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## RADIO 'IS VITAL TO MISSIONS'

Radio broadcasts were important in present-day mission work in Australia and overseas, the director of the "Back to the Bible" Broadcast said recently.

The Rev. Theodore H. Epp, founder and director of the broadcast, who visited Australia recently from the United States of America, was speaking at a meeting of missionary societies in Melbourne.

He said that the first known convert of his radio ministry was now a missionary in Africa supported by the broadcast.

The missionary budget included support of 245 missionaries under 35 mission boards in 51 countries, and the financing of projects such as hospitals, school buildings, boats and radio stations.

The broadcasts in Australia, from 185 stations, could reach about 90 per cent of the population.

However, a large part of the finance for the broadcasts still comes from the United States.

Later, Dr Epp told a Press reporter that "Back to the Bible" broadcasts numbered 1,850 each week and reach 90 per cent of the world's population.

Radio audiences might number about 20 or 30 million. At the headquarters office in Lincoln, Nebraska, U.S.A., officials answered about 4,000 letters each day.

These letters included requests for financial help, spiritual counsel and literature.

Question: "What are the principal reasons for response from listeners?"

"What is the effectiveness of the broadcast, as regards the spreading of the gospel and the strengthening and encouraging of believers?"

Dr Epp said: The "Back to the Bible" broadcast aims primarily to build the Body of Jesus Christ, and to call needy souls to respond to the Gospel appeals.

"We have never made it a practice to tabulate the number of salvation testimonies, because the letters that we receive are still only a sprinkling of that which God is doing in the hearts of the masses who never write us.

"But, thank God, He is keep-

ing the books, and that is sufficient for us.

"Now, the reason for the response is, first of all, that multitudes of people want spiritual help.

"Others have questions concerning Bible interpretation. "Many are seeking Christ as Saviour.

"Others have spiritual problems with reference to spiritual growth, family problems, church problems, problems concerning worldliness and so forth.

"Every spiritual response given from our office is accompanied by proper literature.

"Then, too, there are many people who simply write and ask for the various literature that is mentioned, which will be helpful to them."

### Queen Mother at Edinburgh Service

Queen Elizabeth, the Queen Mother will attend the Service of Thanksgiving for the World Missionary Conference held at Edinburgh in 1910, which has been arranged at St. Giles' Cathedral, Edinburgh, on Sunday, August 14.

The service will be attended by Church leaders from all over the world, who will be in Scotland to attend the summer meetings of the World Council of Churches and the Administrative Committee of the International Missionary Council. These meetings are being held in St. Andrews, Fife.

The sermon will be preached by the Right Rev. Chandu Ray, Assistant Bishop of Lahore. Others taking part will include the Archbishop of Canterbury.

### Mission to Lepers Appointment

The Council of the Mission to Lepers has recently made secretarial appointments consequent upon the retirement of Mr A. Donald Miller, who has been the general secretary since 1943. Mr Miller will be succeeded by the Rev. W. H. Russell, whose first appointment with the Mission was the honorary superintendency of the Faizabad Home, India, which he accepted in 1938. Since then he has been secretary for India (1943-47) and executive secretary of the Mission (1953-60).

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## Personal

We regret to report the death in Brisbane of the Venerable R. B. Massey, Archdeacon of Moreton and for 27 years clerical secretary of Brisbane Diocesan Synod.

We also regret to report the death of the Rev. W. P. F. Dorphy, for many years Rector of Hartley, in Sydney Diocese.

The Rev. K. L. Loane, Rector of Northbridge, Sydney, has accepted the parish of St. John's, Parramatta.

We regret to report the death of the Rt. Rev. W. H. Johnson, Bishop of Ballarat, at the age of 71 years.

The Rt. Rev. R. C. Kerle left Sydney by air last week to attend a Billy Graham team Conference at Geneva. Afterwards he will attend a meeting of the Central Committee of the World Council of Churches at Edinburgh.

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# THE AUSTRALIAN CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

Vol. 24, No. 15

AUGUST 4, 1960

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## GOV.-GENERAL VISITS MOORE COLLEGE

On Saturday, 23rd July, the Governor-General, Viscount Dunrossil, laid the foundation stone of a new dining hall at Moore College, Newtown, N.S.W. He was accompanied by Lady Dunrossil.

About 2,000 church people attended the ceremony and took part in the service.

### THOMAS MOORE RECALLED

The new building will occupy the vacant site on the south of Carillon Avenue, opposite the Principal's residence.

Most of the congregation sat on the footpath or stood in Carillon Avenue, which the police had closed completely for the afternoon.

The Governor-General and Lady Dunrossil were met on the site by the Archbishop and Mrs Gough, the Principal and Mrs Knox, and Bishop M. L. Loane (former principal), and accompanied to the dais erected for the occasion.

### Foundation Stone Laid In Place

The short service was led by the Principal and Vice-principal, the Archbishop and Bishop Loane.

The Archbishop welcomed the Governor-General, and mentioned that as the father of an Anglican clergyman, he would be well aware of the value of such institutions as Moore College. His Grace then presented Viscount Dunrossil with a calf-bound copy of Bishop Loane's "History of Moore College."

The Governor-General laid the foundation stone in the place it will occupy in the completed building, and gave an address.

He referred to Thomas Moore and his generous benefactions to the Church, C.M.S., and the Bible Society. He said that such men were the backbone of the pioneering era. He hoped that the days to come would be as successful as the past.

After the service the Governor-General and leading clerical and lay members of the Diocese were entertained to

afternoon tea by the Principal and his wife; while afternoon tea was served by the Women's Auxiliary to the other guests in the main quadrangle of the college.

The new building is expected to cost £60,000 and be completed in time for the opening of the new academic year in 1961.

## THE OLDEST ANGLICAN THEOLOGICAL COLLEGES

At the laying of the foundation stone of the new building at Moore College, the Governor-General spoke of Moore College as the oldest and by far the largest Church of England Theological Colleges in Australia. Which are the oldest theological colleges outside Australia, raises some interesting questions.

In counting the colleges that have some claim to be the oldest, we have some borderline cases. King's College, Fredericton, New Brunswick, Canada, was 28 years old when Moore College was founded in 1856; but in 1883 it ceased to train men for the ministry.

Fourah Bay College, Freetown, Sierra Leone, is 29 years older than Moore, and it still operates; but it is no longer Anglican.

The college at Cobourg, Ontario, founded in 1842, was merged in Trinity College, Toronto, in 1852. The latter, founded in 1851, still exists, and must be counted; but while sentiment might well claim that Trinity's history began in 1842, we may reluctantly reject Cobourg from the list of colleges.

Thus some colleges had a genuine beginning and no one

would doubt that they were true theological colleges up till a certain date, when they changed their character or lost their identity.

But there are others which were not at first theological colleges, but became such later. Thus King's College, London, was founded in 1829, but we must count 1846 as the year it entered the ranks of institutions training men for the ministry. And Trinity College, Dublin, was founded as long ago as 1591, and its first theological professor was appointed in 1610, yet we may count 1833 as the year in which it became a theological college in the modern sense of the name.

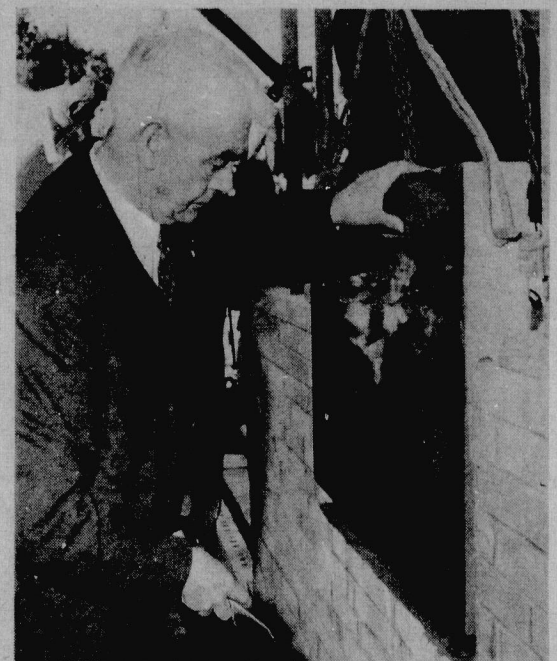
Here then is a list of 24 Anglican colleges, founded earlier than Moore College (1956) and still operating, though perhaps most of these would be bet-

ter described as university colleges with a theological department.

1819. General Theological Seminary, New York;  
1823. Protestant Episcopal Seminary, Virginia;  
1823. The Theological College of the Episcopal Church in Scotland, Edinburgh;  
1824. Bishop's College, Calcutta;  
1824. Kenyon College, Gambier, Ohio;  
1827. St. David's College, Lampeter, Wales;  
1828. Queen's College, Birmingham;  
1829. Codrington College, Barbados, West Indies;  
1833. Trinity College, Dublin;  
1839. Chichester Theological College, Chichester;  
1840. Wells Theological College, Wells, Somerset;

Continued next column

### LORD DUNROSSIL AT COLLEGE



The Governor-General, Viscount Dunrossil, with the Archbishop of Sydney at the laying of the foundation stone of the new building at Moore Theological College, Newtown, N.S.W., on Saturday, July 23.

## Dillon Moore College Fund Subscribed

Following the sudden death of the Rev. F. H. B. Dillon last December, the parish of St. Clement's, Mosman, where Mr Dillon was Rector from 1952 until 1959, organised a special fund to provide a bursary annually for a student at Moore Theological College, Newtown, who was a candidate for ordination in the Diocese of Sydney.

The target of a capital sum of £850 has now been received from friends inside and outside the parish and the bursary will commence to operate in 1961.

The bursary will be a permanent and fitting memorial to one who served his Lord and the Church of Christ faithfully and well, all the more so because Mr Dillon was a member of the Moore College Committee and because three men are in training at the college from the parish of St. Clement's at the present time.

A suitable plaque will be erected in St. Clement's Church testifying to his ministry, as St. Clement's was Mr Dillon's last incumbency before his retirement in June, 1959. This memorial will probably be unveiled on the anniversary of his home call in December, 1960.

The Rev. David M. Taylor, M.A., B.D., L.Th., Assistant General Secretary of the Australian Council of Churches, has made a special study of the story of the development of theological colleges. He contributed the data for this article.

1842. St. John's College, Auckland, New Zealand;  
1842. Nashotah House, Nashotah, Wisconsin;  
1842. Queen's College, St. John's, Newfoundland;  
1843. Bishop's College, Quebec;  
1846. King's College, London;  
1846. St. Aidan's College, Birkenhead, Cheshire;  
1846. Christ College, Hobart, Tasmania;  
1848. St. Augustine's College, Canterbury;  
1849. St. John's College, Winnipeg;  
1850. Christchurch College, Christchurch, New Zealand;  
1951. Trinity College, Toronto;  
1854. Berkeley Divinity School, New Haven, Connecticut;  
1854. Cuddesdon College, Oxford.

THE AUSTRALIAN  
CHURCH RECORD

AUGUST 4, 1960

## Unity And Godly Love At A Price

There can be no doubt that lack of love and harmony among Christians is a grievous sin. It is God's will for His people that they should agree in the truth of His holy word, and live in unity and godly love.

This is evident from the new commandment which our Lord gave to His disciples at the Last Supper. He told them to love one another as He had loved them. Their love for one another was to be the effectual sign to those outside the Christian community that it consisted of His true disciples. It was to be the peculiar dwelling place of His love, and each Christian was to be linked to his fellow believers by the same unmeasured, self-giving love as Christ Himself displayed on the cross.

Only when it so embodies the love of Christ is the Church really His body, for only when each member of Christ lives and works in complete harmony and co-operation with other members of Christ does it function as Christ intended. His glory cannot be advanced when there is what St. Paul described as a schism in the body (1 Corinthians 12.25).

It is sadly true, however, that there has probably never been a time since Christ's new commandment was given when all professing Christians have manifested His love as He envisaged.

Never has conviction about this sin of disobedience to Christ's commandment been more widespread than it is today. Never has there been so earnest a desire among members of the Church to attain unity. The ecumenical movement is proof of this longing.

Another indication of this trend among Christians is to be seen in Evangelical Anglicans today. We cannot honestly deny that we belong to the most deeply divided Church in Christendom. Nor can we deny that we are the odd men out in the Church of England. If it were not for us, the Church would be more united and homogeneous in spirit than in fact it is.

This is something that those who differ from us do not allow us to forget. We are frequently accused of causing disunity and lack of love by our tenacious opposition to change, and of opposing change without sufficient reason. For example, it is argued that we ought to allow those who wish to wear medieval mass vestments or use adaptations of medieval missals, the freedom

to worship according to their desires. Even though we do not wish to do these things, we should not act like the dog in the manger.

This was the argument used by Ahab against Elijah. "Art thou he that troubleth Israel?" he demanded (1 Kings 18.17). If Elijah wanted to worship in the old way did he not stay in Gilead and do so? No one would stop him. He was just stirring up strife.

But Elijah replied: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord." The quarrel was not of Elijah's seeking. It was thrust upon him, whether he would or not. He must either stand by and let events take their course or fight in the cause of God. He fought, and this was in accordance with God's will.

For there are worse sins even than strife among professing Christians as the Church of Laodicea discovered. It was condemned in the most unequivocal and unmeasured terms by Christ Himself. But it was lapped in the profoundest tranquility. Not a breath of strife or heresy gave the least occasion to the enemies of the Lord to blaspheme—or in fact, to notice that church's existence at all.

The peace of Laodicea was the peace of death. The same Christ who had told His disciples to love one another condemned Laodicea for not struggling for the truth and commended the other Churches of Asia for doing so.

To attempt to attain unity and harmony on the basis of anything else than the one everlasting gospel of Christ is more dishonouring to Him than to strive earnestly for the faith once delivered to the saints and to refuse to compromise it. For compromise necessitates a perversion of the gospel, and therefore obscures and distorts the salvation Christ wrought and the nature of the God of whom He is the express image.

Christ's new commandment is obeyed today by all Christians who are united in obedience to His word. It will be obeyed by the whole Church of England and the whole Church of Christ when all who claim to be Christians continue in His word, for that is the mark of a true disciple (John 8.31).

This is the goal we must strive for; when it is attained everything else will fall into place. No good ever came of short cuts to heaven.

## DR. RAMSAY'S AFRICAN IMPRESSIONS

On returning from Central and East Africa recently, the Archbishop of York, Dr. Michael Ramsay, said:

"What a contrast Tanganyika and Nyasaland show today. Tanganyika has a happy population, with many instances of partnership between the races, with relatively little political strain and the possibility of peaceful progress. In the autumn self-government will be set up, with virtual certainty of an African Prime Minister, Mr. Julius Nyerere. He is a practising Christian, of the Roman Catholic Church, and, having been himself not only a politician but an educational administrator, he knows the need for the best administrators irrespective of colour, and the European share in administration is likely to be welcomed and valued still," he said.

The poverty of Nyasaland and the impossibility of its economic progress in isolation was the cause of its inclusion in the Federation with the two Rhodesias. But the Nyasas resented this. In part their resentment was directed against, in fact, the association with Southern Rhodesia where they did not like the tone of race relations, but in part it was directed against a mere word which had come to gather fierce emotion around itself.

A series of blunders had, in his judgment, created this emotion. Firstly, the Nyasas were asked if they wanted the Federation. Next, having been asked, they were not given the advice of the British administrators as to the pros and cons and, being without the advice of those on whom they habitually relied, they thought there was something sinister and said "no."

Finally, having been asked what they wanted and having said no, they found that the decision made was yes.

Prestige of Christian schools in East Africa was very high, but the need for resources to improve them, and to elicit government grants accordingly was great—tragically great.

There was a need for an African priesthood able to give leadership in the Church of the future. Hitherto, in these territories, the African priesthood had had zeal, loyalty and pastoral devotion, but not a high level of education.

## Swansea Mission

A very successful mission concluded on Sunday, July 17, at All Saints', Swansea, Tasmania.

Twenty five adults, three teenagers and six younger people openly confessed Christ as Saviour. The mission was the Rev. Kenneth Skegg and the Rector is the Rev. F. S. Ingoldsby.

## REFORMATION RALLY PLAN

The annual Reformation Rally will be held in Sydney on Friday, September 16.

Proceedings will begin at 6 p.m. with tea in the lower Chapter House. This will be followed by a film at 7 p.m. and the public meeting at 7.45 p.m.

## The Claim Of The Ministry

Writing on this topic in "The Church of England News-paper," the Rev. L. F. E. Wilkinson, Principal of Oak Hill Theological College, London, says:

"It is sad to think how many men and women have been lost to the ministry, and have never been helped to face the claims of the ministry, because their own clergy and church have never understood their responsibility in this matter. There are still many clergy today, who glibly say to any young person, who calls to see them about the ministry as a vocation, 'never go into the ministry, unless you cannot help it.' And then the next week, on recounting the interview to some Christian friend or fellow-minister they will boastfully say 'When a young person or older one, too, for that matter, comes to me to discuss the ministry, I always throw a bucket of cold water over the whole idea. In fact quite often several buckets. Of course, if they still persist after all that, then I am ready to help them.'"

"It may sound wise and manly to act in that way. I would suggest it is both wrong and without either scriptural or pastoral warrant. If we are ministers we have a duty to all our flock, and one of the most vital responsibilities surely is to be watchful for those who have gifts of leadership and ministry.

"There are many men and

women in whole-time Christian work or ministry today because some vicar quietly gave them posts of work and responsibility in the church and its activities where he was able to watch them and try them out. Then he would drop a hint with the suggestion of the ministry, and follow it up later, as the gifts of ministry became more and more apparent. He would talk it over with the Christian leaders in the local church so that he was able to check his own impressions with those of other Christians.

"How many a future minister is only needing the encouragement and support of the clergy and the congregation to give certainty to the growing conviction of God's call. The late Archbishop of West Africa once said, 'No African in my diocese ever offers himself for the ministry; he is always sent forward by his congregation.' How good it would be if here in England we were to learn from the Nigerian Church, and realise that the claims of the ministry should be brought home to men and women in our parishes by their own congregations and clergy."

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## COUNCIL OF CHURCHES CHANGES ITS NAME

The Australian Council for the World Council of Churches changed its name to the Australian Council of Churches by amendment to its constitution at the 14th Annual Meeting held at Menangle, N.S.W., last month.

The Council will continue to be affiliated with the World Council of Churches as a national council, and will continue to further the work of the ecumenical movement in Australia, the meeting declared.

The Rt. Rev. Dr. A. C. Watson, Moderator - General of the Presbyterian Church, who is representing the Australian Council at the Central Committee of the World Council of Churches in August, said that no other national grouping of churches in the world incorporated the name of the W.C.C. in its title, and pointed out that these councils had been able to do just as much for the ecumenical movement with a clearly national title.

The ecumenical movement is not the vested interest of any organisation, either at the world or a national level, but is the adventure of churches together for the mission, the renewal and the unity of the Church in the place where they live, and worship and witness, the General Secretary, the Rev. H. L. Perkins said. "The appropriate expression of this adventure in any country is a national council of churches," he said.

The Most Rev. F. Woods, Archbishop of Melbourne, said that only a title such as Australian Council of Churches expressed the truth about what the Council really is.

## 10 Member Churches

Other speakers suggested that the new name would:

- Help non-member churches of the Council to take their place in its life and work.
- Give the Council clearer national standing in its relations with the Federal Government concerning national and international affairs.
- Clarify existing confusion between the World Council of Churches and the Australian Council.

Under its new name, the Australian Council will continue to work for the ecumenical movement, and indeed do so more vigorously with the maturity of growth which now enables it to stand on its own feet in Australian Church community life, the Council declared.

At the meeting Council granted membership to the Antiochian Orthodox and the Armenian Apostolic Churches.

There are now 10 member churches in the council — Church of England, Methodist, and Presbyterian churches, Greek Orthodox Church, Churches of Christ, Congregational Church, Salvation Army, Antiochian Orthodox and Armenian Apostolic Churches, and the Society of Friends.

The Most Rev. R. C. Halse, Archbishop of Brisbane, was reappointed President of the Council.

"The churches of Asia face the

largest evangelistic task in the whole world—the largest in the whole history of the world. There are more people in Asia today who lack the knowledge of God the Father of Jesus Christ, than there were people in the world at the time of Pentecost," said the Rev. Alan Brash, Inter-Church Aid Secretary for the East Asia Christian Conference, at the 14th Annual Meeting of the Australian Council of Churches.

"The biggest problem we face is the problem of population," he said. "India's population grows each year by the equivalent of the population of Australia. To meet population pressure, Japan has legalised the execution before birth of 24-million children every year."

The Asian churches face the problem of bringing the Gospel to these ever increasing millions, and today have over 200 missionaries in other countries.

Although most are in Asia some have gone as missionaries to the West. Philippine missionaries have been sent to Greece and Italy, and an Indonesian is working in Berlin.

The Council also thanked God for the National Conference of

## CHURCH LEADERS IN EAST AFRICA

THE Chairman of the Overseas Committee (the Rev. O. F. Peskett, Vicar of St. Stephen's, Tonbridge) and the Rev. E. B. Davis (Overseas Secretary) have recently returned from a two month visit to the areas where the Society's missionaries are at work in the dioceses of Central Tanganyika, Mombasa and the Upper Nile.

They went first to Central Tanganyika, visiting some of the established centres in the diocese as well as Lwande in Ungu territory, for which B.C.M.S. has assumed a special responsibility.

The Archbishop of York (Dr. Michael Ramsey) is spending six weeks in Central and East Africa after Easter.

The visit was arranged some time ago to enable him to attend the centenary celebrations of the U.M.C.A. in the dioceses of Northern Rhodesia, Nyasaland, South-West Tanganyika, Masasi, and Zanzibar.

He will conclude his tour (his first visit to Africa) with a few days in the diocese of Central Tanganyika, which is supported by the C.M.S. of Australia and Tasmania.

He is due to arrive back in London by air from Nairobi on Wednesday, June 1. The Archbishop will be on the move almost daily, travelling by air, road and water, visiting cathedrals, churches, colleges, missions and schools.

## ARCHBISHOP'S ADDRESS



The Archbishop of Sydney, the Most Reverend H. R. Gough, speaking at the laying of the foundation stone extensions to Moore College last month.

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"The very creditable financial result of our canvass is in no mean measure due to your representatives' earnest and painstaking directorship. I thought the program was very well arranged and could not have been carried out more efficiently. The Family Fellowship Evening included in the Program was most helpful and will be long remembered by those who were present."—The Reverend F. A. S. Shaw, St. John's, Ashfield, N.S.W.

"Your Director leaves here tomorrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."—The Reverend C. E. Christianson, St. John's, Blizenden, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us. Our potential was set at £8,000-£12,000 and up to last night, £14,359/1/ has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."—The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"I am able to report that so far the amount of £13,000 (approx.) has been pledged. I am confident in stating that the manner in which your organisation conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but engendered a spirit which will lift our further work in this program. His quiet, methodical and exacting work was the more respected and appreciated by his pleasing personality and dedication to his Faith and work."—The Reverend J. J. Goodman, Parish of Upper Hastings, Wauchope, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Program. I feel sure that it will have a strengthening effect on the Parish not only financially but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times. The Parish as a whole is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us, it makes all the difference."—The Reverend G. F. Guy, St. Paul's, Roma, Queensland.

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## CHAPEL DEDICATED AT SUBNORMAL HOSPITAL

On Saturday, June 19, an official handing-over ceremony was held at Peat and Milson Islands, in the Hawkesbury River, N.S.W. The chapel built at the hospital for sub-normal boys was handed over by the Ladies' Auxiliary of the Hospital to the Department of Public Health.

The hospital is included in the chaplaincy work supported by the Home Mission Society of Sydney Diocese. There are two part-time chaplains attached to the hospital—a Roman Catholic and an Anglican. The Anglican chaplain is the Rev. W. F. Hayward, Curate-in-charge of the Provisional Parish of Berowra-Asquith.

Official guests included Mr. G. R. C. Cameron, Under Secretary of the Department of Public Health, Dr. A. Grant, representing the Director of State Psychiatric Services (Dr. D. S. Fraser), Canon S. G. Stewart, representing the Archbishop of Sydney, and the two hospital Chaplains.

### Dedicatory Service

Canon Stewart described the chapel as one of the finest he had seen, and one many congregations would be proud to possess. He also spoke of the chaplains' appreciation of the helpful co-operation of the management and staff.

The chapel was a significant step toward the total welfare of the patients, both spiritually and mentally.

The Manager of the hospital handed over the chapel and its contents to the Under-Secretary of the Department, who in return presented a beautifully bound Bible for the use of the chapel, and also four stone coloured vases.

Dr. Grant summed up the present age as one of cynicism and specialisation. The basic qualities and the deep emotions of human nature are often ignored. The chapel was, he felt, an evidence of the dedication, service and human love which went into its erection.

A service was afterwards conducted in the Chapel by the Chaplain, Rev. W. F. Hayward. Clergy in attendance were Canon S. G. Stewart and Rev. F. H. Hordern. Nine robed choir boys (patients on the Island) took part in the service and the Organist and Choirmistress was Mrs. M.

O. Pain, widow of the late Canon K. W. Pain.

Mr. and Mrs. G. R. C. Cameron, Dr. and Mrs. D. S. Fraser, Dr. A. Grant, Mrs. Stewart, wife of Canon Stewart, and Mrs. Hayward, wife of the Chaplain, were among the many guests and friends who joined in the service with the patients and staff. Canon Stewart took as his text, "Whatsoever you do, do all to the glory of God."

At the service a beautiful Communion set was dedicated in memory of the late Canon K. W. Pain—a gift from Mrs. Pain and family. A dedicatory prayer for the Chapel and contents to be set apart for the worship of God was also offered.

The Chapel was commenced in 1948 and completed at a cost of £6,400, including furnishings. The Ladies' Auxiliary met its entire cost from funds raised by functions and gifts from friends of the hospital, and the work was completed by the Staff and boys and sub-contractors.

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Wed.: The Rev. K. Short, Th.L.  
Thurs.: The Rev. A. Deane, B.A., Th.L.  
Fri.: The Rt. Rev. A. W. Goodwin Hudson,  
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## Ridley College Conference

A conference on the supremacy of Holy Scripture will be held at Ridley College, Parkville, Melbourne, from August 30 to September 2.

The Dean of Melbourne, the Very Rev. S. Barton Babbage, who is Principal of the College, comments:

"On the occasion of his martyrdom, Archbishop Cranmer confessed that he believed every word and sentence taught by our Saviour Jesus Christ, his apostles and prophets, in the New and Old Testament." It was an unambiguous confession of simple trust in the authenticity and reliability of Holy Scripture. The question is whether, in this year of grace, we stand in the same succession making a like confession.

"The precise nature of the authority of Holy Scripture, and its inspiration, is in the forefront of contemporary theological discussion. It is hoped that this Conference will clarify our thinking and confirm our faith."

Speakers at the conference, all sessions of which will be held at the College, include the Rev. Frank Andersen, the Rev. Alan Friend, the Rev. Colin Duncan, the Rev. Donald Robinson, the Rev. G. C. Garner and the Rev. Lance Shilton.

Residential accommodation at the College will be available at a charge of £1/1/- per day; the cost of individual meals for daily visitors will be 3/- for lunch and 5/- for dinner.

Enrolment forms are available from the Principal or from the "Church Record" office.

## PARISH BORROWS TO HELP NEW AREA

The parish of St. Clement's, Mosman (Sydney Diocese), has recently committed itself to borrow £1,000 in order to assist the erection of a church hall at Lalor Park in the parish of Seven Hills.

St. Clement's will make itself responsible for the repayment of capital and interest, and the £1,000 will help to augment a special grant which the Anglican Building Crusade will probably shortly make available for this project.

Lalor Park is the State's largest Housing Commission area and has a new population of over 10,000 people. The Church of England has a large portion of land for building, but at the moment it has no building for worship or Sunday School purposes in the whole area.

Mosman Parish feels that a gift of £1,000 is the very least that can be done by the larger Parishes of the Diocese to assist areas like Seven Hills, which have no assets, little finance, and few Christian workers. It is hoped that the new Church Hall will be erected later this year.

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## AN ANCIENT MEETS GOD

In the previous article we discovered that the poem of Job, as found in chapters 3 to 42:6 of the Book of Job, is a classical expression of the problem of suffering. This problem only arose because of the strong belief in Israel that there is only one God, and that He is perfectly just and righteous. Why, then, was Job suffering from entirely undeserved afflictions?

The same question has been asked, sometimes in desperation, by many a believer in God since. He who does not believe in God does not have the problem, but neither does he have the solution that Job found.

Job's first speech is a prolonged groan of agony, self-pity without a ray of hope. Wherefore is light given to him that is in misery, And life unto the bitter in soul; Which long for death, but it cometh not; And dig for it more than for hid treasures; Which rejoice exceedingly, And are glad, when they can find the grave? (3: 20-22).

Such thoughts must lead to suicide, unless a man turn first to God. This Job did, but to a God who seemed to him far off, quite out of reach of his feeble pleadings. He longs for a mediator, to bring God and himself together and "arbitrate" between them, like two contending parties in court.

### Resurrection

For He is not a man, as I am, that I should answer him, That we should come together in judgment. There is no daysman betwixt us.

That might lay his hand upon us both. (9: 32-33).

Such a mediator the Christian has found. One who has bridged the impassable gulf between God and man. Job had no such benefit, yet he did not altogether abandon his new-found hope of being able himself to stand before God and plead his cause. But when he turned his face appealingly upwards to God, he felt a sensation of terrible helplessness, as if he were a toy in the hand of the Almighty, a puny thing caught up in the whirlwind of His omnipotence. This unfair advantage, he feels, prevents him from speaking up and pleading his cause manfully. Only do not two things unto me,

Then will I not hide myself from thy face; Withdraw thine hand far from me;

And let not thy terror make me afraid. (13: 20-21).

As he broods over this question of the justice of God, the inaccessibility of God, the littleness of man, another hope comes. We can only believe that the Spirit of God was having mercy on him by giving him this hope, and, in so doing, was revealing to mankind a truth by which it might live. Job is likening his plight to that of a tree, apparently dead, but "through the scent of water" putting forth shoots again. Man is not like this, he thinks. Once he is dead, he is dead. Or is he? With growing eagerness, he lets the hope take shape: If a man die, shall he live again? All the days of my warfare would I wait, Then, after his friends had

This is the second of two articles on the Book of Job by Mrs. B. Thiering, B.A., B.D., Dip. Ed.

Till my release should come. 14: 14.

Further exhorted him to repentance and in so doing taunted him unbearably, he tore himself away, figuratively speaking, from them and from reasoning, and entered for a moment into the realm of insight, by which revelation comes. Only by a sheer leap of faith did his hope of resurrection in that moment become a certainty, a leap of faith all the more remarkable because there was at that time no thought of such a thing in Israel.

In the immortal chapter 19, the triumphant assertion that climaxes it is made all the more pointed by a reiteration of his miseries.

My kinsfolk have failed, And my familiar friends have forgotten me . . .

My bone cleaveth to my skin and to my flesh, And I am escaped with the skin of my teeth.

Have pity upon me, have pity upon me, O ye my friends; For the hand of God hath touched me. (19: 14, 20-21).

Then, like a flame leaping suddenly out of smouldering ashes, the great declaration comes:

But I know that my redeemer liveth, And that he shall stand up at last upon the earth.

And after my skin hath been thus destroyed, Yet apart from my flesh shall I see God:

Whom I shall see for myself, And mine eyes shall behold, And not another. (19: 25-27).

### Confidence in God

This passage is very important, but it is not the end. Some would claim that this is the real climax of the book, and that there is no further progression from there, only a re-statement of the problem. But this seems to me to miss the point of the final section of the poem, and the pattern of God's dealings with men. Eternal life is not only after death, but in this life also. It is that quality of life which comes from surrender to God, and union with Him. And Job has still not made the final encounter, although he is now fiercely certain that after death, at least, he will be justified.

Again he longs that he might personally plead with God: Oh, that I knew where I might find him, That I might come even to his seat!

I would order my cause before him, And fill my mouth with arguments . . .

There the upright might reason with him; So should I be delivered forever from my judge. 23: 3-7.

So does many a man think that he will bring his undoubted merits before God, until that meeting actually does take place. At last, in his desperation, Job

challenges God with a declaration of his righteousness, and with superb confidence states: I would declare unto him the number of my steps, As a prince would I go near unto him. (31: 37).

There follows a long interruption from the youthful Elihu, which some think to be not a part of the original poem. It serves, however, to relieve the tension. Job has flung his proud challenge to God, and at last, in a sudden heightening of intensity after the speeches of Elihu, Jehovah Himself appears to Job out of the whirlwind. By this poetical device the author ushers in the climax of his message.

### God is Love

The Lord in no way questions Job's righteousness. He simply asks a series of questions: Where wast thou when I laid the foundations of the earth? standing.

Who determined the measures thereof, if thou knowest? Or who laid the corner stone thereof;

When the morning stars sang together, And all the sons of God shouted for joy? (38: 4-7).

The following chapters contain a magnificent description of the greatness of God's works and His Person. All Job's protestations die on his lips as he beholds, face to face, the Almighty. As a prince he was going to appear before God, now he is reduced to the most abject humiliation. For he has come to that final surrender before God which is death to all that one was, and a new birth of all that one is going to become in the hands of God.

I had heard of thee by the hearing of the ear; But now mine eye seeth thee, Wherefore I abhor myself, and repent.

In dust and ashes. (42: 5-6).

This conclusion, the final answer to all the agonised questionings of the last forty chapters, may seem extraordinarily inadequate to those who do not know what such an encounter with God means. The truth is that there are no words for such an experience. Before God, one is silenced. One simply knows, without words. It is the end of questionings, the beginning of peace.

The answer to the problem of suffering is not given. Not, that is, in a philosophical sense. But it is given in a religious sense. It is that God is not the only power, but also love; that He who deals out chastisement is also He who meets with man in the union of faith, and when that union has taken place, a new kind of understanding comes.

The author does not, indeed, deal with that new life that Job has now entered after his submission. Like the writers of the Gospels, he ends his book with a beginning. But the story is taken up again in the New Testament, and in the life of every Christian who has come by faith into the liberty of the glory of the children of God.

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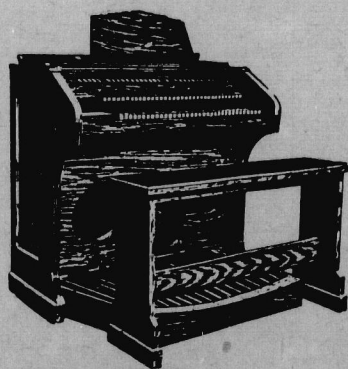
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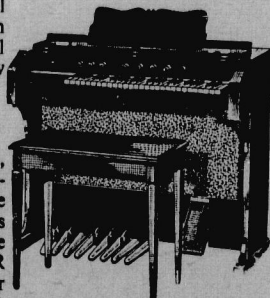
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## RELIGION IN SCHOOLS

Dear Sir,  
May I draw the attention of  
your readers to a public discus-  
sion to take place at St. James  
Hall, 171 Phillip Street, Sydney  
on Friday, 5th August at 6.15  
p.m. on the subject, RELIGION  
IN STATE SECONDARY  
SCHOOLS—THE ISSUES.

The discussion has been  
arranged by the N.S.W.  
Workers' Educational Associa-  
tion. The speakers will be Mr  
W. E. Andersen, Lecturer in  
Psychology at the University of  
N.S.W. and a Vice Chairman  
of the N.S.W. Council for  
Christian Education in Schools  
— and Mr D. H. Munro,  
Senior Lecturer in Philosophy  
at the University of Sydney.  
Opportunity will be provided  
for questions and discussion.

In view of the importance of  
this subject at the present time  
and the fact that it will precede  
the observance of Education  
Week we are anxious to ensure  
that there will be a good repre-  
sentation of interested members  
of the various denominations.

Yours, etc.,  
(The Reverend J. W. Hill)  
Hon. Secretary, N.S.W.  
Council for Christian Education  
in Schools.  
Sydney, N.S.W.

## CHURCH MUSIC

Dear Sir,  
I refer to your editorial dated  
8th February last. I am still  
seeking information with respect  
to the introduction of present  
day music into the church ser-  
vice. The service of morning and  
evening prayer as set out in the  
prayer book contains not one  
word about the singing of  
hymns.

Indeed, the Church of Eng-  
land does not appear to recognise  
either the validity or the  
presence of what you term "a  
handmaid to worship," and I

## Letters

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

believe that an organ is not on  
the list of furnishings requisite  
to be installed before a church  
can be dedicated.

In England I believe the  
RSCM is a lay organisation  
dedicated to the improvement  
of church music by the educa-  
tion of the lay personnel  
engaged in church activities. It  
is almost as though the Aus-  
tralian clergy were engaged in  
an all-out effort to control each  
and every activity that centres  
around the Church, making of  
the minister either a little tin  
god or an autocrat.

I think that if music is to  
profit the laity spiritually or  
mentally then the music must be  
up to a standard in its presenta-  
tion, and not down to a common  
level. The presentation of church  
music is definitely the province  
of the Organist-Choirmaster,  
for no matter what the Rector  
thinks about the control of  
church music, or the necessity  
for same, who is going to be  
able to determine what a  
standard of music the choir is  
able to present? In other words  
the standard of music is direct-  
ly proportional to the musical  
standard of the Organist, which  
again sets the limit on the  
standard of the choir. All that  
irrespective of the musical  
talent of the Rector.

It always amazes me that the  
possessor of a minor degree in  
Theology is assured to be cap-  
able of understanding and  
directing another faculty that  
takes years of application and  
study to gain even an element-  
ary licence. Again, how  
would a tone-deaf Rector  
evaluate music?

I do not quibble about the  
minister's right to choose the  
hymns. In actual fact I would  
suggest that in the majority of  
cases the Rector's wife —  
whimsically referred to as the  
"Director" — is the one who  
usually chooses the hymns and  
assumes an unofficial director-  
ship of the music of the Church.

It would be interesting to  
know the number of singers of  
both sexes who started their  
singing careers in the local  
church choir, which after all has  
been the cradle of culture in  
this regard for many years.  
Again, how many of these were  
launched on their careers  
through the advice and help of  
the local church musician, that

much maligned person, who  
through the years has obeyed the  
scriptural injunction to use his  
talents in the service of the  
Lord.

The average organist-choir  
master is not a dilettante who  
dabbles in this type of music as  
a hobby, but is a practising  
Christian just as much as the  
Sunday school teacher, the lay  
reader, or the youth leader.

If the minister were required  
to spend as much time as the  
church musician in the provision  
of suitable material for the choir  
then the minister would have  
little time left to devote to his  
main duties, which are the  
preaching of the word of God  
and the ministering to the  
spiritual needs of the parish.  
Let the minister remain a  
minister, not an administrator;  
and let a Rector remain a  
Rector, and not a Director.

Yours faithfully,  
N. Parker,  
Blacktown, N.S.W.

## STANDING COMMITTEE

Dear Sir,  
I write as a lay mem-  
ber of the Sydney Synod which  
recently spent two days debating  
the methods of electing Stand-  
ing Committee.

Your paper heartily congratu-  
lated the clergy for retaining the  
status quo and you also took to  
task the "Sydney Morning Her-  
ald" for criticising the same  
clergy for their lack of vision  
and narrowness.

This week, however, I receiv-  
ed a ballot paper for the election  
of a canon of St. Andrew's Cath-  
edral, and I was instructed to re-  
cord my vote by way of prefer-  
ences for the candidates from  
No. 1 to No. 7 — that is to  
say, by the preferential system.  
What then goes on in Sydney  
Diocese? Is not there some con-  
sistency or co-ordination of  
methods?

The laymen were truly inspir-  
ed by the magnificent lead given  
by the Archbishop in the cause  
of church unity and Evangelical-  
ism in its truest and most com-  
prehensive form. It is to be de-  
plored that many clergy do not  
follow this same lead.

I suggest that the sentiments  
expressed by your journal would  
do nothing to advance the Church  
in this diocese.

Yours faithfully,  
K. A. Edmondson,  
Longueville, N.S.W.

(A method of election that is  
suitable for one purpose is not  
necessarily the best for quite  
different purposes, as our cor-  
respondent will no doubt real-  
ise, since he apparently approves  
of preferential election of canons  
but proportional election of  
Standing Committee. Our com-  
mentator took the "Sydney  
Morning Herald" to task not for  
its opinions but for expressing  
them so intemperately.—Ed.)

## THE GOSPEL IN FILM SERVICE

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## ANGLICAN MIGRANTS

"The Australian who has his  
country's future at heart would  
be well advised to understand  
why British migrants find as-  
similation difficult, instead of  
referring to migrants in reck-  
less and rude terms," said the  
Rev. Ralph Fraser, Immigra-  
tion Chaplain for Sydney Dio-  
cese, in St. Andrew's Cathedral  
on Sunday, July 24.

Referring to the problems Brit-  
ish migrants have, Mr Fraser  
mentioned three common factors  
in their background. The cut-  
ting of close knit family bonds,  
leaving a comfortable house with  
an economic rental and the im-  
mense distance travelled to a dif-  
ferent climate and country, all  
contributed to the problems of  
assimilation.

Mr Fraser said that migrants  
who were nominated by relatives  
and friends benefited from the  
friendship and advice they were  
able to obtain. However those  
who were nominated by the  
Commonwealth Government  
often faced acute adjustment  
problems particularly among the  
wives. The Church of England  
was now seeking to solve some  
of these problems by providing  
hospitality and friendship for the  
families in hostels. It was re-  
grettable that the Department of  
Immigration had seen fit to al-  
most disband their Social Work-  
ers' section. In the work and  
results of this section could lie  
the real answer to disgruntled  
and unhappy migrants, and the  
decline in British migrants to  
Australia.

The Church of England was  
encouraging Anglicans to sponsor  
British migrants and the first half  
of this year had seen a sharp  
increase in the number of people  
offering to nominate migrants.  
Two parishes had decided to  
lease or buy houses within their  
borders to use as initial staging  
accommodation. Many more  
such parishes were needed.

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## "Wimpole's Woe"

SCIENCE, MEDICINE, AND MORALS. A SURVEY AND A  
SUGGESTION, by Charles Raven. Hodder & Stoughton,  
London, 1959, pp. 190. 15/- (sterling).

Some years ago I remember  
a short story entitled "Wim-  
pole's Woe." Wimpole was a  
book reviewer whose kind  
heart was proverbial, and who  
was never known to do any-  
thing else but praise any effort  
submitted to him.

Once, and only once, did he  
break this rule, when a slim  
volume entitled "Gangrene and  
Lilies" landed on his desk. It  
was poetry so unappealingly bad  
that even the mild Wimpole  
out of very shock emptied the  
vials of his wrath upon the  
head of the author, and sur-  
prised the whole world, and  
certainly himself, with the  
venom of his review.

The present reviewer has sym-  
pathy with Wimpole in com-  
menting on Dr Charles Raven's  
latest book, especially as he is a  
long-term admirer of the author,  
and a sympathiser with him as  
he treads the difficult double  
path of science and religion. But  
no sympathy can cover the fact  
that his book should never have  
reached publication in its present  
form.

It is composed of lectures  
delivered to an American medi-  
cal audience, and much more  
drastic revision should have been  
undertaken to bridge the gap  
between the spoken and the  
written word.

As it stands the book is me-  
andering and verbose, and is  
cluttered with unnecessary foot-  
notes which leave the reader in a  
state of mounting irritation. One  
might forgive these discomforts  
if the main theme had been  
stated with clarity and point. But  
even here Dr Raven has fallen  
far below his usual high  
standard.

## Doctor

He sets out to discuss the role  
of the doctor as a mediator  
between science and religion —  
itself an interesting idea,  
possibly an important one.

Yet he does not keep his  
initial promise or follow out his  
original idea. Instead he bogs the  
reader in a morass of pointless  
historical analysis, hands him a  
few mutilated fragments of psy-  
chosomatic and sociological  
medicine, and finally leaves him  
for dead with his intellect starved  
and his curiosity unrewarded.

The failure of this book to  
measure up to its task illustrates  
once again how difficult it is for  
the philosopher and theologian  
to approach the physician with  
any real understanding of his  
position.

For the doctor, like the lawyer,  
works in a different metaphysical  
universe. His whole set of as-  
sumptions are different and un-  
less his ethos is understood, at-  
tempts to get together with him  
are bound to be merely frustra-  
ting. Dr Raven frequently skirts  
near this truth, but never quite  
reaches it.

Nevertheless, in spite of his  
book, Dr Raven has one major  
achievement to his credit. At  
least he made his medical audi-  
ence think about themselves and  
their place in the universe.

For your average medical man  
is not metaphysically minded. He  
will discuss God only under  
extreme pressure, and much pre-  
fers such fascinating subjects as  
Whackenpouf and Frillyfroth's

## Books

CHRISTIAN COMMUNITY, by  
J. V. Langmead Casserley.  
Longmans, 1960. Pp.174.  
Aust. price 26/-.

The temper of Anglicanism  
being what it is, this exaltation  
of the via media between Ro-  
manism and Protestantism is  
sure to be widely popular with-  
in the Anglican communion,  
and to get a sympathetic hear-  
ing without it.

With a wealth of scholarship  
Dr Casserley sets forth his views  
on the Church of God in gen-  
eral, and the Church of England  
in particular. His book divides  
into two parts labelled respec-  
tively, "The Church of God—  
Its Grandeur and Misery," and  
"The Church of Canterbury—  
Its Promise and Perplexities."

The author is convinced of the  
permanent validity of the great  
principles behind Roman Catho-  
licism and Protestantism, and he  
feels that they can be synthe-  
sized. But this can be done only  
with the aid of Anglican insights.

He rejoices at the measure in  
which this is being done already  
within our church, and sorrows  
for those mistakes whereby we  
obscure it.

His position may perhaps be  
gauged from the statement that  
"The hope of Anglicanism lies  
in the union and fusion of the  
out and out Evangelicals and the  
out and out Anglo-Catholics, not  
in some kind of future triumph  
of the central churchmen, which,  
and I say this most piously and  
charitably, may God Himself  
forbid" (p. 128). There are many  
good things in this book.

But your reviewer finds him-  
self saddened by the unfairness  
to opponents which disfigures it,  
and by Dr Casserley's almost  
total inability to understand the  
essence of the evangelical posi-  
tion.—Leon Morris.

## Reconciliation

THE CHRISTIAN DOCTRINE OF RECONCILIATION, by  
James Denney, James Clarke, London, 1959. Pp.339.  
Aust. price, 29/-.

Those who have read James  
Denney's "The Death of  
Christ" and know the greatness  
of this champion of orthodoxy  
will not be disappointed with  
this recent reprint of Denney's  
later work by James Clarke  
and Co.

It is not a book for the lay-  
man. But for those who are will-  
ing to pay the price in concen-  
tration and endeavour this work  
has many rewards. Despite the  
intrusion of many Latin phrases  
(and to the student who has no  
Latin this can be quite discon-  
certing) Denney speaks on the  
sermon level. Every Parish  
Clergyman should read this work  
for the impact it will have upon  
his preaching, for, as Denney  
says, The doctrine of reconcilia-  
tion is not so much one doctrine  
as the inspiration and focus of  
all" (p. 6). The power which  
Christ exercises is a moral  
power" (p. 22) and it is commu-

nicated through those who them-  
selves have experienced that re-  
conciling power made available  
by Christ's atoning death on our  
behalf" (pp. 17-19).

The Book has six chapters.  
The first deals with reconcilia-  
tion as a Christian experience,  
then follows a chapter which sur-  
veys Christian thought upon it  
from the earliest times to the  
end of the 19th century, and a  
chapter which shows us the  
manner in which it is exhibited  
and interpreted in the N.T.

Chapters 4, 5 and 6 are Dr  
Denney's attempt to present a  
formal theological statement of  
the doctrine treating first the  
need of reconciliation, then re-  
conciliation as the finished work  
of Christ, and finally, faith as  
the means by which that recon-  
ciliation once for all achieved is  
realised in human life. This is  
indeed a great work by a great  
saint of the Church.

—E. G. Newing.

THE PHILIPPIANS. By the Rev.  
Ralph P. Martin, M.A. Tyn-  
dale Press, London. Pp. 185.  
Eng. price 8/6.

This volume in the Tyndale  
series of New Testament Com-  
mentaries is a welcome addi-  
tion to a growing list of valu-  
able productions.

The introduction consists of 94  
pages and provides a thorough  
and detailed survey of the date  
and place where the Epistle was  
composed. The author has col-  
lected the arguments of writers  
new and old in connection with  
each proposal and has set out  
the evidence in favour of the  
various viewpoints with scrupu-  
lous care and in the clearest  
form.

The commentary consists of  
130 pages and provides an ex-  
cellent example of scholarly, but  
not too technical exegesis. The  
author quotes freely from other  
contemporary commentators, but  
makes curiously little use of  
Lightfoot's Commentary, which  
has paved the way for modern  
research in this Epistle. His  
treatment of the text is often  
refreshing and stimulating.

Special attention is paid to every  
phrase or hint which may throw  
light on the circumstances of  
the author or of the Church, and  
occasionally it may be felt that  
too much is read into a particu-  
lar passage. However, the Com-  
mentary as a whole is an attrac-  
tive and valuable piece of writ-  
ing and will be a great help to  
every student of the New Testa-  
ment.

M. L. LOANE

## Also Received

OPERATION AUCA—by Fay M. Smart,  
Pickering & Inglis, London,  
1958. Pp. 85, English Price  
4/6.

A children's version of the  
now world famous missionary  
venture in South America. Based  
on "Through Gates of Splen-  
dour."

ALL THE PROUD TRIBESMEN—by  
Kylie Tennant, MacMillan & Co.  
Ltd. London 1959. Pp. 159  
Australian Price 14/6.

A book of adventure and in-  
terest for children.  
HENRY KENDALL—by Rt. Rev. T. T.  
Reed, Rigby Ltd. Adelaide,  
1960. Pp. 66.

A critical appreciation of  
Henry Kendall by the leading  
authority, prepared for the "Aus-  
tralian Men of Letters" series in  
connection with the Adelaide  
Festival of Arts.

EVANGELICAL RELIGION—a reprint  
from the writings of the late  
Bishop J. C. Ryrie. Church Book  
Room Press, London, 1959.  
Pp. 15, English Price 9d.

The Bishop discusses what  
Evangelical Religion is and is  
not, and what features make re-  
ligion appear to be not Evan-  
gelical, together with the present  
duties of evangelicals.

CONTENDING FOR THE FAITH—by  
James Cossar, The Evangelical  
Library, Pp. 24. English Price  
1/9.

An account of Scottish Prot-  
estantism.

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