

THE AUSTRALIAN CHURCH RECORD

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

Vol. 20 No. 9

MAY 12, 1955

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

C.M.S. Diocese gives Australian Missions first National Bishop

the Rev. GERALD MUSTON, Editorial Secretary of the Church Missionary Society

**The Diocese of Central Tanganyika will next Sunday give to
Australian Anglican Missionary work its first national bishop.**

At St. Paul's Cathedral, Kampala, Uganda the Rev. Yohana Omari will consecrate Assistant Bishop of Central Tanganyika. With him three other Africans will be made bishops, and the service will be conducted by the Most Rev. the Archbishop of Canterbury (Dr. Geoffrey Fisher).

This great event comes less than 28 years after the Church Missionary Society of Australia took the major responsibility for the Diocese of Central Tanganyika, and is a tribute to the spiritual depth of that work in the lives of the African people. Central Tanganyika has become the first Australian Missionary diocese to produce a bishop from among its own people. The new bishop will work under the Diocesan, the Rev. Alfred Stanway, an Australian C.M.S. missionary.

The Parent Committee of the Church Missionary Society is largely responsible for work in the dioceses to which the other three bishops belong—Mombasa and the Sudan. Missionaries of the Australian society also work in these dioceses.

African Church

These are days of turmoil and uncertainty in Africa. Nothing is more urgent than that indigenous African Church should be built up, that effective African leadership might be increased, that the people might know the Church to be truly African. Next Sunday will see an outstanding step in that direction.

The Rev. Yohana Omari is himself a convert from Islam. At the age of fifteen, while attending a C.M.S. School at Berega, Tanganyika, he saw the significance of our Lord's words, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me," which he read in a stolen copy of the New Testament.

Two years later, after completion of a course of instruction, he was baptised, taking the name of Yohana, the Swahili equivalent of John, the apostle whose Gospel was responsible for his conversion. He was consecrated a year later by the Bishop of Mombasa, of whose diocese Central Tanganyika was then a part.

After being trained for work in a Government dispensary, where he remained for seven years, in 1934, after the Diocese of Central Tanganyika had been formed, he accepted a challenge made by Bishop G. A. Chambers to become one of the pioneer missionaries of the new work beginning in the isolated

West of the territory, near Lake Tanganyika. He did this work as a layman for four years, after which he was chosen by Bishop Chambers to enter Kongwa College to train for the ministry. At first he was unwilling to accept the office of an ordained minister, but later came to see that God had truly called him. He was ordained priest in 1939, returning to the work in Uha, in Western Tanganyika.

Lay Worker

He remained in this work until 1946, when he was brought to the Central Province. In 1954 he was given charge of the Swahili services at the Cathedral of the Holy Spirit, Dodoma. The new Bishop has many gifts to bring to his work. Apart from a knowledge of English he is fluent in Kikaguru, Kinguu, Kiswahili, Cigogo, Giha, Kirundi, and Kihangaza; thus he will be able to minister in all the main languages of the Diocese. He is an able Evangelist, a good convention speaker, and a faithful pastor. His years of faithful pioneer missionary work in difficult conditions have helped to fit him for leadership.

Pastor Yohana is 50. He married in 1928, and has six daughters and three sons.

The other three bishops-elect will also go to work in strategic centres of East Africa. The Rev. Obadiah Kariuki, to be Assistant Bishop of Mombasa, has been an outstanding leader of the Church in the Fort Hall District of the Mau Mau-affected Kikuyu Reserve. He will be known to all readers of Keith Cole's "Mau Mau Mission", in which he appears prominently.

The Rev. Festo Olang, also to be Assistant Bishop of Mombasa, has been in charge of the Central Nyanza Rural Deanery. In 1948 he studied at Wycliffe Hall, Oxford, England.

The Rev. Canon Daniel Deng Atong, who has been Canon Missioner of the Diocese of the Sudan, will now

become Assistant Bishop under the Rt. Rev. O. C. Allison. He also studied in England. Next Sunday will be a day of great rejoicing in the Australian Church. In churches throughout the land special reference will be made to the occasion and special prayers offered. At St. Andrew's Cathedral, Sydney, the Primate will preach at a special service.

It is a major step forward. God has abundantly blessed this great Australian spiritual enterprise, which began in 1927 when the African staff of the diocese consisted of two clergy. Today, in this vast area with a population larger than the whole of Australia, there are more than forty African clergy, together with hundreds of other workers. But the work has just begun. This great event should bring us to God in thanksgiving, and in a new spirit of devotion to following the vision he has given. Let us pray that these four men may be true shepherds of the Flock of Christ, and that their contribution of leadership may do much to glorify God in Africa.



Artist Harry Rogers impression of the Rev. Yohana Omari, Assistant-Bishop-elect of Central Tanganyika

Off the Record

UNUSUAL RECORD

The late Rector of Pyrmont, Sydney, who died last week a few hours after taking his Sunday evening service, had an unusual record. He served his entire ministry of 35 years in one church of which he was successively Curate, Acting Rector and Rector. By a strange coincidence, the Register of Services, which records the services since 1907 and therefore covers the entire period of Mr. Madgwick's ministry, reached its last page with the entry of his funeral service.

FATHER AND SON MOVEMENT

I have often wondered if Australia can show a better record of clerical service than that established by the two Cowpers. William Cowper, later Archdeacon, came to the colony in 1809 and died in the fiftieth year of his rectorship of St. Philip's. William Macquarie Cowper was born in Sydney in a house in Bridge Street in 1810, was later Dean of Sydney, and died in 1902. Thus, father and son gave 93 years of continuous ministry between them to the Church in Australia.

ANZAC—AT THE TIME

In our issue of just 40 years ago—May 7, 1915—there is a note which begins:

"After many months of waiting and discipline, our Australian soldiers are at last fighting side by side with the well-trained troops of Britain and France in the attack on the Dardanelles. We knew that when the crisis came they would show that they were not lacking in the courage and resource characteristic of the British Race, and we are not disappointed in them."

S.E.A. APPEAL

In the same 1915 issue of the "Record", following the note on the Gallipoli Campaign, there is a note on the strategic position of Australia for doing missionary work in Asia and the East. "Great opportunities are being opened before us as a people to influence for good or ill those who do not yet quite understand the Christian message... the Nationalist with his gospel of gloom is not slow to depict the so-called failure of Christianity."

This was 40 years ago. The term then was "Malaysia". We do not seem to have risen to the challenge.

WHO WILL HELP?

Is there anyone among our Sydney readers who would be in a position to give occasional part-time help in our office? There are times when our worthy office Secretary, Miss Howell, would greatly appreciate some assistance, and the Board of Management would be glad to hear from anyone who could help. Ring or write to the Secretary of the Board of Management, the Rev. W. K. Deasey, XJ 1997.

TO AUSTRALIAN CHURCHMEN

Australian Christians Need To Be Alive To The Perils To Their Country

Most Australians, lulled by the material prosperity of a young country exploiting its resources, are blind to developing dangers.

Three dangers face Australia today.

First is political Romanism. Convinced Roman Catholics are pledged to advance the interests of the Vatican before the interests of Australia. The Vatican is a temporal power with world-wide temporal interests. Its object in Australia is to dominate the political scene. Recently, the Pope's delegate dedicated Australia to the Blessed Virgin Mary. This arrogant act was undertaken without reference to the wishes of the Australian people. Rome pursues her political ends by swelling the Roman Catholic element in the population through the migration of southern Europeans, by concerted efforts to monopolise the Public Service and by constant pressure on the Government.

Australians should be awake to the dangers of Romanism. If Roman Catholic influence increases, it will lead to bitter divisiveness in the community, lower the moral standard (if we can judge from countries where Roman influence is dominant) and lead to a restriction of religious freedom and discrimination against Protestants. Protestant electors should think before voting for Roman Catholic candidates.

The second danger, more disastrous if successful and more insidious in its methods, is Communism. During the next two decades Communism will constitute a far more serious threat than Romanism to the national security of isolated Australia. Primarily this is an external danger because international Communism is pursuing world subjugation. The threat is rapidly coming closer to Australia as the nations to the north of us are being exposed to successful Communist infiltration. Within Australia, Communists have at present little local patronage, but they are well organised and determined and may prove the Achilles' heel at a time when Australia's whole attention and effort is absorbed in repelling an external threat.

Since at the moment Communist plans for conquering the East are best forwarded by peace with the West, Communists are the loudest advocates of peace, better international relations, more trade with Communist countries. The role of Communists in Australia is to draw as little attention to themselves as possible, letting others plead their cause where they will. The programme is to encourage "peace" moves and the recognition of Red China, to get innocent citizens to fulminate against McCarthyism and tyranny, and to foster just enough industrial unrest to keep political parties as weak and divided as they can, unsure of themselves and indecisive in action. In short, it is the Communist aim to divert the attention of Australians from noticing the increasing seriousness of the Communist advance in Asia. Australia has no hope against Communism, internally or externally, unless it first takes Communist intentions seriously and understands the Communist mind and method.

The third danger is materialism. Materialism is the basis of Communism; indeed Communism's correct name is Dialectical Materialism. Communism is thorough-going and consistent materialism worked out logically. Now, Australia's way of life is best summed up by the name, "unscientific materialism". Thus the basic assumptions on which the average Australian lives his life are identical with those underlying Communism, namely, that this world and its economic requirements of health, material possessions, security and pleasures, are the real things, and that God does not count. The Communist is only more logical and scientific when he says that God does not exist. For if God exists, He counts above everything else.

All Australians, whether Christian or non-Christian, are much too much affected by the materialistic outlook. If this is unchecked, Communism must increase, for it is the soil in which Communism takes root, and from which it develops systematized materialism.

Our Lord Jesus Christ calls us to other-worldliness and to another standard of values: seek ye first the Kingdom of God: Trust and serve God, and your material needs will be supplied.

Australia's peril should be an added stimulus to every Christian to fulfil his Lord's commission to preach the gospel by word of mouth and by a life which is seen to disregard materialism.

A Million Scots Hear Billy Graham

GLASGOW CAMPAIGN BROKE ALL RECORDS

In the first month of the All-Scotland Campaign conducted by Dr. Billy Graham, 452,770 people attended the meetings in the Kelvin Hall, Glasgow. In the first month of the greater London Crusade last year, the total attendances at Harringay were 386,900.

Considering that the whole population of Scotland is considerably less than that of London, this result is astonishing. In addition, tens of thousands have heard relays of the addresses in other centres. More than 20,000 people gathered at the Heart of Midlothian Football Club's ground in Edinburgh for an open air meeting on April 20, at the close of which 1,500 stepped forward in response to the appeal.

The campaign concluded on April 30. It has been reported that more decisions were registered during the six weeks of the Scottish campaign than in the 3 months of the London crusade last year. A number of relays of the Scottish meetings were made to places in England as for south as London, and in one London church hundreds of decisions were made.

Bishop of Exeter Urges Clergy to Co-operate

The Bishop of Exeter (Dr. R. C. Mortimer) welcomed the Billy Graham relays from Glasgow. He himself took the chair at one or two relays to be heard in the Cathedral, and he asked his clergy to co-operate.

Writing in the April Exeter Diocesan Leaflet about the "enquirers" who come forward at the end of these meetings, he said: "I want to make it abundantly clear to Anglican enquirers that it is the Church which is welcoming them back, and the Church which is anxious to help them by deepening their faith and understanding of the Christian life."

HUNDREDS TOO FEW CLERGY IN ENGLAND

A return made by the Bishops after the war estimates the staffing requirements of the Church of England to necessitate the ordination of six hundred deacons a year. It is now generally realised that this was an under-estimate, and that if a fresh and more realistic calculation were made the need would be found to be much in excess of this number. A figure in the region of 750-800 would, it is thought, be nearer the mark.

In recent years, however, the number of ordinations has not even approached the earlier estimate of 600. In 1952 there were 479, in 1953 472, and last year 435. (It is interesting to compare these figures with those of a hundred years ago. In the 1850's, when the population of this country was approximately seventeen millions, the average number of new deacons each year was 850).

Nevertheless, this year an "appreciable improvement" has been reported in the number and quality of those offering themselves for training for the ministry.

The Australian Church Record, Mar. 12, 1955

700,000 LISTENERS TO ONE MEETING

Dr. Billy Graham announced from the Kelvin Hall, Glasgow, during his campaign that more people were being won to Christ in London alone as a result of the relayed services than were won in the Harringay meetings last year. People listened to Dr. Graham night after night in Scotland, England, Wales and Ireland. The All-Scotland Crusade became the All-Britain Crusade.

Relay Results

In the relay services, held in halls and churches throughout the land, the response to the invitation was wonderful and in many places converts outnumbered counsellors in spite of carefully made arrangements.

The All-Scotland Crusade ended with the two great rallies in Ibrox Stadium and Hampden Park, Glasgow, on April 30.

The total attendance for the first five weeks of the Crusade was 574,310, and the number of decisions, 13,834.

The All-Scotland Crusade will cost £50,000. Mr. John Henderson, M.P., a vice-chairman of the Crusade Committee, announcing this, added: "Never was £50,000 better spent."

Dr. Graham, in one address, said that the meeting was being sent out by relay network to 700 auditoriums in England, Wales, and Northern Ireland, and he estimated that the audience would be in the neighbourhood of 600,000 or 700,000.

The All-Australian Deaconess Conference will be held at St. Anne's School, Sale, Gippsland Diocese, from 16th to 20th May, under the chairmanship of the presiding Deaconess, M. Rodgers.

"In Spite of Fundamentalist Theology"

"I think," he writes, "that the clergy and people of the Church of England should co-operate with the committee which is organising these relays. In spite of the fundamentalist theology which appears to underlie Dr. Graham's conception of the Christian religion, it is my belief that Dr. Graham has a remarkable power of confronting or re-confronting the individual with the challenge of our Lord—'Come, follow me'."

"The organising committee have also agreed, for the Exeter area, that all the Anglican 'enquirers' cards shall be sent to the Palace for distribution to the parochial clergy through my office."

"Lastly, I hope that all the clergy who receive any of these cards will act promptly and sympathetically. I think that, last year, there was some misunderstanding about this. The fact that at one of these meetings a person comes forward as an enquirer does not necessarily mean that he is a stranger to the Christian faith or has lapsed from it."

"Not to be Ignored"

"It may indicate a secret sin, or a decision to volunteer for more active Christian service and witness. Thus it can happen that a parish priest receives a card bearing the name of one of his regular communicants."

"This is not to be ignored as a momentary lapse into emotionalism. It indicates some need. It is for the parish priest to find out what, and to meet it."

Dr. A. E. FLOYD

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

We have received from a Sydney Clergyman a card printed for his parish, setting out

Family Prayers a short form of Family Prayers. It is the aim of the clergy and the lay visitors of the parish to persuade the head of each family to hold Prayers daily in the home.

There should be no christian family in any parish which does not meet daily for a quarter of an hour to honour God by hearing His Word and offering Him their petitions for themselves, for their fellow christians and for their country. There should be no minister who takes his cure of souls seriously who is not eager to ascertain whether or not any of those committed to his care omit such a christian activity, and where it is lacking, to encourage and help so that the defect is righted.

Bishop Tyrrell, of Newcastle, has set us all an example. After touring his large diocese in his first year as bishop, he wrote, "At the end of last month I returned from my long journey on horseback of 1200 miles; in high spirits on account of the good I was enabled to do . . . For three weeks of this time I was in the important district of New England: and, I hope, effected these important improvements:—I. I have persuaded almost every settler or squatter to have family prayers in the evening . . ."

A school is as good as its headmaster. This is an indication of the importance of his position. Yet important though he is, the head did not create the school and cannot create it. He is only a headmaster because some other body has created the school and appointed him to be the head of it! And the school was created for a purpose, which it is the head's duty to see fulfilled. Church Schools are created and maintained solely for the purpose of providing a christian education. Only such a purpose as this justifies the church in its action of dividing the community by providing a rival educational system in its schools. And only such a purpose justifies the

clergy devoting time to serving on school councils.

Church schools are well served in their headmasters and councils. Yet there is always the temptation to subordinate the efficiency of the school as a christian organisation to its efficiency as an educational establishment judged by the standards of our secular community. Parents, who sometimes have little christian perception, are often vociferous in this direction. Their pressure must be disregarded. But heads and even councils are not free from the temptation. Vigilance and constant recollection of the purpose of the existence of the school will alone prevent actions which would overturn the school's *raison d'être*.

The dissolution of Parliament in England which was consequent on the resignation of Sir Winston Churchill as Prime Minister involves a new election of Clerical representatives to the Convocations and the National Assembly of the Church of England. The former body is very ancient, much older than Parliament; the latter very recent, being created shortly after the first World War. These two bodies together, under the Crown and Parliament, legislate for the Church of England.

Important Elections

Two highly controversial matters will in all probability fall to the new Convocations for decision; this invests the impending elections with an unusual timeliness and significance. Had it not been for the dissolution, the Convocations would have been considering this month the attitude of the Church of England to the new Church of South India. Five years ago a decision was postponed till now. Meanwhile, there has been much argument and discussion between those who oppose and those who favour recognition. It is certain that the attitude to be adopted to the Church of South India will be foremost in the minds of electors as they scan the manifestos of the candidates seeking their votes.

The other topic, of even greater significance, which the new Convocation may be expected to decide is the final form of the proposed new

canons. The revision of the Canon Law has now reached a vital stage. Shortly, Royal permission for promulgating the Canons will be sought. Many of the Canons are still very unsatisfactory from the point of view of reformed and evangelical christianity.

In view of the importance of these elections, all lovers of the Church of England should constantly pray that men of wisdom and spiritual understanding will be elected. For what is done in England quickly affects Australian Church life.

This is a document which from the nature of the case it is difficult to evaluate. Every Roman bishop is already pledged to the Pope. This must of necessity condition both his loyalties and his thinking. He is pledged to the aims and interests of the Roman Church. In the eyes of Rome these are the most important of all things for every human being. The interests of the church by inherent right override every other interest.

Why are Protestants in Spain denied liberty of worship? Why is it a crime punishable by law for a few friends to meet together in a private house to study the Bible together? Why is the law in Spain so grossly intolerant? The answer is because Spain is ruled by the Pope.

In the eyes of Rome, Protestants are heretics. Now heretics are worse than murderers. Murderers kill the body, but heretics kill the soul for there is no salvation for any man outside the Roman Church. The elimination of Protestants is therefore in the highest interests of mankind.

When the Roman bishops in Australia say that they and their friends are fighting for "religious liberty" and not for Roman domination we must weigh their words. The only religious liberty that they can fight for is liberty for the free exercise of the Roman religion. And this we believe is the "religious liberty" they mean and no more.

As for Roman domination that is being sought everywhere.

PERSONAL

Rev. Geoffrey Frank Parker who has been Rector of Aberdeen since 1953 has been appointed Rector of Singleton. He will commence duty there on June 19.

Rev. Canon Merton Carlyle Brown has resigned from Parish work after a ministry of forty-four years. He was lately in charge of the Parish of Murrumbidgee.

The Australian Church Record, May 12, 1955

Jesus Christ Is Lord

The Ascension of our Lord Jesus Christ is of primary significance to the Church. It finds a place in the oldest version of the Apostles' Creed. The New Testament narrative in the Acts of the Apostles clearly indicates that there was a deliberate gesture on the part of our Lord Jesus Christ to convince His disciples that the occasional appearances during the forty days after the Resurrection were at an end. Henceforth the Lord of Glory was to have His dwelling-place in Heaven. His earthly sojourn was over. The slow ascent accompanied with hands outstretched in blessing, we may believe, convinced those who witnessed it that their Lord had passed beyond the earthly sphere and would no more be manifested to sight until He would come to take His power and reign.

The Ascension directs attention pointedly to the fact that our inheritance is in heaven. St. Paul emphasises that aspect when he exhorts the Colossians to set their affections on things above, not on things on the earth. We are in grave danger of becoming earth-bound. The things of time and sense are ever with us and force themselves on our attention. It is well to recall that our Lord's earthly pilgrimage was only an incident. Fraught with great and gracious consequences to us, nevertheless its full value only becomes apparent when we realise that it was a preparation for His heavenly session. In our humanity He suffered and rose again. To what purpose? That He might carry that humanity to the throne of God, there to live forever and ever.

"We are members of His body, His flesh and His bones," and therefore the Ascension of our Lord Jesus Christ offers us the glad assurance that we too shall one day stand in the presence of God.

In relation to the Person of our Lord Himself the Ascension had a double significance. The writer of the Epistle to the Hebrews draws attention to this twofold character. He tells us that Jesus Christ by means of His blood passed through the heavens (cf. Heb. iv, 14 with Heb. ix, 12). The earthly sacrifices of the old covenant only admitted the high priest into the holy of holies, but Jesus Christ our Lord entered heaven itself. The way into the holiest was made perfect. And as a consequence, the sacrificial offering need not be repeated. The formal Ascension of our Lord, if we may so phrase it, is His gracious testimony to men that His redemptive work is completed. He enters into the presence of God, in His human form, as an attestation that He has obtained eternal redemption for us. The Ascension and Session are the witnesses

to make intercession for us." It is because of that eternal mediation that we have full assurance that "He is able to save to the uttermost them that draw near unto God through Him." As Dr. Westcott trenchantly puts it, His very presence is an intercession. No doubt Wesley made a mistake when he wrote: "Five bleeding wounds He bears." There is no hint in the Epistle to the Hebrews or elsewhere in the New Testament that the victim-state, as it has been called, continues in heaven. But, allowing for that poetic inexactitude, it is true that the Lord Jesus entered into heaven to represent us before God, and to plead the merit of His sacrifice continually by His presence. Those who are united to the Lord of Glory by a living faith possess the assurance that they have an Advocate with the Father, Jesus Christ the righteous. We need to dwell continually on these blessed soul-stirring presentations of the work of Jesus Christ our Lord. The Church's year is of incalculable value because it recalls to our mind the various circumstances associated with our redemption. There is a practical consequence to which we have already adverted. We are called to mortify our members which are upon the earth, realising that by so doing, under the inspiration of God the Holy Spirit, we are being fitted for that inheritance, incorruptible, undefiled, that fadeth not away, which the presence of our ascended God in heaven guarantees to us as ours.

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The Australian Church Record, May 12, 1955

Church Missing Opportunity Among Migrants

A VOYAGE CHAPLAIN'S EXPERIENCE

For some years now it has been the policy of the Commonwealth Government to appoint Anglican chaplains to ships bringing immigrants from the United Kingdom to Australia. These chaplains are appointed upon the recommendation of the Federal Inter-Church Migration Committee (which is a department of the World Council of Churches in Australia) and the S.P.C.K. in London, and Australians only are appointed.

A clergyman who has recently returned to Sydney as a chaplain on one of these immigration ships makes some suggestions for improving the present inadequate arrangements in Sydney for linking new-comers on to the Church.

The chaplain writes:

The ship carried 1,400 immigrants, of which 700 were Anglicans, 200 were Roman Catholics and the rest members of the Free Churches. Of the Anglicans aboard, few had any close connection with their parish churches in England and the majority of them were completely indifferent to spiritual matters. Indeed, some Anglicans were quite hostile to the claims of Christ and seemed to resent the presence of a chaplain on the ship. In this apathetic and hostile atmosphere it was necessary to adopt missionary tactics to proclaim the gospel, and with the fervent prayer backing of an English parish, several souls were led to the Lord and they began to experience a new life in Christ.

At least half of the migrants on board this ship came to Australia under the Commonwealth nomination scheme, and their immediate destinations were Port Kembla, N.S.W. and the Reception Centre at Bonegilla in Victoria. However, when the ship reached Fremantle, the Commonwealth Immigration Department informed all those migrants destined for Bonegilla, that they would be transferred either to Sydney or Adelaide. Thus a large number of Anglican migrants have now arrived in Sydney and are staying at Commonwealth hostels in Sydney and other parts of the State.

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No Means of Follow-up

It was therefore distressing to learn that the Church of England Migration Bureau in Sydney has no means of following up the Commonwealth nominated migrants, and the difficult work of the ship's chaplain is contacting each family will be wasted. The Migration Bureau Secretary is already heavily engaged as a social worker for the Children's Court, and he is shortly to

enter hospital for a major operation. One of the lessons taught by the Billy Graham Greater London Crusade was the immediate need to follow up all enquirers with a visit from the parish vicar or minister, within a week of the decision made at Harringay. Surely a similar need and a similar urgency applies in the case of immigrants. These people, having made a new start in life in a new country are in a receptive mood, and even if their stay in a Commonwealth Hostel is limited to a few days, a visit from the rector of the parish would in many cases seal the spiritual work done on board the ship.

Now that the immigration programme is being stepped up, it would seem an obvious need that the Church of England Migration Bureau in Sydney should be set up in a separate office with a full time worker who is able to meet the ships as they arrive, as is done in other states, and who is given proper secretarial assistance.

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Lay Preachers

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Christianity in the Modern World

by Dr. Leon Morris

"Teach a rat to expect punishment whenever a certain bell rings and a reward whenever a different bell rings; then ring both bells together. The rat will show confusion, timidity, and indecision. In much the same way Christians today, confused by the ringing of many bells, are filled with indecision and a timid spirit."

These are the words with which Nels Ferre, the American theologian, begins his book "Return to Christianity", and they are words which bring sharply before us something of the result of the modern search for truth, and the confused situation it has created for very many. We have delighted in many bells, only to find after a time that they developed unpleasant cracks, so that their music was ruined.

Modern Science

For many the bell that has given most hope has been that of science, and indeed, we are all greatly indebted to our scientists. We could not go through a day without making use in countless ways of the product of their ingenuity, and the whole complexity of modern living owes much at every turn to what science has produced. The homes we live in, the clothing we wear, the jobs at which we work, our recreations, all these in one way and another are the product of the modern scientific age.

Science moreover, has slain many giants. We no longer believe in witches, and superstitions and ignorances which shackled men of former generations have gone by the board (even though there linger some curious relics in unlikely places). We are freer today because of the gains made by science in giving us a picture of the world which is our home.

Perhaps even more important is the gift of the scientific method, with its patient inquiry, its refusal to be bound by preconceived ideas, its insistence on observation and experiment, its reverence for fact, and impatience with barren theorizing.

And yet—the bell is cracked. When we look back to the palmy days of the last century when the leaders of scientific thought pushed forward in the conviction that they were ushering mankind into an era of unparalleled peace and prosperity, a kind of practical Utopia, and contrast that with what has emerged in our day, we can only feel that the sound that science has given out is something vastly different from what was hoped and intended. The brotherhood of man has failed to eventuate, and while we have an abundance of gadgets, and

has drive and vigour. Modernism lacks both.

Traditionalism

That is not to say that those who have kept to the old paths are necessarily on the right track. Too often they too, to revert to our earlier metaphor, have rung a bell which is cracked. It is easier to mouth a shibboleth than to fight a campaign, and many would sooner take refuge in ritual and the satisfied recital of accepted dogmas than fight the good fight of faith. So often orthodoxy has been hard and self-satisfied, smug and complacent, indifferent to the challenge to complete consecration, and to the living out of the implications of the Christian doctrine of love. It is not in such a way of life that the authentic bell of Christianity will sound through our modern civilization.

"The Truth shall make you Free"

The modern search for truth in ultimate things, then, will not and cannot be satisfied by the onward march of science, nor in all that is summed up in the modernist movement. It will not be quieted by a lifeless assent to ancient formulas and practice, but only by a living faith. "The truth shall make you free," said the Lord, but the truth is not to be understood in isolation from Him. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The point is that truth is not something abstract which can be apprehended by the methods of science or the like, or imprisoned within the formulae beloved by the traditionalist. The truth can only be known by knowing Him who is the Way and the Truth and the Life, and to know Him means to commit oneself wholeheartedly to Him.

Modernism

In the face of all this many have thought that the hope of man is to be seen in religious faith, but it must be a religious faith adapted to modern needs. So the modernist movement came into being, and with it something of value in the attempt to express the essence of the faith in a way in which it could be understood by men of the twentieth century.

But basically the modernist movement was alien to the authentic spirit of Christianity. Its standards were those of science and reason, and it does not seem really to have understood the nature of faith. It discounted the Bible, and while giving lip-service to the idea of revelation, cut itself off from the voice of God. It was intellectualistic, and smacked too much of a cool humanism. It killed itself, as Ferre says, by its low birth rate. Faith

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ARCHBISHOP SUPPORTS DECISION TO MAKE H-BOMB BEST HOPE FOR PEACE

The Archbishop of York has come out strongly in his May diocesan letter in support of the British Government's decision to manufacture the Hydrogen bomb. The Archbishop writes:

"Violent denunciation of the evils of war does nothing to remove the danger of it breaking out. Strong words and rhetorical resolutions may relieve our own feelings, but they do nothing to promote peace. Many have urged that Great Britain should adopt a policy of non-resistance, but this policy if acted on would most certainly bring war nearer, for it would tempt the strongly armed State to attack the unarmed State whose ideals and way of life it repudiated and whose possessions it coveted. Our Government, the leaders of the Opposition, the Prime Ministers of the Commonwealth, are united in their conviction that the possession of the bomb by the allies is at the moment the best deterrent to aggression, and that this will give a breathing space in which peace-making can be vigorously pursued. They have reached this conclusion with a knowledge of the world situation which ordinary citizens cannot possess.

"I support this policy not because I think it ideal, but because I believe the possession of the bomb by a peace-loving State like our own gives some hope (I do not put it higher than that) that the bomb may never be used against our nation, or against Russia or China or any other people. But without the bomb we should be at the mercy of any powerful State which, possessing it, would be able to blackmail us into yielding to its demands and to surrendering our freedom and heritage. Many of my correspondents dwell on the wickedness of using the bomb against Russia, but they do not seem to have realised that it is much more probable that it may be used against us. The chief justifi-

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WORLD COUNCIL LEADERS CONFER

In Les Rasser, Switzerland, church leaders from all over the world will confer during the first week of June.

They will take with them detailed reports of the needs in the disturbed countries of the world. It will be the first time that the Division for Inter-Church Aid and Service to Refugees of the World Council of Churches will have an inclusive picture of the needs of Africa, Asia, the Middle East and Europe. Now areas included for the first time will be Indo-China and the Kikuyu tribe in Kenya Colony.

Representatives accredited from Australia include the Rev. W. A. Alston, a past Moderator of the Presbyterian Church of Victoria and Mr. Rowland Morris, a leading layman of the Churches of Christ in Victoria. The Australian Secretary, Rev. Frank Byatt, is going at the request of the Director of the Division, Dr. R. C. Mackie.

Mr. Byatt is leaving by air on May 1 and will spend several days in the countries on route—Indonesia, Malaya, Thailand, Burma, India, Pakistan and Palestine. After the Consultation he will visit centres of Inter-Church Aid and refugee operations in European centres of all countries from Greece to France.

Archdeacon R. H. B. Williams, the Commission Treasurer, will act as Secretary in Mr. Byatt's absence and deputation work in the churches will be carried on as usual.

SUCCESS OF R.C. ANTI-PROTESTANT CAMPAIGN Building of Evangelical Church Prohibited in Colombia

Construction of an Evangelical Church in Bucaramanga, capital of Santander Department, has been halted as a result of a campaign led by the Bishop of Bucaramanga, Monsignor Anibal Munoz, and the clergy of his diocese. The stop order was issued by the mayor of Bucaramanga, Dr. Guillermo Sorzano, after plans had been approved by the city engineers and a building permit issued.

When news of the building permit became known on March 3, Bishop Munoz launched a campaign from the pulpit of the Cathedral Church of Bucaramanga to prevent the construction. The opposition was carried on by radio and press and also through the public schools of Bucaramanga and neighbouring towns. Priests and Roman Catholic organisations had signatures solicited to petitions urging the civil authorities to rescind the building permit. Catholic Action, a militant organisation of the Church, petitioned the President of the Republic to intervene.

Permit Rescinded

On March 9, Mayor Sorzano notified the Evangelicals that he was rescinding the municipal building permit. When news of the mayor's act was made public the Vicar of the Diocese of Bucaramanga, Father Andelfo Arias, released the following announcement:

"The Parish Priests of the City, with joy in their souls . . . announce to the Catholics of Bucaramanga that the competent authority has officially announced the indefinite cancellation of the building permit for the construction of a new Protestant Church in the city.

"They thank the authorities for their wise determination to sweep away the storm clouds which were crowding the limpid sky of Santander . . .

Solemn Te Deum

"In this hour of triumph of God and of the Immaculate Virgin, Patroness of the Diocese, they invite you to a solemn Te Deum, which in place of the public manifestation planned for the same hour, will be sung in the Cathedral Church, in all the parish Churches, and in all the Churches of the city, together with the Rosary of the Most Holy Virgin, with the consent of the Diocesan Prelate, to whom they credit this new triumph of which he with his prayers and advice was the soul and life."

The Evangelical Church in Bucaramanga, which began in 1912, has a membership of about 100.

The Australian Church Record, May 12, 1955

Our Two Anglican Churches

A REVIEW

Anglican Congress 1954. Report of Proceedings. London, S.P.C.K. 1955. pp276. English price 5/-. Our copy from publisher.

Herein are all the addresses and sermons given at Minneapolis last year, together with the programme, reports, lists of committees and delegates. Some of the addresses are of a very high order and will repay careful reading. This is not the place to assess them in detail, but they are commended to the attention of all interested in the role of the Anglican Communion in modern Christendom. Even if, with the late Bishop E. A. Knox, we "thank God that the Church of England is not the Anglican Communion," we cannot remain aloof from our association with that great Communion.

In one of the most valuable addresses, Professor Massey Shephard draws attention to perhaps the chief problem facing the Anglican Communion and, indeed, each separate church within it. He points out that, despite the general similarity of the

Prayer Books in use in various parts of the Anglican Communion, nevertheless "basically there are two Eucharistic liturgies in the Anglican Communion," based on two different doctrines of the eucharistic sacrifice. On the one hand there is the 1662 liturgy of the Church of England, whose form is followed by the Churches in Wales, Ireland, Canada, Australia and New Zealand. On the other hand there is the Scottish liturgy of 1764, whose form is followed in the Churches in America, South Africa, India, Pakistan, Burma and Ceylon; and Japan.

Tension Must be Resolved

After describing the two concepts of the eucharistic sacrifice which these divergent liturgies express, Dr. Shephard says: "We should not minimize the issues raised by these questions. Upon their answer depends much of the unity which we shall be able to maintain within our Anglican Communion. But they have a much wider relevance also. For they are among the serious questions at stake both in the Liturgical and Ecumenical Movements of our time. For any doctrine of the Eucharistic sacrifice involves all the other doctrines that divide us: the nature of the Church and of the Ministry that offers this sacrifice, the relation between nature and grace, and ultimately, the nature of man and the character of his redemption in Christ. Our Communion, with its two types of liturgy, expressive of two approaches to the problem, may be able to hold its various facets in tension. Sooner or later, however, it must be resolved." (p.82. Bold type ours).

This paragraph puts its finger on the main reason for Anglican disunity—a disunity which distresses more people than are comforted by its comprehensiveness. We only remain united by maintaining two denominations in one organisation and allowing members of both to call themselves Anglican. But the real problem we have to face is that there is no unity between these two divergent views at the level of local worship, which is the only valid test of unity. While this remains the case, the alleged comprehensiveness of the Church of England is a chimera. Moreover, we have the anomalous situation that in some churches of the Anglican Communion there are members who hold doctrine of sacrifice other than that which is expressed in the liturgy of their church. There are, for instance, members of the Church of England with its 1662 doctrine of sacrifice who hold the doctrine of sacrifice, not of the 1662, but of the Scottish liturgy.

The Skeleton in the Cupboard

Minneapolis did nothing to resolve this "tension." In South Africa, for example, where the Church of the Province is committed to the "Scottish" doctrine of the eucharistic sacrifice, upholders of the 1662 doctrine of the Church of England have been forced to remain outside the Church of the Province altogether for a century. This is at least a consistent and logical position. But Minneapolis refused to face this issue. The

(Continued foot of next Column)

Communist Tactics Over Formosa Analysed by Dr. Fred. Schwarz

Dr. Fred. Schwarz of Sydney, who recently contributed a series of articles on Communism to the "Australian Church Record", writes from America where he is at present lecturing on Communism:

As I write this, the attention of all thoughtful people is focussed on Formosa, and that troubled stretch of water between it and the Chinese mainland. The President of the United States has received the authority of Congress to defend Formosa from Communist attack and any associated territories deemed desirable. This inevitably poses the question, "Are we on the threshold of a Third World War? Will the Chinese Communists, arrogant in their recollection of successes in Korea and Indo-China, scorn the presence of American armed forces and launch an attack?" Naturally no definite answer can be given to this question.

Nevertheless, I would like to analyse the problem from the viewpoint of the Communist mind. Whether there will be war or not depends on how faithful the Communists remain to their own philosophy. The heart of Communist philosophy is what they call the "dialectic". The dialectic teaches that advance towards a goal never proceeds at a steady advance. Rather the goal is reached by a series of advances and retreats.

The Hammer

Lenin illustrated this with his famous statement, "One step forward, two steps back." The concept is rather akin to that of hammering in a nail. The hammer is brought down, it meets with resistance, the blow is spent. It is a foolish man indeed who continues to push — rather, the direction of the hammer is reversed, but the goal remains the same. Thus the dialectic would teach the Communists that he scientific thing for him to do would be to reverse their direction, to allow the resistance recruited against them to relax, and then advance another thrust at a later date. Immediate history will record how well the Chinese Communists have learned the lesson of the dialectic.

From this it follows quite clearly that strong action taken by the President and Congress of the United States, far from being a provocation to war, is essentially in the direction of peace.

(Continued from Column 2)

Congress ignored the existence of the smaller church altogether, did not invite it to attend, and does not list it among "the separate Churches of the Anglican Communion." The ignoring of the situation in South Africa was the scandal of Minneapolis and it gave the lie to its pretence of comprehensiveness. The Anglican Communion will continue to be haunted while the skeleton remains in the cupboard.

In the list of Australian delegates the Rev. D. B. Knox (D. Phil) and the (late) Rev. A. W. J. Stocks (medical practitioner) are both awarded D.D.'s.—DR.

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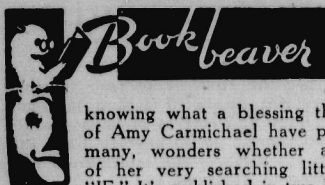
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The Australian Church Record, May 12, 1955



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THE WORLD OF BOOKS

SITTING AS KING or STANDING AS PRIEST?

"The Australian Church Quarterly," April, 1955. The magazine of the Australian Church Union, an Anglo-Catholic society affiliated with the Church Union in England. Bishop Shevill has a good hortatory meditation on 2 Corinthians 9 under the title "Faithful in the Unrighteous Mammon," outlining the principles of Christian giving and stewardship. Bishop Burgmann writes on King David, his background and achievement.

The most important article is by Father Hebert on "The Sacrifice of Christ and the Eucharistic Offering." Dr. Hebert recognises that there has not been since the Reformation, and is not now, either real mutual understanding or concord in the Church of England between what he calls "Catholics" and "Evangelicals"; and that one chief problem is that of the eucharistic sacrifice. Dr. Hebert thinks that a change is coming, however, and he makes a genuine and sympathetic attempt to bring together the opposing views of Anglo-Catholics and Evangelicals about the character of the Atoning work of Christ. The reviewer does not find Dr. Hebert's synthesis satisfactory, and he cannot share his optimism about the possibility of a rapprochement of these two widely divergent views on a fundamental doctrine of the faith. Dr. Hebert's thesis falls down on his exegesis of the Epistle to the Hebrews. He clearly recognises that in Hebrews "Our Lord is spoken of repeatedly as King, sitting enthroned at the right hand of the Father," and that this concept is, formally at least, at variance with the idea of Christ offering sacrifice in heaven after his earthly Passion. But Dr. Hebert's solution is: "Surely the plain answer is, that something divine and heavenly is here being described by means of human images, and each image is valid in its own right. Both are true at the same time, even if, as images, they are not literally reconcilable." (p. 26.)

This principle of interpretation would certainly hold if it could be shown that Hebrews does give the image of Christ offering sacrifice eternally in heaven. But this is precisely what it does not. Dr. Hebert says: "In Hebrews, our Lord is spoken of as . . . after death acting as our High Priest in Heaven, entering into the heavenly sanctuary not made with hands, with the offering of Himself. (Heb. 9: 11-14, 24.)" The references given say nothing at all about Christ offering sacrifice now. According to Hebrews everything connected with the work of atonement, the suffering, the blood-shedding, the sprinkling of the blood for propitiation and expiation, the securing of access into the presence of God were all accomplished once for all. Dr. Hebert certainly asks the right question: "Is He 'sitting' as King, or 'standing' as Priest?" The answer is, that Hebrews has much to say about Christ sitting as King, but never says that he is standing as Priest. His intercessory work is not of this character. Our Saviour's present work is not that of continuing or re-presenting his Sacrifice, but from the presence of God making available the benefits of his Passion to all who come with faith to receive them.

Dr. Hebert says: "If our Lord's Sacrifice were all completed and finished in His death, the Eucharist could only be a commemoration, in the power of the Spirit, of His saving work accomplished on Calvary." In relation to the Sacrifice of Christ it is certainly "only a commemoration," but this overlooks the fact that the Eucharist is also a "means whereby we receive" the benefits of that Sacrifice, and "a pledge to assure us thereof."

Dr. Hebert is the most eirenic of writers. But his courtesy and humility cannot obscure the fact that members of the Church of England are still fundamentally divided on the most vital article of our faith, and are therefore divided in worship.—D.R.

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The Boomerang Returns. The Story of the Church Army in Australia. By A. W. Batley. Published by the Church Army in Australia. Tyrrell House, Newcastle, 1955. pp 52. Our copy from publisher. 2/-

It is 21 years since the Church Army was established in Australia, and the occasion has been marked by a new and revised version of Captain Batley's history of the C.A. in this country. It is a fine story which reflects great credit both on the Officer, Evangelists and Mission Sisters who have carried on the work, and on the Bishop and Diocese of Newcastle who gave a home to the C.A. in Australia and have assisted it in many ways.

The booklet tells about the origin of the C.A. in England. Wilson Carlile belonged first to the Brethren, and took an active part in the Moody Mission of 1875. He was trained at the Evangelical College of St. John's Highbury, and founded the C. A. in 1882. After telling of the expansion of the work we read of the coming of Capt. Cowland to Australia in 1931, and of the development since then. There are 21 photographs. We wish the booklet a wide circulation.

—D.R.

Studies in Isaiah. By Edward J. Young. London, The Tyndale Press, 1954. pp 206. Our copy from publisher. English price 12/6.

The Professor of Old Testament at Westminster Theological Seminary, Philadelphia, U.S.A. is well known as a Conservative scholar and writer on Old Testament subjects. He is the author of an important Introduction to the Old Testament and a full scale commentary on Daniel. As one would expect of a Professor from Westminster, he represents the most rigid fundamentalism in the English speaking world today. It also happens that Professor Young is one of the most erudite scholars in the world in his field. In his knowledge of the literature of his subject he invites comparison with Professor H. H. Rowley of Manchester. In his general outlook and approach he is a not unworthy successor of the late Professor R. Dick Wilson who was one of his teachers.

The present volume which the Tyndale Press has made available for English readers comprises eight articles formerly appearing in the Westminster Theological Journal. The first three survey in a masterly fashion what has been written about Isaiah since the work of the great Dr. J. A. Alexander one hundred years ago. Young has a thorough acquaintance with Continental as well as English literature, and these chapters will be an eye-opener to those who have only heard of Delitzsch, Duhm and George Adam Smith. Young deals especially with Duhm, whose views have been so influential, and he thinks it "extremely regrettable that for many ministers" G. A. Smith's lectures "apparently constitute the principal help in their study of Isaiah," for he regards Smith's work as slight, and "the salesman par excellence of the second Isaiah."

There are two chapters on the Suffering Servant passages and two on the Immanuel prophecy of Isaiah 7. The final chapter is an exegesis and discussion of the disputed verse of Isaiah 52:15, "So shall he sprinkle many nations."

These studies are for the O.T. scholar, not for the general reader. They champion the full inspiration and infallibility of Scripture, the essentially prophetic character of the Servant passages and the Immanuel promise. It seems a great pity that in giving us these articles in book form an index was not added. Learned articles need indexing even more than do learned books. —D.R.

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2 Peter 1: 5-11.

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PERSONAL

We offer our sympathy to the Rev. W. T. Price in the death of his wife, Mrs. Price passed away on May 6, and the funeral service took place at St. James' Church, Croydon, conducted by the Rector, the Rev. J. Le Huray.

It has been announced that the Rev. W. Spencer, Th. Schol., will succeed the Rev. R. Gibson as C.M.S. representative in Western Australia.

We offer our sympathy to Mr. R. J. Cashman in the death of his wife.

The son of the Bishop of Nelson, Ian Hulme-Moir, has suffered a serious injury through an accident. We pray for a speedy recovery.

The Rev. G. A. E. Turner has been appointed Rector of Mirboo North (Gippsland) and will be inducted early in June.

The Rev. B. G. Judd Rector of St. Peter's, East Sydney, has been elected Chairman of the N.S.W. Temperance Alliance for 1955-56.

Brisbane Appointments

The Rev. J. H. Smith has been appointed Rector of St. Paul's, East Brisbane, the Rev. R. Mawson, Rector of Gympie, the Rev. C. Black, Rector of Gayndah, the Rev. M. Paxton-Hall, Rector of Childers.

The Rev. K. J. and Mrs. Perry were farewelled at a Communion Service on 3rd May last at St. Paul's Cathedral, Melbourne, prior to their departure for Borneo on their first term of service with C.M.S.

The Rev. F. J. Coveney Vicar of North Balwyn (Melbourne) has resigned to take up work in England.

The Rev. J. D. Sansom is to be inducted to Holy Trinity, Kew (Melbourne) on May 31.

The Rev. R. S. Houghton has been inducted to the new parochial district of St. Peter's, East Sunshine (Melbourne).

The Rev. L. R. Crossman, of Bellingen, becomes Rector of Bulimba, and the Rev. D. Shand Rector of Nambour. (Q.)

The Rev. W. Bryan Ward, Rector of St. Mary's, Kangaroo Point, has been appointed Rural Dean of South East Brisbane.

BOOKS OF INTEREST

A Faith to Proclaim Price 14/6

Dr. J. S. Stewart.
(Lyman Beecher lectures on preaching at Yale University.)

The Living Church in the Parish, 10/6

A Symposium edited by Frank Colquhoun.

A Man Called Peter 18/9

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The Rev. J. Harvey Brown has been inducted to St. Paul's, Kingsville with St. Mark's, Spotswood (Melbourne).

The Rev. Arthur Banks has announced his retirement from Dingley (Melbourne) as from 30th June next.

The Right Rev. G. Sinker, Assistant Bishop of Derby, has been appointed Vicar of Bakewell, Derbyshire.

We regret to record the death of the Rev. E. C. Madgwick Rector of St. Bartholomew's, Pyrmont, Sydney. Mr. Madgwick had a continuous ministry at Pyrmont for 38 years first as Catechist then as Curate, as Acting Rector and for the last 30 years as Rector. We offer our sympathy to the members of the family.

Mr. Madgwick was a son of the Rev. W. M. Madgwick, a highly-esteemed clergyman of the Diocese of Bendigo who till middle life conducted a printing business in Sydney. Mr. W. M. Madgwick for some years not only printed the "Church Record," but took an active interest in its production and circulation.

A son, Mr. Reginald Madgwick, used to help his father in the printing office in those days. In 1911 Mr. Reginald Madgwick joined the staff of the William Andrews Printing Company and became the linotype operator chiefly responsible for setting up the paper till his retirement two years ago. The "Church Record" owes a great deal to the Madgwick family.

The Rev. R. Mawson, Rector of St. Peter's, Gympie, has been appointed Rural Dean of Wide Bay (Q.).

The Rev. N. Ludlow has been appointed Vicar of Caboolture. (Q.)

The Very Rev. the Dean of Adelaide was admitted as Bishop's Vicar (in an honorary capacity) in the Cathedral on April 3 by the Lord Bishop.

The Rev. D. W. Brockhoff, Mission Chaplain at Plympton (S.A.), was admitted as priest-in-charge of that district on April 20.

The Rev. C. R. Whereat resigned the incumbency of the parish of Scaphore (S.A.) on April 30 to take up his appointment as Vicar of the parish of Oxtun in the Diocese of Chester.

The Rev. Canon V. D. Hartwig, Rector of Broken Hill, has accepted the offer of the parish of Semaphore, S.A., and will be inducted there about the middle of September.

The Right Rev. W. L. Wright, Bishop of Algoma, has been elected Metropolitan of Ontario.

The new Archbishop, who is fifty, succeeds the Most Rev. R. J. Rennison, Bishop of Moosonee, who retired last year.

Dr. Toyohiko Kagawa, 67, well known Japanese Protestant evangelist collapsed in Osaka on April 6 from overwork. His condition was at first reported to be serious, but has now improved.

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by the Rev. Dr. A. W. Morton

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A few months ago an unknown American evangelist — inexperienced and unheralded — named Hicks, arrived in the Argentine. Soon he was addressing crowds numbering 100,000. Protestant gatherings of more than 500 are officially forbidden by law, and open air preaching is banned. However, President Peron, when approached by authorities of the Roman Church refused to intervene.

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

The Australian Church Record, May 12, 1955

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