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EIGHTIETH YEAR OF PUBLICATION

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Army, Navy study Moral Leadership

The full quota of 25 Army and 15 Navy volunteers, both officers and men, completed an 11-day Navy-Army Moral Leadership Course (Church of England) at Area Command, Randwick, on Friday last.

Ten of the students were given additional instruction for confirmation and were confirmed by the Right Reverend R. C. Kerle, Bishop Co-adjutor of Sydney, on the last day of the course.

SPIRITUAL VALUE

THE provision of Moral Leadership Courses in the Navy and Army has been the result of a growing awareness of the value of spiritual and moral training for servicemen.

A recently published Army document states that the personal qualities which lead to a high standard of conduct in normal times and which inspire courage, determination and self sacrifice in a crisis are by nature spiritual, not physical, and will therefore be fostered and engendered by a firm faith in God and the efficacy of prayer.

In providing this course, the Navy and Army aim "by a study of Christian beliefs and moral principles to strengthen the faith and moral outlook of members of the services and thereby enable them to exert a more positive Christian influence on others, especially in their own units."

Official visitors

The Archbishop of Sydney was entertained to lunch in the officers' mess on the opening day and later addressed the Course. Official visits were also made by Lieutenant-General R. G. Pollard, G.O.C. Eastern Command, and Rear Admiral D. H. Harries, R.A.N., F.O.I.C.—Eastern Australia.

A well-balanced course of study was planned on Christian doctrine and ethics, together with some lectures on the missionary and social work of the Church of England.

A composite staff of Regular Army, C.M.F. and Navy Chaplains led by Chaplain General A. E. S. Begbie (A.M.F.) and Senior Chaplain H. E. Fawell (R.A.N.) conducted daily services of Holy Communion and Evening Prayer and acted as group leaders and advisors.

The preparation and administration of the course was undertaken by Chaplain D. C. Abbott, Area Chaplain, Ingleburn.

Visiting lecturers included Mr Justice Richardson of the N.S.W. Supreme Court, Mr Norman Jenkyn, Q.C., Mr J. Wilson Hogg, Headmaster of Trinity Grammar School, Dr R. R. Winton, Editor of the Medical Journal, Dr A. A. Conlon, Psychiatrist, Mr E. C. B. MacLaurin and Mr Peter Jones of Sydney University, Mr Charles Troutman of I.V.F., in addition to the Bishop of Newcastle, Archdeacons Hewett and Delbridge, Canon H. M. Arrowsmith, Major General C. A. Osborne, the Reverends D. W. B. Robinson, A. A. Langdon and D. R. Begbie.

Members of the Course visited Carlingford Children's Home on the Sunday afternoon, heard an illustrated lecture by the Reverend K. B. Roughley, and attended Evening Prayer at St. John's, Deewhy.

"Faith and Fact" Films, which are official Army training films, were screened on a number of evenings during the course.

SCRIPTURE PRODUCTION

In December, 1958, the British and Foreign Bible Society produced its ONE HUNDRED MILLIONTH COMPLETE BIBLE.

Since its foundation in 1804 the Society has produced: 100,005,685 Bibles. 133,175,701 New Testaments. 349,792,104 Portions.

582,973,490 Total Scripture Production.

Come To The Sale

The "Church Record" sale of work will be held in the Chapter House, George Street, Sydney, from 11 a.m. on Friday, August 7. Lunch served 12-2 p.m.



Dr Gough talks to some of the chaplains; Chaplain J. Trainer, the Rev. D. W. B. Robinson, Senior Chaplain W. Rook, Chaplain General A. E. S. Begbie, and Chaplain D. C. Abbott.

Billy Graham and I.V.F.

Membership of the University Evangelical Unions and College Christian Fellowships has increased greatly since the Billy Graham Crusades.

Sydney University E.U. has already received 130 new members (over 50 of them first year students).

Melbourne University E.U. enrolled 40 first year students in the first fortnight of second term, and Adelaide University E.U. 30.

One hundred and fifty Sydney Teachers College students made decisions during the Crusade.

Antagonism to Christianity is perhaps even more vocal than before, but since the Crusade the issues at stake, especially Biblical authority and substitutionary atonement, are more clear-cut.

New Church School Opened

His Grace the Archbishop of Sydney opened the new Tara Church of England School at North Parramatta on Saturday, August 1, 1959, at 3 p.m.

Tara was commenced in 1870 by two sisters, the Misses Joan and Cassie Waugh.

At the end of World War II the school was taken over by The Council for the Promotion of Diocesan Schools, and in 1957 the school was granted its own Council, which is now fully responsible for the school's administration.

The Junior School is still at 153 George Street, where Mrs N. Buck is the headmistress.

The new property where the senior school has been established, is situated in ten acres of

New Parish Halls At Manly

On Saturday the 18th of July, the Archbishop of Sydney dedicated and opened the renovated Parish Hall and gymnasium and two kindergarten halls in the Parish of St. Matthew's, Manly, in the presence of 20 clergy and over 1,000 people.

The plans for the erection of these buildings began during the ministry of the former Rector, the Rev. A. E. Begbie, and they were commenced shortly after Archdeacon G. Delbridge was appointed Rector. The old Parish Hall has been renovated and modernised, and a large gymnasium hall, with toilet and shower blocks adjoining, has been built alongside the Parish

Hall. This will be used by the C.E.B.S. and the Church of England Men's Society, and various other combined group activities. On top of the gymnasium a modern flat has been built, which will be used by the verger and his wife.

On the other side of the hall, and behind the shops which the Church owns, facing the Corso, has been built a double storey kindergarten block, which is light and airy, and includes a number of educational aids.

Cost £30,000

Professor Leslie Wilkinson was the architect, and the builders were Cockle Bros. The whole scheme cost £30,000 and the Archbishop commended the parishioners on their large vision.

The Archbishop in his address referred to his own parochial experience in London, where in one parish he had a Church and no Parish Hall, and in another a Parish Hall, and no Church, in both cases the deficiency was due to bombing of the last war, and the Archbishop emphasised the absolute importance of good Parish Halls for the effective building up of Spiritual life in a parish.

Sir Garfield Barwick was present at the opening and addressed the gathering.

AUGUST 6, 1959.

The Anglican's Quadrilateral

"The Anglican" is a privately owned, controlled and edited newspaper which circulates among members of the Church of England in Australia. It enjoys, as it rightly should, a large liberty in the expression of editorial opinion. Since, however, it is sometimes mistakenly regarded as an official organ of the Church of England, or of some official body within the Church of England, and since it appears to have little understanding of the evangelical character of the Church, it is occasionally necessary to warn Church people against taking its dogmatism too seriously.

Recently "The Anglican" gave generous hospitality in its columns to letters (mostly anonymous and from afar) criticising the Diocese of Sydney for lack of adherence to "Anglican principles." This was followed by an editorial (on July 24) entitled "Disloyalty in the Church" which must have raised many eyebrows.

Not content with stigmatising all other Protestant denominations as "sects" and apparently not part of "the historic Church," the editorial proceeded to pronounce that all clergymen who "do not believe the Lambeth Quadrilateral to enshrine the truth of the Church of England" and who "do not believe that the formulae of the Book of Common Prayer are statements of what the Church believes necessary to salvation . . . have no right to exercise the priesthood conferred upon them at ordination, and should resign."

One gathers from the immediate context that the editor regards this Quadrilateral as "the three Holy Orders, the three Creeds, the Sacraments of the Holy Catholic Church, and . . . ministers . . . in the Apostolic Succession." Certainly, denominations which are said not to accept these four articles are anathematised.

This curious form of the Lambeth Quadrilateral is "The Anglican's" own. It omits entirely the first and basic article (concerning the supremacy of Scripture) and includes the ministry twice, but in neither case in terms allowed by the Lambeth bishops. Further, the editorial does not seem to understand the purpose for which the Quadrilateral was drawn up.

Let it be said at once that the Quadrilateral is not a

fence against fellowship with other churches nor is it above criticism by our own. As first drawn up in 1888, it consisted of four Articles which (the bishops said): "in the opinion of this Conference . . . supply a basis on which approach may be by God's blessing made towards Home Reunion." Thus, the Quadrilateral was part of an "opinion" of an unofficial conference concerning a possible approach to reunion. As such, it did not, and does not now, bind any member of the Church of England.

The four Articles were: (1) The Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith;

(2) The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith;

(3) The two Sacraments ordained by Christ himself — Baptism and the Supper of the Lord — ministered to the unfaithful use of Christ's words of Institution and of the elements ordained by Him;

(4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

When the Quadrilateral was re-affirmed at the Lambeth Conference of 1920, the words "Historic Episcopate" were dropped and the fourth Article was re-phrased in the words "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body." The bishops were content on this occasion to add as a question, "May we not reasonably claim that the episcopate is the one means of providing such a ministry?" while at the same time affirming: "we do not call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

Loyalty to God

From an address given at a Men's Meeting at St. Andrew's, Roseville, by N. A. Jenkyns, Esq., Q.C., Advocate of the diocese of Sydney.

I want to speak to you on the subject of "loyalty"—the loyalty which we, as Christians owe to our God; our Parish Church; our diocese and our fellow men. So many who profess and call themselves Christians feel no urge to do more than nurture their own spiritual being; Just as they exercise their bodies in order to improve their physical health, and consult a doctor when it appears to need a boost, so do they take spiritual exercise when their spiritual being needs stimulating.

They care little for either the physical or spiritual well-being of others except perhaps those closely related to them. They believe in God and in His Son, Jesus Christ, who died on the Cross for them for the redemption of their sins. They wish, by God's grace, to pattern their own lives by Christ's teaching. They attend their own parish church with reasonable regularity and know that they get spiritual strength from that source, and yet they feel no great sense of attachment to or loyalty for that church or the great Anglican Communion of which they form part. They take little or no part in fostering or assisting in its many activities.

God wants more from us than that. Our success as Christians is not governed by the degree of our own purity of life, but by the impact we make on the lives of others. We make little, if any, impression on those in whom we display no interest and to whose welfare we appear quite indifferent. The success of both the parish church and the diocese is also to a large extent measured by their impact upon the life, beliefs, and behaviour of the community as a whole. No church can have a widespread and effective influence unless its members give it enthusiastic and loyal support. Its strength is but the collective strength of its individual members directed and inspired by strong and imaginative leadership.

Upon the introduction of the promotion scheme into the Diocese of Sydney a few years ago, I was delighted to find that so many church councils used a dinner as the means of introducing the scheme into their own parishes. At many of those functions well over 1,000 people sat down to dine in Christian fellowship. Those dinners, for the want of another name, were called "Loyalty Dinners." The word "loyalty" in that context had a greater significance, I think than most of those attending really comprehended. When we use the word "loyalty" we are apt to think in terms of allegiance to our Sovereign. Few there would be who would deny that without such a sense of loyalty in its citizens our nation's strength would soon be sapped. Few of us feel any em-

barrassment in publicly proclaiming that loyalty or in facing the responsibilities and duties which it requires of us as individuals.

Embarrassment

Do we, however, just as freely admit our duty to be loyal to our God, our Church and our Diocese? If so, do we not sometimes feel some reluctance and embarrassment in the public demonstration and profession of that loyalty? That we have such a duty I think you would all agree.

How then can we best discharge that duty? I can immediately think of three ways—no doubt there are many others. Firstly, by giving a fair measure of our time, ability and possessions to the service of God and the furtherance of His purposes. This is called *Christian Stewardship*; secondly, by helping to stimulate a close and vital fellowship among all Christian men and women in our own parish and diocese. This is called *Christian Fellowship*; thirdly, by striving sincerely to regulate our daily business and professional lives and our contacts with our fellow men by the Golden Rule of Life. This is called *Christian Citizenship*. These are surely not exorbitant demands to make upon anyone who claims to be a Christian.

Loyalty to one's Sovereign and country often requires of a loyal citizen that he should suffer restrictions of liberty, endure great privations and hardships and indeed, if needs be, lay down his life. Within the space of our own memories, in two world wars, many Australians have made this supreme sacrifice. Those who have read the lives of the Christian martyrs know, in past years, what price a man was required to pay who called himself Christian. The world would indeed be a poorer place today but for those who suffered death cheerfully and willingly for their faith. They by their courage and sacrifice made it possible for us to enjoy the freedom of worship which is ours.

How pitifully small a demand, by comparison, is made upon us today as the price of our loyalty to our faith. Yet it is so fatally easy for the mass of the people

to find some excuse for not going to Church—they do not like the Rector or something connected with the service: they think that some who do attend are hypocrites: they say that they can be just as good and lead just as decent lives as those who attend. If they were completely frank with themselves they would confess that it is much more comfortable to stay at home on a cold or wet day or night, or laze in the sun on a spring morning, or to go for a swim or a number of other things. The performance of all duties places some restriction on our leisure and calls for some sacrifice. Surely all who profess and call themselves Christian can at least find a few hours a week to spend in worship in church.

Christians should not, however, stop there. There are many tasks to be performed in a church if it is to function efficiently and many of them are best able to be performed by lay members of the church. There are positions to be filled such as churchwardens, parish councilors, synod representatives, etc. In all parishes there is room for men of real executive talent, men who have proved themselves as leaders in industry, commerce, or the professions.

We should not, moreover, be provincial in our outlook but lift our sights beyond our parish boundaries to the whole diocese and the world beyond. Christ's charge to his disciples was to go into "the world and preach the Gospel." There are dozens of diocesan bodies which are performing magnificent work, some limited to the diocese and others extending beyond diocesan boundaries, all crying out for willing workers. Some that spring quickly to mind are the Home Mission Society; the Church Missionary Society; the Church of England Television Society and the Christian Television Society (here is a rich field of endeavour for qualified men); the International Friendship Centre at Drummoyle, Church of England Youth Department. But there are many more about which your Rector could give you detailed information.

Too often men are conscript-

Continued on page 6.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.
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The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information apply to The Headmistress of the school desired.

78th KESWICK CONVENTION

A huge crowd packed the tent and an extension at the opening meeting of the Keswick Convention, despite torrential rain.

THE Reverend A. T. Houghton, Chairman of the Council of the Convention, welcomed the crowd, and in the course of his remarks made appreciative reference to the Christian papers, which are experiencing difficulties at present because of the printing dispute.

He referred also to the deaths of three well-known Keswick speakers since last year: Dr W. Graham Scroggie, Mr Montague Goodman, and Archbishop Howard Mowll. The Archbishop's successor, Archbishop Hugh Gough, had accepted an invitation to be one of the team of speakers this year prior to his call to Sydney.

The Reverend H. W. Cragg then gave the opening address, on the words: "Whatever he saith unto you, do it" (John 2:5). He suggested that God would have for each a particular message calling for a prompt response.

Mr Cragg had prayed before speaking that if it were in the purposes of God, the storm might subside. The rain stopped, and there was quiet until he finished speaking.

Based on the Word

The statement issued by the Council at the end of the First World War is as true today as it was in 1919.

It is based, not on human opinions, nor on denominational emphasis, but on the Word of God.

That is why Christians of all denominations can meet here on common ground — "All one in Christ Jesus." The statement is as follows: "The Keswick Convention was called into being to witness to the purpose of the Lord Jesus Christ to give every believer constant victory over sin and power to live a holy life, through the participation by faith in His Death and Resurrection, the indwelling of the Holy Spirit, and the submission of spirit, soul and body to the claim of God upon the devotion and service of His people."

Recent years have witnessed a remarkable growth in the numbers attending the Convention and in the widening of its outreach since Post Office relays were inaugurated in 1956.

This year 116 centres have been linked up, most of them for the four available evening meetings.

According to time-honoured custom, the pulpits of all the churches in Keswick were occupied by Convention speakers on the first Sunday of the Convention, July 12.

The morning Convention meeting was addressed by Professor E. M. Blaklock, of Auckland University, New Zealand.

Other features included special children's meetings, led by the Reverend L. F. E. Wilkinson and the Reverend Kenneth Prior, and a special Broadcast Service for overseas.

Founded in 1875

The Convention was founded in 1875 by Canon T. D. Harford-Battersby, Vicar of Keswick, who had originally been a Tractarian, but became an Evangelical after long study and thought.

He wanted to give Evangelical Churchmen the opportunity of hearing teaching on Christian holiness which had aroused much controversy.

He succeeded in his aim, but the Convention grew until it overstepped denominational boundaries and has exerted an immeasurably wide and beneficent influence on successive generations of God's people.

There has always been particular emphasis on the missionary call, and all over the world similar conventions have sprung into being.

COTTAGE AS CLASSROOMS



The dedication of St Alban's Cottage, Five Deck, by Bishop M. L. Lomas. The Cottage has been acquired by the Five Deck Parish to provide additional classrooms for the Sunday School and Fellowships used to assist in the Adult Christian Education Course.

Methodists Welcome Unity Talks

The annual meeting of the Methodist Conference has adopted a resolution "rejoicing" that unity talks with the Church of England are to proceed "on the widest possible basis."

The vote came after Dr Harold Roberts, head of the Church's committee conducting the unity talks, assured delegates that the theological conversations are only one element in the movement toward unity.

He declared: "I hope that all over the country we are going to have groups composed of Anglicans and Methodists studying the subject of unity."

Several speakers had expressed concern that the conversations might be limited and urged that the committee be instructed to discuss general matters and not concentrate on the issue of episcopacy.

New Federal Secretary for Church Society



Mr. A. J. Dain

The President of the Church Missionary Society of Australia, the Most Reverend the Archbishop of Sydney, has announced the appointment of Mr A. J. Dain as Federal Secretary of the Society in succession to the Venerable Archdeacon R. J. Hewett. Last year Archdeacon Hewett indicated his intention to retire this year and Mr Dain will assume office on January 1, 1960.

Mr Dain brings to this position a long experience as a missionary and a missionary administrator. Prior to the war, he was a missionary in India, from whence he joined the Royal Indian Navy and saw active service as a Lieutenant-Commander.

Upon the conclusion of his naval service, he accepted appointment as general secretary of the Bible and Medical Missionary Fellowship and for 12 years has given a vigorous and most successful leadership to this large society.

He is also well-known in England as a member of the Conference of British Missionary Societies and as a member of an I.M.C. committee. His ability as an administrator is widely recognised in England.

He is very widely travelled and has a first-hand knowledge of many mission fields.

As overseas secretary of the Evangelical Alliance, he visited Australia last year and left a deep impression upon those who heard him speak. His addresses show not only deep devotional qualities but also a well informed mind and a statesmanlike vision. Dr Billy Graham referred to his able preparation for the South-Indian Crusade which he undertook on behalf of the Alliance.

Mr Jack Dain will be ordained before he comes to Australia and will thus fulfil a deep conviction which he has felt for many years. Church people in Australia will welcome the appointment of one who has personal missionary experience and who is well proven in the administration of the affairs of a large society.

Mr Jack Dain is aged 45, married, with four teenage daughters, three of whom will accompany him to live in Sydney.

Mr Dain has contributed widely to Christian periodicals in England and is the author of "Mission Fields Today," published by I.V.F., which is a survey of the current world-wide missionary situation with special reference to student work.

POPE'S INVITATION TO COUNCIL DECLINED

Russian Orthodox Church leaders have announced officially through the Moscow Patriarchate that they have no intention of taking part in the Oecumenical Council, proposed by the Pope in his New Year message.

BILLY GRAHAM

Dear Sir,
Mr Dooley's letter invites constructive criticism on specific points with reference to the Billy Graham Crusade with a view to improvement. The Rev. Hickin's reply skilfully avoids discussing these points and reverts in part to a virtual personal attack with dogmatic instructions to critics.

I do not agree with some points in Mr Dooley's letter but am in sympathy with him because the reply letter is not unlike the treatment I received a few years ago when criticising the Every Member Canvass technique as implemented in the Diocese of Sydney. I believe it is a Christian's right and duty to constructively criticise any aspect of Christian work, which is considered to be wrong in principle, or where improvement can be effected. The days of the dictator type of clergy and laity are drawing to a close, although unfortunately some parishes appear to be still in the bulldozer era.

Mr Dooley is accused of basing his criticisms on "hypothetical preambles." I think that this accusation is incorrect and unfair. Statements made after a point is discussed are not preambles.

Furthermore, his criticism is not "unintelligent." His letter indicates that he has thought deeply about the matter. His academic qualifications and practical experience have equipped him to think and act intelligently.

Personally, I received a spiritual blessing of infinite value as a result of the Crusade, but at the same time do not consider that a state of perfection has been reached in the conduct of these meetings. The members of the Crusade team would probably welcome genuine suggestions for improvement.

Now a few brief comments on some points in Mr Dooley's letter. "I doubt the wisdom of the choir's singing during the appeal." Note that this is not dogmatic condemnation nor is discussion that immediately follows. There are indications of an open mind as distinct from an empty one. It is very easy to be prejudiced on this point and disagree without first stopping to think. Mr Dooley may have something here. This is the most important period of the meeting and an atmosphere may be more effective than singing.

"I doubt the wisdom of employing some aspects of 20th century salesmanship techniques in presenting the gospel." The only comment that I have to offer here is that "salesmanship," like "canvass," is incompatible with any aspect of the Gospel. These are words which, I believe, should be erased from the Christian vocabulary.

Yours sincerely,
Stan Chivers.
Gladesville.

Letters

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

PROPHETIC MINISTRY

Dear Sir,
I was very interested to read your commendation of "The Church Times" leading article about the prophetic ministry.

Unless I am very much mistaken, that leading article was written by the Provost of Southwark, the Very Rev. George Reindorp, and the substance of his article was a sermon he preached as Vicar of St. Stephen's, Rochester Row in St. Paul's Cathedral, London, at an ordination of Trinity Sunday, 1952. The same sermon also contained this inspiring message, "This is not a time for twitting in corners, but proclaiming from the house-tops. You must preach the gospel. So with your mind reinforced by sound theology, your heart inspired by constant study of the Word of God let the great words of our glorious faith flow from your lips . . . faith, grace, hope, repentance, forgiveness, eternal life. Remember always your creed must not begin 'I venture to think that the possibility is,' but 'I believe . . . Thus saith the Lord.'"

The ordinands left the great cathedral with that inspiring message urging them on to do great things for God. I should know. I was fortunate enough to be one of them.

Your readers may be interested to know that the complete sermon has been printed in Mr. Reindorp's little book, "No Common Task."

Yours sincerely,
John F. S. Campbell.
Emu Plains, N.S.W.

A DISCLAIMER

Dear Sir,
A recent letter published in your columns from a Mr Dooley has been mistakenly attributed to me by some of my friends and acquaintances.

Would you kindly publish this, to make it clear that the letter was not mine.

Thanking you in anticipation,
Yours faithfully,
(The Reverend) Brian J. Dooley.
Penshurst, N.S.W.

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FLINDERS' CHURCH

Dear Sir,
Our issue of May 14 published a photo of St. Nicholas' Church, Spilsby, Lines, in which the famous explorer and navigator Matthew Flinders married his bride Anne Hathaway; this is a church of historical interest to all Australians. Unfortunately, want of space excluded the accompanying descriptive article which called for assistance in its restoration.

The Rector, the Rev. N. G. O'Connor of Partsey Rectory, Spilsby, now writes me that he has made many friendly contacts with Australians in this appeal and specially mentions the staff and girls of Matthew Flinders Secondary School at Geelong who raised no less than £92 sterling toward this work; as the Rector says, "a friendly generous and kindly tie with our cousins of the Commonwealth."

The restoration is a costly and extensive work and further assistance from our land for which Flinders and his good wife did and suffered so very much would be most welcome and encouraging.

The "Record" would be happy to receive and forward on any donations from our readers.

Yours truly,
S. M. Goard,
Hon. Treasurer.

Slop and Sentiment

The Bishop of Worcester (the Right Rev. Mervyn Charles Edwards), in his "Diocesan Messenger," criticises "sloppy and sentimental Sunday school teachers."

He writes, "Avoid being sentimental. Remember the children of today are brought up on the ideas of space travel. They see films about gangsters and Westerns on TV. In day school they are told of the wonders revealed through science. Therefore, while hymns about rabbits and little lambs and sparrows may be all right for the very young, old children just regard them as sloopy."

"To sentimentalise the gospel, as so many of our Sunday school festival type of hymns do, just makes religion seem to them to be out of touch with life. We and our children live in a tough world. Your job frankly is to be training, not amiable pew-sitters, but Christian soldiers."

10-DAY MISSION IN NTH. JAPAN

EIGHTEEN theological students, together with three professors of the Central Theological College, Tokyo, began a 10-day evangelistic mission on Japan's northernmost island (Hokkaido) on Wednesday, July 8.

The venture has been made possible through a gift of £250 from the Church Missionary Society and further contributions from the Anglican Church of Canada.

Hokkaido is sparsely populated compared with the crowded main island of Honshu, but more than 5,000,000 live there, and population is increasing. New cities and industries are springing up. It is hoped that the student mission will be the first step towards establishing a new centre of evangelistic work.

The total Christian population in Japan numbers only half of one per cent of the total population of 92,000,000, and the Anglicans are a minority even of that total. The Church of England in Japan is celebrating its centenary this year.

Notes and Comments

NO HOVERCRAFT IN THE PULPIT . . .

It is reported that the new Hovercraft, operating between Dover and Calais, skims along just above the surface of the sea or land, riding on a self-made cushion of air. It is feared that some preachers do the same.

Evangelical preaching does not skim. It leaves a furrow behind it, in which seed faithfully sown will generate. It cuts into the hardest surface and overturns the soil. It churns up the calmest water and leaves an eddy of thought in its wake.

Great preaching is thoughtful preaching, in which, like the physician's prescription and the surgeon's knife, there is something for every soul. Preaching that does not disturb is not preaching in the New Testament sense. Unless a congregation is shaken, and then uplifted to the beatific vision, there is something wrong with our pulpit work. We have to plough with the Law before we can prescribe with the Gospel.

A TIMELY WARNING . . .

In a recent sermon in St. Andrew's Cathedral, Sydney, Canon Arrowsmith referred to the problem of settling down into the normal weekly routine of Church life, following the stirring times of the Crusade.

The contagious enthusiasm of great crowds had vanished, said the Canon; the stimulus of the singing of a great choir had been silenced. "A more pedestrian routine is now our regular pattern."

A recent writer hinted broadly at the problem that some churches have to overcome, when it was mentioned that so many had come "into the fold." He observed, "And what a cold fold!" In churches where this is true, the problem of settling down the Crusade inquirers is indeed acute.

The solution is in our own hands, surely. Where our church life is warm and spiritually vital, the new convert feels at home right away. He hears the Crusade hymns sung, he is instructed in the meaning of what he has done, he is fed on the Scriptures, he feels the true warmth of welcome, and is made to feel "one of us" without any suggestion of patronage. If we lose very many of these seekers, we must look first to see if there is a lack in ourselves. These people were seeking God in a practical way, when they answered Dr Graham's appeal. Are they finding Him in our churches?

EYES ON AFRICA . . .

The Devlin Commission report on Nyassaland has touched off a flare which has thrown a lurid light on the whole African racial and political situation. And it lights up the anxious faces of many Europeans outside the critical trouble-spots, as we look on and wonder what the outcome will be.

South Africa with its Apartheid; Africa generally with its struggle for independence: the picture is full of threat, unless Europeans can be big enough to realise that they are dealing with human beings who have a real issue at heart. A recent visitor from Africa told a small group of experts that Africans will not be content until they have "thrown us out"—that, however kindly they feel towards many individual white men, and however much they appreciate the good results of paternalism, the time has come for Africa to walk alone, even if it walks with unsteady feet and falls into many a snare.

The situation is complicated by the fact that the white population of Africa is not inconsiderable, and that any political solution which forced its evacuation would not be a solution at all. Some basis of agreement must be found which explicitly guarantees racial equality, and protects the rights of all in a free community with no colour barrier from either point of view. And only a Christian spirit can create an atmosphere in which the architects of such a new day can work.

DIVINITY STUDIES IN SCHOOLS . . .

Every school Scripture teacher knows at bitter first-hand just what the problems of Christian education in schools are. Could our experts, who also know the problems, guide us to a solution?

In our State schools, the local clergyman, with his funerals and other duties competing, tries to cope with a situation far too big for him. He enlists the help of sympathetic parishioners who have brought up families themselves or have had some teaching experience; and so the staff problem is, albeit uneasily, provided for. But the unwieldy classes, and the fact that the Scripture period is outside the curriculum and is regarded with some insouciance by the school staff, makes for an attitude on the part of the pupils which does not encourage serious attention. Similarly, whilst in the Church schools the situation is somewhat better, because an active chaplaincy is encouraged by authority, the study of divinity cannot be an examination subject because it is not so accepted by the public department of education.

Is this the solution, perhaps? Could not our education authorities give some serious attention to this question? They did in England, and the 1944 Act set up religious education on a parity with other subjects, and official committees planned syllabuses and training institutions began to offer appropriate courses. We commend the whole vexed question to our authorities here, and hope that they will not retreat into platitudes about "difficulties." It is a big subject, and full of difficulties. But a realistic and respectful approach to it would reduce most of these to mere bogies.

The Practical Value of the Holy Scriptures

(2 Timothy 2:14 — 4:2.)

(By the Reverend A. M. Stibbs, Vice-Principal of Oak Hill College.)

The sacred writings of the Bible are unique both in origin and purpose. Though men wrote them they are to be accepted as divinely inspired. Just as the heavens (Psalm 33.6) and man himself (Genesis 2.7) were made by the breath of the Lord, so Scripture is to be regarded as "God-breathed," the product of the creative activity of the divine Spirit. Writings so produced are said in every instance to be "profitable." They have a supreme practical value. This value God means us men first to benefit from ourselves and then to minister to others. None can mine within its reach without being involved in responsibility for the use he makes of it. The passage which thus speaks of the origin and purpose of the Holy Scriptures in 2 Timothy 3. 14-2. Let us consider more in detail its witness to their practical value.

(i) For salvation. This is the first indispensable value of the Scriptures. They are able to make us wise unto salvation. This implies that, until we discover what they have to offer to us, we are both sinful and ignorant, needing both salvation and enlightenment. The Scriptures reveal that the benefit we need is to be found in Christ Jesus, through faith alone. This means that Jesus and His salvation—the Person and Work of Christ—are the great central theme of the Scriptures. It also means that to enjoy the benefit offered we must fix our confidence not on the Book but on the Person, from Whom the writings come, and of Whom the writings speak. Further, because this Saviour is for all, and all need Him from their earliest days, the ideal way to learn of Him from the Bible is from one's youngest infancy, so that while still a child one may trust in Him and find salvation.

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Education and Service
(ii) For education. To become a child of God is a new beginning rather than an end. The believer in Christ Jesus is meant to progress to the full stature of Christian maturity and become a "man of God." This will only happen if he is willing to go to school with the Bible as his textbook and the Spirit as his teacher. Adolescence is the period of

life that most needs teaching, reproof, correction, and instruction. Those only will advance to true manhood who are willing both to learn and to be corrected. Here we need to realise and to remember that for this purpose all the Scriptures are profitable. It is possible, that is, to know only a small portion of the Bible, and yet to find Christ and to obtain salvation through faith in Him. So, lest we should be content to rejoice only in such Scriptures and to neglect the rest, we are here reminded that, because every Scripture is alike "God-breathed," it is in every case capable of proving beneficial for our spiritual education. Therefore, we ought to read and heed them all. We neglect them, or parts of them, at our peril and to our loss.

(iii) For service. When we have grown up to Christian manhood God's purpose is to use us to do His will and His work in the world. Such a career or course of action, such daily conduct, is only possible to those Christians who are adequately trained and equipped to face life in this way, and on every occasion to do that particular "good work" which the circumstances demand, or for which they provide the golden opportunity. Such equipment is acquired only and always by those who are learned in the Scriptures, by those who have allowed their lives to be disciplined by the teaching of God's Word. Certainly none can share in the saving work of Christ, and go forth to do the supreme "good work" of leading others to faith in Him, unless they know the Scriptures, and how to use them in soul-saving work.

Our Responsibility

So, because of the divine origin and supreme value of the Holy Scriptures, all who receive them ought to realise that they hold them in trust, and must give account of their stewardship. They demand of us the wholehearted and increasing response (a) of personal obedience, (b) of faithful ministry. Let us then be diligent doers and persistent preachers of the Word, and not hearers only.

Consequent responsibility for their right use:
(a) Of the individual Christian. All who have been taught the Scriptures, and have been assured of their divine origin and supreme practical worth, have a direct personal responsibility to continue in these things—to walk in the light which they are thus privileged to enjoy.
(b) Of the Christian minister or teacher. Any who are called to the task of ministry to others have a solemn public responsibility to be unfailingly faithful in preaching the Word on every occasion. No matter what kind of reception they get, it is for them to preach the Word, to be instant in season, out of season; to reprove, rebuke, exhort with all long-suffering and teaching. Lest they should be turned aside by the fear or favour or flattery or fancy of men, let them do such work as in the sight of God, and as those who must give account to Jesus Christ, Who shall judge the quick and the dead at His appearing.

TEACHING MISSION

A Teaching Mission with the title "What is the Faith of a Christian," is being conducted by the Rev. Dr Leon Morris, at Holy Trinity, Kingsford, from August 9-16.

Dr Morris will preach at all the Sunday services and each night during the week at 7.45 p.m.
The mission will cover all the main topics of study which would be covered by intending Christian teachers and missionaries in preparation for active service.



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League of Youth -30th Birthday

A Birthday Party of Australia-wide interest will be held on August 17, 1959, at 6.30 p.m. when the Church Missionary Society League of Youth will celebrate its 30th Anniversary. The Rt. Rev. R. C. Kerle will preside and M.C. the evening and the Jungle Doctor, Dr Paul White will speak. C.M.S. League of Youth is an organisation which seeks to bring the needs of the world before young Christians and many Missionaries have come through its ranks. All interested folk are invited to attend the dinner, details of which may be obtained from C.M.S. If you were a member of League and an invitation is not sent to you, it's only because there are some missing links in the records, so please come and join in the celebrations.

Ring **YY1241-2** (9 a.m. to 5 p.m.) (Mond. to Fri.)
Ring **YL6488** (all hours).

Roman Monk Elevated

The elevation of the Capuchin monk Laurence of Brindisi who died in 1619 to the rank of a Doctor of the Church by Pope John XXIII has evoked widespread comments.

The information service of the Institute of Confessional Studies says the action is confirmation that the Roman Catholic Church "wishes to set as an example the sharpest polemical methods of the Counter-Reformation." Further it says, "it actually bestows its blessing on an old condemnation of Luther and thus excommunicates him for a second time."

Noting that the Pope's action coincides with preparations for the Roman Catholic Ecumenical Council, the Bensheim service states: "This makes it quite clear that Protestants must not expect any change in the Roman attitude towards the Reformation." The Institute is an independent Protestant research organisation. The works of Fr. Laurence have been very little studied outside Roman Catholic Church circles in Italy. His writings, including a "Refutation of Luther," were first printed in 1930.

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LOYALTY TO GOD

● Cont. from page 2.

ed into positions for which they are quite inadequate simply because numbers are necessary and no one more suitable is offering. Efficiency, enthusiasm and drive should be the hallmark of Church service just as it is of successful business. A special effort should therefore be made in every parish to persuade talented men living within its boundaries to give of their time and skill to the service of their Church. When these have been conscripted, there will still be plenty of avenues for the furtherance of God's work into which the lesser endowed but sincere and devoted Christian can turn his attention and give of his best.

It is not enough that we should once a week attend Divine Service. That is, if anything, working for ourselves and our own

salvation. It is true we are not justified by good works but by faith alone, but surely the measure and content of our faith is reflected in the extent to which we are prompted to think not of ourselves but of others, and by the extent to which we are prepared to work and strive for God's Kingdom on earth as well as in Heaven.

The trouble in our churches, as in our social and political life, is that there are too few leaders and too many willing to be led. It has been rightly said that the number of those who ever realise their full potential is few. Most people are really unaware of the extent of their powers because they hesitate through shyness or laziness or indifference to exercise and cultivate them. Consequently they seldom achieve other than a small fraction of their real potential.

People mistake the whole purpose of worship and work within the Church if they think of it in terms of a burden. Most of us have at some stage been persuaded against our inclinations to throw in our efforts in support of some worthy charitable cause. We have at first held back because it was going to involve us in time and effort and money. Is it not true to say that once we became engrossed in the work we found it not an irksome task but a source of real joy and intense personal satisfaction? Instead of resenting the demands it made on our time and pockets we discovered the truth of the maxim "It is more blessed to give than to receive." That richly rewarding experience is just as true of church work as it is of charitable work and many have found that out to their great delight.

Inner Urge

Once a man realises that by devoting himself loyally to his God through his Church he receives more in the enrichment of his life than he ever gives, then he supports his Church not because he is asked for money or service to meet this or that need, but because an inner urge prompts him to acknowledge his indebtedness to God. He knows then that he is really a trustee or steward for God of his time, his talents and his treasure, and these are matters in respect of which he must finally render an account. This is the way in which we can all say "thank you" for the many blessings that have been bestowed on us and our families.

No Christian, however, should live his life exclusively within his Church. He is an integral unit in a much wider society and must take his proper place in that society.

What is his proper place? Surely, if humanly possible, it must be one of leadership. Who

is better qualified to lead in social, professional, business or political life than the Christian man and woman. It is their duty by their lives, conduct, and leadership to raise the standard of the community so that the State in particular, and the world in general, may be a better and more peaceful place for all to live in.

I have felt for a long time that the Church has tended to divorce itself too much from the world of affairs, and failed to make firm pronouncements on matters of grave social and political and international concern. The Church cannot and should not stand aloof. It should make its impact felt by forceful leadership. The Christian should be woven into the whole texture of life in the community so that he and his Church form the pattern and standards of the community rather than an insignificant fringe.

The individual Christian shares the responsibility of achieving this result. If he shoulders this responsibility as well as that of serving his Church he can say with satisfaction—"I have tried my best to be loyal. I have put into operation in my own life Christian Stewardship, Christian Fellowship, and Christian Citizenship."

A Sermon in Urdu

To be told after preaching a sermon in a "foreign" language after only having been in the country for less than two years, that it just sounded like one of their own people speaking, is a wonderful answer to prayer.

This is what happened to the Rev. Geoff Bingham, a C.M.S. Australian missionary working in the Archdiocese of Karachi, West Pakistan.

He preached his first sermon in Urdu (one of the Pakistani languages) a short time ago. "I had written out my sermon in Urdu, determined to read it. I have never yet read a sermon in English, but I was a bit scared to do otherwise," he said.

"However, at the last I abandoned it, and took a few notes in English, and went to the service.

"I had been taking worship in Urdu with the servants at the school, and so had had some practice, but for a moment fear gripped me and I wished I had brought my written notes.

"When I stood to preach the fear left me and I talked rapidly and I am told, fluently.

"The best joy was to hear a College professor say, 'I closed my eyes, leant back and thought, 'This is not a missionary, but a Pakistani speaking.'"

"It seems that I have something of the accent."

Ordinands will work by day: study at night

The new Bishop of Southwark (the Right Rev. Mervyn Stockwood) has not been long in formulating the first of the pilot schemes of cautious experiment which he forecast in his enthronement sermon.

He announced at his diocesan conference on Monday that he had appointed the Rev. Eric James, chaplain of Trinity College, Cambridge, to the living of St. George's, Camberwell.

"He will, I hope, bring with him half a dozen graduates who will earn their living by day in industry, and go ahead with their theological studies at night. When these men reach ordination level, they may become curates in the ordinary way, or they may feel that they can be of greater use if they remain

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American Crusade

"CRUSADE AT THE GOLDEN GATE"—by Sherwood Eliot Wirt. New York, Harper and Brothers, 1959. Pages 176. Australian price 82/3.

This book gives a well documented story of the Dr Billy Graham Crusade in San Francisco in May and June, 1958.

It is written by one who was a pastor in the city and was thus able to observe the organisation and the team in action from the beginning of the planning to the final follow-up work.

The divisions of the book are clearly and intelligently chosen. The first chapter headed "The Place" puts the reader "right in the picture" with a concise account of the material and spiritual outlook of San Francisco—a city first in the States in liquor and cigarette consumption, in suicides, in sex crimes and so on.

Into this city, in chapter two, comes the man invited to proclaim God's message of repentance and salvation. We find here a real insight into the person of Dr Graham, and the impact that he makes on people.

In a very interesting comment the writer states: "that of all the noted evangelists since the Reformation, Dr Graham is probably closest to George Whitefield in his strong doctrinal emphasis on the new birth, together with a zeal to reach the whole world, and a gift of effective speech. The next chapter, very quickly gives a pen-sketch of the team members. The main chapter, almost half the book, deals with "The People." Ten stories are told of people from various walks of life and of what happened to them as they met the Christ. They are true to life accounts, that are familiar to us because we too have seen similar incidents. Chapter 5 then analyses the results. It covers the attitudes of religious leaders, the newspaper, and the people before and after the Crusade. The book then finishes with a sermon preached by Dr Graham in the Cow Palace.

It is a most enjoyable and readable book, extremely well written, and it avoids the repetition and dull documentation usually found in a book of this type.

"God Holds the Key" are meditative and devotional studies arising from his shattering prison experiences. In his opening chapters Mr Bull emphasises the laying down of the life of our Lord the Creator of the universe, who "visited" this earth. He was confined to the limits and sufferings of the Cross. Each place in the "limited" experiences of His life was however a place of glory and He could say "not My will but Thine be done," for He endured as seeing Him Who is invisible.

During his imprisonment Mr Bull was without a Bible and he suffered mental and spiritual torture almost to breaking point. This is a book of deep heart-searching and intensity, with a message for those called upon to stand in hard places for Christ. After his release Mr Bull had reactions in securing rehabilitation, but God gave him recovery.

This book, as in "When Iron Gates Yield," leaves no illusions as to the cruel methods used by the Chinese Communists to gain "conversions" to their alleged reforms.

Mr Bull has travelled since his release in various countries and has addressed many meetings. His closing chapter includes interesting references to his visit to Australia, where his first son, Ross, was born in Sydney.

Sometimes the author allows his enthusiasm to spoil his work

by short and broken sentences and by series of unanswered questions. In his chapter on revival it is hard to know what is meant by the following: "I would always distinguish revival from evangelism... evangelism is winning the unsaved, revival is to do with Christians. Evangelism is the permanent duty of the Church; revival is the gracious outpouring of the Spirit of God." It would appear to me that evangelism and revival are both the result of the outpouring of the Spirit of God. The book is useful and reintroduces to the reader of the Bible the sometimes forgotten important book of Nehemiah.

—R. B. ROBINSON.

Meditations

"GOD HOLDS THE KEY"—by Geoffrey T. Bull, London, Hodder and Stoughton, 1959.

The author, whilst working as a missionary on the border of China and Tibet, was taken by Chinese Communists and suffered captivity for three years.

In prison he endured a long period of solitary confinement and the torture of "brainwashing," a special instrument of cruelty used by the Communists.

Mr Bull's first book, "When Iron Gates Yield," tells of his sufferings in much detail. According to Communist ideology he needed "reform." Drastic measures were used to bring about this end and he was broken in mind and body.

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—R. B. ROBINSON.

Encounter with God

"LIGHT IN DARKNESS"—The Story of the Nandi Bible. By Stuart M. Bryson, London, Jackson, April 1959, pp 120. Aust. price 7/- from the Africa Inland Mission, 60 Albyn Road, Strathfield, N.S.W.

This is more than the story of the Nandi Bible. It is a simple but moving story of the encounter of a man and his family with God, and of his subsequent call to missionary service in Africa.

The Reverend S. M. Bryson is well known in missionary circles in Australia. Since his return from Africa in 1938 he has been General Secretary of the Africa Inland Mission. From 1929 to 1937 he was, with African assistance, engaged in translation work. The difficulties were formidable. No Nandi grammar-book or dictionary existed. Previous workers had learned Nandi by ear only.

Mr and Mrs Bryson were the only workers in Nandi-land. Yet God enabled the erstwhile sheep-farmer from the west of N.S.W. to carry through this task.

S. M. Bryson had started out as a pioneer farmer in the cold prairies of Saskatchewan, Canada. After marrying an Australian girl in London, he bought a sheep farm at Trundle, N.S.W., where, without any thought for spiritual things, they settled down "for life."

But a visit by an itinerant evangelist resulted in the conversion, first of Mrs Bryson and later—after a period of resentment—by her husband.

A chance meeting with a stranger, the Reverend C. Bennett Barnett, on a Manly ferry led to the Brysons selling their farm and undertaking Bible training under Mr Barnett and finally setting out for Africa. That was in 1919.

Sketches of life and progress in Africa make up most of the book.

The narrative is restrained and unassuming. It tells a compelling story of the gracious and unexpected ways of God with human lives for the forwarding of His purposes of salvation throughout the world.

—D. W. B. ROBINSON.

These five sermons were preached in the Surrey Music Hall in 1859, and have

been published by the Banner of Truth Trust to bring again to the public notice sermons which were the fervent preaching of a doctrinal and Biblical Gospel.

Spurgeon's sermons had a strong and clear theological basis. That basis was Calvinistic Doctrine. The five great points of Calvinism, Election, Human Depravity, Particular Redemption, Effectual Calling and The Final Perseverance of Believers, all find their place in these sermons. As a matter of fact the five sermons have been selected to show that these truths can be the driving force of an evangelistic ministry. Moreover, in the opening sermon in this book, "The Story of God's Mighty Acts," Spurgeon advocated the vital connection between the proclamation of these truths and the outbreak of revivals of religious life.

The other four sermons, "The Blood of the Everlasting Covenant," "The Necessity of the Spirit's Work," "Predestination and Calling," and "The Minister's Farewell," are splendid evangelistic sermons. This book will be eagerly sought after by preacher and layman.

—J. R. REID.

Practical suggestions for improving the structure of the Church in Australia occupy the rest of the book. The Bishop hopes that these changes will become possible under the new constitution. We fear there is too rosy a picture of the value of centralisation, or what is possible under the new constitution.

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Books

Our Duties

"BLUEPRINT FOR A NATIONAL CHURCH"—by I. W. A. Shevill. Sydney, Anglican Truth Society, 1959. Pages 16. Australian price, 2/-.

This 16-page pamphlet costs two shillings. In the preface, the Bishop tells how it came to be written. It is his reflections on improving the Church of England in Australia.

The first few pages are a sketch of some of the duties of parishes, dioceses and provinces. This is the theoretical section of the book. It is on this section of the book that the Bishop bases his practical projects. Unfortunately, the theorising is too shallow. For example, the writer begins by remarking, "The prime duty of the Church is worship," meaning the conventional Church service. But Scripture affirms that the prime duty of the Church is to witness to Christ. Such witness is, in fact, New Testament worship, for St. Paul says that the worship he offers God is the offering up of the Gentiles converted through the Gospel.

The Bishop next states that the church building is "the home of the Almighty." But the Scripture affirms that "the Most High dwells not in temples made with hands." He dwells "in the high and holy place, with him also that is of a contrite and humble spirit." To speak of God inhabiting a building is grosser language even than that of the ancient anthropomorphites!

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We offer our congratulations to the Rev. Bruce Westcott, Assistant at St. John's, Parramatta, and Miss Ruth Hepper, youngest daughter of Mr and Mrs W. Hepper, of Summer Hill, upon their engagement.

The Reverend R. S. R. Meyer, Director of the Department of Promotion of the Diocese of Sydney, has resigned from that position. His resignation will take effect from October 31, 1959.

The Reverend Arthur Deane, Vice-Principal of the Sydney Missionary and Bible College, commenced duties as assistant in the Parishes of St. Mary's, Balmain, Prymont and Rozelle, on August 2, 1959.

We regret to learn that Bishop F. de Witt Batty is suffering from pneumonia.

The Rev. A. C. H. Yuill, Chaplain to the Archbishop of Sydney, has been granted six months' leave of absence. Mr Yuill is to visit South America on behalf of the Committee of

Personal

the South American Missionary Society.

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Wanted: Commentaries by Lyman Abbott, except Gospels and Acts. Reply "986," Church Record Office.

**The Reverend
Frank Wilde**

The death of the Rev. Frank Wilde has removed from our ranks one who had served in the ministry of this country, in two dioceses, for 47 years.

Of a quiet disposition, Frank Wilde did faithful and effective work, the spiritual fruit of which remains in many lives.

Unassuming in his manner, yet with strong convictions and a courage that did not falter, he won his way in the work committed to him, and there are those who thank God for His message based on the Scriptures which encouraged them too "to fight the good fight of faith." His ministry on occasions was fraught with special difficulties, but he remained firm in his beliefs and the stand he took was vindicated. On leaving one parish, a church officer at his farewell remarked, "Most clergy at the beginning of their ministry receive the bouquets and then the 'brickbats,' but Mr Wilde in this parish received the 'brickbats' first and then the bouquets." It seemed a case of those who came to mock and remained to pray. There are clergy in the diocese of Sydney who are in the ministry from this parish through him and there are others who received much spiritual help from him.

Mr Wilde's convictions were strongly evangelical and he wholeheartedly identified himself with evangelical movements in Sydney, such as the Anglican Church League, the Reformation Observance movement, and for many years he was a Director of the "Church Record." His interest never flagged and he was always zealous for the "cause" dear to his heart.

At the very largely attended funeral service held at All Saints, Cammeray, his last parish, a fitting tribute was paid to his faithful and long life in the Master's service. Among the wreaths was one from Sir John and Lady Northcott, our former Governor and his lady with whom Mr Wilde formed a friendship at Sutton Forest, where the Governor's holiday residence was situated, and where Mr Wilde was Rector. Mr Wilde had no relatives in Australia except on his wife's side. Mrs Wilde predeceased him by some 10 years. They

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had married in Tamworth during Mr Wilde's curacy there. He had come to Australia from Norwich, England, in 1908, and he received his theological training at St. John's College, Armidale, and was ordained in 1912 by the Bishop of Grafton and Armidale.

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Boys' Society leaving recent annual service. More than 1500 attended

College Convention Breaks Records

ed Moore College convention for the

He said there was truth in the statement that there is a need for consecrated men in the ministry. It is easier to be a minister in a non-Christian mission than to be a Christian in a non-Christian mission. We must get out of our riddles and start to witness for Christ.

led to be Lights

are called to be lights in the world and not to hide our light under a bushel," he said.

Archbishop said he knew a girl who, because she was in a Christian family and had been in a Christian office, had no Christian friends at all. It was a hopeless situation, he said, and Christians are called to be lights.

He said he didn't work in Diocesan House or some other office. Get out into the world and witness for Christ," he said.

In the early part of his life, his Grace challenged the members to consider whether the light of Christ had become a "mark" of their life, whether they had had a real experience of Christ as Lord and Saviour.

Rev. John Reid, Rector of St. Andrew's Church, Gladsville, presided at the Convention on August 15. He spoke on "Right Observance," and said that the only way to holiness is to glorify