

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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BILLY GRAHAM BEGINS NEW YORK CRUSADE

The Billy Graham New York Campaign will commence next Wednesday, May 15th. Dr. Graham and his team face what they describe as "the most overwhelming obstacles and the greatest opportunities for Christian witness" in their experience.

Dr. Graham reports that "the main-
am of Protestantism in New York
00 per cent. behind the crusade."
ay people throughout the world are
embering the mission in prayer.

r. Graham has denied rumours that he
ded to retire from evangelistic work
the New York meetings. Referring
e reports with which the rumours origin-
he said:

The story which appeared in the New
Times is completely distorted. I have
ntention whatever of quitting the ministry
angelism, but have pledged my life to
work as long as I am able to continue.
fund raiser.

urther, I have never at any time con-
ded becoming a "fund raiser" for any
sation or institution. My life work is
gelism.

as for the comment concerning my views
e Bible, I want it known that I believe
all my heart in the full inspiration of
Bible from cover to cover."

number of Christian groups in Australia
oping and praying that it might be pos-
for Dr. Graham to come to Australia
mission.

SPECIAL MESSAGE.

a special message to overseas supporters
erning the New York Crusade, Dr. Gra-
said:—

ext to London, New York is probably
most strategic city in the world. There
twelve million people in metropolitan
York, and only fifteen per cent. profess
connection with a Protestant Church.
he social problems of the city are be-
imagination. There are more Italians
w York than there are in Rome; there
more Irishmen in New York than in
n; there are more Spanish-speaking
e in New York than in Madrid; there
more Jews in New York than in all of
ine. It is the largest Negro city in
world. Many languages, many cultures,
races, many religions living under one
what a spiritual challenge and oppor-

this vast multitude, only two per
er darken the door of a Protestant
Yet New York influences America
than any single city in entertainment,
media, art, culture and even religion.
ere are some hundreds of Protestant
es in the Greater New York area,

INDIAN CHRISTIAN DELEGATION TO VISIT CHINA.

A delegation of five Indian Christian
leaders will visit India this month, sponsored
by the Council of YMCAs in India, in co-
operation with the Indian churches. The
visit will return one made to India last
October by a six-man delegation from the
YMCA and churches in China.

Dr. Schwartz D. Malaiperuman, general
secretary of the YMCA movement in India,
will lead the group. Members will be Jus-
tice T. K. Joseph of the Kerala High Court,
A. Gunamony, government official and hon-
orary treasurer of the Church of South
India, Anglican Bishop Joseph Amritanand,
and a delegate to be named by the National
Christian Council of India.

In March, a delegation from the Ceylon-
China Friendship Association began a three-
months' tour of China. In the group is the
Rev. Christie H. Rosa a Methodist minister.



CHURCH ON T.V.

Church representatives taking part in a televised discussion group on Communism
at the ATN Studios at Epping, N.S.W. Those taking part are (L. to R.)—
The Rev. R. C. Coleman, of Wesley Church, Sydney; Mr. W. F. Argall, President
of the Bank Officers' Association; The Rev. M. Mackay, of Scots Church, Margaret
Street, Sydney; the Rt. Rev. W. G. Hilliard; and the Rev. D. B. Knox, of Moore
College, Sydney. See "Church Succeeds on TV." Page 7.

Off the Record

OFF THE RECORD

The chaplain of an Australian Church School recently set his boys a paper on religious history. The question was "What did the Pope do to Martin Luther?" Three answers were interesting. One said: "The Pope electrocuted Luther." Another: "The Pope executed Luther." A third said: "The Pope excavated Luther." For these answers the chaplain is said to have communicated the lot.

FAST WITHOUT TEARS.

Seen in the shops during Holy Week: "Extra special salmon—your treat for Good Friday." "May we suggest steak and kidney pudding for your Good Friday lunch?"

T.V.

The latest Anglican clergyman to appear on television is the Rector of Beecroft, N.S.W., The Rev. J. R. L. Johnstone, who was invited by Mr. Eric Baume to state his case on "Responsible Living" over ATN last Saturday.

MPWAPWA'S NEED.

St. Paul's Church, Mpwapwa, Tanganyika, serves an educated African congregation and a considerable English community. It is very badly in need of a suitable organ for use at its services.

The Chaplain, Canon George Pearson has hopes that some Church Record reader might be able to supply the need. If you can help, would you contact the Record office?

Some interesting sidelights from the Gallup poll on Christianity in England, reported in detail elsewhere:

- Only six per cent. of English people regard themselves as atheists, according to the poll.
- 17 per cent. believe life ends at the grave.
- 14 per cent. attend church on an average Sunday.
- 42 per cent. do not believe in the Devil.
- Evangelistic campaigns, such as the Graham crusade, have produced no significant impact whatever, says the poll.

A study of some of the implications of the poll will make interesting reading in the next Church Record.

EDITORIAL

Christian Democracy

Two recent incidents in the Queensland political scene show how tenuous a hold we in Australia have on those fundamental concepts of British Christianity which are the foundation of our liberty in the political world.

The University of Queensland has had to protest against legislation whereby the appointments it has made to its own staff become subject to an appeal to a tribunal dependent upon the Government. True freedom in religion, and academic independence, are closely allied. It must be remembered that university autonomy is derived historically from privilege of clergy and although modern universities cannot be carried on without an increasing amount of public money, it is still a matter of importance that they should not be put in a position of being dictated to by an omni-competent state in matters which affect their teaching and their staff.

Another matter of even greater concern is the attempt by an outside body in Queensland to dictate the laws passed by Parliament, and to discipline the Queen's ministers if they do not pass the laws the body wants. The expulsion of Mr. Gair, the Premier of Queensland, from the A.L.P. on a motion of the Secretary of the Queensland Central Executive, Mr. Schmella, is no doubt intended to intimidate politicians. Parliament has the power and would be well advised to revise its rules of privilege which prevent such intimidation for that is the purpose of Parliamentary privilege. The Government in British countries is carried on the assumption that the Queen is supreme, but that she governs only with the advice of her ministers who must be members of an elected parliament and who if they are to continue to be her ministers, must have the confidence and support of a majority of the members of parliament, who, of course, have been elected by the people and who, in turn, will submit themselves to the people for further election. If members of Parliament, and the Queen's ministers in particular, are compelled to legislate and govern in accordance with the dictates of an outside body, democratic parliamentary government has ceased, and two alternative lines alone remain, either a coup d'etat followed by a totalitarian dictatorship, or civil war between sectional interests. The remark of Mr. Bulowski, the President of the Queensland Central Executive of the A.L.P., as reported in the press, that the "Cabinet is nothing," bodes ill for Parliamentary institutions if such a sentiment were to become general.

The Queensland dispute in which British institutions seem to be imperilled, focusses attention acutely on the present Federal Government's immigration policy in which migrants from non-British countries are at present out-numbering, probably considerably, migrants from the United Kingdom. Australia cannot afford to dilute the British element in the community.

PARTY PLEDGES.

The claim that members of Parliament must vote in the House according to the dictates of a Party Machine outside the House stems in our opinion from the obnoxious pledge which candidates must sign before they can be officially endorsed as candidates representing the Labour Party. All Labour candidates must sign an undertaking not to oppose on the floor of the House either by voice or vote any measure that has been declared by the Party Machine to be a Party matter. Such great public issues as Special Religious Instruction in State Schools, Liquor Reform and very many others have been so treated in the past.

Sincere Christians cannot pledge themselves to sit silent in Parliament (if elected to that body) when such matters are debated nor to refrain from casting their vote on the side of truth and right.

There are vital principles here at stake. One is the Lordship of Christ. He is not only our personal Saviour, He is each Christian's Lord and Master. Every Christian when put to the test must obey God rather than man. No human authority can release from obedience to Him whether that authority be secular or Sacred, Party or Priest.

British Poll Reveals Views On Christianity

Eighty-five per cent. of British people interviewed in a recent Gallup Poll could see no necessary connection between being a Christian and going to Church.

The results of the poll, in which 2261 men and women were interviewed, were published last week in the London "News Chronicle."

Asked what they had done on the previous Sunday, fourteen per cent. said that they had been to church, ten per cent. had been to work, four per cent. had played football or some other game (the questions were put in the middle of February, when the fireside has its attractions). Twenty-eight per cent. said that they went to church once a month or more; eighteen per cent. "now and again"; thirty-two per cent. "never"; eleven per cent. on special (family) occasions only; four per cent. upon Christmas Easter and Armistice Day only; seven per cent. listened to broadcast and televised services only.

About a quarter of those who go to church nowadays said that they used to go more frequently; one per cent. said that they used not to go at all. The same percentage gave as the reason for going now such things as that husband or wife goes, or that friends encourage them, or that they have moved to a new district. Less than one-half per cent. gave Billy Graham or any other evangelist as the cause of their more frequent attendance; two per cent. confessed that they "felt they needed the Church more."

Falling Away.

Of the thirty-nine per cent. who never go to church a third said that they had stopped going before they were fifteen, and a quarter between the ages of sixteen and twenty. A trifling proportion had ceased to go at middle-age. The most frequently alleged reason for not going was that the absentee was too busy doing other things. A very few gave as a reason that the minister never took notice of them or that churchpeople were not friendly.

Fifty-five per cent. of those interviewed belonged to the Church of England. Fifteen per cent. confessed themselves Nonconformists and nine per cent. Roman Catholics.

The surveyors asked them if they had ever belonged to another Christian body. Five per cent. of those who are now members of the Church of England said that they had. One per cent. of Roman Catholics had formerly had other allegiances, and four per cent. of the Nonconformists had once belonged elsewhere.

A quarter of the total number who gave information said that they had a dislike for a particular denomination or creed; three-quarters of these expressed dislike for Roman Catholicism. Forty-two per cent. said they did not believe there is a devil; twenty-four per cent. did not know, and the rest were sure that he existed. Christology was more securely orthodox; seventy-one per cent. believed that Jesus Christ is the Son of God; only nine per cent. denied his divinity; six per cent. dismissed him as "a story," and fourteen per cent. sat upon the agnostic fence.

Sunday schools came out well. Nearly three-quarters of the population—if the Poll is proportionately accurate—have been to Sunday school regularly. Nearly ninety per cent. believe that it is a duty to teach children to pray, and practically all of these are certain that children should be baptised in infancy.

RADIO SERMON IN HUNGARY.

For the first time since the October rebellion, the Hungarian radio station Peto transmitted a half-hour sermon on February 17.

The preacher was Bishop Lajos Ordass, who said: "Our personal restfulness, the peace of our homes and of our souls can be found only through the Word of God. I should like to give my words as much warmth as human words can contain, and belong to every Christian home: if restlessness prevails in our conversation, we should keep silent and let Jesus Christ speak."

MOSCOW CHURCHES FULL AT EASTER

A London report says that Russian worshippers crowded Moscow churches for midnight services celebrating Easter, which this year coincided with the date at which it is kept by the Western world. A congregation of about 2000 stood throughout a five-hour service at the Yelohovskaya Cathedral, there being no seats except for disabled persons in Russian churches.

At midnight the Patriarch Alexei led priests and congregation round the building, while outside the fence 3,000 more Russians waited to see the procession.

Religious services are still held at about 50 churches in Moscow. At the time of the 1917 revolution there were 500, but many of these have fallen into disuse and are now used as offices, dwellings or cinemas.

EUCHARTISTIC CONGRESS BEFORE LAMBETH.

Church Union Move.

The English Church Union will sponsor a Eucharistic Congress in London shortly before next year's Lambeth Conference.

The Congress will extend over the first four days of the month and be under the presidency of the Bishop of London, Dr. H. C. Montgomery Campbell.

The Archbishop of York, Dr. A. M. Ramsey, will give the inaugural address on the theme, "the World for God." The Congress will examine contemporary problems in the light of the Church's teaching particularly in that of her eucharistic theology.

The Congress will be the opening event of the Church Union's centenary year, which will begin with Evensong in Westminster Abbey on July 1.

The Church Union also recently announced the formation of a new youth movement, the Company of Christ the Conqueror. The Rt. Rev. J. W. C. Wand, formerly Bishop of London, has agreed to become Patron of the movement.

The aims of the company are to deepen its members' knowledge of their faith and their commitment as members of the Church and to encourage a missionary and evangelistic spirit amongst them.

ARCHBISHOP OF CANTERBURY ILL: CANCELS TRIP TO U.S.

The Archbishop of Canterbury, who was taken ill with bronchitis last week, has cancelled his trip to the United States.

Dr. and Mrs. Fisher were to have paid a three-week visit to Virginia, in connection with the celebrations at Jamestown, which commemorate the 350th anniversary of the landing of English settlers in America.

Jamestown Day is next Monday, when a service will be held in the Old Tower Church and there will be a dedication of a Memorial Church built over the remains of the original settlers. Addresses at the service were to have been given by Dr. Fisher and by the Presiding Bishop of the Protestant Episcopal Church in the United States, Dr. Henry Knox Sherrill.

A very crowded programme faced the Archbishop. It was to have included a television interview with Edward Murrow, the well-known commentator, and a televised service at Memorial Cross, Cape Henry. The College of William and Mary, Williamsburg, were to confer an honorary degree upon him and he was also intending to inaugurate a course of lectures at the Theological Seminary in Virginia, as well as fulfilling engagements in Norfolk, Sewanee, Washington, Philadelphia and Greenwich, before returning by sea on May 8.

Dr. Fisher was 70 on May 5th.

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NOTES AND COMMENTS

The city coroner of Sydney has said that drinking plays a part in seven out of ten deaths that come before his court. This is an indication of the gigantic amount of grief and loss caused by the alcoholic drug habit which has eaten so deeply into western civilisation. When the cost to the community is considered of educating and housing those who are cut off by death caused through alcohol it will be seen how expensive is the drinking habit quite apart from the hospitalisation of lesser accidents that do not result in death, and the money directly spent on the purchasing of drink, which in Australia alone amounts to £200 million a year. There is no doubt that our government, in view of the amount of sadness, as well as the expense, that drink inflicts on the community, should be seeking to control and curtail the production and sale of alcohol and the community should be alive to this duty. The habit is so wide-spread, and the financial benefits obtained from its sale so deeply entrenched in the community, that it seems a most difficult thing to obtain any action which will result in less alcohol being consumed. Nevertheless this should be the object of every community-minded person.

A Tragic and Expensive Addiction.

made for the arena to be available if required. There will be scores of daily auxiliary meetings during the campaign which will be taken by a large staff of assistant evangelists, including Rev. John Stott of All Souls', Langham Place, London.

As in Billy Graham's other campaigns, prayer partners who undertake to pray for the meetings have been enlisted, and what is probably a novel feature of the prayer preparation, is a radio prayer meeting broadcast each day from Monday to Friday from 12.15 to 12.30 p.m. on one of the New York wireless stations, in order that supporters of the campaign may be able to meet in their own homes and join in united prayer.

It is anticipated that churches over a very large area will organise parties to go up to the meetings; for example planes, buses and trains have already been chartered to bring people to the meetings from Toronto in Canada, and from Oklahoma City, which is more than 1000 miles away.

The response of the churches to the report of the Third World Conference on Faith and Order held in London in 1952, has now been published. A glance at the index shows that churches from every continent except Australia have considered and commented on the report. Australia's absence is an indication of the lack of interest in theology amongst Australian Christians, which is one of the weaknesses of the Australian church. Recently when the Commission of Faith and Order in Geneva was willing to set up an Australian section and to pay its expenses, the project was shipwrecked by the opposition, inconceivable though it may seem, of the Australian Council of the World Council of Churches. This lamentable action is a further indication of the lack of theological interest in the Australian church.

There are not many parochial ministers in Australia who are also expert theologians, although this is common in other countries.

The Billy Graham New York Crusade

Billy Graham's New York Crusade.

more than 1500 ministers in Greater New York have enlisted among the co-operating churches in the Crusade and 4500 counsellors have been trained in a nine-week course in connection with the campaign. This is twice the number of counsellors enrolled for Billy Graham's London campaign.

The meetings will be held in Madison Square Garden arena, which holds 19,000 persons. The immediate plans are for the meetings to continue to June 30; but as the campaign proceeds a decision will be made as to whether to continue on through July and August. Arrangements have been

However, there is no reason why the average clergyman should not be well-read in theology, nor is there any reason why there should not be good lay theologians in the church, as for example, is the case in the church of Greece. It requires a deliberate setting aside of time but this is well worth while. Australia has a long way to catch up in this important Christian activity.

The most significant feature to emerge from the elections for the Indian parliament, which have now been completed for all seats except six at present snow-bound, is the growing strength of the communist party. Out of the 488 seats filled, the communist party contested 115 and won 29, more than doubling the number of votes it polled at the last elections.

Its share of the total poll was 10%, which is remarkable in view of the fact that it contested less than 1/5th of the seats. This success in India was won in the teeth of the notorious atrocities of the communists in Hungary. It results in the communist party of India being the largest of the parties in opposition to Congress led by Mr. Nehru. It is ominous for the future.

The communists are convinced that they are involved in an active state of war—the class struggle between capitalism and communism — which will not be resolved till peace, as the communists understand it, arrives — that is, till the complete worldwide victory of communism is achieved. On the other hand the western civilisation seldom thinks of itself as engaged in a continuous struggle, with the result that victory after victory goes to the side that is alert and active. The trend in India is simply an indication of a world-wide trend which, unless met by incisive thought, action and endurance will continue to widen until nation after nation is drawn into the communist net. Once the communists get control of the democratic machine, they see to it that it will never operate democratically again.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—The Rev. A. H. Edwards 5/-; Mr. W. W. McKinney 5/-; Deaconess Hodge 10/-; Miss Stone 5/-; Mr. H. Wray 6/-; Dr. A. F. Parker 7/3; Miss C. M. Hull 15/-; Mr. M. B. Hordern £20 towards the Sale of Work; Mrs. J. Ironside 5/-; Mr. R. J. Cashman £1; St. Stephen's, Willoughby £2; St. Philip's, Eastwood £11/2/3.

The Australian Church Record, May 9, 1957

CHURCH AFLAME AS BISHOP PREACHES.

During an induction service at Lyonshall, Herefordshire, last week, fire broke out, in Lyonshall Church. It started as the Bishop of Hereford was addressing the parishioners.

Hearing the roar of flames coming from the tower, which houses a slow-combustion stove for heating the church, the Bishop cut short his sermon and appealed to the congregation to keep calm and remain where they were until he found out if the emergency was something on which they should act.

After a while, the Bishop advised the congregation to leave the church quietly. Although the church suffered damage, no one was hurt.

NEW CHRISTIAN RADIO STATION.

The National Council of the Churches of Christ in the U.S.A. has announced plans for the construction of a 100,000 watt radio station in the Philippines. Just a few weeks earlier, the council had disclosed plans for a similar 100,000 watt station for the Middle East.

Dr. W. Burton Martin, executive head of RAVEMCCO, broadcasting unit of the NCC's Division of Foreign Missions, said the new Far East station will transmit broadcasts to the Philippines and Southeast Asia in a variety of languages. It will be located in Dumaguete City on the campus of Silliman University. Programmes will include musical and variety shows, news and educational features on health, farming, youth problems and child care and will be produced in the station's studios and in the countries where they will be heard.

The National Council also reported plans to step up Station HLKY in Seoul, Korea, from 5,000 to 10,000 as part of an overall plan to extend and intensify church-supported broadcasting in that area.

ASSEMBLIES OF GOD PASS MILLION MARK.

Membership of the Assemblies of God, largest Pentecostal denomination in the United States, has passed the million mark. This figure includes reports from mission fields, where there are a record 575,811 members. Membership in the United States is 470,361, making a total of 1,046,172.

One of the youngest denominations in the U.S., the Assemblies of God was founded in 1914. With headquarters in Springfield, Missouri, the denomination has now a headquarters building housing 15 service departments and a new printing plant built in 1949. Plans call for building a three million dollar office building adjoining the publishing plant.

Membership in the Assemblies of God has increased 65 per cent. in the last 10 years. Currently there are 7,916 local churches, 14,000 licensed and ordained ministers and 824,000 enrolled in Sunday schools. The Assemblies of God ranks ninth in the nation in number of churches.

The Australian Church Record, May 9, 1957

World Council Plans Its Own Promotion Department

The Australian Council for the World Council of Churches is to have its own Department of Promotion before the end of 1957.

Council decided at the Annual Meeting to establish a division of Ecumenical Promotion with a Christian journalist in charge, and paid full—or part time—Organising Secretaries in each State.

Council will launch a special appeal this year to raise between £7000 and £10,000 for each of the next three years.

These promotion officers would develop the W.C.C. Fellowship, help local branch programmes, improve World Council publicity in the churches, secure a voice for the Council in the Press, radio and T.V. produce In Unity, prepare Council literature and bring lay people into the Ecumenical Movement.

Until the money and the men become available the General Secretary will act as Director of the Division of Ecumenical Promotion.

Working groups, each concentrating on a particular aspect of promotion, will help him.

PREBENDARY J. B. PHILLIPS.

The Rev. J. B. Phillips, translator of the New Testament, and well-known author, has been nominated by the Warden of Winchester College for appointment as a Wiccamical prebendary of Chichester Cathedral.

He will succeed the late Prebendary F. H. Campion who was the founder of the Brotherhood of the Good Shepherd in western New South Wales.

There are four Wiccamical or Sherburne prebends in Chichester Cathedral, founded by Bishop Sherburne, Scholar of Winchester College, Fellow of New College, Oxford, and Bishop of Chichester (1508-36). The Wardens of Winchester College and New College, Oxford, take it in turn to nominate to three of these prebends when vacant, while nominating jointly to the fourth, or Bursalis prebend, the holder of which, unlike the others, is required to keep residence.

NAME FOR TASMANIAN RETREAT HOUSE.

"Beresford House" has been chosen as the name of the Tasmanian Diocesan Retreat House, recently purchased at Trevallyn, Launceston.

The name was chosen in honour of the late Archdeacon Beresford, who lived at Trevallyn in his retirement.

A "Beresford House Association" will be formed and those who knew the Archdeacon, and others who want to share in this project, will be invited to become members, and by annual subscriptions and special efforts, cover the maintenance and development in the House.

Temporary finance has been arranged, and it is the hope that Beresford House, though a Diocesan property, should not become a charge on diocesan funds.

A kitchen and bathroom block are in course of erection and parishes are getting busy on the job of furnishing the rooms. A very successful American Tea was held at the House on Saturday, 30th March, the proceeds being for purchase of chairs.

18% WANT SEPARATION OF CHURCH AND STATE.

The Swedish Institute for Research on Public Opinion reports that 18 per cent of the population want to sever the traditional ties between the state and the Lutheran National Church. Fifty-one per cent. are in favour of the present arrangement and 31 per cent. have no opinion.

Approximately 30 per cent. of regular churchgoers in the Lutheran National Church and an equal percentage of regular churchgoers in the Free Churches want the Church and the state separated.

National Thanksgiving Day

Support for the suggestion of an Australian National Thanksgiving Day is given by the Bishop of Tasmania, Dr. Geoffrey Cranswick, in the current "Church News."

"There is growing support for the idea that Australia should consider setting aside one day in the year and make it as great an occasion as the American Thanksgiving Day, in which the Churches play an important part," says the Bishop.

"Proposals to this end are to be sent to the Australian Government," he adds.

"No doubt the Roman Church will seek to divide the community on this day as they do on Anzac Day. This should not deter the majority of Christians in Australia who believe that in spite of denominational differences the unity we have in Christ is a compelling reason why we desire to pray together on special occasions."

CORRESPONDENCE

SYDNEY CAR FINANCE BOARD

Dear Sir,

Your readers I am sure, will be pleased to learn that the Sydney Diocesan Car Finance Board had its most successful year since its formation, in the financial year which ended on 31st March, last.

Finance totalling £35,000 in all has been obtained to assist the Clergy of the Diocese (and one or two parishes and organisations) in purchasing cars on reasonable terms, i.e., up to five years with interest at seven per cent on monthly balances (3½% flat), and the Board's own funds now total over £1600. In all the Board has assisted to date in the purchase of over fifty-four vehicles—quite a considerable proportion of those in use in the Diocese.

Clergy, Church Organisations and Church people generally can do much to assist the Board in its work of helping the Church. The Board is willing and able to accept moneys on deposit either fixed or at call. Interest at better than bank rates is paid. If your Church is accumulating money for some project or other why not lodge the funds in hand with the Board? You are also invited to transact your insurance business through the Board, whether it be Life, Motor Car, Fire or Burglary, the Board has agencies and can handle all inquiries of this nature. If you are able to help in this way please telephone the writer—WB 1396—or the Board's Honorary Treasurer, Mr. Stacy Atkin—WM 3069.

Yours, etc.,
E. H. LAMBERT
Hon. Secretary,

Sydney Diocesan Car Finance Board.

LIQUOR AND PUBLIC OPINION.

Dear Sir,

A statement by the City Coroner, Mr. J. A. Letts, reported in the "Herald" of 10th April, that drink contributed to 7 out of 10 deaths investigated by the Sydney Coroner's Court adds just another authoritative fact to the statistical detail of the case against alcohol. I feel that the time is opportune to publish an abridged list of the statements which have been made comparatively recently.

Alcohol is responsible in varying degrees for:—(1) 70% deaths investigated by Sydney Coroner (Letts); (2) 85% crime in lower courts, Sydney. (English S.M.); (3) 90% major crime. (Justice McClemens.) (4) 100% admissions to Mental Hospital (Dr. Dax, Vict.); (5) 90% Road Accidents. (Gray, Vict., Taylor, N.S.W.; Andrew J.

White, U.S.A.); (6) 50% all Victorian Crime. (Professor. Norval Morris, Vict.); (7) 33% total cost of Pentridge Gaol; (8) 300,000 alcoholics in Australia. (A.A. Survey); (9) 4th major World Health Problem. (World Health Organisation);

Without elaborating on any of the foregoing, it suffices to say that the aggregate of human misery and vice added to the cost to the community of the attendant social evils far outweigh any financial advantages which accrue to the Government from Excise Duty paid on the production of this soul destroying drug of addiction known as alcohol.

It is quite obvious that the Government will not do anything about this appalling state of affairs unless a wave of public indignation forces them so to do.

Personal membership of the N.S.W. Temperance Alliance is one way in which the people can join together to fight the evils of alcohol and endanger that wave of public indignation and righteousness.

Yours, etc.,
WILLIAM JAS. COURT,
General Secretary,
N.S.W. Temperance Alliance.

NIGHTS OF PRAYER FOR REVIVAL.

Dear Sir,

It is just twelve months this April since we were first led to send a letter to the Christian Press sharing our burden with God's children for the need of prayer for world-wide revival. We little thought then that God would send this Call to Prayer round the world and that Christians in so many lands would respond in the way they have. In the original letter of a year ago we asked for prayer "that there should be nothing less than a sweep of God's Spirit through the world, a breaking through of the powers of the realm of the invisible, with the result that multitudes of men and women will be drawn to God through faith in Christ." That is Revival. We would ask those who read this to join us in earnest prayer that the Holy Spirit will burden increasing numbers in the world-wide church, in every country, of every nationality and language, to pray for Revival.

There is abundant evidence that God is in these days pouring out a new spirit of prayer upon His Church. From India comes news of 350 churches representing the majority of the denominations, in different

parts of the country, who, last year combined in continuous prayer, one following the other, for the greater part of the year without a break. In America we hear of a Mission that has just been concluded, not for Evangelism, this time, but for prayer, and of this Mission, Dr. Frank Laubach, who was taking part in it writes:—"You will be delighted to know that this prayer movement in the United States promises to be one of the greatest that this country ever saw."

It is very encouraging that in so many European Countries, Christian groups or individuals are joining in prayer for Revival on the same dates as the Nights of Prayer in London. The latest news came in the form of a telegram from Hungary, followed by a post card which reached us just before April 5th (the last London Night of Prayer) telling us that some 80 Christians there would gather for that night to join with us in prayer. We feel that this group, of which we had never heard before, needs our special prayers.

We cannot but ask "Why has God done this? Why has He burdened the hearts of His people in country after country to pray for World-wide Revival?" Surely, because He plans to answer; He has purposes to fulfil. Mysterious though it is, and beyond our comprehension, He needs His people's prayers, to prepare the way for the blessing He longs to send.

The dates for the next two monthly Nights of Prayer in St. Paul's Church, Portman Square, London, W.1., for World-wide Revival, will be on the Friday nights of June 7 and July 5. Will those who hope to join in prayer for Revival on these nights, in groups or singly, in any part of the world be so good as to inform Mr. G. S. Ingram, 65, Ormonde Terrace, Regents Park, London, N.W.8, so that we may unite with you in prayer, as we pray here in London.

Yours, etc.,
COLIN KERR,
GEORGE INGRAM.

St. Paul's Church,
Portman Square, London, W.1.

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The Australian Church Record, May 9, 1957

The Church Succeeds At T.V. - - - But . . .

On Sunday, 24th March, 1957, the Christian Television Association produced its first fully "live" half-hour programme on Sydney's commercial station ATN.

Next morning the Secretary's telephone rang and the General Manager—an American T.V. expert—told how excited he and his fellow directors had been with the effort. "It was as good as anything of the kind I've seen in the States" was his verdict. The panel or forum in particular had captured his imagination, and there and then he offered an extra quarter-hour a week to help the Churches to expand this part of their production.

For three successive nights this high quality of programme was maintained, after which it was the turn of the Roman Catholic Church to have the air. This three weeks however represented a real triumph for the few men who had struck to their conviction that in television the Churches have an incomparable new medium for reaching the masses of the Australian people with the old, old story.

This has not always been easy, and there have been many critics, such as when a general verdict of fellow ministers and laymen on a trial-run in the Ferguson Hall had been cold and critical. Many had felt that the churches could not succeed in a highly technical and costly medium. Now all that is over and in the next phase the churches are entering the lists with the conviction that they can produce programmes able to draw an audience with the best of the commercial productions.

Meanwhile the "sects" have had no such illusions, and one little group has spent £110 a week for time alone to screen a film programme on a Sydney station. It is seeking a similar time on the other station, and is prepared to meet costs which must run into more than £500 per week at least. With free time from the stations, and the cost of production to be shared between all the non-Roman churches, it will be to the undying shame of the Protestant denominations if they do not support liberally the lead which the Christian Television Association has taken on their behalf.

The contents of the programmes have varied somewhat from week to week—but the central features have been the same. The first section is the forum with a panel of "experts" who are prepared to answer questions of importance sent in by the audience.

With the suggestive title "The Burning Question" this panel brings both laymen and ministers with special skills into a lounge-room setting to tackle questions varying from "Can a Christian support the manufacture of the Hydrogen Bomb?" to "What is the evidence for the resurrection of Jesus?" As Chairman of this panel, I have found it a stimulating and rewarding experience to steer the forum from point to point.

Next on the programme is a session of song and music, with some of the best singing groups from among the Churches taking part. So far we have had only male voice choirs, but the possibilities here are limitless. The finale of each session has varied from a locally produced film (by Revs. Ken Fox and Keith Burton and Mr. E. A. Giddey) concerning social problems in Sydney, to dramatic scenes acted by Mr. and Mrs. Howlett. Harry and Betty Howlett are working full-time with the Christian Television Association, bringing rich experience in acting producing and script-writing in the commercial theatre and radio world. Turning to this new medium because of their Christian conviction, and setting aside a much more lucrative career, they have already given a great deal towards the success of our programmes.

By the Rev. Dr. Malcolm Mackay,
Hon. Sec., of the Christian T.V. Association and Chairman of the Religious Advisory Board of Station ATN.

By now you will be asking, "What is all this costing?" The answer is simple. Up to date we have had many promises, but the following are the major donors: The Presbyterian Church £536; The Salvation Army £200; The Methodist Church £10, the Church of England £20; the Baptist Church £10. We have asked for £6000 for the first year, divided as follows: Anglicans £2000, Methodist and Presbyterians £1250; Church of Christ and Congregational Churches £500, and the Baptist and Salvation Army £250. Unless more money comes along quickly, we will have to close down our operations entirely, for the money left will not keep us solvent for more than two more months. As yet we have no office, nor office equipment; nor have we been able to pay Mr. Howlett more than an honorarium for most of his time with us.

This is not just another appeal for money—this is your chance to invest in the future of Australia. This new medium of television is not a "might" it is inevitable for nearly every Australian home. It will be the greatest social force of the next age, far outstripping radio or newspaper. We have been given the opportunity to move right to the heart of this advance with the message and spirit of Jesus Christ. We will answer to untold generations of the future for the way we respond to this challenge.

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New Horizons of Health

By the Ven. Archdeacon G. T. Sambell.

We are all aware of the tremendous specialisation that has taken place in the medical field with the recent development in the last couple of centuries. And with this specialisation an integration has followed within departments of medical science.

With the exception, however, of hospitals on the Mission Fields, medicine and religion have still remained mostly at arms' length. I think it fair to say that from the Church there has been a growing respect and appreciation of the share of medical and ancillary services in the Ministry of Divine Healing, while Medicine has looked with an attitude of toleration, rather than co-operation, towards the Church.

The second part of this paper deals with what is the unique contribution of the Church to health. It is based on the prerequisite that health and wholeness are God's will for every one of His creatures. Just as I could never believe a loving father would ever inject a germ of cancer into his son, so I could never believe a loving God sends His pestilence to His people. God permits man to suffer because of man's own sins, but most certainly does not ordain that he shall suffer at God's pleasure. Thus, I have no doubt whatsoever we are on the side of God in practising a Healing Ministry. The contributions of the Church, and these obviously will be coloured by my own experience as an Anglican, are:—

Its Services of Worship, which should in themselves be therapeutic in that they should be objective rather than subjective, with a central emphasis on what God has done rather than an in-looking and a recital of one's sins. There is no question here of not acknowledging our sins. The point is, we acknowledge them in the light of coming face to face with God, and our confession of sin is forced out of us rather than something

in which we glory. They should be therapeutic in their corporate nature—a corporateness in being not a mere collection of individuals, but having membership within the family. How often disharmony finds its basis in loneliness, a sense of not belonging. They should be therapeutic in their celebrative character, particularly being whole-hearted in response to something that has happened. These are things to be aimed at in Services of Worship.

The Ministry of Forgiveness. I don't particularly mind what we call this ministry or what technique we use. The fact remains that John Smith has killed his child; society has found him guilty and put him in gaol; the psychiatrist has brought to the surface all the contributing factors and causes for the crime. No-one has given John Smith a new attitude to life, a new beginning. It is no use telling John Smith that he must try harder to be a good man. He has to learn to think and believe differently. Only God can clear the conscience. Only the Church, with its message of God's forgiveness, however it wishes to pronounce it, can not only bring to the surface the things that are wrong—which in any case the psychiatrist has done—but rid the patient of these things. The doctor knows only too well with the clergyman that so often it is necessary to be able to say "Thy sins be forgiven thee" before we can say "Arise and walk." The Church in its emphasis on community sin and guilt has tended to allow the individual to forget his contribution towards his own disharmony and that of the community. Thus, in declaring God's promises of health-giving forgiveness, it must declare it in such a way that the individual knows that it is for him.

The Ministry of Prayer is a weapon that the Church can use, but I think it important that we remind ourselves that the effectiveness of prayer depends on two things, both the person for whom we pray as well as the intercessing group. I understand a prerequisite for the release of atomic power is the establishment of a vacuum. I have no doubt whatsoever that the same potential of power is available from God as from the atom, but we should do our utmost to create the vacuum by making sure that all channels, both in the person being prayed for as well as in those who pray, are completely cleared of anything that could prevent the healing Grace of God from working.

I want to emphasise in sickness the Church brings its own unique healing ministry. Ceremonies for the sick, such as anointing, the laying on of hands, and prayer, are not only messages of comfort or means for quietening the emotions, but rather do they have healing as their purpose and do follow the practice of the early Church. The Church understands healing as primarily the healing of sin, since she connects sickness with sin. The Church teaches that healing powers in the self can be obstructed by anxiety, suppressed hysteria, unforgiven sin, etc., and so urges a ministry of forgiveness. The health of the soul remains its primary concern. Its primary task is to bring the patient to this place of accepting forgiveness and be given the spiritual powers of healing through prayer and sacrament.

Counselling and Pastoral Care. I have purposely left this contribution as the final one, because here we have a contribution to make that differs not in kind, but in degree with other professions. I wanted to emphasise, first of all, as I have tried to do in the above points, the contribution which the Church alone can make. A counselling ministry is one which we share with the physician, the psychiatrist, the psychologist, the social worker, the parent, the club leader, etc.

I believe it is of supreme importance that a minister of religion is intelligent in this field. As he is doing his pastoral work with his people, he is the first to unearth problems, and if he gives the right initial counselling, he can make the best contribution possible to preventive medicine. In one State in the United States a pre-requisite for the appointment of hospital chaplains is a five-year course in psycho-analysis. Another hospital chaplain went to his job after being trained by one of the two Hospital Chaplaincy Courses, only able to manage a case load of 15 patients. This complete psychiatric orientation of the chaplaincy work in the United States is not the orientation that the Church should bring to this Ministry of Healing. There is a great deal of discussion between psychiatric and clerical groups in the United States because they feel they have a common counselling field. There is much discussion as to at what point one refers a case to the other. The concentration is pastoral and chaplaincy work is psychiatric. If there is one point I would make and no other in this paper, it is that the Church has a Ministry to provide through prayer and sacrament about which there is no conflict with other professions, no question of defining fields. The Church's contribution is one that no-one else can provide. It is as distinct and apart as the contribution of the surgeon which he alone can give. The psychiatric orientation should be incidental to the Sacramental contribution of the Church. It has its place, but let us keep it there.

The Australian Church Record, May 9, 1957

Smothering the Liturgy

By Eutyclus.

We have an unsurpassed liturgy, magnificent in its language, beautiful in its spirit of worship, thoroughly relevant in its approach to the needs and aspirations of the worshipper.

Why then do we continually bedeck it with home-made innovations which, while they may not be objectionable from a legal or doctrinal point of view, clutter up and hide its real meaning?

Churches of every school of churchmanship are guilty of such innovations. Many of them have become accepted practice, yet they only hinder the worshipper. The music of the service is a typical example. Some priests seem to think that they are not doing right by their people unless they drown Evensong in a sea of song, with five hymns, processional, recessional, anthem, introit, vesper, and sung versicles and responses, psalms and canticles—a procedure which might find some excuse on the major festivals of the church, but which is wholly out of place at many other times. But it's the done thing, so that's that!

Choosing Hymns.

So often we let music carry us away, and choose hymns without any regard to their context in the service. We preface the penitential introduction to Morning and Evening Prayer with a processional hymn of praise. Surely a brief penitential hymn is the only suitable one for the beginning of the daily offices, or better still, perhaps, no hymn at all. What is wrong with choir and clergy simply moving to their places and commencing the service without any hymn? And again, the hymn after the third collect should be one which is in keeping with the atmosphere of prayer and intercession which surrounds it. And if there is an anthem at this juncture, surely there is no need for a hymn as well, as is a common practice.

Is there any sense at all in the habit which has grown up in many evangelical churches of the minister saying the versicles while the congregation sings the responses? Or in anyone suddenly breaking off from a sung service to say the Lord's Prayer? There seems to be an idea that it is in some way unspiritual to sing certain parts of the service, while other parts can be sung heartily without any worry. Let us keep our thinking straight. The service should be either said or sung, not a mixture of both.

Perhaps the most serious of all the many common innovations is that of mutilating the Prayer Book service in order to fit both Morning Prayer and Holy Communion into a period short enough to hold the attention of the average congregation. Often the result is the extraction from each of much of the meaning and sense. The penitential introduction to Morning Prayer is followed by Venite, psalm, one lesson and canticle, then that office is suddenly left in mid air with the commencement of the order for the Holy

This is the third of a series of articles on the practical use of the Book of Common Prayer in parish life and worship. Further articles will appear.

Communion. Exhortation, Confession, and Absolution are said at the beginning of the service and repeated a few minutes later in different words. Where is the virtue in prefacing the Sacrament with a mutilated and often meaningless snippet from another office? Presumably the practice is continued in order to make a show of keeping faith with the original intention of the Prayer Book to have Morning Prayer, Litany and Holy Communion in full. But if we believe that modern conditions preclude this very lengthy service (and we all do) then the solution is not to discard pieces here and there, but to separate the services. On Sun-

days when a service of Holy Communion is planned for 11 a.m., surely Morning Prayer can be said at 10 a.m., or some other hour, even if it is a small service. The same may apply to Evening Prayer when an evening celebration of the Holy Communion is planned.

Those Notices.

Another jarring note — in some churches a visitor might be pardoned for thinking that the central feature of the whole service is the notices. Everything seems to lead up to the announcements, and fade away from them afterwards. The service is rushed through until the time comes for the vicar to wax eloquent on the parish happenings and engagements. Notices can easily bring a discordant note into a service unless they are rightly handled. They should be as brief as possible. Is there really any need to announce every Sunday the precise meeting times of Boys' Brigade and Band of Hope? Many parishes have recently adopted the excellent scheme of a weekly duplicated bulletin containing all the notices. It is then only necessary for the rector to occasionally emphasise notices of unusual importance, and the people take them home in permanent form.

Evangelicals believe in the Prayer Book. While we see the need for revision, we believe that the book is eminently suitable as a vehicle for the expression of the worship of the average man. Why not, then, let it do its job? Let us see that everything about its services is aimed at assisting the congregation to rightly express its worship, and so to make the liturgy live.

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I need more and more God's grace in the forgiveness of sins. Our old human nature is hopelessly bad and remains always the same. It never improves. It shall never inherit heaven. Only our new man which cannot sin shall be there. I cannot fully understand the mystery of my two natures, the one full of sin, the other free from sin. So I rest myself on the mystery of the Atonement and my union with Jesus which no man and no thing can sever. I in Him and He in me.

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"One Voice" — But Which Voice Will It Be?

It is important that Church of England people should know what is done in their name.

Accordingly we reprint the following extracts from this month's edition of "The Northern Churchman" which records the consecration of St. Matthew's Church, Mundingburra, in the diocese of North Queensland, by the Bishop of North Queensland, the Rt. Rev. Ian Shevill:—

"On the completion of the Address, the Bishop attended by his Deacons of Honour, the Thurifer and M.C., proceeded to bless the font, the shrine of Our Lady, the pews, the chapel and the confessional. Each blessing was accompanied by a sprinkling with holy water, and by an incensation symbolising the purification of the objects and their sanctification to God's use.

"The time had now arrived for the central and most important part of the service—the consecration of the Altar. Prayers were said that God might bless, hallow and consecrate this Altar on which the daily Sacrifice was to be offered that here God's Blessed Son might be made known in the Breaking of the Bread, and God's people fed with His Body and Blood.

"The ancient ceremonial for the consecration of an altar was used. Upon the five crosses carved in the mensa of the Altar crosses were traced with Gregorian Holy Water. Placing incense in the thurible and blessing it, the Bishop censed the altar on every side, right, left, front top, and all round it. This being completed, he dipped his thumb into the holy oil and with it traced five crosses on the altar top as was done with the holy water. Pouring the oil upon the altar he then spread it on the surface with his right hand. Into each of the five crosses, crosses of the same size made from a waxpaper were placed and lit. This is reminiscent of the fire which fell frequently from heaven on the victims sacrificed to the Lord in the Old Testament, as a mark of His Presence and approbation. Elijah brought down fire from heaven upon the altar to confute the Baal-worshippers (1 Kings 18).

"The tabernacle and the ciborium were blessed with the prayer, "O Lord Jesus Christ, Whom the heaven of heavens cannot contain, yet Who didst vouchsafe to make Thy tabernacle in the womb of a Virgin pour Thy benediction, we beseech Thee, upon these vessels as a shrine for Thy Presence, veiled under the form of Bread."

Returning to his throne, the Bishop sat for the blessing of the Altar-linen, candles and crucifix. As the procession lined up in the sanctuary for the exit, with the Bishop and his Deacons before the newly-adorned altar, and behind them the clergy in copes with cope-boys and servers, thurifer, crucifer and acolytes the congregation sang the hymn, "Now thank we all our God."

"The Dedication of the Church was completed the next morning at 7 a.m. by the High Mass of Dedication which was sung by the Rector, with the Rev. C. Cussen as Deacon and Mr. George Trower as Sub-deacon. The Lord Bishop presided, accompanied by his chaplain, the Rev. A. H. Lambton. The Church was again packed with

a crowded congregation which had gathered to offer the Holy Sacrifice for the first time within the new church."

This service—with its holy oil, holy water, incense, shrine of Our Lady, confessional, stone altar, tabernacle, ciborium, crucifix, copes, thurifer and acolytes—is, in each of these points, against the present law of our church and opposed to the Reformed faith by which we live and which is enshrined in our Prayer Book and Articles. The doctrine of the Eucharistic Sacrifice reflected in the report is also that of the Church of Rome and not recognisably that of the Church of England at all.

The bearing of this on the new Constitution needs weighing. Members of the Church of England in Australia can, at present, tell the world that the Bishop of North Queensland is acting contrary to what their church teaches and authorises. But if the Constitution is adopted, and the Bishop authorises this kind of thing believing, as he no doubt does, that such ornaments and ceremonies do not "contravene any principle of doctrine or worship laid down" in the Prayer Book or 39 Articles, then members of the Church of England will no longer be able to assert that their church does not officially allow such practices. Of course, Protestant laymen in the particular congregations concerned could, if they formed a majority, prevent a request for such deviations from going forward to the bishop; but what congregation in North Queensland now possesses such a Protestant majority?

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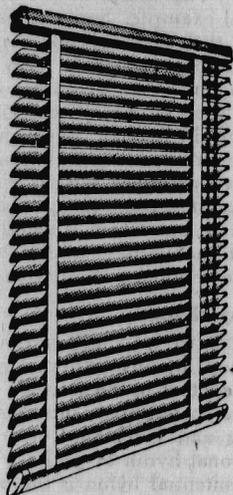
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For the first time since the Reformation, Evangelicals will find themselves members of a church in which medieval and unscriptural practices are lawfully permitted and authorised.

It is widely said that the new Constitution will enable the church to speak with one voice. But which of the voices at present heard within the Church of England will be that one voice?

The Rev. John Turner, for two years curate at St. Stephen's, Willoughby, has been appointed to the provisional district of Villawood, dio. of Sydney.

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★ The Book Page ★

Under the general editorship of Dr. Leon Morris

The Renewal of the Church, by W. A. Visser 't Hooft. S.C.M. 1956. Pp. 128. Aust. price 15/6 (our copy from Diocesan Book Society, Melbourne.)

In this book, the Dale Lectures for 1955, Dr. Visser 't Hooft develops the theme that in every age the Church must experience renewal afresh. It cannot simply rest on the spiritual experience of its forbears. The temptation always is to complacency, to conformity with the world, with the standards and ideas of the day, and so forth. But this temptation must be resisted. The Church must repent and seek its continuing life from the living Lord. Dr. Visser 't Hooft shows how his theme of renewal is worked out in the Old Testament and in the New, and in the history of the Church in subsequent days. He sternly rebukes complacency and emphasises the place of judgment. The Bible is the means of bringing about renewal. "Every true renewal of the Church is based on the hearing anew of the Word of God as it comes to us in the Bible." Renewal is not the work of man, but of God for, in the words from the Evanston report with which this book concludes, "God acts from moment to moment and from generation to generation re-creating the Church ever anew by the Spirit who indwells it, renewing its faithfulness, its purity, its self-sacrifice, its courage." This is a most stimulating book. It is to be hoped that its wise counsel will be widely heeded.

—Leon Morris.

When Christ comes again, by J. J. Muller, Marshall, Morgan and Scott, 1956. Pp. 96. Eng. price 7/6.

This book is timely, arriving as it does when too little attention is given to the Second Coming of Christ, and when there are numerous books with special bias and pleading, which confuse many.

Here is a popular and straightforward exposition of the "Last things." The Church of God is living between remembrance of the first and expectation of the Second Advent of Christ on earth, remembrance of Him who died on the Cross as the Lamb of God, who taketh away the sin of the world, and expectation of Him who will return in glory as universal judge to pronounce judgment on the living and the dead.

Not all will agree with every statement in this book but it sets out to answer many of the questions people are frequently asking about the future, the second coming, the resurrection, hell and heaven, and the answers are answers from the Scriptures.

—C. B. G. Chambers.

Christ and the Modern Opportunity. By Charles E. Raven. S.C.M. 1956. Pp. 88. Aust. price 10/9 (our copy from Diocesan Book Society, Melbourne.)

This book has all the characteristic excellencies which we associate with the writing of Canon Raven: felicitous expression, penetrating thought, arresting observation.

It contains the verbatim addresses which Canon Raven delivered at a Mission held in McGill University in 1955. The themes were: "Christ in a World of Science," "Christ and Social Problems," "Christ and the Individual," "Christ and Organised Christianity." On all these themes Canon Raven speaks helpfully and the personal reminiscences and the disarming confessions add to the pleasure of the presentation.

There is a warm personal note of intense sincerity which is deeply moving.

Nevertheless, the question may be asked whether these addresses are truly evangelistic. As an example of Christian Apologetics they are indeed admirable; Canon Raven touches nothing which he does not adorn; and the discussion of sociological and scientific questions is brilliant. But the themes of sin, guilt and death, of justification and redemption, of election and sanctification, are conspicuous by their absence.

The McGill Mission Committee, in a Foreword to these addresses, states: "So far as we know, there was not one sudden conversion arising from the Mission. But we do know that there was, and continues to be, a widespread stirring of heart and mind upon the campus." This frank admission is an indication of both the strength and the weakness of these Mission addresses.

—S. Barton Babbage.

Lessing's Theological Writings; Ed. by H. Chadwick. A. & C. Black, 1956. Pp. 110. Aust. price 14/3 (our copy from Diocesan Book Society, Melbourne.)

This is one of the first volumes in a new series, "A library of modern religious thought," designed to present for modern readers writings which are difficult of access, but have exercised an important influence on religious thought in modern times. The writings in this volume have been translated from the German and equipped with a substantial introduction by the editor.

Lessing's theological works are perhaps less generally known than his dramatic works ("Nathan the Wise" "Minna von Barnhelm") but the latter were simply a means of propagating his views on philosophical and religious matters. Lessing was an apostle of the universal reason; for him no doctrine of religion could have validity on grounds other than that it was consistent with the "universal religion" which was open to the discernment of the enquiring spirit.

It was Lessing who first published the views of Reimarus on the teaching of Jesus, which formed the starting point of Schweitzer's "Quest for the historical Jesus," a work which has been very influential in the present century.

For reasons such as these, Lessing merits study by those who are seeking to commend the Gospel to modern man. His answers provide a challenge to the Biblical theologian, and Mr. Chadwick has rendered us a service by making Lessing's major tracts easily available.

J. A. Friend.

Some Thoughts on Faith Healing. Published for the Christian Medical Fellowship by The Tyndale Press, 1956. Pp. 60. Eng. price 2/6.

The publishers state that this book represents the findings of a Study Group and that its conclusions are not to be regarded as the expression by the Christian Medical Fellowship of an official view. In small compass it gives a brief history of "faith-healing" in modern times together with a valuable survey of the Scriptural evidence and that of early Church history. There is a helpful discussion of the medical evidence in cases where claims of faith-healing have been made. The approach of the writers is that of devout Christians who believe that all healing ultimately comes from God and that He can intervene in the world at any moment. This belief makes all the more valuable their objective examination of faith-healing claims in the light of their professional training and experience. Without limiting faith the book does highlight the need for caution in making faith-healing claims. It is a most valuable and balanced survey.

—Colin J. Cohn.

Prayer and Life's Highest, by Paul S. Rees. Marshall, Morgan and Scott, 1956. Pp. 128. Eng. Price 8/6.

The author has taken the great prayers of the Apostle St. Paul as recorded for us in the Epistles to the Ephesians, Philippians, Colossians and first and second Thessalonians as the basis of his book. He has linked

(Continued on page 12)

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God and Israeli.—Dr. L. Sale-Harrison discusses Israel in the light of prophecy. 20/9 (21/7)

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THURSDAY, 14th MAY, 1957

(Between 12.30 a.m. and 2.0 p.m.)

at
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(Continued from page 11)

a series of very helpful chapters on prayer under the following headings: Prayer and the Way of Mastery; Excellency; Consistency; Sanctity; Expectancy and Serenity. An indicative quote, "When all the prayers of St. Paul are taken together, it becomes clear that they are as astonishing in their sweep and range as they are in their depth and power. It would be hard to think of a phase of the Christian's life or of the church's experience that is left unnoticed."

I notice in review that on page 16 the author has quoted Ephesians 1:18 as "the hope of 'your' calling" rather than the more usually translated phrase "the hope of 'his' calling."

In the closing chapter entitled "Prayer and the Way of Serenity", Dr. Paul Rees makes an arresting contrast between the large sale of books on "How to stop worrying," etc. and the alarming increase in the use of drugs called tranquilizers, and indicating the turmoil of a nation's soul, and the way of true peace found only in Christ Who is the Lord of peace.

The study of such a book will be of immeasurable help in the deepening and enriching of the prayer and devotional life of believers.

—K. C. Nancarrow.

A Year with the Bible, by John Marsh, S.C.M. 1957. Pp. 1991. Aust. price 18/9.

Dr. Marsh is the Principal of Mansfield College, Oxford, and is well known as a delegate to the first and second Assemblies of the World Council of Churches, and as the author of several volumes. This volume suggests 366 passages of Scripture for reading and provides a brief commentary on the passages selected. Broadly speaking the passages are in chronological sequence, but the commentaries are of unequal length; many consist of not more than half a dozen lines while others extend to a page and a half. The commentary is intended to be theological, not expository.

The result is not wholly satisfactory, however praiseworthy in intention. The author's comment is often too brief to prove of value. The author writes from the standpoint of a moderate liberal critic who speaks in terms of Deutero and Trito Isaiah. He seems reluctant to concede the authentic character of some of the Old Testament miracles although he strongly asserts the fact of the Resurrection. The introductory chapter on the Bible and the Faith will for many make the most interesting reading and one can readily understand that the book will appeal to those who maintain the S.C.M. point of view.

—M. Loane.

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The Australian Church Record, May 9, 1957

HISTORICAL SOCIETY VISITS WINDSOR.

About 50 members of the Church of England Historical Society recently hired a double decker bus to visit places of historic church interest in the Windsor district.

The first place of call was Sackville, where they inspected the obelisk on the Aboriginal Reserve, presented by Mr. P. W. Gledhill in memory of the aborigines who died on the banks of the Hawkesbury River. It was unveiled some years ago.

Mr. Gledhill, Senior Vice President of the Society, gave a very interesting address on this old Aboriginal Reserve, now set apart as a public reserve. He told his hearers about the many aborigines who resided on this spot and attended the little Mission Church built for their use on this reserve.

He also read a list of the names of these aborigines, the last being Andrew Barber, who died in 1943 at the age of 104, and was buried in St. Matthew's Churchyard at Windsor.

This was followed by the Rector of St. Matthew's Church Windsor (Rev. W. F. Carter) who gave a forceful address on the need of helping the Aboriginal race.

In the afternoon the party visited St. Matthew's Church where Mr. Gledhill gave an address on the life and work of this fine old church in the early days.

NEW SOUTH WALES AUXILIARY BRITISH & FOREIGN BIBLE SOCIETY.

(Special 'Forward' Notice)

The distinguished Bible Society Secretary in Korea, the Rev. Bin Im, who showed such courage and devotion in the invasion of Seoul, will visit Australia during August and September, and will speak at special Services in Sydney on Bible Society Sunday — August 25.

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

The Australian Church Record, May 9, 1957

NEW BROTHERHOOD WORK COMMENCES.

Two members of the Brotherhood of the Good Shepherd will commence work in the Northern Territory this month. One will be stationed at Katherine and one at Tennant Creek.

Announcing the move, the Principal of the Brotherhood the Venerable L. C. S. Walker, said that the move into the Diocese of Carpentaria had been suggested some years ago. At that time, however, it was not possible to commence the work.

The Bush Church Aid Society during March sent two young clergymen from Sydney to commence work in widely-scattered areas of the Diocese of North West Australia.

PROTESTANTS BOYCOTT GHANA OBSERVANCE.

Protestant leaders boycotted a Ghana independence celebration here because it included a pagan rite during which a libation was poured on the ground as an offering to the gods.

The churchmen were Anglican Bishop Richard Roseveare of Accra; Rev. G. Thackeray Eddy Methodist Church leader; and Rev. E. Max Dodu, moderator of the Presbyterian Church in Ghana.

Three million of the 5,127,000 population of the new Negro nation are pagans. The libation rite was performed at a ceremony marking the arrival of the Duchess of Kent as the representative of the British Crown.

The three church leaders previously sent a letter to the Accra Municipal Council requesting that the libation rite be dropped from the programme of welcome. They said it included "prayers addressed to gods in whose existence Christians do not believe and to ancestors or spirits whom Christians believe should not be invoked."

Ghana's population includes close to 700,000 Protestants, over 525,000 Roman Catholics, 800,000 Moslems and an estimated 1,200 Eastern Orthodox.

DR. NORMAN S. POWYS.

We record with deep regret the sudden passing last week of Dr. Norman Skelton Powys, one of the Church Missionary Society's Jungle Doctors in Central Tanganyika.

Dr. Powys, who was 38 years old, had been in Australia on furlough for some months, and was at his parents home at Turramurra, N.S.W., at the time of his death.

On the evening before his death he had preached at St. Matthew's, Bondi, and was taken suddenly ill after the service.

Dr. Powys was the only son of Canon and Mrs. H. N. Powys, until recently of St. Michael's, Vaucluse. He is survived by his wife and two sons.

Educated at Barker College, Sydney, he graduated in medicine from Sydney University in 1942, and served with the Army Medical Corp from 1943-45. He offered in 1946 to the Church Missionary Society and proceeded to Central Tanganyika. As well as his medical work there he was particularly active in supervising the erection of hospitals and other buildings.

In 1953 he married Miss Mary Bolitho, a missionary of the Victorian Branch of C.M.S.

Dr. Powys was Own Missionary of St. Michael's Vaucluse, and St. Andrew's, Roseville, in N.S.W., and with his wife was Own Missionary of St. Andrew's, Brighton and St. Jude's, Carlton in Victoria.

Since his return on furlough last year he had visited most states of Australia on deputation work.

The funeral service was held in St. Andrew's Cathedral, Sydney, and was attended by a very large congregation. The Most Rev. the Archbishop of Sydney gave the address, the Rt. Rev. Bishop of Central Tanganyika read the lesson, and the Ven. Archdeacon R. J. Hewett assisted in the service.

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RELIGIOUS BROADCASTS.

A.B.C. PROGRAMMES.

SUNDAY, 12th MAY.

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). St. John's Theological College, Morphett, New South Wales. Preacher: Rt. Rev. Christopher Storrs.

Divine Service: 11 a.m., A.E.T., 2BL, 2NC and Regionals. Hurstville Presbyterian Church, Sydney. Preacher: Rev. George Woolcock.

"Religion Speaks": 3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN. "Modern English Translations of the Bible," Rev. E. H. Robertson.

Community Hymn Singing: 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m., W.A.T. (6WF). Kew Baptist Church, Melbourne.

"Prelude": 7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m., W.A.T. NWN. A.B.C. Adelaide Singers.

"Plain Christianity—A Word to the Wayfarer": 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN). Rev. John Bennett.

"The Epilogue": 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN. The Third Sunday after Easter.

SUNDAY, 19th MAY.

Radio Service: 9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). From the Presbyterian Church, North Balwyn, Melbourne. Preacher: Rev. Lawrence White.

Divine Service: 11 a.m. A.E.T. 2BL, 2NA and Regionals.

"Religion Speaks": 3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN. "Modern Translations of the Bible in other Languages," Rev. W. J. Bradnock.

Community Hymn Singing: 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m., W.A.T. (6WF). Central Baptist Church, Perth.

"Prelude": 7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN, A.B.C. Adelaide Singers. (Rec. Sth. Aust.).

"Plain Christianity — A Word to the Wayfarer": 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN). Rev. E. R. Rogers.

"The Epilogue": 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN. The Fourth Sunday after Easter.

TELEVISION.

SUNDAY, 12th MAY.

5.30 p.m., ABN, Sydney. "Stories of Jesus" (No. 3). Rev. James Stuckey.

8.45 p.m., ABN, Sydney, Durham Cathedral.

9.15 p.m., ABN, Sydney. ("Man to Man" (9). "How can we leave the bad behind us?" Dr. Ralph Sockman.

SUNDAY, 19th MAY.

5.30 p.m., ABN, Sydney. "Stories of Jesus" (No. 4). Rev. James Stuckey.

9.00 p.m., ABN, Sydney. "Man to Man" (11). "How can we love our enemies?" Dr. Ralph Sockman.

The Venerable R. G. Hawkins, Archdeacon of Perth, has been elected to succeed the Rt. Rev. Donald Redding as Bishop of Bunbury, W.A.

The Australian Church Record, May 9, 1957

PERSONAL

Miss Gabrielle Hadingham, Federal Youth Secretary of the Australian Board of Missions, has tendered her resignation as from next September. She will return to London to become Secretary for Girls' Schools of the Society for the Propagation of the Gospel.

The Venerable R. G. Hawkins, Archdeacon of Perth, has been elected Bishop of Bunbury, in succession to the Rt. Rev. Donald Redding.

The Rev. D. I. Frost, B.Sc., Th.L., who for the last two years has been Curate at All Saints' Church of England, Clayton in the Parish of Emmanuel, Oakleigh, Vic., has accepted appointment as Rector of the Parish of Emu Plains, New South Wales. The Induction service will be held on May 15.

The Rt. Rev. Llewellyn Gwynne, who was born in 1863, has taken up appointment as vice-chairman of the Church of England Council on Foreign Relations. When Dr. Gwynne relinquished the bishopric in Egypt in 1946, he had served as a suffragan and diocesan bishop, first in the Sudan and later in Egypt, for thirty-eight years.

Archdeacon Richards' successor as Archdeacon of Ballarat will be the Rev. Robert Porter, O.B.E., who for the past eight years has been at work in the Diocese of New Guinea.

We offer our sincere sympathy to the Rev. A. Quee of Sale Cathedral, on the death of his father, who was a parishioner of St. Oswald's, Haberfield, N.S.W.

BISHOPS FOR CHURCH OF SCOTLAND?

Commission's Plan.

Proposals were made in London last month for Bishops in the Church of Scotland and English Presbyterian Churches, and Presbyterian style elders for Anglican Churches.

The proposals announced to-day were formulated in talks between theologians representing the Church of England, the Episcopal Church in Scotland, the Church of Scotland and the Presbyterian Church of England.

Each presbytery of the Church of Scotland and the Presbyterian Church of England would choose its own bishops, who would be consecrated, both by their own Church and by existing bishops.

This consecrated, each bishop would be within the Apostolic succession as acknowledged by Anglicans and as required by Presbyterians," says the report.

The plan might lead to the creation of 60 bishops in the Church of Scotland alone.

HOUSE OF LAITY.

The "elders" suggested for the Church of England would be laymen who would take part in the government of the Church at all levels.

This would mean the creation of a House of Laity within the Convocations of Canterbury and York—hitherto the preserve of bishops and clergymen.

London reports state that there is expected to be strong opposition to the proposals, particularly from the Church of Scotland.

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BOOK WELL AHEAD

NO CHURCH DELEGATES FOR MOSCOW.

At its spring meeting in London, the British Council of Churches approved a statement issued by its Youth Department recommending that no member churches send young people to the 1957 Moscow Youth Festival.

The Rev. Edward Patey, youth secretary, in explaining the recommendation, said that the department "is always on the horns of a dilemma, on one side wishing to maintain contact with Christian youth, on the other not wanting our young people to be dupes of Communist propaganda."

He quoted a Polish paper that pointed out to young Communists that the festivals were not merely fun and games, but an occasion when people from non-Communist and colonial countries should be shown the virtues and strength of the working class revolution. In spite of instances of this kind Mr. Patey said, the festivals are claimed to be nonpolitical.

According to Mr. Patey, only two official Christian bodies are participating—the Iona Youth Associates and the Young Friends. Previous press reports have said at least 65 Britons would attend the festival on July 28 to August 11, including members of the Church of England, the Church of Scotland, Baptists, Methodists, Roman Catholics, Presbyterians and Congregationalists.

INTERNATIONAL APPEAL FOR CHRISTIANS IN ISRAEL.

The International Hebrew Christian Alliance plans to support Jewish Christians living in Israel through a special programme of assistance and pastoral care. It provides for the Christian education of children, improvement of living accommodation, creation of assembly halls and an old age home.

The Alliance asks its members and friends to contribute at least £90,000 towards this scheme over the next five years.

The International Hebrew Christian Alliance was founded in 1925. It now includes national organisations in the United Kingdom, the United States and Canada, Denmark, Germany, France, Israel, the Netherlands, Norway, Austria, Switzerland and South Africa. Connections with the Polish, Rumanian and Hungarian Alliances are at present interrupted. The Executive Committee has 35 members (5 Anglicans, 8 Baptists, 6 Lutherans, 7 Presbyterians, 7 Reformed and 2 members of the "free churches"). Its members include theologians and laymen.

The Alliance attempts to facilitate the pastoral care and welfare of Jewish Christians and assists churches and congregations to acquire a new attitude to the people of Israel and to Jewish Christians. The organisation successfully tried to save Jews in Central Europe from persecution under Hitler.

THE AUSTRALIAN CHURCH RECORD

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REVISED LECTIONARY (1922).

Lessons for Sundays and Holy Days.

(The Lectionary of 1871, printed in the Prayer Book, and the Lectionary of 1922, are the only ones lawfully authorised in the Church of England)

May 19. Fourth Sunday after Easter.

M.: Deut. 44, 1-24; or Isa. 60; Luke 16, 19-end; or Acts 3.

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

May 26. Fifth Sunday after Easter.

M.: Deut. 6; or Isa. 62; Luke 20, 27-21, 4; or Acts 4, 1-33.

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

May 30. The Ascension Day.

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

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

June 2. Sunday after Ascension Day.

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

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

June 9. Whit-Sunday.

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

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

BISHOP OF BENDIGO CONSECRATED IN MELBOURNE CATHEDRAL.

St. Paul's Cathedral, Melbourne, was crowded last Wednesday morning for the consecration of Ronald Edwin Richards as fifth Bishop of Bendigo.

Bishop Richards, who was formerly Archdeacon of Ballarat, was enthroned in All Saints' Cathedral, Bendigo, on the following morning.

A large number of clergy from the Dioceses of Bendigo, Ballarat, and Melbourne, were present together with many visiting bishops.

The occasional sermon was preached by the Rt. Rev. Donald Baker third Bishop of Bendigo.

The Bishops of Wangaratta and Ballarat presented the bishop-designate, and the Bishop of Geelong sang the Litany. In the Communion service, the Epistle was read by the Bishop of Central Tanganyika, and the Gospel by the Bishop of St. Arnaud.

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The Australian Church Record, May 9, 1957

Dr. A. E. FLOYD

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