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Church to be restored

London C.M.S. To Move

The Church Missionary Society, London, hopes to move from its present headquarters in Salisbury Square, Fleet Street, to a home in the restored St. John's, Smith Square, Westminster, which is now lying in ruins.

Negotiations between the Society and the Diocese of London, it is understood, have been continuing for some time, and an announcement concerning the future use of the church is imminent.

THE Church Missionary Society, by moving its staff of 160 to a redundant church—the parish of St. John is now united with that of St. Stephen, Rochester Row—would be following the precedent set by the Society for Promoting Christian Knowledge, S.P.C.K., transferred its offices from Northumberland Avenue to Holy Trinity, Marylebone, a short time ago.

A resolution empowering C.M.S. officers to investigate the possibility of moving from Salisbury Square has been on its minute-book since 1951. A book-valuation of C.M.S. House in 1948 referred to a sum of no less than £350,000, but a member of a professional body dealing in property estimated that the 1959 value is likely to be about 20 per cent in excess of this figure.

Price of £100,000 Is Mentioned

A grant in the region of £150,000 from the War Damage Commission is payable in respect of St. John's, Smith Square, and this would be of considerable assistance towards its restoration. Once again St. John's—Thomas Archer's magnificent Queen Anne church with its incomparable facade—would be one of the showpieces among London's architectural treasures.

In the past St. John was annexed to one of the canonries of the Abbey, and the distinguished rectors in the past half-century have included the Right Rev. C. S. Woodward (formerly

Bishop of Bristol and Gloucester), the Right Rev. F. R. Barry (the present Bishop of Southwell), and Archdeacon Albert Wilberforce.

The church was completed at a cost of over £40,000 in 1728. Some 18 years earlier an Act was passed which declared in the preamble that it was for granting to Her Majesty "several duties upon coals for building 50 new churches in and about the cities of London and Westminster."

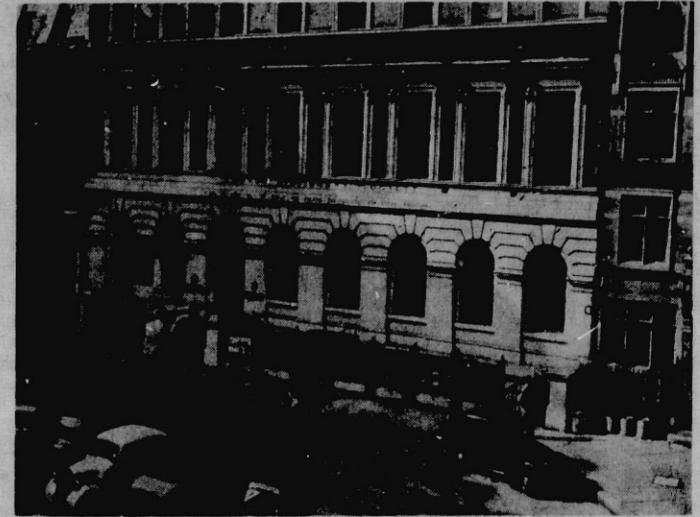
Old Building To Be Sold

Over £A500,000 is expected from the sale of 6 Salisbury Square.

First news of the new negotiations was given by the Archdeacon of Hackney (the Ven. M. M. Hodgins), who is secretary of the London Diocesan Fund, during the last session of the Church Assembly.

Commander Sir Peter Agnew, M.P., whose house in Smith Square looks down on the ruins, now surrounded by ugly barbed-wire barricades, had for some time been pressing, by way of a motion, for the effective preservation of the church's fabric.

An unavailing attempt was made to "smother" the motion, and to stop its being discussed. Sir Peter, however, persevered, and asked whether there was likelihood of any body, individual or society, making such an offer as to make the Archdeacon feel it right, on behalf of the London Diocesan Fund, to accept it. "Has he pitched his demands too high, and would a sum of any-



The present London Headquarters of C.M.S. in Salisbury Square, known to many generations of the Society's supporters. C.M.S. plans to sell this building and move into a bombed church in Westminster.

thing like £100,000 be, in the circumstances, much too high to get business done?"

The reply given by the Archdeacon was that "Negotiations have been going on for some little while; there is every prospect of their being successful and of this Church society (it was not named) taking over the church as its headquarters."

"I shall be delighted if C.M.S. moves here," was Sir Peter's comment to the "Church Times" on Tuesday. And Mr John Betjeman said, "It would be marvellous if the church could be restored to Archer's original plan. I am pleased to hear that there is a likelihood of St. John's coming back into circulation, rather than having it done away with."

New Zealand Crusade Churches To Give Support

THE full participation of the Anglican and Presbyterian Churches in the Billy Graham crusade to be held at Athletic Park, Wellington, from March 30 to April 6, was announced last week by the Billy Graham Crusade executive committee in Wellington.

The Most Rev. R. H. Owen, Bishop of Wellington and Primate of New Zealand, will give the blessing at the last service of the crusade, to be held at 7.30 p.m. on Monday, April 6, when Dr Billy Graham will be the preacher.

At the service on the previous day, the Very Rev. J. M. McKenzie, immediate past Moderator of the Presbyterian Church of New Zealand, will give the blessing. Dr Graham will preach at this service also.

BILLY GRAHAM POSTPONES TOUR

The Evangelist, Dr Billy Graham, has postponed his Australian tour for a week because of illness.

HE will now arrive in Melbourne on February 11 and begin his crusade on Sunday, February 15, a spokesman for his Australian Federal Liaison Committee announced last week.

He said that Melbourne's crusade would be cut by a week to four weeks of public meetings.

Plans for the rest of Dr Graham's Australasian tour have not been changed.

He will preach in Auckland on April 3 and 4, Wellington on April 5 and 6, and Christchurch on April 7 and 8.

The five weeks' Sydney crusade is to begin at the Show-ground on April 12.

In Brisbane, Dr Graham will speak at services on May 29, 30 and 31 and in Adelaide on June 2, 3 and 4.

He will finish his crusade in Perth with services on June 6 and 7.

Vision In Left Eye Blurred

A message from New York says Dr Graham has an ailment that has caused blurring of vision in the left eye and severe headaches.

The condition is described as a swelling of the retina resulting from "excessive work and stress."

On Monday night Dr Graham abruptly cancelled a speech at Dallas, Texas.

He flew to Minneapolis, Minnesota, with the intention of entering the Mayo Clinic at nearby Rochester.

He appeared very tired on arrival.

Dr Graham had been attending the world evangelism conference of Texas Baptists in Dallas, and had not planned to leave until today.

Doctors Urge Early Treatment

He changed his schedule when doctors warned him against a delay in treatment.

Dr Graham's travel manager, Mr Grady Wilson, said: "Dr Graham's condition is the result of mental strain over a period of not only weeks but several years. He will do whatever the doctors tell him."

LUNCH-HOUR SERVICE

THE Precentor of St. Andrew's Cathedral, the Rev. A. F. Glennon, will be the preacher at a lunch-hour service to be held on Tuesday, February 3.

The service will be held in St. James' Church, King Street, Sydney, and Rev. Glennon's subject will be "The Church in 1959."

January 22, 1959

The Perennial Parson's Problem

IT is a happy coincidence in the church calendar that the season of Epiphany with its focus on the unevangelised both at home and overseas, should open the church year.

For there is not more important a topic for a Christian to keep before him throughout the year than the needs and opportunities of bringing the good news about Christ to the ears and hearts of those who are outside Him.

Our Lord's last commission to "make disciples of all the nations" is a duty every Christian must shoulder, yearly, daily, hourly.

There are several levels at which this duty may be discharged; firstly, on the individual level, by personal encounter with workmates, shopkeepers, or other acquaintances; secondly, by making one's home a means for the evangelism of friends and neighbours; thirdly, through the preaching and pastoral ministry of the local church, and also through the work of the overseas missionary societies.

The problem is not lack of opportunity for evangelism but lack of willing workers. Too often Christians keep their mouths shut when they have an opportunity of witnessing for Christ. Again, there are not enough volunteers amongst Christian men and women for full-time service, as ministers of the gospel. Simple statistics illustrate this. In the past 25 years, the Diocese of Sydney, to take one example, has increased in population by exactly 50 per cent, but the number of clergy working in the parishes has not increased by more than 15 per cent.

Similarly, on the mission field there are immense opportunities which are not being developed through lack of preaching personnel.

The problem must be solved by prayer firstly. The problem arises not because there are insufficient Chris-

tians in the world but because of the inertia or distaste which grips Christians when it comes to a question of witnessing for their Lord. Only continual prayer is able to dissipate this from the heart, and replace it by a loving and wise zeal to bring souls to Christ.

The problem is an old one. In the first century "the harvest was plenteous but the labourers few." Faced with this situation, Jesus commanded His disciples, "Pray ye therefore the Lord of the harvest, that he send forth labourers into His harvest." We are faced today with the same situation and we are duty-bound to obey the same command. If we want more men for the ministry, we must pray for them. No Christian is exempt from obeying this plain command of Christ, to pray regularly for the supply of the ministry.

Sunday school teaching, lay evangelism, instruction in State schools are obvious spheres for lay participation. But teaching pre-supposes training: Biblical and factual. The Graham Counsellor training classes should be of great assistance in this matter; but they will only be a beginning. Parochial and rural deanery classes might be organised to follow. The training of the laity in the doctrines of the Bible might well be adopted as the parish program for 1959. Our Lord's methods underline the fact that it is not so important to train large numbers as it is to train the few well.

In the end, the problem comes back to the parish minister himself. No one can train others without himself being a student. But this requires time and application and a discrimination as to priorities. With so little time and so much to be done, all study must be directed to understanding the Bible: If God has spoken, no more important or useful a sphere of study can be undertaken by cleric or laymen than to discover more fully what He has said.

Buying Up The Opportunities

By the Venerable S. H. Denman, Archdeacon of Camden, Sydney.

It was not without significance that Queen Elizabeth in her 1957 Christmas Message quoted some lines from "Pilgrim's Progress," which John Bunyan put into the mouth of Mr Valiant-for-Truth:

"THOUGH with great difficulty, I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My Sword I give to him that shall succeed me in my pilgrimage and my courage and skill to him that can get it. My marks and scars I carry with me, to be witness for me that I have fought his battles who now will be my rewarder."

The Queen had been pleading for a special kind of courage, not the kind needed in battle, but the kind which makes people stand up for everything that they know to be right, everything that is true and honest.

And that is what the Apostle St. Paul does in memorable words that comprise this fifth chapter of his letter, entitled, "The Epistle to the Ephesians." "Buying up the opportunities"—an expressive and suggestive rendering of part of verse 17—an expression that enshrines an insight and a challenge. The Apostle is a prisoner in Rome. But he has an element of freedom. He is able and permitted to write. So he pens this circular letter, not to any particular church or congregation, but to be sent round to all the Christian congregations of Asia Minor.

Ephesus being the most important city in that part of the world would naturally receive more copies of the letter than the less important cities, and so, somehow or another, this letter gets its title, the Epistle to the Ephesians, a fact that accounts for the generality of its tone.

The Army of Liberation

St. Paul in his prison in Rome is like a General in his headquarters sending round his field orders to the army which is engaged in a desperate struggle. Though in prison, the Apostle is none the less in command. What he writes shows the kind of army he desired to have. He wanted Christians for this contest, not merely content to give just blind obedience. They are to work circumspectly, soldiers of understanding looking before and after. They are to be wise, knowing what the will of the Lord is, no mere puppets moved by an order from outside, but free, self-determining individuals.

The Apostle goes on to indicate what kind of action is expected of them. They were living, he reminds them, in evil days; and using a vivid metaphor, they were to buy out the time from among the evil days, they were to redeem the time from the midst of the evil. He does not urge them to act as redeemers of other persons, for it is only God who can redeem

persons. It is the time which, to some degree, can be redeemed by Christians.

How were they to set about redeeming the time? "By discerning what the will of the Lord is." As if the Apostle would say to these people scattered in Asia Minor, because you are Christians, you know what the purpose of the will of God is. Keep tight hold on it. Keep it firmly grasped in the thoughts of your mind. And what is that purpose? The Apostle has already defined it in the opening part of this letter. It is the purpose of God to gather up all things together into one in Christ Jesus. You alone, because you have faith, can see amidst the welter of antagonisms, amidst the opposing forces of this senseless world, that there is a great purpose of God working up towards the surmounting of all discord, for that perfect unity that centres in Christ.

However, clear views are not enough. Enthusiasm is needed, the rich, urgent enthusiasm of the Spirit of God. The days are evil, they are uncertain and dangerous days—and so the Apostle urges the Christian who has learnt his marching orders to do something towards redeeming the time that is buying up the opportunities.

The coming of the new Archbishop of Sydney among us is at once a challenge to be up and doing, under what is felt to be a very promising episcopate. The writer herein has served under three Archbishops of Sydney, each of whom has brought his own distinctive contribution to the life and work of the Church in the Metropolitan Diocese of Sydney. No church would wish it otherwise. There can never be mere slavish copying of the past. The basic and eternal principles are there, but each man, if he is worth his salt, will approach his task in his own way. There is no doubt whatever that the Archbishop-elect of Sydney, coming as one who has been a suffragan in the surging tides of population and parish life of far London East and its outstretching environs, will have something virile and worthwhile to put before the Church.

Surely the challenge is to buy up the opportunities which are bound to be envisaged and set on foot by the new diocesan. It is an hour of eager anticipation.

Billy Graham's Results

The approaching Billy Graham campaign has, too, an overwhelming call. There are bound to be numbers of people, younger as well as older, who have come to supreme decisions, whose lives and consciences have been disturbed, men and women with the Spirit of God at work, and in the surge of deep emotion have

given their lives to God and have been soundly converted. But it is the aftermath which is for the Church the anxious feature. Are the parishes alive to their responsibility? What plans are on foot for the care and nurture of converts in the parishes? Will they be integrated into our parochial life, not merely made to feel welcome, but organised into the activities and studies of the rector and his classes?

Once again the hours of 1959 are weighted with possibilities. Is the Church ready to buy up the opportunities?

The New Australians

A third field of opportunity concerns the problem of the Continental immigrant—not merely the serious task of assimilation, but the winning and shepherding of them in the things of Christ's Kingdom. Over 1,000,000 of them have come to Australia's shores since the end of World War II. Many of them are disinherited and lonely; they need that for which the Church stands. Their background has not been our background. They come among us with prejudices that are ingrained. Their nature has been determined by centuries of history and centuries of superstitious religiosities and antagonisms—and even no faith at all.

Their very ignorance of our language, of our customs, our modes of thought, hinder them from grasping our common aspirations, especially if they settle and congregate in their own blocks. They miss much by being in our country. They miss the old customs, the old costumes, the old faces. Their laxity with regard to Sunday is already noticeable, the materialism and their huckstering in business are evident on all sides. Many of them are hard manual workers. Many of them are brainy and clever in higher subjects.

Surely a great task awaits the Church of England in a corporate sense with regard to hundreds of thousands of new arrivals. Isn't there a challenge to buy up opportunities here for the good of them, our Australian nation, and that particular ethos for which true, historic, sober Anglicanism stands. We are entering into a tremendous time in this Australia. It is only in our obedience to the absolute and eternal God in the face of the issues before us that we can take this apostolic word to heart. Let us buy up the opportunities that lie at our very doorsteps; make the most under the guidance of God's Spirit, of the chances to do service, to show forth love and build up the Kingdom of God.

In every way January, 1959, opens with grave challenges and responsibilities facing open-eyed and valiant-to-work Anglican Churchmen.

New Church Year Book Published

The 1959 Official Year-Book of the Church of England released recently presents a full statistical picture of the Church in general.

THE figures published are derived from the parochial returns for 1956, the Registrar-General's returns and information from various Church organisations. The parochial inquiry was conducted by the Statistical Unit of the Central Board of finance.

Of the 40,218,000 persons born and resident in the Provinces of Canterbury and York at the end of 1956, it is estimated that some 26,771,000 had been baptised in the Church of England and that the number of confirmed members was 9,691,000.

The number of persons on the electoral rolls was 2,894,710 and the number of parochial Easter communicants was 2,348,354.

The total of parochial churches given for 1957 is 17,980 and that of extra-parochial churches and chapels 2,241, giving a total of 20,221 churches and chapels. The non-parochial figure had never hitherto been compiled. It included Royal peculiars; Service chapels; prison, hospital, educational and other institutional chapels; private chapels, etc.

173,000 Marriages

The number of Anglican marriages in 1952 in England and Wales was 173,282 out of a total of 349,308. The number of confirmations was 167,403 in 1956 and 172,288 in 1957.

The number of deacons ordained annually has been rising since the war, and in the year ended Christmas 1958 it was 514.

The total of ordinary and capital expenditure by the Parochial Church Councils in 1956 was £17,281,000, and tables and diagrams (some in colour) show the sources of their income and the objects on which it was spent.

If this total of expenditure is divided by the number of parochial Easter Communicants, the average annual contribution works out at £7/7/2. The total ordinary income of the parochial church councils in 1956 from all forms of voluntary contributions was £11,589,246, of which Easter offerings were £330,960.

Lay Workers

There were 27,457 paid and unpaid men workers, including 5971 licensed readers; and 81,255 women lay workers, including 80,152 Sunday school teachers.

The children on the registers of Sunday school worship and instruction totalled 1,307,662. The total membership of Church Youth organisations was 279,398.

In 1956 there were 24,898 organists; 254,204 choristers; and 46,848 bell-ringers.

The total number of parishes circulating a magazine, monthly or quarterly, was 12,608, and the total monthly circulation was 3,413,450 copies.

Michael Scott Defends His Action

THE REV. MICHAEL

SCOTT, who was among forty-six people who appeared at Swaffham Magistrate's Court, Norfolk, recently charged with obstructing the police and trespassing on Air Ministry property, spoke of the "special responsibility" many people felt to the peoples of Africa "in that we are possessors of atomic energy and nuclear power."

"I believe it is for us in Britain and America, and also in Russia, to do everything in our power to prevent this hideous evil," he continued. "This particular base in this little village of Norfolk is capable of destroying three million people's lives. . . ."

The chairman of the Bench, Colonel J. H. Boag, here interrupted to say to Mr Scott, who conducted his own defence, "You are making what amounts to a political speech."

The defendant replied, "We regard the Bench as representatives of the State, and we come here to make our protest. We think it is a better way than by use of force and violence."

He commented later, "Some of us are beginning to feel a lack of confidence in parliamentary debates, and hope that this will bring home to our fellow countrymen the depth of our convictions."

Christchurch Chaplaincy

THE expanding chaplaincy work of the Diocese of Christchurch will be taken over early next year by Archdeacon S. E. Woods, who has been appointed chaplain to the Christchurch Public Hospital, after the death of Canon I. L. Richards.

Archdeacon Woods will eventually be in charge of a department, as the work in Cashmere Hospital and industrial chaplaincies will require clergy.

When he begins his new duties, Archdeacon Woods will give up his charge as vicar at Sydenham, but will remain Archdeacon of Rangiora and Westland.



The two well-known men shown talking to U.S. Secretary of State, John Foster Dulles, recently will soon be arriving in Australia. They are left, the Archbishop of Sydney, and Dr Billy Graham.

RELIGIOUS MIGRATION

After years of negotiations on their behalf with governments and intergovernmental agencies, over 500 Old Believers, members of a Russian Orthodox agriculturist group, are moving into homes they have built in the State of Parana, Brazil.

THE move and resettlement have been carried out through the World Council of Churches.

This major development in Parana, on land which has never been ploughed before, has become a "tourist attraction" in southern Brazil. Every Sunday interested neighbours and visitors drive up in cars, station wagons, trucks and dozens of horse carts to see the bearded, picturesquely costumed farmers who hold to their ancient beliefs and customs.

The Old Believers left Russia in 1919 and 1920. They settled in a remote area in the north of China and farmed there until 1947, when Soviet authorities came and deported to Russia many of the men of the group. In 1951 and 1952 the Chinese seized their small farms. Then the families turned to the World Council for help to leave China and emigrate to South America.

The Russians began to arrive in Brazil in May. By August all the present group had arrived. Still hoping to come are another 200 members of the Orthodox group remaining in Manchuria.

12,000 To Come

But the problem of the Old Believers, which is now at least partially solved, is only a part of the total problem of European refugees in China still waiting for a solution.

For the first time numbers of people have visas and the possibility of exit permits from China and have opportunities for settlement overseas, "and there is not enough money to move them." There are about ten to twelve thousand Europeans in China awaiting resettlement overseas and for many of them "it has become a life and death matter." Many, refugee officials point out, are faced with the likelihood of privation and even danger if the governments of the West do not provide the necessary funds (about four million dollars) to move them.

Speaking at a recent Press conference in Geneva, Service to Refugees director of the World Council of Churches Dr Edgar

Chandler said, "We are challenging the world to help these people who have fled Communism twice." The United Kingdom has announced that it will provide 114 aeroplane seats to transport European refugees now waiting in Hong Kong.

At the same time, it has been announced that a group of a thousand Europeans waiting in Shanghai has been moved to Hong Kong by the United Nations High Commissioner for Refugees and the Intergovernmental Committee for European Migration.

New Tonbridge Bishop Consecrated

ON the Feast of the Epiphany (January 6), the Rev. Canon Russell Berridge White was consecrated by the Archbishop of Canterbury as the first bishop of the new suffragan see of Tonbridge.

The new bishop is a prominent evangelist. He studied at St. Edmund Hall, Oxford, and Wycliffe Hall, before his ordination in 1923.

From 1933 he has been secretary of the Evangelical Churchmen's Ordination Council. His subsequent incumbencies have been at St. Stephen's, East Twickenham, and St. Peter's, Tonbridge. He has been rural dean of Tonbridge since 1946, a Proctor in Convocation since 1947, and an Hon. Canon of Rochester since 1950.

Bishop White has always had close connections with the Church Pastoral-Aid Society, and is at present a member of its Executive Committee.

The new suffragan bishopric has been created largely because of the very great increase in population of the diocese due to the "over-spill" from metropolitan London.

Dr. L. Morris To Visit U.S.A.

Guest Professorship at Columbia Seminary

THE Rev. Dr. Leon L. Morris, vice-principal of Ridley College, Melbourne, has accepted an invitation to a guest professorship at the Columbia Theological Seminary, Decatur, Georgia, U.S.A., for the first two terms of 1960. The invitation was forwarded to him by the president of the Seminary, Dr. J. McDowell Richards.

There are 250 students at present studying at the Seminary, all of whom are University graduates. The Rev. Peter Marshall, later chaplain to the United States Senate, did his theological studies at the Columbia Seminary.

Dr. Morris, who is a Doctor of Philosophy, with additional degrees in science and theology, has become well-known as an author during the last two years, when three of his books have been published within a very brief period. Outstanding is his scholarly work, "The Apostolic Preaching of the Cross," a careful examination of the Greek terms used in the New Testament in relation to the Doctrine of the Atonement. Dr. Morris is also the author of the Commentary on the Epistles to the Thessalonians in the new Tyndale Series, in addition to his earlier work as a contributor to the I.V.F. New Bible Commentary. His Lenten lectures in Melbourne in 1956 on Matthew 26-28 have been published under the title "The Story of the Cross."

Lectures in Boston

While in the United States Dr. Morris will deliver the John A. McElwain lectures at the Gordon Divinity School, Boston. His subject will be "The Atonement in New Testament Teaching." Among the well-known writers who have previously been invited to give these lectures are the church historian, Professor K. S. Latourette, and Prof. F. F. Bruce, of Sheffield University, England.

It is anticipated that the Rev. Frank Andersen will return to the Ridley College staff in January, 1960, on the completion of his studies in Semitics for a doctorate of philosophy at Johns Hopkins University, Baltimore, under the guidance of Prof. Albright.

In Victoria, Dr. Morris is chairman of the "follow-up" sub-committee of the Graham Crusade. He visited "Gillbulla," Menangle, New South Wales, recently to take a series of devotional studies with a group of men who were ordained to the ministry of the Church of England in St. Andrew's Cathedral on December 21.

At Ridley College inquiries from prospective students have been received lately from New Zealand, as well as from Queensland and South Australia.

St. Aidan's Principal leaving this week

Canon W. M. F. Scott, who has been Principal of St. Aidan's College, Birkenhead, since 1950, is resigning this week owing to ill-health.

ENROL NOW IN THE SYDNEY BIBLE NIGHT SCHOOL

providing an adequate, comprehensive, and intensely practical course of systematic Bible study for intending missionaries and all who want to be the best for God. The course is 2 years—3 terms per year, £2/10/- per term, 2 nights a week. First year students meet at the Belvoir Street Baptist Church (kindly lend) four minutes from Central Station. Next term opens January 27, 1959. Inter-denominational in outlook. Supported by evangelical leaders of various denominations and missions.

- SUBJECTS:**
1. The whole Bible is studied (some books, as Romans, in detail), with help given at hard places.
 2. What the Bible says on all important subjects—sin and salvation, practicalities of the Christian way of life, the way of victory and power by the Holy Spirit, the inspiration of the Bible, false cults, prophecy, revival, missions, etc.
 3. Principles and methods in Christian service among young and old.
 4. Helpful history of great Christian lives, etc., illustrating the secrets of victory and power.
 5. English (optional).

The same course may be taken through the Australian BIBLE CORRESPONDENCE SCHOOL. Send for prospectus (which includes essential enrolment form) to Principal T. R. Ford, B. A., 19 Balmoral St., Hornsby, N.S.W. Telephone JW3532.

Letters

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

KING OF INSTRUMENTS

Dr Neville Stephenson's article ("Record," 13/11/58) has raised some interesting points that should command more than a passing thought from your informed readers. The question of the replacing of an existing instrument or the purchase of a new instrument is a vexing business. There are primarily three types of organs to choose from, pipe, electronic, or reed, and all are suitable. Intimately associated with the purchase of an instrument is the agitated query, "Who is going to play the organ?" The answer may well determine the type of organ to be acquired, for if ever a vicious circle exists today it is that of an insufficient number of trained organists to play the organs available. I believe there are 17 vacancies in the Sydney Diocese alone, and one only gets an organist these days by "robbing Peter to pay Paul," i.e., enticing an organist from one parish to another. I believe the only answer to the shortage of trained organists is for the churches, individually or collectively, to sponsor organ scholarships, a course which I advocated several years ago through these columns.

Whilst the pipe organ is undeniably the "king of instruments" it should be remembered that the electronic organ is being increasingly favoured as a church organ. This could be due to the fact that there is a saving in price (£1,500 as against £5,000) and any radio technician can service the instrument. Single manual reed organs

Cabins Dedicated At Port Hacking

The Rt. Rev. R. C. Kerle, Bishop Co-adjutor of the Diocese of Sydney, visited the New Youth Centre, on the shores of Port Hacking, on Sunday, January 4th, to dedicate the newly erected cabins

DESPITE the unsettled weather, more than 400 visitors sheltered in the newly completed dining-hall, while 280 campers and counsellors gathered in the adjacent kitchen and outside the building for the main part of the service.

Building Program

The Sydney Diocesan Youth Chaplain, the Rev. N. C. Bathgate, welcomed the visitors and outlined the progress of the new Youth Centre, which when completed will consist of 15 cabins, dining-hall, kitchen and toilet block, and will cater for 125 young people.

Mr Bathgate said, "It is less than a year since our beloved late archbishop opened our first cabin and dedicated the new site for the Youth Centre. The entire project except for the dining-hall has been undertaken voluntarily."

He paid tribute to the young men and women of the Diocese, who had given their time and money to make the New Youth Centre a reality. Mr Bathgate then called upon Archdeacon Robinson who was instrumental

in the purchase of Chaldercot, when secretary of the Home Mission Society, and who told something of the beginnings of the Diocesan Youth Department and the early days of Chaldercot and Rathane.

At the conclusion of the gathering afternoon tea was served to the visitors. Mr Bathgate stated that he expected that the remaining cabins and the dining-hall, kitchen and toilet blocks would be completed by the end of May. The Youth Director then hopes that the Archbishop-elect will open and dedicate the completed Youth Centre.

On the Saturday evenings meetings were held in the open and included the Billy Graham films, "Souls in Conflict" and "Fire on the Heather."

Some 350 to 500 attended the various evening weekly meetings and over 1,000 on the Saturdays.

Two particularly important features of the campaign were the obvious unity in the local Churches in organising and carrying out the work, and the fact that personal workers were trained at classes beforehand and given an examination.

Open-air meetings were held on the beaches and parks and at factories each day. Special children's meetings were arranged to cater for those whose parents wish to participate in the afternoon Bible study.

SCHOOL SCHOLARSHIPS

THE council of the Abbotsleigh Girls' School has announced the following scholarships of its Jubilee Open Scholarship:

Lyndall Babbage.
Christine Oliver.
Carolyn Rowe.

N. PARKER.
Blacktown.

Sutherland "Back to God Campaign"

DURING the month of January, a "Back To God Campaign" has been conducted in the Shire of Sutherland, N.S.W.

The campaign was under the auspices of the Sutherland Shire Combined Churches Committee and was conducted by the Rev. J. Graham Miller, Minister of the Papakura Presbyterian Church, New Zealand, and Mr Bill Cochran, of the O.A.C.

An unusual feature of the meetings was their location — a hotel ballroom. This centre was chosen as a means of reaching holiday-makers and others otherwise outside the reach of the churches.

A joint teaching and evangelistic effort has been operating at Cronulla and through the Shire of Sutherland from January 4th to the 18th.

Each evening there has been an evangelistic meeting, with Bill Cochran, of the O.A.C., and a musical program with a choir and instrumentalists.

A feature film began each program. On the Saturday evenings meetings were held in the open and included the Billy Graham films, "Souls in Conflict" and "Fire on the Heather."

Some 350 to 500 attended the various evening weekly meetings and over 1,000 on the Saturdays.

Two particularly important features of the campaign were the obvious unity in the local Churches in organising and carrying out the work, and the fact that personal workers were trained at classes beforehand and given an examination.

Open-air meetings were held on the beaches and parks and at factories each day. Special children's meetings were arranged to cater for those whose parents wish to participate in the afternoon Bible study.



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IN the first impression, reprinted in the later edition, the author states:

"In the earlier stages of the recent controversy upon Anglican Orders, a disproportionate amount of attention was paid to the history and meaning of article XXXI.

"From this it was built up by an argument to show that the English Church had altogether abandoned the Doctrine of the Eucharistic Sacrifice.

"Others, however, asserted that the Article was aimed not at the primitive, not even at the earlier medieval, teaching upon that point; but only at certain corruptions both of doctrine and practice which had crept in unawares in the later Middle Ages. The controversy is now over. We are therefore in a position to ask without ulterior motive what was the later medieval doctrine of the Eucharistic Sacrifice?"

It is obvious from this introductory note that the book deals with a matter of the utmost moment and demands careful attention.

Dr. Kidd's position

Dr Kidd rejects the first clause of Article XXXI regarding the one sacrifice once made as introductory, and contends that the burden of the Article is in the negative assertion that "sacrifices of masses be blasphemous fables and dangerous deceits." He contends that Article XXXI, "would obviously seem to be concerned not with the Atonement but with the Eucharist and moreover with certain perversions of it." In order to establish this position Dr Kidd lays down four propositions as follows.

Dr. Kidd's four propositions

(1) Article XXXI does not in so many words deny the sacrifice of the Mass but "Missarum Sacrificia" or "the Sacrifices of Masses."

(2) Article XXXI does not condemn any authoritative doctrine of the medieval church, but only certain widespread misconceptions about the Sacrifice of the Eucharist.

(3) Article XXXI does not condemn simply "the offering of Christ for quick and dead" but "the offering of Christ for quick and dead to have remission of pain or guilt."

(4) Article XXXI does not condemn any doctrine of the Eucharistic Sacrifice except in so far as such doctrine may derogate from the all-sufficiency of the one oblation once made upon the Cross.

It is apparent that controversy must centre around propositions (2) and (3) as proposition (4) is simply a summary of the Article that must be interpreted according to the views arrived at in considering (2) and (3).

Dr Kidd advances a very considerable body of evidence. Much that he has to contribute concerning the "Maximism" and "Minimism" controversy of the Sixteenth Century is of considerable interest though some may consider it is scarcely relevant to the main point at issue.

Bishop Thirlwall

Dr Kidd criticises the statement of Bishop Thirlwall that in the Council of Trent "the plural Missae is certainly equi-

Do the Articles Exclude the Mass?

A book review by Archdeacon T. C. Hammond

Dr. B. J. Kidd published in 1898 a book under the title of "The Later Medieval Doctrine of the Eucharistic Sacrifice." It has now been re-printed.

valent to the singular." He maintains that the Council "(a) uses the phrase 'de sacrificia Missae' throughout its decisions upon that mystery (b) that where 'Missae' occurs the plural reference is frequently intended and never necessarily excluded, and (c) in connection with the obsequies of the departed . . . the very phrase of our Article XXXI is conspicuous, and that in close proximity to other plurals."

The argument here appears involved and inconclusive. The fact is as Bishop Thirlwall indicates. Exactly the same ordinance is indicated in the plural use as that which is defined in the singular.

This is made clear by the very plural reference to which Dr Kidd draws attention. He leaps from the Decree on the Mass delivered in September, 1562, to the decree on Purgatory in December, 1563. I supply Waterworth's translation of the passage rendered in the original Latin by Dr Kidd (p. 15): "But let the bishops take care, that the suffrages of the faithful who are living, to wit, the sacrifices of masses, prayers, alms and other works of piety which have been wont to be performed."

This particular passage amply justifies Bishop Thirlwall's contention because, precedent to it, in the same decree we read "There is a Purgatory, and (that) the souls detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar." It is not possible to contend that "the acceptable sacrifice of the altar" is anything different from those suffrages of the faithful described as "the sacrifices of masses." Again, in the decree on the Mass we read in Chapter II that "this Divine Sacrifice which is celebrated in the Mass . . . is truly propitiatory." In Chapter III we read "the church hath been accustomed at times to celebrate certain masses in honour and memory of the saints," but, adds the Council, "that Sacrifice is (not) offered unto them but unto God alone."

So that though masses are plural the sacrifice offered is singular. Many more quotations could be advanced but these are sufficient to show that Dr Kidd has not established his contention that the plural "Sacrifices of Masses" relates only to a later medieval abuse. We are not im-

pressed by the subsidiary agreement that the Council of Trent "correctly shielded" current beliefs "as with the fringe of its mantle."

Dr Kidd follows Dr Mosley in distinguishing between "a borrowed propitiation" and "a true propitiation." Possibly Dr Kidd and Dr Mosley mean by a "borrowed" or "secondary" propitiation the same as Archbishop Secker in his lectures on the Catechism where he writes: "Indeed, every act, both of worship and obedience, is in some sense a sacrifice to God, humbly offered up to Him for His acceptance. And this sacrament in particular being a memorial and representation of the Sacrifice of Christ solemnly and religiously made may well enough be called in a figurative way of speaking by the same name with what it commemorates and represents." Cranmer, as Dr Kidd acknowledges (p. 21) expresses the same truth. Cranmer, however, is careful, as Dr Kidd also acknowledges, to distinguish between a "sacrifice propitiatory" and "a sacrifice gratificatory."

Depending on his undefined distinction, however, Dr Kidd describes the language of the Council of Trent where it asserts, again quoting Waterworth's translation, "the fruits indeed of which oblation of that bloody one, so far is this (latter) from derogating in any way from that (former oblation) as temperate language."

Unfortunatly, he pauses here at a place where his criticism could be accepted by all the Reformed, and omits to carry on the quotation where the Council declares "not only for the sins, punishments, satisfactions and other necessities of the faithful who are living, but also for those who are departed in Christ, and who are not yet fully purified is it (this unbloody one) rightly offered." We naturally ask do not these closing words exhibit the Mass exactly "as so much satisfaction or compensation to be set off against Sin?" Yet Dr Kidd rightly takes exception to this view (p. 43).

It is extraordinary that such a wide-spread reference should be contrasted with what is called "the almost uniform practice of the Sacred Writers."

Anamnesis

We detect a certain looseness of expression in Dr. Kidd regarding the use of the Anamnesis. He dismisses the question with a casual reference concerning Cranmer. He writes, "Probably (Cranmer) was unaware of the earlier associations of Anamnesis with memorials before God in the Septuagint." The incautious reader would probably conclude from this incidental remark that the word was widely distributed in the Septuagint. The verb occurs only about thirteen times and of these the majority deal with the thought

of calling sin to remembrance. Dr. Abbot dealt with the whole question very fully some few years before Dr. Kidd's book first saw the light. In his Reply to Rev. W. Rathborne Supple" Dr. Abbot states "Most distinctly Anamnesis is not a sacrificial term; it never means, or can mean, 'memorial offering.'" The same view is firmly endorsed by Dr. C. W. H. Wright in his "Primer of Roman Catholicism." As Dr. Wright was Grinfield Lecturer in the Septuagint in the University of Oxford his opinion as well as that of Dr. Abbot should carry great weight. It is perhaps wise to observe that St. Paul interprets the particular passage:—"This do in remembrance of Me" as proclaiming (Katagezo) the Lord's death "until He come," and pointedly identifies with the action of eating and drinking and not as presenting as a memorial. The only two passages in the Old Testament in which the word occurs have been frequently discussed. Dr. Montgomery Hitchcock supplies a very exhaustive examination in the new edition of the "Protestant Dictionary"—published six years after Dr. Kidd's book first appeared. He concludes his article by saying:

Christ's death and the New Testament

Dr Kidd asserts, quoting the Presbyterian divine Milligan, "It is a fact worth noting that the almost uniform practice of the Sacred writers (exceptions can be easily explained) is to ascribe Salvation to the 'Blood' not to the 'Death' of Christ; and the two terms 'blood' and 'death,' are not synonymous." (p.77).

Now a glance at a concordance establishes the fact that, omitting references to the Lamb of God which strongly suggest in their cognate setting the idea of death, there are roughly an equal number of references in the New Testament to "blood" and "death" in relation to our Lord's offering. This fact is wholly independent of any disputed question as to the meaning of sacrifice which Dr Kidd suggests is raised by the teaching of Thomas Aquinas on immolation.

It is extraordinary that such a wide-spread reference should be contrasted with what is called "the almost uniform practice of the Sacred Writers."

Is there a conflict?

The attempt to establish a conflict between the decrees and the

of calling sin to remembrance. Dr. Abbot dealt with the whole question very fully some few years before Dr. Kidd's book first saw the light. In his Reply to Rev. W. Rathborne Supple" Dr. Abbot states "Most distinctly Anamnesis is not a sacrificial term; it never means, or can mean, 'memorial offering.'" The same view is firmly endorsed by Dr. C. W. H. Wright in his "Primer of Roman Catholicism." As Dr. Wright was Grinfield Lecturer in the Septuagint in the University of Oxford his opinion as well as that of Dr. Abbot should carry great weight. It is perhaps wise to observe that St. Paul interprets the particular passage:—"This do in remembrance of Me" as proclaiming (Katagezo) the Lord's death "until He come," and pointedly identifies with the action of eating and drinking and not as presenting as a memorial. The only two passages in the Old Testament in which the word occurs have been frequently discussed. Dr. Montgomery Hitchcock supplies a very exhaustive examination in the new edition of the "Protestant Dictionary"—published six years after Dr. Kidd's book first appeared. He concludes his article by saying:

"We do not profess to offer Christ, Who alone had the authority and right to offer Himself, but we share a lively remembrance of His offering, and we have a right to plead it . . . we can and do use the words of the First Prayer Book of 1549, "Most humbly beseeching Thee to grant that, by the merits and death of Thy son Jesus Christ, through faith in His blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion."

A further defect

While there is much in Dr. Kidd's book that is of value we cannot but feel that he has missed a very important duty in not making clear to his readers in what sense he conceives that there is more than one offering of Christ. In proposition 3 he asserts "Article XXXI does not condemn simply 'the offering of Christ for quick and dead' but 'the offering of Christ for quick and dead, to have remission of pain and guilt.'" Nowhere does he clearly indicate in what "the offering of Christ for quick and dead" can be and is effected without "remission of pain and guilt."

He nowhere deals with the Epistle to the Hebrews which declares "Nor yet that He should offer Himself often . . . for then must He often have suffered . . . but now once for all (Hapax) hath He appeared to put away sin by the sacrifice of Himself." By a process of inference we might conclude that our Lord's full Personality is this offering, following an apparent suggestion of Dr. Milligan (p. 100) but there is no hint in Scripture or in early writers that our Lord's position seated at the right hand of God is to be interpreted as a continual offering. On the contrary, it is a witness to an offering completed by the Sacrifice on Calvary.

After all the elaborate discussion, we are led to conclude that any offering of the Mass for sin is contrary to primitive teaching and a relic of later Medievalism. This is precisely the error condemned in Article XXXI. Will any divine Roman maintain that it does not comply with authoritative Roman teaching, to make such an assertion?

Taken from "The Later Medieval Doctrine of the Eucharistic Sacrifice," pp 102, S.P.C.K. London 1958 for Church Historical Society 9/6 net.

SEVENTH AUSTRALIA DAY CONVENTION

FOR THE DEEPENING OF SPIRITUAL LIFE

IN St. Matthew's Church, Manly ON Monday, 26th January, 1959

SESSIONS:

2.30 P.M. TO 3.45 P.M.—Rev. James Whild, B.A., Rector of St. Paul's Chatswood, Rev. Dr. Leland Wang, Missionary to Chinese in Indonesia.

4.15 P.M. TO 5.30 P.M.—Rev. Keith Cole, M.A., B.D., Th.Schol., Principal, St. Paul's United Theological College, Limuru, Kenya.

7.30 P.M.—Rev. Keith Cole, B.A., B.D., Th.Schol., Principal, St. Paul's United Theological College, Limuru, Kenya.

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JANUARY LECTONARY

BELOW are the lessons for Sundays and Holy Days from the Revised Lectionary (1922).

This table of lessons and the table provided with the calendar in the Prayer Book are the only lectionaries lawfully authorised for use in the Church of England.

January 25, Septuagesima.
M: Genesis 1, 1-2, 5; John 1, 1-18, or Revelation 21, 1-14.
E: Genesis 2, 4-end, or Jeremiah 10, 1-16; Mark 10, 1-16 or Rev. 21, 15-22, 5.

January 25, Conversion of St Paul.
M: Isaiah 49, 1-13; Galatians 1, 11-end.
E: Isaiah 45, 18-end; Phil. 3, 1-14.

February 1, Sexagesima.
M: Genesis 3, Mark 9, 33-end, or I Corinthians 6.
E: Genesis 6, 5-end, or 8, 15-9, 17, or Eccles. 15, 11-end; Luke 17, 20, end, or I Cor. 10, 1-24.

February 2, Presentation of Christ in the Temple.
M: I Sam. 1, 21-end; Hebrews 10, 1-10.
E: Haggai 2, 1-9; Romans 12, 1-5.

Increased Moore College Accommodation

MOORE College has acquired additional accommodation close to the college.

This will enable all students to "live in" when the new term opens in March.

Last year over twenty students had to live at home, due to a shortage of accommodation.

In addition, Bu-har-gra at Croydon Park will revert to its use as a pretraining hostel for prospective ordinands wishing to qualify for college entrance.

For Bible Students

THE INTERPRETATION OF THE BIBLE, by J. D. Wood, Duckworth, pp. 184, Australian Price 17/6.

THE interpretation of the Bible has always presented a problem to its readers. There is no doubt of the broad significance of the Bible as a whole, but how are the details to be interpreted? From early times there has been the recognition that the literal sense of a passage of Scripture did not always exhaust its meaning. The New Testament writers themselves frequently re-interpret Old Testament passages to give them a Christological reference.

In later times, this typological method developed into an allegorical method, in which all efforts were made to deduce an inner meaning which had precedence over a literal reading of the text. These two principles have long been the basis of much popular exposition. They suffer, particularly the latter, from being open to extremely subjective treatment of the text. There can be no doubt, however, that if duly controlled by the requirements of Scripture itself, they can be helpful in their place. There can be no doubt, for instance, that the growing awareness of the unity of the Bible (a reaction from the fragmenting methods of 19th-century critical scholars) has aroused interest in a properly developed typology.

Professor Wood has sought to give an account of the historical development of methods of interpretation of the Bible. His discussion includes such matters as the relation of the individual to the tradition of the Church, and

Books

There is a useful account of the answers given to this question by the different Reformers.

The conservative Bible student may feel that much of the discussion of recent years has simply reinforced the truth of the principles which he has held all along; but he would do well to reflect on some of the extravagances which he has perpetrated on the basis of those principles, and take heed. This is an illuminating and stimulating book.

—J. A. FRIEND.

Speculation and Christ

SPECULATION IN PRE-CHRISTIAN PHILOSOPHY, by R. Kroner, Longman's, pp. 276, Australian Price 20/.

THIS book is the first in a projected trilogy which is to discuss the history of philosophy in terms of the relationship between revelation and speculation. The first volume covers the Greek period, the second and third will cover the medieval and modern periods.

The two activities of revelation and speculation are seen as related, in spite of the fact that the former proceeds from God

to man, and the latter is "man's adventure"; for "speculation cannot proceed without an intuition or vision," and revelation "cannot be passively received." Nevertheless, there is a sharp distinction between the two activities, because of the sovereignty of God over His world.

In Greek philosophy "the adventure of seeking ultimate truth could be performed without any external or internal hindrance." On the other hand, "the very first words of the Bible... conditioned and governed Christian thought and mastered Christian speculation." The duality between Creator and created "forever destroyed the unity of the Greek cosmos." "Aristotle's God is not the Creator of Nature but he exists side by side with it." It is well that we should be brought face to face with this fundamental distinction between the Biblical and non-Biblical ways of thinking about the world. The Christian is not absolutely free to follow his fancy wherever it leads him.

—J.A.F.

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News in Brief

Eight Australian Christian churches have set up a fund to aid Asian victims of typhoons, floods and other disasters. The churches are the Church of England, Methodist, Presbyterian, Congregational, Churches of Christ, Salvation Army, Society of Friends and the Greek Orthodox Church.

The fund has been set up from the proceeds of the 1958 Christmas Bowl Appeal, conducted by the Inter-Church Aid Department of the World Council of Churches.

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A programme entitled "The Cross Over Dodoma" will be featured on A.B.C. television station ABV2, Melbourne, on Sunday, February 1, at 10 p.m. The Rt. Rev. Yohana Omari, Assistant Bishop of Central Tanganyika, and Mr. Festo Kivirega, of the Alliance School, Dodoma, will take part in the programme.

On Sunday, January 11, the 110th Anniversary of the consecration of St. Paul's Church, Carcoar, Diocese of Bathurst, N.S.W., was commemorated with a special service at which the preacher was Canon Harry Thorpe.

The annual Australia Day Convention will be held at St. Matthew's, Manly, N.S.W., on Monday, January 26. There will be two afternoon sessions commencing at 2.30 and one evening session commencing at 7.30. Speakers will be Rev. J. Whild, Rector of St. Paul's, Chatswood; Dr. Leland Wang, Chinese missionary and evangelist; Rev. Keith Cole, Principal of St. Paul's Theological College, Kenya; and Dr. Jerry Beavan, of the Graham Crusade Organisation.

The Primate of all Canada (the Most Rev. W. F. Barfoot, Archbishop of Rupert's Land) has announced his retirement on grounds of ill-health. Until the General Synod appoints a successor at its meeting next September, the Archbishop of Quebec (the Most Rev. Philip Carrington), who is Senior Metropolitan, will act in his place.

Two new Bishops were consecrated in Westminster Abbey on the Feast of the Epiphany (January 6). They are Dr. Oliver Stratford Tomkins, Warden of Lincoln Theological College, who is to be Bishop of Bristol, and Canon Russell Berridge White, Vicar of Tonbridge, Kent, who is to become the first Bishop Suffragan of Tonbridge in the diocese of Rochester.

H.M. the Queen has approved the appointment of the Ven. S. C. Bulley, Archdeacon of Westmorland, to the suffragan bishopric of Penrith.

The first of the team of Friars going to New Guinea to start the Franciscan life there sailed from Tilbury on January 12.

POSITIONS VACANT HOME SECRETARY, Australian Board of Missions. Position vacated by Bishop-elect of Rockhampton. Applications should be made in the first instance before the 15th February, 1959, to The Chairman, Australian Board of Missions, 14 Spring St., Sydney, N.S.W. Particulars on request.

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The former Victorian secretary of the Church Missionary Society, Archdeacon H. S. Kidner, and Mrs Kidner, arrived back in Melbourne on the Orontes on Sunday, 28th December. Archdeacon Kidner has been appointed to the Parish of St. Paul's, Fairfield, Diocese of Sydney, and will be inducted early in February.

The Rev. J. Imisides, Curate of West Wollongong has been appointed Rector of Wallerawang, in the Diocese of Sydney.

The Rev. Alan Begbie, chairman of the Katoomba Convention, dedicated on Sunday, December 28, the Auditorium used for the first time at the convention.

Mr Begbie also presided at the C.M.S. Summer School at Moss Vale.

Bishop Omari and Mr Festo Kavingore, of Tanganyika, were present at the Summer Schools

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Personal

of the C.M.S. at Moss Vale, N.S.W., and at Mt. Evelyn in Victoria, both held this month.

The Right Reverend Bishop Kerle was chairman of the C.M.S. Summer School, Victoria, held this month at Mt Evelyn.

Congratulations to the Rev. and Mrs A. Harper on the birth of a son on 12th November at Rotherham.

The Rev. David Duchesne has been appointed Curate in Charge of Old Guildford and East Fairfield, Diocese of Sydney.

The Rev. C. N. Steele has accepted nomination to the parish of St. John's, Sutherland.

The fourth annual clergy wives' conference will be held at the Retreat House, Cheltenham, Victoria, from February 23 to 26.

This year, Mr Val Brown, B.A., B. Com. Dip. Ed. of the General Board of Religious Education, will conduct a complete parish life conference.

Many women are expected to attend, and the conference will take the form of seminars.

BOOKKEEPER-CLERK.—Christian girl, 18-20, required for interesting duties, connected with Youth work. Good knowledge of bookkeeping, typing, and bright personality essential. Apply Church of England Youth Department, MA1942.

Death of Dr Scroggie

NEWS has been received from England of the death of Dr Graham Scroggie, late in December.

Dr Scroggie was a well-known Bible teacher and the writer of many devotional books.

He was a speaker on many occasions at the Keswick convention in England where he last appeared in 1954 and then in failing health.

He delivered the Bible readings for the twelfth time, a record. No other speaker has equalled this in the history of the convention.

Dr Scroggie had visited the convention for a period covering 55 years and had spoken for a period of 42 years.

WANTED FOR THE YOUNG PEOPLE'S UNION.—Lady to assist in office, two or three days per week. Qualifications: Love of children's missionary work for the Lord, and must be a typist. Honorarium to cover expenses. Please apply to Y.P.U. Secretary, MA9487 (office) or JM2334 (home).

13 WOMEN STUDENTS from "But-Har-Gra" Hostel require board, breakfast and evening meal, commencing mid-February. Can recommend. Reply L. Dunstan, 68 Charlotte St., Ashfield. Inserted by Deaconess Lennox, UJ5934.

Senior Lady, aged 26-35 years, required by Christian Organisation. Supervisory qualities, first-class typing and ability to reply to mail essential. Responsible, interesting position. Reply giving Christian and business experience to "767" Church Record Office.

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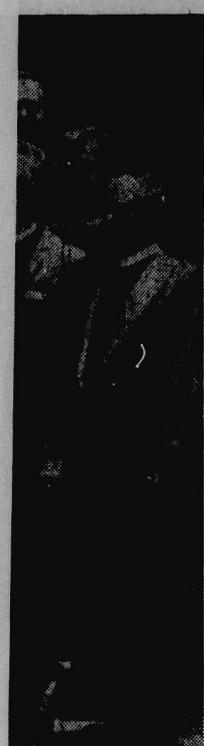
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