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ENTHUSIASM EVERYWHERE

Melbourne Crusade

Referring to the exceptional attendances at the Sidney Myer Music Bowl, Dr Graham said that this is an outpouring of the Holy Spirit such as had not been seen in this generation.

FORCED by unprecedented crowds to move from the West Melbourne Stadium to the Music Bowl, the Billy Graham Crusade has continued to draw tens of thousands to each of its meetings. Dr Graham said that these crowds are evidence of spiritual hunger in Victoria.

In answer to the suggestion that those attending were crowding out non-Christians, the evangelist has disclosed that 60 per cent of the recorded decisions in Melbourne are first decisions, thus proving beyond question that outsiders are being reached.

Great Increases

With the move to the Music Bowl, numbers quickly rose to 25,000, then 40,000 and on the Sunday afternoon reached over 65,000. At this meeting, Dr Graham preached on the text from Matthew, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Conversion, he said, should not cause too many people to stumble. In advertising, for example, people were urged to change from one kind of soap or motor car to another. Jesus wants us converted, he wants to change our way of living.

Before the closing prayer Dr Graham addressed the Christians briefly, "I've a feeling we are falling down on our praying," he stated with evident emotion. "Everything is going too well. One of the greatest tricks of the enemy in the great Crusades is over confidence." Sincerely and earnestly he asked for continued prayer support.

Bishop R. C. Kerle, Coadjutor Bishop of Sydney, who was present in the rear of the crowd at one meeting told the Church Record that even though he would not see Dr Graham, one could feel the feeling that he was speaking personally to each earer. He has a remarkable capacity for projecting his personality over the microphone.

More recently over 20,000 saved heavy rain to hear Billy Graham. Half an hour before the scheduled starting time the storm broke and the arena at the Showground, where the meeting was being held, became a sea. Almost miraculously the

rain ceased as the meeting was due to begin. The showgrounds manager said that he knew of no other event that would have kept such a crowd at the ground on such a night.

Rev. Walter Smith of the Victorian Crusade Executive, said that they would never forget the Melbourne Crusade because of the way such a vast audience sat through the storm.

On that night about 1,200 people came forward to register their decision to dedicate their lives to Christ.

There were many teenagers present and Dr Graham spoke directly to them. He used the text "whatsoever a man soweth that shall he also reap."

Lifetime Habits

He spoke of the mistrust and disillusionment of youth today as they saw broken homes, delinquency and lust. He reminded his hearers that as young people they were sowing habits that would last a life time. Many today were saying that the moral law was only relative, but the Bible was clear and definite — to break this law was sin.

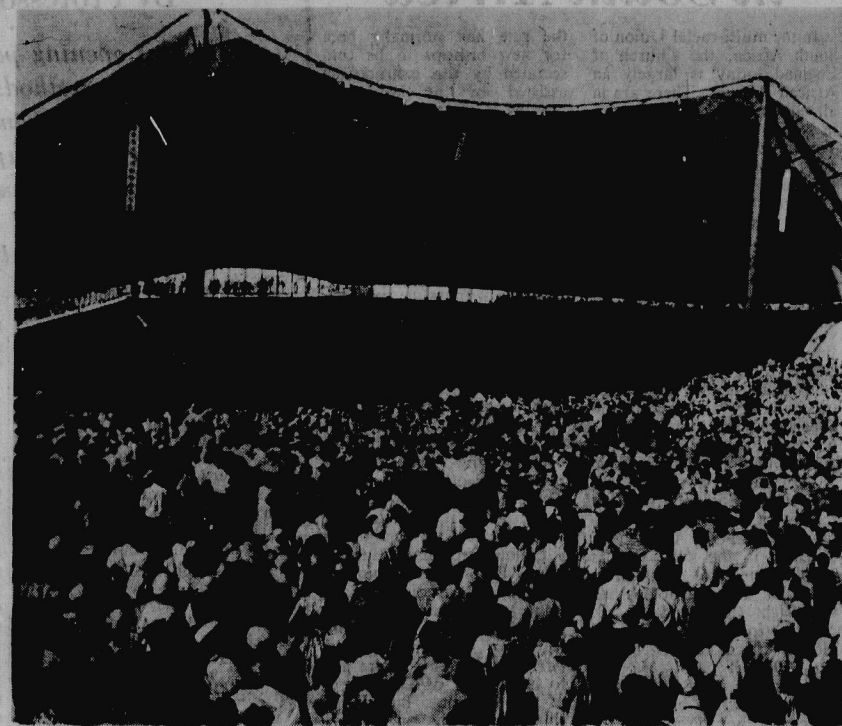
"You can have pleasure in sin for a time, the Bible says so, but it ends up in destruction of the body, mind and soul — it ends up in hell, and it isn't

The Executive Committee of the Billy Graham Sydney Crusade has announced that His Excellency the Governor of New South Wales, Lieutenant-General Sir Eric Woodward, K.C.M.G., C.B., C.B.E., D.S.O., has granted his patronage to the Crusade which begins in Sydney on April 12.

The announcement was made to the Executive Committee by its Chairman, The Right Rev. R. C. Kerle, Bishop Coadjutor of Sydney, and was received by the committee with a unanimous vote of appreciation.

worth it. You pay for sin forever."

Letters from Melbourne speak of the blessing that has already been evidenced. The follow-up



The Congregation at the Myer Bowl Service.

has been very thorough and new Christians are standing firm in their faith and being guided in spiritual homes where they might find fellowship in their Lord. We hope to have some comments from Melbourne Evangelicals next issue.

Crowds Expected

The Chairman of the Sydney Crusade Committee, the Right Rev. R. C. Kerle, has announced that Sydney is prepared to cope with almost limitless crowds. Having learned from the staggering response in Melbourne it is anticipated that even larger numbers can be adequately catered for in accommodation, travelling and parking.

Pre-Crusade Census Visitation is to commence on March 30, and it is hoped that all Metropolitan Sydney will be visited to give information about and invitation to the Crusade.

FIVE PRINCIPALS LECTURE AT MOORE

Five of the regular lecturers at Moore College this year either are, or have been, principals of colleges.

They are, in addition to the present Principal of Moore College (Dr D. B. Knox), the Venerable T. C. Hammond and the Right Reverend M. L. Loane, both past Principals of Moore, the Reverend F. R. Arnott, Warden of St. Paul's College in the University of Sydney, and the Reverend E. K. Cole, Principal of St. Paul's United Theological College, Limuru, Kenya.

Each of the "principals" gives two or more lectures at the College each week.

Mr Cole will lecture only until his return to Africa in July.

New Moore College Year

Academic year 1959 began on Monday, March 2, at Moore Theological College, Newtown, with again a full complement of students.

Extra accommodation has been obtained in the Principal's residence, and in a neighbouring property purchased by the college to house more students than ever in the college precincts. Total enrolment is 99, of which 15 are out-students.

The year began with a service of Holy Communion, conducted by the new Principal, the Rev. D. B. Knox, and the new Vice-Principal, the Rev. D. W. B. Robinson.

New lecturers at the college this year are the Rev. Dr F. Arnott, the Rev. W. J. Lawton, the Rev. B. Williams, and the Rev. K. Shelley.

New students were given a welcome by second and third years on the evening of March 2, and shown over the college.

The annual prize-giving and presentation of diplomas was held at the college on Friday, March 6.

At this gathering Canon S. G. Stewart, Honorary Treasurer of

the College Committee spoke of the plans and needs of the College for increased accommodation.

New S.A. bishop

News has been received from Cape Town that the Venerable Stephen Bradley was consecrated as Assistant Bishop for the Church of England by the Right Reverend G. F. B. Morris on Sunday, March 8.

The consecration took place at the conclusion of the annual synod of the Church of England in South Africa, which gave Bishop Morris a unanimous mandate for the consecration.

Bishop Bradley is the son of the late Mr William Bradley who was one of the founders of the Egypt General Mission and who was for many years associated with Archdeacon R. B. S. Hammond in his work in Sydney. Stephen Bradley was trained at Moore College, and after ordination in 1932 by the Archbishop of Sydney served curacies at Summer Hill and St. Philip's, Church Hill.

He went to South Africa on leave from Sydney diocese at the suggestion of Archbishop Mowll in 1936, and for some years before the appointment of Bishop Morris in 1955 was Vicar-General of the Church of England there. He has also been superintendent of the extensive mission work of the C.E.S.A. among the Bantu. During the war he returned to Australia and was a chaplain with the A.I.F. from 1942-45.

MAKARIOS AT LAMBETH

Archbishop Makarios visited the Archbishop of Canterbury at Lambeth Palace recently.

A statement, which was issued afterwards, said that a discussion lasting 40 minutes had taken place on the general theme, "The welfare of the Church of Christ and its furtherance of the Kingdom of God."

Church of England in South Africa

In the multi-racial Union of South Africa, the Church of England today is largely an African church. There are in all about 133 congregations in Natal, Transvaal and Cape Town. Its membership is 83 per cent African, 15 per cent European and 2 per cent Coloured.

The history and troubles of this church have frequently been brought before readers of the "Record" and need not be rehearsed again here. It is sufficient to say that the Church of England has a continuous history in South Africa going back some 150 years; that it has maintained its continuity and identity independently of "The Church of the Province of South Africa" (which was formed in 1870); that it is part of the Church of England (i.e., not merely a church in communion with the Church of England) in the same way as is the Church of England in Australia; and that it has had the Right Reverend G. B. Morris (formerly Bishop of North Africa) as its bishop since 1955.

News has now come that Bishop Morris has consecrated another bishop for the Church of England, without episcopal assistance at the consecration.

The reason for this unusual procedure is that Bishop Morris is the only bishop of the Church of England in what remains of the original Province of South Africa (formed in 1853), and that the Church in England has not been willing to consecrate for this church, out of deference to "The Church of the Province."

If the Church of England is to continue episcopal order in South Africa, therefore, its correct course appears to have been for its only bishop to consecrate alone. It might, of course, have looked to some other episcopal church for assistance, as recently did the Protestant Episcopal Church of Portugal, but it is doubtful if this would have added anything to the regularity of the proceedings.

A consecration by one bishop is, of course, a valid consecration in the eyes of the church catholic, and there are many examples of such in ecclesiastical history.

Not only did the Welsh, Irish and Scottish churches at their beginning have solo consecrations (and continued them even after it ceased to be necessary to do so: "Dictionary of Christian Antiquities," Smith and Cheetham, Vol. 1, p.224) but the first Church of England bishops consecrated by Augustine were consecrated by him alone, on Pope Gregory's advice. Indeed, Augustine's first three successors in the see of Canterbury, and the first archbishop of York, were all consecrated by one bishop only.

In a well-established church

the rule has normally been for new bishops to be consecrated by the metropolitan assisted by at least two bishops of the same province. This canon goes back to the council of Nicaea, and is reflected in the rubrics of our Anglican Ordinal. The presence at a consecration of bishops from another church or province is, as Gregory reminded Augustine, a pleasurable experience for the visitors who witness the consecration. But their presence, though an impressive gesture of fellowship, adds nothing to the validity of the consecration, and is not a compliance with the ancient canon.

Archbishops of Canterbury in recent times have usually been willing to consecrate bishops for other parts of the Church of England (Australia, for instance) if requested, and for churches in communion with the Church of England (the Protestant Episcopal Church of America, for instance). They have sometimes consecrated bishops for the Church of England in South Africa where these were also to be bishops of the Church of the Province. But successive archbishops since E. W. Benson have not been willing to encourage a separate, parallel episcopate in South Africa.

This is the root of the present issue in South Africa. It is, admittedly, unfortunate that the Church of England there should have been constrained to take the step of consecration alone at a time when the Archbishop of Canterbury is, in our judgment, labouring under a manifest misunderstanding as to the proper ecclesiastical status of the Church of England in overseas places outside his jurisdiction.

But since Bishop Morris has now acted, it is important that his action be not misjudged. He is the only bishop in the Church of England in South Africa. That church has recently endured 25 years without regular episcopal oversight during which time no help came from the Church of England in England. The Archbishop of Canterbury appears to have hardened in his attitude to the situation. Consequently, Bishop Morris has acted alone. His action, if unusual, is valid. It is for objectors to prove that the status of the Church of England is altered by the step.

We believe the status of the church is not altered. The issue remains what it was, and we earnestly hope that the authorities in England will come to a better mind in regard to this church which, like the church in Australia, is a true and undoubted part of the Church of England. Already it has suffered grievously through being denied adequate episcopal oversight. May God now bless its witness and ministry.

Some Doctrinal Presuppositions of Evangelism

By Professor R. V. G. Tasker, M.A., B.D.

In this opening paper of the Conference I am not concerned primarily with methods of evangelism, nor, except indirectly, with the content of the evangel itself. I wish rather to remind you of one or two doctrinal presuppositions, which, it would seem, ought never to be far from the evangelist's thoughts, if he is to be a fellow-worker with God, and play his part aright in bringing the divine plan of redemption a little nearer fulfilment.

THE first presupposition can be very simply and briefly expressed by saying that in conversion the initiative is taken by God Himself.

Men and women are converted only when they are convicted of sin by the Holy Spirit and led by Him to respond in faith to the Gospel. There is nothing haphazard about this. It is all in accordance with God's eternal purpose.

He is doing in these new-born men and women what He has planned to do. Their conversion may appear to us to be sudden and unexpected, or we may be able to see it as the climax of much that has prepared the way for it, but, in either case, it has always been a reality in the divine mind.

They have been, as we learn in Eph. 1. 4, chosen in Christ before the foundation of the world.

Selection

What we are apt to call chance accidents, such as the casual meeting of a friend, or the sudden decision to attend a meeting at which the call for personal surrender to Christ has been heard and accepted, seem to be, and indeed are, determining factors in conversion; but their ultimate explanation is to be found in the purpose of the eternal God.

"God moves in a mysterious way His wonders to perform." These familiar words of William Cowper are as true in the sphere of redemption as they are in the sphere of creation. And one of the most mysterious aspects of God's redemptive purpose is that it operates, as the Bible so clearly asserts, by a process of selection.

In the distribution of His favours, in the bestowal of His grace, in the outpouring of His Holy Spirit, God is not influenced by any external conditions whatever, not even by the relative moral superiority of one nation to another, or of one individual to another.

And, as all are unworthy of His mercy, for "there is none righteous, no not one," there is no injustice if God selects as He will those who are to be the objects of His grace.

In Romans 9 Paul gives illustrations of this great principle of the divine working. He recalls God's choice of Isaac and His rejection of Ishmael as the line of descent through which the blessing promised to Abraham's offspring would eventually come.

And, as though that illustration might appear on the surface to be not completely decisive, because Isaac and Ishmael were sons of different mothers

with a different social status, so that it might perhaps be urged that it was this difference of social status that influenced God's choice, Paul proceeds to draw attention to a further and more obvious display by God of His sovereign right of choice in His preference of Jacob to Esau before these twin sons of Isaac emerged from the womb of their mother Rebekah.

And the same right of choice is still being exercised by the all-sovereign God. Of two children born of the same parents, brought up in the same home, educated at the same school, enjoying the same cultural and even religious environment, one is found to be sensitive and the other insensitive to spiritual influences; to one the word of the Cross is foolishness, to the other it is the power of God unto salvation.

Divine Will

And our Lord, aware that this phenomenon is bound to puzzle our finite minds, bids us not marvel at it in dumb amazement, but see in it a manifestation of the divine will. The Spirit

This article is taken from a paper delivered at the Islington Clerical Conference on January 10, 1956, by Professor R. V. G. Tasker, M.A., B.D. It was later reprinted in "The Church Gazette." The article and the one to follow in our next issue should be of great help to many people planning evangelistic visiting schemes in connection with the present crusades.

it, He pointed out to Nicodemus, like the wind, blows where He will.

It is not for us to criticise the manner in which, or the sphere in which, or the time at which God acts, but to notice that He, the living God, is acting through the Spirit of His Son in a world which is His world and in which we are His fallen creatures.

This is a truth of primary importance for a right understanding of Christian evangelism. A vital implication of it is that no one can make himself a Christian. Men do not first choose God; He first chooses them. Paul did not make himself a Christian. He did all he could to prevent such a possibility.

Nevertheless, as he came later to be aware, he had in fact been separated by God from his mother's womb to be what through divine grace he eventually became. No man can qualify to become a member of Christ's body any more than the ancient Hebrews could qualify to become the people of God.

It was when Israel was a child, as we read in Hosea 11. 1, that God loved him and called his son out of Egypt;—when he was a child, before he knew the difference between right and wrong and when his moral sense was as yet undeveloped.

Continued on page 4.

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Deliverance

Christian salvation is not in the first instance the result of human striving or human willing, any more than the salvation of the Hebrews from the slavery of Egypt was the result of their own efforts or of some clever human strategy on the part of Moses. The deliverance of Israel was a divine deliverance.

In the same way, the justification of the sinner by faith, which brings about the new birth of the Christian and makes him a member of Christ's body, "depends not upon man's will or exertion but upon God's mercy" (Romans 9. 16, R.S.V.).

The Christian, in fact, is as much beholden to God for his new spiritual creation as he is beholden to Him for his original physical creation.

As Paul often reminded his converts, it was by grace that they had been saved; in consequence, every ground for boasting had been removed and a new ground for continual gratitude to God introduced.

God's Workmanship

We speak of a "self-made" man who by his own effort and exertion achieves worldly success and material prosperity; but there is no such person as a self-made Christian; he is God's workmanship (see Ephesians 2. 5, 8, 9).

It is important to notice that this doctrine of divine choice is not confined to the writings of the apostle Paul. It is also both implicit and explicit in the words of the Saviour Himself.

For it is an axiom in His teaching that salvation is only possible when God takes the initiative in a human soul.

Once, after He had exclaimed that it was hard for those who had riches to enter the kingdom of Heaven, He was asked the desperate question, "Who then can be saved?" And in His answer He in effect revealed the truth that salvation is essentially a divine and not a human achievement.

NEW SUDANESE CHURCH

[From a Correspondent]

Another milestone in Sudanese Church history was passed on Sunday, February 15th, when His Grace, the Archbishop in Jerusalem, the Most Rev. Campbell McInnis laid the foundation stone of All Saints' Cathedral for the Episcopal Church in the Sudan.

The service was conducted by Bishop O. C. Allison, Bishop in the Sudan and the prayers read by the Venerable Archdeacon Riley on the site set aside for this Cathedral 3 years ago; in the presence of His Excellency the Governor Juba; the Deputy Governor and other officials. The Archbishop preached the sermon and the Scripture was read in English and the vernaculars.

As we gathered there for this service, a few missionaries, many officials and hundreds of Sudanese from the Bari, Zande, Dinka and Moru tribes, one thought of the growth of the Christian Church in this vast Archdeaconry in the South, and realised afresh how God had blessed His work over the comparatively short period of fifty years.

In his sermon the Archbishop reminded us that this cathedral was not a British effort, nor yet for the C.M.S. but for the Sudanese as the centre for the worship of the Episcopal Church in the Sudan.

The Archbishop arrived for a fortnight's visit and came to Mundri for the annual meeting of the Sudan Southern Archdeaconry Council. During the Council meetings His Grace ordained seven deacons and one priest and also one missionary as a deacon in the Bishop Gwynne Chapel of the College; so that we now have 23 Sudanese clergy working in this vast Diocese in the South.

It is a matter of thanksgiving to God that the sum of £\$11,000 towards the cost of the Cathedral has been collected and we trust that the remaining £\$5,000 needed will soon be forthcoming.

News from Overseas

(United States)—A statement issued in the United States by the National Association of Evangelicals "deplores the division in the ranks of Protestantism in response to the call of the Pope for an ecumenical council." Emphasising that Protestants stand for the final authority of Scripture and the liberty of the believer to interpret the Bible through the Holy Spirit, the statement says that "the favourable attitude of liberal Protestants toward possible Protestant-Catholic co-operation ignores these mighty gains of the Reformation, and thus fails the great Protestant public."

(Columbia)—An assistant pastor of the Protestant congregation in San Vincente, Colombia, is reported to have been killed on January 24, when a group of armed men attacked worshippers as they left an evening service.

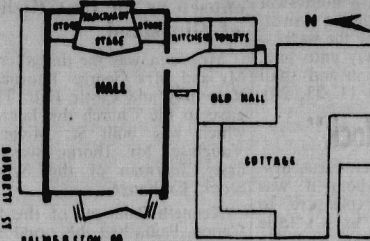
Also dead, according to the Information Service of the Evangelical Confederation of Colombia, is a four-year-old boy who died of a bullet wound in a hospital.

(Johannesburg)—Officers of the Dutch Reformed Church in the Transvaal have seen the South African Minister of the Interior, Mr. Tom Naude, about the consequences of implementing the government's Group Areas Act.

The effects of the legislation on the rights of Indian businessmen had previously been criticised by Professor Ben J. Marais, a well-known Dutch Reformed churchman, who said the shifting of Indians from long-established business sites involved grave injustice. Dr. Marais said he had "sufficient faith in the Dutch Reformed Church to believe we will not sit still while injustice is taking place."

(London)—The secretary of the Protestant Truth Society in London, Mr. A. L. Kensit, has addressed a letter of protest to the Queen Mother concerning the announcement of Her Majesty's proposed visit to the Vatican. The letter suggests that the proposed interview with the Pope "savours of submission" to a church whose chief doctrines are described as erroneous by the 39 articles.

NEW CHURCH HALL FOR WAITARA



The construction of the new Church Hall at All Saint's, Waitara, will mark the end of an unusual era of Anglican worship in the district.

CHARACTER FORMATION

Three factors determine character: what we are by nature (heredity); what we become by upbringing (environment); and what we try to be (will).

IN the third chapter of his Epistle to the Philippians Paul uses this analysis, familiar among the Greeks, when he gives his autobiography under these headings: endowment, education, and endeavour.

Paul was not merely a child of Abraham, to whom the Arabs

Sydney Missioner to Visit Lismore

The Rev. B. W. J. Gook, Diocesan Missioner in Sydney, has accepted an invitation from the Ven. J. B. J. Robinson, Rector of St. Andrew's, Lismore, to conduct an evangelistic mission under the title "Operation Friendship" in St. Andrew's Church during Holy Week.

In May last year the Missioner assisted by the students of Moore College and Deaconess House conducted a similar campaign at All Saint's Nowra, the Rector of Nowra has paid a short visit to Lismore to confer with Archdeacon Robinson on preparation and follow-up methods for the Lismore campaign.

A unique feature of Lismore's "Operation Friendship" will be an ordination service to be conducted in the parish church by the Bishop of Grafton on the first day of the campaign. The Rev. Bernard Gook will be the preacher.

The Bishop will remain in Lismore for the day and at the evening service will commission Mr Gook for "Operation Friendship."

The Rev. J. S. Cowland will also conduct a parish mission at St. Stephen's Coorparoo, in the Diocese of Brisbane during Holy Week. He will be assisted by the Rev. J. Roper of C.M.S., Brisbane and Capt. E. Pearce of the Church Army.

The rector of St. Stephen's is the Rev. James Payne.

could trace their line, but a child of Jacob, by his beloved Rachel, in Benjamin, the only son born in the land of promise: 'of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews'.

Named after the first king of Israel, a member of his own tribe, Paul was proud of his descent, but the elements of life determined by heredity are not the most important, and more significant is the strict tradition of the Jewish people in which he was reared: 'As touching the law, a Pharisee'. An excellent natural endowment and the best possible education will be fruitless in both inward spirit and outward action, unless wedded to great personal effort, but Paul had not been wanting here: 'concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless'.

There is, however, a factor which overrules these three, whether they be good, as in Paul, or bad: 'What things were gain for me, those I counted loss for Christ'. He had met the Triune God. He had a new heredity, for he was born of the Spirit, a new environment, because he was in Christ, and a new will, God working in him His own good pleasure.

Evening Lectures for Ordinands

The George Mercer Jr. Memorial School of Theology, New York, in the Diocese of Long Island, has no dormitories as all students attend lectures in the evenings and on Saturday mornings.

The buildings which were dedicated just after Christmas are being used to train men for the ministry who work full-time at some other profession until they enter into holy orders.

A four-year course is designed for members of this seminary all of whom must be at least thirty-two years of age.

SINCE September, 1951, All Saints' has been functioning on the back verandah of an old weatherboard cottage, which was one of the first in the area, and which is now owned by St. Andrew's at Wahroonga.

From the small beginning just over seven years ago, the Church attendance has substantially grown, and the Sunday School has an attendance of over one hundred children every Sunday.

In the rather limited confines of the verandah-cum-chapel, all phases of Church life have been encouraged. Activities for the young people and women of the Church have been organised, and regular Sunday evening Church Services have been held since the late Archbishop of Sydney dedicated the Cottage on September 8, 1951.

The money for the Church Hall has been raised through the constant efforts of the Women's Guild, and latterly through the Every Member Canvass. It is hoped that the building will be finished and opened in May.

All Saints' is on the corner of Burdett Street and Palmerston Road, Hornsby, near Hornsby District Hospital, and is a convenient distance from the three neighbouring Parish churches.

The Foundation Stone was laid on February 22, at 3 p.m. by the Right Reverend W. G. Hilliard, M.A.

ARCHBISHOP OF ARMAGH ELECTED

THE Most Rev. James McCann, Bishop of Meath since 1945, was elected on Thursday of last week as Archbishop of Armagh and Primate of All Ireland, in succession to the Most Rev. J. A. F. Gregg, who has been Primate since 1939.

The new Primate, who is sixty-one, is an Ulsterman. He was born at Grantham, Lincolnshire, and was educated at the Royal Belfast Academical Institution; Queen's University, Belfast; and Trinity College, Dublin, where he was Ecclesiastical History Prizeman.

He was ordained in 1920 to a title at Ballymena, County Antrim, in which parish two of his recent predecessors as Archbishop of Armagh—Dr. D'Arcy and Dr. Gregg—also ministered. From 1930 to 1936 he was incumbent of Donaghpatrick with Kilsbane, and from 1936 to 1945 Rector of St. Mary's, Drogheda, with Duleek, all in County Meath.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, 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.

ISLINGTON JOTTINGS

Dear Sir,
It was suggested to me by Archdeacon Robinson that some of the impressions I received while attending the Islington conference last month might be of interest to others.

When I was shown to my seat I found myself behind Canon Mohan with whom I had an enjoyable conversation the next day. Sitting behind me was Rev. Bruce Molesworth who told me that one thing that was so different in England to Australia was the way the clergy made time to study every morning.

One episode that brought a smile to my lips, was as follows—The day was very cold and all the congregation except a few hardy ones had on their overcoats—But the main personalities sitting near the Prayer desk and the pulpit were dressed in due Church order—The Archbishop elect of Sydney was sitting alone at the Communion Table—halfway through the morning, unable to stand the cold any more, he arose, went to where his overcoat was, put it on and returned to his seat. Sitting there huddled in his coat, at last warm and satisfied, he looked most un-English—but

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EVANGELISM

Continued from page 2.

"The things that are impossible with men," He said "are possible with God." The very failure of the rich young ruler to whom He had been talking on this occasion to respond to the demands made upon him, was itself evidence that salvation is not universal (Luke 18, 26, 27).

Similarly, on another occasion, when He was asked, "Lord, are they few that be saved?" He replied not by giving a numerical assessment, but with the words: "Strive to enter in by the narrow door; for many, I say unto you, shall seek to enter in and shall not be able" (Luke 13, 23, 24).

"Little Flock"

It is significant that Jesus described those to whom it was His Father's good pleasure to give the kingdom as a "little flock" (Luke 12, 32). And He made it clear that men cannot belong to that flock on their own terms, but entirely of their own volition. The way of entry, He asserted, is through Himself, "the door of the sheep." If any one enter by Me he shall be saved, and shall go in and out, and shall find pasture" (John 10, 9).

And He also asserted that none could pass through that door unless led to it by God Himself. "No man," He said, "can come to Me, except the Father which sent Me draw him. Everyone that hath heard from the Father, and hath learned, cometh unto Me" (John 6, 44, 45). It is therefore clear from Holy Scripture that conversion is the work of the Holy Spirit and that the evangelist must wait upon Him.

(To be concluded next issue)

I personally couldn't help thinking that it showed an independence of attitude that would go down well in Australia.

Canon Warren, Revs. Tom Allen and David Sheppard all spoke on evangelism and revival in one way or another, and they all, in their own ways, laid stress on the fact that if a national awakening was to come to England and Scotland it would be, they felt, through the consecrated individuals, small groups of such people in the churches, and the consecrated home—not through mass evangelism—though they did not in any way disparage mass evangelism, and they were looking forward with keenness to the return of Dr Billy Graham.

One point which Rev. Tom Allen drove home, and which Rev. David Sheppard also used in connection with his talk on evangelism among young people was this—

"We must earn the right to speak for Christ."

David Sheppard said that he had been shocked to find out through his new job in West Ham—how completely out of touch the church was with the working class people. He said that while he was curate at Islington and the Harringay crusade was on, only a handful of people from the working classes had attended from that parish.

Sincerely yours,
Norman Lawless
Chaplain, R.A.A.F.

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LATE CANON KENNETH PAIN

The name Canon Pain was very familiar in the Sydney Diocese during the closing years of last century. It was the name of the well known and highly esteemed Rector of St. John's Darlinghurst chosen as the first Bishop of Gippsland.

Mrs Pain was the daughter of Mr and Mrs George Thorne of Rose Bay and Castle Hill. They gave to the Church the land on which was built St. Michael's Vaucluse. Mr Thorne was the first Chairman of the Sydney Stock Exchange.

Kenneth Pain, son of this first Canon Pain, had the good fortune to be educated at the Caulfield Grammar School Melbourne under Mr W. M. Buntine. From there he went to Queen's College, Cambridge, his father's Alma Mater. His ordination had been arranged for 1914. But the first World War broke out. He enlisted and was made a Captain in the Royal Field Artillery at Salonika. He was severely wounded in the shoulder. This war wound left a physical disability from which he suffered more or less till the end of his life.

After the war he married in England the daughter of a gifted cousin Mr Reginald Naish. Mr Naish was well known in financial circles in London. He was also an active church worker and found time to write some religious books that have had a wide circulation. His family like the Pains of Darlinghurst have made a notable contribution to missionary work.

In 1919 Mr and Mrs Kenneth Pain came to Sydney where Kenneth was ordained by Archbishop Wright. All his subsequent ministry was exercised in that Diocese.

There are three things that perhaps above all others should characterise a Christian minister. (1) Loyalty to our Lord Jesus Christ. (2) faithfulness to the word of God. (3) and diligence in his calling. The Apostle Paul frequently speaks of himself as the bond-servant or slave of Jesus Christ and the message of his preaching was Jesus Christ and Him crucified.

So it was with Canon Kenneth Pain. His love for his Saviour was manifest in all his preaching and in all his ministry and the Bible was his only text book.

At the two great schools—Abbotsleigh and Barker—in the life and work of which he for so long took an active part he was himself the Scripture Union Secretary and was careful that all the members had their cards in good time. As with his father the Bishop so with him, no detail escaped his notice and nothing was done in a careless or slipshod manner.

"His works do follow him."

Notes and Comments

MELBOURNE—AND SYDNEY

Every night in Melbourne enough people are being won for Christ to supply five or six churches with a sizable congregation.

If it was right to say, as one American commentator did, that a new Church was born every night at Madison Square Garden, Melbourne can claim that something even bigger than that is happening at this time here in Australia.

Expectation is rising steadily, as the immense field of influence of the Melbourne Crusade is being grasped. And in Sydney there is almost a sense of awe, as Christian people think about the possibilities in an even bigger setting, with upwards of nine thousand training for counselling, and available bus accommodation already almost booked out.

Without exaggeration, but with a deep sensitiveness to the presence of the Holy Spirit in all the Crusade arrangements, we are ready to forecast a movement in Sydney on a scale never seen before. Ministers and people of many denominations are already united in the joy of the common task, and working together in close co-operation. God will do a great new thing in Australia through his servant Dr Graham.

NEVER THE TWAIN
If the British Prime Minister's talks with Mr Krushchev did not produce the kind of results hoped for, at least a contact was made in which some measure of understanding was reached between national leaders, and this is something.

In Australia also the Russians have moved towards a rapprochement, and Mr Menzies has met their emissaries in the right spirit.

There are of course dangers in a growing friendliness between representatives of opposing ideologies; but they are the kind of dangers that Christians will rather welcome, as we do at least now have the opportunity of exploring ways of achieving some kind of understanding that might help to relieve tension.

At the same time we must not build too optimistically upon straws in the wind. The wind might very easily change. What we who believe in God, and in the activity of the Holy Spirit, must do, is seek to discover ways of influencing through a genuine friendliness the course of world affairs, remembering however that it is not the arm of flesh but the wisdom and goodness of God upon which we must rely.

DANCING THE GOSPEL

The latest contribution to the process of debunking evangelism came at the annual meeting of the Australian Council for the World Council of Churches, when the Rev. J. C. Alexander, vice master of Ormond College, Melbourne, referred to the possibilities of the dance in demonstrating "a pattern of right human relationships."

It would seem that there is in the Church today a strong tendency to seek to proclaim the Gospel in every conceivable way other than the New Testament method of preaching it. But it is not by such methods that people will be persuaded to seek forgiveness and reconciliation with God. The "foolishness of preaching" is still the Holy Spirit's weapon in evangelism.

EVANGELISM OR "MISSION"?

The nomenclature of ecumenism includes the truncated word "Mission." Many Churches and groups have eschewed the good old word "Missions," and speak instead of a vague something which is regarded as the essential nature of the Church.

This no doubt has value, if it helps us to realise the missionary character of the Church as Christ envisaged it.

There are many however who are uneasy, and prefer still to speak of Missions as an activity rather than simply as the character of the Church; for they believe that abstract ideas lack precision, fail to arouse enthusiasm, and tend to create a theology rather than a program for action.

The same kind of change has taken place in the use of the word "evangelism" amongst many Christians today. Evangelism is regarded as the total activity of the Church, rather than a specific form of its activity; and it tends to become so all-embracing as to lose its meaning.

DEMOCRACY WITHOUT REPRESENTATION

To what extent is the Christian Church represented in the councils of the nation? We shall choose on March 21, those who, it would seem, are likely to do least harm in Parliament; we shall have almost no opportunity of choosing anybody who is likely to represent convinced Christian opinion.

There is undoubtedly a vocation to be exercised in politics by those who feel called to this sphere of Christian witness. Perhaps we have tended too much to persuade our young men of Christian understanding and convictions into the ordained ministry. Until the Christian movement is represented in Parliament there is little hope of securing recognition of the principle that "righteousness exalteth a nation."

In countries like India the Christian minority is vocal in national affairs. In Australia a much larger proportion of Christians is failing to make the Christian point of view heard. Is it because we have failed to send our sons into the political field, and have left it to those who, for whatever reason they do enter Parliament, do not regard it as their duty to represent the Christian view of current affairs?



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A MEDITATION FOR GOOD FRIDAY Jesus Christ the Crucified, Lord of Heaven and Earth

In a great passage from the letter of St. Paul to the Philippians, within the brief compass of a few verses, the Apostle, inspired by the Holy Spirit, presents us with a vivid picture of the lordship of Jesus Christ.

In the first place it is necessary to affirm that the lordship of Jesus Christ is absolute and supreme; it is not derived from some higher source or sphere. It is an essential attribute of Him whose nature is divine. This truth is implicit in St. Paul's statement that our Lord's existence prior to the Incarnation was "in the form of God."

Who but the Lord could thus have emptied and humbled Himself? Only he who is full can empty himself; only he who is exalted above all things can humble himself in this manner. None but God Almighty can undergo incarnation and become man for the purpose of redeeming the world. With the Omnipotent Creator alone is this miracle of humiliation possible.

The eternal Lord of glory emptied Himself to such an extent that "there was no beauty that we should desire Him" (Is. Liii: 3); He humbled Himself to have emptied and humbled Himself? Only he who is full can empty himself; only he who is exalted above all things can humble himself in this manner. None but God Almighty can undergo incarnation and become man for the purpose of redeeming the world. With the Omnipotent Creator alone is this miracle of humiliation possible.

This is what St. John declares in the opening words of the Fourth Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by Him." So, too, in the passage we are considering, it is with the eternal Godhead of Christ that St. Paul starts—and here we also must start, otherwise we are in no position to understand what follows.

Lordship, then, is an essential attribute of Him who is the Divine and Eternal Son. And Christ's lordship is manifested to us in His activity: not only in the splendour of His act of creation, but also in the apparent weakness of His act of humiliation. This is the strange and mysterious truth which the Apostle wishes to teach us here. This is the astonishing paradox which we must grasp by faith and prove by experience, that Christ helpless on the Cross, Christ crucified, is also at the same time Christ the Lord.

Christ's humiliation is also Christ's act, for it is self-humiliation. "He emptied Himself," we read. It was not, as some have wrongly taught, of His divine nature that He emptied Himself (as though it were possible for God to lay aside Deity!), but of the glories of His heavenly existence. The English Authorised Version paraphrases it effectively: "He made Himself of no reputation."

Form of a Servant

The nature of Christ's self-emptying is explained in the words that follow: "He took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the Cross."

How amazing is this self-emptying of the Son of God that led Him to endure shame and spitting and even the death of the Cross! Yet all this is His

willing and sovereign activity: it is He who empties Himself, who takes the form of a slave, who becomes like unto men, who humbles Himself.

In all this He is active, not passive. It is His initiative and His work. What could be more definite than His own majestic words: "I lay down my life . . . No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again" (John x: 17 f.)?

Who but the Lord could thus have emptied and humbled Himself? Only he who is full can empty himself; only he who is exalted above all things can humble himself in this manner. None but God Almighty can undergo incarnation and become man for the purpose of redeeming the world. With the Omnipotent Creator alone is this miracle of humiliation possible.

The eternal Lord of glory emptied Himself to such an extent that "there was no beauty that we should desire Him" (Is. Liii: 3); He humbled Himself to

Christ's humiliation. It is in that pain-tortured figure on the cross that the glory of God shines forth most brilliantly. It is in the hour of His greatest weakness, and in the ghastly moment of death, that the power of God is made perfect. For the Cross is the place of the world's re-creation, at which God's purposes in creation are established and vindicated, and the dominion of sin is demolished.

Thus still today the river of God's wrath flows from the Cross as well as the river of God's grace. If, like the wicked citizens in the parable, we will not have this Man to reign over us, then we will have Him to destroy us (Luke xix: 14, 27).

Not only this present passage which we are considering, but the whole range of Scripture makes it plain that the work of God is a cosmic work, affecting the whole created realm, both heaven and earth. This is true, of course, of God's work in creation, as the opening words of the Bible inform us: "In the beginning God created the heaven and the earth." But it is also true of God's work in re-creation or reconciliation.

This double truth is set before us with particular clarity by St.

Paul in the first chapter of the Epistle to the Colossians, verses 16 to 20. Firstly, creation: "By Him (Christ) were all things created, that are in heaven and that are in earth, visible and invisible. . . . All things were created by Him and for Him; and He is before all things, and by Him all things consist."

Secondly, re-creation: "It pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven."

Thus the redeeming work of Christ is cosmic in its effects. Even the immediate effect of our Lord's atoning death at Calvary was cosmic. "The sun veiled his face, the earth quaked, the mountains were rent asunder, all men were stricken with awe. These things," says Athanasius, "showed that Christ on the cross was God, and that all creation was His slave and was bearing witness by its fear to the presence of its Master." In Adam there was a cosmic fall; in Christ there is a cosmic restoration. "The whole creation groaneth and travaileth in pain together until now" (Rom. viii: 22).

The work of the first Adam brought cursing upon the created order; the work of the second Adam brings blessing. "As in

By the Rev. Philip E. Hughes, D. Lit.
Secretary of the Church Society, 1953-56

such an extent that He committed Himself to wicked men and allowed them to do to Him the lowest and most shameful thing that could be done to any man—to nail Him to the accursed tree to die the death of a common malefactor and outcast.

No Divine Tragedy

This was no mere exhibition of heroics, no divine tragedy, no moving spectacle of martyrdom. It was the grace and love of God in action—God freely and sovereignly doing for man what man could not do for himself. It is eternal redemption, not historicism. In this supreme act of self-giving Christ suffered the just for the unjust. He became a curse for us. He was bruised for our iniquities—in short, the full fury of the wrath of God against our sin fell upon Him: He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him (2 Cor.: 21).

This is what the Lord has done for the world. It is as though we can hear coming from His lips the cry uttered by the prophet centuries before: "Is it nothing to you, all ye that pass by? Behold, and see if I were by any sorrow like unto My sorrow which is done unto me, where-with the Lord hath afflicted Me in the day of His fierce anger" (Lam. i: 12).

In nothing is the lordship of Almighty God more signally displayed than in the miracle of

God has nothing further to say to the world, for in Christ Crucified He has spoken His ultimate word. As P. T. Forsyth has said: "The last judgment is behind us. The true judgment seat of Christ, where we must all appear, is the Cross. . . . We live in a saved world only because we live in a judged world."

Our world is in a desperate state today; and we hear men rashly blaming God for it. The power of God and the love of God are questioned. Indeed, we ourselves are overwhelmed with the realisation of the magnitude of all that needs to be done—until we remember that what needs to be done for the world has already been done by God in Christ, and that the gracious Holy Spirit is still sovereignly active in the human sphere.

The Choice

Those who complain, "Why does not God intervene?" must be reminded that God has intervened fully and finally, that the Cross of Christ is God's eternal and God's ultimate intervention on man's behalf. We must lead them to see in the darkness, despair, and frustration of our world today, not the indifference or the impotence of God, but the judgment of the Cross in awful operation.

The penitent thief is still mocked by his impenitent fellow-criminal; both are face to face with the same Cross of Christ,

Adam all die, even so in Christ shall all be made alive" (1 Cor. xv: 22)—and the "all" here is the cosmic "all," not the "all" of universalism which refuses to take the judgment and the wrath of God seriously. To us that believe it has been revealed that it is the amazing purpose of God "that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth" (Eph. i: 10).

The divine will is supreme; there is no power in heaven or earth that is able to frustrate it. The eternal purposes of Almighty God in creation move on majestically towards their fulfilment in and through Christ who is the Reconciler of all things.

"All things are of God," says the Apostle; and "God was in Christ, reconciling the world unto Himself" (2 Cor. v: 18 f.). We are frequently admonished in the pages of Holy Scripture that our blessed Redeemer Jesus Christ is coming again at the end of this age to consummate His cosmic work of judgment and redemption. The whole created order, marred and scarred by sin, will be judged and purged with fire. The Book says that "the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the element shall melt with fervent heat, the earth also and all the works that are therein shall be burned up."

Modern atomic research, with the frightening vista of mass destruction which it has opened up, has demonstrated that, even from the human standpoint, such a picture cannot be dismissed as fanciful. But even in the day of the Lord judgment is linked with redemption, for we who are Christ's "look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Peter iii: 10, 13).

It is then that the fulness of the blessing of God's eternal covenant will be enjoyed without intermission (Rev. xxi: 1-4); and it is then that the innumerable multitude of the redeemed will hear and take part in the great cosmic hymn of praise to the Son of God, singing: "Thou art worthy, . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation. . . . Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing" (Rev. v: 9, 12). Here, in this glorious heavenly scene, we shall be confronted with the absolute and ultimate vindication of the sovereignty of God.

Sin, the devil, and the wickedness of mankind can never frustrate His purposes. Judgment is upon them, the judgment of the Cross. Nothing in heaven or earth can prevent the fulfilment of God's will, not only for mankind, but for the whole of creation. The unfaithfulness of the creature cannot undermine the sure mercies of His covenant, for it is His covenant, and therefore

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Eternal Covenant

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Continued on page 6

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Great Evangelical

"THE FIRST EVANGELICAL BISHOP: SOME ASPECTS OF THE LIFE OF HENRY RYDER," by Professor G. C. B. Davies, M.A., D.D., Tyndale Press, November 1958, p.p.19.

THIS short study in the life of Bishop Ryder was the Tyndale Church History Lecture for 1957 held in Cambridge under the aegis of the Tyndale Fellowship of Biblical Research.

As no biography of Henry Ryder has yet been written, our knowledge of his character and ministry hitherto has largely been derived from occasional references in books which are not directly concerned with him. Professor Davies has rendered a service to the cause of evangelical history by choosing Henry Ryder as the subject of his lecture and gathering together the information which it contains.

Ryder, who came of aristocratic descent, was converted in the evangelical sense after his ordination and the change was so decisive that he became a marked man. His appointment to the See of Gloucester in 1815 was made in the teeth of widespread opposition. His vigorous pastoral and preaching ministry, both in Gloucester and in Litchfield, were of the greatest value

in lifting the general standard of episcopal duty. Ryder as an evangelical Bishop was an enormous source of strength to the Church Missionary Society. He was the first man in the line of the evangelical movement of the 18th century to hold episcopal office, and his ministry was a model in his own generation.

This lecture will be read with the greatest interest by all to whom the history of the evangelical movement is of major significance. —M.L.L.

110 YEARS OLD CHURCH

The Parishioners of Holy Trinity Church, Berrima, N.S.W., will be celebrating the 110th Anniversary on June 9, 1959, of the consecration of the Church by Bishop Broughton. The Church was designed by Edmund Blacket, and on the Anniversary day, an oak Holy Table is to be placed in the Sanctuary, as a thank offering for the work of those who have been associated with the Church in the past.

Miss A. Harper of 12 Raite Street, Moss Vale is anxious to hear from former parishioners who would like to help in the provision of the Holy Table.

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LENTEN MEDITATION

Continued from page 5

cannot fail. God cannot be indifferent to His own work and His own word. As God's work and God's word they must and will prevail.

And so the passage before us reminds us that He who sovereignly emptied and humbled Himself for our sakes has been highly exalted and given "the Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Thus His lordship is manifested and acknowledged throughout the whole universe, and the Name with which He is honoured is "King of Kings and Lord of Lords" (Rev. xix: 16). We should bow our knees, and offer the homage of our hearts, to Jesus Christ, our crucified, risen, ascended, and glorified Saviour, as the Sovereign Lord of heaven and earth.

Holy Living

There remains but one thing further for me to say. The main thrust of this passage from the second chapter of Philippians is not christological, but ethical: "Let this mind be in you, which was also in Christ Jesus." This is an exhortation to holy and humble living, if we would be true followers of Jesus Christ. As St. Paul admonishes us elsewhere: "We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. xiv: 10-12).

In other words, it is not only unbelievers, but believers also who shall be judged by the Cross of Christ, though in a different setting. The Cross is the supreme witness to us who believe of the unspeakable love, compassion, humility, and self-emptying of Him who is the Lord of glory. Can we stand before that Cross without being overcome with shame and guilt? We who call ourselves by the Name of Christ, are we not even now verily condemned by the Cross of Christ?

Alas, how little of Christ's love, compassion, purity, and humility, is seen in us. How faint is our love towards God, how fragile, our compassion towards our fellow-men. How prone we are to self-esteem and self-righteousness. How seldom do we walk in the valley of

humiliation. How little we really know of the fellowship of His sufferings.

But our Lord has said: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." In short, he is truly Christian who is truly Christ-like. As with Christ, so with the Christian, it must be the way of the Cross here, and glory hereafter. "If we suffer with Him, we shall also reign with Him." May God have mercy upon us and humble us, and by His Holy Spirit teach us holiness and purity, that the spirit of Christ may prevail among us, and at all times in and through us who have been redeemed by His matchless grace.

Finish then Thy new Creation, Pure and spotless let us be; Let us see Thy great Salvation Perfectly restored in Thee— Changed from glory into glory, Till in heaven we take our place;

Till we cast our crowns before Thee, Lost in wonder, love and praise.

(This article, and the one by the Rev. P. E. Hughes in the last issue of the "Record," previously appeared in the "Church of England Newspaper," and acknowledgment is made to that paper.)

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NEWS IN BRIEF

The Rector of St. Giles' Greenway (Dio. of Sydney) has found a helpful solution to the problem of making contact with the people of the parish.

He is asking a church member in a given street to invite all the Anglican families of that area to a "Meet the Rector evening". The first of these was very successful in bringing the people together and assisting the Rector (The Rev. L. J. Wiggins) to make contact with them.

On Friday, February 13, for the first time, women of the "outback" and isolated town of Port Hedland, W.A. joined with women throughout the world in the service of worship and intercession prepared by members of the Egyptian Churches for the World Day of Prayer.

The service, held at St. Matthew's Anglican Church, was conducted by three members of St. Matthew's Mothers' Union and three members of the Methodist Ladies' Guild. Mrs. Douglass, the rector's wife, spoke briefly on the theme—"Lord I believe". In the congregation were two members of the parish from outlying parts—one from a station property 50 miles away and another from Marble Bar, the nearest neighbouring town—128 miles away.

"The links that bind us are greater than the distances which separate us"—"We are all one in Christ."

A missionary convention is being held at St. Luke's Church Whitmore Square in the diocese of Adelaide over the Easter weekend.

Bishop Omari and Mr Festo Kivengere will be the leading speakers. The Bishop of Adelaide has consented to be chairman for the meetings on the Saturday of

the convention. St. Luke's has a long C.M.S. association and an active missionary interest.

Dr Ralph Mitchell is to be the special speaker at the "Youth for Christ" rally at Sans Souci on Saturday, April 4.

The monthly rally attracts a large number of young people from neighbouring churches. It has proved a place of blessing to many.

The film "Which will Ye Have?" will be screened at 7.30. The programme will include items by the Youth for Christ Choir, and an "Audience versus Choir" quiz.

The rally will be held in St. Andrew's parish hall at 1230 Rocky Point Road, Sans Souci. Trolley bus from Rockdale or Kogarah passes the door.

The Church of England Christian Endeavour Association held its annual meeting at St. Paul's Church, Cleveland St., Redfern on Friday, March 13. The rector, the Rev. K. Child, gave the address.

It was noted that Christian Endeavour is a growing force within the Church of England in Sydney Diocese.

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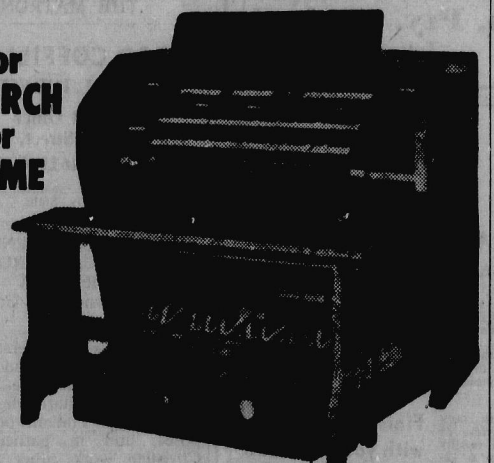
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Hist. Society Elections

The following have been elected as Fellows of the Church of England Historical Society: Commander Rev. J. S. V. Buckman, Archbishop's Diploma, E.M.E., A.E.M.E., A.I.F. (Ret.), and Mr J. K. S. Houson, who is also a Fellow of the Royal Australian Historical Society, and the Society of Australian Genealogists.

The following members were elected:—Senior Vice-President: Mr P. W. Gledhill. (2) Vice-Presidents: Mr J. K. S. Houson and Mr O. Brown-Deverell. Honorary Secretary: Miss G. Wilkins. Honorary Treasurer: Mr J. R. F. Tuckerman.

The committee consists of the following:—Rev. W. K. Deasey, Miss E. E. Middleton, Mrs D. Patching, Mrs C. L. Tuckerman, Mr Frank Green, Mr Roy Hassall, Mr David Thomas, Mr A. Patching. Director of Excursions:—Mrs N. Hastie.

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BISHOP WRITES ON SUNDAY TENNIS

In answer to a letter from a Parish Council seeking permission to use the Church courts for tennis on Sunday the Bishop of Ballarat pointed out that though innocent enough in itself such action could have wide repercussions in the community.

NOW no one with a knowledge of history and sociology would deny that one of the factors that has helped to make the British people what they are today is the tradition which had led them to treat the Lord's Day as sacred. But today this tradition means very little in the lives of vast numbers of the people, and the injurious effects from the losing of it are to be seen in many ways.

In view of this, the question for us to ask is not whether a simple game of tennis on a Sunday

afternoon is going to do any harm to the few young people who play it. The question is this—What are likely to be the results if the Vicar and responsible officers of the Church give permission for tennis to be played on the Church courts on Sunday afternoons? I would suggest these two answers to this question.

First, the Church will be doing something to give the young the impression that Sunday is no different from any other day.

Second, the Church will be giving an impetus to the movement towards allowing football, organised sport and other kinds of vigorous and noisy indulgences which tend more and more to destroy the unique atmosphere of Sunday. This, I feel, is something that the Church should avoid doing. For these reasons I feel that my advice to your good churchpeople must be against giving permission for tennis on the Church courts on Sundays.

Personal

We extend sympathy to The Rev. D. Livingstone, Rector of Holy Trinity, Kingsford, on the death of his father who passed away on March 3.

The Rev. M. M. Hennell, M.A., has been appointed Principal of St. Aidan's Theological College, Birkenhead, in succession to the late Canon W. M. F. Scott. Mr. Hennell studied at St. Edmund's Hall and Wycliffe Hall, Oxford. After being ordained in 1942, he served curacies in Islington and Queensbury. He was appointed Tutor of Ridley Hall, Cambridge, in 1948, and Senior Tutor of St. Aidan's in 1951. Since 1952 Mr. Hennell has been Vice-Principal.

Sympathy is also extended to the family of the Rev. R. Harley Jones, who received his home call on March 2.

The Rev. Colin Craven Sands is leaving Sydney on a visit overseas. He will be acting as an official reporter and photographer for the "Church Record."

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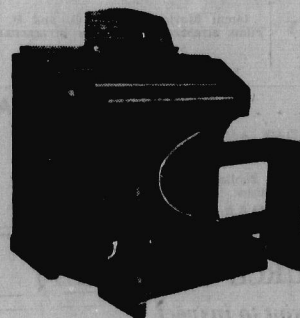
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