

THE CHURCH RECORD LTD. ADVERTISING STAFF MAY 1954

THE AUSTRALIAN CHURCH RECORD

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

19. No. 10

MAY 27, 1954

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

The Descent of the Holy Spirit at Pentecost

(By Archdeacon T. C. Hammond.)

The story in Acts II is of very great importance. It introduces us to the early disciples of our Lord at a most critical period. They had received their commission from the Risen Lord and were bidden to tarry at Jerusalem until they were endued with power from on high.

They spent the anxious days of waiting in prayer. At last the promised one arrived. A rushing, mighty wind cloven tongues parting asunder the visible tokens that God had called His promise spoken through His Son. "They were all filled with the Holy Ghost and began to speak in other tongues."

Important Considerations.

Certain important aspects of this development demand careful consideration. We need to remember that this phenomenon did not portend the arrival of a New Power in the world. God the Holy Ghost was operative in creation and it was through His agency that "holy men of God" spoke as they were moved by the Holy Spirit in the earlier prophetic dispensation. David prayed to God, "Take Thy Holy Spirit from me" when he was smitten with contrition, because he interpreted not of the first advent of the Holy Spirit but of a special endowment of the disciples in view of their arduous task of proclaiming the realisation of the old promise of redemption through the seed of Abraham. They required a special gift of power in view of the magnitude of their task. They required a very definite assurance that the equipment they sought in prayer had been made available to them.

The Problem confronting the Disciples.

We are apt to underestimate the tremendous forces arranged against these early messengers of the

Gospel. Not only was the unbelieving world insensible to the great revolution wrought by the resurrection of Jesus Christ from the dead but the official church, in the persons of the scribes, Pharisees and Sadducees was vigorously hostile to the claims of the Son of God. One hundred and twenty people were undertaking the task of convincing millions of prejudiced souls that a new era had been begun. They had to convince them that a further step in revelation had been taken which in many important particulars left behind for ever older forms of approach to God. Inherited prejudice is difficult to dislodge. We may well believe that the disciples were conscious of their great need. But they had the promise of their Master with the earnest injunction added thereto—Wait. How long were they to wait for the fulfilment of the promise, "I will pray the Father and He shall give you another comforter that He may abide with you forever."

A Natural Question.

As they tarried in quiet confidence they must often have asked, "What evidence shall we receive that the Spirit of truth has taken His abode in us with a view to investing us with this power which shall make us effective witnesses?" They must have so mused in their hearts but no doubt as to the realization of the Master's message ever darkened their spirits. It is well with us if we too patiently abide God's time and rest as confidently upon His Word. An unmistakable sign was vouchsafed to them.

(Continued on page 12)

ARCHBISHOP OF CANTERBURY'S SUPPORT FOR BILLY GRAHAM.

The Archbishop of Canterbury was on the platform and gave the Benediction at the final meeting of the Greater London Crusade attended by 120,000 people at the Wembley Stadium on Saturday night last, May 22. The Crusade, by means of which the Rev. Billy Graham has preached in three months to audiences totalling 2,000,000 people, was arranged by the Evangelical Alliance.

The Lord Mayor of London was also present at the final meeting, in the Royal Box, with the Minister of Health.

The final meeting was held in the Wembley Stadium, which seats 100,000, and in anticipation that this would not be sufficient to accommodate the crowds, an earlier meeting was held in the afternoon at the White City, with accommodation for 70,000. Despite the rain, the total number present at both meetings was 200,000.

Dr. Graham will return to England in the autumn, to preach in the provinces.

C.M.S. ADVANCES IN S.A.

The South Australian Branch of the Church Missionary Society has pleasure in announcing that it has purchased a two-storey, two-shop, property, 350-352 King William St., Adelaide, thus marking the first step in the fulfilment of a plan which has been in mind for many years.

Extensive renovations are required before the new property can be used, and donations both to the Building Fund and Missionary needs will gladly be received. One shop and ground floor will be occupied by the C.M.S. to begin with, as bookroom, offices and meeting room. The rest will be let for the time being.

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Off the Record

ANGLICAN COWBOYS.

Roy Rogers and Dale Evans, the Hollywood cowboy film stars who have been visiting England for the Billy Graham campaign, and taking children's missions in their dazzling "Western" rig-out, need not cause your eyebrows to rise. The Rev. Billy Graham may be a Southern Baptist (with a Presbyterian wife), but these, though originally Baptists, are now members of the Episcopal Church of America!

* * *

INCONGRUITY.

A London daily paper recently published a picture of the Oxford University Point-to-Point races card. It showed the Arms of the University, upon which are inscribed the University motto, Dominus Illuminatio Mea (The Lord is my Light), and just above the Arms were the words, "Bet Early and Avoid Queueing."

* * *

BISHOP SHEVILL AND THE ENGLISH CHURCH.

The Bishop of North Queensland does not apparently care for the Communion Service in the Book of Common Prayer. He says in his recent Synod charge that "Thomas Cranmer . . . provided the English Church with a liturgy which was a more adequate expression of his personal Zwinglian beliefs than of the Catholic faith to which the English Church had held for over sixteen centuries."

So the English Church was in existence in the first century B.C.!

* * *

Bishop Shevill's Synod charge deserves careful study in relation to the new draft Constitution which will be before us shortly. For the bishop makes it clear that he hopes the new Constitution will lead to the production of a revised Prayer Book which would be very different in spirit from our present Book, which he regards as "incapable of expressing the corporate devotion" of either Englishmen or Australians. He records, apparently with approval, that the Synod of North Queensland was both "pleased and satisfied" with the first rejected Prayer Book of 1927.

We shall do well to examine carefully the provisions of the new Draft in regard to provision of, or permissible variations in, the Book of Common Prayer.

TO AUSTRALIAN CHURCHMEN

"The Said Book and None Other"

In 1545 Henry VIII authorised the issue of a Primer which was to replace all other Primers in use throughout the realm. The King's Primer contained prayers for use in private or at occasional services. This was the first attempt to secure uniformity of use in England and was the forerunner of the Act of Uniformity in 1549.

The Book of Common Prayer which was published in 1549 immediately replaced all other forms of public worship in England. It was revised and modified in 1552, in 1559, and in 1662, and an Act of Uniformity in each case prescribed the use of this book and no other throughout the realm.

The 1662 Prayer Book is the only Prayer Book which is authorised for use in the Church of England to-day.

The principle of uniformity was of great value in an age when there was much variety in the forms of worship in vogue, and a man was a spiritual stranger outside his own diocese. The Act of Uniformity made it possible for a man to travel from the Thames to the Tweed and to feel at home in every church in city or village which he might attend.

In the 18th century there was a welcome rediscovery of the spiritual values of the Book of Common Prayer. The early Evangelicals frequently referred to "Our incomparable Liturgy." Charles Simeon declared that he seldom felt closer to God than in the Prayer desk.

Such a rediscovery of the Prayer Book and of the essential values of the Act of Uniformity are greatly needed to-day. Churchmen are too often strangers in churches outside their own diocese, because of departures from the Book of Common Prayer. Anglo-Catholic clergy have caused great injury to the spiritual good of the Church of England by the introduction of other manuals of worship.

Nor are Evangelicals clear of criticism. For there are some amongst them who are impatient of the prescribed forms and prefer their own liturgy to the one they have promised to follow. But till all the clergy can pray always with the sublimity with which some can pray sometimes, the general welfare of church people is served best by all following the prescribed service of the Book of Common Prayer, as indeed all the clergy have solemnly undertaken to do.

We need to remind ourselves that the Prayer Book provides a wonderfully scriptural form of worship. It is saturated in the language, teaching and spirit of Holy Scripture. Evangelical churchmen have every reason to be thankful for the Act of Uniformity. This should put them on their metal, and make them the more determined to use the forms of service prescribed, and none other.

There is another very serious side to this question. Members of our church have the right to expect that the services in their parish church will be rendered according to the Book of Common Prayer. Every clergyman is solemnly pledged to this. The undertaking he gives to his bishop is: "I will use the form in the said book prescribed and none other." But often now a parishioner finds interpolations, especially in the Service of Holy Communion, which are contrary to the teaching of the Articles of Religion and to the doctrinal standards of the Prayer Book.

This places a parishioner in a position in which he ought not to be placed. He is compelled to condone error or to leave his parish church. And the action itself is not right; it is a grievous wrong. Yet men perpetrate this wrong who otherwise are truthful in their speech and honest in their dealings.

"Western" Film Stars with

Billy Graham

CONVERTED THROUGH OWN CHILDREN

Hollywood film stars, Roy Rogers and his wife, Dale Evans, have been in London at their own expense to assist the Rev. Billy Graham in the Greater London Crusade. Both are great friends

and admirers of Billy Graham and wholeheartedly share his convictions and hopes. At the Harringay meetings they have testified to the difference Christ had made in their lives since He became their Lord and Saviour.

Roy Rogers and his wife have five children of their own, and they urged parents to give their children Christian training and to take them to church. This was the answer to juvenile delinquency, for "children brought up in church were seldom brought up in court." Mrs. Rogers told reporters of the religious press of the way she had found Christ, first through the faith of her children; through her little boy, and then through the influence of her little handicapped daughter, Robin, whose story she has so movingly told in "Angel Unawares."

Hollywood Christian Group.

Mrs. Rogers spoke also of the Hollywood Christian Group, which meets for weekly prayer. It began with a membership of 20, and has grown now to 50, with some 100 to 150 people at each meeting.

Roy Rogers gave an outline of their children's missions during their visit. They have had "capacity" meetings both in Scotland and the Midlands, where they have talked to children and their parents about spiritual teaching, have advised parents on training their children in good behaviour — including cleaning their teeth, going to Sunday school and eating food they don't like — have sung some songs, and have been ably assisted by "Trigger," the cowboy horse.

B.C.A. RADIO STATION.

The official opening of the B.C.A. Radio Station at Ceduna took place on Saturday, 22nd May. The ceremony was performed by the Primate of Australia, His Grace the Archbishop of Sydney. Members of the B.C.A. Council were in attendance together with Government and Local Council representatives.

Mr. George Cameron, son of the Rector of St. Luke's, Mosman, has done an outstanding service getting the Station established. He and his wife are now settled in the home built for them alongside the Radio Station.

People living in the North-west of South Australia, hundreds of miles from the doctor will now have a speedy means of communication.

PRIESTLY CENSURE OF CHRISTIAN FLOAT.

On Tuesday, May 11th, Sydney University students held their Commemoration Day. A large number of floats were organised to take part in the customary procession. In recent years arrangements have been made for a responsible person connected with the University to censor the floats before they leave the University grounds. This year the person chosen was Father Pryke, the Roman Catholic Chaplain to the University.

The Evangelical Union this year prepared a float for the procession. It consisted of a mountain on which was a representation of Sir Edmund Hillary climbing, with the caption "Neverest." Over the whole float was the motto in the words of St. Augustine, "Our hearts are restless until they rest in Jesus Christ."

Father Pryke found this float objectionable. On his instructions two policemen removed the words of St. Augustine which gave the float significance. The words were torn up and the float was then allowed to pass.

Some of the floats passed by the censor were notoriously vulgar in character. It is the more extraordinary that a Roman Catholic priest should have been allowed to prohibit a float which combined wholesome humour with a marked Christian testimony.

BIG MEETINGS IN LONDON.

£9,000 from Australia.

The 150th anniversary meetings of the Bible Society were held in London early in May. Thirty different countries were represented. At the gathering on May 5th the Rev. H. M. Arrowsmith, of the Australian Bible Society presented a cheque for £9,000 and the deeds of two Bible Houses in Australia. The Canadian representative gave a cheque for £70,000, the United States a cheque for 100,000 dollars, and South Africa a promise of £30,000. The meeting was chaired by Bishop Berggrav, of Norway. So many greetings were given that the special speaker, Professor C. H. Dodd, was unable to give his address in full.

The Colonial and Continental Church Society also held its annual meeting this month. Bishop P. W. Stephenson, formerly of Nelson, was one of the speakers with Bishop Beecher, of Uganda. Archdeacon Robinson, of Sydney, also took part.

BRITISH GENERAL TO VISIT AUSTRALIA.

Lieut.-General Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., will be visiting Australia in July and August at the invitation of the Archbishop of Sydney. He will be accompanied by Lady Smith.

Sir Arthur has had a distinguished military career. He commanded the Coldstream Guards and the 4th Guards' Brigade from 1934-38, and during the war was Chief of Staff to Lord Wavell (1940); General Officer Commanding London District (1942-44); then Commander-in-Chief, Persia and Iraq (1944-45); and India (1945-46). After the partition of India in 1947 he was responsible for the evacuation of British troops from India.

Since his retirement in 1948, Sir Arthur has taken a prominent part in a number of Christian organisations. He is Chairman of the Evangelical Alliance (of which the Bishop of Barking is President); President of the World Evangelical Fellowship; and President of the Crusaders' Union. Lady Smith is President of the Church of England Zenana Missionary Society and Chairman of the Ladies' Home Mission Union.

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NOTES AND COMMENTS

This word means rule by the people. In Australia we have the final form of Democracy. Every citizen over 21 years of age has an equal voice. The swagman, the ne'er-do-well, and the rousabout have as much authority in electing members of parliament as a supreme court judge or a Prime Minister. And this rule applies to both houses. With our federal constitution there is really no lower house. Both are elected on a universal franchise.

Rumour had it that a majority of the members of that final Convention that drafted our federal constitution were in favour of modifying the franchise for the House of Representatives but a determined minority would have blocked this at the time and so postponed the setting up of a Federal Parliament. This would have meant that aspirants for the first federal Cabinet and for the first federal High Court might have been disappointed.

Australia's life lies in the sanity of its people. A high standard of general education will help; but especially do we need a wide spread of Bible Teaching. Money or the things of the world in some form or other usually determine parliamentary elections. To a large body of voters money is more important than religious principles or the religious future of this country. This is seen where a Protestant majority persists in electing a Roman government.

We have read of a ship turned from her true course because metal was piled near the compass and the needle deflected from its proper direction. Money draws all but the strongest. Money of course stands for self and self-interests.

Money blinds; it shuts our eyes to principles and also to the future and gives immediacy control. We have sometimes seen two coins placed on the eyes of a dead man to keep them closed. How often has gold shut the eyes of the living to the things that matter most. That is why the cry for social reforms has so often fallen on deaf ears.

Where the word of Christ fills the mind and the Spirit of Christ fills the heart money loses its dominating power. Then we begin to see ourselves and all things else in at least a near-right perspective.

World unrest points to world change. A growing agitation for a world-government indicates the direction of the change.

There are two forces to-day with a positive policy for world government—the Papacy and Communism.

If Marx was the Lawgiver of Communism we might take Trotsky as its prophet. Trotsky writes, "the dictatorship of the proletariat in Russia was for the Bolsheviks a bridge for a revolution in the west. The problem of socialist transformation of society was proclaimed to be in its very essence international." (History of the Russian Revolution, Vol. iii, p. 371.)

Trotsky everywhere scouts the idea of a single socialist state. His ideal is the whole world one great commune. This he regards as the only practical possibility.

We see this theory being worked out in practice before our eyes. Communism is pushing ruthlessly towards its goal of world domination.

But Romanism also claims world mastery. The papal tiara is encircled with three crowns. These were added between the twelfth and fourteenth centuries. The Cardinal whose duty it is to place the crown on the Pope's head uses the words, "Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, ruler of the world, vicar of our Saviour Jesus Christ."

The Pope has at the present time but a small earthly kingdom, the Vatican, but he claims a universal sovereignty. In theory those who refuse his sovereignty are not only heretics but rebels and there is therefore a double reason, why if they persist in their obstinacy they should be put out of the way.

The world to-day is one great arena. Two antagonists face each other: democracy and communism. A third power is looking on, Romanism. At the present moment she dislikes democracy, but fears communism. Her secret wish no doubt is the weakening of both. She has helped during the present century towards the weakening of two great Protestant powers, England and Germany.

Does prophecy throw any light on the future? We believe it does.

In the seventeenth chapter of the book Revelation we see pictured a scarlet woman riding a scarlet beast. If Communism is the wild beast Rome might well be the scarlet woman. The seventeenth and thirteenth chapters should be read together. The thirteenth chapter foretells the union of two great powers, one civil, one ecclesiastical.

If man still retains something of the image of God in which he was created we cannot see how a godless communism can attain world domination. A religious sanction will be needed. Where will the man of sin turn to find a religious alliance. Not to Protestantism, not to Jewry, not to Mohammedanism. The most likely place is Rome, ever ready to take advantage of new situations.

We advise everyone who is interested in this subject to read the thirteenth and seventeenth chapters of the book Revelation and the second chapter of the second epistle to the Thessalonians. Fifty years ago these chapters seemed not only an enigma but humanly impossible. How different the world situation to-day. Man is preparing the world for a conflict, and for possible convulsions far beyond all previous experience.

This is man's day but it has an appointed end. Believers must never lose heart. Our Lord will surely come again. "And at midnight there is a cry 'Behold the bridegroom.'" (Matt. 25:6.)

AUSTRALIA AND THE BIBLE.

Australia is now a Scripture-producing country. Fifty editions of Scriptures for Papua, New Guinea and the Pacific have been published by the Society in Australia in recent years. Most of these are sold under cost price. Australia's nearness to these Pacific peoples involves a Christian stewardship which the Bible Society is eager to accept, and in which it invites the co-operation of Christian people in Australia.

HE ASCENDED INTO HEAVEN

The Ascension and The Great Commission

(Archdeacon G. T. Denham)

There is need for a comprehensive book to be written by a competent author on the subject of the Ascension. It is a great and important subject, but sadly and strangely neglected by the average and only imperfectly understood by ordinary Christians. This article is strictly limited to the relationship between the ascension and the missionary commission. The command to evangelise the world is recorded in the four Gospels and in the Acts and was probably given to the disciples on four, if not five, different occasions, with a different emphasis or aspect each time. It is true that had there been no resurrection of our Lord there would have been no Gospel to preach and it is also true that had there been no ascension there would have been no coming of the Holy Ghost to endue the disciples with power to enable them to preach the Gospel to every creature. There is therefore a vital connection between the ascension of our Lord and the preaching of His Gospel.

Let us consider first the Commission as recorded by St. Matthew.

The Great Commission.

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I command you; and, lo, I am with you always, even unto the end of the world. Amen. (Matt. 28: 18-20.) These words were spoken some time during the forty days between the resurrection and the ascension. Only the Eleven are mentioned. It was in Galilee. When the Lord appeared to them "they worshipped Him, but some doubted." The word used for "doubted" is found in only one other place in the New Testament — Matt. 14:31 — and it means to doubt, waver, hesitate, to be of two minds, to stand in two ways at once. Peter walking on the water, looking at the Lord, walking in faith; Peter on the water, looking at the waves, walking in fear. It would seem that they all worshipped, but some of the worshippers wavered. Did they sense what was coming? Did they doubt whether they could ever serve properly One Whom they now knew to be the

Son of God? "Go ye therefore." We have in this little word "therefore" our Lord's justification for giving His followers a seemingly impossible task. "All power is given unto Me in heaven and in earth" and so you must go and teach all nations, and I will be with you. "Lo, I am with you always." Some years ago the British and Foreign Bible Society opened a depot in Chungking, in West China, and a Chinese gentleman, Mr. Lo, was appointed to be in charge. At the opening ceremony he told us that he was travelling to Jerusalem as a delegate to the great Missionary Conference. He was in the Mediterranean, nearing his destination. It was the first time he had been away from his native land and he was feeling rather lonely and very homesick. He took his New Testament, thinking to derive comfort from it. It opened at Matthew 28, and his eye fell on the words, "Lo, I am with you always," and there he saw his own name, "Lo," and the assurance that his Saviour was with him. He received all the comfort he needed!

All power—our Saviour, risen and ascended, exalted to the right hand of God wields all power. All nations—the arms of the Cross stretched east and west, and now the Lord must have all races, tribes, tongues and kindreds brought to Himself. All things —

nothing the Lord taught must be left out, everything has its purpose and value. All the days—days of success and disappointment, of joy and sorrow, of victory and defeat, always Jesus Christ is with His own.

The Royal Command.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." (St. Mark 16: 15, 16.) If God so loved the world then you must go into all the world. If I died to be the propitiation for your sins, it was not for yours only, but also for the sins of the whole world, and the whole world must be told about it. If I am the Saviour of the world then you must preach the gospel to the whole creation. It must be noted that only two demands are to be made from those who hear the gospel: they must believe and make open confession (signified by baptism). To some the gospel will be a savour of death unto death, and to the other the savour of life unto life. Well may Paul ask, "And who is sufficient for these things?"

The Saving Message.

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." In the days of John the Baptist the preaching of repentance was held to be indispensable. Our Lord preached repentance. The Apostles preached it. The New Testament is full of it. But, alas, in these days the word is seldom heard. Too many



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preachers proclaim an easy way into the Kingdom. But the Lord's words remain, "Except ye repent, ye shall all likewise perish." The other thing to be preached is the forgiveness of sins. Is not this the heart of the Gospel—"Your sins are forgiven you for His name's sake"?

Is not this the greatest word spoken by Jesus Christ—"Thy sins be forgiven thee"? This is the very heart and core of the gospel and we do well to remember it. And this message was to be preached, wonder of wonders, first at Jerusalem. The people there, who had rejected and crucified the Lord of Glory, the Prince of Life, were to be given opportunity of repentance! What mercy! What grace! What love! Jerusalem. Would it be possible to preach there, right in the heart of enemy territory? How utterly impossible unless Jesus Christ was indeed raised from the dead, and exalted into heaven at the right hand of God, whence He would send the promised power of the Holy Spirit.

The Vital Breath.

"Then saith Jesus to them again: Peace be unto you; as the Father hath sent me, even so send I you. And when he had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John 20:21-23). Go into all the world, preach to every creature, proclaim the forgiveness of sins. That is all. You have no money. You have no organisation, no influential friends. Every man's hand will be against you. You will need infinite wisdom, infinite courage, all perseverance, all patience, meekness and love. Oh, how you will need love! You will need all these and many other qualities you do not possess now. So, my friends, tarry. Tarry till I send the promise of the Father. See, I breathe upon you. Receive ye the Holy Ghost. This is a token and pledge. When He is come, He will convict the world of sin and of righteousness, and of judgment. He will guide you into all truth. He shall be in you. Peace be unto you; as my Father hath sent me, even so send I you.

Divine Last Words.

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) This is a summing up and re-iteration of what had been said before during the forty days. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." In His Gospel St. Luke tells us that, "He blessed them." So the last thing the disciples saw was the scarred hands, nailed to the cross for their redemption, now held out in blessing. Did He say, "The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."? It has been suggested by G. R. King in "The Forty Days" that the cloud was a cloud of angelic beings, swooping down from heaven to bear Him up in triumph to His throne. Dr. Weymouth translates, "He was carried up, and a cloud closing beneath Him hid Him from their sight." He was taken up. How does not matter. We rejoice that "God has raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." Ephes. 1:20-23.

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The Rev. Canon D. J. Knox, L.Th. The Rev. Dr. A. W. Morton, M.A., Ph.D. (Rector of St. Oswald's, Haberfield).

2 p.m. to 3.30 p.m.—

The Ven. Archdeacon T. C. Hammond, M.A., Th.D. The Rev. G. Bingham, Th.L. (Rector, Holy Trinity, Miller's Point).

4 p.m. to 5.15 p.m.—

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KILLARA ANNUAL VESTRY MEETING.

Dear Sir,

As a parishioner of St. Martin's, Killara, I feel bound to draw attention to what appears to me to be irregularities in the election of parochial nominators at our annual vestry meeting, which was held on May 6 last. After certain preliminaries, the election of parish councillors was reached. It was, however, held up when no chalk was available to write up nominations on a blackboard. During the pause, the Chairman proposed to hold the election of Parish Nominators. One member of the Parish Council, however, immediately asked that only one election should take place at a time. With the arrival of chalk, the election of the Parish Council took place.

The next item on the agenda was the election of Parochial Nominators. No nominations were called for, but the Chairman made a long statement, in which he strongly advised the meeting not to make any change from their present representatives. He said that he did not see how a change could be made, and referred to the difficulty which had been experienced in finding a suitable rector for the parish. This difficulty would only be increased by changing horses in mid-stream. He praised the present representatives, and assured the meeting that they all had the needs of the parish very much at heart. He then proposed that a motion for the re-election of the present nominators should be put to the meeting without delay. Someone at once moved a motion accordingly.

One of the parishioners then draw attention to the fact that seven months had elapsed since the presentation board had begun to meet. She urged that fresh representatives would help to bring matters to a more rapid conclusion. She stated that it was her wish to make a nomination, and she asked whether others who were present did not also wish to nominate, since rumours of a disturbing character were circulating in the parish.

Upon this statement, one of the Parish Nominators stood up and said, "I object." He went on to protest strongly. He agreed that there had been a long delay, but said that it was difficult to find the right person.

The chairman then declared that no attention should be paid to rumours. He said that it was a personal reflection on the members of the Board to suggest that rumours were circulating. He reminded the meeting of the great inconvenience which the present members of the Board had been caused, and he re-iterated his strong advice to the meeting to re-appoint them without delay. One of the parishioners then proposed that the present representatives should be re-elected.

The first speaker then resumed her interrupted speech. She asked how long one of the nominators had been away overseas. After a pause she was told seven weeks. She then stated that according to the Ordinance, a nominator could not be absent for more than twenty-one days without the consent of the Presentation Board. She read the presentation Ordinance, and asked whether this particular nominator had been granted leave of absence by the Board. After a marked pause, she was informed that he had

been granted leave of absence. She then said that she wished to nominate —

Before she could mention a name, the same nominator, who had spoken before, jumped to his feet and said: "What is your game?" He went on to urge the meeting to re-elect the present representatives unopposed, as they were experienced men who understood the needs of the parish.

Meanwhile the chairman kept on complaining that he could not hear. Someone conferred with him. A woman then proposed that the present nominators should be re-elected at once. As soon as this suggestion was made, without giving any further opportunity for nominations, the chairman put the motion, and it was carried with several dissentients.

Does not this denial of opportunity for the meeting to nominate candidates invalidate the elections, and to whom should we turn to resolve this question?

Yours, etc.,

A Parishioner

ACADEMIC TRAINING OF OUR CLERGY.

Dear Sir,

I am sorry that I have not been able to write earlier than this to commend very heartily the plea by the Reverend Lawrence Nash (29/4/54) that we should give much more thought than we do to the academic training of our clergy. We cannot continue to live for ever on overseas sources of trained scholars; and although it is encouraging to see that several of our most important theological posts are now filled by Australian scholars who have been trained overseas, much remains to be done.

The only higher theological degree (beyond the B.D. level) obtainable in Australia before the War was the Th.Soc. degree of the Australian College of Theology; that the Universities of Sydney and Queensland now make provision for the degree of D.D. represents a real advance. It is to be hoped that the University of Melbourne will soon see its way clear to incorporating the Melbourne College of Divinity on a more satisfactory basis. Perhaps also, courses in Theology, open to all University students, may some day be introduced in our Universities—but that is another story.

One of the chief difficulties confronting us in training theological specialists is the fact that so many men effectively begin their training at a comparatively late age. While this is a good thing in many ways, as they bring maturity and experience to their task, it does add to the burden of study, simply because it takes time to read books. In past times, virtually everyone who went up to a University knew more Greek and Latin than most graduates in Theology to-day, and the time now spent on elementary grammar could be more usefully employed in advanced study. This is a matter for the schools—in particular our Church schools—to see to. Surely it should be possible for Greek to

be taken to Matriculation standard in all Church schools. Let us hear less of this ill-considered nonsense about its being a waste of time. The language which was the medium for the greatest literature and philosophy of all time, and was the one in which God chose to give us the New Testament, can never be a waste of time.

When all this is said, I feel that it is not as easy as Mr. Nash suggests to distinguish between useful and useless subjects in preliminary theological training. Certainly, for the exposition of the Scriptures, history and the classical languages or Hebrew will be the best foundation. But there are other things to be done in the course of one's ministry, and these involve an understanding of current ways of thought. So that, at the risk of being accused of heresy, I would suggest that a course in the history, philosophy and methods of science should find a place in the training of every clergyman, most of whom have little time to take up an entirely new subject in later life. Most of their parishioners will, consciously or unconsciously, base their thinking on "what science says" and this cannot be ignored.

I have tried to make two suggestions: The first refers especially to the training of theological scholars; the second, I think, is important for all.

Yours, etc.,

J. A. FRIEND.

I.V.F., Sydney.

SCIENCE AND THEOLOGY.

Dear Sir,

A recent article by the Rev. L. L. Nash pointed out the failure of the University to provide for the needs of the Christian ministry.

Even more important to the Christian community is that our Universities are distressingly badly organised to provide for the needs of Christian laymen, and scientists in particular, in that no course is available for undergraduates to study the Christian faith. Do not scientists need to study the reasons for doing science?

Certainly this state of affairs is not altogether the fault of members of the University Senate. Rather is it a consequence of the growth of science and the creation of a separate Faculty and of the sectarian differences of the nineteenth century. However sectarianism amongst Protestants has died a well-deserved death and we are now free to enquire whether Christian undergraduates must not be given an opportunity to take courses in religious subjects.

In England, according to Sir Walter Moberly, "the Universities have failed to teach how knowledge should be used." That conclusion is true also of Sydney. It could be avoided by the provision of optional courses in Christian Theology.

Yours, etc.,

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We Must Find Time!

In times now past when life was not so hurried, the ten days between Ascension Day and Whitsunday were made in many parishes a time of special prayer for the Holy Spirit.

We are encouraged in this (1) by our Lord's promise, "if ye then being evil know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

(2) And by the example of the apostles and early Christians. For on the day of Ascension itself we read in the first chapter of the Acts, "And when they were come in they went up into the upper chamber where they were abiding; these all (the apostles) with one accord continued steadfastly in prayer with the women and with Mary the Mother of Jesus, and with His brethren."

These men and women had been commissioned to preach the gospel to all people and to witness for their Master everywhere but before beginning that task they were to wait for a special baptism with the Holy Spirit. This was to take place "Not many days hence" but the exact day was not revealed. They would need the Holy Spirit to enable them for their work; and so they waited in prayer, meeting no doubt each day at an appointed time or times. As these meetings the Scriptures would be studied. Acts ii suggests this. And also our Lord's teaching on prayer and on the coming of the Holy Spirit, the Comforter or Helper. We remember the Apostle John was himself one of the number in that Upper Room and so was the apostle Peter, who spoke on the day of Pentecost.

Of the temper or feeling in which they prayed, we are told two things:

(1) They "continued steadfastly." Ten days would seem a long time, especially when there was no means of knowing how many days they would be required to wait. This waiting would test the depth and reality of these people. No doubt some who began failed to continue. Those who lasted the distance were evidently sincere, for we read they were "all filled with the Holy Spirit." Part of the purpose of this waiting may have been to sift.

Prayer needs steadfastness. Our Lord warned us of this in the parable of the friend at midnight (Luke 11/5-8).

The man in the parable prevailed because of his "importunity" (or want of shame) in his knocking. God is not really like that man's neighbour but he will sometimes seem so to us. Hence the need of steadfastness.

(2) These early Christians prayed "with one accord." This tells us they were of one feeling or intention. The word rendered "with one accord" occurs eleven times in the New Testament. Ten of these are in the Acts and one in the Epistle to the Romans. The first four and this last one are particularly instructive. We hope all our readers will take time to look these passages up. Prevailing prayer is not the work or responsibility of any one class or section of the church. And we need to learn how to pray prevailingly.

The first use of this word rendered "with one accord" is in the case before us. What these people prayed for we are not told. No doubt their prayer was for the Holy Spirit, and also that they themselves might be made ready to receive that Divine gift. No one can really pray for the Holy Spirit unless he desires both to be holy and to be spiritual. This steadfast and united prayer was rewarded on the day of Pentecost.

The second use of this expression is at Acts 2:46, where we are told that they continued "steadfastly with one accord." And in the very next

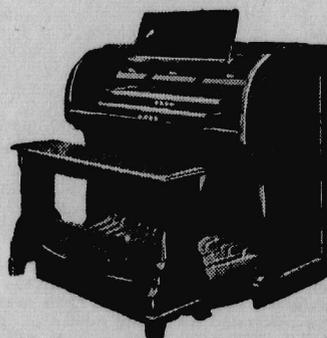
verse we read "And the Lord added to them (or added together) day by day, those that were being saved." The inference is that steadfastness in prayer and oneness of purpose brought the Divine blessing.

Later when these early Christians found themselves in trouble with the rulers "they lifted up their voices to God with one accord" (4/24). God heard that prayer. "And when they had prayed the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit and they spake the word of God with boldness."

In the fifth chapter of the Acts we have the fourth use of this expression. In that case also unity of purpose was the prelude to blessing. "And they were all with one accord in Solomon's porch . . . and believers were the more added to the Lord, multitudes both of men and women."

The last use in the New Testament of the expression "with one accord" is at Romans 15/6 and is connected there with people being of "the same mind" in the Church. This leads us to the heart of the question of Christian unity. Sameness of mind implies unity of conviction as well as unity in intention and feeling. There can only be unity of mind as "we have the mind of Christ." The mind of Christ is revealed in Holy Scripture. And the mind of Christ is the one over-arching authority. This opens up a subject that we have not space to pursue here further.

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A PROBLEM FOR EVANSTON

EVANGELICALS PERSECUTED IN GREECE

News of Protestant minorities in Europe does not often come to hand. A news item in "Time" (17/5/54) relating to the Evangelical Churches in Greece is disquieting in this connection:

"Early this year it was announced that the Evangelicals would not be represented at the Evanston Assembly of the World Council of Churches in August (as they had been at the Amsterdam Assembly in 1948). In a letter to the "Christian Century", Evangelical Moderator Hajiantoniou last week explained why. "We are facing just now a real state of persecution on the part of the Greek Orthodox Church," wrote Hajiantoniou. "What makes the situation still more sad and perplexing is that the initiative in this has been taken, in part at least, by people closely connected with the ecumenical movement, such as the bishop of Thessalonica (the Rt. Rev.) Pan-teimon . . . who will be the leading member of the Greek Orthodox delegation to Evanston . . . We do not believe that any ecumenical movement can prosper which betrays the sacred right of religious freedom. So long, therefore, as one member of the World Council of Churches persecutes bitterly another member, we don't feel we have any place in its conferences."

Wrote the "Christian Century": "The World Council had better find out whether (the charges) are true or false, and take appropriate action . . . if it hopes to have the slightest moral authority when speaking on denials of religious liberty in Colombia, in India, or anywhere else."

[The (presbyterian) Evangelical Church in Greece has been in existence since the latter part of the 19th century. Its members were visited recently by Sir Arthur Smith, Chairman of the World Evangelical Fellowship. The Moderator, the Rev. G. A. Hajiantoniou, of Athens, is a contributor to the recently published I.V.F. Bible Commentary. —Ed.]

- NEW STOCKS JUST ARRIVED—
- History of the Evangelical Party in the Church of England.** By Balleine, 18/6
- What We Owe to the Reformation.** By J. C. Ryle. 6d.
- English Church in the 18th Century.** By Carter 3/6

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CHURCH UNION.

At the forthcoming Methodist General Conference in Brisbane a detailed scheme for the reunion of the Methodist and Congregational denominations will be considered. This proposal for union has been part of the movement to promote church union in Australia during the past 30 years and more.

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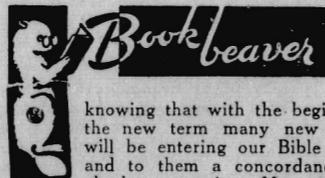
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May 30th. Sunday after the Ascension.

M.: Deut. 26 or Isaiah 64; John 14: 1-14 or Ephesians 1:3 to end. Psalms 9, 96.

E.: Deut. 30 or 34 or Isaiah 65:17 to end; John 16:5 to end or Acts 1: 1-14. Psalms 148, 149, 150.

June 6th. Whitsunday.

M.: Joel 2:28 to end; Romans 8: 1-17. Psalm 68.

E.: Isaiah 11:1-9 or Ezekiel 36:22-36; Romans 8:18 to end or Gal. 5: 13 to end. Psalms 104.

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WHITSUNDAY.

"When the day of Pentecost was fully come . . . they were all filled with the Holy Ghost." Why this emphasis on Pentecost? Because it was traditionally the day whereon God proclaimed ancient Israel "a peculiar treasure, a kingdom of priests, an holy nation." (Exod. 10.5,6)—hence also the birthday of renewed Israel, still "a royal priesthood, a holy nation, a peculiar people" (1 Peter 2.9). Then, too, Pentecost was a solemn harvest festival. The day after the Passover Sabbath the first wheat-sheaf was offered to God with prayers for the commencing harvest, and fifty days later, at Pentecost, the first bread of the new wheat was offered with thanksgiving. Did Christ, that dying "Corn of Wheat" which sprang to fruitful life that very day, indicate this custom in His similitude? Certainly, the 5000 Pentecostal converts, becoming the "One Bread" of His mystical Body, became the firstfruits that day of the great Harvest He died to win.

SUNDAY AFTER ASCENSION.

This, the only Lord's Day between His Ascension and the Descent of the Holy Ghost, was once called "Expectation Sunday," commemorating that period wherein the Apostles "waited for the promise of the Father" (Acts 1.4). The Collect expands that ancient antiphon, used with the Magnificat on Ascension Eve, which it is recorded that the Venerable Bede sang shortly before his death that night. There is a stern note of warning, not to say foreboding, which makes both Epistle and Gospel strikingly apt to-day. Both our Lord and Saint Peter, foreseeing persecution for the Church, and themselves in the immediate shadow of death, exhort to victorious Christian life in dangerous days — a life livable on earth only if springing from and constantly based in Heaven. Both passages assume the petition of the Ascension Day Collect both made and answered: though earthbound in body, "having in heart and mind thither ascended, with Him we continually dwell."

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(Continued from page 1)

The Descent of the Holy Spirit at Pentecost

The Double Character of the Sign.

It had a double character. The rushing mighty wind was a visible assertion of power. The tongues parting asunder was a visible symbol of the means which would be employed. Further, we venture to think, the latter symbol conveys a message for all time to those who seek to follow in the steps of the early disciples.

The Place of Teaching and Preaching.

The method of propagating God's truth is primarily and essentially by the spoken word. These are those who tend to undervalue preaching and teaching. They would lay greater stress on what they are pleased to call "brighter services." They seek to embellish the worship of God by ceremonial observances divorced from the hortatory or explanatory message. They place a very great weight on musical additions in the forms of prayer. Sometimes they tempt the hearer to recall the instance of the young man who when asked what religion he was, replied uncertainly, "I do not know—I'm musical." It is idle to deny the use and value of ceremonial and music. Both have an assured place in the public worship of God. But it is necessary to return frequently in thought to the symbol of Pentecost.

God's Instrument.

The tongue is the instrument employed by God to further His Gospel. The history of the Christian Church affords a very melancholy evidence of this fact. For many years before the Reformation preaching and oral teaching was at a discount. The painful records of the ignorance of priests as well as of the laity afford only too clear evidence of that fact. A provincial council convened by Archbishop Hamilton in January, 1552, gives startling information as to the condition of affairs in Scotland and at that time Archbishop Hamilton himself was a man of most unenviable reputation. He and his contemporaries were constrained to admit that "the inferior clergy of this realm and the prelates have not, for the most part, attained such proficiency in the knowledge of the Holy Scriptures as to be able, by their own efforts, rightly to instruct

the people in the Catholic faith and other things necessary to salvation, or to convert the erring." (Patrick's Statutes of the Scottish Church, p. 143). In the light of this deplorable decline in knowledge which had its inevitable effect in a parallel and even more serious decline in moral conduct we need to remember the emphasis laid on preaching and teaching not only in the sacred symbol chosen to advertise the full endowment of power conveyed by the operation of the Holy Spirit; but also in the very many and earnest exhortations to preach the Word which are scattered widely over the pages of Holy Writ.

Closely associated with this symbolic manifestation there is recorded an immediate effect of the Divine endowment. It was of such a character as to command immediate attention from the populace. It cannot be out of place to consider it closely.

The Phenomenon of Speaking with Tongues.

Unfortunately the manifestation of the Spirit at Pentecost has become an occasion of strife amongst professed followers of our Lord Jesus Christ. Without seeking to enter minutely into the merits of the controversy it may help us to consider carefully the exact language of the narrative and the circumstances in which the manifestation occurred. St. Luke tells us "they began to speak with other (that is with different) tongues."

The word "Tongue" as used in Scripture.

The word used for "tongue" uniformly means a spoken language when used in its metaphorical sense of "a sound made with a tongue." Out of about fifty instances of its use in the New Testament only three possible interpretations can be given to the word. Sometimes it means the organ itself. Sometimes it means the use of the organ, but still more frequently it refers to the effect of that use, namely, intelligible speech. That the latter is the sense of the phrase speaking with other tongues in this connection is established by the subsequent remarks heard amongst the listening words, "We do hear them speak in our tongues the wonderful works of God." Indeed as if to add emphasis to this interpretation the word's "other

tongues" are described by members of the multitude as each particular dialect that belonged to the excited curious throng that gathered round the disciples.

The Preface for Whit Sunday.

The context fully justifies the interpretation given in the Preface for Whit Sunday "giving them the gift of divers languages." In the parallel passage in 1 Cor. xiv insistence is placed upon the fact that the speaker with tongues should pray that he may interpret. Provision is further made that where the gift is exercised two, or at the most three, should speak with tongues and one should interpret.

Meaning of Interpretation.

To interpret means to explain by means of another speech. We have an example in John 1-38, "They said to Him, Rabbi (which is to say, being interpreted, Master)." We have no right to impose another meaning on the word. It plainly indicates that the speech which is unintelligible, is nevertheless capable of being rendered in the dialect of the hearer. And when so rendered both forms of speech are understood by the interpreter otherwise it would not be an interpretation.

An Additional Feature.

Bearing these facts in mind we can recall the additional feature emphasised in the narrative that at the time these were dwelling in Jerusalem men with a medley of languages. To the watching crowd the amazing circumstance was made evident that all natives heard the works of God praised in their own tongue. There could hardly be a more fitting manifestation of the Catholicity of the Gospel. In the two instances in the Acts where the same phenomenon is recorded there is at least a suggestion of a similar sub-reference. Cornelius was a Gentile. It was fitting that a gift of tongues should be bestowed to endorse the new conception that all men were now open to the Gospel call and that the old limitation to Israel was removed. The disciples of John who received the Holy Spirit at Ephesus were Jews dwelling in the midst of a Gentile community. "They spake with tongues and prophesied." They were given the sign to the unbelieving multitude and also the sign for those who believed. If these facts are weighed carefully they may help us to understand why this particular outward manifestation ceased to operate at a comparatively early age in the Church of God.

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Public Trustee**PERSONAL**

The Rev. Malcolm Mackay, B.A., B.D., Ph.D., at present Presbyterian Minister of Merbein-Wentworth, has been appointed General Secretary of the Australian Council for the World Council of Churches.

The Rev. J. H. Brown-Beresford, Rector of St. Andrew's, Lutwyche, since 1933 and Rural Dean of North Brisbane since 1948, has announced his retirement from the active ministry, to take effect on 31st July.

The Rev. Rex R. Harley, Th.L., South Australian Secretary for A.B.M. since 1947, has accepted nomination to the parish of St. Theodore's, Rose Park (Dio. of Adelaide). He will be inducted on 30th July.

The Rev. Christopher Cooper, formerly of C.M.S., Tanganyika, is to be inducted to the parish of Kadina (Dio. of Adelaide) on 28th May.

The Right Rev. George West, Bishop of Rangoon, since 1935, has announced his retirement.

The Rev. Malcolm A. F. Downie, Th.L., Rector of Queenstown, has been appointed Rector of Franklin (Dio. of Tasmania).

The Rev. Cecil H. Rose, Rector of Ross, has been appointed Rector of Stanley (Dio. of Tasmania).

The Ven. W. R. Barrett, M.A., Th.D., is to represent the Diocese of Tasmania at the Minneapolis Church Congress and later at Evanston.

The Rev. Canon J. E. Dale, L.Th., Rector of St. Paul's Cathedral Parish, Rockhampton, Q., has resigned as from 31st May and has been appointed Rector of Yeppoon in that diocese.

Rev. and Mrs. R. J. Bomford, of the Rectory, Seven Hills, are rejoicing in the birth of a son, Stephen Peter.

After attending the Anglican Congress at Minneapolis and the Meeting of the World Council of Churches at Evanston near Chicago in August, the Archbishop of Canterbury, accompanied by Mrs. Fisher, will tour Western Canada. He will leave Chicago by train for Winnipeg at the conclusion of the Evanston Congress on August 31. From Winnipeg he will travel westward by train and motor car to Vancouver, and thence to Victoria on Vancouver Island, where he will arrive on September 7, staying for five days as the guest of the Lieutenant Governor of British Columbia.

We congratulate the Rev. and Mrs. D. B. Knox, of Moore College, on the birth of a son.

The Committee of the Greater London Crusade has appointed the Rev. B. D. Read to be Director of follow-up work for an indefinite period. Mr. Read is a graduate of Moore College, Sydney, and Fitzwilliam House, Cambridge. He is relinquishing his position as chaplain of Fitzwilliam House to take up his new appointment.

The Rev. Harlin Butterley, of St. Luke's, Mascot, N.S.W., has been appointed Tasmanian Secretary of the Church Missionary Society.

The Rev. Harry J. A. Edwards, Th.L., curate-in-charge of Homebush-Flemington, has been appointed Rector of St. Paul's, Lithgow (Dio. of Sydney). Mr. Edwards will commence duties on 1st July.

The Right Rev. Ian W. A. Shevill, M.A., Th.D., Bishop of North Queensland, plans to leave for England and the U.S.A. in June or July.

The Rev. R. B. Nicholls, Th.L., has been inducted as Rector of Proserpine (Dio. of North Queensland).

The Rev. Lewis S. Langdon, Th.L., is to be inducted as Vicar of Port Fairy (Dio. of Ballarat) on 4th June.

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Best known programme is the powerful "Sunshine Hour," which is broadcast every week through a 35-Station network in Australia and overseas. Popular daily programmes include "Chapel Time," "Morning Devotions" and "Let's Open Our Bibles." Among the most ambitious productions are the drama series "Is This Your Problem?" and the world news coverage of "Church News."

Tremendously popular in many parts of the Commonwealth is the series of midweek services conducted by the Rev. Gordon Powell, M.A., B.D., which the C.B.A. records every week and distributes through an interstate network of radio stations. Quality recording work is carried out for many organisations, including the Mission to the Nation's Sydney campaign with the 500-voice Crusader Choir, the new Sydney Festival Male Voice Choir of 200 voices, Rockdale Songsters, and many other groups. Much of this outstanding material is now being issued on new records under the C.B.A. label, for sale through the music stores.

Standard professional microphones, recorders, consoles and allied gear make the new C.B.A. Studios just like any other broadcasting studios. The same soundproof doors have to be negotiated, red lights flash their warnings, banks of meters, switches and knobs form an imposing array in the Control Room, seen through the same plate glass windows.

But there is a vital difference. The C.B.A. Studios are engaged full time in Australia's most powerful radio ministry, reaching into many thousands of homes and influencing the lives of multitudes of people for Christ. C.B.A. programmes are inter-denominational using only the best music, the best voices, the best equipment. Although maintaining high professional standards, the programmes are given to Stations without charge, production costs being met by donations from appreciative listeners.

General manager of the Christian Broadcasting Association is the Rev. Vernon K. Turner, a Presbyterian Minister trained in radio and journalism. He is assisted by chief engineer Ken Jordan (a P.M.G. Lecturer) Neville Williams (of "Radio and Hobbies"), Esdras Giddy (of Australian Religious Film Society), and skilled office and studio staffs.

The Christian Broadcasting Association's Studios are situated at 58-60 Flinders St., Darlinghurst, N.S.W.—P.O. Box 4669, G.P.O. Sydney. (Phone: FA 8657)

Diocesan News

SYDNEY

● Memorial Dedication.

The Most Rev. the Archbishop will dedicate a memorial wall and pillars, at St. Alban's, Epping, on Saturday, 29th May next in memory of the late Rev. Eric Parsons and Lieut.-Colonel E. St. J. Beers.

● New Kindergarten.

A new kindergarten hall is to be dedicated at St. Mark's, Darling Point, on Sunday, 30th May, by the Most Rev. the Archbishop.

● Golden Jubilee.

St. Alban's, Lindfield, will celebrate the Golden Jubilee of the present church in October next with special services.

● Generous Country Parish.

All Saints', Austinmer, has been sending away £10 weekly to outside objects. Last year's total of £318 was well exceeded this year—£520!

● "Know Your Church."

A "Know Your Church Campaign" will be held at St. Michael's, Wollongong, over a period of nine days in August next. Campaign leader will be the Rev. Canon M. L. Loane, M.A.

● Church Music Conferences.

The organist of St. Andrew's Cathedral, Mr. Kenneth Long, M.A., Mus.Bac., F.R.C.O., has conducted two conferences at Wollongong for organists, choirmasters and choristers.

MELBOURNE

● Sport at Ridley.

The Ridley College Students' Club is looking for readmittance into the realm of sport. Increased numbers (40 to 60, and growing) have brought a justifiable demand for sporting status. We contemplate hockey, football and cricket teams in regular competitions next year and therefore must concentrate on preparation this season. We have almost finished building a cricket pitch, rejuvenating the tennis court and are at present negotiating for a hockey field for next year. However, this necessary extra-curricular activity can be carried out more easily and efficiently if there are some people who have old sporting equipment in these, and other fields.

We want Ridley to occupy a worthy place in Melbourne amateur sport and we can only do it if we are backed by people who can assist in this way. If you, or your disbanded club, can either give, or sell cheaply to us, any materials, could you please contact Ridley College Students' Club, Ridley College, Parkville N.2, Victoria.

TASMANIA

The Executive of the Tasmanian Council of Churches (Chairman, the Ven. Archdeacon W. R. Barrett), resolved at a recent meeting to:—

(1) Reiterate its opposition to lotteries as morally, socially and economically unsound, and an unworthy means of raising Government finance.

(2) Request the Government to give the people of Tasmania the opportunity to decide whether it wants the lottery business to be continued.

(3) Urge the Government to take steps to curb the increased facilities for gambling in the way of multiplication of agencies for selling tickets, and the intensified propaganda and advertising that will ensue from competition between lottery promoters.

CANBERRA & GOULBURN

● Bishop's 20th Anniversary of Consecration.

The Bishop, the Rt. Rev. E. H. Burgmann, M.A., Th.D., writes in connection with the

Twentieth Anniversary of his consecration to the See:—

We have come a long way together. This diocese is a fine stretch of country and the Church is well established in it. But not for one moment must we be satisfied. Our material equipment has been greatly improved. But the "mental fight" does not slacken in urgency or intensity. After 20 years the end for me and my wife must be twenty years nearer than it was when we began. My heart's desire now is to see St. Mark's Library and College well on its way. The vision grows. "Wait for it," says the Prophet, "because it will surely come, it will not tarry." May we all share in the vision's fulfilment.

B.C.A.

Two new members of the B.C.A. staff are now settled in their respective services. Mr. G. M. Job has taken up duty as Assistant Pilot of the Flying Medical Services and Sister M. Tarr of Guyra, N.S.W., is now at the Hospital, Ceduna.

The Young People's Auxiliary of B.C.A. has provided the Minnipa Mission, S.A., with a filmstrip projector. The Rev. H. G. Fuhrmeister is the Missioner, who appreciates this gesture of goodwill and fellowship.

The B.C.A. Women's Auxiliary will hold a Sale of Work in the Chapter House, Friday, 6th August, at 2.30 p.m. A variety of stalls and an exhibition will provide opportunities for all to support the work.

DEACONESS CONFERENCE.

The All Australian Deaconess Conference met in the Sydney Diocese this year from May 17th - 21st, at "Gillbulla" Conference Centre, Menangle.

The chair was taken by Head Deaconess M. Andrews, and at the welcome Bishop Pilcher, deputising for the Archbishop, gave the address.

Each Morning the Rev. Dr. A. W. Morton gave the Bible Studies and this was followed by the Conference Topic "Our Target for To-morrow," with papers and discussions on the sub-headings:—

Recruiting, Training, and Scope.

Mrs. George Hall, who will represent the Anglican Women at the World Congress, at Minneapolis, was present at one session.

The Methodist and Presbyterian Orders sent a representative, and as well, there was a visiting Deaconess from England, and Members from Melbourne, Tasmania, Gippsland and Sydney.

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"WE WOULD BE ONE"

C.M.S. ANNIVERSARY

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Bishop C. K. Jacob, Bishop in Central Travancore, gave a most interesting first-hand account of the way in which the united Church of South India is meeting its new opportunities. He emphasised the paramount importance of evangelism in the life of the Church.

The Bishop of Mombasa, the Rt. Rev. L. J. Beecher, spoke on the Church and the Mau Mau. He said that the disturbed situation in the country had been preceded by a spontaneous movement of revival within the Church, which has not only brought new life to the Church, but has prepared her for the present trials. After giving illustrations of outstanding witness among African Christians, he said: "It is such living witness to the power of Christ in His Church that is bringing a new spirit of unity to Kenya to-day."

The Queen! Cheers!

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