

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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NEW BISHOP IN CENTRAL TANGANYIKA.

Next May, after inaugurating the Province of Central Africa at a ceremony in Salisbury, Southern Rhodesia the Archbishop of Canterbury, Dr. Geoffrey Fisher, will visit Uganda. On Sunday, May 15, in the Cathedral Church of St. Paul, Kampala, he will consecrate four Africans as Assistant Bishops in East African dioceses.

One of these will be Assistant Bishop of Central Tanganyika, the diocese supported by the Australian Church. The new bishop's name is the Rev. Johana Omari. He was brought up a Moslem, but at the age of 15, in order to satisfy his curiosity about the Christian Faith, he stole a copy of the New Testament, and reading it secretly, he was converted by the words of John 14:6: "I am the way, the truth, and the life." This verse, in his own words, "pushed him out of the darkness of Islam into the light of Christ."

The bishop designate is at present in charge of the Swahili services at Dodoma Cathedral. Besides English, the new bishop speaks seven native languages and thus will be able to take confirmations in all the main languages of the diocese.

Bishop Stanway, Bishop of Central Tanganyika, in an interview with the "Church Record" representative commented on the appointment. "This is a wonderful thing for the diocese. It should mean opportunities for the expansion of the work and the development of further African leadership."

The other bishops to be consecrated at the same time are—

Canon Daniel Deng Atong, who will become Assistant Bishop of the diocese in the Sudan. He was one of the first two Sudanese to be ordained (in 1941). In 1947 he spent a year at Wycliffe Hall, Oxford. He was recently appointed Canon Missioner of the diocese in the Sudan.

The Rev. Obadiah Kariuki, who is to be an Assistant Bishop in the Diocese of Mombasa, was formerly on the staff of Limuru Divinity School, and more recently has been

The Epiphany

"A LIGHT TO LIGHTEN THE GENTILES."

(By Archdeacon R. C. Kerle.)

The Gentile World is prominent in the brief narrative of the Birth and Childhood of the Lord Jesus Christ.

Caesar Augustus issued the Edict that "all the world should be taxed"; thus was the Scripture fulfilled that Bethlehem should be the birthplace of the Messiah. From the East came sages, students of astrology, convinced that the Star of Balaam "had appeared out of Jacob"; so confident were they that they undertook an arduous journey in search of the Messiah. Unwittingly, they became the instruments which caused Joseph to take Mary and the Babe in haste to Egypt where they remained until the death of Herod.

"Out of Egypt have I called my Son" was thus fulfilled through the faith of these Gentiles from the East.

These are significant factors in the world of our time. The Gentile world of our Lord's day is the awakening colossus of our times, destined to become the dominant power of the future. For centuries the western world has carried the sacred deposit of Christianity but it is Eastern in origin.

This very fact may yet prove the decisive factor in the acceptance or rejection by the "Gentiles" of the Gospel of Life. The "Gentiles" are now the great Asian peoples. God sees the end from the beginning.

Recently an African Pastor made effective use of these facts. A Moslem teacher told him that Christianity was a Western religion and unsuitable to the Eastern Peoples whereas Islam was Eastern in origin and thought. Replied the Pastor "On the contrary Jesus was a Palestinian and he spent his childhood in Egypt."

"Into All the World."

It is evident in the Gospels that "the Messiah of Israel" looked beyond Israel. The insight of the Syro-Phoenician woman was approved by the Master and her request was granted. The Commission to his disciples was "for all nations."

St. Peter was slow to learn this lesson and the early Christian Church was sharply divided on this very point as Acts 15 well testifies.

It was left to "the Apostle to the Gentiles" as one born out of due time, Saul of Tarsus, Paul of Damascus, to direct the mind of the Church in this important issue.

St. Paul was a remarkable person, perhaps the only man who possessed



THE REV. J. OMARI

(Continued on page 13)

Off the Record

AN HONOURABLE OFFICE.

It is good to see that the headmaster of one of our leading Church schools has been honoured with the C.B.E. in the New Year list. Mr. L. C. Robson has now completed 31 years as Headmaster at Shore. It is interesting to recall that Mr. Robson, who was a Rhodes Scholar after his education at Sydney Grammar School and Sydney University, received his present appointment at the age of 29.

Young headmasters is a well established British tradition. For example, Dr. V. J. Vaughan was appointed to Harrow at 28. A. C. Tait (afterwards Archbishop of Canterbury) succeeded Thomas Arnold at Rugby at 30, and the present Archbishop of Canterbury became headmaster of Repton at 27. In the past three years three Church schools in Sydney diocese have appointed headmistresses under the age of 30.

MR. FACING-BOTH-WAYS.

From the magazine of a suburban Church of Christ, November, 1954: "A member of the Young People's C.E. was baptised on Sunday, 10th October. He is retaining his membership with the Church of England so that he may be a witness for Christ to the Gospel of Truth among his friends."

WHAT ABSURDITY IS HERE!

A young man publicly repudiates his baptism and confirmation in the Church of England by being re-baptised in the Church of Christ, and yet thinks he can still "retain his membership" in the Church of England.

I wonder what is meant by "the Gospel of TRUTH"?

BROKEN HOME.

I heard this in a sermon the other day:

Some people ask, why cannot the nations all live as one big family?

The answer is, They do!

ATTENTION!

STATE GOVERNMENTS!

In a recent book entitled "Saints in Politics" it is recounted that on the night of the abolition of the slave trade by the House of Commons in 1807, William Wilberforce turned to Henry Thornton, his Evangelical colleague in the Clapham Sect, and asked: "Well, Henry, what shall we abolish next?" Thornton immediately replied: "The Lottery, I think."

OUTLOOK FOR 1955.

"A crowd estimated by police at forty-five thousand welcomed the New Year at King's Cross at midnight on New Year's eve.

"As midnight struck a few hundred people began to cheer and blow whistles. But the majority stood and looked into space."

—"Sydney Morning Herald, 1/1/1955.

TO AUSTRALIAN CHURCHMEN.

1955 AND THE MYSTERY OF LAWLESSNESS

The expression, "The mystery of lawlessness," is found in the Revised Version (2 Thess. 2/7). It is true to say that lawlessness is a root cause of every kind of human evil. It is noticeable that the Hebrew word rendered transgression in the Old Testament is also used there of civil rebellion. There is no doubt that sin is basically lawlessness, rebellion against God and his rule. A man may commit sin because it gives him pleasure, but in so doing he breaks God's law. "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." (1 John 3/4 R.V.)

Man is born with a rebel spirit. The master passion of his heart is to please himself. This does not mean that man wishes to live without law, but it does mean that man insists on choosing and making his own law. If he accepts the Bible as the Book of the Law it is a token acceptance. He accepts what he chooses from it. For instance, the Gospel issues in the acceptance of the rule of Christ in the heart, and so the establishment of God's Kingdom there. This mankind as such rejects. The rejection may be with white-collar politeness or with blunt hob-nailed refusal. But the issue is the same. Are they God's commandments? Then "Let us break their bands asunder and cast away their cords from us." (Psalm 2/3.)

This is the opposite of the man whose heart is ruled by Christ. "His delight is in the law of the Lord and in his law doth he meditate day and night." (Ps. 1/2.)

To carry the Bible in our hands or in our travelling case as our Book of Law and to refuse the rule of Christ in our hearts is a manifest absurdity. The primary purpose of the Bible is to testify that Christ is the Son of God and our only Saviour and Lord.

But this is worse than an Absurdity, it leads to a great Deception — "a form of godliness" without "the power thereof" one of the evil characteristics of "the last days." (2 Tim. 3.)

No one can doubt that lawlessness has increased amazingly during the last forty years—that is since the outbreak of the first World War when a signed agreement between Christian nations was calmly dubbed "a scrap of paper."

Scripture predicts a time when lawlessness will prevail. Evidently human convention, the voice of conscience and the teaching of the Word of God will all alike be trampled under foot.

The head of this lawlessness, when at its peak, will be the Lawless One. (2 Thess. 2/8.) Divine law will then be over-ruled. Human law will be enforced. This will include things ecclesiastical as well as things civil.

Forty years ago such scriptures as 2 Thess. 2; Revelation 13 and 17, seemed remote almost to the point of the humanly impossible. Indeed many earnest Christians never read such prophetic scriptures at all. But to-day history is unfolding itself according to the prophetic pattern. The mystery of lawlessness is working with a vengeance and the stage is being prepared for the open manifestation of the Lawless One with all his blasphemous self assertiveness and accompanying tyranny.

God's law for man, its acceptance or rejection, is what matters in 1955.

The signs of the times call unmistakably to earnest and constant soul-winning. Every Christian believer should join wholeheartedly in this. We believe this is God's will for us all.

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MISS E. RUTH HIRST, B.A., Dip.Ed.

The Lord of Time

(by The Rev. Dr. Leon Morris)

The coming of the New Year is always the signal for a rash of resolutions to break out, most of which, though well-intentioned, have a very short life-expectancy, as the insurance people might put it. But with the thought of the passage of time in mind, it may be well to give a little attention to the Christian view of time, a subject which is very much before the theologians in recent times, a number of important books having been written round the subject.

Oscar Cullman, in his important book "Christ and Time," points out that Judaism employed a threefold division of all time, namely, time before Creation, between Creation, and the coming of the Messiah, and that in the age to come. For them the critical point was the coming of the Messiah at some future moment, when this age would terminate and the new one be ushered in. Christianity took over the threefold division of time, but with the significant variant that the decisive point, the coming of the Messiah, was not understood as being in the unknown future, but as having taken place in Jesus Christ. It is true that the early Christians looked forward to the coming of the Christ to usher in the new age, but this is thought of as a second coming, and, while nobody endeavouring to be faithful to the message of the New Testament would wish to depreciate the importance of this second coming, yet the really decisive thing is the first coming upon which all time hinges, that coming when man's salvation was wrought in the finished work of the Saviour. Our common division of time into years B.C. and A.D. is a recognition of this.

Redemptive History

The whole of the history recorded in the Old Testament is history leading up to this point, and revealing to man God's saving acts. We see this for example in the story of Abraham with its insistence that God called out the patriarch and directed his ways. From then on we never lose sight of the concept of election, the thought that God is calling people, or a nation, to Himself, to be His own, and to serve in the furtherance of His purposes. The whole idea of election presupposes a God who saves.

So it is with the history of Israel. This is not given to us from the point of view of the secular historian interested in great personalities or great movements or material progress or the like, but it is essentially religious history, the history of God's dealings with His people. Again and again the

historian sees events against the background of the Divine purpose, so that, for example the Assyrian is nothing but the rod of God's anger (Is. 10.5), and the Babylonian captivity is understood as God's judgment on the nation's sin. God is ceaselessly active bringing His purposes to pass.

As with events, so with teaching. The sacrificial system with its solemn ritual, throughout the centuries was silently teaching that sin is serious, and that "without shedding of blood is no remission" (Heb. 9.22). So with the prophets and their message, for again and again their "Thus saith the Lord" served to hammer home the truths that it is sin which separates man from God, and that repentance is necessary if sin is to be put away.

The New Testament.

In the Gospels everything leads up to the Cross. The accounts of the crucifixion and events associated with it occupy about one-third of the whole, which in itself illustrates the importance of the atonement, and in addition we should notice that the purpose of the coming of the Son of Man is explicitly given as the giving of His life as "a ransom for many" (Mk. 10.45).

In harmony with this is the way in the Acts we see men going forth to proclaim this message, and in the

epistles we see its implications being explored. Even when we have men looking forward to the second coming it is with a sense of eager anticipation based on the fact that they have been redeemed at the first.

The Cross is at the very centre of the Biblical revelation.

God's Sovereign Purpose.

Thus the Bible depicts for us a view of history which sees it not as a meaningless succession of events, but as the sphere in which God is working out His purposes, and in particular His purpose to redeem His people. He is eternal seeing the end from the beginning, and cannot be thought of as being limited as we are to one point in the time process. But the Scripture dwells not so much on the fact that God can see the whole of time at once, so that events a thousand years hence are as clear to Him as those of the present moment and of a thousand years ago, but on the fact that God does what pleases Him. Men may leave Him out of their scheme of things and draw up a completely secular explanation of history, but the apostle still can say "Be not deceived, God is not mocked." God is Lord over time, and within time He works out His redemptive purposes.

The Christian and Time.

Recognition of the place time has in God's scheme of things gives new meaning to life for the Christian. No longer is time simply a succession of events, but it is the sphere in which God is working, and God has called the believer to be active in His service. This gives a dignity to even the humblest piece of service, for the Christian has "the uncertainty that all his actions are connected with the advance of the redemptive history, with Christ's present lordship" (Cullman).

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Rules for the New Year are often ridiculed as both artificial and useless. But that need not be.

The New Year. They are certainly not artificial. It is the Creator Himself Who has ordained the planetary system, and ordered the recurring seasons. He marks for us the return of each new year when earth clothes herself afresh with leaf and flower and fruit. These recurring marvels of God's wisdom, power and goodness are surely meant for man's spiritual good as well as his material advantage. Every serious mind must feel an inner impulse to join in that ancient prayer, "So teach us to number our days, that we may get us an heart of wisdom." (Psalm 90/12.)

It is doubtful if any single rule is so important in the Christian life as that of early morning Bible reading and prayer. This rule offers many advantages.

- (1) We begin the day in fellowship with God.
- (2) Our lives are here adjusted afresh to God's will.
- (3) If during the day we allow that adjustment to be interfered with we find it easier to get right again.
- (4) We hear the Good Shepherd's voice (John 10/27) and he may have special directions for the day.
- (5) There is here the definite promise of blessing (Matt. 6/6).
- (6) The inner life of the soul is nourished and renewed. Faith is strengthened, hope renewed, and love deepened.
- (7) We are equipped for fruitful service. (John 15/5.) "Let the word of Christ dwell in you richly." (Col. 3/16.)

Perhaps the Christian's worst enemy to the keeping of good rules is some secret disobedience in the heart. This should not be. "God is light and in Him is no darkness at all. If we say that we have fellowship with him and walk in the darkness we lie and do not the truth." (1 John 1/5-6.) Any pocket of dark-

ness allowed in the heart is inconsistent with Christian fellowship; and will work like a leaven of evil till the whole life is leavened with darkness and deadness. Our Lord bids us to pray; but he also counsels to watchfulness. "Take ye heed: watch and pray." (Mark 13/33.)

Familiarly with spiritual things is also a danger. We must begin each day with a fresh renewal of life and reality.

There are quite a number of Bible Reading Calendars now being published in English. The oldest of these is that found in the Prayer Book. Many church people follow this either in whole or in part. There are also calendars that provide for reading the whole Bible in one year.

Of shorter portion calendars the two best known in Australia are those of the Scripture Union and the Bible Reading Fellowship. Both of these are noticed elsewhere in this issue.

On Saturday, December 11th, a very happy afternoon was held at the International Students' Asian Students Friendship Centre at in Australia. Drummoyne. There are now 24 students in residence and the Hostel, under Dr. Ronald Winton, has made a very valuable contribution to the problem of Christian hospitality for the Overseas Students now in Sydney.

The number of students and trainees sent to Australia under the Colombo Plan up to June 30th, 1954, was—

	In Training.	Completed Trainings.	Total.
British Territories	64	37	101
Burma	2	6	8
Cambodia	1	—	1
Ceylon	31	43	74
India	25	91	116
Indonesia	36	58	94
Nepal	4	1	5
Pakistan	24	88	112
Philippines	4	17	21
Thailand	4	11	15
Total	195	352	547

The main fields of training have been in public administration, agricultural science, engineering, social studies, food technology and mineral

research. A small number of students has also come to Australia under other bodies. There are for example five students from Abyssinia who have come to Australia under the aegis of U.N.O. Then there are other students who have come from overseas at their own expense.

We gladly recognise all that the Colombo Plan and U.N.O. are doing to provide facilities for overseas students in Australia. This is something of great value in building up good-will and in introducing future leaders of South East Asia to our way of life. It does not infringe the real purpose of what is unfortunately still known as "The White Australia Policy," and it points the way to the great advantages which would accrue from a generous policy of controlled immigration.

However, a total of 547 students spaced over several years is only a token. It is still far from an adequate solution of the huge problems which face our neighbours in the Near East. Surely in years when the inflow of migrants from Europe has reached proportions far higher than ever before, more could be done for the benefit of South East Asia. We have a unique opportunity to provide facilities for the education of the intellectual classes, to win their lasting gratitude and friendship, and to influence them with favourable impressions of Australia as a whole, and more particularly of the power of Christian character and tradition.

Let Church people awake to the wonderful opportunities of missionary evangelism that are now in their reach, by personal friendliness, by Christian influence, by the hospitality of an open house, by the willingness to guide and shepherd students who are among strangers and who feel strange in a land so unlike their own. Some overseas students have already been won for Christ since coming to Australia and are now giving a true Christian witness. But it is still our responsibility to do all that lies in our powers to seek out those "other sheep" who in the providence of God are now in our midst.

Australians who have driven the Aboriginal inhabitants of this land from the fertile coastal plains into the inhospitable tracts of the interior and the inaccessible north have a duty to discharge to the survivors in bringing to them the worthwhile feature of our civilisation, the Gospel of Christ.

In evangelising the Aborigine, the most difficult problem is that of communication. It will not be solved till the missionaries learn the language of those they seek to evangelise. It may be possible to speak at a native in pidgin English, but hardly possible to speak to him as friend to friend. And how foolish it is to require attendance at services of the Book of Common Prayer, of full-blooded Aborigines who hardly understand a word of English!

For those at home, responsibility towards the displaced Aborigine involves an understanding of the difficulties of the field, sympathy for those engaged in the work, and constant prayer that the efforts of those discharging on behalf of the church this duty paramount for Australians, may be blessed with success. Such prayer, sympathy, and understanding require in turn, not rosy pictures, but the honest truth of things as they are on the field.

This appeal comes from an Australian diocese where the bishop some years ago stated that he viewed his attendance at debutante church balls as "sacramental."

Our correspondent writes:—"We suffer from the "St. M——'s Dance Hall" (our own Parish Church Hall, three doors away!) — Noise, drunks, bottles in the garden, brawls and bad language! — A disgrace undoubtedly!

There's to be a dance on Christmas Eve until 11.30 p.m. and at 11.45 p.m., a Holy Communion Service! On New Year's night a dance until 2 a.m. Would an appeal to the Archbishop be in order?"

The Diocese of Sydney has forbidden dances in church halls as unhelpful to the propagation of the Gospel. For this, it has received much criticism and obloquy in the public press, but these goings on in a comprovincial diocese are its sufficient vindication.

NEW GREEK TESTAMENT.

In connection with its third jubilee celebrations, the British and Foreign Bible Society is publishing a new edition of the Greek New Testament. On the occasion of its second jubilee in 1904 the Society published an edition of the Greek New Testament edited by Dr. Eberhard Nestle for the Wurtemberg Bible Society, the text being that of the 4th Stuttgart edition of 1902. This has been widely used for 50 years, and is a work of great scholarship.

But the discoveries of the past 80/90 years and the advance in textual criticism has now led the Society to issue this newest edition. It has been prepared by Dr. Edwin Nestle, son of Dr. Eberhard Nestle, in collaboration with Professor G. D. Kilpatrick, of Queens' College, Oxford. A new feature is that it contains a full and comprehensive critical apparatus which will make it probably the best and most up-to-date pocket edition for students yet published in this country.

Greek-English Diglot for the use of Translators.

The Society, however, plans to carry the scheme further. In view of the fact that in many parts of the world to-day national translators are taking an ever-increasing part in the work of revision and Scripture translation, a number of experienced missionaries and others have judged that a real service would be rendered by producing for them an edition of this new Greek Testament in diglot form, that is to say, with a simple translation into English presented page for page with the Greek.

SUCCESS OF C.M.S. MOSS VALE SUMMER SCHOOL.

(From our C.M.S. Correspondent.)

More than 200 people from various parts of the Church in New South Wales were in resident for part or whole of the C.M.S. Summer School this year.

The School, from December 31 to January 8th, was held for the first time this year at S.C.E.G.G.S., Moss Vale, and the change of venue proved an outstanding success.

The chairman of the school was the Rev. Dr. D. Broughton Knox, Vice-Principal of Moore Theological College. The theme was "Christ the Hope of the World."

Each morning a missionary forum dealt with such subjects as "Unity," "The Modern

Missionary," and "The Christian in the Nation." Leaders of this forum included the Rev. R. A. Hickin, Secretary of the National Missionary Council, the Rev. B. R. Wyllie, Master of Wesley College, the Ven. R. C. Kerle, the Rev. C. W. J. Gumbley, and the Rev. A. W. Prescott.

Bible studies were led by the Revs. F. H. B. Dillon and G. A. Hook.

Visitors at the evening meetings included His Excellency the High Commissioner for Ceylon, of C.M.S., London, the Rev. B. R. Horsley, recently returned from Indonesia, Miss D. Hughes, of Tanganyika, and the Rev. H. M. Arrowsmith.

For the first time in Summer School history there was accommodation for families within the school, and this was greatly appreciated. The school served well to inspire missionary interest amongst those present.

LUTHER FILM IN SYDNEY SUBURBS.

Few films sponsored by church groups achieve what is known as "Box Office" success. Many of them even fail to grip the imagination of the limited group for which they were made.

However, "Martin Luther" must be now the classic example of a religious film, combining both artistry, integrity, and public appeal. No higher tribute could be paid to its general appeal than a release through suburban theatres.

Hoyts Suburban Theatres have decided to screen "Martin Luther" at Hoyts Theatres in Chatswood (Arcadia), Bondi Junction (Star), Mosman, Double Bay, Drummoyne and Manly.

"Martin Luther" has been acclaimed by film critics the world over as an exciting motion picture and all Protestant Churches have recommended the film.

It is a full length feature and was produced by Louis de Rochemont in co-operation with Lutheran Church Productions and was filmed in Germany. This is the stimulating story of "Martin Luther" (brilliantly portrayed by Naill MacGinnis); his efforts for reform and his ex-communication. But, it is also the story of the developments that led to the origin and growth of the Protestant Movement.

Careful research of European and American documents of Roman Catholic and Protestant writers formed the basis for the script. Much of the dialogue was culled from historic documents. For dramatic structure and purpose, dialogue, sermon material, and a few characters in the authentic story were telescoped.

Those who have seen the Film twice are unanimous that they have appreciated and enjoyed the second time even more than the first.

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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

C. OF E. TEACHERS' TRAINING FUND.

Dear Sir,

I read with interest your editorial comments on the need for devising "some scheme for training those who offer their lives for teaching in church schools" in Australia. I would like to draw attention to the work of this Fund, which has been in existence since 1944. The Fund has trained a number of young people through recognised training institutions in Sydney Diocese. The Archbishop is President of the Fund. Those trained serve for a specified period in Church Schools in the Diocese, under contract to the Archbishop. The training institutions hitherto have been the Sydney University, the Sydney Day Nursery Training College, and the Kindergarten Training College at Waverley. In addition, each trainee is required to obtain the Sydney Preliminary Theological Certificate at Moore Theological College. The Fund receives financial support from the larger Church Schools controlled by the Diocese, from parishes and individuals and was formerly supported by the Diocesan Educational and Book Society. It has the recognition and support of the Board of Education of the Diocese, whose Director is one of its members. In addition to the Archbishop and the Director of Education, its present membership consists of the Rev. M. C. Newth, Headmaster of the Cathedral Choir School, Rev. A. W. Prescott, Rector of Moss Vale, Dr. Paul White, and the Honorary Secretary and Treasurer. All applicants are interviewed by a Board of Reference approved by the Archbishop. The Fund pays for all fees and gives an allowance for books. In a proper case a living allowance may also be given. Should any of your readers wish to give assistance in the training of students under the present scheme it will be most welcome. If in the future it should be found necessary for the Church to establish a training college of its own, the Fund exists to promote the training of suitable people for this important work. Should any of your readers desire to make a

substantial donation towards such a project, I would be happy to put it before a meeting of the Fund as a proposal worthy of the deepest consideration.

Yours, etc.,

J. R. L. JOHNSTONE,
The Rectory, Hon. Sec. and Treas.
Beecroft, N.S.W.

A PLEA FOR THE "MEN'S SOCIETY."

Dear Sir,

In "The Record" of December 9th two Notes and Comments stress the need for more laymen to engage in active church work. Through the Church of England Men's Society, laymen in many parishes are training and working to bring men into a fuller appreciation of what the Church of England is. I know of many branches of the Society where the men go out visiting and have done so over many years, and this brings results wherever it is done; but I doubt if visitation by men in a parish that has no men's organisation to offer men, when contacted, or nothing to tie them up to, will have the result that your articles desire.

I would therefore put forward a plea for the Church of England Men's Society. It seeks to draw men into the fellowship and active witness and life of the Church. The C.E.M.S. is based upon loyalties, to God, to the Church, to the Rector, to the parish, to the Church of England. The Society's Rule of Life is "In the Power of the Holy Spirit; to pray to God every day; and by active witness, fellowship and service, to help forward the Kingdom of Christ." This is surely nothing more than a call to faithfulness on the part of churchmen and if followed would build up the laymen's work and witness in a parish. Yet it is surprising to find that many rectors turn a cold shoulder to this Church Society, and are most happy to join up with nondenominational societies in preference to C.E.M.S. even if those other societies are "non-sectarian."

It is realised that it is often with the idea of getting to know men that the clergy join the nondenominational group but if the witness to their Lord is forbidden under the rules to keep the group "non-sectarian" then they witness to the exclusion of the very thing that they should stand for. It makes

it seem that some things are right for some places but do not matter in others.

I think that the writer of the article "A Word to Laymen" is striking the right note when he writes, "the call now is for laymen to leave everything secondary and concentrate on the primary" and I think he could add "the clergy" to the laymen. Suppose there was a response to your editorial and a large number of our Anglican brethren did hear the call and come rallying to their rectors for leadership, what would they do? In many parishes there is no organisation or suggestion of such to which the rector could direct them. The problem for many a layman who desires to assist is to find a place to fit in. He cannot become a churchwarden at once. The Church Committee or the Parochial Council is full, so that his fellowship is confined to the handshake at the church door and under such a condition he must feel that there is no place for him and his enthusiasm becomes dulled. The Men's Tea, held monthly or quarterly, may provide an opportunity for him to meet men of the parish but places no obligation upon him to become actively engaged.

It is one of the disappointments of every mission that numbers who show interest seem to vanish when the mission has ended. The Church Society provides opportunities for laymen to meet and develop one another's spiritual life. The value of the "two by two" visitation in a parish is determined by the capacity of the visitors to make an appeal by word or by apparent sincerity of purpose, to the men visited. Surely the building up in the Christian faith of the people who show an interest in the Gospel, whether at mission or church service, is as important as the "two by two" visitation. One is not better than the other, they are complementary. So it is with church work generally for the whole parish activities are complementary and results are achieved when the various activities are so regarded. It is evident to all who have been church workers over a period of years that we do need to train our people as "stayers" rather than "sprinters." So much of our endeavours seem to be "stunts" and our results follow the same pattern. Yours, etc.,

H. W. BROWN,
Hon. Sec., C.E.M.S., N.S.W.
Manly.

BOOK OF COMMON PRAISE.

Dear Sir,

Please permit me, like the young Buzzite, we read of in the Book of Job, to butt into the recent correspondence over the Book of Common Praise. Have we not in the Chant Appendix 172 and 173, and again in 177, all the apparatus, with a few omissions, to change the Office of Holy Communion into the Canon of the Mass? Why is 173 repeated in 174?

Regarding the Hymnal Companion, was it not the first and second editions that (according to Balleine) Dr. Julian regarded as being the most representative of all Anglican hymnals? The third edition was not mentioned. When I visited St. Matthew's, Prahan in 1924, they still used the second edition and as late as 1936 I was informed that St. Stephen's, Richmond (David and Goliath!) was the only church where that edition was still used.

Is 440 "Thou standest at the altar" in the Third Edition of the Hymnal Companion (taken from Church Hymns) scriptural? We only read of Our Lord standing in Heaven once and that is at the martyrdom of Stephen. Yours, etc.,
Launceston, Tas. D. H. ROBERTSON.

The Australian Church Record, January 20, 1955

CO-OPERATIVE FARMING COMMUNITIES.

Dear sir,

Would you kindly extend to me the courtesy of your columns to make known a plan to establish a series of Christian Co-operative Farming Communities.

I am seeking Christians of any denomination who are likely to be interested in this undertaking.

The basic convictions behind such a plan should be summarised as follows:—

(1) That our existing social and economic system is profoundly unchristian, being based upon the twin evils of "the private ownership of the means of production" and the principle of ruthless competition.

(2) That it is as much the task of the Christian Church to regenerate society as it is to regenerate the individual.

(3) That contemporary Christianity has eviscerated the teaching of Jesus concerning the "Kingdom of God" by making it a "spiritual" kingdom and so has lost the vision of creating a new social order for the "new" individual.

(4) That the fearful dilemma facing the modern world can be resolved only by the full acceptance and application of Christ's teaching of "the Gospel of the Kingdom." It is the Christian's urgent responsibility to demonstrate this "third alternative" by creating, on however small a scale, one cell of true Christian social relationships.

Yours, etc.,

L. G. BALL.

York St., Eltham, Vic.

CANON R. ROOK MEMORIAL.

Dear Sir,

Some weeks ago you reported the death of Canon Robert Rook at the age of 92.

Canon Rook was Rector of St. Aidan's, Annandale, from 1909-1932 and exercised an outstanding ministry. An appeal has been launched by the Parish Council with the object of building a "Canon Rook Memorial Hall."

The existing Parish Hall is beyond repair and will be replaced by a modern brick building. Plans are now almost complete and it is proposed to proceed as soon as these are passed by the necessary authorities.

Donations may be sent to me at the Rectory or to the Appeal Secretary, Mr. G. Haines, 4 Paling Street, Leichhardt. Gifts to be marked "St. Aidan's Annandale Memorial Fund."

Yours, etc.,

RON PATFIELD.

The Rectory, Annandale.

CLERGY COTTAGE.

Dear Sir,

May I, on behalf of the Home Mission Society, use your columns to advise the clergy and others of Sydney diocese that the renovations have now been completed to "Drumart," the holiday cottage at Wentworth Falls?

The Australian Church Record, January 20, 1955

The result is a much brighter and very convenient house, improvements including a completely new bathroom, new electric stove and glassed-in verandah.

There are several months in 1955 unbooked, the first of which is March (from 7th). The May holidays (reserved for clergy with school children) are available. The former conditions for bookings prevail, except that in order to keep the cottage in repair it has been necessary to increase the weekly rental to 50/-.

I would be glad to supply further details upon enquiry.

Yours, etc.,

F. S. INGOLDSBY.

The Rectory,
Wentworth Falls, N.S.W.

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PERSONAL

We offer our congratulations to the Headmaster of "Shore", Mr. L. C. Robson, on his receiving the C.B.E. and to The Rev. H. M. Arrowsmith, Commonwealth Secretary of the B. and F. Bible Society, and The Rev. Harry Thorpe, Diocesan Commissioner for the Diocese of Bathurst, on their receiving the M.B.E. in the New Year's Honours List.

Mr. J. J. Dedman, former Federal Cabinet Minister, has been appointed Director of the Re-settlement Department of the Australian Council of the World Council of Churches. Mr. Dedman is an elder of the Presbyterian Church at Geelong, Victoria.

Dr. J. Alan Friend, who was Organising Secretary of the Inter-Varsity Fellowship during 1954, has accepted appointment as Senior Lecturer in Physical Chemistry at the University of Tasmania.

Dr. David Rodda, a resident medical officer at Geelong Hospital, will enter Ridley College, Melbourne, for two terms study prior to service with the C.M.S.

Dr. L. E. Lyons, Lecturer in Chemistry at Sydney University, is spending the long vacation on a tour of the East. He is particularly interested in seeing something of Christian activities among students in Japan, Hong Kong, Manila and Singapore. He hopes to visit the Christian University of Tokyo, where Dr. Emil Brunner has been visiting professor.

Canon W. A. Orange, of Christchurch, New Zealand, who was guest speaker at the Inter-Varsity Fellowship Conference at Geelong from Jan. 4-12, preached in Christ Church, Geelong, on Jan. 9.

The marriage of Mr. John Reid and Miss Alison Dunn will take place in St. John's Camberwell, Melbourne, on Feb. 12. Mr. Reid was Senior Student at Moore College in 1954, and the marriage will be conducted by the Principal of Moore College, Canon Marcus Loane.

The Rev. Ray Weir, the Rector elect of Kingsgrove, Sydney, met with a painful accident on New Year's Day, when climbing on a hillside. The earth collapsed and he was bruised by falling stones and earth. He will be inducted as Rector of Kingsgrove on January 21st.

The Archbishop of Sydney has appointed The Rev. R. A. Hickin, Rector of St. Paul's, Sydney, to be Rural Dean of Cook's River.

The following appointments have been made in the Diocese of Sydney: The Rev. A. R. Miller, from Mulgoa to the Parish of Abbotsford; The Rev. Brian Dooley, Curate of St. Jude's, Randwick, to the District of Mortdale; The Rev. David Davis, to be Organising Secretary of the Board of Education; The Rev. S. N. Paddison, of Oatley, to Springwood, and The Rev. N. Woodhart, Hospital Chaplain, to St. George's, Glenmore Road.

The Rev. and Mrs. A. J. Dyer were farewelled at St. Mark's, Wollongong, and presented with two cheques, on the eve of their departure to England.

Deaconess Florence M. Bayley, of Sydney, who died last week, exercised a long and useful ministry in Sydney over very many years. She was admitted as a deaconess in 1898 and worked in a number of parishes

in the Diocese. Also for some years she was Secretary for the N.S.W. Council of the Egypt General Mission and for a period devoted her time in canvassing subscribers for the Record with considerable success. For several years she had been in ill-health. She was one of four sisters. Misses Nellie, Carrie and Constance now are passed on. All did excellent Christian work in various ways. Miss Nellie Bayley's Girls' Bible Class at St. Barnabas', George St. West, attracted great numbers over many years, and at one time Miss Constance Bayley was Secretary to the Board of Management of this paper. In the current Year Book of the Diocese Deaconess Florence Bayley's name appeared as the longest, but one, on the Deaconess list in Sydney. Her faithful service proved a blessing to many people, both young and old.

The death has occurred of Mrs. Burns, in Kenya, East Africa, widow of Archdeacon George Burns. The Archdeacon and Mrs. Burns served with the C.M.S. at Nairobi for many years and Mrs. Burns had been in East Africa for more than 50 years. The late Archdeacon went from Sydney to East Africa as a layman with the C.M.S., where he was ordained and exercised a great spiritual influence over a long period. He predeceased Mrs. Burns by a number of years. Their work together proved a great blessing to the African Church. Archdeacon Burns built St. Stephen's Church in Nairobi, where congregations up to two thousand would gather for Sunday Services. A new St. Stephen's has replaced the older church at Pumwoni in Nairobi.

We regret to note the death of The Rev. B. B. Lousada, who passed away in November last after an operation. Mr. Lousada was ordained in 1917 and served in the ministry in Victoria, E. Africa, and in B.C.A. He sometimes contributed to the columns of this paper. We express our sympathy with Mrs. Lousada.

SYDNEY PRELIMINARY THEOLOGICAL CERTIFICATE.

The following candidates passed:

Prayer Book Examination.

Elva Mitchell 95; No Name 95; A. Zuber 94; M. Gourlay 93; A. Coster 92; B. J. Bryant 90; R. Gee 90; J. E. Jones 90; R. A. Perry 90; A. Mychael 88; S. Keeley 87; M. Boxwell 86; B. Liggins 85; D. Linaker 85; N. A. Skinner 85; G. W. Taylor 83; E. A. Gordon 87; G. C. E. Hurford 85; S. Harris 81; M. Heesh 81; A. Chandler 80; J. McCarthy 80; D. Cameron 79; G. Wilton 79; J. Boissery 78; M. Clark 78; M. Faulks 78; D. E. Harris 78; L. Hogarth 77; G. B. Howarth 77; G. la Vere 75; R. W. Morris 75; G. Rowney 75; G. A. Carter 74; D. Cartwright 74; G. B. Wallace 73; N. Williams 72; J. M. Watts 70; C. W. Butcher 69; K. Langdon 69; B. Anlezark 68; Doris Boissery 68; G. Hynard 67; R. E. Harrap 66; N. McGrath 66; K. Cabrera 65; E. Evans 65; H. Fieldus 65; June Wood 65; N. Buckland 64; N. Fish 63; R. Bentley 62; C. Edwards 62; F. Garforth 62; M. Hudson 62; J. Kinch 62; V. Paul 62; R. Cooke 61; I. Johnson 61; G. Waters 61; R. Birch 60; June Dunn 60; H. Hocking 60; M. Melliger 60; D. Stephens 60; E. M. Campbell 58; J. Hogben 58; F. G. Hollands 58; T. Pavy 57; W. Howarth 56; No Name 56; G. Birch 55; L. Stephens 55; M. Jeffery 51; K. Young 51; W. G. Bailey 50; A. Moores 49; S. Smith 49; J. H. Aitken 48; N. Campbell 47; F. Kean 47; G. Lamprrecht 47; D. Milne 47; I. Astill 46; C. Coleman 46; P. Townsend 46; M. Argyle 45; G. Blackwell 45; L. A. Hayes 45; V. Hynds 45; J. Starling 45.

Twenty-two candidates failed.

If the two candidates for whom no name is given, and who are not notified of their failure, write to the Secretary of S.P.T.C. their names will be recorded.

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THE SCRIPTURE UNION.

This body has done much to promote regular Bible reading. It was founded in 1879 as a branch of the Children's Special Service Mission and was known at first as the Young Peoples Scripture Union. The members then were children and young people and their teachers. Now the adult membership is very large due to members keeping up the habit of using the Scripture Union Card right through life. We remember finding the good Bishop John Langley still using his card when over eighty years of age.

The membership card costs 3d. and provides a calendar of readings for twelve months. This card is now printed in 93 languages and the membership is approximately one million.

As well as the standard card there are also cards for those who wish to read a longer portion each day and cards for very junior members with a quite short reading listed.

Besides this there are very helpful notes printed for each class of reader and these are sold at a reasonable price and posted when so desired.

The address of the Children's Special Service Mission in Sydney is 239 Elizabeth St. (near Bathurst St.). Telephone BM 6161 and enquiries would be welcomed. There is an excellent Religious Bookshop of a general character at this address with a large turn-over in good books. Inspection is invited.

THE BIBLE READING FELLOWSHIP.

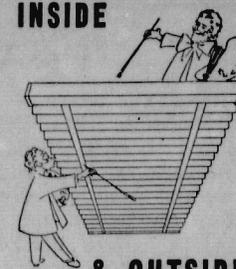
Most of those who read this will be able to say that they read the Bible every day. That is all to the good, but is it sufficient just to read and leave it at that? The writer has been appalled at the lamentable ignorance of large cross sections of young people concerning the Bible. In several groups it has been found that even common names are unknown and it has been quite common to notice how many of them have to consult the "contents" to find where a book is. And yet "The Names and Order of all the Books..." (to give it its correct designation) is very important and should be consulted regularly as the Bible is studied if we are to get "the plan" of the Bible. In other days it was an examination question—both oral and written—"Give the Books of the Bible" and what a good question it was and how we strove to be book perfect. Is that trivial? not at all; even if you know them off "by heart" it is still a good plan to consult

it for it is a help to keep the layout of the Bible in mind as you study and also helps you to find your way about the Book more readily. If you are a parent and read the Bible regularly are you encouraging your children to do the same? Not just as something that ought to be done but as an aid to daily living? If left to themselves they may flounder and even though you may desire to help feel yourself incompetent to do so. Why not adopt a plan to read and study together at a given time each day, early morning for preference. There are several excellent plans available to-day.

The Bible Reading Fellowship, founded by Canon L. G. Manning, when at St. Matthew's, Brixton, London, now enters upon its 33rd year and has had a share in the revival of Bible study during that period. It is based upon the Church's year and each Sunday gives a commentary on either the Epistle or Gospel for the day.

The Archbishops of Canterbury and York in a joint message to the Jubilee gathering, wrote, "If the Church is the Household of Grace, it is the Bible which anchors the Church to the true Word of God and which equips Christians for their warfare. The reading of the Bible, with the spirit and the understanding also, is indispensable if we are to grow in the knowledge and love of God, if our ears are to be open to what Christ is saying to the Churches through the Holy Spirit, if we are to see this world of confusion and distress steadily and faithfully in the light of God's sovereignty of love and redemption. It is indeed encouraging that the Bible Reading Fellowship is helping so many to do the indispensable thing." The Bible Reading Fellowship can help you understand the Bible. It selects the most interesting and helpful passages for your reading and explains these where they are difficult and gives you just enough commentary on them to show you their place in the general development of the Bible. The General Secretary in a letter from London received this Christmas week gives the information that during 1954 31,000 new members were enrolled (1000 of which are on the writer's list). The Daily Notes—issued quarterly—are designed for different kinds of readers either in their own homes or in groups. Series A is for adults and the most popular and includes a series of topics for discussion each month (included from January, 1954, discontinuing the separate leaflet); Series B a simple study with the Scripture passage printed in full for each day; this has been found useful to those who desire a quiet time each day away from home and where packing space is important. Y is for young people and youth groups. These are available at 4/6 each per annum post free. Series C is the simplest and intended for children; these cost 3/6d. each per annum, post free. The writer will be glad to send a sample copy of the above Daily Readings on application. Reduced rates on all series for quantities. There are also undated Daily Readings for Confirmation Candidates—The Armour of Light for three months reading and The House on the Rock for two months reading.—Canon Ernest Cameron, St. Luke's Rectory, Mosman, N.S.W.

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& OUTSIDE
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The Way To Face It

(By June Dugan)

It's all over now, the bells and tinsel! The candles, cards and Christmas trees, and even the New Year celebrations and resolutions; it is always hard to believe that the time which we so looked forward to and prepared for so much is over and we are back to where we were, more or less, but there seems to be a crowding of new ideas, new energy, new plans and hopes at the beginning of a brand new, untouched, uncluttered new year. I feel like a school child with a new exercise book before me to use as I may. Like my small daughter, there will be pages of my new book, or should I say, this new volume of the whole work which will be horrible to look back over—days when by stupid impulse or self-will or many other things, there will be ugly impressions made which will leave a bad memory. Maybe it is just as well that God has made us to more easily remember the beautiful things as we look back for so those smudgy pages will become misty and undetailed, even sharing a little of the beauty of the days that have been worthwhile and well-lived. If only we could retain something of our new year zeal to make this volume something special—something worthwhile it would be so much easier for us. Part of the trouble is that when we plan for the new year we seem to think in terms of the big things that we will do, but in actual experience it will be all the small details, that will colour the whole and give the tone to our work.

A little Nearly-Eight, carried away with a surge of love for her parents, said, "I wish I could do something big, something really important, to show how much I love you." Her daddy, a very practical man, replied, "Well, darling, the washing up has to be done and it would be a good place to begin." "Oh, yes, daddy, I know, but washing up is not big enough or important enough, I mean something better than that." It was a good opportunity to teach the importance of constant service in little things, which mount up to a tremendous memorial of self-sacrifice and real love. So often when we are thinking of the work and opportunities ahead in the new year we feel like the little girl, we want to do something big, something important for our Lord, but we are wanting so hard that we cannot hear Him saying

He wants us to keep on doing the small, necessary tasks of everyday.

It is rather interesting to find that the Jewish New Year and the Day of Atonement marked the turning of the year and the religious significance of these days, as the days of judgment, penitence and forgiveness, soon overshadowed any other significance they may have had. The temple ritual for these days was the most elaborate and impressive of the year. At the same time Atonement Day was socially an important day of rejoicing.

In view of the fact that the Jews had considered their sin and looked inwardly upon their old life, had, with the priest sought God's mercy and been assured of His forgiveness, it seems that they may well have made their Atonement Day a time of social rejoicing, but I am at a loss to know why the moderns in this age of spiritual hardness and carelessness should be so jubilant at the turn of the year. I can only think of it as an excuse to have a good time and relax the social standards a little. Certainly, the New Year is a good time to rejoice, and those of us who are Christians, who know they are members of an eternal kingdom, who are assured that their sins are forgiven—He has put them behind his back forever—should be the first on the mark to rejoice but let our rejoicing be fitting to the facts that we rejoice about. This is no time for more conviviality, for whistle-blowing and rollicking, but it is something, which once begun in our lives will go on and on till this new year is over

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The Australian Church Record, January 20, 1955

and the next one is welcomed in, even till the dimness of earth becomes the radiant glory of Heaven.

There is no more certain cure for the "blues" than to be aware of the things we have to be thankful for. Surely there will be days this year which will be hard, times when we have to deal with difficult people, times when we are difficult ourselves, jobs to do which seem beyond us, pains which we can hardly bear, circumstances against which we will feel rebellious, and then what will we do? Where will be this new year zeal, this new year rejoicing then? It is all very well to talk about them now but how can we meet them when they come? Let us prepare even now for these dull days by learning to rejoice as we should with a rejoicing that lasts. Let us learn to "rejoice in the Lord always" and let it become such a habit that we unconsciously meet our troubles and difficulties "rejoicing in the Lord." It takes some doing, it will take a lot of practice but what a worthwhile year it will be if we learn the art of always, even though the times are hard "rejoicing in the Lord." It is easy sometimes to rejoice in ourselves or our achievements or even position, so let us be careful lest we deceive ourselves, our rejoicing must be "in the Lord."

We, the sons of men, rejoice,
The Prince of Peace proclaim;
With heaven's host uplift our voice,
And shout Immanuel's name;
Knees and hearts to Him we bow;
Of our flesh and of our bone,
Jesus is our Saviour now,
And God is all our own.

SALE OF WORK.

A preliminary meeting of all interested to consider a holding of a Sale of Work again this year on the 2nd Friday in June, will be held in the Church Record Office on Friday, 4th March, at 2 o'clock. All friends are invited to come to this.

The Church of Rome in Prophecy

(By Norman C. Deck, B.D.S.)

Is the Church of Rome the subject of prophecy in the Scriptures? To answer this question let us compare two closely parallel passages in the Apocalypse:

"And there came one of the seven angels that had the seven bowls, and spake with me, saying, **Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;** with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, **Mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth.** And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder" (Rev. 17:1-6, R.V.)

"And there came one of the seven angels who had the seven bowls . . . and he spake with me, saying, **Come hither, I will shew thee the bride, the wife of the Lamb.** And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God . . . and I saw no temple therein; for the Lord God the Almighty, and the Lamb, are the temple thereof . . . and the nations shall walk amidst the light thereof . . . and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb's book of life." (Rev. 21:9-27, R.V.)

There is an obvious and close parallel between these two passages. Here are contrasted "the bride, the wife of the Lamb," and the "great harlot that sitteth upon many waters."

No one will question the fact that the "bride," the "wife of the Lamb," is the Church, the members of which "are written in the Lamb's book of life." And we read of the marriage of the Bride with her Heavenly Bride-

groom in the 19th chapter:

"Let us rejoice and be exceedingly glad, and let us give the glory unto Him; for **the marriage of the Lamb is come, and His wife hath made herself ready.** And to her it was given that she should array herself in fine linen, bright and pure; for the fine linen is the righteous acts of the saints" (Rev. 19:7, 8, R.V.)

In the same chapter we read then of the return of the Lord Jesus, the Heavenly Bridegroom, with His bride to the earth to take up His Millennial reign over the earth:

"And I saw the heaven opened; and behold, a white horse, and He that sat thereon, called Faithful and True; and in righteousness He doth judge and make war . . . and the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron . . . and He hath on His garment and on His thigh a name written, **King of Kings, and Lord of Lords**" (Rev. 19:11-16, R.V.)

Obviously this last passage agrees with the one above in Revelation 21:9-27.

But who then is the "great harlot," otherwise called, "**Mystery, Babylon the Great**"? The parallelism of the passages suggests that she must be the false bride, the false Church, an ecclesiastical system, rather than a literal city in Babylon on the Euphrates.

But let us examine the matter further. We read also:

"I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and the ten horns . . . The seven heads are seven mountains on which the woman sitteth." (Rev. 17:7, 9.)

Now the city of Rome was widely known as the "seven-hilled city," there is no need to quote authorities for this. So it was recognised amongst the Fathers that "**Mystery Babylon the Great**" is a designation for the city of Rome. So strong is the evidence for this identity that leading Divines of the Church of Rome have not been

able to resist it. For example, Cardinal Bellarmine has admitted: "St. John in the Apocalypse calls Rome Babylon of the Apocalypse is the ancient Rome reigned in his age over the Kings of the earth, and it is well known that Rome was seated upon seven hills." So also Cardinal Baronius: "It is confessed by all that Rome is signified in the Apocalypse by the name Babylon." And her French Bishop Bossuet has owned: "The features (in the Apocalypse) are so marked that it is easy to decipher Rome under the figure Babylon." So also Salmeron, Alcazar, Maldonatus. As Bossuet admits, "It is a tradition of all the Fathers that the Babylon of the Apocalypse is the ancient Rome."

But at what stage of her existence was Rome, as the "Mystery Babylon," "drunk with the blood of the saints and of the martyrs of Jesus?" The Church of Rome, with her Praetorian interpretation of the Apocalypse, answers—In the time of Nero and Domitian; in other words, "Mystery Babylon" was Pagan Rome.

Can this be the case? Two considerations are against it: First, the parallelism of the passages above suggests that it is Ecclesiastical Rome, not Pagan Rome, which is thus guilty; for the "great harlot" "Mystery Babylon" is contrasted with the Bride, the true Church of God; secondly, when St. John was shown the vision of "Mystery Babylon" being "drunk with the blood of the saints," he "wondered with a great wonder," in other words, he was tremendously amazed. That Pagan Rome should persecute God's saints would not be a cause of amazement, it was only what was to be expected. But that an ecclesiastical system, analogous to the Church, should so act, this was indeed a cause of amazement.

On the other hand the Reformers to a man accused the Papacy of being the "great harlot," and the Antichrist spoken of by St. John. And they were able to present a strong case, for many of the Popes of their time were veritable "antichrists," and the Roman Church was verily guilty of the blood of many of God's saints, as witnessed by the infamous Inquisition, The massacres of the Waldenses, and of the Huguenots in Paris on the Day of St. Bartholomew, and the welter of blood of God's people who perished in the Low Countries under the Duke of Alva.

The Roman Church naturally tried to counter this charge. Two Jesuits took the matter up, Alcazar of Seville brought forward the Praetorian interpretation which we have already noted. This was adopted by the Roman Church in general, who stigmatized the Protestant accusation as a modern heresy. But this was a palpable blunder. In the 7th and succeeding centuries when the union of the temporal and spiritual powers of Rome in the Pontiff took place, and the Roman Church began to put forth her new dogmas (many of which were derived from

(Continued on page 13)

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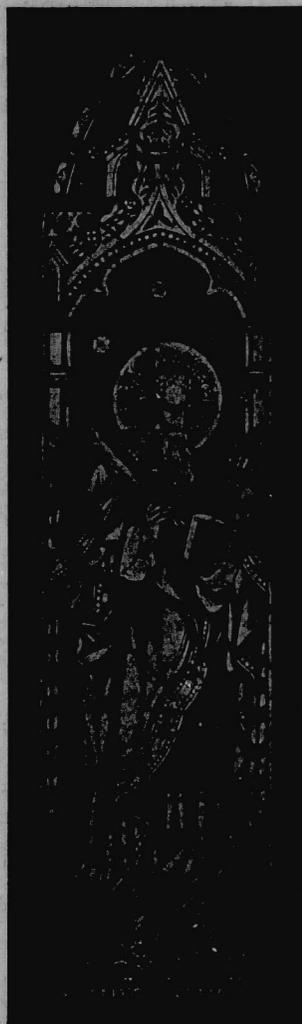
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EPIPHANY

(Continued from page 1)

the qualities of character and the qualifications by birth and training to proclaim the Gospel in Asia and Europe. "A Jew, born in a Greek city and possessed of a Roman franchise, he was, in his own person, the meeting place of three civilisations." He was assuredly chosen from his mother's womb for this unique contribution to God's plan of Redemption for the world. Whilst he never ceased to be a patriotic Jew he proved himself capable of adapting himself to the peculiar circumstances of the Phrygian, Asian, Grecian, Melitan and Italian. He was a citizen of the world, all things to all men for Christ's sake—the Apostle to the Gentiles destined to die in God's time at the hands of a mad Emperor from whom he had sought justice as a citizen of the Roman Empire.

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Here is another statement which will give the Christian much food for thought. "We are probably the last

Missionary generation."

Well established fields are closing, openings are narrowing and the missionary may become "a commodity of a passing and glorious end" as the organised church fulfils its mission in every land. The Church is the Body of Christ, the continuation of His Life, and Ministry. The missionaries' task will cease when the Church in every place is adequately fulfilling its role of witness.

The time is not now perhaps, but we may be the last missionary generation. What a challenge to reckless

sacrifice and preaching does such a possibility constitute. Are all spiritually filled for such a responsibility?

THE LATE MISS JUDITH YOUNG.

Miss Judith Young died in Melbourne on Sunday, 19th December, as a result of injuries accidentally received. The sixth daughter of Mr. and Mrs. Charles Young of Bundaberg, Queensland, she was born into a rich Christian heritage. On her mother's side she was a grand-daughter of Dr. Maynard Pain of Cairo, who was a son of the first bishop of Gippsland. On her father's side she was a grand-daughter of Mr. Ernest Young, founder of the Katoomba Convention.

The faith that Judith held was handed down from her parents, but she had also been taught of the Lord Himself, and hers was a faith warm with the glow of a real conviction. Apt to learn, her gentle character evidenced in ample degree the fruit of the Spirit. As a nurse-in-training she met people in all walks who held her in high esteem because they saw Jesus in her. Looking back over the past few months, her friends have described the hand of God preparing her for His nearer presence. Rarely had her walk with Him been closer or more intimate, and her last days were crowded with the happiness of human fellowship. The day before her death a number of her friends met at the invitation of Mr. and Mrs. Alan Neil to celebrate the twenty-first birthday she did not live to see.

A memorial service was held at the Royal Children's Hospital on 21st December, conducted by the Reverends L. R. Shilton and W. V. L. Lloyd. Her funeral subsequently took place at Bundaberg, and the sympathy of all will be with her parents, her brother, and her nine sisters.—B.D.B.

THE CHURCH OF ROME

(Continued from page 11)

the Babylonian mysteries) as necessary to salvation, many spiritual leaders in her midst charged her with the sin of fulfilling the Apocalyptic prophecies about "Mystery Babylon," amongst whom may be cited Peter of Blois, Joachim of Calabria, the famous Dante, and Petrarch

But Ribera of Salamanca, seeing there were serious flaws in the Praeterist interpretation resuscitated, but did not invent, the primitive view of the early Fathers that the Antichrist is to be a single personage to arise after the Church has become infidel and apostate in the days immediately before our Lord's Return. This view never became popular in the Church of Rome for that Church claims to be indefectible. This is usually called the Futurist view.

But there are details which seem to show that the "great harlot" has a reference to the Papal Church. We read here that she was "arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations . . . and upon her forehead a name written, Mystery . . ." And it is

noteworthy that in the official "Book of Sacred Ceremonies of the Roman Church, compiled by Archbishop Marcellus about 340 years ago we are told that "The Pontiff elect is conducted to the Sacrament . . . and is clad in the Papal Robes," the colour and description of which are minutely given, five article of dress are scarlet, a vest is covered with pearls, and the mitre is adorned with gold and precious stones. Furthermore in 1680 Pope Innocent XI struck a medal representing the Roman Church as a woman, standing at Rome, extending to the nations of the earth in her right hand a cup containing her Host; and in 1825 Pope Leo XII struck another medal representing the Roman Church as a woman seated on the water covered globe extending the same cup of abominations to the nations. These medals may be seen in the British Museum. And more remarkable still is the fact that the Popes wore the title "Mystery" in Latin on their mitres until 1553 A.D., when Pope Julius had it removed because the Reformers pointed to it as a mark of identification of the Papacy with "Mystery, Babylon the Great." Is all this accidental?

(In another article the writer will attempt to identify the "scarlet coloured beast" upon which the "great harlot" is to sit.)

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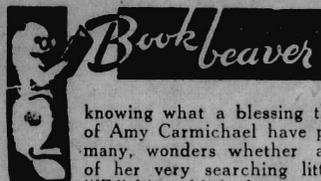
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**Diocesan
News**

WESTERN AUSTRALIA

● **Ordination.**—On St. Thomas' Day, December 21st, the Archbishop of Perth, the Most Rev. R. W. H. Moline, advanced the following to the Priesthood:

The Rev. Mark Bradley to remain Assistant Curate at St. Patrick's, Mt. Lawley.

The Rev. Ronald Owen Davies to be assistant Curate at S. Hilda's, North Perth.

The Rev. Gordon Virgo King to remain Assistant Curate at S. George's Cathedral.

The following were ordained Deacons on the same day:—

The Rev. Bryan Francis Hall to be Assistant Curate at St. John's, Northam.

The Rev. Norman John Hall to be Assistant Curate at St. John's, Fremantle.

The Rev. Derek Roland Allton to return to St. Michael's House, Crafers, South Aust., for the period of his diocesan.

WILLOCHRA

● **Raising School Age.**—A plea for the raising of the school commencement age is made by the Bishop of Willochra, the Rt. Rev. R. Thomas, in the current issue of the "Willochran."

The Bishop says that five years of age is too early to send a child to school.

He adds: "In parts of Western Europe the starting age for a child at school is six, and in Scandanavian countries it is seven.

"Children instructed at home until the age of seven are usually more advanced than children of their own age who have attended school from the age of five.

"Home-taught children can have special individual care in circumstances and surroundings of a character more suitable to children of tender years than life at school. A young child has a better chance to learn at home than in a crowded class room where individual attention is often out of the question.

"After that the child needs the companionship of children from other homes for the development of character."

MELBOURNE

● **A course for Chaplains in Mental Hospitals** is to be sponsored by the Victorian Government.

This course, which will be open to clergy and theological students, will be conducted by specialists in mental therapy and treatment. It will take place at Royal Park Mental Hospital from February 7-11.

The Government has set aside £10,000 for chaplaincies in mental hospitals.

SYDNEY

● **Mission at Manly.**—"The Faith of a Christian" is the general title of a teaching mis-

sion to be conducted in May at St. Matthew's Manly, by the Vice-Principal of Ridley College, Melbourne, the Rev. Leon Morris.

During the mission Dr. Morris hopes to "begin with the doctrine of God, then proceed to examine something of the nature and method of salvation, then deal with the idea of the sanctified life, and so to practical matters like prayer and the sacraments, finishing with a call to consecration."

● **Finance Plan at Beecroft.**—A new budget plan for parish finance is outlined in the January issue of the Beecroft parish paper.

The parish hopes to budget for direct giving to cover all expenses of the parish estimated on the basis of the last financial year.

The parish has budgeted for a total annual expenditure of £2733, in addition to £250 for missionary work.

The objective of the parish council is to enlist 100 special subscribers at £1 per month, and 200 special subscribers at 10/- per month for parish funds, together with 200 special subscribers at 2/- per month for missions. This number of subscribers would cover the whole of the estimated needs.

In addition to the use of duplicate envelopes, authorised collectors will call if desired to receive the monthly subscription.

● **Commissioning of Teachers.**—An unusual service will be held at St. Alban's Church, Epping, on Sunday, January 30th, when all Sunday School teachers will be commissioned for their work during the year.

The Rector of St. Alban's, the Rev. Wm. Noel Rook, comments: "On the Sunday School teacher is laid a heavy responsibility, and to mark the sacredness of their high calling and to ask God's guidance and blessing on their work, a service to commission Sunday School teachers will be held.

"The parents and scholars are especially asked to be present in order to pray for a full measure of God's spirit to descend upon the teachers to whom their children are committed."

BRISBANE

● **Migration Challenge.**—The need for Anglicans to take a greater responsibility in Australian immigration problems is stressed by the Archbishop of Brisbane, the Most Rev. R. C. Halse, in his current letter.

The Archbishop urges Anglicans to be willing to nominate migrants from the United Kingdom.

He says: "It is generally agreed that Australia needs a far greater population than she has at present.

"One way in which individual Church people, or possibly congregations, can assist, is by giving careful consideration to the challenge that comes from the United Kingdom to nominate individuals or families desiring to migrate to this country, and to become responsible for finding suitable employment for them on their arrival.

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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

Jan. 23. 3rd Sunday after Epiphany.

M.: Hos. 11, 1-12, 6; John 2 or James 2.
E.: Hos. 14, or Joel 2, 15; John 6, 22-40, or Gal. 1.

Jan. 25. Conversion of St. Paul.

M.: Isa. 49, 1-13; Gal. 1, 11.
E.: Isa. 45, 18; Phil. 3, 1-14.

Jan. 30. 4th Sunday after Epiphany.

M.: Amos 3; John 3, 22, or James 3.
E.: Amos 4, 4 or 5, 1-24; John 6, 41 or 1 Cor. 1, 1-25.

Feb. 2. Presentation of Christ.

M.: 1 Sam. 1, 21; Heb. 10, 1-10.
E.: Hagg. 2, 1-9; Rom. 12, 1-5.

Feb. 6. Septuagesima.

M.: Gen. 1, 1-2, 3; John 1, 1-18 or Rev. 21, 1-14.

E.: Gen. 2, 4; or Jer. 10, 1-16; Mark 10, 1-16 or Rev. 21, 15-22, 5.

MISSION AT OXFORD.

In Oxford recently well over a thousand undergraduates filled to overflowing one of the city's largest churches, to hear the Rev. J. R. W. Stott. He was speaking at the last meeting of an eight-day mission from Nov. 7th to 14th, organised by the Oxford Inter-Collegiate Christian Union. Attendances throughout were good. At the opening meeting the church was full, and by the end of the week the addresses were being relayed to another church nearby. But not only did many people come to listen, who had hitherto lain outside the sphere of influence of churches and religious societies in the University; after the first meeting, when Mr. Stott offered copies of St. John's Gospel to those who were sincerely seeking the truth, over sixty accepted them. As on successive nights Mr. Stott dealt with different aspects of the mission's theme that "Christianity is Christ," their number was multiplied, and many of them came to discover that truth for themselves. By the end, nearly 150 had made profession of conversion, whilst many others were on the threshold.

Most of the effective work, however, was done outside the main evening services. A number of less formal meetings were arranged to attract particular sections of the University. Conspicuously successful among these was a tea for sportsmen, at which the speaker was David Sheppard, the cricketer. A breakfast for ordinands and theological students also drew a large number, despite its early hour. But it was on a college level that the greatest opportunity lay for personal contact, and here an assistant missionary was working in close co-operation with the groups of O.I.C.C.U. members in each college, and in many cases actually staying in the college.—"The Life of Faith."

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The Archbishop of York has announced that the future Archbishops of York will live in a small house at the back of the Palace, which will become a conference and library centre for the diocese and province. The Archbishop is arranging for an endowment of £1,350 p.a. to pay for the librarian-warden's salary, and for the purchase of books.

25 YEARS OF I.V.F.

The 25th anniversary of the visit of Dr. Howard Guinness to the universities of Australia, which resulted in the formation of the Inter-Varsity Fellowship of Evangelical Unions, was recalled at the annual conference of the I.V.F. held at Morongo, Geelong, from Jan. 5 to 11.

This conference was attended by nearly 200 students from the Universities of all capital cities except Hobart, from University Colleges and Teachers' Colleges. Its theme was "The Life of Faith," and there were three main daily sessions. The Rev. Donald Robinson of Moore College, introduced the discussion of "The Bible and Bible Study" during which the importance of seeing the Gospel in the Old Testament was stressed, and students studied set passages of both the Old and New Testaments to gain practice in study methods.

The Rev. W. A. Orange, Canon and Precentor of Christchurch Cathedral, New Zealand expounded Genesis chapters 1 to 12 along the lines indicated in Hebrews chapter 11. These studies were greatly appreciated. At the evening sessions the Rev. Howard Guinness expounded the nature, the greatness and the difficulties of the life of faith.

NEW SECRETARY OF I.V.F.

At the annual meeting of the I.V.F. held on the 8th January it was announced that Dr. Paul White had relinquished the General Secretaryship of the I.V.F. after having held the position since shortly after his return from Africa in 1941, and that Mr. Charles Troutman, formerly Assistant General Secretary of the I.V.C.F. in the United States, had been appointed Acting General Secretary for 1955.

It was also announced that the President of the I.V.F. for 1955 would be Mr. John Thompson, Director of the Australian Institute of Archaeology, and that the Chairman of the Committee would be Mr. Bruce Smith, past President of the Sydney Evangelical Union.

A message of greeting and exhortation was read from the 1954 President, the Archbishop of Sydney. The main speaker at the annual meeting was Dr. Guinness, who read extracts from his diaries of 1933 which described his campaigns in the Australian universities of that year.—R.G.

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