1954

The Australian Church Record 1954

Australian Church Record

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The Descent of the Holy Spirit at Pentecost

(By Archdeacon T. C. Hammond.)

The story in Acts ii is of very great importance. It introduces us to the early disciples of our Lord at a most critical period. They had received their commission from the risen Lord and were hidden to tarry at Jerusalem until they were endued with power from on high. They spent the anxious days of wait- ing prayer. At last the promised day arrived. A rushing, mighty wind bro- ught the visible tokens that God had ful- filled His promise spoken through His apostles. They were all filled with the Holy Ghost and began to speak in tongues.

Certain Considerations.

This phenomenon was not preceded by the arrival of a New Power in the Church, but the Holy Ghost was oper- ating in creation and it was through a power that "holy men of God" as they were moved by the Holy Spirit in the earlier prophetic dispensation. David prayed to God, "Take Thou Holy Spirit from me" when he was smitten with tribulation, because of sin. The manifestation must be regarded as not of the first advent of the Holy Spirit but of a special enduement of the disciples in view of their urgent task of proclaiming the Gospel. Not only was the unbelieving world insensible to the great revolution wrought by the resurrection of Jesus Christ from the dead but the official church, in the persons of the scribes, Pharisees and Sadducees was vigorous- ly hostile to the claims of the Son of God. One hundred and twenty people were undertaking the task of convinc- ing millions of prejudiced souls that a new era had been begun. They had to convince them that a further step in religious history had been taken which in many important particulars left behind for ever older forms of approach to God. Inherited prejudice is difficult to dislodge. We may well believe that the disciples were conscious of their great need. But they had the promise of their Master with the earnest injunction added thereto—Wait. How long were they to wait for the fulfilment of the promise, "I will pray the Father and He shall give you another Comforter that He may abide with you forever." A Natural Question.

As they tarried in quiet confidence they must often have asked, "What evidence shall we receive that the Spirit promised by our Master has taken His abode in us with a view to investing us with this power which shall make us effective witnesses?" They must have so much in their hearts but to doubt as to the realiza- tion of the Master's message ever darkened their spirits. It is as well with us if we too patiently abide God's time and rest as confidently upon His Word. An unmistakable sign was vouchsafed to them.

(Continued on page 12)
TO AUSTRALIAN CHURCHMEN

"The Said Book and None Other"

In 1545 Henry VIII authorised the issue of a Primer which was to replace all other Primers in use throughout the realm. The King’s Primey contained passages for use in private or at occasional services. This was the first attempt to provide a uniform version in English and was the forerunner of the Act of Uniformity in 1549.

The Book of Common Prayer which was published in 1549 immediately replaced all other forms of public worship in England. It was revised and modified in 1552, in 1559, and in 1662, and the Act of Uniformity in each case prescribed the use of this book and no other throughout the realm.

The 1662 Prayer Book is the only Prayer Book which is authorised for use in the Church of England to-day.

The principle of uniformity was of great value in an age when there was much variety in the forms of worship in vogue, and a man was a spiritual stranger outside his own diocese. The Act of Uniformity made it possible for a man to travel from the Thames to the Tweed and to feel at home in every church in city or village which he might attend.

In the 16th century there was a welcome rediscovery of the spiritual values of the Book of Common Prayer. The early Evangelicals frequently referred to "Our incomparable Liturgy." Charles Simeon declared that he was "ashamed to name the Church which the English Church had held so long in utter contempt..."

So the English Church was in existence in the first century B.C.!

BISHOP SHEVILL AND THE ENGLISH CHURCH.

The Bishop of North Queensland does not appear to care for the Communion Service in the Book of Common Prayer. "A clergyman," he says in his recent Synod charge that "Thomas Cranmer was a liturgy man, who did not understand the expression of his personal Zwinger spirit in the worship of his Church which the English Church had held for nearly 1500 years later."

So the English Church was in existence in the first century B.C.!

Bishop Shavel's Synod charge does not appear to care for the new draft Constitution which will be so very different in spirit from the one they have promised to follow. But till all the clergy can pray always with the sublimity with which some can pray sometimes, the general welfare of church people is served best by all following the prescribed service of the Book of Common Prayer, as indeed all the clergy have solemnly undertaken to do.

We need to remind ourselves that the Prayer Book provides a wonderfully scriptural form of worship. It is saturated in the language, teaching and spirit of Holy Scripture. Evangelical churchmen have reason to be thankful for the Act of Uniformity. This should put them on their mettle, and make them the more determined to use the forms of service prescribed, and none other.

There is another very serious side to this question. Members of our church have the right to expect that the services in their parish church will be rendered according to the ancient Form of Prayer. The layman is solemnly pledged to this. The undertaking he gives to his bishop is: "I will use the forms in the said book prescribed and none other."

But often a layman finds himself in a position in which he ought not to be placed. He is compelled to condone error or to leave his parish church. And the action itself is not right; it is a grievous wrong. Yet men perpetrated this wrong who otherwise are truthful in their speech and honest in their dealings.

BRITISH GENERAL TO VISIT AUSTRALIA.

Lieut.-General Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., will be visiting Australia in July and August at the invitation of the Archbishop of Sydney. He will be accompanied byLady Smith.

Sir Arthur has had a distinguished military career. He commanded the Coldstream Guards and the 4th Guards Brigade from 1934-38, and during the war was Chief of Staff to Lord Waavell (1940); General Officer Commanding London District (1942-44); then Commander-in-Chief, Persia and Irak (1944-45); and India (1945-46). After the partition of India in 1947 he was responsible for the evacuation of British troops from India.

Since his retirement in 1948, Sir Arthur has taken a prominent part in a number of Christian organisations. He is Chairman of the Evangelical Alliance (of which the Bishop of Barking is President), President of the World Evangelical Fellowship, and President of the Crusaders' Union. Lady Smith is President of the Church of England Zenana Missionary Society and Chairman of the Ladies' Home Mission Union.
THE AUSTRALIAN CHURCH RECORD
NOTES AND COMMENTS

This word means rule by the people.

In Australia we have the final authority in electing members of parliament as a supreme court judge or a Prime Minister. And this rule applies to both houses. With our federal constitution there is really no lower house. Both are elected on a universal franchise.

Ramour had it that a majority of the members of that final Convention that drafted our federal constitution were in favour of modifying the franchise for the House of Representatives but a determined minority would have blocked this at any cost. They postponed the setting up of a Federal Parliament. This would have meant that the Cabinet, and if the Federal High Court might have been disappointed.

Australia’s life lies in the hands of its people. A high standard of general education will help; but especially do we need a wide spread of Bible teaching. Money or the things of the world in any form is an unworthy substitute for parliamentary elections. To a large body of voters money is more important than religion. These words reflect the religious future of this country.

This is a world where a Protestant majority persists in electing a Roman government.

We have read of a ship turned from its proper direction. Money was piled for the House of Representatives that drafted our federal constitution. The word means rule by the people.

THE ASCENSION AND THE GREAT COMMISSION

Archdeacon G. T. Denham

There is need for a comprehensive book on the Commission and the Ascension. The author on the subject of the Ascension is a great work, and it is a small task. But sadly and strangely neglected by the average and only imperfectly understood by the average. This article is strictly limited to the relationship between the Ascension and the Great Commission.

The command to evangelize the world is recorded in the four Gospels and in the Acts and was probably given to the disciples on four, if not five, different occasions with a different emphasis or aspect each time. It is true that had there been no resurrection of our Lord there would have been no Gospel to preach and it is also true that had there been no ascension there would have been no coming of the Holy Ghost to empower the disciples with power to enable them to preach the Gospel to every creature. There is no ascension the ascension of our Lord and the preaching of His Gospel.

Let us consider the Commission as recorded by St. Matthew.

The Great Commission.

All power is given unto Me in heaven and on earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: lo, I am with you alway, even unto the end of the world. Amen.

It is true that had there been no ascension there would have been no Gospel to the whole creation. It must be noted that only two demands are to be made from those who hear the gospel: they must believe and make open confession (sighed by baptism). To some the gospel will be a different salvation to death, and to the others the salvation of life. We pray Paul ask, “And who is sufficient for these things?”

THE ASCENSION INTO HEAVEN

May 27, 1954

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preachers proclaim an easy way into the Kingdom. But the Lord's words remain: *Except ye repent, ye shall all likewise perish.* The other was: *This is a token and pledge.* This is the very heart and core of the gospel and we must in all humility remember it. And this message was to be preached, whatever the cost and whatever the reality. The people there who had rejected and spurned the Light, the Prince of Life, were to be given another chance. And who knows? What grace! What love! Jerusalem. Would it be possible to preach there, right in the heart of the city? What grace! What love! Jerusalem.

This is the very heart and core of the gospel. The Vital Breath. This is a token and pledge. This is the forgiveness of sins. Is not this the Divine Last Words?

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This is a summing up of the teachings of what had been said before during the forty days. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And as they stood there looking into heaven, they saw one James, and John, the brethren of our Lord, and two other disciples, which stood with him; and they bowed down their heads, and looking up into heaven, saw how he went up a cloud, and was taken up, and was out of their sight. Then came to them two men, stand ing by them in a cloud, and surnamed unto them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Then returned he to Jerusalem from the mount called Olives, which is from Jerusalem a sabbath day's journey. And when he came nigh unto the place where he was received up into heaven, he blessed them. And he said unto them, *Blessed are ye to receive the kingdom of God in your sight.* For I say unto you, That ye shall not have gone out of Jerusalem, till the heaven shall receive you. *This is a token and pledge* (Ho 13:11). *See, I breathe upon you. Receive ye the Vital Breath.*

Oh, how you will need love I You will need all these and many other qualities you do not know of. They will come, and have put all things under this, and gave Him to be head over all things, which is Christ, which is all in all. (Eph 1:20-23).

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We Must Find Time!

In times now past when life was not so hurried, the ten days between Ascension and Whitsunday were made in many parishes a time of special prayer for the Holy Spirit.

We are encouraged in this (1) by our Lord's promise: "If ye then being put to the test shall pray, we are told two things: (a) the day of Pentecost, for we read they were "all filled with the Holy Spirit to enable them for their work; and so they waited in prayer, with the women and with Mary the Mother of Jesus, and with His brethren." (2) And by the example of the apostles at Jerusalem when they were in the upper chamber where they were abiding; these all (the apostles) with one accord continued steadfastly in prayer with the women and with Mary the Mother of Jesus, and with His brethren.

These men and women had been commissioned to preach the gospel to all people and to witness for their Master everywhere but before beginning that task they were to wait for a special baptism with the Holy Spirit. This was a "manifestation of the Holy Spirit to enable the first apostles to spread the gospel to all nations." Hence the need for this time of waiting.

The man in the parable prevailed because of his "importunity" (or want of shame) in his knocking. God is not really like that man's neighbour but he will sometimes seem so to us. Hence the need of steadfastness in prayer and patience of purpose brought about by the Divine blessing.

In the fifth chapter of the Acts we have the fourth use of this expression. In that case also unity of purpose was the prelude to blessing. And they were all with one accord in Solomon's porch... and believers were the more added to the Lord, multitudes both of men and women.

The last use of the word rendered "with one accord" is in the case before us. What these people prayed for we are not told. No doubt their prayer was for the Holy Spirit, but also that they themselves might be made ready to receive that Divine gift. No one can really pray for the Holy Spirit unless he desires both to be filled with the Holy Spirit to enable him for his work and to work or be responsible for any one class or section of the church. And we need to learn how to pray prevailingly.

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The two men united in their expression is Acts 2:46, where we are told that they continued "steadfastly with one accord". And in the very next verse we read: "And the Lord added, to them (or added together) day by day, those that were being saved." The inference is that steadfastness in prayer and oneness of purpose brought about by the Divine blessing.

Later when these early Christians found themselves in trouble with the rulers they lifted up their voices to God in prayer, saying: "...God be the blame..." (4:25). God heard that prayer. And when they had prayed the place was shaken when the gathered together, and they were all filled with the Holy Spirit and they spoke the word of God with boldness.

In the first use of this expression in the New Testament the case was that of the apostles at Jerusalem when they were in the upper chamber where they were abiding; these all (the apostles) with one accord continued steadfastly in prayer with the women and with Mary the Mother of Jesus, and with His brethren. These men and women had been commissioned to preach the gospel to all people and to witness for their Master everywhere but before beginning that task they were to wait for a special baptism with the Holy Spirit. This was a "manifestation of the Holy Spirit to enable the first apostles to spread the gospel to all nations." Hence the need for this time of waiting.

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In the fifth chapter of the Acts we have the fourth use of this expression. In that case also unity of purpose was the prelude to blessing. And they were all with one accord in Solomon's porch... and believers were the more added to the Lord, multitudes both of men and women.

The last use of the word rendered "with one accord" is in Romans 15:6 and is connected there with people being of "the same mind in the faith," which means the unity of purpose. This is a basis of the true meaning of the expression in Acts 2:46. So, when they were come in they went up into the upper chamber where they were abiding; these all (the apostles) with one accord continued steadfastly in prayer with the women and with Mary the Mother of Jesus, and with His brethren.

Ten of these are in the Acts and one in the Epistle to the Romans. The first four and this last one are particularly instructive. We hope all our readers will take time to look these passages up. Prevailing prayer is not the work or responsibility of any one class or section of the church. And we need to learn how to pray prevailingly.

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The Australian Church Record

May 27, 1954

Proper Psalms and Lessons

May 30th. Sunday after the Ascension.

I M. 16:21-28

II Ps. 30:1-11

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WHITENIGHT

"When the day of Pentecost was fully come, they were all filled with the Holy Ghost." Why this emphasis on Pentecost? Because it was traditionally the day when God proclaimed ancient Israel "a peculiar people" (Exod. 19:5-6), hence also the birthday of renewed Israel, still "a recorded that the engraved Book sang shortly before his death that night. There is a stern note of warning, not to say foreboding, which makes both Esiele and Gospel strikingly apt today. Both our Lord and Saint Peter, foreseeing persecution for the Church, and themselves in the immediate shadow of death, exhort to victorious Christian life in dangerous days—a life livable on earth only if springing from and constantly based in Heaven. Both passages assume the petition of the Ascension Day Collect both made and answered: thought earthbound in body, "having in heart and mind the mystical Body, became the firstfruits that day of the great Harvest He died to win."

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

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The Double Character of the Sign.

It had a double character. The rushing in of tongues was a visible assurance of the presence and power of God. Further, we venture to think, the latter symbol conveys at all times to those who look to follow in the steps of the early disciples.

The Place of Teaching and Preaching.

The method of propagating God's truths to the people, was essentially by the spoken word. These are those who followed our Lord Jesus Christ. The rush of tongues was, replied uncertainly, —I do not know—I'm musical." It is idle to deny that the spoken word affords a very melancholy evidence of the hortatory or explanatory message. These are those who have not, for the most part, attained to convert the erring.

The Preface for Whit Sunday.

The context fully justifies the interpretation given in the Preface for Whit Sunday in the Book of Common Prayer. The expression, "the gift of tongues," is used in the parallel passage in Acts of the Apostles. It is used in the service from the active fact that the speaker with tongues should pray that he may interpret. "Much is to be made that where the gift is exercised twice, or at the most, three should speak with tongues and not be understood.

Meaning of Interpretation.

To interpret means to explain by means of another speech. We have an example in John 1:38, "They that were with Him, Rabbi, (which is to say, being interpreted, Master)." We have no right to impose another meaning on the word. It plainly indicates that the speech which is unintelligible, is never interpreted. Unfortunately the manifestation of the word. It plainly indicates that the tongues should be bestowed to enable the hearer to command immediate attention from the populace. It cannot be out of place to consider it closely.

The Phenomenon of Speaking with Tongues.

Unfortunately the manifestation of the Spirit at Pentecost has become too generalised a phenomenon to be of any use in determining the merits of the controversy. It may help us to consider carefully the exact meaning of the word, and the circumstances in which the manifestation occurred. It tells us "they shall speak with other (that is with different) tongues."

The word "Tongue" as used in the New Testament only three possible interpretations can be given to the word. Sometimes it means the organ itself. Sometimes it means the use of the organ, but still more frequently the language of Christ. The latter is the sense of the phrase speaking with other tongues in this connection is established by the subsequent narrative, as reported amongst the listening words, "We do hear them speak in our tongues the wonderful works of God." The result of all this effort is to instruct the people in the Catholic faith and other things necessary to salvation, or to convert the erring. (Patrick's Notes on Acts, 1943).

In the light of this deplorable and tragic decline in knowledge which has inevitably that such persons then go on to declare that the tongue is only a human phenomenon. In the Book of Common Prayer, to take effect on 31st July.

The Rev. Christopher Cooper, formerly Rector of Franklin (Dio. of Tasmania), has been appointed Rector of Stanley (Dio. of Victoria). The Right Rev. George West, Bishop of Rangoon, since 1935, has announced his retirement from the active ministry, to take effect on 31st July.

The Rev. Cecil H. Reeve, Rector of Ross, has been appointed Rector of St. John's, New Ulster (Dio. of Tasmania).

The Rev. Cecil H. Reeve, Rector of Ross, has been appointed Rector of St. John's, New Ulster (Dio. of Tasmania). The Rev. W. R. Barrett, M.A., Th.D., in 1948, has been appointed Rector of St. Andrew's, Lutwyche, since 1933 and Victoria on Vancouver Island, where he will arrive on September 7, staying for five days on the guest of the Lieutenant Governor of British Columbia.

We congratulate the Rev. and Mrs. B. B. Knox, of Moore College, on the birth of a son, Stephen Peter.

As if to add emphasis to this community. - They spoke with tongues and to command immediate attention from the populace. It cannot be out of place to consider it closely.

An Additional Feature.

Bearing these facts in mind we can reflect the great fact that we now have a similar phenomenon emphasised in the narrative that at the time they were dwelling in Jerusalem men with a medley of languages. To the watching crowd the amazing circumstance was made evident that all nations heard the words of Christ preached in their own tongue. There could be no hard-and-fast definition of what constitutes a "tongue." It was fitting that a gift of tongues should be bestowed to enable the hearer to command immediate attention from the populace. It cannot be out of place to consider it closely.

The word "Tongue" as used in the New Testament only three possible interpretations can be given to the word. Sometimes it means the organ itself. Sometimes it means the use of the organ, but still more frequently the language of Christ. The latter is the sense of the phrase speaking with other tongues in this connection is established by the subsequent narrative, as reported amongst the listening words, "We do hear them speak in our tongues the wonderful works of God." The result of all this effort is to instruct the people in the Catholic faith and other things necessary to salvation, or to convert the erring. (Patrick's Notes on Acts, 1943).

In the light of this deplorable and tragic decline in knowledge which has inevitably that such persons then go on to declare that the tongue is only a human phenomenon. In the Book of Common Prayer, to take effect on 31st July.

The Rev. Cecil H. Reeve, Rector of Ross, has been appointed Rector of St. John's, New Ulster (Dio. of Tasmania). The Rev. W. R. Barrett, M.A., Th.D., in 1948, has been appointed Rector of St. Andrew's, Lutwyche, since 1933 and Victoria on Vancouver Island, where he will arrive on September 7, staying for five days on the guest of the Lieutenant Governor of British Columbia.

We congratulate the Rev. and Mrs. B. B. Knox, of Moore College, on the birth of a son, Stephen Peter.
In the affairs of all nations the hour produces the man. A growing Australia, taking her place in world affairs, found in Robert Gordon Menzies the courage, the resolution and the judgment imperative in the management of great events.

The whole free world has acknowledged his great capacities. Here, he had made his way through the rough-and-tumble of politics to an unchallenged position of leadership. The Menzies Government has worked for stability and prosperity and has seen the attainment of Rationing, blackmarkets and strikes are things of the past. The Government's secret ballot legislation is cleaning the unions of communism.

Recenfly (24/4/54), the President of the Australian Council of Trade Unions, Mr. Albert Monk said: "Conditions for this are not those in any overseas government."

That's a solid tribute to good government.

The Prime Minister - Australia's Leader

CHURCH BROADCASTING STUDIOS.

Six months ago a band of young men and women set themselves a stupendous task. They formed an Association to produce the best religious radio programmes ever heard in this country.

Last month no less than eighty-nine beautiful programmes were distributed to radio stations in all parts of the Commonwealth by the Christian Broadcasting Association. A constant stream of more than thirty-five hours a week flows from the new studios in Flinders Street, Dar-lington, almost in the heart of Sydney.

Best known programme is the powerful "Sunshine Hour", which is broadcast every week through a 5-Station network in Australia and overseas. Popular daily programmes include "Chapel Time", "Morning Devotions" and "Let's Open Our Bibles." Among the most ambitious productions are the drama series "Is This Your Problem?" and the world news coverage of "Church News.

Tremendously popular in many parts of the Commonwealth is the series of midweek services conducted by the Rev. Gordon Powell M.A. B.D., which the C.B.A. records every week and distributes through an inter- national network of radio stations. Quality recording work is carried out for many organisa- tions, including the United to the Nation's Sydney campaign with the 500-voice Chorister Choir, the new Sydney Fes- tival Male Voice Choir of 200 voices, Rock- dalogue Soonger, and a bomb group. Much of this outstanding material is now being issued on 33 rpm records under the C.B.A. label, for sale through the music stores.

At the new studios, recording facilities, and armed with great new equipment, the C.B.A. has begun to produce its own mid-wk broadcasts. The simultaneous recording, mixing and editing of a church service is now possible in the Control Room, even through the glass windows.

But there is a vital difference. The C.B.A. Studios are engaged full time in Australia's most powerful radio Ministry, reaching into many thousands of homes and informing the living millions, while the C.B.A. programmes are inter-departmental using both local and interstate broadcasting, the best voices, the best equipment. Although maintaining high professional standards, the C.B.A. programmes are given to Stations without charge, pro- duction costs being met by donations from appreciative listeners.

General managers of the Christian Broad- casting Association is the Rev. Vernon K. Turner, a Presbyterian Minister trained in radio and journalism. He is assisted by chief engineer Ken (Skeets) Neville Williams (of Radio and Hobbits), Eddie Coddie (of Australian Religious Film Society) and skilled office and studio staffs.

The Christian Broadcasting Association's Studios are situated at 58-60 Flinders St., Darlington, N.S.W.—P.O. Box 4675, G.P.O. Sydney. (Phone: 3465)

Epilogue of —

The Secretary,

The Bush Church Aid Society.

Twenty Sixth Anniversary of its foundation to the Sea—

We have come a long way together. This disc is a fine stretch of country and it can be welcomed. But not for ever. We must see to it that the signal is not lost. May our work be forever improved. But the "mental fight" does not slacken in urgency or intensity. After 20 years of this most blessed and most powerful work we must be twenty years nearer than it was when we began. May our hearts desire now to go to St. Mark's Library and College wot it way.

The vision grows. "Wait for it," says the Prophet. "Because of will fully come, it may appear light. May we all share in the vision's fulfilment.

The Prime Minister

Authorised by J. L. Carrick, 30 Ash Street, Sydney.

The Australian Church Record

May 27, 1954

The Prime Minister - Australia's Leader

Australians GOVERNING

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For Women Only? Why Not Nurse in the Outback?

Trained Christian Nurses are Urgently Needed in Mission Hospitals Now!

The Bishop, the Rev. E. H. Burgmann, M.A., T.D., writes in connection with the

For Women Only? Why Not Nurse in the Outback?

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Twentieth Anniversary of his consecration to the See—

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Diocesan News

SYDNEY

Memorial Dedication.

The Most Rev. E. H. Burgmann, Bishop, will ded- icate a memorial wall and pillars, at St. Michael's, Darling Point, on Sun- day, 35th May, by the Most Rev. the Arch- bishop.

Golden Jubilee.

St. Alban's, Lindfield, will celebrate the Golden Jubilee of the present church in October next with special services.

New Kindergarten.

A new kindergarten hall is to be dedi- cated at St. Mark's, Darling Point, on Sun- day, 35th May, by the Most Rev. the Arch- bishop.

TASMANIA

The Executive of the Tasmanian Council of Churches (Chairman, the Ven. Archdeacon W. R. Barrett), resolved at a recent meeting to—

(1) Reiterate its opposition to lotteries as socially and economically unsound, and an unworthy means of raising Govern- ment revenue.

(2) Recommend the Government to give the people of Tasmania the opportunity to decide whether it wants the lottery business to be continued by another body.

(3) Urge the Government to take steps to curb the increased facilities for gambling in the way of multiple and regular betting tickets, and the intensified propaganda and advertising that will arise from competition between lottery promoters.

CB.A.

Two new members of the C.B.A. staff are now settled in their respective positions. Mr. R. W. Cornflower has taken up duty as Assistant Pilot of the Flying Medical Services and Sister M. M. of Geerag, N.S.W., is now at the Hospital, Geerag.

The Young People's Auxiliary of C.B.A. has provided the Messina Mission, S.A., with a filmstrip projector. The Rev. H. G. Faulkner is the Messenger, who approves this gesture of sympathy and fellowship.

The C.B.A. Women's Auxiliary, will hold a Sale of Work in the Chapter House, Fri- day, 6th August, at 2.30 p.m. A variety of stalls and an exhibition will provide opportu- nities for all to support the work.

DEACONESS CONFERENCE

The All Australian Deaconess Con- ference will meet at Sydney (Chairman, Mr. R. W. Barrett), from May 17th - 21st, at "Gil- bulla" Conference Centre, Menangle. The Bishop, the Rev. E. H. Burgmann, D.D., will address the conference.

Each morning the Rev. Dr. A. W. Nelson gave the Bible Studies and this was followed by a filmstrip of the Topic "Our Target for Tomorrow," with papers and discussions on the sub-headings—

Recreating, Training, and Scope.

Mrs. George Hall, who will represent the Anglican Women at the World Congress, at Minneapolis, was present at one session.

The Methodist and Presbyterian Orders sent a representative, and as well, there was a visiting Deaconess from England, and Members from Melbourne, Tasmania, Gippsland and Sydney.

Proof of the Bible's great comfort to the sightless is the use of all Bible translations in 23 languages. The Braille Script has been re- vived and our existing Scriptures urgently need to be brought into line with the inter- national script agreed to by U.N.E.S.C.O.
"WE WOULD BE ONE"

C.M.S. ANNIVERSARY

8,000 people from all parts of England gathered at the Empress Hall, Earls Court, for the 150th Anniversary Rally of the Church Missionary Society on Tuesday, May 4. There were also a number of overseas representatives present, including Archdeacon R. B. Robinson, of Sydney.

The theme of the Rally was "We would be one."

In the opening address the Archbishop of Canterbury, Dr. Geoffrey Fisher, said: "The world is terribly divided to-day, and into the hands of its striving and discordant sections are put terrible weapons; old ones, more effective than ever, of economic and political pressures and new ones such as the "hydrogen bomb." But Christians must not allow themselves to be frightened by the fearful nature of these material instruments — terrible evidences of what sinful man can do. The really hateful thing is the sin, and the only remedy a return to God."

Dr. Fisher went on to say that the remodelling of the world is made all the harder by the open disunion of the Church. He went on to say that the schisms in the Church must not be healed by creating more schisms. Nor must we unite factions which under cover of unity will be trying to out from the Church of Christ. The more we can all share with one another, he said, "in life and in prayer and in worship (even if for the present it must be outside the sacraments) the better."

The Archbishop concluded his address: "It is utterly true that only Christ can lead His Church onwards to a united Church, but I am sure that the Church's great task is to support this process by remembering the united Church."

In an address to the gathering the Bishop of Mombasa, the Rt. Rev. L. Dorrit, present crisis.

The world is terribly divided, he said: "It is such living witness to the Churches of the present trials. After giving illustrations of outstanding witness among African Christians, he said: "It is such living witness to the Church, but has prepared her for their donations: Mr. Davis 2/-; Miss Stiles 7/6; The Rev. G. P. Birk 5/-; bringing a new spirit of unity to Kenya Sherlock 6/; Mr. H. Wray 6/-; Women's Guild, 6/-; Mr. D. Robson 3/-; Canon and Mrs. Powys £2; Miss Ironside 5/-; Mrs. Dorrit. Miss Mau Mau. He said that the disturbed situation in the country had been preceded by a spontaneous movement of revival within the Church, which has not only brought new life to the Church, but has prepared her for the great trials. After giving illustrations of outstanding witness among African Christians, he said: "It is such living witness to the power of Christ in His Church that in bringing a new spirit of unity to Kenya today."

The Queen! Cheers!

"In truth, no men on earth can cheer like Englishmen, who do so rally one another's hearts and spirits when they cheer in earnest, that the site is like the rush of their whole life to the Church."

The Members of the Board of Management are most grateful to the following for their donations: Mr. Davies 2/-; Miss Stiles 7/6; Mr. H. Wray 6/-; Women's Guild, 6/-; Mr. D. Robson 3/-; Canon and Mrs. Powys 6/; Miss C. K. Morgan 10/-; The Rev. C. H. Stedfield 7/6; The Rev. G. R. Delbridge 10/; Miss Toogood 10/-; The Rev. W. R. Hemmings 7/6; Miss S. Taylor 4/-; Mrs. Kirkby 10/.

A.C.R. DONATIONS

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ADVERTISEMENTS

RECTOR would like to hear of Christian Lady with teaching experience to take charge of Primary School and Kindergarten. Apply to "Rector," Church Record Office.

CHURCH HALL at RYDALMERE

Please send me your free Mello-Lite Venetians.
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Dr. Fisher went on to say that the removal of fear from the world is made not only by the open doors of the Church. He warned, however, that the scheme in the Church must not be healed by creating more schisms. Nor must we unite factions which are separate in unity. The Archbishop concluded his address: "It is utterly true that only Christ can lead His Church onwards to salvation on the hard and humble road towards flawless unity. The Bishop of Mombasa, the Rt. Rev. L. J. Beecher, spoke on the Church and the present crisis.

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