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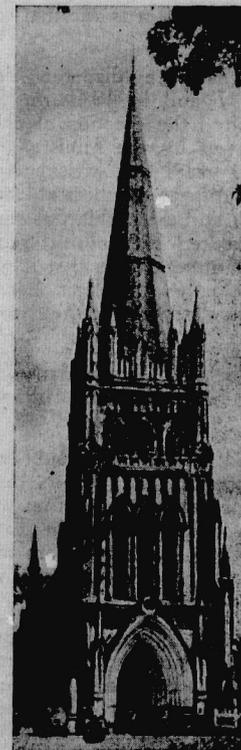
AUGUST 29, 1957

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Bishop Frank Woods to be Archbishop of Melbourne

The Rt. Rev. Frank Woods, Bishop Suffragan of Middleton, in the Diocese of Manchester, has been appointed Archbishop of Melbourne in succession to the Most Rev. J. J. Booth.

The appointment was announced last Thursday evening by the Acting Metropolitan of Victoria, the Rt. Rev. W. H. Johnson, Bishop of Ballarat.



Andrew's Cathedral, Singapore, where Bishop Woods, Archbishop-elect of Melbourne, recently conducted an evangelistic mission. He visited Melbourne after the mission.

Although no date has been set for the enthronement of the new Archbishop, it is expected to be in late November or early December. One date which is believed to be under consideration is St. Andrew's Day, November 30th.

Bishop Woods is a son of a former Bishop of Lichfield, the late Rt. Rev. E. S. Woods, who visited Australia shortly before his death several years ago, and who was a close friend of the Primate of Australia, Dr. Mowll.

Visit to Melbourne.

The new Archbishop is a brother of the Ven. Robin Woods, Archdeacon of Singapore, who is a missionary of the Church Missionary Society, and who formerly served in Egypt. Archdeacon Woods has had close contact with Australian missionaries in Singapore and Malaya, and has been the leader of a remarkable evangelistic work in the huge parish of Singapore.

Two months ago Bishop Frank Woods conducted a mission in St. Andrew's Cathedral, Singapore, where his brother is in charge. He also led a retreat for the diocesan clergy.

Following his visit to Singapore, Bishop Woods spent two days in Melbourne, though few knew of his visit. He stayed with the Archbishop Administrator, Dr. Booth.

Another brother, the Ven. Samuel Woods, is Archdeacon of Rangiora and Westland, Diocese of Christchurch, New Zealand.

Bishop Woods, who is 50, has two sons and two daughters. His eldest son will remain in England to continue his medical studies, but Mrs. Woods and the other three children will live in Melbourne.

Vice Principal.

Bishop Woods was trained for the ministry at Westcott House, Cambridge, and was ordained priest in 1932 by the Bishop of Portsmouth.

After a curacy at St. Mary's, Portsea, he became Vice-Principal of Wells Theological College in 1936, and remained there until 1945, when he became vicar and rural dean of Huddersfield.

He was consecrated Bishop of Middleton in 1952.

NEW BISHOPS FOR CHURCH IN NORTH INDIA.

The appointment of bishops to three dioceses in the Province of India, Burma and Ceylon has been announced.

The Rev. John W. Sadiq is nominated to be Bishop of Nagpur, Canon Arthur W. Luther to be Bishop of Nasik, and the Rev. S. A. B. Dilbar Hans, to be Bishop of Chota Nagpur. A joint service of consecration is to be held at the Church of the Holy Name, Panch Howd, Poona, on September 15.

Mr. Sadiq has been secretary of the Christian Council of India and Pakistan since 1946, and in 1950-51 was William Paton Lecturer at Selly Oak College, Birmingham. Canon Luther has been Diocesan Registrar and Chaplain to Bishop Cotton School, Nagpur, since 1954; Mr. Dilbar Hans has been Examining Chaplain to the Bishop of Chota Nagpur since 1949.

DIOCESAN MISSION IN TANGANYIKA.

A Diocesan-wide Mission will be held in the Australian missionary diocese of Central Tanganyika during 1959.

Church leaders in the Diocese are already planning many details of the mission and it is understood that every school, parish and chaplaincy in the Diocese will take part. African clergy will share in the mission to their own people and it is hoped to bring a missionary from overseas for the English speaking chaplaincies and for schools where English is spoken.

Off the Record

● HANDICRAFTS.

There was a flutter of excitement last week at C.M.S. House, in Sydney, when rik Anderson, co-designer of the Opera House, discovered the wide range of handicrafts on sale at the Aborigines Department. He was so interested that he returned later with his colleague, Joern Utzon, and they went away armed with a large variety of curios.

The Aborigines Department is a favourite haunt of visitors from overseas, and many of them declare it to be Sydney's best aboriginal handicraft centre.

The handicrafts come from the four C.M.S. stations at Roper River, Groote Eylandt, Rose River, and Oenpelli. All profits from them are returned to the aborigines, and the rapid development of the trade has been of great help in giving an understanding of basic economics to these people.

● FRIENDLESS.

An organisation known as "The Friends of Friendless Churches" has been formed in England, with the aim of securing the preservation of churches of architectural or historic interest.

Australia has many historic churches, and unfortunately many of them are friendless, being situated in places where population no longer exists. It seems as though the friendliest thing to be done with such churches is not to preserve them in the place where they will not be used (unless they are of exceptional historic interest) but to investigate the possibility of removing them to places where they will not only be of historic value but will also be of active use. Many of them are stone buildings, and so removal is quite within the realm of possibility.

● TRIBUTE.

Archdeacon W. Ashley Brown's interesting autobiography, "Memory Be Green," includes a warm tribute to Sydney's clergy. Despite the fact that the Archdeacon found that the Anglicanism of Sydney Diocese "was not such as I could fit into easily" ("It is still much what it was in England seventy years ago, though changing gradually") he says: "I have never known a more earnest and devoted body of men than the clergy of this Mother Diocese of Australia."

● EPISCOPAL HUNT.

A further episode in the ecclesiastical efforts of secular journalists: "The bishop was dressed in the manner of the hunting clergy, in his chasuble, with reversed collar, and brick red breeches." I wish I could have seen that.

● UNRIGHTEOUS ANGER.

And, to conclude, an extract from an answer in a Scripture paper: "When Moses came down from the mountain he was so angry that he broke all the ten commandments at once."

EDITORIAL.

Events In South Africa

Readers of the "Church Record" will be aware of the serious situation in South Africa. The Bishops of the Church of the Province, which is numerically the largest section of the Anglican Communion in South Africa, have denounced a clause in recent legislation in that country which empowers the Minister for Native Affairs to prohibit Natives, in certain circumstances, from worshipping in churches outside Native areas. The Bishops have called upon their members to ignore the prohibition if it is put into operation.

The Australian Christian's duty in this dispute is, firstly to offer sustained prayer for South Africa, and, secondly, to make an attempt to understand the point of view of both sides.

The New Testament makes clear what are the broad principles of the relationship of Church and State. "Be subject to every ordinance of man, for the Lord's sake." (1 Peter 2:13.) This obedience (which God commands) includes obedience to laws of which we disapprove and dislike, as well as to laws which have our approbation. There is, however, a limit. The time may well come when we have to tell our governors "we must obey God rather than man." (Acts 5:29.)

The South African Bishops, in advising their people to defy the law, clearly think that limit has been reached. We must give due weight to their opinion as we examine the matter for ourselves; for we do not know if the course of events will not involve us also in a similar predicament. It must be remembered, however, that those who will suffer, if the Bishops' advice is followed, are not only the Bishops, but such individual Natives who break the law by defying a prohibition issued against their worshipping in a church outside their areas. It is a very serious matter to advise others to make martyrs of themselves or to approve of and support such advice. We should be very clear in our own minds that the matter is one that touches the Gospel.

The South African Government claims that the disputed "church clause" is, in principle, nothing new. In 1937 and in 1945 the United Party Government (now in opposition) prohibited the erection of churches for Natives outside Native areas unless approved by the Minister. The Government also claims that "In the past few years the African National Congress has organised the attendance of Bantu in large numbers at European churches as a demonstration" for political ends; and that "this was regarded by many Europeans as an infringement, undertaken for political purposes, of their own right to religious quiet." The Government adds that it was the complaints of the European church-goers—"mostly Anglicans, because it was generally their churches which were being used as centres for these demonstrations—that led to the enactment of the 'church clause'."

The Bishops, on the other hand, believe that the "Church clause" denies the fundamental right of Christians to worship wherever they will, without respect of class or colour.

Though this right is highly to be prized, some may doubt whether it is so fundamental as to require disobedience to "the powers that be." The "church clause", they may say, does not prevent Natives from worshipping, but rather from worshipping in certain circumstances in European churches. The Act requires the Minister of Native Affairs, before invoking the clause, to assure himself that there are proper facilities for worship inside the Native residential areas.

There can, of course, be no doubt that the Church must oppose the policy of apartheid as practised in South Africa. It is quite incompatible with the teaching of the New Testament. But the situation in that unhappy country is extremely complex, and it is very difficult to obtain a clear picture of it from so great a distance. In the matter of the methods used by our brethren to combat the policy, we must be careful to give every consideration to all points of view. And we must pray that God will guide His Church there to see clearly His will in the singularly difficult circumstances in which it is called to live and witness.

Evangelical Alliance of Aust. Formed

With the backing of a widely representative group of clergy and laymen, including many leading churchmen, an Evangelical Alliance of Australia has been formed.

The Alliance aims to unite evangelical Christians of all denominations in a fellowship of prayer for the spread of the Gospel, and the maintenance of the faith.

It plans to encourage evangelism in and through the churches, and expects to play a major part in the preparations for the Billy Graham Crusade in Australia.

President of the Alliance is the Most Rev. the Primate of Australia, Dr. H. W. K. Mowll. Mr. A. T. Kerr, of Melbourne, is the Honorary Secretary, and Mr. Colin Beroft, of Sydney, the Associate Secretary.

Already state committees have been elected in Sydney and Melbourne. Meetings have recently been sponsored by the Alliance in Sydney and Melbourne in connection with the visit of the Bishop of Barking, Dr. Hugh Gough, who is a vice-president of the Alliance in England.

"No Monopoly."

"The Alliance claims no monopoly in the presentation of Christian truth," said a spokesman this week. "It seeks to foster a united Christian witness, but believes that such a witness can only be effective when it is faithful to the basic doctrines of the Christian faith as taught in the Holy Scriptures."

"It will encourage in a practical way the study and exposition of the Scriptures, and will testify to the unity of the one holy, universal church to which all true Christian believers belong."

"One of the aims of the alliance will be to stimulate evangelical action through the Churches and in other ways when it is desirable. It will fill a real need in providing a common organisation through which evangelical Christians may confer and act together where necessary."

"Like the Alliance of England, it hopes to enter the field of Christian literature, and to sponsor public lectures and meetings which will be addressed by Christian leaders from within the Commonwealth and beyond."

Visitor for 1958.

"One of the first visiting lecturers likely to visit Australia under the sponsorship of the Alliance will be Dr. A. Jack Dain, Overseas Secretary of the Alliance in England, and the author of a number of books on the missionary witness of the Church."

"The Universal Week of Prayer, which has been a prominent part of the work of the English body, will also find a major position in the work of the Alliance in Australia. This is usually held during the first week of each year."

The spokesman emphasised that the Alliance will not aim to become a new ecclesiastical organisation, claiming and exercising the functions of a Christian Church. Members of the Alliance will be encouraged to play a full and active part in the life of their own Church.

The Alliance will be affiliated with the World Evangelical Fellowship, which has member organisations in 24 countries. The President of the W.E.F. is Lieutenant General Sir Arthur Smith, of Great Britain.

AFRICANS PREPARE FOR TOWN MINISTRY.

Senior students at St. Paul's United Theological College, Limuru, Kenya, recently took part in a special course designed to prepare them for work in the large cities and towns in East Africa.

"The growth of large towns is presenting a challenge to the Christian Church" said the Principal of the College, the Rev. Keith Cole, reporting the move. Mr. Cole is an Australian C.M.S. missionary.

"Accordingly our senior men went recently to Nairobi and had a special course with Captain John Ball of the Church Army."

"They lived in Nairobi, visited the factories, carried on open air meetings, talked to the politicians about Christian standards and carried out systematic visitation of the African housing estates."

"It was an eye-opener to them all and a most wonderful bit of practical training."

PREACHING CONFERENCE AT GILBULLA.

Nearly forty clergy were present at a conference on Preaching at Gilbulla, Menangle, N.S.W. this month.

At the morning session the Rev. Bernard Gook, the Sydney Diocesan Missioner, spoke on "The Basic Necessities of Good Preaching," and in the afternoon addresses on Expository Preaching were given by the Ven. Graham Delbridge and Mr. C. K. Beroft, Secretary of the C.S.S.M.

Clergy wives took part in a discussion led by Mrs. G. A. Hook.

Tape recordings of the talks and the discussion which followed were taken, and are available from Mr. Gook for use at rural-decanal and other gatherings.

CONGREGATIONAL BIBLES DEDICATED.

At a unique service in St. Alban's Church, Fivedock, this month, 100 Bibles were dedicated for the use of the congregation during worship.

The Bibles were given as a memorial to the late Mrs. M. A. Wells, and were accompanied by a cabinet to contain the books.

"This service is unique in the Diocese of Sydney, and, as far as I know, in the Church in Australia," said the Rector, the Rev. Basil Williams, at the dedication service.

"I trust that it is the symbol of a revival in Bible Reading and Biblical preaching in the Church in this land."

Use During Sermon.

"Just as the placing of the Bibles in Churches during the reign of Henry VIII marked a step forward in the progress of the Reformation in the Church of England, so may this mark a new beginning of spiritual life in the hearts and lives of many."

Parishioners are encouraged to use the Bible during the sermon and the reading of the lessons. The page number of the place in the Bible is announced at the beginning of each lesson.

Two other parishes in Australia have Bibles for the use of the congregation, though, as far as is known, neither have had a dedication service. They are Holy Trinity, Adelaide, and Christ Church, Gladesville, N.S.W.

Such Bibles are also in use at All Souls', Langham Place, London.

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NOTES AND COMMENTS

We are glad to note that the parochial missions conducted by the Board of Diocesan Missions in the Diocese of Sydney continue to meet with a heartening response in the parishes. The most recent was no exception. It was held in the old settled districts of Mulgoa, and Luddenham, and included the new settlement of Warragamba Dam. The large numbers that attended the meetings are an indication of the ripeness of the times for preaching the Gospel. In agriculture, time of ploughing, preparing, sowing, and waiting is long, the time of reaping the harvest short and soon past. There is a similar pattern in spiritual work. Consequently, we must anticipate that at a time of spiritual harvest our adversary, the Devil, will be particularly active in seeking to divert the church from its supreme task of preaching the Gospel and to engage its activities in lesser objectives.

The results of a mission are generally in direct proportion to the amount of preparation before it begins. There is no doubt that the excellent numbers that attended the Mulgoa mission and the good spirit shown from the beginning was due to the thorough preparation made in the parish by the rector, lay reader, church committee and other helpers. They prayed, advertised and made repeated visits to every house, and God gave the increase.

There is a great deal to commend the decision of a number of churches in Australia to provide Bibles for each member of the congregation during the regular services. The worshipper may thus follow the lessons of the Old and New Testament, and any references from Scripture given during the sermon.

While the plan may be a second best (we seem to have given up hope of getting our people to bring their own Bibles to Church) it is nevertheless a significant step forward. The revival in Bible study and Biblical exposition which characterises the life of many parishes to-day is one of the great signs of hope for the Church. To most people outside the Church, and possible to many within, the Bible is virtually a closed book. Yet many

churches are proving that there is an amazingly warm response to straightforward teaching aimed at making the Bible intelligible to the average churchgoer.

The banning by the Chief Film Censor of the Protestant film "Shadow over Italy" is a serious infringement of the liberty of ideas, without which no democracy can work. "New Life" states that in an appeal against the ban the Commonwealth Film Censor was informed that the film was intended for screening in Protestant churches, and at meetings of Protestant organisations, that the film was factual and in accordance with recorded history, and that the statements of the commentator were expressions of Protestant beliefs and declared the faith of the Protestant Church and Protestant interpretation of Scripture. Nevertheless, the ban was not lifted, the Chief Censor saying that "much of the commentary would only raise the ugly head of sectarianism" and give offence to Roman Catholics. The ban was endorsed by the Federal Minister for Customs.

Two things should be said. These matters can not be dismissed as a "sectarian bogey" so long as the Roman Catholic Church seeks, with the connivance of the Federal Government, to increase its political influence by the migration policy, and in other ways. Our people should be informed as to what the results of increased Roman influence will mean, as this is to be discovered from history and from the state of things at present in Roman Catholic countries such as South America, Spain, Italy, Southern Ireland. "By their fruits, ye shall know them" said our Lord. But if the knowledge of the fruits is suppressed, how is this test to be applied?

Secondly, the banning of an informative film by a beurocrat because he dubs it "sectarian," is a situation not to be tolerated in a free country. An appeal should lie to the judiciary.

In the United States of America, where the Roman Catholic form a higher proportion of the population than in Australia, the film is allowed unrestricted public screening.

THE REFORMATION RALLY.

It was at the Diet of Spires in 1529 that the Princes of the Reformed Faith solemnly presented their now famous protest against the tyrannous unjust and anti-scriptural decisions of that Diet. Our word Protestant dates from this.

One evening in 1929 the Sydney Chapter House was thronged with an enthusiastic audience met to mark the four hundredth anniversary of that event. An eloquent and inspiring address was delivered by the late Dean Talbot. Since then a Reformation Rally has been held annually in the same building organised by a committee of churchmen some of whom were members of the committee responsible for the 1929 Rally though others of that committee like Dean Talbot and Canon Langford Smith have since passed on.

A Rally is now being arranged for Friday, October 11, in the Chapter House, Sydney. The Hon. Mr. Justice Richardson will preside and the speakers will be Dr. Alan Cole and Archdeacon Graham Delbridge.

A good preparation for this gathering would be to read through the Articles of Religion at the back of the Prayer Book. These are written in plain language; they are brief, terse and to the point. They are intended to interpret to church people the teaching of the Bible on some most important articles of our faith, and they do this.

Take one point: It is probable that during the last fifty years alone the number of churches where the chasuble is worn by the minister officiating at Holy Communion has doubled, in spite of the fact that the highest ecclesiastical courts have declared such use of the chasuble as illegal in the Church of England. The use of the chasuble to-day symbolises the Mass with its supposed sacrifice for the sins of the living and the dead. A reading of the Articles of Religion will explain why we reject this doctrine of the sacrifice of the Mass with the doctrine of transubstantiation upon which the supposed efficacy of that sacrifice rests.

All who love the gospel should get together and stay together, pray together and work together. We would ask our readers to pray daily for this Rally that God would graciously use it for the furtherance of the gospel and for the defence and confirmation of the gospel.

This is what ultimately matters, and all is gathered up in this.

The Australian Church Record, 29th August, 1957

PROBLEMS INVOLVED IN CEYLON AS VENUE FOR W.C.C. ASSEMBLY.

Problems involved in the probable choice of Kandy, Ceylon, as the site of the Third Assembly of the World Council of Churches were discussed at last month's session of the W.C.C. Central Committee as churchmen received reports on plans prepared for 1960.

Dr. W. A. Visser 't Hooft, W.C.C. general secretary, told the Central Committee that invitations to hold the assembly have come from the churches of Ceylon and the Ceylon national university, and there are indications that the government and the citizens of Ceylon will warmly welcome the assembly. The suggested date is Christmas, 1960. However, Dr. Visser 't Hooft told the group that there is an alternative invitation to hold the big meeting in Berlin, Germany.

In answer to questions he acknowledged that present tensions between the Tamil and Cingalese-speaking populations of Ceylon might mount, but did not think this was an argument for not proceeding with arrangements if the site is confirmed at the Committee's present meeting.

"Warm Hospitality."

He added that there were signs of "warm hospitality" from the Ceylonese people even when the fact was taken into account that Kandy was a great centre of Buddhism and the site of the renowned "Temple of the Tooth."

In a review of subjects that should be borne in mind as the Committee discussed the coming assembly's theme, Dr. Visser 't Hooft said it must take account of "a developing consciousness since the Bandung Conference of Asian and African nations."

He picked out Asian nationalism in league with a trend to mix world religions together into an amalgam as one of the forces to be reckoned with by the unique claims of the Christian missionary forces. "But," warned the W.C.C. leader, "we must avoid giving the impression that there is any western cultural imperialism involved in our coming to Ceylon."

COMBINED CHURCHES' CAMPAIGN ANNOUNCED.

A combined churches' campaign—the greatest united effort ever made by all the denominations affiliated with the National Council of Churches—will be held in Christchurch in the last two weeks of September.

The campaign has the full support of the Anglican, Presbyterian, Methodist, Baptist, and Congregational Churches, the Church of Christ, the Salvation Army, and the Society of Friends. Ministers of all these denominations say "nothing like this has ever happened before in New Zealand."

These churches have joined before on days of national commemoration and in single large united services, but they have not before arranged simultaneous meetings in every district within a seven-mile radius of the centre of Christchurch.

There will be a combined opening service on Sunday afternoon, September 15, but after that the public will be invited to attend combined functions in their own home neighbourhood. For this purpose the city has been divided into 17 zones, each of which is free to organise suitably for local needs. The general aim of the campaign is to invite the whole community "to think fairly and squarely about the Christian faith."

The Chief Speaker in the campaign will be the Bishop of Nelson, the Rt. Rev. F. O. Hulme Moir.

The Australian Church Record, 29th August, 1957

Clergy Discuss Conversion and Evangelism With Bishop Gough

Bishop Hugh Gough, of Barking, England, and the Rev. Alan Cole of the C.I.M. Overseas Fellowship were the chief speakers at the Sydney Diocesan Clergy School held last week at Tudor House, Moss Vale.

About 130 clergy were present under the leadership of the Archbishop. Bishop Gough gave the daily Bible readings in which he dealt with the convicting, converting and constructive power of the Holy Spirit through preaching in the early church as seen in the Acts of the Apostles.

The Bishop also gave a carefully prepared address on "The Significance of Modern Trends in Evangelism" with special reference to the Church of England and the work of Dr. Billy Graham.

The Bishop showed himself to be in very close touch with all these trends in England, and his addresses led to valuable discussion of the relationship of evangelism, conversion and the sacraments.

The discussion of evangelism was further stimulated by information about the Church Attendance Movement This was introduced jointly by the Director of the Department of Promotion, the Rev. R. Walker, and the Diocesan Missioner, the Rev. Bernard Cook, who outlined the scheme prepared for 1958 and exhibited the literature already prepared.

The Rev. Dr. Alan Cole gave three talks on theological principles underlying Genesis I. He delighted all with his keen insight into basic truths, as well as his humorous asides and quick, darting interest in hosts of related themes.

Three parochial clergy, Mr. Siddens, Mr. Williams and Mr. Sherlock, introduced discussion on Baptisms, Marriages and Funerals.

The Lord's Supper, Morning and Evening Prayer, were conducted daily. The afternoons were free for recreation.

The Clergy Golf Tournament was won jointly by the Dean of Sydney and the Rev. Bruce Molesworth.

CATHEDRAL SERVICE REQUEST REFUSED.

The Chapter of St. Andrew's Cathedral, Sydney, recently refused the request of "The Anglican" newspaper to use the Cathedral for a service in connection with the completion of five years publication by the paper.

It is believed that the Chapter was unwilling to create a precedent by allowing the Cathedral to be used for a service in connection with a private business company.

Unfortunately, the service had been advertised in the paper before the matter came before the Chapter, although the Dean had informed "The Anglican" that no arrangements could be settled without such permission. It is understood that nine members of the Chapter voted in favour of the refusal, and three against it. One other member, who was unable to remain at the meeting until the vote was taken, expressed his opinion against the refusal.

GILBULLA FETE.

The Annual Fete in aid of the "Gilbulla" Retreat and Conference Centre at Menangle will be held at "Gilbulla," on Saturday, Sept. 21st. His Grace the Archbishop and Mrs. Mowl will be present.

For those who will need conveyance, buses have been arranged for, and will leave Chapter House at 10 a.m., St. Leonards Station 9.30 a.m., Roseville Station at 10 a.m. The charge will be 12/6 per person—Return—and those wishing to travel by bus are asked to book their seats and also pay in advance, so that we may be able to provide adequate seating.

Friends of Gilbulla are especially invited to the fete, and donations of goods for sale or money will be thankfully received.

A hot luncheon can be made available if required and booked in advance. For the S.D.C.A. Secretary at the C.E.N.E.F. Centre, 201 Castlereagh St. MA 4601.

GIPPSLAND CLERGY SCHOOL.

The Gippsland Diocesan Clergy School was held from Monday, 26th to Friday, 30th August. The theme of this year's study was "The Task of the Church and pastoral techniques."

Archdeacon G. T. Sambell was the leader and gave three addresses—"The total task of the Church in modern society," "How the Church is tackling the total task," and "Pastoral training and techniques for the total task."

The Retreat following the School was conducted by the Rev. J. S. Drought.

Societies Favour Sale Rather Than Gift of Bibles

The United Bible Societies, last month in Rio de Janeiro, went on record favouring the sale of Bibles instead of free distribution.

The Council adopted a report of its Committee on Mass Distribution which said that sale rather than free distribution is "the soundest method of using Bibles and Scriptures for evangelistic purposes."

The report strongly questioned the wisdom of wholesale distribution of Bibles on a give-away basis, pointing out that "free literature is largely suspect as propaganda but in the process of sale, the seller is generally required to bear witness to the value of the book and so create interest in its contents."

The Committee's report was based on a study of mass distribution by Dr. Arthur M. Chirgwin of Geneva, Switzerland, former UBS research secretary. His report will be circulated to UBS member societies, the World Council of Churches and the International Missionary Council.

Hungary and China.

Turning to its relationships with Christian groups in Hungary and China, the UBS World Council voted to welcome as a member the Hungarian Bible Council if it renews its bid for affiliation made prior to the revolt in Hungary last October.

The UBS sent a message of greetings to the China Bible House in Shanghai, expressing hope for a "renewal of our association together."

The delegates took this action after the council heard a report from Canon H. M. Arrowsmith, general secretary of the Commonwealth Council of the British and Foreign

Bible Society in Australia. He visited China last November with a group of other Anglican clergymen. He reported that in the last eight years 171,278 Bibles had been distributed on the mainland of China. In addition 170,493 New Testaments and 3,200,000 portions of the Bible were distributed.

Bibles are being distributed and read in increasing numbers in Japan, according to the Rev. Tsunetaro Miyakoda, general secretary of the Japan Bible Society, who reported at the UBS meeting.

Great Impetus.

Mr. Miyakoda said "older traditions are still strong and I am not optimistic that Japan will be christianised in the near future. But I can say with assurance that amid changing circumstances, the Bible is being read by the Japanese people and is changing their minds."

He added that the publication of the *Kogotai*, or colloquial, version of the Bible in 1955 gave "a great impetus to Bible-reading in Japan." The *Kogotai* Bible is the first translation of the Scriptures into every-day Japanese.

The Rt. Rev. F. D. Coggan, Bishop of Bradford, England, was elected president of the United Bible Societies. He succeeds Lutheran Bishop Eivind Berggrav of Norway, who has headed the UBS since its founding in 1946. Elected vice-presidents were the Most Rev. H. W. K. Mowll, Primate of Australia; the Rev. Alfonso Rodriguez Ridalgo of Cuba; and Sir Samuel Runganadhan of India. Mr. Premanand Mahanty of India becomes chairman of the council, and Dr. William C. Somerville of Scotland is chairman of the Standing Committee. The UBS represents 23 national Bible societies operating in more than 100 countries.

W.C.C. "COMMENDS" PLAN FOR MERGER WITH MISSIONARY COUNCIL.

One of the most important actions of the Central Committee of the W.C.C. during its session this month was the consideration of a draft plan of a merger between the World Council of Churches and the International Missionary Council.

Received by the committee and commended to the churches for "their study and prayerful consideration," the plan will next be considered by the I.M.C.'s Assembly in Ghana in December and must be voted upon by the national Christian councils belonging to the I.M.C. No final action can be taken before the third Assembly of the W.C.C. in 1960.

The report was presented to the committee by a Joint Committee of the I.M.C. and the W.C.C. headed by Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York. In making his report Dr. Van Dusen pointed out that the committee members had considered both the advantages and disadvantages of a merger of the two groups and said, "It should be unmistakably clear that the assured advantages more than outweigh the possible disadvantages. On this point, the overwhelming opinion within the Joint Committee is considered, convinced and positive."

The Joint Committee felt that functional integration in wide areas of work — study, inter-church aid, international affairs — is already an accomplished fact.

Opposition to Move.

Opposition to the proposed merger was voiced by representatives of the Orthodox Church and by Bishop Johannes Smemo of the Church of Norway.

Archbishop Michael of the Greek Orthodox Archdiocese of North and South America and a W.C.C. president, warned the Central Committee that the Eastern Orthodox churches in the W.C.C. were alarmed by the plan. He said the Orthodox churches had been assured before coming into the W.C.C. in 1948 that "this would not happen."

Bishop Johannes Smemo of Oslo criticised the plan from another angle. Speaking against rushing the plan through too fast, he said he spoke for Norway where there were large missionary bodies independent of the church and critical of the W.C.C. because they feared it might develop into a super-church. He pointed out that he was not afraid of this himself, but felt it would be wiser to wait and try to bring objectors into line, or the new united body might lose "great spiritual forces" when the union came.

The I.M.C. originated in the historic World Missionary Conference of 1910. Members are national or regional Christian councils. When the W.C.C. was formally organised in 1948 at Amsterdam, the necessity of working closely together was recognised and the two bodies entered into formal "association."

The Australian Church Record, 29th August, 1957

GRAHAM CRUSADE WILL BE COSTLY.

"You will have to put your hands very deep into your pockets during the preparations for Dr. Billy Graham's visit to Australia," the Bishop of Barking, Dr. Hugh Gough, told a lunch-hour congregation in St. Andrew's Cathedral, Sydney, this month.

Bishop Gough, who was the Chairman of the Committee for the Greater London Crusade, told the congregation of the preparations which were made for the crusade.

He emphasised the need for prayer in preparations which were made for the crusade.

He emphasised the need for prayer in preparation for the crusade, and told of many groups which met all over England before and during Dr. Graham's meetings.

Bishop Gough said that the committee budgetted to spend £30,000 on publicity and advertising for the crusade, but in fact nearly £40,000 had been spent in that way.

"It was worth every penny of it," he added. "You have to do everything possible to publicise the campaign."

"FIGHTING LOSING BATTLE" IN MISSION FIELD. SAYS BISHOP.

"We are fighting a losing battle against time in the mission field," said the Bishop of North Queensland, the Rt. Rev. Ian Shevill, in his Presidential Charge to Synod this month.

The Bishop said that civilisation today is as surely faced as was the civilisation of ancient Rome with the on-rolling tide of barbarism. He added:

"These numerous and illiterate nations whose rising voices bid fair to control the destinies of U.N.O. are the very people whom our missionaries have failed to convert—not through their lack of zeal, but through their lack of numbers.

"Into the hands of tribesmen and children of the paddy field, we have placed the dangerous weapons of freedom and science, without first making any very real attempt to provide them with that character, resolve and discretion which are the fruits of a Christian conscience.

Idle Question.

"We have asked idly, why we should impose our ideas upon other nations, forgetting that Christianity is not our idea, but God's. We shall soon have an answer to that idle question, unless we act now with resolution and purpose.

"As a church, we must work for a far greater measure of missionary support, far better trained missionaries, and far more reaching plans for the deployment of Christian forces for it is not bombs or guns which will change this world, but ideas, and it is a Christian vocation to see that those ideas are ideals and that those ideals are Christian."

The Australian Church Record, 29th August, 1957

South African Situation Compared With Nazi Restrictions

The Church in South Africa to-day faces a situation in many ways comparable to that faced by Dr. Otto Dibelius in Germany in 1937, said the Bishop of Gippsland, the Rt. Rev. E. J. Davidson, this month.

Bishop Davidson, writing in the Gippsland "Church News," warned that if Australians ever had to face a similar situation they would need to know much more about their faith.

"If we are ever called upon to take a similar stand," said the Bishop, "we will need to be fortified and buttressed by something more substantial than fleeting emotion or shallow sentimentalism. We will need all the steel of faith."

Bishop Davidson said:

"In 1937 Dr. Otto Dibelius was faced with a situation in many ways comparable to that now confronting our bishops in South Africa. Hitler had appointed Herr Reichminister Kerrl to ensure the correct attitude of the Church towards the State in Germany, and to make sure that nothing was done by the Church to prejudice the interests of the Nazi Party.

"A number of restrictive regulations were issued. Police often attended church services and took notes of sermons. And there were imprisonments.

Fascist Moves?

"We need not consider the case of Germany in 1937 and that of South Africa in 1957 as necessarily parallel, though there are good grounds for believing that the South African Government is fast approaching a frame of mind that might well justify those critics who call it Fascist.

"It is obvious, however, that the Native Laws Amendment Act has once again focused attention upon the conflict that so often arises in history between Church and State.

"Our own bishops and those who share their convictions are now launched upon a course that must inevitably make for increasing tension and possibly issue in a crucial test of strength.

"We who live under different conditions from those of our co-religionists in South Africa and who have never seriously had to contend with their peculiar problems may nevertheless learn from them the lesson of loyalty to God and complete devotion to His sovereignty.

"There may yet come a time when the smooth waters of our democratic life may be more than ruffled by some autocratic tempest."

MARRIAGE RE-UNION SERVICES AT RYDE.

The first wedding in the historic 131-year-old St. Anne's, Ryde, took place on August 11th, 1826, when William Pollard was married to Susannah Reeves by the Rev. John Espy Keane (first Rector), in the presence of Paul Lutherbarrow and Richard Leighlin.

Many thousands of couples have been joined in Holy Matrimony over the intervening years at Ryde and many of them participated in the marriage re-union services held on Sunday, August 11th, 1957.

EVANGELICALS URGED TO OPPOSE ARCHBISHOP ABOUT VESTMENTS.

The Archbishop of Canterbury, in a statement made subsequent to the last meetings of Convocation, has urged that the canon legalising vestments in the Church of England should be adopted. This would require the approval of Parliament.

"The English Churchman," in a vigorous leading article, calls on Evangelicals to unite in opposing this proposal. It says:

"In the first place the statement makes no apology for the Bishops' failure, complete and utter dismal failure, to take any action at all to implement the recommendations of the Royal Commission on Discipline (1906). The law on vestments is abundantly plain. The latest legal opinion, given by advisers appointed by the Convocations, has pronounced vestments illegal. If the Bishops had acknowledged themselves to have failed to banish and drive away all erroneous and strange doctrine, and had made a request for prayer and support in an effort to begin to do their proper work, we could feel for them. But when they un-animously capitulate to a situation of chaos which is entirely the outcome of a spineless policy of overlooking lawlessness, or a treacherous policy of conniving at it, then we withhold our support, and will not respond to the plea of any man, be he archbishop or anyone else, to join in and take our part in reviving Canon Law.

"When Convocations next meet to debate Canon XVII let them be faced with a clear-cut issue. Let Evangelical Proctors unite to support one amendment only — and that should be to reaffirm the present Reformation provision of surplice, hood, and scarf. May there be no parley, no compromise. The Truth of the Gospel is involved. For the Faith of Christ vestments must be discarded. In the meantime it will be good for us all to acquaint our Members of Parliament, Proctors in Convocation and Lay Representatives of Church Assembly about our concern."

AIM FOR 30,000 NEW BAPTIST CHURCHES.

The Annual Convention of the U.S. Southern Baptist Church, held last month in Chicago, decided to aim at establishing 30,000 new churches and preaching stations before the Church's jubilee year in 1964.

Speaking for nearly 9,000,000 Southern Baptists, the Convention adopted plans to stimulate the financing of the denominational programme through stewardship promotion and enlistment.

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Speakers:

Organising Missioner (Canon T. E. Jones, M.B.E., Th.L.)

Rev. A. Williams, Th.L. (Missioner at Minnipa, Sth. Aust.)

(New pictures of the North-West will be shown)

COME WITH YOUR FRIENDS
HEAR AND SEE THE MISSIONARY WORK IN THE OUTBACK

A Thank-Offering will be received

THE LIFE MUST BE LIVED

By the Rev. David Sheppard.

I have been in the ministry just long enough to begin to know the right questions to ask, though I do not pretend to know the answers to them. But I am beginning to know a good many of the problems of our work in the country.

As I think of the problem of "Islington for Christ" various thoughts come at once to my mind. Here is one particular problem. If you were to walk down one of our streets with me, you would go into one house after another, and you would meet people there who would give you a friendly welcome, and who would be prepared to talk about spiritual things quite naturally; but here is the problem—so many of those people have never seen the Christian life lived out in their own situation. We see people at work showing that the Christian life makes all the difference in their job, but I would say that the problem we have to face in our parishes, is that, to be quite honest, and brutally frank, the vast majority of our people never see any real Christian living next door to them, or working by their side in their job. And so they do not believe that the Christian life can really work. Here was a boy I talked with quite a lot; he was between sixteen and seventeen, just back from an Approved School. He was willing to see his need of a Saviour; willing to listen with real interest to the story of how Christ died for him, and how He could come into his life, and make it anew. We talked, and he came back, and he came back again, and then he said, "It's no good. I've tried it, and it does not work." Of course, he had not really tried it; he had not really committed his life to Christ. But none of his friends were living out the Christian life. And that lad found it desperately difficult to believe that it did work.

Too Difficult.

A girl of fourteen said to me only last week: "I'm going to give it up; it's no good; it is just too difficult at school; there is no one else there; I am quite on my own." But, please God, she won't give it up. I believe the Spirit of God is working in her heart. But she has not yet committed her life to Christ. What she intended giving up was coming to Church. You can talk about the Bible, and about spiritual things on someone's doorstep, or in someone's sitting-room, but they won't begin to come within the Christian fellowship.

We have, of course, the old Sunday School problem. I went to a home for another reason, and visiting the people

there we had a friendly talk: and they said: "Oh, he is a religious one" pointing to a boy of about twelve. "He is the one who goes to Sunday School; at least we send him." But I had never seen the boy's face before in my life. He went very scarlet in the face; and the story was all too obvious. That is just what is happening over and over again; they send him to Sunday school, but they do not think of going with him, they do not try to show him that it works, and that it really means something in their own lives.

"We have to face this problem in reaching the thousands, nay millions, who never think of going to Church, but for whom going to Church is an enormous step forward towards finding Christ. There are many things in what people sometimes call pre-evangelism. I think of the sort of boy who had a bad home. He needs a home from home, a club, or whatever it may be, to which he can go night after night. We need to be able to provide for these lads a home life, and home interests, and to show them that our Gospel works in everyday life. What I am learning is that our work in such an area as Islington is a slow work. Things do not happen in five minutes. Generally-speaking, I do not believe that people who have never been inside a Church can be touched by a big appeal, or by a big evangelistic meeting. We need first to sow the seed. What a difference there is you are conscious of it, when you talk to a man who in his youth went to Sunday School! The seed was there sown. The difference between him, and the one who has never learned about Christ at all!

The Problems.

Please do not think that I am feeling despondent and discouraged. I am just putting the problems before you, and asking for your prayers as we face these problems, and not only for us in Islington, but for those who are working in other places too. There are many encouragements. There is a steady growth of Christian fellowship after the disintegration of the War years. The numbers attending the prayer meetings are growing week by week. And there is the visiting team, meeting together, and praying, and planning for their work, and going

Mr. Sheppard, former M.C.C. captain, and at present curate of Islington, London, tells of the problems of congested industrial parish in which he works. The article is taken from his address at the recent annual meeting of the Church Pastoral Aid Society in London.

out visiting the people in the parish, going from house to house. The people in the parish are beginning to see that the Christian life does mean something, as we tell them about Jesus Christ. We have our regular visitors visiting the sick. A policeman and his wife came forward at one of our guest services. The wife had a Church background, but I do not think her husband had. Through a simple fellowship they learned something of what the Christian life means. He came to commit his life to Jesus Christ, and both of them came into the fellowship of Christ's people. Again and again one comes back to the value of the fellowship. Christ is not revealed to men by a limb cut off from the body, but by His Body, the Church of Jesus Christ, the fellowship of His people, living changed lives because Christ dwells within them.

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The Australian Church Record, 29th August, 1957

The Irrevocable Commission

By the Rev. Maurice W. Murphy.

One of the problems confronting the parish preacher is the insignificance of the evangelist as St. Paul indicates in the latter part of 1 Corinthians 1:26.

Who is announcing good tidings? One of the intelligensia, a man or woman of great influence or perhaps of noble blood? No, generally the evangelist is unimportant in the eyes of the public. There have been and there still are those who by birth and gifts could be classified in the minority groups, as wise, mighty or noble. But by and large, the one who is God's messenger of salvation is relatively unimportant. If he attracts attention he is frequently given unfavourable publicity; for example, Samuel Chadwick, John Wesley, D. L. Moody, etc.

Content of the Gospel.

The content of the gospel is given in vs. 17, 18 and 23 and Chap. 2:2, "the cross of Christ," "Christ Crucified." A Saviour dying on a Roman gibbet, nearly two thousand years ago. The story antagonises the non-Christian. It is an insult to human pride. It seems irrelevant to present day living, out-moded. It is repugnant to the aesthetic, religious man as typified by the Jews of St. Paul's day, and it is foolishness to the cultured and intellectual class of which the Greeks were representative. Yet to-day the cults preach foolishness and the glib public accepts their teaching because it leaves the human pride intact.

The foregoing facts lay the evangelist wide open to subtle temptations. Since the preaching of the cross is offensive to the natural man, the unbeliever, why not avoid it? (The message is offensive but the way it is preached need not be.)

If conscience will not permit that procedure then there may be the inclination to water the message down or to dress it up with the wisdom of words. The apostle deliberately sidesteps such a possibility, "I came not with excellency of speech or of wisdom declaring unto you the testimony of God, not in enticing words of man's wisdom." He valued his schooling because God. He could hold his own with the Epicureans and Stoics of Athens, men of no mean intellectual stature. But the apostle realised that erudite language could obscure the message and his ardent desire was to dispense with everything which would detract from the stark simplicity of God's love for rebellious man which is revealed in the death of the Son of God. A Saviour made sin that the sinner might be made righteous.

The Australian Church Record, 29th August, 1957

The second and final part of study prepared by Mr. Murphy shortly before his death last year, and given at the Sydney Clergy School, 1956.

To endeavour to find God through the labyrinth of human reasoning is to encounter failure—"the world by wisdom knew not God." A faith which stands in the wisdom of man can be destroyed by man. It is no true faith at all. There is an unceasing opposition on the part of God to human wisdom. The method He chose—preaching—is foolish by human standards. The instruments He uses are insignificant. Why? Because "the foolishness of God is wiser than men and the weakness of God is stronger than men." The message, the method, the messengers are to be the means to show to the world the greatness of God's power. The power which can transform a sinner into a saint. Let us preach the gospel as it is.

Proclaiming the News.

How then should the good news be proclaimed? In 1 Cor. 2:2 the apostle proceeds, "for I determined not to know anything among you, save Jesus Christ, and Him crucified." In his preaching every unrelated theme was

by-passed. He told one story of the Saviour, Messiah, Who was crucified.

There was also an awareness of his own insufficiency in the face of such responsibility. He confessed that weakness, fear and much trembling characterised his inner emotions. In that regard we can claim a kinship with St. Paul. But in v. 4 he continues in quite a different strain, "My speech was... in the demonstration of the Spirit and of power." The weakness of man and the power of the Holy Spirit are an invincible combination in the preaching of the gospel. So that "no flesh should glory" but that God should be glorified.

Then, too, he spoke with confidence. A confidence based on the assurance that this was God's way and he was adopting God's method. All that was of the flesh in the preacher, all that would appeal to the flesh in the hearers was missing. Now God could work.

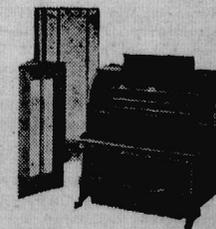
The goal of evangelism is conversion. The apostle preached for a verdict and he expected results.



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The Book Page



Under the general editorship of Dr. Leon Morris

The Beating of Sin, by Frederic Greeves. Epworth, 1956. Pp. 199. Aust. price, 26/-. Our copy from Diocesan Book Society, Melbourne.

This book, the Fernley-Hartley Lectures for 1956, is a very valuable study of the subject of sin. This term is one which is taken for granted. Everyone knows what it means. But the trouble is that people use it in such different ways, and thus may readily misunderstand others. Our author deals at length with the position taken up by Tennant and others, which sees the essence of sin in the commission of acts known to be sinful. While not denying the importance of what we know, he effectively makes the point that we sin with the whole man. To say that we sin either with the unconscious or with the conscious is to introduce a false dichotomy. We act as persons, and we sin as persons. The discussion of "ignorance" is a very important part of the book, as we may see from the headings to the three major divisions: "The Problem of Ignorance," "Attempts to Solve the Problem of Ignorance," and "The Fact of Ignorance." The author regards the doctrine of total depravity as very important, "its significance cannot be over-estimated," though much misunderstood. All in all this is a very valuable and timely discussion of a subject of the highest importance. It is to be hoped that it will be widely read and heeded.

—Leon Morris.

The Holy Spirit in Christian Theology, by George S. Hendry, S.C.M. Press 1957. Pp. 128. Australian price 18/6.

The author of this book is the Charles Hodge, Professor of Systematic Theology at the Princeton Theological Seminary. One would expect a scholarly treatment of such a great subject from one who holds this chair and will not be disappointed when he has read this book. Some aspects of Professor Hendry's treatment may be controversial and his discussion on the inspiration of Scripture (pp. 12, 28, 29, 84) will not be acceptable to the more conservative readers. This, however, is not a prominent feature of the book. There are many helpful interpretations of the New Testament text. This is particularly true of his treatment of John 4:24 ("God is a Spirit") in which he provides an excellent discussion on the significance of this famous saying. (Pp. 31, 32.)

There is a very illuminating section dealing with the Roman Catholic doctrine of the Holy Spirit (pp. 55-62). This involves a discussion on the nature of the Church and its ministry which has a very important bearing on contemporary theology. There is also an instructive discussion on the doctrine of Grace, and the two elements of Condescension and Accommodation (pp. 111, 112). Altogether this is a very stimulating book. "Without the personal work of the Spirit we could have Christ only as an impersonal memory." (p. 42.) Professor Hendry helps us to understand how it is that the living person of God present in his Spirit first unites us with Christ and through Him deals with us on a personal basis.

—M. Loane.

Matthew Henry's Sermon Outlines (ed. S. B. Quincer). Marshall, Morgan and Scott, 1957. Pp. 148. Eng. price 12/6.

So much can be bought "pre-fab." these days that there seems no reason why min-

isters shouldn't use pre-fab. sermons, especially when the constructor is a craftsman.

Here are some 35 sermon outlines (19 from the New Testament) from the pen of the great Welsh Presbyterian commentator, who died in 1714. Each outline takes about three pages of well-spaced print, and the book's introduction justifiably claims "scriptural content, lucid presentation, practical application, and Christ-centredness." (The "practical application" is chiefly to personal consecration.)

Most ministers to-day will get four or five sermons from one of these outlines, for each consists of two to four main divisions, plus numerous headings and sub-headings—a total of 20 to 40 neatly tabulated points! But it is just these thoughtful divisions of text and subject which will prove valuable to preachers and speakers, plus an occasional striking sentence in the outline exposition. In "Christian Unity," for example, which is both relevant and powerful, Henry's headings are the Means, the Nature, and the Motives for promoting, such unity (text: Eph. 4.3); and he comments:—"The first step toward unity is humility...the more lowly-mindedness, the more like-mindedness." (P. 127.)

All illustrations are from Scripture. There is, surprisingly, no sermon on the Cross.

—R. F. Denholm.

Is There A Conflict between Genesis 1 and Natural Science? By N. H. Ridderbos. Eerdmans, 1957. Pp. 88. Amer. price, \$1.50.

This book by Professor Ridderbos has been translated from the Dutch by John Vriend for a "Series of Contemporary Evangelical Studies" entitled "Pathway Books." Professor Ridderbos wrestles with a problem that is still very much to the fore in current theological discussion and handles his subject with masterly skill. He subjects Gen. 1:1-2:4a, to a very close scrutiny and after some discussion selects what he considers to be the most satisfactory approach to a correct exegesis of the passage. He is very fair in his treatment of opinions differing from his own and in deciding that Genesis 1 is best interpreted according to the "framework hypothesis" he is not unaware of the problems that this solution faces. One great merit of this survey of conflicting opinions is that the author does not argue from the evidence of natural science to scripture but confines himself to a critical analysis of the Genesis creation record and lays bare the exegetical problems facing each proposed solution.

Problems of the authorship of Genesis 1 and 2 are also treated and special attention is paid throughout to the contributions of Kard Barth to the whole subject. The author's summing up includes a short but excellent exegesis of the passage. This book can be warmly commended.

—B. L. Smith.

With Christ in the School of Prayer, by Andrew Murray. Pickering and Inglis, Pp. 249. Eng. price 10/6.

This is an old book which has recently been reissued. In it Andrew Murray has left behind thirty-one lessons on prayer. Each is based on a text which leads us into the mind of Christ in regard to prayer.

Various impressions will come strongly to those who read the book. One will be the place of the Father in prayer. "In true worship the Father must be first." (p. 36.) The Father desires to act for our good. Murray insists that prayer is meant to be answered. But we are to pray well. The glory of God is to be our aim. "It is as we enter into sympathy with Jesus on this point, and gratify Him by making the Father's glory our chief object in prayer too, that our prayer cannot fail of an answer." (p. 144.)

Murray ranges over the activity of the entire Trinity in prayer. He has chapters on Christ the Intercessor and the High Priest, the Holy Spirit and prayer, prayer in harmony with the being of God, etc.

The book will provide thoughtful answers to many of the problems of prayer and will kindle the fires of devotion and lead to enrichment of fellowship with God.

—J. A. Thompson.

Black's New Testament Commentaries: The Epistle to the Romans, by C. K. Barrett. A. and C. Black, 1957. Pp. 294. Eng. Price 25/-.

All students of the New Testament will give a warm welcome to this new series of commentaries being published by A. and C. Black. The series is designed "to meet the need for modern commentaries that are at once reliable in scholarship and relevant to the contemporary Church." The emphasis is to be "not so much upon the exactitudes of learned detail as upon the permanent importance of the New Testament writings for religion and theology."

This first commentary by C. K. Barrett on Romans will be widely used. There are but thirteen pages of introduction, after which the author gives himself to commentary. He makes his own translation of a short section, and then proceeds systematically to comment on matters arising. Dr. Barrett's scholarship is impeccable, and everything he says is worth weighing. It is of interest that his conclusion on the matter of the integrity of the epistle is that it originally consisted of 1.1-16.23. On 1.17 there is an illuminating discussion of "the righteousness of God," with some recognition of the forensic element in the concept. "The wrath of God" is understood as "God's personal (though never malicious or, in a bad sense, emotional) reaction against sin." The discussion on justification left one reader at least unsatisfied for the writer does not seem to face the evidence in favour of the view that *dikaioo* means "to declare righteous." Dr. Barrett thinks that "redemption" has not completely lost its original sense of "ransoming." He understands *hilasterion* ("propitiation") as God's "means of dealing with sin." Much more could be cited. This is a very valuable work, and we cannot but be stimulated by it, even where we differ from the author. If the succeeding volumes maintain this high standard then students of the New Testament have much to look forward to.

—Leon Morris.

A.C.R. DONATIONS.

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The Australian Church Record, 29th August, 1957

THE BEATITUDES: No. 1

The Mount of God

"And seeing the multitudes, he went up into a high mountain" (St. Matthew 5.1.)

It happened at the beginning of our Lord's ministry. At the end of the thirty hidden years of silence, He heard His Father's call, and, going to the Jordan, submitted Himself to John's baptism. Then the heavens were opened and He received the Holy Spirit in all His fullness to equip Him for His Messianic work.

There followed the temptation. He was led of the spirit into the wilderness to be

tempted of the devil. Alone in the desert with the wild beasts and with the spirits of darkness — what a dread time of profound suffering of soul, of utter loneliness and hardest conflict! The struggle was so intense that only after forty days and nights did he become conscious of hunger. The three great and well-known temptations followed, leaving the Lord a glorious Victor.

Power of Attraction.

So we watch Him in the strength of the Holy Spirit return to walk among men. He had a marvellous power of attraction for the suffering, the deserted and the guilt-laden. How they throng around Him! As He beheld their misery as sheep without a shepherd, His whole heart was stirred, He was moved and inspired with pity for these unhappy folk. He healed the sick, and opened His mouth to preach the good news of the Kingdom. "Repent, for the Kingdom of Heaven is at hand." The eyes of the Saviour see the misery of the people, their loneliness, their lack of a leader. He sees it all, and— he leaves them, and goes up into a mountain! Marvellous! He had just given Himself to these people, He had healed their sicknesses, had manifested Himself as the merciful One, and now He leaves them! They were still remaining on the plain, but He climbed the mountain, followed only by His little band of disciples.

For the Sermon on the Mount is not a challenge to the world. It is a message to His own. It contains the laws of the Kingdom of Heaven. It is directed to those who, according to the will of the Father and the choice of the Son should be His vessels, His special apostles and witnesses. To them He directs these words, in order that through them He should reach the vast masses of mankind.

So the Lord still acts to-day. Seated on the throne of glory His heart still goes out

Mother Eva of Friedenshort was the daughter of a German nobleman, who lived in a castle near the German frontier of Upper Silesia. About the time of her confirmation she had a remarkable experience of Christ as the Good Shepherd. This experience led her to an intense love for Him, and for the homeless children and needy aged women who were found among the Polish population outside the walls of her father's park.

She began work among them herself, gradually drawing around her a band of deaconesses. At the time of her "home call" in 1930 these were counted in the hundreds, caring for thousands of needy ones in centres all over Germany. The work had also spread over the world, to China and India and Africa. Two of the Friedenshort sisters have for years been working in the South Seas.

All this growth has been a work of faith. No appeals for money have been made. But the necessary funds have always come in, in answer to prayer.

This series of Mother Eva's brief studies on the Beatitudes, commencing in this issue, has been translated by Bishop C. V. Pilcher for the "Church Record."

in longing for the people, the great flock without a shepherd, the lost, those without peace, without guidance. He is ascended to the Height, to the Mount of God where He awaits the moment when He will return with all His saints and myriads of angels to manifest His glory upon earth. But in the period of time between His ascension and His return, He calls His chosen disciples to Him and takes them up into the mountain to prepare them for their service of witness.

May the dread book, at our last trial,
When open spread, be like the dial;
May Heaven forbear to mark therein
The hours made dark by deeds of sin;
Those only in that record write
Which Virtue, like the sun, makes bright.

—Sundial at Arley Hall, Cheshire.

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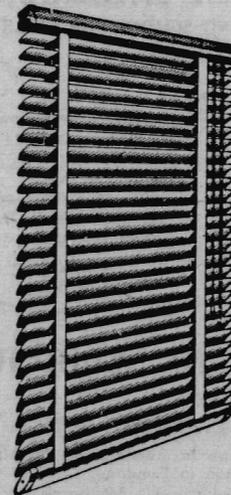
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The Australian Church Record, 29th August, 1957

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**THE LATE
MISS CHARYS BEGBIE, M.B.E.**

(Contributed)

By the Home Call, on 9th August, 1957, of Charys Elizabeth Begbie, the church on earth has lost one of its rare souls, but the heavenly host has welcomed one who has been described as "more like an angel than a woman" so near was she to her Master.

She had the inestimable advantage of godly parents, and was brought up in a Christian home, with the fellowship of sisters and brothers, and constant participation in the work of the Church, particularly in its missionary emphasis. Archdeacon and Mrs. Begbie were closely connected with the Church Missionary Society, and it was a great joy to them when three of their daughters were led to serve with C.M.S. in Africa.

After doing her midwifery nursing course, Charys Begbie went to Kenya, and rendered outstanding service in Nairobi, especially at the Pumwani Nursing Centre, which she helped to found, and where her nephew, Kenneth Short, was the first baby born. Her slim figure was a familiar sight, flying along on her motor cycle, to minister to any who needed her, black or white. For her selfless labours in maternity welfare in Kenya, she was awarded the M.B.E.

After her return from Africa, she served for awhile with the B.C.A. at Cann River; and later assisted the C.M.S. as Secretary of the Y.P.U., and Editor of the "Open Door," where her literary flair brought the magazine to a high standard.

In the closing years of their lives, Charys made her home with her parents in their retirement; and though frail in body, she engaged in many activities, not the least being the Business Girls' Bible Class, which her mother founded.

Several volumes of charming verse, of a devotional character, remind us of her very real gift for writing; she was also a gifted musician. For many years she struck a deeply devotional note in her letter for the C.M.S. Prayer Fellowship, and many have testified how they looked forward each month to the message that Miss Begbie had for them from her wide reading and wholly committed life.

The crowded congregation at St. Stephen's Willoughby indicated the affection in which she was held by her numerous friends; and His Grace the Archbishop paid eloquent tribute to the witness of her consecrated, radiant Christian life. The whole tenor of the service was that of triumph, not grief; and we who were privileged to know Charys, rejoiced with her, knowing that when she passed over, surely "all the trumpets sounded on the other side."

**VACANCIES IN CATHEDRAL
CHOIR.**

There are a very limited number of vacancies in the Choir of St. Andrew's Cathedral, Sydney, and auditions are to be held shortly to fill them.

Successful applicants are expected to enrol in the Choir School, where graded bursaries are given.

Those interested in trying for these positions are asked to contact the Precentor at the Cathedral. (MA 3946.)

The Australian Church Record, 29th August, 1957

**SON OF HEAD-HUNTER IS
ORDAINED.**

A boy of Borneo twenty years ago used to admire a number of shrivelled human heads in his home as evidence of his ancestors' head-hunting prowess. All the primitive darkness of man's ancestry was symbolised in a withered skull. Now that boy, as a young man, has been ordained a deacon in the Church of God, and is going forth in the name of Christ to win his people to God. From head-hunters to soul-winners in a generation!

His life makes a fascinating story. As a boy of ten he was sent to a mission school. During the war he was machine-gunned by the Japanese in an open boat. He walked for three days barefoot to safety. After the war he could not get into a mission school—there was no room! Then in 1948 he was baptised. Soon after he thought his end had come when a furious storm destroyed the house in which he was sitting. In 1950 he was confirmed; in 1952 he gave up teaching to begin theological training, and in 1956 was ordained.

**PRESBYTERIAN-ANGLICAN
STUDY REJECTED.**

A proposal that the Presbyterian Church in Canada invite the Anglican Church of Canada to join it in a study of a bishops-and-elders-plan for both groups was overwhelmingly rejected by the eighty-third General Assembly of the Presbyterian Church, meeting recently in Vancouver, B.C.

The plan which suggests a system of Presbyterian bishops and Anglican elders, was made in a report issued recently in Great Britain as a result of conversations between the Presbyterian Church of England, the Church of Scotland (Presbyterian) and the Episcopal Church in Scotland.

At the Presbyterian Assembly in Canada, the proposal received only a dozen votes. Later the General Assembly voted to set up a special committee to study the whole question of inter-church relations and to report back next year.

**COMBINED MEN'S SERVICE IN
WARRAGUL.**

The Rural Deanery of Warragul (Vic.) is planning a Service and Dinner for the men of the parishes which comprise its membership. The date will be 8th September, at St. Paul's, Warragul.

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**"THE CHURCH RECORD"
SALE OF WORK.**

Dear Sir,
As you know, our Sale of Work is over; we had a fine and sunny day and the spirit of friendship and happiness amongst those who attended was very apparent.

The Chapter House was gaily decorated with flags and emblems from The Seamen's Mission for which we thank the Rev. C. Craven-Sands and his assistants, the various stalls lending an added note of colour with their sheafs of peach blossom.

We were indeed happy to have with us Sir James Bisset, who, accompanied by Lady Bisset, delighted a packed Chapter House with a most interesting talk on his experiences and adventures during his "ocean-going" years.

An added flavour of the sea was the appearance of T.V. artists "SANDY" and "CAPTAIN FORTUNE", these two being enthusiastically welcomed by the students of the St. Andrew's School.

We are indeed grateful to all those friends and parishes who helped to make this sale an outstanding success, the sum of £308 being realised, and we are thankful to our Heavenly Father for again blessing us in this work.

Yours, etc.,
STEPHANIE POLLARD,
Hon. Sec.

EVANGELICAL CONFERENCE.

The West of England Conference of Evangelical Churchmen recently held its annual meeting in Exeter, when the Rev. J. Speed-Andrews was elected as the new chairman.

He reminded the conference, a body of laymen and women and clergy of the Dioceses of Truro, Exeter, Bath and Wells, Bristol and Salisbury, that God works through small numbers, even creating them where numbers were too large for His purposes.

He affirmed that it was his prayer that the conference, should be a force in the West, giving its full support to those bodies opposing the introduction of non-scriptural legislation within the Church of England.

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PERSONAL

The Rector of Port Kembla, The Rev. H. E. Cterteko, has accepted nomination to the Parish of St. Matthew's, Botany, N.S.W.

The Queen has approved the appointment of The Rev. R. L. P. Milburn, Fellow and Chaplain of Worcester College, Oxford, as Dean of Worcester.

The Rev. B. B. Burnett, whose appointment as Bishop of Bloemfontein, has been announced, will be the first South African bishop to have been born and trained in South Africa.

The Rev. J. N. Eley, Rector of Baradine, N.S.W., has been appointed N.S.W. State Secretary of the Australian Board of Missions. Mr. Eley, who was formerly a missionary of the A.B.M., will take up his new appointment at the beginning of 1958. He will live at Croydon.

The engagement is announced of Beverly Elizabeth, only daughter of Mr. and Mrs. Stacy Atkin, of Epping, to David Leland, only son of the Rev. Leland and Mrs. Parsons, of All Souls', Leichhardt.

The death occurred in Canterbury, England, this month of The Rev. Canon T. W. Isherwood, who was Home Secretary of the Church Missionary Society, London, from 1942 to 1947. Earlier Canon Isherwood had been Professor of Systematic Theology at Wycliffe College, Toronto. He was 58.

The Rev. S. Y. Blanch, tutor of Wycliffe Hall, Oxford, has been appointed Vice Principal. The Rev. J. C. K. Freeborn, assistant curate of Doncaster, in the diocese of York, has been appointed tutor from October 1.

Bishop Theoclitos of Achaia, has been elected Archbishop of Athens and Primate of Greece by the bishops of the Greek Orthodox Church. He succeeds the late Archbishop Dorotheos, who died on July 26. The new Primate has been a bishop for 33 years.

The Rev. Roderick W. Bowie, formerly Acting Warden at St. Stephen's College, Hong Kong, has been appointed Locum Tenens at St. Barnabas', Broadway, Sydney. For the past nine months Mr. Bowie has been acting as C.M.S. Commissioner for South East Asia, and has travelled extensively in Australia.

We are pleased to hear that Miss Mary Graham, headmistress of S.C.E.G.S., Moss Vale, who has been a patient in Western Suburbs Hospital, is very much better, and expects to resume duty shortly.

We regret to learn that Mrs. T. C. Hammond, of St. Philip's Rectory, York Street, Sydney, has been in Sydney Hospital, having been struck by a car in the city. We understand she is progressing satisfactorily.

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**APPOINTMENT OF ORGANISING
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"TERRIBLY COMPLEX MATTER"

Approach To Rome On Religious Liberty

The World Council of Churches is to make a special study of the problem of religious liberty in Roman Catholic and other countries.

The W.C.C. Central Committee, at its meeting earlier this month, adopted a resolution to this effect. The motion was moved by the Archbishop of Canterbury, Dr. Geoffrey Fisher.

Dr. Fisher said that the adoption of his motion would lead to a direct approach to the Roman Catholic Church about matters which arose between the two communions. "This is a terribly important and complex matter," he added. "We cannot run away from it, and what I am proposing is not running away from it. It is the quiet and responsible way."

Earlier, Bishop Hanns Lilje, of Hanover, a member of the Lutheran Church, had declared: "Other means can be much more efficient than general statements. Negotiations, correspondence and personal visits can often produce results."

Situation in France.

Several resolutions by Dr. Martin Niemöller, of Diesbaden, and by others, had been offered, aimed at policies in predominantly Roman Catholic countries. The Rev. Dr. Charles Westphall, of the French Reformed Church, said that in France "there is perfect liberty and increasing respect for Protestants. I feel something similar is happening in Italy."

The debate arose over a proposed resolution about Protestants' difficulties in Colombia. Some churchmen wanted to add criticism, both specific and general, of Roman Catholic practices, regarding Protestant minorities. The Very Rev. Dr. John Baillie, of Edinburgh, said that the issue "boiled down to whether the Council wanted directly and explicitly to tilt at, and lay a charge at the door of, the Roman Catholic Church." He agreed an "approach must be made," but he did not think public proclamations were the way to do it. He would expect the effort to include consultations with the Pope.

TORONTO CHURCH'S HUGE SUM FOR MISSIONS.

The Peoples Church, of which Dr. Oswald J. Smith is the pastor, has just concluded the greatest missionary convention of its history.

For the first time its missionary offering totalled 300,000 dollars. The convention lasted for four weeks and five Sundays.

On the last Sunday four services were held, the last one continuing from 8 to 10.30 p.m. The auditorium was filled and many people stood for two-and-a-half hours.

Speakers included Premier Ernest E. Manning of Alberta, and Mr. Robert G. Le Tourneau, the multi-millionaire industrialist.

The 130 elders of the church subscribed over 40,000 dollars to missions. The Sunday school, numbering less than 400 scho-

lars, gave 28,000 dollars. Gifts of all sizes came in toward the support of 350 missionaries now on the field.

CHURCHES AND U.N. REFUGEE APPEAL.

The United Nations High Commissioner for Refugees has launched a world-wide appeal for U.S. \$16,000,000 over the next five years for the United Nations Refugee Emergency Fund. The purpose of the appeal is to provide rehabilitation and resettlement for 300,000 people who have been waiting in and outside the 200 refugee camps in Germany and Austria, Italy and Greece.

The Australian Government recently decided to contribute £50,000 to the appeal, and the United Nations Association in Australia has launched a public appeal. In Victoria, the appeal is being launched by the Standing Commission on Refugees of the Victorian Branch.

It has been agreed that the appeal should be to the general public rather than to the churches. The voluntary agencies, principally the World Council of Churches, Roman Catholic Migration, Lutheran World Federation and the Jewish Welfare Society have been in continuous consultation with the U.N.A. in making these decisions.

The Rev. F. Byatt, Inter-Church Aid Secretary, commented:

"Since the war the Churches of Australia have not only brought tens of thousands of refugees to this country but have also subscribed nearly £1,000,000 for post-war relief. The churches cannot be expected to give twice.

"It is important that the churches continue to direct their contributions to European refugees relief and rehabilitation through the Commission for Inter-Church Aid, for funds thus subscribed are administered by the churches, rather than governmental agencies in Europe, and become an important part of Christian witness."

MISSION AT ST. HILARY'S, KEW.

For one week the Parish of St. Hilary's Kew, was recently in the hands of a Mission team led by the Dean of Melbourne, the Principal also of Ridley College. The team consisted of twelve theological students from Ridley, three from St. Hilda's Missionary Training House and two from Deaconess House.

At a great family service on the first Sunday, Bishop Donald Baker commissioned the Dean and the members of the team. This service was attended by whole families, represented in many instances by mother and father, the children and grandparents. This was a memorable occasion and set the standard for what was to follow.

The Church was packed for the final services on the Sunday both Morning and Evening, and the hall was the setting for a youth tea when the members of the team excelled in answering many questions.

THE AUSTRALIAN CHURCH RECORD

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NEW CHAIRMAN FOR FAITH AND ORDER COMMISSION.

Dean Douglas Horton, of the Harvard Divinity School, Cambridge, Massachusetts, was elected Chairman of the Faith and Order Commission of the World Council of Churches at its recent meeting, which was held at Yale University.

The Commission has 79 members. Its new Vice-Chairman will be the Rt. Rev. Leslie Newbigin of the Church of South India.

Archbishop Y. T. Brilioth of the Church of Sweden is the retiring chairman. He has been closely identified with the movement for Church unity through the Faith and Order Commission since 1920.

"Neither the World Council of Churches nor the Faith and Order Commission within it has claims of monopoly on matters of Christian unity," said Dr. Robert Nelson, Executive Secretary of the Commission, "but we must not ignore the impressive fact that this Commission holds a unique place in the whole world. It is the only fully international and inter-confessional body which has as its sole purpose the promotion of the unity of all Christian people."

MODERATOR'S APPROVAL.

The "N.S.W. Presbyterian" apparently does not represent the opinion of all Presbyterian leaders on the matter of a visit from Dr. Graham.

At the Sydney meeting which decided unanimously to invite Dr. Graham to visit Australia, the Moderator of the Presbyterian Church in N.S.W. the Rev. E. H. Vines, stated that though he differed considerably in theological opinion from Dr. Graham, he enthusiastically supported the invitation.

Mr. Vines said that Dr. Graham was obviously being used to bring men to know God.

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The Australian Church Record, 29th August, 1957

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 HELP NEEDED FOR ELDERLY LADY
 REFORMATION RALLY
 S.C. FLAT REQUIRED
 ST. CATHERINE'S SCHOOL
 STH. AMERICAN MISSIONARY SOCIETY 4" D/C. *(top of page)*
 CLEANER FOR SUBURBAN CHURCH

OUT

BARKER COLLEGE
 CHURCH FURNITURE
 MISSION TO SEAMEN *change each time may miss station a give date of time for astronomical*
 HOME OF PEACE
 ST. ANDREW'S SCHOOL
 KATOOMBA CONVENTION SITE
 CHURCH STORES
 CHINA INLAND MISSION
 ACCOMMODATION WANTED FOR TWO CHRISTIAN LADIES
 CHURCH MISSIONARY SOCIETY
 UNIVERSITY OF TASMANIA
 ORGANIZING SECRETARY FOR W.A.

ALTERATIONS

SCRIPTURE UNION BOOK SHOP
 BUSH CHURCH AID SOCIETY
 ST. CATHERINE'S SCHOOL (Kindly delete line "Established in 1856" Anglican tradition....." and put "Established 1856")