

Off the Record

I once went to Evening Prayer at the Morden Parish Church in London and the only seat available when I arrived was in the back of the parish hall to which the service was regularly relayed!

HOW STUDIOUS YE OUGHT TO BE

From "The Sydney Morning Herald" March 9, 1868:

Very Severe—A Reverend sportsman was once boasting of his infallible skill in finding a hare.

"Why, where would you go?" "Into thy study."

THE DECLINE OF PREACHING.

It appeared recently that whereas in 1946 only two churches were making use of religious sound films, in 1953 they were in use in 1200 churches.

AT RANDOM.

The average population of the seven vacant English parishes listed in this month's C.E.N. is only 843 persons

And yet, as with us, some of the English city parishes are impossibly huge.

I quote the following from a June parish paper as a warning to Rectors to be careful in compiling their parish papers.

"The speaker for May Fellowship Tea spoke on the Second Coming of Our Lord Jesus Christ, and that we should be ready should He come in our time.

C.M.S. BUDGET

The C.M.S. budget for N.S.W. was exceeded by even more than we know in our last issue.

TO AUSTRALIAN CHURCHMEN

TIME TO WEIGH THE DRAFT

The draft constitution recently published deserves careful and thorough consideration before it is either accepted or rejected. It raises questions of fundamental importance which should be faced now.

"There is a tide in the affairs of men Which, taken at the flood, leads on to fortune; Omitted, all the voyage of their life Is bound in shallows and in miseries."

The first question raised by the draft is whether or not we should become a new church.

For more than 150 years we have been members of the Church of England; that is to say, we belong to the Church of England as an ecclesiastical body, professing the doctrine and principles of the Book of Common Prayer, the Ordinal and the 39 Articles.

If we accept the draft constitution we shall cease to be the Church of England in this sense (whatever name we may adopt) and shall become a church, to quote the draft, "derived from the Church of England."

The second, more fundamental, question to be faced is whether it is desirable to abandon the principle of the present constitution of the church.

For more than a century the Church of England in this country has been a body of independent dioceses. They jointly form the Church of England by an unwritten consensual compact, but each diocese is completely autonomous.

The new draft proposes to alter this constitution which has operated for 82 years, and the question naturally arises; ought the principle of diocesan independence and autonomy to be now exchanged for a constitution which binds all the dioceses of Australia under a single authority possessing wide powers, some of a coercive nature?

Whatever decision is reached on these questions, it will be irreversible. For the constitution is most difficult to alter. So there must be no hasty or snap decision.

We hope it will receive such improvement at the hands of General Synod, called for special session if this is thought best. Meanwhile it must not be considered in diocesan synods in such a way as to allow the argument to be raised in General Synod that the text is sacrosanct, having already been approved by the dioceses.

Remarkable Mission in South America

EVANGELISM IN BUENOS AYRES.

Exceptionally encouraging news has been received from the Argentine. Reports from Buenos Ayres indicate that a recent evangelistic campaign in a football stadium has shaken the city.

The campaign began on April 14. The evangelist who was due to conduct it found himself unable to come. Another was invited from Chile to take his place. Not only was evangelist Theodore Hicks able to do this at short notice, but also brought with him a letter of recommendation from the President of the Republic.



Mr. David Sheppard, Captain of England's Team in the 2nd Cricket Test against Pakistan, with Archdeacon R. B. Robinson of Sydney, in Cambridge recently. Mr. Sheppard, who toured Australia with the M.C.C. Team, has just completed his theological course at Ridley Hall, Cambridge, and is awaiting ordination.

The Atlanta Club's stadium was taken for the purpose. Ten thousand and more crowded into the stands night after night. The Gospel campaign became the talk of the town. Newspapers reported progress. An emphasis on healing caused certain evangelicals to be cautious in their approach and reports.

The Field Secretary of the Evangelical Union of South America states that, while there was undoubtedly much excitement about the healing, as might be expected in a Latin country, the work was genuine. Cases of healing were not confined to the campaign meetings.

Bibles Sold Out.

The campaign in the stadium grew until the football field itself was packed with people. Some papers reported an attendance of 200,000. Other stood outside listening to the Gospel in word and song.

Twenty-five thousand Bibles sold like hot cakes, stocks of Scriptures were exhausted. Thousands made profession of faith in Christ. It was difficult to deal with the enquirers properly. Many of them were directed to the nearest Gospel Hall.

Evangelicals in Buenos Ayres are faced with the problem of "follow-up." The campaign was unprecedented in their experience. The results were altogether unexpected. We praise God for such a work in a land which has been characterised by materialism, and pray that it may be but the beginning of a mighty work of the Holy Spirit in the Argentine.

Naturally a movement of this kind in a Romanist country has awakened much opposition. Catholic Action has been at work, and direct appeals have been made to the President to stop the campaign.

(The foregoing report was written by the Rev. John Savage in the "English Churchman.")

FIFTY PRIESTS CONVERTED.

In Germany, during the year 1953, fifty Roman Catholic priests left the church of their ordination—the greatest defection in any year since the time of Martin Luther. At a Protestant convention held in Bensheim last October, all fifty priests were enthusiastically received as they expressed their sincere desire to evangelise the homeland and free their countrymen from the darkness of Romanism by preaching salvation through the merits of Christ.

—Converted Catholic Magazine.

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TYNDALE LECTURE IN MELBOURNE.

The Annual Tyndale Lecture in New Testament, which is usually delivered in England along with the Tyndale Lectures in Old Testament and Biblical Theology, was this year delivered in Melbourne, as the selected lecturer was the Vice-Principal of Ridley College, the Rev. L. L. Morris, B.Sc., M.Th., Ph.D. The lecture was read also at a meeting in London of the Tyndale Fellowship for Biblical Research by the Vice-Principal of Oak Hill College, the Rev. Alan Stubbs.

Mr. Morris' subject was "The Wages of Sin—the New Testament Idea of Death." The meeting was held in the Assembly Hall and was chaired by the Rev. Robert Swanton, M.A., B.D., of the Hawthorn Presbyterian Church.

The lecture will be published in due course.

THE BIBLE AND "THE TIMES."

A special supplement on the Bible has been issued by "The Times." An inspiring team of scholars and divines have dealt with many aspects—the history and archaeology of Palestine; the problems of translation; and the efforts of textual criticism.

All this array of learning is a reminder, and a valuable one, of the inexhaustible riches of the Bible, and its profound and far-reaching influence on men's minds.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

One of the difficulties in assessing the value or even the significance of the World Council W.C.C. Assembly of Churches is that the various denominations which participate in it do not regard their participation in the same light. Moreover, the leaders in the Ecumenical Movement do not speak with one voice when they come to express their views about the purpose of the Movement.

The Eastern Orthodox churches which participate in the W.C.C. do so in order to witness to the other churches to the truth of which they believe they are the possessors, and to bring them to a better mind. Other denominations are members of the W.C.C. in the hope of drawing nearer to organic union with other denominations.

It is hard to say what the various Anglican churches which take part either desire to impart or expect to receive from their membership.

For our part, we welcome the opportunities provided by the W.C.C., and especially by the Commission on Faith and Order, for the mutual discussion of theological agreements and differences. We believe that, while there are dangers in this, rightly undertaken it opens up some prospect of those who profess and call themselves Christians holding the faith in unity of spirit and the bond of peace. From this point of view we should be glad to see even Roman Catholic representatives in the World Council.

On the other hand, we have little sympathy with the exaggerated and misleading doctrines of "Christian unity" promulgated by many World Council leaders and publications which speak of "the coming World Church." The New Testament knows only one unit of the Visible Church, namely, the local worshipping community. Thus, we do not believe that our

Saviour's prayer for the spiritual unity of His disciples in the truth has anything directly to do with the formation of world councils.

It is to be hoped that much good will come of the coming Evanston Assembly. At the same time, the extent to which the Church of England in Australia is "committed" to the W.C.C. should not be exaggerated. Our position in the World Council is so far only by tacit agreement, resting largely on the initiative of some individual church leaders. Our synods have never discussed the question of participation in the W.C.C., and how Anglican members of the various conferences come to be described as "fully accredited representatives" is something of a mystery.

If "Evanston 1954" gives those who assemble, and the churches to which they return, a clearer and more biblical understanding of "Christ, the Hope of the World," the Assembly will have been well worth while.

Following our note in last issue on "Ordinands and the Bible" we read with interest a letter in the Church of England Newspaper of July 2 by Mr. Kenneth de Courcy, the editor of the "World Christian Digest." Dealing with criticism of the greater London Crusade he says:

"It is quite clear that great objection is taken to the Fundamentalist nature of Dr. Graham's preaching. It seems to me that what a large part of the Church would really like is Dr. Graham's results without Dr. Graham's theology.

"It could, of course, be argued that they have tried this for some time, with the consequences that a large number of churches are empty, and most people in this country regard religion as totally irrelevant. But perhaps this situation is not, in fact, the consequence of theological liberalism. Perhaps it is only the result of bad organisation or poor services.

"It seems now to be suggested that Billy Graham's theology was wrong and only his methods were right. That he has something to teach about organisation and method, while the liberal theologian has the duty of opening the obscurantists' eyes.

"In order to stop the controversy and test the case, I suggest the liberal theologians try their hand at a Crusade run on the same lines as Billy Graham's, but preaching a different theology, and then observe the results. I, for one, should be very happy to publish them in full in all the publications which I own or control.

"As a journalist trained to observation of mass reactions I should, myself, say however that the success of Dr. Graham's Mission was almost entirely due to the fact that he preached dogmatic fundamentalism at a time of doubt and drift. It was his very dogmatism which attracted a great many people, and had that dogmatism not been the essence of his preaching I don't believe Harringay would have been filled for a week.

"I gather from many quarters that the broad idea of the Church will now be to teach the Harringay "converts," or whatever we like to call them, that a great deal of what Dr. Graham said must be considered rubbish. This will be a splendid follow-up contribution on the part of the Church, and I, for one, tremble to think what the consequence of this may be, both now and hereafter."

The President and Secretary of a society recently formed in the Diocese of Sydney, the Anglican Central Churchmen's Achievement Movement, have recently written to the church press urging parishioners to give careful attention to the election of lay representatives to the thirtieth session of the diocesan synod, and implying that the laity should elect men of a different calibre from those elected in the past. While nothing but commendation can be extended to those who take interest in the government of their church, the reasons given to support the suggestion that a change of representatives would be desirable are unworthy.

The two gentlemen query whether the diocese is keeping pace with the growth and development of new suburbs and towns. Most of us know little beyond what is going on in our own district, and it is easy to suggest to those who know nothing that nothing is going on. But the facts are contrary and make a worthy page in the diocese's history. In the past three years (the life of the last synod) fourteen new provisional districts each with its own clergyman, have been

CHAOS and HOPE in Africa

(By Canon T. F. C. Bewes)

(Canon Bewes, C.M.S. Africa Secretary, recently returned to England from a tour of East Africa and the Sudan)

I want to try to take you very briefly right round the whole of my trip to East Africa and the Sudan, just painting one or two pictures in each area . . .

Northern Sudan.

I saw the tiny Christian Church at work there in this mainly Moslem area, and can still picture that little dispensary in the great city of Omdurman, where behind closed doors the Gospel can be proclaimed. We are called to be one with that Church. I visited the Christian Girls' School with the Infants' School nearby; many of the girls at this school are Moslems, yet all are being taught the Gospel, and in most cases the parents raise no objection—as long as they don't get baptised!

I visited the Nuba Mountains, 500 miles away to the South West, stayed at Katcha School, and watched three of our missionaries seeking to lead those boys and girls to Christ. It is a tough job, for the Nubas have resisted the Moslems for five hundred years, and will not easily be won for Christ. But I was present at the baptism of the first three boys in that school, and joined the tiny band of communicants at the Lord's Table, in the first Communion they had had for more than a year. There is no ordained missionary at Katcha; the nearest is 500 miles away. There is no Sudan-

Southern Sudan.

Here a wonderful opportunity lies before us if we can take it in time. The hearts and minds of the tribes-people there are open to the Gospel—Dinkas, Zande, Moru and Bari.

I visited Nzara, the centre of the Zande settlement scheme, saw the great cotton mill, like a chunk out of Lancashire which has been planted there, and met several true Christians who were working in it—European, Coptic, and Zande—holding lunch-time study circles and Bible readings in a corner of that factory, taking non-Christians across the road to the Church where Pastor Amosa welcomed them at his weekly prayer-meeting where 500 Christians gathered.

I went up the road to our nearby mission station of Yamboi, the centre of the toughest tribe in the Sudan, and talked with Margaret Pooley, the only missionary at present on that station. Margaret is on her second tour, has been in the Sudan three years, and is now alone at Yamboi. Yes, we had another missionary there, but he has had to be moved because of shortage of staff elsewhere! Are we really one with the Zande Christians?

In two years time our day of opportunity in that corner of Africa may be past. Government officials are handing over to Sudanese in preparation for self-government, and it is now that the Sudan Church needs our aid.

Uganda.

And what shall I say of Uganda? I flew down there in the middle of January, and found myself immediately in the general turmoil over the removal of the Kabaka. I took a photograph of that meeting of two hundred Christian women who came to beg the Bishop to lead a deputation to the Governor demanding the Kabaka's return. That trouble is not yet over, and our prayers are greatly needed for Sir Keith Hancock who has gone out to advise the Buganda and British Governments on constitutional reform that will prevent a future impasse of this nature and enable Buganda to play her full part in the

formed. Seven more are planned for the near future. Has any other Australian diocese expanded in a comparable way in the last three years? Besides this, twenty-seven new churches have been licensed in the past three years, twenty-four of them in the past two years. Several more are under construction. In addition, the mobile church was dedicated less than two years ago. This imaginative venture has been the means of ensuring regular services at several isolated places where as yet no building exists. Already one permanent centre with a building has been brought into existence through its pioneering work.

Secondly, the representatives of the Central Churchmen's Movement suggest that the laity might do well to elect to synod men who would reverse the synod's motion of censure on dancing as an activity in connection with the church. An appeal for votes based on hopes of dancing is certainly unworthy. We hope this is not intended as a bribe to the worldly-minded to oppose the spiritual policy of their rectors. The modern cult of dancing, which is so widely controverted and has proved a snare to so many Christians, should not be held out as an attraction by any group of churchmen. It will certainly attract the less spiritual elements of the parish, but these are not the most suitable governors of the church. Such men could not sustain the rate of the last three years, let alone effect the looked-for increase in the expansion of the church at home or the parallel expansion of the church overseas, as evidenced, for example, by this year's record contribution to C.M.S.

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development of the Protectorate. Do remember the Kabaka and his wife in your prayers.

I went over that great venture, the Owen Falls Dam, which the Queen was so shortly to open, and saw how that great enterprise might soon revolutionise the whole of Uganda's industries. I met the African pastor working there, and stayed with the missionary chaplain at Jinja and saw something of his courageous witness to the many Europeans now coming into that area.

I drove out to Fort Portal, where our Toro hospital is situated and stayed several days with the Rural Dean of Toro, the Rev. Asa Byara, who has just been recognised with the M.B.E. in the Birthday Honours List; he is well worth it, too! I visited the Kilembe copper mines with him, and saw how those rough European miners love him. Most of them were not Church-goers, but Asa was winning them, and more than one begged me to see that he wasn't moved elsewhere. I stayed with a Christian geologist there, and saw the tiny beginnings of an inter-racial Christian fellowship in that place.

Ruanda.

I could easily spend the next hour talking of Ruanda, that lovely country high up in the mountains of the Belgian Congo, and of my meeting with so many out and out disciples of our Lord there. This was a tremendous challenge to me, though not an unexpected one. For years the message of Revival

has come through from Ruanda to Kenya, Uganda, Tanganyika, and is trickling into the Southern Sudan.

I visited every station in Ruanda and saw something of its new educational problems. C.M.S. Ruanda has 1500 bush schools to look after.

I think, however, the thing that struck me most about Ruanda was the strong network of little Christian fellowships which are dotted all over the country, linked up with each other, and knowing a lot about similar groups in other territories. In several places they greeted me in Kikuyu, gave me a Kikuyu text, asked me in Kikuyu if I was saved, because they knew that I had been a missionary in Kikuyu. They could have done so equally well in half a dozen other languages. They prayed with me for the Billy Graham Campaign, gave me their testimonies and asked me for mine, and sent their love to all at C.M.S. headquarters. This was a fellowship of love in an ocean of hate; there is so much hate and suspicion and distrust among non-Christians both in Ruanda and in neighbouring territories. But here was a calm, a peace and joy which is found only in Christ.

Tanganyika.

And so down into Tanganyika—a hot country after the hills of Ruanda, and with Australian missionaries instead of English. It is a backward country educationally, and a disappointed country in many ways. I saw the remains of the ground-nut scheme, upon which high hopes had been set a few years ago, now diverted into growing tobacco, maize and beans.

I visited the Kikuyu concentration camp at Urambo, and had two hours with those unhappy men. They begged for Kikuyu Testaments and for an evangelist to visit them. We sent them a basic few and promised more. Three evangelists from Weithaga, Kenya, have since visited that camp, taking with them more Kikuyu Bibles.

I visited the hospital at Mvumi, made famous by Paul White in his Jungle Doctor books, and it certainly is good. I was tremendously impressed by the Girls' School at Mvumi. Those good Australian women teachers were making a fine job of the school, backward though those Gogo people are. I saw the first Tanganyika Church at Mwapwa and the Divinity School at Kongwa. Bishop Stanway is certainly a go-ahead Bishop, and has already reorganised the finances of his diocese.

Kenya.

And then a few days among my own beloved Kikuyu. And what a scene met my eyes there! All the African locations in Nairobi wired in with barbed wire, terror reigning there by night, burning huts by the roadside on the way out to Weithaga, thirty-five schools already burnt down in Embu. But the courage of the Christian Kikuyu was as great as ever, and they were still cheerful. It was a great inspiration to see something of the refugee centres at Weithaga, Kahuhia and Kigari with about three hundred in each. Here were folk out at work—busy building, thatching, digging, planting, singing as they worked. And the Christian fellowship there is one of the loveliest things I have ever seen or experienced.

I visited the concentration camp at Athi River, 20 miles out from Nairobi, and saw something of that great attempt to win 1500 hard-core Mau Mau back to Christ by love. I spent two hours there in both the "black" and the "white" sections of that camp, which is divided into eight partitions varying through several shades of "grey" into "black" and "white" ("white" signifying full co-operation). After some time I managed to effect a contact in the "black" section, but it was hard going, though I had a real welcome in the compound of the 300 co-operators. Thirty of those men have truly come to Christ, have been "born again" since they were taken to the Camp, and the witness of that Christian screening team is very great. Pray for Howard Church the Chaplain and for Alan Knight the Commandant. This might be the turning point of the whole Mau Mau trouble!

May I just leave you with a picture of the need—and the answer to that need—if European and African are ever to become one. This story comes from the Athi River Camp, and it is a story not of an African but of a European; one of the officers of that camp broadcast one morning over the Camp radio the following message:

"When I came here I thought all I had to do was to help you get rid of Mau Mau. But I soon found that I myself was in deep need. As I watched our leader I discovered that I needed a Saviour myself. And last night I gave my heart to Him. Won't you do the same?"

Yes, surely, that is the only real uniting factor in Africa, or even in Britain. Unity in Christ, together at the feet of the Saviour; this is the only place where we can find the solution to our difficulties and problems. There is hope for Africa in spite of all its turmoil; but the hope is found in the Christian, for it is "Christ in you, in hope of glory. . ."

CORRESPONDENCE

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

SERMONS APPRECIATED.

Dear Sir,

In reply to "Explorer's" letter in your issue of 10th June: The attenders at 8 o'clock Communion Service at St. George's, Earlwood, have listened with great interest, and learned much, from the Rector's sermons on the Thirty-nine Articles, which have been given over a period of some months.

If such clear and concise teaching were more general in our churches, how greatly would the congregations benefit thereby.

Yours, etc.,
"EARLY COMMUNICANT."

CLERGY HOLIDAY COTTAGE WENTWORTH FALLS

Dear Sir,

May I advise readers of the "Record" that there are some vacant bookings for the Clergy Holiday Cottage in November and December. No bookings are being made for the month of October, when the cottage will be closed for extensive improvements and repairs which the Home Mission Society is having carried out.

There have been some inquiries as to whether anyone other than Clergy, may book the house. The ruling is that such bookings may be made but only at six weeks' notice or less and provided that no member of the Clergy requires the cottage. In this case, the rent (which will soon have to be increased), is doubled.

Yours, etc.,
F. S. INGOLDSBY.

The Rectory,
Armstrong Street,
Wentworth Falls.
9th July, 1954

PRIZE THESIS.

Dear Sir,

May I seek the courtesy of your columns in order to make known the fact that the Committee of Moore Theological College has resolved to offer the Henry Wisdom Prize for competition on the part of graduates of the College, this year. Any full graduate of the College who has recently written or printed a thesis which in his judgment contributes to the cause of Theology, may submit this thesis with a view to obtaining the prize, provided that it has not already been submitted in connection with some other award. In the event of a prize being awarded for a thesis which has not yet appeared in print, there should be an understanding that it will be put through the press within twelve months of the time when the prize is awarded. The value of the prize this year will be £20. Entries for this prize must be in the hands of the Principal of Moore College not later than October 31st.

Yours, etc.,
MARCUS L. LOANE,

Principal.
Moore Theological College,
Newtown, N.S.W.

PERSONAL

The Rev. Reginald N. Langshaw, Rector of St. Michael's, Sydney, has accepted nomination to St. Anne's, Ryde (Sydney).

Mr. W. J. Studds, B.A., Th.L., of Sydney, was ordained deacon in Manchester Cathedral on Trinity Sunday and is now curate at Christ Church, Bradford.

The Rev. Ray Woodward, of Sydney, is doing a teaching locum at Chumleigh, Devon, before taking up a position on the staff of Heath Brow School in Hertfordshire. Mr. Woodward tells how, when working at St. John's, Ilfracombe, the relays of the Billy Graham meetings from Harringay resulted in many coming into the church—about a hundred at St. John's alone, quite apart from other centres around Bournemouth and Poole.

The Rev. Aubrey Bale has been appointed Rector of Blackall (Rockhampton).

The Rev. Edgar J. Rolfe, Curate in the Parish of St. Paul, Canberra, has been elected incumbent of the Parish of Delegate (Canberra-Goulburn).

The Rev. F. A. Hart, at present Rector of the Parish of Pambula, has been elected to the incumbency of the Parish of Gundagai (Canberra-Goulburn).

The Rev. Keith Wilson has been appointed deacon-in-charge of the parochial district of Cobargo (Canberra-Goulburn) as from July 1, 1954.

We offer our congratulations to the Rev. and Mrs. G. B. Gerber, of Belmore (Sydney) on the birth of a son, Philip.

A wedding of interest took place at St. Philip's, McCallum's Hill, (Sydney) on the 19th June, of the leader of the Intermediate G.F.S., Miss Barbara Pope and a former leader of the C. of E. Boys' Society, Robert McKew.

The Rev. M. F. Corbett, of St. Barnabas', Punchbowl (Sydney), has resigned to act as C.M.S. Secretary in Brisbane for a few months before departure for the mission field.

We offer our congratulations to the Rector of Croydon, Sydney, the Rev. J. R. Le Huray on his engagement to Miss Elizabeth Searcy, daughter of the late Rev. Montague Searcy and the late Mrs. Searcy, formerly of Burwood.

The death has occurred at West Ryde of The Rev. William Corner, in his 82nd year. The eldest son of the late Rev. and Mrs. Kirton A. Corner, a well known Methodist minister. He laboured in various N.S.W. parishes including Wee Waa, Gunnedah, Mascot, Kangaroo Valley, Bankstown, West Ryde, and Cabramatta. A throat complaint compelled him to retire in 1933. We extend our sympathy to his widow and three children.

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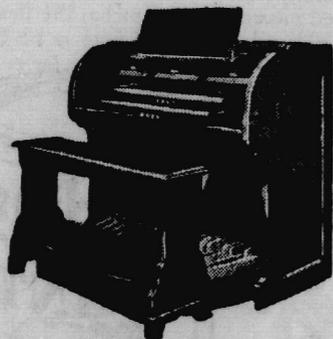
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THE DRAFT CONSTITUTION. FUNDAMENTAL PRINCIPLES

(By Archdeacon T. C. Hammond)

(Continued from last issue)

It is necessary to give this rough outline if the actual situation is to be duly appraised. Certain consequences follow from the various movements of thought that find expression in the matters of dispute concerning the Constitution that has engaged the members of the Church of England in Australia for so many years. In the present draft Constitution it would appear that a large measure of agreement has been reached on several major issues. One matter that occupied an important place in the considerations related to the embodiment of Fundamental principles in the Constitution. There was an eagerness on the part of some members to so frame the Constitution that there would be no possibility of an appeal to the civil courts. It was regarded as lowering the dignity of an ecclesiastical organisation to contend that, in any circumstances, the civil authority should have a right to interfere in its deliberations. The argument that the Judicial Committee of the Privy Council definitely disclaimed any power to decide doctrine; that it confined itself to the important but more prosaic duty of interpreting the expressed formularies of the Church in the manner that belonged to the construction of any documents found little favour for a long time with the more zealous advocates of unlimited autonomy. In earlier drafts the framers of the Constitution actually decided to insert a clause giving power to alter the clause "The Church will ever obey the commands of Christ,

teach His doctrine, administer His sacraments." In justice it must be said that they contended that this only related to the words and not to the substance of the section under review. But on a legal interpretation the Church ostensibly took power to alter a clause that bound it to obey the commands of Christ. After lengthy discussion this point originally indicated by Sydney diocese was accepted. The new draft provides three fundamental declarations with the clause in Section 66. "This Church takes no power under this Constitution to alter sections one, two and three and this section other than the name of this Church." The power to alter the name of the church is made dependent on an ordinance assenting thereto being in force in every diocesan synod. This seems an adequate protection of these vital factors.

Critically it might be urged that the three orders of bishops, priests and deacons that are thus made a permanent element in the constitution of the Church do not rest on the same invulnerable base as the maintenance of the Nicene and Apostles Creed, the authority of the canonical scriptures as the ultimate rule and standard of faith and the commands, doctrine and sacraments received on the authority of our Lord Jesus Christ. Those who have read Dr. Manson's devastating criticism of Dr. Gregory Dix will appreciate this distinction. But it can be said that the historic episcopate is firmly rooted in the economy of the Church and the South India scheme seems to indicate that it presents no inseparable barrier to future union. In these circumstances it seemed wise to yield to a cherished belief of a great body within the Church of England.

TURRAMURRA CHURCH HALL IS WAR MEMORIAL

The North Shore building firm of Girvan Bros. Pty. Ltd., began last year the construction of the new War Memorial Hall for St. James' Church, Turramurra.

The foundation stone was set on September 26, 1953, by the Governor, Sir John Northcott, and dedicated by the Archbishop of Sydney, Dr. Mowll.

The cost of the building, in brick and tile, was £21,000, of which £12,000 has already been raised.

Designed by Fowell, Mansfield and MacLurcan, it will implement a scheme initiated by the rector, the Rev. G. T. Earp, in Oct., 1949, for the construction of a self-contained parish hall and youth centre in the church grounds. It will be joined to the church by a covered-in stairway and porch.

SECLUDED.

St. James' is one of Sydney's finest suburban churches, set among lofty trees in secluded King Street. It is noteworthy for its great timber roof, its profusion of modern stained glass windows and a magnificent peal of six bells.

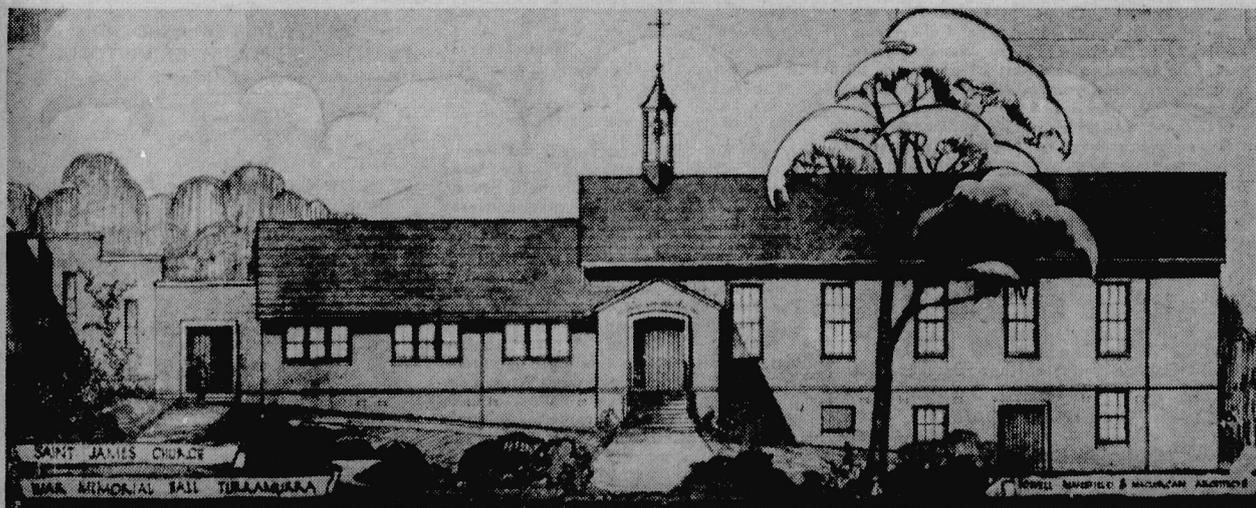
A half-muffled peal was rung just before the dedication service.

The new building, situated at right angles to the church and designed in the same red brick, will cover 62 squares with a hall holding 350 people as its central feature. This hall measures 57ft. by 35ft., exclusive of a stage 16ft. by 35ft., and a cinema projection room. On either side of an approach passage is a men's vestry, a larger women's vestry, a library, and a kitchen with an 8ft. service hatch into the main hall.

CLASSROOMS.

Steps lead down to a large storeroom and three classrooms divided by sliding doors, which covert the rooms when needed into a large children's playroom 35ft. by 19ft.

The belfry contains the old Sunday School bell, which for the last 12 years has been suspended from the branch of a gum tree in the church grounds.



The Theology of Communion Hymns

(1) HYMNS INCONSISTENT WITH THE PRAYER BOOK.

(By J. A. Friend)

As Mr. Kenneth Long reminded us recently, the most important thing about a hymn is what it says: this is why the music should be appropriate to the words and not independent of them. The words must express what they have to say clearly. Further, they must say something worth saying.

That is why the mission hymn, "There were ninety and nine," sung to Sankey's simple but entirely appropriate melody, is a good hymn; whereas Faber's sugary, "Hark, hark, my soul, angelic songs are swelling," with its equally sugary tune, is a thoroughly bad hymn.

express true doctrine—otherwise they are a gross obstacle to that "reasonable service" which we are bidden to offer God.

A Curious Mixture.

It is evident from an examination of the hymnals compiled for use with the Book of Common Prayer that these principles have not always been consistently observed. Where they have, the doctrine of the Holy Communion espoused has not always been that of the Church as expressed in the Book of Common Prayer. Or again, a desire to be "comprehensive" and to provide a book that could be used by all schools of thought in the Church of England, has led to a curious mixture of Communion hymns. Uncritically used, such collections may be pernicious in their influence. Of course, many hymns become popular because of the tunes commonly associated with them; no one worries much about the words he is singing. An example of this is the hymn, "And now, O Father, mindful of the love." Bewitched by Dr. W. H. Monk's haunting tune "Unde et memores," staunch evangelical congregations sing a hymn which is a paraphrase of the Roman Canon Table is not an altar, but to sing of the Mass. Not only is this hymn hymns which say that it is. If hymns found in the Anglo-Catholic "English Hymnal" (302), and the "Compre-

hensive" Hymns Ancient and Modern" (321) and "Book of Common Praise" (221); but it is also in the Evangelical "Church Hymnal for the Christian Year" (453).

Unreformed Doctrine.

Theologically, communion hymns fall into several well-defined classes. First, there are those which clearly teach the unreformed doctrine of the "real presence" of Christ in the bread and wine, such a doctrine as is expressed in the Roman Mass, and in hymns such as those due to St. Thomas Aquinas, whose philosophical concepts of "accidents" and "substance" form a vital part of the background to the doctrine of transubstantiation—that the bread and the wine become in fact the body and blood of Christ, although they retain the outward appearance and properties (accidents) of the bread and wine. Such hymns are "Of the glorious Body Telling," "Thee we adore, O hidden Saviour, Thee," "The Word of God, proceeding forth." A stanza of one such, "Praise O Sion Thy Salvation," runs:

"This the Truth to Christians given,
Bread becomes His Flesh from heaven,
Wine becomes His holy Blood,
Doth it pass they comprehension?
Yet by faith thy sight transcending,
Wondrous things are understood."

Here, faith is assumed to be the greater, the more incredible the thing believed.

These hymns are to be found in most hymnals. Ancient and Modern (309, 314, 311); English Hymnal (326, 321, 330), and Book of Common Praise (231, 234, 237). Their theme is throughout the mystery of Christ's presence in the Sacrament on the altar.

Eastern Theology.

Associated with these hymns is another group which speaks of the descent of our Saviour at the moment of consecration of the bread and wine: "This is my body . . . this is my blood." Such hymns are parallel in thought to the Canticle sometimes sung here—"Blessed is he that cometh in the name of the Lord; Hosanna in the Highest." One of the most striking in its language is English Hymnal 318, Book of Common Praise 229, which comes from the Greek Liturgy of St. James:

"Let all mortal flesh keep silence and with fear and trembling stand;
Ponder nothing earthly-minded, for with blessings in His hand,
Christ our God to earth descendeth, our full homage to demand."

(Continued on page 10)

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This hymn draws a vivid picture of the hosts of heaven hiding their faces "as the Light of Light descendeth from the realms of endless day." This is a good example of the extravagant language which characterises much orthodox ritual. The priest invokes the Holy Spirit upon the bread and wine that they may become the Body and Blood of Christ. A modern hymn of this type is, "We hail thee now, O Jesu," by Archdeacon F. G. Scott (A.M. 722, B.C.P., 244), which appears in the former book as

"We hail Thee now, O Jesus,
Upon Thine Altar-throne."

and continues:

"We hail Thee now, O Jesu
In silence hast Thou come."

This group is quite numerous, and again presents a doctrine of the Holy Communion which is quite at variance with the teachings of the New Testament and the Anglican Reformers.

Re-Presentation not Biblical.

The doctrine of these two groups of hymns is fairly clear-cut. However, in much Anglican thought, which would repudiate transubstantiation as such, there is the idea that the congregation is in the Eucharist offering something to God in association with Our Lord, Who is frequently pictured as standing at a heavenly altar offering a continual sacrifice. See even Preb. Wilson Carllie's offertory hymn, with its verses beginning:

"Accept, O Lord, our alms . . ."

"Accept this Bread . . ."

"Accept this Wine . . ."

"Accept our Plea: the Sacrifice . . ."

"We here show forth . . ."

(C.H. Intro. xxiii), which expresses in effect the medieval doctrine of the offertory.

Concerning this, it should be sufficient to quote Bishop Westcott's comment (on Heb. viii 1), "The modern conception of Christ pleading in heaven His Passion, 'offering His blood' on behalf of men, has no foundation in this epistle." Or, as Professor Swete says "The New Testament does not represent Him as . . . standing ever before the Father with outstretched arms . . . with strong crying and tears pleading our cares in the presence of a reluctant God, but as a throned Priest-King, asking what He will from a Father Who always hears and grants His request." ("The Ascended Christ," p. 95). A distinguished Roman Catholic Scholar, Dr. W. Leonard, of Sydney, has written, "In reality, the idea that Christ officiates before the throne of God by any sort of liturgical action, or by any active pleading of His passion, is nowhere to be found in the Epistle to the Hebrews." ("Authorship of the Epistle to the Hebrews," p. 73). If this doctrine is not found in Hebrews, it is certainly found nowhere else in the New Testament. The idea that Christ is ministering at a heavenly altar does not appear explicitly in the canon of the Mass, where the priest prays "these gifts to be born by the hands of the Holy Angel to Thine Altar on high in the sight of Thy divine Majesty"; but as Dimock shows, the idea there is rather that Christ is offering the Sacrifice of the Mass with His priests on earth ("Our One Priest on High," pp. 1-2). In modern Anglo-Catholic teaching the doctrine that Christ is continually offering Himself to God in Heaven becomes prominent, and finds its way in various forms into many hymns, including William Bright's "Once, only once and once for all" (E.H. 327, A.M. 315, B.C.P. 241), where it is asserted that "What He never can repeat He shows forth day by day." It would appear that in this hymn (as happens in others) the author is consciously trying to write ambiguously, in order to pass muster on both sides of the fence.

(Abbreviations used in this article are:—

E.H.—English Hymnal.

A.M.—Hymns Ancient and Modern.

C.H.—Church Hymnal for the Christian Year.

H.C.—Hymnal Companion.

B.C.P.—Book of Common Praise.)

(Another article by Dr. Friend will appear next issue.)

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THINK ON THESE THINGS

Conducted by June Dugan.

Are You Pretending?

An American pastor tells of how he met a girl of the underworld during an open air meeting. In three years of a hard sinful life she had lost her youth and her beauty and had buried many of her previous ideals under a hard bitter exterior. As he talked to her he found she "had come from a nominal Christian home. She had received a too heavy dose of religion from parents who had claimed one thing and practised another. For her they destroyed their precepts by their examples. She had rebelled, gone out on her own and got lost."

What an indictment upon apparently well meaning parents. The pastor goes on to say that "it is the penalty of pretence, that it destroys the capacity to receive the thing pretended, and this rule holds good in the affairs of the secular as the spiritual world. Pretending to have what we do not have is the surest way of not getting the thing that we pretend."

The game of let's pretend begins as soon as a child is old enough to talk coherently, and at the childhood stage it is, rightly, regarded as a sweet, harmless pastime, but as we grow, some of us can never make the break with this game which has become so much part of our way of life. When a little child, without brothers or sisters, arranges his dolls and animals in a row, endowing them with all the gifts he enjoys and plays a game of pretence that lasts through all his childhood days, it is a good thing and we encouraged it because it is teaching him to be a sociable being and a mixer, but when a grown man or woman, can by the same method live a life that is honest neither to himself, nor others, it is a serious thing. Even more serious, however, is a life of pretence before God. In actual fact we cannot deceive God, but we

can deceive ourselves in our attitude towards Him.

Because of the basic need of the Christian life for discipline, and self effacement we find sometimes that we cannot honestly face the claims God makes upon us, so we resort to a kind of pretence by which we persuade ourselves that we are just as God would have us and all is right between Him and us. It seems to me that many people, too, do not want to accept Christ on His terms, but on theirs, and they have a kind of belief which is in fact a pretence of the real thing. As the pastor pointed out the danger in this kind of thing is that it prevents us from ever finding the real thing. Our pretence acts as a kind of opiate which satisfies us just enough to prevent us from looking any further for the truth. Since these people are living only a pretence of Christianity, there is no power over sin in their lives, no fruit, and so those round about are disgusted and say "If this is Christianity let us have no more of it," and as in the case of the girl in the story they go out and are lost.

Sometimes people cannot bear to take the simple Gospel as Jesus Christ gave it to us and they dress it up as they think fit, then there are so many emblems and draperies that eventually the real meaning of the Gospel is clouded and is a mere pretence of the original.

There is another form of pretence which is very common and one of which most of us are guilty, and this

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is a pretence of real godliness: Many times we have heard a sermon or read a book that challenges us to take a definite stand for Jesus Christ and we profess to be soldiers of the Cross and to follow in His way, but how soon after, we are following the way we plan for ourselves, and our lives bear no sign of the Cross and its meaning. It is a case of "there is no need to speak, your actions speak so loudly I cannot hear what you say."

It would be very helpful to us if we could now and again catch a glimpse of ourselves, as Christians, as we appear to other people. I wonder just what idea of Jesus Christ and His teaching our children gather from their contact with us. Do they understand that Jesus Christ is a personal friend who means a great deal to us in our daily lives, or do they think that He is a far off being to whom one only goes in time of extreme need or difficulty. Perhaps they may think He is a distant unimportant person whose name is only an expression of emphasis or annoyance. Each of these instances is one that is very true of so many homes where children are growing up.

Here now is a good opportunity for us to analyse ourselves very honestly and face up to whether or not we have been shamming and living in a false world which we have made for ourselves. If we have there is no wonder we have had so little influence over others.

Dare we strip our spiritual lives of all their pretence and sham and thus unencumbered of all hindrances, let us before God ask Him to fill us with His Holy Spirit and send us out to be used in His Kingdom.

Our Prayer:

We have not known Thee as we ought,

Nor learned Thy wisdom, grace and power;

The things of earth have filled our thought,

And trifles of the passing hour:

Lord, give us light Thy truth to see,

And make us wise in knowing Thee.

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THE WORLD OF BOOKS

Regeneration, Faith, Baptism, Justification
and Sanctification

In his latest book, "The New Creation," Archdeacon T. C. Hammond has given the public a theological exposition of some of the most important and interesting aspects of the Christian faith. The book is both profound and simple. It ought to be read by every Christian who wants to know the teaching of the Bible. For there is nothing in the book which cannot be understood by the youngest believer. The archdeacon's style of writing is plain, and although the thought is condensed in places, the meaning will be manifest to careful pondering, for it is no exaggeration but plain truth to say that there is no theologian in the English-speaking world to-day who would not learn much from a careful perusal of this book, if he would undertake it.

The theme of the book is regeneration, that is, the beginning and progress of the soul on its upward path to heaven. There have been notorious controversies connected with this topic in church history. The author deals faithfully with them, glossing over no difficulty. After his manner, he sets up opponents in order to demolish their views. We would like to have seen the modern, popular and influential source-critics-turned-theologians, such as C. H. Dodd and Vincent Taylor, amongst this company, for we have no doubt that the Archdeacon could show up the shallowness of their eclecticism. But he passes them by.

A great merit of the book is its biblical basis and its helpful exposition of many passages. The Archdeacon unlocks many dark and hard places in the New Testament. In passing, we may say we regret the omission from the book of his exposition of II Corinthians 5, which we have heard and regard as helpful. We hope he will include it in the second edition.

The subject with which the book deals is normally a difficult one as it involves the relationship and interaction of the divine and human in the progress of the soul. The author's position is that the soul's progress is God's work, yet "God has respect unto the nature of the being whom he has created . . . God's work is rarely if ever disjoined from God's appointed means. . . . Where God enjoins means He gives them the sanction of His power as well as His promise . . . When we are told to put on the new man, that may be a task as far beyond our un-

aided power as the stretching force of his hand was beyond the power of the paralysed man. But once the Command went forth the power was granted simultaneously with the purpose of obedience. "He stretched it out. . . . So there is a place for exhortation and command. . . . The fact that the effort is beyond them, considered in themselves, offers no reason why the ordinary appeals to the intellect, feeling and will should not be employed."

The book has 192 large pages and is inexpensively priced at 15/-. It is published by Marshall, Morgan and Scott. But the publishers are not to be commended in the carelessness of their proof-reading. They seem to have no one who knows Greek on their staff. It is only a matter of looking carefully at the Greek words, as they occur here and there in the pages of the book, to detect the misspelling. One illustration of the carelessness of the proof-reading (which was done in England) is that the single Greek word EIS is spelt four different ways in the five times it occurs. Only once is it correct.

We hope the second edition will have an index.—D.B.K.

The Deep Sweet Well of Love.—By John G. Ridley. Christian Press, Sydney. 284 pp. 11/6.

Rev. John Ridley, who is widely known and respected in Australia as an evangelist is the author of this devotional book. The book was written as the result of turmoil in the author's spiritual experience and is designed to uplift the love of Christ. There are five excellent photographic plates and the subject matter is divided into a hundred short chapters which make it helpful for daily readings. Each chapter consists of a few select thoughts on a verse or verses dealing with the Love of God and the author has included some very good extracts from devotional poetry. Mr. Ridley admits his indebtedness to the works of Samuel Rutherford and it is this which indirectly constitutes the greatest weakness in the book. Although excellent in subject matter, the book suffers from a lack of straightforward and simple language, for its excessively "sweet" expressions of praise and love at times gives the impression of sentimental devotion.—J.R.R.

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The College plans to hold lectures at a central place in the city on Monday nights from 6 p.m. to 7.50 p.m. the first term commencing in February 1955. Tentative arrangements have been made to offer two diploma courses, each of two years' duration. One will give a broad survey of the whole Bible, its meaning and message, while the other, for more advanced students, such as those who have already completed the S.P.T.C. course, will deal in some detail with some of the outstanding books of the Bible. At the same time, it is hoped that a correspondence course will be offered for those who cannot attend lectures.

A panel of experienced lecturers and Bible expositors will comprise the College faculty. The foundation members of the College Council are:—The Very Rev. E. A. Pitt, M.A. (Chairman), The Rev. A. E. S. Begbie, The Rev. A. D. Deane, B.A., Th.L., The Rev. A. A. Langdon, B.A., B.D., Dip.Ed., The Rev. D. G. L. Livingstone, Th.Schol., The Rev. R. S. R. Meyer, B.A., Dip.J., Th.L., The Rev. T. G. Rees, Th.L., The Rev. C. N. Steele, Th.L., Mr. J. Spence, Mr. A. Patrick, Deaconess E. J. Macdonald, and Miss R. Jones, B.Sc., Dip.Ed.

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The Anglican Congress meets at Minneapolis, U.S.A., in August. This is the second world Anglican Congress. The first was held in 1908 in London. Each of the 325 dioceses throughout the world have been invited to send three delegates, a bishop, a priest and a layman.

The Bishop of Minnesota (Dr. Keeler) invited the Congress to meet in the See City of Minneapolis in the enchanting lake-land of Minnesota with its myriad lakes of picturesque beauty — "an individual lake for each separate delegate and a few in reserve for late comers."

The topics of the Congress will be:

- (i) "The Vocation of the Anglican Communion," led by the Bishop of London and the Archbishop of Quebec, and the Rev. J. B. Hickinbotham, of St. John's College, Durham;
- (ii) "Our Worship," led by Rev. Dr. Massey Shepherd, of California, and the Dean of Lincoln;
- (iii) "Our Message," led by the Bishop of Armidale (Dr. Moyes), Dr. Reeve (Bishop of Johannesburg) and Dr. Kathleen Bliss, of England.
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A NOBLE LIFE.

We learn from the English Church Times of June 15th, of the death of the Rev. Thomas Law, at the age of 89. Mr. Law had been a missionary of the Victorian Branch of the C.M.S. in the United Provinces India from 1907-28.

Once when on furlough Mr. Law did a notable work in South Australia. The Branch there arranged for him to show moving films of Indian life (with spoken commentary) and still pictures in all the leading suburbs of Adelaide. This prepared the way for, and led up to, an eight days' Missionary Exhibition in the Adelaide Town Hall.

A striking feature of this was the Aboriginal Court near the Entrance. Here was to be seen up amongst the branches of gum saplings three or four young native bears. These were kindly loaned every day to this Court.

Many speakers assisted at this Exhibition, including Mr. David Unaipon, an Aborigine.

But the closing speaker each evening was Mr. Law. His moving pictures alternated. But his still pictures always led up to the cross and the story of our Saviour's sacrifice for our redemption. Mr. Law was an earnest evangelist as well as a missionary deputationist and was gifted with a beautiful voice.

The Town Hall was crowded every evening. It must be remembered of course that the various courts occupied a good deal of space. The afternoons were also well attended at which Mr. Law was the chief speaker.

One of the fruits of this campaign for which we are deeply grateful was a young man in the parish of Unley, Arthur Riley. He attended these meetings and later offered to the C.M.S. He was sent for training to Ridley College, Melbourne, and is now Canon Riley, a missionary in Africa. As long as Canon Riley is alive the work of the Rev. Thomas Law will continue. The mantle of the father has fallen on the son.

NEWS IN BRIEF.

Liverpool Cathedral celebrates the 50th anniversary of the laying of the foundation stone, this month. Bishop J. C. Ryle was the first bishop of Liverpool, but the foundation stone of the Cathedral was laid during the episcopate of his successor, Bishop Francis Chavasse. The present bishop, the Right Rev. Clifford Martin, states that the cathedral is "a clear demonstration that the craftsmen of this generation can produce a building that compares favourably with any other building of any other age."

A Religious Press Week will be held in England in October, sponsored by the Religious Weekly Press Group, to remind the public of the unique contribution of religious newspapers to knowledge, learning and piety. It will urge all church people to read and support at least one religious newspaper.

Guatemala, the scene of recent civil war, has one Anglican clergyman, Archdeacon E. J. Cooper, who is 90.

AN INVITATION TO MINISTERS AND CHURCH WORKERS

The Rev. H. M. Arrowsmith, Th.L., Commonwealth Secretary of the British & Foreign Bible Society, will soon be returning to Sydney from London.

While in London he was present at several meetings conducted by

DR. BILLY GRAHAM

In view of the widespread interest in Dr. Billy Graham, his message, his methods and the results of his ministry, it has been deemed desirable to give church leaders an opportunity to hear first-hand information from a competent, reliable observer.

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when Mr. Arrowsmith will speak on the subject,

"My Impressions of Dr. Billy Graham's Campaign"

at 10.30 a.m. on FRIDAY, 30th JULY, in The CHAPTER HOUSE,

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TRINITY VI.

St. Paul here makes symbolical use of "baptism by immersion" to emphasise that, in all that matters, i.e., in spiritual reality, the Christian is already dead, buried, and resurrected, all by mystical association with those experiences of Christ Himself.

"Died to sin" does not mean that our Lord was liable to sin before the Passion but not afterwards. It is a legal metaphor. Becoming, in His incarnation, the legal Personality accountable for the consequences of our sin, He died, and the legal claim died with Him.

TRINITY VII.

Writing to people, most of whom were slaves or slave-owners, St. Paul somewhat apologetically ("Humanly speaking"), uses a slave metaphor to compare and contrast the obligations and results of heathen and Christian life respectively.

Proper Psalms and Lessons

25th July. Trinity 6.

M.: Jeremiah 45; Mark 1:14-20.

Psalms 31, 32.

E.: Jeremiah 26:1-15; Mark 5.21 to end. Psalms 33, 36.

1st August. Trinity 7.

M.: 2 Samuel 18 or Wisdom 5:1-16; Mark 9:2-2 or Philipians 1. Psalm 34.

E.: 1 Kings 3 or 8:22-61 or Wisdom 6:1-11; Matthew 9:35-10:23 or Acts 16:6 to end. Psalm 37.

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Diocesan News

BRISBANE

Generous Gift.—The Registrar announced at Synod that a Queensland Churchman, who has asked to remain anonymous, has transferred to the Diocese a substantial interest in a private company.

In making the gift, the donor expressed the wish that the shares be not sold until the winding-up of the company, whenever that may occur; and that the dividends be accumulated until there are from time to time sufficient accumulations to enable the diocese to expend such accumulations in extending existing Church Schools in the diocese, or in establishing new church schools, or in otherwise furthering church schools in the diocese.

Especially in view of the interest shown in Synod this year in the need for further church schools in the diocese, the Registrar pointed out that the gift made by the anonymous benefactor is particularly opportune, and sets a splendid example for others to follow.

Members of Synod greeted the announcement of the gift with prolonged acclamation.

ROCKHAMPTON

Barcaldine Gift.—Another signal instance of generosity is the gift of a car by an anonymous donor for parochial purposes; it would be difficult to compute the difference this gift will make to the Rector's convenience, mobility and, it is hoped, usefulness.

Missionary Budget.—The Diocesan Board of Missions is very pleased to announce that its missionary objective for 1953/54 has been oversubscribed by £127/9/1. The budget was set at £1625.

NEWCASTLE

Cathedral Finances.—Newcastle provides still another example of the general inadequacy of the system in vogue in Australia for financing cathedrals. The Bishop raised the question in his recent report to Synod:

"The problems connected with the financing of the Cathedral are recurrent problems, and at this time they seem to be particularly acute. As you will see from the Report it is estimated that at the end of this financial year there is likely to be a deficit on the working account of over a thousand pounds. But the responsibility for adequately staffing and equipping the Cathedral is obviously more than a parochial responsibility. It rests upon the Diocese as a whole. But I am afraid that the diocese as a whole is not sufficiently aware of it. It is necessary to create this awareness."

Diocesan Paper.—The editor of the "Newcastle Diocesan Churchman" in his annual report to Synod, said that owing to rising costs and decreasing circulation the paper is faced with the possibility of having to close down in September.

Bishop's Jubilee.—On the Golden Jubilee of his ordination the diocese paid a fine tribute to their bishop, the Right Rev. F. de Witt Batty, in the City Hall. The Primate, the State Governor (Sir John Northcott), the Lord Mayor, the Bishop of Canberra and Goulburn, and the Bishop of Grafton were among the distinguished visitors.

Mr. J. P. Abbott, one of the Trustees of the diocese, asked the Bishop to accept the gift of a cheque which was offered to mark three things—first the Jubilee of the Ordination of the Bishop; secondly his 23rd Anniversary as Bishop of Newcastle; and thirdly as a small tribute of love and respect and gratitude for all the Bishop had done for Newcastle.

SYDNEY

New Church Hall at Castlecrag.—The Archbishop will set the Foundation Stone and dedicate St. James' Church Hall, Castlecrag on Saturday, 24th July at 4.30 p.m.

The Castlecrag area is in the Parish of St. John's Church of England, Willoughby and the Rector is the Rev. C. E. A. Reynolds.

For the past seven years morning church services have been held in the home of Mr. and Mrs. J. O'Connor, of Edith Street, and Sunday School at the home of Mr. and Mrs. Hill, of Edinburgh Road.

The first services in St. James' will be held on 25th July, when the preachers will be Archdeacon A. L. Wade and the Rev. R. F. Dillon.

"Challenge to Faith" Week.—This is the arresting title of a series of addresses to be given by Dr. Howard Guinness at St. Oswald's, Haberfield, from Sunday, 8th to Monday, 16th August. In these addresses Dr. Guinness will give "Ten Good Reasons for not being a Christian."

CANBERRA & GOULBURN

False Propaganda.—The Ven. F. M. Hill, Rector of Albury, writes in the "Southern Churchman":—

Propaganda which uses a smear campaign is like McCarthyism. It is rotten within and must be regarded as evil—anti-Christian. Such a smear campaign is being conducted

by the People's Front Party, through the local broadcasting station, and, we are told, through B class broadcasting stations throughout Australia.

This smear campaign has been directed against the World Council of Churches, against the Methodist Church and against some of our most prominent churchmen. It suggests that the World Council of Churches is Communist inspired, that the Methodist Mission to the Nation and its leader, the Rev. A. Walker, plays into the hands of Communism, and the only official voice of Christianity is that which sticks to doctrinal issues.

Whether the People's Front Party aims to do good or not is not the issue debated here, but it can do nothing but harm to its cause if it attacks those who by the standards of Christianity they proclaim have earned the respect and following of thousands who feel that their message is of God.

MELBOURNE

Winchelsea Centenary.—One of the most historic parishes of the Western district, St. Thomas, Winchelsea, will be celebrating its centenary this month, the first Incumbent having commenced his ministry on July 17, 1854.

Former parishioners have been invited to return to Winchelsea for the occasion, for which a comprehensive and interesting programme has been arranged.

The Vicar (the Rev. Guy Harmer) has prepared an historical booklet titled "100 Years of Parish Life," which reveals informative and at times amusing anecdotes of the days of the pioneers who descended along the Barwon River in search of pastures suitable for the production of Merino wool.

The first church, now the parish hall, was built in 1846 largely through the efforts of Mr. Thomas Austin and Messrs. Beale and Trebeck, and the first service of which there is any record was conducted in it by the Rt. Rev. Charles Stuart Perry, first Bishop of Melbourne, in 1851.

Much progress has been made in St. Thomas' parish over the past few years, a new vicarage having been erected to replace one 98 years old, and the Church completely renovated.

St. Paul's, Fairfield, was well filled on Tues., July 6, for the induction of the Rev. W. G. W. Tooth, formerly rector of the Parish of Jamberoo and Shellharbour in the Diocese of Sydney. The Bishop of Geelong, inducted the new Vicar and preached on the subject of Prayer. He was assisted in the service by the Rev. Canon F. E. Thornton and the Rev. A. W. Singleton. There were present 12 clergy. At the conclusion of the service a hearty welcome was tendered to the vicar and his wife by the parishioners.

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MISSION IN ADELAIDE UNIVERSITY

Commencing on Sunday, 4th July, in Holy Trinity Church, Adelaide, a Mission was conducted to the University, the Missioner being the Very Rev. S. Barton Babbage. He had as a team of Assistant Missioners Dr. Alan Friend, and Mrs. Irene Young, of Sydney, Miss Wendy Barnett of Tasmania, Mr. Charles Troutman of U.S.A. and the Rev. G. R. Delbridge, Rector of Holy Trinity.

Two meetings were held in the Bonython Hall and the rest in the George Murray Theatre.

Thirty faculty meetings were held besides the main meetings, at which the Assistant Missioner spoke, covering all faculties as well of the Teachers' College. Three of the Missioners were members of the Church of England.

The final service, at which Dean Babbage spoke, was held in St. Peter's Cathedral. At the conclusion of the service some 100 students met in the Lady Chapel to indicate their acceptance of Christ as Saviour during the week. Many others remained in the Cathedral seeking the Way of Salvation.

The Mission was sponsored by the Evangelical Union and the programme of follow-up has been inaugurated so that those helped during the Mission week might go in the Christian Faith.

A Combined Meeting of the

Anglican Church League and the Anglican Central Churchmen's Movement

will be held in the CHAPTER HOUSE, THURSDAY, 5th AUGUST, 1954, at 8 p.m.
Speaker—The Rt. Rev. W. G. Hilliard, M.A.

Chairman—The Very Rev. the Dean.
Subject—"The Proposed Draft Constitution"

All interested are cordially invited to be present, especially Synod Representatives.

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Commonwealth Secretary,

The British and Foreign Bible Society, speak on
MY IMPRESSIONS OF LONDON, 1954

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