

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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GREAT RESPONSE TO SOUTH COAST MISSION

On Friday and Saturday, May 10th and 11th just on 123 students from Moore College and Deaconess House, with four school teachers associated with the T.C.F. made their way to their allotted centres on the South Coast.

The average team consisted of eight students and a clergyman missionary, altogether there were thirteen teams. The students stayed in the homes of the parishes.

The area of the Mission reached from Terfall in the North down to Kiama in the South. Some teams concentrated on one centre whereas others had as many as three centres to cater for. Amongst the centres there were a number of new housing estates, and in two instances the Archbishop of Sydney attended the opening of two new buildings on the first Saturday of the Mission.

From the very first night of the Mission excellent numbers have attended every night. In some of the small centres where morning or evening congregations have been less than thirty on an average Sunday, have seen an average of seventy to ninety on the night of the Mission. At one such centre there were 120 people on the Thursday night, where as an average Sunday morning congregation numbered less than 20. At Wollongong there was no building to be used so the Mobile Church—a lorry with a tent extension that normally holds 50 at the most was brought down from a Sydney suburb. It was first used on the Tuesday when the night was cool, but it was well filled with people. The next night 90 people crowded in, and a number of these made a genuine response to the message.

The other outstanding, and most encouraging aspect of the Mission has been the readiness that people have shown to make sincere and thoughtful response to the messages night after night. Many students and missionaries have been kept long after the meetings for talks with eager seekers who wanted to chat about spiritual things. Many books were sold to help such people. As well as the evening meetings for the adults, all centres have held children's meetings every afternoon for which the students have been mainly responsible. Here again numbers proved very encouraging, with children ready to come regularly throughout the week even though they were on holiday.

On the Wednesday morning of the Mission the teams gathered at St. Michael's Church, Wollongong for a report meeting and Prayer. The Chief Missioner, the Rev. Bernard W. J. Gook, who is the Sydney Diocesan Missioner, conducted the meeting. After an opening thought from the Bible on

Team Work, he called for reports from all thirteen teams. A student from each team gave the report, and all spoke of the very friendly welcome at their churches and in the homes where they were staying. They also referred to the good spirit in the meetings and spiritual results already seen. During his winding-up remarks, Mr. Gook said that he had never heard a more encouraging number of reports in all his experience of such Student Missions in England, and urged everybody to renew their efforts in prayer lest the ground already made should be lost.

On the final Monday night a big combined Rally was held for the whole of the Mission area in the Civic Theatre, Wollongong. At this the Rev. Bernard Gook spoke on "Christian Assurance," and the Rev. G. Fletcher, Secretary of the Church Missionary Society, spoke on "The Challenge of The Mission Field."

NEW ARCHBISHOP OF CAPETOWN.

Bishop of Stepney Elected.

The Bishop of Stepney, London, the Rt. Rev. Joost de Blank, has been elected Archbishop of Capetown.

The Bishop, who is 49, is well known for his recent books dealing in particular with parochial work and problems. He will succeed the late Dr. Geoffrey Clayton, who died in March.

Born of Dutch parents, and trained at Ridley Hall, Cambridge, the Bishop was ordained in 1932. Serving as a Chaplain to the Forces from 1940 to 1946, he was wounded in the Middle East in 1944 and later became Commandant of the Chaplains' Department Training School.

After two years as Assistant General Secretary of the Student Christian Movement and four as Vicar of St. John the Baptist, Greenhill, Harrow, he was consecrated Bishop of Stepney in 1952.

The Bishop's Dutch background may be a help in relations with the Afrikaaner elements of the community.



The Bishop Gwynne Theological College, Mundri, Southern Sudan, plays a major part in the work of the Church in the Diocese of the Sudan. Here Archdeacon A. B. H. Riley, an Australian, is seen with some of the students and staff of the College. Archdeacon Riley is at the left of the front row, the Bishop O. C. Allison at the right. See Story, page 13.

Off the Record

HOT WEATHER AHEAD?

"I was told on arrival in Australia that I should find the Churchmanship rising with the average temperature of the dioceses as they approached the Equator."

So says the Rev. Charles Preston, S.S.F., in a report in the English "Church Times" on his recent Australian tour. Brother Charles visited all states, and will be remembered as a striking (and rather startling, for city streets) figure in his brown habit.

Speaking from his point of view as an Anglo-Catholic, Brother Charles makes some moderate criticisms of Church life in Sydney, but then adds:

"But things are on the turn. There are certainly a good many full churches in the city, and in many parishes there is a stretching out to discover what the Catholic heritage can offer."

When, Oh when, will people who ought to know better cease referring to "Reverend Jones," or addressing clergy as "Reverend"? It is quite ungrammatical and in distinct bad taste.

They wouldn't think of speaking of the Prime Minister as "Honourable Menzies" so why make the clergy shudder whenever their names are mentioned? What's wrong with "Mr. Jones, anyway?"

"PASSIONATE" INTEREST.

Those who despair at the apparent lack of interest in religious faith on the part of the Australian Press may be encouraged to know that the London "Daily Mail," after receiving many hundreds of letters discussing religion, said last week:

"We attach the greatest significance to this avalanche of correspondence . . . it is clear that there is a deep, even passionate, interest in matters of the spirit throughout the land."

The "Daily Mail" is one of London's most popular newspapers, and, in the Northcliffe tradition, is nothing if not responsive to public taste. It is interesting therefore, to see that it is planning a new series of major religious articles.

THE MILLIONS.

According to a recently-released report, the Wells Corporation has raised £4,111,176 for 215 Anglican churches in Australia. This has involved 69 N.S.W. parishes—more than any other state.

The company has been at work in 125 Methodist churches, 94 Presbyterian, 3 Baptist, and one Roman Catholic N.S.W. Church, where, immediately a sum of £52,950 is claimed to have been raised.

EDITORIAL

The Possibility For Survival Of Democracy In Australia

President Soekarno's announcement last week that democratic institutions, as we know them, are to be replaced in the Republic of Indonesia by what the President euphemistically calls "controlled democracy", but what on examination is seen to be nothing else than age-old dictatorship, raises the question of what future there is for democracy in Australia itself.

There are three conditions essential for the healthy continuance of a democracy. The first is an educated and informed electorate. Doubtless it was on this rock that the democratic ship of state founded in Indonesia. But such electorate requires an independent and responsible daily press, for if the organs of communication become distorted it is impossible for the electorate to vote wisely at the polls. The declension over recent years of the standards of the press in Australia is a matter of real concern for all interested in the future of the political institutions of this country.

Secondly, a healthy democracy requires a body of people, sufficiently numerous to be significant in the community, who will put principles before party, and service before self-interest. It is just at this point that the Christian church can make its great contribution, for in proportion as the citizens of the country are evangelised and are brought close to God through Christ, so a spirit of service is released in the community.

Perhaps the greatest danger to democracy in Australia is apathy, "the apathy of decent chaps on good wages and full bellies," as Mr. Jack Jones put it recently in the House of Commons. At the present time our freedoms are endangered not so much by frontal attack as by the erosion of constant nibblings, which apathy allows to go unchecked.

Christian stewardship includes the duty of giving a share of one's time and energy to the political scene. Christian men and women should take an interest in the local branch of their party and through that exert in due course a Christian influence on the government of the country. Moreover the legislative houses of the Federal and State Parliaments need the contribution of Christian members. To serve in Parliament may mean in some cases a loss of income, as to serve in the ministry often does. But if it is accepted as a call from God, this and other frustrations can be gladly borne.

However, if conscientious Christians are to exercise an influence in the House the matter of the party pledge must be reviewed. It is one thing to expect a man to support loyally the platform on which he has been elected, and another thing to expect him to support every decision that his party might make subsequent to his election. If this last is demanded (with no conscience clause allowed) it means that Christians cannot serve as members of parliament in association with that party, for a Christian's supreme loyalty is to Christ. Party loyalties, though not unimportant, must always be subservient to Christ's lordship. If a party pledge is so drawn as to over-ride this supreme loyalty, it will drive Christians out of that party as certainly as the totalitarian demand of the Nazi party made it impossible for a Christian to be a member of that party.



I CERTAINLY LAND IN LOTS OF TROUBLE but . . .

THE HOME MISSION SOCIETY helps kids like me . . . through the Children's Court Chaplaincy and The Charlton Memorial Home for Boys.

Please help me by sending a donation to—

THE HOME MISSION SOCIETY

Diocesan Church House
George Street, Sydney

The Australian Church Record, May 23, 1957

Evangelicals Suggest Rewording of Canons

Changes in certain of the Draft Canons are proposed in a resolution forwarded by the Manchester Evangelical Fellowship to the Archbishops of Canterbury and York, the Bishop of Manchester, and the Proctors in Convocation.

The resolution states that there is a danger of the present Canon 5 being construed as permitting a dual or treble source of doctrine. "Holy Scripture," it declares, "is not only supreme. It is supreme because it is unique and therefore the only source of doctrine. The Ancient Fathers would be the first to recognise this and to send us back to Scripture as the only source of doctrine."

NOT CONSISTENT.

"In practice the Church would be gravely embarrassed when the question was raised, 'Who is to say what is or what is not agreeable to Scripture?' This would be so particularly in the case of the Ancient Fathers as in their individual writings they are not always consistent and are often contradictory the one of the other."

"The draft Canon is not Catholic since only one other Church has, in any credal or dogmatic statement, made reference to the Ancient Fathers and/or the Councils of the Church, and that only in the 16th century."

The resolution therefore suggests the following rewording of the draft Canon 5: The doctrine of the Church of England is grounded in the Holy Scriptures alone. The teaching of the Ancient Fathers and the four General Councils of the Church are used to illustrate this doctrine, which in particular is to be found in the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordinal.

Canon 17, concerning the vesture of ministers and Canon 21, concerning the administration of Holy Communion, are also criticised. Canon 17 is described as "a most unsatisfactory attempt to settle the controversy over the Ornaments Rubric, in that the interpretation of the Rubric held by the Church for three hundred years and supported by the highest legal authority (the Judicial Committee of the Privy Council) is ignored."

Roman Converts To Anglicanism

Despite Roman Catholic propaganda, there appeared to be many more conversions from that Church to the Church of England than vice versa, said the Bishop of Chester, the Rt. Rev. Gerald Ellison, in a charge to clergy last week.

Hardly a week went by, Dr. Ellison continued, without his being asked by a parish priest if he might receive sometimes an individual Roman Catholic, sometimes a family, into the Church of England.

His clergy had told him that in the last five years in the diocese there were 38 known cases of members of the Church of England becoming Roman Catholics, and 251 known cases of Roman Catholics being received into the Church of England.

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CONSECRATION AND ENTHRONEMENT OF NEW BISHOP OF ADELAIDE.

The Dean of Adelaide, the Very Rev. T. T. Reed, will be consecrated and enthroned as sixth Bishop of Adelaide in St. Peter's Cathedral on Ascension Day, May 30.

The Primate, the Most Rev. H. W. K. Mowll, the Bishops of Willochra and Geelong, the Right Rev. D. L. Redding, and many other bishops are expected to be in Adelaide for this occasion.

Archbishop Mowll will preside, and will be principal consecrating bishop at the consecration, which will take place at 10 a.m. The Archbishop of Perth, the Most Reverend R. W. H. Moline, will celebrate the Holy Eucharist.

The preacher will be the Right Reverend E. J. Davidson, Bishop of Gippsland.

The enthronement will take place at 8 p.m. before leaders of Church and State, and members of the Church throughout the diocese.

On the previous Monday evening May 27, there will be a large gathering of church people in the Memorial Hall, St. Peter's College, when various gifts will be presented to the Bishop-designate.

P.M. TO OPEN CHILDREN'S HOME

The Prime Minister, Mr. Menzies, will officially open the Rosetta Agst Memorial Home for Children on Saturday, June 1, at 3 p.m.

The home, which is situated in Pacific Hy., Wahroonga N.S.W., will be controlled by the United Protestant Association of N.S.W.

Adelaide Likely To Reverse Decision On Constitution

It is understood that the Synod of the Diocese of Adelaide, which last year rejected the proposed Constitution, will reconsider the Draft when it meets in September.

Supporters of the Constitution in the Synod are hopeful that last year's decision will be reversed.

The current Adelaide "Church Guardian" comments:—

"After a long debate, which was marked by some eloquent speeches and by some heated passages, the Synod of the Diocese of Sydney has accepted the Constitution."

"This happy result is due largely to the help and encouragement given by the Archbishop of Canterbury during his visit to Australia, and to the strong support of the Primate, Archdeacon Hammond, and two laymen, Mr. W. S. Gee and Mr. Jenkyn, Q.C., in the Synod."

"Sydney is the fifteenth diocese and the fourth metropolitan see to accept the Constitution. Two, Adelaide and Riverina, have rejected the Constitution by narrow majorities, but there is nothing to prevent either diocese from reversing its decision."

"Now that Adelaide will have a bishop before Synod meets in September it will be competent to give a decision on the Constitution, which we understand will be brought up again. That decision will be awaited with anxiety and with hope by the supporters of the proposed Constitution not only in the diocese, but throughout Australia."

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NOTES AND COMMENTS

The N.S.W. Government's suggestion to finance the projected Opera House by mammoth lotteries, will, if proceeded with, turn this building into a perpetual monument of disgrace of the community. Gambling is based on the sin of selfishness, and to exploit sin is always disgraceful. The suggestion is an index to the damage that lotteries have already done to the public spirit of the community.

It appears that there is now no expectation that the citizens of Sydney would support this civic project by straightforward giving. It will be remembered that up till the time state lotteries were introduced, the hospitals were receiving considerable financial support by the voluntary efforts of the citizens, but once the lotteries were introduced under cover of helping hospitals, they not only killed the public support of hospitals, but now it is clear they have so destroyed the civic sense of Sydney that it is not considered likely that the comparatively minor single project of the Opera House can be built by straight-out subscription.

Gambling and a civic sense cannot grow together, for the former is based on and strengthens selfishness, while the latter is the result of altruism and a spirit of service. Gambling should be confined in the narrowest practical limits, and never made respectable by Government patronage.

The State lotteries must go.

The Scriptures require that candidates for the sacred ministry should exhibit the highest qualifications and warn against hasty ordination. The Australian church has something to learn from other parts of the Anglican communion in the matter of selection of candidates for the ministry.

In England, for example, candidates must spend three or four days living with a selection committee of clergy and laymen who assess their spiritual and personal potential. Only on the recommendation of this selection board is the candidate accepted

for training. In the Protestant Episcopal Church of America a candidate for training for the ministry must first obtain the approval of his local rector and then the bishop of his diocese, but the final decision for acceptance or rejecting a man as a candidate for holy orders, rests with the Standing Committee of the Diocese. Not till such approval has been given is the bishop permitted to admit the applicant as a candidate for holy orders. Finally at the end of his training the ordinand again requires the recommendation of Standing Committee. Canon 7 of the Protestant Episcopal church puts the matter plainly, "No-one shall be ordered deacon unless he be first recommended to the Bishop by the Standing Committee of the Diocese."

In contrast to the care and stringency of these rules, the laxity of the Australian practice stands out clearly, for in Australia any Australian bishop may ordain whom he likes to the ministry with as much or little training as the bishop alone determines.

We greatly regret that a contemporary should have devoted a leading article in an issue earlier this month to attacking Her Majesty the Queen. The offence with which the Queen is charged by that newspaper is that Her Majesty broke the obligation of observing Lent through her attendance at the races on Easter Eve. The paper did not criticise her for attending the races, but for attending them during Lent. It justified its attack on Her Majesty by the remark, "on some things, however, there can be no compromise for any Christian or Christian organ."

Two comments may be made. The first is that the Prayer Book does not enjoin how Lent is to be observed. The forty days of Lent are described as days of fasting and abstinence, but the Prayer Book leaves to the conscience of each Christian how this is to be interpreted. However, Scripture enjoins that we are not to judge others, nor allow others to judge us in matters of this kind (Col. 2:16, Roms. 14:3, 6, 10), while Isaiah 58 makes clear

that the fasting and abstinence that God looks for is abstinence from wrong doing and the self-denial that is involved in helping others. These are activities which should characterise the Christian throughout the year with regard to them. Lent is a time for self-examination, and for redoubling our efforts in this direction.

Secondly, the New Testament abounds with warnings against allowing our spiritual religion to run into the desert of observing "days and months and seasons and years." (Gal. 5:8-11.) When such a spirit is uppermost in religion true personal trust in Christ evaporates and a censorious and carping spirit takes its place, because, as St. Paul implies (Gal. 4:8-11; 1 Cor. 10:19, 20) to observe days and seasons as a religious rite is to be in bondage to devils.

Growing old has its compensations. One of these is more time for prayer.

The Aged. Age is required to fall back from the front line. Age cannot maintain the pace that is required there. But there is a great work to be done at the Base. If ageing Christians will continue to seek purity of heart and not content themselves with living in the past and dozing. They will assuredly see God and his will for them. There is a great work for them to do, and part of that work and a vitally important part is Intercession. Additional time gives additional opportunity.

There are many causes that need our prayer. Our Lord's words when he saw the multitudes ".....as sheep not having a shepherd" might almost suggest that there is one great cause that depends on prayer: "Then said he unto his disciples the harvest truly is plentiful but the labourers are few. Pray ye the Lord of the harvest that he send forth labourers into his harvest."

Prayer for more labourers implies prayer for their support and that both while in training and after being set apart. Adequate staff in our places of training is extremely important. This should be the concern of the whole church.

And we think it appropriate here to remind our readers that the C.M.S. financial year closes on June 30th. It is a cause of deep thankfulness that we can continue to heartily commend the Australian C.M.S. and its workers to the liberal support of our readers. And let us not cease to remember them in prayer. These men and women are in the very Front Line.

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ABORIGINES SEEK CHRISTIAN INSTRUCTION.

Twenty-five aborigines at the C.M.S. Oenpelli Mission Station, Arnhem Land, recently asked for instruction in preparation for baptism.

Following well attended Easter Services at the mission, the opportunity was given for any who wished to make a decision as a follower of Jesus Christ to meet in the Church for a brief service. Twenty-five aborigines came to the Service, none of whom had been baptised.

Their course of preparation is now in progress and the Superintendent of the Oenpelli Mission, the Rev. R. V. Ash, asks for prayer for them that their understanding of the meaning of the Christian faith may be real.

DIVISION OF DIOCESE OF UGANDA.

Plans Proceeding.

Division of the Diocese of Uganda into five suffragan areas, agreed on last year by the Uganda Synod, is now almost complete.

Recently at a ceremony in Kako, Buddu, the Bishop of Uganda (the Right Rev. Leslie Brown) inaugurated the suffragan area of West Buganda. This will be in the charge of the Right Rev. Fesito Lutaya.

The consecration of the newest Assistant Bishop in the diocese, the Right Rev. Kosiya Shalita, has now taken place, and the area for which he will be responsible, Ankole-Kigezi, has inaugurated. The Bishop of Uganda inaugurated East Buganda and Busoga area in a ceremony at St. Paul's Cathedral, Namirembe Kampala. Bishop Brown himself will be responsible for this area.

The Toro-Bunyoro area, for which the Right Rev. Aberi Balya will be responsible, will be inaugurated next Thursday. The fifth area, Ruanda-Urundi, has since 1951 been in the care of the Right Rev. Percy J. Brazier.

Each suffragan will have almost complete authority in his own area and will administer it in consultation with an area council, which will later become the Diocesan Council and will have its subsidiary committees.

SEPARATE DIOCESES.

The Bishop of Uganda has indicated that the present Diocesan Council will remain for the time being, although its members may be changed and its delegates sent in each case by the area councils. "We hope," the Bishop wrote in the "Uganda Church Review," "that this measure of local autonomy will strengthen the Church and enable us fairly soon to make each area a separate diocese, but we shall not take this further step until it is clearly right to do so."

● **DR. MANIKAM'S APPOINTMENT.** — Bishop Rajah B. Manikam, of the Tamil Evangelical Lutheran Church in South India, has been appointed Harry Emerson Fosdick visiting professor at Union Theological Seminary in New York for 1957-58. Bishop Manikam was the joint East Asia secretary of the World Council of Churches and the International Missionary Council for five years before he was elected bishop in January, 1956.

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Major Plans In Religious Education

The Board of Education, Diocese of Sydney is pushing ahead with an intensive programme of training to assist in the work of religious education throughout the Diocese.

The need for well trained teachers both in Sunday Schools and in Religious Instruction classes in State schools is a constant cause of concern to the Board, as well as to the Church at large.

IN STATE SCHOOLS.

The Board's second Religious Instruction Training Course is now well advanced, and some forty lay people are receiving the training necessary to equip them to help their parish clergy with scripture classes in State schools. There is a great need in Sydney Diocese for greatly increased voluntary lay help of this sort, where the clergy are faced with a school population which is increasing at a very rapid rate.

There was an overall increase of some 18,000 Anglican scholars in State schools in the diocese this year, to bring the total enrolment of members of our church to about 210,000 or roughly 900 per parish clergyman. The Board of Education will willingly provide training for any lay workers the clergy like to recommend for this work.

This programme of training voluntary assistants does not replace the Board's efforts to secure a much larger staff of full time teachers of religious instruction. Sydney Synod last year approved an annual grant of £15,000 to provide additional teaching staff and as soon as the money is made available the Board will approach several teachers with definite offers of employment in this urgent and most worthwhile task.

IN SUNDAY SCHOOLS.

For the first time for many years, the Board has been able to organise a Central Training Course for Sunday School Teachers. The Course has been designed to cover both general principles of Sunday School teaching and the necessary historical and Biblical background for the Sunday School teacher. Lectures will be held in the Lower Chapter House, St. Andrew's Cathedral on Thursday evenings from 6.30 to 8.30, commencing on May 23rd and continuing until August 22nd. Notes of the lectures will be

supplied, and the cost of the course is 10/-. Enrolment forms may be had at the Board's office in the C.E.N.E.F. Centre, 201 Castle-reagh Street Sydney.

This course is in addition to the normal training programme conducted by the Board through its twenty three District Sunday School Teachers' Training Conferences, which meet three times a year in every part of the Diocese.

SUPERINTENDENTS' CONFERENCE.

The Sunday School Superintendent plays a very important role in the life and development of the Sunday School, and of course, there are problems which are peculiar to this office in the Church's ministry of teaching.

To help them in their work, the Board is planning a conference to be held at the Diocesan Conference Centre, "Gilbulla," over the week-end, 12th to 14th July. Any Superintendent who would like to join in this conference is asked to contact the Organising Secretary of the Board (the Rev. D. G. Davis) without delay.

BISHOP DEPLORES SCATTERING OF ASHES.

Scattering the ashes after cremation was condemned by the Bishop of Monmouth, Dr. Edwin Morris, at a special service of consecration for a new burial ground at Chepstow last week.

Dr. Morris said that throwing the ashes from an aeroplane or scattering them on a golf course at the request of the dead person was irreverent and not in accordance with the views of the Church.

"The Church does not oppose cremation," he continued. "I myself am heartily in favour of it. I think it is a reverent and proper thing to do. But what is to happen when the fire has done its work on our mortal bodies?"

"That is where the Church does not support some of the customs that have become prevalent in recent years. We feel the ashes should be buried in consecrated ground."

LONDON ATTACK ON H-BOMB

"The making and testing of hydrogen bombs would seem to me to be so clearly a departure from Christian standards of behaviour as to merit the firm and outspoken condemnation of all church people," said Canon L. John Collins in St. Paul's Cathedral, London, last week.

"Why in Heaven's name do church people sit by and countenance the tests," he asked.

Canon Collins challenged the statement of the Foreign Secretary, Mr. Selwyn Lloyd, that a good deal of the agitation against the tests came from Communist sources.

CORRESPONDENCE

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

Smiting Our Enemies

Dear sir,

There is much that is profitable in F. I. Anderson's dissertation on Psalm 3, but one wonders whether an adherence to a certain theory of inspiration has led him to forsake his logical reasoning.

If I read the conclusion aright we are asked to pray that God may smite our enemies on the cheek bone simply because they are against God and we know that the end of the wicked is destruction. Our prayers can evidently hasten "the cutting asunder of the evil servants." The logic seems to be if they are for hell let us hasten it.

If that were so, surely Christ would have never prayed, "Father forgive them for they know not what they do," but have chosen an imprecatory psalm for his closing meditation.

I am sure we will get farther in Christian thought if we make a simple and direct approach assessing the Old Testament on New Testament standards.

True scholarship emerges from a fearless logical approach based on Christ's revelation.

Yours, etc.,

P. S. LAWRENCE.

The Rectory,
Maylands, W.A.

HYMNS IN CHURCH.

Dear Sir,

I note that Eutyclus (A.C.R. May 9) deprecates the singing of a hymn of praise before the penitential introduction of Morning or Evening Prayer, and urges, if any hymn need be sung at the beginning of service, the choice of a brief penitential hymn.

Now I believe there is merit in this plea only if it can be shown that the first step in corporate worship must always be by way of penitence. As it is, an examination of the patterns of public worship of many different churches reveals that the predominant approach is by way of federation. Such an approach, moreover, is quite consistent with Scripture. The Lord's Prayer is both a pattern of prayer and of worship. It draws attention first to the holiness of God before it makes reference to the unholiness of those who pray. The Venite (Psalm 95) also gives a very clear pattern of public worship in the sequence—praise, prayer and proclamation of the Word.

Thus, as I see it, to preface the service by a hymn of praise or adoration is quite a proper and helpful introduction. The very sense of awe it should produce would drive us to our knees in penitence, as it did Isaiah when he beheld the glory of God. It seems so right and proper first to adore in praise and honour, and then to fall on one's knees with the "Woe is me" of humble penitence, that I, for one, would be loath to follow the advice of Eutyclus in this matter.

Yours, etc.,

KEN SHELLEY.

St Bede's Rectory,
Drummoyle, Sydney.

AN APPRECIATION.

Dear Sir,

As a lonely aged pensioner I have found a haven of rest in this lovely home "Chesa-

lon." Eastwood. The kindness, love and sympathy of the deaconesses and nurses, whose attention to us is excellent.

We are all very happy (20 in all) appreciating the lovely gardens, lawns and home where we are free to enjoy, but above all for the prayer and devotion of the home which is the untiring devotion of the matron in charge.

Eastwood, N.S.W.

Yours, etc.,

B. H. RICHARDS.

"SELLING LIQUOR."

Dear sir,

I was very interested in your paragraph called "Selling Liquor" in the Notes and Comments of your paper.

That the Government is the body who ought to see that laws regarding liquor selling are put into effect is true, but the fact that drinking among teenagers is on the increase shows a laxity on the part of authorities to control this drug effectively. How many Anglicans know alcohol is a drug? If so, they are willing to countenance its use in moderation, and on this the trade thrives while their weaker brethren go on to tragic alcoholism. While we allow its use where is our Christian conscience?

Your second point that local option should be the democratic right is true. How many Anglicans know what local option means? The older Anglicans probably would have heard of it, but many of the younger generations would not have any idea how it works.

There is a need for more solid Anglican witness against the evils of alcohol and the problems it creates. To do this we must know the truth of the matter. An Anglican Temperance Fellowship would undoubtedly help to clear away ignorance and awaken the Anglican conscience about it.

Yours, etc.,

(Miss) W. TERRY.

Hawthorne, Qld.

FINANCIAL NEEDS OF THIS PAPER.

Dear Sir,

May I say a short word about the financial needs of this Paper and under two heads.

(1) **Maintenance.**—This Paper does not pay its way from ordinary trading sources. By trading sources I mean subscriptions and advertisements. These must be supplemented by donations and, as things now are, by a Sale of Work.

(2) **Endowment.** We need £25,000 as an endowment now to maintain the Paper and to increase and extend its usefulness. This is a large sum of money, but ours is the only Newspaper of its kind in Australia. I would say to those who love the Gospel there is no better investment for your money than the endowment of a Protestant and Evangelical Church Newspaper. (When making your Will don't forget this. Your money will help to carry out your wishes when you yourself are not here to help.) Upwards of £1400 is at present in hand. This is vested with the Church of England Evangelical Trust (N.S.W.), under a special Trust Deed. The income already helps our Paper.

The terms of these Trusts have been carefully drawn by competent lawyers with the help of our Directors. These Trusts safeguard the future as far as is humanly possible. Doctrinal safeguards are embodied in both the Trusts and no variation of individual Trusts are possible without an Order of the Court. This is very important as members of our Synods know.

I therefore appeal to all loyal church people to join now in helping to raise £25,000 Endowment for a Protestant and Evangelical Church Newspaper. It has been suggested to me that six friends of the cause might each subscribe £100 and so raise the present sum in hand to £2000. This would certainly be good. And I hope many many friends of the Gospel will join in with us and that the £25,000 will be oversubscribed. Any amount given will be received with thankfulness.

And may I remind readers that a Sale of Work is to be held in the Chapter House Sydney on Friday, August 9th, the proceeds to be divided equally between maintenance and endowment. I need not say that all are asked to help in this. Perhaps in friendly parishes a concerted effort could be made to raise money and get useful goods together.

The Secretary for the Sale is Mrs. Pollard a daughter of a much valued former Editor and friend, the late Rev. Stephen Taylor. (Mrs. Pollard's telephone number is JU 2935.)

Copies of the Trust Deeds may be had on application to the Church Record office or by writing direct to me.

And may I ask friends to pray daily for this sacred cause in which we have the honour to serve.

Yours, etc.,

DAVID J. KNOX.

Chairman, Church Record Ltd.
Gordon, N.S.W.

AN APPEAL.

Dear Sir,

I am planning to put a memorial to the late Rev. J. T. and Mrs. Phair in St. George Church, Glenmore Rd., Paddington, where the Rev. Mr. Phair was once the rector.

May I appeal through the Church Record and ask if there is anyone who would like to contribute toward the cost of erecting a suitable memorial?

Mr. Phair's daughter, Dr. Faith Macken, of London, has contributed £35 in English money (£43 13s. 9d. Aust.). But £40 of this will be used to construct a driveway from the curb to the gateway, a distance of about eight feet.

I hope to erect a retaining wall in place of an old dilapidated stone retaining wall.

This will help a much needed cause as the church council continues its plan of improving the church property.

The church roof has just been repaired at the cost of £700.

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The Australian Church Record, May 23, 1957

Methodist Opposition to Nuclear Tests

The current Sydney "Methodist" makes a strong call for the ending of H-Bomb tests.

The "Methodist" says: "The 'peace by mutual terror' aim of the great nations of the world gives scant comfort to the average citizen. He knows now that man has in his power a means of destruction so vast and so sudden that it could wipe out, without a word of warning, the whole industrial capacity of a nation.

"It is small wonder that there is world wide demand for controlling the monster man has created, or, alternatively, eliminate altogether such fiendish devices.

"Perhaps the most disturbing thought is that everybody must go flat out to produce more and more fearsome means of killing other people to prevent other people from doing the same.

"If the Christmas Island tests must proceed, let them be the end of all H-bomb tests. Christians everywhere devoutly hope and pray that good sense and common humanity will prevail to bring sanity to world relations.

"The British Council of Churches, in deploring Britain's decision to proceed with H-bomb tests wisely suggested not international control but self control by the individual nations.

"The clear alternative to all Governments of the world is this—will they submit to international authority, or shall the human race be left in perpetual terror?"

BISHOPS COMMEND PROMOTION SCHEMES.

As a result of the First National Conference on Promotion held at "Gilbulla," Menangle, in March 21 Australian bishops have issued the following statement:

"Promotion is a method of reaching the community by presenting the faith through the modern means of communication understood and appreciated in a technological age.

"As such means of evangelism are costly, a primary duty of Promotion is the education of the Church in the obligations of stewardship and the provision of such machinery as is necessary for the effective conduct of every-member canvass campaigns.

"The Bishops of the Church welcome the spiritual results already discernible as a result of promotional activity and are confident that promotion in its widest sense rests upon sound theological foundations, and with these considerations in mind, strongly commend the movement to the whole church."

● **BILLY GRAHAM RECORD.**—After Billy Graham's revival campaign in Paris in June, 1955 the French Evangelical Alliance brought out a 40-minute gramophone record giving the essential part of one of the meetings held in the Winter Stadium. The first edition was sold out within a few days, and a second edition has just appeared.

The Australian Church Record, May 23, 1957

NEW R.C. MOVE ON "WORKER PRIESTS"

At the last general assembly of the cardinals and archbishops of France, it was decided to create a new body called "The French Workers' Mission." Canon Bonnet was placed in charge of the new offices. The purpose of the Workers' Mission is to continue the work of the worker-priests on a different basis. Their work was interrupted three years ago as the result of a decision by the Pope.

A number of the original "worker priests" are still working and saying Mass without the sanction of the Church.

CAPE TOWN CATHEDRAL MAKES POSITION CLEAR ON RACIAL LAW.

Anglican authorities in Capetown put a sign in front of St. George's Cathedral reading: "This cathedral is open to all men and women of all races to all services at all times."

The cathedral is only a stone's throw from the House of Assembly where the controversial Native Laws Amendment Bill just passed its third and final reading, despite opposition from many churches and the National Christian Council. The bill must still be passed by the Senate. The bill gives the government the right to prohibit Africans from worshipping with whites.

The Very Rev. T. J. Savage, Dean of Capetown, said the cathedral sign was "not put up as a protest against anything but as a positive statement of where we stand and have stood in the past. It represents the policy of this church since 33 A.D. We thought it a good time to remind people of it."

As a protest meeting against the legislation, Dean Savage warned the government that "its wrong laws on apartheid are forcing law-abiding citizens to break the law."

In Durban 2000 whites and non-whites, attending a protest meeting arranged by a committee of Christian laymen, adopted a resolution saying that the government "has no rightful authority to enact legislation which in any way detracts from the freedom of man's converse with God."

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Some Comments on a Gallop Poll

By Brian D. Bayston.

"How heathen is Britain?" was the title of a post-war study to which C. S. Lewis contributed a foreword. A later survey, "English life and Leisure," did not encourage any optimism on the question of the religion of the average Englishman.

Now the London "News Chronicle" has published the results of a survey made in February of a representative sample of the adult population of Great Britain.

We presume that the sample was well selected and is in fact representative. In Australia we have a healthy respect for Gallup Polls, which have predicted election results accurately with a smaller sample than that of the 2250 persons involved in this survey.

Several of the 40 questions put are open to serious criticism. (1) "To be a Christian, must you accept every word of the New Testament?" 11% said "Yes," 79% "No." This does not warrant the conclusion (drawn by the supporting article) that belief in the Bible is rare even amongst professed Christians. (2) "To be a Christian, must you go to Church?" This question repeats the same kind of error. (3) A third question, on divorce, divided divorcees according to guilt or innocence rather than according to the ground on which the divorce was granted. This shows a misconception of the attitude of at least some of the churches to this problem.

MUCH INTEREST.

Subject to these, and to the general observation that the answers may be affected by variations in definition of terms, there is much interest among the outstanding conclusions.

That God exists personally (41%) or as a life force (37%) the majority agree, only 6% espousing atheism. There are more diverse reactions to Jesus Christ: 71% confess Him as Son of God (but it is clear from the lack of belief in a personal God that the title is interpreted by many in a non-Biblical sense) and 15% believe He is just a man or "a story." The Devil has been successful in his general strategy for only 34% are conscious of his existence, and 42% deny his reality. The desire for economic security (45%) and the influence of politics (41%) are decisive for a greater proportion than the dictates of religion (36% and 30% respectively). The attitudes of the churches to marriage and Sunday observance are

we are sure, rejoicing in Heaven over the sinners who repented during Billy Graham's campaigns, but though they may seem a considerable number in the overall picture of religious life in Britain they are not a significant number, and certainly not of the social importance of the converts of Wesley or Whitefield.

It is encouraging to visit evangelical churches such as All Souls', Langham Place, where the Rev. John Stott and four assistant clergy minister. A monthly "Guest Service" is held. At a recent service upwards of 30 persons, young men and women for the most part, walked through the retiring congregation to the preacher thereby indicating a profession of faith. But this must happen all over the kingdom if the advancing tides of paganism are to be washed back. Praise God that All Souls' is not the only oasis in the wilderness. We have each to see that our own parish church ministers in such a way that men and women are won into the Kingdom of Christ.

ALARMING.

The more alarming features of the survey are in the implications of the results for the future. The younger age groups answer the questions less favourably to the Church than the older groups. Furthermore amongst the denominations it appears to be the Church of Rome which is holding its members best and recruiting most new members. The survey shows that the losses of the Churches are generally considerable and increasing. There is,

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THE PARISH AND PRAYER BOOK WORSHIP, NO. 4

"Consolation in Christ"

By the Rev. Ralph Ogden, Rector of Oatley.

Probably no part of the Prayer Book is subject to-day to such frequent and extensive variation as is the Service for the Burial of the Dead. Sometimes only two or three sentences out of the entire Order, including the set Psalm and Lesson, will be used by clergy who would never dream of treating other parts of the Prayer Book in this manner.

It is admittedly a difficult service to take, not only because of the nature of the occasion itself, but also because it is often taken for non-churchgoers, in the atmosphere and surroundings, not of a church, but of a more or less adequate "funeral parlour." In this connection it cannot be urged too strongly that the service should be in Church whenever possible, and particularly where a large attendance is likely. Most undertakers are helpful and co-operative on this point.

But whenever the Service is held, the Prayer Book order should be used without major variation, for these cogent reasons: it is brief; it is entirely devoid of sentimentality; it presents the Gospel in a concise, memorable, and most comforting form, and in words of unsurpassed dignity.

Its very first word is the personal pronoun "I." Before anything else, it makes us listen to Christ Himself in words which He Himself addressed to a bereaved woman immediately after a funeral. They were designed to correct her mistaken idea (still very common) that if there is a resurrection at all, it is infinitely far off, and hence of small present comfort to a mourner. His assertion, "I am the Resurrection and the Life," means that a Christian's life suffers no interruption; he is never to be thought of as "dead," or "asleep in the grave," etc. How directly our Lord challenges our faith in the question immediately following! "Do you believe this?" is the key question for all in face of death and bereavement.

And it is surely impossible to better the 90th Psalm for this Service? It has a solemn majesty and breadth of vision, embracing all creation and eternity, which raises the mind from the immediate grief and the immediate loss. Yet it is personal through and through; frank about human weakness, human sin, and the brevity of life; equally frank about God's attitude towards sin. Even so, it makes a confident personal appeal to the mercy of

a God Who is working for us in all grace and comfort, and Who will also prosper the work of His servants. The psalm closes on a note of hope and achievement, proclaimed by God's grace in the very presence of death.

The best place for an address seems immediately after this Psalm. Eulogy of the deceased should be brief, unsentimental, and limited to facts within the preacher's own knowledge. Sometimes, indeed, the deceased was entirely unknown to the minister. If so, it is better to say so frankly, but adding that the opening sentence has already introduced One Whose knowledge is complete and Whose love is unbounded. But probably the most helpful address is a brief and simple exposition of the doctrine of the Service.

Note for instance how the line of thought set up by the opening Sentence leads one to see that Christ proved His power over life and death by raising Lazarus, but that He personally demonstrated the nature of Eternal Life in His own resurrection. The set Lesson takes up and continues this argument, i.e., that Christ was the first to experience what we shall share. The reality of the spiritual body, infinitely superior to the material body, is then logically asserted.

Omission of verses 27 to 34 inclusive, and perhaps also 39 to 41, provides a briefer and more direct argument.

The portion of the Service in the Church or chapel may then conclude with the Collect, "O merciful God," followed by the prayer from the Visitation of the Sick, "The Almighty Lord, who is a most strong tower," (with the word "Life" substituted for "health"), ending with the Benedic-

tion which immediately follows that prayer, i.e., "Unto God's gracious mercy and protection....."

Hymns should only be attempted in Church, and then only with a choir, or enough churchgoers really to sing. They are probably better first and last of all, so as not to interrupt the close-knit teaching of the Service itself.

Where there are many wreaths it saves delay, at a time of great tension, if the casket is carried out, and the mourners follow, before the flowers are moved.

The journey from the Church to the cemetery or crematorium so completely breaks the continuity of the Service that a word of introduction or explanation by the minister is perhaps desirable, to help the people to pick up the thread again in this short concluding portion, preparing them for the difficult moment of the actual commitment. He might point out, for instance that the proverbial words, "In the midst of life we are in death," are applicable conversely to the Christian, i.e., "In the midst of death we are in Life."

But comment at this stage should be very short indeed, and the rest of the Service, (omitting the Collect previously used), should be read without alteration or addition. It is superfluous for example, to pray for consolation of the bereaved; the whole Service aims to convey and ensure that very thing. Here, too, well-meant sentimentality is most destructive. One has seen the whole effect and Christian significance of the Service dissipated by the minister personally reciting an emotional poem immediately after pronouncing the Benediction.

One obvious case where the above Order is quite inappropriate is the funeral of a baby, or very young baptised child. The thanksgiving, collects, and exhortation in the service for Private Baptism of Children, with their significant changes of tense, provide excellent Prayer Book alternatives for the corresponding portions of the adult Funeral Service (omitting altogether the Anthem, "Man that is born of a woman"). Appropriate opening Sentences are John 10.27/28 and Isa. 40.11, followed by Psalm 23, and perhaps a Lesson made up of verses from Rev. 21, e.g., 10/11, 22/27, and 3/5 in that order.

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God's Purposes are Independent of Time

By Archdeacon T. C. Hammond.

ARTICLE XVII

So much attention has been paid to what we may call the problems of Predestination that sometimes the positive teaching of the Article is overlooked. It is worthwhile to devote some time to this obvious duty.

The Article asserts that God's decree of salvation antedates time. Indeed the purport of the Article is to declare that God's purposes are independent of the chances of time. It is difficult to apprehend this conception fully, yet it holds for us a very comforting assurance. That which is independent of time cannot be deflected by the vicissitudes of time. "What God doeth it is forever." The Article was drafted by Cranmer in 1552 and with the exception of the clause "although the decrees of predestination are unknown to us" which has been deleted from the last section of the Article there has been no alteration in its wording. The clause was, most probably, omitted by Archbishop Parker as being redundant. The substance of it is retained in the words "By His counsel secret to us" in the opening portion. We may confidently say that the Article presents the consistent teaching of the Church of England at every stage of its development since the Reformation.

The words "The everlasting purpose of God whereby 'He hath constantly decreed' exclude any suggestion of an alteration of the Divine purpose dependent on the changing attitude of man. The line between fore-knowledge and fore-determination tends to merge in proportion to the accuracy of our fore-knowledge. Although we cannot penetrate to the inner secret of all motivation, we are frequently able to anticipate certain reactions and make provision for them. Infinite fore-knowledge would compass the whole range of human endeavour. This is a factor frequently ignored by those who attach themselves to the Arminian school of thought. Choice is not unmotivated. Given the secret springs of action we can quite accurately anticipate the choice. What we do imperfectly God does perfectly.

The Article is content to assert the irrevocability of God's decree and does not enter into any philosophic defence of it such as we have cursorily indicated above. It proceeds at once to the purpose of the divine determination. This is stated in the words:

"To deliver from curse and damnation those He hath chosen in Christ out of mankind."

The words "chosen.....out of mankind" deny directly the doctrine known as "Universalism." The forty second Article of 1552 condemns very emphatically this opinion. It describes it as "a pernicious opinion.....that all, however impious, shall at length be saved." This Article was omitted in 1562 but offers contemporary evidence as to the purpose of the expression "chosen.....out of mankind." The Article, therefore, asserts that pre-destination to life is not co-extensive with the entire human race. This is a distressing and important consideration which has led to acute controversy concerning what is called Double Predestination. Perhaps the strongest expression adduced in favour of this theory is Jude 4, "Certain menbefore of old ordained to this condemnation." But it has been pointed out that Jude may be simply declaring that the Old Testament Scriptures long ago pointed out in writing that condemnation would rest on the ungodly.

Still the fact remains that God's purpose of salvation does not include the whole human race. The ground of discrimination is part of a "counsel secret to us."

The Article proceeds to declare that those who are endued with this benefit "be called obey the callingbe justified.....made sons of God by adoption.....walk religiously in good works, and at length.....they attain to everlasting felicity."

The order of thought is important. The first movement is "by (God's) Spirit working in due season." The initial process is due solely to the working of the Spirit. As a consequence of His inner illumination the predestined "obey the calling." The Article is again emphatic. This obedience, no more than the initial call, is not something which the better disposition of the individual secures for him in contrast to his bodiless neighbour. It is an action attributable entirely to grace.

Paul warns the Corinthians not to pride themselves on any spiritual attainment. He writes: "For who maketh thee to differ? And what hast thou that thou didst not receive?" (I. Cor. IV:7).

The pre-eminence of God in salvation must be jealously guarded. This is further emphasised by the words "They be justified freely." The final issue is as certain as the gracious beginning. The predestined are conformed to the Image of God's Son. They walk religiously in good works, and, finally, they attain everlasting felicity.

The Article makes no suggestion of the distinction subsequently made by certain divines between predestination to privilege and predestination to life. Such a distinction can, of course, be made, but the Article firmly declares that those who obey God's call finally attain everlasting life, proceeding steadily through the various stages of Christian experience.

There only remains to consider the very important warning on the possible misuse of this gracious revelation of God which will form the subject of our next Article.

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The Australian Church Record, May 23, 1957

NEW HORIZONS OF HEALTH

Defining Our Terms In Divine Healing

By Archdeacon G. T. Sambell.

1. All healing is **Divine healing** whether spiritual or physical. The Church is referring to its contribution should speak of spiritual healing and not faith healing. Spiritual healing is that which brings the healing power of God, either directly or through the healing team, to bear on the situation. Faith healing suggests that the thing of key importance is the faith of man, whereas all healing takes place on God's initiative, even though the faith of man is used.

2. We must avoid any suggestion of a competitive ministry. We don't want to take cases over from the medical profession. We don't wish to try and show we can succeed where they have failed. We want to make our contribution with them to the functioning of the whole organism. The Final Report of the Archbishop of Canterbury's Commission on Healing will hinder rather than help the cause of professional relationships. The questions that were asked of the British Medical Association Panel were along the lines of producing evidence for the success of spiritual healing where medical treatment has failed. And so one gets the sort of conclusion one expects—"We can find no evidence that there is any type of illness cured by spiritual healing alone which could not have been cured by medical treatment."

In spite of either the medical profession or the clerical profession, I believe God still heals in a way we do not understand. However, His normal method of healing is not a method of short cuts, but rather that of using all the resources that are available. In fact, it is our responsibility to perfect the resources God has given, physical and spiritual, rather than expect him to take short cuts for us. To-day in our hospitals in Melbourne, more complete health is being restored because resources are supplementing each other rather than competing with each other. I always regret any high-lighting off so-called miraculous healing. Rather than looking for the sort of cures the B.M.A. looked for in the report of the Archbishop of Canterbury's Commission, I would look for the sort of results that team work is producing here.

3. My next comment arises from the former one, in that I would strongly discourage the setting up of specialists in spiritual healing. I believe there is not room for healing specialists — cranks or otherwise—medical or clerical. Rather must we develop a sharing between the whole professions, it being the normal thing for every doctor and every minister of religion to appreciate the contribution of the other, and each to make his own intelligent contribution. I would deprecate the setting up of Healing Centres or the holding of Healing Missions.

CLERGY TRAINING.

4. It is important that all ministers of religion realise that the laying on of hands does not automatically bestow perfection in pastoral work. It continued to amaze me that although doctors must spend three of the six years training in a clinical setting, clergy complete their academic courses and in most cases go out to deal with human situations without any clinical training. They are dealing with situations in the early stages when right and intelligent action would prevent multiplicity of later problems.

In two theological seminaries at least in America, every student must now spend at least one summer vacation working in some sort of clinical setting. I would hope that the time will come here when every theological student must do some clinical training in a practical setting. We must pull our weight with God rather than expect him to do the lot for us. It is high time we ceased using our spiritual visits in calls of sickness merely as social visits.

However, instead of automatically taking the opportunity to bring the prayer and sacramental ministry, we must realise that some ministers, as I think could be true of some doctors, in some situations could be harmful rather than helpful, and we must learn to assess the patient and his needs and fit our spiritual ministry into the situation. This all adds up to the need for training in pastoral work.

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The second of two articles by Archdeacon Sambell, Director of the Melbourne Diocesan Centre. The articles formed one paper at a recent conference in Melbourne.

5. If we think sometimes that medical science has moved too far in the direction of unbridled biological experience, it might be well for us to ask whether theology has withdrawn to the Word, and word magic, failing to get to the real biological needs of human beings. In effect, the church has been as guilty of specialising in theological terms, and the saving of souls so often outside the physical and environmental contexts, whereas the Gospel of Christ is a gospel of redemption, of wholeness, and of health.

This paper has been largely concerned with professional relationships between the two professions. I am here suggesting that not only has neither profession on its own the whole answer, but that the two professions together do not add up to the full Gospel of Christ. Although we go on essentially specialising, we must be concerned with social and economic problems because, of course, the health of the community has something to do with the health of the individual.

PERSONALITIES.

6. Actual professional relationships in the local suburban level must remain for some time at any rate, entirely a matter of personalities. Any concerted effort and any research and development can and should be confined to the hospital and the theological college. In the hospital the Chaplain can illustrate his contribution and the contribution of the Church; he can lecture medical students on this contribution to the health of their patients. The doctor can and should do the same thing to the theological students, because, surely the doctor has much to bring about the sick and the sickroom to those of us who are going to minister in it.

In this realm of training, with the continuation of such meetings as these and with doctor-clergy conferences on a local and wider scale, can be brought about what I believe is the greatest requirement of all—and that is not so much an interprofessional relationship, but interprofessional understanding.

The Australian Church Record, May 23, 1957

TWO NEW SINGSPARATION RECORDS (78 r.p.m.)

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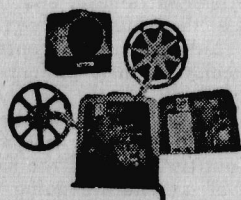
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THE HOLY SPIRIT OUR TEACHER

Extract from the spiritual letters of Sister Olafia
(Translated from the Scandanavian.)

What a blessing it is that the Holy Spirit is our Teacher — a perfect Teacher, perfect in all things, and in love to us. Our Father in Heaven is the husbandman, who prunes the branch that it may bear more fruit. He never wearies of cleansing it in holy love. But we are always in danger of becoming weary in our battle against our weakness and our sins, and are inclined to give up the fight. How blessed it is to read at such moments Isaiah 35.4: "Say to them that are of a fearful heart, Be strong, fear not."

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CHURCH'S FIRST JOB TO CONVERT.

Methodist Survey.

A recent survey conducted amongst Methodist Church members in New South Wales shows that most church members believe that the church's first job is to convert people to a spiritual belief.

The survey asked the question: "Which do you think is more important for the church to do—to convert people to a spiritual belief so that they can earn a happy life after death; or to teach people how to live better every day with all other people?"

Seventy-five per cent. of the replies were emphatic that the Church must stress doctrine and convert people to a spiritual belief.

Fifteen per cent. chose the alternative aim, and ten per cent. said that both were equally important.

UNITED PROTESTANT MISSIONARY WITNESS.

President Henry P. Van Dusen, of Union Theological Seminary, New York, speaking to 300 Methodist women mission leaders, said that the "church cannot wait for the union of all its branches before it unites in missionary witness to peoples of other lands and other faiths."

Citing the rapid growth of nationalism in every part of the world and the "reawakening of the ancient religions of Asia due to the nationalistic upsurge," he declared that the missionary programme of the Protestant Church must be "strengthened and speeded."

"There is need for a single board—an ecumenical body of missions representing all churches—in each of the major mission fields," he said. "The world situation calls for a radically new strategy, with each denomination contributing resources and personnel to the direction of that board and for a world Christian missionary ecumenical council directing the whole."

SUDAN THEOLOGICAL COLLEGE TOO SMALL.

The Bishop Gwynne Theological College, Southern Sudan, has this year received many more applications than the College can accommodate.

The College plays a vital part in the whole life of the Church in the Sudan. Young men in many areas are showing greater desire to give themselves for training as church leaders.

There is an obvious need for new pastors. All the present clergy are working at high pressure, with numerous services classes and meetings (sometimes in three or four languages) and also with much travelling to do. Many parishes need to be divided, or need the additional help of assistant curates.

In a number of cases, clergy have been given the services of a lay assistant or evangelist.

The Bishop Gwynne College is part of the responsibility of the Archdeacon of the Southern Sudan, the Ven. A. B. H. Riley, an Australian C.M.S. missionary.

The Australian Church Record, May 23, 1957

PROBLEMS AFFECT CHURCH MISSION TO JEWS.

"Problems in the Middle East are far from decreasing," said the Rev. W. A. Curtis, general secretary of the Church Missions to Jews, in London recently. He was speaking to members of the Society at the Missions' annual festival.

"As racial tensions increase, we should be glad to be able to continue our work during these critical times. No crisis in the Middle East can excuse the Church for not fulfilling its high calling."

Mr. Curtis said that tensions and problems would only decrease when Arab and Jew found their unity in Christ.

The difficulty of finding staff was mentioned by the general secretary when he said, "It has been a year of casualties for us and we are badly in need of reinforcements. However we must resist lowering our standards. People must feel the call of God for this work. It is not good enough just to feel the call of the mission field. This is the reason why it is hard to get recruits."

CHURCH AND STATE IN HUNGARY.

The "London Times" reports that tension between the Kadar regime and the Roman Catholic Church in Hungary has been mounting during the past weeks, and a crucial point in their relations may soon be reached. Things came to a head with a Government decree last month, to take effect from Oct. 1, 1957, requiring all clerical appointments suspensions and transfers to receive previous Government approval.

The Bench of Bishops, under the chairmanship of Archbishop Groesz of Kalosza, met representatives of the State bureau for Church affairs on March 26 to discuss this, and also the position with regard to optional religious instruction in schools, with which, it is understood the Roman Catholic Church is not satisfied. Little common ground seems to have been found, and the Bench of Bishops met again on Tuesday to consider the position and appoint a committee to continue negotiations with State representatives.

MISSIONS IN AN UNEVANGELISED STATE.

C.M.S. work is progressing in Khairpur State, West Pakistan, which was opened to the Gospel for the first time last year.

In a remarkable way a site for the church and mission house was provided in the centre of Khairpur town and buildings are now erected.

There is so far a congregation of about 70, most of whom are young men, Punjabi Christians, working in the textile mills. The Rev. David Aiken, a New Zealand missionary who is in charge of the work, has a great vision for the evangelisation of this State.

In other areas of the nearby Sind Province there are vast unevangelised districts, including many towns. In a recent survey two towns—Nawabshah and Sanghar—were chosen for two most likely centres for advance.

Eight Australian missionaries are at present on the C.M.S. staff in Pakistan.

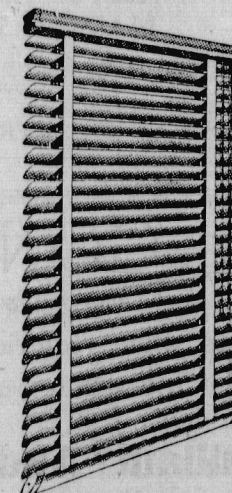
MISSIONARIES WELCOME IN GHANA.

Prime Minister Kwame Nkrumah of the new state of Ghana, says he will continue to welcome Christian missionaries into the nation.

"We owe a lot to missionaries," he told a press conference. Most of the members of Ghana's cabinet attended mission schools, and 80 per cent. of the children in these schools to-day are registered as Christians.

The Rev. Christian G. Baeta, chairman of the Christian Council of Ghana, also paid tribute to the missionaries and stressed the need to improve Christian instruction. "The ordinary religious instruction given is very primitive," he said. "We teach young people basic Bible stories but little instruction is given on how to carry Christianity into practical life. Only the Christians can give the moral instruction so vital to a young nation and they must do this through literature."

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RELIGIOUS BROADCASTS.

A.B.C. PROGRAMMES.

WEDNESDAY, 26th MAY.

Radio Service.—9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL).

Divine Service.—11 a.m. A.E.T., 2BL, 2NC and Regionals. St. Peter's Cathedral, Armidale, New South Wales. Preacher: Rt. Rev. J. S. Moyes, Bishop of Armidale.

"Religion Speaks."—3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. WAT 6WN. "Toc H To-day and To-morrow." An interview with Mr. John Callf.

Community Hymn Singing.—6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). St. Stephen's Presbyterian Church, Sydney.

"Prelude."—7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m., W.A.T. 6WN. Dorian Singers, Melbourne.

"Plain Christianity—A Word to the Wayfarer." 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN). Rev. Harvey Perkins.

"The Epilogue."—10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 6WN. The Fifth Sunday after Easter.

SUNDAY, 2nd JUNE.

Radio Service.—9.30 a.m. A.E.T. (2FC, 2NA, 2CN, 3AR, 4QG, 5CL, 7ZL). St. Andrew's Anglican Church, Brighton, Vic., Preacher Rev. G. H. Codrington.

Divine Service.—11 a.m. A.E.T. 2BL, 2NC, and Regionals. St. Andrew's Cathedral, Sydney. Preacher, The Dean, the Very Rev. E. A. Pitt.

"Religion Speaks." 3.45 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 3.45 p.m. W.A.T. 6WN. "The Lepers are cleansed."

Community Hymn Singing.—6.30 p.m. A.E.T. (2FC, 2NA, 3AR, 4QG, 5CL, 7ZL and Regionals), 6 p.m. W.A.T. (6WF). New Town Methodist Church, Hobart.

"Prelude." 7.15 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.15 p.m. W.A.T. 6WN. The Cecilia Singers, Sydney.

"Plain Christianity—A Word to the Wayfarer." 7.30 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR), 7.30 p.m. W.A.T. (6WN). Rev. Fr. Kevin Halpin, O.F.M.

"The Epilogue." 10.48 p.m. A.E.T. (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 7ZR) 6WN. The Sunday after Ascension Day.

TELEVISION.

SUNDAY, 26th MAY.

5.30 p.m. ABN, Sydney. "Stories of Jesus" (No. 5). Rev. James Stuckey.

9.00 p.m. ABN, Sydney. "Man to Man" (13). "How Brotherly Can We Be?" Dr. Ralph Sockman.

SUNDAY, 2nd JUNE.

3.45 p.m. ABN, Sydney. Divine Service from St. Patrick's Cathedral, Melbourne.

5.30 p.m. ABN, Sydney. "Stories of Jesus" (No. 6). Rev. S. R. Bowyer Hayward.

9.00 p.m. ABN, Sydney. The Coronation of H.M. Queen Elizabeth II.

5.30 p.m. ABV Melbourne. "Stories of Jesus" (No. 1). Rev. James Stuckey.

9.30 p.m. ABV, Melbourne. "Man to Man" (11). "How can we love our enemies?" Dr. Ralph Sockman.

The Australian Church Record, May 23, 1957

PERSONAL

We note with regret the death of Dr. Northcote Deck, formerly of Sydney, who died recently in Canada. He was for many years a missionary in the Solomon Islands in connection with the South Sea Evangelical Mission. He had a wide ministry with voice and pen and was a nacceptable speaker at Keswick in England, at Katoomba Convention, N.S.W., and at many similar gatherings in Canada and U.S.A. The cause of the Gospel has lost a diligent and fruitful worker.

The Rev. D. W. B. Robinson, of Moore College, Sydney, is on a tour of New Zealand at the invitation of the Inter-Varsity Christian Fellowship. Already he has given addresses at several Universities and groups of Evangelical Unions and has preached in Churches in the North and South Islands. His visit will extend until June 10th.

The Rev. R. F. Gray, B.A., Rector of St. George's, Hurstville, has accepted nomination to the parish of St. Mark's, West Wollongong, N.S.W.

The Rev. K. N. Wray on account of sickness has resigned the parish of Merrylands, Sydney. He has been given sick leave for a period.

We regret to note the passing recently of Miss Doreen Foster. Some years ago she had been Kindergarten director in connection with the Religious Board of Education, Diocese of Sydney, and prior to her death was divinity mistress at Redlands Church of England Grammar School, Cremorne. Miss Foster took a very keen interest in the religious welfare of children and teachers. She was also active in the work of the B.C.A. Mail Bag Sunday School.

The Queen has approved the appointment of the Ven. Basil Tudor Guy, Archdeacon of Bedford as Bishop of Bedford.

The Rev. W. F. Hayward, of Riverstone, has been appointed to the District of Asquith-Berowra, Sydney.

The Rev. H. Robey, of Helensburgh, has accepted nomination as Rector of Riverstone.

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RECOVERING.**

The Archbishop of Canterbury, who was 70 on May 5th, is at present in the country recovering from his recent attack of bronchitis.

COLONIAL SECRETARY PRAISES WORK OF CHURCH SOCIETIES

The British Colonial Secretary, Mr. Alan Lennox-Boyd said last week that the work of the British and Foreign Bible Society and the Inter-Church Aid had been of first class encouragement to those who wanted to see the feet of people in the colonial territories set on the right path.

Mr. Lennox-Boyd was speaking at an Exhibition, "The Needs of Man," jointly presented by the two organisations in the Central Hall, Westminster, London.

"Both of your societies are international and non-sectarian, and both are true to the first principle of Christian faith taught in the parable of the Good Samaritan, that every man has need of his neighbour whatever his race or creed," he continued.

"The history of the British and Foreign Bible Society is part of the history of Britain. Your people have been active not only in the direction of the great missionary societies, but in politics, commerce and the direction of Indian affairs. Those who are critical of our political past would do well to ponder on the way in which our grandfathers set the tone of the world and wove a moral thread in the fabric of the British Empire which has outlasted many other things. My prayer is that we should be worthy of our predecessors, who have set their stamp on history in such a splendid way."

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BRITISH TRADITION.

Mr. Lennox-Boyd also paid warm tribute to the work of Inter-Church Aid. The tradition of the capable and efficient voluntary societies, capable of feats of organisation at which "even a Civil Servant would blench" was, he said, part of a great British tradition. Inter-Church Aid and the British Council of Churches were bringing the Church closer together in many fields, especially in the service of refugees and the relief of suffering. He praised particularly the work which he had seen carried out in Kenya and Hong Kong.

MAORIS WANT CHURCH UNION SPEEDED UP.

The Maori Section of the National Council of Churches of New Zealand has issued a statement urging that church union in New Zealand be speeded up, pointing out that "nowhere in New Zealand does the confusion of our divisions rest more heavily than in the Maori field."

The Maori people, original inhabitants of New Zealand, form an important section of the population. They participate actively in church and political life.

Represented in the section are Maori groups belonging to the Church of England in New Zealand, the Methodist, Presbyterian Baptist, Congregational and other major Protestant groups and a large number of small sects.

The statement, which will be discussed by Maori and NCC officials on July 23, stressed that union among the parent churches would accelerate union among the Maori groups.

"We appeal to our leaders, for the sake of a Christian New Zealand, to seek God's guidance toward greater unity as an urgent, pressing matter," the statement said. "We share with the younger churches in the mission field of the world a growing impatience with the slowness of movement among the parent churches toward union."

Members of four denominations in New Zealand—the Methodist, Presbyterian and Congregational churches and the Associated Church of Christ—are to vote on the question of union in June. But the vote will be on principle only.

NEWS IN BRIEF

● **INDIAN MISSIONARIES.**—The Church of South India will send two Indian Christian couples to Thailand as soon as negotiations have been completed with the Church of Christ in Thailand. The Thailand Church is reported to be anxious to have workers from other Asian countries, and church leaders in India feel that Buddhists in Thailand, who emphasise the Indian origin of their religion may listen with special interest to Christian missionaries from India.

THE AUSTRALIAN CHURCH RECORD

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May 26. Fifth Sunday after Easter.

M.: Deut. 6; or Isa. 62; Luke 20, 27—21, 4; or Acts 4, 1-33.

E.: Deut. 8; or Deut. 10, 12—11, 1; or Isa. 63, 7-end; John 6, 47-69; or Rev. 3, 7-end.

May 30. The Ascension Day.

M.: II Kings 2, 1-15; Eph. 4, 1-16.

E.: Daniel 7, 9-10, 13-14; Heb. 1.

June 2. Sunday after Ascension Day.

M.: Deut. 26; or Isa. 64; John 14, 1-14; or Eph. 1, 3-end.

E.: Deut. 30; or Deut. 34; or Isa. 65, 17-end; John 16, 5-end; or Acts 1, 1-14.

June 9. Whit-Sunday.

M.: Joel 2, 28-end; Rom. 8, 1-17.

E.: Isa. 11, 1-9; or Ezek 36, 22-36; Rom. 8, 18-end; or Gal. 5, 13-end.

"MARTIN LUTHER" FILM NOW AVAILABLE.

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A 16 mm. version of the 500,000 dollar film, "Martin Luther," is now available in Australia, and is particularly suited for church use.

The film, which received high praise from many critics, but was banned in certain areas, was produced on location in Western Germany by Louis de Rochemont Associates.

Niall MacGinnis, distinguished British veteran of the Old Vic Theatre in London, plays the title role in "Martin Luther." Irving Uichel of Hollywood, who has to his credit such films as "The Moon is Down," "To-morrow Is Forever" and "Miracle of the Bells," directed and plays one of the key roles.

The script, prepared by Allan Sloane and Lothar Wolf, de Rochemont associate who served as producer, is based upon Roman Catholic and Protestant sources and leans heavily on historic documents for its facts and dialogue.

The film has been released in Australia by the Australian Religious Film Society, 44 Margaret Street Sydney.

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The Australian Church Record, May 23, 1957

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