

THE AUSTRALIAN CHURCH RECORD

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

20. No. 15

AUGUST 4, 1955

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

R. HOWARD GUINNESS CONDUCTS SUCCESSFUL STUDENT MISSION IN NEW ZEALAND

News has been received from New Zealand of a remarkable Mission conducted by the Rev. Dr. Howard Guinness, in connection with the Victoria University College Evangelical Union in Wellington. In former years official agnosticism made Victoria University College the most difficult in New Zealand for penetration with the Gospel message.

The recent Mission came to a close with a huge evening service in St. Paul's Pro Cathedral, which was crowded to capacity. At the close of service Dr. Guinness invited all those who had found Christ during the mission, or who as members of the Evangelical Union, wished to re-dedicate their lives to Him, to join Him in kneeling with Him at the Communion Rails in a Solemn Act of Dedication and Witness. It was very moving to see hundreds of young people proceeding quietly up the aisles during the singing of the last hymn. The whole space in the Chancel and in front of the pulpit and lectern, and even the aisles were filled with those

who knelt in response to this invitation. An after-meeting followed the evening service and was attended by some 250 young people, who stayed to hear Dr. Guinness and Mr. Bruce Lumsden speak on the Way of Progress in the Christian Life.

The work and witness of the E.U. in Wellington has always been an uphill struggle and the Mission has brought tremendous joy to old friends of the E.U. who feel that nothing like this has happened in Wellington before.

From Wellington Dr. Guinness went to Auckland to conduct a mission in the University College there.

ST. PAUL'S COLLEGE CENTENARY.

On Sunday, July 31, a service of Commemoration and Thanksgiving was held in the Dining Hall of St. Paul's College to mark the Centenary of the College. His Excellency the Governor was present and the Right Reverend the Lord Bishop of Canberra and Goulburn preached the sermon.

On Wednesday, August 3, the Honourable the Chief Justice of N.S.W. presided in the Great Hall when an Oration was delivered by the Right Honourable the Lord Reid, one of Her Majesty's Lords of Appeal.

On Friday, August 5, a reception and buffet supper will be held in the College Dining hall.

The foundation stone of St. Paul's College was laid in January, 1856, by Bishop Barker. In March, 1956, it is hoped that a course of lectures will be delivered in connection with St. Paul's College by a distinguished English scholar.

A special Centenary Appeal is being made in order to raise funds for the erection of a College Chapel.

Much sympathy is being felt for the Warden of St. Paul's, Dr. Felix Arnott, who had an emergency operation for the removal of his appendix on the eve of these Centenary Celebrations.

OPEN-AIR PREACHING IN SYDNEY.

The Open-Air Campaigners for Mr. Jim Duffecy assisted a student team from Moore College in a mission at St. George's, Hurstville, recently. A picture shows the O.A.C. pulpit in a Sydney (See story p. 3.)



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As a consequence of this belief that God is the author of the Holy Scriptures and that eternal life is to be found in them, our Lord and His apostles gave themselves to study of the Scriptures, and both lived by and drew their teaching from them.

This apostolic view of the Bible has been the unchallenged catholic doctrine from the foundation of the church until almost our own day. The catholic doctrine does not, of course, deny full human participation in the composition of the books of the Bible, but it concentrates the emphasis on the fact that God through His Spirit has so controlled His servants in their writing that His purposes have been fulfilled and His mind and will for men perfectly conveyed in those Holy Scriptures. If these are read prayerfully, the Holy Spirit, their author, will enlighten the eyes of the reader so that he may perceive their truth; for this was the purpose for which God gave them.

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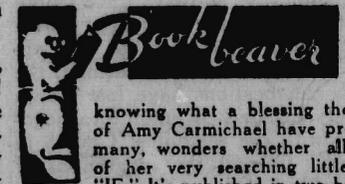
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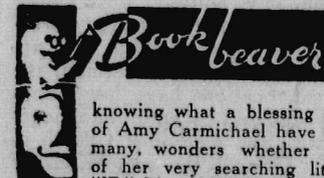
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NOTES AND COMMENTS

The General Synod of our Church in Australia will meet in Sydney on September 27. A proposed New Constitution will come before this assembly. It is possible that a decision may be reached one way or the other.

We entreat our readers to make this a matter for daily prayer. Time should also be made for united intercession at every church service and gathering between now and then.

Further, as a preparation for General Synod, a Conference of the members of the Sydney Synod is being called for August 30. We ask our readers to remember this Conference also in their daily prayers.

The question of a New Constitution is not a light matter. One consideration alone will make this clear. Should Sydney now consent to a new Constitution and that Constitution be adopted by the requisite number of Dioceses it would then become the law of the Church in Australia. But should Sydney later change her mind for any reason and withdraw from the new pact she would be compelled to leave behind all her property including the Cathedral, the Churches and the Rectories.

Copies of the proposed Constitution are now available and should be studied where possible. But above all we must make time for definite and earnest prayer. If we are all faithful in this our Heavenly Father will most surely guide us aright.

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In 1946 the Archbishop of Canterbury preached a sermon at Cambridge with the object of galvanising into activity once more the lagging movement towards Church Unity in England. As a result of this sermon, the English convocations have last month definitely decided to enter into negotiations with the Methodist Church in England. One of the suggestions of the Archbishop was that the Free Churches in England should appoint for themselves bishops, so that during a period of growing together there should be parallel and mutually recognised episcopates. Although the com-

ing negotiations will be untrammelled, this may prove a fruitful suggestion as far as union with the Methodists are concerned; for the great majority of Methodists already have bishops, though not in the historic succession. Theologically, there is little to distinguish Methodists from Anglicans.

We wish the negotiations in England every success. We believe they will prosper as there is good-will behind them. But why is Australia marking time? There are much more cogent reasons for union between the Church of England and the Methodist Church in Australia than even in England, while the stumbling blocks to be cleared away are not as many. One of the powers of General Synod under its present constitution is "the regulation of the relations of the Church to other branches of the Church of Christ." We hope that some action may be taken under this provision at the coming session of General Synod.

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We congratulate our readers and we wish to join in thanking them, too, for their share in the wonderful response to the C.M.S. Appeal. The result has been most heartening. If we remain united in prayer and faithful to our duty we need not fear the future. The promises of God will not fail us.

There are many other causes calling for prayer. The needs at home are pressing and the opportunities great. Perhaps the first is Evangelism—diocesan, parochial and personal. Satan seems specially active in hindering this. The next is Teaching—in the day school, the Sunday School, the church and in our homes. We feel the frustrations of Satan here also. The Church needs new and fuller life. This is given in answer to prayer.

Let us give ourselves more to prayer not only in the quiet of our own homes but at other possible intervals. Less time for the daily papers which seem to have now become the Bible of the World and more time for the Bible itself and prayer would bring about a great improvement. "To-day if ye will hear his voice harden not your hearts."

The evil results of 10 o'clock closing in N.S.W. are becoming more apparent every week.

Evil on the March. The consumption of alcohol has increased enormously, as it was obvious it must. The amount of drunkenness has increased in proportion and even in excess of proportion, for court convictions for drunkenness have increased by nearly 50% since 10 o'clock closing was introduced in February.

An article by a staff correspondent in "The Sydney Morning Herald" on July 22 draws attention to the fact that "many hotels in Sydney suburbs now provide 'free' dancing in their lounges and young men and women are going there in large numbers." The proprietors of regular dance halls, whose own businesses has dropped off considerably as a result, are not apparently concerned about the moral evil which is presented by the "facility to combine the two" activities of drinking and dancing, for the State president of the Amusement Proprietors' Association has confessed: "If hotels persist in this we may have to decide whether we should not try to go into the liquor business to compete with them."

"The Herald" states that during a recent survey of hotels in the St. George district, two association members had seen many boys and girls whom they knew to be under 18 drinking and dancing. Proprietors of dance halls have also reported that a new problem had arisen through dancers coming late to dances after drinking in hotels, or leaving the dance for drinks and then returning.

We held no brief for modern ball-room dancing at any time. But it will not be denied that the one thing above everything else calculated to make dancing a moral danger to young people is the addition of drink.

The Cahill Government, the Sydney Press, the breweries and their shareholders have a lot to answer for. The churches and all right-thinking people must fight, as they fought 40 years ago, to curb the degradation of the community due to the traffic of drink.

6 o'clock closing must be restored!

NEW AUCKLAND CATHEDRAL.

Auckland Diocesan Synod has decided to go ahead and build the first portion of its new cathedral opposite the present cathedral church of St. Mary. The present wooden cathedral will be removed to the new site where it will form the nave and lady chapel of the new cathedral for the term of its natural life. Auckland diocese will celebrate the centenary of its constitution in 1957.

The Australian Church Record, August 4, 1955

Except Ye See Signs and Wonders

By Dr. Leon Morris.

"Except ye see signs and wonders, ye will not believe," said Jesus to a well-educated man of the first century, but in modern times the situation seems to have reversed. Whereas in earlier days the miracles authenticated Christianity, to men of our day they often present a stumbling-block, so that they find it difficult to accept a Christianity which speaks of the miraculous.

Sometimes they allege that our better education and knowledge of the world make it impossible to accept miracles in the way people did in earlier days. But the idea of modern man's lack of credulity is a myth. Modern man in fact will swallow any nonsense provided it comes with a scientific label attached (as witness some of our patent medicine advertisements) and sometimes even without (as witness the popularity of astrology). The reason why moderns often reject the miracles is not that our education makes it impossible for us to believe, but rather that we start with some such dogma as Matthew Arnold's "Miracles Don't Happen." Armed with such a weapon we become impervious to reasoned argument.

People don't want miracles. They upset the tidy view of Christianity that otherwise it is quite possible to draw up. This is not a phenomenon peculiar to Christianity, but one that we are seeing in many spheres of life. For example the popular concept of the atom as a little hard ball makes for an easy understanding of the ultimate nature of things, but our scientists keep insisting that this is all wrong, and that the atom cannot be pictured. So, too, the historians continually debunk the popular version of history in favour of one which is much less what we should have expected.

Miracles are Unseemly

A somewhat different position from that of the sceptic is that taken up by the believer who yet thinks that it is more in keeping with the fitness of things if God should work by natural law, rather than that from time to time He should interrupt the natural order. They will insist that God does work out His purposes, but that for example, He used the natural forces of wind and tide to make the crossing of the Red Sea possible, and not some unusual intervention of a miraculous character. This seems like the attitude of one who thinks that the story of Cinderella's fairy godmother's changing the pumpkin into a coach and six is too much to swallow, but is prepared to settle for a hansom cab. Once admit that God works His purpose out and you have introduced the thought that there

is something other than the operation of "natural" forces simply. In other words you have the idea of the miraculous, and it does not seem to matter greatly if you have a "big" miracle or a "small" one.

So is it with the contention that says that miracle contradicts God's mode of working, and thinks it a greater miracle if God works through natural law, than if He has to confess Himself defeated, and so introduce something other than natural law to extricate Himself. Here Dorothy Sayers' analogy of the writer is helpful. If an author lands his hero into a mess and then introduces someone who leaves him a fortune unexpectedly to get him out of it, he may be accused of poor craftsmanship. But there is no reason why an author should not write a story about the situation of a young man who suddenly finds himself the possessor of great wealth. In the first place it is a device of a beaten man; in the second it is what the plot is all about. And on the Bible view it would be wrong to say that God works miracles to extricate Himself from unfortunate positions—rather miracle is what the story is all about.

For it must be insisted upon that Christianity is essentially miraculous. The greatest miracle of all is the miracle of divine grace. Sinful man merits eternal death, for "the soul that sinneth it shall die," and again "the mind of the flesh is death," so that it needs a miracle for man to be delivered from the fate that seems inevitably to await him.

But that miracle has been effected. Without God's abating one jot of His demands for moral uprightness, the way has been found whereby sinful man may be justified, and brought into the family of God. True it was at great cost, for it meant that the Son of God left His throne in glory to take upon Him man's nature, to live a life in humility and obscurity, a Man of sorrows and acquainted with grief. Finally it meant the laying down of that perfect life on Calvary's Cross. All this is stupendous miracle, but it is at the very heart of Christianity. Do away with this, and you have destroyed the Christian faith.

Consequences of the Incarnation.

But if Jesus Christ is really God, then we must expect that His entry into the world of men will have its consequences, not all of them predictable by men. In a sense it may well be that all still happens according to natural law, but it is the natural law of the being of God. Someone has pointed out that if a stone is cast into a quiet pool some piscatorial observer might notice a number of "miracles," the hurling of spray into the air, the appearance of concentric ripples on the surface, the stirring-up of mud from the bottom, the maiming of a slow tadpole. But these are not the real miracle. The real miracle is the irruption of a body from another world.

And that is the essential miracle of Christianity. There is the irruption of a Being from another world, One who cannot be explained by the laws of men. His coming will inevitably result in miracle, for His coming is sheer miracle. Grant the reality of the incarnation, and the rest would seem to follow. Deny the possibility of miracle and you deny the possibility of the incarnation.

This will also carry with it the miracles wrought at other times than during the lifetime of Jesus. For if we concede that it is possible for God to take human form and act in ways beyond our comprehension, then we must also accept the possibility that He will act in ways beyond our comprehension at other times, and through other people. If God is a God Who is interested in men, Who is active among men, then from time to time He will manifest Himself in ways men cannot explain.

Signs.

One final point. The characteristic of the Bible miracles from start to finish is not so much that they are hard to explain, as that they are signs. In other words, they are meant, not so much to astonish us, but to reveal God. Buddha is said to have worked miracles, but the stories must be rejected because they would contradict the heart of Buddhism with its refusal to take matter seriously. Vespasian is said to have worked a couple of miracles, but if he did it is unimportant. They mean nothing and they lead us nowhere. But the Bible miracles matter, for they are God's way of bringing home to us that He is that sort of God. They show something of His concern for men, of His love for them, and His will to remove all obstacles in the way of His blessing them. They show us God.

The Australian Church Record, August 4, 1955

CORRESPONDENCE

Royal Supremacy and The Bishop's Veto

Dear Sir,

The Constitutional Correspondent of "Record" has stated (A.C.R. July 7, 1955) the "Royal Supremacy is already a shadow in Australia." The reason given for the statement is that "The Australian Church, unlike the Church of England, has no appeal to the Crown in ecclesiastical causes."

This is not in itself a sufficient warrant for the statement, as the following facts will show:—

(a) The Thirty-nine Articles of Religion are retained in the Australian Church, and cannot be altered at present by our local synods, unless they are first altered in England. Article XXXVII states the Royal Supremacy in much wider terms than the single matter of "appeal to the Crown in ecclesiastical causes."

(b) The Australian Church is at present part of the Church of England in England and the Royal Supremacy applies to us here except in so far as it has been superseded by statutory provisions.

(c) Amongst other things, the Royal Supremacy precludes the possibility of the Church coming lawfully under the jurisdiction of the Pope or any other foreign power. It has a very real value to the Church for this reason alone.

(d) The Statute of the Victorian Parliament (18 Vict. No. 45 as amended), under which the Synods of the Dioceses of Melbourne, Ballarat, Bendigo, Wangaratta and Gippsland are constituted, requires regulations of those synods and rules of the commission for the trial of ecclesiastical offences to be transmitted to the Archbishop of Canterbury, and empowers the Queen by and with the advice of the Privy Council to allow or disallow the same in certain circumstances (sec. 15), and renders null and void any regulation or rule so disallowed by the Sovereign (sec. 16).

Sects. 5 and 18 of the same Act give further protection to the Royal Supremacy and prerogatives. This power may never have been used, but it is a real power which could be invoked at any time. The Royal Supremacy is of real significance still in the Australian Church.

(e) Halsbury's Laws of England includes under the heading "The Royal Supremacy": "The King is the supreme Ordinary and Visitor"; "He is also the lawful authority mentioned in Acts of Parliament in the absence of any provision for an inferior judge to act in the first instance." The Queen, in exercise of the Royal prerogative issued special Coronation services for use in churches at the time of her coronation.

With regard to the second comment of the Constitutional Correspondent, perhaps he was unaware of the way in which the Bishops' Veto worked in the last Session of the Provincial Synod of N.S.W. A motion was moved asking that Synod appoint a committee to draft special prayers and services to meet Australian requirements, for which statutory authority could be sought if thought desirable after thorough consideration by the Church throughout the Province. The House of Bishops vetoed the motion by 3 votes to 2, the President abstaining from voting. The question was not put to the rest of the Synod—the House of Bishops had vetoed it effectively. The mind of the rest of Synod was therefore not recorded. Soon afterwards I wrote in an article in the "Record" that "This incident . . . serves as a warning of the kind of thing which could

happen under any Constitution which would leave a power of veto in the House of Bishops. Should it be necessary to retain some such power of veto, it should only be exercised after a thorough investigation has been made into the matter concerned, and not in order to prevent such an investigation."

If all churchmen are to be expected to take an intelligent and helpful interest in the government of the Church, and democratic forms of government are to be the genuine institutions of the Church and not mere shams, then other orders besides the bishops should be free to show initiative and leadership in the introduction of important legislation. History has shown that great movements can and do arise through presbyters and laymen, and not only through bishops. Any episcopal veto should not exist to stifle investigation and progress, but rather to prevent such investigation and discussion from finding its ultimate expression in progress in a wrong direction. It would be strange indeed if the House of Commons had to seek permission from the House of Lords before they could introduce legislation on important matters!

This part of the Constitution is a reactionary move towards feudalism in the Church.

Yours, etc.,

J. R. L. JOHNSTONE.

Beecroft, N.S.W.

SYDNEY DIOCESAN CAR FINANCE BOARD.

Dear Sir,

We are sure that many of your readers will be interested to learn that the Sydney Diocesan Car Finance Board is now incorporated and has made advances to a number of its members to assist them in the purchase of cars for use in parochial duties.

The Board also now has a gross premium income of £1,300 per annum and is rendering a much appreciated service to its members in the insurance field.

There are three directions in which the clergy and lay people can help the Board and through it the big majority of clergy in the Sydney Diocese who are members:—

1. Effect all forms of insurance which you cannot effect with the Church of England Insurance Company through the Car Board—car insurance, burglary insurance, householder's comprehensive insurance, etc. The Board can handle your insurance whether you are a clergyman or a layman. In most cases a discount off the normal rates will be allowed.

2. Deposit your uninvested funds with the Board. Three per cent. interest will be allowed on daily balances and amounts deposited with the Board are repayable on demand. The minimum deposit which the Board can accept is £200.

3. If you are a clergyman in the Diocese of Sydney and you are not yet a member, submit an application for membership without delay.

Enquiries may be made by letter or by telephoning WB 1396.

Yours, etc.,

For The Council of the S.D.C.F.B.,

E. H. LAMBERT,

Hon. Secretary.

St. John's Rectory,
Balmain, N.S.W.

AUSTRALIAN COLLEGE OF THEOLOGY.

Dear Sir,

Q's column in your last issue reflects a common misapprehension. Its statement is incorrect that "the great majority of Doctors of Theology of the Australian College of Theology are the Bishops of Australia." A reference to the manual of the A.C.T. will show that there is only one Th.D. in Australia.

Section B of the Constitution of the College (printed in front of the manual) states "The following certificates shall be issued after examination only except as hereinafter provided" and sub-section (d) sets out four classes of persons to whom the certificate of Th.D. (or Doctor of Theology) may be awarded. There is no mention of bishops as such amongst these four classes. Over the page in the manual is a list of those to whom certificates have been awarded. Only one name appears under that of "Doctor of Theology." Provision is made in the Constitution for the issue of honorary certificates but none have been awarded.

Section 9 restricts the wearing of the scarlet doctor's gown and hood to those to whom certificates have been issued.

The confusion reflected in Q's column has arisen by the fact that, for the purpose of governing the College, the Constitution of the College provides for more than one class of Fellow. The Governing Body is described in Section 2. It consists of, in addition to those clergymen who hold the certificate of Fellowship of the College, all the Bishops of Australia, and up to twelve other clergy "learned in theology" who may be elected by the Bishops to assist them.

When the A.C.T. was founded, to have restricted the government of the College to those qualified to hold the certificate of Doctor (or Th.Soc. as it was then) would have involved too narrow a basis. Hence the governors were extended to include the bishops and twelve whom the bishops might associate with them. But a "governing" Fellow, as distinct from a "certificated" Fellow would appear, from the terms of the Constitution, not to rank as a Doctor.

Yours, etc.,

STUDENT.

NATIONAL SERVICE TRAINEES.

Dear Sir,

Four times each year some thousands of boys enter into Military Training under the National Service Scheme, and it is the earnest desire of Anglican Chaplains to make contact with their men during this time.

May I, through the medium of your paper, request Rectors throughout the Commonwealth to make contact with the Senior Chaplain of their own State, giving information of any Church boys about to undertake National Service Training. This information would immediately be passed on to the Chaplains concerned and contact made with these lads at the beginning of the intake.

Thanking you in anticipation,

Yours, etc.,

ALAN E. BEGBIE,

Senior Chaplain, N.S.W.

Eastern Command,
Victoria Barracks,
Paddington, N.S.W.

The Australian Church Record, August 4, 1955

CORRESPONDENCE

THE CATHOLIC CHURCH

Dear Sir,

If I have rightly understood the Rev. Don. Robinson's letter, though he now agrees that the term "Catholic Church" is used in the Draft Constitution in the sense "all professing Christians in any one age," he still contends that the assertion of the Draft that the Church of England in Australia is part of the Catholic Church is theologically erroneous.

His main objection appears to be that as "church" is only used in the New Testament to mean the whole company of the elect or a visible local congregation, it is wrong to use it to mean all professing Christians or all local congregations, or to regard them as a unit. But after all, Mr. Robinson is apparently quite content to be one of an agglomeration of professing Christians or local congregations which regards itself as a unit and by adopting the name "Church of England" uses "church" to mean something other than the whole company of the elect or a local congregation! Furthermore, all the Evangelical authorities that are available to me here in the tents of Kedar maintain that the New Testament does use "church" to mean all professing Christians or all local congregations. These authorities are Calvin (Institutes iv. 1), Bishop H. C. G. Moule ("Outlines of Christian Doctrine," p. 205), Bishop T. W. Drury ("English Church Teaching," p. 166), and Griffith Thomas ("Principles of Theology," p. 268).

Mr. Robinson's other objections are less important, for a statement may mislead people, be banal, or be so used in conjunction with other statements that a non sequitur results, without being theologically wrong. However, in the first place, a usage so generally employed by Protestants of different denominations since the Reformation is hardly likely in practice to mislead people (apart from Mr. Robinson himself, who is apparently the only person to have been misled by it as stated in the Draft so far). Secondly, banal or not, a number of Protestant Confessions and theologians have thought it worth while to make identical assertions with regard to their churches. And thirdly, the section is not necessarily illogical; for it may just as easily bear the interpretation—"The Church of England in Australia is a part of the one Holy Catholic and Apostolic Church of Christ, and holds the Christian faith as professed," etc.

Whatever else may be wrong with the Draft Constitution, then it seems clear that Mr. Robinson has still failed to establish his extraordinary contention. While I realise that a mere Presbyterian utterance is unlikely to shake a veteran who can shrug off Hooker and the Canons of his Church as artillery not heavy enough to dislodge him from his position, I subtend a passage from the Westminster Confession which admirably and succinctly sums up the Reformed doctrine of the Catholic Church.

"Chapter 25. Of the Church.

"I. The catholic or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be, gathered into one, under Christ the head thereof, and is the spouse, the body, the fullness of Him that filleth all in all.

"II. The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that

profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

"III. Unto this catholic visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and spirit, according to his promise, make them effectual thereunto.

"IV. This catholic church hath been sometimes more, sometimes less visible. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."

Yours, etc.,

G. S. CLARKE.

Box 382, P.O.,
Darwin, N.T.

WORSHIP BY SYMBOLS.

Dear Sir,

Is there no Religious Freedom in the roomiest Church in Christendom? The correspondence regarding symbols in a Church would lead one to the conclusion that all churches should be stripped of candles, crosses, sanctuary lamps, pictures, etc. Now, sir, I yield to no one in my steadfast adherence to evangelical principles, but I stoutly maintain that a Cross on the Holy Table is to many people a great aid to worship; it is to me at any rate. Every time I pass the Holy Table I bow, whether there is a Cross there or not. In that momentary turning towards the place where I receive the Holy Communion my mind travels away to the Altar on Calvary, where I gaze upon my Lord stretched on the Cross, and He says to me, "Edward Walker, one day you will be with Me in Paradise." Then I accompany Him to the spirit world where He preaches to the spirits in prison and says to them, "I have just come from the Cross on Calvary where I died that your sins might be forgiven." From there I go with Him to the garden on Easter Sunday morning and standing near a shady tree He says to me, "Edward Walker, I died for your sins and rose again for your justification. Go in peace, My peace I give unto you; as you are a priest of My Church whosoever sins you retain they are retained. I give you power to forgive the penitent, to absolve the contrite and heartbroken sinner." Then we walk together slowly to Mt. Olivet, and with His hands outstretched to bless me He says, "Edward, I am returning to the far Eternities, but I will come again. In the meantime with the power I have given you go forth to preach, to teach, to baptise, to heal. You will never be lonely. I will be with you all the time; and Edward, please remember this: sin is not a necessity. On Good Friday My Body was pierced and nailed and broken for you to forgive your past sins, and My Blood was shed to cleanse you from all sin. Go, then, Edward, back to hard work for Me, and don't sin any more."

That little conversation in front of the Holy Table acts as a tonic to me. And as you

claim to believe in Religious Freedom you will not compel me or others to worship in a church where there are no symbols. My crucified, risen and ascended Lord is there; and furthermore, I bow towards the Altar, because I am not in a concert hall, a theatre, or a picture show, but in the Temple of God.

Let there be more concern for the people who do not bow to any person or thing; and they are far more numerous than the folk who pray with or without such aids as crosses and candles. I deeply respect your attitude and I ask that you extend to me the same tolerance in the matter of worship; and I am sure that all the Bishops in England and Ireland—I say Ireland, because I am a confirmed member of that church—would not condemn me for making use of symbols.

Yours, etc.,

EDWARD WALKER.

All Saints' Rectory,
Parramatta.

SIXTEEN THOUSAND WEDDINGS.

Sixteen thousand marriages have been celebrated at St. Paul's Church, Cleveland Street, Sydney, during the 100 years of its existence.

This fact will be specially remembered on Sunday, August 7, at 7 p.m., when there will be a special service for those who have been married at St. Paul's.

It is expected that many couples from different parts of Australia will attend the service, which is in connection with the centenary celebrations of the church.

Archdeacon Dismissed.

The Archdeacon of the Seychelles, the Ven. C. A. Roach, has been virtually dismissed because he has criticised the persecuting tactics of the Roman Catholics. The Governor, Mr. William Addis, complained to the Bishop of Mauritius who asked Archdeacon Roach not to return. Nearly 90% of the 36,000 people in the Seychelles are Roman Catholics.

Keswick Communion.

Some 6,000 were present at the Communion Service which concluded the Keswick Convention, England, last week. The Rev. A. T. Houghton, a Church of England clergyman, conducted the service, and some 50 helpers, including members of many churches distributed the elements.

NEW HOME OF PEACE.

On Saturday, July 30, in the presence of about 550 people, the Most Rev. the Primate officially opened and dedicated "Neringah" Home of Peace, North Shore Branch, Wahroonga. His Grace said how the ministry of the Petersham Home of Peace had been felt in all walks of life, and that the Bishop of New York had been greatly impressed by his inspection of this hospital.

Now this ministry had been expanded at "Neringah"—already there are 12 patients—present building alterations and additions would increase this number to 35. It was announced that plans were also in hand for an additional three-storey 75-bed building on the vacant land available.

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The Sydney Mission to Seamen

THE RAWSON INSTITUTE,
100 GEORGE STREET, SYDNEY, N.S.W. TEL.: BU 1134

The Sydney Mission to Seamen is the largest station in Australia of the Missions to Seamen, whose Headquarters are in London.

1,400 seamen (98% from overseas) are now visiting this Mission each week. All ships are visited and their officers and crews are offered friendly companionship, club facilities, and social, cinema and concert entertainment. Magazines and books amounting to 3,000 a month are distributed to ships on sailing days, and tours, picnics and sports matches are arranged.

Christian literature and Chapel Services have led to a steady response among seafarers.

The Mission is eager to have your prayerful support and your financial aid to maintain the work which costs £150 a week of which over £100 a week has to be raised by voluntary contributions.

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

CLERGY STIPENDS.

The following extracts from a letter addressed to the Clergy of the Diocese of Sydney—by the late Bishop Barker (1855-81) are interesting and relevant to present day conditions—

Bishopscourt,
January 3rd, 1860.

Reverend and Dear Sir,

The pecuniary position of many of the clergy . . . is such that I feel bound to propose some mode of relieving them. An income fixed in amount and regularly paid, is a claim which the clergy may, with propriety, advance, in order that their work may be carried on without distraction, and it is my earnest desire that this advantage should, if possible, be secured to them. (Here the Bishop suggests several methods of increasing the stipend of the minister subject to the approval of the Churchwardens and Trustees—and continues:)

I am of opinion that in these Colonies £400 per annum and a Parsonage House is the least to which the Clergyman is entitled . . . In justice to themselves and their country, the laity ought not to rest satisfied with a provision of smaller amount than this for their Clergy. It is a wise policy and attended with the best consequences to the well-being of the community, to place the clergy in a position to give themselves wholly to the duties of their sacred calling—to the Word of God and to prayer—

Moreover it is to be hoped that in some of the more populous and wealthy parishes there may be a surplus for the benefit of those districts where comparatively little can be raised—that the "abundance of" some "may be a supply for the want" of others.

I pray you Reverend Brother to assist in carrying out this object by prayers on behalf of the Bishop and Clergy that we may approve ourselves to our Heavenly Master and to the congregations committed to our charge "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, and by the armour of righteousness on the right hand and on the left."

Yours, etc.,
F. SYDNEY.

RUSSIANS AT LAMBETH.

Fuller discussions will probably take place next year in Moscow on inter-communion between the Church of England and the Russian Orthodox Church. This was agreed upon at a meeting between representatives of the Church of England and leading Russian churchmen meeting at Lambeth last month. Metropolitan Pitirim stated that the Archbishop of Canterbury would be invited to come in company with other Church dignitaries willing to visit the Soviet Union.

Wembley Cost £60,000.

A financial statement issued in connection with the Billy Graham Greater London Crusade reveals that the total cost of the Crusade was £59,989. A surplus of £940 over expenditure is being held available for future evangelistic work. The expenses of the crusade were met by donations and collections including £40,000 from gifts within the British Isles, and £20,000 contributed during the meetings themselves. Billy Graham and his team, however, came to England at their own cost and defrayed all their own expenses.

The Australian Church Record, August 4, 1955

THE MEANING OF BAPTISM (2)

WHAT BAPTISM MEANT TO A JEW.

By The Rev. D. W. B. Robinson.

We have seen that the religion of a Jew included what the Epistle to the Hebrews calls "various baptisms" (9:10). We may take it from this that "baptism" to a Jew was a term wide enough to cover the various types of ritual lustration prescribed by the law, whether these lustrations were performed by sprinkling, affusion or submersion (e.g., Lev. 16:26, Num. 19:13).

The idea common to all was "purification" or cleansing from defilement. But already in the Old Testament the idea of ritual purification of things and persons in water had been extended to apply to the moral and spiritual condition of men and women.

"Purge me with hyssop," cried David, "and I shall be clean; wash me and I shall be whiter than snow" (Ps. 51:7).

The prophet Isaiah preached: "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well" (Isa. 1:16).

Ezekiel gave the promise: "I will sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you" (Ezek. 36:25).

All Israel In Need.

The point about such passages is that they show all Israel to be in need of cleansing from sin, and not merely those who were guilty of ritual defilement such as was involved, e.g., in touching a dead body.

So, when John the Baptist came preaching "a baptism of repentance for remission of sins," he not only called all Israel to confess their sins—the prophets had done this—but he supplied an actual rite of purification in water as the sign of remission of sins, on condition of repentance.

Baptism of Gentiles.

But, even before John the Baptist, another form of baptism was familiar to the Jews; it was the baptism of Gentiles who wished to embrace the Jewish faith, that is, proselytes. Not only was such a Gentile convert circumcised (the sign of God's covenant with His people) but he was also baptised, to signify cleansing from all defilement. The nearest Old Testament precedent would be Naaman. To receive the blessing he desired from Israel's God he had to be willing to submit to baptism in the waters of the Jordan. As a matter of fact, baptism came, for a proselyte, to be even more important than circumcision. Moreover, it could be administered to women as well as men.

The Australian Church Record, August 4, 1955

Our evidence for the details of proselyte baptism comes from the 2nd century A.D. and must be used with care, although it is usually held that the practices described in the Jewish Mishnah had been in existence for some time. The following features are of special interest:

(a) Baptism marked the entrance of the proselyte into membership of the Jewish church.

(b) It was apparently self-administered (like Naaman's baptism).

(c) Two witnesses stood by who reminded the candidate of the obligations of the law which he was thus taking upon himself.

(d) As to the mode of baptism, it was apparently regarded as desirable that water should cover the whole person. Some scholars think that this required total submersion; others hold that the washing of the entire person in running water, or even a sufficient quantity of standing water, sufficed.

(e) The children of a proselyte shared the benefits of their father's action. They were therefore forthwith circumcised and baptised. Children born subsequently, however, were circumcised, but not baptised, evidently being regarded as "holy" by virtue of their parent's membership of the Jewish church.

It will be interesting to inquire later whether any or all of these features had any influence on the practice of Christian baptism. But in our next article we shall consider the meaning of Jesus' own baptism at the hands of John the Baptist.

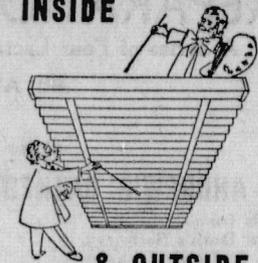
Bishop Wilson Cash Dies.

The Bishop of Worcester, Bishop W. Wilson Cash, whose retirement was announced in the last issue of the "Record," has died at the age of 75. Bishop Cash went to Egypt as a lay missionary of the Egypt General Mission in 1901, and joined the C.M.S. before his appointment to the see of Worcester.

Billy Graham in Europe.

Nearly half-a-million persons attended evangelistic meetings addressed by Dr. Billy Graham during his recent visit to 12 cities in 7 countries of Western Europe. The greatest numbers were in Germany. Recorded decisions were about 20,000.

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PERSONAL

The Rev. W. S. Copland will be Instituted and Inducted Rector of South Bunbury, W.A. by the Bishop of the Diocese in St. David's Church on August 2 at 8 p.m.

The Rev. R. E. Davies has accepted nomination to the Parish of Boyanup (Diocese of Bunbury), W.A.

Bishop and Mrs. Stephenson (formerly of Nelson, N.Z.) have arrived in Australia from England.

We are pleased to note that Ian Hulme-Moir, son of the Bishop of Nelson, N.Z., is making good progress after his recent illness and resumed his studies some time ago.

The Bishop of Newcastle is still convalescing from a recent operation on his eyes. It is good to know that the operation was a success and that the Bishop will enjoy better sight than before.

Mr. F. A. Timbury has been appointed Registrar of the Diocese of Newcastle.

Rev. N. W. McDonald, of Drouin, has accepted nomination to the parish of St. John, Yallourn, Victoria.

The Rev. K. J. Leask has accepted nomination to the parish of St. Peter, Cook's River (Dio. of Sydney).

The Warden of St. Columb's Hall, Wangaratta, the Rev. John Hall, has resigned as Warden and as Superintendent of the College Districts as from September 1, having held the dual position for eight years.

The death has occurred in England of the Right Rev. Harry Thomas, Bishop of Taunton, at the age of 58. From 1936 to 1944 he was Principal of St. Francis' College, Brisbane, and for a time Archdeacon of Brisbane and Canon Residentiary of St. John's Cathedral. The late Bishop Thomas was a close friend of Bishop Wand, first at Oxford and later in Brisbane. Archdeacon Thomas became Bishop of Taunton (a suffragan bishopric in the diocese of Bath and Wells) when Bishop Wand was Bishop of Bath and Wells.

We offer our sympathy to Dr. Paul White whose mother, Mrs. R. S. White, formerly of Roseville, recently passed away.

Congratulations to the Rev. and Mrs. Barry Thiering, of Balgowlah, on the birth of a daughter, and to the Director of Religious Education, the Rev. Alan Langdon, and Mrs. Langdon, also on the birth of a daughter.

The death has occurred of Mr. A. S. Davies, a prominent layman of the Diocese of Sydney, and for very many years connected with St. John's, Parramatta. He was a member of the Standing Committee of the Diocese and served on many other important committees. He had been a lay-reader since 1903. During the war Mr. Davies was a welfare officer at the C.E.N.E.F. Hut at Ingleburn.

The Rev. Brian Hardman, curate of St. George's, Hurstville, has been appointed curate at St. Andrew's, Summer Hill, from the middle of August.

The Very Rev. T. J. McEndoo, Dean of Armagh, has retired at the age of ninety-two. The Archdeacon of Armagh, the Ven. H. W. Rennison, has been appointed to succeed him.

We express our sympathy with the Rev. I. A. Pollard, of Croydon Park, on the death of his father.

The Australian Church Record, August 4, 1955

REFORMATION RALLY.

The Annual Reformation Rally will be held this year in Sydney in the Chapter House on Friday, October 14, and will be a special commemoration of the martyrdom of Bishop Ridley and Bishop Latimer, who died at the stake in Oxford on October 16, 1555.

Speakers at the Rally will be the Rev. Dr. Howard Guinness and Canon M. L. Loane, and it is hoped that the Chapter House will be crowded in order to mark the 400th anniversary of the martyrdom of two great English reformers.

A Tea will be held before the Rally at 6 p.m. in the basement of the Chapter House. Admission will be by ticket only as accommodation will be limited to 150. Tickets may be obtained from the office of the Australian Church Record in Church House, at a cost of 3/- each.

HISTORICAL SKETCH.

At 7 o'clock in the Chapter House a historical sketch based on the life of Bishop Latimer will be performed. The script has been prepared by the Rev. G. C. Bingham, and the sketch will be performed by members of the Australian Christian Theatre Guild.

The Rally itself will commence at 7.45 p.m. It is hoped that churches will observe Sunday, October 16, the exact quarto centenary of the martyrdom, as Reformation Sunday. The Reformation Observance Committee would like to suggest that an exchange of pulpits might be arranged for that Sunday, and that special sermons should be delivered to remind congregations of the heritage which we have received from the Reformation.

OXFORD PILGRIMS.

On Whit-Monday in England a Pilgrimage to the Martyrs Memorial in Oxford was organised by the Church Society. Six English Bishops, about 250 Clergy and more than 1500 laymen took part in the Pilgrimage. A memorable address was given by the Bishop of Rochester. We trust that at our own Rally equal honour will be paid to the memory of those great pioneers of our faith and freedom.

PERSONAL—Continued

We sympathise with the Warden of St. Paul's College, University of Sydney, the Rev. Felix Arnott, who was taken suddenly ill last week on the eve of the centenary celebrations of the College. The Warden has had his appendix removed, and we wish him a speedy recovery.

Dr. W. S. Kerr, Bishop of Down and Dromore, Ireland, has announced that he will retire at the end of July. All his ministry has been spent in the North of Ireland. Dr. Kerr has written a number of books, including "The Independence of the Celtic Church," and "A Handbook of the Papacy."

MOORE COLLEGE FELLOWSHIP.

The next meeting of the Moore College Fellowship will be held at the College on Friday, August 26. The meeting will begin with Evening Prayer in the Chapel at 6 p.m., followed by a buffet tea. Clergy who know of young men not already members of the Fellowship who might like to receive an invitation are invited to send their names to the Vice-Principal.

The Australian Church Record, August 4, 1955

Religious Intolerance in Melbourne

CLERGYMAN FORCED TO RESIGN.

The Council for Christian Education in Schools, a Victorian inter-church organisation, has forced one of its newly appointed chaplains to technical schools, to resign his post, because his views of the Bible "could lead to conflict with the science teacher."

The Rev. Walter Spencer, Th.Schol., formerly a vicar in Gippsland, was appointed chaplain of Collingwood Technical School at the end of last year. During the course of a conversation with the chairman of the Council, and with the Director, in which the subject of Evolution came up, Mr. Spencer said, "I hope that as a chaplain I would not be expected to say I believed in Evolution," though he added he would be willing to say that "some believe that Evolution may have been the method of creation used by God."

As a result of this conversation he was asked to attend a sub-committee of the Council on February 25 last. The subsequent story is best told in Mr. Spencer's own words, taken from his statutory declaration:

"On February 24, at the Melbourne Technical College, I was handed a letter from the director asking me to be present at a meeting of the Educational Sub-Committee on the following afternoon to discuss the following extract from a letter of mine to the director, 'I do hope that the air will be completely clear and that we will be able to go on with the job agreeing to differ, if necessary, on some things, but none requiring the other to compromise their convinced beliefs.'

"I attended the Sub-Committee meetings. I was asked to define my beliefs regarding Evolution. I repeated my earlier statement and added that I did not feel qualified to discuss the pros and cons of the subject, but that if any Evolutionist made claims which contradicted the clear record of Scripture, I would feel bound to disagree with him. I further stated that I had an open mind on the question.

"I was then asked if I had any rigid views of Biblical Inspiration. In reply I stated that it all depended what was meant by inspiration. I did not believe in mechanical inspiration, but I did believe that the Scriptures, as originally written and substantially as we have them to-day, came into being as a result of the operation of the Holy Spirit through men, just as God intended they should. When questioned regarding human frailty in its relation to this subject, I stated as my belief that the Bible should not be regarded as a fallible human record, but rather as a divine record of human fallibility.

"I was asked what answer I would give if questioned regarding certain apparent Biblical contradictions. I added that I would have to investigate them before giving an answer. On certain moral questions I stated my belief that it was necessary to know the actual backgrounds to certain incidents before passing final judgment on them, and that sometimes such background was not provided in the Bible.

It was then suggested that such belief in Biblical Inspiration usually involved belief

in Substitutionary Atonement, which would present insoluble problems in the boys' minds. A gory presentation was then given as an illustration. I replied that I accepted Substitutionary Atonement, but not in the form presented, which ignored the Scripture which says that 'God was in Christ reconciling the world unto Himself.'

"It was then stated by the two educational advisers that it would be most improbable that one whose theological beliefs were as stated would be able to adopt a right educational approach and to use modern teaching methods, and that furthermore, disbelief in Evolution could lead to conflict with the science teacher. I added that I understood that we were all to be taught how to teach, during the preparatory period. To which the reply was that Collingwood Technical School, with its particular difficulties, required the services of a skilled teacher, and it would be too much of a risk to a new project and to me personally to send me there.

"An educational adviser then said that in view of our discussion he felt unable to recommend to the Council that my appointment be confirmed. The others agreed.

"After consultation with my Bishop, who told me that he was convinced that I could do the chaplaincy work, and that I should fight the Council to retain the position, as they had no right to question me, an accepted member of the Church of England, on doctrinal grounds, I still felt that, while the Council's attitude remained as it was, it would be impossible to continue. I therefore sent in . . . a letter of withdrawal, to which I have not yet received an official reply although I have asked for one on a number of occasions."

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BISHOP OF WILLOCHRA CRITICISES ADELAIDE OVER EYRE PENINSULA.

"DEPLORABLE" PROCEDURE.

The Bishop of Willochra, the Right Rev. R. Thomas, has severely condemned the Bishop and Synod of Adelaide for their proposal last September to take back Eyre Peninsula, the most important section of the Diocese of Willochra, on October 1 next. Bishop Thomas has expressed the hope that the resolution of the Adelaide Synod will not be carried out by Bishop Robin.

The Bishop of Willochra said:—

"The Diocese of Willochra was created in 1915 (40 years ago) under authority of the General Synod of the Church of England in Australia and approval of the then Primate; and to make Willochra Diocese a workable proposition Eyre Peninsula was attached to it.

"On my arrival in South Australia as the second Bishop of Willochra, I discovered that Eyre Peninsula could be resumed by Adelaide Diocese on giving a year's notice. This I thought was a peculiar arrangement, but on consulting my predecessor, Bishop Gilbert White, then living in retirement in N.S.W., and Bishop Nutter Thomas then Bishop of Adelaide I was informed that the reason for this provision was that in the event of Eyre Peninsula growing in population and number of parishes and clergy to the extent that it could be made a separate Diocese it could be resumed by Adelaide to become a new Diocese. I was told this might not happen for another 50 years, and I was assured that in the meantime Eyre Peninsula for all practical purposes would continue to be a part of Willochra Diocese. With this assurance I went ahead and the arrangement has worked satisfactorily.

Great Surprise.

"It was therefore a great surprise to me when the suggestion that Eyre Peninsula might be resumed by Adelaide was mooted, but I took little notice of rumours about this, assuming that the time-honoured agreement would continue. I was astounded when news reached me that Adelaide Synod had passed a resolution to resume Eyre Peninsula after giving a year's notice. It is true the Bishop of Adelaide wrote a letter telling me that the question would be brought before the Adelaide Synod, but as his letter was written two days before the Synod and did not reach me till nearly a week later as I was away attending Church gatherings in Port Lincoln I was unable to make a protest or even any comment before the Adelaide Synod met.

"Before the decision was made I was not consulted as to my view on the matter, and the Adelaide Synod was

asked to vote without hearing what might be said against such an action being taken. No member of that Synod was fully acquainted with the work of the church as a whole in Eyre Peninsula, and the only person able to give an authoritative estimate of what has been done and is being done there was myself, and I was not consulted as to what I thought of the proposal.

"The procedure adopted was deplorable. There was about it a lack of propriety akin to questionable practices sometimes transacted in sections of the business world, and people have said so. It could hardly be said to have been carried out in a Christian spirit.

B.C.A. Work.

"For many years after 1915 Eyre Peninsula was a liability rather than a help to Willochra Diocese, but by degrees Church work was extended. Compare the work of the Church in 1915 with the position to-day. There are churches, parish halls and rectories in Eyre Peninsula to-day which did not exist in 1915 and the number of clergy has increased. One notable feature is the hospital and medical service introduced in recent years through the zeal of the B.C.A. with its hospitals, staffs of doctors and nurses and its radio and aeroplane services for the welfare of people in the outback. I mention this because attempts have been made to minimise the work which our church is doing in Eyre Peninsula, and the Bishop of Adelaide has made no secret of his antipathy to the Bush Church Aid Society and is critical of their influence in the Far West of Eyre Peninsula. They are doing excellent work there.

"While Eyre Peninsula was a liability it would appear that Adelaide Diocese was quite content for it to remain part of Willochra, but now since the prosperous times which began a few years ago have changed the outlook on Eyre Peninsula and the Church life has made progress, too, the Diocese of Adelaide wishes to take it back not to make a separate Diocese of it, but because it is now worth while resuming for the benefit of Adelaide Diocese. That is how the matter appears to fair-minded people. It has never been suggested that Eyre Peninsula has suffered through being under the jurisdiction of Willochra.

Not Bound to Act.

"The Bishop of Adelaide stated in the charge to his Synod that if the Synod passed the resolution to resume Eyre Peninsula he would not consider himself bound to act on it at the expiration of the year's notice. As the Bishop of Adelaide has learned from me that I consider the proposal to be a retrograde step and a big blunder if acted on I hope that the resolution of Adelaide Synod will not be carried out as the Bishop said might be the case, and that the Diocese of Adelaide will do all it can to help and not to hinder the work of our Church in Willochra Diocese.

"In course of communications with me since the resolution of Adelaide Diocese was passed some months ago the Bishop of Adelaide has seized upon some quite irrelevant points (unworthy of him I think) in endeavours to justify to me his action in asking the Adelaide Synod to agree to the proposal to resume Eyre Peninsula. The Adelaide Synod may have been under the impression there was a general desire in Eyre Peninsula to be resumed by Adelaide and that the Bishop of Willochra Diocese was agreeable to this being done; but the Bishop is strongly opposed to the transfer, and in Eyre Peninsula itself there is a strong feeling that Eyre Peninsula should continue under the existing arrangement."

900th ANNIVERSARY OF FIRST ICELANDIC BISHOPRIC.

By the summer of 1956 it will be 900 years since the first Icelandic bishop, Isleifur Gissurason, was ordained. His episcopal residence was in Skalholt where he also established a school for the clergy. Large celebrations are planned for next summer at this historic site.

PARLIAMENT REFUSES SHORTENED THEOLOGICAL TRAINING.

The proposal that a shortened training course for the ministry of the Swedish National Church should be arranged in order to meet the serious lack of trained clergymen has been refused by Parliament. In the debate it was stressed that it was not desirable to reduce university training for part of the clergy.

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The Australian Church Record, August 4, 1955

NEWS IN BRIEF

● GERMAN LAYMEN MEET.

"God Wants the Men of Rhine and Ruhr" was the theme of a large regional assembly of the Kircentag, laymen's movement in the German church, which was attended by many thousands of lay men and women at Duisburg, the largest steel-producing centre in Western Germany, last month. In immense marquees set up in a public square, rank-and-file Christians, mainly industrial workers from the Ruhr, discussed problems of making a 7-day-a-week Christianity valid in terms of life and work.

● LATE CLOSING IN CANBERRA.

The President of the N.S.W. Temperance Alliance, the Rev. B. G. Judd, led a deputation which interviewed the Minister of the Interior in connection with the Alliance's campaign against late closing of hotels in the A.C.T. A letter signed by the Archbishop of Sydney, the Moderator of the Presbyterian Assembly, the President of the Methodist Conference and other heads of denominations was laid before Mr. Kent Hughes. With one voice the church leaders declared that 10 o'clock closing had been against the best interests of N.S.W.

● PAGEANT OF CAMBRIDGE.

Last week-end a Pageant of Cambridge was performed in the grounds of St. John's College, Cambridge. Seven scenes linked the history of Cambridge with Ely Cathedral, in which the Dean of King's College played the part of Bishop Wilfred. Three episodes from the life of Bishop Hugh Latimer, once Fellow of Clare College, were depicted, including his sermon before the Bishop of Ely and his martyrdom.

● FIRST ANNIVERSARY OF CASTLECRAG CHURCH.

The First Anniversary of St. James', Castlecrag, N.S.W., was marked by special services and gatherings of which the highlight was Evening Prayer on St. James' Eve, Sunday, July 24, when the preacher was the Archbishop of Sydney.

● MISSIONARY WEEK-END.

A popular idea in many parishes to familiarise the people with the needs of the overseas Church is the Missionary Week-end, as will be held at St. Barnabas', Roseville East, N.S.W. The programme will commence on Friday night, August 5, with a "Television Screening" and will continue with a Youth Squash on Saturday night. Sunday Services will have a Missionary emphasis. The Rev. M. D. Philip, from Sth. India, will preach at a 10 a.m. Family Service, and the film "To-morrow's World" will be shown in the evening.

● EVANGELICAL UNION SILVER ANNIVERSARY.

The Sydney University Evangelical Union celebrated its Silver Anniversary at the 25th Annual Meeting in the Great Hall of the University on Friday, July 22, at 8 p.m.

Dr. Paul White, who has been connected with the Union since its inception in 1930 was the speaker. In the course of his remarks as chairman, Mr. C. H. Troutman, I.V.F. General Secretary, said that the S.U.E.U. was one of the strongest Evangelical Unions in the world.

The Australian Church Record, August 4, 1955

● MELBOURNE EVANGELICAL FELLOWSHIP.

The next meeting of the Evangelical Fellowship in Melbourne Diocese will be held at Ridley College on Monday, August 8. The programme will commence with a Service of Holy Communion at 11 a.m. This will be followed by an exposition of Acts 15 by Canon M. W. Britten, Rev. L. L. Nash and Rev. E. M. Eggleston will speak on different aspects of the Constitution and in the Evening Very Rev. Dr. S. Barten Babbage will speak on "Current books and theological trends." All who are interested would be most welcome.

● EDUCATION SUNDAY.

The N.S.W. Education Department Education Week, commences again this year with Education Sunday on August 14, when the Department hopes all children will attend church with teachers and parents on that Sunday. About 4000 Secondary School children will attend services in City Churches

● B. & F.B.S. FILM.

The State Secretary of the British and Foreign Bible Society, the Rev. Alan F. Scott, has announced a special showing of the film—"How Our Bible Came to Us"—for Lay Readers. This will be held at Bible House, Bathurst St., Sydney, on Friday, Aug. 19 at 7.45 p.m.

This unique film cost £105,000 to produce and the showing time is 85 minutes.

It would aid those arranging for supper if readers intending to be present phoned MA 5431 or MA 5428, but this is not essential.

● BIBLE SOCIETY SUNDAY.

Throughout N.S.W., Queensland and Western Australia, Bible Society Sunday will be observed by most churches on Sunday, August 28—Victoria, Sunday, September 6. State Secretaries of the Society in capital cities will be pleased to supply material for sermons, also leaflets for distribution.

● DAY OF PRAYER.

Confronted by unprecedented opportunities challenged by the urgency of the situation in many lands the executives of The British and Foreign Bible Society have issued a call for a Special Day of Prayer for Bible Society Work and Workers on Friday, Aug. 26.

● DIOCESAN SYNODS.

The Synod of Newcastle Diocese will commence with a Synod Service in Christ Church Cathedral on Monday, August 1, at 8 p.m. Bishop Storrs, the Warden-elect of St. John's College, will be the preacher.

The Archbishop of Melbourne has summoned Synod to meet on August 22.

No man is grown in grace but he that is ready for every work, that chooses not his employment, that refuses no imposition from God or his superior.

—Jeremy Taylor.

Classified Advertisements

Meeting

The ANNUAL MEETING of the EGYPT GENERAL MISSION (N.S.W. Branch) will be held in the Bible House, Bathurst Street, Sydney, on Thursday, August 18. Basket Tea; Films of Egypt; Public Meeting at 7.45 p.m.

Speaker: Mr. Aubrey Whitehouse, B.A., on furlough from Egypt.
Chairman: Archdeacon R. B. Robinson.

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A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations: Archdeacon R. C. Kerle 5/-; Mrs. Wm. Robinson 10/-; Mrs. Cale 5/-; Mr. F. Veyhl 5/-; Miss Newbery 5/-; Mr. W. J. England 5/-; The Rev. A. H. Edwards £1 5s.; For the Sale of Work, St. Paul's, Cleveland Street, £5.

● NORTH QUEENSLAND BUILDING CRUSADE.

Since the Crusade began, ten campaigns have been conducted mostly in the Southern part of the Diocese. In Townsville the parishes of St. Matthew and St. James have raised £11,000 and £16,000. The Crusade has meant that the Bishop and the Commissioner have travelled many miles to attend Initial Meetings, Training Meetings and Crusade Dinners.

● UNIVERSITY MISSIONS IN NEW ZEALAND.

Missions have been held by the Evangelical Unions of Canterbury College and the University of Otago. The Bishop of Nelson and Mrs. Hulme-Moir were amongst those who helped. The Dean of Melbourne was Chief Missioner.

● CHRISTIAN RADIO IN KOREA.

The first privately-owned broadcasting station in Korea has been started by the Korean National Council of Churches, in association with missionary societies working in Korea. Besides regular religious broadcasts in Korean, the new station sponsors English services on Sunday for the American troops still in the country.

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Visit of Leading World Churchman

SIR KENNETH GRUBB IN AUSTRALIA.

Sir Kenneth Grubb, President of the Church Missionary Society and Chairman of the Commission of the Churches on International Affairs, will arrive in Sydney on August 18 for a two months' visit of Australia and New Zealand.

Sir Kenneth will be the guest of the Australian C.M.S. in N.S.W., Victoria, Tasmania and South Australia. In addition he will spend a week in Canberra at a conference of the C.C.I.A. and in discussions with Government officials.

Sir Kenneth has made a major contribution to the influence of the Christian Church in world affairs. Formerly a missionary in South America, he was for most of the 2nd World War Controller of Overseas Publicity in the British Ministry of Information. Subsequently he became the first Secretary General of the Hispanic and Luzo-Brazilian Councils.

When the Commission of the Churches on International Affairs was set up in 1944 jointly by the World Council of Churches and the International Missionary Council, Sir Kenneth became the first Chairman. The C.C.I.A. was set up to handle the concerns of the churches with the issues of international peace, order and freedom.

Important Posts.

Sir Kenneth holds many other posts in connection with Church and other affairs. He is a Vice-President of the London Institute of World Affairs, British Churches Film Council, the South American Missionary Society and the Missions to Seamen.

He is Chairman of the I.M.C.'s Joint Committee on Survey and Research, and of the International Department of the British Council of Churches. He is a Church Commissioner for England, a Fellow of the Royal Geographical Society, a Life Member of the American Geographical Society, and Honorary Life Fellow of the Institute of Linguistics and a Church Warden of Christ Church, Crouch End, London.

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LESSONS FOR SUNDAYS and HOLY DAYS.

Revised Lectionary of 1922.

August 7. Ninth Sunday after Trinity.

M.: 1 Kings 17; or Wisd. 11, 21-12, 2;
Luke 1, 1-25; or Phil. 3.

E.: 1 Kings 18-19; or Wisd. 12, 12-21;
Matt. 11; or Acts 20, 17.

August 14. Tenth Sunday after Trinity.

M.: 1 Kings 21; or Eccus. 3, 17-29; Luke
1, 26-56; or Phil. 4.

E.: 1 Kings 22, 1-40, or 2 Kings 4, 8-37,
or Eccus. 11, 7-28; Matt. 13, 24-52; or Acts
27.

August 21. Eleventh Sunday after Trinity.

M.: 2 Kings 5; or Eccus. 18, 1-14; Luke
1, 57; or Col. 3, 12-4, 6.

E.: 2 Kings 6, 8-23; or 2 Kings 17, 1-23;
or Eccus. 38, 24; Matt. 16, 13; or Acts 28.

READ "MARTYRS OF THE REFORMATION" by Canon M. L. Loane, as a preparation for Reformation Sunday, October 16. Price 20/9, postage 1/5d. Copies obtainable at the Church Record Office.

● FORM OF BEQUEST.

I, will and bequeath to the Church of England Evangelical Trust (N.S.W.) for the Endowment of a Protestant and Evangelical Church newspaper the sum of.....

The receipt of the Treasurer for the time being of the said Trust will be a sufficient discharge to my Executors.

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The Australian Church Record, August 4, 1955

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