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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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BISHOP OF NELSON CONSECRATED

FOURTH AUSTRALIAN.

Christ Church Cathedral, Nelson, was packed to capacity on St. Barnabas' Day, Friday, 11th June, to witness the Consecration and Enthronement of the Venerable Francis Oag Hulme-Moir, formerly Rector of St. Andrew's, Summer Hill, and Archdeacon of Cumberland, in the Diocese of Sydney, as the seventh Bishop of Nelson. The Archdeacon became the fourth Australian in succession to occupy the See.

The Consecration Service was conducted by the Archbishop of New Zealand (The Most Rev. R. H. Owen, D.D.), in the presence of the Bishops of Australia and all the Bishops of the Province of New Zealand. Archbishop Mowll flew from Sydney to preach the sermon at the special invitation of Archbishop Owen. The Bishop-elect was presented to the Primate by the Bishop of Auckland (The Rt. Rev. W. N. G. G. G. G.), the Assistant Bishop of Wellington (The Rt. Rev. E. J. Rich), the Bishop of Waipatu (The Rt. Rev. J. G. G. G.), the Bishop of Auckland (The Rt. Rev. W. J. Simkin), the Bishop of Christchurch (The Rt. Rev. A. K. Warren) read the Litany. The scene was a most impressive one. The Procession moved into the Cathedral singing the Hymn, "Thy Word, O God, has guided" — the Cathedral Choir in scarlet cassocks leading the way, followed by the robed Readers and Clergy of the Diocese, representatives of the missionary Societies of Polynesia and Melanesia, the seven Bishops and two Archbishops accompanied by their chap-

Links with N.Z.

In a most moving address the Archbishop of Sydney spoke in glowing terms of the Bishop-elect's career both as Army Chaplain and in Sydney, and challenged him to be as Joshua of old "strong and of a good courage" — "the Lord his God was with him." It was fitting, he said, that the links which bound the Australian and New

Zealand churches together should be thus strengthened at a time when the two Dominions were coming even closer in the political world. The international problems of the two countries were the same, and the challenge which the Far East presented to the Australian Church, must also be faced by the Church of New Zealand.

The same impressive ceremony marked the Service of Enthronement in the evening. The Bishop having knocked thrice on the West Door of the Cathedral was admitted and led by the Dean and Chapter to the Throne where he was installed by the Dean and the traditional Declarations of Loyalty of Clergy and Laity were read by the Archdeacon of Mawhera and a Lay member of Synod.

The Bishop based his first sermon in his new Diocese on the words of St. Paul in II Corinthians iv:5: — "We preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus' sake." The Christians had a twofold duty, he said — to Christ the Lord, and because of that, a duty to society. He had come to the Diocese to be the servant of his people for Christ's sake and found it "unspeakably humbling" to be thus chosen as chief minister of Christ in this corner of the Vineyard.

After the service, a public welcome was accorded the Bishop and Mrs. Hulme-Moir in Marsden Church Hall, when Archbishop Owen, the Dean of Nelson, the Mayor and representatives of the other churches and Laity of the Diocese voiced greetings from Church and community alike. Archbishop Mowll brought greetings from Bishop Hilliard and former clergy of the Diocese now living in Australia. The Bishop and his wife in their replies expressed their gratitude for the warmth of the welcome accorded them and spoke with enthusiasm of their hopes for the future.

CANTERBURY THANKFUL FOR GRAHAM

"Begin at Beginning in Evangelism."

The Archbishop of Canterbury, in his June Diocesan letter, has this to say about the Greater London Crusade: "Dr. Graham has taught us all to begin again at the beginning in our evangelism and speak by the power of the Holy Spirit of sin and of righteousness and of judgment."

After saying that the "drawing power" of the campaign did not reside in its financial backing or efficient organisation and that there was in the campaign a deliberate intention not to exploit the situation unworthily to rouse emotion, Dr. Fisher said there was "just a plain delivery of a plain message concerning some of the fundamental Christian truths about God's Gospel and man's need."

The Archbishop expressed the opinion that, apart from Billy Graham's great humility and sincerity, much of the success of the mission was "due to the moment at which this mission took place. Somewhat earlier it might not have made the same appeal; but it came when, as I think, a fairly widespread beginning of a return to the Christian religion had already set in."

A Striking Feature.

"That the blessing of the Holy Spirit has been upon this campaign cannot be doubted. One striking feature was the elaborate steps that were taken to pass on all enquirers to the particular Christian body to which each had been in the past or now desired to be attached. Dr. Graham scrupulously wished to attach no one to himself, but to send each one back with new conviction to his or her own Church, since only in the fellowship of a Church can the Christian life be well nourished and fulfilled."

"As we thank God for what this has meant to so many the Churches must take a lesson out of it for themselves. So often they do not begin far enough back. They expect people to understand whole sentences of Church life and doctrine before they have been taught the letters of the Christian alphabet, and the words of one syllable."

Off the Record

400th ANNIVERSARY.

Reading an account of the Church Society's annual meeting in the English church press I was interested to see an announcement by the secretary that next year, the 400th anniversary of the martyrdom of Bishops Ridley and Latimer, would be marked by the publication of a book by Canon Marcus Loane, Principal of Moore College, entitled "Martyrs of the English Reformation."

It is most gratifying to see this writing activity by our Australian theological scholars, especially among the Evangelicals. Archdeacon T. C. Hammond's new book on "The New Creation" runs to some 200 pages and is, as one would expect, a solid piece of original theological thinking on the subject of Regeneration. Incidentally, Archdeacon Hammond's well-known "In Understanding Be Men" has for years been the I.V.F. Press's best seller and has been reprinted or re-edited about a dozen times since it was first published in 1936. I hear, too, that the Archdeacon's largest work, "Perfect Freedom," an introduction to Christian Ethics, is to be reprinted.

A RIDLEY OCCASION?

Another Australian scholar with a book on the press is the Vice-Principal of Ridley College, Melbourne, the Rev. Leon Morris. Dr. Morris' book is on the doctrine of the Atonement, is due at the end of the year, and will be priced at 25/-.

The Bulletin of the Evangelical Fellowship for Theological Literature mentions that the Principal of Ridley, Dean Barton Babbage, has a book in preparation on "Puritanism and the Church of England during the Primacy of Bancroft, 1603-1610." It would be a happy circumstance if both the Principal and Vice-Principal of Ridley could produce their books to mark the 400th anniversary of the martyrdom of the great man whose name their college bears.

THE AGE OF THE ENGLISH CHURCH.

The Bishop of North Queensland's statement (to which I referred last time) about "the Catholic faith to which the English Church had held for over sixteen centuries" was corrected before his Synod Charge was printed. As printed in "The Northern Churchman" it now appears: "the Catholic faith to which the English Church had held for over fifteen centuries." 15 centuries before Cranmer's liturgy would still put the founding of the English Church sometime before 52 A.D. I hope the Bishop does not subscribe to the Joseph of Arimathea theory!

—Q.

TO AUSTRALIAN CHURCHMEN

Faith and Finance in C.M.S.

"Budget Panic" was a cynical comment concerning the Church Missionary Society's End-of-Year appeal in 1953! Others expressed the opinion that the Society was over-emphasising money, to the detriment of its spiritual life.

The facts are to the contrary. There is no panic, but it is the deliberate policy of C.M.S. to keep its constituency aware of the precise financial position. It makes prayer more intelligent, and often results in greater personal sacrifice, with a subsequent spiritual blessing.

In July each year the C.M.S. Federal Executive meets and the work is planned for twelve months ahead. New missionaries are accepted and located, provision made for progressive work in the field, and home base extension prepared. A total estimated expenditure is adopted as the budget or target for the financial year, which ends on 30th June. This year the budget of the Australian C.M.S. was £100,000.

From whence is this sum to come? C.M.S. has no large investments. It depends entirely on the voluntary gifts of its supporters, who are in turn members of the Church of England. Its whole policy, therefore, is to concentrate on maintaining interest and stimulus to the home church. In the course of this task it calls a large body of people to prayer, seeks to draw new members into its fellowship, and at the same time keep the church acquainted with the progress of its financial situation.

It can quite definitely therefore, be claimed that the Church Missionary Society's policy is one of faith—it depends entirely on voluntary giving, and the prayers of its supporters. Confident in this and in the Lord it goes forward, often spending in advance money which the Church has not yet provided! But its experience through more than 150 years has been that such confidence is well founded.

"How is such a great sum spent?" Supporters have every right to ask this question. The overseas commitments are accepted on a Federal basis, New South Wales responsible for 54%, and the other States share the remainder. Australia has major commitments in the Diocese of Central Tanganyika, and in North Australia; and lesser responsibilities in other parts of Africa, India, Pakistan, Ceylon, Indonesia, Malaya, and now Borneo.

Further, as all who are responsible for church finances will readily appreciate, the maintenance of the home office, including secretariat, publicity, and a host of other things has now become a considerable item. The Society has always endeavoured to restrict its home expenditure, and its business committee, consisting of men competent to deal with financial matters, keeps a careful check on this aspect. The Society is confident that careful examination of its accounts will reveal a wise stewardship of money entrusted to it. It feels in a very real sense an obligation to its supporters to use the major portion of its income for direct missionary work.

In days of uncertainty economically, it is a grave temptation to cut down overseas obligations, in order to avoid an increased budget each year. To do this, however, would be to strangle the life of the C.M.S. and to miss the greatest blessing of all, which is to reach forward in faith where the opportunities occur. To-day there is no limit to the opportunities—the only limit is that which is placed on the Society by the response of the Church.

This last year has seen a new and expensive venture in S.E. Asia but the Church was behind it, and is responsible for it. No reasonable person could deny that South East Asia is Australia's own particular responsibility. Geographically it is our next-door neighbour. It is passing through a period of revolution which concerns Australia vitally; whilst it probably contains the greatest proportion of unevangelised people of any part of the world. No matter, therefore how great seems our commitment, we cannot refuse to go forward in this area.

BILLY GRAHAM STATISTICS

MANY APATHETIC CLERGY.

60 per cent. of the registered inquirers during the Greater London Crusade were not church members, and many of the remaining 40 per cent. were only very nominal attenders, according to a report received from a correspondent who was a trained counsellor in the Crusade.

The follow-up team is staying on ministers concerned are not the slightest bit interested. Crusade Headquarters have written to them twice but have received no replies. The consequence is, the "follow-up" department has called all Counsellors together, and according to the district in which we live a certain number of cases is being given to each for house to house visitation and to report to H.Q. The "Follow-up" are staying on for another nine months and they are determined not to let one enquirer go uncared for if they can help it."

One unexpected and unfortunate obstacle to the effectiveness of this follow-up work is the apathy of many clergymen. Our informant writes: "Several thousands of people who were helped in the Crusade have not yet been linked on to the churches for the simple reason that the clergy and

Over Two Million Hearers.

Our correspondent continues: "The total number of people who heard Billy Graham, direct and by relay, was 2,047,333. Total number of registered enquirers, 38,447. 75% of these came to Christ for the first time. 40% of them were nominal church attenders, some very nominal. 60% were not church members. The percentages of men and women were: men, 34%, women, 66%. The age groups in both in which there was the highest number of conversions was 15-18 years."

Interview with Churchill.

After the Greater London Crusade was finished, the Rev. Billy Graham called at 10 Downing Street at Sir Winston Churchill's request and spent 40 minutes with the Prime Minister.

N.Z. PRIMATE HONOURED.

Nearly 100 clergy and laity of the Diocese of Sydney gathered in the CENEV Auditorium on Thursday, June 3rd, for a luncheon in honour of Dr. R. H. Owen, Primate of New Zealand, and the Rt. Rev. A. H. Johnston, Bishop of Dunedin. The Primate of Australia, Dr. Howard Mowll, presided.

In welcoming Dr. Owen, the Primate referred to the many close links between the Australian Church and the New Zealand, particularly with the C.M.S. and also the Diocese of Nelson. Bishop Hilliard was rescued by the Diocese of Sydney, the Primate remarked in humorous vein, just in the nick of time to prevent him becoming a permanent resident of New Zealand. Dr. Mowll referred to Dr. Owen's distinguished career at Oxford where he was a rowing blue and said that at Bishopcourt, Wellington, athletic trophies were much in evidence. He expressed the hope that the bonds between the churches in the sister

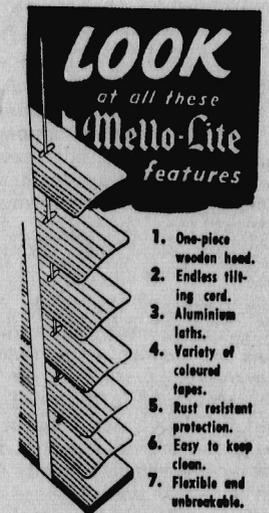
dominions would be even closer as the years went by. He also welcomed the Bishop of Dunedin who assumed his Episcopate about a year ago.

Dr. Owen responded with many shafts of humour and said that one of the oars that the Primate of Australia had seen at Bishopcourt, Wellington, had defeated Cambridge University on a certain occasion.

Bishop Hilliard expressed thanks on behalf of the company to the Primate of New Zealand and to the Bishop of Dunedin, and also to the Rev. Dr. A. W. Morton who had made the arrangements for the luncheon.

NEW ROAD TO GALILEE.

The official traffic authorities in Israel have now completed laying the first modern road between Capernaum and Tiberias; it runs along by the Lake of Genezareth for about ten kilometres. The money for building the road was granted by an American fund, which is thereby also serving a religious purpose, whereas it usually confines itself to technical and economic problems. Capernaum is a place of worship both for Jews and Christians. The new road will make it easier for tourists and pilgrims to visit it, as the old ways of access were extremely primitive.—E.P.S.



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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

"Pray ye the Lord of the harvest that He send forth labourers into His harvest." This is a very plain and straightforward commandment that Jesus gives to all His followers. It is easy to understand, nor is it difficult to obey. Yet its neglect is a root cause of the dearth of men and women volunteers for full time service in the ministry of the Gospel. Shortage of labour is retarding the church's work, and this is due to the disobedience of Christians who ignore the Lord's clear injunction, "Pray ye the Lord of the harvest that He send forth labourers into His harvest."

The Archbishop of York says in a recent letter on the subject of "Recruitment to the ministry":

"The facts are undeniable. Already there is an insufficient number of clergy, and in the years immediately ahead there will be still fewer as vacancies are caused by death and resignation. Meantime everywhere opportunities for extending Christ's Kingdom are being lost through the shortage of clergy.

"It is therefore the plain duty of the Church to call for more ordinands. The call should be given time after time in every parish, and the clergy and laity who realise the need should encourage suitable men to offer themselves for the sacred ministry. Behind the call there must be a steady volume of prayer. But the response to the call will depend largely on the number to whom we can make the appeal; where there are few men or youths in a congregation, the appeal from the pulpit may be in vain; it is in those parishes where youth work is most vigorous that the largest number of ordinands come forward.

"The call should be pitched very high. It is not a call for recruits to a dignified and useful profession which promises financial ease and security, with a steady rise in promotion and stipend. It is a call to serve Christ, to suffer with Him, to help Him in bearing His Cross. It is a call to a life which has many uncertainties and insecurities. It means risk, but its glory and joy come from the fact that it is a call from Christ to work under Him and with Him for the salvation of man. If I live to the end of this year I shall have been in Holy Orders for fifty-five years, and I have never regretted that I responded to the call to the ministry."

We greatly regret that our contemporary, "The Anglican," in one of its articles of the issue June 11, published an attack on the reformer, Martin Luther. In it, it ridiculed the portrayal of Luther as "a noble champion of the truth" and attributed his stand against Roman Catholic indulgences to the sordid motive of chagrin that his order had failed to obtain the contract to sell papal indulgences in Germany and so had lost the lucrative profit.

The author of the article cannot be acquainted with Lutheran research. For it should have been well known to him that Luther was teaching the great Reformation doctrine of justification only by faith in the merits of Christ, four years before the Indulgence controversy arose (for the evidence, see Rupp, "Luther's Progress," S.C.M., 1951, P. 38).

Most of the blessings which members of the Church of England enjoy in contrast to the unreformed Church

(and these blessings are legion) may be traced directly to the fact that in a time of gross spiritual darkness, Luther received enlightenment to apprehend the truth of the Gospel, and in a time of cruel ecclesiastical persecution, he was given grace to speak up for this truth, not counting his life dear to him. To attribute all this to a Spirit of Evil is not only ungrateful but explicitly condemned in the Gospels.

The Editor of the "Church of England Newspaper," the Rev. C. O. Rhodes, has, without relinquishing his present appointment, become Director and Secretary of the Modern Churchmen's Union. The editorial comment in the Church of England Newspaper about this new move is that it "does not imply any change whatever in the contents or policy of the C.E.N." but that "in fact this dual responsibility will serve to cement an old friendship between the two organisations."

Thus, what has been evident for a long time about the character of the C.E.N. now becomes explicit. It is an organ of liberalism or modernism in the theological sense.

We cannot but deplore this fact. We do not, of course, deny anybody's right to think or publish what he likes, or to espouse any cause he likes in a free democracy. But the case of the C.E.N. is not so simple as that. When, a few years ago, the C.E.N. amalgamated with, and incorporated, "the Record," we expressed the view that the long and honorable witness of the latter in the cause of conservative evangelicalism was at an end. The Editor of the C.E.N. wrote both to us and to church authorities in Australia complaining about our criticism and asserting that our opinion was unfounded. But events have proved us right. The old "Record" and what it stood for find no place in the new C.E.N. The editorial comment to which we have referred not only states that "relationships between the M.C.U. and the C.E.N. have always been of the happiest" but indicates that it regards the Modern Churchmen's Union as having a "very similar task" to that of the C.E.N.

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God Saves What He Condemns!

(This article is the substance of a paper read at a theological conference in Oxford by the Vice-Principal of Moore College, Sydney, the Rev. D. B. Knox.)

Thomas Becon, Archbishop Cranmer's chaplain, wrote an allegory about a private dinner party through which he expounded the way of salvation. The first of the four courses which the cook served up consisted of texts from scripture which set out the sinfulness of man's condition. "This is a bitter dish to begin the meal," a guest complained. "Its bitterness is necessary to be digested," his host replied, "that you might the better appreciate the delicacy of the dishes that follow. A knowledge of ourselves is necessary to understand God's grace."

Scripture teaches clearly that all humanity is sinful. But we should not need the light of scripture to arrive at this elementary truth about human nature, at least in this generation when the marks of human sinfulness are so clearly to be seen all around us. The question arises, why is sinfulness universal? Pelagius had an answer, viz., the bad example of society into which children are born. There are modern sociologists who give the same reply. Change the environment, isolate the child from the effect of the past, and the sinful inclinations will not develop. But experience shows that this is not so. Sinfulness is innate, an integral part of human nature as it now is.

The Bible does not speak much of the origin of sinfulness in the individual. Romans 5.12 is the crux.

Different explanations of how Adam's sin involve his posterity have been given.

One view is that just as all men share Adam's physical life by an unbroken physical connection, so we share his character and soul by an unbroken succession of descent.

This is true. However we think of the origin of the human race, about which so little is known scientifically, we all have an unbroken physical connection with the first humans, and have had passed on to us what is called human nature. And that nature, not only by the testimony to scripture, but also from easy observation, universally has a deep rooted proneness to sin. The origin of this is not so important as the fact.

So far we have assumed that we know what sin is, without defining its meaning. Shall we define it as that

which is contrary to the mind of God? Thus a state of affairs can be sin, as much as the active trespass or offence.

Human Nature Condemned.

By this definition it is plain that man's inclination to sin is in itself sin. It is contrary to the will and mind of God. It is the opposite of the idea of man as God created him, and wished him to remain. Whenever God passes judgment on a nature which contains so deep-rooted within it this inclination to sin, He must condemn it as less than perfect, as contrary to His will, as unsuitable to remain in His presence, as excluded from heaven. Tyndale used the example of snakes. Men kill snakes because they condemn their nature, long before the snake has bitten them. It is the snake's nature to poison, and this is so even while within the egg. It does not become a snake because it bites, but it bites because it is a snake. So no matter how immature the snake may be, even while it is still unborn, man is its enemy, for it is the enemy of man, for its nature is to poison. Man condemns snakes, whatever degree of development, whether embryo or full grown, which the individual snake has reach-

ed. Similarly all humanity—whether infant or full grown, infected as it is with a proneness to sin which becomes actual as soon as opportunity is given—stands under God's eternal condemnation, for it is contrary to His mind and will. This conclusion is fully in line with scripture. The wrath of God abides on all (except those in Christ). Men are by nature sons of disobedience, on whom the wrath of God comes.

Human sentimentality does not like to think that all men, even the smallest child, have a nature which God must surely condemn; or as the Bible says, on which the wrath of God abides. We dislike to think this about ourselves, but even when we are at our very best we come so far short of God's glory that we must in ourselves be excluded from Heaven where nothing but perfection abides. And if excluded from heaven, nothing but hell remains for us, nothing but the outer darkness where there is weeping and gnashing of the teeth. Such is the proper portion of all those who share a sinful nature. We do not like the thought, but facts are facts.

God Saves what He Condemns.

Against this background God's grace shines brightly. "God commendeth His own love toward us that while we were yet sinners Christ died for us." The love of God is the basis of the Gospel, which is that God will

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save all that call upon Him. This introduces the subject of justification. How is it that any men who are very far gone from original righteousness ever enter heaven? The answer is that when they come up before the judgment seat of God—and this does not wait to the final day, but is an ever-present activity—God passes the judgment on them that they are righteous, and thus fit for His presence, now and through eternity. But how is this so; how is it that God, Himself the embodiment of righteousness, can pass a judgment apparently so contrary to the facts?

Some argue that sin is not so grievous a thing but that God may ignore it. But any minimising of sin is a step away from the truth, away from the Bible, away from the teaching of Jesus. Christ spoke of hell and eternal judgment more frequently than the rest of the New Testament. To seek an explanation of God's justification by glossing over the heinousness of sin is a blind alley. Yet the glorious fact is that God does justify the ungodly. How so?

Results of Christ's Death.

This we may say clearly, from scripture and experience, that the result of Christ's death is that men are offered by God salvation, that is to say, forgiveness of their sins, justification, reconciliation, adoption, glorification; and this they may have for the asking.

Justification may be defined as acceptance with God, and the scriptures say that this is offered as a present reality, acceptance now and at the last day. The Christian stands before God's judgment bar without spot or wrinkle, so that there is no question but he is adjudged just. He is justified.

The ultimate ground of our justification is God's character. God is gracious and loving to men. The gracious character of God is revealed in the Old Testament and in the New.

Nothing could be plainer than Isaiah 1, 18. "Come now and let us reason together saith the Lord, though your skins be scarlet they shall be white as snow." Psalm 51 especially reflects the humility of penitence, and confidence of God's merciful forgiveness, both of which flow from a knowledge of God's unchangeable graciousness: "Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions."

God is Love in both O.T. and N.T.

God is no tyrant in the Old Testament, but a gracious, albeit a just, God. Salvation is free. This is clear in both Testaments. Forgiveness is free to us, but as the homily of the Salvation of Mankind reminds us, it is not free to God.

This insight is present in the Old Testament. The sacrificial system was a standing witness to the need of propitiation. In Is. 53 the servant of the Lord suffers for others, God has laid on Him our iniquity and with His stripes we are healed.

The New Testament makes quite clear that this is only through Christ's death and re-

surrection. "Christ died for our sins." "He was delivered up on account of our sins and raised on account of our justification."

God offers justification or complete acceptance in Christ to all who will receive this offer. Those who respond share in the benefits of Christ's death. Their sins are blotted out, their natures are remade, they are born again of the Spirit. All this is the work of God. Any little patch with which we might wish to patch up our own sinfulness is otiose and does despite to Christ's blood by denying the completeness of the redemption He has wrought.

We are justified, i.e., accepted by God as sinless, on account of the merits of Christ. Justified by the merits of Christ only and justified by faith only are identical in meaning.

Faith is trust, and is directed to God's promises rather than to dogmas. Hence its essence is personal, and is the highest worship that we can offer God. God offers us salvation which Christ has won. It becomes ours through faith. For faith is not only an attitude but also an action. Christ says, "Come unto Me." The coming is faith. Christ says, "I stand at the door and knock. If any man open the door, I will come in." The opening of the door is faith.

Faith is said to justify because faith is the only faculty of the soul which perceives and accepts God's offer and promises of salvation in Christ. Faith justifies not because faith is a virtue so pleasing to God that He rewards it with salvation; but that by faith, and by faith only, we cleave to Christ. None of our virtues is rewarded with salvation, for from beginning to end Salvation is a free gift.

PRESS SUMS UP BILLY GRAHAM.

"Times" Mystified.

"The Times" correspondent gave the fullest account of the final meeting at Wembley. He wrote:

"Mr. Billy Graham, the young American evangelist, ended his Greater London Crusade with an audience of at least 120,000 persons in Wembley Stadium on Saturday, in cold, drizzly weather that would have chilled the heart of most gatherings. At the close, promptly answering his Mosaic text, "Who is on the Lord's side?" a few thousand men, women, and children poured in tributary streams upon the circular cinder track and grouped themselves thick beneath the evangelist's rostrum to surrender themselves (in the words of his exhortation) "feet, arms, legs, eyes, heart, mind, and soul."

"Then Mr. Graham invited the multitude still seated to wave handkerchiefs to show that they, too, had made a decision, and the ledges of the cliff-like rim of the stadium were dotted with flutters of white linen. Over the great concourse, hushed to silence,

(Continued on page 14)

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PERSONAL

We offer our warm congratulations to the Archbishop of Melbourne, the Most Rev. J. J. Booth, on being created a Commander of the Order of St. Michael and St. George in the Queen's Birthday honours. The Archbishop of the West Indies, the Most Rev. Alan Knight, was similarly honoured.

The Rector of Ryde, N.S.W., The Rev. D. R. S. Begbie, has accepted nomination to the parish of St. Paul's, Wahroonga, (Dio. of Sydney).

Dr. F. C. Schwarz returned to Sydney last week from his most recent visit to the United States, where he has been Director of the Christian Anti-Communist Crusade. While in the U.S. Dr. Schwarz had close associations with the Rev. Billy Graham, who, at his own expense, last year flew Dr. Schwarz to Washington to address a meeting of both Houses of Congress on Communism.

We have heard with regret of the death of Mrs. Shelagh Wood, the wife of the Rev. M. A. P. Wood, Vicar and Rural Dean of Islington, London. Mrs. Wood was 29.

The well-known Swiss theologian, Dr. Emil Brunner, who is now a member of the faculty of the Japan International Christian University of Mitaka, preached the sermon at the dedication of the first unit of the University Church on the campus recently. Some 700 members of the University's faculty, students and their guests attended.

The twenty-fifth anniversary of the consecration of Dr. G. K. A. Bell as Bishop of Chichester, was marked by a garden party in the Royal Pavilion, Brighton, on 11th June. The Mayor of Brighton received the Bishop, and there was a presentation ceremony. The Band of the Royal Marines (Portsmouth Group) played. This band served in the "Gothic" and the "Britannia" during the Royal tour.

It has been announced that the Bishop of Sodor and Man, the Rt. Rev. J. R. Strickland Taylor, is to resign his see at the end of October. Dr. Taylor who is 70, was Principal of Wycliffe Hall, Oxford, from 1932 until his appointment to Sodor and Man in 1942. Earlier he was on the staff of Ridley Hall, Cambridge, and also, from 1919 to 1928, Headmaster of St. Lawrence College, Ramsgate.

The death has occurred of The Bishop of Oxford, the Right Rev. K. E. Kirk. Dr. Kirk, who was sixty-eight, had been Bishop of Oxford since 1937. Earlier he had been Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford. A notable scholar of the Anglo-Catholic tradition, Dr. Kirk was the author of a number of theological works including "Some Principles of Moral Theology," "The Vision of God," and "Marriage and Divorce." He was editor of the symposium "The Apostolic Ministry," and also contributed to it. He was Provost of Lancing from 1937 to 1944, and President of the Woodard Corporation.

The Chaplain to the Royal Prince Alfred Hospital, the Rev. N. Chynoweth, has accepted nomination to the parish of Dee Why (Dio. of Sydney).

The death occurred in Adelaide on 15th June of Professor G. V. Portus, at the age of 72.

The Rev. D. G. Livingstone, Rector of St. Thomas', Auburn, has accepted nomination to Holy Trinity, Kingsford (Dio. of Sydney).

The Rev. H. F. Hawkins, Rector of Marulan (Dio. of Goulburn) has announced his retirement from the active ministry as from 30th June.

The Rev. Stephen Holmes, formerly Rector of Koorawatha (Dio. of Goulburn) was inducted as Rector of Murrumburrah-Harden on 1st June.

The Rev. G. E. Morris, formerly Rector of Gundagai (Dio. of Goulburn) retired from the active ministry on 31st May last, after twenty-two years at Gundagai.

The Rev. David C. Orange, Rector of Cobargo (Dio. of Goulburn) has accepted nomination to Koorawatha.

The Rev. A. G. Adams, Rector of Cullenswood (Dio. of Tas.) has accepted nomination to the parish of Queenstown.

The Rev. Oswald Pender-Brookes, Rector of St. Helen's (Dio. of Tas.), has accepted nomination as Rector of Kempton.

The Rev. J. W. Bethune has been appointed Chaplain of Hobart Gaol.

We much regret to learn of the death of Mr. E. S. Claydon, eldest son of the late Canon Claydon, of Sydney. We offer our sympathy to his sisters who are well known in church circles in Sydney.

The Rev. Canon John E. Dale, will be inducted to the parish of Keppel (Dio. of Rockhampton) early in July.

Drs. John and Joy Cranswick will be leaving Melbourne on the 6th July by the R.M.S. "Oronsay" for Khammamett, Sth. India.

Miss Evelyn Murfin, a graduate of St. Christopher's College, Melbourne, is working as Youth Organiser in the Diocese of Newcastle.

Mrs. F. O. Hulme-Moir, wife of the Bishop of Nelson, N.Z., returns to Sydney in July to be with her children until the end of the present school year.

The Rev. E. R. Chittenden, M.A., Th.Schol., Rector of St. Peter's, Gympie, Q., has been appointed an honorary canon of St. John's Cathedral, Brisbane.

The Rev. James A. Knife, Vicar of St. Faith's, Burwood, has accepted nomination to the charge of Swan Hill (Dio. of St. Arnaud).

The Rev. James E. Holt, Vicar of St. Alban's, West Coburg, has accepted nomination to St. Paul's, Canterbury (Dio. of Melbourne).

Mr. W. A. Aries has been appointed Reader-in-charge of the Bunbury, W.A. branch of the Missions to Seamen.

The Rev. F. Massey has accepted nomination as Rector of Margaret River (Dio. of Bunbury).

Question Box

Is it obligatory for the Rector of a Parish to say publicly Morning and Evening Prayer daily?

The answer is—No. The concluding sentence in the Preface of the Prayer Book, entitled "Concerning the Service of the Church" which might be thought to impose such obligation does not do so for these reasons:

1. It makes no mention of daily services. The history of the church shows that daily services have never been customary. Canons 13, 14 and 15, of 1604, which enjoin services on Sundays, Holy Days, Wednesdays and Fridays, make plain that daily services were not contemplated.

2. The holding of the services referred to in this sentence are conditional on the judgment of the rector as to whether he is "otherwise reasonably hindered." Hence even had they been enjoined daily, such services could not be said to be obligatory.

3. The matter came before the church courts in England last century. The courts held that this sentence did not impose upon the clergy an obligation to hold daily public services.

Canon 20 of the proposed revised canons, now being debated in England, seeks to impose on the clergy an obligation to say Morning and Evening Prayer daily publicly in church, whether a congregation is present or not, and it justifies this innovation by stating that it is part of a minister's duty to praise and worship God on behalf of persons absent from the service! This is fantastic theology, without foundation in Scripture. This canon has not yet been accepted in England, and we hope it will never be. It resembles the theology underlying the Tibetan prayer wheel. We must remember that God will not receive worship offered contrary to His revealed will. To worship by proxy is certainly contrary! To adopt unscriptural worship (or "man-devised worship," as the Reformers called it) is a constant temptation to the church. It was the crowning error of the medieval church, as of the Roman Church to-day. Our Church of England is not sufficiently on its guard against it.

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BILLY GRAHAM'S BACKGROUND

(By Charles Troutman.)

Billy Graham's success is not due to his personality. In spite of the fact that press reports constantly try to analyse his results in terms of these personal factors, they must be excused as most of the reporters do not know the work of God themselves. The sober truth is that in this area he is not outstanding.

If there is any personality trait that contributes to his success, it lies in his ability as a team leader. He is at his best here, gathering around him spiritual men and women who are prepared to concentrate on the job of making the campaigns a power for God. As a prayer-working team they are constantly alert to take every opportunity to make the message of the Gospel known intelligently; to use every means, no matter how new or different, as long as it is relevant in telling others about Jesus Christ. Thus as he moves from place to place it is this team that guides him in his thinking concerning the attitudes of his audiences. They are completely behind the scenes in preparation and operation of the meetings in order that every physical and spiritual effort of Billy's can be devoted to the presentation of the Gospel.

There is another trait which affects his work. Men who have worked with him are unanimous in stating that the power of his work lies in the clarity and the content of his speaking. It is his message that the power of God lies. But on Billy's part, he is dead in earnest. This note of earnest sincerity strikes those who hear him for

the first time. He is speaking for God and the solemn note is never silenced. The fact that God is using him is an amazing thing to no one more than to himself. He has so often stated that he is no more than a servant, and coming from Billy, he means it. And equally as important, his intimate associates know it.

Early Experience.

As an undergraduate, he took part in Christian activities of his university, but he was not outstanding. He showed in those days none of the potential characteristics which have been true of him during his great Missions. He did take part in deputation services in the vicinity of Chicago, but no more so than many of his fellow students.

His first real opportunity for public evangelism came during the middle days of World War II when the Youth for Christ movement in the U.S.A. was making its best efforts to reach the stranded teen-agers for Christ. The disruption of the war had affected those who were too young to participate, with a sense of frustration and insecurity. They were at loose ends and heading for serious trouble. Billy himself, only a few years out of this class, had an appeal to them that older

men lacked, and in the confusion of those hectic years, he was able to present effectively a living Saviour. He was able to adapt himself to their ways of thinking and acting so that the message of Salvation was relevant and intelligible. Some of his methods of those days are held up for ridicule now but he is reaching other groups at the present, and they are responding similarly to other "methods."

A National Figure.

It was not until the great tent campaign in Los Angeles in September, 1949, that Billy Graham became a national figure. In this south-western city, which is notoriously a non-church community, he literally startled the whole city with his clear statement and appeal for Christ—and the response by the most unsuspecting characters. In the movie capital of the world, he used the trappings familiar to the population who are conditioned to the spectacular, to present Jesus Christ. And thousands of people understood the method, and came to know the

Mr. Troutman, whose home is in Illinois, U.S.A., is Senior Staff Worker of the Inter-Varsity Christian Fellowship of U.S.A. He is spending 1954 with the I.V.F. in Australia.

One of whom he spoke. Detroit, Houston and London are not Los Angeles, so that methods differ, but the Gospel is the same and we have heard reports of the increasing response.

Adaptability.

It is this adaptability which has been God's method in making him usable wherever he goes. Much of the criticism of his methods stems from his willingness to adapt himself to the areas in which he works. The way he went after the displaced teen-agers is not the way he presented Christ to industrial Detroit. And in London, some of his Texas friends would hardly have recognised him! He spent considerable time working on the manner of his speech, knowing that his rapid fire colloquialism would not be intelligible to his British audiences.

Thus a fair analysis of this man is to say that he is a humble servant, who is being used of God as the leader and speaker of a team of assistants. It is a more descriptive way of saying that he is "full of the Holy Spirit and power."

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COMMUNITY CENTRE FOR BROADWAY

CHANGES AT ST. BARNABAS'

St. Barnabas' Church, Broadway, Sydney, is one of the most famous churches in Australia. Many still remember its association with Archdeacons Charlton and Martin. Then for years it was the radiating centre of the extraordinary labours of Archdeacon R. B. S. Hammond.

Since 1949, when the Rev. Howard Guinness came from the Oxford Pastorate to be Rector of St. Barnabas, it has become increasingly a base for a ministry to students of the University and nurses of the large hospitals nearby. Dr. Guinness has been asked by the Archbishop to do as much work as he is able to among the University students. The monthly University service usually finds St. Barnabas' full, sometimes to capacity.

Now the Rector and those with him at St. Barnabas' have a new vision of further usefulness for their old and renowned church, such as will meet the changing conditions of the area. The Rector has written what follows for "Record":

The Site.

We own a valuable site in a strategic area. The business and industrial workers of Broadway number nearly 10,000, and the students of the University, a quarter of a mile away, number another 7,000. Glebe, Ultimo, and Chippendale provide many thousands more, despite the industrialisation of this area, and the Ministry of Housing is erecting blocks of flats within a few hundred yards of us to accommodate more workers' families.

But we are not making full use of our site. The buildings are old, gloomy, ugly and inconvenient. We have done what we could to improve them with our limited resources but so far have only managed to keep pace with the necessary repairs. This policy of patching up we believe is for us a waste of money, time and opportunity. It consumes money for which we see very little in return and it takes time and gives us no satisfaction for having spent it. It gets us no nearer to the time when we shall possess suitable premises and equipment with which to serve adequately the people who are looking to us for help. The Church alone of all our buildings we are beginning to be proud of, although we do not pretend for a moment it has the beauty of many other churches in Sydney.

We therefore propose to redesign and rebuild (excluding the Church) using as much of the old as fits in with the overall plan and scrapping the rest. Nothing less than a first class community centre of which we can be proud seems to us a worthy objective.

The facilities provided by the Centre when completed will include—

1. Large comfortable Lounge, 18' x 25', piano, radiogram, magazines, library; kitchenette adjoining with crockery.

This would be suitable for groups up to about fifty for meetings, discussions, debates and concerts, as well as for individuals at other times for rest and reading.

2. Club Room for Teen Ageds, 18' x 18'. Magazines, draughts, chess, darts, library. Study Groups and Meetings.

3. Smaller Club Rooms for Individual Groups. Scouts, Girls' Life Brigade, Students.

4. Recreation Hall, 45' x 30'. Basket ball, table tennis, boxing. Group games and activities.

5. Concert Hall with Stage and Kitchen. Special functions. Badminton.

6. Flat for Warden. Suitable either for a married couple or a single man. Our present idea is that some young man with gifts and training who works in the city may feel led by God to give his services to the Centre at night and hand in hand with the Rector develop it over a number of years. This man would be the key to the Centre's effectiveness and we are praying that God will lead him to us before the building programme is finished.

7. Living Accommodation for 8 Students. Comfortable bed-sitting rooms 13' x 9' on the top floor, kitchenette, common room and showers, etc.

8. Offices for Christian Organisations.

9. Showers, Changing Rooms, Lavatories.

10. War Memorial. The names on the memorial plates at present in front of the palm trees outside the Church would be placed together in a worthy position within the Community Centre and other names would be added to them. The palm trees would be removed and a different type of garden planted.

A Centre of this sort would help local residents, students, business and industrial workers, and others to realise the practical nature of Christian love. Here Christians and non-Christians could live, work and play together, and so use this valuable site in co-operation with the Church itself to spread Christ's Kingdom of love in men's hearts.

Finance.

To finance this Centre we depend on God. He is our Father and has promised that if we put His Kingdom first our needs will be

met. We believe that this means for us the financial needs of the Centre amongst many other things. Therefore for us priority number one is spiritual revival and giving prayer its right place.

Under God we will use three means for raising money. The first of these will be hard work. Amongst the various ways in which we can sell goods donated for that purpose. Some other Churches make many hundreds of pounds each year in this way. The second of these is a mortgage which will enable us to start work at once. This will have the very great advantage of advertising in the most convincing manner in Glebe and Broadway that something is on foot. A project on paper has little power to inspire you to give compared with one in bricks and mortar. The third of these is the launching of a Trust Fund which will appeal to the public for help. The Vice Chancellor of the University and the President of the Rural Bank have both promised to act as sponsors for such a fund. Other well known names will be added to that list. Many public spirited people they believe will want to help such a cause.

The public meeting to elect officers and launch the Trust Fund will be held on July 13th at 1.15 p.m. in St. Barnabas Church Hall.

The exact cost of the Centre we will not know for a week or two, but we do know from rough quotes that it is likely to be over the £15,000 mark. We do not intend to allow that or any other sum to frighten us into cheap or shoddy work. Whatever we do we intend to do really well so that it will look nice and last. We want it to attract the critical outsider, not only now, but in five years time also.

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THINK ON THESE THINGS

(By June Dugan)

ON PLEASING YOURSELF

The world has a saying which has often been quoted to me when maybe, inadvertently someone is hurt or offended at something which has been done: "Try to please everyone and you will please no one, but please yourself and you will please them all." What unhappiness and discord such an attitude to life would bring. Just before my husband graduated and we were thinking about the new life which lay ahead of us, wondering how we would best handle the task we knew the Lord had for us, a Rector's wife who has helped us in many ways since, told me, "Never worry about trying to please every one you meet in your work, my dear," she said, "you will never do it, even the Lord Himself did not do that, but always try to do the thing that pleases our Lord and Master, then everything else will fall into line. This has proved to be one of the best pieces of advice anyone has ever given us and I have never forgotten it.

Each one of us knows, as did Jesus Himself that whatever we do, we seem very often to leave ourselves open to criticism and judgment. Jesus said, "John came neither eating nor drinking, and they say 'He hath a devil.'" The Son of Man came eating and drinking and they say "Behold a man gluttonous and a wine bibber, a friend of publicans and sinners." So no matter how hard we try to please others we seem to be misjudged or misunderstood even though we are oblivious of having created any feeling of dissent or trouble quite often. Perhaps after all then the best thing we can do is to please ourselves because we can never be sure that what we do will please others. But let us first see how this may work out.

In the circumstances in which we find ourselves because of the way we are made, and because of the way we live, we are constantly meeting and are dealing with other people. Each one of us is different in so many ways and each of our circumstances is different, even though we may be bound together in that close unity which is called a family. Each of us has a different job of work to do each has different interests and ambitions, each thinks differently and so on. God has

made us this way because He needs all our differences of personality and talent to do the jobs which must be attended to in His kingdom. However, because of all these differences, come the inevitable "thin patches" which we strike as we meet each other in our daily rounds, and without great love and understanding trouble can come over the little rubs. It is in such difficult situations that the policy of pleasing oneself is disastrous and will always end in trouble.

One of the privileges which we guard jealously to-day is the freedom to please ourselves. Many times in the course of our conversation we hear someone say how much they appreciate being able to please oneself what they do or where they go. We hate to be tied down in any way which would hinder our personal freedom. While this freedom to please ourselves is one of the most desirable things about our democratic way of life in this country it is in many ways one of our greatest personal and national sins. It is because so many like to please themselves that there is so much death on the roads. So much disruption in commerce, so much financial loss in industry, so much discourtesy in everyday affairs, and yet because it is so prevalent we accept it as the order of the day.

As we all know and have read in this column before, God originally made man in His own likeness to glorify His Name and bring Him pleasure in service and worship. How far we have slipped, for most people now apparently believe that they were put here on earth for their own ends, to enjoy life. The prime ruling force behind their lives is that they please themselves. What a distortion of the truth and what an empty useless sort of existence. No wonder so many people on earth are unhappy.

We seem to be born with a natural desire to be happy. We take every opportunity socially to wish our friends every happiness, it is a natural reac-

tion to bestow our best wishes on our friends and trust they will be happy. But when we sit down and analyse life we see how few really know where to begin to make their lives happy. Social security, education, money, personality, fine clothes, beautiful homes, all may be quite important integral parts of a happy life but they are most unsuitable foundations on which to build a happy life. Here again let us be aware of the important fact that our happiness is by no means the most important factor in life for we are here to serve Him and by not seeking our happiness but seeking to serve Him faithfully comes that real feeling of joy and peace.

The only way to true happiness is then, as the rector's wife told me, "To first of all please God, and then other things will fall into line. This means, as so often we have found, "that we must have a close personal relationship with Jesus Christ so that we find "less of self and more of Thee" being our theme. Then automatically fellowship with others will be more enjoyable and we will be easier people to know and to live with. It all takes time, of course, and I sometimes feel that I will never reach the stage that some older Christians seem to have reached where they are full of understanding, grace and sympathy for their fellow men. Life certainly assumes a broadness of interest and enjoyment that pleasing ourselves can never bring.

Just one more thing about pleasing God first is that it is so much more lasting. We are such small insignificant creatures when we scan the length of history from Adam till now, that seeking our own ends seems so trifling when seeking His pleasure is working with the eternal. It is like a little bird caged by fine restricting bars in a small cage, when it should be free to soar and wheel in boundless space.

Let us live lives that are boundless as we serve a timeless God to the utmost of our ability in a Kingdom which hath no end.

In a service which Thy will appoints, There are no bonds for me;

For my inmost soul is taught the truth That makes Thy children free; And a life of self-remaining love Is a life of liberty.

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

PRAYER BOOK REVISION.

Dear Sir,

Your "Off the Record" column, which I read with unfeeling interest, unintentionally misrepresents certain sections of my Synod Charge in your current issue.

Readers of the charge, which is printed in full in the current "Northern Churchman" will notice that the typist's error in centuries which unnecessarily prolonged the life of Cranmer, was corrected long before the document was printed.

The suggestion that the Book of Common Prayer of 1662 is "incapable of expressing the corporate devotions" of the modern age arises from the Royal Commission on Public Worship of 1906 which then stated that the liturgy is "too narrow for the religious life of this generation."

The statement that North Queensland was both "pleased and satisfied" with the 1927 book might again be misunderstood were it not remembered that these were the words of my revered predecessor when consoling Randall Davidson in the closing days of his life when he wished to suggest that the Archbishop of Canterbury had not lived in vain.

I am exceedingly grateful to the "Record" for the suggestion that readers obtain copies of the charge. It is available from the Diocesan Registry, Townsville, in the current "Northern Churchman" which is posted free for 6/- per annum.

Yours, etc.,

IAN N. Q'LAND.

Bishop's Lodge, Townsville.

[Q. replies: I should be very sorry to misrepresent the Bishop's words even unintentionally, though I am sure the Bishop would agree that typist's errors (or lapsus calami, as I took the sixteen centuries of the Church of England to be) are fair game

for the columnist! I thank him for his interest in "Off the Record."

On the other two points I am unaware of having misrepresented the Bishop's opinions as expressed in his Synod Charge.

In the first instance, the Bishop's suggestion that the Book of Common Prayer of 1662 is "incapable of expressing the corporate devotions" of the modern age, did not, as he seems now to suggest in his letter, arise only from the statement of the Royal Commission of 1906. Before he mentioned the Royal Commission the Bishop gave four reasons for holding that it was "unfortunate" that "a uniform Prayer Book, first in 1549, and subsequently after various revisions in 1662" was "fixed by law." He concluded this part of his charge (still before referring to the Royal Commission): "The decline in English Church going is traced by many competent scholars to-day to that moment in history when Englishmen were coerced by law into accepting a Liturgy which many felt did not express the corporate aspirations of the majority."

On the second point I again plead that I am innocent of the charge of misrepresentation. My statement was that the Bishop "records, apparently with approval, that the Synod of North Queensland was both 'pleased and satisfied' with the first rejected Prayer Book of 1927." The fact that Bishop Feetham communicated the opinion of the Synod of North Queensland to Archbishop Randall Davidson in the closing months of his life does not seem to me to call for any modification of my statement or to involve me in a charge of possible misrepresentation. If Bishop Shevill did not approve of the Synod's "motion of profound regret that the 1927 book had been rejected" it was open to him to say so. I repeat that he records it, apparently with approval. If there is any other possible construction to put on this section of the Bishop's Charge I should be glad to make it known.

Finally, though the Bishop unintentionally misrepresents me in attributing to me the "suggestion that readers obtain copies of the Charge" let me say that I am certainly happy to commend this suggestion, whatever its origin.]

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SUCCESSFUL SALE.

Friends of "The Church Record" were greatly heartened by the happy family spirit that prevailed at the Sale of Work held in the Sydney Chapter House in aid of the paper. The financial result was also encouraging. The Treasurer reported that the takings were in excess of any similar effort during recent years.

The Dean of Sydney in opening the Sale referred with regret to the failure of the Church's oldest newspaper, "The English Record" through want of money. Other English Church newspapers such as "The Guardian" had also gone out of publication for the same reason. He urged his hearers to subscribe to the "Australian Church Record" and if already subscribers to do what they could to persuade others to take the paper.

Canon Knox in introducing the Dean referred to the long and honourable history of "The Church Record" and to the absolute necessity of the service which the paper was rendering to the cause of the gospel within the Church of England in Australia.

Mrs. Langshaw, the Secretary of the Sale, in acknowledging the Dean's kindness, presented him with a copy of Archdeacon T. C. Hammond's new book, "The New Creation," which had just arrived from England.

The Rev. W. K. Deasey thanked the stall holders and other workers and expressed the appreciation of the Board of Management of which he is the Hon. Secretary. The Chairman, Archdeacon Robinson, is now in England. There was certainly a magnificent display of goods in the Chapter House. There was also a good attendance of buyers. Both these are necessary to a successful Sale.

All friends of the "Church Record" are also supporters of the Church Missionary Society. These were again reminded at the Sale that the financial year of C.M.S. closes on the 30th of June and all were urged from the platform to do their utmost to see that the year closed without a deficit. If all evangelical church people pray and give and work as they ought to do the Society's commitments should be met. A deficit would be a disgrace.

Proper Psalms and Lessons

June 27th. Trinity II.

M.: Judges 4 or 5; Job 3; Mark 2: 23-3:19 or Romans 5. Psalms 10, 12, 13.

E.: Judges 6:33-7:23 or Ruth 1 or Job 5:6 to end; Matthew 2 or Acts 9:1-31. Psalms 15, 16, 17.

July 4th. Trinity III.

M.: I Samuel 1 or Job 19; Mark 4: 1-29 or Romans 6. Psalm 18.

E.: I Samuel 2:1-21 or 3 or Job 28; Matthew 4:23-5:16 or Acts 10. Psalms 19, 20, 21.

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TRINITY II.

To-day's theme is the innate antipathy of the "natural man" for spiritual things and spiritual life. Admission to Heaven is by invitation and open to all who like the company and appreciate the hospitality—which many don't. Yet God's active, questing love, expressed by and working through Christ (the Servant), while of compelling urgency, compels none, even though "men choose darkness rather than light," or, in this Epistle's simile, Death rather than Life. An antipathy for Heaven means parallel antipathies on earth. As Ronald Knox says: "The Christian, by moving from Death Street to Life Street, becomes a stranger to the world, whose appropriate action is, 'Here's a stranger, heave half a brick at him.'" Yet, just as God, being Love, "never faileth to help," so also should we Christians prove the true Heavenly allegiance of converted hearts by practical love, even in a "foreign" and hostile world.

TRINITY III.

Humility, that difficult but essential Christian virtue, is taught by to-day's Epistle in St. Peter's words, and illustrated in the Gospel by our Lord's example in receiving sinners and eating with them, a passage going on to emphasise last Sunday's teaching concerning the "saving love" of God in Christ. The Collect, however, seems to refer to the latter portion of the Epistle, mentioning those persecutions and sufferings of the early Christians which are being so strikingly repeated in many parts to-day. May it "give us an hearty desire to pray," e.g., for Christians among the Mau Mau. The curious fact that the Collect is much more often linked in thought with the Epistle than with the Gospel suggests that "set portions" of Epistles were already read at the Communion, with appropriate prayer, in such early days that the Gospel was still being orally related or freely "selected" by the preacher.

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PRESS SUMS UP BILLY GRAHAM. (Continued from page 6)

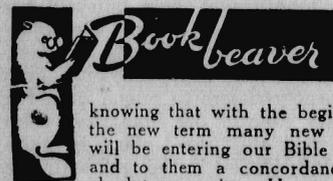
Dr. Fisher raised his right hand and pronounced his archiepiscopal blessing.

"Very still, upon his rostrum of steel tubes and wooden platform, roofed with a skimpy tarpaulin, stood Mr. Graham, pale, taut, intense, but somehow self-effacing and modest, as is his nature, both in public and private.

Seeking An Answer.

"On Mr. Graham's last night, as on his first, the mind sought to find precisely what in all the meeting or service could have so potently touched the depths of a man's spirit to make him decide for Christianity now rather than at any time. It could scarcely be Mr. Graham, who is the first to say, what the Press have always been willing to say for him, that he is not a remarkable preacher by evangelical standards. (In any case, the Wembley Stadium defeated the best effects of his practised microphone manner, just as distance made him a disembodied voice for most of the audience). It could not have been the massed choir, which was far better heard at Harringay.

"What, then, was it? Mr. Graham and his lieutenants have their answer. Some of his unconvinced admirers have still to find theirs."



knowing that with the beginning of the new term many new students will be entering our Bible Colleges and to them a concordance is an absolute necessity. He recommends without hesitation the well-known YOUNG'S ANALYTICAL CONCORDANCE. Priced at £5 5s., this and other books are available to enrolled students at 10% discount. The store to go to is Dalrymple's of course . . . 20 Goulburn St., or the State Shopping Block, Market Street, Sydney.

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THE WORLD OF BOOKS

The Steep Ascent of Heaven. Gordon Huelin. London, 1954, S.P.C.K. Pp. 104. Aust. price 6/- approx.

This book consists of a series of short biographies of prominent churchmen of the 17th and 18th centuries. According to the Foreword by the Bishop of London, the book sets before us "without partisan bias the great characters of the age immediately preceding the great reform movement of the nineteenth century." It is not, however, so easy to disguise personal preferences, and it is clear that the author's sympathies lie with Laud and Andrewes rather than with Baxter and Bunyan. He apparently considers the former as representing the true development of the Anglican Reformation, a view which is scarcely tenable in fact (not that the other two do either!). This predisposition also leads to a very unbalanced treatment of the Evangelical Revival of the 18th century.

—J. A. Friend.

From Fear to Faith. Studies in the Book of Habakkuk. By D. Martyn Lloyd Jones. London. The Inter-Varsity Fellowship, 1953. pp. 76. Our copy from publisher.

Dr. Lloyd Jones is the Minister of the Westminster Chapel, London, and one of Great Britain's most powerful preachers and expositors. These studies in Habakkuk are a model of expository preaching from the Old Testament which is also an appeal to the conscience. At a time when this kind of preaching was never more needed (and seldom more rarely heard!) it is to be hoped that many clergymen will procure this series and study it. Dr. Lloyd Jones left his practice as a Harley Street heart specialist under compulsion to preach the Gospel. There is a strong Calvinistic and Puritan strain in his exposition, which is not only faithful to the text of Scripture, but highly relevant to the present situation.

—D.R.

BOOKS OF INTEREST.

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, foreword by D. R. Davies 8/6

Commentary on The Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham 27/3

Hugh Latimer — by H. S. Darby — a fine new biography 26/-

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"John Charles Ryle," Canon M. L. Loane, 3/6.

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Diocesan News

BRISBANE

Three memorable church buildings have been dedicated during the last month. The new church of St. Peter's, Gympie, is a triumph of modern architecture and the thousand worshippers (including forty of the clergy) will long remember the great occasion of its Dedication. The Diocese will record with grateful admiration the successive Rectors, who played their part in its erection, and the wonderful response of the laity to the Appeal Fund.

The Brotherhood Hostel at St. George is a fine building intended to provide accommodation for girls and small boys attending the State School. It is looked after by Captain and Mrs. Edwards of the Church Army.

The Boys' Hostel at Charleville has been increased in size and greatly improved by the provision of modern amenities. The Brotherhood of St. Paul is to be congratulated on these valuable acquisitions.

GRAFTON

Flood Relief.—The Rector of St. James', Kyogle (Rev. H. W. Carr) writes appreciatively of gifts sent from several city parishes, Neutral Bay and Beecroft for alleviation of distress caused by the disastrous North Coast flood. Parts of the Kyogle parish suffered most severely and the practical gesture of help was most timely.

GIPPSLAND

Mission in Bass and San Remo.—A mission conducted in St. Paul's, Bass, and St. Augustine's, from May 10th to May 23rd, proved to be a time of wonderful spiritual blessing for many people. The Missioners were the Rev. W. Spencer, Rector of Mirboo North, and Director of Religious Education in the Diocese of Gippsland, and The Rev. G. A. E. Turner, Vicar of Bruthen. All mission meetings were very well attended, a total of 649 people being present during the fortnight, and a total of 246 children attending the children's meetings.

SYDNEY

Missionary Effort.—Out of a total income for the year of just over £4000, St. Stephen's Lidcombe sent away £686 to Missions — a very fine effort.

Church Improvements.—Highlights of the annual report were a most successful Parish Family Mission and the dedication of a new electro-pneumatic pipe organ.

Other memorials dedicated during the year included: Coronation Memorial Garden, Organ Screen, Console Screen, small Prayer Desk, exterior copper Crosses, three Bronze Plaques, and Sun Dial.

New Parish Hall.—The annual vestry meeting of St. David's, Arncliffe, decided unanimously to open a fund for the erection of a modern parish hall to replace the present wooden structure.

Parish Car.—Nearly £300 has been given towards the cost of a parish car for Seven Hills and Toongabbie.

Worshipper 80 years.—Mr. P. E. Whitehead is still a regular worshipper at St. Stephen's, Newtown, after 80 years. He was present at the opening of the church in 1874. His son, Mr. K. E. Whitehead, is a prominent member of the legal profession and a member of the Standing Committee of the diocese.

Chatswood Forward Move.—Foundations have already been laid for a Church Hall in the Mowbray Road West area of St. Paul's Parish. Meanwhile, Sunday School is being conducted on temporary premises. The annual financial statement reveals that £1564 was given to objects outside the parish, including £901 to C.M.S. In addition, £4845 was received in the year for the new parish church.

St. Andrew's, Wahroonga.—The parishioners of St. Andrew's, Wahroonga, farewell Mr. Eric Barwick, B.Sc., B.E., on leaving to take up a research fellowship at Bristol University. Mr. Barwick is a son of the Rector of St. Andrew's, Wahroonga, who was vice-president of the Evangelical Union last year.

WANGARATTA

New Canon.—The Bishop has appointed the Rev. Rupert North, Th.Schol., Rector and Rural Dean of Shepparton, a canonry in Holy Trinity Cathedral, vacant through the resignation of the Rev. C. Milton Kennedy, B.A., Th.Schol., who is now Victorian Secretary for the Australian Board of Missions. The installation of Canon North will most probably take place on Monday, August 30, at the Evensong prior to the opening of Synod.

Inductions.—The Bishop will induct the Rev. A. E. J. Strickland to the parish of Euroa on Friday, June 18th, at 7.30 p.m. The Bishop will induct the Rev. L. G. B. Rose to the parish of Murchison-Rushworth on Thursday, July 1st, at 7.30 p.m.

BUNBURY

Diocesan Jubilee.—For the second time within two years the Diocese has been greatly honoured by a visit from The Primate of Australia, this time that he might bring greetings from the other 25 Dioceses of the Church of England in Australia, for our Jubilee Year.

His first engagement was to preach at a service of Holy Communion in the Cathedral Church of St. Paul, Bunbury, when, at 8 a.m., some 160 people gathered to pack the Church. After this service he hurried to Collie where in the very beautiful church of All Saints, he preached at the service of Mattins at 11 a.m. and in the evening he again preached at Evensong at Bridgetown at 7.30 p.m. This service was held in the Bridgetown Town Hall when 550 people from the Parishes of Bridgetown, Boyup Brook, Manjimup and Pemberton gathered to hear our distinguished guest.

The Primate said that he wished to share in our Jubilee Celebrations and that was the reason for his visit. The text for his sermon was Leviticus Chapter 25 verse 9, "Then shalt thou cause the trumpet of the Jubilee to sound." He urged the people to give of their material wealth to fill the Jubilee Appeal and also of their need to build up their personal religion and devotion to Jesus Christ.

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NEW TESTAMENT EXAMINATION RESULTS.

A. R. Coster, 83%; B. Barnes, 80%; E. Mitchell, 78%; R. Hall, 78%; K. Langdon, 75%; C. B. Marrett, 75%; S. Keeley, 75%; M. Boxwell, 73%; E. A. Gordon, 73%; G. Douglas, 73%; G. A. Wilton, 73%; C. Edwards, 70%; N. A. Williams, 70%; B. M. Payne, 70%; E. D. Cameron, 68%; P. Boxwell, 68%; M. Gourlay, 68%; G. H. Waters, 68%; G. Lavere, 65%; J. E. McCarthy, 65%; J. M. Miller, 65%; M. Heesh, 65%; B. Keeley, 65%; L. Hogarth, 65%; J. Chapman, 65%; A. Chandler, 65%; J. M. Broughton, 63%; L. Green, 63%; K. Fieldus, 63%; A. H. Zuber, 63%; M. Wansburgh, 63%; G. Blackwell, 63%; F. Garforth, 63%; M. Faulks, 63%; Mrs. Frazer, 63%; B. Craik, 63%; M. Clark, 63%; K. Young, 63%; N. McGrath, 63%; B. Kinserrey, 60%; R. Dalling, 60%; L. Birch, 60%; S. Harris, 60%; D. Hinchcliffe, 60%; N. Fish, 60%; D. Milne, 60%; J. Boissery, 60%; W. Howarth, 60%; E. Campbell, 60%; G. Menzies, 60%; L. Hayes, 60%; G. Hurford, 60%; R. W. Gee, 60%; A. W. Foote, 60%; J. Pritchard, 58%; I. L. Johnson, 58%; R. W. Morris, 58%; V. Paull, 58%; V. A. Hynds, 58%; J. Wilson, 58%; J. Pevely, 55%; F. Needham, 55%; B. Sale, 55%; J. Cameron, 55%; E. M. Arnold, 53%; E. Moore, 53%; H. Hocking, 53%; D. Boissery, 53%; P. Smytheman, 53%; J. Richards, 53%; C. Ormsby, 53%; W. Rea, 53%; P. Pain, 53%; L. R. Tattersall, 50%; L. P. Sewell, 50%; N. S. Campbell, 50%; L. Stephens, 50%; R. Coleman, 50%; M. Argyle, 50%; L. Haines, 50%; J. Caddy, 50%; I. Wearne, 50%; G. B. Wallace, 50%; R. Chamberlain, 50%; J. Kendall, 50%; W. V. Hall, 50.

105 candidates sat exam: 89 passed; 16 failed. Approx.: 210 students took Lectures.

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Laymen Must Evangelise

Clergy to Abdicate from Spiritual Autocracy.

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The Parish Nursing Work of the Home Mission Society (Dio. of Sydney) is to be further extended by the purchase of a large property in Crown Street, Harris Park.

The property which adjoins St. Paul's Church, Harris Park, comprises a good area of land with a large house which will provide accommodation for about 15 patients and a staff of three.

This will be the second Parish Nursing Home to be opened by the Society. The first home, "Chesalon," 6 Prospect Road Summer Hill, has met a tremendous need in the community for chronically sick folk who cannot afford private nursing fees and who have no one to care for them. A very large waiting list makes it imperative that the work should expand.

The money for the purchase of the Harris Park property is being advanced on overdraft by the Society's Bank and already substantial donations have been received. These include a sum of £250 from Mr. T. Cavill of Summer Hill and an anonymous donation of £100.

The help of Church people is sought and donations which are deductible for Income Tax purposes can be sent to the Parish Nursing Home at 63 Prospect Road, Summer Hill or to the Home Mission Society at St. Andrew's Cathedral, Sydney.

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