

Canon Loane in Singapore

Canon Marcus Loane, Principal of Moore College, who visited mission stations in Malaya en route for China, writes as follows:

"Malaya is a wonderful country. Tin and rubber plantations are most prosperous. But Reds in the hills, though shrinking in number and activity, are still a menace. A 22-year-old planter and two others were ambushed and shot not far from us on Friday. Shelling and mortar fire goes on at night, armoured cars move out every night on patrol.

"The Chinese still rather resent life in the New Villages. In so many of them there is nothing to do after night-fall. Missionaries in these villages live in what we would think of a slum conditions, housing being worse than Sydney slums. Most have electric light and a frig., but people in the house on the other side of the wall peer in through the cracks. There is an endless blare of noise, dirt and squalor all round. The response to the Gospel is small. Crowds gather for open air meetings; few will come inside. They seem afraid. Many villages pay protection money to the Reds, and are apt to confuse missionaries with government officials.

"City of the Dead."

"When Alan Cole and I arrived on Sunday morning at 8 a.m. from up country, the curfew was lifted for a 2-hour period, but we had greatest difficulty in getting a taxi to take us. The whole of yesterday was very quiet as all the people were indoors. Helicopters flew overhead; armoured cars toured the streets. There were road blocks and barbed-wire entanglements. To-day the curfew was lifted until 11 a.m. But Arch-deacon Robin Wood took Alan Cole and last issue, and apologise for any offence me to police H.Q., and after a lot of trouble given.

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Revised Lectionary of 1922.

November 11. 24th Sunday after Trinity.

M.: Prov. 8, 1-21; or 1 Macc. 2, 49;
Luke 17, 1-19; or 1 Cor. 1, 26 & 2.

E.: Prov. 8, 1 & 22-end; or Prov. 9;
John 10; or James 3.

November 18. 25th Sunday after Trinity.

M.: Prov. 13; or 1 Macc. 4, 1-25; Luke
22, 1-38; or 1 Cor. 3.

E.: Prov. 14, 31-15, 17; or Prov. 16,
1-19; or 1 Macc. 4, 26-35; James 4.

November 25. Sunday before Advent.

M.: Eccl. 11 and 12; John 19, 13; or Heb.
11, 1-16.

E.: Hagg. 2, 1-9; Mal. 3 & 4; John 20;
Heb. 11, 17-12, 2; Luke 15, 11.

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The Australian Church Record, November 8, 1956

THE AUSTRALIAN CHURCH RECORD

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

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NOVEMBER 22, 1956

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C. M. S. IN NORTH BORNEO THE FIRST THREE YEARS

By the Rev. G. B. Muston, Editorial Secretary of C.M.S., who visited
North Borneo last month.

It is almost three years since the C.M.S. of Australia began
its work in the Tawau district of British North Borneo.

That work was commenced not without some hesitation and a great deal of prayerful discussion, but what has happened since that small beginning can leave no doubt that the Tawau venture is of God, and that He is using it for widening of His Kingdom.

Unless your geography of North Borneo is right up-to-date, you would get quite a shock to drive down the streets of Tawau. It is to-day the third town of the colony, but is probably progressing faster than any other. Its trade is rivalling that of the capital, Jesselton.

The whole of Tawau's main business and shopping area is being rebuilt in a way which will make it Borneo's most modern town. For three-quarters of a mile three rows of two-storey shop buildings are taking shape. Tawau's first "skyscraper," a four-storey warehouse, is on the way up. Ultra-modern bank and merchants' buildings have recently been completed.

Along the new sea wall which blocks off the waters of Cowie Harbour from the town, a dual-lane expressway is in course of construction. Part of it is already in use, and, lined with trees, it will eventually give the town a fine main thoroughfare.

Expanding District.

Beyond the town, new venture in agriculture and primary industries assure the future of the district. A few miles away Borneo Abaca Ltd. supports a population of 6000 on its rubber, hemp, cocoa and tea estates. Not far to the north has been discovered an area of jungle country where the soil is as good as has been found anywhere in the world, and where rapid development is beginning to take place. A short distance by

launch will bring you to Wallace Bay and Kalabakan timber centres, where again there are thousands of people.

And that same story could be more or less repeated for the second centre of the C.M.S. district, a smaller but prosperous township on Darvel Bay, 80 miles north of Tawau.

Tawau is no backwater. It is in every sense of the word a boom town.

What of the Church in Tawau? It has had a chequered history. Like the town itself, it did not count for much until very recent years. Petty parochial strife had torn it; financial responsibilities had overburdened it; lack of constant and regular leadership had hindered it. C.M.S. knew

when the Tawau venture began that the work would be extremely hard and often disappointing. The Bishop of Borneo himself described it as one of the most difficult areas in his diocese.

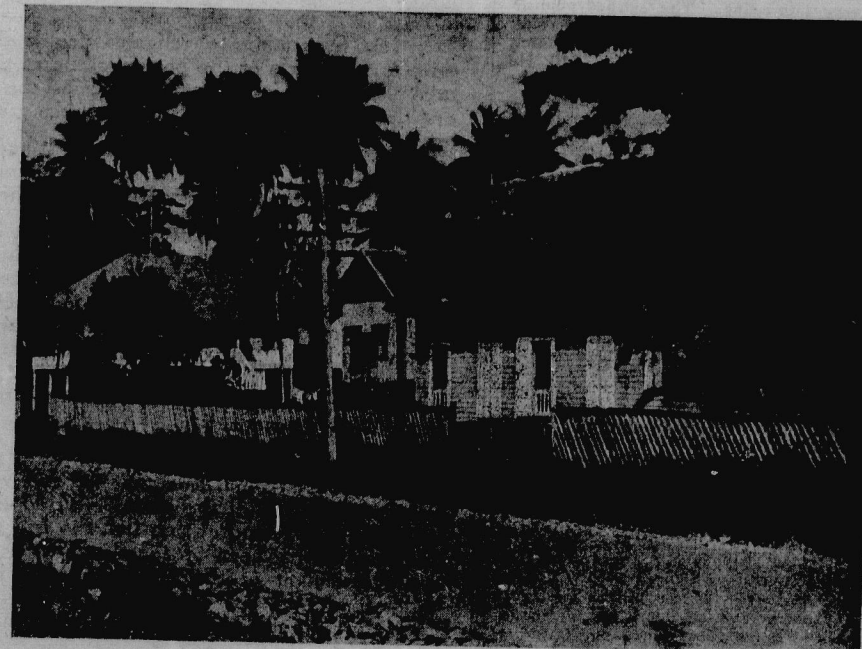
These first three years have been years of patient re-building. Nothing spectacular has resulted, but foundations have been laid upon which a strong church will be built, and already there is much evidence of real spiritual progress.

First Confirmation.

During November there took place in Tawau the first regular confirmation service since C.M.S. took responsibility for the parish in 1954. About twenty young people were confirmed by the Bishop of Borneo, the Rt. Rev. Nigel Cornwall, after more than a year's instruction. Contact with most of these came through St. Patrick's School, which has proved to be the key to evangelism amongst young people.

Regular instruction is given in the school, both in classes and chapel services. A considerable number of the pupils have shown interest in the Christian faith, and have subsequently been admitted as catechumens at one of the Sunday services. Then follows

(Continued on page 13)



ST. PATRICK'S MISSION COMPOUND, TAWAU.
From left to right are the Rectory, teacher's house, and St. Patrick's Church.

Off the Record

HELP MEET.

The current issue of the Bishop of Tasmania's diocesan magazine contains the usual letter from Mrs. Cranswick in addition to that of the Bishop. But, mirabile dictu, it has the signature "Rosamund Tasmania"!

I call that a first-class innovation. Since the Scripture says that a bishop MUST be the husband of one wife, why not give her this nice recognition of her co-adjutorial status?

THE REGIMENT OF WOMEN.

By the way, in browsing through the proposed new Constitution at present going the rounds of the dioceses, I notice that it would not be impossible for the appellate tribunal (bete noire to so many) to be composed on occasion of seven women.

There is nothing to stop the general synod from electing women to the four lay legal posts, and if three diocesan bishops should be absent from their dioceses or incapacitated, and should happily have appointed their wives to administer their dioceses in their absence, then, under III 8, we should have seven women on the appellate tribunal! That would cause a buzz.

BREAKFAST AT MOORE'S.

The journal of Lachlan Macquarie now being published promises to be very interesting. The extract published in the "Sydney Morning Herald" the other day gave Macquarie's account of his founding Liverpool in 1810. He tells how he crossed George's River at Mr. Moore's house and had breakfast there prepared by Mrs. Moore before going with Mr. Moore and others to proposed site of the new town to proclaim its origin and direct that a church be built.

Mr. Moore, of course, was Thomas Moore, under whose will Moore College was founded in the house, where Governor Macquarie had breakfast on the day Liverpool was founded!

WHO IS YOUR SAINT?

The new Bishop of Coventry said in his first presidential address that at times "the movement of the clergy is too frequent. The patron saint of some clergy seems to be St. Vitus. They are ever on the move, looking for pastures new."

The Bishop gave a masterly address on the need for bishops to have a sense of strategy. "Is the bishop master of events or are his immense correspondence and ceaseless functions preventing such strategy from being worked out?"

—Q.

TO AUSTRALIAN CHURCHMEN

THE ADVENT OF OUR KING

The proclamation that our Lord Jesus Christ will come from heaven to judge the living and the dead is as much part of the gospel as the Resurrection or His death on Calvary. For His Coming will complete the purposes of God for this world and will manifest openly the Lordship of Christ which is indeed being exercised now over all things in the world though at present acknowledged only by those who believe in Him.

The judgment exercised by Christ at His Coming will be twofold. On the one hand He will vindicate His people and declare them to be His by saving them from their Enemy. On the other, He will "take vengeance in flaming fire on them that acknowledge not God and that obey not the gospel."

This prospect should never slip from the Christian's thoughts. It is particularly relevant when He is confronted by flagrant and unrighteous acts of cruelty and oppression as have occurred in Hungary. Such acts will not escape the judgment of God.

Deeds of this kind, however, are not new. The history of the world is stained by cruel tyranny. But the word of the Scripture, faced with such acts as these, has always been the same: "He will come to judge the world with righteousness." It is towards this word that the Christian directs his hope. "We, according to His promise, look for a new heaven and a new earth wherein dwelleth righteousness."

The Saviour warns us against putting a wrong construction on wars and tumults. These things must needs be. They have been from the beginning and will continue to the end. They are a natural consequence of a humanity rebellious against God, or, in Biblical language, they reveal the wrath of God against all ungodliness and unrighteousness of men. Such happenings should turn our minds to the certainty of Christ's Coming, but should not be taken as signs of the temporal imminence of His Coming. Christ's Coming is quite unpredictable. It will be as the lightning; as a thief in the night; at an hour when we think not; when men think they are enjoying peace and safety.

The temptation to religious people is always in their eagerness to seize upon aspects of the passing scene as signs that the Coming is about to take place. But Jesus warned us against the deception of saying, "Lo, here!" or "Lo, there!" even in the midst of the great tribulation.

Jesus twice told His disciples that it had not been given to man to know the time of His Coming. It is the certainty of the Coming in God's own time, not our prognostication, which is the ground of our hope.

The Coming of Christ lays two great obligations on us. The first is to holy living. "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, looking for and hastening the coming of the day of God!" The temporary nature of the world, thrown into contrast by the day of the Lord, has always been a motive for God's people to free themselves from materialism and to fix their eyes on things above. This truth has not only just appeared. It has applied equally to every generation from the call of Abraham and will be true until the trump of God sounds.

The second obligation laid on us to preach the gospel as a testimony to all nations. Christ said that the end would come when the gospel had been preached in all the world. World evangelisation is not, however, to be taken as a temporal sign that the end is near, for St. Paul regarded the gospel as having been preached in all the world in his day. It is, however, the determinant of the end because it is through the witness of God's children to the gospel that Christ's "other sheep" are brought into the "one flock" and the number of God's elect completed.

The last word of Biblical revelation is Christ's assurance to His people, "Yea, I come quickly," and the response of the church, which should be on every believer's lips, "Even so. Come, Lord Jesus."

The Australian Church Record, November 22, 1956

The Christian and the Games

By Dr. Leon Morris.

The Olympic Games were the most outstanding of the Games of antiquity, but they were only one of many. Other Games were held in other parts of Greece, and beyond. Indeed they were found in most parts of the Roman Empire so that everyone was familiar with them. They were religious festivals as well as athletic contests, and were usually held in honour of some god. Sacrifices were solemnly offered as a necessary part of the Games. This aspect kept Christians from having anything to do with them as such, but it did not prevent them from making use of the vocabulary of the Games to illustrate important Christian truths. We do not always pick up these allusions in our English translation, but they are there for those who will seek.

Thus when Paul speaks of fighting the good fight (I Tim. 4.7) the imagery is that of the arena and not of the battlefield. The noun "fight" is the word for any one of the contests in the Games (in Heb. 12.1 it is translated "race") and the corresponding verb is that which signifies competing in a contest. It accordingly has associations of tremendous effort (we derive our word "agonise" from it). We are very familiar just at present with the effort involved in competing in the Games. Our athletes have trained for long periods and they give of their very best when the supreme moment arrives. The Christian is an athlete in his way, and it is incumbent on him to see that his effort is a worthy one.

Suffering for Christ.

The Games terminology is brought in several times to drive home the truth that the Christian way will involve suffering. "For therefore we both labour and suffer reproach, because we trust in the living God" (II Tim. 4.10) points us to the fact that suffering is involved in being a Christian at all. It is connected with the preaching of the Gospel in I Thess. 2.2.

Such suffering is not of uniform intensity. In Heb. 10.32 the readers are called on to remember the "great fight of afflictions" they had endured formerly, but which clearly they were not still involved in. We have already noted Heb. 12.4 as indicating that the contest may be a very severe one indeed.

Opposing Sin.

One way of looking at it is to regard him as competing against sin, and we find this in Heb. 12.4, "striving against sin." This striving is thought of as something that might go to extreme lengths, for the writer points out that his readers have not yet "resisted unto blood" in this competition. We should not be under the impression that our strife with sin is a polite little affair with nothing much hinging on the result. It is a serious and deadly contest. It calls for the utmost in giving ourselves to the contest, and we are reminded that we may suffer a great deal in the process.

Yet we must be careful how we strive. "If a man also strive for masteries, yet is he not crowned, except he strive lawfully" (II Tim. 2.5). Here the verb rendered "strive for masteries" is literally "compete in the games." It is that from which we derive our word "athlete." We are all familiar with the fact that when the going is easy there is no great temptation to underhand practices. But when defeat stares us in the face we feel the temptation to win at any cost.

The Strength of God.

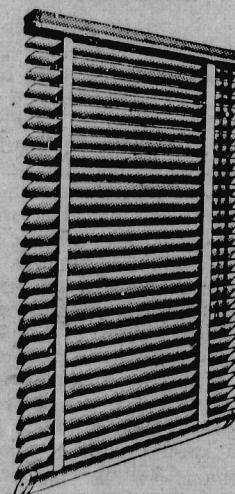
In like manner Paul can write "unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict (= contest in the Games) which ye saw in me" (Phil. 1.29f.). For the servant of the Crucified suffering is not wholly an evil. Through it great purposes are accomplished, and the Christian athlete may regard it as a privilege to be allowed to suffer in this way.

There is much more that could be

said. Preaching the Gospel is illustrated from this language (Phil. 1.27, 4.3) as is prayer (Rom. 15.30; Col. 4.12). And there are many other passages.

But we will finish with Col. 1.29 where Paul says that he labours "striving according to his working, which worketh in me mightily." The Games terminology is a clarion call to us to put forth our very best effort. But in the process we are easily tempted to think in terms of the purely human. While the confident athlete, trained to the minute, putting forth all his strength has much to teach us, we must never overlook one important point. The Christian athlete's strength is not native to him. It is the gift of God. And it is only as we strive in the strength which God gives that we are able to fulfil our part in the great contest of life.

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The Australian Church Record, November 22, 1956

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Andrew's discipleship began with John the Baptist. Doubtless he had submitted to John's baptism in Jordan, confessing his sins and he looked forward to the coming of the Greater One. It was when John, as he watched Jesus walking, proclaimed, "Behold, the Lamb of God!" that Andrew with a fellow disciple followed Jesus. After spending time in the company of the Lord so convinced was he of Jesus' Messiahship, that "he first findeth his own brother Simon, and saith unto him, 'We have found the Messiah.'" Then he went further, "He brought him to Jesus." That was a meeting of great significance both for Peter and the whole Christian Church.

Later, as the Lord was walking by the sea of Galilee and saw Peter and Andrew busy, with their nets, he saith unto them, "Follow Me, and I will make you fishers of men." Their response was immediate, "They straightway left their nets and followed Him." So began a new discipleship which was to have such profound effect upon the Christian Church. Andrew's earliest conception of discipleship was that of bringing others to Jesus Christ and he began with his brother. As such he has established himself as a missionary and has been the inspiration and example of so much endeavour to bring others to Jesus both at home and abroad. St. Andrew's tide is for the Church a special time of missionary intercession. Additional services will be held for this purpose and in the light both of Andrew's example as well as of the needs of the Church overseas in these difficult and dangerous days we would call on all church people to give themselves to diligent and earnest prayer.

Mr. Toga Saki mentioned that in the City of Washington there are at least sixteen groups of businessmen or members of Congress who meet regularly for Bible Study and prayer at breakfast time. We haven't heard of any Bible Breakfasts in Australia but in the universities of Oxford and Cambridge breakfasts are often an opportunity for Christian propaganda. For example the Church Pastoral Aid Society regularly holds an Annual Undergraduates' Breakfast in the largest restaurant in Oxford and a speaker comes up from London to expound the work of the Society to the undergraduates. All is finished in time for the students to get to a 9 o'clock lecture.

Mr. Togi Saki, Chairman of "The Japanese Times," who is in Sydney in connection with Rotary The Quiet, International, mentioned in conversation with the representative of "The Record" how impressed he was with the efforts being made by the Chinese National Government of Taiwan (Formosa), to establish a government of integrity and ability in Taiwan. In particular he was impressed with the buoyancy and serenity of General Chiang-Kai Shek when he met him. Later he learned that the General spends an hour each morning in reading and meditating on the Bible and in prayer. Mr. Saki said he believed this to be the secret.

There can be no excuse, on the score of business, to crowd out of a Christian's life proper time for prayer and reading the Word of God. What is true of the individual is also true of the family. In the past family prayers were a regular institution in many homes but the custom has grown weaker to-day. But a family that worships together stays together, and the proper acknowledgment of God each day by the family unit is as important in a life of the family as is daily prayer in the life of the individual. Those families that do not at present make time for reading the Bible and praying together daily should make provision in their daily time table, for example, reading the Scripture Union portion and the notes that expound it, and prayers for the world, nation and family.

The problem of the refugee camps of the world is not the able-bodied whom countries of sparse population are anxious to absorb, but the old and disabled who can contribute little to the economy of a country. It is therefore gratifying to know

that the Australian government has offered to take forty hard core white Russian refugees from China so long as the Christian churches are willing to be responsible for their complete maintenance for the rest of their lives. It is not an overgenerous offer, but it is something to start with. The Roman Catholic church has accepted the responsibility and it is to be hoped that the protestant churches will be able to see their way to do the same. It is merely a question of funds, as according to the present law such newcomers would not be eligible for the age pension.

The examinations of the Australian College of Theology have just concluded. Because the great proportion of

A.C.T. Examinations. intending clergymen of the Australian church are required to submit to the examinations set by this body, their character has a large influence on the reading of theological students and on the instruction given in our theological colleges. The papers this year were in general of a high standard, and the Australian church is in the debt of those who set and mark these papers with only small remuneration.

Since, however, the A.C.T. is solely an examining body giving no teaching, greater care could be paid to uniformity of standard as between the various papers set, to conformity to the syllabus of the questions asked, and to the intelligibility of the questions themselves. There were lapses in all three respects this year.

It is the responsibility of the Delegates to ensure these standards, and the Delegates should satisfy themselves that the papers prepared by individual examiners conform in these respects before they are printed.

The influence of a mature and wise Christian man or woman teaching a Sunday School class is profound in the lives of the scholars. Examples of the lasting effect of such

Sunday Schools. Sunday School instruction on the lives of boys and girls is frequently coming to the notice of those whose duty it is to enquire into the spiritual ancestry of Christians, such as mission boards and theological college committees. It is therefore tragic and indeed disgraceful to relinquish this important task of Sunday School teaching more and more on to the shoulders of teenagers. It is too often the case that Sunday Schools are being conducted by one or two adults who are struggling valiantly with the assistance of a group of young people. It is not the age, but

(Continued on page 5)

The Australian Church Record, November 22, 1956

THE PRIMATE IN CHINA

In a letter received by Bishop Hilliard from the Archbishop of Sydney, written from Shanghai, on November 5, the Archbishop said:

"We crossed the border as arranged last Wednesday (Oct. 31) at 11.15 and were met by three church-people on behalf of the Presiding Bishop. We travelled with them by train to Canton where we stayed for 24 hours being put up in a huge modern hotel specially built for visitors. The next morning we went to the Church of Our Saviour for the All Saints Day Communion Service. There were some 30 Chinese communicants as well as Bishop Mo Tung of Canton and Bishop Cheng, the Presiding Bishop's representative.

We then had 40 hours travelling by train in three compartments with meals served in Chinese or foreign style in the dining-car. At Shanghai on Saturday morning we were welcomed by the Presiding Bishop, Bishop T. K. Shen, Bishop Mao of Kiansen, Bishop T. H. Ting of Chekiang and later by Bishop Michael Chank of Fukhien who is in Shanghai for his health. They were accompanied by many others. Again we are being accommodated in a luxurious modern hotel, each with our own room and bathroom and a dining-room in the restaurant exclusively for our party. Our hosts

or their representatives are always with us to care for our needs. The Presiding Bishop entertained us all to afternoon tea and on Sunday morning (Nov. 4) we had our service of welcome in Holy Trinity Cathedral, at 9.30, when the Cathedral was filled to capacity and there were 300 communicants. In the evening we had a meal with Church leaders and representatives and this morning a conference with leaders of other churches."

ITINERARY TO WEST.

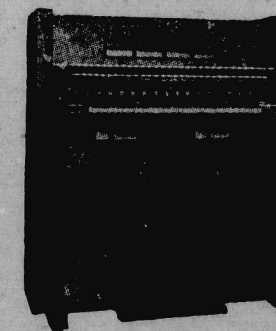
Information received from Canon M. L. Loane indicates that the party visiting Szechwan in West China, includes the Primate and Mrs. Mowll, the Archbishop of Perth and Canon Loane. The party were to visit Peking from Nov. 19 to 22. They were then to fly to Chungking and take the train to Chengtu. They will remain in Western China till December 3, then journey by river and rail to Canton (Dec. 10) and arrive back in Hong Kong on December 13. But these dates are subject to alteration.

BISHOP IN EGYPT IS UNDER HOUSE ARREST.

The British Foreign Office reports that it has learned from unofficial sources that the Bishop in Egypt (the Right Rev. Francis Johnston) who has worked in the country since 1920, and all his staff are under house arrest.

Dr. A. E. FLOYD

writing from St. Paul's Cathedral, Melbourne, said of the Mannborg organ:—"Wherever it is impossible to install a pipe organ I would unhesitatingly recommend the Mannborg as the finest instrument of its class in the world."



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BISHOP KIMBER DEN.

Bishop Kimber Den, who was released from prison by the Chinese Communist Government on the eve of the visit of Australian churchmen to Shanghai. Bishop Den was consecrated as Bishop of Chekiang in 1950, and was imprisoned in 1951 on a charge of having collaborated with Madame Chiang's social reform programme in 1936.

It is reported also that Mr. Wang Ming-tao, a well-known Christian leader from Peking, who was imprisoned in August 1955 for opposition to the Three Self Movement, has been released.

(See "Record," Oct. 25)

In the same letter, the original of which may be seen at Suttons, Dr. Floyd said:—

"The tone is more pipe-like in quality than that of any other cabinet organ I have met with, and I found that it was possible to obtain a large variety of beautiful effects. The general workmanship is excellent."

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The Australian Church Record, November 22, 1956

THE DAY OF HIS COMING

By the Rev. Geoff. Bingham.

In the Epistle for the First Sunday in Advent, there is a tocsin of warning sounded, when the Apostle cries, "The night is far spent, the day is at hand, let us therefore cast off the works of darkness." Yet not only warning, but the note of sheer joy—"now is our salvation nearer than when we believed . . . let us put on the armour of light."

As always, in the Scripture, warning is against accepting the lesser motive or manner of living. Warned, we turn to the way of joy.

The doctrine of the Second Advent of Christ is a doctrine of joy. The early Christians hungered to see Christ return. From the hour in which the wondering disciples gazed up into heaven, the Lord being received out of their sight, men and women have continued to gaze hopefully. The promise that "He shall come in like manner" is still warmly coveted by every true lover of Christ. The Thessalonians, in their over-eagerness, sold their possessions. It was good that they should become impatient of any earthly tie. They set their affections on things above, waiting for the heavens to rend, and their Saviour to appear. The familiar greeting of those early Christians was "Maranatha:"—"The Lord cometh." John cries, "Even so, come, Lord Jesus."

Practical and Faithful doctrine

As the years have passed many have come to doubt His Coming, and some to fear it. Even in apostolic days there were scoffers, walking after their own lusts, and saying, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of creation." Some, in this tradition have spiritualised the prophecies, claiming that they are fulfilled in subjective experience. The true believer is impatient of such rationalising. To him the doctrine of the Second Advent is a practical and fruitful teaching.

He sees in the doctrine an exhortation to holy living. Almost with every mention of the Second Advent, especially in the New Testament, there is the admonition to be watchful. There is not only a putting off of the old life, but a positive putting on of the new. Peter asks, "Seeing then, that all these things (the heavens and the elements) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Our Lord's words are generally crisp with warning, "Take heed to yourselves, lest at any time your hearts be overcharged with

surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares . . . watch ye therefore, and pray always . . . Yet it is not holy living in order to escape retributive wrath, but a preparation for the Holy One Himself, that the believer might "worship the Lord in the beauty of holiness."

The Coming of Christ is the incentive for urgent, world-wide evangelism. The promise of our Lord to be with His Church until the end of the ages—the time of His coming, was on the basis of such world-wide ministry of the evangel. Peter reminds us that He delays His coming, only because He is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Indeed our Lord has told us expressly that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The great missionary enterprises of the last century have been "evangelise in our generation" and so "bring back the King."

Comfort and Terror.

Yet, not all "love His appearing." To many the teaching of Advent appears to be one fraught with terror. This is due, either to misunderstanding, or to a clinging to earthly things. Those who set their affection on things above will view His appearing as a thing of joy—"When Christ Who is your life shall appear, then shall ye appear also with Him in glory." If on the one hand "the Lord Jesus shall be revealed from heaven with His mighty angels, inflaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," yet to Paul the vision of the rapture is joyous. "Wherefore," he says, "comfort one another with these words." Only the unholy, the unredeemed, and the mockers need be terrified.

The believer, seeing himself in the midst of these last days, is not agitated. The doctrine of the Second Advent speaks to him of God's Sovereign power. With Daniel he sees that "the Most High ruleth in the kingdom of

men, and giveth it to whomsoever He will." He hears his Lord's words, "and when ye shall hear of wars and rumours of wars, be ye not troubled . . . He knows that all things work together for good for the lovers of God, and that the appearing of His Saviour is the consummation of those things working together. To him it is proof that God is warmly, intimately concerned in the affairs of men. Evil, which would seem to have its own way, unchecked, is but moving closer to its doom. Not all the apostasy of this latter age, nor all its contempt for spiritual values, and its deliberate sinful disobedience, can move him. He sees it as the fulfilment of the prophetic pattern. What might otherwise dismay him, now points him to the nearness of his Lord's return.

Most glorious of all is the fact that history moves to its thrilling climax. The fractured fallen creation groans, waiting for the regeneration of the cosmos. The consummation of such redemption is the showing forth of the sons of God, the culmination of God's redemptive purposes in the complete restoration of man and creation. It is the crowning work of the Cross, as the Prince-Victor, His foot upon the neck of that last enemy—death, raises mankind in such fashion as the heart had not dreamed were possible. Paul anticipates it when he cries, "In a moment, in the twinkling of an eye, we shall be changed." He looks to the heavens from whence His Saviour shall appear "Who shall change our body of humiliation, that it might be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." The yearning groans must cease, the inner dread of sin, self, Satan and the world, must now dissolve and give way to the metamorphosis of the entire being. It is John who sees the thrilling truth that man shall be restored into the image of God. He cries, "Beloved . . . it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

It is this intimate receiving, by Christ, of the believer, that is the glorious hope of the heart. The natural dread of death, the desire to be liberated from the deathful body, into a frame capable of eternal adoration of the Lamb, is the reason why every believer individually, and the Church, the Bride, hungrily receives the teaching of Advent. It is thus we see this great doctrine as a foundation stone of Christian faith and experience.

The Australian Church Record, November 22, 1956

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

RELIGIOUS POLICY IN CHINA

Dear Sir,

While commending much that the C.M.S. Commissioner for South East Asia has to say about the Church in China to-day, I feel duty bound to add a few further comments, which in the letter seem to have been overlooked. To say that Wang Ming-Tao and Watchman Nee "have for long been outside what many equally sincere Christians regard as the main stream of development of the Christian Church in its organised and visible aspect" seems to me to be an extraordinary statement to make in view of the tremendous impact these two men and their flocks have made on the Christian life in China, and of the fact that they have formed numerically such a large proportion of Protestant Christians in China.

May I ask did the writer consider them as ever belonging to the main stream of development of the Christian Church in China? In past years I have been closely associated with the groups of Christians who look upon these two men as their leaders and right from the inception of these various movements the principles of self-government, self-support and self-propagation have been fundamental to their life and witness. The new government in China brought into being its brand of a Three Self Movement, which affected formerly Western-controlled Churches, but I look upon the Little Flock groups and the Wang Ming-Tao groups as indigenous movements of Christian Witness to a large extent in China, whose outlook and practice has always been on the Three Self Movement basis.

The Watchman Nee groups sought to bring Christian principles to bear on the whole life of man, by finding employment for their adherents. Formerly a large portion of the trade in drugs and medicines was in the hands of these people. They had a large factory in Shanghai and chemist shops in many parts of China. The spirit of self-sacrificial giving and sharing was very evident among adherents. Personal evangelism was always to the fore wherever Little Flock members were to be found. Their organisation was efficient for the most part.

It seems strange that former Western-controlled Christian Churches once more are coming to the foreground in China and indigenous movements are finding grave difficulties. Is it because they are unwilling to compromise?

May God give the Church in this land a constant burden of prayer for the Church in China that she may continue to remain true to the charter of her Lord and Master.

Yours, etc.,

Ex-CHINA MISSIONARY.

THREE SELF MOVEMENT.

Dear Sir,

The Rev. Roderick Bowie rightly asks for prayer support for the Christians of China and for whatever assurance we can convey to them of our love and fellowship. We pray that the present visit by some of our bishops will be blessed to this end. But we must look at the Three Self Movement from the point of view of the Communists who sponsor it, as well as from the point of view of the Christians who are forced to join in it, and who not unnaturally may be tempted to make a virtue of necessity.

The Three Self Movement is a Communist instrument for controlling the Christian

Church in China, and must be regarded as a stage in the Communist intention to destroy the Christian faith. As such, the Three Selves follows a well-known Communist pattern in which legitimate aspirations are used as a "front" for underlying Communist objectives.

Dr. Charles Lowry, of the American Episcopal Church, in a recent analysis expresses the position thus: "religious policy in the Communist states is never a sentiment or a social embellishment or an expression of ethical and humanitarian principle. It has for its purpose the advance of Communist goals under particular circumstances."

The Three Selves was inaugurated in 1951 with the initial aim of isolating Chinese Christians from any "foreign" influence. The first step therefore was the expulsion of six and a half thousand missionaries often after imprisonment, brainwashing and torture. The Movement was then used to reduce the number of "authorised" Christians to a fraction of their former number. The much boasted freedom of worship guaranteed by the Constitution in China only operates within the Three Selves. Bishop Manakim, after his recent visit to China, drew attention to the fact that freedom of worship there is qualified by the absence of freedom to say what is fundamentally against the government.

What we dare not overlook—and hope our Chinese brethren will not overlook—is that Communist religious policy is as a rule motivated by (to use Dr. Lowry's words again) "the political utility of state-administered obedient churches." To say this is not to charge our Chinese Christian friends with insincerity or love for Communism. It is merely to realise that in all countries Communist strength is made up of its victims, not its conscious supporters or party members.

Yours, etc.,

"WATCH AND PRAY."

SECOND COMING.

Dear Sir,

As advertised in the last issue of "The Record" there is to be a convention from 23rd to 25th November at St. Alban's Church, Five Dock, on the subject of The Second Coming of our Lord Jesus Christ. One of the aims of this convention is to seek to revive in the life of the Church the expectation and hope of the Lord's Return. This we shall seek to do by a study together of Holy Scripture. Though the hope of the Advent was the inspiration of the Apostolic Church, that hope is largely dead in many churches to-day. The so-called "fringe sects" have given an emphasis to the Advent message (not without misleading implications) but it has been largely neglected by the "orthodox" churches. This, I believe, is to our great loss and spiritual impoverishment.

May the Coming Lord Himself revive in the hearts of all His people a greater love of His appearing and may the coming Advent season be devoted to a more earnest study of this solemn yet glorious truth. "For yet a very little while, He that cometh shall come and shall not tarry." (Heb. 10:37.)

Yours, etc.,

BASIL H. WILLIAMS.

The Rectory,
Five Dock.

The Australian Church Record, November 22, 1956

NO PRIORITY FOR THE JEW.

Dear Sir,

I must apologise for writing at this late date about one of your Notes and Comments in your issue of 13th September, but for various reasons this has just reached me.

I refer to your remarks on evangelising the Jews. You are to be commended for drawing attention to this private mission field at home, but you would have been wiser not to misquote Scripture in doing so. As far as I can see, the words "to the Jew first" occur in the New Testament only in Rom. 1. 16, where they refer simply to the historical fact that the Gospel came first to the Jews, and then also to the Greeks, and in Rom. 2.9f., with similar context. Later in the same epistle Paul explains in great detail the relationship between Jew and Gentile in the Christian Church, and nowhere does he appear to urge the priority of preaching to Jews at that period. Rather Israel's initial opportunity had passed, and there was now "no difference." The Christian community, at Jerusalem was accorded some priority in "carnal things" (Rom. 15. 25ff).

You may however have been thinking of the account of our Lord's final command on earth at the end of the Gospel according to St. Luke. But surely the words "beginning at Jerusalem" cannot be forced into the comprehensive meaning you appear to give them: their plain meaning is that the disciples, who were centred on Jerusalem, where the crucifixion and resurrection of our Lord had recently taken place, were to begin preaching right there, where their faith would be most effectively tested, and where thousands were already ripe for conversion, before proceeding to "all nations" (cf. Acts 1.8). The meaning of this for us to-day is "begin at home."

It is true that St. Paul's practice appears to have been regularly to preach first to the Jews in each Gentile city he visited, but that is only to be expected: he was himself a learned Jew, and had easy access to them; and moreover, from among them and their proselytes he could expect to draw the resident leaders of the new Christian communities, for they already knew the Scriptures.

Whatever view one may take about the future of Israel as a nation, it is hard to find scriptural justification for your suggestion that God's special blessing rests on those who preach to the Jews before any other people.

Yours, etc.,

K. L. McKAY.

Wellington, N.Z.

[Acts 3:25, 26 and 13:46 show that "to the Jew first" is not merely a historical description of the course of events, but is inherent in the nature of the gospel itself.—Ed.]

WHO ARE REGENERATE?

Dear Sir,

Mr. Lambert's most recent discussion of regeneration still seems to betray the same confusions which I tried to indicate earlier. In what sense does he want to use the word "regeneration"? If, as I believe is the case, he uses the word to mean the impartation of new life by the Holy Spirit (cf. the wording of the thanksgiving prayer after the Lord's Prayer in the baptismal services) then one can only regard the whole of his argument as a thorough anomaly. By insisting (Continued next page)

CORRESPONDENCE

(Continued)

that the statements regarding regeneration in the 1662 baptismal services must be taken simply on their face value he is compelled to admit that the divine act of regeneration necessarily accompanies every baptism (adults included, for the same words occur in the service for those of riper years). This position cannot seriously be maintained and Mr. Lambert would do well to realise that in this position he stands alone (not even Rome goes this far). He then goes on to argue that though all baptised are regenerated at baptism yet such a verse as 11 Tim. 2:19 (which he indirectly refers to) means (and here he is not clear) that either this kind of regeneration is not sufficient for eternal life (1) or that it is but that it can subsequently be lost, for, he says, we cannot finally judge who will be in God's Kingdom.

The truth is, as both Mr. Robinson and myself have already pointed out, the Church of England Articles and Formularies stress the worthy reception of both sacraments as the necessary condition for the reception of the *gratia sacramenti* (cf. Article XXV). They also assert, and this needs to be borne in mind, that there is such a thing as being baptised unto further damnation. Article XXV says "and in such only as worthily receive the sacraments have they a wholesome effect or operation; but they that receive them unworthily purchase to themselves damnation, as Saint Paul saith." Now it is possible that vast numbers of our Anglican laity are in this position and this is precisely what gives some of Mr. Deane's comments their relevance and pertinency. Our primary obligation to these folk is an evangelistic one (and the fact of their baptism affords the Church a positive and scriptural avenue of evangelism; cf. Deut. 10:16; Jer. 4:4 etc.) and we can ill afford to lose this perspective in the light of such solemn warnings as those of Amos 4 (esp. vs. 4,5).

Yours, etc.,

BRUCE L. SMITH.

Moore College,
Newtown.

CONDITIONS FOR BAPTISM.

Dear Sir,

My friend the Rev. E. H. Lambert declares that the Prayer Book teaching about worthy reception of Holy Communion is not applied by the Prayer Book to Holy Baptism. This is a serious error. Leaving aside the unequivocal statement of Article 25 and 27 we note that the Catechism asks: "What is required of persons to be baptized?" and gives the reply: "Repentance . . . and faith."

But Mr. Lambert ignores the fact that the statement in the baptismal service "Seeing now this person is regenerate" is not unqualified. Its truth depends on two conditions being present. The first condition is that God's promise to regenerate can be relied upon. If this promise were untrue, the subsequent statement, however loudly it were uttered, would fall to the ground. The second condition is that the candidate's vow of repentance, faith and obedience is sincere and genuine. If this vow is untrue, the subsequent statement that the candidate is regenerate is likewise void.

In regard to God's promise, we are assured that "He, for His part, will most surely keep and perform" it. But the candidate is then warned: "after this promise

made by Christ, ye must also faithfully, for your part, promise. . . ." Mr. Lambert's statement: "that baptised persons are regenerate the Prayer Book does assert" should be amended to read: "that rightly baptised persons (or those who worthily receive baptism) are regenerate the Prayer Book does assert."

This is no academic question simply. Between 1914 and 1939, 67% of all children born in England were baptised in the Church of England. Only 26% subsequently confirmed the vows made by their sureties; and only 9% remained faithful to the extent even of taking Communion at Easter. Are we to suppose that this 67% are all, or even mostly, regenerate? Bishop J. P. S. Taylor trenchantly remarks: "If 67% of the population, increased by the baptisms in the Roman Catholic and Free Churches to something like 90%, are to be regarded as new creatures in Christ Jesus, possessing the life of the world to come, the Church ought immediately to rewrite, or at least withdraw, the Report entitled 'Towards the Conversion of England.'"

The problem, which is the same in Australia, must be approached at both ends; evangelism and church discipline. But the problem will be aggravated if it is glossed over either by ignoring discipline in our enthusiasm for promotion or by blunting evangelism through reliance on the abominable doctrine of baptismal regeneration *ex opere operato*.

Yours, etc.,

D. W. B. ROBINSON.

Newtown, N.S.W.

BAPTISMS AND JUSTIFICATION.

Dear Sir,

I am writing in reference to the discussion in your columns of Baptism and Regeneration, which arose out of a remark in Mr. Deane's letter.

The Catholic view is that baptism by the mere virtue of the sacrament washes out the stain of original sin and unites the soul with Christ—it imparts justification. If it does this for infants, how can justification depend on faith? Reformation theology in order to preserve the principle of justification by faith has emphasised the sacraments as "signs" or "seals" of God's promises. (Rom. 4:11.) This is illustrated most consistently in the practice and teaching of the Baptists. Most Protestant denominations however have maintained Infant Baptism, interpreting it to mean that the infant has received God's promise, and signed with the seal of God, so that if and when he does believe he shall be then in truth a member of Christ and justified.

The traditional doctrine of the Church in the east and in the west was that Baptism actually regenerates, even infants. Yet we are justified by faith—and in infant baptism the child receives something which has the nature of faith, an aptitude to perform acts of faith as soon as his knowledge and age allow. This of course is not full-blown faith. Also, justification must mean something less for a child than for a mature person; the child is in important respects less able to know and respond to God's will.

Paul was not thinking of infant baptism, which only came to be the rule in the Church several centuries later. His principle of justification by faith is not an absolute and inviolable principle, a fundamental contribution to a systematic theology, but a successful attempt to show that it is God alone who

frees us from sin and from its consequences. God is our Saviour and we are completely and always dependent on him. Conscious dependence is one stage in the Christian's development but it is not an absolute requirement before one can become a member of Christ. Professor Hodges in "The Pattern of Atonement" gives the full argument on which the above has been based. Our Prayer Book order for Baptism is easily reconciled with this view.

Yours, etc.,

JOHN R. BUNYAN.

C/o The Union,
Sydney University.

HOME MISSIONARY SOCIETY.

Dear Sir,

As the Home Mission Society in the Diocese of Sydney is but a name to so many, in spite of its 100 years' service, may I ask the clergy of the Diocese through the Record to remind their congregations next Sunday of the Society's activities, so that the offerings on Advent Sunday, set apart by Synod for the Home Mission Society, may not be merely formal but a real expression of intelligent devotion for the furtherance of the Kingdom of God in our midst? They will be parochial centenary gifts for helping weak and struggling parishes, maintaining a spiritual ministry in the great hospitals, guiding the youth and sharing in the Society's charities of caring for the poor in the Family Service Centre, providing for the aged and chronic sick in the Chesalon Homes and befriending the wayward in the Charlton Home for Boys.

Cannot this Advent give the Society a big impetus for the next hundred years?

Yours, etc.,

G. A. CHAMBERS, Bishop,

Commissioner, Home Mission Society,
Sydney.

BISHOPS RESIGN IN HUNGARY. BISHOP ORDASS REINSTATED.

Far-reaching changes were underway in the Protestant churches in Hungary before the Russian intervention. It was proposed that new elections be held in both Lutheran and Reformed churches for all church posts occupied by officials who had received their appointments since 1948. All such officials, including bishops, had resigned, or were expected to resign, until new elections could be held.

It was also then anticipated that church institutions, which had been banned would be reopened. This included church schools, hospitals, and other institutions of social and educational character. Youth work organisations such as YMCA and the Student Christian Movement were started again.

Bishop Lajos Ordass, the Lutheran bishop condemned to prison in 1948 and rehabilitated last month, had again occupied his former bishopric and was fully functioning as a bishop. He preached the Reformation Day sermon, on October 31, in Deak Square Lutheran Church, Budapest. Bishop Laszlo Dezser, who had been occupying the bishopric of Ordass and acted as preacher at Deak Square church, had resigned. Bishop Janos Peter of the Reformed Church had also resigned, along with Bishop Albert Bereczky, who has been seriously ill.

The Australian Church Record, November 22, 1956

Church Reactions to Suez

ARCHBISHOP OF CANTERBURY ASKED FOR "CEASE FIRE."

On Saturday, November 3, the Archbishop of Canterbury headed a delegation of three from the British Council of Churches to express to the Government of the United Kingdom their concern over the events in the Middle East and to ask that every attempt be made for a general "cease fire" as speedily as possible.

The delegation was received by the Lord Chancellor who acted for the Prime Minister.

Archbishop speaks in House of Lords.

Two days earlier (Nov. 1), the Archbishop of Canterbury, speaking in the House of Lords, had said that the only question which Britain, as a responsible nation, had to ask, was "are we doing the right thing by the highest and wisest standards that we, as a nation, know?" He declared that Britain could not ignore the fact that

the President of the United States had told it that it had made "a grave error" and that world opinion was almost entirely convinced that this was so. There was a strong case for saying that Britain's action was a contravention of the spirit and the letter of the United Nations' Charter. Christian opinion was terribly uneasy and unhappy. He suggested a standstill, a withdrawal of Israel's forces, no British and French "intrusion into Egypt" and a guarantee from the world's statesmen that Israel would not suffer for complying, or have to live longer under continuous threats.

Bishop praises Eden's "superb moral courage."

The Bishop of Exeter, however, told his diocesan conference:

"If the Prime Minister has struck a blow at the United Nations, I believe that it is the blow of the surgeon's knife, not of the assassin's cudgel. If he has broken the letter of the United Nations Charter, it is that the spirit of that Charter may live and grow more freely."

He added that he believed Sir Anthony Eden's statement that he was a man of peace

and he admired this "superb moral courage" over Egypt.

Both Sides Honest.

The Archbishop of York issued a statement urging abstinence from denunciation. He said: "The policy of the Government, no less than the policy of the Opposition, can be supported with Christian convictions."

"The first duty of Christian people is to stand firmly for patience, charity and rational discussion, against hysterical passion and the loathsome imputation of motives which are poisoning the minds of many people."

Second Thoughts.

The Rector of Birmingham, Canon Bryan Green, said his first impression was that Britain had made a complete betrayal of her obligations to the United Nations. On second thoughts he wondered whether there were not more facts behind the Suez situation than we knew.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. P. Graham 5/-; Anon. £20; Miss C. Holtsbaum 5/-; Mr. G. S. Clarke £5; Mrs. F. J. W. Howell 5/-; Miss E. M. Hodges 5/-; Mrs. Kniblands 5/-; Mrs. Andrews 5/-; Miss Haslingden £1/5/-; Mr. A. J. Somerville 5/-; Miss Bronger 5/-.

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CONVENTION AND CAMP

December 26th to 31st, 1956

at MOUNT PLEASANT, N.S.W. (Three miles from Wollongong)

SPEAKERS:

Mr. IVOR DAVIES, of Wales, a Missionary from the revival area in Belgian Congo.
Senr. Capt. G. GODKIN, Officer-in-charge, Wollongong Salvation Army.
Rev. A. I. DAVIDSON, General Secretary, Worldwide Evangelisation Crusade.
Mr. E. STAFFORD YOUNG, Borneo Evangelical Mission, recently returned from a survey of the field, and extensive ministry in U.S.A.

AND OTHERS

MISSIONARY DAY: Saturday, 29th December.

- Come and experience a time of rich blessing on the Mount with the Lord, and happy Christian fellowship for six full days.
- Dormitory and Bunk Accommodation, and good meals.
- Free parking space for your own caravan or tent.

FEES.—£4/4/- for six days, or 14/- per day. Students: Half Fees. This includes bus to and fro from Wollongong Station and special bus trip. At past Conventions many have been revived and returned to take a more active part in their own Church activities. Would ministers and Secretaries of Societies please co-operate by announcing the Convention.

For further particulars apply—

The Secretary, Australian Institute of Evangelism,
Fairy Meadow, 5.c., N.S.W.

The Australian Church Record, November 22, 1956

FAITH FOR OUR DAY



THE BRITISH AND FOREIGN BIBLE SOCIETY

has a long and honoured tradition of service to the Churches. This service
has developed into involvement with the life of the churches.

THE SOCIETY

- is eager to recognise and to commend the new spirit of stewardship which is being imparted to church finances by the various campaigns such as: WELLS, EVERY MEMBER CANVAS, DEPT. OF PROMOTION, and the like;
- welcomes the emphasis on the spiritual foundations of such stewardship:—
 - (a) The Motive of Giving is Thankfulness to God. 1 Chronicles 29: 10-13
 - (b) The Context of Giving is Worship. 1 Chronicles 29: 14-17
 - (c) The Standard of Giving is Liberality. 1 Kings 10:21
 - (d) The Attitude of Giving is Willingness. 1 Chronicles 29:14
 - (e) The Spirit of Giving is Self-Sacrifice. 2 Samuel 24:24

- Confidently hopes that in these Campaigns, all Christian people will be generous to the Church.
- Respectfully requests the Church, in turn, to be equally generous to the Bible Society because:—
 - (a) The Society is the handmaiden of the Church;
 - (b) The Society is publishing the Scriptures in 836 languages;
 - (c) All Churches are drawing their Scriptures from the Society in English, and in the vernacular for the Church Overseas;
 - (d) These missionary Scriptures are sold under cost price, the Society subsidising such editions by 13/- in the £.

THE BRITISH AND FOREIGN BIBLE SOCIETY

therefore invites all Ministers, Church-officers and others concerned in the administration of these Stewardship Campaigns, to recognise the Society's work and its claims in the following ways:

- By the inclusion of the Bible Society in the Missionary Budget of the Church so that the Society will receive a regular and proportionate share in corporate offerings of the congregation.
- By ensuring the Society the right of regular access to the church and congregation in the way of preachments and of deputation, so that the nature of the Society's work may be continuously communicated to the Church.
- By recognising and preserving the right of individual Christians, as they may be guided by the Holy Spirit, to make such additional personal gifts to the Society as they may wish to do.
- In this way the eternally significant work of the Society will not be hindered, and the Society will be enabled to make those advances which the missionary situation is demanding of her.

The ideal would be a budget provision for the Bible Society at the rate of £1/1/- per annum per pledged-member. Each pledged member would be regarded as a Member of the Bible Society and would receive certain of the Society's publications.

ENQUIRIES, AND CORRESPONDENCE WILL BE WELCOMED BY

THE BRITISH AND FOREIGN BIBLE SOCIETY

Rev. ALAN F. SCOTT, B.E.M., N.S.W. State Secretary
Bible House, 95 Bathurst Street, Sydney, New South Wales.



The Book Page



Under the general editorship of Dr. Leon Morris

The Sinner and His Substitute, D. A. Lang-St., Sydney. Pp. 30. Aust. price 2/3. ford (The Christian Press, 20 Goulburn

It is encouraging to find Australians entering the theological field, and every venture must be both welcomed and encouraged. The present booklet is the substance of an essay submitted for the Henry Wisdom Prize, and is commended in a foreword by Archdeacon T. C. Hammond.

Mr. Langford provides a summary account of the various views of the Atonement current within the Church down the ages. The early sections on Roman Catholic Theology and Reformation Theology are superficial and inadequate! but the later sections are useful and suggestive. The author has read widely, and quotes an extensive range of representative passages. The booklet provides a useful introduction to a subject of fundamental concern.

A few criticisms may be made. The author tends to quote too extensively from T. H. Hughes, to whom he is obviously heavily indebted. It is unfortunate to speak of the O.T. sin-offering as "the Anti-Type" (Sic) of our Lord Jesus Christ, and Leonard Hodgson has not yet been raised to the episcopate. There are numerous infelicities of style.

—S. Barton Babbage.

Landmarks in the Story of Christianity, by H. A. Guy. Macmillan, 1954. Pp. 158. Aust. price 12/-.

This book was obviously born of long experience in teaching school children. Every teacher knows that pupils prefer people to politics. H. A. Guy has wisely allowed his well-proportioned survey of the Church's history to develop naturally out of the account of its greatest characters. His book is story rather than study; it makes the past humanly warm and vivid, because it is composed of real and fascinating people. Their stories are skilfully told; they become neither improbable heroes nor pious bores.

One would not expect in a book of this character, an account of the doctrinal controversies that have studied Church History, but it does seem a pity that there is no mention at all of the Council of Nicea. Likewise, after the story of the Reformation almost all attention focusses on English Church History, which seems a pity when there is already very great ignorance about the Continental Church. One's only other criticism is of the irrelevant intrusion of the author's somewhat liberal views on Scripture every now and then.

The book is an absorbing and unprejudiced account of the romance of the Christian Church written out of the author's love for his subject and for those he has to reach. —Barbara E. Thiering.

The Great Cloud of Witnesses, by E. W. Bullinger. The Lamp Press, 1956. Pp. 462.

This book is a series of studies on Heb. 11, and let it be said at the outset that there is much of real worth in it. It is marked by a spirit of real devotion, and preachers will be glad to know that there is much good sermon material here. But it is a pity that much that is good should be handicapped by the heavy style, and marred by the author's peculiar acrostic analysis and a narrow, dogmatic dispensationalism. The

author's interpretation of Ac. 28, 23f. is an error (as a comparison with 13.46 will show), made by many dispensationalists. Some pronouncements seem a little sweeping, e.g., "outside human affairs the evidences of evolution are non-existent" (p. 36); music is not to the glory of God (p. 49). On p.264 Rome and Keswick find themselves unwilling bedfellows in the same condemnation. The information on the archaeology of Jericho given on p. 279 is hopelessly outdated now.

—D. I. Frost.

In the Beginning, by Roger Pilkington. Independent Press Ltd. 1955. Pp. 64. Eng. price 4/-.

The sub-title of this book "The Story of Creation" explains the purpose of this short book. It is both an attempt to synthesise the implications of the creation story with the theory of evolution and a simple commentary on the creation story verses in Genesis. He does the former by suggesting that the Bible story is a series of good and bad guesses about the origin of the structure of the universe by an early observer. He suggests that we know better now thanks to science.

His commentary uses the sort of material found in a thirteen year old's General Science text book to explain origin and function. The normal schoolboy rarely has an interest in this problem before his sixteenth year so that any interest aroused by the title would be dissipated by the elementary illustrations. His younger brother would enjoy these but quite miss the point of the book. It is not easy to envisage for whom the book is intended.

No indication is given of the author's status or qualifications.

—S. Kurrle.

Martin Luther—Saint and Sinner. By Theodore J. Kleinhaus. Marshall, Morgan and Scott, 1956. Pp. 144. Eng. price 8/6.

This is an account of Martin Luther's life presented in something like the story form that would be attractive to an intelligent boy in his early teens. It is clear that the author has endeavoured to present his material in the readable style which will make an appeal to one whose interest in great historical characters has been awakened. He has managed this with due regard for care and accuracy in handling the historical theme. Martin Luther's life and work had such far reaching consequences for Europe and beyond in his own generation and for later generations, that we can only be grateful for such an attempt to make people better acquainted with the background and story of his spiritual struggles and exploits. The book will make a useful Christmas present.

—M. Loane.

Paul's Prison Prayers, by W. G. Scroggie. Pickering and Inglis. n.d. Pp. 78. Eng. price 6/-.

In this penetrating and scholarly little volume Dr. Scroggie examines four of Paul's prayers: in Philippians, a prayer for "Discerning Love," in Colossians, a prayer for "Enlightened Behaviour," in Ephesians two prayers, one for "Spiritual Illumination," and one for "Divine Plentitude." The method in each chapter is to examine the Greek text clause by clause. Dr. Scroggie's wide reading is obvious, for he notices many and

varied interpretations. But he is by no means a slave to what others say, and there is a vivid freshness about the whole work. His method, that of contrast, comparison and threefold division, is designed to develop logical sequence and as an aid to comprehension of the whole.

This is a book to be commended to those who through the mind of Paul seek the mind of the Spirit for that clear understanding which will issue in practical manifestation of the life of faith.

—Ray Brooks.

Kalene Memories, by Elsie Burr. Pickering and Inglis, 1956. Pp. 143. Eng. price, 6/-.

Really a lively yet simple account of the reminiscences of a faithful woman missionary's experiences in the heart of Africa over a period of nearly 30 years activity and covering all aspects of missionary work.

Ideal for young people's reading as hardships and joys, together with intimate thoughts and longings are shared with this brave woman. The record is easy to read and moves quickly. The writer applies the spiritual life closely to practical things.

It is not clear from the book what Missionary Society or denomination "Kalene" is under, but the activities of the mission adhere to general N.T. standards and the work at Kalene was begun by a devoted missionary pioneer, Dr. Walter Fisher.

An interesting aspect for the present day reader is the marked difference between missionary enterprise in the 1920 to 30's and the modern mid-century period of to-day.

—K. C. Nancarrow.

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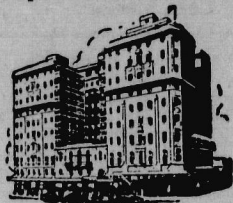
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struction, and signs that this steady though
limited stream of enquiries will keep up.

Language is a major problem in the Tawau
work. Malay, a comparatively easy language
can be understood by most of the popula-
tion, though it is rarely more than a "busi-
ness language" with the Chinese, who are in
the majority. Their language is Hakka, and
a knowledge of it is really essential to the
missionary who would reach them. English
is understood by some of the Chinese, but
by few others.

There are three regular Sunday services
at St. Patrick's — two English and one
Chinese. For the Chinese service, at 9 a.m.
the Church is three parts filled with a gradu-
ally increasing congregation. The mission-
aries are able to read the service in Chinese
but their addresses are so far interpreted
from English. It is hoped that further study
of Hakka will make direct preaching pos-
sible within the near future.

Some services in the out-centres are con-
ducted in Malay, others in English. There
is a wide ministry for the Church on the
estates, or at the timber centres.

Lay Activities.

St. Patrick's has its own parochial coun-
cil, which takes an increasing part in church
life and affairs. A number of laymen have
been enlisted to assist in services or to help
in other ways. All in all, there is much rea-
son to believe that the work of the Church
has been made in adverse circumstances. The
work has reached the stage where it is
possible to see some results and to perceive
more clearly the path for the next few
years.

Early in 1957 two teachers—a married
couple—are expected to arrive for work in
St. Patrick's School. This will greatly
strengthen the ability of the school to play
its full part in the community. Beyond that
there lie two major pieces of work for the
near future — the opening up of work at
lahad Datu, and the provision of personnel
to do itinerant work in the area.

lahad Datu, 80 miles north of Tawau by
air, has a district population of 22,000 —
larger in fact than that of nearby Sanwakan,
the former capital. Surrounded by expand-
ing tobacco plantations and coconut gar-
dens, the town is a growing centre of trade
and commerce. The mission has recently
purchased a suitable block of land, with a
large house on it, where work can be com-
menced as soon as it is possible to send a
resident minister. Already in the town there
is a nucleus of keen Christian people, most
anxious to have their own pastor and to
help in establishing the church there. Dur-
ing my visit to lahaddatu I attended a
simple service held in a local schoolroom,
attended by a most enthusiastic congrega-
tion of about thirty. A couple of weeks later
the first confirmation in lahaddatu for
many years took place, when three members
of one family were confirmed. There is a
small but genuine and live interest in the
town, and that with only a very occasional
visit from one of the C.M.S. missionaries.
These folk are anxious to have as soon as
possible a leader in their evangelistic work.
We must not fail them.

Itinerant Work.

An itinerant priest, working mainly with
a launch, could contact many people who
at present are beyond the reach of the
Church and its message. Scattered along
the coastline of the area are a number of
villages in which Borneo tribes people live.

The Australian Church Record, November 22, 1956

(Continued from page 1)

In other parts are plantations, estates, and
camps where thousands of people of many
different nationalities are at work. At pre-
sent some of them are contacted occasionally
but the time available allows no real evan-
gelistic or pastoral work. All told in the
Tawau-lahad Datu area there are more than
50,000 people, and not more than a few
hundreds are Christians.

The C.M.S. work in North Borneo is still
in the very early stages of its development.
But it has begun, and it has begun well.
It has settled happily into the family life
of a diocese whose traditions are different
to that of the society, and is making its con-
tribution to the wider life of the diocese.
The generosity, counsel, and practical help
of the Bishop of Borneo have been of inesti-
mable value to the mission in these early
years.

SYDNEY DEACONESS MOVEMENTS.

Deaconess Patricia Nelson has accepted an
appointment as full time Divinity Teacher
at Abbotsleigh Girls' School. At present
Deaconess Nelson is serving at St. David's
Surry Hills. Sister Ruth Hepper has resign-
ed as Matron of the G.F.S. Hostel and is
now serving with C.M.S. at Roper River
Mission, Northern Territory. Deaconess
Patricia Taylor has resigned as deaconess
from the Yarra Bay-Pagewood Provisional
District.

Sister Peggy Jeffrey has been appointed
to the staff of Pallister Girls' Home.

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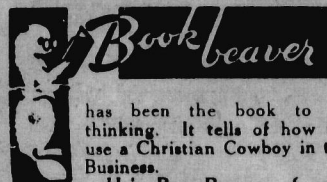
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BOOK WELL AHEAD

TWO MORE PROTESTANTS KILLED.

Two Presbyterians were killed and another seriously injured in religious persecution in Valle Department, Colombia. The victims belonged to a Protestant Church in the mountain village of Las Colorados which is part of the municipality of Cartago. The death of Sr. Garcia and Sr. Munoz raises to 77 the toll of Protestants killed since 1948 because of their religious faith.

The report, which comes from the Evangelical Confederation of Colombia, says that the killings coincide with fresh outbreaks of religious persecution against Protestants, including interruption of a Protestant service by police at La Quibra, prohibition of Protestant service by police at La Quibra, prohibition of Protestant services by a military mayor in Baraya, search of a house and confiscation of Sunday School materials in Ocana, and a threat of a fine for disseminating Protestantism in Aguachica.

10,000th "W.C.C." MIGRANT.

The second largest group of migrants, numbering 428, to come to Australia through the Resettlement Department of the Australian Council for the World Council of Churches, arrived in Melbourne on the S.S. "Tasmania" on Monday, October 15. Among this group of migrants was the 10,000th migrant to come to Australia through the Resettlement Department. He is Mr. Peter Karlick who arrived with his wife Anna and two sons Nika and Iliya aged 11 and 15 years, from Yugoslavia via Turkey.

Bishop Berggrav Criticises Visits to Russia

Bishop Berggrav, the famous Norwegian Bishop, who was imprisoned by Hitler, has condemned the proposed visit by Danish churchmen to Russia.

In his original comment, published in "Kristeligt Dagblad," Copenhagen, Bishop Berggrav said: "In the Soviet Union there is a church which with servility submits to an openly declared godless State and its propaganda—yes, the State is worse than godless, in as much as its scientific outlook on life is hostile to any kind of Christian faith.

By visiting and celebrating and joining in religious services with a church like the Orthodox Church in Russia we are on the verge of committing treason."

In a later and more detailed statement, Bishop Berggrav further emphasises that the risk connected with that kind of visits is not political, but consists in letting church people in the Soviet Union get the impression that the Church's compromise with the totalitarian and anti-God regime is being passed over in silence. "In practice, a kind of concordat has been established, according to which the Church is permitted to live . . . on condition that it keeps quiet about everything unpleasant. Thus this Church . . . is in danger of denying responsibilities towards one's neighbour as preached in the Gospel. The mutual visits and festivities create a false impression, both in the Soviet Union Church and in our own churches."

The Bishop feels that a poor kind of diplomacy is being introduced into the churches when much of what has been said in the course of these visits must be concealed, both in the Soviet and in the free churches, and he concludes:

"We are not allowed, out of Christian benevolence to leave truth in the lurch. Without truth, benevolence may easily become a sentimental bog of unreality."

The leader of the Danish Church delegation to the Soviet Union, Bishop H. Fuglsang-Damgaard, Copenhagen, has replied to Bishop Berggrav that the visit is also in accordance with the wish for closer contact, as expressed in the message from the World Council of Churches to the Russian Orthodox Church and that many other churches in the West have renewed contact with the Russian Church. He maintains that the trip by the Danish delegation was an expression of a true ecumenical spirit.

PERSONAL

We learn with deep regret of the death of the Rev. G. P. Birk at Epping, N.S.W. Mr. Birk was ordained in 1914, and was Rector successively of Pitt Town, Dapto, Mortdale, St. Thomas, Auburn, Windsor and St. Peter's, Burwood. We offer our sympathy to his family.

An exchange has been arranged between the Rector of Lane Cove, the Rev. R. G. D. Strong, and the Rector of Brighton-le-Sands the Rev. L. H. A. Broadley (Dio. of Sydney)

The Rev. Philip Hughes, formerly secretary of the Church Society, London, and the representative in Great Britain of the Australian Church Record has received the degree of D.Litt.

Our good wishes go to the Rector of Marickville, Archdeacon S. H. Denman, who has had an operation on his eye and is recovering in hospital.

The Queen has appointed the Rt. Rev. R. Coote, who has been Bishop of Gambia and Rio Pongas since 1951, as Bishop of Fulham, in the diocese of London.



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Malipuma Gets a New Church

By Archdeacon Stephen Bradley.

Malipuma lies far out in reserve country beside the Umkomazi River. Old Petros Nene was the catechist for many years. He lived at the head of a valley, with his stalwart sons and their families on the slopes below him, and down by the river, the church.

The old church was too small and he longed to build a larger, more substantial, "house for God." And so his sons went off to work in the city, sending home their wages for the support of their families, but also for the building of the new church.

These were independent people who would much rather do it themselves. However, there were difficulties. For a long time cement was unobtainable and then costs went up and up, and so an appeal for help was made.

1500 miles away in Cape Town our Sunday Schools decided to set apart offerings for missionary enterprise. Missionary boxes were distributed to those who had a desire to contribute, and gradually funds built up. Other people who were in a position to do so gave substantial donations and we were able to respond to the appeal for help.

Cement was provided to make great blocks, and timber for the roof. The iron was already purchased and stored at Malipuma against the day when it would be needed.

On his quarterly rounds, the Rev. S. J. N. Sabelo looked in at Malipuma and here he saw a number of women

busily carrying water, sand and stone on their heads, whilst others were setting out concrete blocks to dry in the sun, but the thing that caught his eye was a stalwart young man working away mixing cement, filling the mould and making the blocks; Petros Nene's youngest son, stone blind. Old Petros Nene has passed away. The older boys still work in the city to raise funds; still independent; still desiring themselves to carry out their father's ambition, while the youngest son, Lot, lives at home to carry on his father's work as preacher and leader of the congregation, as well as builder-in-chief.

The sons want to build this church themselves. The foundations have already been laid, windows and doors secured and steadily the walls are rising. By October all will be finished and a large airy building ready for Sunday Services and day school, their "House for God."

[Mr. Robert Douthwaite, P.O. Box 204, Broadway, Sydney, will supply information about the Church of England Missions in South Africa, and will forward contributions to the Superintendent, Archdeacon S. C. Bradley, Rector of Holy Trinity Church, Cape Town. The missions are part of the work of the Church of England in South Africa.—Ed.]

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

November 25. Sunday before Advent

M.: Eccl. 11 and 12; John 19, 13; or
Heb. 11, 1-16.

E.: Hag. 2, 1-9; or Mal. 3 and 4; John
20; or Heb. 11, 17-12, 2; or Luke 15, 11.

November 30. St. Andrew.

M.: Zech. 8, 20; John 12, 20-32.

E.: Ezek. 47, 1-12; 1 Cor. 1, 18.

December 2. 1st Sunday in Advent.

M.: Isa. 1, 1-20; John 3, 1-21; 1 Thess.
4, 13-5, 11.

E.: Isa. 2; or Isa. 1, 18; Matt. 24, 1-28;
or Rev. 14, 13-15, 4.

PERSONAL

We record with regret the death of Dr. M. Field Deck, well known in Christian circles in Sydney. Dr. Deck was a heart specialist, and a member of St. Mark's, Northbridge. He was a Director of the South Seas Evangelical Mission, and a council member of the China Inland Mission. Dr. Deck was 45, and died after a short illness, leaving a widow and five children. He was the eldest son of Dr. Ernest Deck.

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BISHOP, MISSIONARIES EXPELLED FROM EGYPT

The Bishop in Egypt, the Rt. Rev. Francis Johnston, has been expelled from his diocese and is now in England. It is understood that foreign missionaries have also been ordered to leave, and that many are already out of Egypt.

Responsibility for the administration has been handed over to the Archdeacon of Cairo, an Egyptian.

Since the Bishop's expulsion it appears there has been a further deterioration in the situation.

Part of the premises of the C.M.S. Harpur Memorial Hospital have been occupied by the Egyptian Army, and two C.M.S. missionary doctors have been struck off the medical register, thus making it impossible for them to practise. At the time of this occupation a number of C.M.S. missionaries were reported to be living at the hospital.

The only Australian C.M.S. missionary in Cairo, Miss Ethel Nunn, has been Matron of the Hospital. On November 14 a message was received from her saying that all missionaries were working unhindered.

Reported in Rome.

However at the time of going to press she was reported to have left Egypt, and to be in Rome on her way to London by air.

With her were the following Australian missionaries of the Egypt General Mission: Miss Elizabeth Young, of Bundaberg, Qld.; Mr. and Mrs. Lester Williams, of Adelaide; and Miss Jessie Taffs, of Melbourne.

Mr. Alan Tucker, Field Superintendent of the E.G.M., Mrs. Tucker and Dr. and Mrs. H. G. Langley have already arrived in London. The E.G.M. Shebeen Hospital has been taken over by the army.

When the Australian Ambassador to Egypt, Mr. Cutler, arrived back in Canberra from Cairo, he reported that Miss Nunn and other missionaries had remained in their posts and refused to leave. However, shortly after this the expulsion order was apparently issued.



Outpatients gathered outside the Harpur Memorial Hospital, Old Cairo. It has now been reported that the Egyptian Army had taken over the hospital.

Bishop Johnson travelled to London via Amsterdam, with his wife, and the Provost of Cairo Cathedral, the Very Rev. A. L. Burrell. They had been given seven days' notice.

An unsuccessful attempt to get the expulsion order rescinded had been made through the Swiss legation. The Bishop explained that he and the Provost were only two on a list of sixty senior members of the British community in Egypt who had been ordered to leave within seven days.

Work and Worship.

It was stressed by the Bishop that until this expulsion order was made, the Egyptian Government had in no way interfered with

the work and worship of the Anglican Church. Services were still being held in the Cathedral, though with reduced congregations.

He himself had been given all facilities for continuing work, and it was particularly noteworthy that when British staff in the Embassy were incommunicado a fortnight ago, he had been allowed by the Minister of the Interior to go in and conduct a service for them.

The expulsion order had come as a complete shock. "We have never indulged in any political lobbying, and have had the closest ties with the Egyptian authorities," declared Dr. Johnston. He did not know Colonel Nasser personally, he said, though he had called on him from time to time.

Under Arrest.

The Anglican Chaplain at the Missions to Seamen in Port Said, the Rev. W. R. Tyler, of Melbourne, is reported to have been under arrest for five days before his expulsion.

Now in London, he is reported as saying:

"I was arrested in Suez with my churchwarden shortly after an air raid alert sounded on November 5."

"Eighteen of us were put into a bus and made to sit with our coats over our heads."

"After a while one of the guards went along the gangway of the bus and clubbed us all on the back of the head with a rifle butt."

"After two hours' travel, we were taken into a casino on the Suez Road and kept there five days."

MIDDLE EAST COMMENTS

In the United Kingdom, two Anglican bishops have spoken in different terms on the issues involved in the international situation. The Bishop of Manchester, Dr. W. D. L. Greer, told his diocesan conference: "To take armed aggressive action against another country is, in my judgment, generally, though not always wrong. The onus of proof that it is right rests heavily on the country that takes it. Our government has not yet given us the assurance we need."

The Bishop of Durham, Dr. M. H. Harland, said in a sermon that "the action taken in the Middle East was of the highest order of courage". He said that the United Nations had not been impressively quick or confident to take effective action in an emergency—as witness the tragic fate and misery of the people of Hungary.