

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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NEW CHURCH AT WILLOUGHBY

Work has commenced on the building of a new St. John's Church, at Willoughby, N.S.W.

The Church, which is expected to be in use by Christmas of this year, is the culmination of many years of work.

The present church-hall will be used as a parish hall.

The church committee of St. John's has budgetted for a definite repayment programme for the financial accommodation arranged.

A building fund has been in existence for many years to which comparatively small amounts had been added annually. The usual methods of fund raising were used at fetes and sales of work, temple days, district visitors and various functions.

To plan definite and systematic repayment the Committee based its calculations on complete liquidation of the debt within four years. The scheme is such that it is confidently expected to have two-thirds of the 650 (approx.) nominally Anglican families in St. John's section of the Parish as regular con-

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Proposed Church of St. John,
East Willoughby, N.S.W.

Evangelism by Trained Laymen. The Key to the Parish, Primate Says

The Archbishop of Sydney strongly commended lay-evangelism in the parish. The Archbishop was speaking at a service at Hurstville when 17 laymen were commissioned to work with the Rector in evangelising the parish.

The Archbishop said:—

Some amongst the older members present to-night will remember my coming here many years ago with Bishop Hilliard and Archdeacon T. C. Hammond and the late Canon H. N. Baker, to meet Church officers in this Rural Deanery, and other Church workers, to confer with them on "witnessing." Two of the visitors spoke and then the subject was opened to discussion. I went away very disappointed and depressed as a result of that evening. We seemed to have little understanding of what witnessing really meant and involved, and, therefore, it is all the more pleasing to me to be asked to come here to-night for such a purpose as this and I pray and believe that what is taking place in this Church to-night will be a pattern which other parishes will be glad to follow.

This service to-night is part of a pattern, worked out first in London by a young clergyman, the Rev. John Stott, a few years ago.

I have known the Rev. John Stott for many years. He was the Curate to one of my greatest friends at that prominent Church at the top of Regent Street, All Souls' Langham Place.

John Stott expressed his desire to come out to serve on the staff of Moore College. Instead of that, he stood by his sick Vicar, and when his Vicar died, to the great delight of us all, the Bishop of London, the former Archbishop of Brisbane, appointed the Curate to this important parish. As Vicar of All Souls' Langham Place, his voice was rightly listened to, although he was so young in years.

At the London Diocesan Conference a few years ago, he spoke on Parochial Evangelism by the Laity, and at once his address attracted great attention, for it seemed exactly to be the key to unfasten the lock for which many of us had been looking for so long.

What John Stott said has since been read by many. It is all so simple and obvious, as the great things in life usually are, and many of us have said, "Why has it never been put like this before."

He pointed out at the beginning of his paper that **first of all we must believe in Evangelism**. There are a great many members of the Church of England who don't believe in it; nevertheless **the heart of the Church must be to evangelise, to think not only in terms of its own members who are Church goers but of those large numbers who are outside, who only come to Church on special occasions or never come at all.**

But John Stott pointed out that not only must we believe in evangelism, but **we must believe that it is the privilege of the laity and not only of the clergy to be the evangelists**. How easy it is in our Church to leave many

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Off the Record

ST. PHILIP'S GLEBE.

Some have objected to my remark last time about the sale of part of St. Philip's Glebe in the 1820's. I was told, for instance, that the St. Philip's Glebe did not come into existence until 1842.

Well, I have two independent authorities for my statement. First is Dean W. Cowper's "Autobiography and Reminiscences," page 32, where he relates the fact and quotes what his father the Rector of St. Philip's at the time, had told him about the transaction.

Secondly, Sir William Burton's "State of Religion and Education in N.S.W." has this note on page 29: "In May, 1828, they (the Trustees) sold 140 acres and 34 roods of the Saint Philip's Glebe for £3,764/16/4 and 1,740 acres of the Orphan Estate at Cabramatta, for £800." Judge Burton's book was published in 1840, two years before the said glebe is said to have existed!

*

MUNIMENT ROOM.

Hereford Cathedral has opened this month a Muniment Room to house and display the many records and manuscripts belonging to the Cathedral Library. It has over 13,000 manuscripts alone, some of them dating back to Anglo-Saxon times.

This reminds us of the need even here in Australia to see that each diocese has well-kept archives. Sydney Diocese is especially badly served in this respect. There are any number of important historical records in the diocese, especially in the basement of Church House, but there seems to be no system for filing them, and no archivist to sort them.

*

OVER THE FENCE.

There has been a rumour going about Islington, London, that the new curate at the parish church of St. Mary is to be Len Hutton! Not quite right. The new curate will be David Sheppard, the Sussex and England cricketer, who will be ordained at Michaelmas. David is well known to many Australians.

*

Islington Parish Church is being rebuilt after bombing. Already in a year more than 600 tons of cement have been used. The rector is the Rev. Maurice Wood, who is mentioned elsewhere in this issue in connection with training laymen for evangelism. Mr. Wood is organising a conference in England at the moment for those wanting to arrange parish missions. 95 applications had been received five weeks before it was due to begin!

It is good to hear that Mr. Wood is publishing a book on parish evangelism shortly, entitled "Like A Mighty Army."

—Q.

TO AUSTRALIAN CHURCHMEN

THE PARTNERSHIP OF CLERGY AND LAITY IN WITNESS TO THE GOSPEL

The Church is called to the sublimest as well as to the most exacting task, that of serving the Lord of Creation by witnessing to the Gospel of His love in Jesus Christ.

There can be no relaxing, for each generation must be won afresh. Nor should energy be diverted to pursuing objects which have no relevance to this task. Church schools, for example, only justify their existence as church schools if they are hand maids to the Gospel. If they cease to be such they should either be reformed or disbanded.

It is difficult to see how such activities as church co-operative societies, or church building societies serve the Gospel. Churchmen can obtain the same benefits by participating in similar societies organised on a secular basis. Time and energy earmarked for the Gospel should not be alienated to secular objects.

For secular objects churchmen should take their place in secular organisations, not from closed bodies cut off from the community.

The clergy, at their ordination, by exhortation and oath, lay aside the pursuit of worldly cases and interests, and at times like the present, when the shortage of clergy is so acute, and when it is not possible to do all the sick visiting, the teaching of school classes, or the giving of spiritual instruction to those who wish to be married in church or who offer themselves as sponsors at baptism (to pick at random a few of the many ministerial tasks which shortage of man power leaves half done) it should not need the solemn memory of ordination oaths, nor the apostolic example, "Serve not tables," to remind the clergy that they dare not divert any of their precious time or energy to objects not directly designed to advancing the cause of the Gospel of their Master who called them to be its ministers.

What is true of the clergy is true of the laity also. At baptism all have undertaken to be Christ's faithful soldiers and servants. He calls and needs all to work in the vineyard. And this vow has been renewed at confirmation. Conscientious laymen ought not to dissipate their leisure time in undertakings which have little relevance to the Gospel. We may not all have money, but most these days have leisure. This we should offer to God's service. He calls for gifts of time, as well as gifts of money.

The clergy and the laity together form the church. They belong to each other. They need each other. The ministry, however excellent, is hamstrung without a spiritually intelligent and active laity. This was never truer than at the present time. The modern world will not be evangelised until the laity is given and takes its full share in the church's mission which baptism marks out for it. If the present shortage of clergy brings the Church to see this, it will prove the greatest blessing which God could have granted it.

To achieve this, many clergy will need to realise that laymen are called to be fellow labourers with them. The clergy must give to the laity its proper share of the ministry, and not engross it all themselves, with the result that most remains undone. Many of the laity will need to realise that their church duties, which baptism imposes on them, extend beyond taking up the collection plate, or counting out the money. Lay Christians have a responsibility for evangelism, for teaching, and for building up the Body of Christ, as well as ordained Christians.

If the laity is to take its proper proportion of parish visiting, leading discussion groups, taking instructive classes, or witnessing at work, it will need to be trained as the clergy need training. Elsewhere in this issue, the Primate refers to training schemes for parishioners which have been evolved in England by the Rev. John Stott, and the Rev. M. A. P. Wood. We are glad to know that parishes in Australia are adopting these schemes. But these are only a beginning. The Church's attention should be concentrated on strengthening training schemes. The staffs of our two Australian Evangelical theological colleges for example, should be expanded with this in view.

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THE ADELAIDE ROOD

The Bishop of Adelaide, has had hung from the centre of the roof of Adelaide Cathedral a large wooden rood, that is to say, a large crucifix with the figures of the Virgin Mary and the Apostle John on either side. The sculpture is modern in style; it dominates the interior of the cathedral.

Roods were common in medieval churches. They were quite unknown in the early church and are forbidden in Greek Orthodox Churches. They were removed from Churches of England early in Elizabeth I.'s reign. Since that time the Church of England has forbidden their erection.

Bishop Robin says he has been meditating on the introduction of a rood into Adelaide Cathedral for some time. Now he has achieved his purpose. Two questions arise: Firstly, why has the bishop planned over a period and now carried out an action which he must have known that the Church of England has said it is unlawful for him as a member of that Church to do?

The spirit of lawlessness is the spirit of anti-Christ. So says St. Paul (2 Thess. 2-8) and St. John (1 John 3-4). The spirit of lawlessness is too frequently in the Church of England at present. It is quenching the divine blessing in our church.

Where our wishes conflict with the law of the church, the rule to follow is simple. So long as the church forbids the erection of roods, roods should not be erected. If a rood is desired, the Christian way to obtain it is to persuade our fellow churchmen to alter the law, not to defy the law.

How is it possible to congratulate the diocese of Adelaide on its rood, when it has been obtained the way it has? It should be removed on the earliest possible occasion, for so long as it hangs there, it is an open defiance of the law.

A period of abstinence and fasting from law-breaking by Church of England clergy would be the very best preparation for the coming Constitution Convention.

The Scriptural Principle.

But there is a second and more important question: Why did the Church of England order the removal of roods from churches and what is the reason that it still forbids their introduction?

Roods were removed from the Churches of England at the time of the Reformation because they were being put to superstitious uses. They

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are still forbidden on the same grounds. The matter is no dead, antiquarian issue. As recently as Good Friday last, the daily papers reported 12,000 persons in Sydney journeying to a rood, similar to the one now hanging in Adelaide Cathedral, in the expectation that by doing so, they were saving their souls. They were Roman Catholics, whose church teaches them that by praying in the presence of a rood, they please God more than if they prayed with the rood away. Thus roods are being made the instruments for the teaching of soul-destroying idolatry, and false trust, amongst a large section of our own community at the present moment.

Our Church is wise in still maintaining its law against roods. Those who seek to introduce roods or to change the law respecting them are not serving the true interests of the Gospel in this.

There is a yet more profound principle. The Old Testament laid it down that God was to be worshipped without the aid of sculptured representations. Christians, of course, are not under the Mosaic Covenant nor obliged to keep the Mosaic law as legal precepts. But they are obliged to observe the eternal will of God, which may be discerned in the Mosaic law, as throughout the rest of Holy Scripture.

It was a principle of Old Testament worship that God was to be worshipped without the aid of material representations. The principle was reiterated in the New Testament (e.g., John 4-24, Acts 17-22 and 1 John 5/21). It was universally followed by the Early Church. No images or pictorial representations were permitted in the churches of the first four centuries.

The reason why God's children in the Old Testament and in the New, were forbidden to worship by the aid of images was lest they should fall into the crass idolatry of their neighbours. It is idle to say that this danger is no longer present to-day. Roods are still being put to idolatrous uses in our community. The danger is still present and the prohibition of images in God's word still stands, to be heeded by obedient children.

There may be another reason why

scripture forbids images in worship. God is a spirit. Our fellowship with Him is spiritual and personal. If we habitually worship Him with the aid of an image, we may never learn to enter into true fellowship with God through the Spirit. The emotions evoked by the image may be mistaken for faith.

It is idle to argue that it is a Catholic custom to erect roods. Churches may err (so Articles 19 and 21 say) which can only mean that churches may have customs which are contrary to the will of God. Hence to justify a thing merely because it is a church custom is insufficient if we are anxious to be obedient children of God. And it is as plain as anything can be in the scriptures that God does not wish to be worshipped by the aid of images. If we are determined to do so in spite of this, we must expect His judgment. He rewards persistence in error by giving us up to further error. (Rom. 1-28.) If the Church of England turns away from the light from scripture which God gave it at the time of the Reformation, it will reap the reward of increasing darkness and superstition.

Religious emblems and pictures, when used merely as decorations, give little ground for objection. But when used as aids to religious worship they are plainly prohibited by the word of God. The Adelaide rood cannot be said to be an architectural decoration. Architecturally it is a monstrosity, overshadowing the interior of the church, and distracting the eye of all who enter. It can only justify its presence as an aid to worship. But as such it is forbidden to Christians by the word of God, and to members of the Church of England by their own church law as well.

"The Catholic Faith," Griffith Thomas, 21/-.

"Masters of the English Reformation," Canon M. L. Loane, 20/9.

"A History of the Evangelical Party," G. R. Balleine, 21/-.

"The Layman's History of the Church of England," G. R. Balleine, 9/-.

And many others.

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1st Floor,
Diocesan Church House,
George Street,
Sydney.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Church of England in South Africa has for many years suffered the grave injustice of being denied a bishop by those in England competent to appoint and consecrate a bishop for it. That the C.E.S.A. is a true part of the Church of England is unquestionable. It is as much part of the Church of England as is the Church of England in Australia. This has been upheld by the courts.

One of the results of this long privation is the present dispute agitating the C.E.S.A. This dispute, be it noted, has its rise in the desire of members of the C.E.S.A. not to violate the order of the Church of England by disregarding episcopal ministrations despite the great difficulty in which they find themselves through no fault of their own.

Thus, the Rector of one of the churches in the C.E.S.A., Christ Church, Addington, has signed an agreement with a bishop of the Church of the Province of South Africa; Bishop Inman of Natal, to enable Christ Church to receive episcopal ministrations.

The Rector of Christ Church holds that this agreement does not in any way violate the Constitution of the Church of England in South Africa or the Trust Deed of his church. The Vicar General of the C.E.S.A. on the other hand, has stated that the agreement is in defiance of the Synod of the C.E.S.A. and in contravention of specific promises and declarations given by the Rector and Churchwardens. The matter is to be tested by the prosecution of Bishop Inman by the C.E.S.A. for "trespass" in a Church belonging to the Church of England.

It so happens that Bishop G. F. B. Morris, recently retired from the Diocese of North Africa, has now gone to South Africa as Rector of Hillbrow in the C.E.S.A. He is not, of course, the bishop of the C.E.S.A. Yet the C.E.S.A. is as much entitled to accept his episcopal ministrations as at other times it has accepted those of visiting bishops like the Archbishop of Sydney and the Bishop of Central Tanganyika; and there is a stronger case

for receiving his ministrations than there is for receiving those of a bishop of the Church of the Province who is not a bishop of the Church of England at all.

It would be a great thing if an agreement were reached by all the churches of the C.E.S.A. to unite in receiving episcopal ministrations from Bishop Morris while he is among them. If such a course were followed for a time and all compromise with the Church of the Province discontinued, it might well prove a step towards persuading those who have the power and duty to appoint and consecrate a bishop for the C.E.S.A. to do so. If competent authority in England still refused to act according to justice, other sympathetic bishops might well then feel that the time had come to take direct action themselves and provide South Africa with a bishop.

A month ago we drew attention to the damage being done to the reputation of the Church of England by the widespread impression that the newspaper known as "The Anglican" is an official Church of England paper.

Our contention that the Bishops should publicly dissociate the Church of England from "The Anglican" receives confirmation in a protest which the Chairman of the Australian Board of Missions, Archdeacon C. S. Robertson, has been constrained to make. Writing in the April "A.B.M. Review" about "the extraordinary attack made upon the two great missionary agencies of the Church, A.B.M. and C.M.S., in 'The Anglican,'" Archdeacon Robertson says: "I wonder whether it would not be advisable for the Bishops of the Australian Church to appoint a Vetting Committee for 'The Anglican' to ensure that the voice of 'The Anglican' is an Anglican voice."

Archdeacon Robertson clearly imagines that "The Anglican" is an official paper of the Church; for his suggestion implies that the Bishops of the Australian Church are in a position to appoint a Vetting Committee should they think it desirable. But this overlooks the vital point at issue. The Bishops of the Australian Church have

no control over "The Anglican." Despite its self-chosen name, and despite its impression of officialism, "The Anglican" is an unofficial and privately controlled journal. Many bishops have given the paper enthusiastic support, but they have placed themselves in a position which, as Archdeacon Robertson indicates, might prove most embarrassing. Here lies the danger.

This danger was foreseen by "The Australian Church Record" when "The Anglican" was launched. We quote from our editorial comment on Aug. 7, 1952: "Our Board of Directors was informed by the (present Editorial Manager of 'The Anglican') that although the pastoral letters of diocesan bishops would be published in the new paper no bishop would have any say in its direction or control. . . . But it certainly will be curious if the bishops (or at least some of them) are content to employ 'The Anglican' as the organ for the publication of their pastoral letters and to issue diocesan supplements under its aegis, and yet to have neither voice nor veto in its editorial policy. One wonders to what, precisely, did the bishops agree? Was the editorial platform of 'The Anglican' or the absence of it, part of the agreement?"

Since these words were written the position, so far as the Bishops are concerned, has become even more inviolable. We urge them again to make it clear that "The Anglican" is an unofficial journal. As such we can wish it well, although we cannot approve of the type of its political comment. And we would regard it as calamitous if the opinion became fixed in the public mind that in this respect the voice of "The Anglican" was the voice of the Church of England.

Legislation in New South Wales following the recent referendum is rapidly opening the door wider and wider for strong drink. Long lists of newly licensed clubs appear in the Press. Almost any kind of club seems now able to secure a licence to sell alcoholic liquor to its members.

Alcohol being a drug the drinking habit must grow. Drinking in leisure so strongly advocated by the Press must create drunkards. Most people cannot wholly resist the power and fascination of the drug. Drinking in leisure means that the "swill" has become a "soak."

Drunkenness must bring our nation under judgment. It may be true that Nemesis is lame but he is of such tremendous stature that limping slowly he overtakes the fastest runner.

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No member of the Labour Party in Australia can become an endorsed candidate for Parliament until he has signed a document pledging himself not to oppose by voice or vote any proposal that has been declared by Caucus a party measure. No such pledge is required in England. We believe this to be a wicked pledge and for the following among other reasons:—

(1) It precludes ordinary evangelical Christians from representing Labour in Parliament. We cannot conceive of a Christian wholly pledged to the sole Lordship of Christ denying himself the right to oppose bad measures on the floor of the House.

(2) This pledge admits communists. These men have already surrendered their consciences to the Cause. With them whatever the Cause orders is right.

(3) Most Roman Catholics would feel themselves free to sign such an undertaking. They are taught to commit their consciences to the Church. The Pope is infallible, his voice expresses through the parish priest, the word of God for the people. Further both priests and people have pledged their loyalty to the triple crown. Whatever serves that crown must be politically right.

No wonder that for example in N.S.W. almost the entire Labour Cabinet is said to be composed of Romans.

This wicked pledge should be abolished in Australia.

We congratulate the N.S.W. parishes of Guyra, St. John's, Willoughby, and Broadway, Sydney, on the success of their financial ventures and commend their examples.

Guyra has just completed a parish canvas, conducted by 35 parishioners. Gifts and pledges totalling £2000 for this year have been received from 268 of the 350 Anglican families in the parish. On the basis of this sum the parochial church council is drawing up its budget of estimated expenditure for the year.

The Rector of Guyra is the Rev. R. F. Kirby, who was a delegate from the diocese of Armidale at Minneapolis and Evanston. The Guyra canvas is the result of his experience in the States.

St. John's, Willoughby (Sydney) has only been a parish four years. It is building its church at a cost of

(Continued next column.)

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BIBLES GIVEN TO NEW AUSTRALIANS

The British and Foreign Bible Society is making a present to each new Australian of the Bible on which he swears allegiance at his naturalisation.

One person out of every thirteen in Australia at the present time is a migrant who has come to the country since 1945. The Bible Society is concerned to keep the Scriptures in the mind and life of this new element in its population.

One method of so doing is through the Naturalisation Ceremony.

£20,000. The laymen of the parish, under the leadership of the Rector, the Rev. C. E. A. Reynolds, have visited the homes of the parish and from four hundred of them have obtained an undertaking to contribute three shillings a week towards the new church.

A collecting box is left in the home and regularly it is opened in the presence of the family by the visitor. The parish expects to pay for its church in four years.

At St. Barnabas, Broadway, Dr. Howard Guinness, is erecting a community centre in connection with the church. Layfolk of the congregation have opened a community shop to assist. Like its prototype in St. Mark's, Camberwell, Melbourne, it has proved most successful. In the first nine months of its existence, it has brought in £1200.

After five years in the country, non-British migrants are entitled to seek for naturalisation. These ceremonies are being held in Town Halls and other civic centres, and functions are arranged at which the new migrant will renounce his former allegiance and will swear his loyalty to the British Crown and to the Commonwealth of Australia. These oaths are taken on the Bible and each migrant holds the Bible when he makes his declaration.

By an arrangement with the various council and civic authorities, the Bibles used in these ceremonies are provided by the Bible Society. Each migrant is given the opportunity to retain the Bible on which he makes his oath of allegiance. It is rather a moment of solemnity, when, at the end of the Swearing-in Ceremony, the migrant is told that he is now a citizen of Australia, that he is now a member of a Christian democracy, and that his first act of choice in and under that democracy is to decide whether or not he will retain for his own personal use the Bible which was related to his new citizenship.

Up to the present, 98 per cent. of the new migrants sworn since this method was adopted has elected to retain these Bibles.

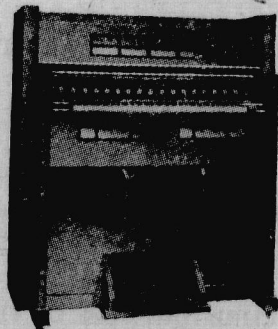
These Bibles are inset with a photograph of the Queen as Patron of the Society and bear also the quotation from the Queen's Coronation Service in the following words:

"Our gracious Queen, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God."

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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The Joy of the Lord

The joy of Easter is a unique joy in that Easter is above all other occasions the festival of Victory. There is no other day in the year when the word hallelujah is so appropriate.

On Easter Day we celebrate the Our Lord's Victory is the Assurance victory of our Lord Jesus. of our Victory.

(1) That first Easter Day proclaimed our Lord's victory over sin.

We know that our Lord lived his life as man amidst constant temptation and trial. He is our Captain, yet He had to serve in the ranks as a common soldier. He was "in all points tempted like as we are yet without sin." (Heb. 4/15.)

At the beginning of his public ministry Satan pressed him sore. He was then specially tempted to deviate from the path of the Divine will. The Devil used bodily hunger, worldly allurements and spiritual purposes.

Again as his ministry neared its end the pressure was intensified. Who but Satan inspired those dreadful mockings and what their ultimate purpose but to provoke the Lord Jesus to sin?

But Jesus overcame in that fearful conflict that lasted from Gethsemane to the cross.

And on the cross he triumphed still. In love he prays for those who drive the nails. In faithfulness to duty he commends his mother to the disciple John. Hanging there, stripped of his garments, bereft of help from his friends, the world and all it can offer, is indeed beneath his feet. In the estimation of men Jesus is entirely defeated: in the sight of God He is wholly triumphant.

(2) That first Easter Day also proclaimed our Lord's victory over death.

Speaking humanly, how came it that our Lord rose from the dead? The answer is He had no burden of sin upon Him to keep Him in the grave. He had no sin of His own. It is true He took upon Him our sin and carried it up to the cross, but there He made a full atonement for sin. In the grave our Lord was without the burden of sin. There was nothing therefore to hinder His rising from the dead.

In triumphing over sin our Lord triumphed over death. "The sting of sin is death." (1 Cor. 15/56.) The wages of sin is death." (Rom 6/23.)

(3) Our Lord gained the victory over sin through death. Bodily death was inevitable for Him. "The Son of Man came . . . to give His life a ransom for many." (Mark 10/45.) It was only through his wounding that healing could come to us.

The Apostle Paul in his great resurrection chapter brings his discussion to a close with these words, "But thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor., 15/57.)

(1) In Christ we have the assurance of victory over sin. "Sin shall not have dominion over you." (Rom. 6/14.) But this victory is through death. We must be willing to die to sin if we are to experience victory over sin. Christ's victory was through bodily death, our victory is through the death of self. To the extent that we believe in Christ crucified to that extent we identify ourselves with Jesus Christ upon the cross. A full identification means a full consent to the death of self. "I have been crucified." (The perfect tense here would indicate both "I am" and "I was") "with Christ nevertheless I live and yet no longer I, but Christ, liveth in me" (Gal. 2/20.) Crucifixion means death. Many Christians stop short of this and in so doing sterilise them-

selves. We cannot expect to be used to win others to Christ when we ourselves have perhaps only one hand nailed to the cross, the other feeling after other things; and perhaps only one eye on Christ, and the other on the world or elsewhere. Life, and its expression in fruitfulness, is through death.

"Even so, reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus." (Rom. 6/11.) God will make this experience real to Christians hourly and always as we set our heart upon it and seek it by faith.

This is the will of God for us.

(2) In Christ the believer has the assurance of victory over death.

Christ drank the dreadful cup filled with our guilt. What a sight that cup must have been. He voluntarily took our burden of unforgiven sin.

"Jesus paid it all
All to Him I owe."

There can be no burden therefore on the believer to keep him in the grave, no bonds of debt to hold him from his Lord.

At the Lord's coming they that are Christ's will be caught up as the steel to the magnet. (See 1 Thess.: 4/13-17.) "Wherefore comfort one another with these words."

BOOKS ON THE BIBLE



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The Australian Church Record, April 28, 1955

"CHRIST DID TRULY ARISE"

39 ARTICLES: ARTICLE 4

By Archdeacon T. C. Hammond.

"Christ did truly arise again from death, and took again his body with flesh, bones and all things appertaining to the perfection of Man's nature. Wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day."

This important article asserts that the Resurrection of our Lord Jesus Christ was a fact. The insertion of the adverb "truly" before the words "arise again from death" is intended to give point to this assertion. It was no phantom body that the disciples saw. They were not in any sense the victims of a hallucination. The body which they saw and handled was a body which had left the tomb. And it was a true body "with flesh, bones and all things appertaining to the perfection of man's nature." Some modern liberal theologians seek to impose a difference between the resurrection of the body and the resurrection of the flesh. It is perhaps well to remind ourselves that the early creed of about the second century has unmistakably the word "flesh" where we read in modern recensions "body." The idea that "a spiritual body" means "a body consisting of spirit only" must be discarded. Our present bodies, in St. Paul's language, are "natural" or "psychical" bodies. That does not mean they are bodies consisting of "psyche." It means they are bodies controlled or directed by the "psyche." Since the fall that means controlled by an animating principle that is alien to God and destined to experience the penalty of death.

Our Lord fulfilled the promise "Thou wilt not leave my soul in hell" which, according to Peter's exposition in Acts iii 31, involved the rescue of His material body from the threat of corruption. David "spoke of the resurrection of Christ." David, unlike Christ, was not only dead and buried but his sepulchre with its body remained. But God raised up our Lord Jesus Christ. There had to be a re-uniting of soul and body if the promise were to be fulfilled.

The Article assures us that flesh and bones appertain to the perfection of man's nature. Our future existence will not be a shadowy ghost-like continuity. The resurrection of our Lord Jesus Christ is the guarantee that as here we have an external form of expression; we realise our inner thoughts purposes and desires through the medium of an outward sensible activity; even so in our heavenly state as Paul expresses it we shall not be unclothed but clothed upon. Whatever differ-

ences there may be even in our intuitions; should space and time vanish with this earthly condition of being; even so, we shall have a body which will be the true vehicle of our spirit's activity. He took to heaven flesh bones and all things appertaining to the perfection of man's nature.

The Article, in no uncertain language, indicates that the earthly career of our Lord is ended. For forty days, indeed, He appeared occasionally to the disciples. He joined in human activities. He ate and drank with them. He conversed with them. He suffered Himself to be handled and showed the wounds in His hands and side. But His seat was in heaven not on earth. When He had abundantly testified to the reality of His resurrection "He was parted from them." The religion that rests on the sensible is not the religion of the resurrection. It is difficult for men to realise this. Over and over again the things of the spirit are degraded to become mere things of sense. The resurrection witnesses to a termination of the earthly, not by cessation, but by transformation. Earth becomes a vestibule of heaven and our mortal bodies harbingers of a higher destiny in which they shall not be lost but shall be completely changed.

But He is coming again. A weary world gropes for security and struggles against insidious and often victorious evil. Remedial measures are entered upon with high hopes. Recurrent malignancy seems to mock our best endeavours. Jesus Christ is the answer to our heart yearnings. He conquered death and is coming again in judgment. He and He alone can say "Behold I make all things new."

BISHOP OF ROCKHAMPTON ON CONSTITUTION

The Bishop of Rockhampton, the Rt. Rev. J. A. Housden, has made some important comments on the draft Constitution of the Church of England in Australia in a recent "Church Gazette."

He says:

"The Church of England in Australia this year faces a crisis in its history, for we are to determine whether we shall begin to be a self governing and united partner in the world wide fellowship of churches called the Anglican Communion, or to continue to be a collection of individual dioceses without constitutional unity.

"To many church people, particularly in the remoter dioceses like our own, the question does not seem to be a very vital one, but actually it is of far greater importance than we may think.

"Dioceses like ours have for many years depended upon the assistance given both in money and manpower from the Church in England, which assistance is a diminishing quantity. Many of the problems of the whole church in Australia cannot be settled until we are united under a Constitution.

"Recently in Sydney I attended a meeting which has achieved substantial unity and is now ready to present a draft Constitution to the General Synod in September next. The document will not be perfect, nor will it be acceptable to everyone, but the spirit behind it is one of unity and goodwill.

"It will, I hope, be accepted by the General Synod, and then by all the dioceses, so that the Australian Church may begin to plan and work as one united whole. The smaller dioceses, like our own, will in time benefit enormously from a closer association with the stronger parts of the Church. The alteration of diocesan boundaries, a question of great importance to us, is never likely to be achieved until the Constitution for Australia is an established fact."

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Prayer Room for U.S. Congress

Three years ago, two Senators of the United States Congress, an Episcopalian and a Baptist, moved that a place be set aside in the Capitol at Washington where members could pray or meditate without distraction.

Last year Congress finally approved the project, and now a small room, 17 ft. by 18 ft., has been set aside for the purpose. The Speaker of the House said: "I do trust that there will not be a show made of this thing. Members in this room want to be alone with their God."

The prayer room is simply furnished. A stained-glass window shows the kneeling figure of George Washington. On either side of the window, on a shelf, is a small vase of flowers. In front of the window is a simple oak table with the Bible open upon it. The only other furniture is an American flag, two seven-stemmed candelabra, a pair of kneeling benches and ten arm chairs.

According to a survey of the "Living Church," both Houses of the Congress are dominated numerically by Methodists (105 members), and Roman Catholics (82 members), Presbyterians are third (68 members), Baptists fourth (66 members), Episcopalians (53 members), Congregational Christians (31 members), Lutherans (21 members), Disciples of Christ (8 members), Later-day Saints (8 members), Jews (7 members), Reformed (5 members), Friends (3 members), Unitarians (3 members), Remainder: Unspecified and Others.

Ceylon Church Union Plan Completed.

A meeting of the Negotiating Committee for Church Union in Ceylon was held recently in Colombo. This was the last meeting needed to revise the Scheme of Union which has been under discussion since conversations began in 1944.

The Christian bodies represented in the scheme are the Church of India, Pakistan, Burma and Ceylon; the Methodists; the Baptists; the Reformed (Presbyterian) Church; and the diocese of Jaffna in the Church of South India. Only minor changes were required in order to meet criticisms from various quarters, and the Committee adjourned after two days.

It is expected that the third and final edition of the scheme will be printed by June. It will then be considered by the participating bodies. The earliest date by which it could be ratified, even if it were accepted would be 1959 or 1960.

Thieves, not Mau Mau, in Nairobi Cathedral.

Africans who broke into Nairobi Cathedral, recently, were originally thought to have been Mau Mau gangsters conducting a pagan ceremony. They are now believed to have acted for "sheer gain." This was told to a Nairobi magistrate last week.

The Cathedral was reconsecrated by the Bishop of Mombasa, after the break-in, but a police inspector says that the act is now thought to have had nothing to do with Mau Mau.

Wanyoike Njuguna, an African, was sentenced to two and a half years' hard labour for breaking into the Cathedral and stealing vestments and clothing worth £225. He claimed that he was forced to accompany a gang of four other Africans into the Cathedral at night.

Big Advance by C.S.S.M. and Scripture Union.

The London Council of the Children's Special Service Mission and the Scripture Union has decided to purchase and equip at a cost of £60,000 a freehold property near to the present building in Wigmore Street.

In the last 30 years the headquarters staff has increased from 35 to 122; the number of full-time evangelists of the C.M.V.C. from 10 to 20; and the number of staff workers engaged in Bible evangelism from 10 to 24. S.U. Notes issued each month now total 400,000 as against 30,000 in 1925. In order to meet the new situation the Mission plans to purchase and equip a large building in Marylebone Lane.

Ship Needed for Island Diocese.

The Bishop of Melanesia, the Right Rev. Alfred Thomas Hill, is finding the work of his diocese severely crippled by the lack of a mission ship. He needs one large enough to face the hazards of the Pacific Ocean, in which his island diocese stretches for one thousand miles. During the hundred years of its life, Melanesia has always relied on a "Southern Cross," and it now desperately needs the eighth vessel of that name.

"Southern Cross VII," which was taken out of commission six months ago after twenty years of continuous service, was floating church and Bishop's palace, mail boat and cargo vessel, passenger liner and hospital ship. She was the only means of transport to the isolated island mission stations. Churches, schools, dispensaries and hospitals depended on her visits.

At least £120,000 will be needed for "Southern Cross VIII."

Towards this amount, the island peoples have already contributed more than £5,000. The Church of New Zealand, in whose province Melanesia lies, has given £35,000; the United States £4,000; and the Church of England £199,000. Besides this, the Mission has in hand a capital sum of £10,000.

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Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible"

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GOOD ATTENDANCES AT A MELBOURNE MISSION

The Church Army conducted a parochial mission in Surrey Hills, Melbourne. The leader, the Rev. A. W. Batley, head of the Church Army in Australia, has communicated the following interesting account to the "Australian Church Record."

What is the purpose of a mission? Let the full weight of the authority of the Church answer the question. In the Report published by the Evangelistic Commission of the Church Assembly in England, Missions were quite clearly defined as a direct evangelistic activity of the Church during which men and women, who were, (for various reasons) divorced from the Christian Fellowship, could be presented with the Person of Jesus Christ in such a way that they would accept Him as their personal Saviour and serve Him as their King within the fellowship of the Church. There is no ambiguity here. A Mission is intended to reach "outsiders" or "non-Churchgoers"—the intention is not just to interest them in religion, but to "change" them, to transform them—to convert them. The terminology does not matter so long as the fact of the experience of a personal encounter with the living Christ is not denied.

Now we can ask, how far this objective is reached in present day efforts. For our purpose, consideration will be given to parochial Missions; that is, efforts which are based on the Parish Church, and seek to reach those who live within its parochial boundaries. Let it be admitted at once that some efforts fail, but if only one such effort succeeds it is proof enough that the method of the Parochial Mission is fully justified. There is evidence of one such Mission held during Holy Week in this year, 1955, in the Melbourne suburban parish of Holy Trinity Surrey Hills. The Vicar is the Rev. G. J. Coad, and it is important here to state that for some years prior

to his ordination he was a Lay-evangelist of the Church Army.

The average congregation at Holy Trinity during the past twelve months has been 100 - 150 at Sunday services and there is a real live fellowship of worshipping Christians. This is the first important ingredient in a successful mission. No mission can succeed where the Church is "dead."

Three Visits to Homes.

The Mission began on Palm Sunday, and congregations were much larger than usual giving evidence of the value of long months of preparation work during which every Anglican family in the parish was visited three times. A team of Church Army Officers were used in this visitation. First Captain L. Turner and Brother A. Malcolm (an Aborigine trainee of the Society) joined the staff of the parish early in February and they bore the brunt of all the visiting. Later they were joined by Brother J. Dixon, another student in training. Then in Passion Week three more officers from Church Army Headquarters in Newcastle, arrived. They were Captain R. L. Gwilt, who conducted a Children's Mission during Passion Week, and Sisters E. M. Parsons and M. Kingdom who came to work among the women and girls. Now began an intensive visitation by all six officers and during this week many new families were added to the parochial roll. House meetings were also held at which friends and neighbours of the hostesses met the Missioners in an informal atmosphere. All this created a great stir of expectancy in the parish which was reflected in the increased congregations on Palm Sunday. On the Saturday before Palm Sunday the team was joined by the Rev. Captain A. W. Batley, Federal Secretary of the Church Army, and Captain B. W. Trott, and that same evening the Missioners led by Captain Batley were commissioned for their task by the Archbishop of Melbourne before a large and representative congregation.

Now came the test. Could the interest and enthusiasm of the first Sunday be maintained during the week and how many non-churchgoers would be in the congregation?

Monday night saw 120 in Church. Tuesday brought 150. Wednesday increased the number to 182. Thursday kept the number to about the same level, and on Good Friday a total of 500 attended the day's services of which 270 were at the evening Mission Service. A film service on Easter Eve was attended by 150. These included 600 communicants in the morning and over 300 at the Evening Service of Thanksgiving for the Mission.

A large proportion of the congregation were men, and this was due to the interest created at a men's breakfast on Palm Sunday. About 60 men attended this function at which the Missioner challenged them to attend every service of the Mission. Many of them did so, and brought others with them. A Youth Tea, also on Palm Sunday, introduced the Missioners to the members of youth organisations in the parish and this paid dividends in the numbers of young people who came to the Mission Services.

After-Mission Discussion.

One more feature of the effort should be mentioned. Each night after the service people were invited to adjourn to the Parish Hall, where, over a cup of tea and biscuit they could discuss spiritual matters with the Missioners. Many people availed themselves of this opportunity and by the Friday it became obvious that some instruction was required in how to become a Christian. To this end a meeting was held in the Hall after the Friday evening service and about 100 people remained behind for it. The Missioner then gave a simple instruction in the steps one must take to accept Christ as a personal Saviour. This was followed by a period of silence during which all were advised to seek the help and blessing of God.

On Easter Day over 600 people communicated. In the afternoon the rite of Baptism was administered to a number of children, who had been found unbaptised during the Mission. Then at 7 p.m. the Service of Evensong was attended by a record congregation of over 300 who packed the Church and overflowed from the pews into forms and chairs which had to be brought into Church. It was a service of Thanksgiving for the blessings of the Mission. The choir rendered the "Hallelujah Chorus" from "The Messiah," the Missioner gave his final address challenging all to retain the spirit of the Mission in their personal relationships at work and in the home, and at the end of the service about 60 people came forward to receive from the Vicar a memorial card as an act of witness of having received God's Blessing during the Mission. The service closed with the Te Deum and with evident feeling all sang, "We praise Thee O God."

Are Missions worth while? Ask the people of Surrey Hills. Was there emotionalism? Not when the Missioner deliberately stopped the service one evening to relax by shaking hands with the person sitting next to them.

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CORRESPONDENCE

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

LIST OF STUDENTS.

Dear Sir,

I wonder if I may ask for the courtesy of your columns to make a request on behalf of Moore Theological College. I have been trying to complete a list of Senior Students since the College moved from Liverpool to Sydney and I now have a complete list except for the years July, 1893 to June, 1894, and July, 1894 to June, 1895. The students in College for July, 1893 to June, 1894, were as follows:—

H. A. Dempster, Henry Biddulph, F. J. Harris, Dixon Hudson, Frederick Brush, J. A. Reynolds, Frederick Kellett, A. R. McLean.

The students in College for July, 1894 to June, 1895, were as follows:—

H. A. Dempster, Henry Biddulph, Dixon Hudson, Frederick Brush, J. A. Reynolds, A. R. McLean, J. F. Russell, E. C. Robison, H. R. A. Wilson.

If any of your readers are able to let me know which of these men was senior student for either year I will be most grateful.

Yours, etc.,

MARCUS L. LOANE,
Principal.

Moore College,
Newtown.

CHURCH RECORD ANNUAL SALE OF WORK.

Dear Sir,

On behalf of the members of the Committee arranging the Annual Sale of Work for "The Church Record" to be held on Friday, June 10th, in the Chapter House, may I use your columns to ask the help of rectors of parishes who support this paper.

We feel that many folk in their parishes would be willing to supply articles and cash for the various stalls which are being arranged, if they could leave them at some central place in the parish to be taken to the Chapter House on the day of the sale.

To us the solution is for each rector to be willing to make his rectory such a depot, and this letter is an appeal for sympathetic rectors to do this. If at the same time, they would give publicity in their parish to the fact that the depot has been established, and urge folk to send in donations, a great deal will be achieved.

If more detailed information is needed, I can be contacted by telephone at Ryde 4.

Yours, etc.,

(Mrs.) M. I. LANGSHAW,
Hon. Secretary for Sale.

The Rectory,
Ryde, N.S.W.

OLD PRAYER BOOKS.

Dear Sir,

The students at Moore College would be greatly helped in their Prayer Book studies if they had access to large disused copies of the Prayer Book.

It is thought that there may be some in parishes which could be made available for this purpose.

Yours, etc.,

BRIAN BLACK.

Moore College,
Newtown, N.S.W.

2,000 SCRIPTURES AT ROYAL SHOW.

Speaking at the Rotary Club Dinner at Port Kembla, Rev. Alan F. Scott, B.E.M., State Secretary of the N.S.W. Auxiliary of the British and Foreign Bible Society, stated that nearly 2000 volumes of Scripture had been circulated from the Society's stand at the Royal Easter Show. These included Scriptures in Dutch, German, French, Italian, Estonian, Greek, Serbian, Polish. Experienced workers felt that 80 per cent. of the Scriptures in English, as well as other languages, were purchased by people who would not normally enter a shop for the specific purpose of purchasing copies of the Scriptures.

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We learn with regret of the death of **The Rev. C. H. Tomlinson**, Rector since 1930 of St. Mark's, Northbridge, Sydney. Mr. Tomlinson was for many years associated with the N.S.W. Temperance Alliance and to the end of his life was a tireless advocate of its cause. An appreciation of his life and ministry will appear in our next issue.

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WANTED. — Large Organ Music Copy of Hymnal Companion. Please contact Rev. G. Gerber, 2a Victory St., Belmore.

NEWCASTLE REGISTRAR RETIRES

We report the resignation of **Mr. C. A. Brown**, as Diocesan Registrar, after 45 years in that office. The Bishop of Newcastle said that Mr. Brown had been in poor health and decided to retire. In his long term as Registrar he had served under Bishops Stretch, Stephens, Long and Batty. He was prominently associated with the work of the Church outside the diocese and was a member of both the Provincial Synod of N.S.W. and the General Synod of Australia. Mr. Brown has given a valuable service to the community as a member of the Australian Board of Missions in Sydney and was also a member of its standing committee. He took a keen interest in the philanthropic work of the Diocese and in particular the three children's homes which the diocese runs; his latest enterprise has been the Homes for aged people. So much so that the Bishop said that he intended to ask the Diocesan Council to allow these homes which would be opened shortly to be called the Charles Brown Homes as a tribute to his unflagging enthusiasm.

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NEW CHURCH AT WILLOUGHBY.

(Continued from page 1)

tutors at the rate of 3/- per week by way of building fund boxes and another forty contributing 10/- per week each towards the interest liability—the total yield being approx. £4,000 per annum.

The programme which is to be the only method of fund raising, provides an opportunity for the education of the parishioners in the businesslike and Scriptural method of systematic giving, rather than token giving.

THE NEW CHURCH AT EAST WILLOUGHBY (N.S.W.). INTERESTING FEATURES.

The foundation stone of this new Anglican church will be laid by the Archbishop of Sydney on Saturday, 7th May, a contract having been signed for its erection by J. L. Aird Construction Pty. Ltd., to the design and under the supervision of N. W. McPherson, B.Arch., F.R.A.I.A. and Associates, Architects.

The Architect writes:

Although the actual plan follows traditional anglican arrangement the design is a natural expression of contemporary construction, with no attempt to copy any historic style. The building will be supported by rigid frames of structural laminated timber fabricated by Ralph Symonds. These frames which are of wish-bone shape will extend from floor to apex of roof and will take the place of roof trusses and aisle columns. They provide the basis of the design whose strongest note is the dramatic contrast between low side walls and tall east and west ends. The roof starting at low pitch will sweep up in a steepening curve of olive green tiles at 55 degrees to the apex, 35 ft. above ground. This upward sweep will be accentuated by the belfry and spire at the west and shown on sketch. Windows too are designed to enhance this effect with no false striving after traditional proportion or shape. At the gable ends they are tall and deeply recessed for strong shadows while along the sides they are continuous horizontal bands 4 feet high with low sills and large openings.

CONCEALED LIGHTING.

The Holy Table, Rail, Pulpit, Lectern and all appointments are being built with the structure and form an essential part of its architecture. The lighting is specialised for its purpose and will consist of panels of general lighting concealed in the upper walls and continuous downcast reading light hidden behind directional louvres. A little stone will be used to emphasise focal points and will blend with the biscuit coloured bricks chosen for the work.

The site is at the corner of Warrane Road and McClelland Street, facing Willoughby Park.

PERSONAL

We regret to record the death of **The Rev. E. C. Madgwick**, Rector of Pyrmont, Sydney since 1921.

The Rev. C. L. Penn, from Guernsey, Channel Is., has been appointed priest in charge of Cummins (Willochra).

The Rev. Peter L. Gillingham, Chaplain H.M. the Queen and Chaplain of the Royal Chapel, Windsor Great Park, has been appointed Vicar of St. Mildred, Addiscombe.

The Rev. W. H. Rowdon, lately rector of Christ Church, Hillbrow, Johannesburg, has been appointed vicar of St. Peter, Southborough (Patrons: The Church Pastoral Aid Society).

The Rev. Douglas McCaw, of the Missionary Aviation Fellowship, will be doing deputational work in the diocese of Sydney during May.

The death occurred in England in February last of **The Right Rev. F. S. Hollis**, Assistant Bishop of Leicester and formerly Bishop of Labuan and Sarawak, aged 70.

The Rev. Maxwell P. Cowle has been inducted to the parochial district of Eaglehawk (Bendigo).

The Rev. G. A. E. Turner has resigned from the parochial district of Bruthen (Gippsland).

Mr. Dennis Morrow has been licensed as Stipendiary Reader in the parish of Moe (Gippsland).

On Sat., 17th April, **Rev. S. A. Horton**, Assistant Minister at St. Clement's, Mosman, was married to **Miss Judith Hazell**, of Campsie, at St. John's, Campsie. The ceremony was performed by the Rev. Canon M. L. Loane.

Congratulations to **Rev. Brian and Mrs. Richardson**, of St. John the Baptist, Mona Vale, on the birth of a daughter.

Mr. T. A. Timbury, has been appointed Diocesan Registrar of Newcastle. Mr. Timbury, who in World War II served with the 7th Division (A.I.F.), in the Middle East and New Guinea, reaching the rank of Captain, joined the Diocesan Registry Office in 1945, and took over as Assistant Registrar in 1954.

Canon W. Holmes, who has been appointed to the Parish of Murrundi has been Rector of the Parish of Singleton for almost 22 years. He is Rural Dean of the Hunter and

a Canon of Christ Church Cathedral, Newcastle. He is a licentiate of Theology of the Australian College of Theology and Durham University, also a scholar in Theology of the A.C.T.

Rev. E. H. V. Pitcher, who has been Rector of the flood damaged Parish of St. Pauls, Maitland, since the retirement of Canon Carlos Stretch, in July, 1953, has been appointed Rector of Scone to succeed Rev. S. Satchell, who is retiring owing to ill health.

The death has occurred in England of **The Rt. Rev. C. H. Golding-Bird**, Bishop of Kalgoorlie from 1914-1919. Bishop Golding-Bird was before that Dean of Newcastle. He was translated to Mauritius in 1919, and in 1930 returned to England as Assistant-Bishop of Guilford. The late Bishop was 79.

The death occurred in Toronto, Canada, on April 5, of **Dr. T. T. Shields**, at the age of 81. Dr. Shields was widely known as the president of the Toronto Baptist Seminary and Editor of the weekly paper, the "Gospel Witness." He visited Australia a few years ago with Dr. Carl McIntyre of the International Council of Christian Churches.

The new Bishop of Oxford, Dr. H. J. Carpenter, has appointed the new Principal of Wycliffe Hall, **the Rev. F. J. Taylor**, to be one of his examining chaplains.

Miss Muriel Withers, B.A., who served with the Presbyterian Mission in Korea until recently, is to visit Sydney in the interests of the British and Foreign Bible Society. Miss Withers, who was in Korea during the Communistic invasion and witnessed the ransacking of Seoul and the burning of Pusan will speak at metropolitan churches during May. She will broadcast from Station 2CH on 8th and 15th May. A Rally of Bible Society workers and friends will be held in Bible House at 2.30 p.m. on Monday, 9th May.

The new Rector of Christ Church, Gladesville, Sydney, in succession to the Rev. R. C. M. Long, is to be **The Rev. Maurice Murphy**. Mr. Murphy is a clergyman of the Church of Canada who since 1947 has been a Regional Staff Worker for the Inter-Varsity Christian Fellowship in Canada and the United States. Mr. Murphy, who is the son of a well-known Evangelical clergyman of Toronto, graduated in classics from the University of Toronto in 1935, in which year also he was champion Inter-Collegiate swimmer for Canada. He did theology at Wycliffe College, Toronto, and after ordination became, during the war, a chaplain in the Royal Canadian Air Force, and at the end of the war was Rector of the Military Church in Quebec City. Mr. Murphy is about 40 and has three children.

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EVANGELISM BY TRAINED LAYMEN.

(Continued from page 1)

things in the hands of the Clergy and perhaps the clergy often don't wish to relinquish certain responsibilities of the laity! But John Stott brought home to all that it was the privilege of the laity to be the evangelists of the Church, to witness for Christ to those outside. **This work of evangelism must centre in the parish.**

The parochial system has always been a characteristic of our Church, with the consequent basic idea that the Parson of the parish is ultimately responsible to God for the souls of every individual living within the parish boundaries. If the parochial system is properly worked every individual has a chance to be evangelised, to know Jesus Christ in a personal, vital way.

What John Stott said at that London Diocesan Conference was immediately taken up by others and in particular by the Rev. Maurice Wood, Vicar and Rural Dean of Islington, that great Rural Deanery in the north of London.

Maurice Wood took up John Stott's challenge and he prepared a series of outlines, which were entitled "Lay Leadership Preparation."

It is on that basis that the Rector here has formed his scheme for this parish, and I can only pray that it may prosper as the scheme has prospered at All Souls', Langham Place.

On my last Sunday evening in England after the Coronation, I went to All Souls', which has many memories for me, and on that night I sat with my friend, the widow of the former Vicar. It was very difficult to get a seat in that enormous church. Every seat was tightly occupied, uncomfortably so. The great majority were young people. That vast congregation is not exceptional.

John Stott has now seven of these groups in All Souls' parish where Church members are taking a course to equip themselves to be evangelists. **Guest Night.**

I was there on the Guest Night, the Sunday evening in the month when all members of the congregation were urged to get someone who didn't come to Church normally, to come along to the service, and we listened to a moving address from the vicar. Afterwards all those who had questions in their mind were invited to stay behind and a group of these trained workers stayed behind with them. It isn't surprising that this scheme has caught fire!

I was greatly impressed with the

paper with which your rector has introduced this scheme. The parish has been divided into six districts, each of which will have a district supervisor and a team of lay workers, each with 40 parishioners as their responsibility. They will go out two by two where possible; 10 contacts per month are to be house contacts, that is, they will endeavour to enter the home and have prayer and Bible reading with the people, if necessary using the family worship card. The other 30 will be door contacts and they will be greeted and given a copy of the Church News.

The mid-week Prayer Meeting is to be the pivot point of all our work, when we seek God's face for all our needs and praise Him for all our blessings. We must pray without ceasing.

Lay visitors will make notes of interest concerning the visits and the District Superintendent will co-ordinate these for the rector. The aim is to invite new contacts to the monthly Guest Service on the 2nd Sunday of each month, at 7 p.m., and seek to win them for Christ.

In John Stott's scheme the parish prayer meeting is the centre of this vigorous evangelism. It is an obligation for all those who are sincere in being trained to be present at the weekly parish prayer meeting and to take their part in it. At that prayer meeting, Bible instruction is given and plans for the week are announced. What a difference it will make in our parishes if the parish prayer meeting and meeting for intercession comes into the central place and we learn how to pray.

In the days when I had the privilege of taking two or three parochial missions each year in Canada, I always felt that this was the place to which I wanted to see all those who had been moved by the Holy Spirit, proceed to. Not merely to acknowledge that they had accepted the Lord Jesus Christ as their personal Saviour but that at the Prayer Meeting they would take an audible part. Once that was done and the habit formed, my mind was much more at peace about the possibility of their slipping back. How nervous most of us have been when we have come face to face with the fact that we have to pray audibly. How often the whole room has seemed to shake with the nervousness of the one who wants those to show what fellowship with the living Christ means to Him.

And so to-night, we have had this Commissioning Service and we shall bear up in our prayers those who have undertaken this course of instruction.

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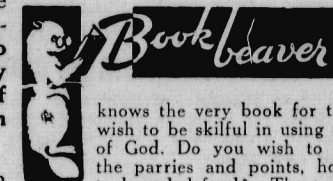
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SOME RECENT BOOKS

From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

The Fellowship. — Guy King. 12/6 An exposition of 1 John (post 7d.)

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

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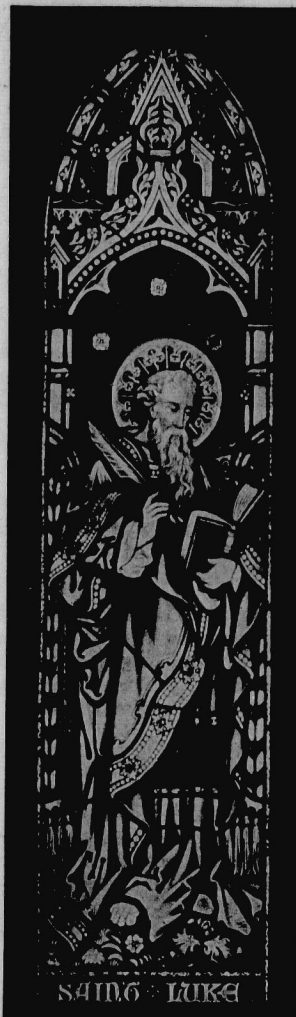
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News in Brief

• A NEW WORK

It is a matter of debate whether Terrey Hills should be called an outer suburb of Sydney. It is some seventeen miles from the G.P.O., and comprises quite a large district, though at present the number of homes is less than two hundred. This is partly due to the fact that Terrey Hills has been declared a rural area with five acres as the present minimum for a building block.

There has recently been made a village subdivision with quarter-acre building blocks at the point where Boorallie Road joins the Mona Vale Road. This promises to increase the population in the near future.

Settlement at Terrey Hills began slowly during the depression years but increased after World War II.

Up till last year nothing at all had been done by the church in this area. It was left as a no-man's land. Six months ago the Archbishop appointed Canon D. J. Knox to the oversight of Terrey Hills. Services have been held in the recently erected Community Centre. This is shared with the Presbyterian Church. An effort is now being made to secure a church building on an acre of land acquired from the government on conditional purchase in the village subdivision.

The first contribution to this was a collection of £8 made at an Illustrated Lecture on the early history of the Manly and surrounding districts given by Mr. P. W. Gledhill, of the Australian Historical Society. This lecture was arranged by the local Progress Association.

Prayer is asked for Terrey Hills.

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All communications to be addressed to

The Hon. Secretary.

• OUTBACK CHURCHES

The Bishop of Willochra writes in his Diocesan magazine concerning Church buildings in erection in his Diocese. On March 13th, the Foundation Stone of the new church at Melrose was laid by Mr. E. N. Twopeny, grandson of a former rector.

On May 1st the church at Woomera will be dedicated, and it is hoped that the building, which cost £12,000, will be opened free of debt. On May 11th the Bishop will dedicate a new church at Ceduna, where the Rev. T. J. Hayman and his helpers hope to see their church also opened free of debt.

• TRIBUTES TO BISHOP

After a month of farewells throughout the diocese some 350 people from all parts of Gippsland gathered in the Parish Hall at Sale on Sunday, 25th March, to farewell Bishop and Mrs. Blackwood.

After a time of popular hymn-singing a number of Kodachrome slides depicting some of the official acts of Bishop Blackwood were shown. Speakers included Archdeacon Benn the Rural Dean of Sale, Mr. H. Stoddart, M.L.A., and the Rev. G. Ashworth who represented other denominations. All speakers paid tribute to the work by both the Bishop and his wife during the last 12½ years in Gippsland.

Before the Bishop replied Archdeacon Benn presented him with a cheque on behalf of the diocese. The evening concluded with the Benediction pronounced by the Bishop.

• THANKSGIVING

On Tuesday, 26th April, 1955, at 7.45 p.m. the Parish of Waterloo, Sydney, held a Thanksgiving Service for the Restoration of the Church Building. This is the culmination of nearly two years work, during which time the following jobs have been carried out:—

New Tile roof.

Complete new lighting.

Alterations of seating accommodation.

Painting inside and out.

Altogether £2,067 has been spent on the repairs, which has been raised by straight out gifts as well as functions.

At the service on the 26th the Thanksgiving address was given by the Archbishop of Sydney, who also unveiled a memorial plaque.

• EPISCOPAL CHURCH URGES HORROR COMICS BAN

New York State legislators have been asked by members of the Episcopal Church to ban "sex, crime and horror comics." In a letter to members of the legislature, the inter-diocesan committee on legislation said that such publications specialised in violence, torture and sadistic perversion.

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Notices

ST. JOHN'S CHURCH EAST WILLOUGHBY
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The Rector and Churchwardens of St. John's East Willoughby, are happy to announce that the Foundation Stone of the new Parish Church, in course of erection, will be laid by His Grace the Archbishop on Saturday, 7th May, 1955, at 3 p.m.

It is desired to obtain THE NAMES AND ADDRESSES OF PAST MEMBERS of the Church in order to forward them invitations to the historic event. Please forward any information to the Rector, Rev. C. E. A. Reynolds, Warrane Road, Willoughby. XL 2245.

FETE—PALLISTER GIRLS' HOME — 30th APRIL, 1955, at 1 p.m. PLEASE COME.

Hindu Table to be Removed.

An ebony table which has stood in St. Peter's Church, Derby, for five years has been identified as a Hindu sacrificial table. It has been removed by order of the Consistory Court of the diocese and will be returned to the donor.

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CONFERENCE ON CHURCH LIFE IN INNER CITY AREA

A conference to discuss the possibility of making the work of the Church of England more effective in the inner-city parishes of Sydney is being held in Holy Trinity Church Hall, Erskineville, on Friday, April 29.

The conference is being arranged by the Rural Dean of Cook's River, the Rev. R. A. Hickin, in whose Rural Deanery the problems associated with the working of the past two year. All who have worked in these areas or who are interested in them have been invited to attend, and the Archdeacon of Redfern, the Ven. John Bidwell, will be in the chair. The meeting commences at 7.45 p.m.

"The Australian Church Record" welcomes this conference. The character of certain parts of our cities is changing rapidly, and the church must adapt itself to the changed conditions. In an editorial on February 17 it was recommended that "a careful examination of the whole question of the problems and possibilities of the inner suburbs should be undertaken by the synods. It may be that a solution will be found by appointing a policy-forming body, acting under an ordinance of synod, with clearly defined responsibilities and powers, to meet the challenge."

Example of Birmingham.

The same situation exists in most large cities. Birmingham, for instance, is a city about the size of Melbourne. It has been announced this month that the Bishop of Birmingham, Dr. J. L. Wilson, has appointed a commission to survey Church life in the central areas of Birmingham, taking into account town planning schemes, manpower and

money and the problems of Church work in a predominantly industrial area.

The commission will report and make recommendations on alterations in the parochial and administrative structure of the Church in the area under review.

The commission's recommendations will not commit the Bishop or the Church. In its preliminary work the commission has already seen and discussed the problems, the most important of which arises from the re-planning of the city centre, and the zoning of different areas for different purposes. The commission is therefore not so much concerned with any reorganisation of parish boundaries but with finding out how the Church can most effectively fulfil its task.

Under new schemes, the population of several parishes in central Birmingham will decline sharply, although thousands of people will spend their working life there. The Church is deeply concerned with these people. Some 20 parishes are involved.

"Luther" Film in R.C. Austria.

The premiere of the film "Martin Luther" at one of Vienna's leading cinemas was attended by Dr. Theodor Korner, President of the Austrian Republic.

The event is regarded as significant by the Protestant minority in predominantly Roman Catholic Austria, as is the fact that the Austrian Foreign Minister, Dr. Figl, was present at a welcome given to members of the Executive Committee of the Lutheran World Federation meeting in Vienna, given by Bishop Gerhard May, of the Austrian Evangelical Church. The Luther film is now being shown in Finland, Holland, India and Norway, and will shortly be shown in Burma and Ceylon.

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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

May 1. 3rd Sunday after Easter.

M.: Num. 22, 1-35, or Isa. 57, 15; Mark 5, 21, or Acts 2, 22.

E.: Num. 22, 36-23, 26, or Num. 23, 27 and 24; John 11, 1-44, or Rev. 2, 1-17.

May 1. St. Phil. and St. James.

M.: Job 23, 1-12; John 6, 1-14.

E.: Isa. 30, 15-21; John 17, 1-8.

May 8. 4th Sunday after Easter.

M.: Deut. 4, 1-24, or Isa. 60; Luke 16, 19 or Acts 3.

E.: Deut. 4, 25-40 or 5; Isa. 61; Luke 7, 1-35 or Rev. 2, 18-3, 6.

May 15. 5th Sunday after Easter.

M.: Deut. 6 or Isa. 62; Luke 20, 27-21, 4.

E.: Deut. 8, or Deut. 10, 12-11, 1, or Isa. 63, 7; John 6, 47-69 or Rev. 3, 7.

May 19. Ascension Day.

M.: 2 Kings 2, 1-15; Eph. 4, 1-16.

E.: Dan. 7, 9-10, 13-14; Heb. 1.

May 22. Sunday after Ascension Day.

M.: Deut. 26, or Isa. 64; John 14, 1-14, or Eph. 1, 3.

E.: Deut. 30, or Deut. 34; or Isa. 65, 17; John 16, 5; Acts 1, 1-14.

May 29. Whitsun Day.

M.: Joel 2, 28; Rom. 8, 1-17.

E.: Isa. 11, 1-9; or Ezek. 36, 22-36; Rom. 8, 18; or Gal. 5, 13.

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The Australian Church Record, April 28, 1955

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