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CRUSADE'S GREATEST MEETING

The above aerial photograph shows the record crowd at the Melbourne Olympic Stadium on Sunday, March 15. It was the closing meeting of the Billy Graham Crusade, and a record crowd of 140,000 people filled the stadium.

The crowd was the largest for any similar event in the history of Australia, and 4,107 people responded to the invitation at the close of the Service and came forward onto the ground for counselling.

CLERGY CONFER AT GILBULLA

About 150 Clergy of the Diocese of Sydney met at Gilbulla Conference Centre, Menangle, N.S.W. on Monday, March 16th to consider Anglican plans in relation to the Billy Graham Crusade.

The conference opened with a devotional session conducted by Bishop R. C. Kerle in the chapel which was packed to capacity by clergy and their wives. Many unable to be accommodated in the chapel joined in the service from the outside.

Before lunch the Rev. Bernard Gook who has been released from his normal duties as Diocesan Missioner to attend to

matters relating to the crusade then gave a detailed outline of preparation and follow-up plans and made some suggestions about transporting large parties from suburban and country areas.

At the lunch break the scene on Gilbulla lawn was like a large family picnic as a short break came in the day's activities. In the afternoon the clergy

were again addressed by Mr Gook on some practical aspects of following up converts in the parish. The Rev. David Davis, organising secretary of the Diocesan Board of Education then spoke the board's hopes that adult Christian education might soon form part of the regular life of each parish.

N.Z. Synod Studies Merger

Measures designed to be the first step toward a merger with other New Zealand churches have been approved by the Triennial General Synod of the Anglican Church of New Zealand, meeting in Wellington.

By its vote the Synod cleared the way for entrance into "exploratory conversations" with a joint standing committee on union formed in November, 1957, by Methodists, Presbyterians, Congregationalists and the Associated Churches of Christ. The proposal is similar to that adopted last November by the Church of the Province of Canada (Angli-

can) in regard to unity with the United Church of Canada. Limited intercommunion with the Church of South India was established by another vote of the Triennial General Synod. The Church of South India was formed in 1947 from former Anglican, Methodist, Presbyterian and Congregational churches.

April 2, 1959

His Dominion is an Everlasting Dominion

The season of Easter, which brings before us the power of God and the glory of Jesus Christ designated Son of God by the Resurrection, should remind Christians of a fact of which they are too frequently oblivious and neglectful, namely, that at this present moment Jesus Christ is reigning over the affairs of this world. God is in complete control of every event that takes place in His universe and Jesus Christ, exalted at His right hand and given the name that is above every name, rules as "Priest upon His Throne, and the Counsel of peace is between them both" (Zech. 6:13). God has put all things in subjection under His feet. (1 Cor. 15:27). "He is Lord of all." (Acts 10:36).

It was God's purpose from creation that man should have dominion over the works of God's hands, but because of sin this purpose was not realised till Jesus Christ the Son of God became man and on the cross bore sin's penalty and overcame its power. Now through the suffering of death Jesus is crowned with glory and honour (Heb. 2:9).

It was Christ's humiliation which led to His present exaltation. The old adage, "no cross no crown," is true. In Philippians 2 St. Paul speaks plainly of Christ's humiliation. He laid aside His divine glory which He had before ever the worlds were in order to humble Himself and as a man become obedient to death, even the death of the cross. Wherefore, says St. Paul, wherefore God has highly exalted Him and given Him the name that is above every name (Phil. 2:9).

Humility, gentleness and meekness is constantly enjoined in the scriptures. It is something quite different from servility, or an inferiority complex. This becomes plain if we consider Moses and Job in the Old Testament, and Jesus Himself, whose characters were marked by humility.

Humility is essential if God is to exalt us, and it requires for its exercise faith, strong faith. Not only must the seeming accidents and buffeting circumstances of life be recognized as completely under God's control and only permitted to impinge on our lives because God in His wisdom and love so directs; but also the injustices, the injuries, the criticisms, the unkindnesses which other people inflict on us must also be recognised as under God's complete control and only permitted to trouble us through His decision, for He is able to limit them were He so to will. Consequently, it is "under the mighty hand of God" that we are to humble ourselves. And it is only a firm faith in God's mighty and loving hand that enables us to remain humble in adverse circumstances and unjust treatment.

Our Lord's own passion is our example. When reviled, He reviled not again, when He suffered He threatened not. He drew the strength to rise above these natural reactions from the realisation that it was the cup that His father had given Him. He was conscious that none would have any power against Him were it not given them from above. Consequently "He committed Himself to Him that judgeth righteously" (1 Pet. 2:23).

Humility and patience go together; both are virtues which spring from faith; and for our encouragement, God has promised that there is a limit set. He will exalt us in due time if we humble ourselves under His mighty hand. (1 Pet. 5:6). In view of this promise the sufferings of the present are not to be compared with the glory which is to follow. This glory is nothing less than sharing in Christ's throne and dominion. If by faith in Christ's present control of every event that enters our life, we are enabled to follow the example of His humility and patience, we shall also share His crown.

Some Doctrinal Presuppositions of Evangelism

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

THE second doctrinal presupposition which I suggest ought never to be far from the evangelist's thoughts follows closely upon the first.

It is the truth that the mighty change in the status of the Christian, made possible by divine election, is effected in the believer when he becomes aware that he has been called by God to be what he has now become. Only those are effectually called who have been divinely chosen; and only those are divinely chosen whose calling results in a new devotion to God and a fresh zeal for holiness.

Paul can state with confidence that the Thessalonians have been chosen by God because they have made an effective response to the preaching of the Gospel.

"We know, brethren," he writes, "that He has chosen you, for our gospel came to you not only in word but also in power and in the Holy Spirit and with full conviction" (1 Thess. 1:4). In other words, by their fruits he could know them.

The letters of Paul were written to those who had not merely heard him preach but had shown that as a result of his preaching they had in fact been called to be saints. But the apostle was well aware that there were many others who had heard the Gospel but had not responded to it.

Again and again he had witnessed the divisions that invariably become apparent when the Gospel is faithfully preached. The message about the Cross, he told the Corinthians, "is to them that are perishing foolishness, but unto us who are being saved it is the power of God" (1 Cor. 1:18). And speaking of himself and his fellow evangelists he said, "We are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life" (2 Cor. 2:15, 16 R.S.V.).

Faith is God's Gift

The call sounded by the preachers was listened to by many; but only a few who heard it with their ears were inwardly moved by the Spirit to receive it, so as to make the response of faith.

For faith, we must never forget, is not solely a human activity; otherwise salvation by faith would be merely another variety of salvation by works. Faith is a gift of God; and it is not given to all who may happen to hear the Gospel preached. "By grace have ye been saved," says the apostle, "through faith; and this is not your own doing it is the gift of God" (Eph. 2:8, R.S.V.).

Faith comes indeed from hearing the Gospel, but all do not hear it effectually. The seed of the word takes root and produces results only in ground which has been prepared by the Spirit to receive it.

As our Lord taught so clearly

in the parable of the sower, in some cases the seed takes no root at all; in others the crop is premature, of poor quality and short-lived, because the soil is shallow or choked by weeds; only when the ground has been broken up and made receptive by God Himself does a spiritual harvest result.

Unseen Preparation

That preliminary preparation, whether it be of short or long duration, is often unseen, and may even take place unknown to him who is to benefit from it. Only later does he understand that the hand of God has indeed been laid upon him.

It is therefore always true, as our Lord said, that "many are called but few are chosen" (Mt. 22:14). With these words He concluded the parable of the wedding feast made by a king for his son, a parable spoken, it would seem, with the express purpose of making clear the distinction we are considering.

God is here depicted as a King who, after preparing the feast, or, in other words, after having planned and made ready all that is necessary for man's salvation, sends out His

This article—taken from a paper delivered at the Islington Clerical Conference on January 10, 1956, by Prof. Tasker—it was later reprinted in "The Church Gazette." This article is continued from our last issue.

evangelists to call to the banquet those who had received the original invitation. When only a few respond, the King despatches His servants into the highways to invite everyone they meet.

All are called externally; the Gospel is, so to say, preached to the whole world, but not all are chosen. For in the sequel to the parable the King, as He moves among the guests, finds one not clothed in the proper wedding garment, and refuses to allow him to share in the festivities. Nay more, because he is without the nuptial robe, he is treated as though he had never received an invitation at all. He is commanded to be bound hand and foot and cast into the outer darkness.

The wretched condition of the man is clearly typical of those who have not been inwardly called by the Holy Spirit, and who remain unclothed with the righteousness of Christ which alone can justify men in the sight of God.

A necessary deduction from this parable would seem to be that there will always be some who, though they may hear the Gospel again and again and attend Christian places of worship, nevertheless have not the imperishable seed of eternal life abiding in their hearts. They may share in Christian ordinances and ceremonies, but the signs of

their having been effectually called are lacking.

Many of these nominal Christians sooner or later fall away, as our Lord in His interpretation of the parable of the sower implied that they would (See Mk. 4, 17, 19). But in the case of those who do not deliberately cut themselves off, the teaching of the parable of the tares is that we are not to hasten their exclusion, but to remember that the passing of final judgment is God's prerogative not ours.

"Therefore," says the apostle Paul, "do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purpose of men's hearts" (Cor. 14:5, R.S.V.). Moreover, it may well be that some of those who are not yet committed disciples are "not far from the kingdom of God".

Divine Election

I have stressed the divine element in the work of conversion, not merely because of its theological importance, but for two quite practical reasons.

It would seem, in the first place, that if the evangelist is un mindful of the doctrine of divine election, he may only too easily become the victim of depression if the results of his own efforts do not seem as great as he naturally wishes them to be; and he may quite wrongly draw the conclusion that he himself is to blame.

While he is right to expect results, though not necessarily immediate results, he should never forget that, as the chief Actor in evangelism is the Spirit of the living God, there are elements at work beyond human calculation.

For this reason undue pressure should never be exerted to try and force decisions for Christ prematurely. The new birth is a birth of the Spirit and it can only come in God's appointed time.

Secondly, if the evangelist forgets the doctrine of effectual calling, he may, in seeking to assess results, be all too easily led astray by numerical considerations, significant though these well may be, and forget that there are bound to be some among those who quite sincerely come forward and make professions of faith, in whom the seed of the word will have only a temporary abode. The presence of the fruit of the Spirit is the only sure criterion of true conversion.

"How may we know Him?"

The realisation, however, that conversion is primarily the work of God, and that often apparent conversions are not true conversions, must never lead the evangelist in any way to slacken his efforts, or to fail to preach the word with boldness, in season and out of season, whether men will hear or whether they will forbear.

Continued on page 4.

Sydney Crusade Begins April 12

In just over a week, Sydney will be witnessing the long-awaited Graham Crusade. Already interest has reached a high peak, and visiting, advertising and activity have gained great momentum. Sydney's preparations are almost complete.

THE most important part of the work of preparation has been the prayers of God's people. In addition to the normal meetings for prayer in the churches, the Crusade has been constantly remembered in special groups that have made time to come together with this purpose. Perhaps the most outstanding development in this regard has been the Women's Prayer Groups. At the time of going to press there are over 4,500 groups meeting in over 3,000 homes in the metropolitan area. The average attendance is between six and eight.

Other women who would be willing to open their homes on any weekday morning from 10-10.30 to pray for the Crusade, are asked to contact Mr Bill Brown of Crusade headquarters, 49 Clarence St.

Census Visitation, to make known the Crusade details to the general public and to find out church affiliations, has begun. It is not now expected that all Metropolitan Sydney will be visited although by the last week in March material for about 300,000 visits will have been sent out.

The program of counsellor training is all but complete. The evident blessings from these classes have been commented on in all circles. Attendances have been maintained throughout and the lectures by Mr Charles Riggs have been of the highest quality.

Further afield in places like Wollongong, special arrangements have been made to tranship large numbers to the Showground each night and also to have a direct landline to the Wollongong Town Hall annexe.

Activity By Sects

The Crusade Office has stressed that Christian people should be careful of the increased activity of unorthodox sects such as Jehovah's Witnesses and Latter Day Saints. There have already been reports of "collections being made door to door for the Graham Crusade" but these are not to be supported. All Crusade material comes from the Office and bears the name of Billy Graham.

During other Crusades, these sects have tried to influence new converts and older Christians into their own Bible study courses and all are urged to exercise great care in becoming involved in any way with these groups or their material. It would be well to seek the advice of the local Minister or else the Crusade office in all cases of doubt.

As the secular press an-

nounced, the final meeting of the Melbourne Crusade resulted in an attendance of more than 143,000. This was not an estimate but the figures released by the Melbourne Cricket Ground Authorities. At a time when we are hearing of unprecedented crowds and records being broken, we tend to pass over the fact that this was the biggest known attendance at a Protestant religious meeting in history. Wembley with its 120,000 in 1954 at the end of Dr Graham's Crusade there, is the second largest. And we could see this record smashed in Sydney, God willing.

Final Melbourne Details

There were almost five thousand enquirers as a result of the activity of God's Spirit in this final meeting and Mr Bill Brown of the Graham Team told the Church Record that final figures for decisions in Melbourne, disclose that there were 26,440 in all.

Dr Graham will be in New Zealand until April 8, and will speak at two meetings in each of Auckland, Wellington, and Christchurch and landlines will carry his voice to over 40 centres throughout the Dominion.

From New Zealand he returns to Sydney to begin the Crusade on Sunday, April 12. The special final preparation will be the half night of prayer held in churches on Friday, April 10, from 5 p.m. to 11 p.m.

Estate Open For Inspection

A well-known property in Castle Hill Road, near Rogan's Corner, Castle Hill, which has been purchased by the Church of England for conversion to a Church Veterans' Village, will be open for inspection from 9 a.m. to 6 p.m. on April 11.

A charge of 2/ will be made for admission and the proceeds used toward the cost of furnishings. In its initial stage the Village will provide accommodation for more than sixty people.

The Chairman of the Committee establishing the scheme is the Rev. Clive Goodwin, Rector of St. Mark's, Darling Point.

The beautiful home, gardens, bushland, modern dairy and pigery, etc. are worth inspecting. The property has an area of 117 acres on which there are six cottages as well as the main residence.

Church Attendance Movement 1959

The Department of Promotion in the Diocese of Sydney has prepared a new Kit for Church Attendance campaigns in 1959, and has offered it for the use of churches of all denominations anywhere in Australia.

This follows the introduction of the Church Attendance Movement by the Department in 1958.

This year the Kit can be particularly valuable for local church follow-ups to the Billy Graham Crusades.

Prices of materials have been considerably reduced this year. The material is undated, so that it can be used at any time.

New "Crusade" Editor

Mr David B. Winter, B.A., is to take over as Editor of the magazine "Crusade" and Editorial Secretary of the Evangelical Alliance as from August 1 next.

Mr Winter has been a regular contributor to The English Churchman and hopes to continue helping in this work. He asks for prayer as he takes on "his new assignment."

He told the Editor last week: "I have only left a work I love—school-teaching—because I believe "CRUSADE" is a strategic magazine with immense possibilities under God for good both in the Church and in the world."

Dr Fisher Addresses Methodist Students

'Episcopacy not more Apostolic than other forms of Church Government'

ON the evening of March 3 His Grace the Archbishop of Canterbury addressed the students and friends of Southlands Methodist College on the much-discussed subject of Church Unity.

In his address the Archbishop made it quite clear that much confusion had arisen over the years around the two words 'Protestant' and 'Catholic.'

He explained that we were Protestant in that we were anti-Romanist, and that we were Catholic because we were members of the one Catholic, or Universal, Church.

He said that as both words were open to abuse and misrepresentation it would be much better to use simply the word 'Apostolic.'

In his opinion any Church was apostolic if it accepted the Bi-

Archbishop farewelled at Islington

The Archbishop of Sydney, the Most Reverend Hugh R. Gough, and Mrs Gough were farewelled at St. Mary's, Islington, on Wednesday, March 11, by a very representative congregation which included 50 robed clergy.

The English Churchman reports that "this was the third time Christian friends in Islington have expressed to Archbishop Gough their affectionate regard for him at the beginning of some new work."

"For he was curate at Islington (1928-31), and vicar and rural dean (1946-48).

The lessons at evening prayer, which preceded the new Archbishop's sermon, were read by Lieutenant-General Sir Arthur Smith and the Rev. J. R. W. Stott. The moving words spoken by Paul to the Ephesians, and recorded in Acts xx, took on a fresh, living application, and doubtless many of the clergy present (other than Bishop Gough) must have felt the challenge. "Take heed therefore . . . after my departure shall grievous wolves enter in among you . . . Therefore watch and remember . . ."

Presentation

After the service had ended the vicar of Islington graciously presided at the informal "family" presentation of a Bible, a Prayer Book, and a cheque to the new Archbishop of Sydney. The Hon. Mrs Gough was first presented with a lovely bouquet by one of the present assistant curates of Islington. In making the presentation to the Bishop, the Rev. Talbot Mohan, Hon. Canon of Sydney Cathedral, spoke of the life-long friendship he had enjoyed with Dr Gough. Referring to the late Most Rev. Howard Mowl, Canon Mohan said the former Archbishop of Sydney once told him it was his determination to leave Sydney Diocese no less Evangelical than he found it.

"Wrong worship"

In the course of his sermon Bishop Gough explained how, in fact, he is the second vicar of Islington to be given episcopal authority in Australia. When Daniel Wilson was consecrated to be Bishop of Calcutta his diocese included Australia and New Zealand! Bishop Gough suggested that his going to Sydney is in some respects a continuation of Bishop Daniel Wilson's work. The three points of the sermon were taken directly from the writings of Bishop Wilson.

The Archbishop-elect spoke movingly, as an Evangelical to Evangelicals, on preaching the Gospel, living out the doctrines in daily life, and watching over the brethren. In expanding his theme he indicated certain dangers, and emphasised the need for practise and doctrine to be consistent with each other. "Wrong worship leads to wrong doctrine and wrong doctrine leads to wrong living."

Recent Discussions

Mentioning recent discussions which had been held between the Anglican and Presbyterian Churches he went on to say that there was evidence for both forms of the Ministry in the New Testament, and he felt that both Churches had something to offer each other.

Neither the Presbyterian nor the Anglican Churches could be expected to give up their respective traditions for they both felt that they had been tried and proven by time. The Archbishop went on to say that in his personal view Episcopacy was not more apostolic than other forms of church government.

He said that as both words were open to abuse and misrepresentation it would be much better to use simply the word 'Apostolic.'

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Canon Mohan said he was sure Bishop Gough would do the same, and although it had been said that today Evangelicals are not burned they are made into bishops, it had not been true in the present case, because the Archbishop-elect "has not moved an inch" from his old position.

In a delightfully natural reply Bishop Gough thanked all who had joined in the expressions of prayerful interest and love. He also announced that he had appointed Canon Mohan and the Rev. L. F. E. Wilkinson to be his commissaries in England.

May 30 has been fixed for the Archbishop's installation in the Cathedral at Sydney.

Ordination at Christchurch

Five deacons and a priest were ordained by the Bishop of Christchurch, N.Z. (the Rev. A. K. Warren) at a service in Christchurch Cathedral.

The deacons are, the Rev. C. D. Blakie (St. Chad's, Linwood), the Rev. M. M. Warren, son of the Bishop (St. Mary's, Timaru), the Rev. C. W. Tremewan (St. James, Riccarton), the Rev. R. M. Glen (St. John's, Woolston), and the Rev. C. J. Goldsmith (St. Barnabas, Fendalton). The priest is the Rev. J. E. G. Irwin.

EVANGELISM

Continued from page 2.

The apostle who most frequently stresses the truth of divine election also asks the pertinent questions, "How are men to call upon Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without a preacher?" (Rom. 10, 14); and he says of himself, "Woe be to me if I preach not the gospel!" (1 Cor. 9, 16).

The preacher is not the converter, but he is God's messenger to proclaim the word of life; and it is God's good pleasure, as we read in 1 Cor. 1, 21, to save them that believe through the "foolishness" of preaching. It is an essential part of His eternal plan that His elect should be gathered in from among all sorts and conditions of men and women by the proclamation of the good news of what Christ did on the Cross to reconcile sinners to Himself.

The Gospel must therefore be preached to all men by those called by God for the purpose. And every preacher must surely count it the highest honour to be, in however small a way, an ambassador of the divine King; and he must strenuously resist the demon that especially besets evangelists, the demon of jealousy which is so apt to raise its ugly head when others are seen to be enjoying wider spheres of ministry and achieving greater success than he is himself.

It is God's will that the Gospel should be offered to all mankind by a great variety of people, and offered as a gift which must either be accepted or rejected; and just as He has willed the end, the salvation of believers, so He has willed the means the "foolishness" of preaching.

He has decreed that an essential part in conversion shall be played by living human agents themselves converted men who take of the things of Christ and present them with such an immediate forthrightness that the word of the Cross is always strictly contemporary, coming as a direct message delivered by a person to a person about the most wonderful of all Persons, the Lord Jesus Christ.

In a word, the preacher of the Gospel is, by the grace of God, nothing less than the midwife of that new birth wrought in the souls of men by the divine Spirit, without which no man can see the kingdom of God.

Evangelicals are surely right when they claim that that Church alone is true to the New Testament, in which the preaching of the Gospel is recognised and welcomed as an essential part of God's redemptive purpose; and where the evangelist, clerical or lay, is honoured primarily for his loyalty to the Gospel he is commissioned to preach, for his unshamed witness to the truth as it is in Jesus, and for the signs that he cannot help revealing that he himself has stood at the foot of the Cross and there learned the greatest of all truths—that the Gospel of the shed blood of Jesus, because it cleanses from all sin, is the power of God unto salvation to everyone that believeth. For, as James Denney so rightly said, "The Cross is not a school for theologians but a refuge for sinners".

News From Overseas Notes and Comments

Geneva: The celebration of the 450th anniversary of the birth of Calvin will include the first "Festival of Sound and Light" to be held in Switzerland.

Commencing on Sunday, May 31, the spectacle will be repeated every fine night during the summer months in front of the Reformation Monument, a wall set off by statues of the four reformers, Farel, Calvin, Knox, Beza and other figures of the Reformed faith in Europe.

The figures on the wall will be cast into relief by a varied play of lights and accompanied by recorded voices and music telling the story of the Reformation in retrospect. Various languages will be used so as to give tourists a sense of participation. Text for the display has been prepared by Henri Laudenbach, author of successful scripts used in the illumination of the castles in the Loire valley in France in recent years.

Other events planned by the local Geneva committee, which is working with the World Presbyterian Alliance, are a Sunday morning rally at the Reformers' Monument, to be inaugurated by fanfares and the music of 16th century Geneva psalms, and the Swiss premiere of a new film on the Reformation by the well-known French director, Roger Leenhardt.

On Monday, June 1, the World Presbyterian Alliance will open the renovated Calvin Auditorium next to the Cathedral of St. Pierre. John Calvin taught the Bible in the Auditorium, which was used by the Scots reformer John Knox for the worship by English-speaking exiles in the Reformation city in the sixteenth century. The building,

restored in the original style as the result of an international appeal, will again house services of worship in various languages for international communities in Geneva.

Canada:—The Primate of all Canada (the Most Rev. W. F. Barfoot, Archbishop of Rupert's Land) has announced his retirement on grounds of ill-health. Until the General Synod appoints a successor at its meeting next September, the Archbishop of Quebec (the Most Rev. Philip Carrington), who is Senior Metropolitan, will act in his place.

Manila:—The first Filipino suffragan bishop of the Philippine Episcopal Church was consecrated in Manila's St. Luke's Pro-Cathedral on February 24. He is the Rev. Benito C. Cabanban, 48.

Taking part in the ceremony were Bishop Lyman C. Ogilby, bishop of the Philippine Episcopal Church; the bishop of Honolulu, Harry S. Kennedy; and the bishop of Rangoon, Victor G. Shearburn. Also participating was the Supreme Bishop of the Philippine Independent Church, the Most Rev. Isabelo de los Reyes Jr.

The new suffragan bishop, in addition to his normal duties, will assist Bishop Ogilby in the care of missions, three hospitals, nine dispensaries and twenty-two schools administered by the church.

The Philippine church has 51,000 members, 36 ordained Filipino priests, three Chinese and 17 American priests.

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ASTRONOMICAL MATHEMATICS

The Christian who knows that at the first Crusade meeting in Sydney on Sunday, April 12, a record number of people will gather, can notice politely but without enthusiasm that the crowd passing through the turnstiles for the first day of the Show numbered 29,230.

We are living in an age when figures are losing their impressiveness. When we see more people gather for a religious Service than would assemble for a Test match we realise that our old standards need to be revised. We are witnessing a new phenomenon which goes beyond the merely statistical.

The Melbourne Crusade showed how deeply responsive the human heart is to the plain presentation of Biblical truth. In Sydney we are no longer thinking so much of the vast concourse of people who will descend upon the Showground night after night to hear the Word of God; we know that this will happen. What is in our hearts and minds is a sense of wonder at the spiritual power that is felt wherever Christians gather together, and at the promise that is contained in this experience. Is it to be revived? It could be. But whether it is or not, depends upon the readiness of some to be the revival centre, the selfless core of dedicated expectancy.

TRUTH THROUGH PERSONALITY

"Nothing but fire kindles fire," said Bishop Phillips Brooks in 1877, in his Yale Lectures on Preaching. Preaching is "truth through personality." This is still, in the opinion of many, the best book on preaching ever written.

The truth so succinctly expressed has been illustrated in our generation by some great men of God. And now another dedicated personality, Dr Billy Graham, has arisen to show us how true it is.

Clergy who will meet him at the special seminar for ministers on April 13 will hear him speak on "Evangelism: The Message, the Man, and the Method." The Man is the central, significant factor in evangelism—the man dedicated and responsive to the Spirit, and using the methods spiritual wisdom suggests. It will inspire many to fresh personal consecration, and to a revived spirit of expectancy in their preaching, to hear this central truth expounded by one whom God is so demonstrably using in our day.

GOING FAST

One of our airline companies has announced that Sydney-siders may now travel to Melbourne in 1 hour 30 minutes; presumably Melbourneans may return the compliment by setting off to come to Sydney in the shortest possible time also. We are not however to imagine that the sole purpose of fast flight is to enable Sydney and Melbourne people to visit the neighbouring capital for a quick meal at a better restaurant and then rush home again. Rather all this is part of the cult of the goddess Speed, in which we are all being conditioned. Whatever we do we must do quickly, or we shall be considered old-fashioned.

Our Sunday afternoons are disturbed by the roar of speedboats cutting the water at death-dealing speed. Aeroplanes rush about the sky. Our roads are rapidly becoming the happy hunting ground of juvenile motorists whose creed is a short life and merry. And now we are expected to go a little farther in this race between the engine and the clock, and burn incense before new monsters of the sky. And—we are told—soon supersonic craft will be whisking us off to visit our friendly competitors in the sundered capitals at even more terrifying speed.

Perhaps we could pause just long enough to ask ourselves which is the most important question—how fast can we go, or where are we going? The second question is at least as exciting, and perhaps somewhat more realistic. Many people still prefer a train and a book, and have a sneaking feeling that they get more out of life that way.

PURSUING THE DOVE

That elusive bird, the dove of peace, has become the target for politicians of many shades of belief, and with many motives for their hunting.

Mr Macmillan, criticised by colleagues elsewhere for running a one-man peace mission, is losing no time. At least Britain is reaching out toward any olive-branch that may be tentatively extended from Moscow or Peking. In Washington, talks were held which might still bear fruit. And here in Australia, significantly enough at Broadbeach, where Dr. Graham is resting, Russian and local diplomats have reached understanding on a trade friendship pact.

It cannot be said that the Commonwealth is churlish, whatever the final result may be. We do not like either the creed or the believe that the things which make friendship important are greater history of Communism, but we haven't a phobia about it. We than the differences which divide the nations. And as Christians we will pray and work for peace—but peace secured by agreement and not reached by surrender.

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Getting or Giving

by ARCHBISHOP GOUGH

This address was delivered to the Keswick Convention by the now Archbishop of Sydney.

Mark x, 17-22.

THIS young man came to Jesus Christ for what he could get. He was told what he must give! This young man's motive was primarily a selfish motive—he wanted to inherit Eternal Life. I wonder if you have come to this meeting from a selfish motive, in order to get a blessing, to have an uplift, to receive a filling of God's Holy Spirit. You have been feeling dispirited in your Christian service, so you want to get help from God tonight. The answer is that you must give, give, give.

Someone may say, Did not Jesus invite us to come? Did He not say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Yes, but how does Jesus give rest? He goes on to say, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Rest comes by taking the yoke of Jesus, by yielding to His complete control, by entering the yoke with Him, so that henceforth you go only where He would go.

Selfish Christians

Today there are too many selfish Christians. They are concerned about their own spiritual health and their emotional experiences. They are always talking about themselves. We all know, especially we clergy and ministers, how difficult it is to deal with people who talk of their physical ailments. Some Christians talk more about their spiritual condition; they are always looking inside to see how they are getting on instead of looking to God, or to others to see how they can help them. You people here at Keswick, how much thought have you given to the world outside in comparison to the thought you have given to yourself and your own condition? The Eternal Life this young man wanted was in the sense of life for ever after death. That is a gift God gives. If we come to Christ and receive forgiveness there is a place in heaven for us. But we are justified in taking Eternal Life to mean also divine life, the life of God to be enjoyed in the soul of man and experienced here on earth as a present possession. Many of you have come to Keswick with that in mind. You want to know what you have to do to obtain this Eternal Life and to be filled with the Spirit of God. In one sense the answer is "Nothing." You cannot save yourself from the guilt of sin, it is "Nothing in my hand I bring, simply to Thy Cross I cling." In a sense there is nothing you can do; God will not take bribes. In his First Epistle Peter speaks of "the God of all grace." He loves to give things that are not deserved. And St. Paul has this to say: "He has spared Him up for us all, how shall He not with Him also freely give us all things?" And our Lord said: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the

Holy Spirit to them that ask Him?"

While that is true, there must be on our part a readiness, a capacity to receive. As the Psalmist said: "Blessed be the Lord, Who daily loadeth us with benefits, even the God of our salvation." But God cannot put into our hands His benefits if they are full of other things—if we are holding on to some thing or somebody else. There must be emptiness, and if we come in that attitude, God will give us more than we can ask or think.

Purity of Motive

There must be purity of motive. We read of Simon the Sorcerer who was converted when Philip went to Samaria. He received Eternal Life, and when he saw the miracles he began to ask, "Why should I not have this power?" Later, when Peter and John arrived, and he saw even greater miracles, he came to Peter with money in his hand and said, "Sell me this gift so that I may be able to do these miracles." Peter turned on him and said, "Thy money perish with thee. Do you think the gift of God can be bought so that you may have power over people?" There was the impure motive. Why do you want to be filled? Is it so that people may say of you that you are a fine Christian, or in order to become a great preacher, or a great youth leader, or a woman with a lovely character? Why do you want this gift of God? Is it just in order to have a comfortable feeling, or to enjoy peace in your heart? God sees through the motive, and He cannot give the gift unless the motive is pure.

When this young man who had come to Christ had gone away grieving, He spoke of the danger of riches, then Peter said, "Lo, we have left all and have followed Thee." "What shall we have? What will you give us in return?" If our motive is the desire to get, I do not think we shall receive. If it is to give, then we shall receive abundantly of God's bounty. Jesus said: "Whosoever shall lose his life for My sake and the Gospel's, the same shall save it." "Lose" is a strong word. It means to destroy, to throw away. Abandon yourself to God. Discard all human concepts of life. St. Paul said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."

"What shall I do that I may inherit Eternal Life?" asked the young man. Jesus replied, "Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow Me." This is consecration; the giving up of everything, even life itself. You may talk of what you give up or what you do not do. These things may be important, or they may not, but you are only touching the fringe if you are only talking of things. This young man talked about the Commandments, and said they had all been kept. You may say, "I am a church elder, or warden,

or Sunday School teacher or ordained minister, therefore I am a consecrated man." St. Paul spoke of the religious things of his life. He was a grand character of a man, but he came to the Cross of Christ, and all his concepts of the values of life faded away. You may say you surrender this and that; have you taken up the cross?

It is true of some people that the test of surrender is centred on one thing. This young man loved money more than God. The test of Abraham was as to whether he would give up his son. He was willing, and God spared his son. But God spared not His own Son. Abraham was willing, and thus proved his utter dedication to God. In your case is it a battle of will that may centre on one thing or one person? If you hold on, you will not receive blessing. For most of us it's not things or persons but self. Jesus stands before us asking for our lives. If you give Him your all you will find yourself heir of God, joint-heir with Christ, of all the wealth of heaven.

On Our Knees

In the cathedral in Copenhagen there is a statue of Christ, and you have to kneel before it to see the eyes looking down

upon you. Only when we kneel before Christ and look up into His eyes will the miracle happen, for when He looks at us He must surely get the victory that will break every barrier down, and cause us to yield all to Him. Yet this young man knelt, and Jesus looked at him and loved him, but in spite of that wonderful look of love the young man held on to his riches. He got up from his knees and stumbled away to a life of disillusionment and disappointment.

So it may be that Jesus is looking into your eyes tonight, and you feel you cannot bear it. The look of Christ is a loving look; it saved Peter from going out to commit suicide as Judas did. As we sometimes sing: "Thy kind but searching glance can scan the very wounds that shame would hide." We are ashamed when Jesus looks at us, but it is a look of love, and if only we will respond to that look, wonderful things will happen.

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Following Melbourne's

MIGHTY RESPONSE

to the

Billy Graham

CRUSADE

Sydney must accept the

CHALLENGE OF GREATER EXPECTANCY

Sydney plans must immediately be reviewed and extensions in various directions made to be prepared for still greater crowds and greater response.

Crusade organisation facilities and services MUST be provided before and during the Crusade meetings . . . and that is the responsibility of local churches by whose invitation Dr. Graham came to Australia. Money is needed NOW, from Christian groups and individuals who know and appreciate that the work of the Billy Graham Team must not be hampered by lack of funds. Every penny subscribed for the Crusades is LOCALLY CONTROLLED and any surplus will remain in Australia at the disposal of the local committee representing participating churches.

The team's expenses are being paid by the Billy Graham Foundation in U.S.A. Nothing from local funds is paid to Billy Graham or team members, but be assured that the necessary "get ready" expenditure by the local committees is not only extremely heavy but MUST BE INCREASED if we are to learn from Melbourne's experience.

You are invited to send all you can to the Hon. Treasurer as your contribution—or you

can become a share partner. The vital months of March, April and May will see thousands of partners sharing in the Crusade by contributing £1 monthly. Will you be one of them? Please pin £1 to a piece of paper on which you will write your name and address, then post directly to Hon. Treasurer, Billy Graham Crusade, 1959, 49 Clarence Street, Sydney. You will then be sent a reminder next month with a reply-paid envelope.

ACCEPT THIS RESPONSIBILITY ALONG WITH OTHER COMMITTED CHRISTIANS IN OUR CHURCHES.



Biblical Archaeology

ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY by D. J. Wiseman, London, The Tyndal Press, 1958, pp112, English price 12/6. ARCHAEOLOGY AND THE PRE-CHRISTIAN CENTURIES by J. A. Thompson, Grand Rapids, Eerdmans, 1958, pp138.

These two books by evangelical Old Testament scholars can be confidently recommended as scholarly, up-to-date, and well within the purchasing power of anyone interested in the archaeology of the Bible.

Donald Wiseman, a member of the Brethren, is Assistant Keeper of the Department of Western Asiatic Antiquities at the British Museum, and has a first hand knowledge of archaeological methods, having taken part in a number of important "digs". His book is a beautiful production, giving over 100 pictures relevant to biblical history from the dawn of civilisation to New Testament times. It is accompanied by a brief, but exceedingly useful, historical sketch. Each object portrayed is described as to its size and substance, with the present location and catalogue number if possible. There is also a classified bibliography of books and periodicals, so that the book is a first-class introduction to the whole subject.

Despite the growing number of illustrated atlases and histories

of the Bible, Wiseman's is outstanding value, especially for its modest size and price. Tyndal Press are to be congratulated on such a fine format.

John Thompson is Lecturer in Old Testament studies at the N.S.W. Baptist College. He was formerly a Science Master at the Brisbane Church of England Grammar School, and Director of the Australian Institute of Biblical Archaeology. His present book is his second in the Pathway Books published by Eerdmans, being a sequel to "Archaeology and the Old Testament".

In this volume he takes the story from the beginning of the Jewish exile in 597 B.C. to the death of Herod the Great in 4 B.C. It is a very competent piece of writing, in the terse style typical of Mr Thompson. While it is primarily concerned with contacts between archaeological discoveries and the Bible, it is virtually a history of the whole period, and as such a good introduction to those who are less familiar with this later period of Jewish history.

A vast amount of information on this subject is as yet only to be found in learned periodicals, and with these Mr Thompson is well familiar, as the footnotes testify. The author is a great admirer of W. F. Albright, who is laid under tribute throughout (and rightly so).

Of special interest are the chapters on "The Jews outside Palestine in the 5th Century B.C." and "The Religious Community of Qumran." The latter is a 20-page account of the recent Dead Sea discoveries, and is both comprehensive and judicious.

D. W. B. ROBINSON.

Books

Brethren Author

"GO YE THEREFORE", by A. Pulleng, 120 pp., English Price 7/6.

IT is unfortunate that the Brethren persuasion of the author of this book should have so heavily overshadowed it from its very first page. I am quite sure the author did not believe that the chief virtue of A. N. Groves was that he relinquished his association with the Church Missionary Society, or that of Leonard Strong that he forsook the ministry of the Church of England!

This attitude further reflected in many slightly more oblique references to the worth of the Brethren calling above all others will somewhat restrict the influence of what could otherwise have been quite a useful missionary handbook for candidates.

There is a very helpful scripture content in the references and examples, and this with the missionary authorities quoted (some of whom strangely enough are Church of England) should have sufficed without denominational flavour.

However, the book will no doubt serve well those for whom it was intended, but singularly fail to find general appeal, not because of content but rather because of a "one-eyed" approval.

G. M. Fletcher.

Fables

"JUNGLE DOCTOR'S TUG OF WAR," by Paul White, Paternoster Press, English price 3/6, p.p.73.

THIS is number nineteen! The good doctor is prolific in the production of his books, and each is eagerly devoured by his host of young admirers all over the world.

And no wonder, for this new book of fables shows the same superb ability to tell a story, and is excellently illustrated.

Junior Services

"UNTO THE HILLS", Daily Service book for Junior School by R. R. Brookes, S.P.C.K. 1958.

THIS is a very useful anthology of daily services, covering a six-weekly period, together with services for the beginning and ending of term, the four seasons, the festivals of the Church's year, and some miscellaneous prayers. This book largely succeeds in its attempt to fulfil five special

needs of a daily service for Junior children.

- They are:
1. The need of finding a suitable balance between repetition and variety.
 2. The needs of both younger and older children in the Junior School.
 3. The need of making intercession methodical and wide.
 4. The need of preparing children for the normal worship of the Church.
 5. The need for children to become familiar with all aspects of prayer life and also to learn some of the great classical prayers by heart.

Barry Thiering

Converts

"PERSUADED TO LIVE," by Robert O. Fern, Pickering & Inglis, English Price 12/6, p.p.192.

THIS book is a record of some of the conversion stories which have come out of the Billy Graham crusades. It contains an introduction by Mr Frank E. Gaebelein of Stoney Brook School, and also a sermon of Dr Billy Graham's, "The Offence of the Cross." Mr Gaebelein predicts that this will become the modern counterpart of a former religious classic, Harold Begbie's, "Twice Born Men".

The conversion experiences come from both sides of the Atlantic, and each chapter consists of 3 or 4 stories. All are partly autobiographical.

Each group of stories shows the power of God with a particular section of the community; teenagers, professional people, alcoholics, the religiously minded, etc.

There is something of a marathon in reading so many conversion experiences of people, but without a shadow of a doubt it shows the power of Christ in effecting a profound change in peoples' lives.

—J.R.R.

Ten Divines

"THE CURATE OF SOULS", S.P.C.K., pp. 237.

THIS small volume from S.P.C.K. is a collection of writings on the nature and work of a Priest from the first century after the Restoration, 1660 to 1760, chosen and edited by John R. H. Moorman.

Extracts from the works of ten divines of the century are presented in chronological order, including such well-known names as Jeremy Taylor, John Newton and John Wesley. But, as may be expected, the quality of the extracts chosen varies quite widely, John Wesley's "Address to the Clergy" being extremely gripping, whereas Henry Dodwell's "Two Letters of Advice," while being good advice provides very difficult reading.

Altogether there is an unevenness of interest and relevance to the contemporary situation in the book, although much of the advice of course is timeless.

There is much of value in the book, but its appeal will be limited mainly to those in, or considering, God's call to the Christian Ministry, and for such it would be a useful book to have available for browsing through from time to time.

—J.E.J.

Education

"NEW CHRISTIAN EDUCATION KIT", Vol. 3, Series 2, General Board of Religious Education.

HERE in readable form is another digest of up-to-date and relevant articles on the broad implications of Christian education.

A wide variety of subjects are discussed, from "Growing as Christian Teachers" to "What a scientist means by God," and including Television, A Vindication of the Catechism, Some Thoughts on the Early Church Fathers, Religious Education in a large Parish, Christ Victorious, etc.

Such well-known names appear among the contributors as Dr W. L. Carrington, Dr Leon Morris, Rev. John Rymer, Rt. Rev. T. B. McCall, Dr H. S. O'Neill, Mrs F. Shaun and Miss M. Hinsby.

Revival

"AND WITH FIRE," Arthur Skevington Wood, Pickering and Inglis, 12/6 English price, 176p.p.

THIS book is a product of The Billy Graham Crusades in Scotland.

Dr Arthur Wood, a Methodist clergyman and scholar, was identified with the Kelvin Hall Crusade meetings, and he was concerned to know whether the blessing of the Crusade could be equated with Revival, as was known—in Britain—in 1859, and at other times.

He decided it would be unwise to speak of this as Revival, and began to search the Scripture for the Biblical Teaching concerning Revival. This book is a result of that special study. It is a biblical study with illustrations from some of the great awakenings.

It is a book which will lead others to search the Scriptures for themselves, and to seek God's glory in a new blessing in His Church.

—J.R.R.

Also received
"OVER TO PAUL," by Gillian Golden;
"BOUQUET FOR SUSAN," by Gillian Golden;
"SPOTLIGHT ON PENELOPE," by Dorothy Dennison;
"CALL ME JACQUELINE," by Dorothy Dennison.

These books in "The Courtney Chronicles" are written by a mother and daughter team. They are published by the Paternoster Press. English price is 5/. They are a good effort to produce suitable stories for young girls.

A.C.R. Donations

The Members of the Board of Management are most grateful to the following for their donations: Mr A. Thollar 5/, Mr W. Eades 5/, Mr H. O. Appleby 5/6, Mr C. Wyllie Johnston 3/, Mr C. E. R. Meyer 5/, Mr J. W. Chapman 10/, H.P. £2.

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New Venture By Baptists

The Baptist Church in Sydney is leading the way in a new venture in the realm of adult religious education as three churches last month commenced All-age Sunday Schools. In these centres, Auburn, Liverpool and Deewhy, keen interest has been shown and a satisfactory enrolment has been reported.

Each Church reports successful beginnings following months of preparation during which accommodation has been secured, adapted and renovated. Teachers have been trained and prospects have been visited. Churches have enjoyed the guidance and teaching of Miss Dulcie Oldfield, Assistant Director of the New South Wales Baptist Council for Christian Education, who has prepared an attractive two-colour brochure, "Let's All Go To Sunday School," which explains and advocates the All-Age School.

CRANBROOK CHAPLAIN. The Reverend Barry Thiering, B.A., Th.L., Rector of St. Stephen's, Mittagong, has been appointed as Chaplain of the Cranbrook School, Bellevue Hill. The Rev. Hugh Girvan, formerly precentor of St. Paul's Cathedral, Melbourne, has been Chaplain, and has resigned to go to England.

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BAPTISM TELEVISED

London.—A Church of England Baptism Service was televised from Hexham Parish Church on Sunday, February 8. It was the first of a series of six outside broadcasts televised by the B.B.C. over a period of two years, each of which will show how one of the Christian traditions initiates people into the church.

Later broadcasts will show a Believer's Baptism according to the Baptist tradition and baptisms in the Church of Scotland, the Roman Catholic Church and a Free Church. Finally a Church of England Confirmation Service will be televised.

The Baptism Service from Hexham is part of the normal life of the parish. Recently the rector, the Rev. A. G. Hardie, made a rule to baptise only once a month and this in the course of the ordinary morning service.

Visiting Bishop

The Right Rev. Barry, Bishop of Southwell, England, is at present addressing meetings of clergy and laity in the Diocese of Melbourne.

Bishop Barry delivered the Moorhouse Lectures in St. Paul's Cathedral in 1934 and he will be giving lectures in the clergy school in Melbourne towards the end of April.

The Bishop is accompanied by his wife who is the president of the Girls' Friendly Society in England.

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All communications to be addressed to The Hon. Secretary.

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Buildings Give Bad Impression

—SAYS BISHOP

ARCHITECTURAL style which, he said, had wrongly suggested separation of secular and sacred life, was referred to by the Bishop of Sheffield, Dr. Leslie Hunter, in his sermon after consecrating Sheffield's £30,000 contemporary-style St. Paul's Church, last Saturday.

In modern times, in the last century or two, said the Bishop, a false concept of the relation between religion and life, Church and human society, had sometimes been suggested by a good deal of church architecture, and especially by the rather artificial Gothic revival of the 19th century.

In the great days of 13th and 14th century Gothic architecture, all buildings were in Gothic—churches, the strong man's castle, the rich man's town house, the people's public buildings, and a good many other things used in ordinary daily life.

New Buildings

And so the men of the Middle Ages who put up those buildings did not feel they were passing under the influence of another style of building when they entered a church, as did people today when they passed from their houses to their Gothic churches.

Similarly in the time of the Renaissance, and many centuries before in the Roman world, the beginning of the Christian era, there were not two styles, one for buildings in which men worshipped and another for the buildings in which they lived.

In recent days the distinction between the architectural style of most churches and of other buildings had been partly responsible for giving a wrong idea of the relation between the secular and sacred life, nature and super-nature, suggesting that they were two different worlds, whereas Christianity spoke of two different attitudes to life, two ways of living in God's world.

St. Paul's is one of two Sheffield churches designed by Mr Basil Spence (the other is now being built). It is rectangular, with open glass ends, and is linked by a simple covered way with a free-standing tower of two 60ft walls connected by concrete beams and surmounted by a concrete cross.

The church is of red rustic brick inside and outside. Much red afrosmosia wood from West Africa is used.

Superintendent-Manager

Superintendent-Manager required for new project relating to a settlement of aged people to be established by the Church of England at Castle Hill. Applicants should possess executive and organising ability. Good accommodation will be provided. Written applications stating age, details of previous experiences and enclosing copies of testimonials should be addressed to The Executive Secretary, C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney.

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MANAGER WANTED

Applications are invited for the position of Bookshop Manager for the Scripture Union Bookshop, 42 Grenfell Street, Adelaide, South Australia.

Applicants are asked to submit their applications in writing by April 30th, giving details of selling experience and Church affiliation, to:

The Hon. Gen. Secretary, The Scripture Union, 42 Grenfell Street, Adelaide, South Australia.

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CHAIRMAN: The Ven. T. C. Hammond.

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NEWS IN BRIEF

A home for 20 aged White Russian refugees from China was opened at Cabramatta near Sydney recently. The home which was a project of the World Council of Churches was officially opened by Bishop Hilliard.

Over 100 members and leaders of the Church of England Boys' Society in the Diocese of Sydney attended the annual Easter Camp at the C.E.B.S. Camp site "Wanawong" at Loftus over Easter. The commandant was Mr B. R. Lennie, the newly appointed Director of the society the Rev. J. J. Turner acted as Chaplain. The Diocesan Chairman the Rt. Rev. R. C. Kerle paid an official visit to the camp and spoke to the boys at the closing ceremony.

Bishop R. C. Kerle will be visiting the historic Church of St Thomas, Sackville Reach on Sunday, April 5, at 3 p.m. This is reported to be the only episcopal visit to the Church since its consecration by Bishop Barker 1874. St Thomas' has recently been entirely restored and after a period of disuse is now a regularly used place of worship once again.

The Bishop of Adelaide recently dedicated and licensed St. John's Church, Minnipa. There are eleven centres at which services are conducted in that Mission District. The Minister, the Rev. Arthur Williams, covers this vast Parish in a van provided by the Bush Church Aid Society.

It was announced recently that Canon J. E. Fison, Sub-Dean of Truro Cathedral, is to succeed the Rev. E. Mervyn Stockwood, Bishop-elect of South-west, as Vicar of Great St. Mary's, Cambridge. To Church-people, Canon Fison is known as a stimulating writer and preacher; to millions he is a familiar broadcaster.

Before going to Truro in 1952, he had been a canon of Rochester Cathedral for six years. Quite recently he had accepted an appointment as Chancellor of Lincoln Cathedral.

Translating the Bible for Modern Man

"The new translation of The Bible" was the subject of the Ethel M. Wood Lecture delivered by the Dean of York (the Very Rev. Dr E. Milner-White) in the Senate House of the University of London. The Dean is a member of the Literary Panel of Advisers for the translation.

Dr C. H. DODD, who presided, said that specialist knowledge did not always, or perhaps often, go with the command of a good English style. The Dean of York was one of the few people of the present time who could write really good liturgical English. He had been one of the most creative and constructive of the translator's advisers.

Dr Dodd issued the warning, however, that any passages of the new work that the Dean might quote in his lecture were not yet to be published.

The Dean explained that in 1948 the work began of translating the Bible into the English of today, which would be official in that it was the joint work of scholars of the Christian communions of the United Kingdom with the exception of the Roman Catholics.

The Public in View

He described the composition of the team of translators and literary advisers, and the purpose of the work.

The new translation was not intended in the first place for reading in church, nor directed primarily for those to whom the language of the Authorised Version and the Book of Common Prayer was a familiar language of devotion.

The public in view was that large section not in contact with the Church in any of its communions, for whom the Authorised Version had no associations; secondly for young people now growing up and being educated in modern schools, for whom the Bible must be made contemporary; and thirdly for those people who did attend

church, but for whom the traditional language was "so familiar that it slides over their minds without stirring a ripple."

The translators' aim was to avoid both archaisms and transient modernisms, and they would like to think that it might be read occasionally in churches, and that it would be a second version, alongside the Authorised Version, for certain public purposes and for private reading.

Three Principles

The Dean went on to describe in more detail the wording of the Literary Panel, whose suggested revisions are sent back to the translators for their consideration.

He emphasised the harmony in which they worked; it was like a happy family. He gave many examples of literary problems arising in the translation of the Authorised Version into good English of today.

Sense, sound and style were three principles that had to be taken into account at the same time. The first point involved the search for the right word giving the exact meaning, and comprehensible to modern man.

As to sound, they read every paragraph both before they had touched it and after they had altered it.

Here the mysteries of rhythm were involved, and he had discovered that, as in former periods, there was a distinctive rhythm in our own common speech today.

It was also necessary in a good translation to preserve the differences of style in which the various parts of the Bible were written. The Dean quoted some passages from the new work to illustrate his lecture.

Personal

On March 12 the death occurred in Melbourne of Mr C. A. M. Derham, a Member of the Council of the Diocese and a Lay Canon of St. Paul's Cathedral, Melbourne, since 1943. At the time of his death Mr Derham was manager of Swallow's Biscuits Pty. Ltd.

Rev. Canon Leslie Hunt, M.Th., D.D., has been appointed Principal of Wycliffe College, Toronto, Canada.

The Rev. L. A. Burgess, Rector of St. John the Baptist Parish, Hobart, has been appointed Rector of Geeveston-cum-Dover. Mr Burgess will take up his new duties after Sunday, March 15. Also the Rev. J. R. Collings, Rector of Kingston, Tasmania, has been appointed to succeed the Rev. M. A. F. Downie as Rural Dean of the Southern Deanery.

Mr W. T. Gregory was made Deacon by the Bishop of Nelson, N.Z., at a service in Bishopsdale Chapel on January 16. He is curate at Surbaban North with diocesan duties as Port Chaplain in Nelson.

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ANNUAL MEETING

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd. is duly called for Monday 27th April 1959 at 4.45 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for ensuing year will duly follow.

A meeting of the Directors will follow immediately after the Annual Meeting.

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o if we wanted eternal
e must be willing to re-
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Invitation

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