

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 13

JULY 8, 1954

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

NEW DRAFT CONSTITUTION

ANALYSIS OF LATEST CHANGES.

The latest draft of the proposed new Constitution of the Church of England in Australia has now been published. It will come before the synods of the various Australian dioceses for consideration at their next sessions.

One of the most striking features of the new draft is its close resemblance to previous drafts. Indeed, a comparison of the new draft with the first draft, published in 1926 by the Bishop of Bathurst, Sir John Peden, shows that the fact that much of the original survives even in this latest draft. So much, then, for the strong impression which had been circulating that the draft was being re-written de

There are, however, three or four innovations in the new document. It is by these that the new proposal will be judged. They include a change tantamount to a revision of the Prayer Book, in the form of permissive variations.

Changes.

Probably the best way to grasp the nature of the latest proposals is to compare the changes introduced in the new draft in comparison with its immediate predecessor, the 1946 draft. These are:

The fundamental declarations in Chapter one are made unalterable.

A list of permissive variations to the 1662 Prayer Book is added as a schedule. These variations may be introduced immediately, without the bishop's sanction, pending a complete revision of the Prayer Book. But it is clearly stated that the Prayer Book remains the standard of doctrine. No permissive variation is to be interpreted contrary to the standard book.

(iii) Para. 17 provides that only permanent clergy can be diocesan clerical representatives in General Synod.

(iv) The maximum interval between sessions of General Synod has been lengthened to four years.

(v) The distinction between plenary and provisional powers of General Synod has been swept away. Its place is taken by a very important chapter (chapter v) enacting the method by which canons are to be passed in General Synod. All bills which deal with ritual, ceremony or discipline must be initiated in the House of Bishops and require a two-thirds majority in each House, nor can they be disposed of in a single session but must come up to be passed twice.

Moreover, this chapter appears to provide that no canon of General Synod shall apply to any diocese until approved of by ordinance of the diocesan synod. On the other hand, no provision is made for revocation of approval, as the present constitution provides. Once approval is given, the matter passes beyond the control of the diocese.

(vi) In para. 37 provision is made for the formation of provinces of less than four dioceses.

(vii) Para. 54 includes machinery for initiating a charge before the tribunals.

(viii) Para. 57 provides that the majority of members of the appellate tribunal shall be laymen, one of whom shall be president.

(ix) Para. 58 requires a bishop to pronounce a sentence, even though he suspends its operation.

(x) Chapter 9 of the 1946 draft which laid down the method of revising the Prayer Book has been completely omitted. Procedure for re-

vising the Prayer Book is now covered by chapter v of the new draft.

(xi) Para. 71 states that the law of the Church of England in England, insofar as it is applicable to the Church in Australia, is the law of the Church in Australia at the inception of the new constitution.

Para. 7 states that any judgment of the new tribunals contrary to the judgments of the Privy Council "shall have permissive effect only and shall not be obligatory or coercive," and further, that such judgments contrary to the Privy Council may be excluded altogether from a diocese by ordinance of a diocesan synod.

£51,000 FOR C.M.S.

We learn as we go to press that the N.S.W. Branch of the Church Missionary Society have again balanced their budget with an income exceeding £51,000 for the year. In addition to this, upwards of £6,000 was given for work in South East Asia.

(xii) The table controlling the number of representatives in General Synod has been altered by making the quota 20 (remainders to count towards an extra representative only if they total 10 or more). The upper limit has been abolished. The table is no longer alterable by simple canon. The clergy who count in assessing a diocese's total are no longer all who hold the bishop's licence but only those who have independent cure of souls.

READ ALSO—

● The New Constitution of the Church of England in Australia.

p. 9

● Asian Students & White Australia.

p. 2

Off the Record

A LONG SHOT.

We get some queer mail at the Church Record Office. One of the latest was a letter addressed:

Cannon _____,
The Rectory,
N.S.W.

It turned out to be an unsolicited circular from the N.S.W. Peace Council!!

UNCANONICAL SAINTS.

A reader asked in our Question Box recently, about naming churches after uncanonical saints. Browsing in a 1914 "Church Record" the other day I saw a news item about the church of St. Cranmer the Martyr in the Diocese of Bendigo. There's a fine title for you!

St. Cranmer the Martyr was then in the Parochial District of Cohuna. Can any Bendigo reader tell us if this interesting Martyr's Memorial is still there?

MOORE COLLEGE APPEAL.

"I have no doubt of the beneficial effects of this College. I believe that it will be the means of conferring great blessings on the Colony, and I feel assured that its advantages have only to be known, to secure for it that measure of public assistance, which will at the same time complete the present design and relieve the trustees from their pecuniary responsibility."

From a sermon preached at the opening of the Broughton Chapel at Moore College, Liverpool, in 1857 by Bishop Frederick Barker.

SAVING TIME AND LETTERHEAD.

Some of our Bishops who are oppressed by much correspondence might take a hint from the story related by Canon R. W. Howard about the late Bishop of Oxford, Dr. Kenneth Kirk:

Not long ago, a curate in Bishop Kirk's diocese who had written to him to make some plans for the Bishop's visit to his church, and had inquired whether the Bishop would find these convenient, received in reply a postcard bearing the simple inscription: "O.K. —K.O."!

The figures we published recently about the wide distribution of Moore College graduates over the past 22 years is a reminder that in earlier days the proportion of its graduates working outside Sydney Diocese was even greater.

In the first 24 years of the College 138 men passed through it. In 1880 seven of these were deceased and nine were working abroad. Of the rest, 39 were ministering in the diocese of Sydney and 83 in other dioceses in Australia, Tasmania and New Zealand.

Thus in 1880 two-thirds, and in 1952 two-fifths, of the graduates of Moore College were at work outside the diocese which provided their training.

TO AUSTRALIAN CHURCHMEN

Asian Students and White Australia

Revision of the White Australia Policy is long overdue. The title is anachronistic. It invites hostility from our neighbours in South-East Asia. Those who live in overcrowded countries cannot understand Australia's profession of friendship, when they are confronted with a refusal to tolerate any form of immigration. Many Asiatics would be ready to appreciate a policy of controlled immigration, but they resent the implications of the White Australia Policy now in force. The policy is selfish, short-sighted and unchristian. It demands revision in the interests of Australia's future peaceful relations with her northern neighbours.

In the thirties, the Archbishop of Sydney constantly advocated the revision of the existing policy, to allow a controlled number of Chinese students to attend Australian Universities. His was a solitary voice. Australia lost a splendid opportunity for introducing the intellectual leaders of China to our way of life, in the most favourable circumstances, and now such men are compelled to look for guidance to the Soviet.

The Pacific war has made Australia conscious of her northern neighbours. It is a great satisfaction to know that the Policy advocated by the Archbishop in the nineteen-thirties has now to some extent been adopted by Commonwealth authorities. Under the Colombo Plan 410 overseas students had come to Australia up to November 30th, 1953. They came from Brunei, Burma, Ceylon, India, Indonesia, Malaya, Nepal, North Borneo, Pakistan, the Philippines, Sarawak, Singapore and Thailand. The largest number from any one country, 115, came from India. 254 of these students have completed their courses and returned to their own countries. Apart from the Colombo Plan, more than 200 students and trainees, mainly from S.E. Asia, have come to Australia to take up awards under the United Nations Expanded Programme of Technical Assistance, the S.E. Asia Scholarship Scheme, and the former Australian Government Fellowship Scheme. These awards have covered a wide range of studies including public finance, public administration, road construction, housing, power generation, soil and water conservation, forestry, mineral resources, and social welfare.

In addition there is an increasing stream of private students coming to Australia from Asian countries. At June, 1953, there were 2,650 overseas students in Australia.

Every encouragement should be given to the Commonwealth authorities to allow for an increasing number of overseas students to pursue higher studies in Australia. These students live in Australia for periods up to six years. They come at a most impressionable time. Life-long influences may result from their stay. They will reflect their impressions on their return to their own peoples. The opportunities for good on the plane of international friendship are tremendous. The future security of Australia will depend a great deal on these unofficial ambassadors.

Above all, for Christian people the opportunities for personal evangelism are incalculable.

For example, the International Students Friendship Centre at Drumoyne, N.S.W., which was established in 1951, through the initiative of the Archbishop of Sydney and Mrs. Mowll, is a splendid avenue of practical Christian witness to Overseas Students. It is only able to carry on its work through the support it receives from friends.

There are many Church people who could render notable Christian service by opening their private homes to Overseas Students. The summer vacations are a difficult time for many of these students, when they are unable to return to their own countries, and have several weeks in which they are not engaged in immediate studies. We trust that Australian church people will increasingly recognise the privilege of holding out the right hand of Christian friendship to students from other countries. Instead of going to the mission field the mission field has come to them.

CHURCH OF ENGLAND IN NORTH AFRICA.

North African Diocese in Danger

When the Bishop of North Africa retires shortly, it is possible that no successor will be appointed, owing to the inability of the principal missionary society at work in the Diocese to provide financial support for the maintenance of the bishopric.

An appeal committee has been formed, however, to try and raise the funds necessary to ensure the continuance of this key missionary diocese.

The Diocese of North Africa was formed largely as a result of the work of the Bible Churchmen's Missionary Society in Morocco. The Society was responsible for the provision of the financial grants which were required in order to establish a bishopric. The Rev. G. F. B. Morris (who was a contemporary of the Archbishop of Sydney at Cambridge and his predecessor as President of the Cambridge Inter-Collegiate Christian Union) was appointed as the Bishop and has carried on his work for many years.

Once Famous Christian Country.

The Diocese includes the Canary Islands, French and Spanish Morocco, Tangier, Algeria and Tunisia. This is the country where the Church of North Africa flourished in the first Christian centuries, and where men like Tertullian, Cyprian and Augustine carried on their labours. The Church was almost extinguished when North Africa was overrun by Islam, and to-day the personal witness is carried on under missionary conditions.

The Diocese provides an open door for preaching the gospel to the Mohammedan world. There is an active work amongst the Jewish community and a missionary witness to the Berber Tribes. Christian work is maintained through Chaplaincy and Seamen's Missions for Europeans of many nationalities in the Coastal Trade Settlements.

Key Diocese.

North Africa is socially, religiously, linguistically and economically an important political and international sphere. It is one of the most difficult of the world's mission fields, and at the same time the foreign field which is nearest to England. Bishop Morris after many years of valued service, is shortly to retire, and the future of the Diocese is now at stake.

The friends of North Africa have decided at short notice to try to provide the necessary funds for this key Diocese, which will otherwise cease to exist as a separate entity. Their object is to guarantee a sum of £2000 per annum. Failure will mean that no successor to Bishop Morris will be appointed.

The present Diocese would then be submerged in the jurisdiction of the Bishop of Gibraltar. It would be deplorable if the Church of England were to withdraw the dignity of a separate See from this historic territory, and if the evangelical missions situated within it were to lose the oversight of an evangelical Bishop. Such will nevertheless be the case, unless adequate funds for the maintenance of the Bishopric are guaranteed. It is sincerely hoped that there will be a warm response to the appeal for help. Contributions may be sent to Canon M. L. Loane at Moore College, Newtown, Sydney, and will be forwarded to the Appeal Committee in London.

25,000 REMEMBER ST. CEDD.

Celebration in Essex.

On Saturday, June 19, the Bishop of Chelmsford called his people together in what proved to be, as he declared, "the greatest act of witness by the Church in Essex," when a crowd numbering between twenty and twenty-five thousand met in the West Ham Football Ground to give thanks to God for the coming of St. Cedd, first Bishop of the East Saxons, thirteen hundred years ago.

The Bishop and the Suffragan Bishops were supported by the Lord Lieutenant of the County, and five members of Parliament were present, and nine others, including the Prime Minister and Mr. Attlee, sent messages of greeting. A choir of 1500, large contingents from each of the youth organisations, and a very large proportion of the clergy of the diocese were there.

On a sunny afternoon, with the power of the Church so much in evidence, one's spirits were naturally buoyant.

It was planned, and splendidly organised, as a popular occasion; but because of the setting it was also one of dignity and deep religion.

Everything was designed to lead up to the forthright appeal for rededication made by the Bishop of Croydon. Speaking to folk living in a dangerous age, he declared that there was no danger to be compared with that of the judgment of Christ, should we fail Him. Knowing that he addressed a congregation with enough initial faith to come to the rally, he showed where that faith might fall short of what is required to-day.

—C.E.N.

NEW S.C.E.G.G.S., WOLLONGONG

The Council of the Sydney Church of England Girls' Grammar School has recently purchased the property known as "Gleniffer Brae" at Wollongong, from Mr. A. S. Hoskins, with the intention of establishing a Church of England Girls' School there, beginning to operate in February, 1954.

This magnificent home is set on the slopes of Mt. Keira overlooking the city, and without question holds one of the most strategic positions of the greater city of Wollongong, and commands superb views of the city and coast line to north and south.

The Council has purchased thirty-eight acres of land with the buildings, which will prove more than adequate for the provision of playing fields and future building projects which will become necessary with the expansion of the school.

The present building is a single storey structure in a dark texture brick with very large rooms, well suited for conversion into class rooms. The property is in such excellent order that not one penny of capital need be spent upon it other than minor interior alterations for class room accommodation.

The citizens of Wollongong are most keen to see the school established, and it is certain that the Council will have their good will and enthusiastic co-operation as plans for the February, 1955, opening are put under way.

This Council, whose President is the Most Reverend the Archbishop of Sydney, has already under its care the three well known Church of England Girls' Schools, the Head School at Darlinghurst in Forbes Street, and the two sister schools at Moss Vale and Cremorne.

MR. KNOX FOR EVANSTON.

The Vice-Principal of Moore College, the Rev. D. B. Knox, is leaving for America at the end of the month to attend the meeting of the Commission on Faith and Order of the World Council of Churches to which he was elected in Lund in 1952. Mr. Knox will also attend the Anglican Congress at Minneapolis as a delegate of the Diocese of Sydney, and the second assembly of the World Council of Churches at Evanston as an accredited visitor.

If you are going abroad:—

MITCHELL'S INTERNATIONAL TOURS

(General Agents in Australia for Frames' of London) will promptly and efficiently handle all travel needs —Hotels, Transport, Sightseeing, etc. No extra fee. You pay only published fares.

CULWALLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY

PHONE: MA 5404

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

A leading church newspaper in England published an editorial on June 18 calling aloud for reform in Church Government in England. The editorial had a ring about it which will not be unfamiliar to Australian Churchmen. Take this sentence:

"What should be the aim of reform? There is really little doubt about the answer to this question. The Church of England should require for itself the kind of Constitution which all the other churches of the Anglican Communion have adopted. Our present Archbishop of Canterbury is an expert on Church Constitutions and he would be ideally suited to lead the Church to the right Constitution for its purposes."

Whatever may be the merits of the Church of England Newspaper's recommendations, and despite its ignorance of the constitutional position in our particular branch of the Anglican Communion, the quotation we have given shows that the Church of England in Australia is not alone in getting along so far without a Federal Constitution; the Church of England in England does not possess one either!

Canon Lindsay Dewar, the Principal of Bishop's College, Cheshunt, speaking the other day on the fear of modernism as a contributory problem, said "A high percentage of men offering themselves for ordination to-day are fundamentalists. This problem is perplexing the minds of many of my fellow-principals to-day. It is said that at Cambridge, fifty per cent. of the ordinands are fundamentalists."

By fundamentalist, of course, Canon Dewar means a man who accepts the old orthodox view of the Divine inspiration and authority of Holy Scripture. Canon Dewar himself opposes it to modernism.

Now this is an interesting comment. In 1929, Canon Vernon Storr of Westminster wrote in the "Church of England Newspaper": "Fundamentalist

candidates for Holy Orders are at present not numerous, and may their numbers long remain small! For they create a serious problem for the Bishops. Should such men be admitted to the ministry of a Church which has always prided itself on its sympathy with learning and inquiry? Whatever be their spirituality and pastoral devotion, are they to be allowed to teach error?"

The tide has slowly but surely been turning since 1929. Modernism was at its height in 1929. It was thought that the critical study of the Scriptures had demolished for ever the doctrines of Inspiration and Authority which had been part of the uniform faith of the church for nineteen centuries. But it is not so clear now that this is the case. The advocates have done their work, and the jury is beginning to make up its mind. Publications like the New Bible Commentary in 1953 show that conservative scholarship has gathered considerable strength and that men who still adhere to the old doctrine of Inspiration are as well able to use the genuine results of modern investigation as any others.

Fundamentalism may not be the best word to use to describe those who hold the conservative views. It is remarked in the recently published History of the Ecumenical Movement that it is a word usually used by those who are opposing these views rather than by those who hold them. But the essence of the matter is contained in a noble statement which was subscribed by all the bishops in England in 1860 as part of their declaration on the teaching of Bishop Colenso of Natal. The bishops declared: "All our hopes for eternity, the very foundation of our faith, our nearest and dearest consolations, are taken from us, if one line of that Sacred Book be declared unfaithful and untrustworthy."

It is most encouraging to know that in England to-day there are so many ordinands who, whatever they are called, and whatever headaches they may occasion their Principals, have, to quote Canon Dewar again, "a real fear of going off what they feel to be the sure rock to the quicksands."

BISHOPS IN ERROR

It is well known that the "Eastward Position," in which the clergyman celebrating Holy Communion stands at the centre of the Table with his back to the congregation, is an innovation in the Church of England, introduced by the Anglo-Catholic movement of last century, and is an imitation of the position in which a Roman Catholic priest stands at Mass.

The Church of England tradition from the time of the Reformation has always been for the minister at Holy Communion to stand at the north side of the Table and this position is enjoined very clearly in the Prayer Book itself, in the direction printed immediately before the Communion service.

In spite of this rubric it has become common during the last fifty years for the clergy to take the Eastward Position, and some bishops insist on all their clergy conforming to the new custom; they override the conscience of objectors for the sake of "peace" in the diocese. (What sort of peace is obtained thus?)

Ingenious but Wrong.

The Bishop of Ballarat has recently been asked by his laity "Why do priests take the 'eastward position' when the Prayer Book directs that the priest shall stand at the north side of the Table?" A fair question! But the Bishop gives the wrong answer. Instead of saying that it is the result of the Tractarian movement in the Church of England during the last hundred years and is copied from the Church of Rome, the Bishop says that this position is adopted because it is no longer possible to obey the Prayer Book injunction to stand at the north side of the Table in modern churches. This is no doubt true in those churches where curtains have been hung deliberately to prevent access to the north side! But the Bishop says further that the "north side" is now the "east side," and claims that the Holy Table has been turned round since the rubric was drafted. But the facts are against this ingenious reply.

When the rubric in question was drawn up, the Communion Table pointed north and south, as at present. Its position was not fixed against the wall, certainly, and it could be placed at communion time out from the wall, in the chancel, or even in the body of the church. Nevertheless, when so placed it pointed north and south. The custom of turning it round so that it

pointed east and west, lengthwise, was a later development, as the result of the cramping of space by the building of pews.

Actions Speak Louder than Words.

Why is the position of the minister at Communion important? In a word, because of what it suggests. When the minister stands at the north side, this helps to make clear to the congregation that the chief emphasis in the service of Holy Communion is what God is offering to the worshipper, i.e., the forgiveness of his sins through Jesus Christ, received by faith. When the minister stands at the eastward position with his back to the people facing the table, he suggests that the chief element in the service is what we are offering to God. This is, indeed, what the Roman Catholic Church believes, and this is why its priests take that stance. They believe that they are offering to God Jesus Christ Himself, present in the form of bread and wine transubstantiated as a result of what has been said by the priest. Anglo-Catholics also believe that the chief emphasis in the service is what the priest is offering to God on the congregation's behalf, and this is why the Tractarians copied this position.

But this is not what the Church of England believes, nor what the Scriptures teach. Clergy who reject Romish interpretations of the Holy Communion do not well to take a stance which hinders their people's apprehension of the all-important truth that salvation, and all spiritual blessings, are obtained by our accepting what God graciously and freely offers us, and not by our offering God something, however holy.

CHURCH OF ENGLAND IN SOUTH AFRICA

VICAR-GENERAL CALLS FOR PRAYER

The Synod of the Church of England in South Africa has decided not to negotiate for closer co-operation with the Church of the Province of South Africa.

This decision of Synod is in view of considerable pressure which has been brought to bear on the Church of England in the past two years to give up its independence and join the Church of the Province. Holy Trinity, Bramley and about 30 members of Christ Church, Hillbrow, in Johannesburg, however, have not accepted the Synod decision, and the Bramley church has signed an independent agreement with the Bishop of Johannesburg in the Church of the Province to place themselves under his jurisdiction.

The Bishop of Johannesburg is reported in the "Cape Times" as saying in his address on the occasion of the signing of the agreement with Holy Trinity, Bramley:

"Whatever might be the rights and wrongs in the origin of this sorry business, it is a shameful thing in the Church to God to continue divisions just for the sake of continuing them."

"Unworthy and Untrue."

The Vicar-General of the Church of England in South Africa, the Rev. Stephen Bradley, told the "Cape Times" that the Bishop of Johannesburg's statement was "unworthy and untrue."

Mr. Bradley said:

"From time to time in the past 100 years in South Africa, determined efforts have been made by the Anglo-Catholics of the Church of the Province—a church which, it will be recollected, separated itself legally, ecclesiastically and doctrinally from the mother

Church in 1870—to annihilate the true Church of England, which is both Protestant and Evangelical.

Pressure from England.

"These attempts have been encouraged by Anglo-Catholics in England.

"The present attempt has been, perhaps, the most serious and those concerned have succeeded in misleading three of our rectors.

"These rectors alone have been responsible for the tragic misleading of many of our members, who have been prevented from hearing both sides of the issue.

"The issues involved are based on deep-rooted Christian principles, and they are the same which caused hundreds of people to sacrifice their lives at the time of the Reformation.

"We find that many English-speaking people in the Union dislike the extremes of ceremonial and doctrine which are contrary to the 39 Articles of Religion of the Book of Common Prayer, and which they find in the Church of the Province.

"For this reason among others, and by the help of Almighty God, we shall continue as a church in South Africa.

"Mr. Oliver made a solemn declaration of loyalty to the Church of England in South Africa and to its Synod.

"Moreover, his church at Bramley is based upon a deed of donation whose terms Mr. Oliver appears to have ignored by the step he has taken—steps which were secret from the Vicar-General, the Registrar, and the Synod of his own church.

"The whole matter is being investigated and, if necessary, a public statement will be made at a later date.

Call for Prayer.

"Meanwhile I call on all Evangelical Christians in this land, who believe in the supreme authority of God's Word, to rally to our support at this critical point in our history by prayer and otherwise."

SCHOOL RAFFLES.

Some time ago the Minister of Education, Mr. Algie, said: "The temptations of drinking and gambling are to-day brought to the children as never before." This placed a special responsibility upon teachers. "I ask teachers to provide the children under their care with the equipment and the armour which allow them to treat the pitch in safety." It is amazing to us, therefore, in the face of this lead from the Minister that some schools still encourage raffles in connection with the raising of funds. Two such in the Nelson district have recently been brought to our notice. In one case, however, the committee, to its credit, decided to abandon this method. We seem also to remember that a conference of school committees some time ago advised against raffles in schools. There can be no doubt that it is bad for the children to find such practices in connection with their education.

—"Nelson Witness."

THE LADIES HOME MISSION UNION

A SPECIAL MEETING

is being held in the

CHAPTER HOUSE, ST. ANDREW'S CATHEDRAL

on WEDNESDAY, 21st JULY, at 2.30 p.m.

To meet Lady Smith, Chairwoman of the L.H.M.U. in England

Everybody will be welcome

L.H.M.U. Members please come and bring others

Afternoon Tea

Stained Glass



**John Ashwin
& Co.**

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass

31 DIXON ST., SYDNEY

CORRESPONDENCE

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

MELANESIAN MISSION.

Dear Sir,

Your news item headed "N.Z. Primate Honoured" in your issue of June 24th, and in particular your misleading description of the Archbishop of New Zealand's remarks make sad reading indeed.

Those present at that function will know that the great bulk of Archbishop Owen's speech, and the whole of the Bishop of Dunedin's (to which you do not even deign to refer), was concerned with the wonderful things they had both seen in Melanesia.

The Archbishop concentrated on two chief points: (I) The amazing growth of the indigenous ministry (83 Melanesian clergy), and the fact that all the pastoral work of the diocese was done by Melanesian clergy. (II) The wonderful schools in the diocese.

The Bishop of Dunedin's speech was entirely concerned with the spirit of complete dedication that he found throughout the diocese, as noticeable as well amongst the people as amongst the missionaries.

Australian church people are aware that "The Church Record" stands for a quite definite viewpoint, and may I add, sir, that more recently readers have become aware of real quality in the articles you publish. It is somewhat disheartening to find that because a paper stands for a definite policy it will go so far as to deliberately (and I use the word deliberately advisedly) exclude from its news items anything that might indicate a certain measure of devotion to our Lord amongst those who do not accept, in every particular, exactly the same viewpoint as themselves.

It is the more regrettable that references to a mission with one of the most glorious records in Anglican history should have been deliberately excluded, when that mission is supported by the Australian Board of Missions of which His Grace the Archbishop of Sydney is the President.

Yours, etc.,
T. B. McCALL,
Home Secretary,

The Australian Board of Missions,
14 Spring St., Sydney.

[We greatly regret that Mr. McCall should have attributed to us in reporting a news item a motive of which he could not have any knowledge and of which we are in fact innocent. "The Australian Church Record" naturally has its policy in regard to the measure of support and publicity which it gives to various missionary and other organisations of the church, a policy which is largely determined by the extent to which the organisation in question is judged to be loyal to the Word of God and to the tenets of the Church of England. But in our report of the honour shown to the Primate of New

Zealand on the occasion of his recent visit to Sydney (which incidentally we have not seen noted elsewhere in the church press) there was no intention of deliberately suppressing information about the Melanesian Mission.—Ed.]

SPEAKING WITH TONGUES.

Dear Sir,

In his article on Pentecost in your issue of May 22 Archdeacon Hammond says the manifestation of tongues ceased at an early age of the Church. Yet, to-day it is world wide; in Sweden some of the Pentecostal churches are 5000 strong with full discipline.

It has always been the scouting front as it were of evangelistic missions, most followers of the Salvation Army are to be found in settled churches in later life. People cannot live on Evangelism, and want the sacramental life with Teaching later on. The trouble is the settled churches nearly always frown on new life bringing springtime to them. G. Fisher's History on Tertullian and the Montanists, says: "The clergy were taking the place of the influences of inspired individuals—the static forms of inspiration Montanism resisted this tendency." The same thing happened with John Wesley. Describing Tongues and Trances to Bishop Butler he refuted them as "horrid, very horrid." The Veni Creator gives us the characteristics of the Spirit from Isaiah. We want the gifts of the Spirit from 1 Cor. 12 and sing "Who doest thy seven-fold gifts impart."

The Archdeacon gives a good interpretation of speaking in a meeting with the interpretation following, but in v. 4 of 1 Cor. 14 we have a description of a private line to God where as Paul says he edifieth himself and no interpretation is needed.

Yours, etc.,
B. B. LOUSADA.

Loch, Victoria.

MARIOLATRY.

Dear Sir,

Seemingly the "celestial order" has gone forth all over the world from Rome, that shrines are to be built this year everywhere and anywhere, as long as they are to the Virgin Mary. In a recent Sydney R.C. Magazine that has been sent for me to see, I read "They have now erected sets of blue and white roadside signs, 12 in a row, bearing the text of the 'Hail Mary,' along two prominent highways in the U.S.A."—and—"To all those who cannot, through illness, distance, or other causes, visit Marian shrines, it is suggested a shrine be erected either in the home or backyard."—Next the fowl house or dog kennel for instance? As a practising Christian I do hope I do not seem intolerant when I state that I find this sort of thing completely nauseating, and have more respect and reverence for the heathen Buddhist shrines in Japan than this modern-man-made-Mariolatry-madness.

Yours, etc.,
JANIE TAYLOR.

Sydney.

ALL CHURCH FURNITURE AND PANELLING

Your enquiries invited. Designs readily submitted.

MAURICE PORTER & CO.,

WARATAH ROAD, ENGADINE, SYDNEY

Phone: Engadine 251

PERSONAL

The Rev. Lane Shilton, Vicar of St. Jude's, Carlton (Melbourne) has resigned to become Commissioner for the Ridley College Appeal.

The Rev. J. L. Ryan has been appointed Vicar of St. Jude's, Carlton (Melbourne).

We record with regret the death on 6th June, at a hospital in Sydney, of the Rev. Arthur Cyril Gibson. Mr. Gibson was the Rector of Delegate, Diocese of Canberra and Goulburn. He came to Australia from England after the war during which he had served with the British Army.

The Rev. D. M. Sutherland, of Broadview (Adelaide) has accepted the invitation of the Bishop of Carpentaria to be Chaplain of the Mitchell River Mission.

The Rev. F. G. Hawkes has become Mission Chaplain at Broadview (Adelaide).

The Rev. J. Y. MacDonald will be inducted to the parish of Willunga (Adelaide) on 6th July.

The Rev. R. H. Palmer, Rector of Austinmer, has accepted nomination to St. George's, Earlwood (Sydney).

The Rev. Thomas G. Gee, Rector of Waragul, has been appointed as Canon of St. Paul's Cathedral, Sale (Gippsland).

The Rev. Canon G. C. Lovegrove, Rector of Traralgon, has been appointed Rural Dean to Morwell (Gippsland).

The Rev. K. B. E. Raff, Rector of Trafalgar, has accepted nomination to St. Mary's, Morwell (Gippsland).

The Rev. L. G. Ball, Vicar of Greensborough (Melbourne) has resigned his parish and will go to New Zealand on 18 months' leave.

The Rev. A. R. B. Morrisby, C.M.S. Secretary in Brisbane, has accepted nomination to St. Matthew's, Ashbury (Sydney).

The Rev. Norman Fox, Rector of St. Alban's, Five Dock, has accepted nomination to the parish of St. Martin's, Killara (Sydney).

The Rev. K. N. Wray, Curate of St. Philip's, Eastwood, has accepted nomination to St. Ann's, Merrylands (Sydney).

The Rector of Blacktown, N.S.W., The Rev. F. Taplin, has accepted nomination to the parish of Jamberoo (Sydney).

Mr. H. R. Minn, at present in England on leave of absence, has resigned from the staff of Moore College, and has accepted an appointment as lecturer in Classics at the Auckland University College, N.Z. He is returning from England in a few weeks to take up his new appointment.

We regret to hear that The Rev. Billy Graham was taken ill after a meeting on the Continent recently.

The Ven. S. J. Matthews, Rector of Winton, has been appointed Rector of St. Paul's Cathedral Parish, Rockhampton.

The Rev. V. H. C. Gill has been appointed Chaplain at Clarendon Children's Home, Kingston Beach, Tas.

The Rev. R. G. Long, Vicar of Donald (St. Arnaud) has been appointed Vicar of North Bendigo (Bendigo).

The Rev. J. Newton Bagnall, acting Vicar of St. Peter's Cathedral, Armidale, has accepted nomination to the parish of Quirindi.

The Rev. A. F. Dryden, has been appointed Rector of Coonamble (Bathurst).

The Rev. Andrew McCartney has been appointed Rector of Carcoar (Bathurst).

VISIT OF SIR ARTHUR SMITH

Arrangements for the visit to Sydney of Lieut.-General Sir Arthur and Lady Smith have now been completed. They will attend functions arranged by a number of organisations in which they are interested.

Lady Smith will address a meeting of the Ladies' Home Mission Union at 2.30 p.m. on July 21 in the Chapter House, and there will be an Evangelical Alliance tea at C.E.N.E.F. in the evening. On July 22 Sir Arthur will address a business men's luncheon at the Trocadero, and an Empire Youth Service. At 5 p.m. His Grace the Archbishop will give a reception to Sir Arthur and Lady Smith in the Chapter House. At 8.00 p.m. Sir Arthur will address the annual meeting of the Sydney University Evangelical Union. On July 23 at 8.00 p.m. the Army Scripture Readers' Association is arranging a public meeting at which Sir Arthur will speak.

Sir Arthur and Lady Smith will visit Dr. Barnado's Homes at Burwood, Norfmanhurst and Pictou. On Saturday, July 24 at 8.00 p.m. Sir Arthur will address a young people's meeting in the Assembly Hall, organised by the Crusader Union of N.S.W. On Sunday, July 25 he will preach at St. Michael's, Wollongong, in the morning, and at St. Andrew's Cathedral in the evening.

N.S.W. CHURCHES' CRICKET UNION.

The 52nd Annual Meeting of the New South Wales Churches' Cricket Union will be held in the C.E.N.E.F. Memorial Club, 201 Castlereagh St., Sydney, commencing at 7.45 p.m. on Monday, 26th July, and continuing on Thursday, 29th July, 1954, at the same hour. The President, Rev. W. N. Rook, will preside.

The 1953-54 season proved to be particularly successful and 146 teams from churches situated within the city and suburbs of Sydney participated in its competitions. During the year a team from the Union visited Armidale to play combined church teams in that city and succeeded in winning both matches.

At the annual meeting all arrangements will be completed for the 1954-55 season. The competitions will commence on Saturday, 4th September, and any church wishing to have further particulars about the Union is invited to telephone or write to the Secretary, Mr. Stacy Atkin. Tel.: WM 3069. Box 2996, G.P.O., Sydney.

Something Wrong.

"One of our first trips was up to Scape in the winter of '39. I remember Sir Winston standing on the deck of a battleship and looking towards a dummy battleship some distance away. The dummy looked perfect to me, but after a time Sir Winston said to me, 'There's something wrong here — and I know what it is. No seagulls. If the Germans fly over and see a battleship with no seagulls round it they'll know it's a fake. I must arrange for some food to be put down.'—Ex-Detective Inspector Walter Thompson, who was for eighteen years Sir Winston Churchill's guard, talking in the BBC's "In Town To-night" programme.



FOR PAINTING ALL { INTERIOR } SURFACES
EXTERIOR

AVAILABLE IN DECORATOR'S RANGE & HOUSE PAINT RANGE

Write for time and money saving free literature on painting.
Special Discount Rate for Churches and Schools. Enquire.

Sterling PAINT & VARNISH CO. PTY. LTD.

P.O. BOX 29, ALEXANDRIA, N.S.W. MX 3356. FACTORIES IN ALL STATES.

THE CHURCH ON THE CONTINENT

Bishop Chambers' Work in Paris

(By the Ven. R. B. Robinson.)

Recently in Paris there was a Conference of Church of England Chaplains, some forty in number, who had come from numerous parts of Europe where they serve British residents and visitors in the ministry of our Church.

They were from capital cities and towns, and had met together to discuss their work, and for a time of spiritual renewal. The Bishop of Fulham provided and there were also present the Bishop of London and Bishop Chambers the Chaplain of the British Embassy Church in Paris. I am not in a position to give a report of the conference but Bishop Chambers told me that it was a success from a number of angles and the chaplains were well satisfied with the gathering. Many of the wives were able to accompany their husbands and some Paris residents opened their homes for hospitality. The British Ambassador, Sir Glywnn Jebb, offered the use of a room at the Embassy for the meetings and entertained the delegates at social functions.

Easter in Paris.

I have met in England some folk who have toured the Continent or resided there, who expressed appreciation of the value of the Church services and the ministry for British people while abroad. The Colonial and Continental Church Society supports some of the Chaplaincies on the continent

C.M.S.

Commencing: WEDNESDAY, 14th JULY, 1954

BOOK SALE

- George VI Prayer Books
- Sunday School Rewards
- Juvenile Fiction
- Devotional Books

C.M.S. BOOKSHOP

Ground Floor, C.M.S. House,
93 Bathurst Street, Sydney

Versailles.

Versailles is a much frequented tourist resort with its Chalet, the residence of some great well known Kings of France. I believe Louis XVI was the last king of France to live there and it was here that Marie Antoinette and Louis were arrested at the Revolution. The Chalet is an enormous building, with large and extensive grounds now open to the public for inspection something similar to Hampton Court in England.

Reverting to the Embassy Church in Paris tribute should be paid to the work of Bishop Chambers whose pastoral ministry is extensive and effective. The Sunday congregations are large, and the Bishop and Mrs. Chambers make a feature of personal work and have contacts with people from many parts of the world. On certain Sunday afternoons a number are invited to the Bishop's house for tea, a gesture which is appreciated by visitors, some of whom are lonely and far from their home. In a letter from the Bishop to me to-day, he writes: "Sunday was only a small afternoon for us, all found in Church. There were two missionaries going to West Africa, originally from New Zealand recruiting help for a Christian newspaper in Lagos, a girl from Moscow in the Australian Embassy, two university students from Leeds, a young naval officer learning to be an interpreter, a converted Jewess from Tel-a-viv, a young Frenchman recently confirmed by me, a student and a girl helping in a French home, to learn the language; wasn't it cosmopolitan? And also I forgot, the widow of an English Canon trying to start district nurses among the French and a worker with an organisation which looks after refugees and neglected children of the world."

Appreciation.

On a recent Sunday prior to this there were thirty five in for tea and a talk. After preaching in a church near London where I happened to mention the work of Bishop Chambers in Paris a lady from the congregation spoke to me afterwards and said "I would like to add my word of appreciation of the work at the Embassy Church in Paris and all it meant to me in my Christian life during my twelve months there." Again I met a person in England, from Holland, who told me that the spiritual help for some months at Maisson Lafitte was of distinct value. I'm sure the friends of Bishop and Mrs. Chambers in Australia are glad to know of their ministry in Paris and will not forget to pray for them.

THE NEW CONSTITUTION OF THE CHURCH OF ENGLAND IN AUSTRALIA

(By Archdeacon T. C. Hammond.)

The long-drawn out attempt to frame a Constitution for the Church of England in Australia has reached yet another stage of endeavour. After prolonged discussion the Constitution Committee has evolved a document which is to be submitted to the next meeting of General Synod.

There are several interesting problems which fail to be discussed. Some with nostalgic longings reject the whole idea of an independent constitution. They share the opinion voiced many years ago by an honoured member of the Church, the late Archdeacon Boyce, that the Church of England in Australia proposes "to cut the painter." We confess to a certain measure of sympathy with that attitude. It is at least sufficiently strong to cause us to wonder if the mountain in labour has not, after all, brought forth a mouse.

Our Present Constitution.

The extravagant claims for an alleged autonomy of the Church leave us cold. We have at present a Constitution granted to us by an Act of Parliament that had its first origin in the old country. We are not as destitute of the power of taking order for the good government of our Church as some would represent.

On the other hand, however, there are not wanting portents that warn us that a measure of independence which retains the principle of full communion with the Mother Church may not be as unnecessary as at first sight appears. There are movements in the Church of England in England such as the newly mooted canons which suggest to us that the measure of quasi-parliamentary authority conceded to the Church Assembly may involve us in some difficulties of adjustment. Would the Church of England in Australia be bound by the determinations of the proposed canons should

they receive Imperial Sanction, and in some instances secure the ratification of Parliament? The answers to this question are so various as to suggest the old round game, "The priest of the parish has put on his considering cap: Some say this and some say that, but I say." In addition to this measure of uncertainty regarding the future, the principle of autonomy is in the air. It has not always, some of us would say it has not often, secured any great advantage to its sponsors, but the best that can be done in view of prevalent sentiment is to protect vital interests as far as possible. These are the considerations we would offer to the "Die-hards" in asking for a favourable consideration of the new Constitution.

Two Movements.

A more serious problem presents itself in the unhappily divided state of religious opinion within the comprehension of the Church of England. Two powerful movements have influenced the development of thought within the Church during the last century. The old-fashioned Tractarians appear to be now a small but resolute minority in the Church of England. Dr. Pusey's frontal attack on the promoters of "Essays and Reviews" when he wrote "The union of 11,000 or 12,000 clergy, on occasion of the judgment of the Judicial Committee to restate the doctrines which had been impugned . . . showed how little that misbelief had penetrated among the Clergy of England" (Eirenicon. John Henry & James Parker. Oxf. 1865, p. 13), is now little regarded by those who, in the main, follow his lead on

matters of doctrine and practice in the Church of England. The mediating school, represented by the authors of "Lux Mundi," has absorbed the greater number of those who were formerly styled Ritualists or Puseyites, often by their opponents. The strange anomaly has presented itself that the views of Low Churchmen on the lack of historic accuracy and any concord between science and religion in Scripture have been combined with what many esteem an undue exaltation of the authority of the church in its ministerial character and the adoption of ceremonial that has been borrowed from the Church of Rome.

So it comes to pass that the High Churchman in ritual joins affinity with the Low Churchman in his estimate of Holy Scripture. The original Low Churchmen were influenced by the mild deism of Shaftesbury and Hervey. They attached little importance to ceremonial and could not reconcile the idea of a Divine revelation with what they conceived to be the innate witness of conscience. From them sprang in Germany the theorists who sought to explain the Bible as the natural expression of the religious consciousness. The Broad Churchman of a later time, Maurice and Kingsley, adopted some of these opinions into their religious life, though it must be admitted that there are wide differences among them and between them and the German school represented by Wellhausen. We have now an uneasy synthesis between the Broad Church and the Anglo Catholics which the more decided Anglo-Catholics deplore. The Evangelical school supports Dr. Pusey generally in his opposition to those whom he describes as Neo-logians, but joins issue with him on his theories as to the doctrine of the Church of England on the Sacraments and his consequent countenance of certain types of ritual observance.

(To be continued)

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 2/- per dozen (Postage extra).

See us when requiring - - -
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. 'Phone BX 6959

THINK ON THESE THINGS

(By June Dugan)

FROM HERE TO ETERNITY

It has always been a matter for great thankfulness on my part that while so much depends on the woman of the home to do things in these days when help is so scarce, that there are some things which are done for us while we pursue other duties. Even as I am sitting out in the sun writing this article there is a cake in the oven and a joint of meat, all being cooked without any assistance from me. It is a very ordinary thing but it always gives me a great feeling of satisfaction to know that there is unseen help doing my work for me while I am occupied in other things. I have a similar feeling when I hang the wet clothes on the line. It is so easy to wet them, and so arduous to iron them, but the drying is, generally speaking, done for us. How good it is to hang wet clothes on the line and go out for a day's tennis or shopping and when we come home the clothes are dry and ready to bring inside. I always feel that this is the part where the Lord helps us, even in the everyday cycle of the washing process. Of course, many of the mechanical helps which do our work these days are very good and a tremendous aid to busy wives and mothers, but I never have the same feeling of Divine Assistance as I have with the clothes drying. Naturally, because man has designed one and God Himself is the Designer of the other.

While it is a very simple and elementary thing that even children take for granted, I think it is a great help and inspiration to find God actually working with us in this way as we do these daily tasks which can so easily become very monotonous and hum-drum. So often our concept of God is such that we cannot imagine Him being interested or concerned in the details of our lives. I remember once being in a group of women who were discussing the way in which they prayed to God about the important details of their everyday lives. One woman said she would never go shopping for any big items without asking God to show her which shop to go to and which article to buy. Several others were very shocked to think the woman did not know God was too busy to be concerned with such details but there was such a simplicity and sincerity about the woman, that

we have something to learn from her about trusting Him for all the things in our lives, both great and small.

More and more, because of clever inventions and scientific discoveries it seems that man is able to get on without God; we can make dry land where once was a swamp; we can make "brain" machines; we can now make propellers so there is no longer need to pray for a favourable wind; and we even talk of making rain when we see fit. All these things too make it harder for us to have a close intimate fellowship with God for the tendency is for everything to be so speeded up and so demanding of our attention that God is crowded out and we never so much as consider finding His will for us. We are such temporal creatures that we can only see the things of our day as we know them. It is very hard for us to realise that God said "Before Abraham was, I am." Time is such a binding part of our life we cannot imagine this world without it or before it.

Children always find special interest in the things their parents did as young people, and even my children ask me what I used to do when I was a girl! How soon we are past the girl stage, but like them our minds find it hard to imagine things as they were before we knew them.

The most wonderful thing that happened before we were born, and thus before the generation came to be was that God worked out a plan of salvation for us, that had our name in it and covered us as surely as it covered such men of faith as Abraham, Paul, St. Augustine, Cranmer, Dr. Temple, or any others we could name. There, all those ages ago, God knew we would need Him to help us out of the tangle of sin, and He made arrangements so that immediately we applied for such help it would be available. There is no means test for salvation; there are no forms to be filled in, no questions asked and there is no further price to be paid for Jesus Christ gave Himself according to God's plan to bear the awful punishment that should rightly be ours. It is all so deliberate, so accurate and so perfect that only God in His mercy could have made such a plan for sinners.

Although God made this plan of His so many centuries ago it is still new, still necessary and still most applicable in the lives of these very modern cultivated people who live in the present day. This salvation plan is still working for us every day, just as we saw earlier the wet clothes are dried by another agent when we have done our share, so once we have accepted God's plan of salvation for our lives, consciously or unconsciously we are being kept all the day long by the saving, helping power of God in Christ Jesus.

Christ Jesus, as the Saviour of the world, finds little place in the stoney hearts of men, and strangely, men in their devil-wrought blindness reject the very One Who can give them all the things they know they need. Are you needing Jesus Christ? Are you rejecting Him? If you have never really made time to sort these things out I pray you may make it the matter of the moment, and I trust God will give you no peace until you find the only true peace which He offers you in Jesus Christ. As Charles Wesley says:—

Come, O my guilty brethren, come!
Groaning beneath your load of sin!
His bleeding heart shall make you room,

His open side shall take you in;
He calls you now, invites you home,
Come, O my guilty brethren, Come!

BOOKS OF INTEREST.

Behold, Thy King Cometh!—A Symposium edited by Brother Edward, foreword by D. R. Davies ... 8/6

Commentary on The Epistle to the Galatians, by Martin Luther—a revised and completed translation based on the "Middleton" text prepared by Dr. P. S. Watson, Principal of Handsworth College, Birmingham ... 27/3

Hugh Latimer—by H. S. Darby—a fine new biography ... 26/-

Matthew Henry's Commentary—a great Christian classic—six volumes. £13/17/6

For Bibles, Prayer Books, Hymn Books, Catechisms, Sacred Recordings, Sunday School Requirements, Scripture Union Cards and Notes, Prize and Gift Books for Young and Old.



C.S.S.M. BOOKSHOP

239 ELIZABETH ST., SYDNEY
(nr. Bathurst St.), M4161 (3 lines)

Question Box

Can you give me a list of the correct colours to be used at various seasons of the church's year?

There are no such things as "correct" colours for church use. No special colours are either required or sanctioned by the Church of England. Colours were used in the medieval church, not earlier, and in England various systems were employed using many colours, blue, brown, grey, yellow, as well as the ones now regularised in the Roman Church, red, green, violet, black and white. In the early 16th century, for instance, white was used throughout Lent in England! The colours which are probably most commonly used now in the Church of England where they are employed at all are thought to derive from the "use" of Sarum (Salisbury) as it was before the Reformation. But they are not the only ones used—one church the writer knows uses brown as a rule and red for Feasts—and they have no sanction.

NEW CHURCH IN AMBON.

President Soekarno was a principal speaker at ceremonies dedicating a new Protestant church built in Ambon by the Indonesian Government to replace a smaller structure bombed during the war and levelled in postwar disturbances.

"Indonesia is a national state in which the Islamic and Christian religions can develop side by side," the Republic's Moslem President said.

The new 1,500-seat structure will be the main church of the Amboina Synod of the Protestant Church of Indonesia. The latter is an autonomous and indigenous church body of some 1,100,000 members. The Australian Conference of the World Council of Churches provided some interior furnishings for the new building.

There are over 2,000,000 Protestants among Indonesia's nearly 80 million population. One of the greatest concentrations of Protestants is in the Molucca Islands, which include Amboina and Celebes, where mass conversions of entire tribes occurred during the 19th century. The Amboina Synod reports about 250,000 members and the Minahassa (southern Celebes) Synod about 350,000.—E.P.S.

UP-HILL.

Does the road wind up-hill all the way?
Yes, to the very end.
Will the day's journey take the whole long day?

From morn to night, my friend.
—Christina Rossetti.

THE CHALLENGE OF ISLAM.

We are convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelisation of Mohammedans is due above all else to the weakness of the prayer-life alike in the home Churches and in the branches of the Church which are springing up in foreign lands. The ministry of friendship and the minis-

try of healing never before had such splendid opportunity as they have today to win Moslem hearts. But we must not forget that the supreme ministry is the ministry of prayer. It is possible to all, everywhere and at all times; it is an omnipotent ministry. God is "able to do exceeding abundantly above all that we ask or think."
—The late Samuel M. Zwemer — "Call to Prayer," p. 9. (undated)

FOR WOMEN ONLY!

WHY NOT NURSE IN THE OUTBACK?

TRAINED CHRISTIAN NURSES
ARE URGENTLY NEEDED IN MISSION HOSPITALS.

NOW!

Enquire of—

THE SECRETARY,
THE BUSH CHURCH AID SOCIETY,
Church House, St. Andrew's Cathedral,
Sydney, N.S.W.

SPECIAL FREE OFFER

To build up and make sure of your salvation by regular, systematic Bible reading, meditation, and application.

See Acts 20: 32; Jude 20: 21; Hosea 4: 6; Isaiah 28: 9; 1 Peter 2: 1, 2 R.V. 2 Peter 1: 5-11.

Send for
THE YEARLY BIBLE STUDY CALENDAR,
By Henry Groves

An arrangement of the Scriptures for the daily reading of the Bible in one or two years.

A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

Free copies of this Calendar are available from—
C. R. OGDEN, 10 Rich St., Marrickville, N.S.W.

MOTOR FUNERALS LIMITED

30 City Road, Sydney.

Tel.: M 6277

Branches:	Nth. Sydney	—	389 Pacific Highway	..	"	XB 4015
	Eastwood	—	8 East Pde.	..	"	WL 1955
	Rozelle	—	93 Victoria Rd.	..	"	WB 1141
	Auburn	—	97 Rawson St.	..	"	UX 7261

PROMPT ELECTRICAL SERVICE

Phone:

AJAX ELECTRICAL Co.

45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

After Hours, JB 4635.

BU 3456

4,000,000 CONVERTS FROM ROME IN TEN YEARS.

"The Christian Herald" reported recently that more than 4,000,000 Roman Catholics have become Protestants in the United States in the last ten years—nearly four times the numbers of conversions to Roman Catholicism.

The inter-denominational Protestant magazine said a country-wide survey produced "the startling nationwide figure of 4,144,366 Roman Catholic-to-Protestant converts" during the decade.

During the same period the Roman Catholic church has reported 1,071,897 adult baptisms, or converts to the church.

Dr. Daniel A. Poling, editor of the magazine, said publicity about Roman Catholic conversions had led many persons to believe that inter-faith conversion was a one-way process. He said it was "felt that getting the true facts would serve the cause of freedom for all religions."

"Not News" to Priest.

In Washington, Rt. Rev. Paul F. Tanner, assistant-general secretary of the National Catholic Welfare Conference, said: "It is not news to us that there are (Roman) Catholics who have lapsed from their faith."

"Without entering into the validity of the statistics," he added, "the 'Christian Herald's' article will serve to remind (Roman) Catholics that their faith is a divine gift that can be lost, and stimulate them to a personal concern of this problem."

I Examined the Evidence.

I believe the Spirit we call God was made manifest to mankind in the person of Jesus Christ. I believe this not as a pious legend but as a historical fact because I have taken the trouble to examine the evidence. That is a thing very few people bother to do. They will believe the most fantastic things, for example, about the world behind the Iron Curtain, accepting it as a paradise or a hell, according to their political inclinations; but if you ask them to believe in the Resurrection they will laugh in your face. Yet there is more solid factual evidence for the Resurrection than for most of the stories that are published in the Daily Worker.

Once you have accepted the simple tenet that God spoke to use in Jesus, nothing else seems to me to matter very much.

All I really want is the Spirit of Christ, the guidance, the love . . . and what is sometimes forgotten, the living practical friendship of Christ. I like to feel that Christ walks and talks with me whenever I have need of Him. If I were a saint this would be all the time. I am not a saint and so it is very far from all the time.

Christ lives and unless the Western world can find some way of living with Him, the Western world is doomed.

—Beverly Nichols.

THE WORLD OF BOOKS

Kerygma and Myth. A Theological Debate. Edited by Hans Werner Bartsch; translated by Reginald H. Fuller. London, S.P.C.K. 1953. pp. 228. Our copy from publisher.

This is not a popular work, but there are some people who most certainly ought to read it. It concerns what, for good or ill, has come to be the most insistent question in theology on the Continent at the present time. During the war, Professor Rudolf Bultmann, already well known for his work on Form Criticism in the Gospels, published an essay called "New Testament and Mythology," in which he contended that the Gospel must be stripped of the thought-forms of first century "mythology," in which it is expressed in the New Testament, if it is to be intelligible and acceptable to modern man. The process of interpreting this ancient "mythology" Bultmann calls "Demythologizing." This essay, which causes a storm on the Continent which has by no means yet subsided, is now published in the book under review, together with four essays by other German theologians discussing Bultmann's thesis, two replies to critics by Bultmann, and a final summing up from an English point of view by the distinguished Oxford theologian, Austin Farrer.

An American student friend recently wrote to the reviewer from Germany where he was studying and complained that "these Germans are always going off the deep end about some thesis!" Many will think that this sufficiently describes the present controversy about Bultmann. There is, however, a serious question involved which a close study of Bultmann and the discussion he has evoked may help to elucidate. The question is: What must be regarded as essential, and what may be regarded as unessential, about the language and thought-forms in which the Gospel, the kerygma, of the New Testament is cast? Is it, to take an example, necessary to accept along with Paul's Gospel his views about a storied universe and about the spiritual beings (thrones, dominions, powers, etc.), which he believes inhabit it? How far are such ideas as redemption, atonement, etc. themselves "myths" which may be discarded so long as the truths which they represent are understood and reinterpreted?

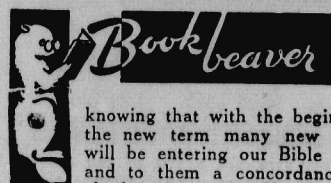
Thus there are two good reasons why some people should read this book, which now gives us Bultmann's thesis in English. First, so that they may keep abreast of the present theological debate, and secondly so that they may grapple with the ever-present problem of the communication of the Gospel to twentieth century men and women who, it must be confessed, do speak a language in important respects different from that of the New Testament.—D.R.

HAVE YOU EVER BEEN IN HOSPITAL?

WELL! You know the value of a truly Christian Nurse.

Assist the Australian Nurses' Christian Movement in its vital work of helping nurses to know and serve the Lord Jesus Christ. Funds are needed to maintain and extend this work.

MA 3923 242 Pitt Street, Sydney



knowing that with the beginning of the new term many new students will be entering our Bible Colleges and to them a concordance is an absolute necessity. He recommends without hesitation the well-known YOUNG'S ANALYTICAL CONCORDANCE. Priced at £5 5s., this and other books are available to enrolled students at 10% discount. The store to go to is Dalrymple's of course . . . 20 Goulburn St., or the State Shopping Block, Market Street, Sydney.

C.E.N.E.F. BOOK DEPOT

201 Castlereagh Street, Sydney

* JUVENILE

* THEOLOGY

* CHRISTIAN

LITERATURE AVAILABLE

For general reading,

Sunday School Prizes

COME AND INSPECT

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Chairman:

MR. F. L. DEXTER HOMAN, Victoria Road, Camberwell.

Members:

REV. K. HAMILTON, 39 Prince Edward Avenue, Bentleigh.

REV. C. W. T. ROGERS, 11 New Street, Surrey Hills.

MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.

REV. L. L. NASH, M.A., B.D., 66 Moreland Road, East Brunswick, N. 10.

MR. A. G. HOOKE, F.C.A., (Honorary Treasurer), 400 Collins Street, Melbourne.

MR. R. J. MASON, A.C.I.S., (Honorary Secretary), 18 Wellesley St., Mont Albert, Victoria.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons, Tea Meetings.

Reception and Ball Rooms—

221 ELIZABETH STREET, CITY.

Extensive Catering plant for Hire. Tel.: M 6351

P.O.W. CAMP WITNESS.

In an address to the Convocation of Canterbury, the Archbishop of Canterbury said, inter alia:—

Perhaps here I might refer to another record of Christian witness, not given in Europe, but given in the same cause by some of our own people. As soon as our Chaplains were able to speak with British prisoners of war released from Korea, it became apparent that the most valiant resistance had been offered by our men to the odious and often cruel methods adopted by their Communist captors in their efforts to indoctrinate the prisoners with Communist ideas.

As regards religion, religious services were rigorously forbidden; an Anglican Chaplain, held as prisoner for two years, was not allowed to conduct any services, and indeed suffered many periods of solitary confinement and ill-treatment. The possession of a Bible or of any part of the Bible was severely punished. But there was magnificent Christian testimony and defiance. A rifleman of the Royal Ulster Fusiliers guarded and preserved at the risk of heavy punishment the only Bible available, portions of which were copied by other soldiers and circulated in secret. A private of the Royal Leicestershire Regiment with his comrades regularly organised services and devotional meetings. The conditions produced fine Christian men and leaders. When peace talks had been under way for some time, Church services were permitted. The Chinese guards were ordered to jeer systematically at those who attended, whereby (I am told) the attendance at Church services was, as one might expect, greatly increased. A Chaplain who saw much of them on their release says that the faithfulness of Christians in the face of intense persecution and physical punishment is one of the fine chapters of Church history, and that by it the faith of many had been purified and strengthened.

BAPTISTS IN MOSCOW.

Writing in "The Baptist Times," London, Mr. R. M. Charley describes his recent visit to Moscow where he took a message of greetings from Baptists of Great Britain to Baptists of Moscow.

"With a letter of introduction from Dr. E. A. Payne (General Secretary of the Baptist Union of Great Britain and Ireland), I went alone to the Baptist Church, only to find, twenty minutes before service time, that the building was packed to the doors. However, an officer, seeing that I was a foreigner, forced a way for me to the door of the minister's vestry, but I was not admitted until my letter had been read and then a warm welcome was given me, through Rev. A. Karev, the Secretary General of the All-Union Council of Evangelical Christian Baptists, who spoke some English and was most helpful in giving me points about the service as it progressed. A conference of Baptists of the U.S.S.R. was taking place in Moscow and I met Rev. Jacob Zhidkov, the President of the Baptist Union, also a representative from the Baltic States, and the leader of the Baptists in the Ukraine where half the Russian Baptist churches are located.

"It was a revelation to look down on that congregation of over 2000, about one third of them standing in the aisles, stairs and vestibules, including many old folk. I admired their zeal especially when I realised the service would last for two hours twenty minutes during which there were three sermons. Congregational singing was very hearty in spite of the fact that very few had hymn-books and the minister read each verse.

"Mr. Karev explained to me that the morning congregation came from afar, some making a journey of many kilometres. During the week there are three services, all of them lasting over two hours. The average Sunday collections amount to about 4000 roubles (£360)."—E.P.S.

Service in the truest sense of the word at a time when it is most needed.

WOOD COFFILL LTD. FUNERAL DIRECTORS

Head Office: 810 George Street, Sydney

'Phone: M 4611 (5 lines)

Branches in all Suburbs. Agencies in Every State

"METROPOLE" KATOOMBA

TEMPERANCE HOTEL

Full Board or Bed and Breakfast

F. M. GODSELL

Phone 20

More people prefer



because . . . new exclusive concave head is in one piece.

because . . . Mello-Lite venetians are easy to keep clean.

because . . . Mello-Lite has the most sensitive cord lock yet invented.

because . . . Mello-Lite are the first in Australia to give you two-tone aluminium venetians.

Mello-Lite

To PAINE MFG. PTY. LTD.,
70-74 Pacific Highway,
Waitara, N.S.W.
Please send me your free Mello-Lite Brochure and samples and name of my nearest supplier.
Name.....
Address.....

DO YOU WANT INFORMATION ABOUT S.E. ASIA?

Read

"CHALLENGE IN SOUTH-EAST ASIA"

By the Rev. T. B. McCall

His Grace the Archbishop of Sydney writes in the Foreword:

"This interesting and provocative booklet . . . the writer covers an extensive field in a short compass, and all will find the booklet most informative . . ."

Price 1/-

Obtainable from all State Offices of the

THE AUSTRALIAN BOARD OF MISSIONS

14 Spring Street, Sydney

BOOKS ON CHAINS.

The recent gift to St. Andrew's Cathedral, Sydney, of an ancient chained Bible has created some interest in libraries of the past where the custom of using chains to secure books, so to prevent their removal by unauthorised persons, was prevalent.

Books of burnt clay have been found in Babylon which date back to the reign of Argon I of Akkad B.C. 3800, and, later, less ponderous books of Egyptian papyrus alike were chained to the walls of temples and other buildings in which they were to be read.

Two emperors of Rome, Julius Caesar and Augustus, founded libraries and added treasures in books from conquered countries; but libraries became more numerous as Christianity spread over Europe. The monasteries became repositories of books beautifully written and illustrated by the monks.

In the 16th century a great number of such books were lost or destroyed when the monasteries were suppressed. Many nevertheless were saved because they had been chained to the walls of churches.

In 1536 the clergy were compelled by Cromwell to provide within one year, Bibles both in Latin and English, to be chained in their churches for the use of all who could read. Edward VI and Elizabeth I renewed the ruling, but in English only. Very few of these Bibles now exist. The Bibles were all on chains, some three yards long and all hand forged. One account still preserved is "for a desk and chain for the Bybyll—xiid."

Not only Bibles were chained for safe keeping; amongst others "the books of Homilies"—1542 were placed and chained in churches for the use of "ignorant preachers" who were unable to write their own sermons.

In 1489 Sir Thomas Lyttleton directed that books bequeathed to the Convent of Hales should be "bounded with an yron cheyne at my costes, so that all priests may se and rede."

Sir Humphrey Chetham, founder of "Chetham's Hospital", Manchester, 1656, and donor of the magnificent Chetham library, gave directions that all the books should be chained.

In spite of chains books were still stolen and many chains now hang in old churches in England without any books attached to them.—E.T.

ACCOMMODATION.—Is there a Christian Lady, preferably widow, 40-45, who will do cooking at Sydney Rectory in return for accommodation, etc.? Christian essential. Apply in writing to "545," C.R. Office.

Middle-aged Lady, business interests, requires **PRIVATE ACCOMMODATION**, partly or fully furnished. North Shore line, preferably between Pymble and Hornsby—distance from transport no object. Garage. References No board. Phone JA 3514.

All Christians have a

RESPONSIBILITY

to BE what they ought to be in Christ (daily enjoying His total victory over the world, the flesh, and the devil), that they may DO what they ought to do for Him, playing their part in winning unbelievers to Christ by the power of the Spirit. One vital step to this end would be the universal adoption of the motto.

Every Christian A Bible Student!

Nothing can take the place of a course of systematic, comprehensive, practical Bible study. Enrol NOW in the

AUSTRALIAN BIBLE
CORRESPONDENCE SCHOOL

Adequate Bible training for missionaries and other Christian workers. Six terms, nominally covering two years (but you may take your own time). Or take the same course in the

SYDNEY BIBLE NIGHT SCHOOL

(meeting near Central Station two nights a week plus occasional Wednesdays), joining at the beginning of any term (22 May, 7 Sept., 1954; 8 Feb., 1955). Supported by prominent evangelicals of various denominations and missions. Fee: £2 a term.

Every Child should take our Junior course of foundational Bible study, making the meaning and way of salvation plain. (2/6 posted.) Write for Prospectus (which includes the essential application form) to Principal T. R. Ford, B.A., 19 Balmoral St., Hornsby, N.S.W.

Silence is Golden.

"The most important moments in a talk are when you're saying nothing. These are the moments when you pause to let your audience digest the point you've just made, or when you deliberately keep people waiting to get them excited about what's coming next. There's nothing to equal properly handled pauses for turning a rather dull talk into one that gets an audience really interested." — Kenneth Hudson giving hints on Public Speaking in the BBC's Light Programme.

TRINITY IV.

While "passing through things temporal," our Lord teaches, two things move us to mercy: God's example (Who knows all); and humble self-knowledge, rousing fellow-feeling for culprit or victim. Divine and human mercy alike springs from perception that unaided human nature is neither strong nor holy. To say, in presence of guilt, "There, but for the Grace of God, am I," is to apply personally the warning "Judge not, that ye be not judged."

The Epistle extends this idea of fellowship in frustration and suffering to all creation. Sharing Adam's fall, all Nature, humanity included, is now a misfit, proclaiming its own inadequacy. The one key to the riddle of Nature is the Christian key, opening the supernatural and bringing in the redeeming, merciful Grace of God to abolish vain earthly striving. Christians dimly sense that now, having supernatural life already, but in heaven alone is full realisation.

TRINITY V.

To-day's Collect, used by Pope Leo amid the disasters of the dying Roman Empire, applies strongly in our own war-torn world. It prays for peace in order to serve, and the Gospel miracle, an acted parable, points the abiding principles of that service. The sea is the world, the net is the Church, the Apostles (and we their successors) catch men. But it is Christ Who both orders the net cast, and guides the catch into it. His presence and governance, the Collect rightly admits, is the vital factor for which to pray. The Epistle agrees closely—the Lord sees the righteous and hears their prayers. Like foregoing Epistles, it reflects persecution, but breathes Peter's faith. He who said, "If it be Thou, bid me come to Thee on the water," knew from experience that, with Jesus aboard, nought could sink the ship. Have we realised that about our own storm-tossed vessels?

Diocesan
News

BRISBANE

● **Synod Highlights.**—A move to alter the method of electing the Archbishop of Brisbane was dismissed without discussion.

The move came in a proposed canon, introduced by Mr. P. W. Henderson, of Hamilton.

At present the Archbishop is elected by a committee of clergy and lay members of the synod acting in conjunction with the bishops of the province of Queensland.

The proposed canon sought to have the election by the whole of synod.

A substantial interest in a private company has been given to the Brisbane Diocese the Registrar, Mr. R. T. St. John, announced.

Mr. St. John said the donor had asked to remain anonymous. He said he was not permitted to disclose the value of the gift, which was in shares.

But Mr. St. John said it was "definitely considerable," and was expected to have a greater value in a few years' time.

GRAFTON

● **St. Andrew's, Lismore, Interior.**—This great work has been in progress for almost nine months and another few weeks will see the end of it. The work of Mr. J. Hancock and his men on the brickwork is practically complete and the work of Mr. Harris on the tremendous task of plastering the window moulds, the arches, doors, and bases of the pillars will be over inside the next month. The interior finish will now match the outside of this lovely building and when the cleaning and repolishing of the woodwork is done, we shall have something to be very proud of, indeed. The contact price for the work is £4200. Sunday, 22nd August is the 50th Anniversary of the laying of the Foundation Stone of this building and the Bishop will be our guest at the special services on that day.

SYDNEY

● **G.F.S. Annual Sports.**—Miss Marlene Matthews, Australian representative sprinter at the Empire Games, presented the trophies at the recent annual sports. Point scores were:

Juniors: 1st, Padstow with 49 points; 2nd, Russell Lea and Haberfield, with 9 points.

Intermediates: 1st, Dural with 15 points; 2nd, Balgowlah with 12 points.

Seniors: 1st, Balgowlah with 14 points; 2nd, Padstow with 11 points.

The spectacular March Past was won by Rose Bay, followed up by Abbotsford, with Clovelly a close third.

● **Mission Objective.**—It is particularly gratifying to note that the St. John's, Moss Vale, objective of £100 for S.E. Asia was exceeded, £109 being sent in during the period, and that, encouraged by this result, the Annual Vestry Meeting adopted £125 as a target for this year.

● **Sound Finance at Manly.**—(a) On the income side Offeratories amounted to £2799 9s. 5d.; from Guild toward Rectory debt, £1250; given to Home and Foreign Missions and objects outside the Parish, £1783 13s. 4d.; 90th Anniversary Appeal, £474 5s. 1d.

(b) On payments side to Clerical Staff and Clerical Assistants, £1084; Salaries and Wages, £593 13s. 8d.

(c) Balance Sheet shown an excess of receipts over payments of £80 18s. 4d.

(d) The Memorial Building Fund now stands at £7077 0s. 8d.

● **Choral Festival.**—Three hundred robed choristers sang Evensong at St. Andrew's Cathedral at 6.30 p.m. on Saturday, 19th June. The Service was conducted by The Dean of Sydney, the Very Reverend E. A. Pitt, and the preacher was His Grace, the Archbishop.

This was the culmination of many weeks of organisation and practice, the great bulk of which fell upon the Cathedral Organist, Mr. Kenneth Long.

The organist for the service was Mr. David Barkla, organist of St. Anne's, Ryde.

● **University Meeting.** The annual meeting of the Sydney University Evangelical Union will be held on Thursday, 22nd July, at 8 p.m. in the Great Hall of the University. The speaker will be Lieut.-General Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., who is visiting Australia. The chairman will be the Archbishop of Sydney, the President of the Australian I.V.F. for 1954. All friends are invited.

● **For Home of Peace.** At the Annual Meeting of the Gladesville Circle of the Home of Peace it was announced by the Secretary, Mrs. Scriven, that £170 had been given in cash to the Home for the year as well as as gifts in kind including groceries. Members of the Christ Church Women's Guild had also helped regularly with the sewing at the Home. This is an example that many parishes might follow. The ever increasing service rendered by the Home of Peace should stir all who can to give a helping hand.

● **Challenge to Faith Week.**—Dr. Howard Guinness, Rector of St. Barnabas', Broadway, will be conducting a series of meetings at St. Oswald's Church, Haberfield, commencing on Friday, August 6, and concluding with a service of Thanksgiving on Monday, Aug. 16.

Dr. Guinness, well known in Australia and overseas for his work in this field, will be assisted by members of the Evangelical Union of the Sydney University. Preliminary meetings for the campaign have already attracted wide interest.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,

MISS E. RUTH HIRST, B.A., Dip.Ed.

BENDIGO

● **£1000 Saved.**—Working bees are the order of the day at All Saints'. The men have almost completed the new vestries after months of hard work. This effort has meant the saving of almost £1000 in costs which is a fine contribution. C.E.Y.M.S. are hard at work at the Parish Hall preparing for erecting a supper room, and recreation room. The vestries were not completed for Synod but were useable for that occasion.

MELBOURNE

● **Major-General the Rev. C. A. Osborne, C.I.E.**—Major-General Osborne preached in the Cathedral on Cathedral Gift Sunday, 27th June, at the 7 p.m. Service, on St. Peter's Day, 29th June, at the 5 p.m. Festal Evensong, and he was also the Speaker at the Men's Luncheon held in the Chapter House on Wednesday, 30th June. The General has had a distinguished military career, joining the Army as a private and retiring with the rank of Major-General. In the First World War he served in the Royal Flying Corps. Between the two World Wars he served in India and was for a time Lecturer in Tactics at Duntroon Military College. During the Second World War Gen. Osborne served on the staff of General Wavell.

ADELAIDE

● **St. Laurence's Home for Aged.**—A whirlwind effort is being made this month to raise £50,000 for the most urgently needed extensions to St. Laurence's Home. When last announced there were over 70 old people on the waiting list. It is probably longer now. The Rev. E. J. Cooper has been appointed Commissioner for this work, and every £1 raised in June will be doubled by the Government. But that promise ends with the end of June.

● **C.M.S. Market Fair.**—Organisation is well under way for this big "do," and we invite everyone to come along, Saturday, 7th Aug., in Holy Trinity Hall, North Terrace, Adelaide, commencing 2 p.m.

Stalls have been taken by various parishes, and cover Produce, Cake, Sweets, Vegetables, Bottled Goods, Miscellaneous, Aprons, etc.; Stamp Corner, new books.

Tickets for afternoon tea are now on sale. There will also be film sessions for adults and children.

Come and buy, or send in your gifts beforehand of goods. The official opening will be at 2.15 p.m. All proceeds for the work of the Church through the C.M.S.

● **Our Budget.**—The needs for 1954/55 are higher than ever! Pray that the money may be forthcoming — may the tithes be brought into God's storehouse. Details are:

Egypt, £180; Malaya, £125; Tanganyika, £1600; Deputations, Films, Rent, Expenses, etc., £1300; India, £220; Sudan and Persia, £10; Candidates, £150; Federal Items, £210; Special Objects, £485; South-East Asia, £600. A grand total of £5500.

● **Building Fund.**—As announced last month, plans are going ahead for the Church Missionary House in King William Street, and gifts are needed to make this investment a worthy one. £385 has already been received, and we invite all to take a share in this venture.

THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

Needy Parishes are helped, especially those in the missionary Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

M. C. ALDER, Esq., Hon. Treas.

English Communist Converted

Fruit of Graham Mission.

Mr. Charles Potter, until recently the Secretary of the Reading Communist Party, has been converted. For the past 16 years he has preached Communism in the Market Place, Reading, on Sunday evenings. Now he has resigned from the Communist Party.

His conversion to Christ is the result of much prayer. One of his young sons had been attending a 7 a.m. Prayer Meeting regularly and pleading with God for the salvation of his father.

Mr. Potter attended the final Crusade meeting when Dr. Billy Graham preached a most forceful sermon. Something definitely happened that Saturday afternoon although the Communist did not answer the evangelist's appeal. The following day in answer to his son's request he promised he would go to church, for his son was to be baptised at Carey Baptist Church. At the close of a memorable service the minister made a simple appeal and Mr. Potter took this opportunity of publicly confessing Christ.

MEETINGS

Invite
You and Your Friends
to the

ANNUAL YOUTH RALLY

Deaconess House,
Carillon Avenue,
Newtown
on

MONDAY, 12th JULY, 1954

at 7.30 p.m.

GUEST SPEAKER:

The Rev. A. MORTON, M.A., D.Phil.

The programme includes Short Talks,
Items by Students, Supper and
Inspection of the House

SYDNEY CLERICAL PRAYER UNION.

Friday, July 16,
11.30 a.m.

at St. Matthew's, Bondi.

Speaker: Rev. Dr. A. Morton

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

Town Stirred.

This significant conversion has certainly stirred the people of Reading. Mr. Potter's immediate desire was to witness for the Saviour in the spot where for so long he has preached Marxism. Accordingly, an open-air service was arranged with special police permission, on the first Sunday in June. Attended by many ministers the gathering drew hundreds of townsfolk together. An appeal at the close witnessed several decisions for Christ.

"A Blessing to Thousands."

The July Parish Paper of St. Stephen's, Willoughby, N.S.W., has a letter from the Rector, Archdeacon R. B. Robinson, at present in England, who writes of the Billy Graham Mission:

"Beyond any doubt the Mission has proved a blessing to thousands and daily we hear of those whose lives have been changed testifying to this fact. Last week in London I was in a book shop. The man attending told me smilingly and happily that he had been converted at the Mission, and that in a night his life had been changed. He said that for 29 years he had been a blasphemer, had not gone to church for 17 years, and that his life was empty. Now everything was different. He said 'it was the Grace of God that had done it.' I had not met him before and he told me his story with a great deal of pleasure. This is one of the many experiences I know of, and I am glad I had the privilege of being at some of the meetings of the mission, and on one occasion of meeting Billy Graham."

ADVERTISEMENTS.

APPLICATIONS ARE INVITED

for the position of

HEADMISTRESS

of a Church of England Girls' School
to be opened at Wollongong in
February, 1955.

The School will make the 4th S.C.E.G.G.S.
and will be under the control of the Council
appointed by Synod.

Further particulars may be had from the
Hon. Secretary to the S.C.E.G.G.S. Council,
Diocesan Church House,
George Street,
Sydney

ORGANIST REQUIRED. — St. Cuthbert's,
Naremburn. Two manual and pedals. Apply
Rector, JF 1828.

DEPUTY ORGANIST.—Wanted 8 a.m. and
10 a.m. each Sunday. Write stating experience
to Rev. Clive Goodwin, St. Mark's,
Darling Point.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

REPRESENTATIVES:

Victoria: The Rev. Dr. Leon Morris,
Ridley College, Parkville, N.Z.,
Melbourne.

Sth. Australia: The Rev. G. R. Delbridge,
Holy Trinity Rectory, North Terrace,
Adelaide.

United Kingdom: The Rev. P. E. Hughes,
Wine Office Court, London, E.C.4.

ISSUED FORTNIGHTLY.

Subscription: 15/- per year, post free.
6d. per copy.

Telephone: MA 2975

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. V. Schulz 5/6; Mr. J. Barrack 5/-; Mr. J. Matthews 5/-; The Rev. B. G. Judd £2/2/-; Mr. R. J. Young 10/-; Mr. K. Young 5/-; Mrs. Bursill 5/-; Mrs. C. Pollard £1/10/-; The Rev. R. G. B. Ashcroft £1/1/-; Mr. A. S. Machin 6/-; Mr. C. P. King 5/-; Miss Allen £2; Miss I. Barwick 5/-; St. Barnabas' Chatswood, £1/1/-; Anon. 10/-; Mr. R. B. Rooke £1/5/-; Lord's Day Observance Committee 10/6; The Rev. T. E. Champion £3/3/-; Mr. T. Blackburn 5/-.

HOLIDAY COTTAGE VACANT. — Apply
"Green Riggs," Shellharbour.

Middle-aged Lady, business interests,
requires Private Accommodation
partly or fully furnished, North Shore,
preferably between Pymble and Hornsby.
Distance from transport no object. Garage.
References—No Board.
Phone: JA 3514

WANTED FLAT, or HALF HOUSE, for
young Christian couple being married July.
Any suburb. Reply "878," C.R. Office.

Clergy Widow and Sister would like BOARD
in Christian home. Fees mod. N.S. line preferred.
Reply "494," C.R. Office.

Old or Unused CARPETS needed for floor
covering at growing Waitara Branch Church.
Please ring, WADE, M 2371 or JW 1505.

IN

S.C.E.G.G.S. DA'HURST

BARKER COLLEGE

HOME OF PEACE

CHURCH FURNITURE

ST. ANDREW'S CATHEDRAL SCHOOL

THE CANBERRA

SYDNEY MISSIONARY & BIBLE COLLEGE

PALINGS

KING'S SCHOOL

SYDNEY BIBLE NIGHT SCHOOL

AUSTRALIAN CHRISTIAN NURSES MOVEMENT

BIBLE STUDY CALENDAR

ABBOTSLEIGH

WOOD COFFILL LTD.

JOHN ASHWIN & CO.

CHURCH MISSIONARY SOCIETY

MISS BISHOP

WESTON CO.

DALRYMPLE'S BOOK DEPOT

C.S.S.M.

WM. ANDREWS PRINTING CO. PTY. LTD.

MITCHELL'S TOURS

MOTOR FUNERALS

C. OF E. EVANGELICAL TRUST OF VICTORIA

METROPOLE

STERLING PAINT & VARNISH CO.

BUSH CHURCH AID SOCIETY

CHURCH FURNITURE PANELLING

WANTED TO RENT (HOSPITAL CHAPLAIN)

WANTED 2 BEDROOM UNFURNISHED COTTAGE

WANTED GOOD SECOND-HAND PIANO

B. & F BIBLE SOCIETY (4)

DIOCESAN REGISTRY (2).

ANGLICAN CHURCH LEAGUE. 2" S/C.

ORGANIST WANTED.

OWT

HOME MISSION SOCIETY

C.E.N.E.F.

ATAY ELECTRICAL

ALTERATIONS

C.S.S.M.

STERLING PAINT AND VARNISH CO.

DALRYMPLE'S BOOK DEPOT

MITCHELL'S TOURS

WESTON CO. FOR MELLOLITE

WANTED ORGANIST AND CHOIRMASTER FOR ST. LUKE'S, CLOVELLY AS FROM THE
5th. SEPTEMBER Apply Mr J.D. Allison 151 McPherson Street, Waverley.
Phone day time BY 4328 evening FW 2129.

CHURCH MISSIONARY SOCIETY

Record Book
Sydney Bible Night School

young
mitchell 4 issues; then record

English Communist Converted

Fruit of Graham Mission.

Mr. Charles Potter, until recently the Secretary of the Reading Communist Party, has been converted. For the past 16 years he has preached Communism in the Market Place, Reading, on Sunday evenings. Now he has resigned from the Communist Party.

His conversion to Christ is the result of much prayer. One of his young sons had been attending a 7 a.m. Prayer Meeting regularly and pleading with God for the salvation of his father.

Mr. Potter attended the final Crusade meeting when Dr. Billy Graham preached a most forceful sermon. Something definitely happened that Saturday afternoon although the Communist did not answer the evangelist's appeal. The following day in answer to his son's request he promised he would go to church, for his son was to be baptised at Carey Baptist Church. At the close of a memorable service the minister made a simple appeal and Mr. Potter took this opportunity of publicly confessing Christ.

MEETINGS

Invite
You and Your Friends
to the

ANNUAL YOUTH RALLY

Deaconess House,
Carillon Avenue,
Newtown
on

MONDAY, 12th JULY, 1954

at 7.30

GUEST SPEAKER

The Rev. A. MORRIS

The programme in
Items by Student
Inspection

SYDNEY CLEVERLEY

UN

Friday,

11.30 a.m.

at St. Matthew's, Bondi.

Speaker: Rev. Dr. A. Morton

Town Stirred.

This significant conversion has certainly stirred the people of Reading. Mr. Potter's immediate desire was to witness for the Saviour in the spot where for so long he has preached Marxism. Accordingly, an open-air service was arranged with special police permission, on the first Sunday in June. Attended by many ministers the gathering drew hundreds of townsfolk together. An appeal at the close witnessed several decisions for Christ.

"A Blessing to Thousands."

The July Parish Paper of St. Stephen's, Willoughby, N.S.W., has a letter from the Rector, Archdeacon R. B. Robinson, at present in England, who writes of the Billy Graham Mission:

"Beyond any doubt the Mission has proved a blessing to thousands and daily we hear of those whose lives have been changed testifying to this fact. Last week in London I was in a book shop. The man attending told me smilingly and happily that he had been converted at the Mission, and that in a night his life had been changed. He said that for 29 years he had been a blasphemer, had not gone to church for 17 years, and that his life was empty. Now everything was different. He said 'it was the Grace of God that had done it.' I had not met him before and he told me his story with a great deal of pleasure. This is one of the many experiences I know of, and I am glad I had the privilege of being at some of the meetings of the mission, and on one occasion of meeting Billy Graham."

ADVERTISEMENTS.

APPLICATIONS ARE INVITED

for the position of

HEADMISTRESS

of a Church of England Girls' School
to be opened at Wollongong in

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

REPRESENTATIVES:

Victoria: The Rev. Dr. Leon Morris,
Ridley College, Parkville, N.2.,
Melbourne.

Sth. Australia: The Rev. G. R. Delbridge,
Holy Trinity Rectory, North Terrace,
Adelaide.

United Kingdom: The Rev. P. E. Hughes,
Wine Office Court, London, E.C.4.

ISSUED FORTNIGHTLY.

Subscription: 15/- per year, post free.
6d. per copy.

Telephone: MA 2975

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. V. Schulz 5/6; Mr. J. Barrack 5/-; Mr. J. Matthews 5/-; The Rev. B. G. Judd £2/2/-; Mr. R. J. Young 10/-; Mr. K. Young 5/-; Mrs. Bursill 5/-; Mrs. C. Pollard £1/10/-; The Rev. R. G. B. Ashcroft £1/1/-; Mr. A. S. Machin 6/-; Mr. C. P. King 5/-; Miss Allen £2; Miss I. Barwick 5/-; St. Barnabas, Chatswood, £1/1/-; Anon. 10/-; Mr. R. B. Rooke £1/5/-; Lord's Day Observance Committee 10/6; The Rev. T. E. Champion £3/3/-; Mr. T. Blackburn 5/-.

HOLIDAY COTTAGE VACANT. — Apply
"Green Riggs," Shellharbour.

Middle-aged Lady, business interests,
requires Private Accommodation
partly or fully furnished. North Shore.

Warrumburn. Two manual and peacocks. Apply
Rector, JF 1828.

DEPUTY ORGANIST.—Wanted: 8 a.m. and
10 a.m. each Sunday. Write stating experience to Rev. Clive Goodwin, St. Mark's,
Darling Point.

Old or Unused CARPETS needed for floor
covering at growing Waitara Branch Church.
Please ring, WADE, M 2371 or JW 1505.

IN

S.C.E.G.G.S. DA'HURST

BARKER COLLEGE

HOME OF PEACE

CHURCH FURNITURE

ST. ANDREW'S CATHEDRAL SCHOOL

THE CANBERRA

SYDNEY MISSIONARY & BIBLE COLLEGE

PALINGS

KING'S SCHOOL

~~SYDNEY BIBLE NIGHT SCHOOL~~

AUSTRALIAN CHRISTIAN NURSES MOVEMENT

BIBLE STUDY CALENDAR

ABBOTSLEIGH

WOOD COFFILL LTD.

JOHN ASHWIN & CO.

~~CHURCH MISSIONARY SOCIETY~~

MISS BISHOP

WESTON CO.

DALRYMPLE'S BOOK DEPOT

C.S.S.M.

WM. ANDREWS PRINTING CO. PTY. LTD.

MITCHELL'S TOURS

MOTOR FUNERALS

C. OF E. EVANGELICAL TRUST OF VICTORIA

METROPOLE

STERLING PAINT & VARNISH CO.

BUSH CHURCH AID SOCIETY

CHURCH FURNITURE PANELLING

WANTED TO RENT (HOSPITAL CHAPLAIN)

WANTED 2 BEDROOM UNFURNISHED COTTAGE

WANTED GOOD SECOND-HAND PIANO

B. & F BIBLE SOCIETY (4)

DIOCESAN REGISTRY (2).

ANGLICAN CHURCH LEAGUE. 2" S/C.

ORGANIST WANTED.

OUT

HOME MISSION SOCIETY

C.E.N.E.F.

AJAX ELECTRICAL

DEACONESS INSTITUTION

OLD OR UNUSED CARPETS

PRIVATE ACCOMMODATION

LADIES HOME MISSION UNION

A. B. M.

FLAT OR HALF HOUSE

CHRISTIAN LADY REQUIRED

CLERGY WIDOW AND SISTER

DEPUTY ORGANIST

ORGANIST REQUIRED

HEADMISTRESS REQUIRED.

HOLIDAY COTTAGE VACANT

CHURCH MISSIONARY SOCIETY

Record Books
Sydney Bible Night School.

youngs.
mitchell 4 issues, then record
to elihon aust