

Mainly About People

Sydney

Just off the busy presses of Jordan Books is "Faith and Crisis"—an extract from which appears in this issue. Its author is the Rev. Dudley Foord, rector of St. Thomas', Kingsgrove.

Anyone familiar with an incumbent's busy life will wonder where a rector finds the time to write a book. Mr Foord's life is a particularly busy one. Apart from family responsibilities (three small children), he has many contacts with the academic world.

Chaplain to the University of N.S.W. since 1958, Mr Foord's name will be seen from time to time as a speaker at meetings not only in N.S.W., but elsewhere in Australia. He is just back from an engagement in Victoria and will shortly start out on a series of visits to some of Australia's northern neighbours.

A busy life? Yes, but, somewhere sandwiched in the middle of it all he's finding time to prepare a second book—title secret as yet.

This is YOUR column. We want to hear from YOU. Send news to:— "Mainly About People", Australian Church Record, 511 Kent Street, SYDNEY.

Before going to Kingsgrove, Mr Foord was assistant minister at Christ Church, Gladesville. Mr Foord's old position in that parish has been the subject of a change recently with the Rev. Maurice Lee off to a country appointment (Moss Vale) and a countrysider, the Rev. Philip Oliver (ex-Mittagong—only nine miles from Moss Vale) coming back to city life at Gladesville. Incidentally, the new assistant minister at Mittagong is the Rev. Brian Telfer, just recently ordained deacon.

One of the busiest men at the big C.E.B.S. camp was Detective Fred Kitto (whose invaluable assistance was appreciated in connection with an article in this issue). Mr Kitto had the unenviable task of being security officer and from what he tells me this has been no mean job.

Detective Kitto is well known for his work with the Police Christian Fellowship. Married, with one small child, he comes from the provisional district of Jannali-Como. Somehow, he and his wife manage to keep up with the local work, although, on a recent tally, the detective notched up 47 outside speaking engagements during last year.

Born at King George V Hospital early in January, Stephen Lloyd Bennett is doing well. He is the son of Youth Department worker Lloyd Bennett and his wife, Isabel. Lloyd has been specialising in children's work with the department (especially D.V.B.S.), so young Stephen Lloyd should have a father experienced in handling children. Lloyd has been waiting for age

to catch up with him and will be ordained in March. He will then go as curate at Seven Hills.

Canon Alan and Mrs Begbie left Sydney en route to London on the "Himalaya" earlier this month. They expect to be away for about four months. The Begbies' youngest boy, Timothy, recently gained a very high pass in the annual Leaving Certificate examinations, when he was placed among the top 200 students in the State. Another son, Richard, expects to commence studies at Moore College this year.

Melbourne

Melbourne Diocese has seen numerous clergy moves in recent months—our last issue carried news of some fourteen such moves. This issue we have only one to report, that of the Rev. K. E. Neve. Mr Neve, who is at present Curate of St. Augustine's, Moreland, is to go to St. Mary's, Warburton, as Vicar, and will be inducted on March 20 next. Mr Neve was Curate of St. George's, Bentleigh, from 1960 to 1962.

By the time this issue appears Mrs P. W. Stephenson, wife of the late Bishop Stephenson (who died last year) will be on her way to N.S.W. The late Bishop and his wife were workers with C.M.S. in Pakistan. Mrs Stephenson will be living at Mowll Village—the beautiful church property at Castle Hill for retired church workers.

Overseas

Bishop Yoshino, Bishop of Kobe and Presiding Bishop of the Anglican Church in Japan, has been awarded a special Medal of Merit by the Japanese Emperor in recognition of the part played by the Bishop in "the spiritual and educational life of the Japanese people." Dr. Yoshino has been Bishop of Kobe since 1940 and Presiding Bishop since 1947.

The retiring Archbishop of Cape Town in the Church of the Province of South Africa left South Africa for England on December 31. Dr de Blank is returning to England for health reasons.

The death has occurred in England of Mr Hugh Redwood, well known for his books. A memorial service will be conducted by the Bishop of Tonbridge at Kensington Temple, Nettle Hill Gate, on February 6.

Bishop P. J. Brazier, Bishop of Ruanda and Burundi since 1960, is to resign in May, after 33 years with the Ruanda Mission of C.M.S.

Lord's Prayer

Dear Sir, Is any reader able to quote an authentic opinion as to whether the original of The Lord's Prayer could, or might have, implied a comma after "lead us," rather than run the whole phrase as one petition? Though the latter is general, a pause after "lead us" appears to be the logical rendering; which one rarely hears.

Similarly, in the exhortation to H.C., a pause, though not necessarily a comma, after "try" would discourage the very general use (or misuse) of the ill-gotten phrase "try and" (do something), notwithstanding that the meanings of "try" in these cases are entirely different.

The words would undoubtedly be omitted as superfluous in a modern revision of the exhortation.

Yours truly, S.M.G.

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Missionary competition

IN September, 1962, the Banner of Truth Trust sponsored an Open Competition in which awards were offered for popular biographies of one or more of eight missionaries—John Eliot, David Brainerd, William Carey, Henry Martyn, Robert Morrison, Adoniram Judson, William C. Burns and John G. Paton.

The first prize was to be £100, the second £50 and there were to be five lesser prizes of £10.

The reason for the Competition was stated in the following terms:

"It is hoped that this competition will not only provide material for publication but also stir up latent literary gifts which we believe to be present in the church today. We are convinced that much could be done if those with such talents were given encouragement and incentive to exercise them.

"At the same time this competition should bring to light facts of interest and importance in missionary biography. A further advantage, in the light of the contemporary situation, would be the interest in the missionary work an enterprise of this kind would stimulate.

"It is significant that not a few missionaries have received their call while studying the lives and labours of their forerunners."

First Prize

There were in the first instance, approximately 200 entries for the Competition, and in the outcome 72 Biographies were submitted for assessment: 16 on Martyn, 14 on Paton, 13 on Brainerd, 8 on Burns, 7 on Eliot, 6 on Morrison, 5 on Carey, and, surprisingly, only three on Judson.

First Prize is now awarded to R. T. France, of Tyndale Hall, Bristol, who wrote on Henry Martyn, and Second to John Thornbury, of U.S.A., who wrote on David Brainerd.

£10 Awards went to N. B. Cryer (Eliot), John Legg (Paton), W. G. Howe (Martyn), R. S. Strang Miller of New Zealand (Burns), and J. T. Orrell (Paton). (Mr Strang Miller was also runner up, with a second Biography on Paton.)

The general standard of the Competition was good and the spiritual objective of the competition was recognised by a large number of competitors.

A number of the submitted biographies suffered from a lack of true literary finish, and in some cases the material was given an unbalanced treatment.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.
Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

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English CMS under fire

IS Henry Venn turning in his grave? This question is asked by the "English Churchman" in an editorial comment on the January issue of C.M.S. "Outlook".

Quoting comments from the magazine, the paper asks: "How any Evangelical can with C.M.S. 'thank God for his truths revealed through . . . the Roman Catholic Church, with its glorious traditions, its disciplines in holiness, its worship rich with religious passion of the centuries . . . is beyond the author of this article."

"How a member of the Reformed Church can thank God 'For the Eastern Orthodox Churches preserving their treasure of mystic experience, their liturgies, their regard for the collective life and their common will as a source of authority,' is an equal mystery."

The paper was also critical of the front cover of "Outlook" for displaying a photograph of Japanese Anglican nuns.

Calling on members of C.M.S. to protest, the paper says that "if they count themselves true heirs of Henry Venn" they should "take to heart this deadly encroachment of the ecumenical fever on Salisbury Square" and send their protests. If these fail they should give earnest consideration to the question of whether or not they can continue to identify themselves with such compromise.

Broadcasts

Just how long can the Religious Broadcasts Department of the A.B.C. continue to include the singing of St. Peter's Cathedral, Adelaide, in its weekly Friday session of "Evensong?"

The standard of choralism is at an all time low for any church in Australia. Let alone a Cathedral. Apart from loose ensemble and unusual voice production of the trebles, the meaning of the words is completely overlooked.

Surely it is time that those responsible for the music of St. Peter's Cathedral made a study of Psalm 47, the second-half of Verse 7, which extols us thus: "SING YE PRAISES WITH UNDERSTANDING."

Yours faithfully,
Eric Goodman,
Roseville.

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Sydney Changes

CANON R. G. Fillingham, general secretary of H.M.S. in Sydney Diocese, is to be Archdeacon of Parramatta. He replaces Archdeacon G. R. Delbridge, who has been appointed senior chaplain to the Archbishop of Sydney.

The moves are consequent upon the retirement of Miss Olive Gibson, the Archbishop's secretary, last December.

The Archbishop has decided, with the concurrence of Standing Committee, that it would be of greater help to have a senior clergyman as a full-time chaplain.

Archdeacon Delbridge will, therefore, resign his present Archdeaconry of Parramatta, except for the two Rural Deaneries of North Sydney and Manly-Mosman.

New appointment

Canon Fillingham, who has been secretary of the H.M.S. since 1949, will take up his appointment as from March 1, the date on which Archdeacon Delbridge will take up his duties at Bishops Court.

Canon Fillingham was Rural Dean of Cook's River from 1957-61 and was made an Honorary Canon of St. Andrew's Cathedral in 1960. Canon Fillingham is married and has three sons and one daughter.

Archdeacon Delbridge will continue his membership of certain committees. In particular he will continue as secretary of the Ecumenical Affairs Committee of General Synod.

Welcome to Dr Morton

Canon Morton is back from his world trip. He will be welcomed home by the N.S.W. Association of S.A.M.S. on Friday, February 14.

The Chapter House will be the location of the meeting which starts at 8 p.m. Highlight of the evening will be an address by Dr Morton on "South America—Continent of Contrasts," illustrated with colour slides. Bishop Loane will chair the meeting.

During his world tour Dr Morton has covered 170,000 miles by air, visiting 5 continents and 22 countries.

In particular, he has made a survey of Anglican missionary work in South America and taken 700 pictures of native life in Northern Argentina and Southern Chile.

Th.L. Examinations

WOMEN DO WELL

ONE woman candidate was awarded a First Class pass in this year's Th.L. examination results just released. She was Miss Margaret Rogers, who trained at Deaconess House, Sydney. Another woman candidate, Miss Mary Walker, topped the list of Second Class passes. Miss Walker is a candidate for Ballarat Diocese and received her training in Melbourne.

Altogether the names of eight women figured in the Th.L. lists—one First Class, four Second Class and three Pass awards. Five of these women trained at Deaconess House in Sydney. The others were from Victoria and Tasmania.

Two women candidates passed in single subjects in the Th. Schol. examinations, Miss Marjorie McGregor (Melbourne), who passed in Old Testament, and Miss Edith Waddington (Sydney), who passed in Church History. The Pass degree in Th.Schol. was awarded to three men. They were the Reverends John Lance and Alan Nichols, both of Sydney, and Peter Thomson, of Melbourne.

First Class

A student of the Society of the Sacred Mission, South Australia, topped the list of First Class awards in the Th.L. examinations. He was Mr Thomas Brown, a Sydney candidate, Mr Geoffrey Grimes, who studied at Moore College, and a Brisbane candidate, Mr Graham Ross, who studied at St. Francis' College, were also awarded First Class passes.

Ninety-three candidates passed the Th.L. examinations. This is eight fewer than last year.

Those passing (at all levels) were from:— Sydney, 5, Melbourne, 13; Canberra - Goulburn, Gippsland, Newcastle and Tasmania, 5 each. Adelaide, 4; Armidale, Bathurst, Brisbane and Grafton, 3 each. Ballarat, New Guinea, North Queensland and St. Arnaud, 2 each. Rockhampton, 1.

Two candidates were from overseas and eight were unattached.

In the Th.Schol. examinations 54 students were awarded passes in individual subjects, some of these students passing in more than one subject.

For FULL RESULTS, including passes in individual subjects, please turn to p. 6.

A weekend for women

THORNLEIGH Convention Centre in Sydney has become the site of the annual Women's Christian Convention. Here "Kewick" teaching has brought blessing to rapidly increasing numbers.

Last year about 1,000 women attended as weekend guests or day visitors. Already this year there is a spirit of expectancy

Talks replace house chores

As women look forward to the 6th Central Convention, to be held on the weekend of March 6-8.

Theme will be "New Life in Christ" and subjects "In Christ: Unified—Justified—Sanctified—Crucified—Satisfied."

The convention's five sessions will hear addresses by Mrs A. M. Chambers, Mrs M. Fewchuk and Miss F. M. Cook. Opening address on Friday evening will be given by Mrs G. Collins, the chairman.

Special features include a missionary session with women missionaries to bring the challenge of missions world-wide and the "Leave it to the Girls" session when a panel of Christian women discuss pertinent and perplexing problems relevant to practical Christian living.

Questions answered

In "What the Bible Says," Mrs Chambers answers questions placed in the Question Box during the Convention. Early on Sunday morning a spirit of praise pervades a short session when women tell how "God answered prayer."

The movement had its beginning just over six years ago, when a small women's Bible class felt the need for deeper teaching from the Word of God and asked Miss Cook to be their speaker at a weekend house-party.

Following a second house-party, a committee was formed

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Age and Race not Barriers



The Rev. James Mundia (from Africa) with some of the leaders and children at one of the morning children's meetings at the C.M.S. Belgrave Heights Summer School. SEE REPORT, P. 4.

and the Thornleigh Centre booked in faith for a weekend in the June a few weeks following the Billy Graham Crusade. Many new Christians attended and the teaching by Mrs Chambers and Miss Cook was signally blessed in the lives of numbers of the women.

As women from outlying districts attended Thornleigh and caught the vision, requests came for conventions in other districts, and last year these were held in nine centres in N.S.W. and Queensland (Thornleigh, Tumut, Toronto, Dee Why, Brisbane, Sutherland, Morpeth and Canberra), while requests and inquiries have come from other districts in N.S.W., South Australia and Tasmania.

Translate the Gospel
Hundreds of testimonies have been given of lives having been blessed and changed as women have been helped to translate the Gospel into their daily living.

The leaders, speakers and committees come from many denominations and at Women's Christian Conventions, differences are put aside, and as believers in the Lord Jesus Christ, all are united under the convention motto: "All one in Christ Jesus."

Details of the conventions and items of interest are published quarterly in the "Women's Christian Conventions Newsletter" (1/3 per annum) obtainable from: Mrs P. Henderson, "Ormond," Thornleigh, N.S.W. Further information concerning conventions and Thornleigh brochures from the same address or phone 84-0227.

The Challenge of Toronto

Clearly discernible in the Church today is a sense of need. Sometimes the need is articulated in terms hardly acceptable to Evangelicals but this does not deny the need. It is the need for spiritual revival and a new commitment by all Christians to a consistent witness to Christ before the whole world.

Toronto has done much to foster this feeling. And, despite its somewhat woolly doctrine of the Church, the document issued by the metropolitans crystallised it and pointed up the urgency of the situation.

In their call to self-examination at the local level, issued in November, our Australian bishops were right in seeing that "the key to such a revival is in the parishes." This was one of the great facts discovered in the African revivals. Indeed, the movement in Africa went right back to grass roots to the individual Christian and his relationship to other individual Christians.

A most helpful "Call to Self-criticism and Renewal" has been prepared by the Archbishop of Perth. Under God such a call could bring forth much fruit in the life of the Church today.

The Archbishop's summons is directed at laity and clergy alike. Its questions are searching. It asks the clergyman, for instance, to consider his answer to such a question as: "In my ministry of the Word, do I spend enough time waiting for a word from the Lord and taking hours, if necessary, to put it into a form easily understood by those who will listen to it?"

Of the congregation it asks: "Does its common life and the daily work of its members in the world affirm the Lordship of Christ, or deny it, or ignore it?" These questions, and others like them asked by the Archbishop, are searching ones.

The need for study has not escaped our bishops. It is not enough simply to ask the parishes to "accept a ready-made plan." The bishops are aware of this and are contemplating further steps which might be taken in this direction.

The biggest weakness in the Toronto challenge is that it is geared so much to a particular concept of the Anglican Communion. This is a weakness simply because the Anglican Communion is not a true spiritual unity.

The idea of "mutual responsibility in the body of Christ," if it means what it says, completely transcends any notion of Anglicanism and would make no distinction among true Christians in the mutual help that should be given.

The document bearing that title comes perilously close to suggesting that Anglicanism is, for all practical purposes, the body of Christ! Such language though not soundly based, gives an aura of theological authority to the document which obscures the real difficulties.

It must be frankly faced, for example, that this paper has never been able to give its support to much that goes under the name of "Anglican" for a very simple reason. We disagree with teachings and practices in matters vital to Gospel truth.

We would support any movement designed to further the work of Christ. But Evangelical churchmen, true to their convictions, cannot be happy with large general appeals for financial aid to churches—made on the grounds that they are part of the Anglican Communion.

This does not mean that increased giving need only be made through established channels, such as CMS, though this is an obvious one. When Christians are asked to give the appeal should not be a large general one with vague, ill-defined objects. It should be for specific needs and objects, needs and objects that Evangelicals will feel able to support. The CMS Peruvian venture is one example, as also is the ministry being undertaken by Australian missionaries working with S.A.M.S.

Needs should be made known but these should be seen by the Christian in his local church as being directly related to the spreading of the Gospel of God's free grace. The secret of generous Christian giving has always been the sense of unity between person and person in the fellowship of the Gospel.

Finally, let us thank God for the growing awareness of our need but let us be careful not to be caught up by high-sounding slogans and emotional appeals. Rather, let us pray the Lord of the harvest that He would teach the hearts of His people the true nature of the Church and our responsibility as His witnesses in the world.

An introduction to the work of the HEBREW CHRISTIAN ALLIANCE, written for ACR by Fred Gunsberger, vice-president of HCA.

An organisation for Jewish Christians

THIS small group is perhaps little known. Its strength does not lie in a great number of members. It was formed about four years ago to satisfy the need for specific fellowship within a small section of the Church and to help them to be of still greater value in their respective local Churches.

Abraham was the first man to be called a Hebrew (Gen. 14: 13). Ever since then his descendants as an ethnic group—called "Jews"—have been known as Hebrews.

Hebrew Christians do not claim a preferential position or a place of honour or prominence in their Churches.

The H.C.A. constitution demands that members should be of good standing in their respective Churches and be living a life to the honour of God. For Anglicans, this means being a communicating parishioner.

Not separate

There is no reason for Hebrew Christians to form a separate Jewish Church. On the contrary, their place is in the Church alongside their Gentile brothers and sisters in Christ.

What are the aims of the Hebrew Christian Alliance of Australia? They may be summarised under five headings.

1. Hebrew Christians are proud to be co-workers together with other members of their congregations, advancing the Kingdom of God as much as lies within them. They are witnesses to the fact that "God has not cast away His people." The principle inherent in Paul's statement of nearly 2,000 years ago still holds good today.

2. Because of their testimony that God has commanded the Church to preach the Gospel to every nation, beginning at Jerusalem and Judea, Hebrew Christians are a reminder to the Church that thousands of unconverted Jewish people are still waiting for the Messiah.

When our Lord called His Church into being, all Apostles and most of the disciples were Jews, although the Jewish nation

and their leaders as a whole, together with the Gentile rulers including Pilate and Herod, rejected Him.

Naturally, the followers intermingled gradually with Gentile Christian converts, and it appears that the early Church must have contained quite a number of members of mixed Jewish-Gentile descent, such as Timothy.

If it pleased God to give to the Gentile nations His message of salvation through Jewish apostles and missionaries, it seems logical and just that the former may be expected to pass this message back to that racial group from which they had received it in the first place.

Paul states categorically, "God is able to graft them in again . . .", and so all Israel shall be saved." (Rom. 11: 23 and 26).

Hostile members

Naturally, the Hebrew Christian would like to see many more of his brethren according to the flesh share in the blessing of the Kingdom of God, and so does every other Christian. But the H.C.A. is not a mission, although its members will uphold the missions to the Jews in prayer and some are active in this work.

3. Many of the teachings of the Old and New Testaments are based on customs commonly practised and well known to the writers of the Bible and their contemporaries, and many of these are still practised today by the Orthodox or may be remembered by the more modern Jews.

Therefore the Hebrew Christian who knows these customs, perhaps from his childhood, can explain them and point out their symbolism and explain how they apply to the message of a particular verse. They are better able to interpret the sentiment of traditional Judaism than even benevolent Gentiles may do today.

4. Each member feels the need for fellowship with his own kin, to discuss points of specific interest in the Scriptures and to share one another's burdens as to the unconverted and often hostile members of their families.

For all this the alliance holds public meetings three or four times a year to which members and Gentile Christian friends are cordially invited. Past speakers include the Revs. G. Fletcher, W. Watts and H. M. Radcliff (all of the Church of England).

Share blessings

5. When a Christian wants to share his experience of salvation by Jesus Christ with a Jewish neighbour or friend, and presents to him the Gospel, the Jewish person will think that Christianity is all right for the Gentiles, but what can it offer to a lineal descendant of Abraham? Yet, had salvation been possible without the Cross, Jesus had no need to die.

The Australian body, being associated with the International Hebrew Christian Alliance with headquarters in London and branches with many hundreds of members all over the world, is not a separate Jewish-Christian Church.

Its members are happily worshipping side by side with the Gentiles of their congregations, worshipping the same God, are saved by the same Messiah, Jesus Christ, and directed and sanctified by the same Holy Spirit.

Any Christian of Jewish or part-Jewish birth may become full member and interested Gentile Christians may become associated members. The fees are very moderate. The association desires the prayers of all believers that the Holy Spirit may guide and direct their thoughts and activities according to His will and purpose.

LAYMAN'S REPORT URGES CHANGES

A LAYMAN, Mr Leslie Paul, has produced a 300-odd page report on the payment and deployment of clergy in England. The report was produced at the request of church authorities.

Some of the major provisions of the Leslie Paul report are:—

The parson's freehold: "It is recommended that every freehold shall be transformed into a leasehold as it falls vacant, or within a term of 10 years, whichever comes first. A tenure of the leasehold for 10 years, renewable for five, is suggested. In his seventh year the incumbent of a leasehold should be interviewed by his bishop in order that his future may be planned."

Major parishes: "A new parochial form is proposed, a major parish run by a college of clergy all of whom would enjoy 'incumbent status.' Single incumbent parishes would then become minor parishes."

Newly ordained men: "It is proposed that clear principles should be laid down about the direction of newly ordained men, i.e., that they shall be directed for the first two years as to training and for the next three on the basis of pastoral needs."

Rural deans: "It is recommended that the authority and status of the rural dean be raised, making him 'bishop-in-little.' The office and the rural deanery should be strengthened."

Retirement: "It is proposed that ultimately 65 shall be the age of voluntary retirement on full pension, and at 70 freehold or leasehold shall automatically be extinguishable for every office, but renewable annually or biennially under licence."

Stipendiary fund: "It is suggested that benefice funds be pooled to create one common stipendiary fund, and that the distinction between beneficed and unbeneficed clergy be brought to an end."

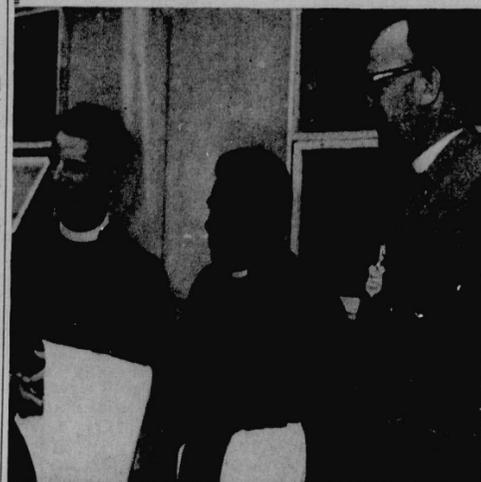
Patronage: It is proposed that joint staffing machinery should be established regionally. It should take over the functions of diocesan boards of patronage. Patronage should be transformed into a staffing or appointments advisory system."

Clergy staff boards: "It is recommended that a clergy staff board responsible to church Assembly be set up. It should seek to plan staff requirements for the whole country and to supervise the transformation of patronage. Corresponding regional boards are proposed."

Dignitaries' tenure of office: "It is recommended that bishops and cathedral clergy, and other dignitaries, should have their offices transformed into leaseholds. The tenure of bishops would be for 15 years, for archdeacons and cathedral clergy 10 years, both renewable for five. Their leaseholds would terminate at 70."

(Summary from "The Church of England Newspaper").

At Belgrave Heights



Outside the chapel at the C.M.S. Belgrave Heights Summer School: l. to r., the Rev. Francis Foulkes, the Rev. Emmanuel Mall (from Pakistan) and Bishop Garnsey, from Gippsland.

"Think on these things..."

In response to our request for letters from lay people on the subject of Promotion — and church finances generally — we received the following letter (among others) which we are pleased to publish in this column.

Dear Sir,
Thank you for the opportunity of expressing our views on Promotion.

The New Testament clearly teaches stewardship of time, talents, money etc., but this teaching is only understood by those who have themselves been converted. This is where Promotion missed out.

The emphasis was on money, "a get-rich-quick" policy, to solve our financial problems and so all and sundry were approached. From its inception it seemed to be a man-made scheme. Prayer and a dependence on God to supply our needs (not our wants) were rarely mentioned.

The literature first published bore slogans such as "give till it feels good" etc. How erroneous is that teaching. Some will deny that money was over emphasised, but at the Rural deanery meeting we attended some years ago — on a 7 point plan — lay evangelism was No. 7 and money raising No. 10.

The fact that Mr Livingstone says that the initial campaigns were not followed up by an Evangelistic Mission proves our point. It should have been an evangelistic outreach followed by teaching on Stewardship. The cart was truly before the horse.

We can think of parishes who have been abundantly blessed (without Promotion) as they have consistently maintained a policy of dependence upon God to supply their needs and proceeded with a program of teaching and building up in the Word of God. Missionary giving increased greatly and all local needs were more than met. Our God is ever faithful.

This sort of teaching is sadly neglected today. Many Christians in our churches find no parish Bible Study or Prayer Meeting to attend, but only bowling clubs, physical culture clubs, etc.—all right in themselves, but not found mentioned in the New Testament.

The recent Toronto Conference gave us this thought: "The Church that lives to itself will die by itself," and that is exactly what the majority of our churches are doing today. May I quote from the latest edition of the C.M.S. Open Door. "I know," he said, "but is it really Christian to spend so much on ourselves and give so little to my brothers?" "It must be," his wife replied. "We are doing exactly what our Church does."

Yours sincerely,
John and Elvie Simpson,
Earlwood, N.S.W.

VICTORIOUS LIFE — The Rev. Francis Dixon, from England, will speak at a Victorious Life Convention, to be held in the Sydney Chapter House nightly from February 22 to 27 and in Scots Church on February 28 and 29. Meetings will start at 7.45 p.m. Lunch-hour Bible studies will also be held during the period in the Chapter House, from 1.10 p.m. to 1.50 p.m. (except Wednesday.) Mr Dixon is well-known as a convention speaker and leads an extension work from his local church reaching 35,000 people throughout the world.

Comments on report

THE following are some representative English comments on the Leslie Paul report:—

The "Church Times" (Anglo-Catholic) says:—"It looks as if debate may fasten chiefly on the issue of the parson's freehold. Just as important, however, is the proposal that all power of appointment of the clergy should be vested in regional staffing boards which, because of their monopoly, would possess the virtual power to direct, at intervals, the labour of all priests, irrespective of what an individual conscientiously believed about his vocation and his duty to God and His people."

"The Assembly has to ask itself whether it really desires to see the entire status of the clergy transformed, in deference to calculations based on something so un-biblical as the counting of heads and the assessment of prayer in terms of 'productivity.'"

The "Church of England News" (Conservative Evangelical) says:

"Evangelicals cannot be satisfied with this Report. In a very real sense it is even more dangerous than the 'Mass Vestments Canon,' for it will undermine the Evangelical party as a party, will destroy the present system of patronage, which, however wanting, preserves a continuity of true Churchmanship within the Church of England."

"Mr Paul himself is glad to observe an increasing tendency to a central churchmanship throughout the country. "His plan to abolish private patronage and the parson's freehold, and to direct clergymen wherever the bishop and his advisers think they will be most useful, must ultimately break down the deep doctrinal cleavages within the Church and produce a broad churchmanship which is devoid of a firm Biblical and Reformed backbone."

"Anglo-Catholics and Evangelicals alike will deplore any measures which will undermine their traditional positions. "If this report is accepted and implemented . . . patronage Societies, such as C.P.A.S. and the Church Society . . . would fall under the axe."

"To prepare for this annihilation it is suggested that patronage boards might be broadened, so that their death can come slowly rather than violently."

"We are all too well aware how many traditionally Evangelical Trusts, Societies and other organisations have succumbed or are gradually succumbing to the subtle influence of off-centre Evangelicals on their governing bodies, not to see the dangers inherent in such a scheme."

"We need only think of the Simeon Trust; of Ridley Hall, Cambridge and Wycliffe Hall, Oxford; of the Church Missionary Society, to demonstrate the peril of any compromise."

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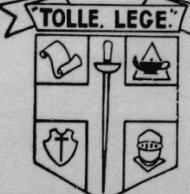
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Books

Australian Book

IT DOES NOT PAY TO COMPROMISE

The story of Walter Lawrence, Member of Parliament and Deputy Commissioner of Police.

By Vince Kelly. Epworth Press. Pp. 135.

A great many clergy and church people tend to be surprisingly naive and this book renders a public service in giving information not readily obtained elsewhere and giving it in such an interesting fashion.

Lawrence is able to do this because of his unswerving adherence to the highest principles of personal and public conduct. He paid the price of not compromising and he won the respect of friends and foe alike.

Everyone will be interested to read about the Broken Hill episode. As Deputy Commissioner he went to Broken Hill to indicate that the Silver City would have to obey the law just like any other city in New South Wales. He does not hesitate to lay the blame for the Government's failure to carry out this intervention at the feet of the former Premier, the late J. J. Cahill.

There are other equally important instances of the way in which the law is circumvented by people in high places and, dealing with the off-the-course betting issue, Lawrence makes it clear that the law could be enforced in this State if the Government wanted it to be.

This book sets out Lawrence's strong case against legalised off-the-course betting.

The book also documents Lawrence's outstanding work as Superintendent of Traffic of the New South Wales Police and he has a lot to say about the part alcohol plays in the toll of the road.

Lawrence expresses some disappointment at his experiences in Parliament and he makes the point—so often overlooked by Christian people—that political parties today do not consider the moral issues of the matters coming before them but only whether there are "votes in it or not."

BERNARD JUDD.

Commentaries

THE EPISTLE OF PAUL TO THE ROMANS

An introduction and Commentary. By F. F. Bruce. Tynedale Press, 1963. Pp. 288, Eng. price 12/6.

THE EPISTLE OF PAUL TO THE EPHESIANS

An Introduction and Commentary. By Francis Foulkes. Tynedale Press, 1963. Pp. 182, Eng. price 8/6.

Here are two more for the Tynedale series of New Testament commentaries, and they are as good as any in the series.

Romans is particularly good. Professor Bruce has a happy knack of dealing with controversial passages fairly and neatly. There are 56 pages of "introduction" and the rest is commentary.

Bruce takes "propitiation" in 3:25 as a noun meaning "mercy-seat"; and he takes "all sinned" in 5:12 as meaning that all sinned in Adam. This volume is not as full as Bishop Moule's commentary in the old Cambridge series, but there is a surprising amount in it, all the same: far more than in Dodd's Moffatt commentary, for instance.

It is a special pleasure to welcome a contribution from Mr Foulkes, who has just arrived in Australia from Nigeria to take charge of the C.M.S. Federal Training Centre in Melbourne.

His commentary on Ephesians is warm and helpful. He has 38 pages of "introduction," in which he gives a useful survey of the arguments which have been brought against the Pauline authorship, but shows the strength of the traditional view.

Both volumes are recommended to all who take their Bible study seriously. They are excellent to use in conjunction with daily reading.

—D. W. B. ROBINSON.

THE WORK OF THE HOLY SPIRIT

By Octavius Winslow. Banner of Truth, 1961. Pp. 224, Eng. price 3/.

Dr Winslow was an English clergyman in the early nineteenth century, and this is a reprint of a thorough and moving work on the place of the Holy Spirit in the life of the believer. It deals with the Spirit as quickener and comforter, as seal and sanctifier, as the author of prayer, and as witness.

Summer schools

THREE C.M.S. summer schools in the eastern States have had an aggregate resident attendance of nearly 900.

At Katoomba well over 500, booked into 11 house parties, were resident members of the school, while others with private accommodation and many day visitors attended the meetings.

Those who were resident represented 100 parishes and almost every Diocese in the Province and there were a number of interstate visitors.

The League of Youth, for the first time, ran its interstate conference in conjunction with the Summer School, and this experiment was so successful that they have decided that future conferences will be combined with Summer Schools in various States.

Among the speakers at evening meetings were the Rev. James Mundia (who returns shortly to Kenya), the Rev. Francis Dixon, the Rev. Don Cameron, Canon Jack Dain, the Rev. Geoff Fletcher and the Rev. Dudley Foord.

These illustrated the great spiritual principles from the lives of Henry Martyn, William Carey, Hudson Taylor, David Brainerd and C. T. Studd.

A Thank Offering for missionary funds at the final Service of Holy Communion amounted to £684.

The Northern Summer School, held for the second time at Port Macquarie, also saw great increase in numbers, with 160 attending from Queensland and northern N.S.W. and with the Rev. Geoff Fletcher as chairman, Bishop Stanway leading a number of Bible Studies, and the Rev. Jeff Roper, Canon Jack Dain, the Rev. Peter Dawson, the Rev. John Chapman and the Rev. James Mundia leading the evening meetings.

A feature of the Victorian Summer School, at Belgrave Heights, was the number of family groups attending. Two hundred people were in residence and there were many day visitors.

At one time or another 15 Melbourne clergy and six Gippsland clergy were present.

Chairman of the Victorian school was Bishop Garnsey, of Gippsland, and speakers included Bishop Stanway and the Rev. Francis Foulkes.

It has been announced that the Rev. John Stott, from England, will be speaking at both Victorian and N.S.W. Summer Schools next year. Bookings are already being taken by C.M.S.

Appreciation

I enclose cheque for subscription to your paper; and would like to record the pleasure and profit that comes with each copy.

Yours faithfully, "Reader,"

Merriwa, N.S.W.

Notes and Comments

Sydney isolationism?

The Anglicans of Sydney Diocese, and especially the Evangelicals among them, are frequently accused of being isolationist in their attitude to the rest of the Church of England in Australia, and of withdrawing from the general life of the whole Church.

In this case the time-honoured propaganda principle that if you keep on saying something long enough people will begin to believe it seems to be a tendency, even among Sydney Evangelicals themselves, to admit that this charge is true.

However, we should not let the modern trend towards unbridled and often unwise self-criticism run away with us. The fact is that the non-Evangelical section of the Australian Church frequently manifests an almost pathological hostility and suspicion towards Evangelicals, especially those from Sydney.

Usually the iron curtain is not erected by Sydney against other dioceses and the churchmanship prevalent in them; it is erected by other dioceses against Sydney and its evangelical point of view.

Two facts must never be forgotten. The first is that there is more variety in churchmanship in the parishes of Sydney Diocese than in those of any other Diocese in Australia.

This is demonstrably true. The laity are less restricted in their choice of ways of worship in Sydney than anywhere else. (Whether so great variation in churchmanship as exists in the Anglican Communion today is a mark of strength or weakness is a different question.)

The second fact we should remember is that it is not Evangelicals who have deliberately changed the worship of the Church of England over the last century. To blame Sydney for being different is like Hitler or Sukarno labelling all those who oppose them as warmongers.

What are you so quarrelsome for? Just give in to me and we can have peace."

It is a strange fact, and what it proves your commentator does not profess to know, that (in Sydney, at least) it is only the Church of England that is ever attacked in this way. The adherents of every other Church and religious body in Australia keep their grievances and criticisms within the family circle and do not broadcast them to the general public.

It would require a most powerful and unequivocal call from Him before a work that has produced and is still producing such fruit for Christ could be abandoned for something else. It is to be hoped that Dr Graham will long be spared to continue the evangelistic ministry in which, under God, he has accomplished so much.

Lay irresponsibility

From time to time the bad habit some laymen have contracted of airing their grievances about the Church of England in the secular papers has been noticed in "Notes and Comments." But such letters continue to appear in the daily papers.

One wonders that the writers of such letters do not ask themselves whether it is really likely that the opinions of Synod members, or of the parishioners who elect Synod members, will be swayed by letters appearing in such a medium. It is Synod alone that could bring about the changes in organisation that such critics want.

Surely letters to the Church papers would be more likely to achieve the critics' ostensible purpose. They would also avoid the bad impression that such letters are likely to leave in the minds of those who are not actively associated with the Church and therefore cannot assess them in the light of their own experience.

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Billy Graham for U.S. presidency?

Newspaper reports that Billy Graham might accept nomination as Republican candidate for the American presidency have now been denied by Dr Graham himself. He states that he has no intention of entering politics.

Most Christians will be relieved to hear it. God can call people to a political career as well as to the work of an evangelist, and no doubt He does. We must be careful not to brand all politicians as ipso facto corrupt or personally ambitious. The cause of the Kingdom of God stands in need of dedicated Christians in political life, as well as in other spheres of human activity.

At the same time the Church throughout the world has been shown that Dr Graham is one of the outstanding evangelists of our time, and perhaps the most outstanding of them. God has signally blessed and used him in this work.

What did the people do with their £1's?
Men undertook jobs such as motor repairs, tree felling, signwriting and carpentry. Each according to his particular gifts and using the £1 as "capital." Others undertook electrical repairs, car washing, gardening or lawn mowing.

The ladies engaged in cooking, sewing and other suitable work. Biggest effort was directed toward a shop in the local shopping centre. Staffed each Friday by the ladies, the shop displayed goods made by those participating in the scheme. During 10 weeks, this effort grossed approximately £245.

The final result represents over £14 returned for each £1 given out. The "talents" grew at an average rate of more than a £1 per week.

On the last Sunday in September, 57 people of the Lidcombe-Berala Baptist Church (near Sydney) each took a "talent" of £1 from church funds. For the next 13 weeks these talents were put to work in the church's "Operation Talents."

On Sunday, December 22, the participants brought back to the church a sum of £819. A further £20-£30 was received later. The money went toward preliminary work on a new Christian Education Centre.

Some years back an English vicar called off the annual church fete and sent instead the following bill to those who might have been expected to patronise the event:—

Bus fare to hall
Entrance fee
Wear and tear on clothes.
Wear and tear on temper...
Afternoon tea
Sideshows
Useless articles bought ..
TOTAL (Please remit)....

The vicar invited those receiving the bill to let their consciences guide them in filling in the amounts. Receipts were beyond all previous amounts!

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People with talents for fund-raising

AN interesting approach to church fund-raising is reported in a recent issue of "The Australian Baptist."

The scheme is by no means new. It has been used successfully many times before in numerous Churches. It answers some of the objections to fetes and sales of work organised on a collective basis. The approach is largely an individual one.

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Letters to the Editor

Church Finances

Laywoman's view

Sir,
You ask for letters from lay people. Here goes.

One thing that disturbs me about all this business of church finances is that whenever there is a change of ministers there is likely to be a change of financial policy.

I've seen this in one parish where I lived (not the present one) where the first of three rectors thought fetes and sales of work were a good idea, the second threw them out (in the face of much opposition) and the third brought them back in again. The last minister faced opposition from the "other side."

Why can't such matters be decided democratically? I understand some other denominations hold regular business meetings where questions like finances are thrashed out and voted on.

In many Anglican churches the minister is a semi-dictator. Even the parish council doesn't have a lot of say in the running of things. Yours, etc.,
(Mrs) B. Sunderland.
Chatswood, N.S.W.

Clergyman's view

Dear Sir,
The conciliatory tone of your editorial of January 30, 1964, is noteworthy. As you say, we are certainly now far enough removed from Promotion's beginnings to forget many of the things that once had a bitter sting.

The Church today is using modern techniques in so many fields: radio, television, Press, advertising, public relations and promotion (whatever it may mean in this context) being but a few.

The success of our missionary work is in no way hindered by the use of modern techniques in evangelistic, educational and medical fields. It is certain that the Church will continue to use these and other new techniques as they come to light, as it sets about the fulfilment of Christ's command.

I can't for the life of me, understand the attitude which David Livingstone so rightly criticises in his letter in your same issue in which people say about the work of the Department of Promotion: "anyone can run a campaign."

There is enough truth in this to be a delusion for some. It is just as true as the statement that "anyone can repair his own car." Notice that most of us leave those jobs which require training, skill and experience to those who have these things.

Nevertheless, I don't believe that the Department of Promotion in Sydney will suffer in the long run by the withdrawal of Synod financial help. It has

I feel that blessing will only come to Promotion (or any other scheme) if church members are prepared to take the initiative in these things.
Yours faithfully,
(Miss) E. J. Pratt
Balmain, N.S.W.

Layman's view

Dear Sir,
What you say about Anglicans and giving is very true.

Near us is a well-known Baptist Church. Recently they wanted money for a mission project in New Guinea. This was something over and above what they normally gave (very substantial). A special appeal day brought forth a sum of over £1,000—in response to an appeal for £600!

Truly, there is much for us to learn about sacrificial giving. Yours sincerely,
"Interested."

Kew, Vic.

Pictures of Christ

Sir,
It was a surprise to find J. Marcellus Kik's article, "Pictures of Christ," appearing in a paper that contains photographs, for Mr Kik claims that such pictures infringe the second commandment, which, he says, forbids us to make images of likeness.

This objection obviously applies to photographs, children's toys, coins, and other things, as well as pictures of Christ (or of anybody or anything at all).

However, the commandment does not forbid images and likenesses completely, but only making or using them to bow down to or worship. It was right to make the brazen serpent for the purpose that God designated, but wrong to burn incense to it. (Numbers 21. 8-9, 2 Kings 18. 4).

The first clause of the commandment must be interpreted in the light of the second, for if it is made into an entirely separate prohibition we are driven to the absurd conclusion that God broke His own commandment by telling Moses to make the brazen serpent and the golden cherubim (Exodus 21. 18-20). Mr Kik's interpretation of the commandment is not Christian, or even Jewish, but Mohammedan.

The eighth-century iconoclastic controversy was not a simple matter of goodies versus baddies; the iconoclasts were right on some points but not all.

It is true that God cannot be represented in His essential nature (John 1. 18), but it must be possible to depict Christ's material body — unless it was less real than that of a cherub. The Lord's Supper proves this; the bread is a figure or image of Christ's body. Is this Nestorianism?

One might ask what Mr Kik thinks of Christ's parables, if he regards pictures of Him as lies because they are imaginary. And it is not really remarkable that the Bible should contain no description of His appearance; such descriptions are not common there or in ancient writings unless they have a special bearing on the story (as in Luke 19.3).

This article contains nothing that should make any Christian who has derived blessing from, e.g., Holman Hunt's "Light of the World," feel guilty about it. Pictures of Christ can be misused, but the abuse of a thing taketh not away the use thereof.

Yours, etc.,
(Rev.) G. S. Clarke
Regent's Park, N.S.W.

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