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Archbishop to arrive in Sydney this week

The Archbishop and his family are expected to arrive in Sydney on the Dominion Monarch on Friday, 29th May. The Archbishop will probably be met in Melbourne by the Dean of Sydney, and will be greeted in Sydney by the Administrator of the Diocese, the Right Rev. W. G. Hilliard and 20 other Diocesan officials.

THE Enthronement of the Archbishop is to take place in the Cathedral on Saturday, May 30, at 10.30 a.m. Invitations to the service have had to be restricted because of lack of seating space in the Cathedral. Clergy will be allotted seats, but some of the Deaconesses have been unable to get positions within the Cathedral. The next issue of the Church Record will give a full account of the Enthronement Service.

On Sunday, May 31, the Archbishop will be given a public welcome by the Youth of the Diocese. This will be held in the Sydney Town Hall and an overflow will meet in the lower hall. The Archbishop will enter the Town Hall through a guard of honour of 300 young people, who will represent different diocesan youth activities. There will be a display of parish banners in the Town Hall, and students from Moore College and Deaconess House will form a choir for the occasion.

The Dean of Sydney will present the Youth of the Diocese to the Archbishop. Various groups of young people will welcome the Archbishop, and all the young people gathered in the Town Hall will recite an expression of loyalty and greeting to His Grace. At 9 p.m. His Grace will appear on Television Station ABN, on the programme "Meet the People."

On Monday, June 1, the Diocesan welcome will be held in the Sydney Town Hall. Invitations

have been sent to clergy and their wives, deaconesses and five representatives from each parish. Bishop Hilliard will chair this meeting. Prior to this meeting His Grace will be given a reception by the Lord Mayor, and will call on His Excellency the Governor of N.S.W.

The Archbishop's engagements for the following weeks include:

June 3: Preside at the opening meeting of C.M.S. Convention in Sydney Town Hall.

June 7: Preach in St. Andrew's Cathedral at 11 a.m. service. Preach in St. John's, Parramatta, at 7 p.m.

The Archbishop will leave the Diocese for a few days to conduct the Readings at the Annual Bishop's meeting to be held in Brisbane.

June 16, 5.30 p.m.: The Archbishop will be given a civic welcome at Wollongong.

June 19, 4.00 p.m.: Lay the foundation stone of school hall at St. Catherine's, Waverley.

June 19, 7.30 p.m.: Attend reception at Katoomba.

Sunday, June 21, 3.00 p.m.: Address final Crusade "Follow up" service at Cathedral; 7.15 p.m., preach in St. Andrew's Cathedral. This service will be broadcast by 2CH.

The Archbishop of Sydney has informed Standing Committee, that he proposes to call a third session of the Diocesan Synod, commencing Monday, the 23rd of September, 1959.



ST. ANDREW'S CATHEDRAL, Sydney, the seat of the Archbishop of Sydney, where Archbishop Gough will be installed as seventh occupant of the See on Saturday next by the Administrator.

Tribute by Council of Churches

THE N.S.W. Council of Churches has passed the following resolution about the recent Crusade:—

The Council of Churches in N.S.W. wishes to express to Dr Billy Graham and the members of the team its most sincere gratitude for their unsparing labours in the gospel during the Sydney Crusade.

Not only has the Church been reminded of the primacy of Evangelism, but we have experienced a glorious unity and fraternal spirit on the basis of this great effort to confront the people with the claims of Christ.

The Crusade has proved to be a mighty working of the Spirit of God in the lives of hundreds of thousands who have heard the preaching; in the unprecedented witness to the great truths of the Gospel and in the revelation of the deep hunger for spiritual reality which the Crusade has revealed.

The Council expresses its appreciation of the splendid coverage afforded by the Press, Radio and Television Stations, both before and throughout the Crusade.

The Council hopes that this great quickening of spiritual awareness and unity will continue to express itself in terms of Christian Social Witness, which is itself inseparable from effective Evangelism.

Islington here?

A conference of evangelical churchmen, somewhat on the lines of the Islington Conference in London, is being arranged this year in Sydney by the Anglican Church League. It will probably be on a Friday in November.

Work Begun on Auckland Cathedral

Work has begun on the new Cathedral of the Holy Trinity, Auckland. The project was put in hand on March 18, a month and 10 days before the deadline date imposed by the Horton bequest.

Failure to start in time would have meant the loss of over £158,000, the current value of the bequest.

THE cost of the first stage of the building will be £265,400, but furnishing and laying out of grounds will raise the total cost by about £70,000. The first section consists of sanctuary, presbytery, choir crossing transepts and part of the vestry wing.

Fulfilment

This section is expected to take about three years to build. The decision to accept the tender of the Fletcher Construction Company for the first stage of the work was made at a combined meeting of the Cathedral Committee, the Cathedral Executive Committee, the General Trust Board and the Standing Committee in Selwyn Library, Bishopscourt, Parnell.

At this meeting, the Bishop of Auckland, the Right Rev. W. J. Simkin, said many momentous decisions had been made in the library—including the election of Pattenon as Bishop of Melanesia—but he considered the decision to build the cathedral the most momentous.

It marked the beginning of the

fulfilment of Bishop Selwyn's vision of a permanent cathedral for the diocese on the site chosen and bought by him in 1843.

The cathedral fund began in 1860 when Bishop Selwyn deposited in an Auckland bank the sum of £68/1/6. This, with interest, now amounts to more than £2655.

Another sum of £20/6/6, deposited 10 years later in the Auckland Savings Bank now stands at more than £906.

"SNUB NOSES"

Sir Kenneth Grubb, speaking this month at the 160th anniversary of C.M.S. in London, said: "There is a type of churchman, here and there, who, I suspect, secretly regrets that so much money — although little enough in all conscience — goes to missionary societies, since they are a nuisance and "give the native airs." There are still such people, I believe, in the Church of England. They are of the sort that in any age and in any weather, however pellucid, see no further than their noses, and those are snub."

The Anglican Communion

The appointment by the "Metropolitans of the Anglican Communion" of the Right Reverend Stephen Baynes (now bishop of Olympia, U.S.A.) to be "Anglican Executive Officer" is a development of considerable interest. Bishop Baynes will act on behalf of two bodies subsidiary to the Lambeth Conference, the Consultative Committee and the Anglican Advisory Council on Missionary Strategy.

This latter body is described in the news release as "the newly constituted central planning body for the Anglican Communion's 15 constituent churches and 40 million members."

Now it is quite true, as Bishop Stephen Neill says "the Anglican Communion (Anglicanism, p 358) that has grown up without planning and without observation." It comes as a shock, however, to read of a council allegedly competent to represent 40 million Anglicans and to plan for them, particularly when one realises that this council was formed by the Lambeth Conference which, to quote Bishop Neill again, "is a purely informal gathering of bishops, met on the invitation of the Archbishop of Canterbury . . . essentially of his own volition, and without any power to command or constrain either attendance or submission to any decision whatsoever of the gathering. . . . The Lambeth Conference has no canonical existence at all; it is neither synod nor council. It has no constitution, and there has been a measure of fluctuation in its membership."

No one doubts that the regular conference of bishops has value. The work of Bishop Baynes may also prove of value. What should be resisted, however, especially by the rank and file of churchmen, is the growing tendency to inflate these unofficial and unrepresentative gatherings and their decisions.

For what is the Anglican Communion? Whatever we may hope from it, its present character and role should not be idealised or exaggerated.

The Anglican Communion is not the sum total of churches in communion with the Church of England; for then would be included for example the

Church of Sweden and the Mar Thoma Church of India. Nor does it mean those churches which adhere to the liturgical or doctrinal standards of the Church of England, for some have departed from these standards in important respects, as the Catechism of the Church of the Province of South Africa, for example, and the number of divergent liturgical forms amply prove.

It is, it is true, sometimes protested that one of the bonds of unity among Anglicans is liturgical. But a candid assessment (such as Dr Massey Shepherd's at Minneapolis) recognises that "a very fundamental theological issue" is raised by our divergent Communion liturgies, involving "all the other doctrines that divide us: the nature of the Church and of the Ministry . . . the relation between nature and grace, and ultimately, the nature of man and the character of his redemption in Christ."

The only criterion, which is not arbitrary, of what constitute the Anglican Communion, is historical connection and actual change of membership privileges. The four Protestant episcopal churches of the British Isles have long historical associations with one another (though not uniform: many English churchmen when in Scotland have considered it proper to communicate, not with the dissenting episcopal church, but with the national Presbyterian church with which the Supreme Governor of the Church of England is in communion). Other churches which have, through colonisation or missionary endeavour, stemmed from the English church have remained in fellowship with, or even part of, the Church of England.

The Anglican Communion is thus a valuable instrument for mutual recognition and facility of intercourse.

What is dangerous is that we should profess a type of unity which does not in fact exist, or commit the members of the constituent churches to principles or activities which they have never endorsed, or which are designed to promote a doctrinaire "Anglicanism" rather than New Testament Christianity.

The Mysterious Trinity

By the Rt. Rev. T.T. Reed, D. Litt Bishop of Adelaide.

Every Festival, and for that matter every Lord's Day, the Church brings from her treasure house some great jewel of truth, and holds it before our eyes, in order that we may thank God for the knowledge of it, and also lest we should forget it and fail to realise its influence upon our lives.

AT Christmas it is the astounding fact of the Incarnation of the Son of God; at Easter it is the glorious and good news of the Resurrection from the Dead; on Whitsunday it is the Coming of the Holy Spirit upon the Church of God and the promise of His leading the Church into all truth.

On Trinity Sunday we are bidden to recollect the wonderful mystery of the Holy Trinity, wherein, as the Athanasian Creed so clearly states, we are brought to worship one God in Trinity and the Trinity in Unity: neither confusing the persons, nor dividing the substance. This is a mystery which could never have been discovered by human reason. We owe it to Divine revelation.

TRUTH

Though this mystery has been revealed to us, it cannot be comprehended by human intelligence, nor proved by human logic, which it transcends: Nevertheless, great saints and learned philosophers have held this faith without doing violence to their love of truth, or to their intellectual integrity.

There are those who are unwilling to confess that there can be revealed knowledge that transcends human wisdom. They feel ashamed or affronted that they should be asked to accept as true something which their minds cannot demonstrate to be adequately explained by reference to accepted knowledge and human experience.

Is it to be expected that all we learn of God, through Christ and His Church, could have been discovered without God's help? If this were a reasonable expectation it would do away with the need for God's method of gradual and progressive revelation of Himself and His will to man through patriarchs, prophets, saints, and other inspired men. It would do away with the need of the revelation of God in Christ.

REVEALED

The fact is that the Christian religion is not a natural religion—but is a supernatural one. It depends fundamentally upon the great truth that God is a God who has revealed, and does reveal, Himself to mankind. The Gospel is good news from God—news we would never have heard if God had not spoken it.

If we accept our Lord Jesus Christ and believe his words as truth then we must remember that he said, "No man . . . knoweth the Father save the Son and he to whomsoever the Son will reveal Him." (S. Matt. XI 27.) When we study the life of our Lord upon earth and the teaching He gave during it, we discover that that life and that teaching were full of mystery. Through the guidance and help of the Holy Spirit has led, and continues to lead, the Church into all truth. He does not resolve for us all mysteries. There are things which we know to be true but which we cannot explain. Into the depths of the limitless wisdom and power of God the puny mind of man cannot hope to penetrate. It is presumption to demand that we should be able to do so. It is to claim to be on an equality with God!

SIMPLE

To those who say, "Don't give us intellectual puzzles. Give us the simple Gospel," the Church replies, "The truth and knowledge whereby we may live and please God is simple and easy to understand, if you will trust in our Lord and Saviour Jesus Christ." It is not necessary for our salvation that we should be learned theologians, any more than one need be an expert motor mechanic to drive and use a motor car. Nevertheless, the complicated mechanism of the automobile is there. Wireless and television may be taken as other examples of this characteristic of human experience. Even clearer is the fact that we

can live and die useful and happy lives without any knowledge of anatomy or biology.

The simple life of the devout disciple can go on, resting upon the great mysteries of the faith, while the disciple cannot understand how these things be.

HUMILITY

If we analyse it carefully, we will see that ultimately it is pride that makes some men resent the mysteries of religion. It is as if they were to say we have a right to be as wise as God, and refuse to accept as true anything they cannot fully understand and explain. The humble disciple accepts the wisdom of God, revealed in Christ, and lives by faith in his Redeemer, trusting Him who is the Way, the Truth, and the Life. With humility and peace in his heart he can share a joyful wonder with the philosopher who said that there were two things that continually filled him with reverential awe—the starry heavens without and the moral law within.

The Christian religion can be accepted by a child and it can lead his steps into the paths of righteousness and joy, and it can also satisfy the soul of the wisest and most learned of mankind.

The Archbishop of Sydney

The Most Reverend Hugh Rowlands Gough D.D., is to be enthroned as Archbishop of the Diocese of Sydney on May 30th at 10.30 a.m. Churchmen throughout the Diocese and Australia heartily welcome this new leader to the Australian Church life. The Archbishop may be assured of the fervent prayers of the readers of this newspaper as he begins his important ministry among us, and we loyally look forward to new and great developments in the Church life of this Diocese as God gives us a new Archbishop, who is widely known as a loyal Churchman and a true Evangelical.

"Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. Amen."

Home Mission Society Annual Festival

THE 103rd Annual Meeting of the Home Mission Society was held in Sydney Town Hall on May 15. Two thousand people had tea either in the upper or lower Town Hall, and after the tea the meeting was addressed by the Right Rev. J. S. Moyes, Bishop of Armidale, and Mr Justice Richardson.

The Chairman, the Right Rev. W. G. Hilliard, gave details of the Mowl Memorial Village to be established at Castle Hill, and informed the meeting that the Wardens of St. James, Turramurra, had sent a cheque for £400 before the appeal had been officially opened.

The general Secretary of the Society, the Rev. R. G. Fillingham, presented the Annual Report, and told of developments, particularly in the establishment of the Chesalon Nursing Homes, and Mr M. C. Alder presented the financial statement.

Musical items were given by the St. Andrew's Choral Society, and Mr George Galieh, a violinist who received enthusiastic ovation for his rendering of "How Great Thou Art."

Big Increase In Roman Priests

THE Roman Catholic Church has increased its number of priests in New Zealand by 233 during the past 11 years, far more than any other Church. This is revealed by a study of the latest list of officiating ministers under the Marriage Act, and a comparison of previous figures.

Confirmation: Preparation at Schools

The Bishop of Adelaide, Dr T. Reed, has given the following instructions concerning Confirmation in Church Schools in the May issue of the Adelaide Church Guardian.

After very careful consideration, and having in mind the desirability that children should normally be prepared for Confirmation by the Minister of their Parish Church (or the Minister of the Church where they attend with their parents), and presented by him to the Bishop for Confirmation, I ask that the following Directions be observed:—

(1) Children may be prepared for Confirmation by School Chaplains only if, for some adequate reason, it is not possible, or extremely inconvenient, for them to be prepared by the Minister of the Church where they habitually worship.

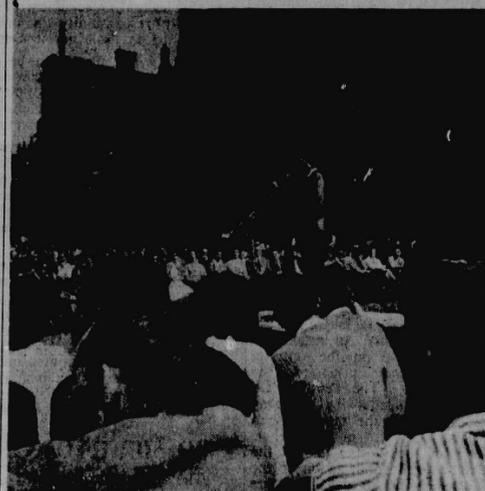
(2) At the beginning of each academic year the names and addresses of children, who, in the opinion of the School Chaplain, are ready for preparation for Confirmation, should be sent to their respective parish priests with the request that they either make arrangements for their preparation or state that they are unable to do so.

(3) Only those children should be prepared by school chaplains for Confirmation whose parish priests are not able to prepare them.

(4) At the beginning of their preparations by a school chaplain day-scholars should be informed that, shortly before the time of their presentation to the Bishop, they will be required to produce a Certificate, signed by the Minister of the Church where they habitually worship, stating that they have been attending regularly the Service of Holy Communion during the period of their preparation. These certificates should be given to the Bishop before the children are presented to him for Confirmation.

The obvious purpose of these directions is that it should not be possible for a child to be prepared for Confirmation without the knowledge of the Minister whose duty it is to have the child under his pastoral care, or for a child to be Confirmed who has not learnt to take his or her part in the Holy Communion Service, at which after his or her Confirmation he or she will be a communicant with the rest of the family of God in the parish church.

BILLY TELLS THE STUDENTS



BILLY GRAHAM ADDRESSES students on the lawns in front of the Carillon Tower at Sydney University in the lunch-hour on Wednesday, May 6. About 3500 students and staff were present. During the whole Crusade, some 700 students of the two universities in Sydney and of the three teachers' colleges registered decisions.

EXTENSIVE VISITATION EVANGELISM

An estimated 6,000 workers, mostly lay people, recruited from scores of Sydney churches are engaged in the programme. They attended a series of training seminars during the week of May 18-23, and then visited thousands of homes during the week of May 25-28. The programme is being sponsored by the Graham Crusade and the Sydney Campaign is the most extensive scheme of visitation evangelism the Crusade Team members have known.

The training seminars, under the leadership of the Rev. Leslie Green, Minister of the Chatswood Church of Christ, were held on Monday, May 18, in the Lower Town Hall; on Tuesday, May 19, Parramatta Methodist Church; on Thursday, May 21, in St. George's Church of England, Hurstville; on Friday, May 22, in St. Stephen's Presbyterian Church, Macquarie Street, and on Saturday, May 23, in Scots Church, Assembly Hall, Margaret Street.

Speaking of this area-wide effort, the Rev. Gordon Powell, minister of St. Stephen's Presbyterian Church, said, "When you combine mass evangelism with visitation evangelism in the homes of the people, you have the best method of making permanent the wonderful results already achieved in the lives of tens of thousands of people during the Crusade period."

Mr Powell added, "The Graham Crusade could be the beginning of real revival in Australia if all of us who care do something to follow it up."

CHRISTIANS ARE STANDING FAST IN EAST GERMANY

WHEN the Communists came out with their recent proposals for an all-German settlement, one of their subtle suggestions was that freedom of liturgy and worship should be provided for within the limits of some sacred ghetto."

The Right Rev. Otto Dibelius, Bishop of Berlin and Brandenburg, spoke of this attempt to limit religion to a closed sphere when he addressed the annual meeting of the British and Foreign Bible Society in London on Wednesday. He rejected the idea of such an attempt out of hand.

The Bishop continued: "It is the kind of assignment which they accorded to the Orthodox Church in Russia, which has always been a community stressing the inside life rather than her mission to the world."

The Church in East Germany, even if it was a community suffering from untold hardships, was engaged in the good fight—the open fight that all Christians must wage. "There is no longer a no-man's land of nominal Christians; the line of division is far too sharp to make allowances for any private religiosity."

Within a dying world under a totalitarian climate, the Church already stood out as the only community where man trusted man, and one member bore the other one's burden. This was the Good Samaritan's service rendered by a partnership in obedience.

Dr Dibelius said that the champions of a proletarian revolution, bent upon gaining the whole world, made an absolute claim on the process of mind-shaping.

"This is a totalitarian process aimed at adapting man's intellect to the physical requirements of rationalised animals and nothing more. . . . In order to suppress all spiritual leanings of the human individual, the prophets of the totalitarian new life are reducing the sphere of knowledge to the surface material of the

earth. In order to keep their iron grip on the victims of their guidance, they claim that nothing is beyond the scope of their planning."

Considering the enormous amount of pressure that had gone into the restless drive against the Christian faith, Dr Dibelius commented, "It was nothing short of a miracle to see how many people in the East were shunning the enemies of the Cross. The martyrdom; which pastors and Christian laymen were suffering was in most cases a quiet one. There prevailed in many Christian communities an outlook of patience and serenity, which was baffling and bewildering to the promoters of total world revolution."

CRUSADE EFFECTS AT DARLING POINT

THE Rev. C. A. Goodwin, Rector of St. Mark's, Darling Point, has spoken highly of the effect of the Graham Crusade in his parish.

He said, "It has been an amazing experience."

"Decision cards last time I counted numbered over 250. Many of these were reaffirmation of faith. Those who have registered decisions are a complete cross-section of the parish."

"Communicant members have increased; there are many more faces in each of the five Sunday services. There is a spirit of expectation when one enters the pulpit that is very humbling."

"I have 20 requests from adults for preparation for confirmation."

"Those who were being prepared for confirmation revealed a desire to learn more after they had attended a Crusade meeting."

"Never in my 25 years' ministry have I known people on all occasions anxious to talk about spiritual things."

"It has been a tonic. It has done much for the people of the parish and also for me. After 25 years there is not one of us who does not need a shot in the arm."

"The future is a tremendous challenge."

NEW EDITOR FOR RECORD

The directors of the "Australian Church Record," last week appointed the Rev. Geoffrey Clark, as executive editorial officer of the paper. Mr Clark is a graduate from the University of Sydney in Law and Arts, and has been curate at St. Swithun's, Pymble. He will continue as curate part time in that parish. Before ordination Mr Clark worked in the Crown Solicitor's office in Darwin, and graduated First-Class Honours Th.L. He is married, with two children.

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Overseas News

MOVES IN FRANCE TO RE-OPEN WORKER-PRIEST EXPERIMENTS

(Paris).—The Catholic Action organisation among French workers is sounding out the attitude of Rome toward possible restoration of the full-time priest-worker experiments that were terminated by decision of the French hierarchy in 1953 and 1954.

At a meeting of Workers' Catholic Action at Issy-les-Moulineaux from April 24-26, 800 delegates representing 20,000 members of the organisation heard recommendations arising out of a survey of the state of the Church's mission in the industrial world. The inquiry, made at the request of Cardinal Felin of Paris, included an attempt to "define the positive conditions needed for restoring priests to active presence in the world of labour."

A speaker at the meeting, Mr Marius Chirac, said: "We remember the priest workers' experiment and the deeply religious influence spread by their presence in the plants. We remember the witness that many of them gave within the Church and its considerable reinforcement of the apostolate of the militant laymen. We also remember the reasons and difficulties that have led the Church to suspend the experiment. Still we say again today, as loyal sons, that within the setting and the aims of the mission to the workers, priests at work on a full-time basis in large and small plants would respond to an urgent missionary call. The hierarchy must decide . . . Workers' Catholic Action confidently and hopefully expects that alongside its own members, in the plants where the heart of the working class beats so strongly, priests may come as a witness to the authentic reality of the Church."

Cardinal Felin will convey the report on the industrial mission to Rome during an early visit. He will be accompanied by Canon Bonnet, the general secretary of the Missions to Workers. E.P.S., Geneva.

HUNGARIAN LUTHERAN PASTORS TRANSFERRED TO PROVINCES

(Budapest).—According to a report in "Evangelikus Elet," the organ of the Lutheran Church in Hungary, a number of Hungarian Lutheran pastors have been transferred to the provinces. Among those listed are Pastor Danhauser, a former leading Budapest pastor, Dr Andras Keken, former assistant to Bishop Lajos Ordass, Pastor Scholz, former president of the Pastors' Association, and Pastor Istvan Botta, former Press secretary.

In late February, Bishop Zoltan Kaldy of the Southern Diocese, had announced that the idea of transferring clergy to positions "where they can do no more harm to the Church as a whole" was being considered. E.P.S., Geneva.

SCOTS PRESBYTERIES REJECT UNITY PROPOSALS

EDINBURGH.—The Inter-Church Relations Committee of the Church of Scotland will recommend to the Church's General Assembly next month that proposals for acceptance of "Bishops in Presbytery" should be rejected, but that unity conversations with Anglicans in England and Scotland should be continued.

The recommendation is the result of a study of the report on Anglican-Presbyterian relations presented last year by an officially appointed group of theologians for consideration by the Church of England, the Church of Scotland, the Presbyterian Church in England and the Episcopal Church in Scotland. The report, requested because of the involvement of Anglicans and Presbyterians in the ecumenical movement, proposed recognition of bishops by Presbyterians and adoption of Presbyterian elements in church government by Anglicans.

Thirty-nine of 62 Church of Scotland presbyteries studying the recommendations have rejected them; the others, without explicit rejection, refuse them by implication.

The Inter-Church Relations Committee says that responses from presbyteries recognise the New Testament obligation to seek unity with other Churches, but insist that the first step must be recognition of the validity of Presbyterian orders and reciprocal arrangements for intercommunion.

The assembly will be asked to declare the proposals of the theologians "unacceptable to the Church of Scotland in their present form" and to advocate as the next step for Anglicans and Presbyterians mutual "recognition of one another as true members of the Church Catholic and of their ministries as valid and regular ministries of that Church."

The assembly will be asked to seek further conversations with the other Churches involved and to set up a committee of fifty, ministers and elders, to act for the Church of Scotland.

Other recommendations are to promote fuller knowledge and understanding of the ecumenical movement throughout the Church of Scotland and close contact with the World Presbyterian Alliance in future consideration of the unity talks.—E.P.S., Geneva.

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CHURCH RECORD SALE

A VERY important Sale of Work is being arranged for Friday, August 7, in the Chapter House, Sydney. The proceeds will be equally divided between the Endowment Fund of a Protestant and Evangelical Church newspaper, and the Maintenance Fund of the "Church Record." The income from the Endowment Fund already helps to support the "Church Record." There is urgent need for a large increase.

The purpose of the "Church Record" is threefold—to promote the Gospel, to defend the Gospel, and to confirm or establish the Gospel. That all believers are called to help in this threefold task is taught in the New Testament. An instance of this is found in the opening verse of the Epistle to the Philippians. The apostle Paul begins his letter by thanking God that all the members had joined with him in the furtherance of the Gospel, and in the defence and confirmation of the Gospel. The word "all" occurs five times in these first seven verses. It is important to notice this because many Christian people believe they may properly leave the defence of the Gospel to others, and that no obligation rests upon them to help even with their money. And there are others who believe that the defence of the Gospel is unnecessary. And some go so far as to say that the defence of the Gospel is sub-Christian.

The "Church Record" has now for many years rendered very important service to the Church in Australia and beyond. It is capable of infinitely greater things had we the money to enlarge and improve the paper and increase its circulation. A newspaper of this kind is a must; we appeal earnestly to evangelical church people to give the "Church Record" their constant support. Prayer support is the most important. If God will graciously work on our behalf helpers will be raised up to support with monetary gifts and to solicit new subscribers.

We trust that a large circle of friends far and near will work for this sale of work, that the stalls may be fully supplied with useful articles.

The Dean of St. John's Cathedral, Hongkong (the Very Rev. F. S. Temple), has accepted the invitation of the Archbishop of Canterbury to become his senior chaplain at Lambeth Palace with effect from September 1. The invitation was given during the Primate's recent Far East tour.

The Dean, a nephew of Archbishop William Temple, worked at Arnold, a mining parish near Nottingham, and was Rector of St. Agnes, Birch-in-Rusholme, Manchester, before going to Hongkong six years ago.

NEW CHAPLAIN

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Notes and Comments

NO EASY DIVORCE . . .

The Federal Government has shown a commendable sense of community responsibility in bringing forward its proposals on divorce, and in declaring it a non-party measure.

There will continue to be differences between Church and Government points of view on legitimate grounds for regarding a marriage as terminated, and many Christian leaders will be disappointed with the present proposals. At the same time, we recognise that the Church cannot legislate for the nation.

Of one thing we can be assured. Divorce is not made more respectable under the proposed legislation. Indeed, new marriages are virtually protected, and couples passing through an early period of adaptation are not encouraged to believe that divorce is the way out. Consideration for children of the marriage is required, and opportunity for mediation and counsel provided, in the proposed Act.

The part of the Church in this whole question is easy to define, even if in the opinion of those who are not sympathetic to the Church's responsibility it leaves much to be desired. It is to witness to the indissolubility of marriage in most circumstances, and to endeavour to inculcate a heightened sense of responsibility in the nation at large. Divorce must be discouraged as strongly as possible, and its wisdom admitted but rarely. The responsibility of parents, rather than their right of self-indulgence, must be insisted upon, and the sacredness of contract must be recognised by those who call themselves Christians.

TWO SIGNIFICANT EVENTS . . .

The last weekend of May sees the departure of Dr. Graham and the arrival of Sydney's new Archbishop, the Most Reverend Hugh Gough.

Dr Billy Graham will leave affectionate memories in many Australian hearts. No ordinary language can convey the full sense of obligation that thousands owe him, or express the personal way they feel about him. Indeed, the whole team won the hearts of our people, and there is a real sense of loss as we say good-bye to them. The best way in which we can express our gratitude is to continue to pray for their work in other places.

We are grateful to God for His gift to Australia in Archbishop Gough. In Sydney, from a diocese with grateful memories of the late Archbishop and Mrs Mowll's leadership, he will receive a warm and enthusiastic welcome, for he comes with such convincing credentials, and with the keen commendation of many friends. We will take the Archbishop and his wife and daughter to our hearts with a true Australian genuineness of welcome, and pray for them a period of service in this country that will give them joy, and increase the effectiveness of Anglican witness to the community.

CONVOCATION AND CONFESSION . . .

"The controversial canon on the seal of confession," as the "Church Times" put it recently, has been the subject of long debate in the Canterbury Convocation.

The whole question might seem remote from the evangelical point of view, for we do not countenance "confession" in the sense in which it is often referred to. But it is not remote, for every Christian who has the privilege of ministering to others carries in his mind and heart secrets that have been confided to him.

What makes the whole matter distasteful is its implication. The Anglican minister is regarded as a priest in the sense which the Reformed Anglican doctrine condemns, and his relation of confidante to those seeking counsel is equated with that of the Roman Confessional.

If a Christian in whom the secrets of others repose, feels it a matter of conscience to preserve the confidence which he enjoys, against official pressure, that is for him to decide, with eyes wide open to the sanctions the law may impose. But it would be dangerous in the extreme for the legislature to exempt any class of persons from the duty of divulging information required in the course of justice. And it would minister only to priestly pretensions to exempt the clergy as a class from this responsibility.

WHERESOEVER THE CARCASE IS . . .

It is a pity that Christian work is so often hampered by zealous people who choose wrong methods of propagating their views.

The sect spirit is busy in Sydney. Most Christians, it is true, have risen to a new conception of unity among themselves, through the experience they have shared together in recent weeks. But in some Christian groups there are people whose activities would be deplored by their leaders—folk who regard the present spiritual awakening as an opportunity for winning to their banner new Christians of other churches.

We have shared in a movement that has helped to break down barriers. We have learned a new appreciation for other Christian bodies. This is not one of the less important by-products of the Crusades. We must do all in our power to preserve this new sense of oneness in Christ.

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Christ's Twofold Offer of Rest

(By the REV. A. M. STIBBS, M.A., Vice-Principal of Oak Hill College)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Matthew II:28-30

THESE wonderful, familiar words of our Lord are words which by repeated mention offer us one supreme reward—the reward of rest. Let us notice at once not only that the word "rest" comes twice, but also that two kinds of rest are here offered to us, one rest from labour and the other rest in labour.

Christ's first word tells the overburdened and the diseased how to get relief and restoration of health. His second word tells the restored and the healthy how so to live as to keep free from disease and distress of spirit. In other words, the Great Physician here makes a twofold offer—first to make us well, and then to show us how to keep well not merely in body but in soul.

The Offerer of Rest



Rev. STIBBS

Here it is the Lord Jesus who speaks, and He puts all the emphasis upon Himself. "Come unto Me," He says; "and I will give you rest. Take My yoke . . . and learn of Me . . . For My yoke is easy." Here we have evidence both of the unique simplicity and of the distinctive exclusiveness of true New Testament Christianity. This rest is to be found in Christ and in Him alone.

His own words, which precede this offer of rest, make plain how it is that He can make such stupendous claims: (a) because He is the eternal Son of God; (b) because He is the appointed Mediator between God and men; (c) because He can bring men into the personal knowledge of God. (See verse 27).

The offer of Rest from Labour

This is fundamentally an offer to deal with the state of things which is causing us weariness and strain, and to bring it decisively to an end. For He can deliver us from ceaseless, unsatisfying toil, from the works of self-righteousness. In some cases this may also be interpreted as an offer to give those who are worn out and overburdened with too much doing, the kind of temporary rest or relief, which will bring necessary refreshment of

spirit and renewal of strength to toil again.

This kind of benefit is a gift, something done for us by Christ alone. It is not something we can produce. It needs His hand and His action. He does not say, "Do this," or "Try that," but "I will"; like a surgeon might say, "You must let me operate, if you want relief." All I have to do is to come to Him, and to put myself in His hands. Also, this kind of benefit can be enjoyed only if I am willing for the wrong thing to be removed by His hands, like a troublesome tooth which I must let the dentist take out; or if I am willing for my "busy-ness" to be interrupted by the kind of rest which

upon the Lord shall renew their strength." (Isaiah 40, 30, 31.)

The offer of Rest in Labour

Here Christ invites us to change our yoke, to give up one form of service and to enter another, to have done with the burdensome toil of self-effort, and to submit to direct personal control from above, like an animal under the yoke; and to find in this new way of living a form of service that is not wearying and burdensome, but restful and rewarding, satisfying to the soul, a veritable delight. To this end, Christ says, a new spirit or attitude is needed, and one not only inculcated in His teaching, but also exemplified in His own earthly life. So He says, "Learn of me; for I am meek and lowly in heart." What matters is right heart-attitude towards God; learning to live as a submissive and dependent creature, delighting in God's direction and counting on God's power.

So shall I find rest unto my soul. For the way of realised peace in the midst of the toil of His service is to follow God's guidance in meek submission, and to accept God's grace in lowly dependence.

The way thus to enjoy Rest

To enjoy rest from labour and renewal of strength for life's tasks I need to come to Christ, to trust in Him. To enjoy rest in labour and quietness of spirit to go on doing God's will I need a spirit of submissive dependence and responsive obedience. In other words, the twofold secret

of enjoying Christ's twofold rest is to trust and to obey Him.

P.S. Scripture repeatedly confronts us with warnings that it is possible to know what to do to enjoy God's rest, and yet to refuse to trust and to obey, and so to fail to enter in. Read Isaiah 30, 15; Jeremiah 6, 16; Hebrews 3, 18-4, 2 and 4, 9-11.

Dedication of Hostel Lounge

ON Sunday the 17th of May, the Administrator of the Diocese of Sydney, Bishop W. W. Hilliard, dedicated the recently refurbished lounge at Wingham, the International Friendship Centre at Drummoyle, in memory of the late Archbishop and Mrs Mowll.

The extensive refurbishings were made possible through the Women's Auxiliary, which had been led over the years by Mrs Mowll. The Warden of the Hostel, Dr R. R. Winton, in addressing the large crowd that had gathered for the occasion, said that the International Friendship Centre was a direct result of the concern of the late Archbishop and Mrs Mowll for the welfare of Asian students staying in Australia.

Bishop Hilliard, speaking before the dedication, said that the greatest characteristic of the late Archbishop and Mrs Mowll was their friendliness, and it was fitting that in a place dedicated to promote friendship amongst representatives of different races, that this room, with the photographs of them both, should be set aside to perpetuate their memory and leadership.

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The Rev. Harry Orr, (Minister of Ashfield Baptist Church, Chairman Follow-up Committee)
- 2.00 p.m. The Rt. Rev. M. L. Loane, M.A., D.D., (Bishop-Coadjutor of Sydney)
Dr. Jerry Beaven, (Director of Billy Graham Crusade)
- 4.00 p.m. The Rev. Dr. F. H. Rayward, O.B.E., (formerly Superintendent of Central Methodist Mission)
Dr. Paul White, ("Jungle Doctor" of C.M.S.)
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Modern Translation

THE AMPLIFIED NEW TESTAMENT. Zondervan Publishing House, 1958. Pp. 1024. Australian Price, 37/6d. Our copy from the publisher's representatives.

The Amplified New Testament is a further attempt to present the text of the New Testament to the people in a language and form that they will understand and like. The translation, one could almost say paraphrase, has been prepared by an Editorial Committee of American scholars under the direction of Frances E. Siewart and a stated "fourfold aim for this version has been kept in view:

1. That it should be true to the original Greek.
2. That it should be grammatically correct.
3. That it should be understandable to the masses.
4. That it should give the Lord Jesus Christ His proper place, the place which the Word gives Him."

A comparison of John 3:16 in the Authorised Version and the Amplified New Testament will help to show how this fourfold aim has worked itself out in the latter version. The Authorised Version reads, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The same verse in the Amplified New Testament reads, "For God so greatly loved and dearly prized the world that He (even) gave up His only begotten Son, so that whoever believes in (trusts, clings to, relies on) Him may not perish—come to destruction, be lost—but have eternal (everlasting) life."

This form of presentation may be more of a distraction than a help to many people and therefore it is important to bear in mind what Mr Stewart says in his Introduction. The Amplified New Testament "is not a substitute for other versions. It is intended to supplement them."

The dust jacket carries an interesting endorsement by Dr Billy Graham.

—B. G. MARSH.

New Scrolls

MORE LIGHT ON THE DEAD SEA SCROLLS, by Millar Burrows. Secker & Warburg, 1958. Pp. 434. Aust. price 43/6. (Our copy from Diocesan Book Society, Melbourne).

THERE can be not the slightest doubt but that Millar Burrows' earlier book, "The Dead Sea Scrolls," is one of the finest books on the great manuscript discovery at Qumran. Dr Burrows' account of the discovery of the scrolls, and his translations and comments have placed us all greatly in his debt. He has now given us a further instalment, and put us even further into debt to him. The blurb on this latest book says, "This is in many ways a more important and absorbing book than Dr Burrows' earlier work. Taken together, the two books indisputably constitute the definitive work on the subject." With this verdict many will be inclined to agree.

In this new book Dr Burrows continues with the story of the discoveries. Many manuscripts have been discovered since the original finds, most of them unfortunately in fragmentary condition. But together they represent an impressive volume of literature. Most of the books of the Old Testament are now represented, and some apocryphal works. We now have for the first time texts in Aramaic of Palestine of Jesus' day. Dr Burrows goes on from the manuscript discoveries to treat the bearing of all this on the study of the New Testament, and then on that of the Old Testament. He discusses the origin of the Qumran sect, its identity, and its beliefs and practices. In the final section there are translations of

Books

a number of the new documents. All in all, this book is a feast of good things. It is a "must" for all who wish to keep abreast of developments in this important field.

—LEON MORRIS.

"Yea and Forever"

JESUS OF YESTERDAY AND TODAY, by Samuel G. Craig. Presbyterian and Reformed Publishing Company, 1956. Pp. 186. American price \$2.75.

THE author explains in his foreword that this book is in effect "an explication of the first half of the statement... Jesus Christ is the same yesterday, and today, yea and forever." He adds that this implies an exposition of the whole statement, because "if Jesus Christ is the same today that He was nineteen hundred years ago the inference lies close to hand that He will continue to be the same forever."

In pursuit of this aim, Dr Craig asks questions like, "Was Jesus a Christian?" and "Whence came Jesus?" before going on to examine the New Testament teaching on such subjects as "Jesus as Lord," as "Redeemer," as "Regenerator of Character," and much more. The study throughout is reverent in tone, and thoroughly evangelical in approach.

There are no startling discoveries, but a faithful setting forth of the New Testament view of Jesus. Those who want a convincing refutation of the "liberal" view of Jesus, and a whole-hearted exposition of the Bible teaching of Jesus as fully God and fully man will find this book very satisfying.

—LEON MORRIS.

Aims of Roman Catholic Ecumenical Council become clearer

The month of April brought further clarification from Vatican sources of the aims of the forthcoming general council of the bishops of the Roman Catholic Church.

A statement in Latin appeared in the "Osservatore Romano," of April 4, when the Pope indicated that his intention was to make the forthcoming council in itself a visible expression of the unity of the Roman Church. No official pronouncement from Rome has so far supported the earlier widespread conjecture, made in many Roman Catholic and non-Roman Catholic publications, that non-Roman Catholic Churches might be asked to take part in some way in the council's actual deliberations.

The Pope's statement said: "As you know, we have decided to call together an Ecumenical Council for numerous reasons, all of the greatest weight. By this council, the Holy Church of God like a city set on a mountain, will provide a wonderful spectacle of integrity, unity and concord. The council, by its very nature, will be an invitation to the separated brethren who are proud of the name of Christian, to return to the universal fold, whose guidance and custody were conferred upon the most blessed Apostle Peter by an irrevocable decision of Christ."

This clarification of the Pope's intention had been anticipated in an article by Father C. J. Dumont, of Paris, a well-known French Roman Catholic ecumenist, who directs the review "Istina" and has for many years made a special study of Christian unity movements within Orthodoxy and Protestantism.

Father Dumont's article, first published in the January-February number of the information bulletin "Vers l'Unité Chrétienne" and afterwards in "Informations Catholiques Internationales," points out that the words "Ecumenical Council" do not imply negotiation with Christians of other confessions, because the use of the word "ecumenical" in this context, according to Roman Catholic canon law, refers only to a world-wide meeting of bishops of the Roman Communion. He therefore says that "to speak of invitations addressed to other confessions with a view to their taking part in the council in some way or other is, at the least, to go further than the facts as they are at present known to us."

The Dominican Roman Catholic ecumenist then outlines the difference between "Eastern" and Protestant Christians in the eyes of Rome. He shows how doctrinal "rapprochement" with the episcopal Churches of the Christian East is to some extent facilitated because they possess recognised episcopal ministries and sacraments. He emphasises the bad state of relationships existing on account of the failure of two previous attempts to restore full unity — at the Council of Lyon in 1274 and the Council of Florence in 1439. Father Dumont then suggests that the forthcoming Council might begin to overcome the difficulties by exploring two possibilities: a thorough study of the authority of bishops in the Church, which he says was left undeveloped by the sudden adjournment of the Vatican Council in 1870; and the creation and strengthening of institutions within the Church of Rome to carry on continuing conversations with other Christian communions. He says that such contacts could also be improved before and during the council.

Father Dumont draws attention to the importance of special study of Anglicanism. He notes that the Roman Catholic Church does not recognise Anglican orders, but stresses the fact that Anglicanism insists on an episcopal structure as a feature of any reunited Church.

The World Council of Churches, according to Father Dumont, might be seen by a General Council as an institution with which the Roman Catholic Church could collaborate more fully than before, by extending the possibilities of Roman Catholic participation in Faith and Order studies and conferences. He draws attention to the existence of private contacts between non-Roman Catholics and the "Catholic Conference for Ecumenical Questions." Father Dumont goes on to suggest possible common work, where agreement exists, between the World Council of Churches and Roman Catholic groups concerned with the maintenance of peace and race and social problems. The article of Father Dumont points out that a "Council of Unity" is not necessarily a "Council of Union."

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DR. GRAHAM OFF ON MONDAY

After spending this weekend at the three final days of the Brisbane Crusade, Dr Billy Graham will fly to Sydney on the evening of next Sunday to catch a BOAC plane for London.

He hopes to meet Mrs Graham in London and spend a brief holiday on the Continent before returning to their home in the United States.

Other members of the team will leave Australia during this month, or have already left. The last to leave will be Dr Jerry Beavan who is due to return to America with his wife and family in July. Dr Beavan was first to arrive, and set up the Crusade organisation in Australia.

The Mowll Memorial Village

The very beautiful property which has been purchased for the purpose of establishing the Village for aged Church people as a memorial to the late Archbishop and Mrs Mowll, is in Castle Hill Road, Castle Hill, situated about 400 yards from the Rogan's Hill Corner.

The Committee is keeping the property open for inspection each Saturday in view of the fact that such large numbers of Church people desire to see over it.

Groups are most welcome on weekdays by appointment with the Superintendent, who may be contacted by telephoning YA2250.

J. O. SANDERS FOR CONVENTIONS

It is reported from Melbourne that Mr J. O. Sanders, General Director of the China Inland Mission Overseas Fellowship, will fly from Singapore to speak at the Belgrave Heights Convention next Christmas-New Year.

Mr Sanders will again be in Australia, on C.I.M. business, in 1960-61, and is to speak at the Katoomba Convention.

Other speakers at Belgrave Heights will be the Reverend J. H. Deane, of Auckland, Dr Cyril Cato, of Fivedock, and the Reverend Geoffrey Fletcher, of C.M.S.

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Letters

MAN NEEDED

Dear Sir,

Many of your readers will remember that just a little over two years ago the Bush Church Aid society sent two men into the Diocese of North West Australia. I was one of them.

A work was begun there which I think we all agree was vital and necessary. Re-habilitation brought its many problems, some of which have been overcome, but others remain to be faced.

It is just three months since it was announced that I must leave Mt. Magnet to return to Sydney. People re-awakened to their spiritual responsibility, expressed concern—not so much in a personal way towards us—but simply at the thought of being deprived of a regular ministry once more.

Confident that someone amongst my fellow priests would feel the same urgency that we felt, I assured the people that it would not be long before the Rectory was re-occupied, and a regular schedule of services recommenced.

I feel that it is a sad thing that in spite of continued pleas by the B. C. A. no one has been forthcoming from the ranks of the younger clergy even to inquire, let alone volunteer to carry on this task.

Is it too much to expect that amongst your readers there is a man and his wife ready to consider spending some time ministering to people who are deprived of the many facets of Church life so readily taken for granted yet who share, in common with half mankind, a very real need of the re-vitalising power of Jesus Christ within their own lives?

Yours sincerely,
C. W. Rich.

PRAYER

Dear Sir,

A few weeks ago we farewell-ed from Sydney Dr Graham and his team of evangelists, who have stirred the hearts of a Nation, and drawn multitudes into living contact with the supreme and fundamental facts of our Christian Faith.

Thorough organisation, Church co-operation, a world-wide prayer partnership, and generous publicity have contributed to the success of the campaign, as well as fair weather, fresh air, free seats and transport facilities etc.

Dr Graham, a great leader, speaker, and man of God in faith, wisdom and vision, has said that "numbers are not so impressive as the effect of it all five years from now."

Is Australia — and Sydney's heart aright and big enough to accept the challenge of a five year plan of Revival, in the Cause of Christ, and can we keep the pace and make the peace — the way the Crusade has shown us?

The Bible also says — "The effectual fervent prayer of a righteous man availeth much." "Righteousness exalthe a Nation;" "With God all things are possible," so Why should it be thought a thing incredible "with an all-in" campaign of the Churches, over such a period that "regulars" will be flocking in thousands to Church, arm-in-arm with further converts to the Faith (with Bibles in hand).

Yours sincerely,
R. J. Pearson.

THANKS!

Dear Sir,

I wish to voice my appreciation of the article, "God is Love," by Dr S. Barton Babbage in the April 30 issue of the "Record."

I think that it shows the writer's deep insight into the human personality and the psychology of the same. I would that all clergymen were lay psychologists, for how can they fully help their parishioners, especially the youth of the parish, if they do not know the make-up of human personality, also their sermons would be greatly enriched. The article is, moreover, a wonderful study to me.

I am, etc.,
"ANGLICAN."

REVIEW

Baptists

THE BAPTIST UNION, A Short History, by Ernest A. Payne. London, Carey Kingsgate Press. 1959. x, 317. Our copy from the publisher.

THIS history of the Baptist Union of Great Britain and Ireland has been written as part of the preparations for the projected celebrations in 1962-3 of its ter-jubilee. The author, the Reverend Ernest A. Payne, is General Secretary of the Baptist Union of Great Britain and Ireland and Moderator of the Free Church Federal Council. He is also Vice-Chairman of the Central Committee of the World Council of Churches.

Dr Payne traces the history of the Baptist Union from its formation in 1812-13 up to the present time. He traces the divisions, difficulties and achievements of the Union over this period and in so doing gives many interesting facts and sidelights of the great personalities associated with the Union, men like Alexander McLaren, Charles Haddon Spurgeon and F. B. Meyer.

Naturally the book will meet with wider circulation among members of the Baptist Church, but there is much in the book which will be of interest to members of other denominations. Probably the greatest interest for members of the Church of England will be found in several of the Appendices, particularly VII, VIII, IX, X and XI.

—B. G. MARSH.

Death of Mr Erich Sauer

MANY Bible students in all parts of the world who have profited from the deeply thoughtful writings of Herr Erich Sauer will learn with regret of his death at Wiedenest, Germany, at the age of 61 years. His death occurred suddenly on February 26.

During his busy Bible School life he wrote many books, among the best known being "The Dawn of World Redemption," "The Triumph of the Crucified," "The Arena of Faith," and "From Eternity to Eternity." Before his home call he was putting the final touches to his last book, "The King of the Earth."

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Personal

The Reverend Kevin Curnow, B.A., has commenced work as home secretary of C.M.S. Victoria. Mr Curnow was formerly Vicar of St. Mary's, North Melbourne, and chaplain of the Queen Victoria Hospital. He is married with two children. Mr Curnow will be commissioned by the Archbishop of Melbourne in St. Paul's Cathedral at 7 p.m. on Monday, June 8, preceding the birthday meeting of the Church Missionary Society.

The Reverend Leon Marshall-Wood, Vicar of Mooropna, in the Diocese of Bendigo, has been appointed to the charge of the new parochial district to be formed at Noble Park, Diocese of Melbourne, and will be inducted in July.

The Right Reverend Richard Lipp, a bishop of the Church of South India, stationed at Kerala, has accepted an appointment from Archbishop Woods as colleague to the Reverend R. G. Mountney in the Parish of Vermont. Bishop Lipp will live at Bayswater, where arrangements are being made for the erection of a vicarage on land adjoining the church. Bishop Lipp with his family will arrive in Melbourne on June 15, and will take up his work shortly afterwards.

The Rev. Fred Ingoldsby, rector of Normanhurst, in the Diocese of Sydney, has accepted nomination to the Parish of Swansea, Diocese of Tasmania, and will commence duty there at the beginning of July.

Archbishop Woods has appointed the Rev. J. N. Falkingham, Vicar of St. Paul's, Malvern, a Canon of St. Paul's Cathedral, Melbourne. Mr Falkingham was made deacon in 1941 and ordained priest in 1942 after a very creditable course at Trinity College, Melbourne. He returned to Trinity College as chaplain in 1944 and became Vicar of St. Paul's, Malvern-Caulfield in 1950. He has been an examining chaplain to the Archbishop since 1947.

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 All communications to be addressed to The Hon. Secretary.

Dr. Roger Thorne

Dr Roger Thorne, who was fatally injured and died in Cooma hospital on May 19 last, was a devoted servant of Jesus Christ and one of the most brilliant young laymen of our church. He was 30.

Roger was third son of the late H. H. Thorne, of Beecroft, who was a Senior Lecturer in Mathematics at Sydney University. Roger was dux of Sydney Grammar School, where he was also a leader in the Crusader Union and acquired, on his own initiative, an astonishing knowledge of Egyptology. He graduated B.Sc. at Sydney with first-class honours and the University Medal in Mathematics, with the Barker Travelling Scholarship.

He went to Trinity College, Cambridge, where he was Senior optime in the Maths, Tripos and went on to take the coveted distinction in Part Three of the Tripos. He won a Senior Scholarship of Trinity and a university grant to read for the Ph.D., which he was awarded in 1955. He also won the Rayleigh Prize and proceeded M.A. in 1956. He spent a year of research at the California Institute of Technology.

In 1957 he was appointed to a lectureship in Mathematics at Sydney University, where his research was of a high order.

Roger Thorne was widely known in student circles through the Inter-Varsity Fellowship, a work which he served unstintingly, first as secretary of the E.U. in student days, and later on the I.V.F. executive committee and as a speaker at conferences. He was active in graduate work and in the Research Scientists' Christian Fellowship and at the Science Weekends for school-children. He was an assistant editor of the Journal of Christian Education.

He was an active member of the Beecroft parish for years, and after moving to Lane Cove was on the committee of St. John's Church in the Chatswood parish. He was a member of Synod, and made his first speeches in the last session. He was a member of the Council of St. Catherine's School, Waverley, and secretary of the committee managing the Church's Halls of Residence for university students. He was a member of the Anglican Church League and had agreed to be chairman at the Reformation Rally later this year.

Dr Thorne was a Counsellor-Advisor during the Graham Crusade, and on the night before he died conducted a Bible study on the faith of Abraham, in his own church as part of the follow-up for the Crusade.

He will be greatly missed. He was pleasant and companionable, a most dutiful son, and of deep spiritual conviction, as well as of unusual brilliance and capacity.

On Tuesday of last week he motored with four friends to Cooma to spend a few days in the Snowy Mountains. Walking along a road at night three of them were struck from behind by a car travelling fast on the wrong side of the road. One companion was injured and is still in hospital. Roger was critically injured and died in Cooma hospital an hour or two later without recovering consciousness.

"Whose faith follow."
 To his mother, sister and two brothers we extend our sympathy.
 The funeral service was held in St. Paul's, Chatswood, on Friday last.

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liard, Archbishop
 at Church House.
 Mowl.

and Saviour Jesus Christ.

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 if words which then
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 Archbishop of the Pas-
 iff:

st Reverend Father in
 in the Name of the
 and laity of this Dio-
 I now place the Pastoral
 — the emblem of your
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 . Long may you hold it,
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 h. May the Good Shep-
 be with you and bless
 at all times and in all
 . Amen.

Glad shout

ving a prayer of thanks-
 Bishop Hilliard said
 ye the Lord," to which
 he responded "with loud
 d voice." "The Lord's
 praised." This had been
 d under the Precentor's
 before the service

trumpets sounded, the
 tion sang the doxology,
 choir sang the Te Deum.

bishop of Armidale then
 d the Archbishop on be-
 the Bishops of the Pro-
 l of whom were present)
 and recognising" him
 ir Metropolitan and
 g due obedience. The
 Primate then gave a
 to the Archbishop.
 the hymn, "City of God,
 ad and far," the Arch-
 reached his sermon, an
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ervants of God" was the
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