

# THE AUSTRALIAN CHURCH RECORD

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## Bush Church Aid Rallies

"There is so much to encourage us, and there is so much to challenge us. So much has been done. So much remains to be done."

These words were written by His Grace, the Archbishop of Sydney in a recent copy of the Sydney Diocesan Newsletter, they could very aptly be used to describe the work of the Bush Church Aid Society.

On Friday, 9th October, the Society held its Annual Rally in the Lecture House, and the great presence was privileged to be present. His Grace, the Archbishop of Sydney, and attending his Grace, the Archbishop of Melbourne.

His Grace spoke of the challenge of the future, a future that will be vastly altered by the scientific study on water, so that the wilderness outback may blossom as a garden. He commended the Society to those who are in the cities, not only that they could remember the work of the Society and by their prayers and by their ministry to those in the outback parts of the land.

Rev. John Greenwood, Organising Missioner, gave an interesting and comprehensive address on the numerous challenges of the Society. He stressed the challenge of the outback, mentioned by His Grace, emphasised that more land was available for settlement in the outback, and gave a tremendous challenge for young men with a sense of adventure to minister to those who lived far from the comforts of city life. Rev. Greenwood made the suggestion that there may be some desire to remember a challenge by fulfilling one of the needs of the Society.

### Challenge

Rev. C. W. Rich, who recently carried out a splendid arduous task in North Australia, gave a very vivid account of his work there and stated it with excellent slides taken during his years travelling in his vast area, a parish of great magnitude, but few people. He spoke of the tragedy of young people growing up without Christian influence, and they in their turn, being able to guide their children along Christian paths. He again the challenge for young men and women brought to those present.

Among those on the platform were Archdeacon G. Delbridge, who read the Scripture passage, and E. Cameron who led the singing in prayer. Mr. H. Bragg, representing the Lay members of the Council, and Rev. Leonard, who recently retired from the parish of Kurrajong. Mr. Daniels, a very unique part in the life of the Society, being the "flying parson" in Australia, was the close of the meeting.

a splendid collection for the work of the Society was received by His Grace, the Archbishop.

### Melbourne Rally

At the annual Melbourne rally of the Bush Church Society, the Archbishop of Melbourne (Dr Frank Woods) said that he had been more than happy to spend a few days at the South Australian stations of B.C.A. and share their family life.

He felt quite at home at their simple meals when he was handed a Bible and asked to read and pray at the family board.

"It was just like the family prayers we have at home," he said. This self-sacrificial endeavour to plant the work of the Church and the Gospel in the outback and sparsely populated areas merited the attention of Church people in the cities.

## Proposed Revisions Analysed

Elsewhere in this issue we publish the first of two articles analysing the Report of the Church of England's Liturgical Commission to the English Archbishops.

The report, which includes draft services for Baptism and Confirmation, will in due time be submitted to the Convocations. If approved, it is not impossible that the new services may come into actual use in England without any reference to Parliament.

Of course, they cannot be legally used unless they are authorised by Parliament. But the bishops and Convocations in England are clearly willing to ignore the law in this respect. As is well known, the English bishops in 1929 professed to give permission for the use in their dioceses of the 1958 Prayer Book after Parliament had twice rejected it, and announced to their clergy that they could not "regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations," notwithstanding their illegality and the statement printed in all copies of the 1928 Book: "the publication of this Book does not directly or indirectly imply that it can be regarded as authorised for use in churches."

Furthermore, as recently as 1955 a section of the 1662 Prayer Book was revised and adopted for use on the recommendation of the Convocations and the two Archbishops without any attempt to secure the authorisation of Parliament. The Convocations professed to authorise a new Table of Lessons to replace those of the Prayer Book, and the Table is in fact almost universally used.

The absence of opposition to this illegal procedure was ominous. The new Table was innocent enough in itself, and no one was in a litigious mood. But the precedent of revising the Prayer Book without statutory authority has been established, and one could hardly be surprised if the new baptismal services came into use in the same way, at least by way of "trial."

Certainly no mention is made of Parliament in the present Report. The Commission simply says it "hopes and prays that its work will commend itself to the Convocations and to the Church at large."

## ST. PAUL'S, CHATSWOOD



On Guy Fawkes' Day (November 5), St. Paul's Church, Chatswood, will celebrate the 4th anniversary of its opening. On Page 6 of this issue we publish an article on the life of this important Evangelical parish.

## Evangelical Conference in Sydney

On November 13th a one-day Conference for Evangelical Churchmen will be held.

The conference will be open to all, and the laity will be particularly welcome. This conference is held to be a forerunner to regular conferences for Evangelical Churchmen in the Diocese of Sydney. In England the Islington conference has played an important and influential role in English Church life, and an Evangelical conference was held during the first week in September in the Diocese of Melbourne for four days.

The Sydney conference will be of one day's duration. The Very Rev. S. Barton Babbage, M.A., Ph.D., Th.D., Dean of Melbourne and Principal of Ridley College, will be the special speaker. The conference will commence with a session in the Hall of the Bible House, Bathurst Street, at 3.30 p.m. In the evening a sermon will be preached by the Rt. Rev. R. C. Kerle in St. Andrew's Cathedral at 7.30 p.m.

The cathedral service will be modelled on the pattern of the Cambridge University sermon, where the whole service consists of several prayers and the sermon. After the service the sessions will be held in the Chapter House.

Dr. Babbage will speak on "Evangelicals and the Elizabethan Settlement." The Rev. D. W. B. Robinson, M.A., vice-Principal of Moore Theological College, will speak on Principles of Worship with special reference to Prayer Book Revision and then Dr. Babbage will speak on the opportunities and responsibilities of Evangelicals in the Church of England today.

The Rev. Canon H. M. Arrow-smith will bring the conference to a close by summing up the prominent things which have emerged from the business of the day.

## NEW PRIMATE

On Saturday, October 24, the Bishops of the Church of England in Australia met at "Gilbulla," Menangle, near Sydney, to elect a Primate.

The Senior Bishop, the Right Reverend John Frewer, M.B.E., Bishop of North-west Australia, convened the meeting and presided at it.

All Bishops have an equal vote. Under the provisions of General Synod, the Primate must be elected from among the Archbishops of Sydney, Melbourne, Brisbane and Perth, and he holds office until his death or resignation.

Traditionally, the Archbishop of the mother-diocese of Sydney has usually been Primate; the only exception to this tradition occurred in 1934, when Archbishop Le Fanu of Perth was elected Primate in succession to Archbishop J. C. Wright of Sydney. Archbishop Le Fanu was succeeded in 1947 as Primate by Archbishop Mowll of Sydney, who held the position until his death last year.

## Archbishop Gough Elected Primate

It was announced in St. Andrew's Cathedral on Monday morning that the Bishops of the Church of England in Australia had, under the constitution of the General Synod, elected the Archbishop of Sydney, the Most Reverend H. R. Gough, to be Primate in succession to his predecessor in the see of Sydney, the late Archbishop Mowll.

Archbishop Gough is also, in virtue of his see, Metropolitan of Australia by Royal Letters Patent granted to Bishop Barker and his successors. The Archbishop of Sydney is thus Metropolitan of Australia irrespective of who may be, for the purposes of the General Synod, elected Primate.



# THE AUSTRALIAN CHURCH RECORD

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## The Key of Knowledge

Satellites around the earth and rockets to the moon give pointed emphasis to the old adage, "knowledge is power." Knowledge is the basis of these achievements in the heavens, and the Bible emphasises that knowledge is also the basis to the heavenly way in the spiritual realm.

Lack of knowledge was pin-pointed by the prophets of the Old Testament as the cause of Israel's apostasy: "Israel doth not know" (Isaiah 1:3); "My people are destroyed for lack of knowledge" (Hosea 4:6). The Apostle Paul described the Jews of his day as being zealous and sincere, but as falling far short of the mark because their efforts were not directed "according to knowledge." For being ignorant . . . (Romans 10:2-3).

Knowledge of theological facts is the basis of the sanctified life. This truth St. Paul reiterates time and time again (e.g. 1 Cor. 6:2, 3, 9, 15, 16, 19).

It is interesting to note that the Apostle Paul regarded the attainment of knowledge as the greatest of those blessings which he prayed that his converts might receive (Eph. 2:17, 18). For himself, he told the Philippians that the great object of his every endeavour was to obtain "the excellency of the knowledge of Jesus Christ my Lord . . . That I may know Him, and the power of his resurrection . . ." (Phil. 3:8, 10).

This knowledge of which the Bible makes so central an essential for the Christian walk, is not technical "know-how" and the ability to influence and manipulate people, but rather it is the knowledge of God—Who He is; what His threatenings are; and what His promises are. It is head knowledge; but it must also be in the heart.

Ignorance is the greatest enemy to godliness. Ignorance can only be dissipated by a teaching ministry; for, if the blind lead the blind, there is no hope. Knowledge, whether of how to send a rocket to the moon, or of how to walk so as to please God, is not obtained without attention to learning.

The study of the Word of God, and the assimilation of what is learnt in the sacred page into thought and life, is the first duty of every Christian, and a fortiori it is the high duty of those whom God has called and set in His Church as ministers of His Word to His people.

The theological education of ministers of the Word of

God, both in their College days and throughout their ministry, should be of vital concern to all who have the welfare of the people of God at heart.

There is another very important field as well, namely, the education which is given, in the name of the Church, in schools under the control of the Church. Surely it cannot be gainsaid that the curricula of church schools should be unashamedly Christian; that is to say, all the teaching should be based four-square on the truth of God's word and, in particular, should inculcate in the mind of the scholars the fact of God's sovereignty and lordship over the affairs of the world He has created. The concept of the sovereignty of God has grown dim in contemporary society. Yet it is perhaps the most important element to be apprehended in a true knowledge of God. To learn that "The Most High rules in the kingdom of men" (Daniel 4:32) is fundamental to any true education.

A school falls short of the name of Christian unless, frankly based on Christian principles, it seeks to teach Christian truth as the crown of the arch of knowledge, as that by which all other knowledge is held together. The sovereignty of God, the saviourhood of Christ, the sanctifying power of the Spirit, and the authority of the Word of God are truths not stressed in our secular society and, therefore, it is all the more important that they should consciously be taught and driven home in the minds of those children whose parents entrust their education to the Church.

It will be found that an educational system based on these truths will not be in conflict with the best elements of our secularised educational system, but rather will include them; yet when these truths have their proper place they give a wonderful consistency to education, and prove a great strengthening of character to those who learn them.

The Free University of Amsterdam is an example of a university being founded frankly and avowedly on the principles of the truth and authority of the Bible for all education. What can be done at a university level can also be done at a secondary level. The Roman Catholics base their educational system frankly on the authority of the Church. The Secular system is based on the authority of man.

# WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD Hebrews 10:38-11:6

(By the Reverend A. M. Stibbs, M.A.,

Faith is indispensable and all-sufficient (10. 38, 39). "The just shall live by faith." Faith is the one essential response of man to God; it is the condition of being right with God and of finding life and acceptance in His Presence.

On the one hand, God has no pleasure in the man or woman who withholds this active response, or withdraws from its willing exercise. On the other hand, such faith is so sufficient and all-embracing in its relevance that its sustained practice holds promise of the crowning reward of the gaining of the soul. It is the way to become the person God intends one to be.

**Faith's sphere of operation** (11.1). Faith deals with things of two types, things future or "hoped for" and things unseen. It is equally sure both of the coming fulfilment of the one, and of the present reality of the other. In the Greek the order of the words puts the emphasis on the objects of faith, that is the "things hoped for" and the "things not seen"; and the inclusion of a noun in the second phrase makes it explicit that these unseen "things" are objective realities not just subjective creations of the mind. Also, the faith or spiritual sight by which men become aware of these realities is itself a test, proof, or "evidence" of their existence, and a title-deed, guaranteed or "assurance" (R.V.) of their fulfilment.

**Faith's witness** (11.2). These truths about faith's importance and about its operation the writer intends to enforce by many Scriptural illustrations, which show that from the very beginning of human history faith has been in God's sight the one indispensable and sufficient condition of worth-while achievement and of hopeful endurance. He first asserts in general about all such spiritual heroes of the past that it is because they manifested faith that they have had their deeds and sufferings approved of by God as worthy to be recorded in Scripture (compare 11. 39). It was thus by their faith that they joined the company of God's witnesses (12. 1) or "martyrs"; it is thus by their faith that they still speak to us (11. 4).

**Primary Condition**  
Faith is the condition of understanding (11. 3). "Through faith we understand." Faith is a primary condition of knowledge, particularly knowledge of the Scriptural witness. It is essential to a true understanding of the origin of the universe, as described in Genesis 1. It is the foundation of all right thinking about those "worlds" or "ages" which form the stage and setting of human history. For simply by reasoning from what can be observed by the senses (as scientists do) it is impossible to provide an adequate explanation; one needs to recognise the prior

and independent existence of the living God and His creative activity—by His word (compare Psalm 33. 6; "and God said," ten times in Genesis 1).

**Faith is the way of justification** (11. 4). Abel found acceptance with God by faith. It was the faith in which he offered it that made his sacrifice better than Cain's. For he made a more



The Rev. Alan Stubbs,  
Vice-Principal of Oak  
Hill Theological College,  
England.

appropriate response thereby to the truth about God of which he was aware. It was because of his faith, thus expressed in what he did, that he was reckoned righteous. God made it plain that He was pleased. Also, it is through his faith that Abel still speaks (i.e. through the witness given to him in Scripture—note the present tense "speaketh"), witnessing to men how to please God. Similarly, because of his faith, Enoch had witness borne to him that during his earthly life he had been well-pleasing unto God (11. 5).

**Faith holds promise of glorification** (11. 5). This is the way to escape death and to be trans-

lated into a fuller enjoyment of God's own Presence and glory. True believers do not go down into the darkness of the grave and the doom of a sinner's death; they depart to be at home with the Lord. Also, they may expect ultimately a share in that glorification of the whole man, body as well as soul, of which Enoch's physical disappearance was an earnest, and of which the empty tomb of the risen Lord is the final pledge.

**Faith's present expression** (11. 6). The Scripture already quoted (in 10. 38) and the examples already given to illustrate it are sufficient to justify an all-embracing generalisation. "Without faith it is impossible to be well-pleasing" (R.V.) to God. What is more, the truth of the statement is obvious. For how can a man have dealings with One who is unseen, and whose chief rewards lie beyond this present life, unless he believes, first, that God exists, and, second, that whenever a man sets himself wholeheartedly to devote himself to God, God never fails to become his rewarder or payer-back of recompense? There are, therefore, three stages in faith's expression. Faith is, first, the evidence of things unseen, an awareness of the unseen One, the living God. Faith is, second, the assurance of things hoped for, a confident expectation of God's faithful action in fulfilment of His promises. Faith is, third, nothing less than a commitment of oneself to God in active, wholehearted and unending dependence and devotion; or, in the simpler scriptural words, it is finally expressed only and wholly in the person "that cometh to God."

## The King's School

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Founded 1831

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ARCHBISHOP OF SYDNEY

Headmaster: H. D. HAKE, M.A.

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## Billy Graham Crusade Finances

The Executive Committee of the Sydney Billy Graham Crusade has issued the following statement about the finances of the Crusade.

"The publication of the audited financial statement of the Billy Graham Crusade in Sydney is delayed because the Honorary Treasurer (Mr Walter Argall) has found it most difficult to have the service accounts of some major creditors finally determined and rendered and to collect all moneys due.

"As the publication of the Auditor's statement is not expected for some weeks the Crusade Executive felt that a progress report would be appreciated, and now submit the following information, together with renewed thanks for every gift of every kind.

"At the Crusade meeting on Sunday, 3rd May, it was announced that the Executive considered funds to meet all Crusade expenses were then in hand and that all future collections, plus any surplus resulting from the finalisation of Crusade accounts, would be devoted within Australia to continuing the work of the Crusade and to related activities; top priority projects being the continuation of the "Hour of Decision" broadcasts, the production of a documentary film of the Australasian Crusades and of a dramatic film based on these Crusades.

### BROADCASTS

"The total of £36,000 was collected at the Crusade meetings on that Sunday (3rd May) through to the close of the meetings on Sunday, 10th May. This £36,000, together with gifts from other States, has been paid to the "Hour of Decision" organisation to finance the continuation of their nation-wide broadcasts (previously donated from America) and the production of "Southern Cross Crusade," the documentary film soon to be released.

"Anticipating the audit, it would appear that Sydney Crusade funds from all sources, such

as direct giving including "Pound a Month Share Partners," meeting collections, surplus from sales of song books and from land lines, approximately £145,000 and expenses £84,000, which at this point, allowing for the £36,000 already transferred to the "Hour of Decision" organisation, leaves approximately £25,000 still to be applied to continuing evangelistic work in Australia as originally proposed.

"Members of the Crusade Executive and of the Finance Committee are thankful to God that through the liberality of many people it was possible for all Crusade funds to be raised in accordance with the oft-stated policy—

"The Crusade Executive seeks to ensure that Crusade funds shall come from those whose giving is prompted by a personal desire to assist the Crusade and whose lives and associations are, or will in future be, witness of worthy endeavours to protect and extend the Christian way of life."

"There was no wide public appeal for funds and apart from collections at Crusade Meetings all funds were obtained through Churches and their agencies and by approaches to dedicated people.

"In the Fellowship of his Crusade, for the Crusade Executive Committee: Clive Kerle (Chairman), Alex Gilchrist (Hon. Secretary), Walter Argall (Hon. Treasurer), Richard Thompson (Chairman, Finance Committee).

## New President for Historical Society

The October meeting of the Church of England Historical Society saw His Grace the Archbishop of Sydney installed as the Society's second President.

The Senior Vice-President, Mr P. W. Gledhill, met the Archbishop and introduced the Vice-Presidents, Messrs J. K. S. Houston and O. Brown-Deverill, the Chaplain, the Reverend J. S. V. Buckman and members of the executive and committee.

On the platform Mr Gledhill welcomed the Archbishop, and presented him with a bound and engraved volume of the Society's journals.

The Archbishop then took the chair as President, and asked Mr Gledhill to give an address on the cathedrals of Australia. This was followed by slides of the Archbishop's enthronement.

"The least deviation, e.g., omitting a part of the opening exhortation at Morning or Evening Prayer from the rite of 1662 is contrary to the law of the land, but the bishops have made it clear that they will not regard as disloyal the use of the 1928 rite, which received the overwhelming approval of the Church in 1928. Where private and pastoral direction has failed to bring about conformity, I do not think violent action or legal proceedings are the best course to pursue.

"There is a new factor which I think the parochial clergy and parochial church councils should have in mind. In days gone by people stayed in the same locality, often for generations; they were brought up in their parish church and became

accustomed to its order of worship. Today there is vastly more movement.

"People move from district to district, not because they want to but because their work makes it necessary. They don't choose their home because they like the new locality or because the church of the parish provides the services they are accustomed to. They go because they must. How important it is then that there should be something like a normal standard of worship.

"I am not asking for a dead level of uniformity, but I do hope that as people move about they may be able to find a spiritual home which welcomes them and gives them more or less what they have been accustomed to."

## South African Univ. Missions

The Reverend John Stott of London recently conducted student missions in the Universities of Cape Town and Witwatersrand.

In Cape Town great interest was aroused throughout the university, and there was a good attendance at each of the meetings during the week of the mission. Mr Stott gave a clear, direct and methodical statement of the Christian Gospel and in the grace of God there were many students who responded to the appeal for acceptance of Christ and personal commitment to Him; many others have had their interest aroused and can be classified as enquirers.

The Mission in Johannesburg was also greatly used of God. The Student Christian Association organised the Missions; many members of the Church of England in South Africa are closely connected with this work, notably Mr D. Gordon Mills, Chancellor of the Church of England in South Africa, who is life President of the Student Association.

## Chatswood "Chesalon"

Work is about to commence on preparing the property at 293 Mowbray Road, Chatswood, to accommodate 25 men and women as a new "Chesalon" home.

This will be the seventh such home since "Chesalon," Summer Hill, was opened on Advent Sunday, 1952. It will cost up to £18,000 to complete the renovations.

## Lawlessness—no action in London

THE Bishop of London, Dr Montgomery-Campbell, has rejected all entreaties that he should follow the example of a neighbouring bishop (Dr Mervyn Stockwood, of Southwark) and "take strong action against clergymen who pursue illegal practices in the conduct of church services."

Dr Montgomery-Campbell, writing in this month's "London Churchman," admits that he has churches in his diocese where the services differ markedly from those of the Book of Common Prayer. But he says, there is a difference between what is illegal and what is permissible.

"The least deviation, e.g., omitting a part of the opening exhortation at Morning or Evening Prayer from the rite of 1662 is contrary to the law of the land, but the bishops have made it clear that they will not regard as disloyal the use of the 1928 rite, which received the overwhelming approval of the Church in 1928. Where private and pastoral direction has failed to bring about conformity, I do not think violent action or legal proceedings are the best course to pursue.

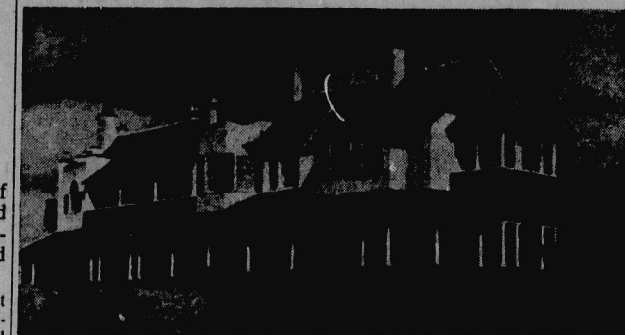
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## GILBULLA HOUSE



On 17th October a Sydney Diocesan Rally was held at Gilbulla, Menangle. Because of the cold weather the number attending was not as large as was expected. Various church organisations displayed interesting exhibitions. The principal event was a Service held on the lawn during the afternoon. The Dean of Sydney assisted by the Coadjutor-Bishops conducted Evening Prayer. Choir boys from St. Andrew's Cathedral led the singing.

The Archbishop preached on the social responsibilities of the Christian Church. He stressed that the Church was the family of God and as such must reach out to the unchurched masses.

## MELBOURNE SYNOD

This year's Melbourne Diocesan Synod has been described in the Diocesan "Church of England Messenger" as "a quiet, hardworking one," in which "the necessary business was despatched with ease."

The Bills presented were mostly of a routine nature, and went through with little or no opposition.

The Archbishop of Melbourne (Dr. Frank Woods) said in the "Messenger":

"Synod was chiefly memorable for having accepted on behalf of the parishes of the diocese the responsibility of seeing to it that our expanding population does not go without the pastoral care of an Anglican Ministry. I came away from the debate on the Tuesday deeply thankful that there had not been a single dissentient voice raised against shouldering this very heavy burden."

"Either we rest content to see the Anglican Church slowly die out, first in the new areas and then in the centre; or we accept the challenge to create 64 new parishes and to find the staff for them in the next 20 years."

"Let me remind you of the three prongs of our forward move. The first is the bringing of the present needs of the Home Mission Fund and of our other diocesan commitments into one budget for £34,000. This is not quite as great a task as it sounds because it still does not ask for more than the 3 per cent of parochial income which the original Synod Assessment Act allowed."

"Secondly, a loan fund is to be created to make it possible for a new parish to borrow from a bank before it is in the position to offer security, and before it could start repayment. This will give the new parish time to gather strength and stability while already in the possession of the necessary buildings and equipment."

"The third prong is the Archbishop's Manpower Fund. Parishes will be asked to pledge to this fund during each of the three years 1960, '61 and '62 as nearly the equivalent as they can manage to their Home Mission Assessment for the year 1958. If, as I hope, this brings in about £18,000 in each of the three years, we shall have built up a fund of £50,000 to be spent at the rate of about £10,000 a year over five years on training and paying the staff

of these new parishes. It will take two or three years before the new parish will be self-supporting. This will take some doing, but I have every confidence that it can be done. How we are to set about it will be set before us by the Manpower Fund Appeal which will be carried out in the Deaneries and Parishes over the next few months. I have asked Archdeacon Sambell to go into partnership with Archdeacon Williams to organise this appeal."

Among the resolutions passed was one declaring the conviction of Synod that Communism is incompatible with Christianity and asking the Archbishop to take steps to promulgate an authoritative statement of the position of the Church in the Diocese in relation to Communism.

This motion caused much debate; Canon Maynard declared during the debate that he would vote against such a motion "until his dying day," but after rewording it was accepted by a small majority.

The Reverend C. B. Chambers was commended by Synod for his decision to return to Pakistan for urgent missionary service when he might have taken a well-earned retirement. This resolution was moved by the Reverend H. S. Kidner.

At a late hour Synod passed a motion moved by the Reverend Neil Glover and the Reverend G. H. Codrington that the Archbishop-in-Council be asked to consider the appointment of a Diocesan Missioner, in view of the tremendous impact of the Graham Crusade in Melbourne. Mr. Codrington said: "We need in this Diocese the evangelistic equivalent of the professional fund-raiser."

## WYKEHURST GUEST HOUSE

For an enjoyable holiday in Christian atmosphere. Good food. H. and C. water in bedrooms. House-parties taken.

Mr. and Mrs. H. Bartrop,  
219 Katoomba Street,  
Katoomba. Ph. 438.



## DRINK QUESTION

Dear Sir,  
I would agree with P. A. Lamb (14/10/59) that epithets can bring ridicule to Christians and that in argument we should strive in "brotherly love." From the pages of Church History the epithet "Christian" was undoubtedly a significant name. When St. Paul contended with the problem of Christian conduct in Corinth he also possibly was greeted with epithets, which Total Abstiners likewise receive today. He also probably used them to glory in the cause of Christ. This matter is a side issue to the real question, which is whether the conduct of a Christian demands him to be a total abstainer.

On this question of Christian standard, here is another point connected with the current issue. Dorothy Sayers in an article entitled "How Free is the Press," says: "Indeed, we may say that the heaviest restriction upon the freedom of public opinion is . . . the unofficial censorship BY a Press which exists not so much to express opinion as to manufacture it. The editorial policy of a popular daily is controlled by two chief factors. The first is the interest of the advertisers from whom it gets the money which enables it to keep up its large circulation. No widely circulated newspaper dare support a public policy, however much in the national interest, that might conflict with the vested interests of its advertisers. The same surely applies to Church papers. By its editorial, our Church newspaper was trying to manufacture the opinion that most Anglicans use alcoholic liquors, and that this is the right code of conduct for a Christian. It is also significant that the interest of advertisers also enters into the matter, as, apart from one letter, no refutation of letters published were printed, although another viewpoint could have been expressed. The colossal damage being done to the Mission work of the Church by liquors is not appreciated or even imagined by Australian Anglicans. Yet the fact that India has introduced Prohibition will have its effect on the value of Christian witness, as also the fact that Africa has not, and is suffering tragically in consequence, was never aired. Instead, a misconception was allowed to stand concerning India and Prohibition.

Today our conduct as Christians on issues of social and moral righteousness need to be clear-cut to be effective. All too often we are coerced into a lower standard than that of our Lord.  
Yours faithfully,  
W. Terry,  
Hawthorne, Queensland.

## MERIDEN CHURCH OF ENGLAND GIRLS' GRAMMAR SCHOOL STRATHFIELD SYDNEY

Boarding and day pupils, age range, 3 to 18 years. Nursery to Honours Leaving Certificate Standard.

Three courses in middle and upper school available according to ability and aptitude.

Applications for admission, to the Headmistress, Miss E. E. M. James, M.A.

## 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.

## IMAGES OF THE CROSS

Dear Sir,  
Despite what your comment states with regard to Crosses and the Cross, it is obvious that there is a legitimate use of visual aids. The God who gave the 2nd Commandment also gave the pillars of stone, the pillar of fire, the burning bush, the brazen serpent, the ark of the covenant, etc. I realise that the controversy does not centre in the value of visual aids, but whether the Cross which is seen in most churches is an image or not. Let it be noted that these aids must have affected the senses, and evoked tender feelings. Particularly would this be true of the Ark of the Covenant and the temple.

The second commandment, when speaking of images, is surely referring to the custom of representing God by statuette, or such like, which leads man to worship and serve the creature rather than the Creator, a pantheistic religion which flourished among the peoples who were the neighbours of Israel. The Cross is not an image of God in this sense. It is a symbol to remind us of God's action on our behalf. It reminds us of God's love, which prompted Him to give His Son for the world, of God's wrath, which visits and judges sin, of God's Redemption of His People and our Reconciliation, of the Victory of Christ over the powers of this world's darkness. It speaks to each Christian of his crucifixion with Christ and his death to sin, and of His resurrection to new life in Christ. Is such a symbol to be condemned as an image? Of course we glory in THE CROSS of Christ whereby God has effected our Salvation, but let us not object to anything that would remind us (who are so apt to forget), whether it be by hearing or SEEING, of this great event.

It appears to me that the attack against images would be more pertinent if it were directed against stained glass windows, the most dangerous of which in many cases are situated behind our holy tables.

Yours sincerely,  
(The Reverend) B. J. Slamon,  
Liverpool, N.S.W.

## POISON

Dear Sir,  
Relative to the much vexed question as to drinking, may I venture as a student of chemistry. I read that alcohol is a poison, and it may be considered a poison to most if not all forms of life.

Why take poison?  
It seems a very peculiar social custom to offer a friend drinks flavoured with wood naphtha, grape juice, orange juice, hops, etc., as the pocket and palate permit, when there is poison in the cup. What about Deuteronomy 21:18-21?

Yours faithfully,  
H.C.H.  
Lake Tyers, Vic.

## DIVISIONS IN THE CHURCH

Dear Sir,—  
Whether or not one concurs with your churchmanship, it is naive and platitudinous to deny certain sections of the church the right to worship as they now do (A.C.R., 30/9/59). While my sympathies lie predominantly with the evangelical leaders, such statements only serve to add fuel to the fires of bitterness and drive divisions deeper. These statements and the reports of Synod activities are seized by the secular Press, and betray, wrongly or rightly, a notorious disunity within our denomination, which only lowers its standing and name in society.

One has said recently that many people are watching our church to see whether it can and does give spiritual and moral leadership or whether it is merely a theological debating club. Many must gain the latter impression. With three other Protestant denominations in this country having reached an advanced stage in church union negotiations, Anglicanism in Australia is in danger of "missing the bus," unless our theological polemics are severely curbed.

Furthermore, it is to be hoped that with the attainment of national status, the Anglican Church in Australia will have a more even distribution of Evangelical clergy in every diocese. The present system of "monochrome" dioceses hinders progress toward "Nationhood" within our church.

Yours sincerely,  
Layman,  
Sydney, N.S.W.

(No predominantly Evangelical diocese in Australia is monochrome. Many Anglo-Catholic dioceses are. Anglo-Catholics pay lip-service to the principle of toleration, but do not usually practise it. Central Churchmen are also often intolerant of Evangelicalism.—Ed.)

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## Notes and Comments

### AUSTRALIA AND COLOURED RACES . . .

Once again our Immigration policy has come under fire, this time not from critics at home, but from leaders of thought and politics in India and the West Indies.

The Church has always been uneasy about the so-called "White Australia Policy." Many times, representations have been made to government to remove the colour sting from our immigration legislation, and quota systems have more than once been suggested as the remedy.

So far we have failed to produce any workable quota proposals. This has always given the government an easy way out. No political party is anxious to take any steps to modify the policy which excludes non-whites from Australian citizenship; no party would dare to include such an attack upon our prejudices in its election platform; and until the Christian protest can go armed with practical ideas which would work, we cannot hope to stir any government to action.

At this present time the National Missionary Council of Australia is examining the question afresh. Whether any workable proposals will be forthcoming, time will tell. But in the meantime it is significant that one of the time-worn clichés has been exposed. It is so often said that Australian affairs do not interest Asians—that nobody among the coloured races is at all concerned about this national phobia of ours. Dr. Rao's and Mr. Constantine's recent remarks ought to discredit that flattering unctious for good and all. Asia is concerned about any situation which contains an insult to its growing racial and national consciousness. Australians—and Australian Governments—will do well to realise that we are living in a world that is vastly different from that of even 20 years ago.

### WHEN HOMER NODS . . .

We have known for some time that Sunday car trading was illegal. So has the Chief Secretary; so, one may suppose, has the police force known it. But the breaking of law, in full view of its custodians, goes on, and nobody does anything about it.

A government which conducts lotteries for the enrichment of its State coffers can hardly be expected to have much of a conscience in regard to the desecration of the Lord's Day. It is, however, a different question when it sleepily or designedly permits open contempt of the prohibitions of law. Nor is it a credit to the police department that police pass by many car-sale yards on Sunday—and pass by on the other side; knowing, it would seem, that they were open in defiance of the law.

It is this kind of thing that makes a mockery of democracy. Elected governments make laws on behalf of the people and those entrusted with their policing permit the laws to be broken. Let us hope that the public airing of this question will result in official action to protect the one day in the week which can be regarded as different from the rest, from the operations of those who are, after all, only concerned with profits.

### EVANGELICALS TO CONFER . . .

Interest is being shown by Sydney clergy and keen laymen in plans for the Conference on November 13.

The Conference will open under the chairmanship of the Dean of Sydney at 3.30 p.m. in the Hall of Bible House, with the Dean of Melbourne as the opening speaker. The second afternoon speaker will be the Rev. D. W. B. Robinson, M.A., and in the evening Dean Babbage will address the Conference in the Chapter House, after a Cathedral Sermon by Bishop Kerle at 7.30.

There will be ample opportunity in the afternoon for discussion of the two topics, "Evangelicals and the Elizabethan Settlement" and "Evangelicals and Worship." In the evening, when a much larger gathering is expected, the subject will be "The Role of the Evangelical—the Unfinished Task."

We commend the Anglican Church League for its enterprise in arranging this opportunity for Sydney Churchmen to discuss matters of such primary importance for the whole Church.

### A VITAL MISSIONARY PROGRAMME . . .

The total receipts of the Church Missionary Society for its past financial year reached the record sum of £165,230. Tanganyika absorbed £41,241, Asia £27,284 and Arnhem Land £17,144.

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## A new Step in Prayer Book Revision

(By the Reverend D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College.)

A great deal of interest naturally attaches to the publication of the Report submitted by the Church of England Liturgical Commission to the Archbishops of Canterbury and York in November, 1958, which contains draft services of Baptism and Confirmation.

### Wrong Approach

Three criticisms of the Lambeth Resolution (and hence of the work of the Commission) must be made.

First, it was not the aim of the compilers of the first English Prayer Books "to recover the worship of the Primitive Church."

The Reformers made careful study of that worship so far as they could. But their adoption or otherwise of any old custom or form of words was altogether subject to another and higher test: the test of scriptural truth. But they do not, in their prefaces to their Prayer Books, commit themselves to any such principle as is attributed to them by the Lambeth bishops.

It is a pity, further, that the Resolution does not define "Primitive." To some, this may mean the Church as we see it in the New Testament. The Prayer Book itself (in the Communion) speaks of a custom not earlier than the fourth century as being "in the primitive church." It would be fantastic to claim that the Reformers were intent on recovering the worship of the Church of the fourth century.

The Final criticism is of the principle itself, whatever the compilers of the Prayer Book may have intended. Reformed churchmen must protest with all their power against the idea that conformity with the primitive Church or any other Church is the criterion of worship. The only true principle of worship is that of conformity to biblical truth. The Church, even in the first century, was often at variance with that truth. It is not what they did at Corinth, or at Thyatira, or even at Jerusalem, that we must emulate.

It is the gospel and the apostolic scriptures that we must submit to, and this means not so much copying rites and ceremonies (which our own Prayer Book declares to be "things in their own nature indifferent") as discerning the truth of the gospel and submitting to the commands of Christ. How far the worship of the primitive Church itself conformed to this criterion we simply do not know. But to seek to recover its worship for ourselves, rather than to submit to the Word of God, is not only a vain, but a mistaken, aspiration.

We shall consider the services themselves in a further article.

### "One Whole"?

This basic weakness in principle of the Report may be illustrated by the statement that "from every point of view, pastoral, theological, and liturgical, Baptism and Confirmation must be viewed as two parts of one whole, and must further be associated as closely as possible with the Holy Communion."

Not a single line of argument is adduced to support this extraordinary claim. The Commission quotes the New Testament when

it suits it, but not here. And little wonder. Confirmation as the Commission understands it simply does not exist in the New Testament, nor is any significance whatever attributed in the New Testament to a "first Communion." If no biblical reason can be adduced for conjoining these three rites, how is it possible to urge a valid liturgical reason? If there is a pastoral reason, then let us be told what it is.

Justin Martyr, our earliest post-New Testament witness, makes no mention of any ceremony besides baptism as initiatory. The baptised person is brought to the brethren where they are assembled for the Lord's Supper, but no mention is made of any special significance attaching to participation in this by the initiate, or even that he partakes at all. Tertullian (c200) is probably the first to mention imposition of hands in connection with baptism, but the connection thereafter between the two rites is notoriously confused (see The Seal of the Spirit by Professor G. W. H. Lampe)—a confusion which the Commission's draft services do little to dispel.

The Commission must demonstrate the theological, i.e. the biblical, ground for forming into "one whole" the dominical sacrament of baptism and the ecclesiastical rite of confirmation before they can expect Reformed churchmen to approve their services.

We believe the Reformers had a far sounder instinct. Though well aware of the rites practised throughout the centuries in various ways, and of the value of a confirming of vows, they held that baptism, as a sacrament of the gospel instituted by Christ Himself, should stand alone as the mode of initiation into the Christian church. The draft services only confuse the clear simplicity of New Testament doctrine and practice in regard to what is essential for Church membership.

We shall consider the services themselves in a further article.

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(3) Service of Dedication of Gifts by His Grace the Archbishop of Sydney on Monday, 2nd Nov., at 7 p.m., in the Exhibition Room (2nd Floor), C.M.S. House, 93 Bathurst St., Sydney

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## ST. PAUL'S, CHATSWOOD

For over half a century, the Parish Church of St. Paul's, Chatswood, has served as a centre of worship for an area that extended from the Lane Cove River to the further side of the Pacific Highway. Before World War I, a daughter church, St. Barnabas, was established, and this is now the Parish of St. Barnabas, Roseville East. For many years no new place of worship was built within the parish boundaries, but such has been the number of new houses erected in the district during the last ten years, that two daughter churches have been established, each with vigorous and growing congregations.

The beginnings of the parish were established when in 1901, the Conventional District of Chatswood was created and within five years, a Church and a parish hall had been completed. In 1955, the "new" St. Paul's, a fine stone church, clearly visible from the Pacific Highway and from most parts of Chatswood West, was opened. Also in 1955, a new daughter church of the Parish, St. John's, Lane Cove North, was dedicated, and in 1958, Mowbray House Memorial Chapel was opened to serve as a place of worship for the community between St. Paul's and St. John's.

During its history, St. Paul's has been served by Rectors of vision and ability, several of whom have been called to serve the Church in positions of responsibility and authority in this Diocese and beyond.

A deep interest in missionary work has been manifested in a steady flow of candidates for missionary societies together with a long and constant financial support for the Church Missionary Society. Many candidates for holy orders have come from this parish and among its ordained "old boys" are numbered two of the co-adjutor bishops of the Diocese, the Rt. Rev. R. C. Kerle and the Rt. Rev. M. L. Loane.

The present life of the church reflects and builds upon the vigour of the past, its congregation having been lately both increased and strengthened by the Graham Crusade. Three fellowships, Junior, Young People's, and Senior, meet at St. Paul's, as well as a weekly parish Bible Study. A young people's fellowship and an adult Bible Study are conducted at Lane Cove and regular meetings are held, both in the Rectory and in the homes of parishioners, by the Men's League and the Women's Group, where the clergy have answered parishioners' questions on matters of Christian Faith and Life. Recently a Christian Forum was held in the old church, where members of a panel dealt with a wide variety of questions before an audience of over three hundred people.

The latest addition to the parish centres of worship, Mowbray House Memorial Chapel, is of historic interest, the building having originally been built in 1875 as a School of Arts, and in which Sir Henry Parkes once campaigned for federation. It later became part of the Mowbray House School, and for many years was a well-known part of the community life of the district. Local development necessitated its demolition, but the building itself was re-erected on its present site as a memorial chapel and an integral part of St. Paul's Parish. The new surroundings show off the reconstructed building to full advantage, the original Pyrmont stone having been unharmed by the work of demolition and removal. The Mowbray Chapel venture, while effecting the preservation of a local building of historic interest, has provided a splendid and dignified place of worship for a new and growing community.

The parish numbers nearly 1,800 Anglican families, the Rector, the Rev. J. E. Whild, being assisted by a curate, the Rev. E. D. Cameron.

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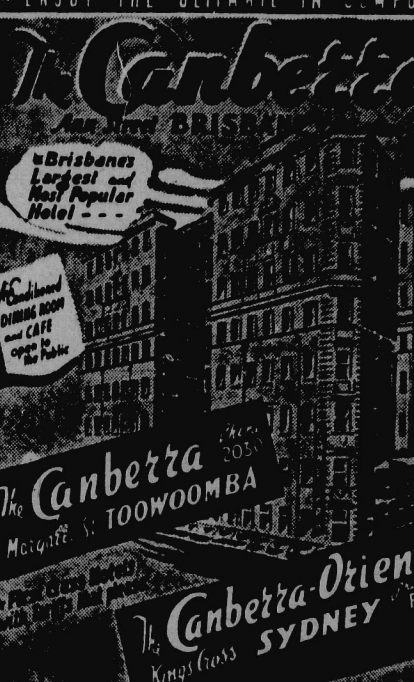


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## Bishop Loane's Itinerary

The Right Reverend M. L. Loane, Bishop-Coadjutor of Sydney, left Sydney on Monday, October 26, for a tour of India and Pakistan.

Bishop Loane will conduct a clergy retreat at Karachi, Pakistan, from November 1 to 4, and a pastor's conference at Lahore from November 7 to 11.

He will speak at similar conferences and retreats at Khaneval, Allahabad, Hyderabad, Dornakal, Nepal, Dohnavur, Calcutta and Serampore.

While in Hyderabad Bishop Loane will preach at the ordination of the Reverend Stanley Skillicorn to the priesthood and Mr Donald Hood to the diaconate.

He will also take part in Inter-Varsity Fellowship conferences and gatherings at Deolali, Madras and Vellore and lecture at Yeotmal Union Biblical Seminary.

The Bishop is expected to return to Australia early in February.

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## Reformation Sunday

The Archbishop of Sydney has commended the observance of November 1 as Reformation Sunday in these terms:

"As requested by the N.S.W. Council of Churches, I am glad to commend the observance of Sunday, November 1, as a day of thankful remembrance of the Reformation. It seems fitting that, on all Saints' Day, we Anglicans should include in our thankful

remembrance those who lived and died for those great New Testament truths which were re-discovered during the time of the Reformation."

At 3 p.m. on Sunday, November 1, the Council's Central observance of the day will be held in the Lyceum Hall when the speaker will be the Rev. Dr. Cumming Thom. This will be broadcast by 2CH and 2GZ.

## Clergy Wives

All clergy wives of Sydney Diocese are invited to their meeting in the Cathedral side chapel on Friday, November 6. The Rev. Neville Bathgate will speak on Japan.

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## Personal

**Archdeacon G. T. Sambell** has been appointed a Canon of St. Paul's Cathedral, Melbourne.

**The Reverend B. G. Marsh**, Curate of St. Paul's, West Manly, in the Diocese of Sydney, has been appointed Chaplain to Norfolk Island, in the same Diocese.

**The Reverend John Stott**, Rector of All Souls', Langham Place, London, has been appointed a Chaplain to Her Majesty the Queen.

We extend our congratulations to **Mr and Mrs Donald Hood**, of St. George's, Hyderabad, India, who were married there on September 19. Mrs. Hood was formerly Miss Patricia Pain. Mr. Hood will be made deacon in Hyderabad on December 21.

We regret to record the death of **Mr William Watson**, who was for many years closely connected with St. Andrew's, Summer Hill, Sydney Diocese.

**The Reverend Canon Tom Thomas**, Rector of St. John's, Camberwell, Melbourne Diocese, has been appointed Archdeacon of Brighton in the same diocese, in succession to Archdeacon J. A. Schofield.

**The Archbishop of New Zealand**, the Most Reverend Dr H. R. Owen, will retire early in 1960 because of ill-health.

**The Right Reverend R. G. Arthur**, Bishop-Coadjutor of Canberra-Goulburn, Rector of St. John's, Canberra, and Archdeacon of Canberra, has been appointed Rector and Archdeacon of Wagga.

**The Venerable F. M. Hill**, Rector and Archdeacon of Albury, Canberra-Goulburn Diocese, has been appointed Rector of St. John's, Canberra, and Archdeacon of Canberra.

**The Reverend Dr H. R. Smythe**, Vice-Warden of St. John's College, Morpeth, has resigned.

**The Reverend R. S. R. Meyer**, Director of the Sydney Diocesan Department of Promotion, has been appointed *locum tenens* of Leichhardt, Sydney Diocese.

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... was farewelled by Mrs  
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## Arrangements for Conference

Arrangements for the first  
 erence for Evangelical  
 rchmen in Sydney Diocese  
 well advanced.

ie Conference will begin on  
 ay next at 3.30 p.m., with  
 ddress by the Dean of Mel-  
 ne in Bible House, Bathurst  
 t, Sydney; he will be fol-  
 d by the Reverend Donald  
 nson on "Evangelicals and  
 ship."

7.30 p.m. Bishop R. C.  
 will deliver the conference  
 on in St. Andrew's Cathed-  
 and the final meeting will  
 eld in the Chapter House  
 15 p.m., when the Dean of  
 ourne will speak again on  
 Role of the Evangelical."

## Churchwardens' Conference

e second conference for the  
 hwardens of the Diocese of  
 ey will be held at the Gil-  
 Conference Centre at  
 angle, N.S.W., on the week-  
 of November 20-22.

e Archbishop of Sydney  
 Primate of Australia, Dr  
 Gough, O.B.E., will be  
 nt and address the wardens.  
 advocate of the Diocese,  
 Norman Jenkyn, Q.C., will  
 be main speaker for the  
 end. The Chaplain will be  
 D. W. B. Robinson.