

SYDNEY MISSIONARY COLLEGE

Principal: Rev. J. T. H. Kerr, B.A.
Vice Principal: Rev. Arthur Denno, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barrett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Epistles, Bible Doctrine, Historical Background of the Old Testament, Prophetic History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

An optional course for L.Th. is now included in the curriculum.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £120 a year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S.

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LM5621. LM8871.

RIDLEY COLLEGE CONVENTION

In the year of the College is to hold its 25th Anniversary Convention, organised by the students.

The meetings are to be on Wednesday, Thursday, Friday, the 22nd to 24th of June, in the Auditorium of the Pharmacy College, which adjoins Ridley.

"Through Faith" is the theme of the series, and promises

Hymn Book for Asia

The East Asia Conference plans to produce a hymn book for Asian tunes.

The Working Committee for the E.A.C.C. decided last month that Hong Kong meetings in international gatherings in Asia.

The meetings included a series of international consultations of Asian churches.

One in October will study what kinds of the Asian church can be rendering in of the religious changes taking place in their countries.

120th Anniversary at Miller

The 120th anniversary of the Diocese of Sydney is being celebrated at the Holy Trinity Mission, 100th anniversary of the Diocese of Sydney, will be service of Morning Prayer at 11 a.m. on June 19 at 11.

The Archbishop will preach; the service will be conducted by the Chaplain, Reverend A. E. Lesson will be by Lieutenant-Governor South Wales, Street. The Archbishop will provide a

BOOK THE DATE NOW! FRIDAY, 12th AUGUST

at the Chapter House, St Andrew's Cathedral for the

ANNUAL "CHURCH RECORD"

Official Opening 11.0 a.m. by the Rev. A. Langdon, Federal Secretary of C.M.S.

Stalls include: Baby Wear, Secondhand Books, Baking, Children's Goods, Fancy Goods, Grocery, Jams, Kitchen and Bathroom, Refreshments, Sweets, White Elephants. You are invited to help stock these stalls.

Gifts may be left before hand at:
(1) "Church Record" office, Church House, (2) G.F.S. Hostel, 29 Arundel Street, Forest Hill, or brought to the Chapter House on the day of the

MOTHER'S UNION ANNUAL MEETING

Assembly Hall, Margaret St.
in the presence of the diocesan president,
SPEAKER: Mr. J. Wilson Hogg M.A. (Of Trinity Grammar School)

CHAIRMAN: The Right Reverend
Friday, June 24, 2 p.m.

THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

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NEW BISHOP INSTALLED IN SYDNEY

The Right Reverend Arthur William Goodwin Hudson was Commissioned and installed as third Bishop Co-adjutor of Sydney on June 7 in St. Andrew's Cathedral.

The Cathedral, including the gallery, was full for the Service, which Clergy, Deaconesses and two representatives from each Parish had been invited to attend.

CHAPTER HOUSE WELCOME

Two features of the service commissioning were the presence of the registrar, who also Archdeacon of Cammerajong and Wollongong, dressed in a graduate's gown instead of surplice, hood and scarf, and the fact that the Archdeacon was given stalls in the Cathedral for the first time. Their stalls took precedence over those of the Canons of the Cathedral.

The Service consisted of hymns, psalms, lessons and canticles, with the Creed and collect.

After the choir had sung, accompanied, the anthem "Gloria and Powerful God" (Stanford), the Bishop was presented to the Archbishop at the Chapter House. The Registrar, the venerable H. G. S. Begbie, read the Certificate of Commissioning, and letters of Commissioning, and the Archbishop then commissioned Bishop Goodwin Hudson.

The Bishop was then installed in a seat in the sanctuary. Bishop Goodwin Hudson and Mrs. Goodwin Hudson had been welcomed by the Standing Committee the previous night, but after the Service 600 people crowded into the limited accommodation of the Chapter House for the public welcome, which was chaired by the Archbishop.

"New Boy"

The Archbishop began by welcoming the new Bishop, partly, he said, because it means that he is now the new boy of the Diocese and not His Grace.

Canon A. W. Morton spoke on behalf of the parochial clergy, he said: "Bishop Goodwin Hudson has a reputation as a preacher, pastor, evangelist, missionary statesman, business executive and fund raiser." The Bishop had worked in five parishes in South America and England, and had achieved particular success, and he knew he would receive warm welcome from the parochial clergy.

Mr W. S. Gee, the Chancellor

of the Diocese, spoke on behalf of the laity. He reminded the Bishop that this Diocese valued highly the Synodical form of government, where we have to learn how to frame an ordinance, and humorously said that if it were true that the Bishop took a fishing line into the pulpit, he would need a faculty.

Bishop Goodwin Hudson expressed his gratitude for the welcome extended to him and spoke for a short time on two questions which had been frequently put to him. The questions were whether he had any revolutionary views on evangelism, and what were his thoughts on mass evangelism.

Mass Evangelism

The Bishop said that he would not join in the currently fashionable attitude of belittling mass evangelism and the work of Billy Graham in particular.

He stressed the importance of mass communications in modern society, and said that from his experience of the Billy Graham Crusade in London he believed many from all strata of society had been brought to know Jesus Christ as Saviour and God.

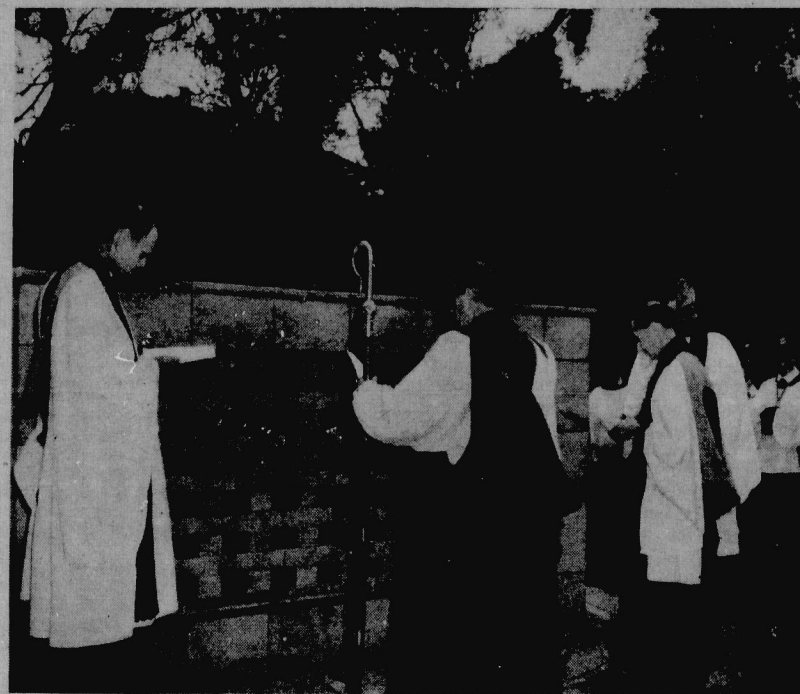
He said that there were two methods of evangelism: the rod and line method was one (one by one), and the other the drag-net, which is mass evangelism.

He did not think the real problem was to decide between the two methods, but consisted in bridging the gap between the Christian and the unconvinced. The only way this gap could be bridged, he said, was by imagination and compassion.

"I have no answers, no secrets, except what you have," said Bishop Goodwin Hudson. "I come with no new gimmicks or ideas."

If we love those outside of Christ enough we will find a way of winning them. Love always finds a way—as he could testify, having been obliged to conduct his courtship in Billingsgate fish market! The most important thing for the Christian is not his ideas or methods but his having some of the compassion of Christ.

MARRYATVILLE DEDICATION



The Bishop of Adelaide (The Right Reverend T. T. Reed) at the dedication of the columbarium in the cemetery at St. Matthew's, Marryatville, S.A. The cemetery is now closed for burials; it contains graves over 100 years old. From left: The Rector (the Reverend T. J. Hayman), the Bishop of Adelaide, the Reverend N. C. Paynter (Bishop's chaplain), and the Reverend L. M. Abbott, Curate at St. Matthew's.

Education Thanksgiving Service In Sydney

On May 30 there was held in St. Andrew's Cathedral, Sydney, a Thanksgiving Service to mark the 80th Anniversary of the Public Instruction Act in 1880, and to give thanks for the opportunity presented by the Religious Instruction provisions of the Act.

The preacher at the service was the Archbishop of Sydney, and all those who had taken part in the religious instruction in schools were invited to be present. The Governor of New South Wales and Lady Woodward were also present.

There were about 600 people in the Cathedral for the service, and the widespread response was a great encouragement to the Diocesan Board of Education, which had arranged the service.

Archbishop's Sermon

The Director of the Board, the Rev. A. Langdon, commenting on the widespread response of scripture teachers and clergy who attended the service, said that it would provide an impetus to form a Fellowship of Religious Instruction Teachers, with an annual service as a prominent feature.

In his sermon, the Archbishop said:

"The 1880 Act marked a vital turning point in the history of education in New South Wales. The story of the years previous to that date makes sad reading

—sad because of religious and political controversy, sad because of missed opportunities by the churches.

"The Public Instruction Act of 1880 provided for 'general religious teaching' to be given in the State public schools and allowed for definite denominational instruction by visiting clergymen or lay teachers from the various churches. This dual system of religious instruction, as it has become known, has existed ever since and is still today the law of the State.

"That general religious teaching should be given as part of the school curriculum is of the utmost importance. It stands for the principle that the teaching of our State schools must be based on Christianity.

"How far in actual fact is such general religious teaching being given in our schools today? As far as the primary schools are concerned the answer is satisfactory. The Education Department has recently introduced a new and expanded scripture syllabus in the social studies course, and revised and very attractive scrip-

ture reading books have been provided.

"It is when we turn to the secondary schools that we have reason for serious concern. It would seem that the basic principle of the 1880 Act concerning the giving of general religious teaching is not being carried out. 'For in most, if not all, State secondary public schools the only religious teaching given is that by the representatives of the churches going in to give denominational teaching. To some people this would appear sufficient, but there is one very serious danger which is worrying many of us.

"Because religion is not part of the ordinary curriculum of the school the children come to regard it as an 'extra,' something brought in from the outside, something to which the school authorities and their own teachers appear to attach little, if any, importance; something that 'the parson,' that strange figure of fun, tries to impose upon them.

Deputation to Premier

"It was for this reason that a few weeks ago a deputation waited upon the Premier urging him to implement the terms of the 1880 Act in this manner and to introduce general religious teaching into the curriculum of (Please turn to page 8, col. 2)

Electing Sydney's Standing Committee

As was announced in the last issue of the "Record," the Synod of the Diocese of Sydney will meet on July 4 to decide whether or not to alter the method of electing the Standing Committee of Synod, and if so how to alter it.

It will have before it three reports from members of the Select Committee appointed by Synod to recommend the best alternative to the present system.

The majority of the Select Committee, including the Chairman of the Anglican Church League (Evangelical) and the President of the Central Churchmen's Movement, recommend a limited vote system; each voter should be allowed to vote for only a proportion of the candidates to be elected (nine out of 13 clergy and 15 out of 22 laymen). The first minority report recommends a party system; each voter will declare which party he favours, and the number of candidates of that party to be elected will depend on the proportion of voters favouring it. The second minority report recommends a system of proportional representation.

It is clear from this brief summary and clearer from a perusal of the reports in full that the Select Committee has proceeded on the assumption that the proper analogy to Synod is the electorate of New South Wales or the Commonwealth and that the proper analogy to Standing Committee is the Parliament of New South Wales or the Commonwealth.

It has therefore aimed at devising a system which will ensure the adequate representation in Standing Committee of the points of view to be found in Synod itself.

There can be no doubt which of the three schemes recommended will do this best. Proportional representation is the only way of making sure that minority viewpoints are not only represented, but represented in proportion to their representation in Synod itself. If the matter were as simple as this, proportional representation would have been adopted long since.

But it is not. For Standing Committee is not the parliament of Synod. Synod is the parliament of Sydney Diocese, and Standing Committee is the Cabinet of that parliament.

It is therefore the function of Synod to represent the different kinds of churchmanship within the Diocese. It is not the function of Standing Committee.

A party with a majority in

parliament does not include members of the opposition in its cabinet. This does not indicate a defection from democratic principles on the part of the majority party, but a recognition that the cabinet's functions are executive and not legislative.

Standing Committee exists in order to carry out the decisions of Synod. It is therefore vital that it should be not "a microcosm of Synod;" to use the words of the Select Committee, but a body which Synod is confident will effectively execute its decisions.

Any change which reduced Standing Committee's effectiveness in this direction would not only jeopardise the efficiency of the administration of the Diocese but also be fatal to democratic Church government. The Anglican in the pew would wonder whether the game of government by Synod was worth the candle when the decisions of a democratically elected legislative body were not performed by the body which existed to perform them.

These are the principles which Synod should bear in mind on July 4.

The best way of safeguarding the real functions of Standing Committee is by the present method of election. We confess that we shall regret its passing, particularly if it is discarded on the untenable ground that it is incompatible with democracy or equity.

However, if a change must be made, the limited vote system is the best alternative. It is not undesirable that minority viewpoints should be represented—they are, in fact, represented at present—nor is it undesirable that they should be sure of representation (instead of being dependent on the goodwill of the majority of Synod members, as at present). The limited vote will accomplish this end without jeopardising the real purpose of Standing Committee.

This cannot be said for either of the other two proposals. Not only will it be possible for a minority in Synod to gain control of Standing Committee, but the recognition and systematisation of party divisions will make it impossible for it to enjoy the confidence of most Synod members. There will be people on Standing Committee for the sole reason that they represent a minority viewpoint.

Our advice, in short, is to let well alone; but if the system has to be changed, let the limited vote system be tried in preference to the others.

THE HOLY TRINITY

(By the Reverend Lance R. Shilton, B.A., B.D., Th.L., Rector of Holy Trinity Church, Adelaide.)

I remember speaking to a Moslem in Melbourne a few years ago. He was an overseas student from Pakistan. He attended church regularly, even more regularly than some of the professing Christians.

The time for university examinations was approaching and, in the course of one of my many discussions with him, I said how helpful it was to pray at such times. "That's right, Reverend," he said, "I pray for my examination, too, and it's only then I wish I were a Christian."

I inquired, "Why?" He said, "Well, you see, I would then have three gods to pray to."

When we say we cannot fully understand the doctrine of the Trinity, what we really mean is that we can't fully comprehend it. There is nothing contrary to reason in it. It just surpasses the limits of our puny minds. Numerically, of course, there cannot be three in one and one in three, but the distinction in the Trinity is not a mere numerical distinction, it is a difference of function and relation.

The way some people speak you would think this teaching of the Church has been thought out by clever theologians in order to puzzle ordinary people like you and me.

I think it was Dorothy Sayers, and if not she, at least someone else who writes in a provocative way, who said concerning the Trinity, "We have in the long and complicated Creed of St. Athanasius, the teaching of the Trinity stated in this way: The Father incomprehensible, the Son incomprehensible and the Holy Ghost incomprehensible." She added that for most people the whole darn thing was incomprehensible.

Experiencing the Trinity

Although the word "Trinity" itself never appears in the Scriptures as such, nevertheless it is a teaching consistent with Scripture. When the early Church fathers had the difficult job of stating clearly the revealed truth of God, all sorts of alternative theories were suggested which were out of harmony with the whole teaching of the Bible.

They realised the necessity of a right statement of belief if it were to issue in right conduct. While a complete understanding is beyond the limits of our finite minds, yet we may experience the Trinity in the satisfaction of our needs.

For example: When the ordinary simple Christian kneels down to say his prayers, he is trying to get in touch with God. Then he realises that there is something within prompting him to pray.

St. Paul expressed it this way: "Likewise the Spirit helps us in our weakness, for we do not know how to pray as we ought but the Spirit Himself intercedes for us with sighs too deep for words" (Rom. 8.26).

God, the Holy Spirit, is, so to speak, inside the person praying, and that praying person also knows that all his real knowledge of God has come through Christ, God's son, who comes beside him and prays with him for "there is one God and one mediator between God and man, the man Christ Jesus." (1 Tim. 2.5).

God the Father is the One to Whom the praying Christian directs his prayers. God the Holy Spirit is within him, teaching him how to pray, and God the Son, the only Mediator, makes those prayers effective.

The doctrine of the Trinity, therefore, is essentially practical and, as C. S. Lewis says, the thing that really matters is to be drawn into that three-personal life, and that may begin at any time. It may begin today.

Now, bearing in mind the power of the Triune God, let us see the particular function of each person.

Sovereignty and Salvation

First, the sovereign power of God. What is the nature of the sovereignty of God? Is it the sovereignty of a dictator who suppresses all other power? We saw the fruits of such an attitude in the devilish business of concentration camps where everyone who stood in the way of complete control was exterminated. Obviously, this can't be what is meant by the sovereignty of God.

However, there is another type of sovereignty which allows a man complete freedom of choice, and then claims to be able to over-rule whatever course of action he may take, in a way which would ultimately acclaim the sovereignty of the one who allows it.

That's what we mean when we speak of the sovereignty of God because it leaves man with the freedom of choice. In granting such freedom, there is always the possibility of error through the choice being wrongly exercised, and that is exactly what happened. Because God is love He created man in His own image.

Man was created for God's sake, not his own. In a way, God limited Himself by giving us free will, but man challenged the sovereign power of God and went his own way. But God is still sovereign; He is just; He is holy.

And so we come to the function of the second person of the Trinity, which is the saving power of Christ. Our Prayer

Book very neatly defines sin in the words of the General Confession when it says, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us."

Our sin separates us from God. We have no power of ourselves to help ourselves, and when we are honest we admit that this is so. The futility of our own endeavours only convinces us all the more that we are lost.

And so the saving power of Christ is expressed in that verse which sums up the Gospel in John 3:16: "For God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life"; and that verse tells of the saving power of Christ, a power which can take the down-and-outs and up-and-outs, who can take the ugliest sinner and the most respectable churchman, and bring him into the Kingdom of God.

Only the saving power of Christ, the Son of God, can do that.

Sanctification

Now, let us look at the particular function of the third person of the Trinity; the sanctifying power of the Holy Ghost. When we come to that place of realising that it is only through the saving grace of Christ that we are accounted righteous before God, it is then that we see the necessity of actually becoming more and more holy day by day.

The crisis leads to a process, and it is the Holy Spirit who has come to dwell within us which brings about this sanctification.

We can easily expect a thief who has come to know Christ to give up his thieving immediately, but somehow or other we are not so concerned about giving up our pride, our selfishness, our bad temper or any other respectable sin. But as the Holy Spirit teaches us these things, He, at the same time, makes the power available to deal with them.

So, you see, this teaching concerning the Holy Trinity is not purely academic, but intensely practical. It may be too difficult to explain, but it is not too difficult to experience.

May God grant that the blessing of the Trinity will be your experience and mine. That blessing is enshrined in these words, "The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit."

Success of Tweed Heads Mission

After ten days of unprecedented Church attendances, the Mission to the Parish of Tweed Heads, conducted by the Reverend Bernard Gook, concluded recently.

Four times during the Mission there was not enough room in the packed parish church for the congregation, and overflow services were held in the adjacent Parish Centre.

Months of intensive preparation preceded the Mission, which was held from May 21-30. The theme of the pre-mission publicity was "You'll Find the Answer," and these words became familiar to Tweed Heads residents on leaflets, car stickers, calico signs, envelopes, newspaper advertisements and over the radio.

When people entered St. Cuthbert's Church during the Mission, they were confronted with the sign, "The Answer is Christ" and that became the theme of the Mission.

While the main mission services were led by the Reverend Bernard Gook, Rector of St. Barnabas', Broadway, Sydney, the children's mission was conducted by the Reverend Stewart Jones, of Holy Trinity, Erskineville.

Packed Church

The total attendance at the Mission was about 4,000. Even on some nights when the weather was exceptionally bad the church was well filled.

Mr Gook was commissioned for his work as Missioner by the Bishop of Grafton, the Right Reverend Kenneth Clements, at the evening service on May 22. At this service, as later in the week, a large overflow congregation heard the service through a public address system operating to the Parish Centre.

On the Friday night, despite cyclonic weather and a tidal wave warning, the Church was packed, with every available space taken and numbers sitting on the sanctuary step.

On Saturday night both the Church and the Parish Centre were packed for the screening of the Billy Graham film, "Souls In Conflict." The film was screened simultaneously in both buildings, and Mr Gook spoke to each congregation.

On Sunday, May 29, after visiting a number of distant country centres and conducting one service in a banana packing shed, Mr Gook preached at the final evangelistic service of the Mission, again with an overflow congregation.

Aeroplane used

The missioner asked those who had found an assurance of faith in Christ as a result of the Mission to come to the community rails, where they knelt in prayer.

On the final night (Monday), Mr Gook spoke on "What Next?" and challenged the congregation to persevere in prayer, Bible study, worship and service. Commenting on the Mission, the Rector of Tweed Heads, the Reverend Gerald Muston, said: "The Mission has been a time of great blessing to us all, and has greatly stirred both the Church and the community as a whole. There have been a great many people who have responded."

ed to the Mission theme and have 'found the Answer' to their spiritual needs.

"As a result of the Mission our branch of the Scripture Union has already grown to a membership of more than 50."

"As the Mission went on we witnessed a remarkable growth in fellowship and enthusiasm. Everyone caught the vision of what the Mission could mean to the Church and the community, and spared no effort to make it a success."

One of the most important aspects of "follow-up" after the Mission will be the "School of Faith" study group, which will this week commence a new series of discussion meetings in the parish centre.

This will be in addition to the group which has for some time been doing the S.P.T.C. course of study.

In the preparation for the Mission, parishioners took part in many different avenues of publicity.

A record was set on two occasions when the main mission leaflets were delivered to more than 2,500 homes in the parish within two hours. This was made possible through a highly organised team of volunteer drivers and young people.

On the first day of the Mission leaflets were dropped from the air by the Rector over Tweed Heads and the nearby town of Kingscliff.

Queensland Uni. Mission

The University of Queensland Evangelical Union is conducting a "Week of Witness" at the University at St. Lucia from the 20th to 26th June. The Week of Witness will include services in the Cathedral, when the speaker at the University meetings, the Rev. J. R. Reid, Rector of Gladesville, Sydney, will preach.

PRIMATE CHOSEN

THE Right Rev. Leonard Beecher, who has been Bishop of Mombasa for the past seven years, was last week elected Archbishop-designate of the new Province of East Africa, which the Archbishop of Canterbury will inaugurate in early August, and which will include the Diocese of Central Tanganyika.

Apart from a short time as an assistant curate at Sevenoaks, Bishop Beecher, who is 53, has spent the whole of his thirty years' ministry in his present diocese, as teacher, C.M.S. missionary, archdeacon and bishop.

Before his consecration he represented African interests on the Legislative Council for many people who have responded.

RECTOR AND MISSIONER



The Reverend Bernard Gook being welcomed to Tweed Heads by the Rector, the Reverend Gerald Muston, at the beginning of the successful mission there.

CHURCH OF ENG. BIBLE COLLEGE RESULTS

From Tasmania to Tanganyika, from Roper River to Hay, some 200 students have enrolled this year with the Church of England Bible College, now in its sixth year. Of this number, 60 attend the lectures each Monday night in the Lower Chapter House, Sydney, from 6 to 7.50 p.m., and the remainder do either the Certificate or Diploma of the College by correspondence.

This year's enrolment is the largest since its inception in 1955. Under the chairmanship of the Dean of Sydney, the College Council has provided a two-year syllabus of study covering every book in the Bible and its popularity has proved that it fills a definite need in the Church in Australia. Its student body comprises clergy, deaconesses, theologians, missionaries on the field and

in training, university graduates, teachers, youth leaders, lay readers, large numbers of Sunday School teachers and lots of men and women who just want a better knowledge of the Bible. Recently an honours diploma was awarded to a woman of some 76 years.

The Registrar is the Rev. R. S. Meyer of 1 Belgium Avenue, Roseville, N.S.W., who can supply all details to prospective students.

Results, in percentages, of the 1st term examination recently held for diploma students are:—

D. Garner, 72; J. Hyland, 58; C. Elsey, 69; I. Sutherland, 80; J. Barber, 86; N. Hocking, 75; D. Hocking, 63; D. B. Ryan, 68; L. Armour, 61; J. A. Friend, 53; R. Padden, 54; D. Voss, 90; J. M. Crothers, 66; J. H. Crothers, 60; D. Hyde, 85; A. Schulstad, 79; L. Fisher-Johnson, 95; A. Gayford, 84; G. Lee, 87; I. Lee, 55; D. Livingston, 63; B. Dunt, 70; G. R. Child, 78; T. R. Smith, 69; T. R. Bull, 83; L. P. Stack, 77; E. B. Scribner, 74; F. Langworthy, 89; D. Svenson, 77; T. J. Donnelly, 76.

One failed. Top place in the first term diploma examination was won by Miss Lorraine Fisher-Johnson with 95 per cent. Lorraine is the elder daughter of the Rev. E. W. Fisher-Johnson, Rector of Lidcombe, N.S.W.

SPANISH R.C. PRIEST JOINS C. of E.

When 18 deacons and priests were ordained in the Diocese of Huron, the Rev. Rafael Jimenez de la Sota was received into the priesthood of the Anglican Church of Canada from the priesthood of the Church of Rome.

This was due, he felt, to the acceptance of ideas not found in the Scriptures. For example, a belief in Purgatory, the saying of Requiem Masses, and prayers for the dead all undermined the doctrine of Justification by Faith.

They cast doubt upon the happy and blessed state of believers, who die in the faith of Christ, to which both the New Testament and the 1662 Prayer Book witnessed.

The object of the Bishop Jewel Society is to provide instruction in the distinctive doctrines and practice of the Church of England as contained in its formularies.

Chesalon Appeal for South Coast

An appeal for the first Illawarra Chesalon Home was launched at a well-attended public meeting in Wollongong Town Hall annexe on June 2.

The Home, which is situated in York Road, Woonona, and will cater for 24 patients, is expected to open towards the end of the year.

The senior Bishop Coadjutor of Sydney, the Right Reverend R. C. Kerle, spoke of the enthusiasm of the local committee. The Lord Mayor of Wollongong, who was present at the meeting, also spoke, as did the General Secretary of the Home Mission Society, Canon R. G. Fillingham.

The Rev. C. T. Knibb, President of the Wollongong Council of Churches and minister of the Wollongong Presbyterian Church, commended the appeal, and mentioned that one of his flock had pledged £500.

Over £6,000 is now in hand. This will be the eighth such home in Sydney Diocese.

C.M.S. BUDGET

There is still £16,000 needed if the budget for the N.S.W. branch of the Church Missionary Society is to be met by June 30.

£28,000 is needed in Victoria to meet the budget.

The C.M.S. budget represents the cost of supporting 210 Australian missionaries in North Australia and 13 overseas countries, engaged in a variety of occupations. One teaches in a theological college in Kongwa, Tanganyika, another is a nurse in a village in Malaya, one is a primary schoolteacher in North Australia, another is a doctor running a small Indian hospital, one is a builder in East Africa, another is a chemist in Dodoma and in fact each missionary today has a specialised place.

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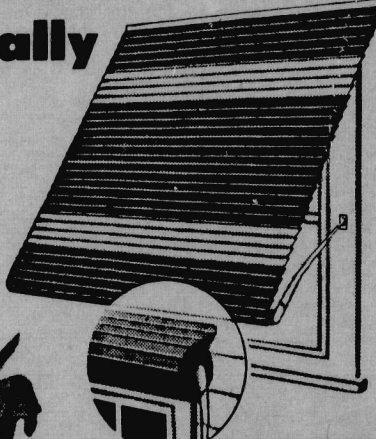
MOSS VALE: Sutor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information apply to The Headmistress of the school desired.

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IMMIGRATION AND THE CHURCH

(By a Contributor)

Immigration and in particular, British immigration is of paramount importance to the nation and the Church of England.

The Commonwealth Government through its immigration policy has been able to increase the population by 14 million since 1947. During this period the natural increase was only one million, underlining the importance of continuing and expanding the present immigration policy.

British immigration has always been strongly supported by the Government. Recently the Minister for Immigration, The Hon. A. R. Downer, stated that "One of the basic tenets of Australia's immigration policy is that the composition of our intake shall be such that this nation shall preserve and strengthen all the ideals of freedom, justice and democratic principles which we inherited from our British forebears. The desire to strengthen and preserve the predominantly British character is so deep and strong that I believe it will remain for all time the dominant feature of our immigration policy."

In the Immigration Department's efforts to attract the maximum number of British migrants the Government provides a far greater degree of financial assistance towards the passage costs of British Assisted migrants than it provides for non-British assisted migrants. A British family with any number of children under 19 years of age may travel to Australia on this scheme for a total payment of £E20.

Nearly 55 per cent of all migrants arriving from the United Kingdom are members of the Church of England. This means a large responsibility for our Church of giving practical aid to migrants who arrive in Australia. A special leaflet has been printed, including a personal welcome from the Archbishop of Sydney, and this is sent to every Church of England migrant who arrives in Sydney. The Immigration Chaplain for Sydney Diocese (Rev. Ralph Fraser) meets the migrant ships at the wharf and is

able to offer assistance in matters of accommodation and employment. In the last few months all migrant hostels have been visited by the Chaplain and already counsellors are being trained to regularly visit and build up a strong relationship between the Anglican migrants and the Church.

The crucial need is still for sponsors. This means people who are willing to provide initial accommodation for Anglican individuals or families coming from the United Kingdom. Intending sponsors are able to see a full report and description of the migrant and the sponsor is able to correspond with the family before nomination need be decided. If you would like to know more about sponsorship please contact the Immigration Chaplain at BM2371.

The Commonwealth Immigration Department is conscious that it is becoming increasingly difficult to attract British migrants. Several reasons, such as the stability of the British economy and the current easing of international tension have been given. One important reason is the doubt in many people's minds of the difficulties regarding accommodation. Stories circulate in England of the difficult conditions for those who come to Australia particularly if they have no relations or friends here.

When members of the Church of England in England become aware of the welcome and friendship provided by members of the Anglican Church in Australia and the opportunity to be sponsored by a Church family or parish there will be a substantial change in the numbers seeking to settle in Australia.

Masasi To Enter East African Province

The clergy of the predominantly Anglo-Catholic diocese of Masasi, by a unanimous majority, and the laity by a large majority, have now expressed a wish to enter the new province of East Africa, when it is inaugurated in August.

This rescinds a previous decision because of which the last Bishop (the Right Rev. Mark Way) resigned.

The diocese of Central Tanganyika will also form part of the new province.

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BIG CROWDS AT ANNUAL CHATSWOOD CONVENTION

The 54th annual convention was held at St. Paul's Church, Chatswood, on Monday, June 13, 1960, the Queen's Birthday Holiday.

The chairman was the Ven. R. B. Robinson, L.Th. Six speakers contributed to the Convention—

Rev. David Hewitson, L.Th., Diocesan Missioner, Dr. Ralph Mitchell, of the Dr. Billy Graham team, Archdeacon G. R. Delbridge, Th. Schol., Archdeacon of North Sydney with Parramatta, Rev. K. J. Turnbull, M.A., B.D., Minister of Scots Church, Sydney, Rev. D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College, and Mr. P. J. Zondervan, a partner of Zondervan Publishing House and past president of The Gideons International.

There were large congregations at each of the three sessions of the Convention, the children being cared for and entertained in the Parish Hall. Many brought their lunch and were provided with tea for lunch and afternoon tea.

The Rev. David Hewitson took St. Paul's Epistle to the Galatians as text; particularly the section from Chap. 2 Verse 11 to Chap. 3, Verse 3.

Mr. Hewitson gave us the symbolism of a race, an example of himself as a member of a swimming team swimming a four-lap race.

After an excellent start, the first lap was swum by him at a mad pace, resulting in undue fatigue and leaving insufficient energy to put in a proper finish.

Similarly, the Christian life is well begun because it is begun at the cross of Christ and the start is not left to the vagaries of human opinion.

"Christ crucified" was placarded before the eyes of the Galatians and they made a divine start by the operation of the Holy Spirit.

They began the race well. The cross speaks of our death to human doings: it is not a popular preaching. There lurks in us the desire to be in the work of God ourselves and the tendency to "do it yourself" is likely to be evident.

THE CROSS

Paul leads us back to what he calls the Stumbling Block of the Cross, reminding us that, in the providence of God, all has been done there.

As with a tree which has been cut down and which regenerates itself by shooting up new growth so, at the Cross, is the death to things human and the commencement of divine doings.

The Holy Spirit comes to make that real. Faith is that which reaches out to the unseen and takes hold of God's promises and blessings and this makes the action right. Paul and other New Testament writers lead us back to Abraham, into antiquity, to teach us that we have to catch the action of faith which Abraham caught.

Faith is as simple as breathing and eating; it is the receptive quality of our hearts which receives what God has done.

The race of life may yet be won by adopting the right attitude. We have to see Christ as conqueror to be prepared to take

our positions as conquerors by faith.

Dr. Ralph Mitchell took as text two verses from the Old Testament—Exodus 34.29 "Moses wist not that the skin of his face shone . . ." and Judges 16.20 " . . . he (Samson) wist not that the Lord was departed from him."

Dr. Mitchell studied the character of these two servants of God, the one who was so honoured of God and the one who dishonoured God, establishing three points, viz. (1) the development of Christian character, (2) the duty of self-oblivion and (3) the danger of a false discipleship.

As we study these two men, may we be all the more strong and secure in the Lord that we may so wondrously and graciously glorify him.

St. Paul uses Moses in 2 Cor. 3.18 to make clear that beauty and strength of character come as the result of communion with God.

TRANSFORMED

Again, he referred to Matthew 17.2 concerning our Lord Jesus—"He was transfigured before them" and in Romans 12.2—"Be ye transformed by the renewing of your mind."

It is the same word in the Greek for both words, the word from which we get metamorphosis.

We should live transformed lives because of communion with God.

If you want a real Christ-like character, then you must spend time alone with God. The early morning is the best time to be alone with God—remember that getting up is "the power of the mind over the mattress."

When a man really is like Christ, truly living for Christ, then the less he knows about it.

First, self must be crucified. Then, Christ must be glorified and others must be edified.

The threefold enemy of the Christian is the self, the world and the devil. The devil is the central power and will get at you if he can.

If we take the letter "H" away from the word "FLESH" and spell the remainder backward, we obtain the word "SELF."

We can kill ourselves in various ways but we cannot crucify ourselves. If we ask Christ in, then self is crucified.

It was an old Puritan who said, "Take 10 looks at Jesus Christ for every look you take at yourself."

Christ must be glorified. Then self is put into the background. The danger of a false discipleship is great, such as it was for Samson.

Archdeacon G. R. Delbridge introduced us to "The Pilgrim's Progress" or its children's edition and "The Holy War," both books by John Bunyan.

The address was not about these books but about the scripture from which Bunyan drew for much of these books.

The text is Ephesians 6.10 to 12. "Finally, my brethren, be strong in the Lord . . ." I want you to get your feet hard on the ground today at the same

time as having your head in heaven and your soul in heaven.

St. Paul tells us of Christian fellowship, of the strength and the peace that comes in a Christian home and of social relationship.

Paul does not finish there, but adjures the Ephesians to be strong in the Lord and in the power of his might for we wrestle against the wiles of the devil.

We are called to a terrible fight, a grim battle against the powers of darkness and the devil himself.

We agree to be not ashamed to confess Christ crucified and to fight manfully against the world, the flesh and the devil.

The devil is a great spiritual being, a person who is the enemy of God and the enemy of souls and is here to destroy this Convention and our Christian Witness if he possibly can and to make us useless in God's service.

No one is exempted from the work and the power of the devil, not even a Christian, not even the Lord Jesus, as witnessed by the Gospels. One of the devil's temptations is the temptation of doubt—"If thou be the son of God, jump down from this pinnacle, fall down and worship me."

The same applies fully to people of today. The devil is mighty but God is Almighty.

Temptation comes particularly from within, from the everyday circumstances in which we find ourselves from day to day, especially for young people.

They need the power of the living Christ. You are the lights of the world.

There is the temptation for us in the Church to be apathetic and not care about what's going on. Let God shake us out of our apathy!

WAR

The Bible—read it, meditate upon it, teach it and live it—those four things. The Lord will be with you wherever you go and we will be the victor day by day.

The Rev. K. J. Turnbull spoke on 1 Tim. 6.6 to 16.

The New Testament is a call to work, to fight. St. Paul fought. The 1939-40 years in England are comparable with the Church situation.

A war was going on, but with little effect on England at that time. Now, people are being lost to Christ. Are we to be numbered among those who have made their own peace where no peace is possible? Or are we among the soldiers of Christ prepared to fight to the last ditch? A battle unto death. Have we got the measure of our enemy?

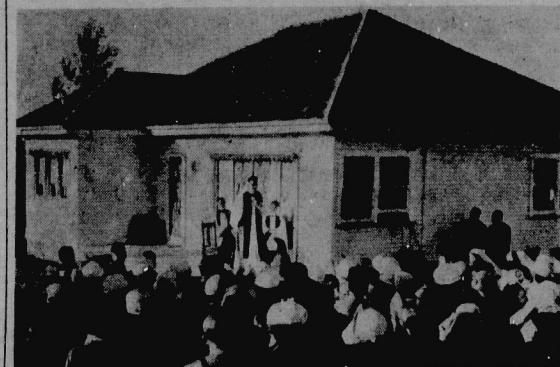
There are three fronts for the Christian, one the warfare inside himself.

St. Paul said, "I keep under my body and keep it in subjection, lest when I have preached to others I myself should be a castaway."

Then, there is the warfare within his own church, in his fellowship with other Christian

(Please turn to next page)

BISHOP OPENS HOME



On Sunday, May 29, Bishop R. C. Kerle opened and dedicated a house for the curate at Merrylands, N.S.W. The house adjoins the branch church of St. Matthew's, which is situated in a rapidly growing area. Facing the camera on the patio of the house are (from left to right), the Rector, the Reverend J. M. Johnston, Bishop Kerle and the Curate, the Reverend J. E. Fowler.

MOVE ON COMMUNION

Speaking at Worthing at a weekend teaching convention sponsored by the Church Society, the Rev. T. Hewitt, secretary of the society, described as "a great step forward," the new provision in the draft Canons facilitating occasional Anglican-Free Church services of Holy Communion.

change which required Anglo-Catholics to re-think their own attitude. One of the best things that could happen, however, would be the appointment of a conservative evangelical bishop at the next opportunity. There could be every confidence in the fair-mindedness of the present Prime Minister in this matter.

Mr. Hewitt said that the Archbishop of Canterbury himself, after discussion with him, undertook to introduce the appropriate clause. "It is there today and we thank God for it," said the speaker. "We want to have union with the Free Churches, even if we cannot have uniformity."

He summed up evangelical teaching on the apostolic character, emphasising that the historic episcopate is no substitute for apostolic truth. On this he quoted Archbishop Laud: "It is most apparent that the succession which the fathers meant is not tied to any place or person, but it is tied to verity of doctrine." "That is the succession we hold. The real succession of the Apostles was not in the hierarchy but in the canon of Scripture, written to prolong the voice of Christ and the Apostles' statements."

In reply to a question, Mr. Hewitt said evangelicals could take encouragement from current trends, including the move towards evening communion by Roman Catholic churches, a

Conference on South Africa Proposed

The World Council of Churches has proposed to its eight member churches in South Africa that it should take the initiative in convening a fully representative consultation of their leaders and World Council representatives to seek measures towards reconciliation in the present South African emergency.

A letter containing the proposal has been sent to the Archbishop of Capetown, the moderators of the Dutch Reformed Church of the Transvaal and the Cape and of the Hervormde Church, the President of the Methodist Church, Moderator of the Presbyterian Church and representatives of the Bantu Presbyterian Church and the Congregational Union.



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Crowds At Annual Chatswood Convention

(Continued from page five).

people where Satan sows his seed of dissension to maintain its pury.

Then, there is the warfare in the world, where evil has to be combated, where it is so easy to come to terms with the powers of darkness.

The identity of our enemy, then, is the enemy within, the enemy in the Church and the enemy in the world.

The second problem is to assess the enemy's strength. Perhaps we assume that we can overcome him by our own strength, think that we can bring in the Kingdom of God by our own power.

The third question is—are we in a position to play our part to the full? Are we committed? Are we living up to our commitments?

Are we disciplined in the cause of Christ. There are so many irregular soldiers. God has given us his plan of his purposes.

Are we reading this Book with understanding so that God can speak to us? Are we in touch with our Commander? When did

you last bring someone to Christ? When did you last try?

Are you drawing on the resources which are available for us? The warfare we are called upon to engage is far too mighty for us and we cannot engage upon it effectively by ourselves.

The Rev. D. W. B. Robinson brought us to Chapter 15.1 to 17 of St. John's Gospel, "I am the true vine and my Father is the husbandman . . . These things I command you, that ye love one another."

The great discourse has as its subject Fruitfulness, by which our Lord means loving one another. Our Lord used an allegory, the vine, to show our position in Christ, how fruitfulness is related to the purposes of God, what is meant by the Christian life, its source and its aim.

THE VINE

God the Father is the husbandman, none other, the whole vine is Christ, the Son, within the vine are the branches which comprise the vine and they are the disciples.

The Father planted the vine for Himself, for the fruit to be His, to glorify Him, to serve His purposes, not to be let out to others, that fruit should appear from the vine.

When Jesus said, "I am the true vine," He is claiming to be the true stock which God has planted. He will fulfil all God's purposes, will satisfy God, will be well-pleasing to God and will glorify God through His work.

A vine is made up practically all of branches and we comprise the vine. It is Biblical to say that

we comprise Christ so far as carrying out His purposes here in the world are concerned.

We are incorporated in Him and have no independent existence. We may be doing good works but, unless we are doing these because we are in Christ, we are not bearing fruit for God.

Translated into practical Christian living, the true Christian's relationship with Christ is close, mutual, spiritual, not physical, affects ourselves and our Saviour Himself, an invisible but real and spiritual union.

The word of God has brought us to Christ.

The point of the passage from St. John is continuance, how to continue in Christian living.

Lack of fruit-bearing and pruning to produce more fruit are recorded early in the passage. "Herein is My Father glorified, that ye bear much fruit." True discipleship results in a growing knowledge of the teacher and proportionate obedience.

The aim of a Christian's life is nothing other than to glorify God. God is glorified when we trust Him, when we embrace His word, when we rest upon and hold fast to some promise of God when it comes to us, when we accept an assurance of God, when we accept a rebuke from God and repent.

We give glory to God when the mind and life of Christ is seen in our practical behaviour.

Again, in Philippians 5. 13 to 16, Paul says, " . . . work out your own salvation with fear and trembling." What you work out is what Gods works in!

All is summed up in the word Love and maybe we have much to learn about God's love until our lives are reproducing the Love of God by the Holy Ghost.

GIDEONS

The law of Christ which He laid on His disciples is to bear one another's burdens and look not every man on his own.

Lastly, how can Christ's word abide in me? This has to do with prayer, John 15. 7-16— "Ask whatsoever ye will and it shall be done unto you" and "whatsoever ye shall ask of the Father in My name, He may give it you."

Abide in Christ and herein is

God glorified. We may obey His word, depend on Him in complete trust and obedience, make love the aim of all behaviour at all times and under all circumstances.

Mr Zondervan said he rejoiced at being at the convention and at representing The Gideons who had just had their second annual convention at Bondi Beach. He introduced us to the Amplified New Testament and read his Bible references from it.

Mr Zondervan referred to faith. How often are we tried and tested as we live the Christian life! We don't like it, but we must stand this testing, the cross must be burnt off. 1 Peter 5. 7, "Casting all care upon him . . . Psalm 126. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

So it was on his own father's farm, after the ploughing and fertilising came the harvest and golden grain.

Mr Zondervan referred to the promises in the Bible, indicating that there are just over 1,100 promises, any one of which is sufficient for us.

God, in his plan, has brought into being the organisation known as "The Gideons," an organisation of Christian businessmen and travelling men.

BIBLES

The organisation began in a hotel in Boscoville, Wisconsin, U.S.A., when Mr John H. Nicholson, a seller of paper, could not get a room.

The man behind the counter spoke to a Mr Hill and so Mr Hill's room was shared. Both were Christians and they read together John 15 aloud before going to bed.

These men met again a few months later. They had told a number of men and they met Mr Will J. Knight.

Together, they went to prayer and the story of Gideon and his 300 men came to answer. So the name, The Gideons, came into being for the organisation.

The objectives are fellowship and to witness about the Lord Jesus Christ to those with whom they come in contact.

About 1908 it was decided that, to enhance their ministry, and to reach more people, they should place Bibles in hotel bedrooms.

Cathedral Architects With New Problems

Cathedral architects meeting in conference in Gloucester from May 12 to 14 decided to set up a committee of physicists, chemists, and engineers to explore electro-kinetic methods of treating building subsidence, and to obtain further evidence about these methods from the Continent.

The discussion on the potential use in Great Britain of electro-kinetic methods to arrest foundation subsidence in cathedrals and other old buildings—a common danger at this time owing to pile-driving or low-level road building in the near vicinity—was introduced by Mr F. I. G. Rawlins.

These methods, which control the movement of water in the soil by the induction of positive

and negative electric currents, have been successfully employed on historic buildings abroad, such as St. Ann's Cathedral, Warsaw, the Leaning Tower of Pisa and the Doges' Palace at Venice.

They have also been used commercially in Switzerland.

Apparatus for estimating the effects of traffic vibration on cathedrals and other great churches was described and demonstrated at the conference by Mr H. D. Morgan, a partner in the firm of Sir William Halcrow and Partners, civil engineers, who have investigated the matter at their own expense and have built electronic instruments which, after further testing, will provide irrefutable proof of the results of such vibration.

Governor-General at Moore College

The foundation stone of the new building at Moore College, Sydney, will be laid by His Excellency, Viscount Dunsrossil, on Saturday, July 23, at 3 p.m.

Owing to the large number of men coming forward for ordination, the present buildings are inadequate. This year there is a record enrolment of 114.

The new building will provide a large dining-room, which also may be used as a hall with seating for over 400; a modern kitchen and storerooms; two lecture rooms; matron's offices; and staff facilities.

The building will cost about £60,000, and will be ready for use next year.

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S.A.M.S. and Tidal Wave in Chile

News of the narrow escapes of two Anglican Missionaries, the Rev. Reg. Bartle and Mrs. Wilson, from the tidal wave that recently devastated much of the coast of Chile, was received on Tuesday by the South American Missionary Society.

The two of them, with many others, were only saved by a child who had seen the wave surging up the river, and shouted, giving people just enough time to drop everything and run to higher ground. They had to spend two nights out on the hill. They were the last of the British missionaries to be reported safe, and so far as is known the national personnel of the Mission is also unharmed.

This was reported by the Rev. Douglas Milmine, Chile, in a letter sent to the South American Missionary Society on Ascension Day just after he had heard of Mr Bartle's and Mrs Wilson's escape.

Mr Milmine also includes a survey of the damage to property on the Mission stations, and says: "As far as we can tell from a superficial survey, things might have been very much worse than they appear to be. In any case we have very, very much to praise God and thank Him for. His mercies in the past few days have been unbounded."

Inter-Church Aid and Refugee Service has cabled £5,000 to Chile for earthquake victims on behalf of the Anglican, Presbyterian and Free Churches in Britain. The money will be used for urgent relief work by Church World Service, the service arm of the Protestant Churches in America.

Annual Meeting Of Mothers' Union

The annual meeting of the Mothers' Union (Diocese of Sydney) will be held on June 24 at 11.15 a.m., and not 2 p.m., as was incorrectly stated in the last issue of the "Record." We apologise for this error.

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HOW TO VOTE — FOR COMMITTEES

(From a Correspondent)

What is a Committee? When we speak of going into committee we mean a particular kind of procedure not involving any election. A group agrees to do something and forms itself into a committee, making its own rules and determining for itself how new members shall be added to it.

But usually we mean by a committee something different. The group may appoint another group to be the committee, determining in the process what the functions and rules of the committee shall be. A dictionary definition of a committee is "a number of members of a larger body appointed by that body jointly to do certain business, draft a scheme or generally prepare some items of business for consideration by the body which appointed them."

Committees may be divided into two groups depending on the nature of their activities. For convenience these may be called—1. Legislative, 2. Managerial. A legislative committee is one concerned with the making of rules or laws for the body appointing it, and determining policy or both. Managerial committees are concerned with management, administration or may be expert committees to cut some project. Modern democratic theory affirms that if a body to be elected is to legislate for the members, especially if this legislation is policy forming, then it should be representative, so that each elector can look to some member of the committee who represents him, his viewpoint or his needs, and basically he votes for one person.

Standing Committee

A managerial or expert committee consists of a group or a team combining the requisite knowledge, experience and skills needed for the efficient discharge of its functions. Here the elector is not concerned with electing his representative. Out of the candidates offering he selects that group which he considers best fitted to carry out its functions. Here his basic purpose is not to elect one out of many, but to pick the complete team.

These two different objectives have led to the development of two groups of voting systems. As the first type is that associated with parliamentary elections, which are of the utmost importance, attention has been concentrated on them and most publications deal solely with this kind of election, but its conclusions do not necessarily apply to the second type.

It is generally accepted that the legislative type, within practical limitations, ought to represent the significant view in the electorate. These limitations may be very severe. France illustrates how impracticable it may be in certain circumstances to make

the legislature a microcosm of the whole. There are many systems developed and used, but practical and political considerations outweigh the theoretical in determining which shall be adopted, firstly it must be established and then it must be workable. To apply any of these types of election to a managerial committee frustrates the very purpose of the election. It denies the elector the right to vote for the committee of his choice and it leads to a committee which is based on the divisions in the electorate and not upon the needs of the committee to enable it to function effectively.

The answer seems clear—have one kind of election for a legislative and representative committee and another form for the second type. In practice this should lead to some form of preferential voting for the first and a group type for the second. The problem really arises when the committee discharges both functions—legislative and policy; managerial or expert. If one function far outweighs the other in importance then the method appropriate to that type may justly be the one adopted. Because they are opposed in objective there is no system discovered which combines the virtues of both systems. The maturity of the electorate must then be considered. In electing a group it is possible for the elector to take into consideration viewpoints other than his own in determining the team for which he votes. On the other hand a system which is designed to select an individual representative gives no scope for the different knowledge, skills, etc., that ought to comprise the committee. Even if the number to be elected is relatively large, if the committee is to be complex then it is probable that an unbalanced committee will be elected or even an ineffective one.

The question which the Sydney Diocesan Synod must face when it meets next month to consider if any change ought to be made in the manner of electing Standing Committee is first of all to determine clearly what are the basic functions of Standing Committee. If it is mixed in type, in practice how important are its policy forming and legislative functions? Is it predominantly a committee of management and most of its legislation merely carrying out the policy determined by Synod? To apply automatically the arguments used for parliamentary elections is to pre-judge the issue.

How to vote for committees? First know for what you are voting. The committee and the electorate as well as the individual elector have claims on justice. It is useless to try to please all the electors if the committee is left ineffective. The system to be followed should be that which best meets all the needs of the particular case.

Synodsmen to Meet
A group of clergy have convened a meeting of synodsmen to discuss the reports of the Select Committee of Sydney Synod, for Tuesday, June 28, at 7.45 p.m. in the Chapter House.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

SUICIDE

Dear Sir,
I would like to express my sincere gratitude to you for the publication of the article on suicide by Dr Babbage (A.C.R. 26/5/60). Such articles relating to modern social problems are extremely valuable and it is my hope that you will publish more of them.

Although I realise that the article was not intended to analyse all the causes of suicide, I feel that Dr Babbage omitted to mention one predominant value orientation in contemporary culture which undoubtedly plays a major part in the increase in cases of suicide. I refer to the tremendous emphasis on individual success, so prevalent today in the unrealistic "cult of the personality." It seems that there is some definite correlation between the rise of individualism and increase in the suicide rate. This is the conclusion of Emile Durkheim, whose classic work "Suicide," although perhaps methodologically questionable, is nevertheless a widely recognised reference in this field.

Hence it appears that the solution is, as Dr Babbage so trenchantly states, for there to be a rediscovery of God and a rebirth of faith, a displacement of self and an enthronement of Christ.

Yours sincerely in the fellowship of Christ,
GORDON STANLEY,
Crawley, W.A.

PREACHING

Dear Sir,
How long will Christians cherish the popular fallacy that to preach the Gospel it is ALWAYS necessary to open one's mouth? Yet your editorial of May 12th persists in the view that because auricular preaching has decayed it simply needs revitalising. It is true that the sermon as a draw-card has gone out of fashion, but this is a current trend worthy of the highest commendation in that the clergy are forced to re-examine their exploitation of the sense of hearing at the expense of the other senses.

When one realises the near impossibility of a priest saying anything momentarily intelligible in a sermon to a congregation of individuals varying from the simple ignorant to the subtly profound, of mixed temperaments, environmental and educational backgrounds, one can readily sympathise with the frustration of those priests who fondly imagine that vocal preaching is the only thing they have been called upon to do. The over-concentration on preaching has led to the widespread neglect of man's four other divinely endowed senses, each of which is an equally valid recipient for truth.

The inconsequential preaching the laity have had to endure for so long has merely succeeded in stimulating a spiritual starvation, reinforced without a doubt by "party" bigotries, ecclesiastical disunity and an unfortunate tendency on the part of poorly educated clerics to be intellectually infantile. When will the clergy realise that the people go to church not only to HEAR the sermon, but primarily to SEE and PARTICIPATE in the gospel at work in the various actions and movements of the liturgy?

The remedy for ineffective preaching is in the spiritual genius of the Prayer Book. In the corporate action of worship the English Liturgy, when properly employing all man's senses in their legitimate use becomes THE Gospel, the drama of redemption, lived out in point of time by the whole congregation in a collective and spiritual unity. The Prayer Book of English worship is a successful and praiseworthy attempt to preserve at all costs a balanced and spiritually-satisfying response of the whole individual without an unnatural concentration on any one medium of communication. Preaching has had a tendency to usurp the more powerful and stimulating function of worship as a sense-medium of communication to the detriment of the spiritual growth of the laity.

The ear-bashing techniques of over-emotional clergymen have no longer any place in a Christian pulpit.

Yours faithfully,
J. R. BLAIR,
Naremburn, N.S.W.

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