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SPECIAL WEEK TO PROMOTE BIBLE

NEXT WEEK will be National Scripture Union Week throughout Australia. Special services will be held in many churches, and special efforts made to extend the membership of the Union, which seeks to encourage the regular daily reading of the Bible.



National Scripture Union Week will be held from next Sunday, June 29, until July 6.

The Week is being arranged by the Scripture Union, which has set before it the aim of stimulating regular Bible reading.

National Scripture Union Week will be the culmination of intensive planning by an inter-state Scripture Union committee and by the N.S.W. committee.

Already hundreds of invitations to address Church services, Sunday Schools and Young People's meetings have been received by the Scripture Union Headquarters in Sydney.

Scripture Union Week will begin on Sunday with services in many churches, including a service from St. Andrew's Cathedral which will be broadcast by the ABC over 2BL. The climax of the Week in Sydney will be the Annual Thanksgiving Rallies in the Assembly Hall. The speaker at the Children's Rally will be the Rev. C. Craven Sands ("Sandy" of Captain Fortune's session) and the Rev. Allan Cole will speak at the main evening Rally, which will also feature the N.S.W. Final of the 1958 Scripture Union Quiz.

Attention in twenty other centres throughout the state will focus on a district Rally at

which prominent laymen and clergy will be the speakers. These Rallies will feature the first showing in each district of one or other of the new filmstrips and audio-visual sets which have been specially produced for the National Week.

This special Week marks the commencement of Scripture Union in England in 1879. It has kept pace with growing literacy and modern means of presentation, and is now an inter-denominational organization with a worldwide membership of over one million.

Dr. Mowll, Primate of Australia, is World President of the movement.

Membership cards are printed in more than 100 languages, and set out a helpful course of readings which will take members through the Bible in five years. In addition, Notes graded according to age groups are published giving explanatory comments on the daily readings. These Notes also appear in many languages, as for example in India, where they are issued in nine languages.

Scripture Union is active throughout the world, especially in the English speaking countries and on the continent of Europe, and is now the largest youth

organisation of any kind in Switzerland, a fact which surely emphasises the helpful influence of this movement.

Church liberty bid in Italy

LONDON, June 17.—The Italian Federation of Evangelical Churches has issued a statement calling on the newly-elected Italian Government to take steps to enforce the parts of Italy's post-war constitution that guarantee religious liberty.

Meeting at the end of May, the Federation's executive said that "Italian Protestants, after waiting patiently for ten years, expect the new government and legislature—whatever form it may take after the recent elections—to apply the constitution fully and faithfully, more especially the parts dealing with religious liberty, which is now again threatened by the old restrictive provisions dating from the former regime."

"The Federation's executive committee," continues the declaration, "is anxious to assure

Many had personal talks with the missionary, the Rev. John Stott, and requested Christian literature.

Mr Stott, rector of All Souls', Langham Place, London, is visiting Australia under the sponsorship of the Evangelical Alliance and the Inter-Varsity Fellowship.

He spoke in the Wallace Theatre at the University at lunch-time each day to a packed audience. His topics were: "Who was Jesus of Nazareth?", "What is Man?", "Why did Christ Die?", "Can Human Nature Be Changed?", "What Must I do?", "What Will It Cost?"

The final service of the mission took place in the Great Hall of the University on Sunday, June 22.

As well as the lunch-hour addresses, Mr Stott spoke at an evening students' meeting on Thursday, June 19, on "Life, Mystery or Mastery." He made himself available to answer questions after each meeting.

Students eating cut lunches sat on cases and coats in the aisles of the Wallace Theatre each day. Ten minutes before the meetings were due to begin, every seat had been taken up.

Many took notes of his talks, and all listened with obvious interest. The topics of the talks were the main conversation throughout the university and created much interest.

VISITING

Mr Stott addressed a number of clergy conferences and other meetings.

A total of 460 theological students heard two addresses on evangelism—"The Theology of Evangelism" and "Local Church Evangelism."

He said, "We expect churches established by missions to be self-propagating, but we forget about our own. It is my conviction that evangelism can be done effectively only by a team of lay evangelists from the congregation."

His church at Langham Place, London, has 160 active commissioned lay workers engaged on house-to-house visiting, special visitation of sick and elderly folk and Bible classes.

"Local evangelism should be continuous, not just every five years or so before a special mission. Parishes too easily slip back into bourgeois, ineffective mediocrity with spasmodic attempts at evangelism," Mr Stott said.

Mr Stott will conduct a Church of England clergy conference at Gilbulla, Menangle, on Monday, June 30.

On July 3 he will go to Melbourne to conduct a mission in the University of Melbourne from July 10 to 20.

• At Sydney University THEATRE PACKED FOR MISSION

Over seven hundred students packed the Wallace Theatre each day of the Sydney University Mission last week.

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The passing of the parish mission?

The large crowds that have been attending the Mission conducted in Sydney University by the Rev. J. R. W. Stott are a sign of the times. There can be no doubt that it can be said of the present, as for example it could hardly have been said of 25 years ago, that people are in larger measure willing to hear the Gospel and are receptive to its message when this is stated plainly and persuasively.

Billy Graham's remarkable campaigns in England and Scotland and his even more remarkable ones that he has recently been conducting in the United States, at New York and, now just concluded, at San Francisco are a further indication of this fact. Both these cities are very difficult evangelistic propositions. Only 71 per cent of New York's population is Protestant while it is said of San Francisco that one marriage in every two ends in divorce. Yet in both, the response to the Graham Mission was outstanding.

It is to be hoped that Billy Graham's projected visit to Australia in the first half of next year will also, under God, result in many who are now outside the Church accepting the Gospel of the Saviourhood and Lordship of Christ and joining the fellowship of His Church.

But spiritual results come only from spiritual methods, e.g., prayer and diligence in preaching the Word. It is our part to uphold the campaign before God in constant prayer, by individuals and in groups. Time is already running out.

There is, however, no need for evangelism to wait for the Graham campaign. Besides, it is not likely, even with careful organisation, that more than a part of those who could be persuaded to come to a mission in a parish church would make the journey to a central gathering. Graham's visit will not be a substitute for ongoing evangelism at the parish level. And the times are ripe for this evangelism. An example may be given. The recent missions conducted in the southern parishes of the diocese of Sydney by teams from Moore College and Deaconess House led by clergy of the Diocese, in conjunction with the Dioc-

esan Board of Missions, reveal how ready the harvest is for ingathering. In one parish over 50 and another 30 persons witnessed that the mission was the occasion of their accepting Christ as Lord and Saviour. There is no reason why, in the next twelve months, before Graham's visit, every parish in Australia should not have a mission, conducted perhaps by a neighbouring clergyman, if only there were the will to arrange it and to prepare for it. For preparation by prayer and visiting is essential.

There can be no doubt that widespread parish missions properly prepared for and faithfully proclaiming the whole Gospel of Christ are the need of the hour. Yet from one point of view they are emergency measures rather than permanent features of church life. God will doubtless always give to his church itinerant evangelists after the style of Billy Graham to hold central meetings, but if the parish is doing its proper work there will be a continuous parochial mission in every locality. John Stott's Parish in London, as well as other English parishes, shows how this may be done.

In this London parish lay people are continuously visiting the parish and drawing in the interested to monthly Guest Services, at which the Gospel is preached primarily for the non-believer. Those converted at these Guest Services are shepherded and taught stage by stage, till they themselves become visitors to gather in others. When the whole congregation is in this way alive to its responsibilities of acting as a team to carry the Gospel to every person in the parish there is no place for the periodical evangelistic parochial mission. For the whole parish will be continuously obeying Our Lord's command, "Go ye . . ."

John Stott made clear that the centre of this parochial mission was the weekly prayer meeting, at which all parochial visitors, Sunday school teachers, and other church workers were pledged to attend. Fellowship in prayer is the essential basis for fellowship in God's work, whether that is the work of evangelism or any other form.

THE PROMISES OF GOD In Him is Yea and Amen

By the Rev. A.M. Stubbs, Vice-Principal of Oak Hill College.

"For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us" (2 Corinthians 1.20, R.V.) Let us see how much we can learn from this one verse about the promises of God.

THEIR AUTHOR. These words remind us that God has revealed and pledged His love towards us in His promises. There are, if we will but examine the Bible to see, a thousand and one things which God has undertaken to do. Surely such words merit our attention and afford us hope. For they are promises OF GOD they are not in vain hopes of men's fancy, but nothing less than what God Himself has said that He will do.

Their Number. Paul writes here as one aware—even if we often forget it—that God's promises are not a few. He says "all the promises." The word used in the Greek recognises a large number to be embraced. Paul speaks of God's promises "as many as they are" or "how many soever they be." For God's promises are without number. They correspond to the limitless abundance of Divine recourse. They are so manifold and varied, so comprehensive and detailed, that they cover all our need. There is no problem in life which cannot be met and answered by a promise of God.

Their Guarantor. Paul tells us more. He gives us the guarantee, or rather tells us the Guarantor, of the genuineness of the promises. For they are so many and so wonderful that we may well ask: Can they be true? Are they really meant for us? The answer to all such questioning is the declaration that they are pledged and certified in Christ. "In Him is the Yea" of assent and assurance, of affirmation and accomplishment. (Compare Romans 15.8). Two truths about Him form the foundation of our certainty, first who He is, and second what He has done—that is His Person and His Work. These are summed up in His Name—"the Son of God, Jesus Christ;" "in Him is Yea." (See 2 Corinthians 1.19). Just like a cheque, which is a promise to pay, has on it a name or signature, which ratifies and seals the promise; so the promises of God are pledged and guaranteed in the Name of our Lord Jesus Christ.

The Appropriation. Nor is this all that Paul here tells us. For things are not meant to end there. These promises of God are, so to speak, made out to us, and meant for us to enjoy. In the Revised Version the verse continues—"wherefore also;"—introducing a statement of what right to follow as a consequence of the truth already stated. Such promises, thus certified, can and ought to be appropriated. (a) **The request for fulfilment,** that is "the Amen." When one is given a cheque, one endorses it, and presents it to the bank with, or as a request for payment. One as good as says, "Please make good to me this promise. Let it be fulfilled." This is exactly the significance of "Amen;" it virtually means "So be it" (see Jeremiah 11.5); and it is to be said to God. We ought, therefore, to come to God with



Another Bible study by Mr. Stubbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

God's promises. And it is in this way that we sinful men can, as we receive God's saving grace, bring special glory to His Name; for we thus become proof-documents that God's promises are true, and His grace and power sufficient to fulfil them.

The place of the preacher and his preaching. Finally, it can be contended that the last two words "through us" have the same sense as in the previous verse. They introduce not a general reference to "us Christians" or "us believers in Christ," but a particular reference to "us preachers." For, says Paul in verse 19, the Christ, in whom is the Yea, was preached by us. So we are reminded that men are brought to the response of faith in the God of the promises through hearing His word. They cannot believe without hearing; nor can they hear without a preacher.

It is, therefore, the preacher's privilege so to present Christ and so to expound those promises of God whose fulfilment to sinful men is assured that through him, hearers say to God their "Amen," and become those in whom God is glorified by their salvation.

Dutch Church withdraws

CAPETOWN, June 18.—The Dutch Reformed Church has withdrawn from a proposed all-Church conference in South Africa in December, as a protest against an alleged attack directed at the Afrikaans Churches by the Archbishop of Capetown (the Most Rev. Joost de Blank), who is at present on a lecture tour of the United States.

Preaching in New York last week, Dr. de Blank criticised the practice and theory of the Dutch Reformed Church. It had, he said, a warped and inaccurate Calvinistic outlook.

A statement by the executive committee of the Dutch Reformed Church says that in these circumstances it would be guilty of hypocrisy if it did not withdraw from the conference (which it had taken a lead in arranging).

The statement adds that, if Dr. de Blank withdraws in public the allegations made in his sermon, or shows that he was misreported, the possibility of the DRC again taking part in the

"Operation Outreach" in parish

"Operation Outreach," a new venture in parochial evangelism, has just commenced in the parish of St. Paul's, Castle Hill, N.S.W.

The campaign, which combines an intensive visitation programme, Guest Services and "At Homes" throughout the parish, will continue throughout the next six months. After that period, it is anticipated that the new programme will become part of the regular pattern of church life in the parish.

The core of the venture is the Adult Bible Study and Discussion Group which meets weekly at the parish church and rectory for prayer and Bible Study. Following a drive with specially prepared literature, setting out the true significance of church life in the parish.

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Large Adelaide bequest

The Trustees of St. Luke's Church, Adelaide, record their thankfulness to God for the recent bequest of £7,200 from the late Frederick K. Lindow's estate.

Writing in the Church's annual report the Rector of St. Luke's said:

"Mr Lindow was a parishioner of St. Luke's and in his early years lived in Wiltmore Sq. He died at the age of 94 years after a life of honesty, rectitude and Christian witness.

"In his lifetime he made many anonymous gifts, not only to St. Luke's Church and to the Church Missionary Society, but to other Christian bodies. He did not believe in self praise and did not desire others to know of his generosity. He was always interested in youth work, and one of the boys in his Bible class at Unley was Arthur Riley, now Archdeacon A. B. H. Riley, of the Southern Sudan. He was a generous Christian, a staunch Protestant evangelist, and God prospered him in his business and in his influence over the lives of others."

Chatswood convention challenges

By a special representative
St. Paul's, Chatswood, was packed for Queen's Birthday holiday. Extra chairs had to be placed in the aisles and at the back of the church, the choir stalls were also occupied.

The words the Rev. J. E. Whild, the Rector, took as his text for the opening address provided a challenge that was a background to the dominant theme of the day—"What shall I render unto the Lord for all His benefits toward me?" (Psalm 116: 12.) The sincere and complete dedication of our lives to Christ, and our undoubted responsibility to make Him known to all men, was the answer repeatedly given.

Mr Whild pointed out how much we can take for granted the wonder and goodness of God shown in Creation and in the love and comfort of home and friends, and in the redemption we have received through our Lord Jesus Christ. But more than expressing thanks for these blessings, the least we can offer to God in return is our best and wholehearted service. Malachi 1:7 states, "Ye offer polluted bread upon mine altar," and how often we give to God spare moments and not our days, silver but not our gold. Each department of life—home, business, friends, gifts of intellect, and will must be surrendered in service to Christ.

Dr Broughton Knox developed this thought, speaking from 2 Cor. 2:14-3:18, and showing how God works this great change in our lives. Paul gives thanks to God because his life is a continual triumph; he can speak with this certainty because the primary aim of the Christian is to reveal, or make known, Christ, and in this he can be 100 per cent successful. God writes His laws upon our inward hearts, taking away the veil that hides Him from our gaze. There are two results of this work to the Spirit in our lives. Firstly, we enter into a new liberty in which we must answer to God alone for our conduct, and not to any law of man. The second wonderful result is the change whereby we are transformed into the likeness of Christ, by gazing constantly upon Him.

The definition of evangelism he gave to us was, "To evangelise is so to present Christ Jesus in the power of the Holy Spirit, that men may come to put their trust in Him, accept Him as Saviour, and serve Him as King in the fellowship of His church." Four statements provide food for very much thought and reflection.

1. The centre of all true evangelism is Jesus Christ.
2. The purpose of all true evangelism is conversion.
3. The result of all true evangelism is a life of service in the community, and fellowship in the church.
4. The secret of all true evangelism is the power of the Holy Spirit.

CRUSADES

Many people have asked how genuine and how permanent are the spectacular results of the Great Crusades of Dr Billy Graham. Dr Jerry Beavan, the personal representative of Dr Graham in Australia, told how the dropping of the atom-bomb on Hiroshima suddenly awakened America to its need of God—that the wonders of science and the comforts of material possessions were inadequate to answer the problems of life.

It is against this background that the Spirit of God has so mightily used Dr Graham to bring to Jesus Christ men and women in America, London, Glasgow, the Continent and Asia. If we would see the same mighty works in Australia in a year's

BROADCAST

A service of morning prayer at Moore Theological College, Sydney, will be broadcast over the A.B.C. next Sunday at 9.30 a.m. The service will be relayed to all States and over Radio Australia.

BUDGET

The Church Missionary Society in Australia needs £17,000 to fulfil its budget for the year ending June 30. Gifts may be sent to C.M.S., 93 Bathurst St., Sydney.

Main problem is more prayer

CHRISTCHURCH N.Z., June 18—The two main difficulties which face ministers of religion, in the view of both ministers and laymen, are getting their parishioners to pray more frequently and adequately, and overcoming the general indifference to religion.

This was the conclusion, based on replies made to a questionnaire of a survey on "Training for the Ministry," made by Mr R. H. T. Thompson, the acting-head of the psychology department at the University of Canterbury on behalf of the Christchurch branch of the National Council of Churches.

The replies also indicated that other major problems which ministers faced were the finding of trained Sunday school teachers, time for family and time for the minister's own spiritual growth, time free of interruptions, developing efficient volunteer workers, increasing the attendance at church and making worthwhile pastoral calls.

The report noted that one "source of difficulty" which was mentioned least in the replies received was co-operating with the other churches in the community.

More than half the ministers of each denomination, with the exception of Baptist ministers, where the percentage was 40,

"PROSPECTS"

For the last few weeks this adult group has included visitation and personal evangelism in its weekly studies. During the next few months its members will be visiting families from a list of "prospects" which has been prepared from the parish roll. The visitors' aims are to establish a friendly contact with the family, to witness to Christ as opportunity offers and to invite the family to the monthly Guest Service and Family Service.

The young people, in the meantime, are bringing the Parish Roll right up to date through a parish census. They are delivering personally, as they collect the census forms, literature containing the Church's message, and making a friendly contact at each home.

Private homes have been made available by parishioners in various parts of the parish, for informal "At Homes." At these gatherings, Church of England neighbours are being invited to meet the Rector and also to see something of the Church's work in and beyond the parish, through coloured slides. The Christian message will also be presented in the same way.

FORUM

It was considered necessary to have in existence an organisation to cater for each age group to conserve the results of the visitation programme and to provide a meeting place for committed and nominal Church members. With this in view, a men's group and a Twenty-and-over group have just been established. The Women's Guild has become the Ladies' Fellowship of faith and service, with a wide circle of practical interests, mainly in H.M.S. and foreign mission work. The Mothers' Union concentrates on the home and family emphasis.

For the keener young people, a small "Christian Life Forum" has been held for several months on Sunday evenings from 6.15 p.m. to 7 p.m. This is in addition

Letters

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

Thirty acres for the school

Sir,
Some time ago you very kindly printed an article in your paper giving details of an appeal by the Blue Mountains Church of England Grammar School to purchase adjoining land which was about to be subdivided. I am exceedingly grateful to you for your publicity in this matter, and to those of your readers who were able to give their support to this project. I am sure that you and they will rejoice to know that the School was able to secure and pay for this land through the generosity of subscribers and of the executors of the Ziele Estate. The result of this purchase is that the School now occupies thirty acres of some of the most valuable and suitable land in Wentworth Falls.

With many thanks, I am Yours sincerely,
(The Rev.) A. T. Pitt-Owen, Headmaster.

Family basis for Sunday School

Sir,
Faced with the need of a new Hall at Miranda, I have been thinking a lot about our Sunday School system.

To provide adequate teaching accommodation for 700 or 800

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pupils makes necessary a floor area of which only a small per cent can be effectively used for other normal parish activities.

We must either be willing to accept this "waste" for the sake of really effective teaching; or we must cut our space to minimize "waste" and be content with unsatisfactory teaching conditions. And regardless of the valiant job being done by our teachers, such conditions (which are almost the rule today) must generally lead to insufficient grounding in the Faith, with a consequent heavy loss from the senior classes, and a far too underfed spiritual life in those who do remain. They in turn become Teachers—and so the cycle goes on.

Coupled with this process is another trend, the product of our Sunday School system. It is the attitude that while it is the parents' duty to send their children to Sunday School, they feel no obligation nor see any reason to come to Church themselves (they had their dose when they were children).

Whatever our efforts have been to counteract this, it seems to me that only in the Family Service have we provided a worthwhile and often surprisingly effective solution.

And I am wondering whether we may not have to rethink our whole approach on a Family basis. Instead of the conventional Sunday School (even with adult Church at the same time) to have Family Service as the regular Sunday morning activity, followed by a sort of "Keenite" half-hour for all age groups to consolidate with the keen ones.

In conjunction with this, the concentrated encouragement of Family Readings and Prayers, the Church providing syllabuses, perhaps, correlated with the overall educational programme. And the provision of Family nights amongst all the divisive groups that succeed admirably in keeping the family apart most nights of the week. And so on.

For this we would be adequately provided for with the usual Kindergarten Hall (tinies would probably be better meeting separately during the Service); Assembly Hall (set up for worship and accommodating one part); and Church (accommodating the rest). Quite apart from the question of accommodation, there seem to me important personal advantages for our people.

Of course there must be problems to sort out, but I can't help feeling that even with its problems this approach offers a very practical solution to a most urgent and vital problem, and with that, far more exciting possibilities than our conventional Sunday School method.

There is new wine in children's work today, and it needs new wine-skins.
(The Rev.) David Crawford.

NEW WINDOW DEDICATED

A stained glass window in memory of Mrs. Doreen Ogden was unveiled last Sunday week at St. John's Church Milson's Point, Sydney.

A large congregation, including many parishioners from parishes where Mrs. Ogden worked with her husband, the Reverend R. Ogden, attended the service. The address was given by the Reverend A. T. Pitt-Owen.

SITUATION VACANT

Housekeeper required for man and wife only. Would suit refined Christian woman who requires good home. Northern suburb, easy access to city. Please reply, stating references, to 426 Church Record Office.

Impact still being felt

The impact of the South Coast-Southern Tablelands Mission "Operation Friendship" last month is still being felt.

Rectors have stated that their congregations have been built up and strengthened by the mission.

The Rector of Nowra, the Rev. R. Bomford, said, "Every true Anglican person must feel thankful to Almighty God for His wonderful goodness to us throughout Operation Friendship."

The Rector of Mittagong, the Rev. B. Thiering, said, "The tremendous spiritual impact of Operation Friendship is with us still. We give profound thanks to God for the lives that were changed and for the decisions of many men and women for Christ. God has blessed the prayer and preaching of Rev. David Hewetson and his team in a way that has surpassed our expectations."

Ten teams, under the general leadership of Diocesan Missioner, the Rev. B. Gook, took the "operation" from May 9 to 19 in centres from Picton to Huskisson.

Magna Carta Service

To commemorate the sealing of Magna Carta, a Festival Tranksgiving Service was held in St. John's Church, Darlinghurst and King's Cross, on Sunday, June 15th, at 11 a.m.

The Royal Society of St. George, whose chief purpose is to strengthen the bonds of affection and loyalty between Australia and the Motherland, invited all interested people to attend this service.

Representatives of her Majesty's Navy, Army and Air Force, State and Federal members, civic leaders of Sydney and representatives of many aspects of our community life were present.

Heraldic shields were displayed in St. John's Church and of special interest was the copy of Magna Carta which has been presented to St. John's by Mr and Mrs L. Hey Sharp, of Gordon.

This copy has been a treasured family possession for many years. It is understood that it is the only copy on view in New South Wales.

The bell is back

The bell of Moore College, Sydney, which vanished six weeks ago during University Commemoration Week, has been returned.

The bell, which was a link with the original college at Liverpool, was delivered by persons unknown during lectures.

INDUSTRIAL CONFERENCE

MANILA, June 17.—A conference on industrial evangelism is meeting in Manila, Philippines, from June 2-13, bringing together 27 delegates and 16 observers from Australia, Hong Kong, India, Japan, Korea, New Zealand, Pakistan, Taiwan, Thailand, the Philippines and the United States.

During the conference the delegates are meeting Philippine President Carlos P. Garcia and are visiting major Philippine industries.

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in

THE CHAPTER HOUSE

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OFFICIAL OPENING — 11 a.m. by Lady Woodward (Wife of the Governor of N.S.W.)

Stalls — Refreshments — Pictures of the Outback

NOTE: Please send gifts of cakes, sweets, produce, groceries, handwork, etc., to B.C.A. House, 135 Bathurst Street, Sydney (Tel: BM3164) OR bring them to the Chapter House on the day of the Fair.

NATIONAL S.U. WEEK

The Bible In Church Life

By the Reverend IAN S. KEMP

In our attempts to forward the influence of the Scripture Union, it seems to me that there are great opportunities in the churches where we are already worshipping and serving. Here are a few practical suggestions.

1. Instructing new converts.

We would all agree that telling a new convert to read the Scriptures is sound advice. To give him a copy of the Scriptures and an S.U. card is good practical help as well. But I believe that is not enough. A new convert needs to be shown HOW to read the Scriptures, HOW to conduct a quiet time, and HOW to pray. Here is where the services of a minister or some experienced leader are invaluable. Let him hold a class once a week for about six weeks, for about half an hour at a time, when he simply conducts a quiet time with the new converts on the basis of the S.U. reading for that particular day. They will first be told what the purpose of a quiet time is, that it means finding for ourselves God's Word to us as we read the Scriptures, etc. Then they will all bow in prayer, "Open Thou mine eyes, that I may behold wondrous things out of The Law." Then the passage for the day will be read, they will pause to see if anyone has been impressed by any verse or thought, and then move on to attempt answering the questions found on the back of the S.U. card, always bearing in mind the practical application of the passage to personal life and devotion. After each one in the class has suggested one thought from the reading which can be turned into a prayer, the last little act is for all to kneel, and each in turn to pray his prayer. Each week this procedure is adopted. Only when the method has been firmly grasped is it wise to introduce the S.U. notes, for fear that they serve as a crutch too soon. Incidentally, such little classes often show what joy young converts receive as they find for the first time how living and practical the Word of God is, and they also produce some frank and helpful discussion on first principles in the Christian life.

2. Encouraging family worship.

Every minister as he visits a home has the opportunity not only to suggest that a family altar be set up, but to show how that can be done most effectively, so that even the youngest in the home can share in it intelligently. It will help him if he carries a sample S.U. card and some junior notes with him.

3. Supporting a children's mission.

At C.S.S.M. beach missions, we are familiar with the Keenite classes organised for this very purpose of encouraging children to read the Scriptures. But what about other children's missions held in our churches? Do they have similar instructions in lay-

ing such a firm foundation? A mission was held in my church over twelve months ago, and children—not those from our own Sunday-school—still stop me in the streets to tell me how they are getting on with their Bible reading.

A bookstall with suitable S.U. literature, back numbers of "Homes and Parents" various kinds of notes, and Bible story books for children, can easily be set up in a church vestibule for special occasions, or at a Sunday-school parents' evening with a view to encouraging parents to lead their children in the things of God. There are also available splendid slides of S.U. work suitable for after-church social hours where the same emphasis can be made.

4. Helping Children in Sunday-school and Bible class.

I am sure there is a great sphere of opportunity to be exploited here. By their example and tactful persistence, leaders can lay a foundation among their young people that will be with them for life. What about a competition in a Sunday-school with an S.U. pennant as a prize for the child who has read his Bible every day over a period of three months! One Sunday-school I heard of has done this with some encouraging results. But the real secret will lie with the teacher of each class.

5. Outlining a pattern for Bible study.

I am thinking now of a normal Bible study group for adults, perhaps the midweek meeting at a church where it is customary to have a short Bible study before the session of prayer. If the group is treated in much the same way as the class mentioned above, with the questions on the back of the S.U. card written up on a blackboard—and perhaps the answers too when the meeting supplies them—some very valuable Bible study will have been done. And, incidentally, individuals will be encouraged to use the same method thoroughly in their own devotions.

6. Helping those who are interested in the Christian faith.

In colleges and hostels, the Christian often finds that some of his friends are keen to discuss in an informal way aspects of the Christian faith, and sometimes are interested enough to come to a simple Bible study in a friend's room. What better method of feeding such seekers with the Word of Life could we find than the simple method of the S.U.? Treat them as "Keenites" (with modifications). Read the passage, and try to answer the questions on the card.

7. Helping those who are interested in the Christian faith.

Again, we meet individuals who are obviously seeking for Christ. There are not the opportunities of hostel life for getting alongside them to help. What about offering them an S.U. card, explaining how it works, and encouraging them to read to a plan?

And again, there are churches engaged in schemes of visitation evangelism where visitors are often at a loss to know how to make a headway with the people who have not the slightest Biblical background. Many of these people, though ignorant, are interested, and I suggest that the offer of an S.U. card and a weekly visit by the minister or some other person from the church to talk over the passage, and give some simple instruction from the open Bible, would reap a big harvest.

Like the people of Berea (Acts 17.11) members of our churches ought to be "examining the Scriptures daily." From the youngest to the oldest they should be made up of Bible-loving and Bible-reading people. If they are, they will be strong in the things of God. There is hope in these suggestions I have made, not just for the mature Christian. There are opportunities here for the youngest and least experienced. Let us diligently seize them for Christ.

HELP FRIENDS

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The Bible must be read!

The Sixth of the 39 articles of the Church of England states that "Holy Scripture containeth all things necessary to salvation." All the other protestants confessions of faith include similar statements. Are you a protestant Christian? Then in theory the Bible is the foundation for your faith and Christian Life. Is it so in practice? Certainly not unless you read it for yourself regularly and thoughtfully.

Easier said than done! Yes indeed. Modern life is so busy, there is so little time; the Bible is so long and so difficult. Surely it is sufficient to learn about it at school and hear it read in Church. Then someone can talk about it and explain it. But just a moment, is life too busy for us to have meals? And can anyone else digest those meals for us? Yet the Bible is called the Christian's food—without it our spiritual lives must starve. Let us face the fact—even though it seems unpleasant—THE BIBLE MUST BE READ. But how?

First of all we shall require DISCIPLINE—to set aside regularly the time needed. Every morning is the best time for most people and it is well worth getting up those few minutes earlier to let God speak to us at the beginning of each day.

READ SENSIBLY

Secondly, we need COMMON SENSE in choosing the plan of reading which will suit us. Some start at Genesis and work forward. They usually finish in Leviticus. No, we need a good guide to our Bible and the Scripture Union is one such. It gives suggested readings, each short enough to be read and absorbed in a few minutes. The readings follow consecutively, and the Scripture Union also publishes graded sets of explanatory notes to help its members understand what they read.

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THE AUTHORITY OF THE SCRIPTURES

AUTHORITY, by Dr. Martyn Lloyd-Jones. I.V.F., 1958. Pp. 94. English price 3/-.



This book contains the substance of three addresses given by Dr. Lloyd-Jones at a Conference of the General Committee of the International Fellowship of Evangelical Students, held at Ontario in 1957.

Dr. Lloyd-Jones is of opinion that the question of authority is one of the most important problems now confronting us. The Church, by and large, has lost its authority, and is no longer listened to by the masses.

The secret of the success of Rome and such opposites as Pentecostalism is seen by the author as their note of authority. Against such a background we have a penetrating discussion of the authority of Jesus Christ, then that of the Scriptures, and finally the authority of the Holy Spirit.

The author points to Christ's unflinching reverence for the Scriptures, and shows how the constant witness of the Bible is to its own God-given authority.

The fashionable modern view that parts of the Scripture may safely be rejected is shown to be subjective, and to give no firm basis for authority. This is a very timely and valuable discussion of a subject of first-rate importance.

LEON MORRIS.

• Apologist

CHRIST ALIVE, by Michael Fisher, S.C.M., (Australia), Pp. 94. Australian price 4/6d.

This transcript (in duplicated form) of Michael Fisher's University addresses will bring back lively memories. They created immense interest. Sir Samuel Wadham, in a preface, says that "over the last forty years" these addresses were "by far the most impressive" of any University mission.

Michael Fisher was without a doubt a brilliant apologist. There was an intense topicality about all that he said: his quotations ranged from the Apostle Paul to Winnie the Pooh. He continually related the faith to our "human situation." That is why so many found these addresses both compelling and disturbing.

No one can read these addresses without being immensely rewarded.

S.B.B.

• Dialogues

GOSPEL DIALOGUES by Various Contributors, 1957, Pp. 56. English price 2/6.

These are dialogues — not one act plays, hence their action is limited. They are also sufficiently concise to be included in the senior Sunday School lesson, or as an introduction to discussion on one of their themes. Topics include: The problem of suffering, need for new birth, nature of the Bible etc.

J. L. RYAN.

• Ephesians

RECONCILIATION & RESTONING: Five Studies in Ephesians. By H. R. Wardlaw, A.S.C.M., 1957. 32 Pp. Price 2/6d.

This booklet was written for student conference discussion groups, and consists mainly of expository notes. Points emphasised include the necessity of God's grace and revelation, but the response of faith is not stressed. Easy assumptions about "the Church" and universalism, plus a rather unsatisfactory study method, make it hard to recommend this booklet very highly.

R. F. DENHOLM.

• For adults

READINGS FOR ADULTS, Pickering & Inglis, 1957. Pp. 56. English price 2/6.

While good poetry can express some notions better than prose, many of the poems in this book are not good poetry. They are clumsy and stilted, and take so much licence to achieve rhythm or meaning that they become obviously amateurish. However, a few of the poems could be used as readings at Christian gatherings.

J. L. RYAN.

• Baptism

BAPTISM, by Johannes Warns. Trans. from the German by G. H. Lang. Paternoster Press, 1957. Pp. 352. Eng. price, 15/-.

The sub-title of this book indicates its outline: "Studies in the Original Christian Baptism, its history and conflicts, its relation to a State or National church, and its significance for the present time."

The late writer, who puts forward a "Brethren" viewpoint, claims that believers' baptism is its original form. He examines Scriptural evidence and the views of some Reformers (mainly Luther), tells how Reformers

persecuted the Anabaptists, and insistently maintains that infant baptism and a State Church are twin evils mutually supporting each other. He extends his criticism of State Lutheranism of the 1920's (the book is a reprint from this period) to a rejection of all Churches because of worldly admixture.

The attempt to integrate exegetical, historical and ecclesiastical evidence is welcome, but the author, despite dust-cover fanfares, lacks an objective scholarly approach. The conclusions are assumed

almost from the first page, and unwarranted dogmatic judgements abound, e.g. that infant baptism implies compulsion and eliminates the personal decision of the individual (P.270). Because "for Christianity the goal of everything is the personal decision and experience of the individual" (P.272) the writer relates baptism's symbolism almost exclusively to this. Surely the true N.T. outlook is wider and not so man-centred, with God's glory and the growth of love as "the goal of everything." R. F. Denholm.

Dr. A. E. FLOYD

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SACRAMENTS AND ARTICLES

"Certain sure witnesses"

By Achdeacon T. C. HAMMOND

The controversy of the Reformation centred around two points — Justification by faith alone, and the Sacraments. The first point, although strongly contested on the continent of Europe, did not attain the same prominence in the English Reformation. Some have suggested that Cardinal Pole was at least lenient towards that particular reformed doctrine.

On the other hand, the whole question of sacraments loomed large in current discussions. It is not surprising, therefore, to find that much attention is given to the subject in our articles.

No less than seven articles are devoted to aspects of the problem. The article defining the nature of the Sacraments comes directly from "The Augsburg Confession" of 1529, and the alterations made in 1563 do not disturb the general purport of it. The care with which current theories and popular misrepresentations of reformed teaching are met is most instructive.

Article 25 begins by repudiating the theory afterwards known popularly as Zwinglianism, though it is almost certain it was not taught by Zwingli. It declares in the language of the Augsburg Confession that sacraments are not only badges or tokens of Christian men's profession.

DIVESTED

The charge was frequently urged against the reformers that they had divested sacraments of any real significance. They were credited with asserting that sacraments were simply ritual expressions of an accepted creed. Cranmer protests most earnestly that he did not regard the sacrament of Holy Communion as a vain token. The word "bain" carries here its original significance of purposelessness. A "vain" token achieves nothing.

To use another of Cranmer's statements, "it is like a painted fire" which gives no heat. All the reformed churches agreed on this important point. They rejected unhesitatingly the idea that all the sacraments were intended to do was to portray in figure the blessings of the Gospel. The article asserts that "they be certain sure witnesses and effectual signs of grace and God's goodwill towards us."

The Homilies expand the wording of the article by directing attention to the fact that the significance of the Sacraments rests on the ground that to them there is "a promise annexed." The Sacraments are "sure witnesses." That implies ordination by Christ Himself. Since they come from Him they cannot be bare tokens but must assure us that what He has promised He will certainly perform.

It is worth noticing in passing that this value attaches to all

sacred signs appointed by our Lord.

There is no attempt to dissociate Baptism from Holy Communion. Neither of them are mere badges or tokens. Both of them convey to the mind of the faithful receiver the assurance of "God's goodwill towards us."

It is important to notice that the articles of 1552 endorse the judgment of Cranmer in his reply to Gardiner in 1551, and therefore there is no justification for the opinion that he ever receded from the position set out in the articles.

The word "sacrament" as employed to denote the signs appointed by our Lord Jesus Christ involves three special characteristics. In the first place they are "badges or tokens of Christian men's profession." They set out before those who employ them the fact that Christians adhere to certain spiritual truths.

Especially do they bring before the minds of believers that the whole Christian faith depends on the death of our Lord Jesus Christ and His resurrection. In baptism we seek union with our Lord in His death in order that as Christ was raised from the dead so we also should walk in newness of life. In the Lord's Supper we show or proclaim the Lord's death until His coming again. This essential united testimony throws into bold relief the central message of the Gospel that Christ died for our sins and rose again triumphant over death.

But while this is most valuable as a historic testimony it would leave the greater truths associ-

ated with the Sacraments as yet unrecognised.

Therefore the second point to which the article directs attention is that sacraments are certain "sure witnesses." The distinction is often overlooked between a sacrament and a sacrifice. A sacrament is something God gives to men. A sacrifice is something men give to God. It is because the Sacrament is a sign appointed by God that it becomes a certain sure witness. It is a visible testimony to us that what God has promised He will perform. The older theologians, who are now sometimes overlooked, directed attention to this aspect of the Sacraments both of the Old and New Testaments. They spoke of them as "signs of the covenant." God appointed tokens to assure us of His readiness to receive us into fellowship. A sign coming from God must exhibit that which is certain and sure.

The third point in the opening sentences of the article is equally important. The Sacraments, we are assured, are "effectual signs of grace." An effectual sign is that which accomplishes that which it figures. A password gives access to an otherwise barred area. It is not the access, but it secures it for the possessor. Similarly baptism secures to the believing recipient cleansing from sin. The Holy Communion secures real participation in the Body and Blood of Christ. God, says the article, works invisibly in the faithful recipients and through these external agents, because of the promises annexed to their faithful use, quickens, strengthens, and confirms our faith in Him.

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The secret of All Souls'

By the Reverend R. A. Hickin

The insipid "evangelicalism" so prevalent in England does not prepare the visitor for the kind of witness he discovers at All Souls', Langham Place; or at Cockfosters, where until recently the Rev. G. B. Duncan carried on his fervent and intelligent attack on human disobedience; or at Croydon under the winsome ministry of the Rev. A. W. Rainsbury.

These churches, and a few others like them, stand apart. What is it that differentiates them from so many others, evangelical in name, but colourless and apologetic in their presentation of the Gospel as evangelicals understand it?

A Sunday evening at All Souls' in December 1956, made the answer very clear.

It was crisply cold, and the London bus that moved us efficiently and cheerfully from Streatham Hill was hard to leave when the conductress called "Regent Street," and we pulled up our coat collars and hurried towards the church nestling under the shadow of the B.B.C.

Gratefully we stepped through the doorway into a church already warmed, and rapidly filling. A company of alert young men, stationed in groups around the doors, showed worshippers to their seats. Although it wanted a good twenty minutes before time for service we could only find seats for our party near the back; and by the time the service began every seat on floor and balconies was occupied. How many came and were unable to find room I never learnt.

A neat stack of three books was before each worshipper—Prayer Book, Hymn Book, and Bible. The Bible chapters were numbered from the first chapter of Genesis right through, so that as the reader announced the Lesson and referred to the chapter number, even the least accustomed visitor had no difficulty in finding it. The places in the Prayer Book were also made clear by occasional announcements. The wayfarer, though in an unfamiliar atmosphere could not err therein.

When the first hymn was announced and the service proceeded I made the discovery that the rector was not present and learnt from a whispered enquiry that he was away in Canada conducting missions. A momentary sense of disappointment was soon forgotten, for the happily intent congregation made it clear that the two curates who were conducting the service were excellent substitutes for the rector who had trained them. Perhaps the greatest tribute that a clergyman can receive is that his church goes along quite well in his absence.

A simplicity marked by friendliness and the avoidance of emotionalism pervaded the whole service. Obviously the curates loved their job and were in rapport with the people. An extremely simple sermon with no oratorical pretensions set forth the way of life in Christ so clearly that a ploughboy, if he had happened to be transported from his native fields, could have understood as well as any seasoned hearer. Strong hymns,

good lessons appropriately prefaced and clearly read, prayers said worshipfully and audibly made up the rest of the service and at the end, as we filed out, the same well-dressed young men who had welcomed us, were at the doors shaking hands.

The secret of All Souls? A down-to-earth ministry, by men happy because they love the Gospel and the Church's task, and expressing the happiness in a wise and loving effort to build up the family of Christ, and make the Faith intelligible and attractive. All Souls' has nothing that we cannot have in our churches, if we can be the kind of men its servants are.

Dinner for parish reps.

On Monday night, June 9th, representatives of twenty-two Sydney parishes attended a dinner at St. Thomas' Parish Hall, North Sydney.

The dinner was given by the N.S.W. Executive of A.B.M. and the Rectors, Churchwardens and their wives of the parishes concerned attended to hear of the Mission of the Church in the dioceses supported by the A.B.M. The Rt. Rev. R. C. Kerle, Bishop-coadjutor of Sydney, and Mrs Kerle were present and also the Dean of Sydney, the Very Rev. E. A. Pitt and Mrs Pitt. At the dinner four speakers gave a verbal picture of what the Church is doing overseas and the part parishioners of the home church must play.

On Wednesday, 11th June, a similar dinner was given in St. Paul's Parish Hall, Canterbury, when guests represented twenty-eight parishes from as far away as Campbelltown and Camden. Laymen from different parishes spoke at each dinner on "A.B.M. . . . What it is," and "The Need of the Parish to Give." The Chairman of A.B.M., the Rev. F. W. Coaldrake, told of the Church's Missions with particular reference to New Guinea; and the State Secretary, the Rev. N. J. Eley, concluded with "What Can We Do?" in which he laid the financial responsibility of the overseas missionary programme of the Church on the Parochial Councils which, under Promotion methods, control a large proportion of the income of the Church.

Mr H. Morgan, a prominent member of the Board, and a Churchwarden of St. Martin's, Killara, was Chairman of the dinners and the members of the different branches of the A.B.M. Women's Auxiliary played the important role of Hostesses.

WIVES ARE NOT CURATES

LONDON, June 18.—Clergymen's wives are not "unpaid curates" but are primarily wives and mothers, a speaker told a recent conference at Bishops' College, Cheshunt.

The conference was of wives and fiancées of students training for the ministry.

The hostess was Mrs Trillo, wife of the Principal, and the speakers were Mrs Gresford-Jones, wife of the Bishop of St. Albans, and Mrs Guy, wife of the Bishop of Bedford.

This was the third such conference to be held at the College, and it was received most appreciatively by the couples.

It had long been felt by many that the Church did not sufficiently concern itself with these

women who find themselves destined to be the wives of the clergy. Many of them have a real anxiety about what they imagine to be the responsibilities which will fall upon them, and especially is this true of the women whose husbands are ordained later in life.

Mrs Guy said, "Above all, when your husbands are ordained, your vocation would still be as laywomen within the Church."

Then they must be wives and mothers as part of that vocation. Beyond this there was no vocation as an "unpaid curate" and no question of a sort of quasi-ordination. Yet it was recognised how great was the influence in a parish of a truly Christian home at the centre, she said.

Moscow speaks on World Cncl.

LONDON, June 17.—In a speech delivered last month at the Moscow Theological Academy during the celebrations of the 40th anniversary of the re-establishment of the Moscow Patriarchate of the Russian Orthodox Church, Metropolitan Nikolai, head of the office of foreign relations of the Patriarchate, referred in detail to the ecumenical movement and the desirability of closer contact with the World Council of Churches.

The Metropolitan said that the ecumenical movement was "a special phenomenon in the life of the Christian world, to some extent reminding us of the approaching times and seasons that will see the fulfilment of the promise of our Lord Jesus Christ about the one flock and the one Shepherd (John 10:16)."

Continuing, Metropolitan Nikolai affirmed: "There is no need to go into the history of distortions of the faith and violations of church order, which caused the segregation of numerous Christian associations and groups from Christ's Church. Everyone is aware of the attitude of the Church toward these associations and groups. It is determined by the calling of the Church to assure, if possible, the salvation of all men. Therefore, the Church of Christ seeks and appreciates in them even the most insignificant manifestations of spiritual life, in the hope that, given favourable conditions, they will develop and yield good fruit."

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"With regard to the non-orthodox Christians," the Patriarchate's spokesman went on, "the Church perceives various degrees of estrangement from her Body and strives accordingly to help those who have fallen away to be reunited as soon as possible. 'For the twigs which fall away from the Church tree,' says Patriarch Sergius, 'can not only live long and remain green but even blossom and yield fruit; and since the same life of Christ reveals itself in them, even if isolated from its Source, we cannot say that they have perished.' We can only leave them to God's will, for the Lord builds everything on mercy."

DRASTIC MOVE ON Y.M.C.A.

Manila, June 17 - Following earlier orders to Philippine Roman Catholics to leave the YMCA, Archbishop Jose Maria Cuenco of Iloilo City has declared that all Roman Catholic YMCA supporters and students in Protestant institutions within his area will be excommunicated.

The excommunication will apply to parents or guardians as well as the students themselves. The archbishop stressed that Roman Catholics must educate their children according to the Canon Law of their own church.

VIOLENCE IN COLOMBIA

BOGOTA, June 18.—Two acts of violence against Protestant property in Colombia last month have been reported by the Evangelical Confederation of Colombia.

On May 6 a rural Protestant chapel under construction in the municipality of Tona in the state of Santander was destroyed while workmen were away from the site taking an injured worker to the hospital. Reports say the walls were destroyed with crow bars and sledge hammers. The building was almost ready for roofing.

While the chapel was under construction the congregation was worshipping in the home of a parishioner and the confederation reports that on May 25 the house was stoned.

The Australian

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Personal

We regret to report the serious illness of Canon A. G. Powell, Rector of Mudgee, N.S.W. Canon Powell is now convalescing.

The Reverend K. N. Grisdale, curate in charge of South Granville, has been appointed curate in charge of Seven Hills, N.S.W.

The Reverend D. I. Frost, Rector of Emu Plains, has been appointed curate in charge of Homebush with Flemington, N.S.W.

The Rev B. D. Jameson has been appointed to the parish of Takaka, New Zealand, to succeed the Rev E. O. Harding, Mr Jameson, who was trained at Moore College, Sydney, has previously been in three West Coast parishes.

The Rev. C. N. McAlpin, of Motupika, has been appointed rector of Cheviot, in North Canterbury, N.Z.

The Rev. Roger Thompson, well-known rector of St. Martin's Church, Spreydon, N.Z., is convalescing at a seaside resort after a long illness.

The Archbishop of Sydney, the Most Rev. H. W. K. Mowll, has returned to Bishops Court after a lengthy stay in St. Luke's Hospital. Doctors said he has improved, but is still under strict medical attention.

The Rev. G. B. Muston will be inducted to the parish of Tweed Heads on July 2 by the administrator of the diocese of Grafton, the Ven. J. V. J. Robinson.

We regret to record the death last week of the Rev. E. H. Lambert, Rector of Balmain. Mr Lambert died suddenly following a heart attack while he was engaged on parish duties in the Rectory. For a number of years he has been very active as Secretary of the Diocese's Car Finance Board.

The death occurred in Ashbury, Sydney, last week, of the Rev. Stephen Wicks, a Church Missionary Society missionary for many years. Mr Wicks, who was 87, had been retired for some years.

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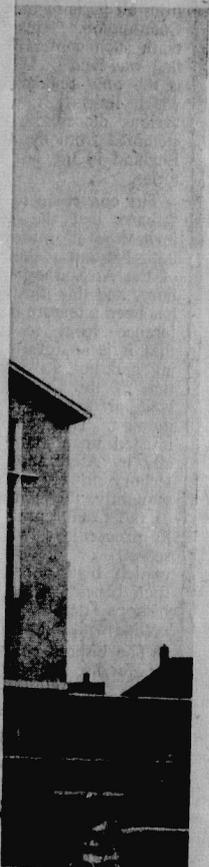
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Jazz band at wedding

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v and began to play. ther tunes included "Rugged Cross," and "My Burden's Hard

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