

CHURCH RECORD

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SOME CONFUSION AT SESSION OF GENERAL SYNOD

The recent session of General Synod, held in Sydney on 4th and 5th October, was a rather confusing affair.

However, it had been decided that this session should transact only "routine and formal" business; and in general this was adhered to.

The exception was the question of Apartheid, and the deportation to his homeland of Bishop Reeves by the South African Government.

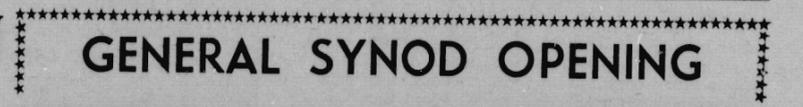
It was agreed to send a letter of protest to the South African High Commissioner. Some members, however, pointed out that any such letter would be immediately discounted, because of the unrepresentative character of this particular session.

The report of the Australian Board of Missions, which was received by the Synod, drew attention to the "slavery" of the Torres Strait Islanders.

More missionaries needed for Papua

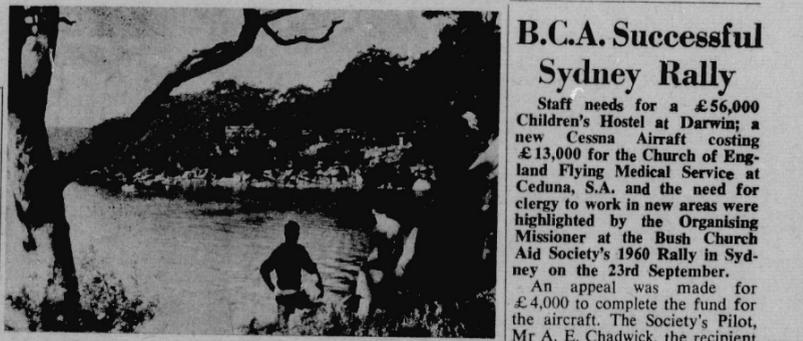
During the course of the session, Synod was addressed by two Papuans. The Rev. George Ambo, who is shortly to be consecrated Assistant Bishop of New Guinea, stressed the need for more Australian missionaries in New Guinea.

GENERAL SYNOD OPENING



The Verger of St. Andrew's Cathedral, Sydney, leading into the Synod Hall the diocesan bishops.

Sydney Youth Centre



A view taken across the bay, of the buildings of Camp Howard on Port Hacking, where boys' and girls' camps are held each school holidays, by the Youth Department of the Diocese of Sydney.

Evangelical Leader Sounds Warning

An analysis of the Ceylon Census Reports has revealed some startling facts, according to Mr B. E. Fernando, President of the Evangelical Fellowship of Ceylon.

New English Church Army Secretary

THE CHURCH ARMY BOARD yesterday announced the appointment of the Rev. Donald M. Lynch as their new Chief Secretary.

B.C.A. Successful Sydney Rally

Staff needs for a £56,000 Children's Hostel at Darwin; a new Cessna Aircraft costing £13,000 for the Church of England Flying Medical Service at Ceduna, S.A.

South Korea's new President is a Christian

Yun Po-Sun, Korea's newly elected President, is a staunch Christian. On the first Sunday following his popular election to the highest office in the land, President Yun together with his wife, attended the An Dong Presbyterian Church with which he has been associated since childhood.

Personal

The Reverend R. O. Dykes, Rector of Kembla, Sydney Diocese, has been appointed Rector of Penrith, in the same Diocese.

The Reverend R. G. Robinson, Curate at St. Stephen's, Willoughby, Sydney Diocese, has been appointed Curate-in-Charge of Holy Trinity Erskineville, in the same Diocese.

We regret to report the death of Mrs Birk, widow of the late Reverend G. P. Birk, of Sydney Diocese.

We also regret to report the death of Mr N. G. McWilliam, of Sydney. The funeral was conducted at St. Paul's, Wahroonga, by Archdeacon R. B. Robinson, of Sydney.

The death is reported of Mrs Joan Blow, Principal of Firbank School, Melbourne, in a motor accident. Mrs Blow was the widow of the late Dean of Newcastle.

The Right Rev. W. J. Thompson, Bishop of Iran since 1935, will retire later in the year. He will be 75 in October.

The Reverend Colin Ware, Rector of Booval, Brisbane Diocese, has been appointed Rector of St. Stephen's, Newtown, Sydney Diocese.

The Rev. L. C. B. Rose, formerly Rector of St. Stephen's, Rutherglen, Diocese of Warraratta, Victoria, has accepted the position of locum tenens (for 18 months) of St. Mary's, Concord, Diocese of Sydney.

Battle of Britain Service in Sydney

The Governor-General attended the morning service at St. Andrew's Cathedral, Sydney, on Sunday, September 18, which was observed as Battle of Britain Sunday and the occasion of the Air Force Commemoration service.

The sermon was preached by the Reverend K. McIntyre, Assistant Director of Religious Education in the Diocese of Sydney.

B.D. Successes For Moore College

The three Moore College candidates for the London B.D., all passed the examination with second class honours. No first class honours were awarded to overseas students, and only four second class honours.

Bishop Again Refused

Dr Hermann Dietzelburger, Evangelical Bishop of Bavaria, has for the fifth time been refused permission to travel to E. Germany by the Communists

He had been invited by the regional Evangelical Church of the Prussian province of Saxony to preach at a diocesan service at Halle.

It was Dr Dietzelburger who, in his capacity of Bishop of Bavaria, welcomed fellow Protestants from all parts of Germany and from other countries, including Britain, to the Kirchentag assembly of the laity held in August, 1959, at Munich.

The Communist authorities in East Berlin refused permission

for Baptists to hold a mass meeting in the huge Werner-Seelenbinder hall there last weekend. This was to have formed part of the arrangements for the Conference of Free Churches to which 12,000 people from both West Germany and East Germany had been invited to meet in Berlin.

Still debarred from visiting that part of the Evangelical diocese of Berlin-Brandenburg which lies in East Germany, Bishop Otto Dibelius has refused at length textual misquotations from his 1936 book, "Christ and the Germans" recently issued by a Communist publishing firm in East Berlin in an attempt to disparage his past record of resistance to the ideology of the Third Reich.

Well-informed observers in Berlin point out that freedom of religious observance is formally guaranteed in the constitution of the regime of East Germany.

CONSECRATION AT ORMOND

Christ Church, Ormond (Melbourne Diocese) will be consecrated by the Archbishop of Melbourne on Thursday, November 24, at 8 p.m.

Only £85 remains to be liquidated by that date.

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Christian giving

The most famous verse in the Bible describes God as giving His most treasured possession for our salvation. Christian giving is a following of the example of God.

The one principle to evoke our giving is the need of other people. Christians are called on to share their possessions with those in want. If there is no need, there should be no gift.

If no need is known, true stewardship requires that our money should be expended in line with the general purpose for which all our possessions have been given to us, namely, that we should enjoy them, and give God thanks. "God gives us all things richly to enjoy," said the Apostle (1 Tim. 6:17). But the needs of our brethren are always so great there is a never diminishing duty to be careful of expenditure on ourselves, and generous in sharing with others in need.

Regularly in giving is a great help in discharging this Christian obligation. St. Paul urged his Corinthian converts to make their contribution on a weekly basis (1 Cor. 16:1). Many Christians also find that the giving of a definite percentage of the weekly income is a prophylactic against the neglect of this duty. But the only ultimate test of the adequacy of our gift is the test of need.

By far the best way of giving is to give directly. This is not always possible, or convenient. Then the church may act as intermediary, as St. Paul did for the poor at Jerusalem.

But the church should not impose itself unnecessarily between the giver and his gift. Just as we need no priest to stand between ourselves and God, so we need no priest to stand between ourselves and our brethren. Christians should be trained to give directly where possible, shouldering a direct responsibility for the supplying of the perceived need.

There are some pitfalls to avoid in teaching Christian stewardship.

Firstly, it should be recognised that there is no virtue in giving for its own sake. If there were no needs known to us, it is bad stewardship to dissipate our money merely mechanically, in order to maintain a proportional rate of disbursement. It should be retained till a need becomes known.

Secondly, although there is a very great spiritual pleasure and reward in giving gener-

ously to others to supply their needs for Christ's sake, we must be careful of the pseudo-satisfaction, which can be obtained from giving.

For example, the Pharisee who said to himself in the temple, "I give tithes of all I possess" undoubtedly got a kick out of it; but his interest in his giving was self-centred, and, hence, not pleasing to God.

There is a streak of masochism in most, which gives a morbid pleasure from such self-inflicted pain. Such worthless forms of satisfaction, which may arise from "giving till it hurts," should not be mistaken for the joy of the Spirit, which He gives when in love we share our possessions with the needy.

Thirdly, it is a mistake to speak of "giving to God" with-out at the same time recognising that God has no need of anything. What He requires us to do is to share the possessions which He has given us, with those He has shown us are in need. If the emphasis is on giving to God, rather than on giving to others, the tendency is certainly toward priggishness and self-righteousness.

What is required is an analysis of why our gifts are needed. Is it to make our church more comfortable, or more beautiful? This is certainly lawful; for God has given us all things richly to enjoy, and we may spend our money making the church more beautiful, just as we may make our homes such.

All our expenditure should be toward God, whether we are buying carpet, or whether we are providing new hymn-books, or whether we are giving toward the stipend of our pastor, or the support of a foreign missionary. Indeed, whatever we do, we should do it "unto the Lord."

It is fundamental in teaching Christian stewardship, that Christians should be taught to be discerning in their gifts, so that they do not deceive themselves with false ideas about the value of giving itself, or to think that God requires a gift merely for the sake of receiving it.

On the contrary, they should have a growing consciousness of, and concern for, other people's needs and their own responsibility, in meeting these, for love of Christ. Thus "omnibus giving," leaving it to the church officer to distribute the gift, though better than inadequate giving, falls short of the ideal.

The Evangelical Way of Life

(By the Reverend Alan M. Stubbs M.A., Vice-Principal of Oak Hill Theological College, London)

PAUL'S letter to Titus concerns the Church in Crete, a Church which was disturbed by adherents whose conduct was unworthy of Christ (see 1.10, 11, 16).

So Paul exhorts Titus to challenge the Christians to live worthy lives, in order that, to quote Paul's actual words, "they may adorn the doctrine of God our Saviour in all things" (see 2.1-10. Paul thus makes the Gospel itself the basis of his appeal and the determining factor in his expectation.

This actual instance of Paul's method illustrates the distinctive worth of his theology. To him the Gospel was meant to be directly related to daily living, it was nothing less than God's way of causing men to live an entirely new kind of life. To him, therefore, if he wished to move Christians to live more worthily, the thing to do was to confront them afresh with the Gospel. So here, in the midst of an epistle of practical exhortations, Paul suddenly inserts a doctrinal parenthesis, an exposition of the Gospel of divine grace and salvation, and an indication of the practical response it demands from all who would enjoy its benefits. Let us then read Titus 2.11-14 and seek to appreciate its significance.

(i) How men lived without the Gospel. Before saving grace reaches them men live naturally in ungodliness and iniquity. They have no proper reverence for God and no positive delight in His will; and so their doings are determined by the prevailing fashions of a sinful world, and the carnal passions of a sinful nature. The Gospel calls us to repentance by teaching us plainly and explicitly that this way of life must be completely disowned and denied. The decisive "right-about-turn" by which those who respond to the Gospel turn their backs on these things must issue, if it is genuine and permanent, in a way of life in which such things are continually left behind. This, then, is the first mark of the evangelical way of life—renunciation.

Holiness and Hope
ii) How we are taught to live by the Gospel. Those who experience the saving grace of God find that their lives are put under a discipline. In the school of Christ they begin at once to learn to live differently. As those who have the quickening Spirit of God at work within them begin to feel the compulsion and constraint of new desires and new duties; and that in three directions—towards self, others and God—to live "soberly, righteously and godly." Also, they are called to live as those for whom life now has a new

outlook. For them "this present world" is no longer the "be all and the end all." They learn to anticipate and to rejoice in the prospect of the Saviour's glorious appearing. The pressure of earthly darkness is for them relieved by the certainty of "that blessed hope." Henceforth it becomes their concern not only that the rest of their earthly life should be pure and holy, but also that at the last they may come to His eternal joy. These, then, are the fuller positive marks of the evangelical way of life—present holiness and Advent hope.

(iii) How the Gospel makes such a life possible and imperative. This, finally, is why appeal to it should be so irresistible. For this new kind of life is not something we have to achieve, it is a free gift which divine grace has put within our reach. For God Himself has appeared to

bring salvation to all men. This Jesus is "our Saviour." He gave Himself for us to redeem us from all iniquity. He is like a life-boat once come alongside a sinking ship. We can step into Him and find emancipation from the down-drag of sin. Not only so; by what He has done Christ has made possible our purification, and He has purchased us to be His. He rightly expects, therefore, that we should spend the rest of our days devoted to doing His will. So the final practical marks of the evangelical way of life are redemption from sin and consecration to Christ as Lord. Those who would receive grace and obtain salvation are called by the Gospel to a life first of faith and then of good works, of both of which our Saviour is worthy. Let us see that we maintain both.

Eucharistic Sacrifice—The Crucial Issues

"Who offers what to whom?" With this question the Rev. R. J. Coates, Warden of the newly established Evangelical Research Centre in Oxford, drew attention to the crucial issues in the understanding of the Eucharistic Sacrifice in addressing the Tyndale Hall Northern Fellowship at Southport last week.

Mr Coates' paper on 'The Doctrine of the Eucharistic Sacrifice' not only presented a historical survey of the doctrine, but also indicated that in much recent discussion on the subject, in the Reformed Churches as well as the non-Reformed, questionable assertions are being made. In particular, the idea that there was on earth in the Eucharist a sacrifice for sin to be presented or represented to God, in association with an eternal offering up of Himself by Christ in Heaven, must be resisted on New Testament grounds.

"Plain Teaching of Scripture"

Mr Coates asserted that for a right understanding on this question attention must be given to the following points:

1. The supreme authority of the Scriptures in this as in all matters of doctrine must be recognised. Even if an early and unanimous consent of the fathers on the matter of the Eucharistic Sacrifice could be found that would be no justification for going against the plain teaching of Scripture.

2. The doctrine of the Atonement must determine our doctrine of the Sacrament. There must be clear recognition of the once-for-all nature of the sacrifice on the cross for sin, of its completeness and sufficiency, and there must also be a clear distinction between the sacrifice of Christ in death and His continuing work as High Priest.

3. The doctrine of the Heavenly Session must be clarified. What was Christ doing in Heaven now? "Is He eternally offering Himself on a heavenly altar for us?" asked Mr Coates, who went on to say that His very presence at the throne of God was in itself sufficient plea of His once-for-all sacrifice, without any need for a continual offering of it. There was no New Testament evidence for positing an altar in Heaven.

4. The doctrine of the Church will affect the doctrine of the Eucharist. While the concept of the Church as the Body was indeed Scriptural, the concept must not be over-worked by any suggestion that the Church as the Body of Christ was offering up itself as a sacrifice for sin in some association with the sacrifice on Calvary. Nowhere in the New Testament was the idea of the Church as the Body of Christ connected with sacrifice for sin.

5. There must be preservation of pure spiritual worship. Ritual based on unscriptural ideas of sacrifice must be kept out of Eucharistic worship.

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PRIMATE'S SPEECH AT OPENING OF SYNOD

In these days of rapid and vast expansion of population, the Church of England in many Dioceses is engaged on extensive building programmes, the Primate reported in his opening address to General Synod.

The Primate said: "Many new churches and halls have been built and there seems to be an increase in the number of the clergy."

"Our theological colleges are full and a new theological college has been opened in Perth. "Yet there is no justification for complacency and there is serious doubt whether the Church is keeping pace with the development of this great country. "In some new housing areas churches are almost the last buildings to be erected.

"Shortages of clergy means that the newcomers to these districts have no one to welcome them or to invite them to church. "Although more men are being ordained far too many rectors are working large parishes single-handed, and junior clergy are being placed in charge of parishes far too soon.

"Whilst giving priority of need to church building in new areas the Church is rightly strengthening her position in Diocesan centres.

"It is encouraging to record that during the past 12 months the Cathedral at Grafton has been consecrated, the Cathedral at Townsville has been completed, and plans for the completion of the Cathedrals at Brisbane and Wangaratta have been taken a stage further.

"It is of great importance that our Cathedrals should be dignified and beautiful and that they should set a worthy standard of worship for the whole Diocese.

Great honour for bishop

"I have been impressed since coming to Australia with the great opportunity which the Anglican Church in this country has of influencing public opinion and of sharing in the life of the community.

"Many of the clergy and lay people of our Church are playing a most notable part in the everyday affairs of the people.

"As an example of this I would refer to the well deserved honour recently paid to the Bishop of Armidale in his appointment as Deputy Chancellor

"LIGHT BENEATH THE CROSS"

The Report of the Graham Crusade in Australia, includes three of Dr Graham's addresses.

Many illustrations, 17/6 (posted 18/8)

KESWICK BOOK DEPOT,
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of the University of New England at Armidale.

"Here in Australia we rejoice at the successful progress now being made for the union of the Presbyterian, Methodist and Congregational Churches.

Reunion

"Many people are urging that the Church of England should come into such a Union as soon as possible and instance the Church of South India as an example of what can and shall be done.

"Through our friendship and co-operation with the Australian Council of Churches many of the old barriers are being swept away and there are some who feel few difficulties remain and that they are not insuperable.

"I confess that I do not altogether share this rather too optimistic view.

"South India, where Christianity is relatively new, is in no way comparable to Australia where the religious roots of most of us go away back to the distant past, buried in convictions and traditions held by our forefathers with such sincerity and strength that they were willing to suffer persecution and even martyrdom in their defence.

"A considerable time will need to be spent by the proposed new Church of Presbyterians, Methodist and Congregationalists in settling down and going through the difficult period of growing pains which are bound to occur, before further steps towards its union with the Church of England can be taken.

"This time of consolidation by that new Church should be spent by the Anglican Church in drawing her own members into closer unity and fellowship."

PRIMATE VISITS FREE NIGERIA

The Archbishop of Canterbury and Mrs Fisher arrived in Ibadan, Western Nigeria, last month to attend the Nigerian Independence celebrations on September 30.

They were met at the airport by the Premier, Chief Akintola, the Rt. Rev. S. Odu-naiya Oduola, Bishop of Ondo-Benin, the archdeacons, and ministers of the Western Region government. They drove to St. James' Cathedral for Evensong.

A dinner party in the evening was given by Ibadan Diocese. One hundred guests were present and a speech of welcome was made by Bishop Oduola.

Ibadan is one of the seven dioceses of Nigeria, which, with the dioceses of Accra (Ghana), Sierra Leone and Gambia, form the Church of the Province of West Africa.

The archbishop, in his speech, referred to the great joy which he and Mrs Fisher had experienced at being asked to visit Nigeria as the guests of the Federal Government.

Difficulties of freedom seen

Dr Fisher paid tribute to the Dioceses of Ondo-Benin and Ibadan and said how deeply he knew the people of Ibadan valued the life and work of the late Bishop Oyedode. He knew that they would be much in prayer during the days that lay ahead. He said Nigeria was gaining her independence and for that we must thank God.

Freedom was a wonderful thing to have, but it brought with it its difficulties. This had been seen in our own country of England and throughout Europe during two world wars.

Dr Fisher said that he had seen that the Church in Nigeria

possessed a cheerfulness and a love of God which was fully alive to the possibilities which freedom brought.

"What a joy our time in Nigeria has been," he continued. "Throughout our time here my reaction has been, 'What lovely people the Nigerians are.'

"Well, you are lovely people. I looked out of the car today and waved to some children standing by the roadside. A little boy looked rather glum but when he saw me waving, a bright smile spread over his face and I felt for the moment at any rate that I had made a new friend in Nigeria."

In conclusion, Dr Fisher said that when he came to Africa he always returned to England renewed in his confidence in God, in the Church and in human nature.

"Thank you here in Africa for the immense encouragement you have given me.

"I believe firmly in the Church of Christ, I believe passionately in the Anglican Communion and in the work which God has given it to do.

"The Church in Nigeria will take its place in the days that lie ahead, and I greet you and bless you all and thank you for your fellowship."

On Tuesday after Matins at St. James, Ibadan, the Archbishop of Canterbury met local clergy and missionaries.

In the evening the dedication of St Peter's Church, Aremo, took place.

This was followed by a dinner party in the archbishop's honour given by Government of the Western Region of Nigeria.

LEADER OF C.M.S. HERE



Dr Warren in Australia

Canon Max Warren, the foremost missionary statesman in the Anglican Communion, arrived in Sydney on October 12 for a seven-week tour of Australia.

Dr. Warren, who is the General Secretary of the Church Missionary Society, is accompanied by Mrs Warren.

Canon Warren has travelled widely in Asia, Africa, America and Australia, and has the confidence of church leaders of many different denominations and ecclesiastical convictions.

He has been a spokesman for large groups of the Church in international meetings.

Appointed in 1942 as General Secretary of the Church Missionary Society, one of the largest missionary Societies in the world, Dr Warren has made a tremendously vital contribution to the world mission of the Anglican Church.

He has an extensive insight into the problems facing both the secular and religious world today. His knowledge and understanding of the problems of Africa is particularly significant at the present time.

The main purpose of his visit to Australia is to consult with leading members of the Church of England, including the bishops of several dioceses.

In New South Wales his public appearances will be as follows:

October 16, Sunday: Canon Warren will preach the sermon at Morning Prayer in St. Andrew's Cathedral, Sydney, 11 a.m.

Canon Warren will preach the sermon at Evening Prayer in St. Philip's Church of England, Eastwood, at 7.15 p.m.

He will present the Television program, "Into All the World" at 10 p.m. on ABN, Channel 2.

October 17, Monday: Clergy conference in morning.

He will preach the Synod sermon in St. Andrew's Cathedral, at 2.30 p.m.

He will speak during the Synod Missionary Hour (7 to 8 p.m.) in the Chapter House.

Accommodation is limited—the public gallery will only hold a few dozen people.

October 23, Sunday. Preaching sermon, Morning Prayer, All Saint's C. of E., Woollahra. 3 p.m. Men's Rally, St. Andrew's Hall, Roseville. 7.15 p.m. St. Matthew's C. of E., Manly. Evening Prayer. Sermon.

October 24, Monday. 1 p.m. Meeting for University Students, organised by Chaplain to Anglican Students. All students invited.

Ban on Africa talks?

The Church of the Province of South Africa is now likely to boycott the proposed conference convened by the World Council of Churches in Johannesburg in December, because the Minister of the Interior (Mr Tom Naude) will not allow the deported Bishop of the diocese, Dr Ambrose Reeves, to attend.

The Archbishop of Capetown, Dr Joost de Blank, made it clear soon after Bishop Reeves' expulsion that unless he was given permission to attend as a delegate of the Province, the conference should be held outside the Union, or the Anglican Church would be unable to be represented.

The Dutch Reformed Church, which is also taking part in the conference, is opposed to its being moved from Johannesburg.

This religious body claims the loyalty of nearly half the total White population of the Union, and the majority of them are supporters of the Premier, Dr Verwoerd.

In correspondence that has passed between Mr Naude and Dr. F. O. Geldenhuys, a Dutch Reformed Church leader, published this week, the Minister said: "There is nothing to prevent Bishop Reeves stating his views in writing on matters which would be discussed."

The Anglican delegation was to include the Bishops of Bloemfontein and Natal; Canon A. H. Zulu, who is to be consecrated Assistant Bishop of St. John's, Kaffraria; Professor Z. K. Matthews, formerly African Principle of Fort Hare University College, who was detained during the emergency; and Dr Alan Paton, author of Cry, the Beloved Country and President of the South African Liberal Party.

Mr Naude has further reiterated that he is not prepared to give his reasons for the Bishop's deportation.

The Archbishop of Wales (the Most Rev. A. E. Morris) referred to the deportation of the Bishop of Johannesburg and to the fundamental issue of apartheid in his presidential address before the Governing Body of the Church in Wales at Llandrindod Wells, Radnorshire, last month.

The Primate said that all had been shocked by the rude expulsion of the Bishop for refusing to render to Caesar a subservience that would involve disloyalty to God.

At the same time, he warned people to observe a certain restraint in their denunciation of the South African Government.

"It is easy to denounce other people's sins, but the exercise is apt to produce a glow of self-righteousness and this is always dangerous."

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Notes and Comments

MARRIAGE IN CHURCH

There seems a good deal of confusion among Church of England people as to what is the existing state of the law in the Church of England regarding remarriage of divorced persons. We know, of course, from Scripture that divorce has always been contrary to the perfect will of God. And yet in the Old Testament times, because of sin, God enjoined Moses to provide for divorce and remarriage, subject to certain limitations.

In the Church of England from 1604 till 1857 remarriage after divorce was not permitted in church law without a special Act of Parliament. But from 1857 till 1937 in England, divorced persons could remarry in church, whatever the incumbent's personal views in the matter were. Since 1937, they may remarry in church if the incumbent agrees. In other words, since 1937, although remarriage of divorced persons is lawful, it is within the discretion of the minister as to whether he will officiate or allow his church to be used. (No distinction is made between innocent and guilty parties.)

This would appear to be the law of the Church of England in Australia, as a consequence of the Act of 1857, unless any local synod has legislated otherwise in the matter. We would be interested to know if any synod has done this. As far as we are aware, none has; so that the law in the Australian Church corresponds with the law in the English Church.

Of course, a great number of clergymen, including many bishops, are opposed to remarriage of divorced persons in church; but their opinions, even when expressed in an act of convocation, do not affect the law, or take away the rights of the clergy or divorced persons, which the church law allows to them.

There seems to be equal lack of knowledge with regard to the law of the church about the celebration of marriages. In England church law requires the marriage to take place in the church of one of the parties, unless a special licence, costing £50 or more, is obtained from the Archbishop's Registry. This would also be the law in the Australian church, unless local synods have voted to the contrary. Again, we are unaware that any have done so. It would indeed be most inadvisable to alter this salutary law; for not only does the requirement of being married in one's own church ensure that marriage fees are more equitably distributed among the clergy; but, more importantly, it ensures that the pastoral opportunity that the solemnisation of marriage provides, should remain with the minister who has the cure of souls in the case of at least one of the parties to the marriage.

NEW BISHOP OF WELLINGTON, N.Z.

The new Bishop of Wellington, the Rt. Rev. H. W. Baines, formerly Bishop of Singapore, was enthroned on September 21 at the Cathedral Church of St. Paul.

Among the large congregation were the Governor-General (Lord Cobham), the Prime Minister (Mr. Walter Nash), the Leader of the Opposition (Mr. Keith Holyoake) and representatives of the judiciary and the armed forces.

The service, which lasted one and a half hours, was conducted by the Commissary of the Diocese, Bishop E. J. Rich, assisted by the Dean of Wellington, the Very Rev. D. J. Davies, and Minor Canon M. R. Pirani.

All the bishops of the New Zealand Province were present, apart from Bishop Caulton of Auckland. In his address at the enthronement service, Bishop Baines recounted the work of the Anglican Church and its bishops in the Wellington diocese during the past century. He said that only by placing a high value on comradeship could members of the Church overcome the false clericalism which weakened it. The bishop was enthroned by Dean Davies after the documents of election and consecration had been read by the Chancellor of the Wellington Diocese, Mr. E. H. Evans.

Bishop Baines is a cousin of the Governor-General, Lord Cobham, and on arrival at Auckland he told reporters that he would like to play cricket with Lord Cobham again. He added that statistics suggested that New Zealand had as high a church-going population as anywhere, except perhaps Ireland and the cities of Russia.

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The third of three articles by the Reverend ALAN LANGDON, Director of Education, Diocese of Sydney.

It is such General Religious Instruction provided for in the Public Instruction Act, and given by the school as an integral part of its curriculum, which the Council seeks to have extended into the Secondary Schools, to be taught by teachers "willing and trained for the purpose" on the basis of an Agreed Syllabus (see Submission quoted in the first Article of this series).

However, this General instruction is to be in addition to, not in place of, the present denominational instruction which is provided for in the Act under the name of: **Special Religious Instruction.**

By this provision, other clergy and their accredited representatives take classes for the children of their own denomination in Infants, Primary and Secondary schools. This privilege is greatly valued by the Churches.

As a matter of fact, the Church of England in the Diocese of Sydney celebrated the 80th Anniversary of the Education Act in May this year with a luncheon and service of thanksgiving attended by His Excellency the Governor and Lady Wood-

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Religious Instruction in State Secondary Schools

ward. His Grace the Archbishop and Mrs. Gough, the Director-General of Education and Mrs. Wyndham, educational leaders from Church and State, active and retired clergy and over two hundred lay people who give religious instruction in State schools within the diocese.

The purpose was to give thanks for the opportunities which the Church enjoys under the special religious instruction provisions of the Act.

While a very great deal remains to be done before it can be said that our Church is adequately fulfilling its responsibility to provide regular and effective instruction for every Anglican in State Schools within the diocese (and this is undoubtedly true to a greater or lesser degree of other dioceses or denominations), a very great improvement in the position has taken place over recent years.

Despite the fact that the Anglican population in State schools within the diocese of Sydney alone now numbers nearly a quarter of a million, and that the secondary school population within the diocese has roughly doubled in the past 10 years (from 56,000 to 110,000 Anglican scholars), it is possible to say that there are more Anglican children taught regularly and in teachable sized classes in 1960 than was the case in 1950.

However, the further increases, especially at the secondary level, which will take place over the next few years, have created a Demand for a Diocesan Vision.

In contrast with the alarming position revealed by the Board of Education's Report to Synod on the Survey it conducted only four years ago, there are now some 500 Anglican lay men and women voluntarily assisting in the schools' work.

A much greater degree of co-operation is also in evidence amongst the clergy and lay teachers of the various parishes served by any particular secondary school in the taking of Religious Instruction classes in that school.

Lesson notes in three grades

Furthermore, the Diocesan Board of Education now has a staff of nine full-time men and women teachers, supported by a special assessment for this side of the work, who not only give teaching assistance in many schools throughout the Diocese, but also prepare lesson notes in three grades for the use of the clergy and their helpers.

District workshop conferences are held each term to give assistance with current lessons and fifteen week courses are conducted in various districts throughout the diocese during the year to give elementary teacher training to lay instructors already helping or willing to help in the schools' work.

Over the last five years nearly 400 such folk have taken these courses and over 100 clergy and lay instructors have availed themselves of the Secondary or Primary courses provided by the Sydney and Balmain Teachers' Colleges each year in conjunction with the NSW Council for Christian Education in Schools.

Nevertheless, we cannot and must not rest until there are sufficient trained instructors to help the clergy in taking every Anglican class in every school, in a teachable size, with trained relief teachers ready to take their place temporarily or permanently, as necessary.

The Board of Education's teaching staff, in addition to the preparation of lesson material, the conduct of both elementary and more advanced training courses and the supervision of such training instructors as desire it, will concentrate on supplementing the Religious Instruction staff in the large secondary schools situated in areas which do not contain a potential of suitable clerical and lay instructors.

In the increasingly secular society in which we live and in which the denominational affiliation of so many school youngsters is purely nominal, more and more clergy are seeing in the special religious instruction classes at the schools one of the most significant fields of true evangelism the making known of the Gospel to a pagan society through the regular Spirit-led teaching of the Word of God to the minds of the new generation in their most impressionable years.

This may be summed up in two basic—

Principles of Parish Planning.

(1) **Integration:** As the schools' work of the clergy and the lay helpers within the parish is remembered regularly in the parish prayer meetings and from time to time in the church services, so a greater sense of parish responsibility for this work is developed, resulting incidentally in more lay helpers offering for the work as a rule.

Some rectors have revitalised a run-down Sunday School by forging a strong link between the Sunday School and the special religious instruction classes at local schools.

Others have found that a valuable point of contact is established in parish visiting with non-practising Anglican families, if the rector or lay visitor can speak with personal knowledge of children from the family who are in Anglican religious instruction classes at school.

Some clergy at the commencement of the year, introduce each instructor to the class as representing the rector and the church, and this, together with participation in local school affairs and functions can greatly assist in the process of integration and—

(2) **Co-operation:** Where the Church co-operates with the school by providing a sufficient number of trained instructors who attend regularly and who never fail to send an apology (or better still a trained relief teacher) when unable to attend for some reason, there is an almost 100 per cent record of co-operation on the part of the school.

Many schools are very co-operative even when the above conditions do not apply.

An outstanding opportunity of co-operation with the school which many Rectors find invaluable is in connection with the observance of Education Sunday,

on which the N.S.W. Education Department requests all scholars and their parents to attend a service of worship in their local church.

The Unique Advantages of the "Dual System" If adequately implemented by both Church and State at each age level, this system of general religious instruction given by the school and special religious instruction given by the church has unique advantages.

The "dual system" makes it possible for the State to provide the basic factual content of the child's Christian heritage as an integral part of his every-day education. At the same time it enables the Church to which the child professes allegiance to build on this foundation of basic Biblical knowledge, by giving systematic instruction in its particular contribution to Christian thought, not merely as a Sunday affair but as a natural part of week-day learning.

Special religious instruction also provides scholars in their crucial adolescent years with the opportunity for frank and critical discussion of the Christian faith, the doctrine and worship of their Church and the claims of Christ, in a way that would be impossible and undesirable in a period of General religious instruction.

The inclusion of General R. I. in the secondary curriculum, however, could ensure that the discussions taking place in the denominational classes would be on a basis of a systematic knowledge of the facts of the Bible and of the Christian Faith as our common cultural heritage.

Furthermore, as religious education is far more than religious knowledge, the "dual" system has distinct advantages over either its English or Victorian counterparts, because it has the power to forge a strong link between the religious knowledge gained at school and the life, faith and worship of the particular Church in and through which the child will express this knowledge in corporate experience.

As, under the guidance of the Holy Spirit, the Living Word of God makes its impact upon the mind, life, attitudes and behaviour of the scholar, so this experienced knowledge will issue in loyalty to Christ, a loyalty which must find expression in the life and fellowship of the local Church.

Passing on our heritage

Such then is the system, embodied in the 1880 Act and now operative at the Primary level of education in N.S.W., which the N.S.W. Council for Christian Education in Schools seeks to have implemented in State Secondary Schools also.

Our prayer is that the Church and the State together will respond to the challenge of seeing that this generation of young Australians is given a thorough knowledge and informed appreciation of their Christian heritage. If this is not done, the heritage which their grandchildren will receive may not be a Christian heritage, but one of some conflicting ideology, because of our failure to use to the full the opportunities we now possess.

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"Your Director leaves here tomorrow with the goal exceeded. He has done a magnificent job, working long hours every day and evening in the office, on visitation, and at meetings, all in very trying climatic conditions. He has shown himself to be an excellent judge of the potential abilities of the men of the Parish with whom he has come in contact. All meetings have been well conducted, and his sincerity and his genuine concern for people have been obvious in all that he has said and done."—The Reverend G. E. Christianson, St. John's, Biscayne, Queensland.

"The whole month of June has been one of many spiritual blessings and it has been a pleasure to have your colleague with us. Our potential was set at £8,000-£12,000 and up to last night, £14,359/1/ has been received in pledges. I would like to thank you and your firm for the help you have given us. Already I know that as far as I am concerned, I could never go back to the old way of Church fund raising."—The Reverend G. L. Dent, St. John's, Wentworth, N.S.W.

"I am able to report that so far the amount of £13,000 (approx.) has been pledged. I am confident in stating that the manner in which your organization conducted and directed our campaign was very satisfactory and well pleasing to myself and the members of our Parochial Council. Your Director was most acceptable to us all and fulfilled his role not only to our complete satisfaction, but engendered a spirit which will lift our further work in this program. His quiet, methodical and exacting work was the most respected and appreciated by his pleasing personality and dedication to his Faith and work."—The Reverend J. J. Goodman, Parish of Upper Hastings, Wauchope, N.S.W.

"As Rector of the Parish I would like to say how much we appreciate your Program. I feel sure that it will have a strengthening effect on the Parish not only financially but spiritually. We are indeed very pleased that we had your company undertake this most important task. We have been delighted with the job your Director has done for us. He has been quietly efficient and has created much good will in the Parish. I am sure that he has worked beyond the line of duty and he has been most helpful at all times. The Parish as a whole is most grateful to him and I personally am very grateful for his help, inspiration and friendship, and of course, for the splendid job he has done here in this Parish. I would like to add that I am grateful to you for sending a convinced Christian to do this work for us. It makes all the difference."—The Reverend G. F. Gray, St. Paul's, Roma, Queensland.

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Fundamentalism—Oxford paper

"Christ and the scriptures" was the topic of a notable paper by Professor T. N. D. Anderson (Department of Law, London University) at the Oxford Conference last month.

Professor Anderson claimed that the subject allotted to him lay at the very heart of the whole controversy about Fundamentalism (so-called).

He pointed out that a careful examination of our Lord's statements about the Old Testament certainly implied that our Lord believed in the historicity of the events concerned.

He went on to claim that the Old Testament Scriptures were Divinely inspired, and were vested with Divine authority.

The authors might have been human, but the authority stamped upon those Scriptures was beyond that of human authors. "What Scripture said, God said," he exclaimed, "and the Scripture cannot be broken."

Our Lord used His own authority to amplify and correct Jewish interpretations, but not to abrogate or to destroy, rather to fulfil the Scriptures.

He also explained that the rejection of the Old Testament, to be consistent, meant the rejection of the New.

Professor Anderson then went on to deal with the "Accommodation" theory, i.e. that Our Lord accommodated Himself to the idioms and views of that day, but he exclaimed: "This theory won't do. For Our Lord cannot have led men astray as this theory seems to suggest."

The truth of Scripture

Although the paper by the Rev. Professor R. V. G. Tasker (New Testament Exegesis, University of London) was not next in order, it was next in sequence, for it dealt with "The Apostolic Doctrine of the Word of God."

After denying that graphé always denotes a single passage of Scripture and that graphai indicates Scripture in its totality, he maintained that all parts are inspired and have a bearing on belief and practice, and the basis of Scripture's profitability is its inspired character.

RECORD ATTENDANCE AT OXFORD CONFERENCE

Over 100 residents and a number of visitors gathered at St. Peter's Hall, Oxford, for the first evening of the Oxford Conference of Evangelical Churchmen.

This record number of young and old shows that the subject of this year's Conference, "The Word of God and Fundamentalism," has caught the imagination of evangelicals.

Men were inspired by God, i.e. the revelation which they received was borne in upon them by God Himself, but we were wrong in trying to define what Scripture leaves undefined.

The authority of Scripture, Professor Tasker maintained, lay in its Divine origin, and in this origin the Father, Son and Holy Spirit had a place.

Scripture was always true, always penetrating, always challenging. It must be used for teaching the truth, for expelling or refuting error, for the reformation of the character and conduct of the Church and the individual, and for discipline in living the Christian life.

Out of the discussion which followed this paper arose two points of view which continued until the very end of the conference.

On the one hand, there were those who strongly upheld verbal inspiration, and when challenged on the fact of different versions and different readings claimed that it was the original documents which were inspired.

On the other hand, there were those who claimed that the use of the word "verbal" was adding to the statement of Scripture, and as we did not possess the original documents we only ran into difficulties and misunderstanding by asserting that the original documents were verbally inspired.

Verbally Inspired

There was no suggestion here, by those who held this second point of view, that if the original documents had existed they would not have looked upon them as verbally inspired.

They were of the opinion, however, that as God had not given them the original documents He did not expect them to pronounce judgment upon them.

This difficulty was to some extent overcome by the third "Finding": "We affirm that when the Holy Spirit inspired the Biblical writers, He controlled their choice of both matter and words for the communication of Divinely revealed truth."

The theme, however, continued in the paper of the Rev. Dr. J. I. Packer (Lecturer, Tyndale Hall) on "The Origin and History of Fundamentalism."

He supported the inspiration of the matter and the words, so much so that in the debate that followed the verbal inspirationist claimed him as one of their own.

Dr. Packer asserted that inerrancy was the strength of Evangelicalism, and that it was

weakness to jettison this because of the problems concerned.

Yet he was careful to point out that the obscurantist approach to the Bible should be rejected, and use made of Biblical scholarship.

It was not the use of reason which must be condemned, but its misuse. He also rejected mechanical inspiration, and the exaggerated literalist interpretation of the Bible, although he insisted that Scripture should always be taken in its natural grammatical, and intended sense.

This led the Conference to make a positive statement about Fundamentalism: "We affirm that in so far as Fundamentalism means upholding the inspiration and trustworthiness of Scripture, and the Deity, Virgin Birth, Atoning Work, Bodily Resurrection, and Personal Return of Christ, it is to be approved as authentic Evangelical testimony to the fundamentals of the Christian creed." This was followed by a negative affirmation: "We affirm that in so far as Fundamentalism means an obscurantist attitude to Biblical scholarship, a mechanical doctrine of inspiration, and an arbitrary literalism in Biblical interpretation, it is false to the principles of historic Evangelicalism."

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REFORMATION RALLIES PLANNED

A United Reformation Rally will take place in the Lyceum Hall, Pitt Street, Sydney, at 3 p.m. on October 30, when the Speakers will be the Reverend Dr D. B. Knox, Principal of Moore Theological College and the Reverend K. J. Turnbull, Minister of Scots Church. They will develop the theme of the Relevance of the Reformation.

The Secretary of the Council of Churches in N.S.W. writes:

"The Liverpool (N.S.W.) Ministers' Fraternal has shown how the day can be really well observed by some united and energetic planning. In place of an evening service in each of the Churches the Fraternal is holding a United Service in the Liverpool Town Hall. What a splendid thing it would be if Ministers' Fraternals all over N.S.W. were to arrange and publicise an effective exchange of pulpits and/or plan something like the Liverpool demonstration of unity."

The Archbishop of Sydney writes:

"It is a beneficial custom that we should observe each year a Reformation Sunday, a day when we can be reminded of the great debt which we owe to the leaders of that Revival Movement. In these days we are apt to take for granted the opportunities of worship which we enjoy and the pure doctrines of salvation which have brought spiritual life to us. These possessions which mean so much to us were only gained at a cost of physical suffering and mental torment as our forefathers struggled with these great problems. Whilst we give thanks to God for these men of old, let us pray that we may be worthy of our heritage, and may hand on the torch of God's Truth shining with undimmed brightness."

LONDON INTER B.D. RESULTS

Fourteen Australian candidates passed the Intermediate examination in Divinity for the University of London in June of this year: Margaret C. Cunningham, J. T. Griffiths, N. K. Macintosh, E. H. Maidment, G. S. Ogden, R. T. Platt, R. J. Banks sat in connection with Moore Theological College. In addition, two former students of Moore College passed. They were the Rev. H. Henningham and the Rev. D. A. Langford.

Two candidates passed in connection with Ridley College: V. H. Caley and D. J. Williams.

The other successful Australian candidates were J. H. Brookes, D. J. Eldridge, and D. S. Warren.

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Convert before Crusade

To a packed Albert Hall, Manchester, at the first-Pre-Crusade Rally in preparation for next year's Billy Graham North of England Crusade (held on Saturday, September 24), the Rev. Tom Allan said that ten years ago it would have been inconceivable that he should stand on that platform, and associate himself with this kind of Evangelism, for he did not believe in it.

He thought then that the day of mass evangelism was over. Now he would give his "personal testimony" that without reservation he was proud to be associated with Billy Graham.

Many things had contributed to his change of attitude, but above all, there had been the revolutionary influence of Billy Graham on his own ministry.

He was now persuaded that there was a vital place for mass evangelism within the context of the Church's total mission in the world today.

Mr Allan was ready to acknowledge the defects in mass evangelism, he listed three.

Firstly, the difficulty of reaching all whom the Church longs to reach. Even if the Maine Road Stadium were full next year, would still be thousands untouched by this means. Secondly, there was the difficulty of Communication of the Gospel to a secular-minded generation ignorant of the Word of God. Thirdly, there was the difficulty of integration into the life of the Church of those won in mass evangelism.

Yet, Mr Allan gave three reasons why he believed all Christians ought to support the Crusade.

(1) Billy Graham has reminded the Church of the true aim and objective in Evangelism. In the world churches many speak of Evangelism as an urgent necessity, yet there is great confusion as to what Evangelism is. Graham has no such confusion. He always gives the definition of Archbishop William Temple, that it is "so to present Christ Jesus by the power of the Holy Spirit that men come to put their trust in God through Him, accept Him as their Saviour and Lord, and serve Him as their King in the fellowship of His Church."

Beginning at the Beginning

(2) Billy Graham has recalled the Church to the central message of Evangelism. (Mr Allan reminded the meeting how the present Archbishop of Canterbury, in his Diocesan letter after the London Crusade, had said that although no one would claim that Billy Graham had said all that was required for a full presentation of the whole Christian Gospel, yet he had taught us all

to begin again at the beginning, and speak in the power of the Holy Spirit about Sin, Repentance and Judgement).

(3) There are incontrovertible results of Billy Graham's ministry. Men are converted. Four of Mr Allan's present elders in his church were converted in the Graham Crusade.

The key to Evangelism is in a revived Church. One way to that is through the Crusades conducted by Billy Graham.

The same theme of need for revived Christians was presented by the Rev. Walter Smyth, the Crusade director of the Team.

"Billy Graham does not bring Revival in a suitcase," he said. "The people of God must meet His conditions if there is to be Revival. Churches and Christians will get out of the Crusade as much as they put in."

"After the Crusade is over there will be some who will say it had meant nothing to Manchester, or to them. But experience in Sydney, in New York, and in all other Crusades, showed that Churches giving themselves wholeheartedly had reaped great benefits. We would never reach the people outside unless Christians brought them in."

Mass evangelism was really personal evangelism on a mass scale, and it simply augmented other kinds of evangelism. It was not necessarily the best kind of evangelism.

In seeking to meet criticisms levelled against the Billy Graham Team over the years, Mr Smyth emphasised that the whole of their work was geared to the Churches.

He stated categorically that not one penny would come to any member of the team from the Crusade funds, that an audit of all Crusade finance must be made and that it must be published in the Press and available for ministers.

All transport, accommodation and expenses of the team would be met from the organisations fund in the U.S.A.

Secretary for S.A.M.S.

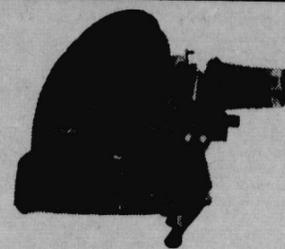
The committee of the South American Missionary Society has invited the present Acting General Secretary, the Rev. H. Sutton, to become General Secretary.

The position became vacant a few months ago when the Rev. A. W. Goodwin Hudson was appointed Bishop-Coadjutor of Sydney. Mr Sutton joined the staff of the Society last year after resigning the benefice of St. Mark, Layton (Blackpool), where he had been since 1951.

Canon for Central Tanganyika

On Sunday, September 4, the Bishop of Central Tanganyika, the Right Reverend Alfred Stanway, installed the Reverend Canon G. A. Conolly, Rector of All Saints', Woollahra (Sydney Diocese), as an Honorary Canon of the Cathedral of the Holy Spirit, Dodoma, Central Tanganyika.

The Archbishop of Sydney was also present.



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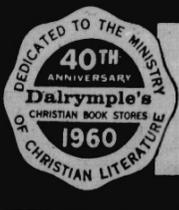
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