

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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NEW BISHOP OF GIPPSLAND TO BE CONSECRATED NEXT WEEK

Rev. Canon E. J. Davidson, former Rector of St. James', Sydney, will be consecrated as Bishop of Gippsland in St. Paul's Cathedral, Melbourne, on St. Peter's Day, June 29, at 10.30 a.m.

The Archbishop of Melbourne will preside and will be assisted by the Bishops of the Province of Victoria. The Bishop of Canberra-Goulburn will be the preacher.

It is expected that all Gippsland Clergy, as well as a large contingent of Gippsland churchpeople, will be present.

Following his Consecration there will be the Enthronement in St. Paul's Cathedral, Sale, on Thursday, June 30, at 7.30 p.m. The Enthronement will be carried out by the Administrator of the Diocese and the new bishop will be the preacher.

At the conclusion of the Enthronement Service a public welcome will be extended to the Bishop in the Palais Theatre. Plans are already in hand for the Bishop to visit most parts of the Diocese during July.

NEW C.M.S. HOUSE OPENED IN ADELAIDE.

The new C.M.S. House at 350 King William Street, Adelaide, was officially opened by the Bishop of Adelaide, the Rev. Brian P. Robin, on May 28.

Bishop Robin was assisted in the opening by Canon A. B. Riley, South Australian C.M.S. Missionary on furlough from the States.

The new building consists of two shops on the ground floor and two upstairs offices. C.M.S. has retained the old shop, together with meeting room and kitchen, and has let the other part of the building to a private firm.

The official opening began at the door of the building, when the Chairman of Committees, Mr. R. B. Davis, handed the Bishop the keys of the door. The official party then moved to the meeting room, which was crowded with visitors.

After prayers, Canon Riley read a brief history of the work of C.M.S. in South Australia, and the Bishop spoke of the part of C.M.S. in the wider sphere of world missionary work.

Pre-recorded messages of greeting from the Primate of Australia, Dr. Mowll, and the General Secretary of C.M.S., Canon Hewett, were then played.

The building is finished in the most modern style, and decorated with up-to-date wall paper and shades.

C.M.S. BUDGET. CLOSES JUNE 30th.

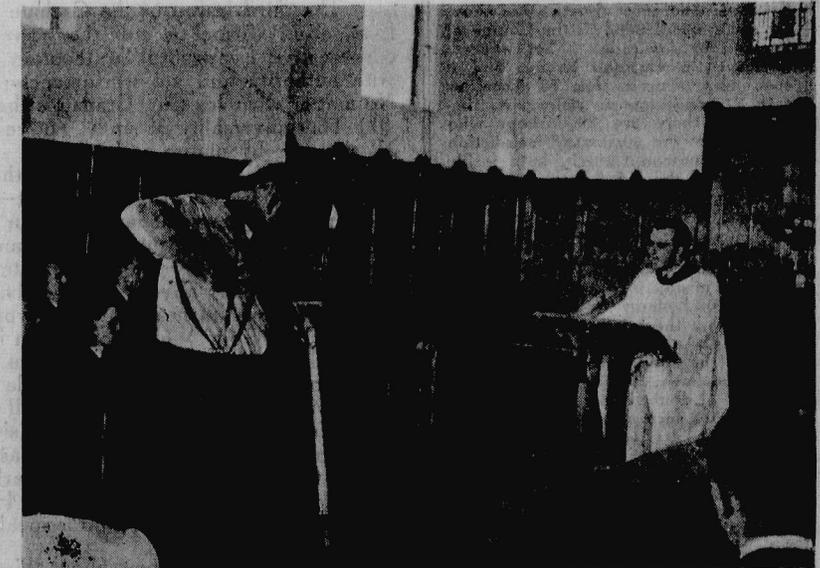
With a record budget of more than £100,000, the Church Missionary Society in Australia closes its financial year on June 30.

At the time of going to press, there remained about £12,000 yet to come in by that date.

In every sphere of missionary work to-day there are urgent challenges and new opportunities. In many areas the time for evangelistic work may be very short.

The C.M.S. needs the full support of the Home Church, giving the society the mandate for fresh expansion and new work.

Gifts to the Society may be forwarded through your parish or direct to the C.M.S., but to help this year's budget must reach the Society by June 30.



"SHOOTING THE PREACHER": A Film of life and work at Moore College is being prepared for the centenary of the College. The picture shows Mr. J. Pearson, of St. Andrew's, Summer Hill, filming the preaching of a trial sermon by a student in the Chapel.

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Off the Record

WHERE YOUR TREASURE IS.

I hope the Bishop of Bristol will repent of his foolish sentiment that "he could not help thinking that the churches could find a better use for £70,000" than spending it on such a thing as the Wembley Crusade of Billy Graham.

One of the most depressing things about the English church, as I found it, was the constant appeal for hundreds of thousands of pounds every year to keep old churches from falling down. A fraction of this money spent on evangelism would do far more for the Gospel than the restoring of some venerable and decrepit conventicle in which few ever hear the Gospel preached.

The Bishop also dislikes what he calls "the parading of what this kind of thing costs". The reason why, for years now, Billy Graham has always made both costs and accounts public is simply to avoid the opposite criticism of possible money-making. Offerings cease as soon as expenses are met. I have not seen the balance sheet of the Wembley crusade, but it was announced by Major-General Wilson-Haffenden during the crusade that publicity had cost £12,000 and hire of the arena £25,000.

RICH RELATIONS.

In the last "Record" it was pointed out that there are less Church of England people in the seven dioceses of New Zealand than in the single diocese of Sydney.

Now listen to this: the Protestant Episcopal Church of America has about the same membership as the Church of England in Australia. Yet whereas we have 25 diocesan bishops and 6 coadjutors, America has 76 dioceses with 27 coadjutors or suffragans. Beside this there are 25 bishops who come under the missionary jurisdiction of the American Church, both inside and outside the U.S.A.

Two other facts: The Episcopal Church has well over 7,000 clergy. If I am not mistaken, we would have well under 2,000 clergy to minister to approximately the same number of members. In America, too, the Presiding Bishop (the equivalent of our Primate) does not have the responsibility of a diocese. I doubt if any other Anglican Church has such a luxury.

By way of comfort, be it remembered that the Church of England in England, which has many millions more members than either the American or Australian churches, has only 43 diocesan bishops. But it has 41 suffragans, and nearly as many assistant bishops.

TO AUSTRALIAN CHURCHMEN

Put in the Sickle Now!

Almost half a million people sat in the open air during a cold wet week last month to hear Billy Graham. Twenty three thousand new "decisions" for Christ, of one sort or another, were registered during the week. The meaning of this amazing phenomenon, unprecedented in English religious history, should be pondered on by every Evangelical.

There are three plain deductions to be made.

The first is that the time for reaping is pre-eminently present. Graham's campaign at Harringay last year, his recent campaign in Scotland, and now this week at Wembley, are plain signposts that those outside the Church are ready to hear and respond to the Gospel. It does not need a Billy Graham before this readiness can be turned into Christian faith. There are many clergy who have the gifts of leading or being members of an Evangelistic team. Recent parochial missions in Australia have proved that conditions are favourable here. The present is no time to be idle. Put in the sickle, before the time of harvest passes!

The second lesson of the Graham campaign is that if a mission is to reach the outsider, there must be thorough preparation. If a congregation is not willing to engage in prayer over a period of months before the mission begins, either as a single group or in small groups in each other's homes, it is not entitled to expect that many outsiders will be reached.

Preparation by prayer must be accompanied by preparation by publicity. This is expensive but essential. Evangelisation is costly — to the pocket as well as to other aspects of the personality. The Graham Campaign at Wembley cost £70,000. But the expenses were more than covered by gifts. The expenses of printing and advertising in a parochial mission are not likely to be less than £200 for the average sized parish. But experience shows that gifts before and during the mission cover this. There may be some who will criticise such expenditure and will echo the Bishop of Bristol who said, after the Graham Campaign, that he "could not help thinking that the churches could find a better use for £70,000." But bringing twenty thousand people into a new, joyful relationship with Christ is not a bad way of spending £70,000. So long as a mission is effecting this, there will always be those glad to share in its expense.

The third lesson of the Graham Campaign is that the "old-fashioned" Evangelical Gospel is still the power of God unto Salvation. Graham is a conservative Evangelical in theology, a "moderate" Calvinist, who speaks with authority and yet winsomeness; blunt, yet courteous and appealing. No matter what his text, Graham's theme at Wembley was always the same (1) The universality of sin ("You're a sinner . . . I'm a sinner . . . we're all sinners—by nature and practice. The human race is infected with the disease of sin"). (2) The value of the human soul. ("You are a body—eyes, ears, nose, mouth, hands, feet—but you are also a living soul. Now the body will die someday, but your soul will live on and on for ever"). (3) The effect of sin upon the human soul. ("Sin deadens your soul. Sin cuts it off from God—you are separated from God by the barrier of your sin. You are not really alive"). (4) Salvation is in Christ alone. ("If there was some other way to heaven I'd tell you—but there isn't. Christ is the only way back to God.") (5) Conversion is the concern of three aspects of your personality. With your intellect you believe God, with your emotion you love God, with your will you decide for God. Much the most important is the will. ("You must bend your will to the will of God.") (6) Repentance. ("Confess your sin: turn from your sin.") (7) Receive Christ. ("Acknowledge Him as Saviour, crown Him as Lord—as best as you know how.") In his final appeal Dr. Graham nearly always stressed that "no man can come to God except the Spirit draw Him." His invitation was addressed to "those whom the Spirit of God is speaking to."

There is nothing new about this message. It is all plain in scripture; but the half million persons who braved the rain and gale to hear it at Wembley shows that it is far from out of date. If it is preached with authority and in the energy of believing prayer, with proper preparation in the parish, God will honour it to the eternal comfort of many a soul.

SPIRITUAL JU JITSU

By Col. Bjelke-Petersen.

Ju Jitzu is the famous Japanese System of Self Defence. I think its rules can teach us something in our spiritual warfare. In Ephesians 6:6 Paul compares this fight to a wrestling match.

I believe if we apply Ju Jitzu rules on the spiritual plane we shall learn something worth while.

In this art we do not struggle to recover when we find we have lost our foothold. First we accept the fact and prepare for a "limp" fall, by relaxing our muscles. Next we put our vulnerable part, the head, out of danger, and let the less vulnerable part of the body take the shock.

This makes our temporary fall safe in the sense of not getting permanently injured and we also study how to get up quickly ready for the next "bout."

The earlier lessons in Ju Jitzu make a great point of teaching how to fall.

Before applying Ju Jitzu rules to Christian work may I draw your attention to Soren Kierkegaards' theory of conversion. He maintains Evangelists are like mid-wives. These do not create life, but if they do their work skilfully the baby (the convert) will stand up to the enemies of "Baby Life" much better. He is most emphatic that we should study Spiritual midwifery that will help to produce "Fine Babies."

The Ju Jitzu theory of making the art of falling safe is important in its spiritual applications. I would make the converts meditate over Psalm 37: 23-24: "The steps of a good man is ordered by the Lord, though he fall, he shall not remain lying down, for the Lord upholdeth him with his hand" (Danish translation). When in a fall the Almighty Hand of God is still holding firmly onto you and with His help you will soon be up again.

Then follow up with such verses as 1. John 1: 9-11, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar and His word is not in us."

It is not so much the fall that matters, it is the way we take it. Urge strongly that we confess our guilt and do not make excuses.

Emphasise Christ's teaching in Luke 17:3-4, "Take heed to yourselves; if thy brother trespass against thee rebuke him, and if he repent, forgive him, and if he trespass against thee seven times in a day and seven times in a day turn again to thee saying I repent, thou shalt forgive him." If an imperfect man has to forgive his re-

pentant brother seven times a day, how much more will a God of perfect love show a spirit of forgiveness to a repenting child.

Let us learn a lesson from our brilliant General Montgomery. When he took charge of the Army in Egypt, he found they were preparing fortified positions in case of retreat. He stopped all this work at once. "No retreat will be allowed," he said. But, here comes an important point, he made splendid preparation for dealing with the wounded and disabled. He had excellent Red Cross Corps, with doctors, nurses, ambulances, etc. to help them back to health. Apply this to our spiritual warfare. Let us include teaching that helps the spiritual casualties back again to healthy warfare!

Captain Wallace, the very successful youth Evangelist, was not afraid of including John 10:27-29 in addresses to converts, "My sheep hear my voice, and I know them and they follow me, and I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand, My Father which gave them to me is greater than all; and no man is able to pluck them out of My Father's hand."

Our Future is Safe.

To believe these words of Christ means no retreat in spite of wounded consciences; our future is safe! Some fear these thoughts may develop a spiritual smugness. God has His remedies. Meditate on Is. 57:15. "For thus saith the high and lofty One that inhabiteth eternity Whose Name is Holy; I dwell in the high and holy place, with Him also that is a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones."

If we look at prominent Bible characters we find God humbles them by letting them stumble into sin and if repentent their fall becomes a stepping stone to higher things.

At Mark 7:20-23, we read, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man."

This is fundamental teaching. There are seeds of all the sins mentioned here in our hearts. Only a humble dependence upon God and not our self effort, will prevent them. God may allow an utter bankruptcy of "self" to convince us of our utter depravity. The Christian community would be surprised if they knew how many of their successful leaders of Christ-like character had to be humbled by drastic falls.

A saner attitude towards "defeats" will be obtained if we study Mark 4:26-27. "So is the kingdom of God as if a man should cast seed into the ground; And should sleep and rise night and day, and the seed should spring and grow up he knows not how. For the earth bringeth forth fruit of herself; first the blade and then the ear, and after the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." Let us teach the principle of gradual growth and our converts will not be so disappointed if

victory only comes gradually. Paul speaks of milk for "babies" and meat for adults.

My contact with Christian work shows me the danger of pushing untried converts into much "lime-light," using the testimony of conversion to put "punch" into their meetings. Forced growth may end in the experience of the second group of seeds in Christ's parable of the sower.

Churchill, our late brilliant Prime Minister, was a giant when it came to political battles. He agrees with the principle in Ju Jitzu, that to know how to recover after a fall was a most envied quality. When he attacked his political opponent Ramsay MacDonald fiercely he praised his ability in recovery after defeat.

Let me quote from one of his speeches in reference to MacDonald, "I spoke the other day after he had been defeated in an important Division about his wonderful skill in falling without hurting himself. He falls but he comes up again smiling a little dishevelled but still smiling."

Together with the usual fundamental teaching we give our convert is it not worth while to include such matter as here referred to as spiritual Ju Jitzu in our work as evangelists. It will save many from giving up. Micah 8:19, "Rejoice not against me O mine enemy. When I fall I shall arise."

Our spiritual "ambulance" work will be effective.

"He will have compassion upon us, He will subdue all our iniquities, and cast all their sins into the depth of the sea."

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Schemes for the training of the laity have been flourishing for some years overseas. In Germany, for example, there are thirteen centres for the training of laymen — which, of course, includes women — to take a fuller part in the church's witness and work. The World Council of Churches has had for some years an excellent institute for this purpose in Switzerland. In England, rectors such as the Rev. John Stott and the Rev. M. A. P. Wood have schemes for training the laity of their own parish.

We are glad to note that this lead is being followed in Australia. Schemes for training lay people to share the work of the parish are being adopted in some Australian parishes. Moreover, the Youth Department of the Diocese of Sydney has plans for a full-time course of two years duration to train lay leaders for the diocese.

In any such training schemes the most important element is the teaching of Bible doctrines. For, as P. T. Forsyth said years ago, "The real strength of a church is not the amount of its work but the quality of its faith. One man who truly knows his Bible is worth more to a church's real strength than a crowd of workers who do not."

There are a lot of jobs which a parson does which a layman could do, but there is one piece of work which distinctively belongs to the ordained minister, that is, to gather round himself a group of Christian laymen to train them in the Christian faith and to send them out to share in evangelism.

The teacher of others must first teach himself. The ministry of the Word requires for its proper discharge faithfulness in study. So much is recognised by the Ordination Service in which the candidate is asked, "Will you be diligent . . . in such studies as help to a knowledge of the Scriptures." Only after the candidate has given this undertaking is he ordained. Being busy in other good works not specified at ordination can never excuse negligence in this essential but sometimes disagreeable duty. "Thou therefore that teachest another, teachest thou not thyself?"

When the Church ceases to be actively missionary, it ceases to act truly as the Church. There is no participation in Jesus Christ without participation in His mission to the ends of the earth. Yet there is one thing as tragic as a Church without missionary interest; it is a Church which is satisfied with its present missionary work and content to leave it at that.

The Church Missionary Society always watchful for new opportunities for missionary advance, trusts this month to fulfil its budget needs. But even when that record amount is subscribed, the Society's constituency has done no more than provide for the work planned when the budget was made up a year ago. In the meantime new opportunities have presented themselves, new urgencies have been emphasised.

It can probably be said in all truth that there has never been a time in the history of the Australian Church when there have been more urgent opportunities in countries which are obviously Australian mission fields — countries which are, in many cases, our near neighbours. Amongst Malay's five hundred new villages, each packed with people desperately in need of help, the Church is at work in only one hundred. In Pakistan, which is wide open to the Gospel, new opportunities have arisen. The Pakistani Government has recently adopted the Laubach literacy system, and hopes to have its people literate within a very few years. Millions of Pakistanis are sympathetic to the Christian Church because of the self-sacrificing work of missionaries in the early days after the 1947 partition. In this situation, so full of promise, works a Church which is desperately understaffed, and lacking in missionary personnel. In so many cases it is unable to buy up the opportunity given to it. Here are some of the many clear examples of overseas work in which the Australian Church could participate for the building up of the Kingdom of God.

If these many opportunities about us truly constitute God's call to the Australian Church, surely the time has come to cease being content with what

we are doing, and, while strongly maintaining the present work, to step out in faith, to go beyond what appears to be our means, and to trust God to supply the means to do His work. This is no reckless adventure. It is answering the call of God, and trusting God for His part. It will call for great sacrifice, not only from the front-line missionaries, but from every member of the home Church. But it will put us in the place of God's appointment, and that is the only thing that matters.

The Church Missionary Society has done a remarkable work in South East Asia in recent years. But we are only at the beginning. Let us not be content with filling a budget. Let our missionary giving be good measure, pressed down, and running over. Then the Church will give to its missionary agencies the mandate to move ahead, following its risen Lord in every opportunity He gives it, proclaiming to the people of Asia and to the whole world that He alone is King of Kings and Lord of Lords.

The English "Church Times" — which did not publish a line of news about the Glasgow or Wembley Crusades of Billy Graham — contains an editorial note in its issue of June 10 in which

it suggests that "many passive churchgoers . . . may have been stirred into a new awareness of what Christian discipleship means . . . The Scotland and Wembley crusades may have done much good within the ranks of Christians." But it complains that "this is an entirely different thing from the avowed and advertised object of Dr. Graham's activities, which was to convert the unbeliever . . . There is little evidence to suggest that they have really touched that huge multitude which is indifferent to religion altogether. That still remains the greatest unsolved problem of our times, and is a primary challenge to the Church."

This comment by the "Church Times" is surely naive. It overlooks the obvious fact underlined by the Graham campaigns as by many other similar missions, that there are many unbelievers among even baptised and confirmed church-goers. Until the church solves that problem she is unlikely to have much success with the problem of the complete outsider. We are still in the stage where our churches present the most imperative field for evangelism. It is probably true that all parochial missions at the present time have their greatest success

(Continued at foot of next column)

THE BISHOP OF NEW YORK.

The Rt. Rev. Horace W. B. Donegan, Bishop of New York, who is at present visiting Australia, is, through his mother, collaterally descended from Sir Joseph Banks, who sponsored Captain Cook's voyages to Australia.

The Bishop studied at St. Joseph's College, Annandale, New York, and did special study at Oxford University, England, and Harvard Divinity School, Cambridge, Massachusetts. He graduated with the degree of Bachelor of Divinity from the Episcopal Theological School, Cambridge, Massachusetts, in 1927. He began his ministry as Curate of All Saints' Church, Worcester, Massachusetts. In 1929 he became Rector of Christ Church, Baltimore, Maryland.

In 1933, at the age of 31, he came to New York as Rector of St. James' Church, the youngest clergyman to have been called to a New York parish. St. James' Parish then included the Church of the Holy Trinity, with a total communicant membership of 4500 persons.

While Rector of St. James' Dr. Donegan became a Trustee of the Cathedral of St. John the Divine, President of the Standing Committee of the Diocese of New York, Delegate to the General Convention and Exchange Preacher in Great Britain.

He was invited by Archbishop Temple to visit Great Britain in the summer of 1945 as a representative of the Protestant Episcopal Church of the United States of America.

After 14 years as Rector of St. James' Church, he was elected Suffragan Bishop of New York on May 13, 1947, and in the presence of 40 Anglican Bishops, one Old Catholic Bishop and five Orthodox Prelates, was consecrated by the present Presiding Bishop, Bishop Sherrill. In May, 1949, he was elected Bishop Coadjutor of the Diocese of New York by acclamation. This was the first time in the history of the Diocese that such action had been taken. In congratulating Bishop Donegan, the retiring Bishop of New York declared "Never before in the history of the Diocese has such unanimity occurred."

He was enthroned as 12th Bishop of New York on October 28, 1950.

On becoming Diocesan, Bishop Donegan completely reorganised the Diocese in order that the Diocese might be more efficiently administered. Last year the Diocese contributed the largest amount in its history to the Missionary Programme of the National Church.

among nominal church members. Any mission "to convert the unbeliever" must start with the parish church, however humiliating the implications of such a plan may be.

A letter in the same "Church Times" speaks for itself:

"Until last year, I was sufficiently hypocritical to be a regular church-goer, although I understand practically nothing of Christianity, and it was no part of my life.

"Since recording my decision for Christ last year (at Harringay), however, my attitude has been transformed. Christianity has become intensely personal to me, and I find a joy in fellowship with other Christians which was previously quite unsuspected.

"I hope that this experience of mine has been shared by others who were, perhaps, in a similarly dangerous spiritual state."

"KEEP ON GROWING"

ST. PETER'S DAY, JUNE 29.

The consensus of opinion in the Early Church made the Evangelist Mark the "Interpreter" of Peter and held that our second gospel expresses the Apostle Peter's witness to Christ.

If we read that gospel through and also the two epistles that bear the apostle's name we arrive at the last verse of the second epistle. This is a very striking verse and seems intended to sum up the advice which the apostle would give to his readers. The apostle is sensible of the difficulties and dangers of his own time and of the times that lie ahead right on to the end. He himself will be called upon to suffer like his Master and no doubt only one out of many in those "fiery trials." The Church down the ages will be rent with dissensions and beset with difficulties. And finally "in the last days mockers shall come with mockery walking after their own desires and saying Where is the promise of His coming?"

In the midst of all this and whatever else may come, the apostle's counsel to the believer is "But grow in the grace and knowledge of our Lord Jesus Christ. To Him be the glory now and for ever. Amen."

Here is the secret of steadfastness.

1. The first object of all scripture is that man should come to the knowledge of the Saviour.

Salvation is man's first and greatest need. The experience of salvation is man's deepest joy. Where God is sought the Holy Spirit will open our eyes to see ourselves as sinners. When the eyes of the heart are fully opened we see ourselves to be by nature as unclean in God's sight as lepers. It is then that we appreciate those words "The blood of Jesus His Son cleanseth us from all sin."

To grow in the knowledge of our Saviour means also to grow in the knowledge of ourselves. The Apostle Peter tells us we "were redeemed . . . with precious blood." The Saviour is precious to all whose eyes are really opened to their own sinfulness. Here is a perennial source of joy. The Church's sweetest hymns are those that celebrate the Saviour's Name.

"Singing and making melody with your heart to the Lord."

2. This Knowledge is the Knowledge of Experience.

The apostle Paul writes: "Yea, verily and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may gain Christ . . . that I may know Him and the power of His resurrec-

tion and the fellowship of His sufferings becoming conformed unto His death." Here growth in the knowledge of Christ means growth in the grace of Christ, growth in Christlikeness.

There is a growth into death if such a term may be used. This means a growing deadness to the pleasures of sin and a growing deadness to the allurements of the world. The poor widow must have been very nearly dead to the world when she placed her last mite in the Treasury of the Lord's House.

There is also a growth into life, a life ever growing more abundant. The power of Christ's resurrection which the apostle coveted was a power unto life. The power that raised Christ from the dead is an infinite power, and is available to the Christian. Faith contacts this power.

Where this power is sought it will fill vessels that are empty and clean.

In Christ is all power.

3. This is an ever-expanding and an ever-deepening knowledge.

The word "grow" used by the Apostle Peter is in the present tense which very properly signifies "keep on growing."

Here is a purpose that shall never in this life be fully satisfied.

The Apostle Peter speaks of "the manifold grace of God" and the Apostle Paul of "the manifold wisdom of God," and again of "the unsearchable riches of Christ."

Peter writes "as newborn babes long for the spiritual milk which is without guile that ye may grow thereby unto salvation." We feed on God's word when we read the scriptures prayerfully and then in the same spirit seek to express them in our daily lives.

It is spiritual growth that the Lord longs above all things to see in His children. Spiritual dwarfs and stunted Christians are a reproach to the family of God.

PRIME MINISTER TO LECTURE ON CHRISTIAN UNITY.

The Prime Minister of Southern Rhodesia Mr. R. S. G. Todd, who is also president of the All Southern Africa Convention of Disciples of Christ (Churches of Christ), is giving the Peter Ainslie Memorial Lectures on Christian Unity at the University of Natal during June.

Mr. Todd, a native of New Zealand, was for 20 years a missionary in Southern Rhodesia for the New Zealand Disciples Church.

THEOLOGICAL ERROR IN THE DRAFT CONSTITUTION

The Doctrine of the Church

By the Rev. D. W. B. Robinson

To examine the Draft Constitution in the light of the Biblical doctrine of the Church is a procedure which should not require to be defended or justified. Yet it cannot be said that such examination has been prominent in the many articles and debates which the present Draft or its predecessors have evoked.

This omission is serious. It goes without saying that a constitution which is theologically defective will in the long run be a hindrance to the building up of the Body of Christ.

The opening clause of the Draft contains a statement which is theologically unjustified. Section 1 of Part I begins: "The Church of England in Australia, being a part of the one Holy Catholic and Apostolic Church of Christ, holds the Christian Faith as professed by the Church of Christ from primitive times, etc."

The Constitution does not set out to prove the statement underlined or offer any justification of it. It is rather the point of departure and, indeed, the underlying assumption of the Constitution. But the statement is inconsistent with the Biblical doctrine of the Church.

To find this statement at the beginning of the Draft is the more surprising since it has been there since 1926 without evoking, to our knowledge, any criticism. This does not inspire confidence in the theological acumen of the men to whom we owe the successive Drafts.

Two Senses of "Church" Confused.

The Draft first speaks of "the Church of England in Australia." This Church (assuming for present that it is a true ecclesiastical unit) is an organised society of professing Christians, a "Visible Church," to use the term which usually describes such a society. On the other hand, "the one Holy Catholic and Apostolic Church of Christ" is the mystical Body of Christ, the whole company of the elect of all ages. The existence of this *Una Sancta* is revealed to us, not by observation, but by the Word of God. Thus we affirm in the Creeds: "I believe in the Holy Catholic Church" (Apostles' Creed); "I believe one Catholic and Apostolic Church" (Nicene Creed). This Church, whose unity, catholicity and holiness we affirm in the creeds, is an object of faith, not of sight. It is the "Invisible Church."

Both these senses of "Church" are taught in the New Testament. There

is the Church as the local congregation which can be seen as such, and the Church as the holy and perfect Body of all the redeemed, which cannot be seen as such. As examples of the first sense of "Church" we have the regular usage of the Acts and the addresses of most of the Epistles: "the church of God which is at Corinth", "the churches of Galatia." Examples of the second sense are Matt. 16, 18: "I will build my church"; Hebrews 12, 23; "the church of the first-born who are enrolled in heaven"; and repeatedly in the Epistle to the Ephesians, as in 5, 25: "Christ loved the Church."

Now the question is, What is the relationship between these two senses of "Church"? The Draft Constitution, which employs both senses in its opening paragraph, assumes that the relationship is that of a **part to the whole**. It states that a Visible Church (the Church of England in Australia) is a part of the Invisible Church. Herein lies its error. For the Scriptures do not teach that the *Una Sancta* is a body made up of the aggregate of visible congregations. Rather, the Church which is Christ's whole Body is made up of the elect only, those redeemed whose true state is hidden from the eyes of men and known only to God.

The Local Manifestation.

The New Testament teaches that any congregation of Christians who have received Christ's Word and have been baptised, and who continue in the Apostles' doctrine and fellowship and in the breaking of bread and in the prayers, is the **manifestation in that locality** of the Invisible Church, the Body of Christ. It is indeed "the Church of God which is at Corinth" (or wherever it may be). It is not **part of the *Una Sancta***. It is the *Una*

Sancta in visible and local expression. As Archbishop Ussher wrote: "The Church of God is One in respect of the Inward Nature of it. . . But outwardly, there be as many churches as there be congregations of believers knit together by special Bond of Order for the religious expressing of that Inward Nature. Yet though there be many Visible Churches, there is but one Catholic and Universal Church, of which not one shall be lost, and out of which not one shall be saved." (A Body of Divinity, p. 168.)

A Visible Church like the Church of England in Australia, may contain reprobate persons. A Visible Church may even contain a majority of reprobate persons. Its candlestick may be removed by the Lord whom it outwardly professes to acknowledge. (Rev. 2, 5.) It is therefore presumptuous as well as erroneous for any Visible congregation to declare that it is "a part of" the *Una Sancta*. The Church of England may legitimately declare, as it does in Article 19, what are the marks of the Visible Church of Christ, but it is surely beyond its prerogative to declare the actual state of a visible congregation in the eyes of God. Yet this is what it does if it declares itself to be a **part of** the one Holy Catholic Church of Christ.

The Draft Constitution is not the only place where this confusion of thought is to be seen. The Draft Canons now being considered in England show the same tendency. Canon 3 of 1603 asserted, quite correctly, that the Church of England was "a true and Apostolic Church." By this it meant that the Church of England was a visible congregation which in accordance with the definition of Article 19 had the true marks of the visible church of Christ and upheld Apostolic doctrine and discipline. But in the Draft Canons this doctrine of the Church has apparently been abandoned, for the new Canon asserts that the Church of England "**belongs to the true and apostolic Church of Christ**"—a quite different conception, and one which cannot be supported from Scripture.

The Draft Constitution should not attempt to declare more than Article 19 declares. The Church of Christ which alone is One and Holy and Catholic cannot "be sensibly discerned

(Continued at foot of next column)

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BISHOP KIRKBY

A Great Evangelical Churchman.

In June, 1934, twenty one years ago this month, the Right Reverend Sydney James Kirkby died at the early age of 56. He had been led to Christ as a lad through the ministry of the late Archdeacon H. S. Begbie when the latter was Rector of St. Paul's, Bendigo. He was trained in Moore College under Canon Jones and was ordained in Bendigo by Bishop Langley.

In 1911 he joined the staff of Moore College as a resident tutor, and on the death of Canon Jones in May that year became acting principal until the arrival of the late Archdeacon D. J. Davies from England. He was rector of St. Anne's, Ryde, from 1914 to 1919, and in 1920 he became the first organising secretary of the Bush Church Aid Society. He founded and pioneered this work, humping his own bluey through the forests of Gippsland.

In 1932, S. J. Kirkby was consecrated as the second bishop-coadjutor in the Diocese of Sydney, and on the death of Archbishop Wright, was Administrator of the Diocese for a period of some eighteen months. His death in June, 1955, left a sense of loss in the hearts of thousands throughout Australia.

Strong Leadership.

Few Moore College men have been so greatly honoured for strong and fearless leadership. Bishop Kirkby was a convinced Evangelical who never ceased to believe that the faith which he held and which held

by any man." Even those members of this mystical body that are on earth, "albeit their natural persons be visible, we do not discern under this property, whereby they are truly and infallibly of that body." "The mystery of their conjunction is removed altogether from sense." (Hooker: Laws of Ecclesiastical Polity, Everyman Edition, p. 284.)

The true doctrine is given in these words of Dean Wace: A Visible Church is "a congregation of believers in Christ, who acknowledge the truth, and who submit to the discipline, which He and His Apostles declared and appointed. . . . **Though not forming, either individually or in combination, the one Church of Christ, they are the visible bodies out of which that one invisible body is being evolved; and in ordinary circumstances it is through union with one of them that our union with that invisible body is effected and maintained.**" (Protestant Dictionary, sub. voc. Church: bold type ours.)

him was a fighting conviction. He knew that the Evangelical Faith has never been popular in the world at large and has seldom commanded the hearts of more than a minority. But he loved to recall the great things which have been achieved by men of Evangelical conviction. He refused a negative attitude and rejoiced in a living and constructive love for Christ.

He liked to remind friends and students that every doctrine must be able to stand the test of God's Word if it is to endure and he was always ready to insist that an authentic Evangelical Christian should be able to give a reason for the hope that is in him.

Four Great Facts.

In an address which the Bishop gave in the last year of his life, he referred to four great facts of the cardinal and distinctive doctrines of the Evangelical.

(1) First, the centrality of the Cross. The Death of Christ was the death of our substitute and Sin-Bearer. The Cross was no mere spectacle for the curious to gaze upon or for the emotional to be touched to the heart. It was the place where the Son of God made atonement for the sins of the world.

(2) Secondly, the free and sovereign Grace of God. Clear views of God's grace are essential to Evangelical Theology. There were two definitions of grace which he loved to quote. Augustine said that "unless grace is free every way, it is not free any way." And Bishop Langley used to declare that "Grace is the opposite of merit and the complement of need."

(3) Thirdly, the necessity of conversion. There is no substitute for a personal experience of the saving grace of God. Each man must for himself be brought into a true personal relation with Him by faith. Men can not be saved by mass operation; God's saving work must be carried out in each individual soul.

(4) Finally, the passion for souls. Evangelicals are constrained by the very nature of their faith to obey the call to bear witness. The great missionary movement in the late 18th century was a splendid illustration of this Passion for souls. This principle was truly exemplified in the Bishop's own work as the founder of the Bush Church Aid Society.

Sydney James Kirkby: a man greatly beloved, one who held in the highest degree the affection and confidence of clergy and laymen, an evangelical of the finest character. May it please God to raise up other prophets like unto him!

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COME AND INSPECT

PUZZLE FOR ADELAIDE.

The current issue of "The Adelaide Church Guardian" contains the following editorial note under the title "Provincial Puzzles":—

We are disappointed that no one has answered the questions which we asked under this heading in our April number. Briefly, we asked if there was still a Province of Australia consisting of the so-called "extra-provincial" Dioceses of Tasmania, Adelaide and Willochra, and if so, who was its Metropolitan, the Primate of Australia, or the Archbishop of Sydney, as was originally enacted? If the Archbishop of Sydney is still, ex officio, Metropolitan of the Australian Province, as well as Metropolitan of the Province of New South Wales, the same bishop is metropolitan of two provinces. Is this in accordance with ecclesiastical law? That the subject is not one of merely academic interest is proved by the fact that if the Diocese of Adelaide is part of the still-existing Province of Australia, future bishops of that see should take the oath of canonical obedience to the metropolitan of the province, and not, as in the past, to the Archbishop of Canterbury. Can no one enlighten us?

Trust men, and they will be true to you; treat them greatly, and they will show themselves great.

—R. W. Emerson.

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PAROCHIAL EVANGELISM IS THE KEY!

By the Rev. Roy Gray.

Speaking at a Commissioning Service for Lay Workers recently, the Archbishop of Sydney said that Parochial Lay Evangelism "seemed exactly to be the key to unfasten the lock for which many had been looking for so long."

How many parish clergymen, like the writer, are faced with the frustrating task of being unable to meet the demands made upon him by a busy suburban or inner-city parish? The every-day routine is so heavy and so exacting that there is positively no time at all left for evangelising the non-churchgoers and very little time for prayer and preparation. Is there any solution? To what were we, the clergy of the church, called, to be glorified public servants . . . or to the ministry of the Word and the Sacraments?

The Church has admitted, and is constantly admitting that something must be done to relieve the parish clergyman.

G. M. Trevelyan, in his English Social History, p. 277, quotes these interesting figures. In 1688, with a population of 5.5 million, England had 10,000 clergy, while in 1938 with 38.4 millions of people she had only 17,139 clergy—seven times as many people and less than twice as many clergy.

The News report in the "Australian Church Record," May 12, indicates that the position is still very serious, there being hundreds too few clergy in England to meet the need of the situation. A similar position prevails in Australia, especially in the big cities. What then is the answer? We clergy come to our new parishes with the noblest ideals. We tell our people at our Induction Services that we hope to visit them soon in their homes. We work harder and longer hours than we have ever worked but before long we are snowed under with routine parish duties, and we feel a sense of complete frustration and failure. After years in a parish we have to face the humbling reality that we are not scratching the surface of the work of evangelising the parish. Let us be honest about this. We have bolstered up our "ego" by comparing the balance sheets of past years, the increased congregations and offerings. In the meanwhile thousands of souls just as precious to Christ as ours, are passing into eternity without the effective witness of the Gospel.

The situation mentioned above has prevailed in most of our parishes for so long that it is being accepted as inevitable. Is not this utter defeatism?

Lay evangelism is God's method. It is no new idea. Our Lord Jesus Christ did not try to divide His ministry over the multitudes (cf John 6: 26-end). He chose out twelve men, trained them, and sent them out. He did the same then with the seventy. After His Resurrection and Ascension He gave them the gift of the Holy Spirit to empower them to be His witnesses. (Acts 1:8.)

Christ's Ascension charge to His disciples (Acts 1:8) and the subsequent gift of the Holy Spirit (Acts 2), were not confined to the twelve apostles (an ordained ministry), but were given to all members of the infant Church. "Thus, upon the whole Church of Christ, clergy and laity alike, the duty to witness is equally laid, and the power to witness is equally bestowed. The only difference is that the peculiar responsibility rests upon the clergy of inspiring, training and directing the evangelistic

body. We are thus brought face to face with the truth which has been so disastrously obscured in recent years, both in the thought and practice of the Church. It is that:—

"The ministry of evangelism is a charge laid upon the whole Church by its Lord. It is the very essence of the Christian calling." (Towards the Conversion of England.)

How can we expect to extend the Kingdom of God and evangelise our people if we ignore God's plan, so clearly revealed in His Word? We as parish clergymen must "ruthlessly prune our programmes so as to place in first priority the work of training the laity for the work of evangelism." The writer wishes to thank God for the blessing that the scheme of lay-evangelism has brought to his own life and ministry and to that of his parishioners, especially the commissioned lay-workers. With the Primate, he believes that this "is the key" to the parish problem. "Clergy and people, waiting upon God, must plan together, and work together, to recover in practice the Apostolate of the whole Church and fashion the Church itself into Christ's weapon for evangelism." ("Towards the Conversion of England," p. 29.)

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NEW CHILDREN'S NEWSPAPER.

Designed to be an attractive, up-to-date children's newspaper, the new C.M.S. publication, "Telescope," will appear for the first time on July 1.

"Telescope" will replace the former C.M.S. children's magazine, "The Round World."

It will contain a Jungle Doctor comic-strip serial, and many other features for young people.

Further details, including a subscription form, appear in the C.M.S. advertisement on another page.

CHRISTIAN LITERATURE IN RUSSIA.

"Libraries in Russia are well stocked with books in many languages," according to a report from the Rev. John Drewett, Rector of St. Margaret's, Lothbury, to the Committee of the United Society for Christian Literature on his return from a visit to Moscow. Mr. Drewett "was impressed in particular by the literature facilities of the Leningrad Seminary. Translations are being made of books published in the west, but sometimes these translations are available only in duplicated form." Mr. Drewett also reported that "a translation of the Bible in Modern Russian is about to appear under the sponsorship of the Orthodox and Baptist Churches."

SIXTH BIRTHDAY OF GILBULLA

About 100 people gathered at Gilbulla, Menangle, on Saturday last, the 6th Anniversary of its opening as a Church of England Conference Centre. The Archbishop of Sydney stated that more than £12,000 had been given towards the purchase of Gilbulla in the six years apart from money from guests and the 25,000 from St. John's, Parramatta.

About £500 was presented to Mrs. Mowll on Saturday, towards the liquidation of the debt on the C.E.N.E.F. Centre. The occasion was also Mrs. Mowll's birthday, and a short service of thanksgiving was held.

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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

STOLE AND SCARF.

Dear Sir,

I am very puzzled by the wearing by some clergy of the "stole" instead of the "scarf."

I have always understood that the wearing of the stole was illegal. Upon inquiry I was told that there was no significance attached to the wearing of a stole. If that is so, why does the minister (should there be the Sacrament of Holy Communion or Baptism) leave the church, discard the scarf, and return wearing the stole, and then continue the service? If there is no significance attached to the wearing of the stole during the Sacraments, why change? Why not wear the scarf right through the service?

I should like to see an article in the "Record" on the subject. I have been a subscriber to your paper since its beginning.

I attended a meeting over 40 years ago at St. Phillips', Wynyard — I think the Rev. Priest was in the chair—where it was decided to publish the Record. I always look forward to my copy.

Yours, etc.,
(Miss) LILIAN WILLIAMS.

Mortdale, N.S.W.

NAME OF CHURCH?

Dear Sir,

An opportunity has been missed in the locality where I live. It is a fast-growing industrial suburb, where a new building has just been erected by voluntary labour, to act as a Church and Parish Hall. It was desired by some to dedicate the building as "The Church of the Holy Carpenter," or "The Church of Jesus the Carpenter." Such a name was not acceptable to the powers that be, so the name of a New Testament saint has been decided upon.

I note the Roman Catholics are aware of the need to emphasise the workers' position in the Church. They have dedicated May 1st to St. Joseph the Workman.

Surely we might emphasise that it is not necessary to call in Joseph as a mediator with One Who was Himself a carpenter?

Yours, etc.,
NEMO.

THE PURPOSE OF PUNISHING.

Dear Sir,

Concerning punishment, both Mr. G. S. Clarke and the author of the editorial note appended to my previous letter seem to assume that the denial of retribution as the sole factor in justifying punishment involves excluding it completely. This does not follow, and it was made clear in my letter that the aspect of retribution was necessary to justify punishing, but not alone sufficient. I agree completely with C. S. Lewis in his attack upon those who would remove all moral stigma from crime.

In arguing in the manner I followed in the previous letter I was merely following the majority of Christian thinkers, including Evangelicals, who have believed that while we could never comprehend God's purposes without Revelation, yet His Revelation is itself logical, and hence reason has a place in its consideration. Since this is such a widely-held view, I feel your editorial correspondent is hardly justified in classing it, without stated reasons, as "sub-Christian," and so dismissing it.

Yours, etc.,

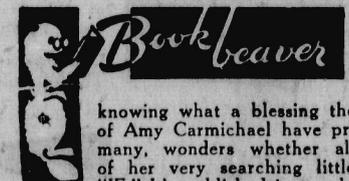
BARRY SKELLETT.

281 Concord Rd., Concord W.

[In his first letter Mr. Skellett distinctly rejected what he called "the retributive justification of punishment," and, although he was prepared to agree that "there is a retributive element in all punishment," he stated that "this alone is not sufficient to justify punishment."

If retribution does not justify punishment, then nothing does. What we oppose is the view that the desire to improve a person's character or to deter others from crime justifies punishment. While both of these motives are good, they have properly nothing to do with the right to punish, and should not be confused with the primary purpose of punishing, which is to give a man his deserts for his crime. Actions done to a man to reform him, or to deter others, cannot strictly be called punishment for his crime, however such actions may be justified.

We reject as unbiblical and unjust the view of Mr. Skellett that "the purpose of punishing is to bring about such good results" (as the reformation of the criminal and the deterring of others) "and they are its justification." Mr. Skellett states that God "allowed the civil punishments of the Mosaic Law . . . as a sign to bring the evildoer to righteousness." But this was clearly not the case with the large range of capital offences (blasphemy, idolatry, murder, adultery, etc.), and the onus is on Mr. Skellett to prove his thesis in the case of lesser offences.—Ed.]



knowing what a blessing the books of Amy Carmichael have proved to many, wonders whether all know of her very searching little book, "IF." It's published in two bindings, paper at 2/11, and cloth at 6/-. Postage is extra. Book Beaver bought his copy, of course, from Dalrymple's Book Store in 20 Goulburn Street, Sydney. Their branch in the State Shopping block have copies also.

C.M.S., BRISBANE, WELCOMES MISSIONARIES AND NEW QUEENSLAND SECRETARY.

Several C.M.S. Missionary visitors to Brisbane have given added interest to the members of the League of Youth.

The Rev. K. Perry was guest of honour at a League of Youth Tea in Brisbane. Mr. and Mrs. Perry on their way to Borneo were delayed several days and they were able to meet many friends of C.M.S. Miss Stella Faragher welcomed Mr. Perry to the League Tea and afterwards he spoke to the members. Many members visited the ship, and with the Organising Secretary bid the new missionaries farewell and God-speed as they took their last glimpse of Australia.

Sister Joan Eatch and Miss Elizabeth Knox on furlough from Mvumi, Tanganyika, also spent some time in Brisbane. Miss Eatch spoke and showed coloured camera studies of the medical work to a large and interested meeting at Taringa. The Rector, the Rev. W. G. Bennet, was present and opened the meeting with prayer.

The new Organising Secretary for Queensland, The Rev. R. Fraser, and Mrs. Fraser were officially welcomed at a gathering in the Society's Rooms on June 10. Canon E. H. Smith took the chair and gave a warm welcome to the new secretary and his family. During the programme the Rev. Fraser showed coloured camera studies of C.M.S. work in East Africa, with special reference to Tanganyika and the medical work.

The Queensland branch has launched the Annual Medical Appeal during June and July. The daily newspapers and radio stations are helping to publicise the Appeal.

The financial statement for 1954 showed an increase of nearly one thousand pounds, in income.

The tea-room, opened only six months ago, showed a profit of eighty pounds. There is a rapidly growing list of friends and supporters of the Society and it is hoped that the income this year will again show a large increase.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—

"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."

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LUTHER FILM BANNED IN PHILIPPINES, PERU and EGYPT.

The motion picture, "Martin Luther," has been banned by government censor boards from public showings in the Philippines, Peru, and Egypt. The Luther film had been banned earlier only in the Canadian Province of Quebec.

Meanwhile the Luther film has been duplicating its American box office success in public showings throughout the world. The picture has been seen by millions of persons in Austria, Australia, British Guiana, Canada, Cuba, Denmark, England, Ethiopia, Ireland, Scotland, Wales, Germany, Holland, Hong Kong, Iceland, India, Indonesia, New Zealand, Norway, Panama, Puerto Rico, Sth. Africa, Sweden, Switzerland, Formosa, and the United States.

It has been notably successful in Northern Ireland and Scotland. It was shown for seven weeks in Glasgow, and the two weeks showing in Edinburgh had to be extended to four. In Belfast the picture had been seen by 20,000 the first week, 31,000 the second week and 36,000 the third week.

ST. DAVID'S COLLEGE, LAMPETER, SEEKS ENDOWMENT

St. David's College, Lampeter, Wales, a unique academic institution founded in 1827 by Bishop Thomas Burgess of St. David's to provide poor scholars of Wales with a university education, is launching an appeal for a capital endowment of £100,000.

St. David's College is older than the University of Wales, and has Charters to grant degrees. It provides courses in Theology, Classics, History, Welsh, English, Mathematics, Ancient History and Literature, and Philosophy. In 1951 a High Court action established that St. David's College was not, however, a university in the ordinary sense and therefore it does not receive the usual grants from the State for scholarships.

The Rev. Henry K. Archdall, a distinguished Australian scholar and churchman, was Principal of St. David's from 1938 to 1954.

CO-EXISTENCE: A STAGE IN COMMUNIST STRATEGY.

The Communist world-strategy of the moment centres around the word "co-existence." They are proclaiming it from the house tops in every area of the world. It has a tremendous appeal to people of every nation and race who are confronted with the hideous spectacle of two giant powers armed with deadly atomic and hydrogen bombs facing each other with limitless capacity for mutual extermination. Co-existence seems the only possible pathway of survival.

However, the Communist use of the word is in tune with their customary tactics of taking a word of deep universal appeal—a word such as "peace," "justice," or "brotherhood," divesting it of its true meaning and giving to it a new and sinister content and then utilising it as an avenue of deceit, confusion and Communist conquest. Co-existence is the cornerstone of Communist conquest. In no sense does the Communist dedication to co-existence, so loudly proclaimed at the moment, indicate that they have relinquished their goal of world conquest.

This is specifically indicated by the chairman of the American Communist Party, William Z. Foster, in an article in the Theoretical Journal of the American Communist Party, entitled, "Political Affairs," of Aug., 1954, he states, "The Marxist-Leninist conception of the peaceful co-existence of Capitalist and Socialist countries is in full harmony with the fundamental Communist position, that historically, Socialism must replace Capitalism and that the present period of the decaying imperialism and of the general crises of world capitalism is also the era of great imperialist wars and proletarian revolutions."

He goes on to explain that co-existence simply means the avoidance of international atomic war, while the present communist programme of infiltration and conquest of neighbouring countries continues, until the point is reached, that the Communist power is so overwhelmingly powerful that the subjugation of the entire world, including America, will be a simple project.

In line with this programme we now have the grim news that the Chinese Communist Government has established an International Military Academy in Peking. To this Academy they bring the Communist revolutionists from the neighbouring countries of Asia and Africa, and train them in every department of modern warfare under Russian officers. This training ranges from modern strategic push-button warfare to guerilla tactics. The aim is to recruit a thoroughly trained international army of one million men. This army will not be Chinese or Russian, but consist of the nationals of the various surrounding countries. At the appropriate moment this whole army is unleashed to overthrow the local governments and to add another country to the ever-increasing regime of the Communists. The peril proposed by the Communist programme cannot be exaggerated.

—F.C.S.

The Australian Church Record, June 23, 1955

PERSONAL

The Rev. A. J. Schreuder, Precentor of St. Paul's Cathedral, Sale (Gippsland) has been appointed Sunday School and Youth Organiser for the diocese of Tasmania. Mr. Schreuder will commence his duties in Aug.

Mr. L. C. Robson, Headmaster of Shore School (Sydney) has been granted leave of absence to visit England in 1956.

The Rev. A. C. Cloudsdale was inducted to the parish of Gilveston-cum-Dover (Tasmania) on May 13.

The Rector of Singleton (Newcastle), the Rev. Canon W. Holmes, Th.Schol., has been appointed Rector of Murrumbidgee, in succession to the Rev. Canon M. C. Brown, B.A., who has retired to live in Maitland. Canon Holmes has been rector of Singleton for the past 22 years. He is Rural Dean of the Hunter and was appointed Canon of Christ Church Cathedral, Newcastle, in 1945. He assumed his new duties on June 1.

The Rev. E. H. V. Pitcher, B.A., Th.L., rector of St. Paul's Church, Maitland (Newcastle) has been appointed rector of Scone in the place of the Rev. S. V. Satchell, Th.L., who is retiring to live in Sydney. He took up his new office on June 1.

Mr. F. A. Timbury has been appointed Registrar of the Diocese of Newcastle as from April 1.

Mr. F. E. Trigg has been appointed a Trustee of Church Property (Newcastle) in the place of the late Archdeacon H. A. Woodd.

The Rev. W. Peterson has been appointed locum tenens of St. Paul's, Maitland (Newcastle).

The Rev. R. Winder has been appointed Priest-in-charge of West Wallsend (Newcastle), and took up his new duties on June 5.

The Rev. Neville Bathgate has been appointed Field Organiser of the Youth Department, Diocese of Sydney. He will be responsible for missions and houseparties and the care of the Port Hacking properties. He will continue to do such Children's Court chaplaincy work as is required.

The many friends of Canon D. J. Knox join in congratulating him on his eightieth birthday and the fifty-sixth anniversary of his ordination. A luncheon in honour of Canon and Mrs. Knox was held at C.E.N.E.F. on June 3 at which the Archbishop of Sydney presided. The Archbishop expressed appreciation of Canon Knox's ministry at Terrey Hills, which he had undertaken at the Archbishop's request.

In her 89th year, Miss Nicholls was called to higher service last month, after a lifetime of devoted service in the cause of the C.M.S. for which she was made an Honorary Life Governor of the parent Society. For nearly thirty years she worked in the C.M.S. Depot, Adelaide, mostly in an honorary capacity, and was a great spiritual influence, right up to the time of her death.

If you had the abilities of all the great men, past and present, you could do nothing well without sincerely meaning it, and setting about it.

—Charles Dickens.

The Australian Church Record, June 23, 1955

SOUTH-EAST ASIA APPEAL.

It has been proposed to hold a South-East Asia meeting in the Sydney Town Hall on Monday evening, September 26, the day before the official opening of General Synod.

His Grace the Primate writes: "I suggest that we call it a South-East Asia Appeal, and ask the Hon. R. G. Casey to be present and to speak on the present situation in South-East Asia. He could be followed by the Bishops of Singapore and Borneo, giving up-to-date news of the work and witness of the Church in their dioceses, and the Presiding Bishop of the Protestant Episcopal Church of America, Bishop Sherrill, be asked to give a closing address and to refer to the American work in South-East Asia. An appropriate place there could be a procession of representatives of all our twenty-five dioceses, bearing gifts to the South-East Asia Appeal. The coats-of-arms of the dioceses could be used to precede the diocesan representative, and perhaps a simple banner, stating the amount which the diocese had raised for South-East Asia, to be carried behind each representative. This would enable everyone in the hall to see at a glance how matters stand financially."

BISHOP CRITICISES THE GRAHAM CRUSADES.

The Bishop of Bristol (Dr. F. A. Cockin) said at a Swindon Rotary Club meeting that he could not see Billy Graham as the pioneer of a great religious revival or at least carrying that revival far.

There was no doubt that Dr. Graham was a man of great personal sincerity, integrity and modesty who recommended his message by his personal character.

"We don't like all this boosting and building up, and I, personally, dislike the parading of what this kind of thing costs," said the Bishop.

It was publicly stated that Dr. Graham needed £70,000 for his campaign at Wembley. He could not help thinking that the churches could find a better use for £70,000.

Dr. Graham was right to take the Bible as his ultimate authority, but he (the Bishop) was unhappy about the use Dr. Graham made of it.

"My fear is that he dashes about the Bible taking texts here and there, as though they were all of equal value, without discrimination."

His presentation of the Gospel was too narrow and individualistic.

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—H. W. Longfellow.

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THE WORLD OF BOOKS

"From Eternity to Eternity," by Erich Sauer. Paternoster Press, 1954. 207 pp. (Copy from Publishers.)

This is the third book by the same author published in English since 1951. The first two, "The Dawn of World Redemption" and "The Triumph of the Crucified," are surveys of Historical Revelation in both Testaments. This latest publication (Part I in particular) "exhibits the unfolding of the history of salvation not in broad cross-sections of the development, showing the contemporary stages, persons, and events connected one with the other at any given time, but rather portrays them in the form of longitudinal sections, showing a number of distinct developments included in the whole course of history." (p. 7.)

Part II is a defence of the full Inspiration and Authority of the Scriptures, and Part III considers some of the objections levelled against those who espouse the hope of a future visible Kingdom of God upon earth.

This book is not to be passed by lightly. The author's personal love for the Scriptures pulsates throughout the work, a characteristic which can only be admired even though the conclusions reached might not be those of the reader. One might regret that the author classes all who "spiritualise" Old Testament prophetic passages, and thereby differ in their interpretation of these passages with himself, with Prof. Paul Althaus (pp. 122-126). Neither the Professor's view of inspiration nor his method of treating Old Testament prophecy would appeal to many conservative scholars who nevertheless would find themselves opposed to Erich Sauer's insistence on the expectation of a visible Kingdom of God upon earth. Mr. Sauer does indeed indicate that it is possible to hold the full inspiration of scripture while denying (albeit erroneously) the main thesis of his book but he suggests that Prof. Althaus's position alone includes the logically thought-out ramifications of any "spiritualising" approach to Old Testament prophecy and prediction.

As a contribution to Pre-Millennial Eschatological interpretation of Scripture this book ranks as a worthy successor to the author's two previous volumes.—B.L.S.

"History, Prophecy and God," by Robert Rendall. Paternoster Press, 1954. 127 pp. (Copy from publishers.)

The subject of this book is one which should be of interest to every reader. The author has set himself the task of examining Old Testament History and Prophecy and by showing their joint-witness to Christ to emphasise the "Divine purpose within and behind the flow of human affairs." The book is "in some sort," as the author remarks, "a theological interpretation of History."

This subject has not passed unnoticed in recent years, especially with the publication of Christopher North's "The Old Testament Interpretation of History" and Oscar Cullmann's "Christ and Time," but beside these works Mr. Rendall still makes a very remarkable contribution. To him, history and prophecy alike are seen to converge on the Person of Jesus Christ, "Each reaches its point of interpretation in Christ, and both are co-ordinated in Him." Time is seen to centre in Him. "Values are given to antecedent and to subsequent events by those of His incarnation; supremely so, by His death and resurrection. This Divine event is the central point of energy, the radiation of which is thrown out to the extremes of human history." At the Cross "prophecy rises to its meridian; there, history has its culmina-

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tion." And this whole movement is after the very counsels and foreknowledge of God, a God Who directs and overrules the universal process "in accordance with the loving design which He planned from the first to carry out in Christ—the establishment of a New Order when the times were ripe for it, when He would make everything, both in heaven and on earth, centre in Christ."

In putting forward this thesis the author reorientates our thinking along Biblical lines so that the very mundane events in daily life become charged with significance.

—B.L.S.

"Men Spake from God." By H. L. Ellison. Paternoster Press, 1952. 160 pp.

This is an excellent book. Mr. Ellison's treatment of the prophetic books manifests two qualities not always found in combination, i.e., erudition and clarity. It is the first of these which makes this work so invaluable, the second which renders it so readable. "Men Spake from God" is "conservative" in its conclusions which are however not reached without a careful, though necessarily brief, analysis of the views of other authors. The book is also modest in its pretensions, claiming only to introduce the reader to the lesser-trodden paths of the prophetic books and to guide his own private study. In achieving this purpose most successfully this book demands the attention of all serious students of Holy Scripture.

Besides the main treatment of the prophetic books Mr. Ellison has also included an interesting Appendix on the book of Lamentations, a suggestive bibliography, a textual index, and a useful subject index. Such a book would be invaluable to parish clergy and theological students alike, and would meet the very urgent, though often unrecognised, needs of a good many lay people.—B.L.S.

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News in Brief

• EYRE'S PENINSULA

On May 1, after many vexatious delays, the Church at Woomera was dedicated. It is hoped the building, which cost £12,000, will be opened free of debt. On Wednesday, May 11, the new Church of Ceduna, replacing the former wood and iron building, was dedicated and consecrated. The Rev. T. J. Hayman, assisted by a band of willing helpers, worked hard for the new church. Probably the Church at Woomera would also be consecrated if the land were freehold, but freehold land is not available at the Woomera Rocket Range. It is gratifying that there will be no debt on either.

The Bishop of Adelaide will make a visitation of Eyre's Peninsula from October 15-29.

• HISTORY AT CHURCH SERVICE

The history of St. Stephen's Church, Church Street, Newtown, will be told by Mr. G. A. King at the 7.15 p.m. service in the Church on July 3.

Mr. King, a member of the Royal Australian Historical Society, and an old resident of Newtown, will also deal with the history of the surrounding district, and the historic graves in the Camperdown Cemetery, which surrounds the Church. The title of the address will be "Know your Church," and many lantern slides will be shown.

The Dean of Sydney, the Very Rev. E. A. Pitt, will conduct the service, and he will be assisted by the Rector of St. Stephen's, the Rev. J. S. V. Buckman; the president of the Royal Australian Historical Society, Dr. C. H. Currey; and the chairman of the Camperdown Cemetery Trust, Mr. P. W. Gledhill.

• C.E.B.S. MISSIONARY RALLY

The Church of England Boys' Society is holding its 8th annual Missionary Rally on Friday, June 24, at 7.45 p.m. in the C.E.N.E.F. Auditorium, Castlereagh Street, Sydney.

Canon Charles Maling, of Tanganyika, will speak, and the programme will include Mr. C. Warne and his puppet show as well as the film "To-morrow's World."

• S.B.T.I. CONVENTION

The Rev. C. H. Nash, well-known author and Bible teacher, will be the sole speaker at the Annual Holiness Convention of the Sydney Bible Training Institute on July 1-3.

Sessions will be held on Friday, July 1, at 7.45 p.m., Saturday, 2, at 3 p.m. and 7 p.m., and Sunday, 3, at 3.15 p.m.

The S.B.T.I. is at 15 Chalmers Road, Strathfield. It can be reached by Bus 409 from Burwood.

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• LAY READERS

Special Meetings.

The State Secretary of the British and Foreign Bible Society, Rev. Alan F. Scott, has announced that "Special Speakers Nights" for Lay Readers will be held at Bible House, 95 Bathurst St., Sydney, at 8 p.m. on June 20 and 30.

The Rev. H. M. Arrowsmith, M.B.E., Commonwealth Secretary, who has recently returned from Singapore and New Guinea, will give an address on both occasions, specially designed to give those present material for addresses on the effectiveness of the Word of God and the hunger of the native peoples for the Holy Scripture.

An invitation is extended to all laymen to be present at these meetings.

• M.U. ANNUAL MEETING

The Annual Meeting of the Mothers' Union in the Diocese of Sydney will be held in the Upper Chapter House on June 24 at 2.15 p.m. The Archbishop of Sydney will preside and the Rev. A. A. Langdon, B.A., B.D., will be the guest speaker.

Congratulations are being extended to Mrs. J. C. Dunbar, Diocesan Secretary for Sydney, who was elected a Vice-President of the M.U. Australian Commonwealth Council and also to Mrs. Osborne-Brown, of Narrabeen, who was elected to represent N.S.W. on the Council Executive. The meeting was held at Belair, S.A. and Mrs. Armour, wife of the Bishop of Wangaratta, was elected President.

• WELLS CAMPAIGN IN VICTORIA

At a Loyalty Dinner held in the Parish of Ararat (Vic.) it was stated that it was hoped to raise £30,000 by the Wells campaign over a period of three years. This was to provide facilities for youth work and to aid Diocesan and Missionary appeals. The Parish of Morwell in Gippsland Diocese hope to raise £25,000 in order to complete the Vicarage and meet the need of an adequate and worthy Church for St. Mary's. Funds would also be used for Sunday School work and foreign missions.

• ORDINATION TELEvised

On Trinity Sunday last, for the first time in England, an ordination service was televised. The service was in Exeter Cathedral, and the preacher was the Abbot of Nashdom Abbey.

THE LADIES HOME MISSION UNION SALE OF GIFTS AND ANNUAL MEETING FRIDAY, JULY 1, 12 P.M. - 4.30 P.M.

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Two Thousand at Borneo Centenary Service

Despite intermittent rain, more than 2,000 people attended the Procession of Witness and main Centenary Service of the Diocese of Borneo at Kuching last Sunday week, June 12.

The Procession began at 6.30 p.m. progressed through the streets of Kuching, and included a stop at Pangkalan Batu, where a short service was held to commemorate the arrival of Francis MacDougall, later to be the first Bishop, in 1848.

SPANISH CHAPEL CLOSED BY THE POLICE.

On March 17th, early in the afternoon, several policemen arrived at No. 34 rue Madre Sacramento, Sargossa, and in the presence of two witnesses informed the pastor that the chapel would be closed "because a secret meeting had been held there on March 13th without the permission of the authorities." The police immediately affixed the legal seals to the door and windows.

Curates should have Three Years' Training, says Bishop.

The Bishop of Southwark, in his diocesan letter for April, regrets that young priests are often given benefices and appointments as curates-in-charge before they have the experience and training to equip them for these posts.

"There is a tendency to take them unduly early when a longer period in first and second curacies would result in better training.

"It was partly in view of this fact that all the bishops agreed several years ago that an assistant curate (who is already bound to spend two years after ordination in his first parish) should remain in the diocese of his ordination for at least three years before leaving it for another."

At the service in the St. Thomas' Cathedral, the preacher was the special representative of the Archbishop of Canterbury, the Rt. Rev. H. H. de Candole, Bishop of Knarborough.

The Australian Church was represented by the Rev. Kenneth Perry (of the Church Missionary Society) and the Rev. Douglas Wellington (of the Australian Board of Missions). Each read greetings at the first meeting of the Diocesan Council, held on Monday, June 13.

Mr. Perry, who has now commenced work in the C.M.S. area at Tawau, had only arrived in Borneo on June 7. He was warmly welcomed by the Bishop and other representatives of the Diocese.

During the celebrations it was announced that the Bishop of Borneo, the Rt. Rev. Nigel Cornwall, had been awarded the C.B.E. in the Queen's Birthday Honours List.

Bishop Cornwall, together with the Bishop of Singapore, the Rt. Rev. Henry Baines, will visit Australia during September and October this year.

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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

June 26. Third Sunday after Trinity.

M.: 1 Sam. 1; or Job 19; Mark 4, 1-29; or Rom. 6.

E.: 1 Sam. 2, 1-21; or 1 Sam. 3 or 1 Job 28; Matt. 4, 23-5, 16; or Acts 10.

June 29. St. Peter.

M.: Ezek. 3, 4-11; Acts 11, 1-18.

E.: Ezek. 34, 11-16; John 21, 15-22.

July 3. Fourth Sunday after Trinity.

M.: 1 Sam. 12; or Job 29; Mark 6, 1-32; or Rom. 12.

E.: 1 Sam. 15, 1-31; or 1 Sam. 16; Job 38; Matt. 5, 17; or Acts 13, 1-26.

July 10. Fifth Sunday after Trinity.

M.: 1 Sam. 17, 1-54; or Wisd. 1; Mark 6, 53-7, 23; or Rom. 13.

E.: 1 Sam. 20, 1-17; or 1 Sam. 26; or Wisd. 2; Matt 6; or Acts 14.

BISHOP WAND KNIGHTED.

The Bishop of London, Dr. J. W. C. Wand, has been created a Knight Commander of the Royal Victorian Order in the recent Queen's Birthday Honours. Bishop Wand is retiring from his see later this year.

Others honoured by the Queen include the Bishop of Borneo, the Right Rev. Nigel Cornwall, whose diocese celebrates its centenary this year, who was made a C.B.E.; Dr. Martin Shaw, the eminent composer and organist, and the Rev. Hugh Evan Hopkins, lately Provost of Nairobi Cathedral and now Rector-designate of St. Mary-le-Bow, London, both of whom have been made O.B.E.

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