

# THE AUSTRALIAN CHURCH RECORD

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

Vol. 20. No. 11

JUNE 9, 1955

[Registered at the G.P.O., Sydney, for  
transmission by post as a Newspaper]

## BILLY GRAHAM'S AMAZING WEEK IN LONDON

### Great Britain Stirred By The Gospel

"During the past week God has bared His arm in a way He has never done before in my ministry," said Dr. Billy Graham at the closing meeting of the Greater London Crusade of 1955 at Wembley Stadium. "I am humbled at what has happened in the last two months. In Scotland, in six weeks, 50,000 people received Christ, and now in one week already 20,000 people have come forward to make a decision."

"This is the first fine evening of the campaign, yet between 50 and 60 thousand people have attended each night in the rain, and come forward to receive Christ in the rain, too. It will be in my memory as long as I live."

"Of all the campaigns I have ever conducted, there has never been one at Wembley. If I wrote a book about—and I might one day—I would call 'Wembley in the Rain.' Yet we have seen Pentecost afresh every night."

He later said that Britain was undoubtedly experiencing a time of spiritual renaissance and revival; and, indeed, the weight of the evidence of the fantastic Wembley Crusade suggests that history may well record these days as the second great Evangelical Revival.

Certainly, as Dr. Graham pointed out, never before in the history of the Church have 450,000 people heard the Gospel in one week. And, of course, no less than 22,810 made a public decision for Christ.

### The Human Heart.

On the Thursday evening Dr. Graham spoke on the human heart, using this text, "Pharaoh's heart was hardened" (Exodus vii, 14). He described the hardening of the heart as the most dangerous process in the world. There must be many that night at Wembley whose hearts were still seeking peace with God. Other thousands present had all the external forms of religion, but God had never

given them a new heart — "their hearts are far from Me." "Your hearts," went on Dr. Graham, "are in your business, your pleasures, your sins. You spend more time watching television or reading newspapers than you do with God." Just as the sun will

melt butter, but harden clay, so that night the Gospel of Jesus Christ will melt some hearts, but harden others. "God says His Spirit will not always strive with a man. You can't come to Christ when you want to, but when the Spirit calls you."

### Duchess of Kent Present.

Billy Graham then asked all those to whom the Holy Spirit was seeking to come forward as a witness that they were receiving Christ. Again the response was overwhelming, 3,036 people recording a decision. H.R.H. the Duchess of Kent was present throughout the meeting.

On Friday there was continuous rain throughout the service. About 50,000 people were present. Canon Bryan Green, Rector of Birmingham, offered the opening prayer.

(Continued on page 6)



The scene outside Kampala Cathedral after the consecration last month of four African Bishops. Here the Archbishop of Canterbury, Dr. Fisher, is seen with the Rt. Revs. Festo Olang (Assistant Bishop of Mombasa); Daniel Deng Atong (Assistant Bishop of the Sudan); Yohana Omari (Assistant Bishop of Central Tanganyika); and Obadiah Kariuki (Assistant Bishop of Mombasa). In the background, on the Archbishop's right, is the Bishop of Central Tanganyika, the Rt. Rev. Alfred Stanway, an Australian C.M.S. Missionary.

(See pages 3 and 6)



## Off the Record

### STONE ALTAR

Some years ago I read the following paragraph in the Autobiography of Dean Cowper, concerning the first wave of Tractarianism which reached Australia about 1840:

"In a country parish to which a zealous young clergyman had been appointed, a new church was in the course of erection, and taking upon himself more authority than rightly belonged to him, he ordered a stone altar to be erected instead of the Holy Table prescribed by the church. This came to the ears of the Bishop (Broughton) as a matter of complaint, and after due inquiry his Lordship ordered its removal and a proper table to be provided for the celebration of the Lord's Supper."

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The church in question was St. Mark's at Appin, as was mentioned at a meeting at Appin recently to commemorate the 112th anniversary of the church. Mr. P. W. Gledhill read a paper about the history of the church and referred to the clergyman, Mr. Wilkinson, who was responsible for the stone altar. But the interesting thing is that the said altar, after lying disused for about a century in the grounds, was restored a few years ago to the Church. The stone front of the altar now forms the reredos, and one of the sides is the credence table.

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### ETON CROP.

The death of Dr. C. A. Alington, Dean of Durham, has removed a great headmaster who was both clerical and classical. Dr. Alington was successively headmaster of Shrewsbury and Eton. He was at Eton when the learned Dr. M. R. James was Provost. Curiously enough, both were also writers of fiction. The Headmaster produced many novels and detective stories (some of them under the name of S. C. Westerham), while the Provost produced his inimitable ghost stories, the creepiest I have ever read.

★

### CAN THEY BE SAVED?

One of Dean Alington's best novels is "Archdeacons Afloat." The opening paragraph contains a delightful discourse on the genus "archdeacon."

"... archdeacons, as a class, are not gregarious. There is among them none of that impressive solidarity which causes bishops of the most diverse views to seek one another's company at constant meetings, and brings even deans occasionally together for brief and acrimonious conference. Archdeacons are a lonely body, conscious, it is to be feared, of that ill-name which so long was theirs. There is no medieval jest so frequently recalled, and none which raised so sure a laugh among our ancestors, as the inquiry 'whether an archdeacon can be saved,' and the irony would seem to have entered into their innocent souls. To see two archdeacons conversing together was indeed something of a portent."

Q.

## TO AUSTRALIAN CHURCHMEN

### The Church Needs a Statistical Department

Accurate statistics are essential if the efforts of large organisations are to be directed to produce the fullest results. Governments recognise this. At regular times they take, at considerable expense, a complete census which when broken down, yields detailed information of immense importance for the better government of the country.

Accurate statistics are essential for the Church's work, especially in large dioceses. The task of the Church is immense; its human resources strictly limited. This makes accurate knowledge of the task to be performed and of the effort that is already being made, all the more valuable. Only in this way can overlap and waste effort be avoided, and neglected areas discovered.

Many Australian dioceses have very inadequate statistical departments. Overseas churches set an example in their respect which could well be followed in this country.

The bishop of the diocese as the principal executive officer, and the pastor of all his people, should be in a position to be accurately informed on the needs of his diocese. So should the Synod, the supreme legislative body of the diocese. But accurate knowledge, in contradistinction to general surmises, cannot be obtained in dioceses of any size without careful fact-finding surveys, together with the collation and presentation in statistical form of the results.

There are many fields which call for immediate survey; but there is none more important nor more pressing than the religious teaching of the young. How many Church of England children are growing up without receiving any systematic Christian teaching? It is a question which should vitally interest every bishop and every Church member. Yet who can answer it? We have a strong conviction that there are a large number of scripture classes in State schools not being taken, which ought to be taken. Other classes, through shortage of religious instruction, are much too large for worthwhile teaching. The weekly programme of some clergy is overloaded with classes. Other clergy take none.

These deficiencies and anomalies cannot be rectified satisfactorily till accurate and readily apprehended information is available, from which the extent of the problem and where it presses most heavily may be discovered. To collect and present to Church people such necessary information would be the task of a statistical department of the diocese if such were set up.

Another important subject on which accurate statistics are required if the Church's limited manpower is to be wisely deployed is the number of Church of England homes in each parish of a diocese. Thus it would be seen at a glance which rectors need curates, which do not, and which parishes need division through the growth of population. So, too, the number of marriages, burials, and christenings, in each church would show which clergy are so overwhelmed by these occasional services that they cannot, without a curate's assistance, give the required time for preparation, instruction and follow-up which is needed to make proper use of these pastoral opportunities.

Those who take the task of evangelising their diocese seriously would not be indifferent to these figures.

The financial resources of the diocese is another important field for the statistical department's activity. Church expansion is at present financed on a foolish basis. A new district is developed on its assets (which at the beginning are usually negligible). It should be developed according to its possibilities. This can be financed only on the general assets of the church. Accurate information here is important.

Every large diocese should set up a statistical department. Many interesting tasks await its immediate attention. The result would be greater efficiency in the work of the church, an object about which it is disgraceful to be indifferent.

## NEW BISHOP BEGINS FIRST TOUR African Consecration at Kampala

The newly-consecrated Assistant Bishop of Central Tanganyika (the Rt. Rev. Yohana Omari) is at present touring the western part of the diocese on his first episcopal visit.

The tour is in the part of the diocese in which Bishop Omari was for many years a pioneer missionary.

On Whitsunday he ordained three Africans to the priesthood at Kasulu. The ordinands were trained at the Kongwa College. Bishop Omari conducted a Quiet Day before the ordination.

Confirmations were held at Katoke, Shunga, Kigoma, Kasanda, Kibondo, Murganza, and a number of other centres.

### NEW ANGLICAN PROVINCE OF CENTRAL AFRICA.

The new Anglican Province of Central Africa was formally inaugurated at a ceremony in Salisbury Cathedral on Sunday, May 8, by the Archbishop of Canterbury, and the Archbishop of Capetown.

Special galleries had been erected of steel scaffolding in Salisbury's unfinished cathedral of Nyasaland granite to accommodate a multi-racial congregation of 1000, of which 100 were clergy, including nine bishops and the two archbishops.

The two archbishops formally relinquished their metropolitan jurisdiction over the dioceses by signing the document of release and blessed the four bishops of the Central Africa Province. In his sermon, the Archbishop of Capetown told the congregation: "You have a missionary duty to win for Jesus Christ all the multitudes who have not accepted Him as their Lord, and you have in very special degree, a duty laid upon you to create in the power of the Holy Spirit, real unity. You are a multi-racial province. Christ came to break down barriers. In His name it is for you to create a union of hearts." The communion service followed and the four bishops of Central Africa were the first to kneel to receive together the sacrament from the Archbishops.

After the service the four bishops of the new Province met in secret to elect from among themselves the first Archbishop of the new Province. At Evensong in the Salisbury Cathedral the Bishops of Nyasaland, Northern Rhodesia and Matabeleland announced to the Archbishops of Canterbury and Capetown in the presence of another great congregation, that they had chosen Dr. Edward Paget, Bishop of Mashonaland, to be first Archbishop of Central Africa.

### RUSSIAN CHURCHMEN INVITED TO BRITAIN.

The British Council of Churches has invited a representative delegation from the Churches in the U.S.S.R. to visit Britain during the first two weeks of July next.

If the invitation is accepted it is expected that the members of the delegation will be the guests of the Archbishop of Canterbury at Lambeth Palace whilst they are in London and that they will also spend several days in Scotland. It is hoped that the delegation will include representatives of the Orthodox Church, the Baptists, the Armenians, the Lutherans and the Old Believers.

## MOORE COLLEGE STUDENTS EVANGELISE AT HURSTVILLE AND CAMPBELLTOWN.

The students of Moore College engaged in an experiment in evangelism during the last week of their term at the end of May. Thirty-three of them, under leadership of the Vice-Principal Dr. D. B. Knox, lived in the parish of Hurstville, visiting and conducting meetings, and 18 more were in the parish of Campbelltown under the leadership of the Rev. Donald Robinson. Both teams report good success. They visited many homes, going from house to house in pairs, after the New Testament pattern; they preached in the open air, conducted children's meetings, took school classes, ran youth teas and outings, spoke at meetings and services, gave testimonies and assisted in other ways. Parishioners in both places gave generous hospitality to the students, billeting them in their homes and providing meals.

The ready response to these many-sided missions reveals that the time is ripe for evangelism on a large scale in our parishes.

### 800th ANNIVERSARY OF GOSPEL IN FINLAND.

The Bishop of Chelmsford visited Finland in May as the personal representative of the Archbishop of Canterbury, and as the representative of the Church of England, at the celebrations of the eight hundredth anniversary of the first preaching of the gospel there. It was an Englishman, St. Henry, who, in 1155, became the Apostle of Christianity in Finland. The main celebration was on Ascension Day, at Turku.

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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

The consecration of Yohana Omari as Assistant Bishop of Central Tanganyika is an event on which the Church Missionary Society of Australia and Tasmania is to be congratulated. Less than thirty years ago, the Australian C.M.S. took responsibility of the newly created diocese of Central Tanganyika. Now the diocese has fifty African pastors and its own African bishop. More and more the indigenous church in this diocese is taking over responsibility from the missionary society, and so is releasing men and money for new fields.

Facing a record budget of more than £100,000, the Church Missionary Society in Australia comes to the close of its financial year on June 30th. The needs of the society at this time of the year have always brought a ready response from Churchmen who have at heart the world-wide missionary work of the Church, and this year, with unprecedented opportunities, must be no exception.

The fact that year by year the C.M.S. in Australia accepts for itself a bigger budget is a sign of its buoyancy, its faith, and its dependence on God for all its needs. It is in the true tradition of the society that it should step out in trust to do the work it believes God has committed to it year by year.

This year as never before the C.M.S. in this land needs to have the full assurance of the backing of the home Church. That can come in no surer way than in the fulfilment of the 1954-55 financial aims. At the beginning of June the society needed some £20,000 to fill the budget. It is the responsibility of Church men and women throughout Australia to give to the limit of their ability that the work of the Gospel might not be hindered.

Let there be no "budget-panic," but a sure trust in God, coupled with a determination on the part of all that we shall take our part in bringing to a successful conclusion this record year in the life of our beloved society.

Eleven hundred million heathens surround Australia and New Zealand. These two countries are the nearest Christian lands to the enormous non-Christian world. The evangelising of these peoples should always be foremost in the thoughts and efforts of Christian Australians. But the fact is that even the best of us give scant consideration to this duty which is at our doors. Like the rich man in the parable we live comfortably every day.

In view of the urgency of the task of evangelism which Our Lord has laid on us, there is a threefold call to the Australian Church; first to every Christian to repentance and prayer; secondly, to young people (and to others able to go) to offer themselves for the work of evangelising these nations; thirdly, to all in receipt of income, to give sacrificially for the work. To give one-tenth of one's income to God's work is an amount many Christians achieve and some surpass. There is no virtue in that precise percentage, but only in the cheerful heart which gives "to its power and beyond its power."

Our missionary societies have a great responsibility in this matter. They receive and expend the gifts of the rank and file Christian. The millions to the north of Australia should be evangelised from Australia, and our missionary societies should be directing their attention to this object, even if this should involve the tailing off of efforts in other fields.

If the call to sacrifice given is to be successful, Christians must be convinced that the missionary societies which administer their gifts, are motivated with vision and courage to occupy new fields, and fields which are strategic from the point of view of Australia's contribution.

"The Australian Churchman" which is the official organ of the Church of England Men's Society in Australia, has criticised "The Australian Church Record" together with "The A.B.M. Review, in its May editorial under the title of "Freedom of the Press is on the wane."

"The Australian Churchman" states: "We are amazed to read in 'The A.B.M. Review' and 'The Australian Church Record' the suggestion that our only weekly newspaper, 'The Anglican', be brought under the censorship of the Bishops of the Church."

We assure our readers, including the editor of "The Australian Churchman," that no such suggestion has ever appeared in the "Record." When "The Anglican" first appeared, we complimented it on its expressed intention that no bishop would have any say in its direction or control (A.C.R. 7/8/52), and we voiced the hope "that it will be able to remain independent of episcopal pressure."

What we pointed out in a recent issue was that so long as "The Anglican" is looked upon (however erroneously) as the official mouthpiece of the Church of England, the bishops are committed, whether they like it or not, to the editorial opinions of that paper in the public estimation. We therefore urged the bishops, for their own sake as well as for the sake of the Church of England generally, to make it clear that "The Anglican" is not an official publication of the Church of England. We have never suggested that "The Anglican" should come under episcopal censorship.

The erroneous idea that "The Anglican" is an official Church of England paper is widespread, and is even used by some to make political capital for their point of view. For example, last year the Australia-China Society issued a leaflet urging recognition of Red China on which it quoted "by permission" an extract from an editorial of "The Anglican". The leaflet stated that "The Anglican" was the "Official Journal of the Church of England in Australasia."

Only last month the Sydney "Daily Telegraph" quoted controversial political comment from an editorial in "The Anglican" which it described as "the Church of England official newspaper." The Sydney "Sun" on the same day described "The Anglican" as "the Sydney Church of England Newspaper."

The Brisbane "Courier Mail" published the same controversial opinions and stated that "The Anglican" was "the national newspaper of the Church of England in Australia."

### CHURCH RECORD SALE OF WORK

JUNE 10

Chapter House, Sydney

The Australian Church Record, June 9, 1955

Sydney churchmen have felt a sense of grave and growing concern for the Archbishop in the very heavy duties which rest on his shoulders. The fact that he is Primate of Australia and that General Synod will hold its meetings in Sydney this year must add greatly to the burdens which normal Diocesan administration will always impose. We are deeply conscious of the personal strain which the Archbishop has had to bear during the past six months as a result of Mrs. Mowll's illness. And now we are alarmed to learn of the illness of Bishop Hilliard and his enforced absence from the Diocese at a time when additional help is so greatly needed. The programme of confirmations which Bishop Pilcher undertakes does not leave him any time or strength for administration.

It is clear that responsible clergy and laymen must take immediate steps to provide adequate assistance for the Archbishop. Ways and means must be found to relieve him from something at least of the routine pressure of his Diocesan duties. A long range view of things demands that steps should be taken without delay to school younger colleagues in the wider work of Diocesan administration. We thank God for the continuance of the Archbishop's health in spite of his tremendous efforts in so many directions and we pray that it may please Him to add length of days to his ministry in this Diocese. But for the sake of the Archbishop and the Diocese alike, it is only right that we should furnish him with adequate assistance.

But can this be financed? It is worth while to bear in mind the fact that the Province of New Zealand, with less Church of England people than the Diocese of Sydney, is divided into seven Diocesan Units. It has to maintain seven Bishops with the Diocesan machinery which each See requires. It is absurd in the light of such a comparison to suppose that the large and wealthy Diocese of Sydney can not find ways and means to provide whatever assistance may be necessary.

But the basic problem is one of priorities. There are Diocesan funds and they have limitations. If money is made available for one purpose, then it is not available for some other purpose. But the question which must be determined is this: what must come first? Our argument is that the question of adequate assistance for the Archbishop must have a first priority. It is not for us to say what form such

(Continued at foot of next column)

The Australian Church Record, June 9, 1955

## Seventy Thousand Sit in Pouring Rain to Hear Graham

The Billy Graham Greater London Crusade opened at Wembley with an awe-inspiring demonstration of the sovereignty of the Holy Spirit in the field of evangelism. On a night when everything on a human level was discouraging, the spiritual response was beyond the most extravagant hopes of the organisers.

It would be fair to say that the vast arena presented a dismal, damp counselling procedure was overwhelming, as, in response to the evangelist's appeal, several thousand people came from every corner of the Stadium and covered the famous Wembley turf. "We are seeing Pentecost afresh," Dr. Graham remarked, as he waited for the enquirers to assemble in front of the platform.

### "Blessed Assurance."

The Stadium was not quite full — about 70,000 were there—as the Crusade choir, conducted by Cliff Barrows, opened the service by singing "Blessed Assurance."

In welcoming Billy Graham back to London, the Bishop of Barking referred to the coldness of the evening and the warmth of their welcome for the evangelist and his team. "In the church a new breath of life is sweeping," said the Bishop, "The Holy Spirit of God is moving within and through His Church."

### Heavy Rain.

At this stage the skies darkened ominously and rain began to fall heavily. Most of the accommodation in the Stadium was without any sort of cover. Umbrellas began to open, while others placed newspapers on their heads, or shared raincoats with those who had no protection. The assistance should take. But to finance it should be a first call upon whatever funds are available for Diocesan purposes.

This is a major Diocesan problem. If leading Church people do not find a way out, they will have to answer at the bar of history. The next generation will not exonerate us if we leave it to face a state of chaos in church affairs. We are the men who will be held responsible. We will not be absolved if we shirk the duty which is being pressed upon us. We must regard ourselves as under the strongest moral obligation to provide whatever assistance may be regarded as adequate. This is essential if Church people are to enable the Archbishop to continue in his labours for the glory of God and the increase of His Kingdom.

But as Billy Graham stepped up to the microphone to deliver his message, the downpour ceased, the heavy clouds split up, and the warm sunshine of a May evening broke through. The symbolism was not missed by the congregation or by the evangelist. "There have been dark years for the church," said Billy Graham. "Every bit as dark as the clouds looked 15 minutes ago. But one day the sun will creep over the horizon as it is over Wembley now."

The text was John xiv, 6, "I am the Way, the Truth, and the Life"—the words which were displayed across the front of the giant score-board to the west end of the Stadium, behind which, as Billy Graham drew attention to it, a glorious sunset of soft, puffy, pink cloud was massing. The vast congregation repeated the text after him twice.

### Over 3000 Enquirers.

After the address Dr. Graham made his appeal. At once, without any further pressure, the enquirers began to pour out on to the wet turf. Soon the counselling procedure broke down, and the evangelist asked each counsellor to deal with as many enquirers as possible. The great crowd covered more than a half of the football pitch, and spread around the running track. Among the enquirers were people of all ages and social groups. As the Stadium floodlights were switched on, they revealed an amazing sight. Counsellors with open Bibles stood in the centre of small groups of enquirers. An army parachutist, a coloured man, a complete family, a young couple, a Boys' Brigade member, a dozen soldiers together; it was a cross-section of a normal London crowd.

The provisional total number of enquirers counselled was given as 3,267—a thousand more than at Wembley last year, and a record total ever for a Graham meeting.



## EYE WITNESS ACCOUNTS OF BILLY GRAHAM

One correspondent, a Counsellor, writes:

"We had our final Counselling Class last Tuesday and Westminster Chapel was packed from top to bottom. While this class was going on, queues were forming outside for the next. There has been much prayer made about the weather, so there must be some very good reason that we are going through this very bad spell just now. On Saturday it was perishingly cold with a very strong wind. There were 70,000 at the Stadium, so that it was not quite full. What amazed one was that anyone would go at all because of the awful weather. Billy Graham was in his usual form, a straightforward gospel message, quite simple and unemotional, but oh, the power behind it. In spite of a very heavy downpour of rain, soaking everybody, they listened on intently. When the appeal went forth there was such a tremendous response, so many people assembling from all directions on the grass in front of Billy Graham that after he had spoken to them, giving them further instructions, it was impossible to lead them back to the seats reserved for them. So they had to be counselled standing where they were. By this time the whole of the Stadium was floodlit and the onlookers told us afterwards that it was an unforgettable sight and one that will live in their memories for ever. Billy himself could hardly grasp what had taken place, it was beyond all expectation.

"On the second night of the Crusade, the downpours of rain were very heavy and I am sure none of us have ever got so wet in our lives. The amazing part is that about 50,000 people turned up and sat right through it. There can only be one answer, the spirit of God is working mightily. When the appeal was made, I thought the people would feel too wet to move, but a tremendous number came out. You can imagine how difficult it was for counsellors to fill in decision cards, they were all handed in soaking wet."

The Rev. Tom Croft, of Sydney, who is at present in England, writes as follows:—

"I know you will be interested to hear about the Wembley meetings which have just concluded. This morning's 'Times' estimates that 500,000 have attended the week's meetings with an average attendance of 90,000 people. Considering that the weather has been really atrocious for every meeting except last night's, the crowds have been remarkable. We were lucky to have seats in the Royal enclosure under cover, and night after night we watched tens of thousands of people stand and sit for two hours in heavy rain with a bitter wind freezing everyone in the Stadium. The wind rose to gale force and brought snow on the Tuesday evening. By any standards, it has been a very successful week; with the weather considered, it must be, as Dr. Graham claimed, 'unparalleled in the history of evangelism.'"

"Billy Graham is a forceful speaker, dramatic at times, but by no means a crowd swaying orator. This is what has puzzled the British Press. 'The Times' says 'He spoke for three-quarters of an hour. When at the end he called forward those who had made their decision, there was no hysteria. But the converted completely covered the Wembley turf.' He used no illustration that we have not heard many times before in Australia, no tricks of repetition, no memory catching phrases, he said nothing startling—just a clear, simple presentation of the Gospel, without apology and on the authority of the Word of God. Quite often he spoke accusingly in a way we hesitate to do at home for fear of offending people. 'I don't

care who you are," he said every night, "you may be the richest person in England, you may be the social leader of London, but you won't get to heaven unless you accept Christ."

"The results were thrilling. Every night he invited those who had decided for Christ to leave their places and enter the arena over wooden ramps specially erected and stand around his platform. More than 3,000 came forward every night, together with the advisers and counsellors who mingled with them taking down names and addresses and details of their local churches so that their minister could be advised. The crowd of this size covered about one-third of the grass arena. On the closing night the arena was completely covered. Because of the crowds and the weather no counselling was done but only the particulars on the printed form were completed and all were given a copy of

### THE QUEEN HEARS DR. GRAHAM.

Dr. Billy Graham, the American evangelist, preached on Sunday, May 22, before the Queen and the Duke of Edinburgh when they attended morning service in the private chapel at Royal Lodge, Windsor. Queen Elizabeth, the Queen Mother, and Princess Margaret also were present.

Dr. Graham's text was Acts xxvii, 2: "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Mrs. Graham was present at the service, and afterwards she and Dr. Graham went back to Windsor Castle for lunch with the Queen.

Dr. Graham has announced that he will hold a one-week crusade at Cambridge next November, after his forthcoming meetings on the Continent.

St. John's Gospel which they were told to read five times before reading any other part of the Scripture. Billy Graham told them that they were only beginning their new life and would meet many problems and in particular would be assailed by the devil because of their decision. He told them to do four things: 1. Read their Bibles. 2. Pray. 3. Witness. 4. Join their church; and then after repeating a prayer after him, they were sent back to their parties in the stands.

"I think Billy Graham has an astuteness that can be overlooked. He adapts himself very well to the type of his audience. He

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had less American accent than any member of his team and only an occasional lapse showed that it was a deliberate desire to speak as one of his hearers would. His jokes were of the sort one reads in 'Punch' (few though they were) and he praised highly the 'English spirit' that made them stay through the rain.

### PRESS BAFFLED.

"His influence has been tremendous, on T.V., in the Press, and at these meetings. We were thrilled when the Duchess of Kent came to one of the evening meetings. We are pleased to see that most newspapers frankly admit that they will not manufacture a reason for Billy Graham's success, because they just cannot understand it. To us it is easily understood as a clear working of the Holy Spirit through an able and very humble man.

"The Vicar of a country town told me that on Easter Sunday the local doctor, who had never been to church, stopped him in the street and said, 'I watched Billy Graham on T.V. last night and he has really got me in. You will find me in Church tomorrow.' Everywhere ministers show enthusiasm for Billy Graham and tell us stories like the one above."

(Continued from page 1)

Dr. Graham's address on "Reconciliation" was a masterly exposition of this great Biblical theme, and was, in itself, a complete refutation of those who claim he is not a great preacher. This was Bible teaching at the most illuminating, clear and penetrative level, and, when the invitation was given, nearly 3,000 came forward through heavy rain. The Dean of Westminster, Dr. Don, gave the final blessing.

On the final evening, Dr. Graham spoke on Hebrews 3, 2, taking the three words "Escape," "Neglect," "Salvation."

Salvation is found uniquely in Christ. "Wrapped up in the Blood and the Death of Christ is salvation for every one of us. You can be adopted into the royal family of heaven." "When the sun has fallen from its socket, when the stars are put out, I shall still be living, and so will you if you will receive Christ. When you become His you become a partaker of His eternal life."

### Amazing Scene.

When the appeal was made, there was an amazing scene as hundreds of people came quickly and quietly, and completely without pressure, to stand before the rostrum. Soon the football pitch was more than half covered with enquirers, about 4300 recording decisions. The Bishop of Barking gave the blessing. The final hour of the service was broadcast on the Light Programme of the B.B.C.

## THREE IN ONE — AND ONE IN THREE

By Dr. Leon Morris

Some people seem to think that the doctrine of the Trinity is the result of a concerted effort by the theologians to make it difficult for ordinary men to understand the nature of God. So far from this being the case history shows that theologians tried every alternative they could, and the Trinity is simply man's effort to say what he can about the deity in the light of Scripture and the history of Christian thought.

Moreover, it is a doctrine of practical importance for every-day living, and ought not to be relegated to the position of a piece of unimportant theological lumber, as so many Christians do.

### Jewish Monotheism.

Let us approach the doctrine the way the early church did. The first disciples of Jesus were not atheists, barren of religious convictions, but earnest Jews, who had been taught from their earliest infancy that there is, there can be, only one God. In the midst of a world which misunderstood and despised them, the Jews held proudly to their religious views, and in particular they stressed the fact that there is one God. "Hear, O Israel: the Lord our God is one Lord" was their cry, and though the Roman might keep him in subjection, though the Greek might enjoy a superior culture, yet the Jew managed to despise both in his heart, for were they not ignorant idolaters, believing in gods many, and did he not know that there is but one God?

The first followers of Jesus had been nurtured in such a creed, and though when they attached themselves to Him they had to modify some of their most cherished religious beliefs they never felt called upon to modify that one. God is one, and we can never come near to an understanding of the Trinity unless we retain a firm hold on this fact.

### Jesus of Nazareth.

As they accompanied with Jesus of Nazareth these men came to realise that here was no ordinary man. His personality was such that he drew men of all kinds to Him, and they found themselves well satisfied. It took a striking personality to draw and hold men like the twelve apostles in all their diversity.

And as they listened to Him teaching they felt that no one had ever taught like He did. There was something authoritative about this Man, and even the multitudes could recognise this. He made some extraordinary claims for Himself, as that He could forgive sin, and that one day He would judge the world. He said that if they came to Him they would find rest unto

like this, "Of course there is but one God, there can only be One. But now I see that the nature of that God is richer and fuller than I had previously thought. The facts compel me to think of Jesus as God, but that does not mean that there are two Gods; it only means that Jesus belongs within the being of the one God."

### The Holy Spirit.

But the experience of the disciples did not finish with the ascension. The Holy Spirit came, and as they went about their task of living in the service of their risen Master, they became conscious of the fulfilling of His promise to them that He would send them another Comforter. Wherever they went, He was with them, guiding them, and giving them a strength that they had never known.

And when they thought about this they saw that the Holy Spirit, too, must be considered as God. Again it did not mean that they must think of several Gods, it is simply that the one God is more complicated in His nature than they had previously thought. But after all, man's nature is not simple, with its interrelation of body, mind, soul, and spirit, and it is no matter for surprise if God's nature is likewise far from simple. So if the facts point us to a triune nature, the only thing to do is to bow to the facts.

### Alternatives.

It was not that the church accepted this view without adequate thought. The history of the early church shows us that again and again theories of the nature of God were produced which avoided the difficulties of the Trinity. But each time they were proved wanting, and in due course the whole church came to see that we must hold to the Trinity, for it alone is faithful to all the facts.

### IRISH LUTHERANS.

Ireland has a Lutheran pastor again after a break of two centuries. He is a German, Pastor Hans Mittorp. He preaches to some 300 Lutherans in Dublin in St. Finian's Church (which belongs to the Church of Ireland) and to some 200 Lutherans in Belfast. Eventually they hope to have a church building of their own. Pastor Mittorp was installed by the great German churchman, Bishop Hans Lilje, who crossed from Germany for the occasion.

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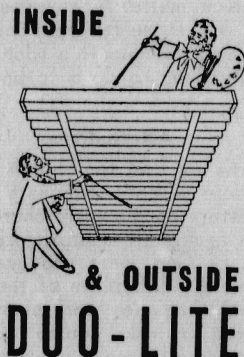
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## Archbishop's Address to Kikuyu Christians

Standing before an assembly of more than 4000 Kikuyu, many of whom had suffered under the Mau Mau, the Archbishop of Canterbury, Dr. Fisher, said in Kenya last month: "I have been, all my life, a man of peace and have lived in quietness. I have never had to face the kind of decision that you have faced—of life and death.

"It is therefore very, very humbly that I speak to you, I only pray that if such a decision ever comes to me, I might be as faithful as some of you have been. I go as far as I can, my friends, to encourage you in this call to Christ and to your faith; but, in very truth, you encourage me far more than ever I encourage you by the knowledge of your faith and witness even unto death."



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## FOUR AFRICAN BISHOPS CONSECRATED

Nearly 2,000 people crowded the Cathedral, when the Archbishop of Canterbury consecrated the four Africans to be Assistant Bishops in three East African C.M.S. Dioceses.

They are the first Assistant Bishops to be appointed to the Dioceses of Mombasa (Kenya), Central Tanganyika and the Sudan.

Twelve Bishops, seven Diocesans and five Assistant Bishops, eight European and four African, joined the Archbishop in the ceremony of the laying on of hands as the new Bishops were consecrated.

Dr. Fisher had travelled from Nairobi to Fort Hall to lay the foundation stone of a memorial church to Christian martyrs, Kikuyu and others, who lost their lives through Mau Mau action.

### Roads Thronged.

All roads and overland tracks leading to the church site were thronged from early morning with men and women on foot, on bicycles and in lorries, making their way to join the ceremony. Some came from Embu pastorates to gather with groups from Fort Hall while parties of Asian and African children scrambled to vantage points on the wooded hillside overlooking the site.

After inspecting a guard of honour of Kenya Police, Dr. Fisher with his retinue left his robing room in Fort Hall police station and walked between lines of 195 tribal policemen to a thatched dais erected on the church site. He was accompanied by the Bishop of Mombasa, the Rt. Rev. L. J. Beecher, and Kenya's first Kikuyu Assistant Bishop, Bishop Obadiah Kariuki, who will be charged with the care of the church.

### At Heart of Struggle.

Dr. Fisher performed the ceremony of laying the foundation stone on the partly erected walls of the church tower, then with the Bishop of Mombasa acting as interpreter for Kikuyu, he spoke to the assembly.

"In all my travels," he said, "nothing has so moved me as this gathering here. Here we are at the very heart of the struggle of Jesus Christ to deliver man from evil."

The only thing that evil could do was to destroy man. Only the spirit of God could lead them into freedom. "How I should long to meet, face to face, those who have been led into the hateful ways of the Mau Mau to tell them that in their mistaken beliefs they are only destroying good things.

### Destroying Freedom.

"They are destroying the freedom of your people here; they are destroying the true advance and freedom of the Kikuyu people. They are destroying life, while Jesus Christ came to give us life.

"This church is to be built as a memorial to those who have been martyred by the evil force of the Mau Mau. Only one thing can stand firm against evil and overcome it—that is the faith of the Christian."

The men in whose memory the church would stand died for their faith in Christ.

"The news of those martyrdoms and your faith as you stood firm has gone all round the world. Far away, in England, we have given thanks to God for them and have been strengthened in our own faith."

Referring to Kenya problems, Dr. Fisher said that there must be many difficulties in working them out but they could not be solved by evil and violence.

The other new bishops are the Rt. Revs. Daniel Deng Atong of the Sudan, and Obadiah Kariuki and Festo Olang of the Diocese of Mombasa.

### QUEEN PRESENT.

The Acting Governor of Uganda and many heads of Departments, the Queen of Buganda and royal heads of the other states of Uganda, were present at the service. The exiled Kabaka of Uganda sent his greetings to the Archbishop.

Shortly before 9 a.m. the procession of the Archbishop formed in the South Choir Aisle of the Cathedral and proceeded to the West Door, where it was joined by processions of clergy from neighbouring Dioceses, the clergy of Uganda, numbering some 120, having already entered.

After the long line of clergy had entered, the Archbishop followed, preceded by the Great Cross of Canterbury.

The four Bishops Designate took their places in front of the Choir during the first part of the service, and in the Nicene Creed, which was said by every man in his own language, were surrounded by a crowd from some thirty different tribes and nations witnessing to the universal appeal of the Gospel. Hymns and other parts of the liturgy repeated in unison were sung or spoken in English, Ewahili and Luganda. The Choir rendered a beautiful anthem while the bishops-designate robed in the Bishop Hanington memorial chapel. Returning with their white rochets over their purple cassocks, each in turn was presented to the Archbishop by his diocesan and one other African Bishop, after which the oath of allegiance and obedience was taken.

### LUGANDA LITANY.

The Litany was sung by the Baganda clergy and the Cathedral African clergy in Luganda, to a beautifully arranged local setting.

The examination of the candidates being completed, and while they were completing their robing in the Chapel, the Archbishop and all bishops assisting proceeded to the Sanctuary waiting during the singing of an anthem. The Archbishop enthroned with the twelve assisting bishops standing in a half circle around him made an unforgettable picture.

As each of the new Bishops was consecrated, the hands of all bishops present were laid on his head, then all receded to their places around the Archbishop while the charge of Authority was given by the Archbishop.

### Bishops with Wives.

During the service of Holy Communion which was then completed, the first to communicate were the four new bishops, each kneeling to receive his communion with his wife, adding to the service an element which was probably without precedent, but which was most worthy and right.

The quiet reverence of the whole great congregation within and without the Cathedral, the mastery of arrangement whereby the service proceeded throughout without faulting or hindrance, and the beautiful rendering of the service by the 50 voices choir and African organist, ensured that this service should be memorable and worthy in every part, as it was momentous in the history of the church in East Africa.

The occasional sermon was preached by the Bishop of Uganda, and was based on Colossians 4: 2-4.

## NEW CALVINISTIC COLLEGE FOR AUSTRALIA.

On Anzac Day, April 25, the Reformed Theological College was inaugurated in Melbourne at a meeting in the Central Baptist Church.

The College, which will be situated at Geelong, has been founded under the auspices of the Association for Higher Education on a Calvinistic Basis. The inaugural meeting was led by the Rev. P. H. Pellicaan, minister of the Reformed Church at St. Kilda, Melbourne, who first instituted the three Directors of the new College.

The first two lecturers were then instituted, the Rev. A. Barkley (Reformed Presbyterian Minister of Geelong) and the Rev. Jan Schep (who has relinquished his position as (Dutch) Reformed Minister in Tasmania to take up his appointment). Mr. Barkley and Mr. Schep then delivered their inaugural lectures, their subjects being: "Reformed Preaching in a Scientific Age," and "The Importance and Dangers of Theology for the Church."

Greetings were read from the Reformed Churches of Indonesia, sister churches of the Reformed Churches of Australia, and from various individuals, including the Principal and Vice-Principal of Ridley College, Melbourne. Among those present were the Dutch Consul, the Rev. Robert Swanton (Hawthorn Presbyterian Church and Editor of the Reformed Theological Review) and Mr. Maxwell Bradshaw.

### Seven Students.

The Reformed Theological College opens with three students and four probationers. Although the Association for Higher Education on a Calvinistic Basis is an independent organisation and hopes to expand its activities in other directions as well as theology, the theological training will be under the supervision of the Reformed Churches of Australia. There are some 20 congregations of this body in Australia and eight in New Zealand at the present time, founded largely by Dutch migrants. There are eight ordained ministers in Australia, and 4 more are due to arrive shortly, three from Holland and one from America. A booklet has just been issued, "Why Reformed Churches in Australia?" by the Rev. J. A. Echep, setting out the reasons why many Dutch migrants of the Reformed Church found themselves unable to join the Presbyterian Church in this country.

Following the inauguration of the Reformed Theological College a meeting of ministers of the Reformed Churches, the Reformed Presbyterian Churches, and the Free Presbyterian Churches took place, preparatory to a similar conference to be held next year to explore grounds of unity between these three bodies. Subjects for discussion will include the Westminster Confession, Terms of Communion, and membership of secret societies, such as freemasonry, as a barrier to membership of the Church.

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The Australian Church Record, June 9, 1955

## DIOCESE OF BORNEO CENTENARY.

### DAYAK ORDINANDS.

The celebration of the centenary of the diocese of Borneo will take place on June 12 and 13.

On Sunday morning, June 12, an ordination service will be held in Kuching Cathedral. One Sea Dayak will be ordained priest and four Sea Dayaks, three Land Dayaks and one Chinese will be made deacons.

On the evening of the same day there will be a great procession of witness through Kuching, ending at the site of the new Cathedral. Here an address will be given by the Bishop of Knaresborough, representing the Archbishop of Canterbury.

On June 13 a new constitution for the diocese will be inaugurated.

### MISSION IN EMMANUEL CHURCH.

The parish mission, held from Sunday, May 8, to Sunday, May 15, has resulted in a remarkable spiritual revival at Emmanuel, Oakleigh, Melbourne. The missionary, the Rev. Walter Spencer, Vicar of Mirboo North in the Diocese of Gippsland, has been used by God to bring into personal experience of conversion to Christ over 50 parishioners, young people and older ones, too.

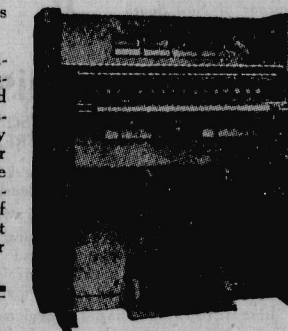
On the final night of the mission, after a grand street procession "beating the bounds" of the parish, the church was crowded, and the response to the appeal so large that it was announced that the mission would continue the next night to help the converts.

A well stocked book stall of evangelical literature did good business, taking over £27, and many tracts and Bible study aids were given to converts. Books particularly recommended were "The Catholic Faith" by Griffiths Thomas, the I.V.F. gem "Henceforth" by Evan Hopkins, and a new cheap edition of "Screwtop Letters" by C. S. Lewis.

## Dr. A. E. FLOYD

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

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## CORRESPONDENCE

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

### FORUM ON DIVORCE.

Dear Sir,

On behalf of the N.S.W. Committee of the I.V.F. Graduates Fellowship of Australia, I should like to draw your attention to a Forum we are presenting in the Assembly Hall, Margaret St., Sydney, on Tuesday, July 12, 1955 at 7.45 p.m.

The topic to be discussed is "A Christian View of Divorce."

The speakers will be: Mr. Justice Richardson, B.A., LL.B., of the N.S.W. Supreme Court, who is a Judge in the Divorce jurisdiction; Rev. D. W. B. Robinson, M.A. (Cantab.), Senior Lecturer at Moore Theological College, who has specialised in Biblical Theology; and Mrs. Jean L. Hughes, B.A., Dip.Soc.Stud., who was for several years a Counsellor at the St. Andrew's Cathedral Marriage Guidance Centre.

The purpose of the speakers is to deal with important aspects of the questions of marriage and divorce from the special professional point of view of each, and to show the unique resources which the Gospel of our Lord Jesus Christ can bring to all people in this critical area of human experience.

The last point will be specially treated by the Chairman, the Very Rev. S. Barton Babbage, M.A., Ph.D., Th.D., who is Dean of Melbourne and Principal of Ridley College.

Yours, etc.,

NEVILLE H. WESTWOOD.

Forum Organising Secretary,  
I.V.F. Graduates Fellowship (N.S.W.),  
201 Castlereagh St., Sydney.

### FRIENDLINESS AT CHURCH.

Dear Sir,

You may be interested to know that during a recent caravan holiday, I had occasion to visit the Church of England at Forbes in New South Wales, and was most impressed by the welcome given to a travelling stranger by this congregation. I was the more interested, as the Rector was away at Synod, and the Curate apparently on the sick list, so that the service was run from first to last by laymen, and the traditional shaking of hands by the clergy at the Church door after the service was therefore absent. In spite of this, I was not only made very welcome, but taken into the Church Hall for a social function after the service.

Subsequent to this incident, I attended service on the following Sunday at Holy Trinity, Hampton, a suburb of Melbourne, and here again I was made very welcome by the Rector, who met us outside the Church before the service.

I would like to think that these two incidents are entirely typical of Churches throughout Australia. It is certainly a responsibility of Church officers at the door of the Church to be able to notice strangers and take the necessary action to make them feel at home.

I might say that at both services mentioned there was a very good attendance, so that I could very easily have been overlooked in the crowd.

Yours, etc.,

RONALD T. W. PAIN.

Wahroonga.

## "HATEFUL SECTARIANISM?"

Dear Sir,

It is some time since D. R. Davies took our Prime Minister to task for suggesting (to use D.R.D.'s words), "that sin is now concentrated behind the Iron Curtain," and that, to use Mr. Menzie's words, "but for the existence of one aggressive group, the world would move into the golden age."

Much water has passed under the bridge since Mr. Menzie spoke in London five years ago but he does not seem to have altered the direction of his guns. Like those of Singapore they all point much in the same direction—the direction from which he expects the enemy to come. Perhaps, like the guns of Singapore they cannot be turned.

I have no desire whatever to introduce any element of "party" politics to the pages of the "Record." I have lived long enough to learn that party politics have produced some of the worst forms of bigotry ever witnessed by man and it was a sorry day when a Prime Minister sought to make political capital out of the troubles of the opposition party.

Whatever be the merits or demerits of Dr. Evatt's personality or leadership; it remains that no leading man of either party in our day has had the courage or conviction to expose the workings of the Roman Church in the way he has. Since the days of the first World War when W. M. Hughes took action against Dr. Mannix as a traitor, no national voice has been raised against the intrigue of a church which has steadily and surely gained a large measure of control of one of our main political parties, of the Public Service, and of much of our public life, until Dr. Evatt made the move.

According to Press reports Mr. Menzie described himself as a "simple Presbyterian." Certainly he is not walking in the steps of a John Knox or a Samuel Rutherford for it is the "simple" Presbyterians and "simple" Anglicans who are responsible for the state of affairs to-day where in a predominately Protestant country the Roman church has captured leading positions in our Public Ser-

vise out of all proportion to the percentage they bear of the population.

Would a parallel situation be tolerated in Spain?

One of the fundamental principles of Protestantism is toleration, but a toleration which has degenerated into a state of weakness through lack of conviction and unwillingness to see the facts is not toleration, anymore than a clear insight into the Truth of God's Word and a determination to stand by it is bigotry.

The Roman Church claims credit for being in the vanguard of the fight against Communism. We might be better informed if we realised the reason for Rome's violent hatred of Moscow. Both Rome and Moscow represent totalitarianism. Both seek for absolute power, and, when in power, are ruthless in their treatment of those against them.

Our duty is plain, and that is, to combat error with a clear and definite proclamation of Truth. Dr. Cumming Thom and Dr. Barton Babbage have given us some food for thought in their recent utterances on the subject of Rome and politics. May God give a few more courage to think clearly and to speak clearly.

Yours, etc.,

H. R. SMITH.

Carlingford.

### CENTENARY OF ST. GEORGE'S, HURSTVILLE.

Dear Sir,

In 1956 the Parish of St. George's, Hurstville, will be celebrating its centenary. In order to compile the most comprehensive history of the Parish it would be appreciated if any past parishioners could supply details of the history with which they are conversant.

Yours, etc.,

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The Mission is eager to have your prayerful support and your financial aid to maintain the work which costs £150 a week of which over £100 a week has to be raised by voluntary contributions.

You are invited to the Annual General Meeting to be held at the Sydney Mission to Seamen, 100 George Street, Sydney, at 8.00 p.m. on May 30, 1955. His Excellency the Governor, who will be present, will move the adoption of the Annual Report, with His Grace, the Primate, in the Chair.

Enquiries and visits are welcomed by the Chaplain. Please ring BU 1134.

## THE ROOD.

Dear Sir,

I received recently by post, a copy of the "Church Record," and I think its contents are typical of a narrowness of mind, which prevails in Sydney. Its opinions are its idols, based on a legalism which is close to the old Jewish approach and the modern Roman Catholic system. Law and order is good but legalism is bad. Sydney Protestantism indicates to the Church at large a self assertion which surely has no part in our religion. Incidentally, the roods were not pronounced as being illegal as you assert they were. We consider it impertinent to distribute copies of your paper with its strange and erroneous views amongst clergy here with the intention of getting across your private views. This type of action is similar to that of other organisations which thrive on fomenting discontent.

JOHN B. GILBERT.

Pennington, S.A.

[The "strange and erroneous views" to which our correspondent refers are the views of the Homilies of the Church of England. If we have misrepresented the Homilies, it is open to Mr. Gilbert to point out where.

It is disturbing, in view of the Constitution proposals, to be told by an Adelaide clergyman that the views of official documents of the Church of England are "strange and erroneous" to him.

Further, these views are based on Scripture, as the article made clear.

Copies of "The Record" in which our views of the rood appeared were distributed among Adelaide clergy by an individual person, not by the Board of the "Record." "The Church Record," though printed in Sydney, is published by an independent company and does not necessarily represent the views of Sydney or any other diocese.—Ed.]

### OLD GARRISON CHURCH.

Dear Sir,

I would be most grateful if I might appeal to all who have an interest in, and some connection with, the Garrison Church, Holy Trinity, Miller's Point, to assist in the completion of a history of the Church.

I am anxious to procure any material of documentary, photographic or factual nature connected with the history of Miller's Point and its Garrison Church. Any information connected with the old Daws' Point Battery, its troops who worshipped at the Church, customs and habits of the days, and other material, would be most helpful. We are anxious, too, to have to hand old sketches, etchings and portraits, and letters.

We have felt that a comprehensive history must be written. When we remember the old Sydney Hospital, the Moore Cliffe Eye Hospital, the old Church School in which Australia's first Prime Minister was educated, and numerous old landmarks, it is surely an incentive for us to preserve adequately, their history.

My Parish Council is particularly anxious to obtain photographs or portraits of the Rectors and Ministers of the past, that these might be hung in the Vestry. Photographs of commanding or senior officers of the old Garrison would be most acceptable, too.

We are approaching the 115th Anniversary of the laying of the Foundation Stone by Bishop Broughton, and it would be fitting if such material, by then, were incorporated in a history for the general public.

Yours, etc.,

C. B. BINGHAM, Rector.

Holy Trinity Rectory,  
Miller's Point, N.S.W.

## "A Good Man" St. Barnabas' Day

If these words are spoken with knowledge and sincerity of any man knowledge and sincerity of any man it is a high tribute.

It is noticeable that in the Bible they are only used of three men.

They are used by David of Ahimaaz the son of Zadok, when the King had heard that the runner bringing tidings of the battle in the forest of Ephraim was Ahimaaz.

And we are glad to read that Joseph of Arimathea who took the body of Jesus down from the cross and wrapped it in a linen cloth and laid it in his own new tomb was "a good man."

The only other who is so described in the Bible is the Apostle Barnabas.

Some years ago a work of fiction under the title "God's good man," had wide currency. That work at least did this good, it raised the question, what type of man might we expect to earn the title "good" in God's sight?

In the story of Barnabas we see at least three commendable qualities:

1. He was generous-hearted. The first notice of him is that he sold some land and brought the money and gave it to the apostles to be used by them in the relief of the poor. We may be certain that many of those who were won on the Day of Pentecost lost their jobs through becoming Christians.

2. He was helpful. When the apostles and others were afraid to admit Saul of Tarsus into the church fellowship at Jerusalem because they doubted the reality of his conversion it was Barnabas who became sponsor for Saul.

3. He was magnanimous. It was perhaps natural that Barnabas should be chosen to go north to Antioch in

Syria to inquire into the new work among the gentiles there, for fellow-countrymen of his were among those that first preached the gospel in Antioch. Now Barnabas "when he was come and had seen the grace of God was glad." This work was the work of others and it was a new work. To preach the gospel to gentile peoples freely and without any Jewish restrictions was a new thing. But Barnabas entered into it with enthusiasm and "exhorted them all that with purpose of heart they would cleave into the Lord."

Magnanimity is a grace not perhaps often considered but it is certainly of God for "me maketh his sun to rise on the Evil and on the Good and sendeth rain on the just and the unjust." Large heartedness is a test of real unselfishness and Christlikeness.

But we know, of course, that the secret of the goodness of Barnabas was not in himself for we read that "he was full of the Holy Ghost and of faith."

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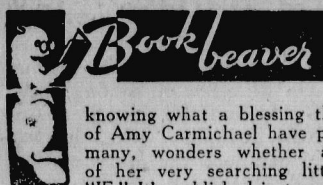
A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

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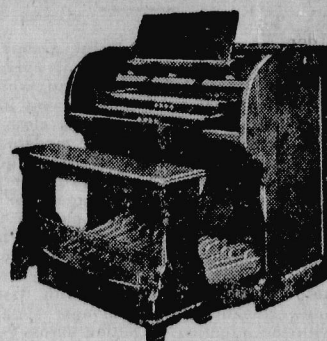
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## THE WORLD OF BOOKS

**The Christian Hope.** By J. E. Fison. London, Longmans, Green and Co. 1954. pp. 258. Aust. Price 26/-. Our copy from publisher.

The sub-title of this stimulating book by Canon Fison is "The Presence and the Parousia." Throughout the book the author tries to do justice to the fact that the Greek word Parousia means both "presence" and "coming," and thus he reminds his readers that the Christian hope, while relating to the future in one aspect, is vitally connected with the present in another. This is a stirring book, if occasionally wordy and prolix. But it is full of interesting statements and "bon mots" which will stimulate any intelligent reader, especially parsons. The best chapter is that on "The Day of the Lord." Canon Fison challenges both the modern academic treatment of biblical eschatology, and also the more fervent but often ill-balanced eschatology of pre-millennialists and others. He appreciates the values of both, but pleads for a more biblical understanding than either shows. It is refreshing to read this, for instance, about the commonly held view that Paul changed his eschatological tune as time went on: "He may have altered his views as to the likelihood of his living to see the parousia. He never altered his views about its imminence. For him it was always imminent in the only time that mattered, which was God's, and to imagine it very far off to eliminate something of the very essence of Christian hope." (p. 152.)

In a book which claims to be "biblical theology" it is a little surprising to find so much weight placed on such a concept as "lovers time."  
—D.R.

### 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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## PERSONAL

On Tuesday in Whitsunweek, May 31, the Archbishop of Perth admitted to the office of Deaconess, **Miss Beth Mickle and Miss Joyce Polson.** Both these candidates were trained at Sydney Deaconess House and have been working in Mt. Hawthorn and Applecross parishes since 1954.

Sincere sympathy is being felt for the Rev. W. T. Price, of Sydney, on the death of **Mrs. Price**, who died recently after a sudden illness. Mr. and Mrs. Price had been married for 47 years and had been well appreciated in a number of parishes. They have served together in the Diocese of Sydney. Mr. Price has been retired from a parish since 1942 but has been able to act as Locum Tenens in various Sydney parishes since.

Much sympathy is being offered to the Rev. H. McWilliam, of Sydney, also, on the death of his wife. **Mrs. McWilliam** had been a splendid help-meet to her husband in his parishes in Grafton and Sydney. They had been married for over 45 years. Mr. McWilliam retired from active parish work in 1933.

The death has occurred of **Mrs. Potter**, the widow of the late Edgar Potter of the Diocese of Sydney. Mrs. Potter was closely connected with the Sydney branch of the Mothers' Union and for a period was the secretary, with headquarters at the Chapter House. We offer our sympathy to the bereaved relatives.

### "THE HEART, MIND AND SOUL OF COMMUNISM."

The series of articles on this subject which appeared in "The Australian Church Record" last year is now available in booklet form which can be obtained from the Church Record office. Dr. Fred Schwarz, originally gave the series as broadcast addresses in the United States. "The Heart, Mind and Soul of Communism" has been published in Australia by the Christian Anti-Communism Crusade of Australia. It is a companion booklet to Dr. Schwarz, "The Communist Interpretation of Peace" which gives the contents of a speech delivered to members of the U.S. Congress in Washington, D.C., and "The Christian Answer to Communism."

The Australian edition of "The Heart, Mind and Soul of Communism," carries a foreword by the Archbishop of Sydney, who says: "It is written so clearly and ably that it deserves a very wide circulation. It reveals an intensive study of Communist literature and its contents have been tested in personal discussion and argument with Communist speakers. It traces what is relevant in the history of the Communist movement, analyses its principles, offers an explanation of the strength of its appeal, points out its weakness and underlines its menace. At the same time it suggests a positive reaction to its challenge. It should prove a most helpful and interesting book for men and women of Christian Faith to read."

The booklet may be obtained for 2/- per single copy, £1/1/- per dozen copies, or £7/10/- per hundred copies.

**The Rev. B. C. Wilson**, until recently, curate of St. Luke's, Liverpool (Sydney), has been appointed curate-in-charge of the new district of Villawood, Old Guildford, Yagoona and Mark Lodge.

**The Rev. W. R. Hogben**, formerly chaplain at Warragamba Dam, has been appointed curate of St. Luke's, Liverpool, as from June 1.

**The Rev. A. G. Horner**, Assistant Curate at Holy Trinity, Kew (Melbourne), resigned on May 31.

**The Rev. A. N. Appleby** was inducted on May 11 to the district of Romsey and Lancefield (Melbourne).

**The Rev. Ronald Marks** has been appointed to the parochial district of Dingley.

**The Rev. Canon R. M. Hudson** has been appointed Rural Dean of Melbourne East.

**The Rev. G. A. E. Turner** was inducted to Mirboo North (Gippsland) on June 2.

**The Rev. M. F. Green** was inducted to Lakes Entrance (Gippsland) on June 1.

**The Rev. C. D. H. Pilkington**, formerly of Orbst, was inducted to Moe (Gippsland) on June 3.

**The Rev. B. L. Somner** has resigned from parochial work in the diocese of Bunbury to return to England.

**The Rev. David Davis** has been appointed Hon. Warden of the Residential Hall for men students opened by the Church of England in the former University Hotel, Parramatta Rd., Sydney.

**Deaconess D. Harris** is in charge of the new Church of England Hall for Women students opened in the former Kentish Hotel, Sydney.

**The Rev. E. H. Wheatley**, Rector of Smithtown, (Grafton) has been appointed A.B.M. Secretary in West Australia.

We regret to record the death some weeks ago of **The Rev. Wm. E. Hand**, Vicar of Miriam Vale (Rockhampton).

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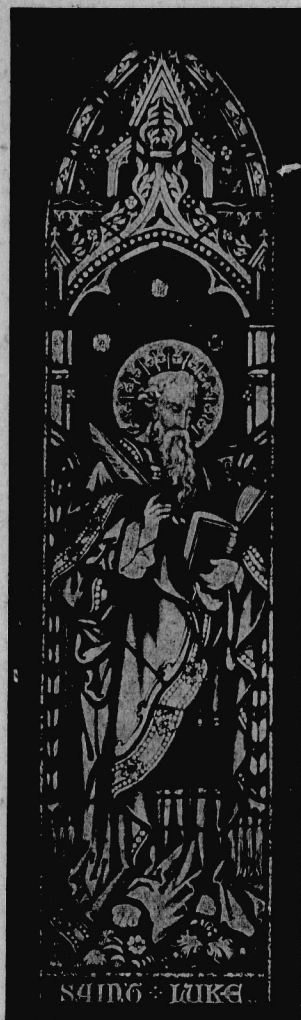
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## News in Brief

### ● JUBILEE RECEPTION

Eight hundred invitations are being extended to the women of Haberfield by the Rector of St. Oswald's, Dr. A. W. Morton, and Mrs. Morton, for a Golden Jubilee Women's Reception to be held in St. Oswald's on Thursday, June 9th, at 2.15 p.m.

The guest of honour is the Primate of Australia, Dr. H. W. K. Mowll, Archbishop of Sydney.

### ● READERS' PLANS

The Quarterly Service and Meeting of this Association were held in the Cathedral Chapel and Chapter House respectively on May 24th.

The Hon. Secretary reported on the Retreat held at Gilbulla on the week-end March 4 to 6, which was conducted by the Rev. R. F. Gray, Rector of St. George, Hurstville.

The death of Mr. C. A. Fairland, a reader since 1911, was reported and a vote of sympathy with his relatives was passed.

Plans for the future were discussed and these included—

The celebration of the Association's 80th Anniversary in November.

A Retreat of Re-dedication at Gilbulla, Nov. 4 to 6.

The Anniversary Thanksgiving Service in the Cathedral on Advent Sunday, November 27 at 3 p.m.

### ● NEW CHURCH HALL

The Archbishop of Sydney (Dr. Mowll) will attend a special service of Thanksgiving for the completion of the Thomas Vickers Memorial Church Hall, North Curl Curl, on June 12.

The Rector of Dee Why (the Rev. N. J. Chynoweth) in whose parish the hall is situated, writes: "While Thanksgiving is being made for the completion of one task, it is imperative that the existing hall be added to."

"North Curl Curl has begun extraordinarily well, and their achievements will long remain a model for many another new housing area."

### ● NEW KINDERGARTEN ROOM

On Sunday, May 22, at 3 p.m. the Archbishop of Sydney opened a new Kindergarten Room for St. Philip's, McCallum's Hill at this growing centre of the Parish of Belmore.

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## S.P.G. GIVES £30,000 TO SOUTH AFRICA.

The Church of the Province of South Africa has received £30,000 from the S.P.G. for its Emergency Fund which opened last November. A cheque was handed to the Archbishop of Capetown at the S.P.K. Annual Meeting in London recently by the secretary, Bishop Roberts.

## ALL AUSTRALIAN DEACONESS CONFERENCE, 1955.

In 1941, an initial gathering of deaconesses was held in Sale, Gippsland Diocese, with the idea of unifying the members of the Order working in the various Dioceses, by means of regular conferences. Since that date, the All Australian Deaconess Conference has become an established fact, and much progress has been made.

Now, after 14 years, it has been again possible to hold a Conference in Sale—the eleventh since the formation of the A.A.D.C.—and a very happy gathering was held from May 16 to 20, with representatives from Melbourne, Sydney, Gippsland, Tasmania and Willochra, meeting under the chairmanship of presiding Deaconess M. J. Rodgers. In the interim with the change of Bishops, the Vicar General, the Ven. L. W. A. Benn, welcomed the members on behalf of the Diocese, and gave the opening address on Christ's challenge: "I will make you fishers of men." The Chaplain was the Dean of Sale, the Very Rev. C. Alexander, who also lead two discussion groups.

The Conference is indebted to Head Deaconess Kathleen Sheppard (Melbourne) for her Bible studies on the Holy Spirit. The Rev. C. K. Hammond visited the Conference to conduct Evensong, and preach, taking the subject "Prayer," as the basis of his addresses.

Evening meetings gave the opportunity for Deaconess Ada Howland (Willochra) to tell something of her B.C.A. work, and for Sister Winifred Holton (Gippsland), now retired, to speak of the wonderful opportunities in the large country parish of Noma Nowa, which includes the Lake Tyers Aboriginal Settlement.

The beauties of the Gippsland countryside were enjoyed by means of outings and reproductions in coloured Kodasides.

The thanks of all are due to Miss Sparrow, Headmistress of St. Anne's School, for making available her school as the Conference centre, and to the members of the Gippsland Chapter for making it possible, and planning yet another profitable conference.

## Classified Advertisements

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# Wangaratta Mission

The Cathedral Church of Holy Trinity, Wangaratta, Victoria, has just concluded a successful Mission conducted by the Rev. Captain A. W. Batley, Federal Secretary of the Church Army in Australia.

The Mission was held from Sunday, May 1, to Sunday, May 8, and during this time an aggregate of 2500 attended the Mission Services. The effort was organised by the Rector, Canon P. H. Dicker, and he and his colleagues, the Rev. G. Edwards and Captain J. Grimmett made an intensive visitation of the whole parish in preparation. They were joined in the week prior to the Mission by Captain B. W. Trott and Brother Arthur Malcolm of the Church Army Mobile Cinema Unit and these five workers were largely responsible for the excellent beginning to the Mission. On the first Sunday the Cathedral was filled at all Services and a Communion Breakfast was attended by 140 men.

The Mission began with a Commissioning of the Missioners by the Bishop of Wangaratta on Saturday, April 30. Then on the Sunday the excellent attendance of so many men at the 8 a.m. Service of Holy Communion set the pace throughout the week. An average of 150 people attended the week night Services, and these numbers were not diminished by inclement weather on two evenings. The Missioner's aim throughout the week was to present in simple terms the Person of Jesus Christ. It was in the real sense an Evangelical Mission and nightly the congregation were given an opportunity to face and respond to

the claim of God upon their lives. That many did so is evidenced in the fact that out of a congregation of 273, which packed the Cathedral at the Final Service, 100 came forward to receive a Remembrance Card as an act of witness to blessings received.

## NEW CHURCH FOR KYOGLE.

It is hoped that as soon as possible the old St. James' Church at Kyogle, which has served for nearly 50 years, will be replaced by a new one.

To this end the Rector (Rev. H. W. Carr) and a committee have been working for some time, and on Sunday, April 24th, the Rector invited the Bishop to be the preacher at four services for the day. In his address he emphasised the need for a new and larger church, which it is realised is now necessary; as on many occasions through the year people had to stand.

It is to be a War Memorial Church, and at the time of writing there is £5000 in hand, in cash and promises.

It is estimated that it will cost £20,000.

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## LESSONS FOR SUNDAYS and HOLY DAYS.

## Revised Lectionary of 1922.

### June 11. St. Barnabas.

M.: Jer. 9, 23-24; Acts 9, 26-31.  
E.: Isa. 42, 5-12; Acts 14, 8.

### June 12. 1st Sunday after Trinity.

M.: Josh. 1 or Job 1; Mark 2, 1-22 or Rom. 1.  
E.: Josh. 5, 13-6, 20; or Josh. 24; Job 2; Matt. 1, 18 or Acts 8, 26.

### June 19. 2nd Sunday after Trinity.

M.: Judges 4 or 5, or Job 3; Mark 2, 23, 3, 19, or om. 5.  
E.: Jud. 6, 33-7, 23 or Ruth 1; or Job 5, 6; Matt. 2, or Acts 9, 1-31.

### June 24. St. John Baptist.

M.: Eccles. 48, 1-10; Luke 3, 1-20.  
E.: Mal. 4; Matt. 11, 2-10.

## JAPAN EMPEROR'S BROTHER TO TEACH IN CHRISTIAN GIRLS' SCHOOL.

Prince Mikasa, brother of the present Emperor Hirohito, will shortly become a lecturer of the Tokyo Women's Christian College. This is the first time in Japanese history that a direct member of the royal family has taken a job in a public institution on a salary basis. Since the war Prince Mikasa has made an intense study of ancient Hebrew culture and history. He is an active member of the Japan Christian Historical Association. Although not a Christian himself the Prince is interested in Christianity. Ancient Oriental History is the area in which Prince Mikasa will lecture in the Tokyo Women's Christian College.

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The Australian Church Record, June 9, 1955

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