

THE AUSTRALIAN CHURCH RECORD

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

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Churches to Observe Aborigines' Days

Friday, July 12th, will be observed as National Aborigines' Day, and the following Sunday, July 14th, as Aborigines' Sunday.

The two days are being arranged as a co-operative venture between the churches and the Federal Government, and are being organised by the National Aborigines' Day Observance Committee, a subsidiary of the National Advisory Council of Australia.

Special reference to the needs and problems of the Australian Aborigines will be made at many services on the Sunday, and special material has been made available for the purpose.

The Observance Committee has issued a leaflet outlining the attitude and work of the Church in the assimilation of the Aborigines.

Term Policy.

Thinking Australians are now familiar with the word assimilation as an expression of the long-term policy for the future of the Australian aborigines. It is the goal toward which most programmes of governments, churches and native welfare organisations are directed," says the leaflet.

Considerable discussion has taken place about the scope of the term. As an objective has been (1) denounced by some as an unattainable dream; (2) championed by others but with reservations concerning what should be involved; (3) others, recognising that there can be no ultimate alternative to the difficulties but insist that it can be achieved provided there is informed understanding and determination to succeed on the part of white Australians.

It is the view of the National Aborigines Observance Committee and associated Church Boards that the third view is correct.

Assimilation broadly embraces the finding of a satisfying and respectful place within the normal Australian community. It involves residential, occupational and social equality. It does not necessarily visualise intermarriage, though this is not new in Australian experience.

Changes.

The Church has long been at work among the aborigines who are at the beginning of the road to assimilation. The aim of the Church is to prepare aborigines for the changes which must come to them and,

above all, to give them the firm foundation of a personal faith in God.

Fundamental to this is the conviction that the best basis for assimilation is in a change of heart, which the Church calls conversion. The social, mental and spiritual confusion which follow a rapid civilising process can be so devastating that only the Christian faith can meet the needs of the aborigine.

Some aborigines on the many mission stations in the Northern Territory, Western Australia, South Australia and Queensland have come into a clear experience of God through Jesus Christ and are living and witnessing for Him within the Church. On some stations there have been advances towards a Church which is of the people. Aboriginal leadership within the Church is developing and some, after training, have shown themselves capable of serving in the ministry of the Church.

"But a spiritual ministry alone is not enough. A tremendous gulf exists between the twentieth century and the Stone-age aborigine, and the work of the Mission is to help bridge that gulf.

"A Mission, therefore, has a positive economic and welfare policy. Mission stations are not for segregation, but for preparation for contact with civilisation which is coming with a rush. Every Mission is a communal settlement with special activities.

"The aborigine is educated, trained for industry or agriculture, taught to do things of value to himself and to Australia, to an enlightened attitude to work and to an understanding of payment for work and products.

New Way of Life.

"If the aborigine is to be adequately assimilated, he must be helped to develop a new way of life. The old nomadic existence with its brush or bark shelter must give way to communal life.

"Therefore on many mission stations there has grown up a simple but adequate village, where a family is able to have its own home, its own garden, its own furniture and household goods. This is no easy transition for a nomadic people, but the results have shown the effectiveness of this approach.



These youngsters at the C.M.S. Groote Eylandt Mission, North Australia, are amongst the many hundreds who are receiving the benefits of the ministry of the Anglican Church. They are seen outside their school washing up after morning refreshment of milk and paw paw.

Off the Record

● ADVANCE THROUGH RETREAT.

"Time" reports a remarkable growth in the popularity of retreats for laymen amongst Protestant Churches in the United States. Many thousands of churchmen have found the retreat to be a time of spiritual blessing and growth, and most denominations now have their own retreat houses or conference centres.

The Church in Australia is quite well equipped nowadays with such centres, but as far as the ordinary Church member is concerned, their use is very largely confined to young people. No one can doubt the great benefit brought to the Diocese of Sydney for instance, by the youth centres at Port Hacking. Countless young lives have been led to spiritual advance through their work.

But why not more retreats for adult members of the Church? A number of parishes have used "Gilbulla" for that purpose with marked success. Week-ends planned on a wider basis may prove very worthwhile.

● PAUSE THAT REFRESHES.

Sidelight on the Billy Graham Mission at Madison Square Garden, New York; The proprietor of Mickey Walker's Bar and Grill, right opposite the stadium, lamented: "These crowds don't drink nothing but coke. I had to fire two bar-men, and send another two on vacation."

● NO ODD JOB MAN.

There's been an interesting development at one of Sydney's suburban Baptist churches. It has appointed an ordained minister to the office of full-time Director of Religious Education in the Church.

Introducing the new director, the church's pastor assured the congregation: "He has not come to be a co-pastor or pastor's assistant. I shall not be passing on the odd jobs to him. He will do his own work and fulfil his own functions as Director of Religious Education." The director will be responsible for both children's and adult education within the Church, and has special plans for advance in the latter.

According to a recent brief biography the Rev. Sabine Baring Gould ("Onward Christian Soldiers") had difficulty in keeping in touch with his large family of 15. Once, at a parish Christmas party, when he leaned down to ask a moppet, "And whose little girl are you, my dear?" she burst into tears and sobbed, "I'm yours, Daddy."

A HUNDRED SHEEP.

Last Sunday week there were exactly 100 people present at the morning service in a parochial district in one of Sydney's new housing areas. A churchwarden prayed that there might be 100 present likewise at the evening service. He was a little disappointed, when he counted the evening congregation, to find only 99 there. But then he discovered that a non-Anglican New Australian had been sitting in the porch listening to the service. So there were 100!

EDITORIAL.

EFFECTUAL PREACHING

The biggest single factor in the conversion of Australia to Christ is the regular preaching ministry of clergymen in their local churches. This is so, notwithstanding the prospect of a visit from the Rev. Billy Graham which we warmly welcome.

If preaching is unplanned, unsystematic and devoid of theological content, the church will be emaciated and ineffectual in its mission, no matter how many "evangelistic campaigns" are held.

The two weaknesses in preaching at the present time are that it is untheological and unsystematic.

The reason for the first defect is not hard to see. Many clergy read few books on theology during their training and none at all afterwards. As a result, they do not see the Bible as a whole and are incapable of expounding its message in its breadth and variety. Indeed, the greater part of the Bible is as much a closed book to them as it is to their congregations. The second defect follows hard on the first. Where the unity of the Bible and the development of its great theological truths are not clearly perceived or studied, a preacher feels little urge to unfold the teaching of Holy Scripture in a progressive or comprehensive way. Thus, too many sermons are that the Bishop of Rochester recently called "pitiful little homilies," which take verses or subjects at random and use them as pegs on which to hang a few arbitrary, and often very shallow, reflections.

The late B. L. Manning, of Cambridge, in a remarkable sermon to theological students on "Effectual Preaching," referred to the careful theological scholarship that must lie unobtrusively behind good preaching: "Some preachers quite obviously see no more in Bible stories than we in the pew see; they see no more because they are as ignorant as we are; they can only repeat them in less effective language and pin on them vague, generalised, unconvincing, moral advice, 'People, be good.' But some, because they know what we do not know, bring out of their treasures things old and new, being scribes instructed unto the Kingdom of Heaven. These kindle our imagination, melt and break our hearts, and bring the saving word home to our business and bosoms."

Behind the theological poverty of the modern pulpit lies the barren theological climate of the last generation. Many of to-day's preachers simply never received the instruction which could equip them as expounders of God's revealed truth in its full range. The examination requirements for theological qualifications betrayed, and mostly still do betray, little concern beyond the acquisition of information incidental to true theological study. But Biblical scholarship, as Dr. Gabriel Hebert has said, "does not become in the proper sense theological till it turns to interpret the text as the Word of God, and to learn what the Holy Ghost intends to say in the various books. For neglect of this, our theological studies have remained humanistic . . . And that is why many theological students and clergy hate J. E. D and P with a deep hatred, and the books which have been used for their examinations are not opened again afterwards. It is because their Biblical studies did not help them to understand the Bible."

But the climate is changing, and there are encouragements and congenial guides for those who seek to discharge adequately the ministry of preaching to-day. What is sometimes called the revival of Biblical theology has brought a new emphasis and coherence to the study of the Scriptures. Where this is coupled with a firm belief in their divine inspiration and a humble submission to their authority there is hope of a revival of expository preaching which has converting power all along the line and not merely in occasional special "appeals." For Gospel preaching is more deeply founded in the entire Bible than many seem to realise. It was, for example, the whole range of Old Testament books that St. Paul said was able to make a man "wise unto salvation through faith that is in Christ Jesus."

Sundays after Trinity put the preacher on his mettle. It is a good opportunity to expound systematically, morning and evening, whole books of the Bible in relation to the Bible's central message. It will not be easy; but it will implant the saving Word in the souls of men and enrich the harvest which every parish should be yielding.

The Australian Church Record, July 4, 1957

Outstanding Success of Witness of Youth

More than 2300 young people crowded into the Sydney Town Hall on June 19th for the first Sydney Diocesan Witness of Youth.

The witness was an outstanding success, and it is understood that it will become an annual event.

In a remarkable way the witness brought together every youth organisation in the diocese—the Church of England Fellowship of Australia, the Church of England Fellowship Diocese of Sydney, the Church of England Boys' Society, the Girls' Friendly Society, the C.M.S. League of Youth, the A.B.M. Comrades of St. George, the Boys' Brigade, the Sydney University Anglican Society, the Young Anglicans, the Diocesan Scouts and Guides and the N.S.W. Christian Endeavour.

Representatives of each of these organisations were on the platform at the witness after marching in procession from their positions in the guard of honour.

Primate in Chair.

The chairman was the Primate, Dr. Mowll, and Bishops Hilliard and Kerle were also present.

Across the hall above the platform was a huge banner bearing the words, "Complete in Christ," which formed the theme of the evening.

This theme was taken up by the four main speakers during the evening—four young men representing different avenues of life in the community.

Mr. David Woolfe, of Panania, spoke as a representative of industry, and emphasised the new meaning Jesus Christ had brought into his life and work as an electrician in a refrigerator factory.

Mr. T. Whitfield, of Lindfield, represented the white-collar workers, and Mr. Barry Darke, of Manly spoke as a sportsman. Mr. Darke was formerly Australian senior and junior swimming champion.

Student's Life.

Mr. Peter Bradhurst, a fifth year medical student, spoke of the relevance of the Christian faith to the life and work of a student.

The Venerable Graham Delbridge, Archdeacon of North Sydney and a former Youth Chaplain, briefly summed up the message of the four speakers.

The climax of the evening was a play presented by the Australian Christian Theatre Guild, "Christ in the Concrete City."

The Witness of Youth was organised by the Anglican Youth Co-ordinating Committee, under the able leadership of the Chaplain for Youth, the Rev. N. C. Bathgate.

Chaplain's Comments.

Following the evening, Mr. Bathgate said he was delighted with the success of the witness, and grateful for the warm co-operation of so many youth organisations.

He added that he felt sure the witness had done much to make known the message of "the completeness" of Jesus Christ for the needs of youth, and had brought together in a new sense of fellowship the many groups serving the youth of the diocese.

Parts of the evening's activities were televised by the Australian Broadcasting Commission, and were seen by viewers on the following day.

The Australian Church Record, July 4, 1957



Mr. DAVID WOOLFE, an electrician, represented industry as one of four young men who spoke at the Witness of Youth in Sydney. Here he attends to a faulty plug in the Youth Chaplain's office during preparations for the witness.

BISHOP "A MAN UNDER AUTHORITY."

The Bishop of Durham, Dr. Maurice Harland, said in Durham on May 18: "Not infrequently I have been asked to sanction certain deviations from the Book of Common Prayer which I have no authority to do."

Addressing clergymen at the annual business meeting of the Durham Diocesan Conference, Dr. Harland said there were things forbidden in the rubrics which many wished to have sanctioned. Some wished to go as far as to introduce them without authority and in defiance of the prohibition.

The Bishop continued: "I am most anxious to be of service especially to my brethren in the ministry in every way I can but I am myself a man under authority, bound by the declarations I have solemnly made. I cannot sanction what is by lawful authority forbidden."

PRESBYTERIAN MERGER.

The General Assembly of the Presbyterian Church in the U.S.A. has unanimously endorsed the proposed plan of union with the United Presbyterian Church of North America, following its approval during the past year by the required two-thirds majority of the presbyteries of the U.S.A. Church. The United Presbyterians will vote on the proposed merger during June.

C.M.S. BUDGET FIGURE EXPECTED TO BE REACHED.

At the time of going to press, Church Missionary Society officials in Sydney were confident that the 1956-57 budget would be balanced.

Early on Monday approximately £2,000 was needed, but books were to remain open for a further day in order for late amounts to be received, and it was expected that this amount would be made up.

No figures were available from other states. The total budget for Australia was more than £130,000.

INCREASING NUMBERS OF ADULTS SEEKING CONFIRMATION.

Discussing the increasing numbers of adults seeking Confirmation, the Bishop of Wangaratta, sees the possibility of a "definite trend towards religion."

Writing in "The Witness," the Bishop, the Rt. Rev. T. M. Armour, says:

"Lately I have been impressed by the number of adults who are offering themselves for Confirmation. Some Confirmations have been arranged entirely for those of adult age.

"Normally in the past a parish priest would regard the presenting of candidates of middle age or older as outside the usual routine. His ministry was concerned, to a large extent, with the teaching of young folk, in the hope that they would grow into full communicant members of the Church.

"There have, of course, always been clergy whose pastoral care has caused them to seek out men and women who were unconfirmed and, in some instances unbaptised. These clergy have always had a few adult candidates ready for Confirmation at the time of their general parish Confirmations; but I have been wondering if the present increased interest on the part of Adult Confirmees is an indication of a definite trend towards Religion.

"It is easy to indulge in wishful thinking that such may be the case. On the other hand to accept the situation, as we find it, and to make the best use we can of the opportunity thus presented is the solemn duty of each one of us.

"As individuals we are faced with these three questions:—

"(1) Am I 'tempting' others towards the Church?

"(2) Am I 'teaching' others the Faith as I have accepted it?

"(3) Am I helping to 'train' them in what Church membership should mean to them and to me?"

BAPTISTS AGAINST SEGREGATION.

Delegates to the fiftieth annual American Baptist Convention have voted unanimously to forbid racial discrimination in the denomination's 6300 churches.

The delegates also resolved not to align themselves with any group that sought to retain segregation "whether in country clubs, dormitories, fraternities, service clubs, organisations of property owners, the Ku Klux Klan and the White Citizens' Councils."

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Bishop of Ballarat has recently written on the need to revise the Prayer Book. He points out, rightly, that the root of our present difficulty lies in the fact that there exist within our church divergent interpretations of the meaning of the Communion Service. There are those who hold that "the true spirit of Anglicanism is found in the 1549 Prayer Book and that subsequent changes made by men who were influenced by foreign Protestantism deposed the present Prayer Book in certain directions." The Bishop evidently hopes that some way will be found, if and when the new Constitution comes into operation, for giving authoritative recognition to the teaching of those Anglo-Catholics who find our present Communion Service defective.

In regard to the wearing of the Mass Vestments, the Bishop says "There is need for clear statement that both uses (i.e. the Vestments and the surplice) are permissible."

We differ decidedly from the Bishop's view that the Church of England ought to speak with two voices in its teaching on the Lord's Supper. His statement that "the task which the Anglican Communion is called to perform, is to prove to the rest of Christendom that the Catholic and Evangelical traditions in the Christian religion are not contradictory as Romanism and Protestantism have made them, but that each is necessary to complete Christianity" is confusing. The principle of Protestantism is complete submission to the Holy Scriptures in all matters of faith and worship. The so-called "Catholicism" which allows the tradition of men to determine the character of the Holy Communion makes no such submission. The two cannot co-exist.

The Church of England is at present declared by its Prayer Book to be Catholic in the true sense of professing the New Testament faith once for all delivered to the saints. By reason of its wonderful Reformation it is truly Protestant in that it endorses the fundamental principle of submission to Holy Scripture. Our present Prayer

Book is the bulwark of this position, however, it might be improved in minor detail. It would be folly to revise it at a time when Anglo-Catholic pressure is strong.

Bishop Johnson is to be commended however, for his reminder that, until any alteration is made in our liturgy by lawful authority, "we who constitute the clergy must remember that we have promised to use certain formularies and that the promise is binding on us, and the keeping of it is advantageous to the laypeople." He quotes with approval the words of Canon Ernest Evans: "One consequence of this (unnecessary irregularity) is that people who move from one parish to another find themselves bewildered and lost in forms of Church service to which they have not been accustomed. . . . It is quite impossible to take any service strictly according to the Prayer Book." This has been said so often that the people who say it have come to believe it.

"Let us face the fact that it is simply untrue; there are thousands of clergymen whose only departure from the Prayer Book formularies is that they omit the long exhortation in the Communion Service.

"Let us then admit that we have in the Prayer Book what has been, and still could be, a workable system; then we shall be able to talk of improving it."

The possibility of Dr. Billy Graham visiting Australia in 1959 is good news indeed. We are glad to know that Mr. Jerry Beavan is in Australia at the moment on Dr. Graham's behalf, making various investigations. Dr. Graham has intimated to the Archbishop of Sydney his desire, if it is possible, to preach in this country. It is well known that a number of bodies — synods, organisations, churches and committees — have extended invitations to Dr. Graham to visit Australia; he has received a similar invitation from the National Council of Churches in New Zealand.

Dr. Graham is not, nor would he have us regard him as, a kind of spiritual panacea. But we believe he is God's man for this hour. Many have prayed and are praying that he may be led to this country. God will answer that prayer according to His own mind. Whatever 1959 may or may not bring, we are assured that united prayer, effectual and fervent, for God's mercy on our country in its spiritual need will avail much.

A correspondent in our last issue suggested that the use of the Authorised Version for the reading of Scripture in Church Services is a barrier to the effective communication of God's word to the people. Opinions may differ about this, and it would be easy to exaggerate the disability involved, if such there is.

However, nobody is in fact bound to read from the A.V. in Church, at least for the lessons at Morning and Evening Prayer. The Canons simply require that a church be furnished with "the Bible of the largest volume" without specifying any translation. In very many churches the Revised Version has long since replaced the Authorised Version, no doubt to the profit of the hearers of this more accurate rendering.

An article on Bible translations will appear in our next issue, which has some bearing on the matter. In general, modern translations into vernacular English are not a satisfactory substitute for the A.V. or R.V. They make too many unnecessary demands on the concentration of the hearer, and their style is usually more involved than that of the familiar versions. The Revised Standard Version has the great advantage of retaining, in large measure, the style and sentence structure of the older versions, while removing almost all archaic words and expressions. Its use for lessons has been much appreciated in a number of churches.

But when all is said, our need is for good, natural and intelligent reading, rather than for new versions.

FINANCIAL CRISIS FOR IRISH CHURCH MISSIONS.

A grave financial situation was revealed at the annual meeting of the Irish Church Missions, held in London last month.

Largely owing to a drop in legacies, there was a deficit for the year of £4,827.

The secretary reported that during the year there had been a total attendance of 10,786, and 20 converts from the Roman Church had been received into membership.

The Australian Church Record, July 4, 1957

AIR SERVICE TO ARNHEIM LAND MISSION.

A major help at the C.M.S. Rose River Mission Station on the east coast of Arnheim Land is the recent inauguration of a regular fortnightly plane service.

"You can imagine what a boon it is to us to have a fortnightly mail service" said the Rose River Superintendent, Mr. J. Mercer, after the inauguration. "It will help us in so many ways — particularly in cutting down travelling time to our neighbouring mission, Roper River."

"What was formerly a 24 hour trip on the mission boat can now be done in a little over 35 minutes."

SUNDAY SCHOOL CONFERENCE URGES BETTER UNDERSTANDING OF FAMILY WORSHIP.

A conference of Sunday School experts from "Latin countries" held at Cret Berard, near Lausanne, has recommended closer association of families with the regular worship of the church.

The conference, third in a series called recently under the auspices of the World Sunday School Association, has asked Sunday School bodies and churches in the countries represented to follow up the findings of the meeting, which took "The Word of God and the Family" as its theme.

Among suggestions from the meeting, which underlined the "profound organic unity of the family," as seen in the Bible are proposals for more direct religious teaching in the family itself, practice of family worship, and an attempt on the part of the church "not to tend to separate the various parts of the family" by "overspecialised activities and organisations arranged according to age and sex."

The conference made a plea for "participation by everyone in assembling for praise and hearing the word of God," and suggested further study of ways of worship that would ensure combined participation of men, women, elderly people, parents, and children. "Such an inquiry," said the report of the group, "might also give opportunity to re-examine the problems of liturgy and preaching — which are often hard to understand, and couched in over-abstract vocabulary — and the question of the physical setting for worship and religious instruction."

DEATH OF ARCHBISHOP STEPHAN OF SOFIA.

Stephan, the former Archbishop of Sofia and Exarch of Bulgaria, has died at the age of 79 in a monastery in Bulgaria, where he had been living in internment since 1949. Archbishop Stephan was consecrated as a bishop in 1920. As Archbishop of Sofia he attended many church congresses abroad between the two world wars. On January 23, 1945, he was elected Exarch and head of the Bulgarian Church. He then resumed relations with the Ecumenical Patriarch of Constantinople, from which his church had separated in 1872. In the summer of 1948 Archbishop Stephan was dismissed from his office.

The Australian Church Record, July 4, 1957

NO CHINESE CHURCH DELEGATION THIS YEAR

The Chinese Anglican Church is unable to accept an invitation to send a delegation to Australia this year.

However, the Presiding Bishop of the Church, the Rt. Rev. C. T. Chen, has said that Chinese Anglicans will "never feel satisfied without sending a delegation in the not distant future."

The Primate of Australia has received a letter from Bishop Chen in which the Bishop says:

"I wish to thank you and all your bishops most sincerely for your kind letter expressing the hope that it will be possible for a Delegation from the C.H.S.K.H. to visit you before the end of 1957 and suggesting that it would be very convenient if our delegation could be in Australia on 15th November when you have your next meeting of bishops near Sydney.

"It is impossible for me to describe in words what a great joy your letter has brought to all of us.

"In addition to the fact that we owe you a return visit in appreciation of the contributions your delegation made to our church last year, we are equally anxious as you are to further strengthen the friendship between the peoples of our two countries and the fellowship between the members of our two churches.

"However in spite of our earnest desire to visit you as soon as possible, we have found, after much consultation with many of our bishops and other church leaders, that our work this year does not permit us to send out any delegation of the C.H.S.K.H.

"With all the great changes going on so rapidly in our country, we should concentrate as much of our efforts as possible on the upbuilding of the life and work of the church in this country.

"Indeed, we shall never feel satisfied without sending over a delegation to visit you in the not distant future and I hope that it will still be convenient for your church to have us when we can arrange to come.

Japanese Visit.

"Recently we have had the joy of receiving two Christian delegations from India and Japan. The former was invited by the Chinese National Y and the National Committee of the Three-Self Movement and the latter by the National Committee of the Three-Self Movement alone.

"Once more they reminded us your visit last year, which is constantly fresh in our memory and a continual source of pleasure to me and all the members of C.H.S.K.H."

BAPTIST GROUP REAFFIRM PREMILLENNIAL DOCTRINE.

More than 1000 delegates to the annual meeting of the North American Baptist Association reaffirmed their faith in the premillennial doctrine of the return of Christ. The delegates represented some 900 churches.

At the same time, the convention said the doctrine should not be made a test of fellowship for churches.

EGYPT GENERAL MISSION HANDS OVER TO AMERICAN COMMITTEE.

The Egypt General Mission has handed over the control of its work in Egypt to the Mission's United States Auxiliary.

This has been because of the far-reaching changes in the mission's work brought about by the Suez Canal Crisis.

In a recent statement, the E.G.M. an interdenominational and evangelical society, said:

"It is not possible or advisable for British and Commonwealth missionaries to work in Egypt in the near future. However, there are still four non-British missionaries working at Herz in upper Egypt. These are Mr. and Mrs. Hoffmeier and Miss Leal from U.S.A., and Miss Shirok, who is expected to leave about this time for furlough in her home country, Germany.

"We are thankful for word received of the renewal of visas for these missionaries, and of their continuing witness in village visiting, meetings, Bible school, and clinic.

"It has therefore been felt advisable to hand over the control of the Egyptian work to our United States auxiliary, and this has in fact been done. Also to stir up interest, and to fulfil oft repeated requests for deputation work in that country Dr. Paul Shepherd has been sent to the U.S.A. for a period."

"As far as we can see for the moment, non-British missionaries will be able to continue work in Egypt, and the U.S.A. is the obvious centre for such work.

"The Egypt General Mission is definitely continuing, as an autonomous fellowship, retaining its present name. Other courses of action have been considered, but after much prayer and thought, it has become clear to the Mission that it is God's will that we should continue, and that our missionaries should go into new work still under our auspices.

"Opportunities abound for placing our missionaries in many fields. Nigeria, Ethiopia, Sudan, East Africa, have all been suggested, plus many more. Many of our fellow societies have offered help and opportunities. But it seems that the Lord is leading to two places in particular, Lebanon and the Red Sea Area."

R.C. BIBLE READING CAMPAIGN.

The Roman Catholic Church in Spain has launched a Bible Reading Campaign. Spanish versions of the Bible in whole or part are being sold, though at a price three times greater than editions available from evangelical presses. Travelling Bible exhibitions have been organised by the Roman Catholic Church in various parts of the country. The new movement is a follow-up of the Papal Encyclical "Divino afflante Spiritu" (1943) on the Bible.

CORRESPONDENCE

OUR LORD'S FOSTER FATHER.

Dear Sir,

One hovers between amusement and exasperation over Cyril D. Turner's cavalier dismissal of Joseph as unworthy a place in our Calendar, "since Scripture records nothing to prove Joseph's faith."

This looks like an extreme example of that most presumptuous and uncharitable habit of classifying fellow churchmen as "Christian" or "non-Christian" by a purely subjective judgment of one's own.

Since Scripture says Joseph was a "just" man, one may conclude that he was "justified." Scripture also records that he thrice received and obeyed, personal revelations of God's will. Such obedience could only spring from a belief, or "faith," that the Child was indeed "conceived by the Holy Ghost," hence Son of God. Since Joseph also obediently bestowed upon the Child the name which he had been told meant "Saviour from sin," he must have believed accordingly. What more need Joseph "believe?" How otherwise could he show his faith than by his obedience?

This apart, Joseph has a God-given honour which none of our prejudices can dim, in the fact that for at least twelve years he was earthly "father" of our Lord in all aspects of care, affection, and public estimation. The Scripture says so.

Yours, etc.,

RALPH OGDEN.

The Rectory,
Oatley West.

GIFT TO MRS. MOWLL.

At the Annual Meeting of the friends of Gilbulla held recently at the CENEFCentre, Sydney, Mrs. Mowll, wife of the Archbishop, was presented with a large photograph of herself which is to be hung in the building. She also received a writing desk for her own personal use.

The friends of Mrs. Mowll who had been associated with her at CENEFCentre had come specially to the gathering in order to commemorate the liquidation of the capital debt on the building for which Mrs. Mowll had worked so hard. A large number of "Friends of Gilbulla" attended the meeting.

MAKE A NOTE !!!

CHURCH RECORD SALE OF WORK

in

THE CHAPTER HOUSE,

FRIDAY, AUGUST 9

OFFICIAL OPENING, 11.15 a.m.

BUSH CHURCH AID SOCIETY WOMEN'S AUXILIARY Annual Fair

FRIDAY, 26th JULY

OFFICIAL OPENING 11 A.M.

by Mrs. Thelma Kirkby, B.A., (Country Women's Association)

in ST. ANDREW'S CATHEDRAL CHAPTER HOUSE

STALLS — PICTURES — REFRESHMENTS

PLEASE BOOK DATE

SYDNEY MISSIONARY AND BIBLE COLLEGE

41 Badminton Road, Croydon, N.S.W.

Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £120 a year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S.

SYDNEY DIOCESAN BOARD OF MISSIONS.

MARTIN LUTHER FILM.

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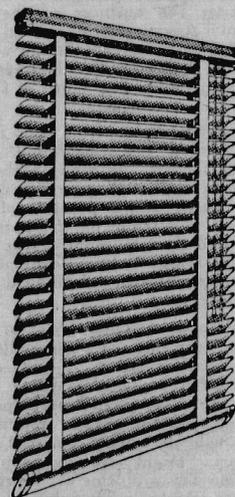
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The Australian Church Record, July 4, 1957

Church of Scotland to Study Relations with Anglicans

The General Assembly of the Church of Scotland has commended the report on relationships between Anglican and Presbyterian churches in England and Scotland for "careful study by members of the Church at every level."

The document, prepared by a theological commission, will now be examined by study groups of clergy and laity in presbyteries and parishes of the Church of Scotland.

It suggests the consecration of bishops in the Presbyterian churches and ordination of elders in Anglican churches.

Sir Thomas Taylor, Principal of Aberdeen University who seconded reception of the report by the assembly, said there should be no fear of examining its recommendations more closely. "Do we not trust our own people?" he said. "Or are we going to safeguard the faithful by putting the document on the index of prohibited books?"

Dr. A. C. Craig, who presented the proposals, said they had been called "dynamite," but in his opinion were "theological penicillin." He added there had been no "capitulation on points of essential principle by the heirs and trustees of the Scottish Reformation" and that "Presbyterians and Anglicans had both lost an essential part of their heritage—the unity enjoined by the New Testament." He envisaged a "mutual commissioning" and assured the assembly that "the ministry of the Anglican Communion within the Presbyterian Church would quite certainly have to be authorised."

The decision to commend the report for further study was taken by a substantial majority after a debate without special incident.

ACTIVE REFORMED CHURCH GROUP IN U.S.S.R.

The Hungarian Reformed Church paper "Leikipasztor," has carried reports of the long-isolated Reformed (Presbyterian) Church in the sub-Carpathian Ukraine. The sub-Carpathian district, with a population of about 600,000, once belonged to the Kingdom of Hungary.

It was handed over to Czechoslovakia in 1919 under the Treaty of Trianon. After the Munich Agreement of 1938 it was restored to Hungary. At the end of the second world war it reverted to Czechoslovakia for a few months, and was then ceded to the USSR.

According to the report, there are now 120,000 members of the Reformed Church in this district. They are all people who have applied personally for admission to the Church. They have to be over 18 years of age and to have signed the Reformed confession of faith.

They must promise to help meet the church's material needs. The members are divided into 91 parishes served by 69 pastors. As it is impossible to train enough pastors, it is hoped to send theological students to study in Hungary or Czechoslovakia. Most members of the church are Hungarian by language and tradition.

Ninety per cent. of the members of the Reformed Church of the sub-Carpathian Ukraine attend church regularly. The church is probably the largest Presbyterian group in the USSR.

The Australian Church Record, July 4, 1957

JAPANESE CHURCH DELEGATION REPORTS ON CHINA VISIT.

A party of fifteen Christians from Japan has reported in Tokyo on a month's visit to the churches in the Chinese People's Republic.

The Rev. Junichi Asano, head of the delegation said the object of the trip had been to restore relationships between the churches of the two countries and "share responsibility for Asian evangelism and world peace."

Mr. Asano said the Executive Committee of the "Three Self-Movement" in the Chinese churches under Dr. Y. T. Wu, had asked "that Japanese and Chinese Christians should be united in brotherhood," and endorsed "Japan's drive against hydrogen and atomic bombs."

Expressing reservations about the relationship of the Chinese churches with their government Mr. Asano said he doubted whether the churches were financially independent. He expressed fear that the principle of separation of church and state was in danger in China and said he noticed "a complete lack of any gratitude" on the part of Chinese Christians for the help they had received from mission boards in the past.

Among signs of improved status for the Chinese people, the delegation's leader referred to improvements in the position of women, and especially the appointment of Madame Wu Ling Pang as a provincial governor.

In a reference to the "Three Self-Movement" (for self-government, self-support and self-propagation) in the Chinese churches, Mr. Asano said, "we must help each other to bring about real self-governing, self-supporting and self-propagating Christian movements in both countries."

WORLD BIBLE SOCIETIES CONFER.

For the first time the committees and staffs of some of the world's largest Bible Societies met together in Amsterdam from May 23-27 to discuss the world's needs of the Bible and the response of Bible Societies. The Netherlands Minister to Turkey, Dr. W. Huender, one-time head of the Netherlands Military Mission to Berlin and a former Governor of Surinam, spoke on the pattern of the modern world. Present opportunities were presented by Mr. P. Mahanty for India and Mr. L. B. Greaves for Africa.

The meetings were called by the Netherlands Bible Society, and included Bible Societies which had taken an active part in the formation of the United Bible Societies ten years ago, including the American Bible Society, the British and Foreign Bible Society, the Norwegian Bible Society the National Bible Society of Scotland, and the host society. The secretary of the Union of German Bible Societies was also present.

PREACHING TO "OVER- SATURATED" CONGREGATIONS.

The Hamburg general Synod of the ten Lutheran "Landeskirchen" affiliated in the United Evangelical-Lutheran church in Germany has drawn up a seven-point statement on the central theme of its conference on "Preaching."

Preachers are asked to bear in mind the limited capacity of "over-saturated" modern people to absorb ideas. Preachers and congregations are urged to remain together to discuss the sermon afterwards. Pastors are recommended to prepare their sermons in co-operation with a circle of elders, and to give up other activities to find the time to do so. They are urged to use better aids to preaching and to make thorough use of the new commentaries based on modern biblical exegesis.

Dr. Hans Lilje, Bishop of Hanover and head bishop of the VELKD, made a plea for simplicity in preaching in an address on "What and How Shall We Preach To-day?" If a preacher could not speak "simply" it means either that he had not understood what he said, or that it did not believe in it himself. It was equally bad to repeat platitudes and to strain after false modernism. Brilliance and eloquence were inadequate to help people. Any attempt to modernise the language of the sermon was bound to fail unless the preacher's personal faith and conviction were clear. Bishop Lilje uttered a warning against pouring a pseudo-modern "existentialist sauce" over the sermon. As for the question what should be preached to-day, there was only one answer: Christ. There was no other legitimate subject on which the Church could preach.

NEW AUSTRALIAN THEOLOGICAL COLLEGE SUGGESTED.

A new theological college for the Australian Church is an urgent necessity, says a report in the "Adelaide Church Guardian."

"The Guardian" reporting a recent Adelaide clergy conference, said that mention was made at the conference of the fact that money had been left to St. Barnabas' College, Adelaide, which was closed several years ago on the commencement of St. Michael's College, conducted by the Kelham Fathers.

The report adds that the urgent need for training new men leads to a renewed demand that St. Barnabas' College should be reopened.

"However, the clergy were convinced that it will need to serve a wider field than just this diocese, and that it may even be better perhaps in the long run, for Adelaide to support a new college in Canberra, associated with St. Mark's Theological Library, and perhaps also with an actual Australian College of Theology there.

"A new theological college in Australia is an urgent necessity. Next year St. Michael's College will not be able to take any Adelaide students at all."

HONEST "JOE" THE HYPOCRITE

By the Ven. R. E. Davies, Archdeacon of Wagga Wagga.

He doesn't go to Church. He lives a law-abiding life, works fairly hard, pays his bills and is well liked.

On Saturday afternoon he plays sport and in the evening he will take his wife to the pictures. He likes to take things easily on Sundays, he reads the Sunday papers, does a spot of gardening, sometimes he will do some work on the car and take the family out for a drive in the afternoon.

He is keen that his children should attend Sunday School and encourages his wife to go to Church. He is not anti-Church or anti-God, he has a vague belief in God and will confess that there have been times of crisis and trouble when he has prayed hard.

Well there he is, do you know him? We will call him "Joe." I've met him often and I think you've met him also. He is not a bad citizen; he would be described by many as a "good bloke." Joe is often ready to talk about religion and his usual line is "I can be just as good a Christian without going to Church; there are too many hypocrites in the Church for my liking. I reckon I'm just as good a Christian as many who go."

Joe is a good chap at heart so we will deal with him gently. He is usually quite surprised when you take him up on his comments about Church going and hypocrisy because he has made them before on many occasions and they have gone unchallenged, with the result that he thinks they are fairly sound. Now then Joe, let us look at these statements of yours — take the last first.

"I reckon I'm just as good a Christian as many who go to Church." Well, that may be so, but who are we to judge. It is rather smug, and it is a bit dangerous to set oneself up as a judge of one's own spiritual condition and also that of other people. Our Lord had something to say about the danger of judging others when he told the parable of the mote and the beam. We must always remember that the Church is primarily a school for sinners rather than a college for saints. If by any chance you are as good as you imagine, just think of the need for a good chap like you to strengthen the ranks — there is so much for the Church to do and there is such a dearth of good men to help. We must beware of being like the salt that has jumped out of the soup and then says the soup has no flavour.

Now for this other statement "I can be just as good a Christian without

going to Church." Here Joe's difficulty is that he doesn't really understand what it means to be a Christian — nor does he realise the full significance of membership in the Church. His Christianity is divorced from Christ—Christianity to him is playing the game—doing unto others as you would have them do unto you, admirable codes but not Christianity. To be a Christian implies belief in the person of Jesus Christ, it implies the surrender of oneself to His way of life—a Christian is a believer and follower of Jesus Christ. Throughout his life Jesus fulfilled his duty of Prayer and Worship—from our Lord's criticism of the religious leaders of his day we could reasonably infer that if church-going ever irked anybody it must have irked him, and yet we read, "As His custom was, He went into the synagogue on the Sabbath Day."

Furthermore Jesus called men into a life of fellowship and service with Him — He gave them certain commands—any who wished to join the fellowship must be baptised — by that means they were born again and became partakers of the Divine Life. You couldn't belong to the fellowship unless you joined it at Baptism — furthermore on the night before He was crucified Jesus took bread and blessed it and gave it to His disciples (followers) and said, "Take, eat, this is My Body do this in remembrance of Me." Then He took the Cup of Wine and blessed it and said, "This is my Body, do this in remembrance of Me." We find in the Acts of the Apostles that this little group obeyed that command and that they found in this act of corporate worship a source of spiritual strength.

The Holy Spirit dwelt within this group and gave them power to fulfil their other Christian duties the chief of which was to spread the Gospel to every creature. To claim to be a Christian and yet remain outside the life of fellowship and worship is a contradiction in terms—it is to deny

oneself of a source of spiritual power and it is to avoid the responsibility of working and praying together with fellow Christians. There is no such person in the New Testament as the one who is a Christian outside the fellowship of the Church.

Finally the other statement "There are too many hypocrites in the Church." We must challenge Joe again. What do we mean when we call a person a hypocrite? We mean that he is acting a part, the word hypocrite comes from a Greek word which was used to describe the actors in the old Greek plays who came on the stage wearing lion skins, bear skins or masks.

Now I've seen a deal of Church goers in my day—some are making a better attempt to live the Christian life than others — but the number of people whom I would dare to class as actors or hypocrites are very, very few; as a matter of fact I would be hard pressed to put any in that class.

Well, Joe! You see the Church from my point of view is not full of hypocrites, actors, it is full of struggling sinners like myself who feel a need of God and the Gospel of Jesus Christ to help them in the difficult task of trying to live the Christian life.

Now we come to the difficult part. I hope you will excuse me being frank, Joe—but after all you were.

The hypocrites to-day are outside the Church, not inside. They are the people who live outwardly as though God had no claim on them—as though Christ's Church had no claim on them — as though they were self sufficient. They act as though God, Jesus Christ and His Church were completely irrelevant, yet inwardly they hold a secret belief in God, they hold a vague but firm belief in Jesus Christ, and they would probably be prepared to fight for the preservation of the Church, if necessary. But for the most part they act as though they had as little to do with Christ and His Church as with Malenkov and his party.

This will not do Joe!

You pride yourself on your decency and honesty but one thing is needed, some clear thinking about Christianity and hypocrisy. There are books and people ready to help — what about it?

EVANGELICALISM YESTERDAY AND TO-DAY

Can We Repeat the Achievements of Yesterday?

By Canon T. G. Mohan, M.A.

"Evangelicalism yesterday and to-day"—that is our subject.

Can we repeat the achievements of yesterday and recover for our people the faith which made them what they are before it is too late?

Consider what has happened during the first half of this century. In the year 1900 the population of this country was thirty-two million; there were 20,000 clergy and there were 585 ordinands; fifty years later the population had increased by more than a third, the number of clergy had decreased by one quarter, and the ordinands were less by over 200. During this period, which included two World Wars, the vast majority of our people have ceased to attend any place of worship, and the gulf between the church and the people has widened. It may be significant that also during this period the church has moved further and further away from the type of religion which is suited to our race, and which has lifted it to the highest peak of its spiritual achievements, to a type of religion which is alien to our people and of which they have an ingrained suspicion. Canon Smyth says Evangelicalism owed more to the enthusiasm of its laity than to the leadership of its clergy. Too many church congregations to-day are ignorant of doctrine and content to be passengers and too often Churchwardens and Church Councillors are absent from gatherings which have a purely spiritual aim.

It would be wrong to blame Evangelicals for this. There has probably never been a time in our history when the work of the clergy has been so difficult and discouraging. Many have laboured faithfully with little reward and often against much opposition. Many have worn themselves out, broken in health and spirit, by a task quite beyond their powers. But I expect we should all admit that we have often wondered why Evangelicalism in the past fifty years has failed to stem the tide of secularism. Have we lost something of that positive triumphant confidence in the gospel which glories in the Saviour and is so sure of its ground that it infects others with its assurance?

There are certainly two directions in which we have departed from the tradition of our forefathers. They were vividly conscious as we have seen of the reality of heaven and hell. They

lived momentarily in the light of eternity. They were strangers and pilgrims on the earth, a colony of heaven; their treasure was in heaven and their heart was there also. They were filled with a loving compassion for perishing souls who were in danger of a lost eternity. We have almost unconsciously ceased to preach about heaven or hell. We have all, to some extent, been influenced by what has been called "the dissolving effect of scientific theory upon religion." We say that people would not listen to such preaching nowadays, but the phenomenal crowds which flocked to hear Billy Graham suggests that we might be wrong. Because we are much more nebulous in our thinking about the future life, much of the urgency has gone from our preaching, and the doctrine of justification by faith has been dimmed because salvation tends to be associated increasingly with making this life enjoyable, rather than making the next life desirable. This in turn has made easier some compromise in worship, which as much as anything else has helped to divide Evangelicals.

The recovery by the Church of forms of worship which were discontinued by the Reformers has proceeded with such gathering impetus that to-day there is chaos; every man does that which is right in his own eyes. Evangelicals might have been expected to unite to stem this tide, but familiarity breeds contempt and we have come to regard medieval forms of worship as having no serious significance through its worship. Yet the late Archbishop of York wrote "A church has greater influence through its worship, than through its doctrines, . . . worship draws those who take part in it to a knowledge of the doctrines of which it is the expression. Doctrine taught from the pulpit leaves little permanent impression unless it is associated with worship." "Ceremonial serves other purposes than those of order, it can teach through the eye." Bishop Barry, of Southwell, says "Worship moulds the theology of the church's members) . . . far more effectively . . . than any formulation of doctrine." Archbishop Davidson declared that so

The second part of a paper given by Canon Mohan at the 1957 Islington Conference.

far from being matters of no importance, the outward ceremonies in worship involved a whole philosophy of the Christian life.

We sometimes forget that our great reforming Bishops were practising Roman Catholics who, through the study of the New Testament were driven (often unwillingly) to accept new doctrines which cut right across their accepted beliefs. Like the Tractarians of a later age they saw no reason at first to change their ritual; but, again like the Tractarians, they were forced to see that their ritual was a denial of their doctrine. They had no tradition of Evangelical worship to recover (as we have). They had little by little to create their own, but they were men of ripe scholarship and Cranmer was a superb liturgiologist unsurpassed in any age, thus they gave us the form of worship which our Prayer Book directs. Cranmer offered to prove in public debate that the changes "were more pure and according to God's Word than any other that hath been used in England these thousand years."

If the Church to-day had discovered new ritual which more accurately and effectively expressed the great Evangelical doctrines we should be justified in adopting it, but are we justified in drifting back without any reasoned determinations to medieval forms which they rejected, and rejecting that which they secured for us after scholarly deliberation and at the cost of their lives? Do we stand with the Reformers or do we stand with the Tractarians? The Bishop of Rochester in a foreword to Canon Marcus Loane's book "Masters of the English Reformation," says the two fundamental truths of the Reformation are, the Pauline doctrine of Justification by Faith and the New Testament and primitive doctrine of Holy Communion. Can we not unite to-day to secure in our church the primacy of those two great doctrines?

As we look at Evangelicalism yesterday there is much both for encouragement and discouragement. But as we look into the future it is full of hope. It is true that there are dangers ahead. The Revision of Canon Law presents some serious threats to fundamental Reformation truths, and the present revision is only the first step in bringing the church's formularies into line with its changed doctrinal outlook. The late Archbishop

(Continued overleaf)

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of York assured us that when Canon Law revision is complete the revision of the Articles and the Prayer Book will follow. The popular attack on what is unjustifiably called "Fundamentalism," is really an attack upon the Evangelical doctrines of assurance and of the supremacy of Holy Scripture.

The times are critical, but we are full of hope as we observe signs of a real spiritual hunger to-day, and indications of a steadily rising spiritual hunger to-day, and indications of a steadily rising spiritual tide. Perhaps the most encouraging feature is the steadily increasing number of Evangelical ordinands of the very best type; men who are enthusiastic evangelists and deeply concerned to preserve Evangelical doctrine and churchmanship. There is also a strong lay movement to-day of a deep and powerful character with a sense of urgent responsibility for the souls of others. May I instance just one manifestation of that movement? In the City of London there is a regular meeting of Directors and Partners of City firms for prayer and Bible Study. These men of influence are also actively engaged in Evangelism in their leisure hours, holding meetings in their own homes for their friends and neighbours. Church members are longing for more teaching that they may witness a good confession. Surely all this implies that there is a large body of lay people in our church who are ready for a positive and strong Evangelical witness.

We may be on the verge of the greatest opportunity of our lifetime. It may be that the greatest days of Evangelicalism are before us. We have all the strategic bridgeheads for advance. Evangelicalism has no future apart from the Evangel. But "if we do so dwell upon the central message of the Evangel, Christ crucified and risen," we have what England needs to-day. If we can match ourselves with the hour it could mean a new and glorious triumph for our Lord and Saviour. We must recover a balanced Evangelicalism, the proclamation of the Evangel in our preaching and pastoral work, and the presentation of the Evangel in our worship and witness. Either without the other will fail!

The task of leading people to commit themselves wholly by faith to Jesus Christ must be our priority, and here Islington has given us a lead with its practical teaching on Lay leadership. And our worship must be worthy and dignified but truly setting forth the Gospel we preach, and here again Islington has given us a lead in this lovely church which combines beauty with simplicity and perfectly sets forth the doctrine of Grace. Let us then go forward together with no other motive than the honour of our great Redeemer's Name.

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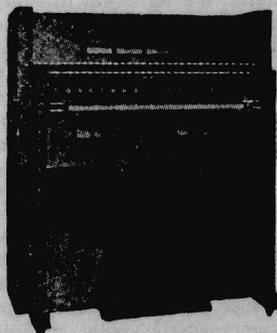
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The Australian Church Record, July 4, 1957



The Book Page



Under the general editorship of Dr. Leon Morris

Isaiah 40-55, by C. R. North. (Torch Commentary). S.C.M. 1956. Pp. 150. Australian price 12/-. Our copy from the Diocesan Book Society Melbourne.

The S.C.M. Press have reprinted Professor North's commentary on Deutero-Isaiah. It is a most useful volume, and serves as a good introduction to the current appraisal of these chapters, presented from a balanced informed and reverent critical point of view.

After a brief bibliography there is an introduction of 24 pages. This discusses the evidence for the separation of this section from the rest of the book, and for the sixth century date.

After a note on the interpretation of the prophecy there is an extended note on the Servant Songs, reviewing the main theories, and presenting a mode of interpretation which does justice to others and makes possible also the traditional Christian application to Jesus Christ.

There follows a concise commentary in sections, with note on special expressions. One's only regret is that the scope of these commentaries prevented more detailed treatment.

—F. I. Andersen.

Our Reasonable Faith, by Herman Bavinck. Eerdmans, 1956. Pp. 568. American price \$6.95.

It is a matter for thankfulness that this volume has appeared, and it is to be hoped that the price will not prevent its having a wide circulation. No names are held in higher honour among the Reformed Churches of Holland than those of Abraham Kuyper and Herman Bavinck. Both were giants of the faith. It is rather surprising that so little of Bavinck's work has hitherto been made available in English. His great work was the four volumes of "Reformed Dogmatics," and the value of this present work is that it is a summary of the larger work. Thus we are offered in this one volume the heart of the doctrinal system of one of the greatest of modern Reformed theologians.

Here we find discussed the full range of theology. Beginning with the nature of revelation, the manner and content of revelation our author moves on to discuss the being of God, the nature of man, the covenant of grace the person and work of Christ, and much besides. Considering the scope and thoroughness of the earlier sections, those on the Church, the Ministry, the Sacraments, and Eternal Life are surprisingly short. However we must be grateful for the treasures that Bavinck has given us. This is the book of a master. The author's wide learning and detailed knowledge of Holy Scripture are manifest on every page. His book is profound and yet simple. The translation has been well done. It is rather curious that in a book as important as this there should be no index.

—Leon Morris.

Scripture and Myth, P. E. Hughes. The Tynedale Press, 1956. 1/6.

For three years that ugly word "demythologization" has been a frequent visitor to theological discussion. No one was surprised to hear of its German origin; but most of us were surprised to find that its meaning was quickly evident.

In this printed lecture the author mentions Professor Rudolf Bultmann's plea for demythologization and proceeds to discuss it. He shows what is meant by it ("stripping

the Kerygma from its mythical framework" which is "based on the cosmology of a pre-scientific age"). From various works of Bultmann the author defines the significance of Christ to Bultmann and the part played by preaching in extending this significance. He goes on to discuss Bultmann as an existentialist and his acceptance of an out-of-date concept of science; and the basic defect in his resulting philosophy (logic demands that "he take one last step of declaring God to be the ultimate myth to be eliminated.")

This is a valuable and timely pamphlet. —S. Kurrle.

Psychology, Religion and Human Need, by W. L. Carrington M.D. The Epworth Epworth Press, 1957E. Pp. 315. Aust. Price 37/3.

The sub-title of the book is "A Guide for Ministers, Doctors, Teachers and Social Workers." The author is the son of an Anglican Clergyman and a Melbourne Physician who has specialised in Psychiatry for a number of years. The book opens by dealing with the psychological and religious background of pastoral work. In this section is included a helpful survey of the main schools of psychology with a suggested synthesis. It is stated here that "Man's animal nature is not in itself evil" but is disordered and in need of control by an instructed conscience. No account is taken of the influence of the superhuman forces of evil, mentioned in Scripture. The book then deals with the pastoral ministry in practice and with the Church's part in Healing. It concludes with ten pages on Evangelism. Those sections which come from the author's experience in his work contain valuable guidance for the Pastor in interviewing, marriage guidance, and dealing with people's problems. Theologically the book is not so satisfying. The cross is Jesus going "to the absolute limit of sacrificial devotion to win the love and loyalty of mankind."

Explanations which could be very useful for apologetic purposes in pastoral work are scattered through the book but some, e.g., prayer and the new birth, tend to explain away rather than to explain the New Testament teaching. As would be expected, the author sees the pastoral ministry only from the standpoint of his own work and experience.

—Colin J. Cohn.

The Visible Words of God. A study in the Theology of Peter Martyr. By J. C. McLelland, Oliver and Boyd, 1957. Pp. 291. Eng. price 22/6.

Peter Martyr Vermigli was a distinguished Italian Reformer who made a notable contribution, not only to the Reformation in general, but particularly to the English Reformation and the Book of Common Prayer. For example, it was through Martyr's insistence that reservation of the sacrament was removed from the Book of Common Prayer.

In view of his importance it is remarkable that no book on Martyr has up till now appeared in English and none in any language for over 100 years. Accordingly this book is timely and makes an important contribution to understanding the theology of the English reformation.

The first quarter of the book is a sketch of the life of Martyr. Having entered an Augustinian monastery in his youth, he de-

voted himself to his studies and mastered Hebrew and Greek. He was promoted in his order, being made Abbot of a wealthy monastery and Visitor General, in which capacity he was noted for his strict discipline, even of his superiors. On his conversion to the principles of the reformation he had to flee from Italy and after a short stay at Strassburg, he was appointed as Professor of Divinity at Oxford.

The latter part of the book is an exposition of Martyr's theology of the sacraments. Dr. McLelland makes it clear that Martyr, Bucer and Calvin hold an identical doctrine of the sacraments, though Martyr eschewed Bucer's ambiguity of phrase. The book contains many extracts from Martyr's writings which are delightfully lucid in their language and set out plainly the reformed doctrine of the Sacraments in all its fullness.

Anyone who wishes to understand the doctrine of the sacraments which underlies the service of the Church of England should not neglect this book. —D. Broughton Knox.

The Old Testament in Modern Research, by Herbert F. Hahn, S.C.M. Press, 1956. Pp. 267. Aust. price 20/-. Our copy from Diocesan Book Society, Melbourne.

This book is essentially an account of the various developments that have taken place in Old Testament study during the last century. It could hardly be called a book for popular reading, but for the theological student and teacher, or for the layman who has read something about Old Testament research it is a most useful volume.

It takes up in order seven aspects of Old Testament study, the critical, the anthropological, the religio-historical, form criticism, the sociological the archaeological and the theological. Under each section the author outlines the various approaches that have been made by the scholars. The sub-sections in each chapter are concluded with a useful bibliographical note.

As one reads the book he feels that he is standing on the sideline watching the players go by. The contribution of each to the present pattern is made clear and the author of the book often adds a well chosen criticism or comment. On the whole his purpose seems to be to let the scholars speak for themselves. The reader will be interested to see how radical theories rise and fall are criticised and then are greatly modified or finally cast aside.

The reviewer found particular interest in the way in which archaeological research has produced evidence time and again to modify or even to destroy scholarly theories. The book is valuable for all who seek to gain a picture of the work of scholars in the past century. It would be of special use in a theological library.

—J. A. Thompson.

Salvation, by Leon Morris. Evangelical Tracts and Publications, Pp. 15.

This booklet is well written, not too theological for the average layman, and illustrated with some good anecdotes. The writer has approached the subject with strong arguments for the necessity of salvation, of which the reader must needs be convinced before benefiting from the truths stated later.

The section headings include "The Wrath of God," "The Divine Initiative," "The Means of Salvation," "The Cross," "The Place of Faith," and "The Scope of Salvation." —David H. Chambers.

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ARTICLE 17

Perversions of the Doctrine of Predestination

By the Venerable T. C. Hammond.

We promised in our last Article to deal with the statements in Article XVII relating to misapplications of the Scriptural doctrine of Predestination.

The Article reads: "As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ. . . So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean being, no less perilous than desperation."

All Truth can be Perverted.

There is no truth of Scripture that has not been perverted. "God is One" has been interpreted to mean "Our Lord Jesus Christ cannot be God." "Justification by faith only" has been interpreted to mean "It does not matter what kind of life we live." "This is My Body" has been interpreted to mean "You receive the veritable Body of Christ, with bones, nerves and sinews into your mouth." It is not surprising, therefore, that the doctrine of Predestination has been also misinterpreted. The popular objection that because this doctrine is misunderstood it had better be treated with absolute silence is corrected by the reflection that such misunderstanding attaches to every doctrine in Scripture. Indeed the principle might be extended to include many of the apparently obvious facts in nature. But that does not relieve us from the task of warning against error.

Beveridge and the Source of the Article.

Beveridge in his Commentary on the Articles traces the passage we have quoted to Augustine. He quotes a letter of Hilary of Arles to Augustine in which he writes that some were so moved that they said, desperation was held forth to men by it. He also quotes Augustine as relating that a certain man in a monastery on being reproved answered, "Whatsoever I am now, I shall be such a one as God foreknew I would be." Augustine adds, "Yet this truth did not turn to good, but it so turned to evil, that leaving the society of the monastery, he be-

came a dog that returned to his vomit." This seems an adequate answer to the suggestion made, for example, by Dr. Bicknell that the closing paragraph is an answer to a mistaken Calvinistic interpretation. Beveridge, speaking again of Augustine says: "And thus doth this reverend Father annex the same caution to this doctrine of Predestination that after him our reverend convocation did; even that, for all the truth of that doctrine we are still to hope in God's promises and obey his precepts."

The Message of the Concluding Paragraph.

The concluding paragraphs assert that the godly consideration of Predestination is full of comfort. This is conveyed in St. Paul's message to the Romans, "If God be for us who can be against us?" The fact that our salvation depends on the eternal purpose of God revealed in Jesus Christ our Lord enables us to realise that "all things work together for good to them that love God." It assures us with a definiteness that passes beyond any reasonable conjecture and enters into the domain of absolute certainty that "He which hath begun a good work in you will perform it unto the day of Jesus Christ." It is a matter of profound satisfaction to the humble believer to realise that his salvation is in the hands of a living and compassionate God in Whom he unreservedly places his trust.

A Warning.

But we are warned that this sublime confidence so full of assurance to the

humble may be distorted so as to induce despair. The unintelligent may argue, "It is useless for me to labour and pray. If God has chosen me I cannot be lost, if God has not chosen me I cannot be saved. As I lack a sense of salvation I must regard myself as doomed." Not only Beveridge but Calvin himself reminds us that this odium rested on Augustine. It was contended that his opinions were subversive of all exhortations to purity of life. Some would sink into a listless apathy. Others would indulge themselves in sins of the flesh. Both parties would claim that God's predestination removed salvation from their control. That these opinions emerged at the Reformation period is most likely. Whenever attention is directed to the sacred Scriptures evil cogitations keep pace with godly consideration. But Augustine's treatise in "correction and grace" to which Calvin directs attention (Inst. Bk. III, C XXIII Sec. XIII) sufficiently proves that they were not a peculiar product of Reformation theology.

Two Correctives.

Two correctives are given. "We must receive God's promises . . . as they be generally set forth to us in Holy Scripture." The Word "generally" means "belonging to all classes." The injunctions are addressed to mankind and must be thus interpreted. Calvin points out, "Christ commands men to believe in Him. Yet His limitation is neither false nor contrary to His command, when he says, 'No man can come unto me, except it were given unto him of my Father.'" Similarly Paul says: "God commandeth all men everywhere to repent." Again we are reminded that God's will is to be followed. Whatever we find in Scripture is an obligation. It would defeat the purpose of God if any obligation imposed by Him were abrogated by His eternal decree. He disposes and turns the hearts of men to obedience. The obligation to obedience rests equally on believers and unbelievers. Therefore my only assurance of God's call rests on the admitted fact that I am following Him.

HOLD FAST THE TRUTH OF GOD'S LOVE.

(An extract from the spiritual diaries of Sister Olafia.)

Above all the truths which you must hold fast, hold most fast the truth that God loves you — loves you unspeakably and unchangeably for the sake of Jesus Christ. You are the gift of the Father to the Son, and the Son loves you and cares for you as a gift from the Father. Abide in the love of Jesus Christ, as He has commanded you. Then you will bring forth much fruit.

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SUNDAY, 7th JULY, 1957.

Radio Service.—9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL).

Divine Service.—11 a.m. A.E.T., 2BL, 2NC and Regionals. Pymble Presbyterian Church, Sydney. Preacher: Rev. Robert A. McArthur.

"Religion Speaks."—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T., 6WN. "Growing Up," Rev. Dudley Hyde.

Community Hymn Singing.—6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Combined Methodist Churches of Canterbury, Melbourne.

"Prelude."—7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN. The A.B.C. Adelaide Singers.

"Plain Christianity"—Marking the inauguration of the International Geo-Physical Year. —7.30 p.m. A.E.T. (2BL, 2NC, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN). Prof. C. A. Coulson.

"The Epilogue."—10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN. Third Sunday after Trinity.

SUNDAY, 14th JULY, 1957.

Radio Service.—9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). From Scotch College, Melbourne. Preacher: Rev. Alex. Fraser.

Divine Service.—11 a.m. A.E.T., 2BL, 2NC and Regionals. St. Andrew's Cathedral, Sydney. Preacher: Ven. Archdeacon Arnold Harris.

"Religion Speaks."—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN. "God and My People"—Captain Norman Polgen of the Church Army.

Community Hymn Singing.—6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). Methodist Crusaders' Young People's Choir Sydney.

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"Plain Christianity"—Marking the inauguration of the International Geo-Physical Year. —7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 4KR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN). Dr. Lawrence N. Short.

"The Epilogue."—10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN. Fourth Sunday after Trinity.

TELEVISION.

SUNDAY, 7th JULY.

10.57 a.m. ABN, Sydney.—Divine Service from Hurstville Presbyterian War Memorial Church Sydney. Preacher: Rev. Alan Dougan.

9.30 p.m. ABN, Sydney.—Wells Cathedral.

10.58 p.m. ABV Melbourne.—Divine Service from Ivanhoe Methodist Church, Melbourne.

SUNDAY, 14th JULY.

11 a.m. ABN, Sydney.—Divine Service from St. Mark's Church of England, (N.1961), Camberwell, Melbourne. Preacher: Rev. Canon Mervyn Britten.

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9.15 a.m. ABN, Sydney.—"Bible Background," Part 3. Introduced by Rev. Canon H. M. Arrowsmith (N. 1969).

5.30 p.m. ABV, Melbourne.—"Stories of Jesus" (8), Rev. S. R. Bowyer Hayward (V. 1877).

9.00 p.m. ABV, Melbourne.—"Wells Cathedral (V. 1883).

9.30 p.m. ABV, Melbourne.—"Christians in China." (V. 1884).

PERSONAL

Canon Marcus Loane, Principal of Moore College, has been invited to visit Christchurch (N.Z.) in August to speak at the conference of the Evangelical Churchmen's Fellowship.

Mr. David Hayman, son of the Rev. Arnolis Hayman, of Homebush, Sydney, and Dr. Roslyn Ormiston, daughter of Mrs. F. A. Ormiston, Pymble, were married on Wednesday of last week in Japan. Both are missionaries of the Overseas Fellowship of the China Inland Mission.

The Rev. K. E. Hamilton, of Melbourne, has found it necessary on account of illhealth to tender his resignation as Chairman of Committees of the Church Missionary Society (Victorian Branch). It was with real regret that the Committee accepted his resignation. Mr. Alan T. Kerr has been appointed Chairman of Committees in succession to the Rev. K. E. Hamilton.

Sister E. M. Stephenson, of Victoria and a C.M.S. missionary from Anantam Hospital in South India, is due to arrive in Fremantle on July 17 and will come on to Melbourne by train.

The Rev. David Sheppard, English Test cricketer and captain was married in Lindfield, Sussex, on June 19 to Miss Grace Isaac, daughter of the Rev. Bryan Isaac, C.M.S. Sec. of Ruanda Mission London, and granddaughter of the Rev. B. W. Isaac of Parkstone, Dorset. The latter was for sometime Commissary in England for the Archbishop of Sydney. Among the guests at the wedding were the Rev. and Mrs. Bruce Reed of Sydney.

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With the Church in Latin America

By the Rev. H. R. Smith, Rector of Carlingford, N.S.W.

The story of Christian Missions, either in the first century or in the modern era, is a story of vision, courage and endurance which has few equals. The South American field is certainly no exception to this.

Built upon the foundation laid by Captain Allen Gardiner, R.N., who after the death of his wife had consecrated his life to the spreading of the Gospel, the South American Missionary Society has, for over a century carried the banner of the Love of Christ to the natives of that continent.

The amazing story of vision and endurance has often been told in books dealing with modern Christian Missions. Captain Gardiner had commenced work among the Zulus but had to leave that field on account of war breaking out. He then turned his thoughts to New Guinea but tried in vain to find an opening in that land. Clearly God had another sphere for His servant and that sphere was South America.

Captain Gardiner made several attempts to find a footing in South America but the opposition of the Romish priests together with the distrust of the natives, occasioned in part at least from their past unhappy experience with the missionaries of Rome led him to go as far south as possible. He went even beyond the mainland, to Terra del Fuego, the Land of Fire, to a land which even the Jesuits had not reached, and whose inhabitants were so utterly degraded that Charles Darwin, the Naturalist, had felt that here he had found the "Missing Link." Darwin had further declared that he believed the inhabitants of that land to be absolutely incapable of improvement in any way though he lived long enough to hear of the conversion of those "human monkeys" and, in recognition of its work, became a lifelong supporter of the Society.

No Easy Victory.

The victory was not easily won, however, for the party of five led by Gardiner died, one by one, of starvation in that inhospitable land. Pierson, in his "New Acts of the Apostles" writes, "Captain Smyley's journal and Captain Morshead's letters gave the public the awful facts about the experience of this starved party of missionaries—how from June 22nd to September 6th, when Gardiner must have died, they had been out of provisions.

Men who read or heard this pathetic tale, knew not which emotion was the mightier, horror at such a tale of suffering, or admiration at such a tale of heroism."

Such is the story of the planting of the Gospel in one of the outposts of the earth and it deserves to be told alongside that of Adoniram Judson of Burma whose life span overlapped Gardiner's by some seven years.

The death of Captain Gardiner led to the formation of The Patagonian Society (later becoming The South American Missionary Society) and the field of witness was gradually extended to cover most of the lower half of that continent. To-day some 40 to 50 missionaries are working in the field with S.A.M.S. and the departure of Kevin Bewley from Australia early last year for Argentina has given us here an inspiration and a responsibility for that part of "All the world," to which, if we are to obey the Lord's command, the Gospel must be preached.

South America does not loom large in our missionary thinking, nor in any of our thinking for that matter. There are interdenominational societies working in that continent but the South American Missionary Society, a Church of England mission with a history extending well over a hundred years is little known in our country and therefore has little support.

The really encouraging number present at the annual meeting held in March has indicated that interest is growing and inquiries and applications in connection with service on the field have come. We would welcome any inquiries and requests for deputation work.

Any inquiries about the Mission may be addressed to the Honorary Secretary, 139 Church Street, Carlingford, N.S.W. (Phone WM 2519) or requests for deputations may be made direct in writing to the Deputation Secretary, the Rev. A. Yuill, Diocesan Church House.

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ARCHBISHOP OF JERUSALEM APPOINTED.

The Archbishop of Canterbury, after consultation with his fellow metropolitans of the Anglican Communion, has revised the system of jurisdiction for the bishoprics of the Middle East.

When the Rt. Rev. Campbell McInnes takes up his appointment as Bishop in Jerusalem on July 8th, he will be invested with the title of Archbishop in Jerusalem and Metropolitan.

It will be the duty of the Archbishop in Jerusalem to summon and establish an episcopal synod consisting of all the bishops who come within his metropolitanical jurisdiction. These will include the Bishops in Egypt, the Sudan, and Iran. He will also be empowered to arrange for the appointment of a new bishop to be known as the Bishop in Jordan, Lebanon and Syria.

PROTESTANT CHURCH GROWS IN AUSTRIA.

According to a report received from Bishop Gerhard May of Vienna, the number of Protestants in Austria has increased between the two world wars. On January three new Protestant congregations have been formed during the same period. Bishop May ascribed this increase in number mainly to conversions from Roman Catholicism.

Since the time of National Socialism, relationships with the Roman Catholic Church have undergone "a fundamental change," says Bishop May. For the first time in the history of the Austrian Church, the two confessions have co-operated in the pastoral care of soldiers and refugees. The great aim of the Protestant Church, he declared, was to obtain legal equality with the Roman Catholic Church. The financial position of the Protestant Church of Austria was even worse than that of the churches in East Germany. The Protestant Church does not receive state subsidies and has no access to taxation returns. Protestant pastors receive only 60 per cent. of the salary of a secondary school teacher.

CHURCH GROWS IN CHILE.

Roman Catholic sources report that since 1940 the number of Protestants in Chile has increased from 119,000 to 241,000. The total population of Chile is about six million.

The Australian Church Record, July 4, 1957

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