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DR FISHER FOR NIGERIA

The Archbishop of Canterbury and Mrs Fisher are to fly to Nigeria on September 22 to attend the celebrations of Nigerian Independence on October 1. Dr Fisher hopes to return to England on October 3 in time for the meeting of the Convocation of Canterbury in London the following day.

The invitation is a personal one from the Federal Government of Nigeria.

The Reverend L. G. Harner has been appointed as the Missioner in the Mission District of St. James and St. John, Melbourne, to fill the vacancy caused through the death of the Reverend S. H. Burridge.

Mr Harner is at present Incumbent of St. Thomas' Church, Essendon, and formerly served in the Diocese of Gippsland, and was also Home Secretary of the Church Missionary Society in Victoria from 1949 to 1952.

Music at Holy Communion

During a recent meeting of the Royal School of Church Music in Sydney Mr Ray Holland gave an address on the use of music in Holy Communion.

Neither music nor ceremonial should ever conceal the structure of the service, he said. They should assert it.

Merbecke's setting was given as a practical example of the type of music that should be used. It is in unison and is for both choir and congregation, and follows closely the natural cadences of the English text.

The choir of St. Mark's, South Hurstville, where the course was held, sang some of the simpler choral settings to the large number of choir masters and members present.

Gospels for Africa

The British and Foreign Bible Society's One Million Gospel for Africa Campaign has met with a phenomenal demand. It was originally planned as a distribution of one million copies of the Gospels in 39 languages in 1960, but already one and a quarter million books have been circulated and orders from mission stations have grown to 2,100,000 books in 85 different languages. The project is costing the British and Foreign Bible Society over £62,000 (Australian).

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Personal

We regret to record the death of the Reverend J. W. Ferrer, of Sydney.

Canon H. P. Reynolds, of Yass, Canberra-Goulburn Diocese, recently underwent a successful operation at Wahroonga Sanatorium, Sydney.

The Reverend T. H. Pickburn, Curate at Young, Canberra-Goulburn Diocese, has been appointed Rector of Yea, Wangaratta Diocese.

The Reverend C. N. McAlpin, Vicar of Cheviot, Nelson Diocese (New Zealand) has been appointed Rector of Mulgoa, Sydney Diocese.

The Reverend S. J. Matthews, Archdeacon of Rockhampton, has been elected Bishop of Carpentaria in place of the Right Reverend W. J. Hudson, who is resigning shortly to become Assistant Bishop of Brisbane and Head of the Bush Brotherhood of St. Paul. Archdeacon Matthews is a graduate of Moore College, Sydney.

The Reverend George Ambo, a Papuan clergyman, has been nominated by the Bishop of New Guinea as Assistant Bishop of New Guinea. He will be consecrated in St. John's Cathedral, Brisbane, later this year.

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An examination for the award of two "Violet Macanish Scholarships" will be held on 7th and 8th Oct., 1960. All candidates must be under 14 years of age on 1st February, 1961. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £300 to £375 per annum according to the circumstances. Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 23rd September, 1960

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THE AUSTRALIAN CHURCH RECORD

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MISSIONARIES HONOURED IN PHILIPPINES

For the first time on August 31, 1960, two Christian medical missionaries were included in the Ramon Magsaysay Awardees.

They were Sir Henry Holland and his son Dr Ronald Holland of the Church Missionary Society working in Quetta, Baluchistan. Both father and son are renowned eye specialists.

MINISTRY OF HEALING

For over 50 years Sir Henry has given selfless service on the rugged frontier of the great North-West.

During that time he was joined by his two sons, Harry and Ronald. The former is now in England.

Sir Henry and Dr Ronald travelled to Manila to receive the award.

They were accompanied by Ronald's wife, who is confined to a wheelchair with paralytic polio. In spite of this handicap, however, she carries a full job in the Quetta hospital, giving anaesthetics, etc.

The Ramon Magsaysay Award is presented annually to outstanding persons who have served their fellow men with distinction.

Awards are given under various divisions, and all to commemorate the memory of the late President Magsaysay, who was so tragically killed in an air crash.

The perpetuating of his memory in this practical way is made possible by the Rockefeller Foundation.

Those selected to receive the 1960 awards were General Ne Win of Burma (who declined the honours); Sir Henry and Dr Ronald Holland; Tengku Abdul Rahman, Prime Minister of Malaya; Dr Y. C. James Yen (Mass Education movement).

Mr James Yen, who is a totally dedicated man to the education of the underprivileged peoples of Asia, gave a truly inspiring address urging us to remember that God had created man in His own image. He stressed the great need to not only fill the stomachs of the hungry but to fill their minds also. For almost 40 years he has devoted his talents to this cause.

All Glory to God

The greatest thrill to many listeners was to hear Sir Henry Holland give all glory for what had been accomplished to the Lord.

He finished his speech with the words . . . "All that has been accomplished is only due to the Lord Jesus Christ, whose ambas-

sadors we have tried to be." He received a great ovation.

Dr Ronald also accepted the honour on behalf of the whole hospital staff, Pakistani and others alike. He also finished his remarks with words to the effect that healing had been possible only because of the Great Physician, "and all glory must be given to God."

When we remember that the Philippines is an 82 per cent Roman Catholic country, the choice of some of the awardees shows the "openness" of the Board of Trustees who made the selection.

Besides receiving a gold medal, each awardee receives U.S. 10,000 dollars.

Sir Henry remarked that this gift would be a tremendous help in their program of training people in their hospital, where ophthalmic equipment is so very expensive.

During the time of its existence, the C.M.S. Hospital at Quetta had restored sight to some 150,000 people and treated many, many without charge.

Influence of C.H. Nash recalled

At a subsequent Press conference Sir Henry Holland paid warm tribute to the Rev. C. H. Nash, founder and first principal of the Melbourne Bible Institute, who was chaplain of Loretto School, near Edinburgh, when he was a student there in 1891. Mr Nash had a profound influence on him at this time, which was the time of his conversion.

In replying to a question concerning the aims and methods of the work Sir Henry said: "Our foremost aim in all our work has been to lead people to a saving knowledge of the Lord Jesus Christ. We believe that in a strong Moslem area a medical missionary program is the most effective method of reaching the people with the Gospel. Visible results have not been spectacular, but there have been quite a few who have confessed their faith in Christ, and some who have laid down their lives as Christian martyrs."

MAGSAYSAY AWARD WINNERS



Editors of "Crusader" Magazine, Manila, interview Sir Henry Holland, winner of the 1960 Ramon Magsaysay award.
Left to right: Mr E. Ramientos, editor of the "Crusader"; Sir Henry Holland; Mr John Robinson, O.M.F., missionary and associate editor of "Crusader."

VICTORIAN C.M.S. ANNUAL MEETING

A capacity audience at the C.M.S. Annual Meeting in the Chapter House of St. Paul's Cathedral, Melbourne, on Monday, September 6, was reminded by the respective speakers of the fact that there is "one Word for one world."

The Archbishop of Melbourne chaired the meeting at which the Victorian General Secretary, the Rev. R. Marks, presented the annual report of the Society.

During the course of his illustrated report he made reference to the way in which God had blessed the Society, of the increasing fellowship through visits of overseas leaders, of the tremendous amount of work done through the voluntary helpers, and finally rejoiced with those present at the number of Victorian missionaries who had gone to the field since the last annual meeting.

50 years' changes

The Honorary Treasurer, Mr Eric Stockton, officially presented the budget for the ensuing 12 months which stands at £66,453 (this is composed of accepted budget—£62,100, plus deficit of £4,353).

Following this announcement, the Archbishop challenged everyone in the audience to renewed vigour in meeting this tremendous commitment.

In elaborating the theme of the meeting, the Rev. J. Dain, the C.M.S. Federal Secretary, stressed the tremendous changes which have taken place in the world during the past 50 years. Mr Dain closed with the challenge that, in spite of many carefully thought-out plans, Christians must be ever responsive to the dictates of the Holy Spirit of God in planning all missionary strategy.

Many of the audience had come to welcome home Melbourne's missionary bishop, the Right Rev. Alfred Stanway, who gave the concluding address.

Bishop Stanway referred to the fact that he had been present for the consecration of Archdeacon N. Langford-Smith in Africa, had conferred with officials in Pakistan two days later, and two days later again, had taken part in services in Sydney. All this stressed to him the fact that in a world which is being made smaller through more efficient communications and means of transport, there is only One who can unite that world, and that is Jesus Christ.

Willochra Youth Rally to Welcome Bishop

A few months ago a Diocesan Youth Council was formed in Willochra and a committee appointed to promote and co-ordinate the youth activities of the Diocese. The first undertaking by the committee has been to organise a "Welcome Home" Rally in honour of the Bishop of Willochra, the Rt. Rev. T. E. Jones, who has been overseas to consult specialists regarding his eyesight.

The rally, at which all Sunday Schools and Youth Groups of the Diocese will be well represented, will be preceded by a march past of young people. The service, drawn up by the committee, will be held in the Institute Hall at Melrose in the foot of the beautiful Mount Remarkable in the Flinders Ranges.

An offering will be received during the service towards the erection of the Youth and Diocesan Centre to be built this year not far from the scene of the rally at Melrose. This centre will consist of two blocks of sleeping accommodation and a central services block. The Diocese will gain a tremendous asset when this venture is completed as it will provide a rallying point for fellowship and instruction for the young people and the Diocese as a whole. Bishop Jones launched an appeal for funds for this project just prior to leaving for overseas.

SEPTEMBER 29, 1960

The Gates Of Hell Shall Not Prevail

The promises of God as they affect human beings are usually fulfilled by human beings acting as God's instruments. The fact that God has chosen in Christ those that are His before the foundation of the world, and has predestinated them unto the adoption of children by Jesus Christ Himself (Ephes. 1.4-6) does not mean that His people are exempted from the duty of preaching the gospel. God calls those whom He has predestinated by the proclamation of His word of grace.

God ordinarily fulfils His promises, and His threats, through human beings. He can use human instruments who do not know or acknowledge Him in any way, such as Cyrus King of Persia (Isaiah 45.1-4). But He especially uses those who do know Him by faith. It is one of the first duties of the individual Christian and of the Church to discover and obey God's purposes of grace and judgment, so that they may be fulfilled.

Christ has promised that the gates of hell shall not prevail against His Church (Matt. 16.18). He has declared that His purpose for the Church is that it might be sanctified and cleansed, and be presented to Himself as a glorious Church, holy and without blemish (Ephes. 5.26-7). We can have no doubt that His will will certainly be done.

But this does not mean that Christians can sit back with arms folded and leave God to do His will. Still less are we justified in saying, as many Anglicans do, that the fact that diverse and *prima facie* inconsistent doctrines are held within the Church means that God wants them to co-exist, and that the very fact that they exist proves that they must be reconcilable with each other.

One only has to look at the way God worked in and through His Church under both the old and new covenants to see that, while this view of the matter avoids strife and controversy, mutually inconsistent teachings do not cease to be so merely because different members of the same Church hold one or other of them, and that they do not glorify God.

It is God's declared will that His people should contend earnestly for His truth within the Church. It is through His servants when they do this that His will that the gates of hell shall not prevail against it is effected.

This was always clearly understood in the earlier ages of Church history. When Arian opinions became widespread in the Church God

purified it from this error through servants of His such as Athanasius. Had Athanasius concluded that the Church should comprehend both Arians and Trinitarians and that to lessen strife a semi-Arian standpoint should be adopted by both sides, he might have become the patron saint of many twentieth century Anglicans but he would not have obeyed God's will, and that will for His Church would have been temporarily frustrated.

Athanasius and the other champions of God's truth recognised that their duty to God outweighed their duty to the ecclesiastical institution of their day. They saw that a body of opinion could exist within the Church for all kinds of reasons quite unconnected with its perfecting in accordance with God's will.

As far as the Church of England is concerned, incompatible doctrines are held now because when the Oxford Movement began the Church leaders of the day lacked the will and, to a minor extent, the machinery to safeguard the truth. The Church can count itself fortunate that, when a century before the Oxford Movement Arian and Deistic opinions became quite widespread within it, its leaders manifested a more Christian attitude to error. If they had not done so, our comprehensionists would now be trying to reconcile not only Evangelicalism and Anglo-Catholicism, but also Arianism and Deism.

It needs to be remembered that the prevalent view of controversy as *per se* evil owes its origin in the Church of England to the inability of either of two mutually inconsistent standpoints to extinguish the other. When Dean Stanley first concocted this doctrine in the last century it commended itself to few Anglicans, but as the inconclusiveness of the struggle became evident it was more widely held, until now it is almost a part of Anglican orthodoxy. Even now, however, it is more widely honoured in theory than followed in practice. Anglo-Catholic bishops favour Anglo-Catholicism, "Central" bishops favour "Central" Churchmen, Evangelical bishops favour Evangelicals, because in their hearts they know that if a certain doctrine is true then that which is contrary to it must be false.

Let us therefore not be afraid to stand aloof from current fashion and to proclaim boldly that we cannot tolerate the intolerable and that God has raised us up to witness to the truth.

God-given Purity and Power

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

Two things which repeatedly tell against us in the service of God, which we long more worthily to do, are that we are unfit to stand before God and unable to stand before men. We find ourselves faced in our own lives both by defilement and defeat. We may even be moved to cry: Woe is me; I am undone. This service is too much for me.

Let us turn to Zechariah 3 and 4. In the pictures of God's ways, and in the accompanying explanations here given to the ancient prophet of God both to see and to hear, we may in principle discern for our own learning and encouragement God's decisive answers to our own deep personal and practical needs as His servants.

(i) The way of acceptance before God. "He shewed me Joshua standing before . . . the Lord" (3. 1). This means that Joshua was engaged upon divine service. For "to stand before" a person, or "in his presence" is in Hebrew a phrase used to describe the relation of a servant to his master. In Deuteronomy 10. 8 we read that "the Lord separated the tribe of Levi . . . to stand before the Lord, to minister unto Him." It was right here, when Joshua was engaged in such sacred service, that the adversary appeared to oppose him, to demand his removal.

Since Joshua was clothed in filthy garments, he could not himself gainsay such accusation. But the angel of the Lord intervened, and "stood by" Joshua to serve him. So Joshua was clothed with fair garments, and assured of full freedom of access and participation in service. Thus saith the Lord of hosts: "Thou shalt keep my courts, and I will give thee places to walk among those that stand by" (3.7).

Such is the wonder of divine grace. It is the Lord Himself who makes one's fitness for His presence and His service. "For behold, saith the Lord of hosts, I will bring forth my servant the BRANCH" (3.8). Indeed, only as He thus stands by to serve us can we acquire the fitness to stand and serve Him. Or, as our Lord Himself said to Peter when He became his servant, and stooped to wash his feet, "If I wash thee not, thou hast no part with me" (John 13.8).

Effectiveness

(ii) The way of effectiveness before men. In Zechariah 4 we are given the picture of a

candlestick and two olive trees. These both alike find their fulfilment in the possession of oil. Without oil the lamps cannot shine. Without oil the trees will not flourish.

The special lesson of this vision is found in the unique way in which these desirable goals are reached, not by natural supplies of oil from below but by special and supernatural supplies from above. There is significantly a bowl upon the top of the candlestick. From that bowl first the lamps, and then the trees, are supplied with oil; see verses 2, 11 and 12. The corresponding spiritual truths are also indicated.

First, the way of achievement is not by human might, nor by natural power, but by the divine Spirit. "This is" for God's servant "the word of the Lord"; see verse 6. So make no mistake; it is not to be deceived by the superficial attractiveness of deceptive earthly alternatives. The one way to get the work done is by God's Spirit.

Second, this grace is first to be poured upon the headstone of the corner (verse 7). For, to change the metaphor, in the Lord's temple the headstone of the corner is the Lord's anointed. It is to Him that the oil of the Spirit is first given without measure. It is from Him, exalted as the Head over the Church,

that the oil of the Spirit must be received by all who would shine and flourish in God's service on earth. Thus may we, too, become the Lord's "anointed ones" (verse 14). Only when the Lord Himself thus upholds us with His power from on high, can we uphold His cause in the high places of the field.

The essence of the Gospel is thus here anticipated, and its distinctive benefits indicated. (i) God the Son, by His active intervention as Jehovah's Servant, has put away iniquity in the one decisive day of His finished work of atonement at Calvary. So, as the elect stone of God's laying, He can cause iniquity to pass from us; and we can be made, indeed, as His people by grace we are already made, "the righteousness of God in Him" (2 Corinthians, 5.21).

So we have acceptance before God; we may do Him service. (ii) Then, thus accepted by God in Christ, we share the anointing of the chief cornerstone, the Lord's anointed, God the Spirit, by His descent from the exalted Lord, brings into our lives grace, light and strength. This gives us in life and service effectiveness before men.

So God meets our need by giving us Himself. God the Son is our God-given purity. God the Spirit is our God-given power.

Inspiring Reformation Rally In Sydney

The annual Reformation Rally in the Chapter House, Sydney, on Friday, September 16, was very well attended and appreciated.

The Rally was preceded in the afternoon by an Evangelical Conference for clergy in which Bishops Kerle and Loane and the Reverend Donald Robinson spoke on "Evangelicals and the Church."

The Rally itself was preceded by a Tea and a historical film entitled "The Quest." It was chaired by Dr Eric Bosanquet.

Dr Bosanquet asked the meeting to stand in memory of four deceased supporters of the Rally and Reformation principles — Bishop W. G. Hilliard, Archdeacon S. H. Denman, the Rev. F. H. B. Dillon and Canon D. J. Knox. The last-named was one of the prime inaugurators of the annual Reformation Rally and had missed very few rallies over the years.

A greeting was also sent to Mr H. A. Corish, Honorary Treasurer of the Rally since its beginning 31 years ago.

The Rev. J. Whild, Rector of St. Paul's, Chatswood, gave an informative and challenging address in the course of which he spoke of the life and work of William Tyndale.

The second speaker was the Rev. Basil Williams, Rector of St. Michael's, Wollongong, who challenged those present to apply

Reformation principles in daily life in the modern world.

Bishop Helps Bushed Primate; Or, Fancy Meeting You Here!

On Sunday week, Bishop R. C. Kerle, of Sydney, was travelling to St. Mark's, Chesham Hill, to preach at the Seventh Anniversary Service.

On the way he noticed a car held up on the side of the road, apparently in difficulties. The driver of the car proved to be the Archbishop of Sydney who was consulting a road map in an endeavour to find his way to St. Mark's, Yagoona, where he was to preach at the seventh anniversary of the extension of St. Mark's Church.

Miller's Point Convention

The fifth annual convention will be held at Holy Trinity, Miller's Point, Sydney, on Monday, October 3.

Sessions will be at 11 a.m., 2.30 p.m., 3.45 p.m., and 7 p.m. Cups of tea will be provided between sessions.

"World off course" big rally plan

On Monday, November 14, 1960, at 8 p.m. there will be held in the Festival Hall (Stadium, West Melbourne), a Public Rally entitled "World Off Course."

Chaired by the Archbishop of Melbourne, the Rally will have as guest speaker Canon Max Warren, General Secretary of C.M.S. London, a world figure in Anglican Church life today. A second guest speaker will be the Right Rev. Alfred Stanway, Bishop of Central Tanganyika, an acknowledged leader at the heart of Africa today.

The General Secretary of the Church Missionary Society, London, is one of the best-known clergy in the Anglican Communion and beyond it. Dr Max Warren has travelled widely in Africa, Asia and Australia, and has lectured many times in America and has written a dozen books. He reads prodigiously and this is reflected in his famous monthly C.M.S. News Letter which circulates round the world and is recognised to be unique.

His intellectual versatility is evident from his role in the preparation of reports for the Lambeth Conference, as the writer of the one on Missionary Commitments, a member of the Commission on the Commemoration of Saints and the chairman of the group dealing with the Family in Contemporary Society.

Himself a convinced Evangelical, he has done much to promote understanding and fellowship between churchmen and free churchmen of all shades of opinion. Dr Warren's great spiritual influence is the fruit of a varied background: birth in a missionary home, eight years of childhood in India, a double first at Cambridge, ten months as a lay missionary in Northern Nigeria which nearly cost him his life, three years of illness, a curacy at Boscombe.

Chilean Mission Changes Name

Plans are being made for the future of Church of England mission work in Chile. A meeting of all missionary clergy was held last month.

The Rev. David Gardner represented the work in Valparaiso and Santiago, and Canon Barratt together with his colleagues represented the work in Southern Chile. It was decided to change the local name of the Mission from La Mision Araucana (a name limited to the lands of the Araucanian Indians) to La Mision Iglesia Anglicana. This new step has been approved in principle by the S.A.M.S. in London and it will mean that work can be done with more freedom in the large cities as well as in the country areas.

Canon Barratt's words are significant: "If we are not backed in prayer and with personnel from home, then Chile will once more be under Rome and we will lose our opportunity."

and six years as Vicar of Holy Trinity, Cambridge.

In 1942 Max Warren succeeded Dr Wilson Cash as General Secretary of the Church Missionary Society, coming into this position of leadership at a most formative stage in the Society's growth.

From 1943 until 1958 he was a member of the Ad Interim committee of the International Missionary Council.

Both Dr and Mrs Warren have done a great deal for visitors from Africa and the East for whom the question of hospitality is complicated by the large numbers who are coming to England. Christians of many nationalities have stayed in their home, and they have strong personal friendships with many of the leaders of the Churches of all denominations. But it is no less his wide contact with those outside the life of the Church that helps to give such relevance to his work.

African spiritual leadership

Under the leadership of Bishop Alfred Stanway, the Diocese of Central Tanganyika has more than doubled in every respect. When he came, there were 63 missionaries whereas now there are 126. The number of clergy has doubled and the general educational standards of the clergy has risen. The number of adherents has more than doubled and the amount of giving has risen by five times.

The Bishop has been Chairman of the Christian Council of Tanganyika for seven years. The Christian Council is a body which links together the Protestant missions and churches in Tanganyika. Through the agency of the Christian Council he has contributed greatly to the development of an enlightened policy of Government grants to Christian educational services.

Bishop Stanway's contribution in Tanganyika is the direct product of his own great gifts which were multiplied and developed during his service in Kenya.

At the age of 43 he was appointed Bishop of Central Tanganyika. He came to a Diocese which had not yet recovered from the decline of staff due to the war and whose organisation and financial position needed review.

In 10 years Bishop Stanway has fostered the promotion of African spiritual leadership in the church, the formulation and implementation of the policy of Africanisation and its application in all fields of the life of the Diocese, and the definition of administrative principles, especially in the financial realm, designed to produce a self-supporting and self-developing church.

RIDLEY COLLEGE CONFERENCE



A group at the recent Evangelical Conference at Ridley College, Melbourne. From left: The Rev. D. Horsford of Melbourne, Mrs R. Thompson and the Rev. R. Thompson of Christchurch, N.Z. and the Rev. Donald Robinson of Sydney.

NEW ENGLISH BIBLE TO BE PUBLISHED NEXT YEAR

The New Testament portion of the New English Bible will be published simultaneously in Australia and throughout the world in the middle of March, 1961. The library edition, with introduction and translators' notes, will retail at 34/9 Australian and the popular edition with briefer notes at 14/3 Australian. The book will be published jointly by the University Presses of Oxford and Cambridge.

The New English Bible is a translation of the whole of the Bible which is being undertaken by the major Christian bodies (other than the Roman Catholic) of the British Isles.

The New English Bible is not a revision of the Authorised Version. It is a completely new translation — an authoritative attempt to present the meaning of the original Hebrew and Greek, as understood by the best available scholarship. It is in English which is as clear and natural as the subject matter will allow. The style is neither old-fashioned nor self-consciously modernistic; the translators have aimed at a rendering which is timeless as well as faithful.

Translators' method

The New English Bible is not the expression of any denominational or doctrinal leaning. It is offered simply as the Bible to all who in reading, teaching or in worship may care to use it.

The New English Bible was planned and directed by representatives of:

The Baptist Union of Great Britain and Ireland
The Church of England
The Church of Scotland
The Congregational Union of England and Wales
The Council of Churches for Wales
The London Yearly Meeting of the Society of Friends
The Methodist Church of Great Britain
The Presbyterian Church of England

The United Council of Christian Churches and Religious Communities in Ireland
The British and Foreign Bible Society
The National Bible Society of Scotland

Dr C. H. Dodd, General Director of the translation, says:

"During the years before the World War II there was a good deal of discussion in the universities about the need for some further revision of the English Bible. The Revised Version, with all its great merits, was widely felt to be not entirely satisfactory, and it had never fully established itself in use. Moreover in the years since its appearance biblical studies had made substantial advances.

"The approaching lapse in the copyright in the Revised Version, held by the University Presses of Oxford and Cambridge, afforded an opportunity for considering further revision as a practical project.

"In May, 1946, the Church of Scotland pointed out in a memorandum that the work of the Church in its approach to the wider public was hindered by the archaic language of the Bible in both of the current versions — the Revised no less than the Authorised.

"The method employed by the translators was as follows. Each panel invited one person to prepare a draft translation of a given book or group of books. Such a person was usually a member of the panel, but not necessarily so; if it was known that a certain scholar had given special attention to a particular

part of the Bible, he might be asked to prepare a draft for the panel, even though he was not a member. The draft was circulated in typescript to members of the panel, which then met and discussed it around a table, verse by verse and sentence by sentence, until its members arrived at a common mind. The revised draft was now sent to the Panel of Literary Advisers who examined it, once again verse by verse and sentence by sentence, challenging anything which did not come up to the required standard of English in vocabulary, idiom or rhythm. In doing so the panel was not unaware of the varying levels of style in the original, recognising that different levels were appropriate, for example, in simple narrative, theological argument, rhetoric and poetry. When the Literary Panel had done its work the translation was remitted to the translating panel concerned, to make sure that in improving the style the literary advisers had not altered the meaning. There might then be further discussion between the panels, until an agreed version emerged.

Revising Committee

"The translation of each book, as it left the panels, was submitted to the Joint Committee, whose members offered criticisms and suggestions, and might (as they did with one book at least) remit the translation to the panels for further work before approving it. When the New Testament was complete, the Joint Committee appointed a revising committee of three to go through the whole work, taking account of criticisms and suggestions which had come in. The revising committee having finished its task, the translation of the New Testament as a whole was laid before the Joint Committee on March 23, 1960, when it was formally approved and accepted. Thirteen years' work on the New Testament was at an end. The translation of the Old Testament and Apocrypha continues."

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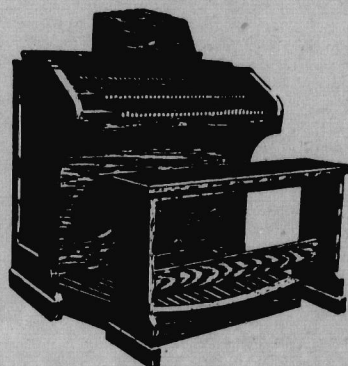
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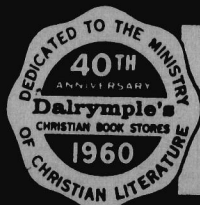
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Notes and Comments

MR KENNEDY'S RELIGION . . .

The fact that Senator Kennedy, the Democratic candidate for the American Presidency, is a Roman Catholic is becoming an important issue in the campaign. As usually happens when a person's adherence to Romanism is mentioned in a connection such as this, this factor is being widely deplored.

However, there is nothing intrinsically bigoted or intolerant in asking whether a man's religious opinions make him unfit for a particular job. A Jehovah's Witness, for example, is unfitted by his religion for the job of an army commander, because his religion commits him to pacifism. Whether Mr Kennedy's religious allegiance to the head of the Vatican state is compatible with his being head of another state is certainly not a question to which the answer "no" is absurd.

One has the feeling that, were the situation reversed and Mr Kennedy a Protestant candidate for high office in a predominantly Roman Catholic country, there would not be nearly so great an outcry if his religion became an issue. Apparently it is all right for Roman Catholic voters to decide they do not want a candidate who is a Protestant, but all wrong for Protestant voters to decide they do not want a Roman Catholic.

It is almost being suggested in some quarters that it is now the duty of Protestants to vote for Kennedy to show that they are not bigoted! It may well be, of course, that he is the better candidate (your commentator expresses no opinion about that), but surely this is the reductio ad absurdum of the whole argument.

THE REV. X . . .

From time to time various people become very agitated at the habit of the daily Press and others of referring to clergymen as "The Rev. X." It is pointed out that "Reverend" is an adjective and not a noun, and that this is as much a mistake as "The Right Honourable Menzies."

All very true, no doubt. But twice in the last week your commentator has received communications — from clergymen — who commit this very error. This raises the question whether it is worth battling against it any longer.

When all is said and done, usage is the final arbiter in these matters. "Reverend" will be an adjective only as long as it is used as an adjective. When enough people use it as a noun it will become a noun. Already, presumably because of American influence, numbers of people address the clergy as "Reverend."

It seems to your commentator that there are more important things to worry about and campaign against than a solecism that, whether we like it or not, is slowly but surely ceasing to be a solecism. When even the clergy themselves find it natural to use "Reverend" as a noun the chances of combating this usage successfully seem pretty hopeless.

BISHOP REEVES'S EXPULSION . . .

Whatever our views of the Church of the Province of South Africa or the theoretical possibility that separate development of races may sometimes be expedient, Australian Anglicans will condemn the South African Government's action in deporting Bishop Ambrose Reeves to his home country.

It has been pointed out that this act is a recognition of the influence that the Church can exercise on political situations—and, let it be added, should exercise, if it regards a policy as morally to be condemned.

It may be that separate development of European and African is the best solution to the South African problem. But there can be no question that those, like the Bishop who think such a solution immoral and un-Christian would be failing in their duty to God if they did not speak out against it, and that a democracy should safeguard the right of its citizens so to speak out.

It is action such as this that lead many to the conclusion that South Africa is not a democracy, but an authoritarian police state on the Nazi model. However, the government believed Bishop Reeves was frustrating a policy for which they had received a repeated mandate at the polls.

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PROPORTIONAL VOTING

Sir,—

I read your editorial reply to Miss Enid Lakeman's letter, and appreciate your arguments. However, there is one consideration which outweighs all others, and which a great number of members of Synod are firmly grasping. That is, that Synod has elections and that under the present Synod system the results of the elections are UNFAIR. Only P.R. will give a fair result, so there is a moral obligation on us to adopt it. *Flat justitia ruat coelum.*

The moral law of the universe being as God made it, and the church being particularly concerned with the moral law, adoption of P.R. by the Synod in spite of the counter-arguments of expediency, "the time is not ripe," and conservatism, will be more in accordance with Christian principles and do more to raise the church's reputation, than all party victories.

The fact that only one diocese, and not one metropolitan diocese, in Australia uses P.R. is a great reflection on the church, and if the new constitution is to work fairly and successfully, P.R. must be introduced. Members of synods, particularly general synod, should make a move without delay.

Yours etc.,
W. A. Dowe.

Sydney, N.S.W.

(The present system is not unfair. Even if it were, the prime duty of the church is to be loyal to the word of God, and if "fairness" involves, as it would in this case, risking a departure from the principles of Scripture, no change should be made. We should have a higher aim, than to permit representation to any section of opinion that may happen to exist within the church, viz., to be loyal to God.—Ed.)

"THE ANGLICAN"

Dear Sir,

Your columnist in "Notes and Comments" states in your issue of September 1 that "The Anglican's" bias has been more and more in an Anglo-Catholic direction recently. Your columnist states that this is "particularly noticeable in its youth page."

He gives no example of bias in our editorial column or in the ordinary news pages, but quotes an example from the youth page.

I think it right to point out that the youth page has been edited successively since it started by a conservative evangelical laywoman, a conservative evangelical priest, and what might be described as a liberal evangelical priest. The page was very strongly criticised during this time by High Churchmen and Anglo-Catholics. It is at present being edited by a laywoman, who might be described as a High Churchman, but who is not an Anglo-Catholic.

Your columnist and your readers may be sure that the wheel will continue to turn.

Yours sincerely,

Francis James.

Chairman of Directors,
Church Publishing
Company Ltd.,
Sydney, N.S.W.

Letters

CENSORSHIP

Dear Sir,—

I read your editorial entitled "Censorship," with interest and general approval. One might well suggest that it is time we taught more emphatically than ever a doctrine of separation with regard to those things which pander to the "lust of the flesh, and the lust of the eyes" (1 John, 2:16), even at the expense of being charged with narrow-mindedness. If the dissemination of moral filth in print is called "reality" then we do well to be charged with escapism, remembering the words of Peter that we should "abstain from fleshly lusts that war against the soul" (1 Pet. 2:11).

We shall doubtless be charged with being puritanical, but what better charge (in its original context) could we have laid upon us. Would to God that His people desired to walk in the way of their Puritan forefathers in this and many other matters.

I have one problem in my mind regarding the editorial. You seem to argue that censorship should be imposed on material which is available to the populace at large on the ground that the majority of them have been baptised into the Christian faith and should, therefore, be asked to act in accordance with the vows they have taken.

This seems to me to be sheer romanticism. If you are correct (as I presume you are), in claiming that the majority of Australians have received Christian baptism, my only deduction can be that the majority of them should never have been baptised, for it is evident (though a generalisation I know) that their parents and sponsors have themselves failed to fulfil their own vows, and have, therefore, forfeited the privilege of baptism for their children and godchildren.

Perhaps your editorial has placarded once more the chaos into which the absence of discipline (particularly in our own denomination) over many decades has placed us. We shall do well if we apply the general tenor of your editorial to our "real" church membership, and at the same time endeavour by every scriptural means to ensure that this "theoretical" church membership of all the baptised is not increased.

As the church community submits itself to its own standards to the hilt it will have its effect on the non-Christian community.

Professor E. M. Blaiklock well wrote some years back concerning the testimony of the church in the Roman Empire, "The spectacle of moral earnestness, such is human nature, offends the morally inert, and the sight of disciplined living rebukes and angers self-indulgence." "The vested interests of vice fear virtue, and corruption is uneasy in the presence of a sterner and challenging uprightness." Let our church foster such living today amongst its members and we shall see the Lord raising a standard against the immoral and "unspiritual" floods of the enemy.

Yours sincerely,
Bryan E. Hardman.
London, England.

AGED CLERGY

Dear Sir,

Regarding provision for aged clergy (further to J. A. Davis' letter published in your issue of September 15) will Synod members kindly note the motion listed to resolve the glaring injustice to our veterans retired after their age of entitlement. There is no financial problem; this injustice persists under cover of a mere technicality — lack of an amending clause to the C. of E. Provident Fund (Sydney) ordinance.

Yours truly,

S. M. Goard,
Sydney, N.S.W.

THE REV. J. W. FERRIER

Dear Sir,

A friend of the late J. W. Ferrier, I write to say how much his life and influence were appreciated by folk in New South Wales and elsewhere. I had known him since 1903. He worked in Ceylon and I worked in India. We frequently met and I can truthfully say that J.W. was not only a sound Evangelical but a very spiritually minded man. The kingdom of God was his chief concern. May his tribe increase!

Edward Walker,
Dundas, N.S.W.

MEMORIAL TO F. H. B. DILLON

Dear Sir,—

A number of church people who appreciated the ministry of the Rev. F. H. B. Dillon, helped this parish (St. Clement's, Mosman) to raise the sum of £850 as a memorial bursary at Moore Theological College for students for the Sacred Ministry.

The churchwardens now intend to erect a tablet testifying to this fact and hope to include a list of all men who have gone from this parish for theological training and have subsequently been ordained in the Church of England.

In order to avoid omissions, we would appreciate the help of any reader who may know of such cases, communicating with the writer, as soon as possible.

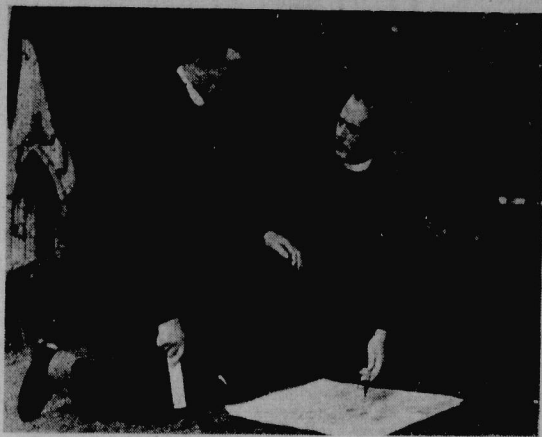
Yours sincerely,
J. H. Francissey,
Church Secretary,
St. Clement's, Mosman.
Mosman, N.S.W.

HOLY TRINITY, MILLER'S POINT.

5th ANNUAL CONVENTION
ON MONDAY, OCTOBER 3, 1960.

11 a.m.:—
The Body of Sin—The Rev. E. Newing.
The Body of the Cross—The Rev. R. Hanlon.
2.30 p.m.:—
The Body Presented—The Rev. K. Turnbull.
3.45 p.m.:—
The Body of the Spirit—The Rev. E. Long.
7.30 p.m.:—
The Body and God's Plan—The Rev. D. Hewetson.
The Body for the Lord—The Rev. N. Horn.
6.36 p.m.: Dr KATHLEEN TAYLOR, of the Church Missionary Society, West Pakistan, will show slides of God's work in that land.
BRING LUNCH AND TEA. (Cups of tea provided.)

CARRAMAR HOSTEL PLANS



The Archbishop of Sydney and the Rev. Canon R. G. Fillingham, Hon. Secretary of the Home Mission Society, discussing plans for alterations to the Carramar Hostel, Boomerang Street, Turramurra.

"Carramar" Maternity Hostel details

On September 8 the Archbishop of Sydney gave a luncheon at which he announced details of the new maternity hostel for unmarried mothers to be opened by the Home Mission Society.

Many of those present at the luncheon represented commerce and industry, and the Archbishop appealed for funds to support the hostel.

The hostel is in the Parish of Turramurra, and has been called "Carramar." It was purchased for £15,500; alterations and furnishings will cost a further £10,000. The building will be open for use early in the month of November.

Miss Shirley Jones, at present a nursing sister at Crown Street Hospital for Women, has been appointed the matron. In addition, there will be a deputy matron.

The Archbishop said that many parents were unwilling to take responsibility for their pregnant unmarried daughters.

Inquiries had shown that 51 per cent of the girls in the Presbyterian home for unmarried mothers are members of the Church of England.

The committee appointed to be responsible for the Maternity Hostel includes: The Archbishop, Rt. Rev. R. C. Kerle, Mrs. R. C. Kerle, Mrs. H. R. Gough, Ven. G. R. Debridge, Mrs. M. L. Loane, Deaconess D. Baker, Rev. J. P. Dryland, Mrs. H. M. Bragg, Miss S. Jones, Rev. K. B. Roughley, Mrs. J. Williams, Mr. M. C. Alder, Rev. E. D. Cameron, Mrs. D. Adcock, and Rev. Canon R. G. Fillingham.

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Religious Education in State Secondary Schools in New South Wales—2

By the Reverend A. A. Langdon, B.A., B.D., Dip. Ed., Dip. R.E., Director of education in the diocese of Sydney and Chairman of the N.S.W. Council for Christian Education in Schools.

In the first article in this series we considered the submissions presented to the Premier by the New South Wales Council for Christian Education in Schools with the endorsement of its member churches and dioceses.

The Council, in expressing its approval of the "spiritual" aims of education as stated in the Wyndham Report on New South Wales Secondary Education, submitted that Religious Education will never be able to play its proper role in the achievement of these aims, nor be given (by the scholars at least) its full status as a subject in the "core curriculum," if it is to be restricted to the present period of denominational religious instruction given by visiting clergy and other representatives of the churches.

Therefore, what the Council is seeking in these submissions is, in brief, that the dual system of religious instruction which is provided for in the 1880 Public Instruction Act of New South Wales and is already operative in all infants and primary schools, should be extended into secondary schools as well.

In the third and final article in this series, we shall consider the nature, extent and challenge of the Church's opportunity to give special religious instruction to its children in the State schools of New South Wales, and we shall also examine the unique advantages of this "dual system" of religious instruction. For the present, we direct our attention to the other forms of religious instruction for which the 1880 Act makes provision, viz. general religious instruction.

General Religious Instruction

This forms a regular part of the primary school curriculum and over recent years the Department of Education has given increasing emphasis and attention to this side of the primary syllabus.

Scripture is included as a section of the social studies syllabus and the 1959 revision of the social studies curriculum for primary schools provides, for the first time, a detailed selection of Bible narratives for each grade from kindergarten to 6th class. The introduction to the syllabus also contains statements such as the following:—"The main privilege of the individual teacher is the opportunity of imbuing his pupils with a deep sense of their responsibility to

God and their fellows." "In order to underline the fact that Christianity is not only part of our cultural heritage but also gives meaning and purpose to our way of life, scripture has been included in the grade content of the social studies syllabus."

Acts of corporate worship also form part of the normal program of most infants schools as well as of many primary schools, either daily or weekly.

As will readily be appreciated this general religious instruction, provided by the regular members of the school staff does much to make religious education an integral part of the child's total education.

It is this kind of general religious instruction which the Council desires to see included at the secondary level of education, also, because if the essential facts of Christianity are the basis on which our Australian way of life has been built, then it is the right of all children to have, as an integral part of their general education, instruction in the foundation facts of their cultural heritage.

If the school provides this type of instruction as an integral part of its syllabus for each year of the child's school life up to the age of 11 or 12, and if such instruction, given by the regular members of the school staff, ceases when the pupil enters upon his secondary education, the logical conclusion to which he very often comes is that this aspect of his schooling is now no longer of any great importance.

Although he continues to receive special religious instruction in his own denominational group from his clergyman or other representative of his church, the fact remains that religious education in the eyes of the scholar has the status of an "extra"—an intrusion into his ordinary education—rather than the status of an essential subject of the syllabus on an equal with all other school subjects.

This we believe can only be satisfactorily accomplished and the spiritual aims of secondary education basic to the Wyndham Report adequately achieved, if this general religious instruction continues from the child's primary school into his secondary school experience.

What Teaching?

This is a question which many would immediately ask. At the primary level every teacher is required to give general religious instruction to his or her class unless excused from this responsibility on conscientious grounds.

However, at the secondary level this would be neither desirable nor practicable and the Council's submissions are that it should be taught by teachers "willing and trained for the purpose."

In the teaching service there are hundreds of practising Christians who are active church members and who would be willing to include one or two periods of "scripture" in their teaching program especially in the junior secondary grades and to undertake some training course which would equip them so to do if this were necessary.

A number of such teachers have already undertaken courses of study such as the London University B.D., the L.Th., B.D. or Diploma of Religious Education of the Melbourne College of Divinity, etc., in order to increase their efficiency in their present voluntary Christian service and to give them the qualifications necessary to undertake this teaching in secondary schools, if and when the Government approves of the implementation of the Council's submissions in this respect.

Not divided

The Council's submissions are that such teaching would be in accordance with an agreed syllabus, approved by both the department and the churches.

Perhaps some would say that this is impossible of achievement, but the history of agreed syllabuses in England, Victoria, Tasmania and New Zealand gives no reason for such pessimism. In fact, the New South Wales Council for Christian Education in Schools has already made considerable progress in the compilation of a draft agreed syllabus for secondary school religious instruction.

Of no slight significance in this regard is the following resolution which was passed at the First National Conference of Australian Churches held in Melbourne earlier this year:

"That the conference, while recognising the responsibility of each church to make full use of the opportunities the various States' educational systems afford for the children of its own persuasion to be given a knowledge and understanding of that church's distinctive contribution to Christian thought, requests the Christian Education departments of the various churches to investigate fully the grounds upon which there can be a development of agreed syllabuses of Biblical instruction for religious instruction in schools, to be used under the relevant provisions of the Education Acts of the various States of the Commonwealth and in accordance with the Christian Education policies of the different denominations, in such a way as to give due emphasis in educational spheres to the Biblical heritage which the Christian churches hold in common."

On the basic content of an agreed syllabus of Bible teaching for schools, the churches are by no means as divided as some would seek to have Governments believe.

Rhodesian Disorders

The Southern Rhodesian Government is criticised by the Archbishop of Central Africa (the Most Rev. James Hughes) concerning the recent racial disturbances because it has given no indication that it intends to get at the cause of the trouble.

"Disorder does no good," he writes in his monthly paper, "Contact." "By resorting to disorder, those with just complaints always spoil their case. Inevitably governments react, and nearly always spoil their case too. Surely we have enough common-sense among all sections of the community to enable us to get at the root of such things, to remedy legitimate grievances, whatever they are, and to prevent a repetition."

"While the Government is responsible for maintaining law and order and protecting life and property and has a duty to increase its forces to do that, it has a further duty. It must get to the root of these troubles and remove the causes. If it thinks that by increasing forces it has done all that is needed, it will not only be culpable but will deserve to lose the confidence of law-abiding citizens. In all communities there are people with complaints; some of them frivolous, many of them genuine; and Africa is no exception."

The Prime Minister is of opinion that the African townships are not adequately policed. "What ought not to be allowed," he comments, "is a spread of a movement which may lead to the establishment of 'private armies' in various centres. To attempt to construct a European ghetto is completely foolish."

Church Grows In Tanganyika

On his arrival from Tanganyika on furlough recently, the Right Reverend Alfred Stanway, Bishop of Central Tanganyika, commented on the growth of the Church in his diocese.

He said that the pace of development is reflected in the rapid expansion of the African Church.

Probably 50 per cent of their present adherents were non-Christians five years ago. Church membership is expanding at an overall rate of 10 to 15 per cent each year. Politically Tanganyika is enjoying peace and quietness. It has passed from colonialism to a stage of responsible government without incident and will soon become an independent country.

Dr Wellesley Hannah, familiarly known as "Jungle Doctor No. 2," has now retired from the Legislative Council after giving valuable assistance during a period of development and change. Race relations in Tanganyika are perhaps the best in Africa today.

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Guide To Marriage

MARRIAGE — BEFORE AND AFTER, By the Rev. Gordon Beatty. A Father and Son Welfare Movement Publication. Price 2/6. Pp. 29.

Mr Beatty, the Director of St. Andrew's Cathedral's Counselling Service, states in his foreword that the subject matter of the booklet was given in four consecutive addresses. These addresses form the basis of the four chapters of the book, i.e., "Falling in Love"; "Intimate Relationships"; "Happiness and Marriage"; and "The In-Laws."

In his chatty style Mr Beatty deals simply yet frankly with many of the problems that face "lovers" from their first date to old age. The question of "heavy petting" and "going the whole way" are dealt with and no doubt could be left in the reader's mind as to the attitude of the author. Understanding—"a feeling into and for and with the other person" is given as the key to "Happiness and Marriage."

This booklet could be profitably placed into the hands of many people with varying problems and this seems to be its weakness; it would have a more direct application if divided into, "Before Marriage," and "After Marriage," with a further development on some of the more important sections.

—R. C. Fowler.

GOD'S GRACE

By D. G. Barnhouse. Pickering and Inglis, 1960. 185 pp. Aust. price 25/9.

This is the fifth in a series of expositions of Bible doctrines, taking the Epistle to the Romans 5:12-21, examining the passage phrase by phrase with minute attention, while reinforcing and developing the main doctrines by reference to many other parts of the Bible.

As the title indicates the main theme is the grace of God. The free gift of God through Christ has more than equalled the debt from Adam, Sin and death reigned over all through Adam, but through the abundance of God's grace, righteousness and the power to reign in life are provided in Jesus Christ.

The super-abounding grace of God is treated exhaustively and other major doctrines, such as the fall of man, the meaning of death, the tyranny of sin, the applications of the Law, and the eternal purpose of God are given liberal mention. The standpoint taken is conservative and evangelical.

This is not a devotional book yet its treatment of Biblical doctrines is such as to give positive spiritual food for the general reader and thought-provoking material for the minister and student. Doctrines are clearly stated and well illustrated by incidents from Biblical history and present-day life. Short chapters with well headed sections in J. B. Phillips' style, make reading easy.

The author is narrowly dogmatic on some points on which there is a wide variation of opinion, some of the illustrations seem unnecessarily complicated, and in a few places the labouring of a point becomes tedious.

but on the whole this is a very helpful volume in a series which is yet to be completed.

K. Churchward.

A SEED SHALL SERVE, by Charlie May Simon. Hodder and Stoughton, 1960. Pp. 153. English Price 5/-.

This is a disappointing book about Dr Kagawa, the Japanese Christian Social Reformer. It is written in a simple, almost childish style which does not suit the biography of such a great leader. At times, the author seems more concerned about explaining Japanese customs than with writing about Dr Kagawa.

Still it does serve as a useful summary of Kagawa's life and work. By its very simplicity it will whet the appetite of its readers for more details of this very great man. The book is marred by some careless writing, particularly by a most extraordinary misquotation on Page 4. Older children and young people could read it as an introduction to better biographies which must surely be written in the future.

D. G. Livingstone.

THE MINOR PROPHETS. By G. Campbell Morgan. Pickering and Inglis, 1960. Pp. 157. English price, 15/.

This book is not an exposition. The full text of each Prophet is printed, and then treated under the headings: A. The Prophet and His Times (historical background). B. The Analysis of the Prophecy; the Message of the Prophet. C. The Permanent Message.

The analysis is suggestive rather than exhaustive, and with every note themes for development spring to mind. Here is an excellent "spawning ground" for private study, group study or expository preaching.

He applies from the perspective of Christ, and his application is persistently directed to the contemporary Church.

This book gives a clear understanding of the content and relevance of the minor Prophets.

David Crawford.

ALL THE PRAYERS OF THE BIBLE, by Herbert Lockyer.

Pickering and Inglis, Pp. 281. Eng. price 25/.

A useful collection of the Prayers of the Bible with a limited exposition and application of each. Having gone to the trouble of collecting these prayers one could wish for a more penetrating treatment of each but this would have taken much more than one volume. As it stands, it provides a useful introduction to the subject of prayer and would provide an admirable help in the hands of a Bible Class or Fellowship Study Leader.

—R. H. Goodhew.

Books

BIBLICAL EXEGESIS IN THE QUMRAN TEXTS by F. F. Bruce. Tyndale Press, London, 1960. 88 pp. 5/- (Sterling).

F. F. Bruce has recently been appointed Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester. The Rylands Chair has been occupied by a succession of brilliant scholars; he succeeds T. W. Manson who in turn succeeded C. H. Dodd.

The fact that F. F. Bruce is a member of the Plymouth Brethren adds interest to his appointment. No one, however, questions his academic competence or real ability.

F. F. Bruce has given considerable attention over recent years to the interpretation of the Dead Sea Scrolls. In 1956 he published *Second Thoughts on the Qumran Texts*; in 1957, *The Teacher of Righteousness in the Qumran Texts*; the present work explores another aspect of the same subject.

This is a technical study concerned primarily with the methods of Biblical exegesis adopted by the scribes of the Qumran Sect. Bruce finds many significant points of similarity with the methods of exegesis (and interpretation) adopted by the writers of the New Testament. The evidence is carefully marshalled. It is not unfair to say that more questions are raised than answered. This study provokes a variety of disturbing questions which cry aloud for further consideration and evaluation. It is to be hoped that Professor Bruce will write the further work which he is undoubtedly capable of giving us.

—S. Barton Babbage.

MIRACLES, by C. S. Lewis. Fontana Books, 1960. Pp. 190. Aust. Price 3/9.

This magnificent book (now reprinted in a cheaper edition) is not only an encouragement to faith, but an impressive justification of the Christian's belief in the miraculous workings of God. Written in Professor Lewis' lucid, clear style, the closely reasoned argument and carefully built up evidence must have a telling effect upon the thoughtful reader whether he be for or against miracles.

When one has read the Chapters challenging the rationalists, agnostics and deists on their own grounds, then the most biased unbeliever in miracles cannot help but be forced to think again. No one who reads this book can ever lightly dismiss the subject with the thoughtless, "Miracles don't happen." This is a book to pass on to the thoughtful intelligent inquirer. The chapter about the Incarnation is brilliant, heartwarming and stimulating.

D. G. Livingstone.

THE INFALLIBILITY OF THE POPE, by Dr S. Barton Babbage, M.A., Ph. D. Published in the June issue of "Crusade," a magazine published under the auspices of the Evangelical Alliance. Australian price 2/3 per copy.

In a very concise and convincing way Dr Babbage shows the glaring anomalies contained in the assertion of this doctrine.

In the limited space allowed by a magazine article he gives telling historical evidence and scripture exegesis in repudiating this claim for the Papacy. We recommend it to all who are interested in this subject.

—R. H. Goodhew.

162 CONFIRMEES AT MOSMAN

This year St Clements Church, Mosman (Sydney Diocese) is presenting 162 for the rite of Confirmation.

One hundred and fifty-eight of these were confirmed by Bishop M. L. Loane at a service attended by 900 people in the Parish Church on the 24th of August. A further four will be presented shortly as these were not available for the night of the confirmation.

Several unusual features apply in the case of the 162 confirmees for 1960. These include the fact that the number of males and females were equal (81 of each); that 50 of the confirmation candidates were adults; and that no less than 21 of the candidates were baptised during the course of instruction. Seventeen of these baptisms took place in the evening service at St. Clement's on the 31st of July in the presence of the Sunday night congregation.

The 162 being confirmed have all been enrolled during this year, as over 80 candidates were presented exactly 12 months ago. The great majority of the young people being confirmed attended a pre-confirmation house party retreat at Narrabeen. Twenty-one senior young people staffed the house party and 98 young confirmees attended.

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