

THE AUSTRALIAN CHURCH RECORD

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

22. No. 1

JANUARY 17, 1957

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

The Challenge of Japan to Australia

By the Rev. Canon M. L. Loane, M.A., Th.D.

The four islands of Japan stretch like a taut bow along the coast of China. The population to-day numbers 90 million and is expected to reach the one hundred million mark by 1970.

At the close of the war Japanese industry and society were in a state of chaos. Not only had atom bombs destroyed two great cities but a major city in Japan had suffered a severe pattern bombing. Yet in seven years since V.J. day, Japan has risen from a state of defeat and ruin to one of thriving prosperity. She has passed through the phase of national independence and democratization to a state of national independence. It is important to ask what is her place in the world to-day.

On the military side Japan has re-established her navy and air force. A skeleton of the empire which was once the lord of the East has been re-established. The country which was once the lord of the East, pointing with trigger-fingers towards the heart of the continent, now finds that it is Chinese fingers which hold the trigger. Former Japanese possessions in Sakhalin and the Kuril Islands are now occupied by the Soviet, and close round the island of Hokkaido like a pair of pin-jaws. Japanese fishing smacks are now menaced by Russian gunboats. We can well appreciate the threat posed by Russian bombers released from bases only a few miles distant. The U.S.A. maintains a defence force in Japan in the aftermath of the peace treaty. There is no doubt that the majority of Japanese people dread the Soviet and are weary of war. Recent events in Hungary have been a shock to the whole world and a severe reverse to the group of Communists.

The second great problem which

faces Japan is economic. Foreign trade is essential if she is to survive. The country lacks raw materials and must import them from overseas. This in turn compels her to seek foreign markets for her exports. In the post war years under American guidance there has been a remarkable recovery of her industries. Steel works are producing as much as before the war. Shipyards are crowded and last year even outstripped Great Britain in tons launched. An 80,000-ton ship has been launched in the last months and

Canon Marcus Loane, Principal of Moore Theological College, Sydney, has just returned to Australia after a visit to Japan, following his visit to Red China in the Archbishop of Sydney's party. In later issues Canon Loane will write on his experiences in China.

a 100,000-tonner laid down. But the great problem is where to find markets. British competition has made it difficult for Japanese trade to re-enter many of her old markets in Africa and Southern Asia. This is why Japan turns to the possibility of trade with China. The newly elected Prime Minister has declared that trade with China is one of his primary objects. The U.S. naturally regards this with distaste.

From the missionary point of view Japan has been thrown open to evangelistic work on an unprecedented scale. General MacArthur gave an open invitation for churches to occupy the country with a missionary task-force. The

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Hong Kong, from which the Anglican delegation began its visit to China, and which was visited by Canon Loane before his visit to Japan, is a strong centre of Christian activity to-day. The chief missionary opportunity to-day lies in the educational sphere.

Off the Record

HOW SHALL THEY HEAR . . .

Classified ad. in English church paper:

"Chaplain required by Royal Association in Aid of the Deaf and Dumb. Ability to communicate with deaf and dumb an advantage but not essential. House provided."

Whether they will hear, or whether they will forebear!

NO SERMON-TASTER.

I found this in John Wesley's journal: "We had a poor sermon at church. However, I went again in the afternoon, remembering the words of Mr. Philip Henry, 'If the preacher does not know his duty, I bless God that I know mine.'"

FOR BETTER, FOR WORSE.

Another incident from Wesley's journal, describing a service:

"One big man, exceedingly drunk, was very noisy and turbulent, till his wife seized him by the collar, gave him two or three hearty boxes on the ear, and dragged him away like a calf. But, at length, he got out of her hands, crept in among the people, and stood as quiet as a lamb."

HOLY INNOCENTS.

Bishop Kerle told the Cathedral congregation that he shared The Innocents' Day with the Dean as his birthday. I have also discovered that Dean Pitt shares his wedding anniversary with Bishop Chambers and Archdeacon R. B. Robinson.

CHINA VISIT.

The visit of some of our church leaders to China has certainly created public interest. But to get the best value out of the great quantity of useful information brought back by various members of the party, one's needs to be well informed about the aims and principles of communism, and know something of the history of China over the past couple of decades.

For the general scene I strongly commend the recent Penguin Special, "Spotlight on Asia," by Guy Wint. Unsurpassed as a study of the Communist technique of indoctrination and brainwashing is Geoffrey Bull's "When Iron Gates Yield."

A HAPPY NEW YEAR TO ALL.

TO AUSTRALIAN CHURCHMEN

PROSPECT FOR 1957

1956 ended on a sober note. The events that crowded into the last months of the year have written a chapter in history that will affect human thinking and action for at least a decade. The world is not the same after Suez and Hungary. All the world now knows that Britain's voice in international counsels depends on the continuance of American oil, while, in the words of a paper issued by the Department of External Affairs, "the defenceless people of Hungary, attacking Soviet tanks with their bare hands (have) breached the walls of the fortress of the Communist world and shown to all mankind that it was no longer, morally or in a military sense, impregnable. As the smoke rose over Budapest, it dissipated the doctrine of 'peaceful co-existence,' . . . and revealed that, behind the Communists' grand strategy for a United Front to promote the extension of their power, there existed, on the part of the Soviet Union, a determination to use force, where deceit failed to attain its objectives."

These events vividly reminded the Christian of his dependence on the providence of God, and encouraged him to commit his cause to Him who judges righteously, and without whom not even the fall of a sparrow takes place.

This consciousness of, and reliance on, God's providential control, should accompany the Christian in the New Year. It should issue in persevering and believing prayer in the job he has to do.

What faces the Church of England this year?

In England the important matter of the revision of Canon Law enters its crucial stage. Royal Letters of Orders have been issued to the Convocations so that they are now enabled to discuss and determine lawfully new canons for the Church. This will begin in May. It is encouraging to see that Evangelicals at last are rallying to oppose those canons which threaten the Reformed character of the Church.

In Australia, many dioceses, including the mother diocese of Sydney, will be addressing themselves to the question of the desirability of adopting the latest draft of the new constitution for the Australian church approved at the General Synod Convention in 1955. The draft may be considered from many points of view, but the most important consideration for the synods is whether the document will preserve the character of the Church of England in the new church which the legalising of the constitution by Acts of Parliament would bring into being. There is widespread misgiving among Evangelicals on this point, though not all share it, and it is to this point that closest attention will be directed.

In the parishes, the pressing task, and the one lying nearest to hand, is "so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church."

There are many conflicting ideas as to how this may be achieved. But the only method God has authorised and promised to bless is the preaching of His Word, Christ crucified. Since it is only God who adds men to His church, God's methods must be kept to in faith, even if results are slow.

At the same time, many throughout Australia are being awakened to a new sense of responsibility in the use of their money for the purpose of blessing others. Many parishes will be assessing the initial effect of stewardship campaigns, and will be deciding what are the next steps. The goods so skilfully advertised must now be produced for the consumer, and the whole ability of the Church must be harnessed to meet the challenge. Here, prayer will be primary. For action without prayer dishonours God.

Seldom has the Australian church been so stirred to examine its function. Our Lord's last words to it in the gospel were, "Go into all the world and preach." Thus the whole church, and not merely missionary-minded persons, must recognise its calling as a missionary agency in the world. For us in Australia, 1957 must see a whole-hearted endeavour to preach the Gospel of salvation throughout South-East Asia.

The Australian Church Record January, 7, 1957

Missionary Conventions Throughout Diocese

A new experiment in missionary deputation work will be tried in Sydney early in 1957.

During February the N.S.W. Branch of the Church Missionary Society will hold the first of a series of district conventions which will feature addresses by missionaries from many fields.

CHRISTIAN ACTION FOLLOWING THE MIDDLE EAST CRISES

The Rev. Russell Stevenson, director for Asia and non-European areas, Church World Service, has reported to the World Council of Churches on the development of relief activities in Egypt.

The military action taken by Britain and France rendered an estimated 3,500 family units homeless in the city of Port Said, according to Mr. Stevenson, who was on his way back to New York after a survey mission. During the bombardment, alarm caused many villagers to flee from their mud huts between the canal zone and Cairo.

The Egyptian Government has registered 125,000 individual refugees, including these villagers. An attempt is being made to improve conditions in the villages before they return. In the case of the homeless in Port Said additional accommodation will have to be erected in the parts of the city that were devastated by bombardment or subsequent fires.

Port Said itself has industrial services and transport intact in the main commercial centre where the damage has not been so great as in an area of four square miles to the West of the town. Mr. Stevenson reported that the Social Affairs Department of the Egyptian Government had taken immediate and efficient steps, with the Egyptian Red Crescent, to provide temporary housing for refugees in school buildings between Cairo and the Suez Canal zone.

Many will be housed in tents as a next stage, preparatory to re-building of their houses or their resettlement in villages. Money being raised by voluntary agencies and churches will be used immediately to provide canvas for tents, blankets, vitamins cooking oils, canned meats (without pork), cots, recreation equipment and warm clothing. The churches in the United States and Sweden will probably be asked to send contributed goods, such as primus stoves, but Mr. Stevenson emphasised that most supplies could be bought in Egypt and that money was needed.

The churches in Egypt were reported by Mr. Stevenson to be carrying on as usual. They are cooperating in a Relief Advisory Council established jointly by the Near East Christian Council, the American Friends of the Middle East, the Y.M.C.A., Y.W.C.A. and the R.C. welfare organisations. The Orthodox, Evangelical and Coptic churches are on the committee, which is chaired by Dr. Raymond F. McLain, president of the American University at Cairo.

The Australian Church Record January, 17, 1957

FORWARD MOVES IN ADULT EDUCATION IN SYDNEY.

In conjunction with the Department of Promotion, the Board of Education of the Diocese of Sydney has undertaken the preparation of a course of study for adult Church members, to be made available to rectors and lay leaders. A sub-committee has been appointed to examine closely the needs of the Diocese in this field and to commence the preparation of the necessary study material.

As a result of Synod's decision to allocate the sum of £15,000 annually to enable the Board to employ additional staff to assist the clergy in taking religious instruction classes, especially in Secondary Schools, where in most cases "classes" number two or three hundred, and where, in many schools, no instruction is given at all, or only at very irregular intervals, the Board is already in touch with several trained teachers to take on this work. A second Religious Instruction Training Course will commence in March to enable lay workers to be trained for this very urgent work. The first of such courses was held during last year, and more than seventy layfolk participated in it, most of them being now engaged in assisting their parish clergy in their school's work.

Training Course for Sunday School Teachers.

Commencing late in March, there will be a central course of training for Sunday School workers. This will be in addition to the Board's usual training programme through the 23 District Sunday School Teachers' Conferences now in existence. The course will provide training in practical aspects of teaching, as well as giving the necessary background knowledge of doctrine and the Bible to equip teachers effectively for their work. The course will be conducted on Thursday evenings from March to August, and will be followed in 1958 by specialised courses in the various branches of Sunday school work.

Uganda Diocese Plans to Reach Nominal Christians

After months of preparation, the diocese of Uganda has reached the eve of a great mission — the first for over twenty years.

During the past year groups of Christian people in parishes throughout the diocese have attended mid-week meetings for prayer and Bible study, using a booklet on the Epistle to the Romans especially prepared for this purpose.

In some areas meetings of this kind have been an innovation, and a C.M.S. missionary in Uganda has recently written: "There is ground for hope that arising out of the Mission we may see a more regular fellowship of prayer and Bible study growing up in village Church life which would be for its immense strengthening."

Letters to Homes.

Later in the year these little Christian groups distributed letters from the Bishop, the Rt. Rev. Leslie Brown, to every Chris-

tian household in the diocese, inviting people to the local Mission meetings, and seeking opportunity for conversation.

One great target of the Mission is the vast number of nominal Christians, baptised members of the Church who play no part whatever in Church life. For their sakes the theme "what does your baptism mean to you now?" may play an important part in the preaching of many as they seek to teach men and women of the meaning of the promise of that sacrament.

Special meetings for such groups as Secondary Schools and Teacher Training Colleges will be held. There are many of these now in the Diocese, numbering among their students some of the future leaders of the country, whom it is hoped to reach.

From all parts of Uganda — and in fact East Africa — missionaries are arriving to take their share in the multitude of meetings which will go on from the beginning of 1957 until Easter, when the climax will be reached in special services in Kampala.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

All the Australian churchmen who visited the Chinese Episcopal Church have now arrived home, the Primate and Mrs. Mowll having returned on January 2, and Canon Loane on January 5. For their preservation in travel we give thanks to God, and we wish Mrs. Mowll a complete recovery from the accident which befell her in Peking.

The prayers of the whole church in Australia will be that lasting benefit Chinese Christian brethren. Their position is one of extraordinary difficulty. Among the 600,000,000 people of China the Anglican's Church's tiny membership of perhaps 50,000 seems negligible. Indeed, the total membership of the organised churches, Roman and Protestant, is much less than 2 million. These few Christians have to live under a regime which, while it professes to allow religious freedom, is wholly committed to the atheistic may follow the visit among our and materialistic dogmas of Marxism, and controls the education of the entire nation. All the means of communication are controlled by the Communists, and the present phase of comparative immunity from interference which the Church appears to enjoy must be viewed in the light of the Communist avowed intention to exterminate the Church within a few decades, and of the present utility of a policy of "toleration" for propaganda purposes.

The visit was essentially a mission of help to the Chinese Church and the reports that the visitors have brought back of the life and faith of Chinese Christians at the present time are heartening. It is, as the Archbishop of Sydney has said, a call to Australians to intercede in prayer for them.

The visit was not a fact finding commission. The members of the party were not in a position to discover a wide variety of facts. It follows that generalising conclusions about the state of China are out of place, for such conclusions must necessarily be based on inadequate facts and an inadequate knowledge of com-

munist methods. It is particularly regrettable that some members of the party have drawn political conclusions. It must be remembered that the government of China is carried on in the shadow of the two year terror. It is the fear of the terror which keeps people doing what they are told. Hungary reminds us, what every member of a communist country knows, that the terror with its butchery and deportations, is only just under the surface, even in apparently tranquil times. Indeed, the ubiquitous presence of the secret police never lets this be forgotten, though it is not likely that the visitors saw evidence of their activity.

The visitors have told of great material progress, and how that even mothers work from eight to six daily. Mothers don't leave their families willingly. Similarly the absence of prostitution, gambling and other vices is imposed on an unwilling humanity because this is the present policy of the government. These facets of present day Chinese life should be noted and reported by returning churchmen but they ought not to be praised, on account of their basis, the recent two year terror, when 15 million persons were liquidated.

Nevertheless, what the Churchmen saw in China is of great significance to our nation. If Australia, with its free institutions, cannot match the hard work and productivity of regimented China, the outlook is not bright.

The recovery from the economic depression of the 1930's is now making its impact felt, and accentuating the problems of an expanding society. Figures published in the press, based on the number of births in Australia, show that the number of young men and women reaching the age of 21 was at its lowest last year, corresponding to the depth of the depression. Each year from now will see an increasing number reach this age, till in twelve years time will be exactly double last year's figure. Moreover this figure will be increased still more by young migrants growing up.

The newspapers drew attention to the problem that will face the community in absorbing into industry and university this increasing number of young people. But church people should realise that they also will be faced with a problem. Last year the church's theological colleges and women's training institutes were full to capacity. Some were overfull. Yet last year saw the lowest number of young people to arrive at the nominal age of entry into these establishments. Based merely on the birth rate of 21 years ago these numbers will double during the next decade. In addition it is not over-sanguine to believe that a deepening spiritual movement in the community will lead to a greater proportion of young persons offering for full-time work in church, and so accentuate the disparity between accommodation and candidates.

It is obvious that the present facilities for theological training are inadequate and will quickly become hopelessly so. Not a month is to be lost in planning and acting, for it is difficult to think of anything more important than ensuring that the short period of a future clergyman's training should be as excellent as possible. Inadequate facilities of buildings or staff greatly hamper this.

A subject to which our leaders might direct attention is "the theology of clerical moves." Why should a clergyman leave one sphere of labour for another? In the early centuries of the church it was regarded as spiritual adultery for a minister to leave his post to take up work elsewhere, and was in some cases strictly forbidden. This may seem severe. Yet there is no doubt that the custom of our own time of short incumbencies and frequent moves contrasts sharply with that of even a century ago when life-long incumbencies were not infrequent. Charles Simeon, for example, was vicar of Holy Trinity, Cambridge, from the age of 23 till his death, and although he did good work from the beginning, his most fruitful ministry was in the latter half of his life.

One of the weaknesses of modern church life and a source of potential danger, is the shallow apprehension so many have of biblical truth and of Christian history. This may well be the result of the modern custom. Short incumbencies are often deceptively successful, for an incoming rector will often infuse fresh vigour into parish life simply as the result of his new approach and personality. But if the

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work is to stand, the congregation must be fed with the Word of God, and not merely with the milk of the Word but with the strong meat. This takes time.

Modern patterns of parish life which leave so little time to a clergyman for study of the Bible and related subjects, encourage short incumbencies for if a rector is to sustain a lengthy incumbency without it becoming dry and arid, he must remain a diligent and enthusiastic student all his life. It is recognised in modern university practice that a lecturer should give two thirds of his time to continuing study and research, if his teaching is to be interesting and vital. A similar consideration applies to the clergy who, like the University teacher, has the exacting task of instructing adult audiences. Ecclesiastical custom in England encourages the clergy to spend their mornings in their study and the afternoons and evenings in outdoor work in the parish. Conditions are dissimilar between England and Australia, but some similar division of time should be aimed at. Of course it will be said that it can't be done, but are we satisfied with the results of not doing it?

Anglo-Catholics in England have always given strong support to the planting and fostering of Anglo-Catholicism overseas. The Anglo-Catholic "Church Times," for example, gives constant prominence and publicity to the work of Tractarians in the Dominions, especially those who are members of the Church of the Province of South Africa. The Bush Brotherhoods in Australia owe much to recruitment in England.

During the episcopate of Bishop Robin in Adelaide, recently concluded, the theological college of the diocese, St. Barnabas' College, was closed, and at the Bishop's invitation a House of the Society of the Sacred Mission (Kelham monks) was established within the diocese for the training of clergy. It has been reported that in the ten years since the House was established, the greater proportion of financial support for the project has come from the United Kingdom, more than £30,000 having been contributed from that source. St. Michael's House at Crafer's is not an Australian enterprise. It is controlled by the English headquarters of the Society of the Sacred Mission. The English Director of the S.S.M. has been visiting Australia, and has spoken of the "most urgent need for the establishment of another House of the S.S.M. in Australia."

The Dispersal of the Jewish People

Only one-sixth (one and a half million) of the 12 million Jews in the world are now living in Israel. All the rest are scattered throughout nearly all the continents.

During the last few centuries millions of them have been forced to leave the countries in which they had made their homes, especially in Europe, and to emigrate to the new world. In 1851 88% of all Jews lived in Europe; today only 29% are there.

Even before the first world war, nearly two and a half million of them had emigrated to America; they were followed in 1951 by another 1.7 millions; 5.8 to 6 millions were unable to flee from the terror of the Hitler period; they were killed or died of exhaustion and illness.

"A complete readjustment has taken place in the balance of the Jewish population," according to the German Evangelical Press Service, source of these statistics. More than half the Jews in the world to-day live in North or South America. Over 5 million live in the U.S.A. (over 2 million in New York), 220,000 in Canada, 400,000 in Argentina and 100,000 in Brazil. In Europe there are to-day only about three and a half million Jews left, and over two-thirds of them are in countries behind the Iron Curtain.

Although exact statistics are not available it is believed that there are about 2 million in the Soviet Union, 35,000 in Poland (formerly 3 million), 100,000 in Hungary, 18,000

in Czechoslovakia and 4000 in Bulgaria. Only 950,000 Jews are left in Western Europe, 450,000 of whom live in Great Britain and 250,000 in France. In Germany only 25,000 survived the terror of anti-semitism, in Austria 14,000 and in Holland 25,000.

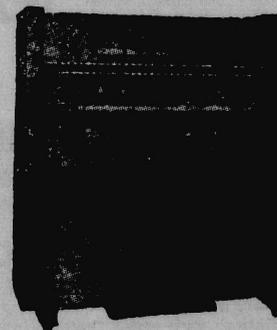
The greatest menace at the present time is to the Jewish population in the Arab states of Northern Africa. In Morocco there are 250,000 Jews, 100,000 in Tunis, 100,000 in Algeria, and 75,000 in Egypt. There are 100,000 living in the Union of South Africa. The only countries in the Far East which have a considerable number of Jewish citizens are Australia and New Zealand, each of which has about 58,000. In the whole of Asia (excluding Israel) there are less than 200,000.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—The Rev. F. Wilde £2; Mrs. L. A. Meyer £1; Mr. B. D. Bayston 5/-; Miss K. Wilson 5/-; Anon. £1; Miss Peet 5/-; Mr. G. Dodd 5/-; The Rev. H. W. Mullens 5/-; Miss S. A. Dixon 5/-; Deaconess E. Stokes 5/-; Miss James 5/-; St. Stephen's, Willoughby £2/11/-; Mr. R. Wheeler 10/-.

Dr. A. E. FLOYD

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The Present Constitution When Adopted and Why

The constitutional system under which the Church of England at present operates in Australia may be said to have taken shape between 1850 and 1872. For sixty-odd years prior to 1850 the Church in this country was under the direct jurisdiction of ecclesiastical authorities in England.

But between 1850 and 1872 the pattern of Diocesan and Provincial constitutions was established, and the system as completed with the adoption of a constitution for a General Synod in 1872. New dioceses have been created since then, but the constitution of the Church has remained the same.

What is the nature of this constitution?

A Common Character.

Each separate diocese of the Church of England in Australia is formed on what is known as a consensual compact. That is to say, the clergy and laity of each diocese have, at a particular time in the past, determined by general consent to conduct worship and order their life as a church in accordance with the Prayer Book, Thirty nine Articles and other laws of the C. of E. in England (insofar as those laws are applicable out here). The great importance and value of this method of procedure is that it enabled churchmen in Australia to continue accurately to call themselves, and in fact to be, members of the Church of England; for they were voluntarily adhering to precisely those things which gave the Church of England in England its essential character, namely, its doctrine, its worship and its laws.

Thus, seven Australian bishops at a conference in Sydney in 1868 issued the following declaration:

"We desire to express our opinion that the present relation of the Church of England in the said Province (of Australia) to the Church at home is one of identity of doctrine and worship and of subjection to the law of the United Church of England and Ireland, so far as it is applicable to a church not established by law" (bold type ours).

While, therefore, the Church in Australia is completely independent of the Church in England, and has full responsibility for ordering its own life, it has, up to the present, voluntarily decided to remain identical in essential character with the Church in England. So it has retained the same standards of doctrine, worship and discipline, but without the establishment and without being subject to the jurisdiction of either of the English Provinces. If the Church in

neither the General Synod nor the Provincial Synods can override the dioceses. They cannot alter the standards of doctrine, worship and discipline. Indeed, as they are at present constituted, they have no coercive powers over the dioceses in any matters at all. Their determinations must be accepted by the individual dioceses before they can operate within them. This latter restriction could, of course, be removed, wholly or in part, within the existing constitutional framework should the individual dioceses agree to remove it.

In practice, the General Synod has achieved a large measure of common action, as is testified by the existence of such things as the Australian Board of Missions, the Australian College of Theology, the General Board of Religious Education, the Book of Common Prayer, the General Synod Council for Promotion—not to mention the various Tribunals, rules for forming dioceses and provinces, the appointment of a Primate, etc. Where, and insofar as, the Church in Australia has a common mind or a common policy, the General Synod has proved well able to express and implement it, while the independence of the dioceses remains intact.

This, then, is in outline the present constitution of the Church of England in Australia. It was adopted by our forefathers deliberately, and after consideration of alternative methods, and under its provisions our church is governed at the present time. Its great virtue is that it provides our church throughout the Commonwealth with a common law for its doctrine and worship, while retaining unimpaired the essential character of the Church of England, and while preserving complete liberty of administration within the dioceses.

[Our next article will consider the movement which has been proceeding in the Australian church for a number of years to replace this constitution with an altogether new one.]

The strength and power of a country depends absolutely on the quantity of good men and women in it.

Australia were to relinquish any of these standards, it would *ipso facto* relinquish the right to call itself the Church of England in the sense in which it is so called at present.

It is interesting to recall that the first session of the Sydney Diocesan Synod presented a unanimous petition to Queen Victoria in 1856 expressing its "continued adherence to the said Church (the United Church of England and Ireland) as the Church of their fathers," and praying that no legislation would be enacted in England which would "in any way affect the relation of the members of the Church in this colony towards the Church in the United Kingdom."

Provincial and General Synods.

The character of the church in the various dioceses is not altered by the fact that most of them are associated in one or other of the provinces. For the provincial constitutions, like the Diocesan constitutions, are precluded by their framers from making any alteration in the formularies of the Church of England as it is in England.

Both Provincial synods and a General Synod were formed last century to enable the dioceses to confer together; to express their common mind on important questions; and to make common action in matters affecting the general good of the Church. But

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The Mission is eager to have your prayerful support and your financial aid to maintain the work which costs over £150 a week of which over £120 a week has to be raised by voluntary contributions.

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

CORRESPONDENCE

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

MR. DEANE REPLIES.

EVERY MEMBER CANVASS.

Dear Sir,

I feel that recent correspondence following my letter re the Every-Member Canvass (27/9/56) calls for a reply.

First, may I refute the following four statements attributed to me by Mr. Croft (20/12/56)?

1. That the Canvass is principally wrong and unscriptural.
2. That money ought not to be accepted from people outside the church.
3. That to direct funds into bursaries for theological training will attract worldly students.
4. That I reject any appeal through "self interest" to persuade unconverted people to come to Church.

I said none of these things.

If Mr. Croft will read my letter again carefully, he will see that I stated clearly the particular form of Every-Member Canvass which I opposed and still oppose, namely the canvassing for funds of all nominal members of the Church of England in a parish.

The whole matter resolves itself into two simple issues, namely, the Church's duty to evangelise, and the Church's need of money.

The sad part is that we have put money before evangelism.

To our shame, the greatest concerted move for years by the Diocese towards its members has been with an alms-dish instead of a Book.

Yet, as Mr. Croft agrees, the probability is that the greater proportion of our population is unregenerate (or, in deference to Mr. Lambert, "dead," "unsaved," "lost," "perishing").

Mr. Croft calls in covenant theology to justify the financial approach. The fact is that we have used just so much covenant theology as has suited our purpose.

No prior attempt has been made to help people to realise what the basis of the covenant means in terms of repentance and faith. Yet their salvation is bound up with this. Don't let us delude ourselves. The Every Member Canvass was not the outcome of a heart-longing that people might enter fully into all the fullness of spiritual blessing under the covenant.

I know that incidental to the Canvass has come an opportunity for evangelism, which on the face of it has been taken as reassuring. But the danger is that it masks the true situation. That is, that great numbers of people have been welcomed with open arms as partners in the Church's work, despite the fact that many of them have been out of touch with the Church for years. The Church has placed itself under a debt to them and left them free to vote each other into almost every influential position of management in a parish church.

And all this without a word about church discipline or a prior challenge to renewed allegiance to the covenant.

We will reap what we have sown.

I believe there is an approach to the problem which avoids many of the pitfalls, though I admit no scheme is perfect. At Castle Hill we have adopted a programme which provides first for bringing before every parishioner the implications of the three

Baptismal undertakings of renunciation, faith and obedience as the basis of voluntary enrolment on a local effective membership roll.

This places priority on evangelism and teaching the responsibilities of stewardship will be addressed only to those subsequently enrolled. All, of course, are free to give, but not all will be solicited. The effect is to bring together evangelism and stewardship in what I believe to be their right relationship.

At the same time it is made clear to all that the whole covenant is the gate by which we enter the church and which governs our programme and conduct.

I will be glad to supply details and literature to anyone who is interested.

Yours, etc.,

A. DEANE.

St. Paul's Rectory,
Castle Hill.

FEEES FOR TEMPORARY HELP.

Dear Sir,

May I beg the courtesy of your columns for a reminder to rectors and parish wardens employing temporary assistance? The Scale of Fees for Occasional Duty has been revised to bring it to conform more nearly to the increased stipends now being paid in all parishes, and the Accredited Fees now are 2 gns. per Service with a maximum of 5 gns. for a whole day's duty. In addition arrangements should be made for travelling expenses and (when more than one service is taken) for hospitality between the services.

Yours, etc.,

W. J. OWENS, Hon. Sec.,
Sydney Association of Retired Clergy.

CLERICAL HELP.

Dear Sir,

"Q" has certainly made an important statement of fact when he reports in your issue of December 20 that clerical help for Christmas communions is greatly inadequate for the need. Not only is the problem one of lengthening unduly the communion service and to no purpose by having only one officiating minister for a large congregation but where an incumbent has to celebrate in a parish branch church as well in a very limited time, the difficulty is made worse. It is no answer to say that service times in the parish must be made to fit the tight schedule of the rector, for it is necessary frequently to provide more than one service of Holy Communion in a church because the congregation cannot be accommodated at one service.

In the parish in which I reside and work, how is the rector to officiate at 6, 7, 8, 10 and 10.30 a.m., divided between parish and branch church, with literally hundreds of communicants? The result is a hurried service, with large chunks out of it, a five minute sermon, fifty per cent. of the congregation leaving directly after communicating and gradually getting later and later in starting time. The two churches were taxed to overflowing, and if the number of services were to be reduced, the congregation could not be accommodated. We had tried for months prior to Christmas to obtain clerical help, to no avail.

If it is too big a step to give official permission to catechist or diocesan reader to officiate at a communion service at a branch church on Christmas Day, surely it should be possible to approve of assistance in the distribution of the elements.

Yours, etc.,

J. O'CONNOR.

Castlecrag.

JEWES AND ARABS.

Dear Sir,

I noticed a sentence in the first paragraph of the "Notes and Comments" of your December 6 issue, which might give a somewhat partial impression unless supplemented by the presentation of certain further facts. I refer to the sentence: "This hostility is understandable . . . as the Jews, in setting up their Israel State, have dispossessed 900,000 Arabs from their ancestral homes."

It is true that after the setting up of the Israel State, in accordance with the ruling of the United Nations, several hundreds of thousands of Arabs left their homes. But they did this as a result of the orders of the Arab High Command in spite of the Israel appeals to them to remain quietly in their homes. The Arab orders were given because the Arab High Command wished to have a clear field for what they believed would be their victorious war for the destruction of Israel. The event however went contrary to their expectations. Instead of the evacuees being able to return within a fortnight as promised they found themselves homeless refugees. These have been fed and clothed and cared for at the expense of the United Nations. The Arab States, with their vast empty spaces, refuse them admission, desiring to keep them as refugees for propaganda purposes against Israel and the United Nations, and in order to use them in the war of revenge.

C. V. PILCHER.

Longueville.

THE PRIORITY OF THE JEWS.

Dear Sir,

Thank you for the Biblical references in reply to my letter on the priority of the Jews. The first Acts 3:25, 26, rather supports my contention, for the fact stated is "God . . . sent," not "we preach." The other Acts 13:46, seems more likely to support your thesis, except for the facts, that it is part of a reply to a contradictory crowd, and so needs balancing against the general teaching of the New Testament.

Also it refers to an incident at a time when it was still necessary to evangelise the Jewish community in each city first. Paul's arguments in the Epistle to the Romans came later, when conditions approached more nearly to those of our own day, and so are more valid for us.

Our Lord came first to the Jews, and so did his apostles. The Jews on the whole rejected the Gospel, and the way was then open to the Gentiles, there being from now on "no difference."

Yours, etc.,

K. L. McKAY.

Wellington, N.Z.

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ENCOURAGING MEN FOR THE MINISTRY

By the Rev. Ronald Walker.

If the church is to give the sort of leadership needed it must have the ablest and best trained men in the country making up the ordained ministry. This is an imperative which takes precedence over other considerations in the strategy of the Church. It is the strategy of Christian warfare.

The clergy are not, as is frequently and wrongly assumed, a self-perpetuating caste within the church. They are lay men, usually young men but sometimes not so young, who have been ordained after the selection and recommendation and training prescribed.

We take pride in the fact that the army of this country is mainly a civilian rather than a professional army. So, too, the sacred ministry is not a hereditary or professional ministry. It is made up of men summoned by God through the Church laity and clergy men who respond to the call of a special life and special service for the kingdom.

An attack on the problem of providing the ministerial leadership needed in the church must proceed simultaneously along three lines. These three are encouragement, enlightenment and endowment.

Encouragement.

More men are needed for the ministry, but of far greater importance than the quantity is the quality. The laymen of the parish should seek out actively the best young men and talk to them about their responsibility at least to consider the ministry.

This means watching the boys and young men as they grow up, knowing them and being personally acquainted with them, looking for signs of spiritual, intellectual, personal and moral strength. These elements are basic to the capacity for leadership.

A great deal of encouragement can be given to young men thinking of the ministry by older men in the parish. The young ones need such help, for the world with its false ideas of success is constantly pulling men away from the service of our Lord. See to it that at least once a year the Rector or a visiting preacher speaks directly in the sermon on the subject of vocation and the ministry.

Encouragement should be directed not only toward the young men but also be given to their parents. It is beyond human understanding how some fine church men and women, who have served faithfully in their parish for years, have been the very ones to fail in this responsibility, not only by indifference but sometimes even by actively discouraging their sons going into the ministry.

Enlightenment.

Undoubtedly a lot of men are lost to the ministry by default. Among their friends—family friends and school associates—they

learn a great deal about the doctor, banker, engineer and so on. But what do they really know about the work of a minister? They might know a number of ministers but they don't know fully what they do.

No one can decide for something about which he knows little. Arrangements can be made easily for the young men of the parish to have annually a conference which will set forth for them a variety of possible vocations including the ordained ministry, from the Christian viewpoint. Out of your laymen's group you could find adequate representatives of the professions and business. The Rector, or perhaps some other person such as a college lecturer or young theological student, could provide a talk or lead a discussion on the ministry.

Moreover, young men could be urged to visit the theological colleges so that they could see for themselves what it is like to go to a theological college. The laymen might help pay travelling expenses where necessary. Theological colleges are glad to have visitors. Certainly there is no need for reminding the laymen's group that it ought to know itself what the ministry and training for the ministry involves. Get them to send for a college catalogue, to visit the theological colleges, and have a member of the theological college come to speak at a men's group meeting. Perhaps in your group there may be a layman who is on the board of a theological college. Why not put him to work?

Endowment.

Theological colleges are and have been dependent on the financial support of the laity. There seems to be no such thing as an adequate Diocesan contribution for the support of the colleges. Perhaps there ought to be, but despite our vaunted interest in an educated ministry, there are no official agencies of the church that assume any particular financial responsibility for the colleges.

Of course, theological colleges have endowments, but small ones as compared with secular schools, and it is always to be remembered that endowments are the result of the benefactions of people in the past. Although men and women of wealth are giving much every year for the support of various secular educational institutions and enterprises, very few in our time do much for

theological colleges. Moreover, as the years have passed, theological education, as is true of all education, has become increasingly expensive. This means that theological colleges must look to the lay people of to-day for substantial annual gifts, made either directly or through their parishes.

The first charge on laity and on their parishes should be the proper support of the theological colleges. It would be a great day when parishes regularly include an item in the budget for contribution to the work of the theological colleges. Such support of our theological colleges through annual donations or substantial bequests during one's lifetime give the one form of aid which can be provided.

Individuals in a parish could be approached to make some contribution in their wills for theological training. Other possibilities are:—

1. Annual scholarships of a substantial amount to be used on behalf of students studying for the ministry.

2. An annal or endowed scholarship for a particular college to be used first for a student from the parish, but if no one from the parish is at the college during a given year, the scholarship can be awarded to some other student.

The widespread provision of scholarships will mean a great difference to the training of future candidates for the ministry. No man can do his best work when haunted by the fear of having to drop out because of the lack of funds.

These thoughts are given as a working programme for a suitable laymen's groups formed in our parishes to Encourage, Guide and Aid Candidates for the Ministry.

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NEW BISHOP OF KINGSTON, JAMAICA.

The Venerable E. L. Evans, Archdeacon of Surrey, Jamaica, has been appointed Suffragan-Bishop of Kingston in succession to the Right Rev. P. W. Gibson, who is now Bishop of Jamaica.

Apart from an initial assistant curacy at Prittlewell, Essex, the Bishop-designate has spent the whole of his ministry in the West Indies.

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The Australian Church Record January, 17, 1957

Biblical Authority In Evangelism

By Billy Graham.

In 1949 I had been having a great many doubts concerning the Bible. I thought I saw apparent contradiction in Scripture. Some things I could not reconcile with my restricted concept of God. When I stood up to preach, the authoritative note so characteristic of all great preachers of the past was lacking. Like hundreds of other young seminary students, I was waging the intellectual battle of my life. The outcome could certainly affect my future ministry.

In August of that year I had been invited to Forest Home, Presbyterian conference centre high in the mountains outside Los Angeles. I remember walking down a trail, tramping into the woods, and almost wrestling with God. I dueled with my doubts, and my soul seemed to be caught in the crossfire. Finally, in desperation, I surrendered my will to the living God revealed in Scripture. I knelt before the open Bible and said: "Lord, many things in this Book I do not understand. But Thou hast said, 'The just shall live by faith.' All I have received from Thee, I have taken by faith. Here and now, by faith, I accept the Bible as Thy word. I take it all. I take it without reservations. Where there are things I cannot understand, I will reserve judgment until I receive more light. If this pleases Thee, give me authority as I proclaim Thy word, and through that authority convict me of sin and turn sinners to the Saviour."

Preaching from the Bible.

Within six weeks we started our Los Angeles crusade, which is now history. During that crusade I discovered the secret that changed my ministry. I stopped trying to prove that the Bible was true. I had settled in my own mind that it was, and this faith was conveyed to the audience. Over and over again I found myself saying "The Bible says." I felt as though I were merely a voice through which the Holy Spirit was speaking.

Authority created faith. Faith generated response, and hundreds of people were impelled to come to Christ. A crusade scheduled for three weeks lengthened into eight weeks, with hundreds of thousands of people in attendance. The people were not coming to hear great oratory, nor were they interested merely in my ideas. I found they were desperately hungry to hear what God had to say through His Holy Word.

I felt as though I had a rapier in my hand and, through the power of the Bible, was slashing deeply into men's consciences, leading them to surrender to God. Does not the Bible say of itself, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a dis-

The Australian Church Record January, 17, 1957

cerner of the thoughts and intents of the heart" (Heb. 4:12)?

Fire in the Pulpit.

I found that the Bible became a flame in my hands. That flame melted away unbelief in the hearts of the people and moved them to decide for Christ. The Word became a hammer breaking up stony hearts and shaping them into the likeness of God. Did not God say, "I will make my words in thy mouth fire" (Jer. 5:14) and "Is not my word like as a fire? . . . and like a hammer that breaks the rock in pieces?" (Jer. 23:29)?

I found that I could take a simple outline and put a number of pertinent Scripture quotations under each point, and God would use this mightily to cause men to make full commitment to Christ. I found that I did not have to rely upon cleverness, oratory, psychological manipulation of crowds, or apt illustrations or striking quotations from famous men. I began to rely more and more upon Scripture itself and God blessed.

Hunger for God's Word.

I am convinced, through my travels and experiences, that people all over the world are hungry to hear the Word of God. As the people came to a desert place to hear John the Baptist proclaim, "Thus saith the Lord," so modern man in his confusions, frustrations, and bewilderments will come to hear the minister who preaches with authority.

I remember how in London many secular and religious journalists remarked on this very point as being perhaps the greatest secret of the meetings there in 1954. One of the thousands who came to commit their lives to Christ in that crusade was a brilliant young Communist. She was a student at the Royal Academy of Drama and Arts, and was already a successful young actress. She had joined the Young Communist League because the members were zealous and seemed to have the answers to the problems of life. Out of curiosity she and some of her fellow students came to our meetings at the Harringay Arena "to see the show." She later testified how startled she was to hear not a lecture on Sociology, Politics, Psychology, or Philosophy, but the simple word of God quoted. This fascinated her and her companions. They came back several nights until the Word of God did its work of breaking open their hearts. They surrendered their lives to Christ.

The Bugaboo of Bibliolatry.

I am not advocating bibliolatry. I am not suggesting that we should worship the Bible, any more than a soldier worships his

sword or a surgeon worships his scalpel. I am, however, fervently urging a return to Bible-centred preaching, a Gospel presentation that says without apology and without ambiguity, "Thus saith the Lord."

The world longs for authority, finality, and conclusiveness. It is weary of theological floundering and uncertainty. Belief exhilarates the human spirit; doubt depresses. Nothing is gained psychologically or spiritually by casting aspersions on the Bible. A generation that occupied itself with criticism of the Scriptures all too soon found itself questioning Divine revelation.

It is my conviction that if the preaching of the Gospel is to be authoritative, if it is to produce conviction of sin, if it is to challenge men and women to walk in newness of life, if it is to be attended by the Spirit's power, then the Bible with its discerning, piercing, burning message must become the basis of our preaching.

Basis in Divine Authority.

I use the phrase "The Bible says" because the Word of God is the authoritative basis of our faith. I do not continually distinguish between the authority of God and the authority of the Bible because I am confident that He has made His will known authoritatively in the Scriptures.

The world is not a little weary of our doubts and our conflicting opinions and views. But I have discovered that there is much common ground in the Bible—broad acres of it—upon which most churches can agree. Could anything be more basic than the acknowledgement of sin, the Atonement man's need of repentance and forgiveness, the prospect of immortality, and the dangers of spiritual neglect?

There need be no adulteration of truth nor compromise on the great Biblical doctrines. I think it was Goethe who said, after hearing a young minister, "When I go to hear a preacher preach, I may not agree with what he says, but I want him to believe it." Even a vacillating unbeliever has no respect for the man who lacks the courage to preach what he believes.

Plea for Bible Preaching.

Give a new centrality to the Bible in your own preaching.

Jesus promised that much seed will find good soil and spring up and bear fruit.

The fire in your heart and on your lips can kindle a sacred flame in some cold hearts and win them to Christ. The hammer will break some hard hearts and make them yield to God in contrition. The sword will pierce the armour of sin and cut away self-satisfaction and pride, and open man's heart to the Spirit of God. Some hungry men and women will take the Bread of Life and some thirsting souls will find the Water of Life.

Preach the Scriptures with authority! You will witness a climatic change in your ministry!

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ST. MARY'S, ISLINGTON,

The Duchess of Gloucester was present in St. Mary's, Islington, London, last month, when the Bishop of London, rehallowed the restored church.

St. Mary's was one of the first churches to be bombed in 1940, but the tower and spire remained standing, and the new building harmonises externally with these.

Inside, however, the architects have produced a fine, plain interior. No chancel separates the congregation from the sanctuary. The choir and organ are at the back.

St. Mary's has long been known as the "Cathedral of Evangelicalism." The present Bishop of Barking, the Right Rev. Hugh Gough, then its Vicar, began in 1946 to consider plans for rebuilding.

It is the home of the Islington Clerical Conference, the best-known gathering of Evangelical clergy. For the first time for many years this year's conference held on January 8, 1957, met again in its mother church.

The theme of the conference was "Evangelicals To-day," and speakers included the Bishop of Barking, the Rev. D. F. Horsefield, Canon T. G. Mohan and the President of the conference and vicar of Islington, the Rev. Maurice Wood.

Next May, regional conferences will be held in eight large provincial cities.

MONUMENTAL INSCRIPTIONS.

The first of a series of roneo publications produced by the Society of Australian Genealogists is nearing completion and will shortly be available to all interested persons.

This publication takes the form of a list of all those buried in the churchyard of St. Anne's, Ryde, which is one of the very early Australian cemeteries and contains the remains of many of Sydney's earliest citizens.

Inscriptions on the many tombstones have been carefully recorded by Mrs. Beatrice Bride and the Hon. T. D. Mutch, and were possible checked with other available information.

The titles in course of preparation are:—
1. Monumental Inscriptions, St. Anne's, Ryde, N.S.W. 24 pp. price 10/.

2. Monumental Inscriptions, Sutton Forest.
3. Monumental Inscriptions, St. John's, Parramatta.

Interested people are asked to contact the Hon. Sec., Society of Australian Genealogists, G.P.O. Box 860, Sydney.

PUBLICITY ON NEW CANONS.

The Church Society Council has decided to inform the Christian public of "the dangers which threaten the Protestantism of our church" through the proposed new canons.

A four-page broadsheet of 20,000 copies in newspaper style will shortly be issued giving the most up-to-date matter on the subject.

Copies will be sent to all members of the House of Commons and House of Lords, also to the Upper House of Bishops and Lower House of Clergy as well as to Members of Church Assembly.

The laity will have an opportunity to obtain a copy at a small charge.

UNITED CHURCH OF NORTH INDIA ENDORSES UNION

General approval for an inclusive "Church of North India and Pakistan" was given at the 12th General Assembly of the United Church of Northern India. The present U.C.N.I. is an organic union of American Congregational and Evangelical and Reformed mission churches with Presbyterians from the U.S.A., Canada and the British Commonwealth and with other Congregational-type churches founded by the London Missionary Society.

The proposed new Church would include the U.C.N.I., the dioceses of the Anglican Church of India, Parkistan, Burma and Ceylon in the North of the sub-continent, the corresponding part of the Methodist Church in Southern Asia, British and Australian missionary churches and the Baptist Churches, which originated through missions from the British Commonwealth.

The United Church of Northern India, in approving the draft of a plan for the wider union, asked for some clarification in the document, which will go back to the negotiating committee when it meets in April 1957. It will then be sent in final form for acceptance by the negotiating churches.

ATTEMPT TO HAVE ECUMENICAL PATRIARCH EXPELLED.

A motion has recently been introduced into the Turkish Parliament seeking the expulsion of the Ecumenical Patriarch from Turkey on the ground that he is more a political than a spiritual leader. The Pahnar, seat of the Ecumenical Patriarchate, is near Istanbul.

Observers report a wave of Turkish nationalism and a tense situation for Greek and other minorities arising out of strong Turkish feeling over the Cyprus question. They attribute some of the opposition to the Patriarch to the fact that he was for many years Archbishop of the Greek Orthodox Church in North and South America.

W.C.C. STATEMENT ON HUNGARY.

"Christians throughout the world are profoundly shocked and sorrow-stricken at the tragic reversal suffered by the Hungarian people, who had clearly asserted their desire for freedom and independence in national and church life. Fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society."

This statement, issued by the World Council of Churches simultaneously in Geneva, London and New York, was adopted by the Australian Council for the World Council of Churches at its Executive Meeting in Sydney last Wednesday.

The Australian Council also issued to its Member Churches, and to all Christian people in Australia, a Call to continuing prayer. "Christians must stand together with all who, in the struggle for freedom, suffer pain and trial. Our unity in Christian fellowship must find expression in prayer for the people of Hungary, and for oppressed and suffering people everywhere, and for the churches, in their witness in these circumstances, to our crucified and risen Lord."

ORDINATION AT CANBERRA.

On Sunday, 16th December, the Bishop of Canberra and Goulburn, ordained five men to the priesthood, in the recently completed St. Paul's Church, Canberra.

The candidates were presented by the Co-adjutor Bishop, the Rt. Rev. R. G. Arthur, and the sermon was preached by the Rector of Yass the Rev. H. P. Reynolds.

Those ordained were the Revs. L. James (St. Paul's Church, Canberra), R. Moon (Tumut), W. Payne (Queanbeyan), C. Reeve (Braidwood), and G. Williams (Junee).

NEWCASTLE ORDINATION.

The Bishop of Newcastle (Rt. Rev. F. de Witt Batty) ordained five men at Christ Church Cathedral, Newcastle on St. Thomas' Day.

The Revs. F. Elliott, J. Dowe and J. Adam were ordained as deacons and the Revs. C. Douglas and N. Spohr were ordained priest.

The Rev. Canon F. Rush of Muswellbrook conducted the ordination retreat at St. John's College, Morpeth, and also preached the ordination sermon. The candidates were presented by the Venerable A. N. Williamson.

U.S. TAKES NEW OVERSIGHT

The Protestant Episcopal Church of America has accepted oversight of the republics of Guatemala, El Salvador and Honduras, which formerly belonged to the diocese of British Honduras with Central America.

For many years, lack of men and money has hampered the work of the Bishop of British Honduras in these areas.

COMING EVENTS

A slight acquaintance with the history of the human race establishes the fact that religion is normally a very popular activity.

The unpopularity of religious observances that has characterised the last generation is unusual, and there are signs that this attitude is passing and that civilised man is returning to a more normal attitude to religion. This will mean that in communities where Christianity is the national religion we may expect that the organised churches will be once more supported with loyalty and their services well attended.

Herein lies a danger. It is well known that when the church became popular after the conversion of the Emperor Constantine it received wounds from which it has not yet recovered. If parish councils and synods are elected by parishioners who attend because of natural instincts rather than supernatural convictions, it may be more difficult to exercise an evangelical ministry than it is at the present time. On the other hand, there may be compensations, in the wider opportunity of preaching the Gospel, with less temptations to spend time in persuading people merely to come to church and in keeping them there.

The Australian Church Record January, 17, 1957



The Book Page



Under the general editorship of Dr. Leon Morris

Bone of His Bone. By F. J. Huegel. Marshall, Morgan & Scott, 1956. Pp. 128. English price 8/6.

This is another of the long list of books written around the "victorious Life" theme. It quotes such people as Mrs. Penn-Lewis and Hudson Taylor, and the author has obviously been deeply influenced by them. He endeavours to call attention "to our failure as Christians" by pointing "the way to the victorious life in Christ for those who are conscious of their spiritual poverty." The requirements of the Christian life are listed in a series of texts which make one realise how far we fall short of Christ's ideal for us.

But in developing his theme Mr. Huegel makes some rather sweeping charges and assertions. He charges the Church with teaching an "imitation" of Christ rather than a "participation" with Christ in His death, Resurrection and Ascension. Again he can say "Just what the implication of this oneness with Christ are—the overwhelming glory of such a position—most Christians have never had so much as an inkling" (p. 23). In his effort to bring home the truth of sanctification with Christ he uses language which may grate on some. For example, he quotes another writer as saying, "The Holy Spirit is the great Undertaker, who finally brings us to the place which God has assigned us, namely to a sharing of Christ's Tomb."

The tone of the book is rather emotional, and there is little that is new in it. But read with care it will prove helpful, especially to those who have not read earlier work on this subject.

—D. G. Livingstone

With Billy Graham in Asia, by George Burnham. Marshall, Morgan & Scott, London, 1956. Pp. 122. English price, 10/6.

The author has already written the story of Billy Graham's English and European campaign of 1955, and this volume contains thirty brief unconnected reports within a single cover, reporting incidents in a 40,000 mile tour through India, Thailand, Philippines, China, Formosa, and Korea. It is said that Graham spoke to over a million people and that over 40,000 responded to the Gospel invitation.

Side by side with the author's paragraphs are extracts from the evangelist's diary, but this advantage is offset by constant repetition of facts and phrases, both within and

between chapters. The book is obviously written for the less literate section of the American public and is not in the same class as say Colquhoun's "Harrigay Story" in the growing body of Grahamiana.

This book does not justify Graham's description of Burnham as "an outstanding journalist. And one is not impressed by the evangelist's naive statements on matters other than the evangel; political and economic matters are mentioned in reports of his interviews with Nehru, the Chiangs, and Hato-yama. But when he preaches the Gospel it is not on his own authority but on that of the Word of God.

—Brian D. Bayston

Christ in the Creed, by W. Graham Scroggie. Pickering and Inglis. Pp. 87. Eng. price 6/6.

Doubt and denial of beliefs devoutly cherished by countless multitudes for eighteen centuries should stir us to most serious reflection. Our duty is not to create a message but only to interpret, communicate and exemplify it.

We must get the right outlook. This is secured in the Apostles' Creed which sets forth faith in the True God and the Christian Church in one hundred words. Observe carefully the proportions. Eighty relate to the True God and twenty to the Christian Church.

Of the eighty, nine tell of the Father, three of the Spirit, and sixty-eight of the Son. That means that seven and a half times as much is said of the Son as of the Father, and twenty-three times as much of the Son as of the Spirit. This is not accidental but profoundly significant, probably beyond what the framers of the Creed imagined. It means Christ is central in the revelation of redemption, and the fullness of the Christian religion, and therefore dominates the Creed.

Those who profess His Name, should know Him, and make Him known. This book will greatly help them.

—C. B. G. Chambers.

Guidance, by Oliver R. Barclay. I.V.F. 1956. Pp. 48. Eng. Price 1/.

This booklet is really a series of Bible Studies on different aspects of guidance. The emphasis of the author is that Guidance is the fruit of a life constantly reprovved and corrected by scripture and lived in close fellowship with God. Consequently guid-

ance is not as easy as pulling a promise out of a promise book! There are five chapters on "Wisdom and Commonsense," "Judgment and Counsel." A helpful section shows that signs in both O.T. and N.T. took place where there was no scripture or that they were given to enlarge our understanding of scripture. The author also discusses whether the "hunch" or the "urge" have any biblical basis for guidance. The booklet closes with a helpful test case. This booklet is to be very warmly recommended as a wise, clear and helpful discussion of Guidance.

—John R. Reid.

Shall These Things Be? An outline of Bible Teaching on the return of Jesus Christ. By A. Morgan Denham. The Tyndale Press, 1956, pp. 39. Eng. Price 1/6.

This booklet is written for senior school children and University students. It is written in a fresh style and is free from many of the pious cliches which often surround any such discussions. For instance the chapter dealing with the nature of the end of the world is titled "Bang or Whimper?" The author distinguishes between theories which regard the second Advent as symbolic and that of Scheitzer that Christ was mistaken or the view of those who maintained that Christ's predictions referred exclusively to the destruction of Jerusalem or finally with the view that the Return was fulfilled at Pentecost. Then there is given the Biblical evidence for a liberal, glorious, personal and definite return.

The time of the return is treated in an interesting manner and the author concludes that not a single passage in the Apostolic Kerugma teaches that the Risen Lord was expected to come at any special fixed period.

This booklet also discusses the relation of the 2nd Advent to Judgment and it is refreshing to see that the author has avoided the vagaries of the dispensational outlines. The booklet concludes on the sanctifying power in the Christian life of belief in the Return of Christ.

—John R. Reid.

PERSONAL

Sir Robert Garran, who for many years has been Chancellor of the diocese of Canberra and Goulburn, has resigned from that position.

The Rev. Howard Guinness, Rector of St. Barnabas', Broadway, has accepted nomination to the parish of St. Michael's, Vaucluse. He will commence his ministry in April.

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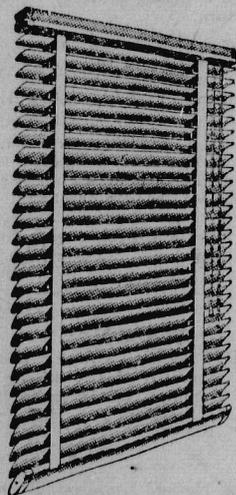
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NEW ARCHBISHOP OF DUBLIN

At a meeting of the Synod of the united diocese of Dublin, Glendalough, and Kildare in Dublin last week. Dr. George Otto Simms, Bishop of Cork, Cloyne and Ross, was elected Archbishop of Dublin and Primate of Ireland in succession to Dr. A. W. Barton, who has retired.

Dr. Simms, who is 46 years of age, is the youngest Archbishop in the world. He was educated at the Prior School, Lifford, Co. Donegal, St. Edmund's School, Hindhead, Surrey, Cheltenham College, and Trinity College, Dublin, where he graduated in 1932.

He was ordained in 1935 to a curacy at St. Bartholomew's, Dublin, and in 1938 was appointed chaplain of Lincoln Theological College.

From 1939 to 1952 Dr. Simms was Dean of Residence at Trinity College, Dublin, and assistant lecturer to the Archbishop King's Professor of Divinity. He became Dean of Cork, Cloyne and Ross in the cathedral church of St. Fin Barre, Cork, later the same year.

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THE CHALLENGE OF JAPAN TO AUST. (Continued from page 1)

result is that to-day there are some 1800 Protestant missionaries and 1200 Roman Catholic missionaries at work at Japan. Easily the largest proportion are Americans. The largest single Protestant Society is TEAM. (The Evangelical Alliance Mission) with some 200 personnel. There are some fifty missionaries in connection with the Overseas Missionary Fellowship (C.I.M.). C.M.S. have about twelve missionaries but the only A.B.M. missionary (who was very highly thought of) has been recalled to become chairman of A.B.M. He is the Rev. Frank Coldrake.

What should Australia do with regard to post-war Japan? We ought to recognise that the hostile attitude of many Australians contrasts in a most unfavourable way with the generous attitude the Japanese experienced at the hands of the Americans. It is high time that Australians abandoned an

unforgiving attitude, trade relations should be strengthened, the Colombo plan should be extended to include Japanese students so that they could study in Australia and an all-party committee should be appointed by the government to examine the White Australia policy and consider whether any modification could be adopted. The exchange of visitors for good will purposes should be encouraged. The Church in Australia must not neglect Japan which is a major country in the Asian sphere to which we belong.

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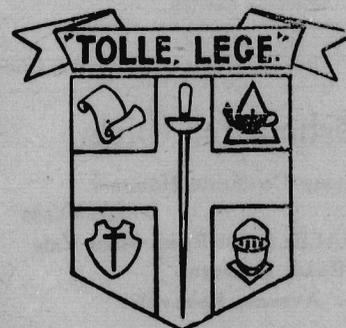
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PERSONAL

The Rev. F. R. Woodwell, Rector of Thudungra, has been appointed Diocesan Commissioner in the diocese of Canberra and Coulburn, in succession to the Rev. G. D. (Fith) who has been appointed Assistant Librarian at St. Mark's College, Canberra. Mr. Woodwell will also be Director of Promotion in the diocese.

The Rev. R. S. R. Meyer, Rector of St. Thomas, Rozelle, N.S.W., has been notified that he has successfully completed the final examination for the post-graduate-degree of Bachelor of Education at the University of Queensland.

The death has occurred recently in India of Dame Edith Mary Brown, founder of Ludhiana Medical College, at the age of 93.

Dame Edith was one of the first women to be admitted to the Honours Degree Examinations at the University of Cambridge in 1882. After graduating she studied medicine at Edinburgh and in Brussels, where she finally qualified as a doctor of medicine.

In 1891 she was appointed to the medical mission at Ludhiana in the Eastern Punjab, where she organised a Christian medical training centre for Indian women which was officially recognised by the Government as a medical school in 1915. The College developed in size and status and in 1953 admitted men as well as women to the first year of the M.B., B.S. course.

Dame Edith, who was awarded the D.B.E. for her services to India, retired as Principal of the College in 1942, but has continued to take an active interest in its welfare, and from her houseboat in Kashmir has spent her time in recording Indian spoken languages and dialects in written symbols.

The present principal of Ludhiana is Dr. Eileen Barter Snow.

The Rev. Boyce Horsley, ex Rector of Eastwood, Sydney, is at present Locum Tenens at Cranfield, England, where the Aeronautical College is situated.

The Rev. F. H. and Mrs. Hordern, of Sydney, are at present visiting England. Mr. Hordern is to preach at the Australia Day Service at St. Martin's-in-the-Fields.

The Bishop of Bunbury, the Right Rev. Donald Redding, has resigned, in order to accept the invitation of the Archbishop of Melbourne to become Vicar of St. Mary's Church, South Camberwell, Bishop Redding was Vicar of St. Andrew's, Brighton, Diocese of Melbourne, before he went to Bunbury.

We offer our congratulations to the Rev. R. and Mrs. Sherlock, of Millthorpe, on the birth of a son.

We regret to record the death of Mr. W. J. Williams, for many years a leading layman in the Diocese of Sydney. He was a member of Standing Committee, and Treasurer of the Theological College. On his death Mr. Williams lived in Tasmania, and was awarded the M.B.E. for his services in connection with refrigeration.

NEWS IN BRIEF

● **ORDINATION OF UNCLE & NEPHEW.**—Mr. Frank Elliott and his nephew, Mr. John Dowe, who were ordained deacons, both come from St. John's College, Morpeth, and both formerly came from the Sydney diocese.

Mr. Elliott will be assistant curate at Merewether, and Mr. Dowe will be assistant curate at Muswellbrook.

● **FEW ANGLICANS IN KOREA.**—Out of a million Korean Christians only about 4000 were Anglicans, said the former Bishop of London, Dr. J. W. C. Wand, at the recent London Festival of the Korean Mission. The Bishop of Korea, said Dr. Wand, had not the financial means to take advantage of his opportunities.

The Rev. Paul Burrough, on furlough from Korea, said that Korea was almost notorious for the fundamentalism of the Protestant sects there, and the ancient Roman Catholic Mission continued its untiring work.

● **ORDINATION FOR WOMEN?**—A meeting on the subject "Should Women be Ordained?" was held in London on Jan. 2. It was organised by the Anglican Group for the Ordination of Women, and the speakers were Miss O. J. Lace, senior tutor of William Temple College, and the Rev. Professor G. W. H. Lampe, Professor of Theology in the University of Birmingham.

● **122,300 MORE ROMAN CATHOLICS IN ENGLAND.**—The Roman Catholic population of England and Wales is estimated to be 3,270,800 in the Catholic Directory for 1957. The estimate represents an increase of 122,300 in a year. The population of England and Wales is 45 million. The Roman Catholics form 7 per cent.

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The University is international in character, students coming from South-East Asia and America as well as from Japan. Teaching is bi-lingual, in Japanese and in English, and the University offers 318 different courses in Liberal Arts. Many of its professors come from overseas, for example, Emil Brunner, the famous Swiss theologian taught there for two years.

The University started in an aeroplane factory which was disused on the defeat of Japan by the Allies. The funds for its purchase and for the new buildings subsequently built, were subscribed in Japan, 95% of the money coming from non-Christian Japanese. The operational expenses are underwritten by 14 protestant churches in America, (including the Protestant Episcopal Church), but the control of the University is Japanese.

When the idea of a Christian university in Japan was first taken up, Hiroshima, the place where the atom bomb was dropped, was first suggested as the site, but it was ultimately decided to build it at Tokyo where an old aeroplane research factory, disused on the cessation of hostilities, was purchased, together with 360 acres, which means that the university has the finest campus in Japan. A third of the area is under cultivation in connection with courses on Farming. Part of the hangar has been turned into a gymnasium where the Y.M.C.A. are training youth leaders for South-East Asia. In addition to the main building, the university has a Chapel, the gift of the combined churches of the State of Ohio, U.S.A., four dormitories for students and a central dining hall, and eighteen homes for the teaching staff. The university is now building a graduates' hall, as well as a students' centre and a religious education centre.

About a quarter of the students are Christians. All students must attend a compulsory three-unit course in Christian religion in their first year and the great majority of the students attend the voluntary weekly chapel. There is a full-time resident students' pastor

connected with the university who exercises a widespread influence amongst them. The Christian students are keen evangelists and organise Sunday schools in the locality as well as caravan missions in the countryside.

NEW CAMBRIDGE VICAR.

The Rev. Cyril James Tucker, Chaplain to the Oxford Pastorate since 1947 and Chaplain of Wadham College, Oxford, since 1951, has been presented to the living of Holy Trinity, Cambridge, by the Peache Trustees. He succeeds the Rt. Rev. Stanley Betts, who was consecrated Bishop of Maidstone on All Saints' Day and who is to have special responsibilities as Bishop to the Forces.

Mr. Tucker was educated at St. Catharine's College and Ridley Hall, Cambridge, and ordained in 1935. From 1939-1946 he served as a wartime chaplain in the R.A.F. and for three and a half years was a prisoner of war in the Far East.

From 1946 until his appointment to the Oxford Pastorate he was Warden of Monmouth School.

Mr. Tucker, who is a Cambridge running Blue, is married and has three children.

Holy Trinity, Cambridge, was Charles Simeon's church and is the headquarters of C.I.C.C.U.

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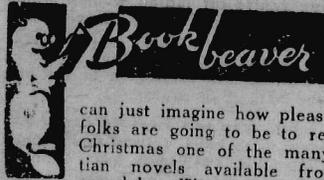
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