

# THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

June 23, No. 10

JUNE 11, 1959

PRICE 6d.

(Registered at the G.P.O., Sydney, for transmission by post as a newspaper)

## Archbishop Gough enthroned at Sydney

More than 2,000 people, including many civic officials and visitors, from other dioceses and churches, were present for the installation of Archbishop Hugh Gough in St. Andrew's Cathedral on Saturday, May 30.

People began to gather outside the cathedral at 8 a.m., and later listened to the service relayed to the grounds. The service began at 10.30.

The service of enthronement was a departure from previous enthronements in Sydney in a number of respects. The clergy of the diocese and visiting clergy, Archbishop Gough asked to robe, did not accompany the new Archbishop in procession either into or out of the cathedral.

Instead, they took their places at 10.15 a.m. in positions behind the choir and at the side seats of the building, and after the service left by side doors.

At 10.25 representatives of other churches took their seats in the chancel.

At 10.30, while the congregation sang "Christ is our cornerstone," the Administrator, preceded by the choir, cathedral clergy, chapter and coadjutor-bishops, went in procession to the west door. The Administrator and Dean waited at the west door while the others returned with the visiting bishops and deans.

### West door

After the singing of the hymn "Glorious things of Thee are spoken," the west door was closed, and the congregation turned to await the arrival of the Archbishop.

The Archbishop was led to the door from Church House by the Deputy Registrar, the Advocate of the diocese (Mr Norman Jenkinson, Q.C.), the Chancellor of the diocese (Mr W. Gee), the Bishop of Armidale (senior diocesan bishop of N.S.W.), the Acting Primate (the Archbishop of Brisbane) and the Archbishop's chaplain (the Reverend A. Yuill).

The Archbishop knocked three times on the door with a wooden

hammer, which few heard inside the cathedral, and requested the Dean as follows:

I, Hugh, by Divine Providence, Lord Archbishop of Sydney, Metropolitan of New South Wales, elected, and translated, make request that I be Inducted, Installed and Enthroned with the full Archiepiscopal Rights in this Cathedral Church of Saint Andrew of Sydney, with all Dignities, Honours and Privileges thereto belonging.

The Dean replied:

Most Reverend Father in God, we welcome you in the Name of the Lord. We are willing that you be so Inducted, Installed and Enthroned.

### Trumpets

After a fanfare of trumpets, the Archbishop entered the cathedral to the singing of Psalms 100 and 122. He was wearing convocation robes with red chimere and a red train the ends of which were carried by two boys of the Cathedral School, David Edwards and John Nickerson.

This was the first enthronement in Sydney not to accompany the service of Morning Prayer. The Archbishop paused at the chancel steps and took the oath of allegiance to the Queen and the declaration of his acceptance of "the constitutions for the management and good government of the Church of England within the State of New South Wales," after the certificate of consecration and confirmation had been read by the Deputy Registrar and Chancellor respectively, and the National Anthem sung.



SYDNEY'S BISHOPS. From left to right: Bishop Hilliard, Archbishop Gough, Bishop Kerle, Bishop Loane, in the Cowper Room at Church House. Photographs behind are of Archbishops Wright and Mowll.

## Sydney 1855

"THE INSTALLATION OF THE BISHOP was fixed for the 31st May, and the ceremony took place on that day in the temporary cathedral, a small wooden building erected by permission of the Government upon a vacant piece of land adjoining the site of the permanent cathedral, then in the course of erection . . .

"The installation ceremony was of a very simple character . . . After Morning Prayer, the Queen's Letters Patent, and the documents certifying the consecration of the Bishop, were read by the Registrar, James Norton, Esquire.

"The Bishop was then led to his chair by the Archdeacon, and formally inducted into the possession of the see. He then preached a sermon, taking as his text Eph. iv. 10, 11 which was followed by a celebration of the Lord's Supper."

—From Dean Cowper's "The Episcopate of Bishop Barker."

The Bible on which the Archbishop took his oaths was carried by "a minister," the Reverend Donald Cameron, curate of St. Paul's, Chatswood.

A curious feature of the service was that the Archbishop was twice "installed and enthroned"; first in a chair which had belonged to the first Bishop of Sydney, Bishop Broughton, and later in the usual seat of the Archbishop.

### Broughton's chair

Bishop Hilliard led the Archbishop by the hand to Bishop Broughton's chair and sat him in it with these words:

In the Name of God, Amen.

By the authority committed unto me, I, William George Hilliard, Master of Arts, having been Administrator of this Diocese, do hereby Induct, Install and Enthroned you, Most Reverend Father in God, Hugh, member of the Most Excellent Order of the British Empire, Doctor of Divinity, Sub-Prelate of the Most Venerable Order of St. John of Jerusalem, sometime Lord Bishop Suffragan of Barking in the Diocese of Chelmsford, you having been duly elected Lord Archbishop of Sydney, into the real, actual and corporal possession of this See with all the Rights, Honours and Appurtenances thereof. May the Lord preserve you in your going out and your coming in from this time forth and for evermore. Amen.

This was followed by the Lord's Prayer and suffrages, a prayer adapted from the Consecration service, and an anthem sung with the congregation kneeling.

This sanctuary of my soul,  
Unwitting I keep white and whole,  
Unlatch'd and lit, if Thou should'st care  
To enter or to tarry there.

With parted lips and outstretched hands  
And listening ears Thy servant stands  
Call Thou early, call Thou late,

To Thy great service dedicate,  
My soul keep white and whole.

—Charles Wood (1866-1926).

Then the Archbishop was enthroned again in his proper stall with the words:

"So is this Most Reverend Father in God really and lawfully installed and enthroned in the archbishopric of this see of Sydney. May peace ever be with thee, through our

Lord and Saviour Jesus Christ. Amen."

Another innovation was the form of words which then accompanied the presentation to the Archbishop of the Pastoral Staff:

Most Reverend Father in God, in the Name of the clergy and laity of this Diocese, I now place the Pastoral Staff — the emblem of your episcopal office — in your hands. Long may you hold it, and rule this Diocese to the Glory of God and the edifying and well governing of the Church. May the Good Shepherd be with you and bless you at all times and in all things. Amen.

### Glad shout

Following a prayer of thanksgiving, Bishop Hilliard said "Praise ye the Lord," to which the people responded "with loud and glad voice." The Lord's name be praised." This had been rehearsed under the Precentor's direction before the service began.

The trumpets sounded, the congregation sang the doxology, and the choir sang the Te Deum.

The Bishop of Armidale then addressed the Archbishop on behalf of the Bishops of the Province (all of whom were present) "greeting and recognising" him as their Metropolitan and promising due obedience. The Acting Primate then gave a blessing to the Archbishop.

After the hymn, "City of God, how broad and far," the Archbishop preached his sermon, an account of which appears elsewhere in this paper.

"Ye servants of God" was the following hymn, and after the offertory had been received, the Archbishop gave the benediction.

The bishops and the chapter preceded the Archbishop to the west door, where they paused while the Archbishop offered a short prayer for the city of Sydney, the diocese and the province.

JUNE 11, 1959

### "There Are Differences Of Ministries"

The Australian Church Record joins with the whole Australian Church in offering its felicitations to the Diocese of Sydney on the arrival of the Most Reverend H. R. Gough to be its Archbishop. The installation of the Chief Minister of the oldest and largest metropolitan See of Australia brings under review the whole work of the church, and of its office-bearers. This may be summed up in the word "ministry"—a noble word, yet a servile one. It ought never to be forgotten that "minister" means a servant, and "ministry" the work and office of a servant, that is, of a slave.

The purpose of ritual is to be symbolical of truth, and the position of a servant is meant to be reflected in the order, for example, of clerical processions; choir boys always lead in and out, junior clergy precede senior, and in the last place, the place of least honour, comes the rector or the bishop, as the case may be. Such is the theory. But how difficult it is to keep human nature in its place! Squabbles over precedence arose more than once among the apostles, and had to be rebuked by our Lord at the Last Supper, even after three years association with Him, the meekest of men. Human nature being as it is, it is all too easy for ritual to multiply and terminology to be introduced, which obscures the true office of ministry and hides the meaning of minister as servant and slave. An example which comes readily to mind is that of the Pope, who for many centuries has been styled "servant of the servants of God," that is, "slave of slaves." It would be difficult, however, to see this truth symbolised and revealed in the pomp which surrounds the modern Papacy. Only vigilance and clear theological apprehension will keep the Church of England from the same natural pitfall.

Every Christian is called to the office of ministry, that is, to service as a menial. Our Lord declared that "The Son of Man came not to be ministered

unto, but to minister" (Mark 10:45), and on a later occasion affirmed, "I am among you as he that serveth" (Luke 22:27).

Laymen and clergy alike are called to a ministry. Each Christian receives his own gifts, so that there are many ministries, as St. Paul puts it (1 Cor. 12:5). An important ministry, much neglected by Christians at the present moment, is that of service in public office in the community. During the war, the leaders of the denominations and of the judiciary issued a call to the people of Australia "to take an active concern in public affairs." This is a ministry that belongs especially to the laity. More Christian laymen should be actively concerned in public affairs on every level. Only in this way can the national life be permeated with Christian ideas and principles, as it ought to be.

There are plenty of opportunities for ministry. A pressing need for example, is the provision of more Christian hostels and colleges for students. The shortage is illustrated by the fact that at one Church of England university college there were 200 applicants this year for 27 places vacant. The provision of Christian hostels and schools is a ministry which Christian laymen could combine to discharge.

Clergy are called to a specialised ministry. They are to be "ministers of the Word" (Luke 1:2, Acts 6:4). A servant of the Word must make time for reading and study, if his ministry of preaching is to be fruitful. There is preaching and preaching. But if preaching is to be the ministry of the Word, it cannot be discharged without putting in a very high category of priority, prayer, reading and study.

Every Christian has received a ministry in the church and the grace to discharge it. Ministries differ, but to each comes the exhortation, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. 4:17).

# Enthronement Sermon

The sermon preached by the Archbishop of Sydney on the occasion of his Enthronement in St. Andrew's Cathedral on Saturday, 30th May, 1959.

God said "Let there be light." It is significant that this should be the first recorded Word of God. Moreover, when God commands, His word has inherent within it power for the command to be carried out. His Word is creative. "Let there be light, and there was light."

Long ages afterwards "when the fullness of time was come," the Word was made Flesh, incarnate in the Person of Jesus Christ our Lord, Whom the writer of the Epistle to the Hebrews describes as "the brightness of God's glory, the express image of His Person." Or, as St. Paul says, "God Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Job had long before uttered that cry of longing, echoed in innumerable hearts, "O that I knew where I might find God!" Ever since the Incarnation men have known where. In the face of the Babe of Bethlehem, of the Carpenter of Nazareth, of the Healer of Galilee, of the Teacher of Jerusalem, of the Saviour dying on Calvary's Cross and of the Risen Lord men have seen the light of the knowledge of the glory of God.

## LIGHT

Our Lord Jesus said, "I am the Light of the world; he that followeth Me shall not walk in darkness but shall have the light of life." He also said to His apostles, and so to His Church of which they were the first members, "Ye are the light of the world." The physical body of Christ is no longer seen on this earth, but the Church is the Body of Christ and through her myriad members God has been revealing himself to mankind during these past 1900 years.

But light can be dimmed; indeed it can be blocked out altogether, and with shame the Church has to confess that the light of the glory of God has not always been seen in her. A thousand years ago Christendom passed through what historians call "the Dark Ages." The explanation is quite simply stated. The Church was no longer preaching the pure Gospel of the Grace of God whereby (to use the words of the Prayer Book Whitstuntide preface) "we have been brought out of darkness and error into the clear light and true knowledge of God." False doctrine, distracting ritual, inconsistency of life and conduct, increasingly dimmed the light that had shone so brilliantly in the early days of the Church. For long generations darkness covered the face of the world, and then it was as though the Creator once again commanded "Let there be light." The dawn of a new day began to break. This dawn was heralded by the preaching of such men as John Wycliffe, who has been called

"the morning star of the Reformation." As in the natural realm, the light grew gradually until at last, with the full development of the Reformation, the Sun of Righteousness once again arose with healing in His wings. From within this Reformation there emerged in England the Anglican Church as we know it today — not indeed a new Church, for the Anglican Church was born in Britain through the Celtic missionaries centuries before the coming of St. Augustine from Rome — a Church Catholic and Apostolic, but now reformed and revived by the Spirit of God.

## FAITH

Moreover we must remember the purpose of light. It is to bring light to those who are in darkness. We are the light of the world and are placed in the world that it may see the glory of God in the face of Jesus Christ. Too often the Church has hidden her light by shutting herself away from the world. The Church MUST give a lead to the life of the community. It must be in the forefront of social reform. It must share in the government of the nation. It must enter into the daily life of ordinary people. It must never be a Pharisee. It must always be a friend.

## DANGER

These are days of great danger for mankind. These are, therefore, days of thrilling opportunity for the Church. The Church of Christ, and the Church alone, possesses the truth that can save the world. If that truth shines forth undimmed, it will save the world. If Jesus Christ is lifted up in all His wonder and beauty men will come to see the glory of God, and seeing Him will not continue to walk in the darkness of this frightened "bomb-happy" world, but will have the light of life, travelling along that path of the justified man, that is as "the shining light that shineth more and more unto the perfect day." This CAN be the Church's finest hour!

God in His mercy has visited His people here in Sydney during the last few weeks in no uncertain manner. Through the ministry of Dr Graham the light of the Gospel of Christ has shone forth perhaps more brightly than ever before in the history of this great city. Thousands who, a few weeks ago, were walking in darkness, now possess the light of life. If we in the Church will rise to the challenge we shall experience in the coming days spiritual revival, that revival for which so many have been praying for so long.

If you and I will dedicate ourselves to God in really sacrificial service and consistent Christlike living, then here in Sydney, too, this can be "the Church's finest hour."

God grant that it be so!

### The Family is the Unit of the Church

The Archbishop of Sydney told the Editor of the Church Record on the morning of Friday the 29th that he emphasises "that the family is a unit in Church life. Some generations ago in England, the whole family sat in the family pew but during the past years this custom has broken down, only part of the family worshipping together is not good enough."

When asked about the practice of family communion, a practice developing widely in English Parishes, and also being advocated by the Archbishop of Melbourne, the Archbishop said he thought it was still too early to evaluate the general worth of this practice. He thought it had difficulties with unconfirmed people being constantly present at the Communion Service.

The Archbishop said that he was very impressed with the Stewardship campaigns that have been conducted in the Churches, and had spoken highly of the Every Member Canvass that was conducted in the Sydney Diocese, and that when he returned after his former visit here, he had made moves for pledging to be introduced in Barking, as they had been far too dependent in the past upon endowments, and he would be looking forward to seeing the conception of Stewardship strengthened here.

When asked about the recent decision of the Synod of Newcastle Diocese to appoint Industrial Chaplains, the Archbishop said he was not sure that Chaplains were the answer to breaching the gulf between Church and Industry; however, he was very interested in these moves, and hoped to be able, as he had done in London, to visit factories himself, and to make regular and friendly visits, as the Church must enter into very phase of community life.

When asked, the Archbishop said that he had maintained his contact with the Evangelical Unions in England, and regularly returned each year to the C.I.C.C.U. to preach, and that he valued being a vice-president, both of the C.I.C.C.U., and of the English I.V.F.

The Archbishop told the Editor of the Church Record that he had definite hopes for the delegation of authority to be more widely shared than in the past.

### STUDENTS GREET DR. GOUGH



ARCHBISHOP GOUGH entering St. Andrew's Cathedral for his installation, preceded by the Reverend A. C. Yuill and followed by Archdeacon R. B. Robinson and Canon Frank Cash.

### RECORD DEMAND FOR BIBLE STUDIES

The demand for Bible study material had reached an all-time high in recent months.

This was stated by Miss B. L. Glascodine, Field Officer of the General Board of Religious Education of the Church of England in Australia.

Miss Glascodine is in charge of the board's Christian Education Advisory Service and Bookshop.

She said the Billy Graham Crusade was partly responsible for the record demand. "Probably the main reason for this record demand insofar as we are concerned has been the implementation by the Church of England of a more vigorous programme of Christian Education for adults," Miss Glascodine said.

"We are getting orders and requests for advice on Bible reading from all parts of Australia, most of which were not touched directly by the Billy Graham Crusade."

"Orders for 40 and 50 sets of Bible study and other material at a time come in from the parishes."

"The main demand is from the

parishes all over Australia, but many individuals also inquire," Miss Glascodine said.

"The demand is for material for both group and individual study, and is not confined to material for Bible study alone."

"There is also a demand for publications, such as 'The Parish Comes Alive', which describe the nature of the church and the parish as living bodies, as distinct from their formal structures."

Striking evidence of the increasing desire for spiritual guidance was seen in the recent sale of the booklet 'Jesus Lives', a series of Bible studies written conjointly by the Archbishop of Melbourne, Dr. Frank Woods, and the Vice Principal of Ridley College, Rev. Leon Morris."

The entire edition of 4,000 copies was sold out completely within three weeks, Miss Glascodine said.

The Christian Education Advisory Service, 323 Bourke Street, Melbourne, as well as supplying the literature, gives expert advice on the choice of literature for particular needs.

### CANON BEWES TO ADVISE

The Secretary of State for the Colonies (Mr Alan Lennox-Boyd) has asked Canon T. F. C. Bewes, who was recently appointed Vicar of Tonbridge, Kent, to become the third member of the inquiry to advise the Governor of Kenya on the future administration of the four remaining emergency detention camps in the territory.

Canon Bewes worked among the Kikuyu from 1923 till 1948, when he became Africa Secretary of the Church Missionary Society.

### Bishop Omari at Bellingen

The Right Reverend Yohana Omari, Assistant Bishop of Central Tanganyika, and Mr Festo Kivingere were accorded a civic welcome at Bellingen, N.S.W., recently.

The President of the Shire Council, Councillor Johnson, and Mrs. Johnson, councillors and their wives and official guests, welcomed the visitors.

Councillor Johnson said how important it was for Australians to learn all they could of the awakening Africa.

Bishop Omari, in his reply, said that the purpose of his visit to Australia, which supported his diocese in Tanganyika, was to exchange ideas and fellowship.

On Sunday, the service in the parish church was attended by a large congregation, people coming from Coff's Harbour, Coramba, Dorrigo, Bowraville and Smithtown, to hear the bishop preach.

Many of them were able to talk to the African churchmen after the service.

### Mission to Britain ends

The "Mission to Britain," with 158 rallies covering every county in England, Wales, Scotland and Northern Ireland, and involving over 10,000 miles of travelling, came to an end on Saturday, May 16, with a great thanksgiving rally in the Royal Albert Hall, London.

It was a magnificent climax to a venture of faith which had taken Mr Tom Rees and his team not only to the great cities but also to the "forgotten places"; for a vast crowd of people, mostly young, came forward in an act of witness as the evangelist made his final appeal.

The opening prayers were led by the Rev. Maurice A. P. Wood, vicar and rural dean of Islington, who has recently become President of the Hildenborough Evangelistic Trust. Appropriately, both for the time and the occasion, he began with the Collect of Whit-Sunday. Mr Wood also made use of a prayer written 100 years ago in the great revival of 1859.

### NEW METHOD FOR ELECTING BISHOPS

The General Synod of the Church of Ireland has passed a Bill abolishing the method of episcopal elections that had obtained since disestablishment.

According to that method, each diocese elected its own bishop, who was chosen if he obtained a two-thirds majority of the clergy and of the laity. In future there will be two electoral colleges, one for the province of Armagh and one for the province of Dublin. They will each consist of six clerical and 12 lay members of a vacant diocese, two clerical and two lay members of each of the other dioceses in the province, three members of the House of Bishops, and the Archbishop of the province.

Of the three representatives of the House of Bishops two must be chosen from the province not concerned in the election.

### BILLY TELLS

Dr Billy Graham told an informal gathering in London on June 8 about his Crusades in Australia and New Zealand.

### LANDLINES STIR COUNTRY CENTRES

Many Church of England Clergy in the country districts of New South Wales and Victoria have spoken enthusiastically of the results of direct land line meetings held in connection with the Billy Graham Crusade.

Many people who would not have been able to share in the ministry of the Crusade because of distance from the actual meeting places were blessed by Dr. Graham's ministry in a very real way.

During the two weeks of the Crusade several hundred people came forward and nearly 100 of these were referred to St. Paul's Church.

Follow-up Bible study meetings have been arranged by the Rector, Canon G. A. Baker, and his assistant, the Reverend D. Parker. At the first of these gatherings over 50 people gathered for instruction in the Parish of Armidale. At this meeting 40 Church.

  
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# ARCHBISHOP IS WELCOMED BY HIS DIOCESE

Archbishop Gough has been enthusiastically welcomed by clergy and church people as well as state and civic leaders at several functions held in his honour during his first days in Sydney.

Early on Friday, May 29, as the Dominion Monarch neared Sydney heads, bonfires and rockets greeted the Archbishop. Once inside the harbour many small craft drew near to the ship, one carrying a welcome banner from St. Michael's, Vaucluse.

The Administrator, Bishop Hilliard, headed the party of leading churchmen and their wives who boarded the ship as she berthed, and formally welcomed the Archbishop with his wife and daughter.

Following the enthronement service in St. Andrew's Cathedral on Saturday morning, May 30, the Standing Committee of the Diocese held an official luncheon in the Trocadero, where a number of official guests were present.

## YOUTH SERVICE

On Sunday afternoon following his arrival, the Archbishop attended a Youth Service in the Sydney Town Hall arranged by the Anglican Youth Co-ordinating Committee under the leadership of the Rev. N. C. Bathgate, Chaplain for Youth. Over 300 members of Diocesan youth groups formed a guard of honour as the official party entered the Town Hall. In the foyer leaders of 10 youth organisations were presented to the Archbishop by the Dean of Sydney, Chairman of the Youth Council of the Diocese. The Rev. N. C. Bathgate introduced Mrs. Gough to the official party and the Rev. A. A. Langdon introduced Miss Gough.

The programme of music, bible reading and short addresses of welcome was entirely presented by the youth of the Diocese. The Chaplain for youth presented the Archbishop with a set of gold cuff links as a gesture of loyalty from the young people of his Diocese.

In responding, the Archbishop made reference to the importance of work amongst the young people of the city and diocese and commented on

the great blessing which has come to Sydney through the Billy Graham Crusade.

The Town Hall was again packed to capacity on the night of Monday, June 1, for the Diocesan welcome to His Grace, Mrs. Gough and Miss Gough. Their Excellencies the Governor of New South Wales and Lady Woodward were in attendance at this gathering. A unique feature of this meeting was the presentation of 45 addresses of welcome on behalf of various schools, organisations and societies in the Diocese. As the representatives of these organisations came forward to greet the Archbishop, the Rev. R. G. Fillingham described to the audience the groups which they represented.

The addresses of welcome from the Governor, Bishop Hilliard, the Dean of Sydney, and Mr. Walter Gee were interspersed with three beautifully rendered anthems from the festival choir of the Royal School of Church Music.

In his reply to the speeches of welcome the Archbishop paid tribute to work of the Administrator Bishop Hilliard, who with the other coadjutor Bishops had so ably carried on the work of the diocese since the death of Archbishop Mowll.

## UNIQUE

The Archbishop went on to say that the activity of the Diocese of Sydney as seen by the various bodies who earlier had been represented on the platform was unique in his experience. He claimed that there was nothing to match this comprehensive witness of the Church anywhere in England and said that he was proud to belong to such a Diocese.

The Archbishop also stated how moved he was by the welcome tendered him by civic and State officials on his arrival in Sydney.

## Sixty Years Ordained

Canon D. J. Knox, who is Chairman of Directors of the Church Record Ltd., celebrates the sixtieth anniversary of his ordination to the diaconate on Thursday next.

Canon Knox has been longer in holy orders than any other clergyman of the diocese of Sydney, and is the only one who was ordained last century.

He entered Moore College in 1897 under the principalship of the Reverend Bernard Schleicher, and took a first-class in the Oxford and Cambridge Preliminary under Canon N. Jones. He was ordained by Archbishop Saumarez Smith on June 18, 1899.

Canon Knox is still an active member of the Cathedral Chapter to which he was elected by the clergy in 1944, and an examining chaplain to the Archbishop. He is chairman of the Reformation Observance Committee, and a regular member of the Board of Diocesan Missions.

He has been associated with the Church Record during the whole 60 years of his ministry, and has been an unremitting champion of the cause of evangelical truth and of the spread of the gospel.

Canon and Mrs. Knox live at Gordon, and both take an active part in many types of church work. Their ministry has been widely effective over the years, not least through the members of their own family: their eldest daughter is the wife of Bishop Marcus Loane, their eldest son Principal of Moore College; two children are in the medical profession. Dr. John Knox and Dr. Elinor Knox; Mr. Horace Knox, D.F.C., D.F.M., has a farm at Moss Vale, and two daughters are teaching abroad, one with the C.M.S. in Tanganyika.

Canon Knox has rightly been called "the Grand Old Man of Evangelicalism," and we offer him, not least as Chairman of Directors of this paper, our prayerful good wishes for many more years of effective ministry.

## Notes and Comments

### MAN OF THE PEOPLE . . .

The Archbishop of Sydney got "on side" with the public through the television programme on his first Sunday evening. He revealed himself as one who took care to answer honestly the questions put to him and thus won the respect of viewers.

"Public relations" is an important aspect of the Church's life and an Archbishop who is able and willing to use modern media of communication to put the Church's message and witness before the people is assured of a hearing.

The utterances of a Metropolitan, however, are different from those of other men. They inevitably appear *ex cathedra*, and go out with the whole authority of the Gospel and the Church. This is a responsibility for which we shall uphold His Grace in our prayers, that amidst all the demands of his exacting life he may have time to give to this great opportunity.

### THRONE OR SEAT?

What does the Church understand by the use of the word "throne" for the Bishop's seat in his cathedral?

The Greek word means basically a seat. It is used of the throne of the monarch, the seat of the teacher, the judge's bench. Thus it means a place where one sits. The king sits to rule, the judge to preside, the teacher to teach.

In the reformed Church the Bishop is a president and a teacher, not a monarch. Traditionally the bishop sat to teach, and at one time his inaugural homily was delivered from the seat into which he had just been conducted.

Words are important, for they carry connotations which could lead to false views. It is better, therefore, to speak of a bishop's installation, simply, and to avoid the use of the word "throne," which in our minds carries the idea of sovereignty. Evangelical bishops do not regard themselves as lords, but as pastors.

### THANKS IN RETROSPECT . . .

The final judgment on the Crusades in Australia cannot yet be made; but on the basis of evidence so far forthcoming from parishes where a real effort is being made to win non-churchgoers, it is fairly clear that decisions made were genuine, and that especially among adults who went forward during the Crusades there has been a definite step into a new life. For young people the battle is harder and longer; for the main lesson of life—our desperate need of God—youthful folk still have to learn; but many of these also have been integrated into the Church.

It is already completely obvious that many thousands of people have begun to attend worship; many hundreds have been through a real conversion experience. People are reading their Bibles with eager interest; fellowship groups in the churches are alive and contain many new members.

We can only give thanks to God for the way He used Billy Graham and others in the team. The whole team has been given a special portion of His Spirit, and the ministry of each one was owned by God.

And now they are far away. But many of us know that we are in vital personal touch with a work of God's Spirit such as we scarcely dared to hope for; and so we are encouraged to go forward to win men and women to a definite commitment to Christ, and to make it possible for God, through our proclamation of His love, to draw into His Church those that are being saved.

### THE WRONG EMPHASIS . . .

We referred in the last issue of the "Record" to the question of the "seal of confession" debated in the Convocation of Canterbury, and to the false view of the Ministry which the discussion itself gives.

Now we read in the "Church Times" of "the first national pilgrimage to the shrine of Our Lady of Walsingham on Whit Monday." The article is illustrated by a picture of a procession carrying the Shrine through the village street at Walsingham. "Ave, Ave, Ave Maria" rose high into the air above Walsingham," said the writer of the article.

Anglicans might well ask, as Cicero did at a certain moment of high tension, "Where in the world are we?" We could be in Rome, certainly; it is scarcely believable that we are seeing such things in the Church of England.

When the Church becomes over-conscious of its trappings and its rituals, things like this take place and the victories of faith in the centuries are wiped away at a stroke. Principles are forgotten, superstition riots, judgement decays; the Church declines into a fopish esotericism, leaving the principle of the doctrine of Christ far behind.

The defence of the Evangelical faith—the faith of the New Testament—has both a positive and a negative aspect. The preaching of the Gospel is not enough; we must also strive to defend the Church against the inroads of practices that tend to make the Gospel of no effect.

It is to such happenings as these at Walsingham that the preacher at a recent High Mass to celebrate the Centenary of the Church Union no doubt referred when he boasted, ". . . one particular need for thanksgiving: the return to a more authentically catholic way of life and thought in the Church . . ." What blindness, after all that the Church of England has been through!

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Ignorance of the true situation on the mainland of China will rob Chinese Christians of the prayer support that they desperately need. Nehemiah received a letter telling of the tragic plight of Jerusalem, with her walls broken down and her gates burnt with fire. As a result he prayed and from that prayer there came action which brought deliverance to the people of God.

### SPIRITUAL CONFLICT

The very small minority of Christians among the 600,000,000 people of China are engaged in a spiritual conflict which threatens to overwhelm them, and they are almost completely shut off from fellowship with the people of God in other lands. It is hard for Christians in a free society to understand the tremendous difficulties they face, and too often reports that have come out of China fail to give a true picture of the campaign against the Church. But meet some of the Chinese Christians who after prison experiences have escaped from China, and read the occasional Chinese letters which in veiled language describe the suffering of the Lord's people, and you will understand the nature of the fiery trial which has befallen them.

The talks that I have had here recently in Hong Kong with Chinese Christians from the mainland have given me a burden of prayer which must be shared with other members of the "body" who realise that "whether one member suffer all the members suffer with it."

### COMMUNIST STRATEGY

The story of one man reveals the Communist strategy in relation to the Church. Pastor "X" was a man of God, greatly loved by evangelical Christians throughout China because of his humble spirit and ability to teach the Word of God. The books he wrote and his ministry in church and student conferences made him widely known.

In 1951 the Communists stirred up trouble within his Church in an inland city and he was publicly accused of many crimes against the State and the Church. For days he was shut up in his home writing his whole life history and a confession of the supposed crimes with which he was charged. These charges were so serious, and the attacks so violent, that he finally stated that if he was guilty of such things he certainly was not fit to live and therefore requested the government to execute him. Rejected by his Church and completely humiliated in the public accusation meetings he was sent back under police surveillance to his home in Shanghai. Meanwhile, the charges against him were used as study materials for Christians throughout the country.

The leader of the government-sponsored church organisation, the "Three Self Movement," is a former Y.M.C.A. secretary who has always been very strongly opposed to the evangelical message. He saw, however, that what is described as "the spiritual party" within the Church had very considerable influence, and if the government church program was to succeed, he must have the support of some evangelical leaders. If Pastor "X" was removed from the scene he would be regarded as a martyr, and this would only increase the opposition among the keen Christian young people.

## Trial of Faith in China

MR. DAVID ADENEY, writing from Hong Kong, tells of the relentless pressure and tremendous difficulties faced by Christians in China. His article constitutes a plea for prayer for God's people in China, where faith in Christ is so severely tried and tested . . .

### CO-OPERATION

It was therefore decided to inform Pastor "X" that his accusers had been rather over-zealous, and he was to be allowed to continue as pastor of his other church in Shanghai. Once again he was free to preach, but the price he paid was co-operation with the "Three Self Movement."

More and more he became involved in this organisation. Having once entered there was no way of retreat and he found himself elected to positions of leadership. He was sent to Peking to attend conferences and photographs of him with the other leaders were circulated, not only in China, but also in foreign countries. His name had propaganda value to the Communists, and his example was used to persuade other evangelicals to co-operate with the "Three Self Movement."

Some members of his own family and many members of the Church, including a fellow-worker who told me the story, refused to have anything to do with the compromising "Three Self Movement." Others felt that co-operation was the only way by which they could continue to preach the Gospel, not realising that it was only a matter of time before they, too, would lose their freedom.

Increasingly the Church became an instrument for Communist propaganda. Pastors and church members were constantly having to undergo courses of indoctrination. There was no freedom to declare the whole counsel of God. Evangelical work was forbidden. So much of the church activities were taken up with conforming to the demands of the "Three Self Movement" that many Christians felt that there was no value in attending church services. It seemed far better to worship in their own homes, and where possible, to have fellowship with other Christians in their small group meetings. Those in the Churches were closely watched by the government, and whenever action was taken against some prominent Christian leader, all the Christians would be called together to discuss the charges made against him. At such meetings silence is not permitted. Everyone must express his opinion. One Christian worker got into trouble because she spoke of "Mister," instead of using the title given him by the government of "Counter-Revolutionary."

Probably no one will ever know the inner conflict and agony in the heart of Pastor "X" at this time. Undoubtedly his heart was right towards God, and his one desire was to be able to continue to feed the flock of God. Many of his friends were deeply disappointed because of his political connections and sometimes the old pastor would sit silently and sorrowfully at the back of a young people's group listening to them exhorting each other to be true to the Lord and avoid any form of compromise.

As government pressure on the Church increased, Pastor "X" became more and more discouraged with the work in Shanghai. He was teaching in a Bible School, but sometimes he would come to class and tell his students that the whole of the previous day had been taken up with government meetings and there had been no time for preparation. Because his health was failing he obtained permission to take a short holiday, and was able to return to his old home in North China.

By reason of his official position in the "Three Self Movement," he was permitted to visit many of the villages where the Churches had been closed. He was welcomed by the officials and many of the country Christians flocked to see him. How he wished that he could leave the work in Shanghai and minister to those needy believers in the country! But he was not free, and greater humiliation still lay before him. One of the charges later to be made against him was that he wished to revive the work of the "imperialistic" China Inland Mission by re-establishing their country work.

The government now felt that the time was ripe to take stronger action against what were described as the "rightist elements" within the Church. Small groups meeting in homes were branded as reactionary and absolutely forbidden. Those who had not entered the "Three Self Movement" were rounded up for special courses of indoctrination, and many were imprisoned, including one, formerly a China I.V.F. staff worker, whose spiritual influence among students had been very great.

Pastor "X" was no longer of any use to the government, and it was not long before he again faced the dreaded accusation meetings. This time the students in the Bible School were stirred up to attack him. For long hours he had to stand before them as frenzied accusations were hurled against him. Finally his strength gave out, and he told the students that unless a chair was provided he would collapse on the ground.

Following this attack he was sent to the country to work on the land. He has since returned broken in body and mind. Classes in the Bible School were all stopped in order to allow the students to receive further political indoctrination, and it seems unlikely that they will be resumed. The aged principal is under attack, and has been in hospital for some time. His books are banned, and like Pastor "X" he is accused of having outwardly supported the "Three Self Movement" while inwardly he sympathised with the reactionary rightist elements within the Church. The persecution of Christians never comes directly from the government, it is always from the Communist elements within the Church. Thus, the so-called Church leaders organise the suppression of the smaller places of worship, reducing the number of

Churches in Shanghai from 200 to 20.

### UNIVERSITY STUDENTS

The outlook for Christian university students, humanly speaking, seems practically hopeless. Until a year ago there was one medical college in the Shanghai area where the Christians used to meet, off campus, for prayer and fellowship, but even that meeting has now been stopped.

Christian graduates find that there is no future for them. They are sent to the hardest, most out-of-the-way places to work.

Families are separated and with the new communal system there is practically no home life. In an inland city there is a Christian mother who, during her 10 years of married life, has only been able to spend two with her husband. He is a university graduate and was a leader in I.V.F. work. His literary gifts were a great blessing to many, but no longer is he able to use them. He has spent some time in prison but recently he was reunited with his wife, who is desperately sick with TB of the spine. Every attempt to gain permission for her to come out for special medical treatment has failed, and now he is being sent to a far-off border province to work on the land.

Her testimony in the face of these difficulties was an inspiration to read, and I was reminded of the words of Paul: "We are perplexed, but not in despair; cast down but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." I sometimes ask myself: "Why have I been spared these great trials of faith, while so many of my friends suffer in China? What would I do if my children were being educated in Communist schools, feeding in communal kitchens and ridiculed every time they spoke of their faith in Christ?"

It is only a few miles to the border of China, yet the Christians here in Hong Kong, and in western countries, seem to stand on the sidelines almost unmoved by the spiritual battle which does not seem to affect them. We know so little of sacrifice in our own daily lives and often fail to realise that the Lord who has called our brethren in China to rejoice in that they are counted worthy to suffer for His sake, is also calling us to cast off to put on the spirit of discipline and self-sacrifice, so that we may obey the Lord's command to witness for Him while it is still day, for "the night cometh when no man can work."

No work calls for more discipline than intercessory prayer for those whom we do not know and from whom we can receive no news, but surely God will raise up prayer labourers for His Church in China of whom it will be said: "Thou hast wrestled with God . . . and hast prevailed." (Gen. 32:28. Darby.)

(With acknowledgments to "New Life.")

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or brought to the Chapter House on the day of the Sale.



## BISHOP MORRIS IN ENGLAND

LONDON, May 29.  
The Fellowship of Evangelical Churchmen committee arranged a welcome home reception on Monday at the Caxton Hall, Westminster, for the Rt. Rev. G. F. B. Morris, Bishop of the Church of England in South Africa. Canon and Mrs P. O'B. Gibson were host and hostess. The Bishop gave an address on "The Situation in South Africa Today."

## Archbishop to dedicate youth camp

The Reverend Neville Bathgate has plans well in hand for the opening of Sydney's new Church of England Youth Centre on the shores of the Port Hacking River. Over 100 persons will be able to be accommodated in the delightful cabins which surround the modern dining and recreation hall and kitchen block. The service of dedication is planned for Saturday, June 27, at 3 p.m. Ample parking space is available and many people are expected from all parts of the Diocese of Sydney.

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All communications to be addressed to The Hon. Secretary.

## Personal

The Rev. and Mrs G. W. Townsend, late of Norfolk Island, leave for Malaya on June 12. They will be working with the Church Missionary Society at Kuala Lumpur.

The Rev. W. K. Deasey has gone to Norfolk Island for one month. He left on Saturday.

The Rev. and Mrs G. W. Curate-in-charge of Abbotsford in the Diocese of Sydney, has been appointed as Rector of St. Mark's, Brighton, in the same Diocese.

Congratulations are extended to the Venerable and Mrs G. R. Delbridge, of St. Matthew's, Manly, N.S.W., on the birth of a daughter—Judith Alison.

The Reverend G. J. Morris, Rector of St. James', Carlton, in the Diocese of Sydney, has been appointed as a chaplain in the Army.

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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.

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## MISSIONARY CONVENTION IN TOWN HALL

The New South Wales branch of the Church Missionary Society held a successful convention in the Sydney Town Hall last week.

At the opening meeting on Wednesday, June 3, the chairman was the newly installed Archbishop of Sydney. In welcoming Dr Gough, the general secretary of C.M.S. in N.S.W., the Reverend G. M. Fletcher, paid tribute to leadership and missionary vision of the late Archbishop and said the C.M.S. looked forward to working under the guidance of Archbishop Gough.

In his remarks as chairman the Archbishop said that the Christian Church could only justify its existence if it was continually reaching out to those who had not heard the gospel message.

The speakers on the opening night were Bishop M. L. Loane and Mr Festo Kivengere from Tanganyika, Dr Bob Pearce, of World Vision Inc., shared the addresses with Mr Kivengere on successive evenings, Bishop Loane acting as chairman.

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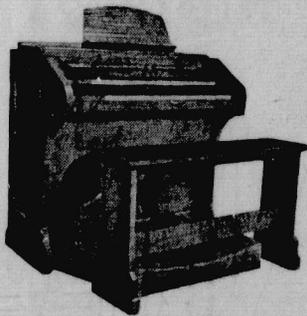
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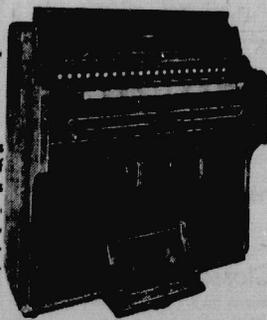
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*alteration next issue*