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MISSIONARY CONVENTION IN SYDNEY

Large congregations attended the third annual missionary convention of the Church Missionary Society in the Sydney Town Hall last week.

The convention began on Monday, March 7, and ended on Monday, March 14 with a dedication service in St. Andrew's Cathedral.

INCREASING ATTENDANCES

The two speakers each night were the Rev. A. J. Dain, the newly appointed Federal Secretary of the Church Missionary Society, and Dr Paul Rees, of the United States of America.

Dr Rees was a member of the Billy Graham Crusade team in Melbourne last year, and is vice-president of World Vision Incorporated.

On the opening night the Archbishop of Sydney was the chairman, and on the other nights Bishop M. L. Loane chaired the meetings.

The choir was under the direction of the Rev. A. E. Begbie, Rector of St. Stephen's, Willoughby.

The attendance was disappointing on the first two nights, but by the Wednesday evening the floor of the Town Hall was practically filled.

Each night that Bishop Loane chaired the meetings he spoke for a short time on some aspect of Christian Service, and response to Christ's missionary commission.

On Wednesday evening Mr Dain based his address on Matthew 9:36, and concentrated his attention to the clause, "the harvest truly is plenteous."

He listed the three times Christ referred to the harvest, referring in turn to Samaria, Galilee and Perea.

He emphasised that these were places where hostility and contempt had been shown to the Gospel and yet Christ saw them as opportunities of a plenteous harvest.

HARVEST

Mr Dain illustrated the plenteous harvest by incidents in missionary endeavour in India and Nepal.

He told of the view that he saw from Bishop Jacob's home in Kerala, in Travancour when 100,000 people gathered to hear

Dr Billy Graham preach.

He also said that Nepal, which has only been open to missionary work for the last six years, has shown real harvest in every centre of missionary activity.

Mr Dain concluded by stating that the Divine harvest was costly.

There could be no promise of safety or security given to the missionary working today in Asia, and that there is demand for even greater cost in the quality of self-giving of missionaries.

PRINCIPLES

After Mr Dain, Dr Paul Rees spoke on Christian stewardship, and preached on the conception of a steward as found in I. Cor. 3:9 to 4:2.

Dr Rees said the New Testament conception of a steward had three different levels of meaning.

It sometimes meant an administrator, sometimes a partner, and sometimes a trustee. In whatever sense the word was used he said that there were three basic principles involved in stewardship.

Firstly, God is the Sovereign Owner of all things.

Secondly, we are the responsible users of all that belongs to God.

Finally, we are answerable to God for the use that we have made.

Dr Rees listed some of the things for which the Christian is particularly responsible to God. For his abilities which he illustrated from the life of William Carey.

He is responsible for the trust of the Gospel, because "we are stewards of the mysteries of God." He is responsible for his time and finally for his wealth.

Both speakers took care to underline Biblical principles on Christian and missionary behaviour.

PRIMATE DEDICATES C.M.S. CAMP SITE



THE ARCHBISHOP OF SYDNEY and Primate, the Most Rev. H. R. Gough, speaking at the dedication of the C.M.S. Conference Centre at Katoomba on Saturday, March 5.

C.M.S. KATOOMBA CENTRE DEDICATED

The Dedication of the Church Missionary Society's Bible and Missionary Conference Centre at Katoomba was performed by The Most Reverend H. R. Gough, Archbishop of Sydney, who is President of the Church Missionary Society in Australia.

Over two hundred attended the service, the majority being members and friends of the Society from Sydney. Among visitors was Miss I. F. Jeffreys, C.M.S. General Secretary in South Australia.

His Grace the Archbishop was welcomed to the City of Katoomba by His Worship the Mayor. Following the Service of Praise and Thanksgiving which was conducted by the Right Reverend R. C. Kerle, His Grace the Archbishop pronounced the Prayer of Dedication.

In his address Archbishop Gough spoke of the importance of the Convention Movement in the life and ministry of the Church, and the increasing influence of this movement in the lives of Christians.

The Bible and Missionary Conference Centre is the property formerly known as "Culverden." Since its purchase by the Society late last year it has been renovated, and new buildings added. Much of the work has been done by voluntary labour, reducing costs considerably.

Finance for the construction of the Centre did not come from money supplied for missionary work, but from other sources;

mainly from money raised by mortgages on property owned by the Society. Over £4,000 has already been donated towards the cost of the Centre, and three of the rooms have been donated, at a cost of £300 each. These rooms are fully furnished. A donation of an unfurnished room would cost £200.

The C.M.S. Bible and Missionary Conference Centre will play a valuable role in the life of the Society and Christians generally, in New South Wales.

5-Minute Pep-Talks Condemned

"Five-minute pep-talks" do not find favour with the Bishop of St. Edmundsbury and Ipswich (the Right Rev. A. H. Morris).

"Sometimes," he said at a recent induction, "people are so anxious for services not to be too long that the incumbent is inclined to cut down preaching to a five-minute pep-talk, and as a result we don't really get the real teaching of our faith which is so essential. There should be a happy medium in these things."

Dean Urges Revision of 39 Articles

The Dean of St. Paul's, London, the Very Reverend W. R. Matthews, has again claimed that the 39 articles need to be revised.

"The Articles do not represent the mind of the Church," he said at a service at Cambridge recently. They could be classified as moderate Calvinism, he said.

The Dean said that the purpose of such doctrinal statement as the Thirty-nine Articles was two-fold: to state the convictions of the Church and to exclude from its ministry those who cannot conscientiously assent to them.

After referring to present practice, which appeared to permit public denial of at least some of the Articles, Dr Matthews said, "Serious as all this is, probably the most disastrous effect of the situation with regard to our only authoritative doctrinal document is that it gives the impression of almost complete irrelevance to our times." After dealing with serious objections to the course he was recommending, Dr Matthews went on to say that we needed "a statement of our message to which we could assent, not with reservations, hesitations and sophistical accommodation, but with glad enthusiasm and uplifting of heart."

Breakdown in the end

In answer to the objection that even if revision were desirable it would prove impracticable, Dr Matthews referred to the Archbishop's Commission which produced the Report appearing in 1935. He urged the reviving of this Commission.

Dr Matthews admitted that the work of preparing a new doctrinal document might completely break down in the end. "But," he said, "even this would be salutary, though shameful, for it would confront us with the reality of our condition and shatter our comfortable illusions."

In conclusion, the Dean said, "As I see it, the ideal statement would confine itself to fundamentals. It would be positive rather than negative, not concerned with repelling men from the fellowship of the Church, but with drawing them in and with helping them to grow in the knowledge of God. It would have no anathemas, nor would its authors search out errors to condemn, because they would be content to trust that the truth as it is in Christ, when properly set forth, will prevail."

SYDNEY MISSIONARY COLLEGE

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 Barrett, sometime 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, Epistles, Bible Doctrine, Historical Background of the Old Testament, Prophetic History, English, Homiletics, Conservative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

An optional course for L.Th. is now included in the curriculum.

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

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Seeing the true meaning of Lent

We are living today in an age when it is widely regarded as foolish to thwart or delay our desires for personal self-gratifications, for whatever reason.

The spirit of the age rejects the idea of self-discipline, whether in the realm of food, sex, money, or anything else.

Many other hitherto almost universally accepted moral virtues are also disregarded or denied today.

The dangerous thing is that we are all influenced by the assumptions and attitudes of the people among whom we live more than we ever realise; and so Christians, too, tend to regard self-denial as an outmoded relic of the past, and to conclude, with the rest of the world, that a man's life consisteth in the abundance of the things that he possesseth and the amount of self-satisfaction he gets.

If Lent teaches us nothing else, it makes it clear that this attitude is mistaken.

The example of our Lord Jesus Christ, who for our sakes fasted 40 days and 40 nights, shows us that we should always be ready to give up the lawful and good for the better.

Whether we are getting up earlier to spend more time in private prayer and Bible study, or limiting or depriving ourselves of some indulgence or pleasure to advance our own holiness or avoid offence to other Christians, we are following our Lord's example.

The important thing is not merely that we should be giving up something that is harmless and legitimate, or even beneficial, but that we should be giving it up in order that we might grow in holiness, or that we might help others.

There is no special virtue in God's eyes in giving up things just for the sake of giving them up. To do this will not earn us merit in His sight.

But even though there is no merit in abstinence, the Scriptures clearly teach us that it is a means in the life of grace, when we are truly following the One who pleased not Himself.

All Christians should fast, therefore, not just for 40 days but all the year round. For,

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as the Homily of Repentance tells us, fasting in the Scriptural sense is not "a superstitious abstinence and choosing of meats, but a true discipline or taming of the flesh, whereby the nourishments of filthy lusts and of stubborn contumacy and pride may be withdrawn and plucked away from it."

We should constantly be seeking the grace of God to overcome our love of ease, of praise, of pleasure. We should constantly be examining our lives and habits in order to ascertain whether our pastimes and indulgences help or hinder the fulfilment of God's purposes of grace towards us or others.

One way in which we can use self-denial to advance the coming of God's kingdom is suggested by the Church Missionary Society's annual convention in the Sydney Town Hall, which took place this year during Lent.

As stewards of God we can use our time to pray for His missionary servants and those to whom they minister, and our money to support their work.

Discipline of this kind helps not only ourselves but others also, and therefore has a beneficial effect in two directions.

When we are fasting and denying ourselves with Christ-like motives like this, we can expect to be tempted by the devil. Christ Himself was so tempted, and the servant is not above his master.

Our Lord was exposed to a particularly sharp attack by Satan at a time when He was abstaining from food to prepare Himself for a work involving degradation and death but ultimately leading to the greater glory of God.

Christians can expect Satan's assaults to be heavy when we are seeking to subdue the flesh to the spirit in order that our own holiness or the spiritual well-being of others may be promoted.

But if we meet them as Christ did, with the Scriptures in our minds and complete submission to God in our hearts, we shall find the fulfilment in our own lives of the Lenten Collect:

"O Lord, who for our sake didst fast 40 days and 40 nights: Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

Thoughts on St. Matthew 6:1-18

THE INNER LIFE

Its practice In this section of the Sermon on the Mount our Lord gives to His disciples practical guidance about the personal religious life and its proper expression.

He talks about "doing righteousness" (see verse 1, R.V.; and compare 5, 6, 20 and 6, 33).

He refers to practices which are more distinctly religious than moral, and He deals explicitly with their performance not by the congregation but by the individual.

His exhortations are worded often in the plural but mostly in the second person singular—"when thou doest alms," "when thou prayest," "when thou fastest" (verses 3, 6, 17). These exhortations provide significant indication not only of the kind of activity which the individual must maintain, if his religion is to be vital and effective, but also of the spirit and motive with which he should maintain them.

The three activities mentioned also make plain that such practice, to be comprehensive and complete, should express itself in three directions, (1) manward—in almsgiving, (2) Godward—in prayer, (3) selfward—in fasting or self-discipline. There are, therefore, truths here of direct personal value for each one of us to take to heart.

Its danger. Our Lord's dominant concern in these exhortations is to warn His followers of a danger, which incessantly besets all such religious activities. "Do take heed," He says. For the danger is subtle and may easily be unsuspected.

This urgent need to beware is then enforced by a threefold reiteration of the warning with explicit reference to the three kinds of activity. The danger is, in order to be seen of them. What is condemned is the wish to be seen, and the kind of accompanying action which ensures that others will see. This ever-present danger is in our day greatly increased, because we

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

live in an age of advertisement, when we are all tempted to think that the glare of publicity is a mark of success. Not only so, in other ways things nowadays displayed to view would have shocked our grandparents.

By keeping certain things more secret, they kept them more sacred.

This certainly is a lesson we need to re-learn in the practice of religion. Otherwise we shall lose the true reward of being religious; and the only reward we shall get is the reward on which we have mistakenly set our heart—the immediate and passing notice of men.

Its motive. All this makes plain that right action in these things depends not merely upon what we do, but upon why we do it. The motive is of supreme importance. Nor is it wrong to desire to be seen, to win approval, to get someone's praise. We are so made that this is something which we all want to do.

SATISFYING

The danger lies in the misdirection of this desire. For this underlying quest of our spirit is only rightly and profitably directed when our desire is to be seen of God, to please Him, to win His approval. This is the only proper and satisfying motive of the religious life.

Its reward. This is found, therefore, wholly in God—in His approval and in His sure recompense. For He does see the secret intents of the heart; He does see the hidden devotion of the life; and His reward is certain. In contrast to our action, which is present and should be secret, the God-given reward will be future and public.

He "shall reward thee openly." This will be the time for others to see and hear, when we are thus unmistakably rewarded by

God. The crowning reward of this kind lies beyond this earthly life in the great day that is coming.

Its consequent right method. If we would thus practise religion rightly, we must first be aware of the unseen God. His onlooking eye must be more real to us than anyone else's. Also, we must act in the anticipation of His sure reward. In other words, in a world which tempts us all the time to live by sight, we must learn to walk by faith.

For "faith is the assurance of things hoped for, the evidence of things not seen." Not only so, we must give expression to our faith, and to our awareness of danger besetting us from the immediate world of sight, by deliberately depriving the wrong desire—to be seen of men—of its satisfaction. Not only should we make no parade of our religious activities; not only should we not sound a trumpet before us when we do alms; but also we should deliberately conceal what we do—by not letting our left hand know what our right hand does, by entering into our private room and shutting the door, by so acting outwardly as not to let men see that we are fasting (verses 3, 6, 17, 18). Most of all, in every such activity, the important truths to remember are that "thy Father . . . seeth in secret," and that "thy Father which seeth in secret, Himself shall reward thee openly."

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GRAHAM STILL BREAKS RECORDS

When Billy Graham left Nigeria for South and East Africa he had completed 13 public meetings in Liberia, Ghana and Nigeria, where crowds in excess of 300,000 had heard the Gospel preached in English and interpreted into seven dialects.

Another score of "extra" meetings had included impromptu sermons in tiny villages, leper hospitals and on the streets, a major address at Nigeria's University at Ibadan, and a dedication of a new hospital in Kontagora, Nigeria.

In the closing days in Nigeria, Dr Graham visited the Eastern Region where two crowds in Enugu, the capital city, set new records for any event in history, according to the Regional Premier who introduced the evangelist. Twenty-six thousand persons attended the opening meeting, filling the sports stadium and overflowing on the playing field.

In the final meeting in Jos, in the Northern Region, nearly 10,000 persons gathered in the Polo Grounds for the farewell meeting in Nigeria.

RECTOR OF WATSON'S BAY DIES MARCH 1

The Rev. Robert F. C. Bradley, Rector of St. Peter's, Watson's Bay, Sydney Diocese and Wentworth Memorial Church, died early on Tuesday, March 1, at the Scottish Hospital.

Mr Bradley came originally from Londonderry to Australia in 1908 and studied for the ministry at Sale, Victoria, before he joined the 1st A.I.F. at an early age. After service in France he returned to Australia where he recommenced his theological studies at Moore College.

He gave service to his church in Enfield and other Sydney suburbs and in Mungindi in the country.

Since he and his wife and family came to St. Peter's in 1936, parishioners and residents had come to know his cheery outlook well and to realise the strength of his faith in our Lord.

To his wife who so steadfastly and courageously helped him in his ministry, and also to his children, we offer our gratitude and our tribute to a good and kindly minister.

Mr Bradley was a steadfast supporter of this paper for many years.

Ordinations in Melbourne

The Archbishop of Melbourne ordained the following men in St. Paul's Cathedral on March 13:

Priests—R. V. Bolt, G. L. Bride, H. Broadley, H. Chapman, R. H. D. Colyer, J. A. Grant, B. R. Kyme, A. B. McGowan, J. B. Simpson, J. W. Williams.

Deacons—D. C. E. Bowak, K. J. Brierty, R. S. Cherry, R. W. S. Collie, J. B. C. Cotter, R. Deasey, O. D. Dowling, J. G. Fraser, J. A. Goodridge, R. W. Gregory, P. J. Hollingworth, J. C. Howells, R. J. R. Lalby, B. N. Martin, E. J. M. Miller, W. W. Moriarty, K. E. Neve, P. K. Newell, I. D. K. Siggins, J. C. Vanderstadt, M. X. Vine.



CAMP WANAWONG, the Church of England Boys' Society camp site near Loftus, south of Sydney. (Above) The camp site, (below) cooling off in the river.

Tutorial prayer book re-issued

The Tutorial Prayer Book, edited by Charles Neil and J. M. Willoughby, London, Church Book Room Press, pp. xxxiii plus 684. Third impression 1959. English price 21/-.

The Tutorial Prayer Book was first published by the Harrison Trust in 1912 and 1913.

This third impression, published by the Church Book Room Press, fills a long-felt need. There is no other manual on the Prayer Book with quite the scope or detail of this book.

Moreover, it is an admirable exposition of the Prayer Book based on "the principle of strict adherence to the meaning of the Book of Common Prayer as intended by its compilers and revisers, and as accepted by the Church of England until the rise of the Tractarian school of interpretation."

As a Reformed manual on the Prayer Book, therefore, it is unsurpassed, as it is likewise unsurpassed as a work of exact scholarship. Its usefulness is increased by the fact that, even though produced in 1912, it is a more recent work than either Proctor and Frere or Evan Daniel, and in that it takes account of both these manuals, frequently correcting them.

The only change in the present edition is the addition of an appendix by Dr Sydney Carter on Prayer Book revision, with special reference to the 1927-28 revision and the more recent canon law revision. It is a valuable summary of the course of events since 1900. Unfortunately, it is disfigured by a large number of misprints, of which "Jus Liturgimus" (p.672, for "Jus Liturgicum"), "Ornaments" (p.675, (6.675), for "Anamnesis"), "Ironmonger" (twice on p.683 for "Tremonger") are the most glaring.

No one seriously interested in the history and interpretation of the Prayer Book can afford to be without this book.

D. W. B. ROBINSON.

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The Late Keith Whitehead

We regret to report the death in a motor accident on Saturday, March 5, of Mr Keith Whitehead.

Mr Whitehead, who was a solicitor, was brought up at St. Stephen's, Newtown, under Canon Robert Taylor. His father was for many years a churchwarden there.

Mr Whitehead was a man of strong Protestant convictions, and served the Church ably for many years as a member of the Sydney Diocesan Synod, and the Standing Committee of which he was for some time a member.

More recently he was made a lay canon of St. Andrew's Cathedral Chapter. He was also a member of Barker College Council, and a member and sometime Chairman of the Anglican Church League.

Farewell to Deaconess Hall

After 21 years of service to the Home of Peace Hospital, Petersham, Deaconess G. Hall leaves on March 18 for England.

Her friends are invited to attend a Farewell Service of Holy Communion in the Side Chapel of St. Andrew's Cathedral on Tuesday, March 22, at 7.15 p.m.

Deaconess Hall is hoping to see something of the deaconesses' work both in England and on the Continent and will be a delegate from the All Australian Deaconess Conference at "Diamonia"—the Interdenominational Deaconess Conference — at Uppsala, Sweden, in August.

Sydney C.E.B.S. Develops Camp Site

In a delightful bushland setting of some 40 acres the Church of England Boys' Society in Sydney Diocese, are developing an area known as Camp Wanawong for the use of members of the Society and other youth groups of the Church.

Though this property has been held by the C.E.B.S. for some years and used regularly for camping, major development has only commenced recently.

At the close of last year an Army Unit built a road from Sixth Avenue, Loftus, down the steep hillside to the area where the main camp buildings will be erected. This road replaces an older road constructed some years ago and which has since proved inadequate.

An officer of the Society has given the Camp Warden's cottage, an attractive brick dwelling which overlooks most of the main area.

MEMORIAL CHAPEL
A special area of land has been set aside for an open-air chapel and is being developed by the Parish of Eastwood as a memorial to the late Robert Harrington, C.E.B.S. Leader of that Parish.

The Executive Committee of C.E.B.S. is anxious that actual camping will continue to take place under canvas as this forms a very valuable, as well as exciting part of a boy's development. Adequate shower and toilet accommodation is in the course of erection.

Future plans include a dining and recreation hall and cooking facilities, and development of the flat river bank area of the camp site for a playing field.

GOVERNOR AND PRIMATE
The camp site will be officially opened on Saturday, April 9, at 2.30 p.m., by the Governor of N.S.W. and dedicated by the Primate, Archbishop H. R. Gough.

Finance for this project is being raised by an appeal to parents of members of the Society. Any gifts may be forwarded to the C.E.B.S. Office, 201 Castlereagh Street, Sydney.

Deaconess in Tasmania

At the invitation of the Bishop of Tasmania, the Head Deaconess of Sydney undertook a deputation tour during the last fortnight of February, with the purpose of arousing the interest of the people in parishes and schools in the work of deaconesses.

Church Services were addressed, and school assemblies and in almost every place Mother and Daughter Evenings were held, which were much appreciated.

Parishes in Tasmania are seeking the assistance of deaconesses and it is hoped that soon there will be young women from the Diocese coming to Sydney for training.

Bishop Hudson's Consecration

The Archbishop of Canterbury will consecrate in Westminster Abbey, on March 25, the Ven. J. H. L. Phillips, Archdeacon of Nottingham, as Bishop of Portsmouth, Prebendary S. A. H. Eley, vicar of Kensington, as Bishop of Gibraltar, and the Rev. A. W. Goodwin Hudson, vicar of All Saints', Woodford Wells, as Coadjutor Bishop of Uppsala, Sweden, in August.

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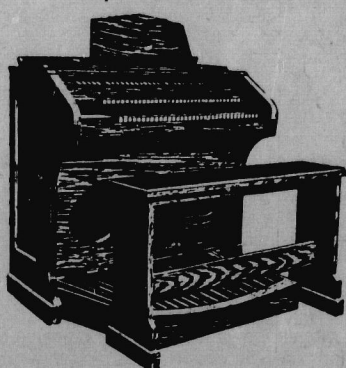
The Rev. Allan Yuill will speak and show slides and films of the Society's Work.

The Annual Business Meeting and Election of Officers will commence at 7 p.m.

Enquiries to St. John's Rectory, Darlinghurst (FA6412) or Avalon Beach 2829.

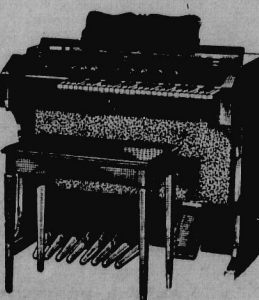
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SUNDAY OBSERVANCE

Sir,

In the dailies of January 26th there appeared reports that Acts governing Sunday Observance may be amended. The changes would liberalise the laws and allow commercialised entertainment "after church hours." "The Sydney Morning Herald" quickly published a sub-leader which was outstanding for its abuse of the "wowsers." We were informed, for instance, that "the champions (of Sunday Observance) rely on catcheries rather than on reason." An amazing criticism of the House of Commons which has kept these Acts in the Statute books for 300 years and, only a few years back, refused to alter them or remove them by a very big majority!

The Word of God teaches that nations as well as individuals should respect divine institutions. These laws indicate our national recognition of the Ten Commandments and should not be abandoned. It should be clear to all that vested interests will not be satisfied with a part of the Lord's Day but will go on aggressively to take more.

To meet the situation we suggest: (i) that we resolve individually to set aside all unnecessary work on the Lord's Day and keep it "a holy Sabbath to the Lord"; (ii) we pray earnestly that the Most High may favour us with a gracious revival of historic Protestantism; (iii) that as individuals, churches, conferences, synods, etc., we petition the Premier and Cabinet (or the Chief Secretary, Mr C. A. Kelly) to make no move to remove the safeguards of the present Acts. Readers can rest assured that their individual efforts are well worthwhile. Will you take a pen and act now?

Campbell King,
Secretary of Lord's Day Observance Society.
Windale.

Notes and Comments

SAFETY AT FELLOWSHIP DANCES

We learn from a Sydney parish magazine that the Rector and Parish Council have altered the rules for conducting Fellowship Dances, "so that our young people can safely (!) attend good entertainment."

Four parish councillors will be on duty at each dance; no more than 300 are to be admitted; the side doors of the hall will not be open at any time; passout tickets will only be issued at the main entrance doors; the lower parking area will be lit by floodlights, and parish councillors will patrol the church grounds from time to time to ensure that order is maintained; parish councillors will ensure that those entering the hall are properly clad.

The aim of all this is to see that those attending the dances "have an atmosphere that is desirable."

Many of our readers will agree with us that if a desirable atmosphere at Fellowship dances can only be maintained with all this trouble, they are not worth having. Such precautions would be quite unnecessary at a Fellowship Bible study, or even a games evening.

Perhaps, after all, those who oppose Fellowship and church dances are not narrow-minded, but only sensible!

EVANGELISM IN LATIN AMERICA

The Reverend R. E. Vekemans, a Belgian Jesuit sociologist, who had spent the past three years in Chile, considers that the Roman Catholic Church is losing ground fast among its 168 million nominal adherents in Latin American countries.

Father Vekemans agrees that Protestantism is increasing fast; there are about five-million Protestants in Latin America today.

The remedy he proposes to prevent the loss of the continent to his Church is to increase the number of priests. If this is not done, the Roman Church loses one-half of her world-wide population—"and that could be a crisis even more serious than the Oriental Schism or the Protestant Reformation."

This assessment from the other side of the hill endorses the judgment of Protestant visitors, e.g., of E. H. Robertson in his recent book, "Tomorrow is a Holiday." South America is certainly a vital area for Protestantism today.

The Reverend Alan Yuill will shed further light on this neglected continent in his address in the Chapter House on Monday, 21st March. Mr Yuill's visit should generate more interest on the part of Australian Evangelicals in the needs and opportunities in South America.

TASK OF THE MINISTRY TODAY

The N.S.W. Presbyterian, recently quoted some words of the new Dean of the Harvard Divinity School, Dr Samuel H. Miller, on current trends in American ideas of the ministry which Anglicans, too, could well ponder.

"One of the tragedies of our time," said the Dean, "is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not have the slightest connection with religion, and unemployed in the serious concerns and exacting labours of maintaining a disciplined spiritual life among mature men and women. . . . Wherever the current ideal of the minister comes from—the big operator, the smart salesman, the successful tycoon—it still remains a puzzle why the minister should fall prey to such false images unless he has completely confused what he is supposed to be doing with what most Churches want him to do."

THE FUTURE OF SUNDAY . . .

We publish in this issue of the "Record" a letter from the secretary of the Lord's Day Observance Society on the laws relating to Sunday observance.

Christians should be more concerned about this subject than they apparently are. Most seem to be ready to accept the loss of Sunday as a day of rest with a fatalistic shrug of the shoulders, as though to oppose the current trend was as foolish and futile as to try to halt the oncoming tide.

What we need to remember is that social trends are never inevitable. They are in no sense analogous to natural forces. They are merely the sum of the opinions of the majority of the community at a given time; and human opinions can be changed.

The Ladies' Home Mission Union BOX OPENING AND GIFT AFTERNOON

The CHAPTER HOUSE, ST. ANDREW'S CATHEDRAL
Wednesday, 30th March, 1960, from 1 to 4 p.m.

Miss Nancy Bird

(Mrs. Charles Walton)

Well-known Aviatrix, will speak of her experiences At 2 p.m.

Bring a Gift and Buy a Gift

HAVE YOU AN L.H.M.U. BOX THAT NEEDS OPENING?

Please let us have the contents before the 31st March. You can bring it to the Meeting.

Afternoon Tea, 3 p.m.
EVERYBODY WELCOME

Afghanistan is the buffer country between Soviet Russia and West Pakistan.

During the nineteenth century British policy was always exercised with the object of maintaining the independence of Afghanistan so that this mountain kingdom would form a land block in the path of Russian expansion.

For this reason a long, narrow corridor running to the borders of Tibet was recognised as Afghan territory in order that no part of Russia should impinge on British India.

The withdrawal of Great Britain from the sub-continent and its partition between India and Pakistan in 1947 has created a new political situation. Afghanistan is now a country of major strategic importance and an intense struggle for its ideological loyalty is being carried on between America and Russia.

Both countries have poured money and personnel into Afghanistan for the development of public works which are so lacking in what is still a feudal nation. However, the country's proximity to the Soviet and the more spectacular Russian projects undoubtedly give the Kremlin an advantage.

The character of Afghanistan is largely determined by the nature of its terrain.

It is a country of countless jagged mountain ranges and many of the valleys are stoney, arid and inhospitable. It is far less fertile than West Pakistan and does not carry nearly so dense a population.

Poverty and backwardness exist both in town and in country; but most Afghans are better off than village people in Pakistan and India.

SAFEGUARD

The capital is situated in Kabul, a city at an altitude of about 4,000ft above sea level.

The city is built on what was probably once the site of a lake and the ground is as level as a table.

It is completely circled by hills, bleak and snow-covered, in whatever direction one may look during the winter months.

The only exit from Kabul was once through the narrow gorge down which Dr Brydon rode after one of the most tragic episodes in British military history. There are now other exits from Kabul by means of passes over the mountains, and the route by which I entered the city reaches an altitude of more than 10,000ft.

The dominating factor in the life of Afghanistan is not the feudal character of this ancient kingdom, nor its strategic value in the rival policies of Russia and the Free World.

It is the fact that it is still an exclusive reserve of Islam. The Buddhism which once flourished in Afghanistan has been ruthlessly destroyed and Christian missions have never been allowed the slightest foothold.

The present Government has encountered strong opposition from the Muslim Moolahs in its endeavours to relax many age-old conventions such as the custom of purdah for women.

This almost fanatical adherence to Islam is perhaps the strongest safeguard against a willing surrender of the country

Afghanistan today

By the Right Reverend Marcus L. Loane, M.A., D.D.

to Communist control, Afghans are very conscious of the disintegration of Muslim life and Mosques in cities like Bokhara under Communist domination.

Many Afghani students have gone overseas to pursue studies in Great Britain, Germany, the United States and elsewhere.

The occasional student who has been converted to the Christian faith during his residence overseas has encountered persecution with great violence and bitterness on his return.

Thus Afghanistan faces the Christian world as a country whose doors are still firmly closed against missionary enterprise.

These facts make it all the more remarkable that one can refer to the presence of a minister of the gospel in the heart of Kabul itself.

Some 10 years ago, the Rev. Dr Christie Wilson, a Presbyterian from the United States, took up his residence in Kabul and was employed as a teacher under the Afghan Government.

He has now so won the goodwill of the Government that he has been allowed to relinquish his work as a teacher and remain in Kabul as a chaplain under the United States Embassy for the Christian community.

The ground floor of the house

NEW BIBLE DICTIONARY

For nearly two years, work has been proceeding on the Inter-Varsity Fellowship's new Bible Dictionary, publication of which is provisionally planned for the autumn of 1961. Some 140 contributors are involved, representing 25 countries, and already nearly 1000 articles have been received.

In major entries especially, the Editors have gone to great pains in the allocation of work, so that established scholars could give the benefit of their researches over the years.

In the Old Testament field Prof. A. Van Selms of Pretoria writes on Law, Prof. N. H. Ridderbos of Amsterdam on Isaiah, Mr D. J. Wiseman on Assyria and Babylonia, and Prof. J. L. Kelso of Pittsburgh on Fortification and Siegecraft.

Prof. R. V. G. Tasker contributes the article on Matthew's Gospel, Dr J. N. Geldenhuys that on Luke, and Prof. N. B. Stonehouse on Canon of the New Testament. Prof. E. M. Blaiklock is responsible for many of the articles falling within the classical field, including those on Art and Architecture in the New Testament.

Contribution to scholarship

Among the theological subjects Dr Leon Morris contributes Atonement, Dr R. S. Wallace writes on Man, Dr J. I. Packer on Incarnation, and Prof. John Murray of Philadelphia on Sin.

In line with the editorial policy of supplying such modern information as is available under individual entries, there is a treatment of the recent discoveries at Hazor, for example, and Prof. F. F. Bruce contributes an assessment of the latest

findings in connection with the Dead Sea Scrolls.

A bibliography will be appended to each major entry, many illustrations are planned, and it is hoped to include new maps drawn up under the direction of Dr J. M. Houston of Oxford.

In a number of articles two scholars are collaborating, and four are participating in an 18,000-word entry (the longest in the book) on Text and Versions. In more specialised subjects, contributions have come from, among others, an ornithologist, a zoologist, a botanist, a geologist, and a teaching medical doctor.

The Consulting Editors are Professor F. F. Bruce, Dr J. I. Packer, Professor R. V. G. Tasker and Mr D. J. Wiseman. The Organising Editor is Dr J. D. Douglas, the Librarian of the Tyndale Residential Library at Cambridge. It is many years since an entirely new Bible Dictionary reflecting the evangelical position has been published. It is the aim of the Editorial Panel, not only to meet this need, but to make this Bible Dictionary a real contribution to scholarship.

He said he understood it had been the case with some of the Ecumenical Conferences in the past that there had been such a directive given officially to the Church of England delegates. The Archbishop of Canterbury answered the question, and assured Mr Goss that at Amsterdam no directives were given to any of the delegates of the Church of England. There was an Open Communion, at which a number of the delegates were present. They were criticised for it, but defended it by stating that the Church of England did not forbid it. A large number attended the open communion, "as I did myself," said His Grace.

There are still great opportuni-

ties for suitably qualified men and women to obtain employment in Kabul or Kandahar. If consecrated Christians are willing to take these opportunities, it will be of tremendous value in providing a true and strong Christian witness.

The following provide opportunities for such employment in Afghanistan:

1. The United Nations Organisation has a variety of groups at work, all of whom are in need of trained personnel. Nurses and doctors are wanted for the work of the organisation; educationalists for U.N.E.S.C.O.; agriculturalists for F.A.O.; aeronautical experts for I.C.A.O.; and nurses and administrators for U.N.I.C.E.F. Candidates should apply through the United Nations Headquarters of the particular group in which they might be interested.

2. The Government of Afghanistan is very anxious to employ English teachers, engineers, geologists and mining experts, and applications in this connection should be made to the Afghan government itself or to the nearest Afghan Embassy.

3. There are certain business firms with international interests and they are always anxious to employ western personnel. Firms such as International Harvester, export and import agents and traders in casings, rugs and skins all need employees. In such case, application should be made to the firm concerned.

4. The large United States organisation known as I.C.A. is

OPENINGS

Archbishop Defends Open Communion

At a recent session of the Church Assembly, the Reverend John Goss asked whether the Bishop of Guildford could give an assurance that Anglican delegates to the Delhi Assembly of the World Council of Churches would not be directed not to join in open Communion services.

He said he understood it had been the case with some of the Ecumenical Conferences in the past that there had been such a directive given officially to the Church of England delegates.

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Speakers are the Rector, Rev. C. E. Turnbull of Scots Acting General Secretary of C.M.S. (N.S.W.); Rev. J. Turner, Director of C.E.B.S. in Sydney; Rev. C. E. Turnbull of Scots Church, Sydney; Rev. D. Cameron, Lecturer at Moore Theological College and the Rev. D. M. Hewitson, acting Diocesan Missioner.

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glad to employ men and women from the West. Applications in this case should be addressed to the I.C.A. Director, C/o the American Embassy, Kabul, Afghanistan.

Many Christians from the West have already gone to Afghanistan to fill such openings. They are a small Christian fellowship in a frontier kingdom.

It needs something much stronger than a love of adventure to draw and keep people in a country where there is such spiritual darkness and where the political future is so uncertain.

It needs a strong sense of Christian vocation to make men and women willing to devote themselves to work in circumstances where there is inevitable isolation, loneliness and discouragement.

Yet one who meets those who have gone to live and work in Afghanistan with such a sense of vocation cannot but be conscious of the joy which unites them in devotion to Christ and fellowship with each other.

The Late Sir Leonard Woolley

The death is reported in England of Sir Leonard Woolley, at the age of 79.

Sir Leonard was one of the foremost archaeologists of the day, and his discoveries at Ur of the Chaldees, and in connection with the Flood and the Hittites, did much to establish the accuracy of the Old Testament records.

DR. GUINNESS AWAY FROM VAUCLUSE

The Reverend Dr H. W. Guinness, Rector of St. Michael's, Vaucluse, Sydney Diocese, is suffering from voice strain, and has been ordered by his doctors to rest his voice and work in the open-air for several months.

With the Archbishop's approval he has done this, and gone to work on a property on the Blue Mountains. During his absence the Reverend Arthur Deane will occupy the pulpit at St. Michael's.

Miller's Point Addresses

A series of addresses entitled "The Christian and the Cross" is being held from 1.15 p.m. till 1.45 p.m. on Tuesdays, commencing March 8 and concluding April 12, at Holy Trinity Church, Miller's Point, Sydney.

Speakers are the Rector, Rev. C. E. Turnbull of Scots Acting General Secretary of C.M.S. (N.S.W.); Rev. J. Turner, Director of C.E.B.S. in Sydney; Rev. C. E. Turnbull of Scots Church, Sydney; Rev. D. Cameron, Lecturer at Moore Theological College and the Rev. D. M. Hewitson, acting Diocesan Missioner.

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Westminster Catechism

THE TEN COMMANDMENTS, by Thomas Watson, London, Banner of Truth Trust, 1959. Pp. 188. Australian Price 13/6.

This volume is a continuation of the author's exposition of the Westminster Assembly's Catechism originally published in 1692 and republished in a revised but unabridged edition in 1890.

It is the wish of the publishers to reprint the whole work in three volumes. The first was reprinted in 1958 under the title "A Body of Divinity". The present work forms the second volume, and the third on "The Lord's Prayer" is expected to be published in 1960.

In the Introduction to the 1890 edition C. H. Spurgeon wrote, "Thomas Watson's 'Body of Practical Divinity' is the most precious of the peerless works of the Puritans; and the best acquainted with it prize it most. Watson was one of the most concise, racy, illustrative and suggestive of those eminent divines

St. Catherine's, Waverley Hall

The new Jane Barker Hall at St. Catherine's School, Waverley, was opened by the Governor of New South Wales (Sir Eric Woodward) on Saturday, March 12.

His Excellency also presented the prizes; the Archbishop of Sydney presided at the gathering. The hall has been named after the founder of the school and wife of the second Bishop of Sydney, Bishop Frederic Barker. The school was founded 103 years ago. The school's architect is Mr R. A. C. Rogers.

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In Memoriam: Bishop W. G. Hilliard

It is with deep regret that we record the sudden passing on March 1 of the Right Reverend William George Hilliard, Senior Bishop Coadjutor of the Diocese of Sydney.



The late Bishop Hilliard

to advance the Evangelical cause. In the early days of his ministry he was an ardent writer for the 'Church Record' as a member of the Editorial Board, giving much time to the preparation of the paper for the Press."

Outstanding personality

W.K.D. writes:
"The personality of the late Bishop William George Hilliard made him outstanding in any company. Like many men who have become national figures in our land, the late Bishop attained his position by virtue of moral character, spiritual strength, brilliant oratory and a keen brain."

"He rose naturally to the eminent position he occupied in Church and public life. His call to serve God in the ministry of His Church came very early, even before boyhood had passed, but the death of his father at an early age postponed his acceptance of the call. He did, however, prepare himself for it and when the opportunity came he was acknowledged worthy of the office and ordained in 1911 without prior theological college training. He became a lecturer at Moore Theological College immediately."

"His career in the ministry of the Church was in many fields but his main ministry was to boys and men. He was twice headmaster of Trinity Grammar School and his influence there brought students into the ministry. For a short period in 1934 he acted as Principal of Moore College and had the pleasure of knowing that some of the students under him had also been guided by him at Trinity."

"He was Rector of two parishes: St. John's, Ashfield, and St. Clement's, Marrickville. His preaching was outstanding and from the early years of his ministry he was much sought after by other Rectors to preach on special occasions. His command of English was always commented upon and many thought he was the greatest orator the Church had in this century."

"He was an outspoken evangelist but always ready to appreciate any other point of view. His objection was to those who did not have a definite doctrine to preach. He was elected Chair-

man of the Anglican Church League in 1933 and shortly afterwards was chosen by the Diocese of Nelson, New Zealand, to be Lord Bishop of that Diocese.

"As a Diocesan he not only regularly visited the parishes but also individuals in those parishes. His leadership was an inspiration to his clergy and people. He was referred to as 'our Bishop' by practically everyone in Nelson irrespective of denomination. In civic life he also inspired the city of Nelson and was looked up to by all civic leaders."

"During his episcopate in Nelson he was invited to all parts of New Zealand where his fame as a preacher was fully acknowledged. He was the inspiration behind a united mission held on the West Coast by six different denominations. The venture was keenly watched by the whole Church and led to a National Mission, undertaken by all acknowledged denominations with the exception of the Roman Catholic. This mission did much to deepen the spiritual life of the country and was brought about mainly by the enthusiasm and ability of Bishop Hilliard."

"At the invitation of Archbishop Mowll he became Bishop Coadjutor of Sydney Diocese in 1940. From that time he became a familiar and much-loved figure in the Diocese. He was able to undertake many different duties; for many years besides being Rector of St. John's, Parramatta, and Bishop Coadjutor he was Archdeacon of Parramatta. He held regular meetings of his Archdeaconry and was always ready to help his clergy when called upon."

Chairman of Committees

"For many years Bishop Hilliard was Chairman of Committees at the Synods of the Diocese. His ability as chairman and his grasp of the finer details of debate and procedure were always a source of strength to Archbishop Mowll and appreciated by the Synod."

"A man of great courage, physically and morally, his opinion was always sought on controversial matters and he was able to influence many beyond the borders of his own Church. His whole life was an example of this. His family tragedies would have overcome a lesser man but he always rose above his own troubles having a firm belief that 'all things work together for good to them that love God.' He was ever cheerful and ready to help anyone who was in trouble. During the last year of his life when his health was far from good he maintained this cheerful outlook on life and was always able to show forth his joy in the service of his Lord."

"For the last 10 years he was also Registrar of the Diocese. In this position he also showed his mastery over the problems before him and was able to be of immense help to many individuals as well as the diocese as a whole."

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Personal

Prebendary R. Dauntton-Fear
has been appointed Archdeacon
and Rector of Tamworth, Arm-
dale Diocese, and will be in-
ducted shortly.

The Reverend D. T. Foord,
Curate at Christ Church, Glad-
sville, Sydney Diocese, has been
appointed Rector of St. Thomas',
Kingsgrove, in the same Diocese.
Mr. Foord will continue as
Church of England Chaplain at
the University of New South
Wales.

**The Reverend Frank Ander-
sen** has returned from America
with Mrs. Andersen and their
family, where he gained his
Doctorate in Philosophy from
the Johns Hopkins University.
Dr. Andersen will resume his
post as a lecturer at Ridley Col-
lege, Melbourne.

The Reverend P. J. Dowe has
resigned from the curacy of St.
Clement's, Marrickville, Sydney
Diocese, to become Rector of
Walgett, Armidale Diocese.

**The Reverend W. J. Dum-
brell,** Curate of St. John's,
Parramatta, Sydney Diocese, has
been appointed Curate in charge
of the new Provisional District
of Ermington with Rydalmere,
in the same Diocese.

**The Reverend K. R. Le Hur-
ray** of the Provisional Parish of
Sefton-Chester Hill in the
Diocese of Sydney has accepted
nomination to St. Alban's, Leura,
in the same Diocese.

The Rev. Ray Flatau has ac-
cepted the position of locum
tenens in the Parish of St.
Alban's, Five Dock (Diocese of
Sydney).

Archbishop Woods, of Mel-
bourne, has announced the ap-
pointment of the Reverend R.
W. Dann, B.A., Vicar of St.
George's, Malvern, as an exam-
ining chaplain.

**Deaconesses to be
Admitted**

The following candidates will
be admitted to the office of
deaconesses by the Archbishop
of Sydney in St. Andrew's
Cathedral on March 25 at 7.45
p.m.:

Sisters Marie Kingston,
Doreen Garrick, Shirley Mc-
Pherson, June Armstrong, Pat-
ricia Owens and Dawn Gibbins.

SYDNEY CLERICAL PRAYER UNION

All clergy are invited to the
next meeting of the Sydney
Clerical Prayer Union on Friday,
March 18, at 11.30 a.m. in the
C.M.S. Board Room, 93 Bathurst
Street, Sydney. Officers for the
coming year will be elected at
this meeting.

"A GOODLY HERITAGE"
—Papers from the Puritan
Studies Conference, Decem-
ber, 1958. London, 1959.
English price 2/6. Pp. 56.

This series of six articles is
based upon papers read at the
Puritan Studies Conference
held in December, 1958,
under the auspices of the Tyn-
dale Fellowship for Biblical
Research at Westminster
Chapel, with an introduction
by the Rev. James Packer.

This is a challenging and in-
structive series of articles. Paul
Cook's contribution on the "Life
and Work of a Minister Accord-
ing to the Puritans," will make
all thoughtful occupiers of that
office stop and think.

"The Puritans as Interpreters
of Scripture" is sound reading
for those embarking on that task
and all who study the Bible.
Their attitude to Divine Sover-
eignty would prove good medi-
cine to many anxious minds in
our own day and generation.

R. H. Goodhew.

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"THE PRAYING CHRIST"— by James G. S. S. Thomson.

Tyndale Press, London,
1959. Pp. 150. Eng. price
10/6.

James G. S. S. Thomson is
Professor of O.T. at Columbia
Seminary. To this reader
there seemed quite an uneven
quality about the book.

One chapter could hardly do
justice to "The Lord's Teaching
on Prayer," and perhaps that is
why in this and the next chapter
on "The Lord's Practice of
Prayer," while much good mat-
erial is well arranged under
headings and sub-headings (and
this is a useful service), it some-
how seldom seems to come to
life. Similarly the last chapter,
"Wait on the Lord," inclines to
come to helpful conclusions by
ways that long-circuit through
word studies not always inter-
esting nor apparently necessary.

However, this book contains
three excellent chapters covering
Christ's prayer in John 17; the
"Lord's Prayer;" and Christ's
present High-Priestly Ministry,
where the writer is obviously in
his element, and rewards us with
a rich, warm exposition. This
section, added to the material
assembled in the rest of the
book, made the reading of its
150 pages very worthwhile.

David H. Crawford.

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s, formerly "Strathallan"

er, before Prime Minister
illan appointed the com-
n.

sure was brought by some
eans to drop plans for an
n interpreter to relay Gra-
mmages in a tribal lan-
at each major meeting.

campaign leaders stood
however, in order to make
fricans feel welcome and
p them grasp the simple
es preached by Mr Graham
veral associates.

Salisbury, the Federal
al, it drizzled occasionally
g the meeting.

few hundred people took
in counselling tents, but
of the 15,000 present kept
open air seats.

eral hundred people travel-
000 miles or more from
Africa to attend the meet-

ham said he hopes to make
ended tour of South Africa
two years hence to conduct
campaigns in the principal
provided multi-racial meet-
an be arranged.

whistle stop" rally with an
e flavour was arranged on
ys' notice at Lusaka, capi-
Northern Rhodesia.

a loudspeaker wired to
ophone on top of a ramp,
n preached to a crowd of
r 15 minutes and then ask-
e desiring to accept Christ
se their hands. Several
responded.

**BLUE MOUNTAINS
GRAMM
BOYS 6-12, DAY A**
For Prospectus,
Rev. A. T.
Wentworth

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r 15 minutes and then ask-
ing desiring to accept Christ
se their hands. Several
responded.

Billy Graham
on crusade
in Rhodesia

CIETY in the southern city of Khyber

trips".
New)