations and supported by your paper. It is just as true that there exists in Sydney a large number of churches, sects, missions and organisations for the spread of the Gospel, but who would say that because they must cause confusion to the public at large, the best thing to do is to ban all but a handful.

In New Guinea, and for the purpose of our subject we may as well include Papua although it is not a United Nations territory, two of the largest missions are the Seventh Day Adventists and the Roman Catholics. You would have to admit them on the grounds that they are among the established churches, for you would have no show of removing them, although one suspects that they would be the first you would like to see go. The problem would arise of appointing someone to be the judge of whether or not a mission, if it is denominational, is "established" and if it is interdenominational, is "respected."

Having done that you would have to find ways and means of removing from the field the missions earmarked to go. This would have to be done without in any way hindering the advance of the Gospel. The proposal seems to be so unrealistic as to be absurd. It also goes contrary to the United Nations Declaration of Human Rights.

In Papua and New Guinea there are thousands who have yet to come face to face with a European. There are thousands of others who have yet to come face to face with a missionary. There are still thousands and thousands who have yet to come face to face with Christ. If we must spend energy trying to overcome the present problems of the multi-mission set-up, let us do it by building up the missions who command our respect

Letters

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

and support, so that the others do not seriously affect the situation. New Guinea may have plenty of missionary societies but it is poor in the number of Gospel-carrying missionaries. That is the problem that must be met and overcome.

Yours very sincerely,
David Standen,
Nelson, N.Z.
(The system to which our correspondent objects and which was advocated in "Notes and Comments" works well in other mission fields, such as the Northern Territory. "Notes and Comments" stated that it formerly operated in New Guinea too.—Ed.)

REUNION

Dear Sir,

I write concerning your statement, in last issue's "Notes and Comments," on the desirability of working for Church unity and reunion.

Recent negotiations with British Presbyterians and Methodists have apparently failed less for reasons of theology than Church policy, largely over their negotiators' refusal to accept Anglo-Catholic sacerdotal claims regarding the episcopate, apostolic succession, etc., although such claims are not made by a considerable number of Anglicans. However, episcopacy will certainly be retained in any organic union with non-episcopal churches.

To achieve union, therefore, surely the Protestant wing of the Church of England should propagate its convictions about episcopacy—that it is a desirable form of Church Government, but not an essential part of the Church—views which accord more with New Testament teaching than do those of Anglo-Catholicism, and which are more acceptable to Presbyterians and Methodists. If the Anglican Communion can lay more scriptural sound doctrine about the Church within its members, then the fears of the Presbyterian and Methodist negotiators over the possible prevalence of Anglo-Catholic claims in any united Church of the future will be diminished, and unity will be nearer.

Your sincerely,
A.M., Sydney.

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EIGHT ARCHDEACONS REPLY TO BISHOP

Sir,

Our attention has been directed to a Press statement attributed to the Bishop of Coventry during his recent visit to Sydney, in which he is reported to have said:

"I personally believe that we have got to learn to smoke and drink in moderation and teach others to do so. Only a very few people are called to be extremists and to abstain from alcohol for the sake of others. Excessive drinking of alcohol is a disease cured by certain methods, spiritual and physical."

"Moderation" cannot be satisfactorily defined. It is a very loose term. So far from being the solution to the problem of the liquor habit it constitutes the problem. The 300,000 alcoholics in Australia began as "moderate" drinkers. Why should we try to teach that which is no solution to the problem? Total rejection of an outmoded and unscientific custom is an effective solution. This is what we should teach our young people as we seek to make them aware of the findings of medical science concerning the physiological effects of ethyl alcohol upon the human body.

The Bishop's statement, on the contrary, gives no realistic lead to our young people, but rather encourages them to go right ahead and conform to this harmful social custom. What he has said offers no solution.

Only those who have come to "the end of their tether" go to A.A. for assistance. Tens of thousands of others prefer to endure the torture of alcoholic bondage rather than admit that their lives are out of control. Their families have to suffer helplessly with them. A.A. is an excellent ambulance at the foot of the cliff. The alert and realistic Christian should build a fence at the top. Anyone acquainted with the facts would know that the problem cannot be dismissed by saying: "Drink if you want to and then get medical treatment to cure your alcoholism if it develops." Dr. Andrew Ivy, Professor of Physiology in the University of Illinois, has pointed out that if all the doctors in the United States were to devote themselves exclusively to the treatment of alcoholics there would still not be enough doctors for such an undertaking. He is very naive who imagines that everyone who comes for treatment is automatically cured and stays so.

We appreciate the Bishop's comments on some other topics, especially in regard to migration, but feel that his reference to drinking was most unfortunate.

Yours sincerely
—S. H. Denman, John Bidwell, R. B. Robinson, A. L. Wade, T. C. Hammond, H. G. S. Begbie, G. R. Delbridge, F. W. Tugwell (Sydney).

Notes and Comments

WE SALUTE A PREACHER . . .

The prophetic ministry has an exponent and example in the Bishop of Coventry, whom we were honoured to be able to acknowledge as a guest of the Australian Church.

We referred recently in this column to a call to such a ministry, issued by a Church paper in England. The Bishop of Coventry's visit, coming so soon after this pronouncement, helps us to understand just what a prophetic approach to the Ministry means. With almost an agony of conviction, with an earnest forcefulness that defies description, and with a brotherly heart that shed the sweetness of love for people over every utterance, the Bishop made an unforgettable mark upon his audiences of men.

Here is our Anglican "Dr. Graham," older but not less virile, free from family ties, a messenger bursting with his message, a prophetic voice ringing with convicting power, a popular personality sincere and attractive. What is the Anglican Church waiting for? "Do we look for another?" Let us call such as this into a pan-Anglican ministry while we have them with us. The results of Bishop Bardsley's few and isolated meetings show both the need and the possibilities.

CHANGES IN EDUCATION . . .

Whatever the experts may finally conclude about the proposals for changes in the educational pattern now forming in the minds of State Ministers, it is encouraging to hear that the subject is to be aired and a further step taken towards the improvement of our educational standards in Australia.

Education Week did something constructive in this and other ways. It got people talking and reading—and we may even hope thinking—along this line. We have had discussions in the correspondence columns of the Press, and articles on features of our contemporary scene. All this is good. It is democratic, and it indicates alertness, on the part of some at least.

Our educational pattern decides almost everything else in our national life. If we educate for living instead of for making a living we produce men and women of character and judgment. If we train our children—and our school teachers—in the importance of correct and mellifluous speech, we raise one of the differentials of mankind to a worthy level in our thinking and we encourage self-respect. This kind of thing has never received the emphasis in our Australian schools which it must have if we are to progress culturally. We are no longer a nation of backwoodsmen, and we ought not to be satisfied with anything less than the best in education.

CHANGE AND DECAY . . .

We read recently that a Guardsman, irritated by the humorous vagaries of the London crowd, is alleged to have kicked a fair tormentor in the shins.

This is serious enough. The situation, however, apparently reached proportions not even hinted at in this mild reproof. For in a Sydney morning newspaper, respected for its probity in reporting, it was stated a few days later that "it took 30 foot and four mounted policemen to control the crowd at yesterday's Changing of the Guard ceremony at Buckingham Palace."

We are awaiting further news of this disquieting incident. Was it the Guard which was charged by the crowd, or did the Guard fling tradition to the winds and change its role of sturdy defence of the Sovereign to one of attack upon Her liege subjects?

Whether it prove to be the one or the other, the report indicates a regrettable change in the relations between this ancient institution and the Londoner of 1959; and it is to be hoped that with true British phlegm the parties involved will soon revert to their natural relationship of bears and baiters.

COMMUNISM AND CHRISTIANITY . . .

The sober and experienced men who comprised the recent delegation to Russia and other Communist countries are entitled to a respectful hearing. Certainly their comments should not be airily dismissed with a patronising wave of the hand as one critic has done.

Those who know at first hand the Communist situation, and those who are in receipt of reliable personal information from friends in Communist countries, have no illusions. They are aware of the deadly and subtle influences that are at work, to say nothing of the more open antagonism to spiritual things.

On the other hand, the numerical strength of Christian congregations seems indisputable. Admittedly, congregations have in some places joined forces because fewer places of worship are operating, and there is perhaps for that reason a bigness about the work that is more apparent than real. But those of us who have worshipped with Christians in their churches in such countries also know the spiritual fervour, the joy in Christ, that characterises them. The Church is never stronger than when it is weakest. History shows the truth of that assertion. And whilst we weep with them that weep, in a situation so trying to faith and courage, we can also rejoice that God's Name is being glorified in so many Christian lives and in so much spontaneous witness. "Jesus is risen!" And His risen life is manifest in many humble lives behind the ideological curtain that divides the world today.

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Why Gambling is Wrong

(By a correspondent)

There can be no doubt that gambling, particularly commercialised gambling, produces grave moral and social evils in the community.

Commercialised gambling is a new phenomenon. Apart from short periods such as the depression of the thirties, it is true to say that throughout this century more and more people have enjoyed steadily higher standards of living and steadily increasing hours of leisure.

Speaking of English conditions, *The Economist* said on March 29, 1947, that "the margin of working-class incomes available for free spending was multiplied eight times over between the two world wars." The Australian situation is no doubt very similar.

It is to exploit these people with money that they do not know how to spend usefully that the gambling industry has arisen. In the last century gambling was something characteristic of wealthy people, but not now.

By gambling the writer means the determination of the ownership of property by appeal to chance, that is, the resultant play of forces that cannot be controlled or calculated by the gamblers.

Why Do They Gamble?

Gambling has probably always existed, but it is only in comparatively recent times, as a result of the economic and social trends mentioned above, that it has become a really acute social menace, though it is morally wrong no matter how limited its scope.

It is often said that people gamble because in an industrialised society their lives are dull. But people can get excitement in all sorts of ways if they really want it. They can get it vicariously by going to the pictures or watching the westerns on television, or by watching sport.

If they want it direct they can play sport, or take up speleology. Anyone who wants excitement can find it quite easily.

There can be little doubt why most people gamble. They do it from greed. They want more money, and regard gambling as an easy way to get it.

The worthy cause is often brought in to sugar the pill, but the very fact that these bodies have to resort to art unions shows that the public is not buying tickets just to help the war veterans or what have you, but to win money. Which reminds us that the love of money is the root of all evil, and that covetousness is a sin.

And people derive encouragement to gamble from the fact that it seems very hard to find anything radically wrong with it. Certainly there are very few if any Bible passages that can be appealed to in condemnation of it.

The idea has therefore grown up that gambling is not wrong in itself, but only when indulged in to excess, like beer.

Ethically Wrong

But this is not correct. Gambling is not one of those practices, like beer-drinking or smoking, which are morally indifferent in themselves and only become wrong when over-indulged in or when they become an occasion of stumbling to others (Romans 14 and 1 Cor. 8). It is in itself wrong.

It is so for general ethical reasons and also for what may be called Christian reasons. On general ethical grounds, the essential harm in gambling lies first in the implicit abandonment of reason by the gamblers. The gambler either neglects to inform himself of the extent of the odds against him (like the credulous people who think they have a significant chance of winning a prize in the State lottery), or he knows the odds but tries to make himself believe that the figures do not mean what they say.

This means that gambling is an organised rejection of reason, a betrayal of the long process of civilisation which has lifted us from the primitive level. Civilisation means a capacity for rational control; a civilised person is one who trusts in the orderly process whereby foreseeable effects consistently follow known causes.

This makes gambling different from any other business transaction. Certainly, in many such cases, you profit to some extent at the expense of your competitors, but other factors come into it too, such as increased demand for the product or service you and your competitors are selling, the relative efficiency and economy of the competitors, whether one works harder or is more enterprising than the others.

But gambling is unique in that it can only be profitable if others suffer, and in that the extent of the profit is the same as the loss of the others (allowing for the profit of the organisers).

Then, gambling exemplifies a bad principle. It conflicts with the principle that rewards should be distributed according to merit and not chance. Material wealth should go to those who deserve it or need it most, but as we have seen this is the one kind of transaction in which merit can play no part whatever. In the other affairs of life intelligence, enterprise, honesty, and efficiency are more likely to bring success than the lack of them, but not in gambling.

For in a gamble you are deliberately preventing any of the factors which help to reward merit from operating. Chance is the only thing that comes into it. This is wrong. Thirdly, gambling produces evil consequences. It often leads to poverty, and to dishonesty. It leads to the lackadaisical, why-

work attitude we mentioned before. Worst, it leads to covetousness and the love of money.

Before leaving this subject, it may be worth while to deal with two red herrings. It is often argued that if gambling is wrong, then so are stock-exchange transactions and insurance.

Certainly, it is possible to gamble on the stock exchange, though it is not as easy as many people seem to think, because the stockbroking profession restricts dealings which may lead to gambling. And when gambling is carried on on the stock exchange it falls under the same condemnation as gambling anywhere.

Dr. Temple's Tests

The former Archbishop of Canterbury, Dr. William Temple, suggested three tests which would show whether an activity was intrinsically wrong or not. He said that it is wrong if it issues from a bad state of mind, if it exemplifies a bad principle, and if it has bad consequences. Gambling stands condemned on all three of these counts.

It issues from a bad state of mind, namely, the desire to profit from the misfortunes of others. For the essence of gambling is that you can only win if the other gambler or gamblers lose. This applies whether the transaction is a lottery with 100,000 tickets or a bet between two men about whether it is going to rain tomorrow. You can only win at the expense of others.

This makes gambling different from any other business transaction. Certainly, in many such cases, you profit to some extent at the expense of your competitors, but other factors come into it too, such as increased demand for the product or service you and your competitors are selling, the relative efficiency and economy of the competitors, whether one works harder or is more enterprising than the others.

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Merit Excluded

Before leaving this subject, it may be worth while to deal with two red herrings. It is often argued that if gambling is wrong, then so are stock-exchange transactions and insurance.

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But since industry and commerce are financed mainly by fairly small sums contributed by a fairly large number of people, it is necessary to have a market where their shares in the companies they have subscribed to can be bought and sold. The stock exchange is just a market, and little if any more infested by gambling than any other market.

Insurance is not a form of gambling; actually it exists to minimise the effects of chance, not to take advantage of chance. It does this by spreading losses caused by it over as wide a number of people as possible. To benefit from a policy you must have an insurable interest in the thing insured, and you can only benefit to the extent of your interest. I could not insure Mr. X's house for £10,000 and recover under the policy if the house were destroyed. And if I insured my own house, worth £5,000, for £10,000, I would only get £5,000 if it were destroyed.

Gambling, therefore, is a practice that should be avoided not primarily because it may lead weaker brethren astray, or because it has bad social effects, but because it is absolutely and intrinsically wrong.

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For full details of the Official Opening see Page 3.

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St. Thomas', Kingsgrove

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This virile, active Parish on the East Hills line, about 10 miles from Sydney, is in a comparatively new and thickly populated suburban area.

The old church of St. Thomas, erected in 1941, was the first church built under the late Archbishop of Sydney's "More Churches for Sydney" scheme.

It was built by the Reverend C. J. Sumner who was then Rector of West Kogarah (now Carlton). Mr Sumner held the first meeting in a Kingsgrove bakery to discuss the erection of the Church (now part of the Parish Hall).

At the end of the 1939-45 war, home building operations went ahead with great rapidity and the small church was soon extended.

In December, 1952, during the ministry of the Reverend G. M.

Fletcher, the first Rector of the parish, the foundation stone of the present church was set. The completed building accommodated over 300 persons. During these years an evangelical emphasis became prominent in the preaching and witness of the parish, and the spiritual life of the Church made it one of the most virile parishes in Sydney.

The present Rector of St. Thomas, the Reverend R. C. Weir, told the "Church Record" that 900 children are enrolled in the Sunday school at the moment. These children are housed in five separate buildings; 130 of the older children meet in wedding reception premises near the church.

An indication of the present life of the parish is revealed by the fact that 140 persons were presented for Confirmation at two services this week. At a mid-week Bible group held regularly the attendance has risen to 150 since the Billy Graham Crusade.

At an extraordinary meeting of the Parish Council recently it was decided to build immediately a two-storey Parish Hall costing £25,000 to assist in housing the Sunday school and other youth activities of this ever-expanding parish.

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"For Ye Are Dead"

(A study in Colossians 3.3.)

By the Right Reverend Marcus L. Loane, M.A., D.D., Bishop Coadjutor of Sydney.

The first paragraph in this chapter has one clear and direct purpose. It takes up the problem of how to be holy.

It is in strong contrast with the external requirements of a self-imposed asceticism such as was evidently being encouraged by false teachers in the Church at Colossae. The true secret of a life that is pure and wholesome and worthy of Him is summed up in saying that those who are risen with Christ will set their heart on things that are above. Then St. Paul adds by way of explanation: "For ye are dead and your life is hid with Christ in God."

These words are perhaps more easy to understand intellectually than to interpret in terms of spiritual experience. There are parallel sayings, especially in the Epistle to the Galatians where we are reminded of what it is to have been crucified with Christ so that it is no longer we who live but Christ who lives in us (Gal. 2.20; 5.24; 6.14). St. Paul indicates the radical difference which lies between our state by nature and our state by grace. In one sense he could say "ye were dead" (Col. 2.13); in the other sense he could say "ye are dead" (Col. 3.3). They had been set free from the death of sin by an act of grace; now in union with Christ they had died to sin IN A NEW SENSE. The Son of God came to earth so that He might identify Himself with us.

"One With Us"

He made Himself one with mankind so as to share in our needs and sorrows and to become like us in all things. Now He identifies us with Himself in all that He is and has done. He made Himself one with us in His incarnation and baptism. He makes us one with Himself in His death and resurrection. He was made one with us by the physical union of birth, and we are made one with Him by the mystical union of faith. Thus His death is now reckoned as ours. God sees us as those who died when He died. We were identified with Him when He tasted death for us all, so that we now find in Him the secret of death for the attraction and tyranny of sin. We look down on them as from the cross to

which sin had nailed Him. Thus St. Paul could say "ye are dead"; literally, "you died". This is why he exhorts us: "likewise reckon ye yourselves to be dead indeed unto sin" (Rom. 6.11).

That death with Christ led to a share in His resurrection life. His life as the immortal and victorious Lord was theirs. This is assumed because He first died and rose again. The words look back to chapter 2.2 where we read, "Ye are . . . buried with Him in baptism wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead". St. Paul says that this is a hidden life and the word suggests both safety and concealment. Your life was and is still hidden. This is a great continuing reality; it is secure for ever with Christ who is our life and who is at God's right hand.

This verse directs our thoughts right away from the visible and tangible routine to which St. Paul has referred (chapter 2.20). The secret of true holiness is centred in Christ Himself. It is not a question of mechanical observance but of living union with Him. Therefore St. Paul insists that we must in mind and heart thither ascend where He is and with Him continually dwell.

EVANGELICAL CONFERENCE

The Evangelical Churchmen's Fellowship of N.Z. have planned a Dominion Conference from 31st August to 4th September, with the theme "Our Glorious Heritage." Bible studies and addresses will centre around the Bible and its authority in the Church. The speakers include Bishop Hulme-Moir, Dean Bretton, the Rev. W. A. Orange and the Rev. M. Betteridge. It will be held at Tyndale House, Cashmere Hills, Christchurch, New Zealand.

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Oak Park Church Hall Dedicated

On Sunday, August 2, at 9.30 a.m., the new Church Hall of St. Oswald's, Oak Park, in the Diocese of Melbourne, was blessed and dedicated by the Right Reverend J. D. McKie, Coadjutor Bishop of Melbourne.

This was the first anniversary of the commencement of church services in Oak Park, which have been held each Sunday in private homes. In addition a Sunday School of 130 scholars has also been held each Sunday in a private home. Other meetings and two youth organisations have used various homes.

The Church Hall was designed by the secretary of the church, Mr J. W. Love, who is a qualified architect, and the building has been erected under his supervision. Another member of the church has made the church furnishings; another has attended to the plumbing, and others have assisted in various ways. The builder is Mr R. R. Beer, of Pascoe Vale.

The building and furnishings will cost £10,000, and it is a multi-purpose Church Hall. It is of contemporary design in cream brick with a glass front to the street. Inside a polished wood screen will protect the windows from accidents during youth activities and provide an attractive entrance. The main hall will seat 180 and there is a sanctuary which can be screened off, a vestry, kitchen and Kindergarten Hall.

The sanctuary has a glass mosaic reredos with a large copper cross above the Holy Table; the font is triangular with a copper bowl and cover.

The church is within the parish of Holy Trinity, Pascoe Vale, and the vicar is the Reverend P. D. Kissick.

The Heart Is a Rebel

Books

Momentous Event

"THE MOMENTOUS EVENT," Evangelical Book Shop, by the Rev. W. J. Crier, B.A., 15 College Square East, Belfast, Ireland. Australian Price: 7/6.

This book is a discussion of the scriptural teaching on the second advent. It is of 100 pages, well-printed, and very good value for its price.

The writer has little trouble in showing how flimsy is the evidence in the Bible for premillennialism, the cardinal error of which is excessive literalism in passages which are plainly to be interpreted as spiritual truth clothed in picture language. The writer shows how many contradictions such a literalistic interpretation of prophecy (as reflected, e.g., in the Notes of the Schofield Bible) involves the exegete in. The book is an excellent introduction to the question of interpreting Biblical prophecy.

D.B.K.

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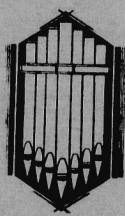
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St. Thomas' Church, Kingsgrove, N.S.W., showing the first church on the right, now the front part of the Parish Hall.

Called into Fellowship 1 Corinthians 12

(By the Reverend A. M. Stibbs, M.A., Vice-Principal of Oak Hill College, London)

Now you are the body of Christ and individually members of it (verse 27, R.S.V.).

Here are two significant questions to be answered: (i) to whom do these words apply? and (ii) what do these words imply? Let us seek to find the answers, and to relate the truths in them to ourselves.

(i) You are. These words come in a letter addressed in the first place to readers at Corinth. The important thing for us to notice is that they were not addressed to any readers at Corinth, but only to Christian believers—to those whom Paul describes in his opening greeting as "sanctified in Christ Jesus, called to be saints."

Also, Paul immediately goes on to indicate that "all that in every place call upon the Name of Jesus Christ" belong to the same company. So this letter in general, and therefore the words of chapter 12 in particular, apply to those who confess Jesus to be their Lord, that is to believers in Christ, and therefore, I trust, to you as to me.

(ii) You are the body of Christ. Paul thus asserts something which is true of such believers. But what is here particularly significant, is that he asserts not only a truth, which is true only of believers in Christ, but also a truth, which is true only of believers in fellowship. Paul wanted his readers to realise, and by the same word God still means us, to realise, that there is something true of Christians together, which is not true of any single one of them taken by himself; that is, that together they are the body of Christ.

Nor is this distinct emergence in the world of Christ's body something which Christians can produce by their own doing, simply by acting together. It is rather something already true of them by the very act of God, who has made them individually His people. So Paul writes, "you

are," that is, you are already, and by God's doing, "the body of Christ."

For, as Paul has already explicitly indicated (see verse 13), the Spirit who gives individual believers new life in Christ, and marks them as belonging to Christ, also initiates them into the "one body," to which they henceforth belong, and in relation to which they are meant to find their place, and fulfil their function.

To be a Christian in isolation is, therefore, unthinkable; indeed, it is impossible. For all who receive the life-giving baptism of the Spirit are thereby baptised into the one fellowship. Of this Paul had already written, when he declared, "God is faithful, by whom you were called into the fellowship of His Son (1 Cor. 1. 9). This is a oneness, not to be created by us, but to be acknowledged as God-given, and therefore to be preserved, to be enjoyed, and to be given outward manifestation.

Larger Whole

(iii) You are . . . individually members. This means that each individual believer is to think of himself as belonging by Divine appointment to a larger whole, in which he has his own particular place and function. These individual functions need to be recognised as deliberately intended by God to be different, complementary and interdependent. Each one has its necessary place, a place necessary to the well being of the whole, and to the proper integrated activity of the body.

Such truths should make it even more plain that as Christian believers we need one another, and that we can only be wholly fit for God's service, and fully function in its discharge, if we do it together, in fellowship. We can, indeed, as Christ's body, only grow up "unto the measure of the stature of the fullness of Christ" by giving and receiving ministries of mutual helpfulness. For God intends and desires, as the apostle explicitly states, not only that there should be "no discord in the body," but also "that the members may have the same care for one another" (verse 25).

(iv) Consequent Obligations. Corporate Christian activity, or finding our place in the body of Christ, ought not to depend therefore on whether the minister of our particular congregation can find a job of his devising for every member to do. As Christians we need rather to recognise that we are primarily called to ministries of God's appointment by God's enabling. What we need, more than to ask the minister to give us a job, is to pray to God either to make us aware of the gift He has already given to us, or freshly to endow us with some spiritual gift, and then to make us diligent and faithful in its worthy exercise.

Such gifts can only thus be exercised if, in addition, we seek out our fellow-Christians, and join with them in fresh and fuller ways in doing things together, first, for God's glory in worship, and for our own mutual benefit as we help one another, and then for the furtherance of the work of God and the witness of the Gospel in the world.

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Mr Theodore Woods, eldest
son of the Archbishop of Mel-
bourne and Mrs F. Woods, has
been accepted as a missionary
by the Bishop of New Guinea,
the Right Reverend P. W.
Strong. Mr Woods will be at-
tached to Dogua Mission School.
Before his decision to go to the
mission field he was studying
medicine at the Royal Mel-
bourne Hospital.

★ ★ ★

The Reverend C. T. Kender-
dine, Rector of St. Augustine's,
Neutral Bay, in the Diocese of
Sydney, has accepted appoint-
ment to the Provisional Parish
of Normanhurst, in the same
Diocese.

★ ★ ★

The Reverend J. E. Jones,
Curate of Gladesville, Diocese
of Sydney, has accepted appoint-
ment to the Provisional District
of Canley Vale, in the same
Diocese.

★ ★ ★

The Reverend A. W. Quee,
Youth Director and Vicar of
Stratford in the Diocese of
Gippsland, has accepted appoint-
ment to the Provisional Parish
of Mascot, in the Diocese of
Sydney.

★ ★ ★

The Bishop of North Queens-
land, the Right Reverend Ian
Shevill, has announced his en-
gagement to Dr June Stephen-
son, a missionary in the New
Guinea Highlands.

★ ★ ★

We regret to record the death
of Mrs Bradley, wife of the
Right Reverend S. C. Bradley,

Personal

Assistant Bishop of the Church
of England in South Africa.

The Bishop of Central Tan-
ganyika, the Right Reverend A.
Stanway, has announced that he
has, with the kind consent of
the Archbishop of Sydney, ap-
pointed the Reverend G. A.
Conolly, rector of All Saints',
Woolahra, in the Diocese of
Sydney, to be a Canon of the
Cathedral of the Holy Spirit,
Dopoma. The appointment is
made as a tribute to Mr and
Mrs Conolly's services while mis-
sionaries in the Diocese and to
Mr Conolly's work as Regional
Secretary for Tanganyika of the
Church Missionary Society of
Australia.

The Reverend S. V. Wearo,
at present Chaplain of St.
George's College in the Univer-
sity of Western Australia, has
been appointed by the Arch-
bishop of Melbourne to be his
Domestic Chaplain, and also an
Examining Chaplain. He expects
to take up his duties on the 1st
September.

The Reverend I. A. Pollard,
Curate-in-Charge of St. Nicho-
las', Croydon Park, has been ap-
pointed to the Provisional Dis-
trict of Padstow with Revesby.

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Charlotte Howell

At the great age of 93 years,
Charlotte Howell, the widow of
the late Archdeacon William
Howell, Vicar General of the
Bathurst Diocese, received her
Home Call on August 7. She
was the daughter of a great Haw-
kesbury River family named Dun-
stan. Four of her brothers were
well-known clergymen.

As a clergyman's wife she was
indeed one who inspired and en-
couraged the ministry of her hus-
band.

Her firm faith, her sincere
character, her keen interest in
people, her splendid optimism,
her fine sense of enjoyment, her
selfless service gained the ad-
miration and affection of all who
knew her.

At one stage in her life, when
Christian education was not so
available as it is today, she
showed her keen desire to help
children and their parents by set-
ting up a small day school in her
busy rectory. There are many
today who thank God for the
opportunity they enjoyed in link-
ing their education with the
truths which make character
great.

Possibly her greatest witness
was the home which she and her
husband set up. No two were
more devoted to one another and
no two were more anxious to
make that home a place where
Christ would delight to dwell.
Out of that home came one who
is well known in Church Record
circles—Miss Mary Howell, to
whom we offer our sincere sym-
pathy.

At the funeral service, which
took place in her parish church
of St. John's, Willoughby, Arch-
deacon Tugwell based his address
on words which Charlotte Howell
could have said with the confi-
dence and humility of St. Paul:

"I have fought a good fight, I
have finished my course, I have
kept the faith."

The large attendance at the ser-
vice was indeed a great tribute.
F.W.

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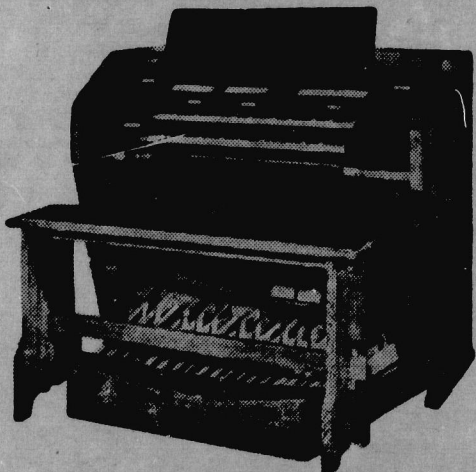
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to so at their own peril;
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 urged those present "to
 e an edition of the New
 ment with a battery of Old
 ment references," and to
 a personal study of the
 ices. "This is a slow, pain-
 rewarding experience," he

st Principle"

er Jones said that the first
 de for understanding the
 of the Old and New Testa-
 was in the word "Testa-
 or "covenant." He said it
 be regretted that the word
 ant" was looked on with
 on by Catholic people, but
 a basic and fundamental
 t to both the Old and New
 ment, and no religion is
 Continued on p.3