

THE AUSTRALIAN
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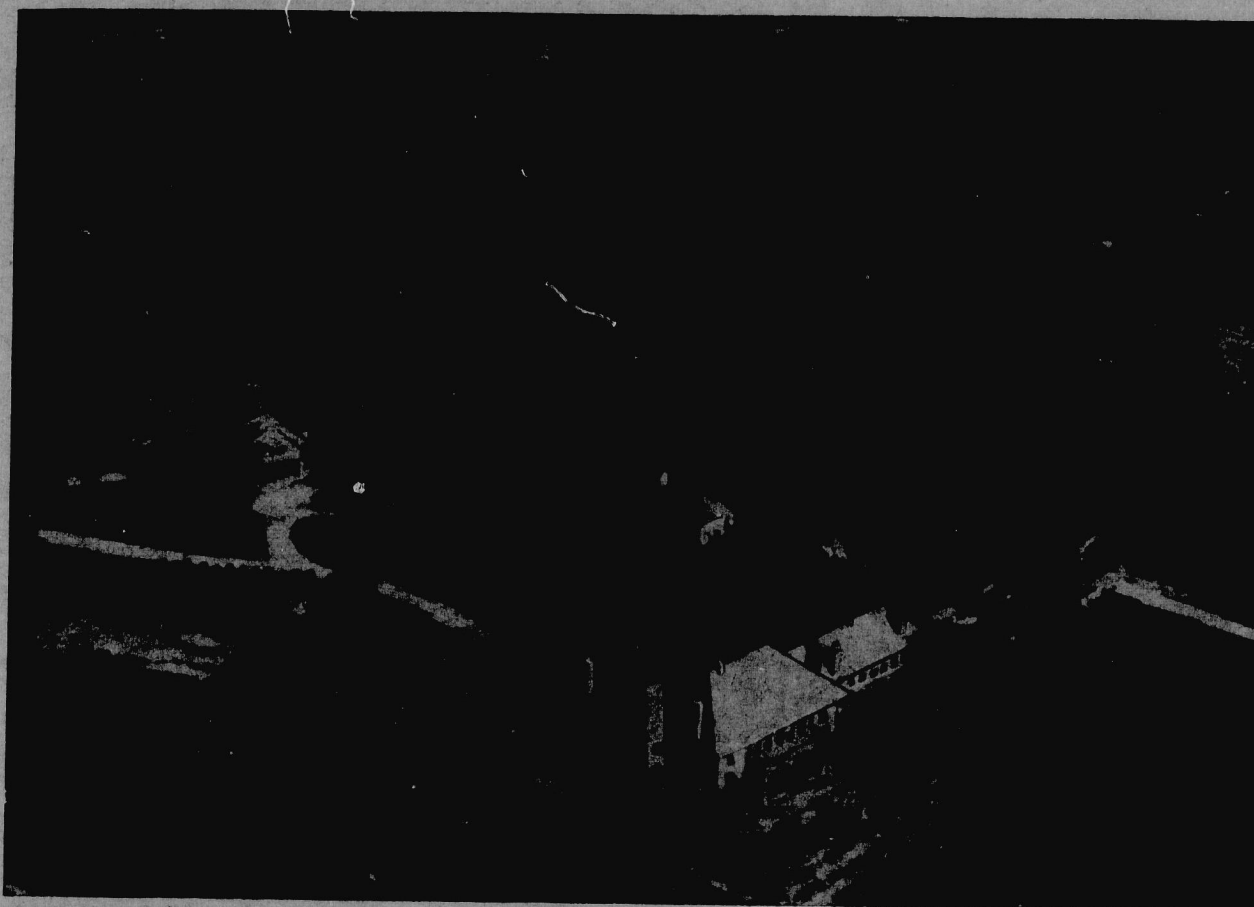
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Mowll Memorial Village Development



To be Opened in October

The Mowll Memorial Village for Aged People will be opened and dedicated by the Archbishop of Sydney on Saturday, October 24, at 4.0 p.m. The above picture gives a panoramic view of the Village.

The Village is being developed at Castle Hill, N.S.W., as a diocesan tribute to the late Archbishop Mowll and Mrs Mowll.

The day of the dedication is the first anniversary of the death of Dr Mowll, who inspected the property and expressed agreement to its purchase the Monday before he died.

The property consists of 117 acres with a large house and six cottages. It is situated in pleasant rural surroundings 17 miles from Sydney, in a popular district close to the North Shore.

The contract of purchase was signed on February 25 last, after the committee had arranged to borrow £68,000 to cover the difference between the sum in hand and the full purchase price of £75,000.

The loan was made on condition that it be repaid within 12 months, that, is before next March.

The Commonwealth Government has agreed to subsidise the initial stage of development by making a grant of £43,000. £25,000 has already been paid over.

Initial Cost £100,000

A contract for altering and renovating the main house and the six cottages has been let for £24,000, and it is expected that the total cost of establishing the first section will be £100,000.

This figure includes the main house, three cottages, the garage, the chauffeur's quarters and two other buildings and also five acres of land.

It also includes three more cottages and farm buildings and the remaining 112 acres, which are not at present included in the Village scheme and are not essential to it.

It is hoped that this farm section can be retained, but this will depend on the financial situation. The estimated value of this section is £30,000.

£25,000 is needed before next March to repay the loan. Donations, which are allowable deductions for income-tax purposes, should be sent to the Honorary Treasurer, the Mowll Memorial Village, St. Andrew's Cathedral, George Street, Sydney.

£1 donated becomes £3, because of the Government subsidy, and all money given will help to provide first-class accommodation for clergy and their wives and others who have devoted many years of their lives to the extension of the kingdom of God.

ROMAN CATHOLIC BIBLICAL CONGRESS

The National (Roman) Catholic Biblical Congress commenced in Sydney with a special Service on Sunday, August 23, and concluded on Thursday, August 27.

Two lectures were held each morning and afternoon in the Sydney Town Hall, and one each evening in the Trocadero. Every session was addressed by the Rev. Alexander Jones, S.S.L., who specially flew from England for the Congress.

Jones is a distinguished English Roman Catholic scholar, who will shortly publish his own translation of the Scriptures.

The sessions were attended by about 1,500 priests, nuns and teaching brothers, and a smaller number of laity.

The lecturer said on Tuesday, August 25, that he had refused to give permission for his own translation of the New Testament to be published separately from the Old Testament. Despite their own Doctrine of development of the Church and Church Doctrine, if they break with the Church of the New Testament and the New Testament period,

they do so at their own peril: for the Church of the New Testament period can only be understood as the new Israel, with its roots firmly entrenched in the Old Testament.

He urged those present "to procure an edition of the New Testament with a battery of Old Testament references," and to make a personal study of the references. "This is a slow, painful but rewarding experience," he said.

"First Principle"

Father Jones said that the first principle for understanding the unity of the Old and New Testament was in the word "Testament," or "covenant." He said it was to be regretted that the word "covenant" was looked on with suspicion by Catholic people, but it is a basic and fundamental concept to both the Old and New Testament, and no religion is

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CHURCH RECORD

SEPTEMBER 2, 1959

A lesson from 1559

Many Evangelical Churchmen today are familiar with the stories of the martyrs under Queen Mary, and will know that the great majority of them were ignorant and unlettered men.

What is perhaps less often realised is that it was the sight of humble and harmless men, women and children going to the stake in hundreds quite as much as the spectacle of learned and saintly prelates being burnt that killed all hopes of the success of Mary's policy. The continuously burning fires of Smithfield drove out the last remains of English attachment to the Papacy. When Mary died and was succeeded by Elizabeth I on November 17, 1558, the issue of national Church against Rome was no longer a live one.

None the less, the reformed character of the Church of England was in jeopardy in the early months of Elizabeth's reign. That the Protestantism of the Church of England was preserved was due very largely to men who, like the Marian martyrs, were then and have remained since quite obscure. What Evangelical Anglicans owe to them has only become evident during the last few years, as the result of the researches of Sir John Neale, the historian of Queen Elizabeth's reign and Parliament.

The problem that faced the Queen was how to reconcile a widely divided nation to a permanent religious settlement after the kaleidoscopic changes of the previous decade. She decided that the solution to the problem lay in comprehensiveness. Let the doctrine and worship of the Church embody neither the definite Protestantism of the last year of Edward VI nor the full-blown medievalism of Mary's reign.

In other words, the Queen wanted to return by degrees to the Prayer Book of 1549, with its compromise between the Middle Ages and the Reformation. With this end in view, she presented to Parliament in February, 1559, a Bill aiming at the restoration of the status quo to 1547, the year of Henry VIII's death. She does not appear to have intended to produce a new Act of Uniformity or Prayer Book at that stage.

Had this plan succeeded, the doctrine and worship of the Church of England would have been very different from what they are, and the aims of the Oxford Movement would have been realised nearly three centuries before it began.

What led to its failure and the preservation of the reformed standard of the Church was the determined opposition of a group of very ordinary men — members of the House of Commons who

had in many cases suffered exile for the reformed beliefs and who were backed by reforming divines such as Jewel, Grindal and Cox. The Commons were determined to restore "the religion used in King Edward's last year."

So firm were they that the Government had to abandon all hope of restoring the 1549 Prayer Book and accept what was substantially the 1552 Book, in order to forestall a possible modification of the latter book along continental lines.

The Scriptural principles of the 1552 Prayer Book were reaffirmed in the teeth of the Queen's desire to conciliate Papists at home and abroad, to the incalculable benefit of the English people in general and Anglicans in particular. Thereafter adherence to the principles of 1552 remained the mark of Anglicans. Even the Laudian High Churchmen of the Restoration period did not venture on a return to 1549; for they knew that the great majority of Churchmen would not tolerate it.

It is, then, to obscure and largely forgotten men that Anglicans owe not only the defeat of Romanism in the reign of Mary but also the defeat of Henrician Anglo-Catholicism under Elizabeth. Had they been less determined to be faithful and zealous for the truth of God as they saw it, there would in all probability have been no Evangelicalism in the Church to be revived, and no place for it.

It is worthwhile to fight for the truth. It is not a case of love's labour lost. God honours those who honour Him, whether in 1559 or 1959.

As was the case then, our opponents are sincere and earnest people, who honestly believe that their policies will be best for the Church. But, like the parliamentarians of 1559, we are not free to compromise with them, for we know that departure from the standards of God's Word written can never advance God's kingdom or bring blessing to the Church of the world.

And we know, too, that despite the odds against us, God can overrule, if we forget that we are in a minority, and trust wholly in the God of the Reformation.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jeremiah 16:14-5.)

JOHN HOOPER
A 'Nonconformist' Martyr Bishop

By the Reverend C. Sydney Carter, M.A., D.D., F.R. Hist.S.

It is much to be hoped that the Fourth Centenary of the martyrdoms of our Marian bishops may lead to a far fuller knowledge of the work they accomplished for Christ and His Church and of the the unforgettable debt that we owe them for their heroic stand for the faith of the Gospel.

I fear it would not be an exaggeration to say that to the great majority of the present generation of churchmen the teachings and writings of these outstanding Fathers of the English Reformation are largely sealed books. They may in a few cases be seen on our library shelves but they are seldom opened.

But such culpable neglect is undoubtedly a serious loss because our Reformers were well versed in Patristic learning and there are few points in modern controversial theology which they have not anticipated and thoroughly examined.

Certainly one of the most influential and best known of our English Reformers was John Hooper, who was for two years Bishop of the Sees of Worcester and Gloucester. He was not only an able scholar, a profound theologian, and a powerful popular preacher, but his strenuous and apostolic labours furnished a conspicuous example in a degenerate and worldly period of a truly pious primitive bishop.

He was born in Somersetshire towards the end of the fifteenth century and was the only son of wealthy parents. He graduated at Merton College in 1518 and at this time he was, like his father, a zealous but inconsistent protagonist of the medieval system. He told Bullinger that after he had reached "manhood" he "had begun to blaspheme God by impious worship and all manner of idolatry, following the evil ways of my forefathers."

After leaving Oxford he entered a Cistercian monastery, but by about 1535 he got a release from his vow and returned to Oxford to continue his studies. He was at this time greatly impressed by the writings of Zwingle and the commentaries of Henry Bullinger on St. Paul's Epistles.

Studied the Bible

He now studied the Holy Scriptures with great diligence and, as Foxe says, "the grace of the Holy Spirit opened unto him the light of true divinity." His increasing zeal for Reformed teaching soon compelled him to withdraw from Oxford and also incurred for him the personal animosity of Bishop Gardiner.

On the passing of the Act of the Six Articles in 1539, Hooper was obliged to escape to the Continent, and in 1546, while he was at Strasburg, he married Anne de Tserclas, a Belgian lady of noble birth. Being in need of money he returned to England, but found great difficulty in getting back to the Continent.

At length, in March, 1547, he arrived at Zurich, where he was most hospitably entertained by Henry Bullinger, the famous pastor of the Reformed Church. There for the next two years he diligently studied Hebrew. He was affectionately attached to Bullinger who was godfather to

his eldest child, and he was also an intimate friend of Bucer, John a Lasco, and other foreign Reformers.

On the accession of Edward VI he resolved, very reluctantly, to return to England and to further the work of reform.

He promised to write to Bullinger, but prophetically forewarned him that the "last news" of himself "burnt to ashes," he would not be able to write.

Hooper arrived in England in May, 1549, with his wife and little daughter, and was appointed chaplain to the Protector Somerset. He at once became a most popular teacher and preacher. Even Dr Smith, his Romish opponent, declared that the "people held him for a prophet, nay, they looked upon him as some deity" (Later Writings, p. x).

As Foxe reports, "he corrected sin and sharply inveighed against the iniquity of the world and the corrupt abuses of the church."

He tells Bullinger that "the people are sorely oppressed by the marvellous tyranny of the nobility. The state of our country is, indeed, most deplorable" (Z.L. 1. 6). He had sharply opposed Bonner's teaching and tells Bullinger that if he should be again restored to his episcopate "I shall be restored to my country and my Father which is in heaven" (Z.L. 1. 70)—a forecast unfortunately only too true.

Bishop of Gloucester

Nominated to the See of Gloucester in 1550 he refused to be consecrated in the episcopal vestments or to take the oath to the saints required by the new Ordinal.

He was at length dispensed from the oath, but remained obstinate regarding the vestments, and a bitter and unedifying dispute ensued on the subject between him and Cranmer and Ridley. Cranmer was supported by both Bucer and Peter Martyr in urging Hooper to submit to the vestments as "things indifferent."

But a Lasco encouraged him in his opposition and Hooper continued to brand with "impiety" those who used them. Cranmer could not shake his opposition, and it was only after two months' imprisonment in the Fleet that he was at last persuaded to yield and was accordingly consecrated on March 8, 1551.

He commenced preaching and visiting throughout his diocese so vigorously as to endanger his health and his wife begged Bullinger to beseech him to "moderate his labours" as "his overabundant labours may cause a premature decay."

On the death of Edward VI Hooper at once supported the claims of Mary to the throne and exerted himself on her behalf, but he was warned to seek safety by flight.

Courageously he refused. "Once," he said, "I did flee,

but now I am called to this place and vocation. I am thoroughly persuaded to tarry and to live and die with my sheep."

Hooper was one of the first to be brought before the Council, and he was deprived of his Sees on account of his marriage and his denial of the corporal presence of Christ in the Eucharist.

His grievous imprisonment lasted eighteen months, during three months of which he was closely confined in a foul, stinking dungeon, with insufficient clothing, and nearly died of diseases caught there. On February 9, 1555, he was taken to Gloucester to be burnt. There he suffered a cruel martyrdom, his sufferings at the stake being horribly increased to three-quarters of an hour by a strong wind and a damp fire insufficiently fed by green wood.

Ardent Reformer

Even this short recital of his career is sufficient proof of the considerable part Hooper took in the course of the Reformation. The important position as the most prominent and popular court preacher enabled him to exercise great influence in favour of the overthrow of all the superstitious forms and ceremonies which he vigorously denounced.

"The King kept him in London "to advance the kingdom of Christ," and it was probably due in no small measure to his fearless exhortations that fresh visitation Articles were issued in 1549, strictly forbidding the maintenance of images, altar lights, holy water, candles, or any "counterfeiting of the Popish Mass."

Hooper had earnestly pleaded in his sermons at Court for the removal of altars from the churches, because the only three kinds of sacrifice lawful for Christian men, were thanksgiving, almsgiving, and bodily mortification, none of which needed any material altar.

"There should be among Christians," he said, "no altars, for as long as altars remain, both the ignorant people and the ignorant and evil persuaded priest will dream always of sacrifice." (Early Writings, p. 488).

Barely six months later the Council directed the substitution of Communion tables for altars in all churches. Hooper also pleaded for the complete removal of chancels because they "separated the congregation of Christ one from another."

This "puritan" demand was not granted then or again a little later. Its refusal affords us a true interpretation of the order in our Ornaments Rubric that "the chancels shall remain as they have done in times past," and not be destroyed, as Hooper requested. It had nothing to do with their furnishing.

(To be concluded.)

Bishop Forbids Parts
Of 1928 Prayer Book

The Bishop of Southwark (the Right Reverend Mervyn Stockwood) has requested incumbents in his diocese to stop using the Alternative Order for Holy Communion in the 1928 Prayer Book.

This action has led to protests from clergymen inside and outside his diocese, and these have led to an apparent modification of the Bishop's original request.

Originally the Bishop asked his clergy to use only the Order of 1662, with only such variations as were sanctioned by widespread custom, such as Our Lord's two commandments in place of the Ten Commandments.

His critics have argued that previous Bishops of Southwark permitted the use of the 1928 rite, and that if he refuses to permit such deviations from the 1662 Prayer Book he cannot allow others.

It has been claimed that after the rejection of the 1928 Book by the House of Commons all the Bishops without exception gave permission for it to be used. The Bishops' statement in the Convocation in 1929 read as follows:

"The bishops . . . cannot regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations as fall within the limits of these proposals."

Four Dissentients

"The English Churchman" comments on this claim as follows:

"Dr Bertram Pollock, late Bishop of Norwich, was one of four who vigorously opposed the 1928 Book. His objections to that Book all apply with equal force to the proposed revival of Canon Law, and for that reason are, we believe, worth mentioning here."

"Bishop Pollock wrote: 'I objected to the New Prayer Book because:— (1) In my humble opinion it was not in the line of English devotion. (2) Though not intended to do so, in the judgment of many and in my own, it did alter the doctrine of the present Book. (3) I doubted whether the bishops could successfully make good their promise to enforce its regulations. (4) I drew a great distinction between the unauthorised practice of new methods of worship and any official authorisation of them. (5) A book, intended to meet new needs, resuscitated ways of devotion which Englishmen had discarded. (6) It would have been a disaster to change the present Book beyond recall and later to have found that the new line would inevitably once more be overstepped: the result being that nothing would have been gained and much lost. (7) The Church Assembly does not as yet adequately represent the mind of the Church of England.'"

"Of course, the very idea that a bishop has the authority to permit deviations of any type is something we need to watch carefully. Recently we were present at the ceremony when a retiring diocesan bishop was licensed to officiate in the diocese where he now resides. In the same manner and with the same words as the youngest curate present, the bishop in question had to subscribe the Oath of Obedience and make the Declaration of Assent to the

doctrine of the Thirty-nine articles. The Oath, of course, contained the promise to use the said Book and none other, except so far as shall be ordered by lawful authority. To interpret that to mean — 'I will promise to use the Book except in so far as I choose to deviate' might be all right in 'Alice in Wonderland.'"

An Amplification

The Bishop of Southwark has since stated in a letter to the "Church Times" that he prefers the 1928 order and would like to use it, but he claims that he has no alternative in view of the rulings of Convocation and the pastoral directions of his predecessor.

He has also issued a complete list of the deviations he will permit. These include the Preparation and the Last Gospel, special collects, epistles and gospels for the black-letter saints' days, the Agnus Dei at choral Communion, and communication of the sick by intinction.

REFORMATION
RALLY

The thirty-first annual Reformation Rally will be held in the Chapter House (next door to St. Andrew's Cathedral), Sydney, on Friday, September 11, 1959, at 7.45 p.m.

The subject is "Calvin and the English Church" and the speakers are The Venerable T. C. Hammond, M.A., Th.D., and The Reverend D. B. Knox, M.Th., D.Phil.

A Billy Graham Crusade film, "Caribbean Crusade," will be screened at 7 p.m. Tea is available in Chapter House at 6 p.m. Ring MA2975 for tea tickets.

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R. C. CONGRESS

Biblical unless it is Covenantal and Sacrificial.

This emphasises that God takes the initiative in salvation in the search for the soul of man, and keeps prominent the basic idea of the need of reconciliation between God and man.

He warned the audience against seeing the close link between the Old and New Testament by a "pseudo-mathematical equation of prophecy and fulfilment." This is seen in just counting up the number of times Old Testament verses are repeated in the New Testament.

The Unity of the Old and New Testament is to be seen, not in the number of references to the Messiah which happen to be personally fulfilled in Christ, but rather in the whole thought framework, with certain themes which unite the whole book together.

Father Jones then spent a time in tracing the conception of God's love as a marriage relation with His people through the Old and New Testament. At the ordinary instruction level in school and pulpit, he said it was important that the Old and New Testament be kept together in this way.

To sum up, the Congress was of absorbing interest, and there was little said that an Evangelical could object to.

HOME OF PEACE'S OPEN
LETTER TO PARISHES

The Board of the Home of Peace Hospital has issued an open letter to the public and parishes of Sydney parishes. It concerns the anomalous situation with regard to hospital benefits for the chronically ill brought about by the Commonwealth Government's amendment to the National Health Act.

The open letter is as follows: "The committee of the Home of Peace Hospital feels that it is necessary to make public what is considered to be a most unjust state of affairs in connection with the hospitalisation of the chronically ill of any age.

"Not only has this hospital been affected, but the vast majority of patients who suffer from a chronic illness have been, and will be, penalised under the new provisions of the Act.

"The Hospitals Commission advised by circular several public hospitals (including the Home of Peace) that they were excluded from the list of approved hospitals whose patients would be eligible for benefits resulting from the amendments to the Act. The amendments included the extension of benefits to persons suffering from a chronic illness or a pre-existing ailment, and it was decided by the committee to make immediate representation to the Commonwealth Minister for Health, Dr Cameron, to have this position rectified.

"The secretary, Mr G. C. Menzies, consequently interviewed Dr Cameron at Canberra on March 18, 1959. The views of the hospital were then presented to the Minister, and the Director-General of Health, Dr Metcalfe. These views were entirely supported by the N.S.W. State Minister for Health, Mr Sheahan, and the Hospitals Commission of N.S.W.

Patients Penalised

"The reasons for which the hospitals were excluded, were based upon Section 82E (h), which states that the benefits are payable to an institution other than a benevolent home, convalescent home, or an institution that provides accommodation principally for permanent patients. Dr Cameron contended that we were a hospital principally for permanent patients under the terms of the Act. We denied that this was the case.

"Our objections to the classification were that the hospital was a section of the State-wide hospital pattern, and, it was our function, together with similar hospitals, to provide accommodation for chronically ill and terminal patients in order to permit the general hospitals to give adequate accommodation to acute cases.

"It is clear that the nursing duties of our hospital are heavy and consistent, and it is the policy of general hospitals to pass on chronically ill patients to us for such specialised care.

"Rarely, if at all, does a general metropolitan public hospital care for patients for more than 90 days, usually, the patient though chronically ill, is discharged in a much shorter time.

"We emphasised to the Minister that, to penalise these patients and our hospital by excluding them from the new fund benefits, purely because they are so ill, is morally and technically unfair to all concerned.

M.P.'s Protest

"The Commonwealth Minister then arranged for the Commonwealth Director - General of Health to visit 'Neringah,' on March 31, 1959. Subsequent to this, the Minister replied that, although he was impressed by the standard of hospital care provided, in his opinion the legislation prevented the hospital from being recognised for the purpose of special account benefits.

"Since the hospitals were excluded by the Commonwealth Government, the Press has given considerable publicity to the anomaly and there has been strong support for their case from Liberal back-benchers.

"We quote an extract from 'Hansard,' by the Liberal member for Bradfield, the Hon H. B. Turner:—

"I well understand that the purpose of section 82E (h) is to exclude convalescent homes, homes for aged persons, rest homes, and homes that are not hospitals, that is to say homes that do not provide for people

who are ill. The hospital that I have described (the Home of Peace) is registered under State legislation and to hold that it is not a hospital for the purposes of the National Health Act is beyond my comprehension.

"I can do little about this except point to the anomalous situation. In fact, I would put it more strongly than that. It is a breach of faith on the part of the Government. The Government has so clearly promised to provide proper hospital facilities, and the financial means to achieve them, for chronically ill patients, and in this legislation it has taken advantage of a section that has crept into the Act unobserved by Honourable Members. The Government has taken advantage of that to slide out of its obligations, to evade its promises.

"Paragraph (ii) of Section 82E (h) leaves it to the Director-General to judge whether an institution is a hospital for the purposes of paragraph (i) and there is no appeal to the Minister from the opinion of the Director-General. That, of course, simply aggravates the offence. The Minister has persistently refused to do justice in this case, or in this class of case. A private member can do no more than direct attention to an inconsistency, an anomaly, the evasion of a promise and the infliction of great hardship on a large number of people. It is for the Government to rectify that situation or else take the consequences for a breach of faith. I can do no more than direct attention to this matter and ask that the Minister again consider it. It is things like this—a series of broken promises—that, in the end, bring a Government to ruin."

"Grave Failure"

"To summarise the present position is to state that only the isolated few chronically ill who are cared for in a general hospital are entitled to the new benefits under the Act, and the vast majority who of necessity are cared for in hospitals such as the Home of Peace, are specifically excluded from receiving such benefits.

"This position is considered to be completely unjust by the public hospitals concerned, the State Minister for Health, the Hospitals Commission of N.S.W., and a large number of the public.

"Therefore, the committee of the Home of Peace feel it their duty to point out to the Church and general public, what is considered to be a grave failure on the part of the Government to honour its promises.

"We strongly advise that the public obtain copies of the new rules from the fund.

(Signed)—
R. C. KERLE, Bishop.
J. BIDWELL (Archdeacon),
Chairman.
G. C. MENZIES, Secretary
and Treasurer."

The Reverend F. W. J. Rice, Rector of St. Luke's, Clovelly, Diocese of Sydney, has been appointed Rector of St. Thomas's, Enfield, in the same Diocese.

MULGOA CHURCH

Dear Sir,
I write to make known the plight of the fine old parish Church of Mulgoa, which was consecrated in 1838 by Bishop Broughton, and is one of the most beautiful buildings in this district.

In a few weeks' time St. Thomas' Church, Mulgoa will be celebrating its 121st Anniversary, but because of the ravages of time our celebrations may be literally dampened. The building was originally roofed with wooden shingles, but these were covered many years ago with galvanised iron sheets, which are still there today, but in an extremely dilapidated condition.

The roof is now leaking badly in many places, the original shingles beneath the iron are rotten, and a new roof must be placed upon the Church as soon as possible. However I greatly fear that when the iron is removed we will find further water damage to the fine cedar ceiling with its hammer beam supports. Water has also caused fretting to the stonework, and inside the building it has damaged the fine single manual Walker organ.

The need for a new roof for St. Thomas' Church is now urgent and it would be a crime to renew the ugly corrugated iron on an otherwise beautiful building. We have been advised by experts that the best type of new roof should be charcoal coloured concrete tiles, which would harmonise with the honey coloured sandstone. The cost of this would be over £600 which is far beyond the present resources of the Parish of Mulgoa, whose parishioners are making sacrificial efforts even to maintain the ministry there.

It may be that there are some of your readers, who knowing the urgent need of St. Thomas' Church would like to contribute to the cost of a new roof for this historic building.

Contributions made out to "St. Thomas' Mulgoa Building Fund" and addressed to the Honorary Treasurer, c/- The

Letters

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

Rectory, Mulgoa, N.S.W. would be gratefully received and acknowledged.

Yours sincerely,
(The Reverend) John F. S. Campbell (Acting Rector).
Emu Plains, N.S.W.

CRITICISM OF CRITIC

Dear Sir,—
Your anonymous reviewer does not like my little book, "A Blue Print for a National Church".

Indeed, although the noxious leaflet is held as far from the nose as possible, it has driven him to twist not only his face, but his facts.

For example, my remark that "the prime duty of the Church is worship," leads him to explain by this I mean "the conventional church service." Had this been meant, of course, it would have been said.

My suggestion that the Church is the House of God (although acceptable to our Lord and St. Paul—Matt. 12:4 and I. Tim. 3:15) is regarded by your reviewer as "grosser language than even that of the ancient anthropomorphites" (a fine word).

Both these minor points have to me the aroma of red herrings.

The booklet simply says, "The Church in Australia could be more effective if it underwent the organisational reform seen

in both England and America at the end of the first world war. This is a subject which should be of concern to any serious Anglican of mature judgment, and, therefore, the booklet is put forward tentatively as Plan 1, with the invitation to others more able to produce subsequent blue prints until, under God, the right one is found for our beloved Church."

I should warmly welcome correspondence with any of your readers who are concerned about this important subject.

Yours sincerely,
Ian North Queensland.
Townsville, Queensland.

(Our reviewer points out that there is a great difference in the connotations of "house of God" and "home of the Almighty.")—The bishop used the latter phrase. Ed.)

WHY EPISCOPACY?

Dear Sir,
Your correspondent A.M. in A.C.R. August 20 said: "I

surely the Protestant wing of the Church of England should propagate its convictions about episcopacy." Would it be possible for your paper to publish an article or a series to explain the origin and basis of the episcopal system of church government, indicating why "episcopacy will certainly be retained in any organic union with non-episcopal churches" (A.M. loc. cit.)

It would be much appreciated if such a Reformed scholar as the Rev. Philip E. Hughes, of London, were able to contribute. His articles previously published in this paper have been greatly valued.

I know that many Anglicans apart from myself have doubts concerning the episcopal system and it would be appreciated if these doubts could be dispelled.

Yours sincerely,
S. Donnan,
Earlwood, N.S.W.

TV PROGRAMS

Dear Sir,
I should like to draw your attention to a half-hour television programme entitled "The Fourth R," which will be showing on ABN Channel 2 at 10 p.m. on Sunday week, September 6.

This telecast deals entirely with an important experiment in Religious Education in State Schools in Victoria, which involves the work of full time Chaplains in Secondary Schools.

As I feel sure that many of your readers will be interested to see this telecast, I should be glad if you would make suitable reference to the programme in the appropriate issue of your journal.

Thanking you in anticipation,
I remain,

Yours sincerely,
(The Reverend) J. W. Hill,
Hon. Secretary, N.S.W. Council
for Christian Education in
Schools,
Sydney.

Notes and Comments

ANGLICANISM ON THE MOVE . . .

It is encouraging to learn of the evangelical conferences planned for Sydney and elsewhere. In these activities lies our hope for the restoration of true Anglicanism—the scholarly religion of the Reformation movement which is enshrined in our Prayer Book and Articles.

While evangelicals in Sydney have been working on plans for a conference in November, friends in Melbourne and others in New Zealand have organised residential conferences to discuss the fundamentals of the Faith. Thus in three centres in the next two or three months, discussion and expositions of the evangelical emphasis will take place. We look forward to the reports of these various conferences.

Those who watch for signs of the times have observed in recent years the growth of the evangelical spirit in the Church of England, and at the same time the complete inability of Anglo-Catholicism to win the laity to its tenets. Both "Crockford" and the "Church Times" have joined in public recognition of the weakness of the Anglo-Catholic Movement, from different points of view; and "Crockford" has expressed also no little concern about the growing strength of evangelical witness in England. We who, in Australia, stand for something which we believe to be Anglicanism at its best, can thank God that spiritual truth, and loyalty to the Scriptures, show signs of recovering some lost ground in the Church.

PRINTERS AND PROOFREADERS . . .

Perplexed readers who read painstakingly through our little par, in last issue entitled "Change and Decay" deserve the proffer of some clue so that they might see the point. The writer wrote, in the last line of the second paragraph, "Charging of the Guard," quoting this strange activity from our respected contemporary, "The Sydney Morning Herald"; the printer, intending no doubt, to correct what looked like a typing error, altered it to "Changing of the Guard"; the proof-reader was caught out in a nap; and the result was that our little nonsense became non-sense indeed. Our apologies to the much-tried reader!

ROMAN CATHOLICS AND THE BIBLE . . .

The Roman Catholic Biblical Congress could have been a quite exciting event in the community, and fraught with all kinds of consequences for Roman Catholicism and the Christian world generally. Whether it will in fact have any practical results depends very largely upon the degree of official encouragement given to Roman Catholics to read their Bibles; and it is expected that this will vary according to the views of bishops in various countries.

Certainly one thing can be said. In recent years there has been a great deal of Roman Catholic interest in the Bible. Bible-reading circles and Bible courses are to be found throughout Europe. Official pronouncements from the highest levels have stressed the importance of Bible study; with, of course, clerical guidance, and within certain limits. Like every other liberalising movement in the Roman Church, however, the curiosity about the Bible that marks many sections of it today is in danger of being brought to frustration by official prohibition. And when that happens, the iron hand will close more firmly than before upon the aspirants to Scriptural knowledge; reaction is always authority's response to the spirit of freedom.

The Protestant Reformation was brought about by Roman priests who had taken up Bible reading. Let us hope that other such men will find new light on Truth as they "search the Scriptures."

CLERGY IN CONFERENCE . . .

Diocesan Clergy Conferences have become a feature of Church life in many places, and the recent School for Sydney clergy at Moss Vale vindicated once again the value of such times of fellowship and study together.

Many clergy find it almost impossible to study after leaving college. Perhaps some accept the difficulties too easily; but the fact remains that to continue serious study in the context of normal parish life requires real determination and self-discipline, and a sense of priorities. If preaching is to be vital and thoughtful, study must be laid upon the individual clergyman's conscience, so that he will find time for it. Perhaps the intellectual probing and stimulus at Clergy Schools might achieve results in this direction. We must all do something to make the "study" a sanctum more worthy of its name. If the study is only an office, the pulpit is an impertinence, as Jowett said in slightly different words.

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There was nothing dry-as-dust about his theologising for he was ever interested in a theology of the heart as well as of the mind, as indicated by his crest, a hand holding out a burning heart with the motto—"I offer to the Lord my heart as if slain for a sacrifice."

The great dogmatic treatise of the Reformation was, of course, his "Institutes of the Christian Religion," with a place comparable to that of the "Summa Theologica" of Thomas Aquinas in medieval theology, and perhaps only approached in significance by Karl Barth's "Church Dogmatics" today. A Church cannot live without a theology—reasoned reflection on its message—and here Calvin gave the Reformed Church a theology and a Scriptural one at that.

The Institutes was not always the large volume divided into four books that we know. Its beginnings as called forth by a great writers of the Reformation were modest, although a notable achievement as written before the author had completed his twenty-sixth year.

The book was composed of six chapters when it first appeared. The first three were expositions of the Ten Commandments, the Creed and the Lord's Prayer; chapters four and five were on true and false sacraments; and the final chapter dealt with Christian liberty and ecclesiastical polity. Increasing maturity led him to rewrite the book, when he saw that it was well received, and every few years for the next quarter of a century a new edition would appear, followed by its French counterpart.

Finally, in 1559, the definitive Latin edition appeared. Although large portions of the earlier editions were taken up into it this was an entire remodelling. Instead of being divided into chapters, the last edition is in four books, each containing twenty chapters.

It is not arranged in conformity with the Apostles' Creed: Book I, The Knowledge of God the Creator; Book II, The Knowledge of God the Redeemer; Book III, How we Receive the Grace of Christ; and Book IV, The Means of Grace."

"Only Stages"

Dr B. B. Warfield writes: "It was only, then, in 1559, that the Institutes as we know the book was finished. Throughout the whole quarter of a century from the stay in Angoulême in 1535 to the appearance of this, its eighth edition, it was in a true sense, in the making, and not until its appearance in this form was it completed."

"The changes it had undergone since its composition were

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THE INSTITUTES OF THE CHRISTIAN RELIGION

By the Reverend Robert Swanton, M.A., B.D.,
Minister of the Presbyterian Church, Hawthorn,
Victoria, and Editor of "The Reformed Theological Review."

Melanchthon admirably calls Calvin, "The Theologian", for it was in the sphere of Christian doctrine that he made his greatest continuing contribution to the universal Church.

immense—quintupling its size, revolutionising its arrangement, changing its very purpose and proposed audience.

"And yet through all these changes it remained in a true sense the same book, and bore in its bosom precisely the same message."

"In the case of others of the great writers of the Reformation writers, Reuss strikingly remarks, their several publications may mark the stages of their gradual growth in knowledge or conviction; in Calvin's case the successive editions mark only stages in the perfection of his exposition of principles already firmly grasped and clearly stated."

The Geneva edition of 1559 is among the notable specimens of the printer's art—splendid enough to close the career of the distinguished printer whose last work it was—for Robert Stephens died only a few days after this edition was completed. It is a beautiful folio, printed in an elegant, bold Roman character, with the notes in the outer side-margins.

The Institutes was intended by Calvin in its later form as a text book for theology, and as such it quickly took its place throughout the Reformed world, being translated into many European languages.

In the late-nineteenth and early twentieth centuries the influence of what had been one of the most widely read and most influential of theological books waned until a German scholar could say in 1919: "Calvin's 'Institutes' will probably be read even less in the twentieth century than in the nineteenth; and it will as humanistic culture slowly decays, really become a foreign book to German and Swiss theologians."

But in fact it has come into its own again, and is being read more than at any time for the past century.

In recent years the Beveridge translation of 1845 has been reprinted in Britain and the U.S.A. (the American publishers, Eerdmans, Grand Rapids, have in the present year published it as a paper-back) and even in Australia a useful summary has been published ("Profile of John Calvin and the Institutes," by Harold Whitney, W. R. Smith and Patterson, Brisbane, 1957).

Further, it is anticipated that in 1960 that the anticipated new translation in twentieth century idiom by Dr J. T. McNeill, of New York, will be published in the "Library of Christian Classics" (S.C.M. Press).

Predestination

It needs to be said that Calvin's much discussed doctrine of Predestination is not the peculiarity of his theology, as is frequently imagined. The doctrine which was taught by Augustine, the earlier Reformers and others before Calvin, is not the formative principle of the Reformer's theology, but only its logical im-

plication. It is not the root from which his theology springs, but rather one of the branches which it has inevitably thrown out. The basic principle of Reformation theology, as stated by Hendrik Scholten, is that of the father of that theology: "God's absolute sovereignty in the natural and moral worlds, and especially the absolute sovereignty of His free grace as the only ground of human salvation."

Largely in accord with this, Warfield, still the ablest Anglo-Saxon interpreter of Calvin, fittingly describes the Institutes as "a treatise on the work of God and the Holy Spirit in making God known to sinful men and bringing sinful men into communion with God."

He is, therefore, pre-eminently "the theologian of the Holy Spirit" in whom for the first time in the history of the Church the doctrine of the Holy Spirit comes to its own rights. It was he who first related the whole experience of Christian salvation specifically to the working of the Holy Spirit, worked it out in its details, and contemplated its several steps and stages in orderly progress as the product of the Holy Spirit's specific work in applying salvation to the soul. Calvin sets himself in radical opposition to any conception of auto-soterism (self-salvation) as was largely embodied in the Roman system and more blatantly in humanism.

He was determined to recognise God in His Son, Jesus Christ, acting through the Holy Spirit Whom He hath sent, as our veritable Saviour, who came not to advise or urge or woo or help sinful man save himself. Above everything else it is the sense of the sovereign working of salvation by the almighty power of the Holy Spirit, which characterised all Calvin's thought of God. To God alone is the glory.

This is pure evangelicalism.

Fertile Mind

With his thoroughly independent study of Scripture, the contributions of Calvin's fertile mind to doctrinal advance were neither few nor unimportant. He made an epoch in the history of the doctrine of the Trinity.

By his insistence on "self-existence" as the proper attribute of Son and Spirit, he drove out the lingering elements of subordinationism and secured to the Church a deepened consciousness of the co-equality of the Divine Persons.

Further "it is to John Calvin," writes Warfield, "that we owe the broad conception of the work of Christ which is expressed in the doctrine of His threefold office of Prophet, Priest and King; he was the first who presented the work of Christ under this schema and from him it has passed into a Christian commonplace."

Thus in John Newton's well-known hymn occurs the exact words, "my prophet, priest and king." Again, concerning Hol-

man Hunt's noted painting, "The Light of the World," John Ruskin wrote: "Christ approaches in the night time—Christ in His everlasting office of prophet, priest and king. He wears the white robe representing the power of the Spirit upon Him; the jewelled robe and breastplate representing the sacerdotal investiture; the rayed crown of gold, interwoven with the crown of thorns."

Calvin cogently taught the penal substitutionary nature of the Atonement, it being distinctive of him that he interprets the clause of the creed, "he descended into hell," as retrospectively referring to the suffering of Christ when He ascended the Cross.

Again, Calvin, with not only his emphasis on the work of the Holy Spirit but also his stress on the didactic use of God's law as a guidance for life was the first to outline the conception of a science of Christian ethics and to develop its principles and contents.

Calvin had a noble Latin style—elegant, crisp, energetic, eloquent—but his French was creative as a factor of importance in

the formation of a worthy French prose for the discussion of serious themes. As the Prayer Book and the Authorised Version of the Bible helped to mould English and Luther's writings, and especially his translation of the Bible, helped to form German, so Calvin, with a style characterised by clarity and precision, dignity and brevity, shares with a very different writer, Rabelais, the honour of being "the father of French prose."

His impressive style can be reflected in translation as the following incident indicates. The Post Office of Philadelphia received in 1937 a letter addressed to Mr John Calvin, author of "The Institutes of the Christian Religion."

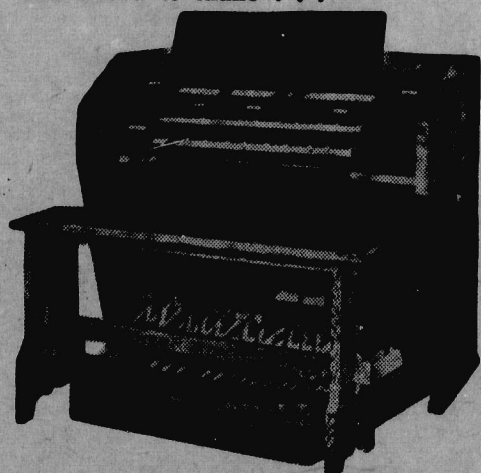
The destination could not be found and therefore the letter was opened. Therein were contained the words: "Most honourable colleague. At a meeting of the committee of our Society it has been decided to enter into the list of honorary members the name of a man who has contributed in such a remarkable manner to the enrichment of contemporary literature."

The Evangelical Protestant Journal of Geneva made the following comment: "Evidently such a thing is only possible in America."

"But this shows us that the work of our Reformer has not only been read in this learned society, but that it has made so strong an impression of reality that it has been able to attribute it to a living author."

After four centuries, Calvin's magnum opus retains its pre-eminence as a great and influential dogmatic treatise. "There," said Albert Ritschl, pointing to it, "there is the masterpiece of Protestant theology."

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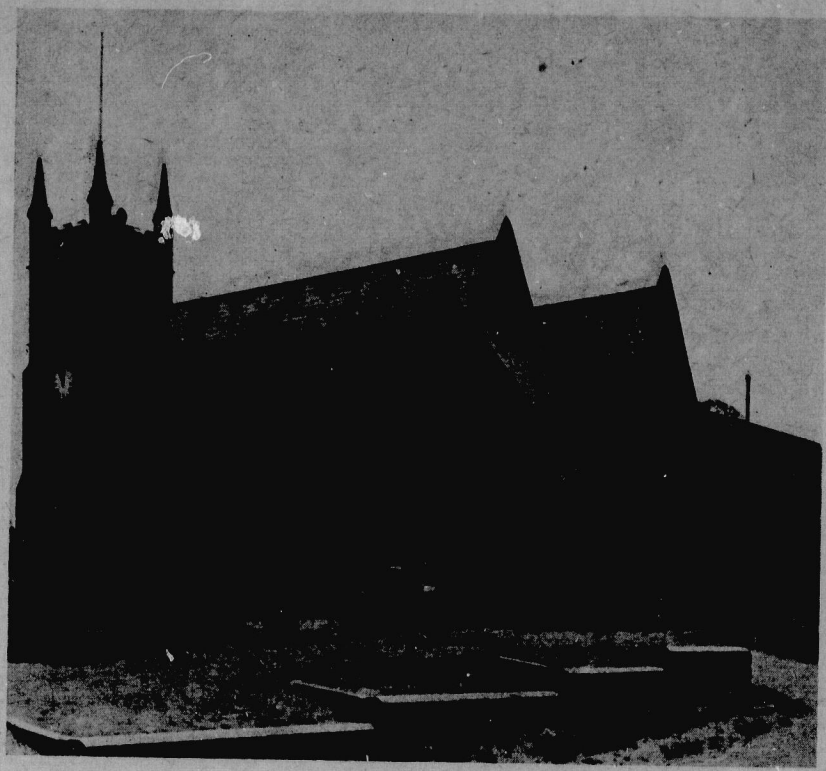
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Although part of the fabric of our early Church history, St. Anne's, Ryde, is yet modern in outlook.

The historic church itself, built and dedicated in 1826, dominates one of Sydney's high points, commanding a magnificent panoramic outlook of much of the city and Blue Mountains backdrop.

With its daughter churches, St. John's, North Ryde (itself 80 years old), St. Chad's, Putney, and St. Thomas', Monash Park, the parish presents a lively picture of many busy hands about the Lord's work.

Ryde is the third oldest religious settlement in Australia; the first Christian service in the district was held on August 26, 1798, in a barn just a few hundred yards from where the old church now stands.

St. Anne's, Ryde, 133rd Dedication Festival will be celebrated over two Sunday afternoons, September 13 and 20, with conducted inspections of the historic church and grounds on both afternoons. Visitors from other parishes are most welcome.

adapted for the purpose, inside or outside the Centenary Memorial Hall. One group of boys (known as "the bats" to their friends) are one floor up in the belfry tower! What was once Ryde's first post-office, an ancient sandstone building (convict-built), houses another.

Crusade Blessing

Overcrowding has stimulated plans for building and large-scale extensions are under consideration.

Ryde's many hundreds of acres of good building land have attracted a large population increase. Young Anglicans who have come to the parish in this way are a source of added strength in the Church's life.

Stretching from Monash Park near Gladesville and from the Lane Cove to the Parramatta Rivers, St. Anne's parish is large geographically as well as in numbers.

St. Anne's has shared in full measure the blessings of the Dr. Billy Graham Crusade; three separate adult study groups function vigorously, its men's group is one of the strongest in the diocese and all its church activities more than occupy the Rector and his two assistants, Rev. J. A. Taylor and Rev. R. Tidball.

Early Pioneers

Tombstone inscriptions in the old churchyard read like a glossary of early Australian pioneers. Blaxland, who with Lawson and Wentworth blazed the first track over the Blue Mountains, is buried there; so is Emma, wife of famous Australian explorer Oxley. Commemorated, too, is Maria Ann Smith, who is reputed to have originated the "Granny Smith" apple.

Lady Parkes, wife of "Father of Federation," Sir Henry Parkes, lies there, and many other names familiar in our early history.

The St. Anne's Sunday School is at once the joy and problem of the Rector, Rev. R. N. Langshaw, and the church officers, with its 100 teachers tutoring nearly 600 scholars.

"The attendance delights us, but where to house classes is our constant problem," Mr. Langshaw told the "Church Record" last week.

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from column 3

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THE REFORMATION MESSAGE TODAY

By the Venerable T. C. Hammond, M.A., T.C.D., Rector of St. Philip's Church, Sydney.

There are two important points in the Reformation message that need emphasising today. Of course, they are not the only ones, but they are of great importance.

The Sufficiency and Authority of Scripture. The Bible, the Reformers asserted, contained all things necessary for salvation. They refused to place any other principle of conduct or belief side by side with the sacred message contained in God's Word.

It is very necessary to insist upon this aspect of Reformation truth at the present time. We met on all hands with specious arguments that have for their effect the dethronement of Scripture. Why, it is asked, should we rely on the Bible and the Bible alone?

The elevation of the Church. Are there not, say many voices, evidences that the Holy Spirit is leading the Church today into broader and truer concepts of truth than those which prevailed in the early days of the Christian faith? This is a subtle disarrangement of God's gracious provision for His people. It asks us to assume that the process of developing truth is never ending. We can afford to discard outworn ideas that are pressed upon us as permanent messages of divine truth.

Lambeth Conference

The present determination of a body vaguely called "the Church," and singularly devoid of closer definition is supposed to be of paramount importance. Many advocates of this view restrict in thought the word "Church" to a collection of validly appointed bishops.

The determinations, for example, of the Lambeth Conference are supposed to supersede any "written declarations" whether contained in Articles of Religion or in the Sacred Scriptures. It is vain to protest that the Lambeth Conference in its early days directly disavowed any intention of usurping the functions of a General Council, much less of possessing for itself any of the territory occupied by the Word of God.

Two different ideas of development. To meet this subtle position we must distinguish carefully between two meanings of the word "development." We can and must penetrate more fully into the meaning of Scripture. That is a legitimate exercise of human judgment.

But we err if we regard Scripture as itself merely a particular phase of development. It is, and always must remain, the sole ground on which any progress can be made.

"Nature," said Bacon, "is understood by obeying it." That is equally true of God's revelation, and we need today earnestly to press upon our readers and hearers that God has completed this message of grace in the revelation which was completed by the Advent of His Son. Chillingworth's dictum still holds. "The Bible and the Bible only is the religion of Protestants."

"By Faith Only"

The second cardinal feature to which we need continually to return is the doctrine of justification by faith only.

The gifted and saintly Bishop Gore has done great damage to the Reformation cause by reviving the Tridentine fiction that we are justified by faith in the sense that faith is the ground of all future spiritual activity. Without faith it is impossible to please God, and therefore when we begin to place our trust in God He regards us as just, not because we are in effect just, but because the seed of faith gives assurance of a growth into righteousness. We are justified by faith in anticipation, not in reality.

Acting on this, as we believe, mistaken interpretation, many modern writers depreciate if they do not incontinentally reject the doctrine of the imputed righteousness of Jesus Christ. We are restored to favour because faith gives promise of a life of service which shall ultimately issue in perfect conformity to the will of God.

The Article of the Church of England very definitely repudiates any such conception. We are justified or accounted righteous before God only for the merit of our Lord Jesus Christ. There is no suggestion of laborious attainment. There is an immediate assurance of God's favour, not for anything we have done or yet may succeed in doing, but solely for that which the Saviour of men has done for us.

This is further emphasised by the continuing clause: "... and not for our own works or deservings." It is the completed sacrifice on Calvary that is the condition of our salvation. It is secured to us through firm reliance on the Person "who bare our sins in His own body on the tree."

These two vital principles of Reformation truth require to be steadfastly held and boldly proclaimed in these days as fully and faithfully as they were proclaimed at the Reformation.

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Evangelical Scholar for Dunedin Church

The Reverend Maurice S. Betteridge, M.A., B.D., L.Th., S.T.M., has been appointed Vicar of St. Matthew's Church, Dunedin, in place of the Reverend Kenneth Gregory, who is going to Holy Trinity, Karachi.

MR Betteridge has had a brilliant scholastic career beginning at Canterbury University, here he took Honours in History. After training as a secondary school teacher he was on the staff of Nelson College, and while there completed his L.Th. with first-class honours.

He was ordained in Nelson and while serving as Curate at the Cathedral obtained his B.D. from the University of New Zealand. He then went to the Diocese of Christchurch where he was Curate of Papanui and for the last three years Vicar of Lincoln.

During this time he spent 14 months in the United States on a Fulbright Scholarship, where he studied at the General Seminary in New York and was awarded the degree of S.T.M.

He also attended lectures at the Union Theological Seminary and had parish experience in city parishes.

Mr Betteridge's new appointment has given wide satisfaction, particularly in view of the large student population in Dunedin.

Evangelicals To Meet At Ridley College

A conference on the unities of the faith is planned for September 1 to 3 at Ridley College, Melbourne.

Dean Babbage, Dr. Leon Morris, Archdeacon T. C. Hammond, Bishop Donald Baker, the Reverend R. Swanton and the Reverend K. Perry will take leading parts.

New Diocesan Missioner

The Board of Diocesan Missions of Sydney Diocese has appointed the Reverend D. M. Hewitson as Diocesan Missioner for a term of six months from September 1.

Mr Hewitson has announced through the Board that he will be glad to take missions in parishes and also shorter engagements of two or three days for teaching on Christian life and doctrine.

TOYS FOR CHRISTMAS PARCELS.

The Family Service Centre would be most grateful for toys and books for our children's parcels at Christmas. It would help us in our distribution if we could have them toward the end of November. Diocesan Church House MA9620.

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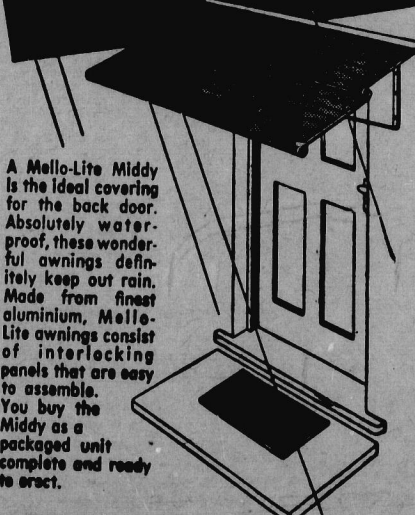
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All communications to be addressed to The Hon. Secretary.

Ministry to Divorcees

A new Company has been formed within the Church of England to help people who have been separated or divorced.

The Reverend Father Trevor Huddleston, C.R., is Visitor of the Company, and the General Secretary is the Reverend R. V. Hodgson, Curate of St. Peter's, Eaton Square, London.

The Company, while adhering strictly to the Church's marriage discipline, will seek to fulfil her pastoral concern for the divorced.

The Company believes that the loneliness and distress of people who have recently been through the divorce courts can be relieved by others who have successfully

mastered the same situation. It also believes that a successful adjustment to life after divorce can only be fully achieved within the Church.

It therefore invites Communicant members of the Church of England, who have been separated or divorced but are living singly, to become Companion members of the Company. Selected Companions will be chosen to befriend people of their own sex who are lonely and unsettled because of recent divorce.

The latter will be known as "Contacts" of the Company.

As they become more settled, they will be encouraged to join in prayer and study groups. If the Contacts then show further interest in the Christian Faith, they will be introduced to their local parish clergy.

The Company also tries to help all those who have remarried after divorce, or have married divorced persons, during the lifetime of their former partners.

Continued foot of column 4

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

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

Fees are £120 a year. Students can undertake part-time work.

Fast students are working with many societies, including the C.M.S.

The Archbishop of Melbourne (Dr. F. Woods) preached in St. George's Cathedral, Perth, on Sunday night, August 23. He is visiting Perth for the purpose of attending the Headmasters' Conference. On the way back the Archbishop will spend five days with the Bush Church Aid Society visiting some of their South Australian stations, including Cook, Ceduna, Coober Pedy, Tarcoola (where he will conduct a Confirmation Service), Minnipa and Wudinna.

The Reverend A. J. Schreuder, General Secretary of the Church of England Boys' Society in the Diocese of Melbourne, to be Assistant Priest in the Parish of St. Paul, Canterbury, Melbourne, as from February 1, 1960.

The Reverend C. V. Dols, of St. Stephen's, Belmont, Diocese of Melbourne, has been appointed to St. John's, Healesville, and will be inducted on October 13.

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Personal

The Reverend A. J. Dyer has gone to Norfolk Island as chaplain for three months.

The Reverend D. N. Morrison, of Ivanhoe Grammar School, Diocese of Melbourne has been appointed to St. Anselm's, Middle Park, and will be inducted by Bishop McKie toward the end of August.

The Reverend R. W. Champion, Curate at Holy Trinity, Coburg, Diocese of Melbourne, has been appointed to the Parochial District of Leopold with St. Albans and Newcombe.

The Rev. Maurice J. Goodall has been appointed vicar of the parish of Shirley. He has been vicar of Waihari for the past five years and is expected to succeed the Rev. G. H. Schurr in September.

The Reverend S. R. Warren, formerly Chaplain at Groote Eylandt Mission, Carpentaria Diocese, will be inducted as Curate in charge of the Provisional Parish of St. Paul's, Oatley, Sydney Diocese, on Friday, September 4, at 7.45 p.m.

The Reverend R. E. Sherlock, Rector of Coonamble, in the Diocese of Bathurst, has been appointed Rector of Coonabarabran, in the same Diocese.

The Reverend Thomas Treherne, Assistant Curate at St. Stephen's, Coorparoo, in the Diocese of Brisbane, has been appointed to Maryborough, in the same Diocese. He will be replaced by the Reverend A. Craigie.

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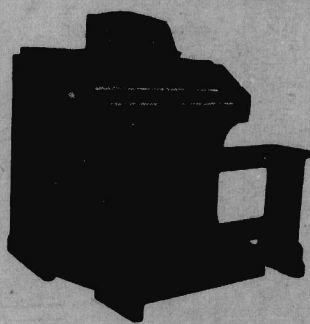
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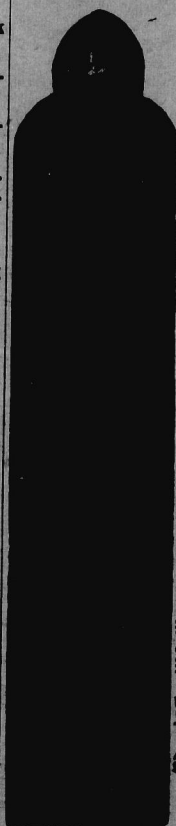
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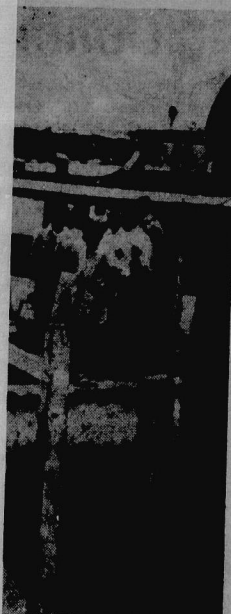
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camp before.

week at Deer Park and
root under the leadership
of Joan Ash of the Girls'
Society. Deaconess
McDonald of the G.F.S.
and Deaconess Joan
son of St. John's Darling-
acted as chaplains for the

Tiki

unusual feature of this
was a Kon Tiki expedi-
tion the boys used pontoons
on Tiki rafts on which
from both girls and
camps explored Port
g.

boys, under the leader-
of a counsellor, had the
of participating in a
ing out-trip, lasting four
They were transported by
the headwaters of Wor-
River. From here they
yed to Prince Edward
and spent the night at
vong C.E.B.S. camp.
the Woronora the expedi-
moved into the Georges
and then carried the
over the isthmus from
Bay to Cronulla. They
added back to Rathane
Port Hacking.

other usual camp activi-
included riflery, archery,
boating and commando.
whole programme was
as always, on a period of
Study each morning.

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Swandale in line of
Blue Mountains*

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