

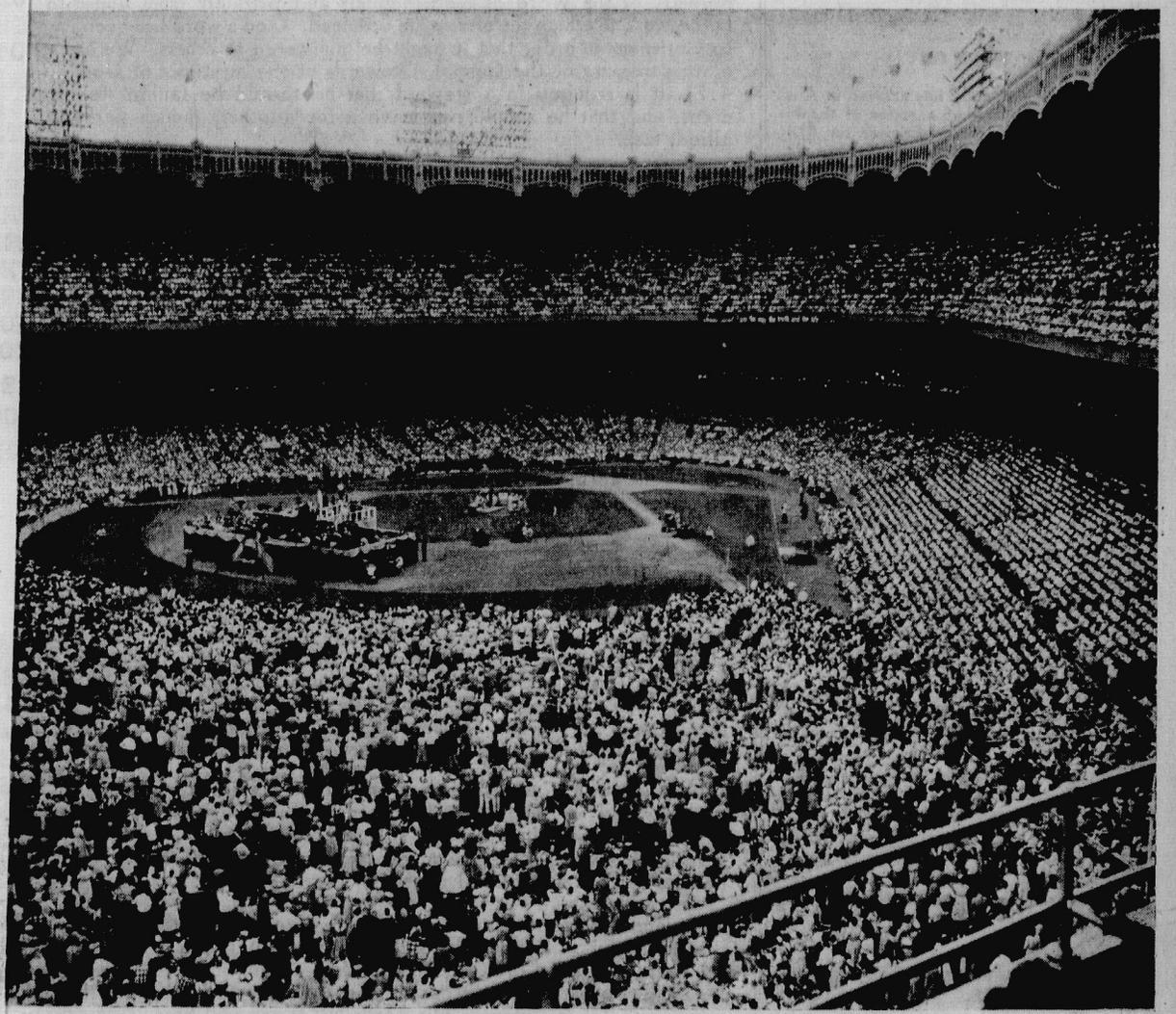
# THE AUSTRALIAN CHURCH RECORD

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

No. 16

AUGUST 15, 1957

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A crowd estimated at more than 100,000 persons attended the July 20 meeting of the Billy Graham New York Crusade at Yankee Stadium. The attendance was the largest in the history of New York's largest stadium. Originally scheduled to close with the Yankee Stadium meeting, the New York Crusade was extended by overwhelming public demand for an additional three weeks until August 10. The crowd was the largest ever to attend a Billy Graham meeting in the United States, topping the previous record of 75,000 persons in Dallas, Texas, in June, 1953.

(See Full Story, p. 3.)

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BUS

## Off the Record

### ● QUITE A CONGREGATION.

Come to think of it, that was quite a congregation in the Yankee Stadium on July 20th. Billy Graham there spoke to a crowd larger than the entire population of Hobart.

### ● NO CANE.

When the Archbishop of Canterbury (a former headmaster) and the Archbishop of York (a former pupil) attended the fourth centenary gatherings of Repton School last month, Dr. Fisher had some trouble denying a rumour that he had caned Dr. Ramsey.

### ● SIMPLE THEOLOGY.

An air mail copy has arrived in Australia of the first of a series of theological books in simple English for African readers by the Rev. Keith Cole. Mr. Cole, Principal of St. Paul's United Theological College, Limuru, Kenya, is a former member of the staff of Moore College, Sydney. He is a C.M.S. missionary.

The first book is "The Story of our Prayer Book" and is an excellent introduction to Prayer Book Study. While it is written for African readers, its simple and direct English will have a real attraction to any Australian layman who wants to further his knowledge of the faith. It is to be hoped that this and further volumes in the series are made available in Australia.

Mr. Cole feels that there is a real need in Africa for such a series of books. While African theological students have shown themselves capable of grasping quite abstruse philosophical ideas, they often find great difficulty with the English idiom in standard theological works. The list of proposed additions to the series is most interesting.

### ● SPECIALISED KNOWLEDGE.

It is not unknown these days for journalists to have difficulty in describing ecclesiastical occasions. One recent gem:

"The choir gave full and excellent voice from behind the high altar, dressed in scarlet surplices."

Then again, a women's page reporter told of preparations for a society wedding:

"Lady — was neatly arranging two cassocks before the altar."

### ● NEW CHAPEL FOR BARKER COLLEGE.

The new War Memorial Chapel of Barker College, Hornsby, was dedicated on Saturday last by the Archbishop of Sydney, in the presence of Sir Leslie Moreshead.

The chapel, which was designated by Mr. John Mansfield, has cost about £66,000.

## EDITORIAL.

# "LET THE WORD DO IT"

Church attendance, as we pointed out in our last issue, is one of the duties of those who profess to obey Christ, and is a God-ordained means for growth in the Christian life. Accordingly, a clergyman often finds himself urging reluctant members to attend more regularly.

From another point of view, however, church attendance is a by-product and not the main objective of the minister's task. It is the consequence of recognition by an individual of the lordship of Christ in his life. Such recognition is the gift of God, wrought through His Word and His Spirit. (Mt. 16:17.)

"Let the Word do it" was Martin Luther's oft-repeated motto. The ministry of the Word of God, publicly and privately from house to house, is the work to which the clergy are ordained. God's word has been committed to Christians in order that it might be ministered to others. We are stewards of this treasure of the Gospel, "stewards of the mysteries of God." (1 Cor. 4:1). It is required in a steward that he should be faithful to his assignment, and that he should not leave it for another, though perhaps closely allied, task.

Although the ministry of God's Word is no arm chair job, but calls for hard exertion and suffering, there is no doubt that it will be entirely successful. "My word that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it." (Is. 55:11.)

Here is God's promise that His word, if faithfully ministered, will fully accomplish His purposes, and no Christian should desire to accomplish more than that.

So then, "let the Word do it." But it cannot be any word, thought up as it were at the last minute. It must be God's word, if it is to have a cutting edge "sharper than any two-edged sword." This requires, on the part of God's steward, faithfulness in prayer, diligence in study, and earnest labouring among the flock; for only so can God's word in its completeness and relevance be understood, first by the minister and then by the people.

The word ministered must be full-orbed if it is to be effective. We must not shrink from declaring the whole counsel of God. At the present day the call for "repentance towards God" is often weak. The facts of judgment to come and eternal punishment are omitted. Yet no more awful words have ever been spoken than those of Jesus when He foretold that He would say to a group of humans "Depart from me, ye cursed, into the eternal fire prepared for the devil and his angels," and that, having said it, they would go away into eternal punishment (Mt. 25:41, 46). To gloss over this truth is not a mark of faithfulness in the stewardship of dispensing the mysteries which Christ has committed to us.

It is worth noting that some of our Lord's sermons gave great offence to many of His disciples, so that they "walked no more with Him." (John 6:66). His preaching emptied the church, as we might put it. This is a warning lest we should take numbers in itself as an object to be striven for, or as a test for a successful ministry.

God's purposes for His word are not always the same. When ministered by St. Paul, or by Billy Graham, multitudes believed. Yet when ministered by our Lord, the most perfect of ministers, few believed. None of us know what God's purposes for our ministry are. Yet we have Christ's promise that if we minister His words His sheep will hear. "My sheep hear my voice... and they follow me." If others do not believe, it is, as Jesus said, because they are not His sheep. (John 10:26, 27.)

So then, let the Word do it; for if the minister lays aside, even for a moment, as too slow and disappointing in "results," this God-appointed means, he will be found to have enclosed in the sheepfold those who are not Christ's sheep, but rather wolves who will tear and scandalise the flock.

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## BILLY GRAHAM IN NEW YORK:

# Stadium Meeting a Triumph of the Gospel

The July 20 meeting of the Billy Graham New York Crusade, held in the Yankee Stadium and reported briefly in the last Church Record, was a triumph of the Gospel.

The largest crowd in the history of the stadium — 100,000 persons — jammed every seat of the huge arena, and more than 25,000 were turned away. The attendance shattered the previous record of 88,150 sports fans who attended the Louis-Baer heavyweight championship in 1935.

At the rally, which was held in a temperature of 93.9 degrees, it was announced that the Crusade would continue for a further three weeks.

The Vice-President of the United States (Mr. Richard M. Nixon) accompanied Dr. Graham to the platform, and delivered an address which began with the expression of the greetings and best wishes of President Eisenhower.

Mr. Nixon called Dr. Graham a sincere, humble man, and wished God's blessings on the Evangelist and all of the co-workers in the Crusade. He stated that one of the major reasons for America's progress was the deep and abiding faith of its people.

### Appeal Change.

The tightly congested crowd forced Stadium officials to request a change in Billy Graham's usual practice of calling for persons to come forward to record their decision for Christ. Instead, the Evangelist could only ask that those who wished to make their decision for Christ should raise their hand or stand in their place.

Later they were asked to write Crusade Headquarters for literature and other helps in the Christian life. In the first two days 1892 letters were received, indicating their desire for spiritual counsel.

This number of replies raised to 37,120 the recorded decisions for Christ during the 9½ weeks of the Crusade, surpassing the decisions recorded in the 12 weeks of the London Crusade in 1954.

Front page headlines in New York's Sunday newspapers ranged from the Sunday News' huge "100,000 defy heat for Billy" to the staid New York Times' "100,000 fill Yankee Stadium to hear Graham."

### Plaque for Billy.

At Madison Square Garden the crowd the following week set another attendance record when the all-time record attendance set by Ringling Brothers' Circus in 1944 was broken. The former record of 1,162,000 persons attending 93 performances in 7 weeks, was passed by the Graham Crusade in its 65th meeting at the Garden. Madison Square Garden officials have prepared a Bronze Plaque commemorating the event, a figure which they do not expect will ever be surpassed at the famed arena.

Dr. Graham's sermon at Yankee Stadium included specific references to the fact that no individual was responsible in any way for the great crowd, but that it could be attributed solely to God answering the prayers of His people around the world.

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## FOURTH PARISH FOR CANBERRA.

A fourth parochial division is to be made in Canberra.

The Bishop of Canberra and Goulburn (the Rt. Rev. E. H. Burgmann) has announced the appointment of the Rev. Hayden McCallum as priest in charge of the district of Yarralumla, which has been separated from the parish of St. Paul's, Canberra.

The district, which will include the suburb of Yarralumla and portion of Deakin, will begin its separate existence on September 9th.

Mr. McCallum, who is at present on the staff of St. John's, Canberra, last year gained the degree of Master of Sacred Theology at the Union Theological Seminary, New York.

The other three parishes in Canberra are St. John the Baptist, St. Paul, and All Saints.

## NEW CATHEDRAL ORGANIST APPOINTED.

The St. Andrew's Cathedral Chapter, Sydney, have appointed as Organist and Master of the Choristers, Mr. Mervyn John Byers, who is at present Organist and Master of the Choristers at Bridlington Priory, Yorkshire, England.

Mr. Byers was brought up in the Parish of St. Clement's, Mosman and gave his first public recital on the Sydney Town Hall organ when he was 19 years old. He studied at the Conservatorium of Music and during this period gave recitals at the Town Hall, University and also for the A.B.C. On being recommended to Dr. Thalben Ball Mr. Byers commenced his studies in London, and there became Bachelor of Music and also A.R.C.O. He holds also the Archbishop of Canterbury's Diploma in Church Music as well as being F.T.C.L. and L.R.S.M. He has held his present appointment for the past five years and has given a number of recitals for the British Broadcasting Corporation.

Mr. Byers is 33 years old, is married and has three small children. It is hoped that he will be sailing early in September for Sydney.

## W.C.C. URGES END OF TESTS

A resolution calling for the immediate cessation of nuclear tests was passed by the 90-member central committee of the World Council of Churches at its meeting last week in New Haven, Connecticut.

The resolution called on all governments to stop the tests, at least for a trial period, without waiting for a disarmament agreement.

"We know that a comprehensive programme for disarmament must proceed by stages," said the committee, "and we realise how much depends upon the deepening of confidence between nations."

"However, we urge that as a first step Governments conducting tests should forgo them, at least for a trial period, either together or individually, in the hope that others will do the same."

The resolution was approved without dissent, though some delegates abstained from voting.

# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

We join in congratulating Oak Hill Theological College, London, on the twenty-fifth anniversary of its foundation. In this short time it has become the largest Evangelical College in England. Readers will remember the visit to Australia of its principal, the Rev. L. E. Wilkinson, while many will have read the writings of its famous vice-principal, the Rev. A. M. Stibbs.

The twenty-fifth anniversary was the occasion of the first visit of an Archbishop of Canterbury to the College. The Archbishop of Canterbury dedicated a new chapel built in memory of the founder of Oak Hill College, Charles Baring Young. In the course of his address the Archbishop described the Church of England in a most extraordinary way, calling it "at the same time evangelical, fundamentalist, modernist, pentecostal, catholic, reformed, protestant, scriptural, and eschatological."

A former Archbishop of Canterbury, Archbishop Benson, when on a visit to Belfast, described the Church of England as catholic, apostolic, protestant and reformed. In this there is nothing contradictory, rightly understood. But the present Archbishop's ninefold description is contradictory within itself. Such contradictions within the church make it weak. To approve of them or to legislate for their continuance perpetuates the weakness.

One of the results of the Tractarian influence in the Church of England has been the growth of false teaching concerning the nature of Christ's presence in the Holy Communion. Anglo-Catholics, following the Roman Catholic Church, teach a presence of Christ locally in the consecrated elements, and for that reason they direct their adoration towards the bread and wine. But the Church of England, in its Prayer Book, Articles and Homilies, does not teach any such thing.

In their zeal for their error, some Anglo-Catholics break out in condemnation of the Anglican doctrine, and even call "Receptionism" a

heresy, that is, the view (as the great Anglican divine, Richard Hooker, expressed it) that "the real presence of Christ's blessed body and blood is not to be sought for in the Sacrament but in the worthy receiver of the Sacrament." We are glad to note that the "Adelaide Church Guardian" has recently made a protest against those who have rashly called Receptionism a "heresy."

Receptionism is, in fact, the true doctrine of the Church of England. Archbishop Cranmer, who is chiefly responsible for the expression of our eucharistic doctrine (by his liturgical writings) made this terse summary under the heading "The chief points in which we differ from the Papists":

1. The Papists place Christ in the bread, we in the receiver.

2. They place Christ in the mouth of the receiver, we in the whole man.

3. They say that the body of Christ departs when the bread is masticated or consumed; we say that it remains in the man, as long as he is a member of Christ.

4. They say that it remains whole for a year or longer, if the bread remains; we say that it indwells in the man, as long as he be a temple of God." (Styrie's Memorials of Cranmer, Vol. 2, p. 337.)

The Central Committee of the World Council of Churches meeting in U.S.A. last week adopted a resolution calling on governments conducting nuclear tests to "forego them at least for a trial period, either together or individually in the hope that others will do the same."

### Unhelpful Resolution.

This is a fatuous resolution for churchmen to formulate. It can only weaken the defences of the west, while leaving Russia completely unmoved. We hope that it will have no influence on those who have the responsibility for the welfare of their peoples. As the Prime Minister of Australia said last week, the present superiority of the Western nations in nuclear weapons has been a major factor in preserving world peace and has undoubt-

edly been a prime reason why Russia has been willing to sit at the Disarmament Conference.

A correspondent in this issue raises the very important matter of the **Asian Students.** many thousands of Asian students at present in Australia, and of the responsibility of the Christian Church towards them. The opportunities presented by the presence of the students are immense, and every effort must be made to see that they return to their homelands not only with an appreciation of the Australian way of life, but with a clear understanding of the meaning of the Christian faith, and, we pray, with an experience of its reality in their own lives.

Undoubtedly, as the correspondent says, the most significant way of extending Christian friendship to them is to offer them the hospitality of our homes. All our evangelistic efforts will be of little use unless they are accompanied by a genuine desire to show friendship to these young people for their own sake. They have much to share with us, as we have with them. Let us appreciate that fact, and make it the basis of our friendship.

Finally, the responsibility for offering such friendship, and such witness to Jesus Christ, is that of the home church and not of the missionary societies. It is a denial of the true nature of the Church to say that, because certain people in Australia happen to be Asians, they are the responsibility of a foreign missions body. To the Church in Australia is committed the care of all within the land, and to the missionary bodies that of certain areas overseas. The solution to this important problem lies with the local churches in Australia, and they must not try to pass it to organisations responsible for work in other parts of the world.

### DAVID SHEPPARD FOR DOCKLAND SETTLEMENT.

The Rev. David Sheppard, former English test cricket captain and now curate of St. Mary's, Islington, London, is to become Warden of the Dockland Family Centre in the East End of London.

The Centre has hitherto been known as the Dockland No. 1 Settlement in Canning-Town, but under its new name will be controlled by a committee under the chairmanship of the Bishop of Barking, the Rt. Rev. H. R. Gough.

Mr. Sheppard will take up his new work early next year.

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### SPECIAL POSTAGE STAMPS FOR CHRISTMAS.

Two postage stamps with a design symbolising the spiritual significance of Christmas will be issued during November, 1957.

In stating this last week the Postmaster-General (Mr. C. W. Davidson) said that these stamps, of 3½d. and 4d. denominations would depict a child at prayer and the Star of Bethlehem. They would be of horizontal format and of the same size as the Cobb and Co. stamp.

The colours and exact date of issue of the two stamps will be announced when production is further advanced.

### MISSIONARIES SECONDED TO GOVERNMENT SCHOOLS IN SUDAN.

In South Sudan, where the government has announced its intention of taking over all schools, both Protestant and Roman Catholic, during the next twelve months, some Protestant educational missionaries have been seconded to the government in order that they may continue teaching in the former mission and church schools.

Village and elementary schools for boys have already been taken over. Intermediate schools are still in mission hands and technical schools are being reorganised, but are still held by the missions.

The teachers, seconded at the government's request, have been assured that they will be free to continue their missionary work and it is expected that they will continue to teach in the schools until they can be replaced by Sudanese teachers.

At the same time, a number of Sudanese have been appointed inspectors of schools under the government in the south and several of them are ex-mission teachers and Christians. The Church Missionary Society reports that it has been invited to train Sudanese teachers to teach Scripture in schools. The government has expressed the desire that every child should be taught religion in every school, and, C.M.S. says, those children who want it will be taught the Christian religion.

The government is insisting that as soon as possible all teaching will be in Arabic and, since few teachers at present speak Arabic, there is the danger that Moslems will be substituted for them. C.M.S. is urging all new teachers to be trained in Arabic and all missionaries already in the country to learn Arabic as quickly as possible. C.M.S. is sending two new teachers to Sudan next winter, and reports that they have received their visas.

### NEW PARISH HALL.

St. Andrew's Church, Roseville, N.S.W. is planning to commence work on a new parish hall before the end of 1957.

The hall is expected to cost more than £20,000.

During the last financial year the parish distributed £2,726 to objects beyond the parish.

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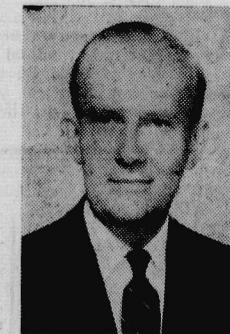
## U.S. Promotion Director On Visit To Australia

The Director of the Department of Promotion of the National Council of the Protestant Episcopal Church of America, Mr. John W. Reinhardt, will begin a visit to Australia this month.

Mr. Reinhardt, who has held his present position since 1954, will discuss Promotion with Church leaders and Directors of Promotion in Australia.

In Sydney he will be the guest of honour at a luncheon in the C.E.N.E.F. Auditorium on September 3. At the luncheon he will speak on "Promotional Work, Laymen's work, and the Every Member Canvass in the U.S.A."

Mr. Reinhardt, a native of Philadelphia, was formerly advertising manager for Proctor and Schwartz, Inc., for eleven years. Prior to his work with that industrial concern he had been associated with Philadelphia Suburban Newspapers, three weekly papers in that area, and earlier with the Electric Hose and Rubber Co., Wilmington, Del., as assistant advertising manager.



He is a former president of the Eastern Industrial Advertisers' Association, the Philadelphia chapter of the national association. For eight years he taught a course in Industrial Advertising at the Charles Morris Price School, conducted by Philadelphia Poor Richard Club.

In 1953 Mr. Reinhardt was presented with the "Yoke of St. Michael," an award given to Episcopal laymen for outstanding parish work. The award was the first one of its kind to be given in the Diocese of Pennsylvania.

For the past 13 years Mr. Reinhardt has been lay reader in Christ Church and St. Michael's, Germantown, and has served as president of the Parish Council and as a member of the vestry.

Mr. Reinhardt and his wife live in suburban Philadelphia.

### C.M.S. FEDERAL EXECUTIVE TO MEET.

The Federal Executive of the Church Missionary Society will meet in Sydney for four days from August 27th.

Amongst other business will be the finalising of the 1957-58 Budget.

### BISHOP OF BARKING ARRIVES IN SYDNEY.

#### Many Engagements.

The Bishop of Barking, the Rt. Rev. Hugh Gough, commenced his visit to New South Wales and Victoria last week.

Arriving in Sydney on August 7th, he was given a reception in the Chapter House on the following evening.

The next morning Bishop Gough travelled to the Blue Mountains for a luncheon with clergy and others, and in the evening was given a reception at Bishopcourt.

Last weekend was spent in Melbourne. On Tuesday night of this week the Bishop spoke at a men's meeting in the Assembly Hall. The Bishop still has the following engagements in Sydney:

#### Sunday, 15th—

8.00 a.m., St. Thomas', North Sydney, Men's Corporate Breakfast; 11.00 a.m., Cathedral; 3.00 p.m., Red Cross Service—Cathedral; 7.15 p.m., St. Clement's, Mosman.

19th.—Visit Canberra.

20th.—Clergy School—9.30 a.m., Bible Reading; 7.30 p.m., Address.

21st.—Clergy School—9.30 a.m., Bible Reading; 2.30 p.m., Bowral; 8.00 p.m., Nowra.

22nd.—Clergy School—9.30 a.m., Bible Reading; 8.00 p.m., Wollongong.

23rd.—2.30 p.m., Eastwood (R.D. of Ryde); 8.00 p.m., Kingsgrove (R.D. of St. George).

24th.—Garden Party for H.M.S. Sunday, 25th.—

10 a.m., St. Mark's, Darling Point; 11.00 a.m., St. Michael's, Vacluse; 5.00 p.m., Willoughby Men's Tea; 7.15 p.m., St. John's Darlinghurst.

26th.—Leave for New Zealand.

### CHURCH ARMY MISSION AT CONCORD WEST.

A special mission is being held in Holy Trinity Church of England, Concord West, from Sunday, August 11 to Sunday, August 18, conducted by the Rev. Captain A. W. Batley of the Church Army in Australia.

The theme of the Mission is "With man it is impossible—with God all things are possible."

Meetings are scheduled for each night of the week at 7.30 p.m. with special Children's gatherings on Monday to Friday afternoons after school.

## CORRESPONDENCE

### The Gospel and Asian Students

Dear Sir,

A most remarkable opportunity, unique in history, is now being presented Australian Christians for missionary enterprise by every member of the Church. It is an opportunity which stirs the imagination and fires the mind with its wonderful possibilities.

There are living in this country about 4000 students, the very cream of the young people of many Asian countries. Everyone of them is well-educated, most friendly and eager to learn. Numbers of them are devoted to non-Christian religions. Many of them are "free," owning allegiance to no religion, but willing to listen to those who will talk about religious things. Here is a glorious opportunity, for each one of these young people is a possible Christian and this means that we have in our midst 4000 potential missionaries who will be no strain on any missionary society. These 4000 are the forerunners of many more thousands who are waiting to come here. In a few years there could easily be 10,000.

How can we grasp this God-given opportunity? By taking these students into our homes as paying guests. Those who have done this have found it a most enriching and happy experience. There must be hundreds of Australian homes where these students would be welcomed. The board they pay is quite adequate, they fit in easily with our customs and manners, they can be trusted to behave with a charming courtesy which will win the hearts of all the family.

This is a challenge which must be accepted by the whole church. Surely C.M.S. and A.B.M. can lead us in a great crusade for Christ to these students? These and other organisations should have the experience and knowledge and the avenues of publicity to make this need known. To a simple minded person it would seem that at least some proportion of these missionary societies' time and effort should be devoted to accepting this challenge to our church people to open their eyes to this extraordinary chance of missionary service—and their hearts and homes to our brothers and sisters of Asia.

Perhaps, you, sir, might be able to make use of your journal towards this end.

If any reader of this letter is interested, I shall be happy to supply further detailed information.

Yours, etc.,

(The Rev.) DAVID LIVINGSTONE.

Holy Trinity Rectory,  
Kingsford, N.S.W.

### THE SYDNEY DIOCESAN SYNOD.

Dear Sir,

The approaching Synod of the Diocese of Sydney is the first of the triennial period and it may well prove to be of creative purpose. The Television Body, the work of the Finance and Banking Group, the estab-

lishment of the Department of Promotion, the granting of representation in Synod to Parochial districts, together with widened assessments, will doubtless come before Synod for legislative action—the clothing of the bodies set up with certain powers of initiative and action. All of which envisages new departures and wide fields of enterprise. They must of necessity call for committee men more or less versed in the matters under consideration, men of big vision and venturesome ideas. Of course it all will mean bigger costs in central administration.

The several committees will come up for election. In view of widening opportunities lying before the Church and the challenges that the next few years will bring, and the call of the hour for new initiatives, the situation demands younger men who have the forward look plus vitality and mental resources. The old backs, no matter how faithful they may have been, should go. Not only so, because of the enhanced incomes to parishes and districts, brought about by the various fund-raising schemes, larger sums will be coming in for central administration and for special causes. What I dare suggest in the matter of assessments, is that there be no piecemeal approach to this issue. Already we have the diocesan assessment, new churches and clergy widows, television and Board of Education. There may well be others—with new organisations to be set up—so much so, that we could easily tax ourselves out in a multiplicity of assessments. Could not there be an over-all picture of needs and demands upon the whole church of the Diocese and then assess the parishes and districts with one total assessment? There could be a percentage basis of division, in other words there ought not to be any difficulty in alienating monies to the various participating bodies. Synod having set up new bodies to function, they naturally in turn will want money. Then some bright mind will say "have an assessment"—and the claim will prove so overwhelming that another assessment is set on foot. All I suggest for consideration in the meantime is that the whole matter of assessment with a total and complete appraisal of official church needs in the diocese be placed before members. Synodsmen will not then be caught on some ad hoc proposal or swept off their feet by some ad misericordiam appeal.

Yours, etc.,

(The Ven.) S. H. DENMAN,  
Marrickville.

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## North India Church Union Plan Now Ready

After 28 years of negotiation, the North India Church Union Plan has been finalised and unanimously approved at a meeting in Pachmarhi of representatives of seven denominational bodies.

The plan provides for the organic merger of the Church of India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conference) the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren and the Disciples of Christ.

The plan is now ready to be voted on by the governing bodies of the negotiating churches, with a timetable calling for the union to be consummated in 1961.

Accepting the "historic episcopate" as an essential part of the pattern of the merged church, the plan also provides for an act of union based on the immediate full recognition of the ministries and episcopates of all the uniting bodies.

Under the plan, the new "Church of North India" will have 31 dioceses. A separate united "Church of Pakistan" is to be established for the parts of the merging denominations which lie across the boundary in that country.

A united Church of South India was formed in 1947 as a result of the merger of four bodies, Anglican, Methodist, Presbyterian and Congregational.

### ARCHBISHOP OF CANTERBURY PAYS FIRST VISIT TO OAK HILL COLLEGE.

Dr. Geoffrey Fisher became the first Archbishop of Canterbury to visit Oak Hill Theological College when he attended the recent silver jubilee celebration there and dedicated the new chapel, built to commemorate the college's foundation by Mr. Charles Baring Young in 1932.

In the course of his address on the true nature of the Church of England, Dr. Fisher commented upon the fact that the college's foundation was due to the Prayer Book controversy of 1927-28, when the founder realised the need for more Evangelical clergy. He urged Evangelicals to play their full part in the Church without disfranchising others. "The Church of England is, in its true nature," he said, "at the same time evangelical, fundamentalist, modernist, pentecostal, catholic, reforming, protestant, scriptural and eschatological."

### COMBINED PROTESTANT MISSION IN BEECROFT.

The Anglican Methodist, and Presbyterian Churches of Beecroft will combine for a district mission in March, 1958.

Each of the three churches will hold its own special services on the two Sundays of the mission, and will invite their own missionary. The Anglican missionary will be the Ven. G. R. Delbridge, Rector of Manly.

The churches will combine for three week-night meetings between the Sundays.

### ASSURANCE ON RELIGIOUS LIBERTY IN COLOMBIA.

Bishop Hanns Lilje of Germany, president of the Lutheran World Federation, said in Washington that Colombia's new foreign minister, Carlos A. de Santamaria, had personally assured him that the government which has taken control from former dictator Gustavo Rojas Pinellas is dedicated to religious liberty.

Bishop Lilje, in the United States after his tour of Lutheran churches and missions in Venezuela, Colombia and Ecuador, said the minister "assured me that the government would do all in its constitutional power to restore freedom of worship everywhere in Colombia."

He said Lutheran churches have been persecuted in both Colombia and Ecuador, and added, "I may have some complaints that I will make public later, but for now I would prefer to give the government of Colombia a chance to live up to its promise."

Despite the attitude of the new government, some local governors and police officials "still take the position that all Protestantism is a heresy which should be driven out of Colombia for the welfare of the people," the bishop said. "It may be some time before outbreaks of violence against Lutheran churches and missions are curbed."

### ORTHODOX CHURCHMEN TO WELCOME YOUTH VISITORS.

The Russian Orthodox Church has decided that its representatives will welcome young Christians from abroad who come to Moscow for the World Festival of Youth from July 28 to August 11.

Metropolitan Nikolai, head of the Foreign Office of the Church, said that churches of the Soviet Union "greatly appreciated the keen interest taken by the visitors abroad in the life of the churches." An English delegation has asked to meet with Orthodox, Roman Catholic and Protestant congregations and church leaders in Russia and the visits are being arranged. Pastors have been requested to decorate their churches with flowers to welcome the youths.

Only two official groups of young people from Great Britain are attending the festival—the Iona Youth Association and the Young Friends (Quakers). The British Council of Churches in April advised its members not to send any young people to Moscow. The English Quakers are travelling to Moscow as "observers." They say that their visit is so "we may come to a deeper understanding of each other" and emphasise that "we do not accept the opinions and beliefs of Communism."

### CANVASSED PARISHIONERS MAY STILL USE MISSIONARY BOXES, SAYS BISHOP.

There is no reason why parishioners whose churches are conducting Every Member Canvasses should not use missionary boxes or Lenten self-denial envelopes, said the Bishop of Tasmania in the August "Church News."

The Bishop, the Rt. Rev. G. F. Cranswick, was commenting on a statement by the Wells Organisation concerning giving in addition to through the unified parish system.

The Diocese of Tasmania includes 35 parishes in which the Wells Organisation is holding canvasses, and four others which have adopted similar schemes.

Referring to these, the Bishop said:

"I trust that before long these parishes will be able to make substantial contributions to the diocese in the way of income and capital.

### All-inclusive Budget.

"Each church member giving proportionately and sacrificially of his income, so that all the Church's activities can be brought into an all-inclusive budget, is an ideal for which we should strive.

"Meantime, much concern has been expressed by women's guilds, missionary organisations, workers for Diocesan Homes and other institutions that, in parishes which have had canvasses, the promise that families which make a pledge will not be called upon for other appeals, means that the guilds, etc., should cease their activities.

"However, I have been in touch with Mr. Frank E. Fiske, Managing Director for Wells in Australia, and quote the following relevant sections for his directive on the subject:—

"It is quite true that when families are asked to make a sacrificial pledge to their church through the medium of a Wells canvass, the church must in good faith promise those families that they will not be called upon for other appeals."

### Social Programme.

"On the other hand, any social programme that brings together church families in a spirit of fellowship can be a very important asset to the church and can help those by permitting their families to know each other better.

"A fete or a bazaar, or any other social activity within the church is a good thing and should be encouraged BUT the Church should not be dependent for its existence financially on the outcome of any of these activities. If each family within the church organisation makes a pledge, payable on a regular weekly basis, then any additional fund-raising efforts should only be for the purpose of fellowship and any funds raised through these efforts should be used as a contribution to the out-reach programme of the church. The out-reach programme of the church could include projects of benefit to the community in which the church is located, or could be used for missionary, or other out-reach purposes.

"It has always been a Wells policy that our people refrain from telling churches how to run their programmes....."

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# The Irrevocable Commission

By the Rev. Maurice W. Murphy.

In I Corinthians 1:17-2:5 St. Paul delineates succinctly the glory of the Christian ministry. In this sphere of service there are avenues of action but only one central objective which the apostle constantly emphasises—that of evangelism.

At the outset he reaffirms his own calling as an apostle, "Christ apostled me." John the Baptist had that same sense of divine appointment, "a man sent from God." And the Lord Jesus repeatedly told His hearers that He had been sent by the Father. Then from the number of His disciples He chose twelve whom He named apostles, to be with Him and to be sent for Him. The last of whom was Paul, "an apostle born out of due time,"—the last and the most zealous. Time did not dim his sense of commitment nor lessen his unflagging obedience to it.

What is the nature of this divine commission? It has both a negative and a positive aspect. Evangelism is not baptism. "Christ did not send me to be a baptizer," the apostle stated. But had he not baptized Crispus, Gaius and the household of Stephanus? And this in the Holy Spirit and according to the mind of Christ? Yes, baptism is a necessary sequel to evangelism. Similarly pastoring and teaching are necessary accompaniments to the work of evangelising. The apostle Paul engaged in these activities in Corinth. What are his letters but instruments of pastoral didactic? What about the raising of money? Considerable mention is made about the collections for the poor saints in Jerusalem. These all; baptizing, pastoring, teaching and collecting money for the needy are not evangelising but are the outcome of it. The ambition then of a rector is not to reach to a full church but to outreach to the unevangelized.

## Spirit of Evangelism.

The spirit of evangelism must penetrate all activities. It is the heart of the experience of all Christians from conversion to the grave, as the hub of a wheel from which the spokes fan out to be banded by the rim. If this key objective is clearly in view other objectives will be influenced and kept in their proper place. To lose sight of this central aim is to be disobedient to the heavenly vision and to become bogged down in a morass of details and duties of parish life. This charge to evangelise belongs to the Christian Church with regard to the world and to every member of that body. But sometimes on Biblical grounds we

evade it. Does not the Bible say evangelists, pastors and teachers? Frequently we bow to expediency or even to grim necessity. The commission, however, does not change. It was not determined by man and it cannot be altered by man.

How then is it possible to fulfil this task in a parish situation? Each Christian is an integral part of the fellowship supplying necessary qualities for the proper accomplishment of the uncompleted task before the Church. This mission has a national aspect. St. Philip's message brought deliverance and salvation to an African statesman and a solitary flame of light was kindled on that vast continent. As St. Paul sighted the rugged coast of Macedonia his mind must have raced with anticipation as he visualised in faith Christian churches planted throughout the virgin soil of Europe. Yes, there is a national aspect to this commission.

Then, too, there is a community obligation resting upon the parish family. The well-oiled wheels of the parish organisations run smoothly. Is that success? Is that the *raison d'être* for our existence in the vicinity? What about the unreached children, teenagers, young folk, married couples and older folk? Those who are ignorant, indifferent or indolent with regard to the good news of God's love? Within the parish are institutions, hospitals, schools, community centres, etc.

With encouragement there are parishioners capable and eager to carry the gospel to these areas of opportunity.

This study of parochial evangelism was prepared by Mr. Murphy shortly before his death in September, last year, and was given by him at the Sydney Diocesan Clergy School last August. It is published in two sections. The second part will appear in the next issue.

## Geared to Evangelism.

The life of the parish must be geared to evangelism. The energies of the Christians must be harnessed to that end. Naturally there is the question of direction and objectives. If the desire is present these will clarify themselves. If the evangelisation of our neighbourhood is one of many duties it will never be done. It must be central and crucial. The leading plank in the church's platform. A church which fails to reach out will not reach its own attending members. Church folk are not our sphere of service, but they are the task force of evangelism. The Christian is shamed by the energetic persevering efforts of the cults. The proponents of error are succeeding because of our failure to evangelise. Nature abhors a vacuum and the cults have emerged and moved in because the truth was not there. Now the problem is more critical. The true gospel must be delivered and the false gospel (of the cults) denounced.

This outlined course of action is not without its difficulties and temptations. Many inviting vistas of service beckon both minister and congregation, attractive projects, worth-while and good in themselves. But "the good is off" the enemy of the best." The spiritual condition of the non-Christian is soft-pedalled. Such terms as "lost," "perishing" are seldom heard. Psychology endeavours to explain away conviction of sin, repentance and conversion. Materialism attempts to plug the aching heart of humanity with things. Liberalism frantically fans the "divine spark" within us by fostering cultural pursuits. And all the while the cancerous root of sin is eating out the moral vitals of the world. Man without Christ is lost and that forever.



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# THE SUNDAY SERMON

By Dr. Leon Morris.

"May the words of my lips, and the meditation of our hearts" and the preacher is away on his Sunday morning discourse. What is he trying to do? Sometimes neither he nor his congregation are rightly sure. But a sermon is the usual thing.

Except possibly at the early celebration, it is just as much a part of going to church as is the collection. A service without a sermon is a contradiction in terms. We must have sermons.

According to that unimpeachable authority, my pocket diary, "The Sunday sermon is a success when it doesn't refer directly to you." This must make most sermons a success, for we have largely developed a technique of evading direct hits. No matter how squarely the preacher diagnoses our case, no matter how roundly he condemns our practices, no matter how faithfully he depicts God's judgment, we persuade ourselves that he is referring to someone else and let it go at that.

Your hardened church-goer is practically impervious to sermons. Let us take for an example the prosperous business man who is reputed to have listened to John Wesley preaching on the use of wealth. "Make all the money you can," was the first point, as the preacher outlined the importance of being diligent in business. "Amen!" said the business man. "Save all the money you can," came next, as Wesley developed the theme that waste has no place in the Christian's scheme of things. "Amen!" said the business man. "Give all the money you can," went on the preacher, and he expounded the duty of Christian stewardship. "Now why does he have to spoil a good sermon?" plaintively inquired his hearer.

We're all a bit like that. When the preacher says the things we agree with we think he's preaching a good sermon. He is being faithful to the Word of God. He is setting forth good Christian teaching. But as soon as he touches us on the raw our defence mechanism comes into play. We are sorry that the man is not preaching a good sermon any longer. And because he is not preaching right, we take no further notice of him.

## Faults in the Pulpit.

Of course it isn't all the fault of the hearer. Often the preacher lets them down. For example, quite a lot of modern ministers get depressed with the size of their congregations and decide to do something about it. One of the first things is usually to

think up some catchy sermon title and put it on a board outside the church to entice the unchurched in. Sometimes this approach has much to commend it, but the difficulty is that when he has gathered in his congregation, the preacher, in common honesty, has to preach about his subject. Which makes it difficult to expound the Word of God.

We have come to think of preaching primarily as instruction. It is the process wherein the preacher brings information of one kind or another to his hearers. We have lost the idea that there is something sacramental about preaching. It is the holding forth of the Word of God to men. It is bringing the message of God to bear on the problems of the day and generation. It is declaring "the whole counsel of God."

The preacher is a highly privileged person. He is God's mouthpiece to the people of his congregation. His it is, not to expound his own bright ideas for the entertainment of the masses (or of the faithful few), but to expound God's Word. The taking of a text is not a formality, a seeking of a sacred peg on which to hang a modern man's ideas. It expresses the truth that the preacher is there to proclaim God's Word, and not any message of his own.

The man in the pulpit must recover a sense of the high dignity of his office if he is to speak effectively for God.

## In the Pew.

"People complain that the parson can't preach for nuts, when the trouble is they can't listen for toffee." It's not over-difficult to pick a sermon to pieces and to show how the preacher went wrong. Indeed it's a lot easier than listening properly, which, I suppose, is why so many more people practise it.

The hardest thing is to get people to apply to themselves what they hear. Every preacher has had the experience of pouring out his heart in some fervent message of rebuke and blame, and then have some dear soul come up to him and say, "Thank you very much for that lovely sermon!" People like a sermon that rebukes vice boldly. Only they won't apply it to their own vice. They think of it as a splendid discourse, and hope their neighbours will take notice of it.

Complacency is our besetting sin. We persist in thinking that we are all right in the sight of God, whatever may be the case with others. It is rare to find a Christian who thinks that God is rebuking him through the words of a sermon he has heard.

And yet if God is speaking through the preacher that must happen often. Jeremiah once pointed out that we require the strongest evidence before accepting as authentic a prophet who comes preaching "Peace." Human nature being what it is, it is much more likely that a true prophet will be proclaiming God's judgment on some evil. So with modern preaching. Without losing our sense of proportion and shutting our eyes to the good there is in the world, it is yet obvious that there are many evils that abound. Not least within our hearts. Any faithful proclamation of the Word of God must contain frequent rebuke for him who is ready to place himself continually under the judgment of God.

As we listen we would be well advised to abandon our well developed defence mechanisms, and be ready to pray with Saul of Tarsus, "Lord, what wilt Thou have me to do?"

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## THE OFFICE OF A BISHOP A GUARDIAN OF THE HISTORIC FAITH

By the Rt. Rev. T. T. Reed, Bishop of Adelaide.

In the Consecration Service a parallel is drawn between the office of an Apostle and the office of a Bishop. They are persons sent forth upon a specific errand, after having been called, chosen, and commissioned.

The consecrating Bishop, in his examination of the Bishop elect, lays particular emphasis upon the primary duty of all bishops, bidding him "instruct the people committed to his charge; 'to teach and exhort with wholesome doctrine'; 'to withstand and convince the gainsayers'; and 'to banish and drive away all erroneous and strange doctrine contrary to God's Word.'"

It is true there are other duties specifically laid upon him, but the principal emphasis is upon sound doctrinal teaching, grounded upon the Holy Scriptures. A bishop is plainly one sent forth to proclaim and maintain the Gospel of Christ and to preserve unblemished the true faith once committed to the saints. In this he is most like an Apostle. The text which I have chosen for this address reveals that the great qualification of an Apostle was that he should be a witness to the Resurrection, that he must be capable of attesting an historic truth.

The Church has been sent into the world to proclaim the Gospel and to bring into the Fold those who are being saved. The Gospel which the Church must proclaim is rooted and grounded in history. Its good news concerns events which took place in the first century, at a particular time, carefully noted in the Creed, and in a particular country. Since the Church bears witness to historic facts, the bishops must do likewise.

It is because the Bishops are responsible for the Church's witness to the world that, as the centuries have passed, the Church has demanded that they shall be, as our Ordinal states, not only godly but well-learned men. They must be ready to defend the Faith from worldly philosophers as well as from ancient heresies in modern dress. A Bishop should, therefore, be given time not only to pray but also to study and to ponder the Scriptures. He should not be required to serve tables, especially tables surrounded by committees, and laden with minutes!

### APPEAL TO HISTORY.

Because the Church appeals to his-

tory, she cannot avoid dogma and doctrine. Those wonderful words of hope and love—"While we were yet sinners Christ died for us"—carry our minds back to the Cross, to Calvary, to Jerusalem, to Pilate and the Sanhedrin. We are caught back into the cold light of every day life in the days of the Caesars. Who was this that died? What exactly did he do? How does it affect me? And at once we must consider the great doctrinal truths—The Incarnation, the Atonement, Redemption, the Trinity, and so on. Old battles rise before our eyes, and we see the early Church maintaining the truth by defining the Faith. If you would do away with dogma you must do away with history and rational thought.

### SLAVES OF CHRIST.

I am not free, nor are you free, to go our own ways. We are the fellow slaves of Christ who hath bought us with his own Blood. His will for us revealed in and through His Body the Church, must in all things be supreme. May God bless and keep us all as we go forward into another Chapter of Diocesan History.

I look back over the past 110 years and consider my predecessors and I

can see the hand of God guiding and guarding His Church, and the Holy Spirit leading it into all truth.

He that has richly blessed us in the past will not cease to watch over us in the days which lie ahead, if we will but rely, not on our own abilities and gifts, but upon his abundant grace. Let us seek wisdom and power. History is ever the best cordial for drooping spirits. Look back and see where the hand of God has been revealed, then look forward expecting greater things to be done in His name.

Many heavy tasks lie before us in this rapidly growing State whose population increases yearly. We consider ourselves and say, "Who is capable of doing these things?" and realise our inadequacy. But, because we hold fast by the historic faith, we know that there never were men in the Church of God who could by their own strength do the miraculous things which have been done. Those things were done by God, when men placed themselves unreservedly in His hands. Therefore, let us commit ourselves to God. Let us go forward in His strength, knowing that those things which are impossible in our eyes are possible in the hands of God. Brethren pray for me, as I shall pray for you; and may the Lord bless you and keep you always. Amen.

An abridgement of the sermon preached by the Bishop of Adelaide at his service of Enthronement on Ascension Day, 1957, in St. Peter's Cathedral, Adelaide.

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## The Book Page



Under the general editorship of Dr. Leon Morris

**The Fourth Gospel in Recent Criticism and Interpretation**, by W. F. Howard, revised by C. K. Barrett. Epworth, 1955. Pp. 327. Aust. price 20/-. Our copy from Diocesan Book Society, Melbourne.

W. F. Howard's book on the Fourth Gospel is by way of being a classic. Certainly no other book gives us such a comprehensive account of the immense literature on this absorbing subject. In all ages it has been recognised that St. John's Gospel is at once one of the most important and one of the most difficult books in the New Testament. This introduction to the literature was first published in 1933, and it has been reprinted at intervals. Now C. K. Barrett has undertaken the task of bringing the book up to date. He has chosen to allow Dr. Howard's words to stand as originally written. But in some places he has written notes drawing attention to more recent literature or to other points of view, and he has contributed two chapters on the criticism and interpretation of the Gospel 1931-55. The most noteworthy omission from this is the very important contribution that Mr. Barrett has made himself. This is an immensely valuable book, and it is good to see it in print again, and with the additional matter this edition contains.

—Leon Morris.

**They Met at Calvary**, by W. E. Sangster. Epworth, 1956. Pp. 99. Aust. Price 7/6. Our copy from Diocesan Book Society, Melbourne.

This is a very welcome addition to the great number of devotional books about the Cross of Christ. Dr. Sangster deals with the attitude of the people grouped around the cross—the Teachers who hated Him, the Priests who bought Him, etc. Each chapter is written in a very clear and powerful style with hard hitting short sentences. The most interesting chapter is the last, entitled "I Was There, Too." The author poses the question, How can we, who are 57 generations after the Crucifixion, get "into the Cross?" How can we feel like Wesley when he wrote:—

"I felt my Lord's atoning blood,  
Close to my soul applied;  
Me, me He loved—the Son of God  
For me, for me He died."

Then point by point he deals with possible difficulties. How could Christ's death deal with sin? Was Christ's death more than martyrdom? Why was Christ's death necessary to God's forgiveness? The author unhesitatingly insists that the death of Christ, violent, official and certified bore away our sins. This objective view of the Atonement is re-iterated—"Sin demands punishment in any righteous world and God in Christ bears the dreadful cost. It was no pathetic figure who cries from the Cross 'It is finished.' It was God's own Son, Royal, Priestly and Sovereign" (P. 88).

The Cross then should find a place in our lives. Thus Dr. Sangster advised "Go to the Cross, there is nowhere else for helpless sinners to go. Go to the Cross. Plead as earnestly as a skillful advocate if you do that. Don't base your plea on justice. Plead for mercy. Ask God, for Christ's sake to forgive you your sins." (P. 83.)

—John R. Reid.

**Elijah and Elisha**, by Ronald S. Wallace. Oliver and Boyd, 1957. Pp. 164. Eng. price 16/-.  
This series of sermons on incidents in the lives of Elijah and Elisha is refreshingly free from critical analysis and uncertainty. Mr. Wallace accepts the Word of God in 1 and 11 Kings as it stands. As he pierces the historical narrative to uncover the laws of its action he sounds a deeply satisfying note of assurance, challenging to preacher and layman alike.

His method is to illuminate the salient points of each incident, examining the way of God to man and man's response to God's Word for Him. Often the principles discovered in these Old Testament stories are re-stated in terms of the Living Word, Jesus Christ, and then applied to our own times. Thus Elijah and Elisha and Ahab and Naaman and Gehazi and Naboth give way to our own personal and contemporary situations, illuminated by God's final Word to us in Christ.

Sometimes this may result in a dogmatic interpretation of character, sometimes in an evaluation of miraculous elements—such as Elijah's use of fire from Heaven against the soldiers of Ahaziah—which seems rather forced, but in the main the studies are characterised by vivid outlines of the human drama involved, discerning analyses of spiritual states, and suggestive analogies drawn between Old Testament events and modern issues and expressed with much vitality: "None of us is stronger than Elijah was, and none of us apart from the fellowship of the Church is likely to do any better than to end up permanently sulking under the juniper tree."

—Ronald E. Marks.

**No Darkness at All**, by E. M. Blaiklock. S. John Bacon Publishing Co. 1956. Pp. 51. Aust. Price 4/6.  
This booklet is a new translation of, and commentary upon, the first letter of John. Two points emphasised throughout are the relation of epistle to gospel, and the fact that the letter is an answer to heresies within, and paganism without, the Church of the first century.

The writer, who is Professor of Classics at Auckland University, gives a short, informative introduction, and profitably expounds the letter in sections of a few verses each. His comments on the linguistic side are, as one might expect, particularly helpful. The commentary unexpectedly contains occasional immoderate judgments. On John's prophetic "It is the last hour" the author says flatly, "God's children have a law, not a code of Sinai, but the will of the Father." (P. 27.) And there is no comment at all on certain contentious points, e.g., "propitiation." Nevertheless, Prof. Blaiklock gives us many good things.

—R. F. Denholm.

**The Angel Spreads Her Wings**, by Maxine Garrison. Fleming H. Revell Company, 1956. Pp. 159. English Price 10/-.  
Roy Rogers "King of the Cowboys," and his wife Dale Evans Rogers, author of "Angel Unaware" have made the tragic story of their child, Robin Elizabeth, into an opportunity for Christian witness, and a

bond of understanding and courage among families of the handicapped. Through the deepening of their own spiritual lives they have been able, through Christian witness, to make a Christian impact on the American home.

The story is feelingly and exquisitely told by Maxine Garrison, personal friend and Hollywood associate of the Rogers family. Robin, the small subject of Dale's Book "Angel Unaware," was what was defined as "Borderline Mongoloid." Despite, or because of, her incapacity, the child became the idol of her family. Miss Garrison tells how, through Robin's death, Dale was moved to write her book and through its pages to reach hundreds of parents who have to pilot such children through life. They rejoice that their sub-normal children have a value and learn to thank God that an era of love and understanding is opening up for them. Here is an example of shared sorrow emerging into triumph, and blessing and hope being brought to hundreds to whom life meant defeat.

—Hilda Kent.

**When the Time had Fully Come**, by Herman N. Ridderbos. Eerdmans, 1957. Pp. 96.

Professor Ridderbos of the Kampen Seminary, Holland, has here written five short studies in New Testament Theology.

They deal with the Kingdom of God in the Synoptic Gospels, especially the Sermon on the Mount, together with Paul's preaching and doctrine on the same subject and conclude with an invaluable study of the authority of the New Testament.

Their theme is the historical manifestation of the Kingdom in Christ, while the key to understanding is the love of God for man. God acts in the fullness of time, and particular emphasis is placed on the evolution of religious faith from the Promise given to the patriarchs, through the Mosaic Law to Christ.

At first the connection between the studies is not clear. One has to seek diligently to find it, and this tends to make the book more suitable for students with adequate time than for busy clergy or laymen. Also the English is unnecessarily obscure, and overweighted with polysyllabic words. Therefore to proclaim its important message to those outside the Faith will require much preparation.

However, time spent doing this will be worth-while, and if this represents current trends in Dutch Reformed theology the signs for the future are hopeful.

—E. G. Beavan.

**Dan Crawford**, by A. R. Evans. Oliphants, 1956. Pp. 95. English price 4/6.

The style of this book indicates that the author primarily intended it for young people, and it should appeal to children from about eight onwards. However, many adults will enjoy reading it, and indeed will find profit in it.

Dan Crawford was a young Scot who heard God's call to missionary service, and obeyed, so that by his twenty-first birthday he was a veteran missionary with three years' experience in some of the wilder parts of Africa. His zeal and language ability soon made him a leader of both missionaries and natives, and in the author's matter-of-fact style we are told of his simple trust in God through all the joys and trials, dangers and triumphs of pioneering missionary work. This same trust God used to glorify Himself, to open up a large new area to the gospel and to lead many natives to Christ.

—Bruce Hooley.

The Australian Church Record, August 15, 1957

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## THE STEWARDSHIP OF MONEY

# How Should We Give — and Receive ?

By the Rev. D. W. B. Robinson.

"Stewardship" is a good New Testament word, but the New Testament does not use it directly in connection with a Christian's money. Paul tells us more than once that the stewardship entrusted to the church and its members is the stewardship of dispensing the Gospel. (1 Cor. 4:1, 9:17.)

Peter says that the exercise of all spiritual gifts, by various members of the church, is part of the stewardship of God's people. One of the gifts or ministries he mentions (1 Peter 4:10) is hospitality, and this shows that, in this case at least, the use of money may be involved in spiritual stewardship.

### New Testament Basis.

But if we use "stewardship" in connection with money, we must be careful to see its true New Testament basis: the lordship of Jesus Christ. Only when money is given away to others (or withheld) as a consequence of obeying Christ as Saviour and Lord is it an offering or worship which God accepts, for only then is it a fruit of trust in, and obedience to, Christ's Word. It is wrong to imagine, as some religions do, that God wants to be worshipped by our offering Him some of our material possessions.

### The Receiving Word.

It is well to remember that there are two sides to the money question: God's side and your side. There are also, if you like, two ends to it; the giver's end and the receiver's end. The stewardship of money has to do with the giver's end, not the receiver's. Before we start asking "What should I be doing with the money I've got?" we should answer the question "Who gave me my money?" The answer is, "God gave me my money." Never forget that. For it means that we are all on the receiving end before we can graduate to the giving end.

This is important. Many folk have their idea of giving all wrong because they have their idea of receiving all wrong. Let us get receiving straight first.

God has promised to supply all my need. I could not live for a day if God were not faithful to this promise. But He is. How often am I in need? All the time. What should I do about it? Ask God to supply it as He has promised. Jesus taught us to pray: "Give us this day our daily bread," and daily we are bound to give thanks for God's supply. Such trustful prayer is sweet worship to our God. If my need becomes more acute or pressing, my prayer should become only more trustful.

As with an individual, so with a church. God will supply all its need. That is His responsibility. When He undertook to be the Shepherd of His flock, He undertook that they should lack nothing. But the church must express its trust in the Shepherd by daily hearing His voice; not hardening its heart; and looking to Him to spread the table before them. If we become conscious

of a special need, the first thing to do, as a church, is to ask God to supply it. This is the right attitude of confident trust. If it is a true need (and not a selfish or covetous desire), and if it will be good for us, God will undoubtedly supply it. But there must be no pistols at God's head. Churches, like individuals, will often have to walk through the valley of the shadow of death. They will perhaps be materially poor in those days, but they will learn the inexpressible comfort of their Saviour's rod and staff. And quiet trust in Him when what was asked for is not, perhaps, supplied, will also be sweet worship to our God.

### Stewardship in Giving.

God has given us all money for two reasons; to supply our own need and at the same time to share it with others as an expression of our love when they are in need. These two can never be separated.

Stewardship, therefore, is not only what I do with my surplus cash. I am equally responsible to God for what I give to the milkman. If it is a just transaction, a fair exchange, then God approves it, and I am bound as a servant of Christ to part with so much money to the advantage of the milkman. As a matter of fact, a great deal of my money is given away in this manner, and far more than I put in the plate on Sundays. Yet it is part of faithful stewardship to do so, having regard to my obligations as a householder.

Now, God does not expect us normally to live on the smell of an oil rag. He provides plenty for all, and feasts of good things are part of His plan. Yet conditions do in fact vary. How shall we be good stewards of what God has provided? The Bible answer is simple. Always have one eye on the needs of others, so that what we have, little or much, may be shared. "Eat the fat and drink the sweet, and send portions to him for whom nothing is prepared." So ordered Nehemiah (8:10). "I do not mean that others should be eased and you burdened," explained Paul, "but that as a matter of equality your abundance at the present time may supply their want, that there may be equality" (2 Cor. 8:13). Equality—that is the principle. The practice described in Acts 2 was a particular application of this. The Bible warns us against overestimating our own needs and underestimating the needs of others. The rule applies to churches as well as to persons.

### A FORGOTTEN DISTINCTION.

The Prayer Book makes an important distinction, now usually forgotten, in the use of money. It speaks of (a) dues or duties, and (b) of alms and oblations.

1. Dues.—This is money paid by a church member as an obligation in return for benefits received. It means, in short, paying the parson, and providing and furnishing church buildings. This is a duty, like paying the milkman. It is a fair exchange, and a believer who obeys Christ is bound to meet this obligation. "The labourer is worthy of his hire" is applied in the Bible to ministers. "If we have sown spiritual good among you," asks Paul, "is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more?... The Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor. 11:14).

Church buildings and maintenance come under the same heading. They exist to serve the convenience and comfort of church members or to aid them in doing their work. Money spent on these things is like money spent on one's own house and its furnishing; each is a matter of stewardship, and each should be done with an eye on the needs of others.

Dues, in the Prayer Book, are not classed as alms, and are not supposed to be put in the alms dish as part of the offertory. They should be paid to the church officers.

2. Alms and Oblations.—This is money given specially to meet the needs of others, either the poor of the congregation or needy persons or churches outside. This is the real test of giving.

It is worth noticing that, in the Old Testament, the Israelite's obligation to support the Levites, being a due or duty, was met by a tithe, i.e., a regular proportion of income which should not be spent on anything else. That, as has been said, was like paying the milkman, and went on the budget like other obligations to be met. But almsgiving, which meant expressing your love to your neighbour by meeting his need when it was greater than yours, was not done in this way. It was over and above tithing. You became poor yourself, if necessary, to meet your brother's need. "Is not this the fast I choose?... to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked to cover him, and not to hide yourself from your own flesh?" (Isa 58.)

Missionary giving, and help for other giving is a church's expression of love, and this is why, according to ancient custom the alms dish should rest always on the communion table; it is a symbol of the love and unity and fellowship of believers in the family of God.

2 Cor. 8:6-15 is worth careful reading as a statement of the principles of such stewardship. It tells us that the pattern of this sort of giving is "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sake he became poor, so that by his poverty you might become rich."

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**PERSONAL**

The Rt. Rev. James Hughes, Bishop in Matabeleland, has been elected Archbishop of Central Africa, in succession to the Most Rev. Edward Paget, who retired recently.

It is reported from South Africa that the Rt. Rev. Eric Trapp, Bishop of Zululand, has been invited to become Secretary of the Society for the Propagation of the Gospel, in succession to the late Bishop Basil Roberts.

The death has occurred in Vancouver of the Most Rev. Walter Adams, formerly Metropolitan of the Province of British Columbia.

The Rev. T. J. Hayman was instituted by the Bishop of Adelaide to the Parish of St. Matthew's, Kensington, Adelaide, on Aug. 9th.

The Bishop of Adelaide admitted The Rev. James Smith as priest-in-Charge of Streaky Bay on July 27th.

The Rev. Young Bin Im, General Secretary of the Bible Society in Korea, is on a visit to Australia this month. He was given a civic reception by the Lord Mayor of Sydney on August 15th and will address a united meeting at the Bible House, Sydney, on Aug. 29 at 10.30 a.m. He also has a busy programme in Victoria and other states.

The Rev. Alan Begbie, Rector of St. Stephen's, Willoughby, Sydney, returned last week from a visit to New Zealand, where he had been invited to speak on behalf of the Scripture Union, C.S.S.M. and the Crusader Movement at a number of meetings in the North and South Islands. He reports excellent gatherings. Mr. Begbie also preached in the Auckland Cathedral.

The Rev. G. B. Simmons, of Panania, has been granted leave of absence for 1958 to study and work in England. His place at Panania will be taken by The Rev. J. L. Hansen, Vicar of St. John's, Kenilworth, Warwickshire, England, who is expected to arrive in Australia in December. At the end of his locum tenency Mr. Hansen will take up regular parish work in the Diocese of Sydney.

A new provisional district of Jannali with Como, N.S.W. has been formed, and the Rev. A. M. Kimmorley has been appointed to it. Mr. Kimmorley, a former Army chaplain, is at present Locum Tenens at Hurstville.

The Rev. R. Hildebrand, Curate in charge of Hammondville, has been appointed Locum Tenens of St. Matthew's, Botany, N.S.W.

The Ven. Archdeacon H. S. Kidner has announced his retirement at General Secretary of the Victorian Branch of the Church Missionary Society. Archdeacon Kidner has occupied the position for nine years, following many years of missionary service in Tanganyika, and has seen a remarkable growth in the work of the branch. He and Mrs. Kidner expect to be leaving for the United Kingdom late this year, and plan to return to Australia late in 1958.

The Rev. Noel Smith, Curate of Wagga Wagga, has been nominated as Rector of Taralga, N.S.W.

The Rev. L. C. R. Smith, Rector of Barmedman, N.S.W. will next month join the staff of the Diocese of Borneo as Assistant Principal of the Batu Lintang Training Cen-

tre for Teachers, Kuching, Sarawak. This is a unique position, as the Training Centre is a Government institution, the Principal being a Government nominee, and the second Assistant Principal being a Roman Catholic priest.

The Ven. D. E. W. Harrison, Archdeacon of Sheffield, and a noted Evangelical scholar has been appointed Dean of Bristol. He succeeds The Rt. Rev. Francis Hunt, newly appointed Bishop of Stepney. Archdeacon Harrison was for nine years Vice Principal of Wycliffe Hall, Oxford.

We regret to record the death last Friday of Miss Charys Elizabeth Begbie, daughter of the late Archdeacon and Mrs. H. S. Begbie. Miss Begbie, who was for some years a missionary of the Church Missionary Society in Kenya, served upon her return from the field as Editorial Secretary of the society until 1946. In recent years she had retained a strong link with the C.M.S. as secretary of its Prayer Fellowship. The funeral service was held in St. Stephen's Church, Willoughby, on Monday of this week. It is hoped that an appreciation of Miss Begbie's life and service will appear in the next "Church Record."

The Rev. Ray Woodward, formerly curate in charge of St. Thomas', South Granville, N.S.W., has been accepted by the C.M.S. (London) for service in Kenya. Mr. Woodward, who has been working in England for some years, will visit Sydney next month before proceeding to Kenya.

We regret to record the death, after a short illness, of Mr. Leslie Birkett, a parish councillor and very active layman in the parish of St. Paul's, Chatswood. At the funeral service in St. Paul's, which was conducted by Bishop Kerle, and the Rev. Jeffrey Mills, the address was given by the Rev. K. N. Shelley. We extend our deepest sympathy to Mrs. Birkett, of the C.M.S. Church Depot, and her family.

The Rev. J. H. Shilton, formerly Vicar of North Carlton, Melbourne has been appointed to the Parish of St. Matthew's, East Geelong.

Mr. and Mrs. J. Shellard, of the Alliance High School, Dodoma, Central Tanganyika, arrived home in Sydney on furlough last week. On the same day Mr. and Mrs. K. Hart, C.M.S. missionaries from Oenpelli, Nth. Australia, commenced their leave.

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The Rev. Kenneth Perry reports that he is constantly meeting new people who are anxious to have instruction for baptism. In a recent week of intensive visiting in the town he found a great number who were anxious to have instruction.

In each of his visits to the large coconut gardens which surround the town Mr. Perry finds new families anxious to commence or renew their association with the Christian Church. A large number of these people travel many miles to come to church in Tawau every Sunday.

At the recent meeting in Kuching, the Borneo Diocesan Council expressed its warm gratitude for the "very generous support given by the Society to the work of the Church in Tawau and Lahad Datu" and placed on record its deep appreciation of that help and "all the offering of prayer and faith which accompanied it."

**USEFUL NEWSLETTER FOR THE BIBLICAL PREACHER.**

As a direct "follow-up" of the campaign, "The Bible Speaks To-day" which was jointly sponsored by the British and Foreign Bible Society and the British Council of Churches, a "newsletter" type of journal for clergy and ministers entitled "The Raven" was launched, a year ago. The circulation has grown steadily and now stands at 3400.

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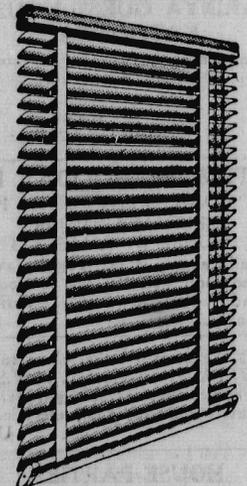
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