

THE AUSTRALIAN CHURCH RECORD

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

Vol. 22, No. 15

AUGUST 1, 1957

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

Widespread Unanimity on Billy Graham Invitation

There appears to be widespread unanimity amongst Protestant Church leaders concerning the decision to invite Dr. Billy Graham to conduct evangelistic campaigns in Australia.

Representatives of most denominations attended the meeting in Sydney when the unanimous invitation was made to Dr. Graham.

The meeting, held in the presence of Dr. Jerry Beavan Executive Secretary of the Billy Graham Evangelistic Association, pledged full support for the proposed campaign, and a provisional committee has been set up.

The committee consists of representatives of the Anglican, Methodist, Presbyterian, Baptist, and Congregational Churches, the Churches of Christ, Salvation Army Evangelical Alliance, the N.S.W. Council of Churches, the Open Air Campaigners and the Campaigners for Christ.

MAINTAIN INTEREST.

The purpose of the committee is to maintain the interest and do such preparatory work as may be necessary until a campaign committee is established.

While representatives of the Presbyterian Church at the meeting expressed warm approval of the invitation, the "N.S.W. Presbyterian" has since opposed it (See full story page 5).

However, "The Methodist", official organ of the Methodist Church in N.S.W., warmly welcomes the invitation. It says:

"The Methodist Church has joined with all other Protestant Churches in the decision to officially welcome American evangelist, Dr. Billy Graham, to Australia. Only the Roman Catholic Church remains aloof.

The welcome to Dr. Graham from the combined meeting of Protestant Church representatives is sincere.

"The Graham crusades are organised with a dash a thoroughness that Americans put into big selling campaigns. Indeed, Dr. Graham is "selling" the Gospel to the masses. Dr. Graham and his team use all the methods of mass communications — a card index mailing list, posters, brochures, radio, television, efficient public relations, and a best-selling book.

LASTING EFFECT.

"Critics have argued that Graham's evangelising is too dramatic, emotional, or even sensational, and that the effect soon wears off. Dr. Graham slaps back at that good-humouredly by saying that the effect of a

bath doesn't last either, but it does you good to take one.

"Australian Methodist delegates to the world Methodist Conference at Junaluska speak highly of Dr. Graham's personality and sincerity in quiet conversation. Billy Graham the Evangelist is sincerely trying to introduce the Gospel to people outside the doors of the Church.

"The Methodist" welcomes Dr. Graham to Australia. We feel the Methodist Church must extend the hand of friendship to a man who has earned the support and respect of large sections of the Church in Britain and America. The world needs the Church, and the Church needs preachers who can make people alive to their Christian responsibilities."

The current issue of "The Australian Baptist" also reports the invitation with warm approval.

CHURCH RECORD SALE OF WORK

Do not forget the date for this year's Sale of Work for the "Australian Church Record"—Friday, August 9th, in the Chapter House, St. Andrew's Cathedral, Sydney.

The Sale will be opened by Sir James Bissett, former Commodore of the Cunard Line.

The organisers will welcome gifts for the Sweets, Work, Produce, Books, White Elephant and Baby's stalls. Gifts of Books will be collected. Please ring

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Dr. Beavan also met a representative group of Christian leaders in Melbourne. The meeting was held in the Cathedral Buildings, at the invitation of the Dean of Melbourne Dr. Barton Babbage.

THOUSANDS TURNED AWAY FROM BILLY GRAHAM MEETINGS

In the closing weeks of the Billy Graham New York Crusade thousands of people are being turned away from meetings, unable to gain admittance.

Interest in the crusade grew with dramatic intensity during the latter part of it, and the Madison Square Garden, holding 18,000 people, was not large enough to hold the crowds.

Meetings were also held in other strategic parts of New York city during the daytime. One such meeting took place in Wall Street, the city's financial centre, at noon, when Dr. Graham addressed a crowd estimated by police at 30,000.

The predominantly male crowd overflowed the intersection set aside for the meeting, and traffic was stopped for more than an hour.

STRATEGIC MEETINGS.

To address this meeting, which was arranged by sympathetic Wall Street executives, Dr. Graham stood on the very spot where George Washington took his first oath of office as President in 1789.

Another strategic meeting was held in Harlem, the negro quarter, and in spite of heavy rain about 5,000 gathered in front of the Salem Methodist Church. Others listened from the windows of nearby penthouses.

More than 8,000 heard Dr. Graham speak in Central Park one Sunday afternoon and some 220 signified their intention to follow Christ.

At what was to be the concluding meeting, in the Yankee Stadium, more than 80,000 attended. At this meeting it was announced that the campaign would continue for a further three weeks.

Off the Record

● "JUST A MINUTE, VICAR!"

One Sunday evening recently the congregation at St. Oswald's Church, Middlesbrough, received a real shock. The usually very respectable Church Treasurer stood up and interrupted the Vicar's sermon.

The Vicar, the Rev. David Galliford, had just told the congregation that they should read their Bibles. The treasurer then stood up and said, "Excuse me, Vicar, it's very easy for you to say that when you know how to read the Bible!"

You've guessed it. It was a put-up job. The treasurer then mounted the lectern and asked various questions about the Bible which the Vicar answered from the pulpit on the other side of the Church.

● STUNTING?

Whatever we may think about stunting, there can be little doubt that the Middlesbrough congregation listened to that sermon as they had never listened before.

A very similar happening took place several years ago at one of Sydney's strongest suburban churches. A normally meek and mild choir member, suddenly jumped to his feet with "Just a minute, Rector," and nobody missed a word from then on.

Bishop Joost de Blank, in "The Parish in Action," has some relatively kind words to say about "stunting," provided it is backed up by a real desire to teach some truth through it.

● CHURCH-GOING ABUSE.

"Punch" reports: "Alarm at the nation's growing godlessness, evident for some time from empty churches and more recently heightened by newspaper surveys, was checked over a large area of Cheshire the other day with the news that Stockport Corporations had abolished Sunday workmen's fares on the buses as the concessions had been 'abused by people going to Church'."

● THE BEAM IN OUR OWN.

We said it was dangerous to report other people's typographical errors, and sure enough we have been reminded of our report in a recent "Record" that the Venerable G. F. Townley was a Canon of Pork Minster!

● D.D.P.B.

The name of F. F. Bruce is well known to those who read scholarly evangelical literature. Professor Bruce (as he now is, being Professor of Biblical History and Literature in the University of Sheffield) has now been made a Doctor of Divinity by the University of Aberdeen where he was first a student and where he was associated with the great New Testament scholar, Professor Alexander Souter.

Professor Bruce belongs to the Brethren. One wonders if there are any other members of the Assemblies who have a D.D.

EDITORIAL

HEIR OF THE WORLD

The church, its apostles and preachers, are under orders to preach the gospel. Everybody knows that. But what do people understand by the gospel which the church is meant to preach to the world at large? How far do we succeed in explaining the gospel in words which the modern secularly educated man is likely to pay attention to?

It is probably true that the average product of our present culture is not antagonistic to Christianity but rather thinks it of little account. It does not seem to him of any great moment or to touch his life, or the life of his society, at any significant points. The Christian faith is not false or absurd; it is simply irrelevant. It may foster certain incidental virtues and provide a few advantages, at least for some people; but it is not a big thing. There has been what Professor Langmead Casserley calls "The Retreat from Christianity in the Modern World."

On the other hand, there are a few who, from the heart of the present cultural situation, have come to see that the gospel is not the small or vapid thing they once took it for. The classical scholar E. V. Rieu writes in the introduction to his translation of the Four Gospels in the Penguin Classics: "Of what I have learnt from these documents in the course of my long task I will say . . . : Were we to devote to their comprehension a little of the selfless enthusiasm that is now expended on the riddle of our physical surroundings, we should cease to say that Christianity is coming to an end—we might even feel that it had only just begun."

But before Christians can set a full-orbed gospel before their fellows, they must themselves perceive how deeply it is rooted in history, that is, in the centuries leading up to the appearance of the Lord Jesus Christ in Galilee and Jerusalem. The gospel, says Paul, was preached to Abraham, the wandering Aramean who left Mesopotamia and reared his son in Palestine nearly 2,000 years before Pontius Pilate was Roman Procurator in Judea (Gal. 3:8). The gospel was preached to that horde of emancipated slaves, descendants of Abraham after 400 years, who spent bitter years in the Sinai peninsula. (Heb. 4:2 and 6.) The same gospel was preached to a nation, descendants of those slaves, centuries later living beside the world's highway in the days of the great Middle Eastern empires. (Rom. 10:16.)

What was this gospel? To Abraham it was the promise that he should be "heir of the world" (Rom. 4:13). All imaginable things would come to his feet as an inheritance. The world and all in it would be the gift of the living God to the wandering Aramean and his clan. That man and his race was offered the dignity of being lords of history and inheritors of the earth; as sons of God the universe itself would subserve their ends and destiny.

When Jesus Christ overcame the sharpness of death and opened the kingdom of heaven to all believers, the gospel preached in His Name was nothing other than the fulfilment of this promise made to Abraham and the old fathers of Israel (Acts 13:32). There is no knowledge or science which Christ the Lord does not possess. There is no authority on earth or above the earth which is not in His hands. The very universe we live in, which we study, whose powers we are learning to respect and harness, owes its coherence and energy to the fact that it came into being and holds together through Him. Death, the great incurable disease, which defies all our serums and research programmes, has already been exhausted in Him.

Is there no relevance for this generation in a gospel which tells men that they may become heirs of the world, and be liberated from their "bondage to decay" into the "glorious liberty of the sons of God"? The gospel which men thought too small is in reality too big for their too small minds. It takes in its grasp the world and all that is in it, life and all that is in it, eternity and all that is in it.

But he who would receive this gospel must be born afresh. He must become, like Abraham, the friend of God. The product of our civilisation must learn yet another vocabulary: God and holiness, sin and salvation and faith. It is not a lesson without tears. But the meek shall inherit the earth and those who become disciples find life and immortality in "the gospel of the glory of the blessed God" (1 Tim. 1:11).

NEWS FROM YOUR PARISH.

"The Church Record" is always anxious to have news which is likely to be of interest to church people generally. We are interested in news from YOUR parish, provided it fits into that category.

Some parishes have appointed a Public Relations Officer to see that such items of wide interest are made known to the Church press.

Copy should, if possible, be typewritten, in double spacing, and should reach the Editor, "The Australian Church Record," Church House, George Street, Sydney, not later than the Thursday preceding the date of publication.

BISHOP SAYS AGITATION TO STOP BOMB TESTS "ENTIRELY MISGUIDED."

Addressing his diocesan conference last month, the Bishop of Norwich, the Rt. Rev. P. M. Herbert, said that the current agitation to stop tests of hydrogen bombs was entirely misguided.

He added that testing was the only method of ensuring the efficiency and learning the capacity of the bomb.

"As I see it, the only moral question arising does not concern the testing. It concerns the manufacture of these weapons. No one can deny they are a threat to world peace or that their use would mean world suicide and destruction.

"But also, as I see it, no one can deny that they are at present a political and military deterrent to world wars. If this country continues to make them everyone must deplore the necessity which prompts us to do so."

CHURCH ATTENDANCE POSTER RELEASED

The Australian Council for the World Council of Churches has released a poster throughout Australia, in the interests of church attendance.

Depicting a family coming down the steps out of church, the poster reads:

"Build a stronger, richer life.
Worship together every week."

The poster has appeared on 20' x 10' commercial hoardings throughout Australia. With the financial assistance of one private sponsor, 150 are being used — 46 in New South Wales, 40 in Victoria, 25 in South Australia, 18 in Queensland, 2 in Western Australia, and 19 by churches which have erected special hoardings for the purpose.

One thousand 17" x 22" will also be used by churches on their own Notice Boards. The production of the poster has received enthusiastic support from ministers of all denominations. Churches which have not yet ordered their supply should do so promptly to 472 Kent St. Sydney; cost 4/- plus 6d. postage for each.

Keswick Convention Relayed to English Centres

More than 80 centres in widely-separated parts of England were linked to last month's Keswick Convention by P.M.G. landline relays.

This was the second year that the relay system has been used. A number of centres were linked to last year's convention and many more asked for the landline service this year.

At the convention itself, record numbers attended. At many meetings overflow crowds were accommodated in a smaller tent near to the main marquee.

One major problem for the Convention authorities is the increasing difficulty of finding suitable accommodation for the crowds which become larger each year.

This year many houseparties and youth camps are situated some miles from the convention itself, as no accommodation was available in the town.

NEWCOMERS.

A survey this year indicated that almost half the people present were attending the convention for the first time.

The 7 a.m. prayer meeting, held daily in the tent, was attended by an average of more than 1000 people, and several times they had to walk through rain to attend.

The chairman was the Rev. A. T. Houghton. Bible Readings were conducted by Dr. William C. Culbertson, President of the Moody Bible Institute.

The Moody Foundation had another representative in the Rev. Alan Redpath, Minister of the Moody Church, Chicago.

Other speakers included the Rev. G. B. Duncan, Vicar of Cœckfoster's the Rev. L. F. E. Wilkinson, Principal of Oak Hill Theological College, the Rev. H. W. Cragag, Vicar of Christ Church, Beckenham, and the Revs. A. W. Rainsbury, J. Glyn Owen, and John A. Caiger.

AUSTRALIAN CHURCH SHOULD BE GRATEFUL FOR WHAT ENGLISH LEADERS HAVE DONE, SAYS BISHOP.

In their desire to appoint Australian bishops, Australian churchmen should not appear ungrateful to the many Englishmen who have served the Australian Church with great distinction, said the Bishop of Ballarat, the Rt. Rev. William Johnson, last month.

Bishop Johnson, an Australian was writing in the Ballarat "Church Chronicle."

He said:

"I must say that so much talk about appointing Australians causes me a feeling of sensitivity lest we should appear to be ungracious to the Englishmen who have served the Church in Australia with notable distinction and energy.

"We must remember with admiration and appreciation the pioneer Bishops and Clergy who came from England, yes and from Ireland, too, to lay the foundations of the Church's life in this land — Perry of Melbourne, Thornton of Ballarat. Short of Adelaide, Tyrell of Newcastle, and the first of them all, Broughton, Bishop of Australia, and many many others.

"Furthermore let us remember that the Constitution which has occupied our thoughts and activities so much in recent years is the fruit of a great co-operative work to which distinguished contributions have been made by Donaldson the Englishman, Long the Australian, Hart the Australian, Batty the Englishman and Hammond the Irishman."

NEW DOCTOR FOR MALAYA.

An Australian C.M.S. Doctor will leave Sydney this month for the work in the New Villages in Malaya.

He is Dr. Errol Strang, who has been in private practice in Sydney. Dr. Strang will become the Medical Superintendent of the C.M.S. Station of the C.M.S. Mission. He will live in Kuala Lumpur, the capital of Malaya but will spend a considerable amount of time travelling to the various C.M.S. Clinics.

Three of the colleges at which C.M.S. has a Clinic are close to Kuala Lumpur, but the other two are near the large town of Ipoh, 150 miles away in North Malaya.

The medical clinic has been the spearhead of the C.M.S. mission since the work began eight years ago. Through its witness the Church is growing up in each of these five villages, and many people are being brought into its Fellowship.

But still a tremendous opportunity remains. There are at least three hundred Malayan New Villages in which there is no witness whatever for the Christian faith.

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NOTES AND COMMENTS

The 50,000th new immigrant to arrive in Israel since the beginning of this year disembarked in Haifa in early July. "The Times" Jerusalem correspondent reports that it is planned that 100,000 migrants should be settled in Israel this year, and 100,000 next year and so on, till all Jews registered to come to Israel have been brought in. At present these number 400,000.

Israel's present population is two million Jews, three times the number in the same area ten years ago. The problems of settling so many new comers in a land not particularly fertile are enormous. Loans from America, France and Great Britain are financing the housing projects and the industrial expansion necessary. It is planned that the next few years will see 100 new factories a year opened. One of these is to be a 20-million dollar textile plant.

This recrudescence of activity amongst the Jewish people is of interest to readers of the New Testament, for although the Jews of the present day are no longer part of God's people—they have been broken off through unbelief—it would appear from Romans 11 that God still has a purpose of mercy towards them—"they are beloved for the Father's sake." The gathering together of the remnant of the nation in one locality, as in Palestine may well be the prerequisite of their conversion to Christianity, in order that the fulfilment of God's mercy might be plain to see in a way that it would not be easy to discern if it took place, here a little, there a little, while they were scattered among the nations.

Church-going is an irksome imposition in the opinion of many baptised Christians, who, like Benjamin Franklin, think **Why Go to Church?** they can use their time more profitably on Sundays, pursuing their own objectives than joining with their fellows in public worship of God. "I can be just as good without going to Church," "I can worship God on the beach as well as

in Church," are commonly expressed sentiments which reflect the sinful, rebellious human nature we all share, as though God were our equal on whom we can force our worship whenever we like, and whose gift of a good character we can extract, irrespective of His conditions.

There are at least three plain reasons why every Christian should attend church regularly. Firstly, God's word commands it. We are not to forsake the assembling of ourselves together. (Heb. 10:25). In the promises of baptism (renewed at Confirmation) Christians promised to "obediently keep God's holy will and commandments . . ." Secondly, we go to church to meet with our Lord. He has given us a special promise of His presence among the worshipping church. "Where two or three are gathered together in my name, there am I in the midst of them." Mt. 18:20. Thirdly, God has ordained that it is through the ministry of the clergy that Christians are "perfected" and the church built up (Eph. 4:11, 12). It is a God-ordained means of grace and if we withdraw ourselves from this ministry, our Christian life will become stunted.

Several churches are already providing creches for young children during church hours. In this way they are tackling one of the church's most acute problems—how to keep the young marrieds in touch with the worshipping congregation. It is clear from Scripture (Eph. 4:11-13) that attending church, and so coming within the sphere of the church ministry, is a principal way of growing in the Christian life. The benefits of this ministry are needed during early married life particularly. Yet it is just at this point that the church to-day is weak. But by organising creches for minding young children during morning service (with a roster for the volunteers!), a congregation can make it possible for parents of young families to continue active members of the church, to the mutual strengthening in spiritual things of congregation, parents and children.

Following our Editorial of June 6 on "Presbyterian Bishops and Anglican Elders," which urged that the "right way forward for inter-communion between the Anglican and Presbyterian churches is to recognise each other's ministries now," we are glad to have to hand the considered comment of the Rev. Dr. Sydney Carter on the Report on Relations between Anglican and Presbyterian Churches.

Dr. Carter is an authority of wide knowledge and deep scholarship in the matter of church relations, as his book "The Reformation and Re-union," for example, shows. He has now reviewed the Report at length in the "English Churchman," and concludes as follows:—

HISTORICAL CRITICISM.

"There is an obvious historical comment and criticism on these stiff and carefully guarded conditions for full communion with the Church of England. They would have been unnecessary in the Elizabethan and Caroline periods since Archbishop Grindall licensed Morison, the Scottish Presbyterian divine, to exercise his ministry throughout his whole Province declaring him to have been ordained according to the laudable form and rite of the (Presbyterian) Church of Scotland. Archbishop Laud's folly in forcing episcopacy on the Scottish Church alienated the Presbyterians from Episcopacy in the Caroline period, but Bishop Cosin urged Anglicans when in France to join in communion with the Huguenot (Presbyterian) Church and "make no schism between their Church and ours." And Stillingfleet and Archbishop Sharp and William Wall endorsed this fraternal policy.

It would also be practically correct to assert that the existing rigid 'Lambeth Quadrilateral' attitude is the direct result of the Tractarian Movement which changed the bond of Fellowship from one based on a common Reformed Catholic Faith to one based on a traditional medieval Catholic Order. It would also appear that the Presbyterians in their willingness to accept episcopacy and episcopal ordination have made far greater sacrifices, for the sake of Unity, than they will gain by an extension of the rights and powers of the laity."

SYDNEY CLERICAL PRAYER UNION.

at 11.30 a.m.
FRIDAY, 16th AUGUST
C.E.N.E.F. QUIET ROOM.
All Clergy invited.

Presbyterian Opposition to Billy Graham Visit

While there appears to be in Church circles generally a growing approval for the proposed visit of Dr. Billy Graham to Australia, the "N.S.W. Presbyterian" has expressed strong opposition to such a visit.

Under the heading "Billy Graham? No!" the paper said:

"The proposed visit of evangelist Billy Graham to this country certainly does not receive our approval.

"There are the two extreme positions. One group defies him so that he becomes a kind of archangel on loan to interdenominational agencies.

"The other damns him as a theological reactionary of the fundamentalist pie-in-the-sky variety.

"In between these two extremes are sentimentalists (he must do some good), fence-sitters (we'll see what happens) and hand-waggoners (all the right people are backing him) and those cool critics who have not yet lost confidence in the role of the congregation as Christ's evangelist, par excellence.

"Just where we fit in we will leave to our readers.

"In disapproving any move to give official church support to a Billy Graham Mission we wish to emphasise the serious weakness of a major aspect of the Graham technique—the mass rally.

"Modern man is so depersonalised by mass impacts that he needs to recover his "self" through the renewing and cleansing power of the small group.

"There he can be nurtured and cared for spiritually. Instead of specialising in mass rallies the churches should be concentrating on the untapped possibilities of visitation evangelism and the house-church method. Mass evangelistic rallies are a mistaken approach to modern man's needs."

Moderator Approves.

In the subsequent issue of the "Presbyterian," which reached the "Church Record" shortly before going to press, the N.S.W. Moderator of the Presbyterian Church the Rev. E. H. Vines, disagreed with the editorial.

Mr. Vines said that, as a member of the Presbyterian Church, he voted in favour of the proposal to invite Dr. Graham at the meeting in the C.E.N.E.F. Auditorium on July 12th.

The Convenor of the Presbyterian Church Life and Work Committee, the Rev. H. MacNeil Saunders, described the article as ill-timed, ill-advised, and ill-expressed.

Mr. Saunders said that the language of the editorial "suits better a naive journalism than a responsible church paper.

"The article pre-judges the issue without the slightest trace of official authority," he said.

MORAVIAN BRETHREN CELEBRATE 500th ANNIVERSARY

Over a thousand visitors flocked into the small Black Forest village of Konigsfeld between June 13 and 17 to celebrate simultaneously the 500th anniversary of the founding of the first Moravian community (Bruderunitat) in Czechoslovakia, and the 150th anniversary of the founding of Konigsfeld as a Moravian "forest settlement."

VISIT OF THE BISHOP OF BARKING.

The Bishop of Barking, the Rt. Rev. Hugh R. Gough, will commence his visit to Australia next week.

Among Bishop Gough's engagements in Sydney will be a reception in the Chapter House on August 6th, and a meeting for men in the Assembly Hall on August 14th. Seats in the Assembly Hall may be booked at the office of the Deputy Registrar, Church House.

Bishop Gough will also visit a number of parishes in the diocese, and will be present at the Diocesan Clergy School at Moss Vale.

He will also visit Melbourne before proceeding to Canada, where he is to conduct a number of missions.

FURTHER TRIP FOR EDUCATION SECRETARY.

The Home Education Secretary of C.M.S. London, the Rev. Douglas Webster, left London last week to spend three months taking refresher courses for clergy in the two dioceses of Eastern Nigeria.

Mr. Webster earlier this year undertook a similar mission in the Diocese of Upper Nile.

His visit to Nigeria will coincide with a renewed emphasis on witness and evangelism which is being made at this time.

BIBLE SOCIETY SUNDAY.

For nearly twenty years the last Sunday in August has been observed as Bible Society Sunday in New South Wales—August 25th therefore will be the occasion for the Special Prayers and Sermons relative to the work of the British and Foreign Bible Society.

LICHFIELD THEOLOGICAL COLLEGE CELEBRATES CENTENARY.

Lichfield Theological College, England's fourth oldest, celebrated its centenary last month.

More than two thousand students have passed through the college, and many of these have served in the Church overseas.

At the centenary service the preacher was an "old boy" of the college, the Bishop of Worcester, the Rt. Rev. L. M. Charles-Edwards.

Only Chichester, Wells, and Cuddesdon Colleges are older than Lichfield, which has always had a tradition of including non-graduates among its students.

LARGE APPEAL FOR LAMBETH PALACE LIBRARY.

The Trustees of the Lambeth Palace Library have launched an appeal for £150,000 to raise an endowment for the Library.

The income from such a figure would ensure that the library is kept open freely to all, as it has been since its foundation in 1611. It is second only to the British Museum in national importance.



DR. BILLY GRAHAM with the Bishop of Barking, Dr. Hugh Gough, and the United States Secretary of State, Mr. John Foster Dulles. The photo was taken when Bishop Gough, who was the chairman of the Billy Graham Campaign Committee in Britain, was in the United States making preparations for the campaign. Bishop Gough will visit Australia this month.

Need For "More Honest" Religious Films

An international conference on "Film in the Church" closed at Swanwick, England, last month, with a plea for more honest religious films and greater use of commercial films in the churches.

The conference, which opened on June 16, was the largest ever held for continental and British film workers. During the "workshop" 110 delegates from 17 nations reviewed films produced in various countries and discussed such subjects as use of equipment, filmstrips, religious films, international exchange of equipment and entertainment films.

Reports presented at the final session said that some religious films show Christian faith and life to be too easy. "There is too much sunshine," one delegate said. "Other films are hypocritical," stated the report. They show the Christian taking pride in his goodness, as distinct from the badness of the non-Christian. Still other films can only be described as dishonest.

The group suggested standards for judging religious films, saying the films "should be true to the Biblical facts and to Christian experience and should present an idea that demands a response."

GREATER USE.

The conference urged greater use of commercial films in churches, "because they give us our best chance to make an impact on those outside the Church." During the conference selected films were shown, illustrating how their Christian implications could be presented.

The help of the World Council of Churches through the Commission of the Churches on International Affairs was asked so that religious films could be circulated duty-free between nations.

J. Arthur Rank, well-known British filmmaker, opened the conference. He recalled that it was more than 20 years since he made his first film, times had changed, and techniques had been improved and developed. But, he said, "the message and witness we are called upon to give remain the same. It is the message of God's love and redemption and I have proved by experience that films can bring people to a realisation of those great truths. Here we are in an atomic age, yet many of our church leaders are approaching modern problems with out-of-date magic lantern methods and minds."

Six groups sponsored the conference. They were the Information Department of the World Council of Churches, the United Bible Societies World Committee for Christian Broadcasting, International Inter-Church Film Centre, Christian Cinema and Religious Film Society and the World Council of Christian Education and Sunday School Association.

CONFERENCE ON EVANGELISM FOR SYDNEY CLERGY.

This conference is to be held at "Gilbulla" on Monday, August 12th. There will be sessions at 11.30 a.m., 1.45 and 2.40 p.m. The subject of the addresses will be "Basic Necessities for Good Preaching," "Preaching the Word — expounding a passage of Scripture."

The speakers will be the Rev. Bernard Gook, the Diocesan Missioner, Archdeacon Delbridge, the Rector of Manly, and Mr. Colin Becroft, the General Secretary, of the Scripture Union.

A discussion for clergy wives is to be held by Mrs. Hook of the Rectory Bowral. Clergy and their families are very cordially invited to spend this day at Gilbulla. Provision is being made to help with the children during the sessions.

Any needing transport are asked to ring the Rev. Bernard Gook or the Rev. Basil Williams, Five Dock.

THE PRIMATE VISITS PERTH.

The Primate of Australia, Dr. Mowll, is at present in Perth, W.A. He is accompanied by Mrs. Mowll.

Dr. Mowll was present last week at the sessions of the Provincial Synod of Western Australia. A full report of items of interest in the Synod proceedings will appear next issue.

The Primate also officiated at the foundation ceremonies connected with the John Wollaston Theological College, which is to serve the W.A. Province.

He and Mrs. Mowll will return to Sydney next week.

NEED FOR ANOTHER THEOLOGICAL COLLEGE IN SOUTH AUSTRALIA.

The need for a new theological college in South Australia, in addition to St. Michael's House, Crafers, has again been stressed by the Adelaide "Church Guardian."

"The Guardian" said:

"We think that practically all South Australian Churchmen are agreed upon three things: first of all, that the establishment in Australia by the Society of the Sacred Mission of a Theological College was one of the best things that has happened to the Church in this country; secondly, that we in Adelaide are most fortunate in having the Fathers as our neighbours and friends; thirdly, that another college is needed for ordinands from this Diocese.

"But why suggest another college in view of what has just been said about St. Michael's? The answer is plain. St. Michael's is unlikely to have room for all the candidates from this Diocese.

"And if it is asked why, instead of trying to have a college of our own, we don't raise funds to enlarge St. Michael's so that it can take all our candidates, the answer is twofold. First of all we understand that the SSM is not ordinarily in favour of accepting men accredited to it by a diocese; it prefers to select its own men. The second reason is that not all ordinands wish for a five years' training period instead of the usual three, and that not all ordinands would be the better for it.

"If what we have written above is correct, it is clear that further provision for the training of our future clergy is needed, unless we make a permanent arrangement with another college, such as St. John's, Morphett, where most of our men are being trained at present.

"Against this is the fact that this Diocese has no voice in the management of St. John's which is now controlled entirely for the re-founding of St. Barnabas', although a great deal more would be needed (£100,000 was promised before the new College opened in W.A.) Should we try to raise a like sum? Or would it be better to support a new college in Canberra for the whole of Australia? The suggestion is an attractive one, for small colleges have obvious disadvantages, but so far there is no prospect of such a college. And can we afford to wait?"

The Australian Church Record, August, 1, 1957

Sunday Desecration Will Bring Loss, Says Council

People or organisations which disregard the basic laws behind Sunday observance will undoubtedly suffer serious physical moral, or spiritual loss, said the N.S.W. Council of Churches in a recent statement.

The Council said that it believed that behind the organised and commercialised sport on the Lord's Day was the "Money urge."

The statement said:

"This Council has at all times made it perfectly clear that, as a Council, it does not presume to interfere with the dictates of any person's conscience in respect to his or her personal use of Sunday.

"Notwithstanding the above assertions, the Council would clearly declare that anyone who, and any corporate body which disregards the basic laws which lie behind the observance of the Lord's Day, will undoubtedly suffer serious physical, moral or spiritual loss. This is declared on the principle that the Sabbath Principle is written deeply into our physical and moral being.

"The Council is opposed to Sunday being used as a day for Organised and Commercial Sport, for we believe this must lead inevitably to certain undesirable consequences.

"Among these consequences are the following:—

"A. The Spiritual Gain to the Nation which observes the Lord's Day will speedily disappear—and this in turn must issue in a condition of moral bankruptcy, coupled with an inflow of paganism. History holds much evidence of the truth of this affirmation.

"B. The Continental Sunday frequently enforces on many workers a seven-day necessity of work, irrespective of their personal desire—a necessity which denies them liberty of conscience and personal decision.

"C. Besides narrowing the field of selection in major parts it is prejudicial to players who have conscientious objections to playing on Sundays.

"D. It imposes upon citizens who desire a quiet enjoyment of Sunday an unnecessary burden of noise and nervous tension.

"The Council believes that there is already observable in our National life a definite moral decline, traceable to this innovation of the non-observance of Sunday—the Lord's Day. We further believe that this innovation (non-observance of Sunday) is enforced upon communities by false propaganda and deliberate distortion of facts.

"Finally we believe that behind organised and commercialised sport there is the 'money urge.' We declare that service to God and man and not money considerations should be the primary motive in life."

RECORD NUMBER OF CONFIRMEES AT NOWRA.

A record number of 99 candidates were confirmed last month at All Saints' Church, Nowra N.S.W. The previous record number for the parish was 59.

Twenty-six of the candidates were adults, and seven came from the distant centre of Nerriga, fifty miles south of Nowra.

The Australian Church Record, August, 1, 1957

NEW MEETINGS ON ANGLICAN-METHODIST RELATIONS.

A two days conference has recently been held between the delegates appointed by the Archbishop of Canterbury and the President of the British Methodist Conference to discuss relations between the Anglican and Methodist Churches.

The delegates will meet again next December and April, and it is expected that they will be able to issue an interim report by the middle of 1958.

DEATH OF FORMER PRIMATE OF NEW ZEALAND.

The death has occurred in Christchurch of the Most Rev. Alfred Walter Averill, Archbishop and Primate of New Zealand from 1925-40. He was aged 91.

The Archbishop's death occurred within a month of the announcement that he had been appointed C.M.G. in the Queen's Birthday Honours.

Archbishop Averill was consecrated Bishop of Waiapu in 1910, and was always keenly interested in the welfare of the Maori people. He was translated to Auckland in 1914, and in 1925 became Primate.

Testimony to Communist Menace in America

Dr. F. C. Schwarz, a well-known physician, and leader of the Christian Anti-Communist Crusade, last month gave testimony before the House of Representatives Committee on Un-American Activities in Washington.

Dr. Schwarz also spoke on the menace of Communism to a number of U.S. leaders, including Senators William F. Knowland and Lyndon Johnson.

He had a four-hour interview with Mr. Bryce Harlow, Assistant to the President of the United States, and spoke to the Senate Internal Security Sub-committee.

Before the Un-American Activities Committee, Dr. Schwarz particularly spoke on the mind and morals of Communism.

KRUSCHEV ON T.V.

In a recent report from Washington to the Christian Anti-Communist Crusade of Australia, Dr. Schwarz said:

"Kruschev has now appeared on T.V. in America. He impressed people with his sincerity. He is sincere. He is insanely sincere. He believes the people of Hungary have chosen their present tyrannical oppressors by their free choice. He believes this, even

BREAKING INTO A NEW LANGUAGE.

The Rev. Barry Butler, Chaplain at the C.M.S. Roper River Mission Station, North Australia has recently spent a great deal of time "breaking into" the Ritarngu language.

Ritarngu, which is one of ten languages spoken on the Roper River Mission, is the native tongue of a considerable number of aborigines there.

With the help of one of the aborigines, Mr. Butler has been able to speak regularly to a new group of Ritarngu people giving them simple Bible instruction or showing them a Bible story through a film strip.

Language is a major problem in work amongst Aborigines in North Australia. There is a large number of completely different languages thus complicating the Church's problem of communication. However, a number of missionaries are making a detailed study of various languages and considerable progress is being made.

PLANS TO COMPLETE CHURCH AT ORMOND.

Plans to complete the building of the parish church were the main theme of the 56th Anniversary celebrations of Christ Church Ormond, Melbourne, last month.

Offeratories at the special services amounted to £2,500, which is more than half the amount needed to complete the erection of the tower, baptistry, narthex and porches at the church.

Special preachers at the services were the Rev. G. S. Hall, Vicar of Mornington, and the Rev. Canon M. W. Britten, Vicar of St. Mark's, Camberwell.

DEACONESS HOUSE MAGAZINE.

This year's publication is now available for 2/- per copy and can be obtained at Deaconess House, Newtown Sydney. Head Deaconess Miss Andrews was very gratified at the large attendance at the recent rally of young people at Deaconess House. Archdeacon Delbridge gave a very challenging address.

Wings of Mercy

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CORRESPONDENCE

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

The Christian Ministry Of Healing

Dear Sir,

The article "Defining our terms in Divine Healing," which appeared in "The Australian Church Record" of May 23rd and was written by Archdeacon G. T. Sambel, calls, I feel, for certain comments.

He states that "we must avoid any suggestion of a competitive ministry. We don't want to take cases over from the medical profession. We don't wish to try and show we can succeed where they have failed."

There appears to be some confusion of thought here. Surely the medical and the clerical are two distinct ministries, and, in practice it is never a question of competition; no one desires such a thing. Nevertheless, the fact that Christ can and does succeed where medical science fails must ever be recognised and kept in mind; and there must be no false modesty, or mis-placed modesty when we are dealing with medically incurable cases, but which are healed by the Power of Jesus Christ.

The doctor is only too glad for the representative of Jesus Christ to be in the case with him, for he is the first to recognise the limits to which medical science can go.

The Archdeacon goes on to state that God's "normal method of healing is not a method of short cuts, but rather that of using all the resources available." But why limit God to "available resources," and settle down to the thought that God's normal method of healing is not by 'short cuts'? The writer of the article says that he always regrets "any high-lighting of so-called miraculous healing."

This makes sad reading in view of all the facts. The writer of this letter has collected a list of miraculous healings which have taken place over many years. The list was compiled at the request of a specialist with whom I have worked for a long time. These healings have been medically attested. The list was presented to a group of doctors both in London and Glasgow. The Christian doctors are glad to have this evidence. It is not a question of trying to produce "high-lights" but rather of witnessing to the Power of God manifest in our midst. These miraculous healings are not going to be hushed up simply because there are people who are not anticipating them, or who feel that there is the risk of exhibitionism in declaring them. In the list referred to are cases of people, all doctor's patients, who have been healed of among other things cancer, T.B. lunæmia disseminated sclerosis, and various forms of serious mental sickness, to mention only a few of the healed cases on record. It isn't a case of wanting to 'high-light' these facts but of declaring the truth — and the world needs it badly enough. We owe this to humanity, that men and women may know that Christ is concerned with all the ills of man, and if human resources are inadequate, then for such as believe, Christ still has an answer.

We have to remind ourselves that there is natural healing, and there is supernatural healing, and although it is true that both emanate from God, it is most unwise for all concerned to allow this vital issue to become confused in our minds.

One further comment would appear to be necessary, namely, concerning the Archdeacon's suggestion that "every theological student must do some clinical training in a practical setting."

Let us put it this way—when a sick person sends for a minister of The Gospel that he might receive his spiritual ministration through Anointing, and the Laying on of hands in The Name of Jesus Christ, will the patient expect some pale shadow of a doctor to come to him? Is it likely to strengthen his faith in the healing power of Christ if he knows that this minister has some elementary clinical knowledge? Cannot the doctor be left confidently to apply all his professional clinical knowledge without such supplementation?

The fact is that the Minister of Christ has a specific and unique function to perform, and if he gives himself to this sacred task prayerfully, studiously, and dutifully, he will find that he has neither the desire, nor the time at his disposal to poach on medical preserves.

There is much to do in spiritually preparing the patient to appropriate Divine Healing, and no amount of clinical knowledge will help him here. There must be no side-tracking here if the minister is to render full and vital spiritual aid to patients, many of whom are already past any aid from clinical sources.

Our Commission is to heal the sick by the power, and in the Name of Jesus Christ, and in this realm, applied clinical knowledge even if one had it, would be powerless.

Undoubtedly God is using the doctor in His scheme of Healing, but it frequently happens that the most advanced science is impotent to heal. Christ, however has no limitations.

The Church has had a wonderful privilege conferred upon her in this ministry of Healing. May the day be not far distant when its truths will have a place in the training of all ordinands.

Yours, etc.,

(Rev.) F. L. WYMAN.

St. Paul's Rectory,
York,
England.

ROMAN CATHOLIC QUERIES.

Dear Sir,

I note with interest the replies published in your paper (A.C.R. 20/6/57), to James Bromley's question concerning Roman Catholic Queries.

Your correspondents appear to have very little knowledge of the Church of England, of which one presumes they are members.

The Church of England teaches the Eucharistic Sacrifice—not as a fresh sacrifice at each celebration of the Holy Communion, but the continual offering of the one Sacrifice of the Cross.

In the reply of Archbishops of Canter-Sydney.

bury and York (Frederick Temple and McGiaglan) to Leo XIII's "Apostolicae Curae," the Eucharistic Sacrifice is strongly asserted, inter alia, "We truly teach the doctrine of the Eucharistic Sacrifice and do not intend it to be a 'nude commemoration of the Sacrifice of the Cross'... We continue a perpetual memory of the Precious Death of Christ, Who is the Advocate with the Father and the propitiation for our sins, according to His Precept until His coming again... We plead and represent before the Father, the Sacrifice of the Cross."

Now from this it will be seen that somebody is in error, either your correspondents or the late Archbishops of Canterbury and York.

Yours, etc.,

I. H. PIKE.

Sydney.

ICELAND: CHRISTIAN FOR A THOUSAND YEARS.

Dear Sir,

I noticed in your current issue a review of a book by Arthur Gook. The reviewer stated that Mr. Gook had gone to Iceland in 1904 as a "Christian missionary." It is true that Mr. Gook has carried on Christian work in Iceland for more than 50 years. But the word "missionary" seems to imply that Iceland is a heathen country. As a matter of fact the Icelandic Parliament adopted Christianity nearly a thousand years ago. At the time of the Reformation Iceland became Lutheran. Every parish in the island has its Lutheran pastor. For nearly 300 years the favourite hymns of the people have been the Passion Hymns of Hallgrin Petursson. I quote one verse as typical:—

"And so, while life shall last, Thy grace I would be ever praising,
To Thy dear name in every place
My thankful song is praising;
In everything Thy blessed will I would with ready heart fulfil,
And tell Thy love amazing."

Perhaps most remarkable of all is the Icelandic National Anthem. It might claim to be the most Christian of all such anthems. I quote the last stanza of the three:

"God of our land our fathers' God
Our life is but fading and withering
grass;
We die if Thou be not our light and our life;

To the dust without Thee we must pass.
Be Thou, Lord, each morn the sweet spring
of our life,
Our leader midst toil of the day,

At even our heavenly solace from strife,
The Guide of Thy folks' pilgrim way.
—Iceland's thousand years—
Increase Thou the nation, and banish all
tears!

We march to the dawn of God's day!"
I would only add that Iceland is herself represented in the missionary forces of the world.

Yours, etc.,

C. VENN PILCHER.

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The Australian Church Record, August, 1, 1957

PROPOSED CANON 17

The Vestment Controversy

By the Venerable T. C. Hammond.

The proposed revision of the canons brings the subject of the vestures worn by the officiant at various services of the Church once more into the forefront.

The proposed Canon 17, in the words of the Archbishop of Canterbury, "sets out the various forms of vesture which may be worn in the Church by the Minister."

The proposed Canon reads: "(1) At Morning and Evening Prayer the Minister shall wear a cassock, a surplice, and a scarf; and for the occasional offices a cassock and a surplice with scarf or stole.

"(2) At the Holy Communion the celebrant, as also the gospeller and epistoler, if any, shall wear with the cassock either a surplice with scarf or stole, or a surplice or alb with stole and cope, or an alb with the customary vestments.

"(3) On any appropriate occasion a cope may be worn at the discretion of the Minister.

"(4) When a scarf is worn, the minister may also wear the hood of his degree.

"(5) The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted in this canon, nor sanction thereby any doctrines other than those contained in its formularies.

"(6) Surplices for the use of the minister are to be provided and kept clean at the charge of the parochial Church Council."

Later the Upper House of Convocation proposed to amend clause (5) so that it should read: "Nothing in the provision in this canon concerning the vesture worn by the minister at the time of his ministrations shall be construed as sanctioning any doctrines other than those contained in the formularies of the Church of England."

The proposed canon was hailed by members of Convocation who professed to represent both the Evangelical and what might be called the Central Churchmen as an excellent compromise. Apparently only a small minority opposed the attempt to secure parliamentary sanction for the proposed canon.

No United Mind.

No doubt, in the attempt to secure a favourable reception for the proposed canon we shall be told that we now have "the mind of the Church" on the matter of vestments. But it appears to the impartial reader that what we really have is acquiescence in many differing minds of churchmen. Some wish to wear vestments, others do not. The Church of England if the canon is passed, says "Wear them or do not wear them as you will, because they really do not mean anything." The Bishop of Derby, according to "The Church Times," of May 24th, gave vocal expression to this attitude. He is reported to have said "he was quite unable to hold that any particular form of clothing symbolised any particular form of doctrine." Thoughtful people rather naturally exclaim, "Why then all the fuss about vestures? And what of Exodus 28 where certain priestly garments are given very special significance?"

It does not follow, of course, that the dress of an officiant does symbolise doctrine, but it is rather rash to assert that any particular form of clothing does not symbolise any particular form of doctrine.

The early Tractarians were of that mind

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appointed tribunal to determine vexed questions, simply on the ground that the decision "has not been accepted universally." Further it implies that there is a liberty to disregard a rubric if it does not prove acceptable even if a registered decision of the court establishes its meaning. We cannot regard such statements as encouraging the hope that a diversity in use will secure ultimately agreement on essential doctrine.

The proposed canon legalises the illegal, which is disguised by the Archbishop of Canterbury as "pursuing the way of wise and charitable agreement." It deprives the Anglo Catholic of his plea of continuity, in a particular direction, between the medieval and the modern church, by breaking down completely the theory of any sacerdotal or doctrinal significance in vestments. It deprives the Evangelical of the position gained at great cost which disallowed the legality of the medieval vestments.

We venture to doubt, if these two positions are asserted, whether the new canon will effect agreement. We rather think it will intensify the effort to find medievalism in our Church formularies witnessed to by the reluctance to condemn ecclesiastical innovations in dress.

C.M.S. Women's Executive. IMPORTANT NOTICE.

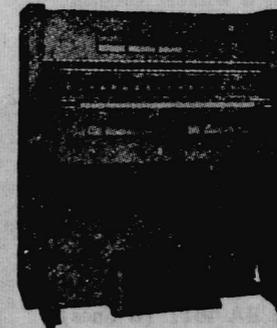
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for all who have the welfare of C.M.S. at heart will be held in the CATHEDRAL on SEPTEMBER 2nd at 5 p.m. His Grace the Archbishop will preach. TEA will be served at the C.M.S. CAFE at 6 p.m. for the price of 2/-. and an inspirational RALLY will follow in the CHAPTER HOUSE at 7.45 p.m., at which the special offerings (in lieu of the Sale) from the Parishes will be presented. Please make this important notice very widely known.

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Dr. A. E. FLOYD

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From Hotels to Christian Hostels

On April 1st, 1955, the lease of the University Hotel and the Kentish Hotel in Parramatta Road, Sydney, expired, and the Church Property Trust regained possession of these two important buildings opposite the gates of the Sydney University.

The Church Property Trust took steps to let the bar space and certain other parts of the former hotels to business firms. But by special arrangement the residential part of the hotels, together with their dining rooms and kitchens, were made available for the establishment of halls for University students. A committee was set up under the Standing Committee to launch these two new halls of residence but no funds were available to provide for the first essential furniture.

The Committee appealed to friends of the Church of England interested in University students, and as a result of gifts and donations were able to provide basic furniture for each room in use. The former University Hotel was opened as a Hall of Residence for men students under the Rev. David Davis as the warden. The number of students now in residence amounts to 25; the total possible accommodation when all rooms have been furnished would allow for 30 students in all. After two years of service Mr. Davis retired from the position as warden and was succeeded by Dr. K. G. McKenzie under whom the hall has made further rapid progress.

GREAT OPPORTUNITY.

The former Kentish Hall was opened at the beginning of the Trinity term two years ago under Deaconess Dorothy Harris as the warden. It is a smaller building and only provides for twelve students, and it has been filled from the beginning. Under the guidance of its warden it has been developed in a family atmosphere and has proved of very great value as a centre of Christian witness.

During the seven terms in which the halls have been opened, a large number of overseas students, as well as Australian students have been accommodated. Every student is advised when he applies for admission to the hall that it will be carried on in the spirit of a Christian enterprise. There are daily prayers with an exposition of the Scriptures and special opportunities are available for Christian fellowship and worship in connection with St. Barnabas', Broadway. It is known that some who entered the halls as non-Christians have become convinced Christians during their time of residence.

thoroughly worthy of the Church of England.

MORE COLLEGES NEEDED.

In his recent letter to graduates of the University the Vice-Chancellor states that the present student population of the University numbers 8,537. The number of first year students obviously has a close connection with the number of secondary school pupils who take the Leaving Certificate in New South Wales. The Research Section of the N.S.W. Department of Education in July, 1956, published a series of statistics which are very illuminating. There were 9016 candidates for the Leaving Certificate in November, 1956. It is estimated that this number will increase to 12,700 by November, 1965. Based on these figures it is estimated that the total enrolment of undergraduates in the University will increase from 8537 this year to 14,200 in 1966. It is already well known that there is acute difficulty in providing adequate accommodation for extra-metropolitan or overseas students. The University Colleges are crowded to capacity and hundreds of students are forced to seek accommodation in the suburbs where sometimes they have been exploited in a most unfortunate way.

These facts indicate the tremendous need that underlies the opening of the two new halls of residence. The vision of the Church of England in Sydney should not be limited to hostel accommodation for some 50 students. Leading laymen with academic and business standing should form a Committee to consider the foundation of new Colleges for men and women students in direct connection with the Church of England. The reversion of leases in the Bishopthorpe Estate should make it possible to consider the acquisition of valuable land close to the University which could be employed for such a purpose. Any appeal in such a connection should have the strongest support of Church and University authorities. In the meanwhile the halls of residence which have been established in two former hotels demonstrate in a small way the opportunity that lies before churchmen at the present time. All who have at heart the impact of the Christian message on the undergraduate community are earnestly invited to help to make these halls of residence an effective and worthy means of service and witness. The Committee deserves encouragement. It is hoped that the financial need of the University halls of residence for men and women students will be generously remembered by church people and parish councils.

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EXTENSIVE REPAIR BILL.

The former University Hotel was in a very bad state of repair and has required considerable expense in renovation. Kitchen facilities were virtually non-existent. Towards the end of last year in consultation with architects the Committee decided to undertake certain structural alterations for the creation of a kitchen with modern facilities. It is only as a result of this work that the hall has been able to employ a cook and serve adequate meals. A tremendous amount still remains to be done throughout the building as a whole. It needs to be re-painted. The stairs and corridors, as well as rooms, call for floor coverings. There is a large room which it is proposed to furnish as a common room for students and this requires considerable attention. However, the resources of the Committee are quite inadequate to meet all the expense involved without considerable assistance.

During the last six months not quite £100 has been received in the way of donations and £500 in the form of repayable loans. The Committee is most grateful to those parishes and individuals which have generously assisted by loans or donations. It is nevertheless an urgent necessity that the income from direct gifts should be greatly increased if the halls are to be made

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The Book Page



Under the general editorship of Dr. Leon Morris

The Biblical Doctrine of Justice and Law, by Heinz-Horst Schrey, Hans Hermann Walz, and W. A. Whitehouse. S.C.M. 1955. Pp. 208. Aust. price 10/9. Our copy from Diocesan Book Society, Melbourne.

This book is something of a co-operative venture. The Introduction on "Justice and the Law" is by Walz, and the major portion of the book comes from Schrey. Whitehouse is the translator, but we are told that he has not so much translated as given an adaptation and an interpretation suitable to the needs of the Anglo-Saxon world. The book will prove of interest to very many. Evangelicals have always given a great deal of attention to the matter of law as it affects the atonement, and they will find much of interest and much food for thought. There are discussions of theories of law and of the Biblical understanding of law. Yet the main thrust of the book concerns rather the bearing of the Bible on human justice, and the problems of living in the modern state. It is a stimulating treatment and if it raises more questions than it supplies answers, that is all to the good. We can do with this fresh examination of important themes.

—Leon Morris.

The Christian and the State, by H. M. Carson. Tyndale Press, 1957. Pp. 48. Eng. price 1/6.

According to the author, scripture teaches that God's sovereignty is expressed in the State as God's instrument for restraining open wickedness, and therefore the individual must bow to its authority. What is the Christian to do when he knows that a righteous God would not condone unrighteous acts of the State? The answer is in the mean between excessive individualism and totalitarianism. This mean is prayerful recognition of and obedience to this God-given authority. It is not revolution!

Such subjects as politics, Welfare State, capital punishment and war are discussed in relation to Christian conduct.—A relevant booklet of considerable interest.

—Harry Bailey.

R. Hooykaas: Christian Faith and the Freedom of Science. By R. Hooykaas. The Tyndale Press, 1957. Pp. 24. Aust. price 2/6.

This short monograph is highly recommended. It shows that a truly Biblical understanding of nature is the surest foundation for scientific activity.

The Canons in the Light of 1927-28. The Church Society, 1957. Pp. 107. Price 3/6 stg.

The new canons before the Convocations in England have been the cause of disquiet to many Evangelicals, who see in them an attempt to force the Church of England into an Anglo-Catholic mould. Many feel that the safeguards provided are not sufficient and that it is necessary to work for the defeat of the proposals.

The account given here is called "a story of Truth and Faith," and deals with the fight against the 1927-28 Prayer Book Measure.

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It shows how the opposition, incoherent at first although widespread, was brought into a much more effective body of opinion, and ultimately achieved its purpose by the unremitting and self-denying labours of its leaders inside and outside Parliament. Their efforts were co-ordinated by a "Committee for the Maintenance of Truth and Faith in the Church of England," and the view was expressed by Bishop Knox that without the Committee, the battle would have been lost.

But hard work by itself is not enough, and the story makes it clear that one of the main functions of the Committee was the encouragement of people to pray for the defeat of the Measure. The lesson for the Evangelical who feels strongly about the Canons is clear. It is a lesson which must be learnt in these days, when it is so often assumed that God is on the side of the big battalions.

—J. A. Friend.

My Hand in His, by L. A. Walsh, Marshall, Morgan and Scott, 1957. Pp. 96. Eng. price 5/-.

This brief autobiography is intended to show God's dealings with the authoress leading her from bondage in Roman Catholicism to new life in Christ. She belonged to a well-to-do English family whose material prosperity led to a life of constant social gaiety and a passion for clothes. At the same time she was a devout practising Roman Catholic who would never dream of missing Mass even "if a late Saturday night party dragged on till the early hours of the morning."

But there was deep dissatisfaction and her eyes were opened to realise what she was moved to admit, "There is altogether too much of Our Lady and not enough of our Lord." From the depths of despair God in His mercy brought her to personal faith in Christ and used the Rector of an Anglican Church in leading her to a place of victory and consecrated service. It is a good story well told.

—H. S. Kidner.

Faith and Medicine. By Andre Schlemmer, M.D. (Paris). Tyndale Press, 1957. Pp. 63. Eng. price 2/6.

A wonderful little book dealing broadly with medicine and ethics yet full of value to

everybody, a value quite out of proportion to its size. The author writes with Gallic clarity, wide learning and balance. Man's true being cannot be separated from his body which will participate in his salvation. Spiritual reality expresses itself through matter. The supernatural does not run counter to nature, but pervades and controls it. No longer do doctors teach that thought is a secretion of the brain. Medicine is a gift of God. If the physical is a Christian, he is twice a physician. The terrible sin of abortion is discussed. Also euthanasia. Once we begin on this road where will we end?

Could not the E.U. give a copy of this booklet to every first-year medical student?

—Donald Baker.

Economic Problems of the Church, by Christopher Hill. O.U.P., 1956. Pp. 366. Aus. price 68/-.

In this book Hill is concerned to demonstrate the interconnection between economic and political forces and puritanism. He points out the magnitude of the economic problem which confronted the leaders of the post-Reformation Church. The Reformation involved a vast secularisation of church property, and this left huge problems. The problem of augmenting clerical stipends in a day of rising problems was one of acute difficulty. The hierarchy was weakened economically and its social prestige was lowered by the unrestrained spoliation of the Church, with the consequence that its members became increasingly dependent on court favour. Our author deals with this, with the puritan condemnation of pluralities, and of tithes, and much more besides.

The Reformation had profound social and economic consequences and the century following was faced with the delicate and difficult problems of readjustment. Laud was lacking in elasticity of mind and the tragedy is that he was unable to devise new methods for a new age.

This scholarly and suggestive book is a mine of historical information. It shows the foolishness of departmentalising history, and is a brilliant illustration of the fact that theology does not exist in vacuo. It is a book of the highest scholarship, and of unusual merit.

—S. Barton Babbage.

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Christian Giving as an Act of Worship

By the Rt. Rev. F. O. Hulme-Moir.

There has been a great deal of thought and discussion given to the question of our monetary contributions as members of the Church of God and it seems fitting that some information and comment should be made by me.

First there is a small committee giving their attention to the question of giving as an act of worship by members of the Church, and a report will be submitted by them to the next meeting of Synod so that consideration can be given to it and some action taken by the Diocese as a whole. The whole question of how to encourage our people to give proportionately will be fully examined and reported on. This is being done so that some helpful suggestions can be made to the parishes in the Diocese.

Most Churches have their problems of finance and are looking for a plan which will solve their difficulties. It is quite easy to be caught up with the reports of overwhelming giving through some new plan and forget that giving, to have any lasting worth in the Church of God must have a very sure spiritual foundation. There are those who, professing the Christian faith, complain about giving, unmindful that the religion of Jesus Christ was born through giving—when God gave His Only Begotten Son.

Sometimes an over-hasty decision to adopt a certain plan will commit too large a portion of the money raised to the payment of expenses. I have before me the information of two parishes in particular, where without real thought, the parish was committed to too high an expenditure. One parish set out to raise £23,000 in three years and found that the expenses amounted finally, to £4200. The other parish set out to raise £30,000 in three years, and its expenses amounted to £3700. In both cases, and perhaps in many others, the cost of raising money had to be paid for before the total amount was received. Full consideration should be given to the whole question of the cost of raising money. Too often we have seen highly organised attempts to raise money for say public charities with expenses eating out the heart of the gross amount raised. This has proved most disheartening to those who worked so hard and in many cases gave so hard. We should be prepared to recognise that the Church of God is a voluntary society, and should be able sacrificially to raise the giving in the Church without undue expense.

Certain facts ought to be quite clear in our mind. The true purpose of proportionate giving (that is giving a proportion of our income to God), is not to get money to pay off the Church's debts, nor to pay deficits,

The Bishop of Nelson has written this article for the Nelson Diocesan "Witness." In the present atmosphere of the Australian Church, there is much here of value to an understanding of the principles behind giving money.

nor interest on money borrowed, nor to pay the salaries. It is not merely a substitute for other methods of raising money which have proved futile. Nor should the reason for giving proportionately of our income be to provide a "cure all" for the financial ills of the Church. The unhappy result could be that everyone begins wildly talking about money, expecting the parish priest to talk about it also. Money then becomes almost the whole aim of the Church's existence.

We may have our problems of finance, but the basic reason for inviting people to give to the Church of God is not primarily a drive for money at all. To begin proportionate giving on such a low basis is to doom it in advance. The Church of God must be taught a spiritual motive for giving. It is time that the Church launched a systematic and continuous campaign teaching the highest motives and purposes of the stewardship of money. These purposes should become principles in the lives of Christian people, constraining them to express financially their devotion to their Lord.

What then should be the main purpose or motive in proportionate giving? It is to teach men to put God and His Kingdom first. Many professing Christians put themselves their homes, business and pleasure first. After these things have been given their place, it may be that what is left over will be given to God. In other words, in the lives of many people God certainly does not take first place. Our main objective, therefore must be to reverse the order. When a member of the Church is asked to become a proportionate giver, he is asked to establish as a life principle the habit of putting God first. This, of course, as someone has said, "gets the proportionate gift," but it does far more, it "gets the giver." Another important thing is that the purpose should be to teach men to recognise and acknowledge God's ownership over all life. We have nothing which has not been given to us. It is God's world. The Scripture makes it quite clear that the gold and the silver belong to God. Not many people consciously recognise and acknowledge this very vital point. Proportionate giving helps in this regard. The teaching is that the proportionate gift of our income, in a special sense, is an offering back to God of what rightfully belongs to Him. Therefore, the approach to correct giving is not to ask a man to give proportionately to pay salaries or reduce a debt, but to ask a man to give back to God what already belongs to Him. If a Christian will recognise God's ownership of the proportion, he will recognise God's ownership of everything.

BISHOP CRITICISES AUSTRALIAN CHURCH BUILDINGS AND MUSICAL STANDARD OF SERVICES.

With the exception of the cathedrals and perhaps a dozen parish churches, the musical standard of Australian churches is low, said the Bishop of Willochra, the Rt. Rev. R. Thomas, in the current "Willochran."

Bishop Thomas said that there is often little in church services to indicate that something which ought to be of the highest importance is taking place.

He added:

"Very few churches in Australia are beautiful. Occasionally an uninviting exterior is partly redeemed by a fairly attractive interior, but generally speaking a drab exterior contains a still drabber interior. They give the impression that the worship of Almighty God plays an unimportant part in the lives of the congregations who gather there.

"This is further emphasised by a survey of the Church grounds, the general appearance of which is in keeping with the prevailing absence of beauty and aspect of neglect of the buildings they surround.

"In the Bush townships in days gone by the congregations were too poor and too small to do more than erect a building as cheaply as possible, but that does not excuse the present day congregations from doing what they can to make their church buildings and grounds more attractive.

"Again, in the capital cities, which are growing rapidly, mean looking little churches are springing up in the suburbs and compare unfavourably with the churches which were built in the early convict and colonial days of Australia."

MELBOURNE PAPER PAYS WARM TRIBUTE TO WORK OF THE PRIMATE.

A warm tribute to the work of the Primate of Australia, the Most Rev. H. W. K. Mowll, has been paid by the Melbourne "Church of England Messenger."

Referring to the constitutional and administrative arrangements of Australian churches, the Messenger said:

"The Presbyterian Church of Australia is the only Presbyterian Church in all the world without an office a salaried staff or even a typewriter. So we discover from our Presbyterian contemporary.

"The same might be said of the Church of England in Australia if you can find it. But our Church is fortunate to have a Primate, far more effective than the equipment our Presbyterian friends need.

"For everywhere it is agreed that the Archbishop of Sydney has over the past few years invested the office of Primate with quite new significance and hope for Anglicanism in Australia.

"His journeyings oft, his care of all the Churches, his labours more abundant demonstrate that truly the signs of an apostle are wrought among us.

"Every diocese represented in General Synod can be grateful to the Mother Diocese for being so willing to share her good gifts around the Commonwealth; for the time, energy and consequent expense of all this inspired leadership must largely fall upon Sydney. As a bishop from overseas, Archbishop Mowll has done remarkable work over 25 years in helping Australia to be world-conscious and the Church in our land to realise her high destiny."

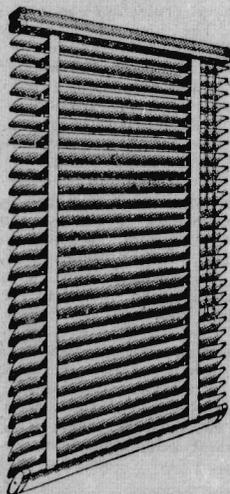
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- Tues., "The Way of Freedom and Victory," ... Ven. G. R. Delbridge
- Wed., "Total Committal" ... Rev. W. H. Newmarch
- Thurs., "God's Provision for Abundant Living," ... Rev. Dr. R. A. Cole
- Fri., "The Christian on Active Service," Rt. Rev. Bishop H. Gough

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PERSONAL

THE REV. P. R. WESTLEY.

The death occurred suddenly last week of the Rev. the Rev. P. R. Westley, Rector of Christ Church, Enmore, Sydney. Mr. Westley had been rector of Enmore since 1952. Ordained in Sydney in 1920 he served his whole ministry in the diocese, being first curate at St. Clement's, Mosman, and later curate in charge of St. Mark's, Long Bay and St. George's, Matraville, St. Andrew's Lane Cove, and Rector of St. Thomas', Auburn, until he was appointed to Enmore. He was the Hon. Sec. of the John Mason Neale Society, Australian branch. Mr. Westley was a diligent pastor and teacher and exercised a faithful ministry among his people in all his parishes. His only son Paul died last year. Mr. Westley was 59. We express to Mrs. Westley and relatives our prayerful sympathy in their sad loss.

The largely attended funeral service was held in Christ Church, Enmore. The address was given by the Rev. J. R. Le Huray, a close friend of Mr. Westley, who paid a fitting tribute to Mr. Westley's life and particularly to the fine work he did as a pastor to his people. It is interesting to recall that Mr. Westley's father had been a clerk in the Sydney Diocesan Registry during the episcopate of Bishop Barker.

We regret to note the illness of the Rev. W. P. F. Dorph, Rector of Mt. Victoria, N.S.W.

Much sympathy is being felt for the Rev. & Mrs. B. R. Buckland, of Lithgow, N.S.W. on the death of their twin daughter, Alison Anne, newly born.

We are pleased to know that Bishop Hilliard, Coadjutor Bishop of Sydney, who had been in St. Luke's Hospital, is now recovering, and has returned to the rectory at Parramatta.

The Rev. N. G. Robinson, Curate in charge of the Provisional District of Belfield, has accepted nomination to St. Paul's, Canterbury, diocese of Sydney.

Dr. Alan Cole, of the China Inland Missionary Fellowship is expected to arrive in Sydney on August 8th from Eire, where he has been visiting his father, Dr. and Mrs. Cole have been working in Malaya and are now on furlough. Mrs. Cole and children arrived in Sydney in May. Dr. Cole has a number of appointments in Sydney including the Convention in August at Moore College, and some lectures there later in the year. He is to be a speaker at the Reformation Rally on October 11th in the Chapter House. Also he has consented to give some addresses at the Katoomba Convention in December, and at the Clergy School in August.

The Central President of the Mothers' Union, Mrs. Dorothy Roberts, will commence a month's visit to Australia on November 16th. She will then visit New Zealand.

The Rev. Hubert L. Higgs, formerly Editorial Secretary of the Church Missionary Society, London, has been appointed Archdeacon of Bradford and Canon Residentiary Bradford Cathedral.

The Rev. H. Harper, at present curate of Blenheim, N.Z., has been appointed acting vicar of the parochial district of Amuri, and will commence duties in August.

The Australian Church Record, August, 1, 1957

RELIGIOUS BROADCASTS.

A.B.C. PROGRAMMES.

SUNDAY, 4th AUGUST.

Radio Service.—9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). "Worship and life"—A discussion led by the Rev. Alan Dougan.

Divine Service.—11 a.m. A.E.T., 2BL, 2NC and Regionals. Lindfield Methodist Church Sydney. Preacher: Rev. W. C. Francis.

"Religion Speaks".—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN.

"The Arts and the Church — Poetry." Mr. Clive Sansom.

Community Hymn Singing. — 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Balmain Teachers' College.

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

"Plain Christianity—Marking the Inauguration of the International Geo-Physical Year." Rev. Prof. J. Davis McCaughey. 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN).

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

SUNDAY, 11th AUGUST.

Radio Service.—9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL).

Divine Service.—11 a.m. A.E.T., 2BL, 2NC and Regionals. Canberra Baptist Church. Preacher: Rev. F. P. McMaster.

"Religion Speaks".—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN.

"The Arts and the Church—Poetry." Rev. Dr. Kenneth Henderson.

Community Hymn Singing. — 6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Pirie Street Methodist Church Adelaide.

"Prelude."—7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN. Westminster Madrigal Singers, Melbourne.

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

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

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WARNING ON GRAVE NEED FOR CLERGY.

The Rev. W. R. Cunliffe, secretary of the Waikato Diocesan Manpower Commission, had some startling things to say about the position of the Church of England in relation to other denominations.

Statistics recently published show that the Church of England in New Zealand has only managed to produce four additional clergy in the past six years to cope with a population increase of some 240,000 people.

During a similar period Methodists produced 10, Baptists 20, Presbyterians 27, and Roman Catholics 88 additional ministers. These figures are staggering," he said. "Even before this time every Anglican priest had far more parishioners to care for than any other clergyman. The burden laid on the parish clergy has become more and more difficult to bear.

"Whereas there has been of recent years a marked tendency on the part of the better-informed church members toward more active churchmanship, the number of nominal Anglicans has gone on increasing. It is on the unshepherded thousands that the parasites, a multitude of pseudo-Christians, semi-pagan sects feed.

"What has this to do with man-power? Everything. For unless we can find a substantial increase in the number of clergy quickly we must face the loss of a large part of our boasted membership.

"Although there have been encouraging signs of new life in this diocese, and we may say that the position regarding recruits for the ministry is better than at any previous time, we have no reason for complacency. Fifteen clergy could be absorbed at the moment if they were available within our own Waikato diocese."

HYMN SINGING FESTIVAL AT PARRAMATTA.

An afternoon for choirs and a Hymn Singing Festival was held at St. John's Church Parramatta, recently under the sponsorship of the Royal School of Church Music.

Evensong and the Hymn Singing Festival were conducted by Mr. Roger White, who is organist and choirmaster at St. Thomas' Church, North Sydney, and Music Master at P.L.C., Croydon, and Tudor House, Moss Vale.

M.L.A. TO SPEAK AT LUNCH HOUR SERVICE.

Mr. W. R. Lawrence, M.L.A., will be the speaker at a lunch hour service in St. James' Church, King Street, Sydney on Tuesday August 13th, at 1.15 p.m.

The service, which is sponsored by the Commonwealth Public Service Anglican Fellowship, will be conducted by the Rector of St. James', the Rev. Dr. W. J. Edwards.

Mr. Lawrence, a former Deputy Commissioner of the New South Wales Police Force, will speak on the subject "Who are Juvenile Delinquents?"

AUSTRALIAN VISITORS TO SPEAK AT NEW ZEALAND CONFERENCE OF EVANGELICALS

Clergy from many parts of New Zealand are expected to attend a Dominion Conference of Evangelicals in Christchurch this month.

The conference, sponsored by the N.Z. Evangelical Churchmen's Fellowship, will be held from August 26 to 30. The theme will be "Revival."

The Bishop of Nelson, the Rt. Rev. F. O. Hulme-Moir, will give the inaugural address and will open the conference.

Other speakers will include the Rt. Rev. Donald Baker, of Melbourne, and the Rev. Canon M. L. Loane of Moore College, Sydney. The Bible Studies will be conducted by the Rev. Canon W. A. Orange, Precentor of Christchurch Cathedral.

Matters of importance to Evangelical churchmen in New Zealand will be discussed including the Prayer Book issue.

BISHOP DONALD BAKER TO VISIT NEW ZEALAND.

The Rt. Rev. Donald Baker, formerly Bishop of Bendigo and later Principal of Ridley College, Melbourne will be present this month at the centenary celebrations of the Parish of Brightwater, Diocese of Nelson, New Zealand.

Bishop Baker's father, the late Archdeacon Baker, was for some time Vicar of Brightwater.

Bishop Baker expects to return to Melbourne during September.

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Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

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