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C.M.S. Meets Budget for £83,000

The Church Missionary Society met its budget for £83,000 this month. The Society had called for special prayer that retrenchments in the missionary work of the Church, because of lack of support, would be avoided.

The Federal Council of C.M.S., when it met earlier in Melbourne this month, thought it was humanly impossible for the budget to be met.

The Federal Council considered the only way the deficit could be met would be by a large cheque from some donor. Nevertheless the Council planned a bigger year in advance in the faith that God would bless the Society and honour its work. New projects and the manpower to staff them were to be developed despite the large deficit.

On the 4th June in N.S.W. the deficit was £24,400. On the 5th June, it had been reduced to £14,923; by the evening of June 27th it had only been reduced to £13,383 while by 29th June it was £11,102.

The closing day of the budget was 30th June and it seemed impossible that the budget of £83,000 could be met.

The profits from the bookshop and £2,400 in legacies had been added but the position remained generally unchanged.

By noon of the 30th June there was not a great change in the financial position but after that hour, people literally descended on the C.M.S. building in Athurst Street.

Scores of people brought mission boxes, bottles with small change in them, and suitcases with money collected from parishioners.

Staff Counted Money

The larger portion of the staff of C.M.S. was engaged in counting money. The largest gift came from the Youth Fellowship of St. Matthew's, Manly, who sent £200 to help meet the budget.

A gift of £1 was sent in by a man who was touched by the earnest prayers of his seven-year-old daughter who had heard Dr. Paul White outline the position at a radio broadcast.

In that afternoon there was an overwhelming response of £6,000 in small amounts which

completely met the budget with a small surplus.

It was known that many missionary societies were encountering serious difficulty and it has been a great encouragement to the C.M.S. supporters of this assurance of God's blessing.

The N.S.W. secretary, Rev. G. Fletcher, told the "Church Record" "that the response on the last day was unbelievable."

The New Budget

The new budget for C.M.S. has been increased.

The sum for N.S.W. for missionary support will be over £90,000. Financial support for Pakistan will remain unchanged but there will be an increase of £9,000 for both Tanganyika and South-East Asia.

Five new workers will be going to Tanganyika within the next year and all will be concerned with the evangelisation of new areas in Tanganyika.

There are other changes on the field. Mr Max Morris is being transferred from Kenya to the Alliance School at Dodoma in Tanganyika.

The Alliance School recently lost from its staff Mr Festo Kivenger, Mr Jack Shellard and Rev. Noel Bythell.

If the new budget is met, it will mean that the financial strength of the C.M.S. in N.S.W. has doubled over the past five years.

DEACONESSES TO BE ADMITTED

On Saturday, July 25, the Archbishop of Sydney will admit the following women to the order of deaconesses in St. Andrew's Cathedral at 10.30 a.m.:

Elizabeth Diane Fletcher, Heather Badgery, Roma Evelyn Lobliner, Angela Marguerite Gayford, June Daphne Armstrong, and Lorna Joan Randall.



Governor speaks of Awakening

The Governor of N.S.W. speaks of marked evidence of a spiritual re-awakening throughout Australia.

His Excellency was speaking at the 75th Annual Meeting of the Church of England Homes held in the C.E.N.E.F. Auditorium on Wednesday, July 1, at 2 p.m.

The Archbishop of Sydney presided at the meeting and welcomed His Excellency and Lady Woodward.

During the course of his address, the Governor said that he was particularly glad to be present at the meeting because the Church of England Homes for children and elderly people are amongst the most important and most valuable social agencies that we have in the State. He went on to pay tribute to the work of the founders of the Homes and to those who are carrying on the work.

His Excellency offered, as a possible solution to the problems of expansion, the harnessing of manpower recently added to the Churches through the Graham Crusade. He said:

"I sincerely hope that the spiritual awakening—re-awakening—of which there has been such marked evidence in the last 12 months or so, and more particularly in the last four or five months, will bring more people to rally to your cause in these Homes as it brings more people more actively, either back to the church or for the first time into the church, and I think that there you have a real possibility of overcoming some of your difficulties and perhaps of being able to carry things that stage further that you are so anxious to do."

The group who attended the luncheon at Scott's Hotel, Melbourne, last month, to mark the publication of "Tempest-Tost," the biography of the late C. H. Nash. The members of the group, from left to right, are: The Rev. D. H. Chambers, author of the book and Vicar of St. John's, Bentleigh; Mr. J. Robinson, Manager of Church Press Publications; the Rev. J. W. Searle, Principal of the Melbourne Bible Institute; Mr. H. F. Fawckner, Manager of the printing firm Brown, Prior and Anderson; the Rev. L. L. Nash, son of the late Rev. C. H. Nash and Vicar of St. Augustine's, Moreland; the Rev. C. B. Chambers, Vicar of Holy Trinity, Oakleigh and father of the author; and the Archbishop of Melbourne, Dr. Frank Woods. (See story, page 6, and book review, page 7).

SCRIPTURE UNION RALLIES WELL ATTENDED

Four or five hundred meetings and services were held in Sydney alone on Sunday, July 5, the opening day of the second national Scripture Union week.

These included services where special Scripture Union speakers gave addresses, as well as those where the ministers spoke on Bible reading and the Scripture Union.

The morning service at St. Andrew's Cathedral was addressed by the Most Reverend the Archbishop. This service was broadcast by the Australian Broadcasting Commission.

At the Central Baptist Church, Sydney, the service was addressed by Mr B. Hodgson, N.S.W. Director of Scripture Union week. Wide publicity was given to Scripture Union through the medium of radio programs.

In Sydney these were mainly existing religious programs in which the work of the Scripture Union was mentioned, but particularly in country centres, specially prepared programs were widely used. Some stations are using a special series of programs at the rate of one per week.

There were many hundreds of meetings and services in individual churches; there were 22 of these in Broken Hill alone. At the Scripture Union rally in St. Michael's, Wollongong, more than 200 heard Bishop Kerle speak.

Bishop Loane of Sydney went to Adelaide for special Scripture Union week rallies and services in that city.

Dr. Paul White went to Hobart and Mr Charles Troutman, General Secretary of the Inter-Varsity Fellowship, to Melbourne.

On Saturday, July 18, a well-attended Scripture Union rally in the Assembly Hall, Sydney, heard an address by Bishop Loane and reports on Scripture Union week.

The Archbishop thanked the Governor and Lady Woodward and underlined His Excellency's remarks concerning the need to harness the "idealism and energies of youth" in causes such as the Church of England Homes.

Over 300 attended the meeting.

Advertising for Converts

The famous report of the Archbishop's commission on evangelism, published under the title "Towards the Conversion of England," and re-published in Australia with the altered title "Towards the Conversion of Australia," contains a chapter on the advantages of the advertising in the national newspapers and magazines as a means of spreading the knowledge of the Christian Gospel. The idea is a good one, for there are a lot of aspects of Christian truth, especially in connection with the application of the Gospel to social life, which could be brought before the Christian public by such a medium.

The suggestion, however, has been largely ignored by the Church of England; but not by the Roman Catholic Church. The Roman Catholics in England have taken advantage of the spiritual interest which the Billy Graham Campaign brought about, to further the interests of their denomination. A year or two ago they opened an inquiry centre in London and advertised through the public Press. Last month it was reported that the 100,000th inquiry had been received since the centre was opened, and that 56,000 inquirers were taking courses on Roman Catholicism. In addition, some thousands had approached the local Roman Catholic priests, and it was estimated that 3,000 new members had joined the Roman Catholic Church through the work of the inquiry centre. At present three priests and 16 full-time secretaries work at the centre, which is financed voluntarily by 50,000 supporters contributing one shilling a month.

The Church of England has not been successful in its own centre, which, though recently opened, has already been closed. Stimulated by the obvious success of the Roman Catholic inquiry centre, however, three former members of the London Bible College are proposing to open an evangelical inquiry centre on the same lines, and the London Bible College has already prepared two correspondence courses — one for Christians who need help with assurance and practice, and another to

expose the errors of Romanism, Jehovah's Witnesses, and similar proselytising sects. There is an obvious opportunity for a similar move in Australia. The Billy Graham Campaigns have not only aroused an inquiring interest, but also have resulted in rehabilitating the Church in the estimation of the community at large. Thus, a well-planned advertising campaign, inviting inquirers, and leading to further instruction, would not be taken amiss by the general public. The response is likely to be large.

It is interesting to note that the Roman Catholic Church in Australia has already advertised plans for a Catholic inquiry centre to be opened shortly in Sydney, and to operate through advertisements in the daily Press. The cost is being financed by gifts from Roman Catholic lay people.

As the Archbishop's report points out, in the advertising columns of the Press we have a vehicle for a modern form of tract. By it a message can be carried into almost every household over and over again, whereby the millions of readers must eventually see it and grasp something of its meaning. Tracts in the form of magazine ads. may remain in the home for weeks.

Another method of reaching the outsider which has developed extensively in certain places overseas has been a telephone inquiry bureau. The existence of the bureau is made known through the columns of the Press.

Following a suggestion in the report itself, the advertising of the Gospel and the conducting of an inquiry centre and the following up of inquirers might be part of the work of the Church's publicity departments. Alternatively, judging from English experience, the greater success might come from the formation of a voluntary society devoting itself to this sort of Christian ministry.

At all events, the times call for some move in this direction. We will not be able to capitalise on the present mood of the community without a forward move to supplement the well-tried traditional methods of propagating the Gospel.

HOW THIS BOOK SPEAKS TO US

(From an address given by the Reverend John R. W. Stott, M.A., in St. Andrew's Cathedral, Sydney, during Scripture Union week, 1958.)

The Bible is the word of God. Then let us read, mark, learn, and inwardly digest it. Let us condition our thinking and reform our lives by it. Let us seek not only to understand it but, to obey it, if it is the Word of God.

BUT IS IT? This is a big question, a burning question. I propose that we should consider 1 Corinthians 2:9-14, which will help us to answer this question and also to clarify Paul's own conviction about the Scriptures of the New Testament.

No passage unfolds more comprehensively than this one the place and work of the Holy Spirit in the production and creation of the Holy Scriptures.

"What no eye has seen, nor ear heard, nor the heart of man conceived, that God has revealed to us through His Spirit." (1 Cor. 2:9). This is the place to begin. The scientist works upon data supplied by his five senses, particularly by his eyes and ears. The philosopher indulges in speculations of his own mind. But God, absolute, eternal, and infinite, is altogether beyond the reach of the eye, the ear and the brain. He is invisible to the naked eye; you cannot see God. He is inaudible to the human ear; you cannot hear Him. And He is inconceivable to the finite mind; you cannot imagine Him. This is the position of sober, sensible and humble realism; that God is His nature and His purpose, is altogether beyond our human ken.

How can you and I come to know God if we cannot see Him or hear Him or imagine Him? The answer is we cannot... unless He should choose to reveal Himself. He is invisible unless He should be pleased to clothe Himself with a body that we can see. He is inaudible unless He is pleased to speak to mankind in such a way that they should hear Him. He is inconceivable, unless He makes Himself known to the finite minds of men.

The Holy Spirit
It is just this which we Christians believe God has done. In His infinite mercy and compassion He has disclosed Himself through the Holy Spirit. This introduces us to what the Apostle Paul teaches in 1 Corinthians 2, verses 9-14 about the place and work of the Holy Spirit in the creation of the Scriptures, this is the revelation of God to man. Paul introduces Him first as:

(1) **THE SEARCHING SPIRIT.** "He searches the deep things of God" (verse 10). The Holy Spirit is here described as a person, or appeared to him in a dream, in a vision a theology. God broke from His silence and His invisibility and made Himself known. It is a wonderful thing that the Apostle Paul claims in this passage to be one of those special vehicles of revelation (cf. 1 Thess. 2:13).

(2) **THE REVEALING SPIRIT.** "God has revealed them to us through His Spirit" (verse 10). It is the Holy Spirit's delight not to conceal but to reveal the secret thoughts of God that He alone knows. From the very earliest days God selected certain special people to be the channels of His revelation of Himself, people like Moses, David and Solomon, Amos and Hosea, Micah and Isaiah, Jeremiah, Ezekiel, the Prophets in the Old Testament and the Apostles in the New. St. Paul says "God has revealed these things to us," that is to "us Apostles."

Through a long succession of patriarchs and kings, judges, and prophets, seers and apostles, the Holy Spirit has been making known the secret nature and purposes of Almighty God. Many times we read in the Scriptures, "the Word of the Lord came unto so and so saying..." and that person became a favoured recipient of a special revelation

from God. God spoke to that person, or appeared to him in a dream, in a vision a theology. God broke from His silence and His invisibility and made Himself known. It is a wonderful thing that the Apostle Paul claims in this passage to be one of those special vehicles of revelation (cf. 1 Thess. 2:13).

(3) **THE HOLY SPIRIT.** He who knows the secret thoughts of God has revealed certain truths to specially selected people — prophets and apostles.

The Inspirer
But these men did not become a tiny enlightened aristocracy in the almost universal darkness. They did not keep God's precious self-revelation to themselves and merely enjoy a monopoly of the truth of God! No. They clearly understood that they had received this revelation from God in order to pass it on to the rest of the world. They knew themselves to be the "stewards of the mysteries of God" (1 Cor. 4:1,2) to be the trustees of Divine secrets with a responsibility to dispense these truths to other people. Paul says twice in the Epistle to the Corinthians, "I have received from the Lord what I make known to you." Again, "I have delivered unto you that which I have received." (11:23 and 15:3). So here (verses 12-13) he states that he imparts to others what he has himself received from God.

Now the question is, How did Paul pass on to others that which had been communicated to him? Did the Holy Spirit reveal truths to Paul and then abandon him to convey these truths to other people as best he could? No! The Holy Spirit who communicated truth to Paul went on to the next stage and communicated it through Paul to his hearers and his readers. The Revealing Spirit became the Inspiring Spirit, breathing out through the apostles the truths that He had revealed to them.

Indeed, Paul claims that even the words that he used in the communication of his message were given to him by the Holy Spirit. "We impart this," he says in verse 13, "not in words taught by human wisdom, but in words taught by the Holy Spirit." (Continued on page 8)

The Revealer
The Holy Spirit possesses a unique competence to disclose the hidden and secret wisdom of God. Nobody but He can do it because He alone searches the depths of God (verse 10) and knows the thoughts of God (verse 11).

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Report on Baptism and Confirmation

In an important Report, entitled **Baptism and Confirmation**, submitted by the Church of England Liturgical Commission to the Archbishops of Canterbury and York in November, 1958, and published recently, completely new suggested orders of service are set out for the ministration of both baptism and confirmation, both for infants and adults. The prayers are mostly new compositions.

IN their introduction to the Report, members of the Commission record their conviction that from every point of view, pastoral, theological, and liturgical, baptism and confirmation must be viewed as two parts of one whole, and must further be associated as closely as possible with the Holy Communion. Their aim has been to apply the principle approved by the 1958 Lambeth Conference, that Prayer Book revision should be designed to recover the worship of the primitive Church.

A combined order for the Baptism and Confirmation of Adults is printed first in the Report, since this combination of the two sacraments is regarded as "the archetypal service." Infant Baptism is printed next, set out as a separate service, but directions are given for its combination, if desired, with the Holy Communion or with Morning and Evening Prayer. Adult Confirmation appears third, as a corollary of Infant Baptism.

In the baptism services, the chief concern of the compilers has been to relate the pouring of the water to the making of the act of faith, one immediately following the other, in accordance with primitive usage. In the prayer for the blessing of the water, an attempt is made to express the whole biblical doctrine of baptism, with particular reference to the Lord's own baptism in Jordan, and to his gift of the Holy Spirit at Pentecost. The sign of the cross is preserved, but is placed under a separate heading among "The Ceremonies after Baptism," in order to correct what is alleged to be a common confusion, of this sign with the actual outward and visible sign of baptism.

Coming of the Spirit
In the confirmation rite, the Commission has aimed at emphasising the centrality of the prayer for the coming of the Spirit, which the bishop is bidden to say facing the candidates, with his hands outstretched towards them. Both meanings of the word "confirm" (to strengthen and to complete) are stressed. The collect prays that "the good work which thou hast begun in them may be confirmed by the outpouring of the Holy Spirit"; the actual formula of confirmation substitutes the word "confirm" for the present "defend." In order to avoid confusion, the candidates are now said to "renew," instead of (as at present) to "ratify and confirm" their baptismal promises.

A novel proposal in the draft of all these services is the addition of a section, entitled "The Ministry of the Word" and consisting of a collect, several scripture lessons and a sermon or homily, at the beginning in each case. This is claimed to be in line with both primitive and reformed tradition. A notable feature of these novel additions is the large place given in them to selected psalms.

There are changes in the choice of gospels. In the Baptism of Adults, Mark i, 1-2, is substituted for John iii, 1-8; and in the Baptism of Infants Matthew xviii, 18-20, for Mark x, 13-16. A shortened form of Creed is used in Infant Baptism, but the Apostles' Creed (in the form of question and answer) remains in Adult Baptism.

The general rubrics here proposed stress the desirability of a congregation at baptism, and order the font to be set "in spacious and well-ordered surroundings," with the rider that, if the font is so placed that it people cannot see and hear, the minister may at his discretion set up a temporary font in the face of the congregation. The Commission responsible for the Report has twenty-two members (all clergy), under the chairmanship of the Dean of Lincoln. Among the members, the Dean of York and Canon Ernest Evans record their disapproval of the form for Infant Baptism and the introduction to the Confirmation Service, on the ground that they involve too great a departure from Anglican usage.

The "Church Times" (Anglo-Catholic) sees in the proposals an "attempt to do justice to the recovery of emphasis today on the centrality of the Eucharist, by linking baptism with the Holy Communion."

The confirmation of the election of the Right Rev. Geoffrey Francis Allen as Bishop of Derby took place on June 15 in St. Margaret's, Westminster. Those taking part in the ceremony included Sir Henry Wilkin (Vicar-General), Mr D. M. Carey (Principal Registrar), Mr Hugh Forbes (Advocate) and Canon M. S. Stancliffe (Rector of St. Margaret's).

The Bishop was enthroned in Derby Cathedral on July 4.

NEW BISHOP OF DERBY
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Bishop Of Coventry To Address Men's Rallies

The Bishop of Coventry, the Right Reverend C. K. N. Bardsley, arrived in Australia on Friday, July 10. He will make an extensive tour on behalf of the Church of England Men's Society.

Bishop Bardsley is chairman of the Church of England Men's Society in England, and he will be accompanied by the Australian chairman of the Society, the Right Reverend J. S. Moyes, Bishop of Armidale. He began his tour in Perth with a corporate Communion for C.E.M.S. members in St. George's Cathedral on July 12. In Sydney, men will be drawn to three centres to hear his message.

On Sunday, August 9, at St. Andrew's, Sans Souci, and on Tuesday, August 11, at St. Alban's, Epping, special regional gatherings will be held, to which Men's Society branches from these sides of Sydney will go. The Sans Souci meeting will be at 3.30 p.m., and the Epping meeting at 8 p.m. The Bishop will also visit Wollongong on Saturday, August

World Refugee Year begins

PROTESTANTS, Roman Catholics, Jews, Moslems and Buddhists have all pledged prayer support to the United Nations World Refugee Year, which aims to settle the remaining 50,000 refugees living in squalor.

"The refugee problem is a human tragedy that seems to defy human solution," the General Secretary of the Australian Council for the World Council of Churches, the Rev. Harvey L. Perkins, said recently.

"More than one in 70 of the world's population is a refugee. Many thousands have been living without home or job or country for up to 13 years. "The tension and hostility of the cold war prevents millions of refugees from receiving the help of the U.N. because they cannot be officially recognised as refugees.

"These include more than half the million Arabs expelled from the new nation of Israel in 1948, and those who continue to flee from Eastern Europe in search of freedom."

The World Council of Churches is the largest non-governmental migration agency in the world. Through its department of Inter-Church Aid it spends about £30 million a year on refugee relief, and has resettled more than 200,000 refugees, 22,000 of them in Australia.

LECTURER AT MORPETH

The General Secretary of the Australian Council for the World Council of Churches, Rev. Harvey L. Perkins, said today that the major problem of the Church in the industrial areas of Australia was one of communication. "The Church has no more chance of winning individuals out of the solidarity of the industrial working class into Christian communities which are predominantly middle class than our missionaries have of winning individuals out of the solidarity of the Indian Hindu community into Christian communities which are predominantly Western," Mr Perkins said.

"Both are missionary problems, which can only be solved through approaches to solidarity," Mr Perkins said. The Commission did not expect to produce any quick solutions during the Conference. "Rather, delegates will try to understand the industrial world, to listen to it, and try to see how to get the Gospel across to it."

JEWS READ THE BIBLE

There is a hunger for the word of God in world Jewry that is unprecedented in its history, it was reported at the Annual meetings of the Society for Distributing the Holy Scriptures to the Jews in London recently.

THE report of the secretary, Mr J. Yoelson-Taffen, gave indication of this movement among Jews. News had been received that Israel was contemplating forming an international Bible society; a Bible study circle had been started at Mr Ben Gurion's residence and the Society's office was being inundated with requests for the bilingual New Testaments from all parts of the world.

In the afternoon, M. Rene Masson, of the Thonon Evangelical Mission, told of contacts with Jews trading in the markets of Haute Savoie, France, where he erects a Bible stall. Many of the Society's New Testaments had passed into their hands, and twice he had been invited to attend the Geneva synagogue, on one of these occasions being invited to speak.

Miss M. Benzakin, a missionary of the Church Missions to Jews in Casablanca, Morocco, gave an astonishing account of numbers of Jews coming to her flat for instruction, some confessing their faith in Christ as their Messiah and Saviour.

In a closing address, Dr Herbert Lockyer gave a number of reasons, with Bible references, why Christians should distribute Scriptures to the Jews. They were still loved by God; there was a close relationship between the Church and Israel and the Church was not complete without the elect remnant.

COADJUTOR BISHOP FOR ADELAIDE

The Reverend John C. Vockler has been appointed Bishop Coadjutor of Adelaide.

The new Bishop will have the personal title of Bishop of Mount Gambier and will be Vicar-General and Administrator (vacante sede) of the Diocese of Adelaide.

Nat. Conference to be held in Melbourne

THE needs and problems of the Church in industrial communities will be a major topic at the first National Conference of the Australian churches in Melbourne next February.

Professor Masao Takenaka, a leading Japanese industrial sociologist, will lead discussion in the Conference Commission on the Church in Industry and will later visit industrial communities around Australia.

The Commission will examine detailed statistical evidence of the gap between the Church and the industrial worker, prepared by a special study group of the Council working in Newcastle, N.S.W.

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Mr Vockler has also been secretary of the Newcastle Diocesan Board of Education and chairman of the Newcastle Diocesan Council of the Young Anglican Fellowship.

He has taken a great interest in youth work, and has conducted a number of conferences and retreats for youth organisations and university students.

Mr Vockler is 35 years of age and unmarried.

The date of the consecration has not yet been fixed, but it will probably be in November next.

Mr Vockler, who was educated at Sydney High School and spent three and a half years in commercial life, was trained for the ministry at Moore College and St. John's College, Morpeth.

He was ordained deacon and priest in 1948, and served a curacy at Christ Church Cathedral, Newcastle.

He was then appointed Vice-Warden of St. John's College within the University of Queensland, and in 1953, on taking his B.A. from the same University with First-class Honours in History and the University Medal, he was awarded a Walter and Eliza Hall Scholarship, and a Fulbright Scholarship.

Mr Vockler then went to New York, where he studied at the (Protestant Episcopal) General Theological Seminary and was a tutor. The Seminary awarded him the degrees of Bachelor and Master of Sacred Theology in 1954 and 1956 respectively.

Lecturer at Morpeth
He was also while in New York assistant priest at the Cathedral of St. John the Divine and St. Stephen's Church, and then priest in charge of the latter church.

He then returned to the Diocese of Newcastle, where he became assistant at Singleton and lecturer at St. John's College, Morpeth.

Mr Vockler has also been secretary of the Newcastle Diocesan Board of Education and chairman of the Newcastle Diocesan Council of the Young Anglican Fellowship.

He has taken a great interest in youth work, and has conducted a number of conferences and retreats for youth organisations and university students.

Mr Vockler is 35 years of age and unmarried.

BILLY GRAHAM

Dear Sir,
Mr Dooley's letter called for criticism in the points he raised about the Graham Crusade. He feared that excessive persuasion was exercised to secure decisions for Christ. He further said that this encouraged incomplete conversions producing a state worse than the initial one. As a Crusade counsellor I would like to voice a reply.

Is there any state worse than that of being under the condemnation of God? The Bible does not mention any. Christ pointed out that the moral condition in a person who is back-sliding could be worse than his former condition of blindness and ignorance. E.g., the wicked state of the Jews after their cleansing from former idolatry during the Babylonian exile. The reference in 2 Peter 2:20 surely applies to false teachers, which are the subject of the chapter, rather than to young converts overcome by the world. It has always been the experience of the Christian Church that some who profess conversion later fall away. Paul experienced this with the Galatians (chapter 3) and Billy Graham experiences it with the 20th century. In our personal evangelism we often see the sad falling away of converts. The parable of the sower is a picture of this very condition, not a deterrent to evangelists lest some of the seed does not live to bear fruit!

Can there be an incomplete conversion, if conversion means a spiritual transaction with God, resulting in immediate conversion and eternal life? The Bible does not mention an intermediate position between eternal life and eternal damnation. If your correspondent means "incomplete understanding" of this transaction and its full implications, however, I believe he is right. But how many victorious Christians could claim this spiritual maturity when they made their Great Transaction? Complete understanding and spiritual maturity are not necessary for salvation and new birth, which is the aim of the Crusade. The counselling procedure is to initiate Bible-based understanding and maturity.

I do not see how the singing of the choir has anything to do with the spiritual transaction between a man and God, any more than wedding music influences the love which draws a man and a woman together in a marriage ceremony. The public declaration of the transaction with God which took place as a result of the Holy Spirit during the wedding, and accompanied by suitable music which is a human form of expression at such a solemn moment.

Secondly, Billy Graham undoubtedly employs modern salesmanship in the Crusades. Paul said in 1 Cor. 9:22 that he became a Jew that he might win the Jews, and a Gentile to win the Gentiles, and all things to all men that by all means he might save some. Billy Graham comes as a twentieth century preacher that he might gain the 20th century for Christ. Thus he does not employ an improper motive. Nobody has ever bought a vacuum cleaner she neither wants or needs. But plenty have bought one without counting the cost! Billy Graham, unlike the unscrupulous salesman, repeatedly emphasised the cost of becoming a Christian. Yet people still came under most uncomfortable and inclement weather conditions, receiving the Saviour they wanted and needed.

Thirdly, if the Holy Spirit is working in a big way, and if we

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

are personally sure that the motive and means employed can stand a balanced scrutiny based on a wide knowledge of the Scriptures, then God demands our support. The Crusade did not cover every aspect of Church membership, but that does not mean that it fell short of Christian standards.

It is now up to us to go the extra mile with the Crusade converts and to see that they do not falter through our lack of love and fellowship in Christ.

Yours in His service,
A. A. LACK,
Warragamba Dam.

RELIGIOUS FREEDOM

Dear Sir,
Advocacy of government action intended to restrict the activities in New Guinea of certain missionary bodies comes strangely from a responsible officer of a Church of England paper. Surely church history should make the Church of England at least regretful of certain episodes in its own past as well as mindful of what happens when a government uses its power to frustrate an individual's conscience in matters of religion.

In matters of freedom it seems that, although we have progressed over the last four centuries in the English speaking countries, there is yet a great need to defend the religious freedom of others. Let there be varieties of missionary work. Others, like us, are called to work in spirit of Christian love.

Yours faithfully,
L. E. Lyons,
Elizabeth Bay.

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CONSTRUCTIVE CRITICISM

Sir,
In my letter published in the "Record" of June 25 I attempted to set out serious doubts which I have concerning Billy Graham's Crusade and to invite constructive criticism of evangelical scholarship. I fail to appreciate anything constructive in the published replies. It would appear that evangelical scholars are indifferent to replying or else in agreement with my claims. The Rev. R. A. Hickin describes my attempt as "reprehensible," "hypothetical," "unfair," "unworthy," "unintelligent," "unconvincing" and your "Notes and Comments" author states—"These critics have no time for the gospel of salvation in the cross." In my opinion this latter remark is unworthy of your "Records" very high standard, as also is much else in the same regular column.

To correct any false impression, let me say that concerning the Crusade generally I too have been thoroughly thrilled at the people flocking forward, and I too have supported Billy Graham in continued private and public prayer. I have besought God that what I see as evil dangers in the Crusade might be nullified by the working of the Holy Spirit. I am well aware of the exhausting support many churches have given to the Crusade.

But in the Crusade method I perceive avoidable dangers which to my mind are spoken against in Scripture as outlined in my previous letter. I claim that the choir should not sing during the appeals, the appeals should be coercive, and all elements of pressure salesmanship should be omitted from the address. No doubt Billy Graham's absolute supporters would simply deny any pressure salesmanship and any improper coercion during appeals. But on what grounds—surely not on Scripture nor on psychology—can the choir's singing during appeals be supported? I believe that such a method of increasing the number of "decisions" falls short of New Testament standards, and thus constitutes avoidable evil.

Sincerely yours in Christian service,
John L. M. Dooley,
Warragamba Dam.

NEWS IN BRIEF

● The preacher at the Annual Service of the Church of England Boys' Society in the Diocese of Sydney on Sunday, July 26, will be The Archbishop of Sydney.

● The Service, which commences at 3 p.m., will be preceded by a march through the city, departing from the Domain at 2.15 p.m.

● The Archbishop of Sydney set the Foundation Stone of the Parish Hall of St. Michael's, Vaucluse, on July 4.

The hall replaces a building which was destroyed by fire some months ago. Half of the required amount of £50,000 is already in hand.

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Notes and Comments

AUSTRALIA LIMITED . . .

We are indebted to one of our leading Sydney newspapers for both a survey and a prognosis. During 10 years we have flown nearly twice as many air-miles; more than twice as many motor cars now jam our roads, so that it is harder than ever to get home; we have consumed much more than twice as much electricity and petroleum; while on the agrarian side our meat and wool, and milk production have all shown a healthy increase. We have made great progress. We have even built many more houses, though house-hunters might with some justice ask where they are. And we have added two million to our population.

We are, so it is said, on the threshold of even bigger things. Population will grow to 12,500,000 in the next 10 years. New towns will boom. Landowners

WHAT IS TRUTH . . .

We would all join heartily in Pope John's plea for the discovery of truth as the basis for unity. We do not believe, however, that such a discovery would turn the world towards Roman Catholicism.

There is a more relevant application of this theme to our contemporary situation.

We have in the World Council of Churches a vehicle for joint action, and an opportunity for discussion of differences. There is a danger that we use too much charity and have an insufficient zeal for truth in our anxiety to present a united front. Tolerance is a Christian virtue which can easily become a vice. The plea, "Let us stand together on this," is frequently heard in ecumenical circles, and it is natural that we should feel some sympathy for it. Christians must be united. However, real unity is spiritual, and differs from union, which is a matter of organisation. We must know where to draw the line.

NO DIVISION OF SYDNEY DIOCESE . . .

The Archbishop of Sydney made it clear in a recent television interview that he did not propose to divide the diocese.

This has never become a really live issue, although it has been mooted from time to time. It has never seemed that there was an adequate reason for division. Our geography gives an illusion of vastness to our Sydney Diocese, but it is not a large diocese by comparison with several in England; and whatever its problems of administration are, recourse could be had to other methods than division to meet them.

TV—THE MEDIUM FOR MODERNS . . .

Christian men who have worked hard to secure a reasonable representation of Christian witness on television are to be commended for their foresight and zeal. There is no doubt about the popularity of TV in those parts of Australia where it has already been established. When all the coy antennae that lie concealed under roofs are added to their braver and less inhibited brethren, the number of television installations is remarkable.

In England, educated and professional people apologise for having a TV set, but they have them just the same. And the same sort of development is being seen here at home. The churches have a tremendous opportunity and potential in this field.

There is one question that our television committees must face up to, not once, but periodically. There is a tendency to "play down" the message—to pre-empt the message instead of to evangelise. We must not be ashamed of the Gospel; no policy of pervasive influence can take its place. And our time on television is too precious to waste. We must find the right men to proclaim the message of salvation in Christ, and be venturesome enough to plan many of our programs along this line.

will make a lot of money by subdivision and sale. We are to have a standard-gauge railway between Brisbane and Melbourne. Airliners will fly faster. Rockets will zoom, and helicopters will take us to work. Workers will have more leisure time. We shall all become more def—sorry, efficient.

Let us hope that we shall also have the wisdom so to pass through things temporal, that we finally lose not the things that are eternal. One looks in vain for any assessment of Australia's spiritual progress or promise in this survey. Perhaps it was considered rather incongruous in an aphorism of "Australia Unlimited." We are inclined to think that there are very definite limitations that threaten our national development, and that only a national reorientation to God would remove them.

There are insights that must be presented and protected, and that can easily be lost sight of in an atmosphere of impatience for united action. Truth is more important than union; and in this age—the age of conferences and the levelling of barriers—there is the need for truth to be maintained even at the risk of our being misunderstood and labelled. Let us turn towards union, but union on the solid basis of truth. No other kind of union would bring glory to God.

Indeed a Church body or a Church leader may have not only a right but a duty to speak, partly to relieve conscience, partly to help the public to form a right judgment on matters concerning the public good of the nation.

"Let there be no doubt about that. There is in scripture a warning about a time to keep silence and a time to speak, and another warning implicit in our Lord's words: 'Let what you say be simply yes or no; anything more than this comes from evil.'"

And there is almost always truth in the maxim that the less said the better.

Too much public talk complicates any problem and may seriously embarrass right-minded people who are trying to solve it. But there remains the right, and often the duty, of a Churchman to speak and to speak out.

Christians And Controversy

The Archbishop of Canterbury, Dr. Geoffrey Fisher, recently made the following statement on Canon of Christian Comment in The Canterbury Diocesan Notes.

"I am fairly often asked about public statements made by Church officials or Church bodies on current political issues. Sometimes I can readily defend them or commend them: sometimes I cannot defend them or have to disown them. In either case I am often asked what right has the Church or a Church official to speak on political issues at all.

"When some public issue becomes caught up into the machinery of party politics with all the cross currents and conflicting emotions which they produce, a Churchman should certainly be more than ever careful, since what he says may so easily become associated with partisan utterances on the same topic in the minds of many who read reports, or very likely misleading reports, of his words.

"But such 'political issues' take their place among those public affairs which are of general concern; and every Churchman has the citizen's right to comment on them in so far as they touch the public good.

"Indeed a Church body or a Church leader may have not only a right but a duty to speak, partly to relieve conscience, partly to help the public to form a right judgment on matters concerning the public good of the nation.

"Let there be no doubt about that.

"There is in scripture a warning about a time to keep silence and a time to speak, and another warning implicit in our Lord's words: 'Let what you say be simply yes or no; anything more than this comes from evil.'"

And there is almost always truth in the maxim that the less said the better.

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Criticism

"But it is very hard indeed to know not only when to speak but how to speak and, especially when foolish things are being said or done, what not to say. From my own hard-won experience, I would suggest four considerations never to be lost sight of:

1. Criticisms of policies are often necessary; but the Christian in making them will never forget that his only business is to reconcile conflicting persons and their divergent views.

"St. Paul prayed for the Church that its members might be like minded one toward another according to Christ Jesus. The Churchman is called to work for just that kind of like mindedness inside and outside the Church.

He may have to say things that will antagonise. He must never say anything that ought to antagonise a fair-minded person. He must always speak the truth in love and therefore be the kind of person who commends his truth speaking because known to be governed by the love of God.

2. It follows that the Churchmen will never use scornful or abusive or disrespectful words about views or the holders of them (the two cannot really be separated) with which or whom he disagrees. In a Church paper I read an article about Nyasaland which said 'the final statements of ecclesiastical dignitaries were such examples of mealy-mouthed appeasement that . . .'

"I wonder what the Zealots said when our Lord, asked to comment on a burning question of racial self-government, replied: 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.'"

"The Churchman will, to the utmost and even beyond it, speak

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CONSTITUTION FOR NEW CHURCH

A constitution for a new church which would unite two Protestant denominations with different forms of government, without sacrificing the particular emphasis of either one, has been proposed in New York.

The constitution, if adopted, would complete the merger of the 1,401,565 member Congregational Christian Churches and the Evangelical and Reformed Church, which has 807,280 members, into a new United Church of Christ.

Dr. James E. Wagner, head of the Evangelical and Reformed Church and co-president of the new church, said the document is intended to "reflect Congregational Christian emphasis on the rights and autonomy of the local church, and Evangelical and Reformed emphasis on the responsibilities of the local church to other churches in the larger fellowship of the denomination."

He explained that the way this was done was by keeping the pyramidal synod structure of the Evangelical and Reformed Church at the national level while continuing the Congregational requirement that each local church be free to act for itself on all matters of policy and property.

Thus, a general synod would be integrated with church-wide boards and agencies and with regional synods, but decisions of these bodies would be advisory only.

In a news conference Dr. Wagner and the Rev. Dr. Fred Hoskins, the other co-president of the United Church and head of the Congregational Christian group, described the proposed constitution as a compromise in organisational structure. They said the two churches have never been far apart in theological interpretation, only in the structure of their governments.

Dr. Hoskins said it is hoped the document will be useful as a guide for mergers by other churches. He noted that "Presbyterian sources" have been interested in it as "a hopeful sign for further union" and that the Disciples of Christ and the Council of Community Churches had sent "fraternal observers" to meetings of the constitutional commission.

The constitution will be presented for approval at the Second General Synod of the United Church of Christ on July 5.

Principle

4. The Churchman will often have to comment on the particular ways in which principle is applied to the issues and events of political affairs.

If he is wise he will always remember to remind himself and others (a) that all the facts are rarely known and that violent reactions to what may be known will prevent a man from assessing even those facts in their true proportions, and (b) that there are at least two sides to every question and that comment must always recognise their existence, even if the result is to make the comment unexciting just because it is so balanced.

In the same article to which I referred above, the ecclesiastical writer gave it as his opinion that the Federation in Central Africa should be scrapped, that it is perfectly feasible to do so, and that "that is the only way forward in Africa."

I, too, am an ecclesiastic and I do not agree with his dictum.

As a Churchman he has a right to his opinion; but he should be very chary of making such a political judgment so dogmatically without saying that he knows that other Churchmen as experienced as himself differ from him on this point.

It would have been wiser to say only that unless on both sides there can be a restoration of confidence, Federation will not work. The only duty of a Churchman is to do his best to encourage the restoration of confidence in one another without which any policy is a failure. How careful we have to be in passing judgment on anyone or anything, as our Lord warned us."

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"HE SPAKE AND IT WAS DONE"

Whenever in the Gospels we find our Lord confronted with cases of demonic possession, it is noteworthy that He casts them out with a word, or a command.

AND He utters these words on His own authority: He does not say: "In the name of God, come out of Him," but: "I charge thee, come out of him."

In every case the word of our Lord produces an instantaneous result. It meets with immediate obedience. The demons are expelled. "With authority commandeth He even the unclean spirits, and they obey Him" (Mark 1:27).

It is not that they want to obey Him. The demons hated Christ, and opposed Him. Their attitude was: "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" (Mark 1:24).

But willy-nilly they obeyed Him. For they could not be ignorant of His authority over them; they knew Him for the Holy One of God (Mark 1:24). They believed and trembled.

Divine Authority

They had to respond to His command, just as the winds and waves of the Sea of Galilee did when He said: "Peace, be still."

The wind and the water were not impressed with His eloquence, or the cogency of His arguments. They obeyed because He was God, the same who had said on the day of creation: "Let there be light," and there was light. Our Lord was obeyed by the spiritual and the material sections of creation just as God the Father was and is.

"For he spake and it was done" (Psalm 33:9); "He commanded and they were created" (Psalm 148:5). God's word is immediately recognised for what it is throughout the creation, and it is immediately effective. God's command is in itself enough to

bring the result to pass, without the intervention of intermediate processes.

Only in the human race do we find an exception to this otherwise constant obedience to God's word; for only the human race refuses to acknowledge God's authority over it. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47).

Only the Christian hears God's word, because only the Christian realises His state of alienation from God and has arrived at the position where he acknowledges God's authority over him.

That is why, when we come to Christ and receive Him as Saviour and Lord, God's word suddenly begins to mean something to us, and to arouse a response within us. The Holy Spirit has come into our heart and given us the power to understand and recognise the word of God.

Its Effect

But not only does the Christian find that God's word is alive and interesting and meaningful; he also finds that it produces an effect in his life, that it has the same power as it had over the demons and the forces of nature.

It convicts him; it shows him where his life needs amendment and where he needs to recognise and repent of sin. It turns his mind and his will towards God and His glory; the more he reads it and meditates on it the less he wants to sin and the more he wants to obey God. It gives him the power to carry out his desires for holiness. He finds that God's word is not

an empty word, but a powerful word. "For the word of God is quick and powerful" (Hebrews 4:12). God's word is not only living, something that emanates directly from God and therefore partakes of His life, but it is also powerful. Its life is manifested in power, just as God's own life is manifested in power.

The more we submit to God's authority over our lives, the more we shall find God's word powerful and effective in our lives.

But God's word will produce no results in our lives unless we read it and attend on its ministry. Left on a bookshelf it is powerless; it might as well never have been spoken as far as we are concerned. The atmosphere around us is filled by radio waves, but we cannot discern them with our senses, and they might as well not be there unless we have a radio set and have it tuned in to the right wave-length. If we do not establish contact with the word of God it will not benefit us.

Hence we must read, mark, learn and inwardly digest it. We must feed regularly on the authoritative, powerful and effective word of God if we are to be recreated by it as God intends us to be.

"O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of Thy holy word, assist us with Thy Spirit, that it may be written in our hearts to our everlasting comfort to reform us, to renew us according to Thine own image, to build us up and edify us into the perfect building of Thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O heavenly Father, for Jesus Christ's sake. Amen." —From the Geneva Bible, 1557.

Life and Teachings of C. H. Nash

"Tempest-Tost" is a book, just released for publication, on the life and teaching of a remarkable churchman, the late Reverend C. H. Nash, who for nearly 70 years administered to the spiritual needs of thousands of people of many denominations.

It is written by the Reverend David Chambers, vicar of St. John's, Bentleigh, to whom Mr. Nash was curate in his retirement while Mr. Chambers was in his first parish in Belgrave.

Mr Nash died in his 92nd year in September, 1958, leaving a wide circle of friends all over the world, among them many of the 1,000 students who passed through the Melbourne Bible Institute while he was its first principal.

He founded the institute in 1920—his greatest memorial—after a stormy but interesting and varied career, during which he resigned from the Church of England ministry on three separate occasions, and this story, by one who knew him intimately, makes graphic reading.

Educated at Oundle, one of England's great public schools, and at Cambridge University, Mr Nash became a curate in Yorkshire, then resigned his curacy because of a hasty decision.

Jackaroo

He came to Tasmania to work on a sheep station as a jackaroo. Later, as curate of St. Philip's, Sydney, he became superintendent of the Ultimo mission, working on the dock front amongst seamen and wharf labourers.

In 1900 he became vicar of St. Columba's, Hawthorn, and in 1903 canon of St. Paul's Cathedral, and later vicar of Christ Church, Geelong, and archdeacon of Gippsland.

At one time he was minister of Prahran Independent Church.

before founding the Melbourne Bible Institute. Mr. Nash was well known to many of Sydney's younger clergy, to whom he lectured at their ordination retreats from 1949 to 1958. He was a close friend of the late Archbishop of Sydney, Dr. H. W. K. Mowl.

The Author

The author, the Rev. David Chambers, is an old boy of Geelong Grammar School, and includes in his book details of the time when Mr. Nash was Chaplain to the school when it was situated in Geelong, opposite Christ Church.

Mr Chambers is the son of missionary parents, the Rev. and Mrs. C. B. G. Chambers, of Oakleigh. They worked with the Church Missionary Society in India for 16 years.

A luncheon was held at Scott's Hotel on Tuesday, June 16 (see picture, page 1) for the purpose of introducing the book to the public.

The host at the luncheon was the author, who was not only closely associated with Mr Nash during his retirement, but also visited England to collect material on his early life.

"Tempest-Tost" is reviewed on page seven.

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GOD'S PATIENCE

TEMPEST-TOST—The Life and Teaching of the Rev. C. H. Nash, M.A.—by David Chambers. Church Press Publications, Melbourne, 1959. Pp. 224. Price 27/6.

Mr Chambers is to be congratulated on having undertaken a difficult task and having achieved a notable success.

Obviously he took considerable pains to equip himself for this work. The result is a book wisely planned and executed.

A biographer requires knowledge, imagination, and sympathy. Our author manifests these, and has given us a book which incidentally is of historic interest and makes C. H. Nash live again. So, in this biography, we trace his extraordinarily varied career. We see him as a boy at school, as a Cambridge undergraduate, next himself a schoolmaster, his ordination, and then his "Tempest-Tost" career. How apt the author is, not only in the choice of his title, but

Books

also in his biblical and other quotations to illustrate his subject's ups-and-downs. Yet, is he a little too discursive, in parts too detailed?

C. H. Nash was a man of great talents, great opportunities, and great mistakes. Physically he was immensely strong. See him even when 90 years old, daily tramping his five or six miles over the Dandenong Hills. Intellectually, his brain was magnificently trained and splendidly disciplined. Not so, however, his emotional life. The man was too impulsive. Hence, at times, his judgment was bad, shockingly bad. Witness his resignation from Christ Church, Geelong; his friends both in Sydney and Melbourne were staggered and appalled.

He was a splendid teacher, and especially in his prime, a superb preacher appealing both to the intellect and the emotions and through them powerfully affecting the will. His greatest work was done at the Melbourne Bible Institute.

The conclusion of the whole matter is of the abounding patience of the grace of God; and, from the human angle, that failure is not necessarily final. "He made it again another vessel, as it seemed good to the Potter to make it."

Donald Baker.

Forbidden

"THE FORBIDDEN SUBJECT," by Dr. C. I. A. Williams, B.A., M.B., B.S., M.R.A.C.P., The Anglican Truth Society, p.p. 12.

"The Forbidden Subject," by Dr. C. Williams, a Tasmanian psychiatrist, discusses the problems of the unmarried.

This 12-page booklet is above average amongst articles upon sex problems. The authoress approaches the question from a professional angle with much honesty and with a Christian outlook.

Its disadvantage is, however, that she does not make full use of her medical knowledge in discussing the sex problems; by dissociating theory from physiology she reduced her subject to only one aspect of it. Due to this, the booklet will be of more value to the adult unmarried person, who has mostly developed already his own defence mechanisms in dealing with problems, than to the teenagers who have more tension and are more bewildered by their sex drive and possibly in greater need for help.

A few anonymous case histories from the doctor's notebook would have been impressive. The size of the booklet makes this prohibitive possibly.

In all, this print of the Anglican Truth Society is sincere and instructive and may give reassurance for the ones seeking guidance.

—Clara Campbell.

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We regret to learn that the Right Reverend Bishop W. G. Hilliard is in Parramatta Hospital suffering from pneumonia. We trust that he may soon be restored to health.

We also learn with regret that the Reverend F. Wilde has died in the Mater Hospital after being involved in a motor accident last week.

The Rev. D. G. McGraw, Rector of St. Thomas, Enfield, in the Diocese of Sydney, has resigned his parish to go to Wewak, New Guinea, with the Missionary Aviation Fellowship.

We regret to record the death of the Right Rev. M. d'A. Collins, Bishop Coadjutor of the Diocese of Bathurst.

The Reverend Gordon Beatty R.A.N. Chaplain, has been appointed to the staff of St. Andrew's Cathedral, Sydney, as Director of the Cathedral Counselling Centre.

The Reverend R. C. Black, lately Curate of Seven Hills, N.S.W., has been appointed as Curate-in-charge of the Provisional District of Yagoona in the Diocese of Sydney.

The Bishop of Willochra—The Right Reverend T. E. Jones, M.B.E., entered a London hospital for an operation on Friday, June 19. He returns to Australia on July 18, coming to Perth from Rhodesia.

Personal

The confirmation of the election of the Right Rev. Geoffrey Francis Allen, as Bishop of Derby, took place on June 15, in St. Margaret's, Westminster. The Bishop was enthroned in Derby Cathedral on July 4.

The Right Rev. Bryan Percival Robin has been appointed Assistant Bishop of the diocese of Portsmouth from June 1, and the Right Rev. Arthur Leonard Kitching has been appointed Honorary Assistant Bishop from the same date.

We regret to record the death of the Reverend Alfred Henry Venn, a retired clergyman of the Diocese of Newcastle. Mr Venn was Acting Rector of St. Andrew's, Roseville, in the Diocese of Sydney, from 1940 to 1946, while the Rector, the Very Reverend M. K. Jones (now Dean of Armidale) was absent as a chaplain to the forces.

The Right Reverend G. A. Chambers, formerly Bishop of Central Tanganyika, has returned to his old diocese as chaplain at Oringa.

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● This Book Speaks Continued from Page 2.

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The Enlightener

(4) Finally, let us consider the Holy Spirit as the ENLIGHTENING SPIRIT. "We impart this," says Paul in verses 13 and 14 of the passage, "interpreting spiritual truths to those who possess the Spirit, because the unspiritual man does not receive the gifts of the Spirit of God; they are foolishness to him. The natural man cannot understand them. They are spiritually discerned." The Holy Spirit who knows the truths of God not only revealed them to the Apostles, but communicated them through the Apostles in words of His own choice in their Epistles. But what about the readers of the Epistles and Gospels of the New Testament? Must they fend for themselves? Are we left to interpret the Bible as best we can? No! The same searching, revealing, inspiring Spirit has been given to us in order that we may understand, discern and apply the truths that are found in the pages of Holy Scripture.

In v. 14 we have some solemn words. The "natural man," which means the unconverted man who has not been born again and is not a Christian, does not receive and understand these things. Do you find the Bible is "doubt Dutch" to you? Is it dull? Boring? If it is, I wonder if you have ever trusted in Jesus Christ as your Saviour and received the Holy Spirit? The Scriptures themselves say that our eyes are blind and our mind is darkened, and that we cannot understand, until the Holy Spirit gives us light.

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Now we have this Book, and it is the Word of God. How shall we treat it? Has God sent a message from heaven to earth, and shall we neglect it? Has God spoken to mankind a Word that is recorded for us, and shall we turn a deaf ear to it? No. We must read this Book, and I would urge you to join the Scripture Union to help you to meditate upon it. Then we shall go forth to be not forgetful hearers but obedient doers of God's Holy Word.

(With acknowledgments to "On Special Service.")

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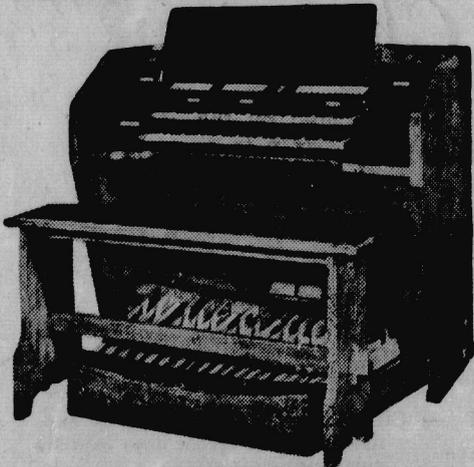
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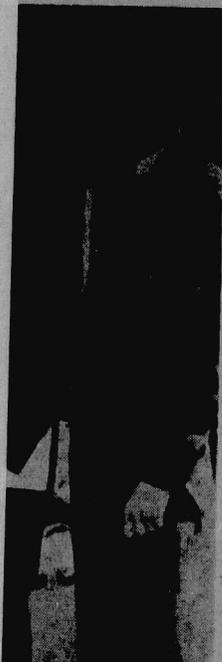
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