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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-vice 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."

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 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, Dereck Bryceson by name. Bryceson 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 represent the people and 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 to 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 filing of the 1958/59 budget of £34,000, 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.

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."

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

the doctrinal standards of the Prayer Book of 1662. Furthermore, there was, if not by assertion then by implication, a frequent evidence of the substitution of the teaching of salvation by sacraments instead of the basic Scriptural teaching of salvation by faith, through grace.

Trends of this kind should be resisted and it was part of the function of the "Church Record" to take up a positive position on matters of this kind with taking up this position in a spirit of graciousness and good fellowship.

An encouraging sign of the times was that there was today a renaissance of intellectual activity amongst evangelicals.

Conservatism Out

It was no longer true that to be theologically conservative was to be regarded as being intellectually disreputable.

A new day was dawning for Evangelicalism within the Church of England. The position so styled needed to be maintained and extended with malice towards none and charity for all.

It must always be remembered that grace and truth came by Jesus Christ, and there was a definite place in the present and future of the Church for an Evangelicalism of doctrine so long as it was coupled with an irenicism of behaviour and of fellowship.

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 Tagespiegel," 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.



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

St. Thomas', Kingsgrove

140 Confirmees

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 1841, 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.

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, and 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 baptized 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.

"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.

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 had 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.

"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

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 millennialism, 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.

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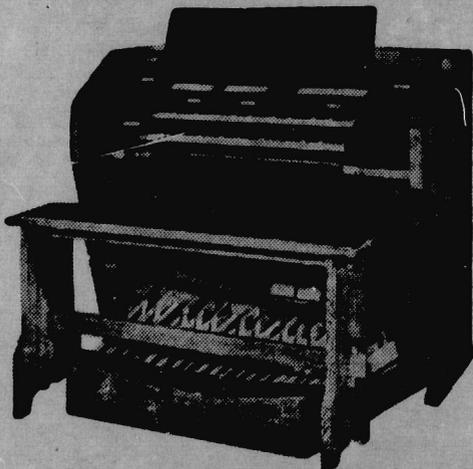
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2/62-64

Mr Theodore Woods, eldest son of the Archbishop of Melbourne 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 attached to Dogua Mission School. Before his decision to go to the mission field he was studying medicine at the Royal Melbourne Hospital.

The Reverend C. T. Kenderdine, Rector of St. Augustine's, Neutral Bay, in the Diocese of Sydney, has accepted appointment to the Provisional Parish of Normanhurst, in the same Diocese.

The Reverend J. E. Jones, Curate of Gladesville, Diocese of Sydney, has accepted appointment 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 appointment to the Provisional Parish of Mascot, in the Diocese of Sydney.

The Bishop of North Queensland, the Right Reverend Ian Shevill, has announced his engagement to Dr June Stephenson, 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 Tanganyika, the Right Reverend A. Stanway, has announced that he has, with the kind consent of the Archbishop of Sydney, appointed the Reverend G. A. Conolly, rector of All Saints', Woollahra, in the Diocese of Sydney, to be a Canon of the Cathedral of the Holy Spirit, Dodoma. The appointment is made as a tribute to Mr and Mrs Conolly's services while missionaries 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. Wearle, at present Chaplain of St. George's College in the University of Western Australia, has been appointed by the Archbishop 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. Nicholas', Croydon Park, has been appointed to the Provisional District 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 Hawkesbury River family named Dunstan. Four of her brothers were well-known clergymen.

As a clergyman's wife she was indeed one who inspired and encouraged the ministry of her husband.

Her firm faith, her sincere character, her keen interest in people, her splendid optimism, her fine sense of enjoyment, her selfless service gained the admiration 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 setting up a small day school in her busy rectory. There are many today who thank God for the opportunity they enjoyed in linking 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 sympathy.

At the funeral service, which took place in her parish church of St. John's, Willoughby, Archdeacon Tugwell based his address on words which Charlotte Howell could have said with the confidence 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 service was indeed a great tribute. F.W.

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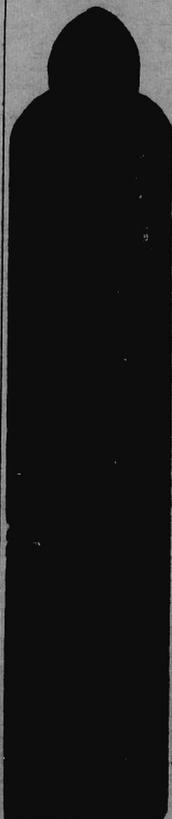
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