

# THE AUSTRALIAN CHURCH RECORD

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Bishop Arnott

## Bishop Felix Arnott for Brisbane

Right Rev. Felix Raymond Arnott, M.A., Th.D., M.A.C.E., aged 59, has been elected Archbishop of Brisbane. His election was brought about by the sudden death of Canon Frank Coaldrake, who died on 21st July, only eleven days after his election to the archbishopric.

Bishop Arnott has been a coadjutor bishop of Melbourne since 1963 and has played an part in its administration and in the educational life of the city and diocese. He has been a member of the Council of Monash University since 1964 and is chairman of the Australian College of Theology.

Before his appointment to Melbourne, Dr Arnott was warden of St. Paul's College, University of Sydney, from 1946

and was a canon of St. Andrew's Cathedral. He came to Australia in 1939 to be warden of St. John's College, University of Queensland.

He was born in Ipswich, England, and was educated at Ipswich School, and Keble College, Oxford, from which he graduated with firsts in classics and theology. He trained at Cuddesdon and was ordained in 1934 in Wakefield. He was curate of El-land (1934-38) and vice-principal

of Bishop's College, Cheshunt (1938-39) before coming out to Brisbane. The archbishop-elect is married with two sons and two daughters. While in Sydney, his wife, Anne, studied for university matriculation and completed an Arts degree at Sydney University, majoring in history.

He is a trim and active 59 and his hobbies are listed as walking, reading, music and art. He was one of the judges in the Blake Exhibition art prize.

## Bishop Shevill to London

In a news release at the weekend following the announcement of Bishop Arnott's appointment as Archbishop of Brisbane, the Bishop of North Queensland, Right Rev. Ian Shevill, made it known that he has accepted appointment as General Secretary of the United Society for the Propagation of the Gospel, in London.

He succeeds Bishop Eric Trapp who resigned some months ago to take an appointment in the West Indies. He previously worked as Education Secretary of the S.P.G. in London from 1949 to 1951. He was Home Secretary of the A.B.M. 1951-52 and was consecrated for North Queensland in 1953.

Bishop Shevill was born in Sydney 53 years ago and was educated at Scots' College, the University of Sydney and Moore College.

In his own diocese the staff has doubled since his appointment, the cathedral has been completed, schools enlarged and a thriving university college established. New parishes and new parish churches have developed and the diocese is currently planning to build a hospital for the chronically ill.

The drive and energy which he brought to his 17 years' episcopate in North Queensland brought him into prominence and his name was mentioned for the archbishopric of Brisbane in 1962 and 1970 and for the archbishopric of Perth in 1969.

He will take up his appointment later this year.

## \$50,109 Winter Appeal

Gifts to the Archbishop of Sydney's Winter Appeal now total \$50,109.

Launched in mid-May, the response this winter has been easily a record. The previous best was \$27,000 last year.

In addition there have been many gifts of warm clothing, blankets and heating appliances, which vans collected from donors. Money and other gifts have been distributed while the Appeal has been in progress. Church of England social workers and clergy in areas where the needs are most acute have advised on the distribution of this relief.

## UNCOMMON IN AUSTRALIA



Few Australians see their parish churches covered with a mantle of snow. This is how the people of Leura, in the N.S.W. Blue Mountains, saw St. Alban's Church one winter's morning.

## NEAC 1971 UNDER WAY

With twelve months to go, plans are well advanced for the National Evangelical Anglican Congress to be held at Monash University, Melbourne, in August, 1971. This was reported at the NEAC executive committee which met at Gilbulla, Menangle, on July 30 and 31.

Rev. Michael Green, principal of the London College of Divinity (now St. John's College, Nottingham), will give the morning Bible studies at the Congress. It will not be a gathering of theologians or experts, but just of ordinary evangelical men, women and young people from all parts of Australia.

NEAC will be fully residential and the cost is likely to be \$40. Special efforts are in hand to ensure that student groups and youth are strongly represented.

South Australian evangelicals who organised the preparation of distribution of the NEAC study booklet No. 1, report that the whole printing has been sold out.

Distribution was: N.S.W. 999, Victoria 404, South Australia 308, Queensland 213, Western Australia 75, Tasmania 23, Northern Territory 15, Overseas 56, complimentary 31. Total, 2,124.

Bishop Jack Dain, of Sydney, has been elected chairman of the executive committee. Representatives in various parts of Australia who will supply information are: Ven. J. R. Reid, Diocesan

Church House, George St, Sydney, 2000; Rev. G. A. Pearson, 1 Docker Street, Richmond, Vic. 3121; Ven. M. S. Betteridge, University of New England, Armidale, 2350; Rev. L. R. Shilton, Holy Trinity Church, North Tce, Adelaide, 5000; Rev. R. T. Platt, P.O. Box 1810, Brisbane, 4001; Rev. K. C. Nancarrow, 20 Lanoma St, Launceston, 7250; Rev. G. Hayles, 4 River Road, Kelmscott, 6111.

Rev. George Pearson, of Richmond, Victoria, is the hon. secretary of NEAC.

The program for the whole Congress has now reached a conclusive stage but the organisers need generous financial support from Christians all over Australia to raise \$5,000 which will be necessary to ensure the successful planning and carrying out of NEAC. Gifts may be sent to any of the above representatives.

The study booklet No. 2 for pre-Congress study early in 1971 is being prepared by Rev. David Hewetson, Educational Secretary of C.M.S., and it should be ready by Easter.

## LEADER SEES THREAT TO MELBOURNE

One of Melbourne's senior church leaders, Dr George Bearham, believes that certain proposals for changes in the government of the church in the diocese upset the balance of the existing democratic constitution.

He spoke his mind on the proposals which will come before synod in October at a laymen's dinner, organised by the Evangelical Fellowship in June and he has said that he is prepared to speak out against them at the synod.

The special synod at Monash University earlier this year had before it the report of a commission on the re-organisation of diocesan administration. The diocese is to be divided into three sectors, each the responsibility of a coadjutor-bishop. Each sector will have its own synodical conference with the minister and one layman from each parish, and the conference will elect its representatives to what will be a much smaller diocesan synod.

On the diocesan synod, there will be greater numbers of clergy, than laity, as against the present proportion of two laymen to each clergyman.

Dr Bearham regards this as a backward step. He also sees such a synod electing a clergy-dominated Diocesan Council, and be-

cause of its proposed smaller size, one in which the lay voice will be greatly reduced.

He feels that laymen in the October synod will not agree to this reduction of their representation as being contrary to the spirit of the times in which so much more is expected of Anglican men.

Proposals to alter the existing patronage system and to limit clergy tenure have also come under Dr Bearham's searching scrutiny. Although the Monash synod talked out proposals to replace the existing method of preferential ballots for synod committees, he believes that its opponents will attempt to revive demands for "first past the post" voting.

Dr Bearham has been a member of synod for over 40 years and is chairman of the House of Laity in General Synod. From his long experience in parish, diocesan and national affairs, he sees the new proposals encouraging the proliferation of "yes

men" in the diocese, a condition which he regards as unhealthy for both the parish and the diocese.

## New dean of Nelson

Rev. Gavin Yates, 37, vicar of Westport, since 1967, has been appointed Dean of Nelson, N.Z.

The dean-elect is a graduate in arts of the University of New Zealand. Prior to ordination in Wellington in 1961, he had worked in broadcasting for some years. His father, Mr William Yates, had been Director of the N.Z. Broadcasting Service.

He trained for ordination at Christchurch College and served his first curacy at St. Paul's Cathedral, Wellington. He was assistant director of education in Wellington diocese before going to Westport in the Nelson diocese.

# THE EVANGELICAL TRADITION IN THE CHURCH OF ENGLAND

To offer some historical observations about the theological and religious tradition of which one is part, is difficult. It requires an effort of self-critical observation and assessment.

It needs a willingness to accept the existence of failures as well as successes in the story. But it ought also to help identify the essential qualities of the evangelical, and to assist in considering moulding our future behaviour.

While we are concerned with evangelicals in the Church of

England, the origins of the attitudes which we call "evangelical" are much broader.



Dr. Brian Dickey

In theological abstraction, the term refers to those who derive their theology from the Bible, emphasising and preaching the necessity of the death of Christ, the depravity of man, and justifi-

cation by faith. These were the theological emphases of the Reformation. But we must be more precise historically. Evangelical as applied to members of the Church of England can be used from the late eighteenth century. These were men who described their theological convictions in terms of the Reformation, and took these convictions seriously. As a group or party they emerged out of the great work of the Methodists who urged Englishmen to a serious, methodical Christian faith. Many such men retained their allegiance to the Church of England — many Anglican clergy especially.

They saw no reason to break with the Church of England, but joined eagerly in the task of proclaiming God's sovereign grace revealed in Christ for man's sal-

vation. There is no doubt that the success of Wesley and the other Methodists would not have been possible without the friendship and support of loyal Anglican clergy.

John Newton, the ex-slaver London clergyman, was one. Henry Venn, ministering in Yorkshire, was another. More important still was the work of Isaac Milner and Charles Simeon, both Cambridge dons. They, and especially Simeon, exercised a vital evangelical ministry there for a generation and more, converting hundreds of undergraduates.

## CONVERTED UNDERGRADS

There were times when most undergraduates proposed to proceed to ordination. Cambridge turned out a steady stream of committed, serious Christian men, evangelicals in fact. Simeon had almost singlehandedly, under God, given permanence to the evangelical tradition in the Church of England.

Another important expression of evangelical activity was found in South London, in Clapham, in the years about 1790-1840. The vicar was John Venn (Henry's son). Many of the upper middle-class residents became active evangelicals — Zachary Macaulay, a merchant; William Wilberforce, important lawyers, Civil servants, bankers, a Governor-General of India.



Rev. John Venn (1759-1813), rector of Clapham, 1793-1813, son of Rev. Henry Venn.

These men carried their evangelical convictions into the corridors of power, where they were already influential. They believed the Christian faith, taken seriously, required public and positive application. They attacked the slave trade, and had Parliament abolish it in 1806, and slavery itself in 1833; they ensured missionary access to India in 1813.

## ECUMENICAL

They set up a whole string of public societies to carry through their intentions: the Church Missionary Society in 1798, the London Missionary Society, the British and Foreign Bible Society (as we call it now), and a host of others. They used public meetings, tracts, magazines, personal influence. They ignored denominational barriers, parochial barriers. They avoided over-much clericalism. They tapped large reservoirs of cash and voluntary labour, much of it of high quality. These were the evangelicals at the height of their influence.

## REFORMED

Theirs was the theology of the Reformation. As Anglicans, they were friendly to dissent, though within limits both legal and social (up till 1828 Roman Catholics and Protestant dissenters were under certain civil disabilities). They believed that the 39 Articles and the Book of Common Prayer embodied evangelical, that is, biblical, religion.

Evangelical clergy preached biblical, gospel sermons, full of salvation and damnation applied to the individual without

## EDITORIAL

### Time for some radical thinking

Australian evangelicals must be prepared to do some radical thinking if the National Evangelical Anglican Congress planned for Melbourne next year is to have a dynamic effect on the life of our church.

Strategically, we are better placed than for 50 years to give leadership to a great spiritual movement to revive the national Church of England. Numerically, evangelicals make up much more than 50 per cent of our church. Although at the top echelons of Anglican structures, others have effectively used their votes to keep evangelicals either unrepresented or in a tiny minority, in most other spheres our voice is heard and listened to with respect.

The two largest theological training institutions are evangelical foundations and between them Moore and Ridley train half of our clergy. More than half of our missionary endeavours and most evangelic effort are directed by evangelicals.

Because of the foresight of T. C. Hammond and of some who sat at his feet over a generation ago, evangelical scholarship has won both national and international recognition. In the parish ministries evangelicals in all States with their team ministries, training and use of the laity, outreach to youth and the unchurched, have commanded admiration on all sides.

Evangelicals in Australia have often set the pace in broadening the church's caring ministry into ever-increasing avenues of social service. If evangelicals elsewhere have not been noted for their social conscience, as Dr Sherwood Wirt has recently pointed out, it is only partly true in the Church of England in Australia.

But there are vital areas of Christian concern in which we drag our heels and we will continue to do so unless we are prepared at NEAC 1971 for a radical change in many of our attitudes.

We are in danger of becoming traditionalists in our approach to Prayer Book revision, the use of the Bible in modern English, the need for change in Anglican structures, modes of worship, attitudes to music, drama and literature and the rest of the arts. We are in danger of being hide-bound in our attitudes to women in the church, the use of our lay people, methods of finance, the parochial system and clergy tenure. While we affect to despise vapid Anglo-Catholics who ask to be allowed to kiss the bishop's ring and receive his "blessing," our traditional respect for our bishops is often sickeningly obsequious.

Evangelicals are united in their acceptance of the authority of God's Word. But we have not always been prepared to expose some of our darling traditions to its scrutiny. And where the Word gives us Christian liberty we have often lacked the spirit of adventure.

NEAC 1971 needs Anglican delegates who will go with their faith in Christ fresh and vibrant, their humility in following the Scriptures undoubted, but who will in all things be prepared to accept the guidance of the Holy Spirit to expect great things from God and to attempt them with courage, though they be new and daunting.

## W.C.C. ACCUSES BRITAIN

In a recent statement from Geneva, Dr Eugene Carson Blake, general secretary of the World Council of Churches, accuses Britain of alignment with "racist and oppressive regimes."

The controversy began in Britain when the new Conservative Government suggested a limited sale of arms to the South African government to defend the sea routes around the Cape as part of the Simonstown Naval Agreement of 1955 which offered the British navy a service port.

The former Labour Government banned the sale of arms to

South Africa and the United Nations Security Council passed a resolution calling for a total ban on arms to South Africa. France, however, continues to sell strategic arms to the South African government.

The sale of arms to South Africa "is clearly unacceptable to Christian moral conviction," Dr Blake said, and is an action that would "further entrench the Government of South Africa," rather than put pressure on it to change its policy of apartheid.

The sale will have the "symbolic effect of aligning Britain with racist and repressive regimes of Southern Africa," Dr Blake said.

## THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS 1971

An examination for the award of two "Violet Macanish Scholarships" will be held on 25th and 26th September, 1970. All candidates must be under 14 years of age on 1st February, 1971. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

The Burton "B" Scholarship for boarders valued at \$200 per annum for four years is also open for award.

Entry forms and full particulars can be obtained from the Headmaster.

ENTRIES CLOSE on 4th SEPTEMBER, 1970.

Continued p. 6

## EVANGELICAL VIEWPOINTS

# Comprehensiveness

In January this year the Reorganised Church of Jesus Christ of Latter Day Saints won recognition of its eligibility for membership in the American Council of Churches. To be able to join, denominations merely need to certify that they agree with the preamble to the W.C.C. Constitution, which notes that the Council is composed of "communions which confess Jesus Christ as Divine Lord and Saviour" ("Christianity Today" for February 13, 1970, p. 35).

In March of this year representatives of the World Council of Churches had a dialogue in Beirut with Hindus, Muslims, and Buddhists with the hope that it would help foster "mutual respect for each other's beliefs" ("Christianity Today" for May 22, 1970, p.24).

On May 21 last the S.P.C.K. published *Growing into Union*, a symposium by two prominent evangelicals and two prominent Anglo-Catholics. According to the report in the *Church Record* for June 25, "Agreement on major theological issues . . . has been reached by the four members of the group." One recent correspondent in the *Church Record* suggested that there could be a way to agreement over a Prayer Book mutually acceptable to both evangelicals and Anglo-Catholics.

Now quite plainly these four incidents which have come to our notice this year could be multiplied many times over. They each relate to the subject of "comprehensiveness"; they each relate to the ecumenical atmosphere which we have been breathing for some years now.

## NO LIMITS?

In England there have been in parish churches "All Faiths" services. We have had Roman priests, bishops and cardinals preaching in Anglican churches and cathedrals. The fact of the matter is that "comprehensiveness," apparently without any limits in some areas of the Church of England is with us now.

The Anglican Church has often been called the "umbrella church," big enough to shelter all manner of persons holding all manner of diverse opinions. In that sense it has been likened to the Church of Rome which has had a gift, if that is the correct word to use, for absorbing new movements. My own belief is that the Church of England was never intended to be like that, and it is no compliment for it to be so described.

There must be limits to comprehensiveness if we are to retain a specifically Biblically centred testimony, but what now seems to pass for a legitimate inclusiveness would have been utterly repugnant to evangelicals of a couple of generations ago.

In 1920 W. H. Griffith Thomas touched on the subject of the limitations of difference within



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the Church of England. He maintained that until the rise of the Tractarian Movement the varieties of view within the Church were compatible with loyalty to the general position of the Church of England. He pointed

Rev. Dr Bryan E. Hardman is vice-principal of the Adelaide Bible Institute and previous to that was a vicar in Cambridge where he did his post-graduate work.

out that the Tractarian Movement was nothing less than an effort to make out that our Church was not essentially different from the Church of Rome.

Griffith Thomas said in plain words that the Anglo-Catholic movement, as it came to be called, is in no sense to be regarded as the lineal successor of the High Churchmen of the seventeenth century, and it is to be distinguished from those High Churchmen of the nineteenth century who were absolutely opposed to Roman Catholic doctrines and ritual.

We seem to have entered another world even in evangelical circles today, and it is not without reason that some have asked if evangelical leaders are not in danger of selling the pass to the liberal catholic stream now dominant within the Church of England.

## GONE TOO FAR

Farewell to Anglicanism by H. M. Carson, whatever we may think of Mr Carson's general position, has many salutary things to say along this line. Not least he points out with cogency that evangelicals have travelled a long way along the road of accommodation — too far! Commenting on the Keele Congress of 1967 one not unfriendly critic judged that evangelicals in England had moved from their old position, and he asked the question "Are they evangelicals any longer?"

What has this to do with comprehensiveness? Simply this, if a denomination has come to the position when it happily tolerates the distinctive doctrines of evangelicism and Anglo-Catholicism, not to speak of the veiled agnosticism cum atheism of such men as J. A. T. Robinson, then its comprehensiveness has run riot.

This is the situation in the Church of England now. Obviously we cannot revert to a pre-Tractarian Movement situation, though a diocese such as that of Sydney certainly has a responsibility to "guard the deposit" of the faith. A comprehensiveness which includes doctrines which are repugnant to Scripture must perforce be an ungodly feature of any church, but we have it and presumably it is here to stay.

## OTHER GROUPS

The final thing I wish to say is that while rejecting such a comprehensiveness as utterly incompatible with the intentions of the Reformers of our Church, and utterly at variance with the Word of God, it may be that we should be thinking in terms of a wider, more Godly comprehensiveness. Why should we not be thinking towards a rapprochement with other Christian groups who hold fast to the authority of the Bible, yet differ from us on secondary issues such as baptism, episcopacy, and liturgy.

Surely it is in such areas that we should be exploring the possibility of widening our borders while at the same time being vigilant to exclude error and heresy.

# On my path

I am really enjoying my visits to the Supermarkets these days. The reason? Simple. No jackpots.

I suppose I have always had a thing about gambling, ever since a tragic incident when I was a little girl. A young man in our street, the father of five small children, took poison when he lost his week's wages at the

What can we Christian housewives do about it?

I am amused to hear of the woman who insisted on each item being rung up separately (this actually happened), in case she got a break, but instead I should pity her.

I know of one shopper who hunts among the packets of soap powder for the one which does not promise a prize, a gimmick, a trip to Hawaii or a Rolls Royce — and that's the one she habitually buys. Me too!

By Margaret

There was no telephone in our street in those days, and the poor distraught wife had to trek over to the local hotel and ring the doctor.

It was too late by then, of course, and she was left to bear the brunt of that terrible happening.

A couple of years ago, I accompanied my husband to a meeting of Recovery. He felt I should sit in on this group which is concerned with ex-mental patients.

They meet in much the same way as Alcoholics Anonymous, sharing their experiences, especially the helpful ones, and encouraging each other towards full rehabilitation in the community. Towards the end of this particular evening, the door opened and in walked a great, tall man, yet trembling like a child.

Why was he so late? "Couldn't trust myself to walk past the greyhound track." So he took a circuitous route right round the city, and eventually arrived at our meeting.

Jackpots, gimmicks, fabulous prizes, lucky chances — they are nothing but will-o'-the-wisp lights leading many into the morass of ruin. There are thousands of compulsive gamblers in Australia.

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CHURCH OF ENGLAND SCHOOL FOR GIRLS . . . NORTH PARRAMATTA

# TARA

U652A

# Notes and Comments

## Where is wisdom?

One of the last decisions of the Church Assembly in England before it was replaced by the first General Synod, was to set up a new committee to draw up definite proposals on the payment and employment of clergy.

Its decision has lessons for us in Australia. The Church Assembly's action meant that the recommendations in two famous reports, the Paul Report on "The Deployment of the Clergy" and the Morley Report, "Partners in Ministry," were set aside.

When commissions are set up for particular purposes and to publish reports, they are costly in

## Reservation denies constitutional principles

Mr Blanch's letter (see page 5) makes it clear that any form of reserving the bread and wine at the Holy Communion for use outside or after the service is a denial of the Christian fellowship which is basic to the sacrament.

It also shows that in any form, such reservation is a denial of both New Testament and Prayer Book principles.

No branch of the Reformed Church countenances this objectionable practice and our Liturgical Commission rightly understands that "Australia '69" or any other Communion service which might permit it because of a possible legal decision, will be

quite unacceptable in our Church. If other reasons were needed, we can find them in Articles 25 and 28. Article 25 says that our two sacraments of Baptism and the Lord's Supper "were not ordained of Christ to be gazed upon, or to be carried about." Article 26, speaking specifically of the Lord's Supper forbids it to be "reserved, carried about."

Gervase Duffield ("Churchmen Speak," 1966—P. 79) sums up the Reformed position in dealing with the need to revise the 39 Articles when he says: "It would be quite wrong, for example, for any revision to allow reservation, even as a permissible alternative, for it is against the Articles."

The Ruling Principles of the Australian Church Constitution give us power to permit only

## Make plans now

Parishes should make plans now to celebrate Reformation Sunday on October 25.

The special Reformation issue of the Church Record is published on October 15 and will contain articles, prayers and Bible readings appropriate for Reformation observance.

Parishes could arrange pulpits exchanges to give emphasis to the biblical principles which undergirded the Reformation and which Christians need to live by today. Special attention might be given to Sunday School programs and youth groups to nurture young people in Reformed principles and to give them an understanding of what our Reformed heritage is.

Weekly bulletins and the October issue of parish papers could give a Reformation emphasis, leading up to the observance of Reformation Sunday.

We will gladly take an increase in orders of the Reformation issue of this paper. Let us know early in October.

But we must add that as long as a single man on the Commission uses his position to introduce even the appearance of unbiblical doctrine, the needed revision is being obstructed.

He first met Frank Coaldrake in 1939 when he arrived in Brisbane from England to become warden of St. John's University College. Ten years later he officiated at the marriage of the Coaldrakes, in Christ Church St. Laurence, Sydney, where the funeral was held.

## "Religion in schools" seminar

Professor Ronald Goldman of Melbourne has been invited to conduct a "Religion in Schools" seminar in Launceston next month.

The invitation went from the Christian Teachers' Association of Launceston and it will be held at the Teachers' Centre lecture hall, Launceston, on September 23, from 11 a.m. to 4 p.m.

Professor Goldman is a widely respected educationist who has done much speaking and writing in the field of religious education.

## JAPANESE CATHEDRAL



St. Andrew's Cathedral, Yokohama, Japan. It is a modern building in somewhat traditional Anglican style which seats about 300 and makes clever use of coloured glass in its windows. Sited on a very steep hill in a residential area of this huge city (pop. 4 million), it poses a difficult problem for photographers.

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**NEXT MEETING**  
**Sydney Revival Prayer Fellowship**  
 Friday, 4th September, 1970,  
 6 p.m. to 10 p.m.  
 City Mission Auditorium,  
 103 Bathurst Street, Sydney.  
 Inquiries: Rev. B. Titchener, secretary, 80 1634; Mr. Alex Gilchrist, Chairman, 61 6064.

**\$52,000 gift to St. Mark's**

Mr Clyde Burgmann, of Newcastle, N.S.W., has promised to give annual sums over six years totalling \$52,000 to St. Mark's Institute of Theology, Canberra.

Mr Burgmann is a brother of Bishop Burgmann, founder of St. Mark's and first warden. His initial capital gifts made its foundation possible and he has been a strong supporter ever since.

The new gifts will help the diocese of Canberra-Goulburn reduce the building debt and indirectly, to set up a new endowment for the Institute.

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## LETTERS

### Reply on reservation for the sick

In reply to Bishop Arthur's questions (July 9) I make five comments on the practice of distributing consecrated elements to people who were not bodily present at the celebration.

First, it denies the fellowship fundamental to all Communion services. Rubrics in the 1662 Communion and Sick Communion and Sick Communion services direct that there shall be no Communion unless at least four people attend a service (except in specified extraordinary circumstances).

The New Testament shows that the Last Supper and the Lord's Supper both took place in the context of a meal. Clearly, participation in Holy Communion is proper only to a gathered congregation.

The 1662 Book shows the possibility of a person not receiving the elements "for lack of company to receive with him" and yet to receive the benefits of the sacrament just the same (rubric for the Communion of the Sick).

Second, it involves reception without any explanation of the meaning of the sacramental elements. The 1662 Book stipulates that the explanatory statements in the section from the Exhortation to the Consecration must always be included. Thus limits of meaning and interpretation are imposed on the recipient as regards the elements themselves and also his own participation in the sacrament.

Third, it involves reception of the elements without any accompanying word from God, whereas the reading of the Epistle, Gospel, "Comfortable Words," etc. is prescribed in 1662 services.

Fourth, it seems very difficult, if not impossible, to provide such clearly defined safeguards on this practice as would exclude superstition and abuse.

Fifth, the compilers of the 1662 B.C.P. absolutely forbade any such practice by writing a "Communion of the Sick" service. The Curate's function at the house of the sick person was not merely to distribute elements consecrated elsewhere, but it is laid down "he shall there celebrate the Holy Communion."

(Rev.) Allan Blanch, St. Philip's Rectory, Turramurra South, N.S.W.

and an expression of repentance for our sleepy Protestantism which has allowed this nation's "king" to "commit fornication" with "Babylon."

Paul Bearup, Lane Cove, N.S.W.

## Two new bishops for Melbourne

If proposals for dividing Melbourne diocese into three regions for administrative purposes go through the October synod, Melbourne, will have two new coadjutor bishops.

One must be chosen to replace Dr Felix Arnott who is archbishop-elect of Brisbane. A third bishop must be appointed, Melbourne previously having only two.

The coadjutors are appointed by the Archbishop, Dr Frank Woods. Hopes are expressed in Melbourne that with an extra bishop to be appointed, Dr Woods may see fit to choose one man of some evangelical sympathy.

Many of Melbourne's most vigorous parishes are strongly evangelical and evangelicals form a very strong minority group in the diocese.

## The home & Dad

by John Gelding

Recently some sociologists estimated that in some cases families spend as little as 20 minutes a week as a complete unit. No wonder it is said that hippies often come from a father-deprived background. It is of little wonder that today's young people would rather spend all their time with the "gang" than spend two minutes with their parents.

The Book of Proverbs says the father is a man who trusts and depends upon God, a man who puts God at the very centre of his life and family. (3:6). He worships with the family on Sunday and sets the spiritual tone of the family.

He teaches his children in respect to morals and so on. (Prov. 22:6). But the trend today is to leave it to the school or some institution. He is a man who disciplines his children (Prov. 3:12). He doesn't walk away and leave it to "mum" or others. When he is needed most he is in the home playing the role to which he was called. Well, what about it dad?

He trained in India for the Methodist ministry and studied philosophy at the University of London. He has been in the highest councils of the ecumenical movement and the W.C.C. since its inception in 1948.

Dr Niles visited Australia several times and was to visit here again in October.

At the time of his death at Vellore, India, he was President of the Methodist Church of Ceylon.

## Dr D. T. Niles dies

Dr Daniel T. Niles, a president of the World Council of Churches and chairman of the East Asia Christian Conference, died in India in July. He was born in Ceylon in 1908.

He trained in India for the Methodist ministry and studied philosophy at the University of London. He has been in the highest councils of the ecumenical movement and the W.C.C. since its inception in 1948.

At the time of his death at Vellore, India, he was President of the Methodist Church of Ceylon.

## LAUNCESTON MEETING ON R.I.

The Bishop of Tasmania, Dr Robert Davies, conferred with his clergy on problems of religious instruction at St. John's, Launceston on 17th July.

The Bishop reported on a meeting of the heads of churches held in Hobart, including the Roman Catholic Archbishop, at which agreement was reached about a common syllabus and other matters.

An agreed syllabus, yet to be compiled, will provide for teaching in State schools on a class basis. Clergy and lay teachers of R.I. will be given a course of instruction as a joint effort of Christian educators and the State Department of Education. A system of accreditation will then be introduced although this will not affect the minister's right of entry. There will also be a program of in service training for ministers.

## ENGLISH INVESTMENTS

More than £32 million is now invested in Stock Exchange securities on behalf of the Cathedrals, Dioceses and Societies of the Church of England. The Central Board of Finance says that its investment fund now has 11,749 contributing funds.

The fund is divided into 34 million units. For those who were original members the yield is 8.83 per cent.

## Deaconesses graduate

Many former graduates, trainees and friends gathered at Deaconess House, Sydney, last month, for a graduation ceremony with a difference.

The Deaconess House Choir, under the leadership of Sister Marion Johnston, presented items such as "Come to the Banquet," and "The Ten Lepers," and delighted everyone with the joy and sincerity of their music.

The variety and extent of the spheres of service to which graduates have been called was highlighted by an informal discussion with some of the 1969 graduates, who were able to describe their work and share some of their new experiences.

The Archbishop then presented the prizes and diplomas. For the first time, three students obtained the Advanced Deaconess Diploma, which indicated that they had completed the two-year Deaconess Diploma course, and that they had also passed at least two subjects in the Licentiate of Theology exams, and had submitted a satisfactory thesis in pastoral care.

Fifteen students received Deaconess Diplomas, and seven

graduates were presented with their Th.L. diplomas and hoods. Among them was Sister Narella Jarrett, who shared the John Foster Greek Prize in 1969.

The climax of the evening was reached when Sister Annette McCaw, who recently returned from service with the South American Missionary Society in the Argentine, in a challenging address, advised the graduates to throw their diplomas in the garbage tin unless they were prepared to be totally committed to the service of the Master. On the other hand, she stressed the need for the best possible qualifications for missionary service today.

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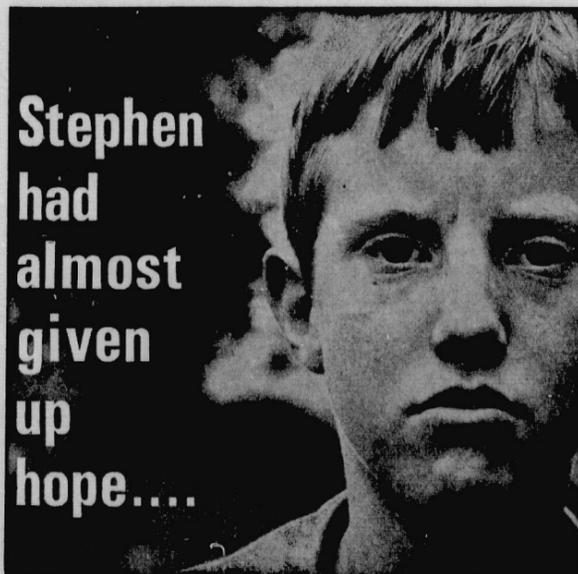
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**VACANCY** for Christian woman at the Missions to Seamen as clerk-typist for general office duties, including typing, supervision of voluntary helpers, and some bookkeeping. Remuneration commensurate with qualifications and potential. For further details and appointment phone Chaplain on 27 1134.

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**CROSSWORD PRIZES**

Book prizes for Bible Crosswords Nos. 20 and 21 have been sent to Miss C. Onians, Epping, N.S.W., Mrs M. Ford, Campbelltown, N.S.W., Mrs R. Field, French's Forest, N.S.W. and Mrs J. Sawyer, Panania, N.S.W.

**BIBLE CROSSWORD No. 22**

We will give a book for the two nearest entries to Bible Crossword No. 22, which should reach this office not later than Aug. 31. All answers come from the Revised Standard Version of the Bible.

**ACROSS**  
1. What then? Are we Jews any —? No, not at all (6, 3) Rom 3:9  
6. Though our outer nature is wasting away, our — nature is being renewed every day (5) 2 Co 4:16  
9. If we say we have no sin, we deceive ourselves, and — us (3, 5, 2, 3, 2) 1 Jn 1:8  
10. Therefore whoever wishes to be a friend of the world makes himself an — of God (5) Jas 4:4  
11. The Spirit of the Lord caught up Philip; and the — him no more and went on his way rejoicing (6, 3) Ac 8:39  
12. and called on the name of Baal from morning until —, saying, O Baal, answer us! — there was no voice, and no one answered (4, 3) 1 Kt 18:26  
14. Behold, you have sinned against the Lord; and be sure you — will — you out (3, 4) Num 32:23  
16. My — hear my voice, and I know them, and they follow — (5, 2) Jn 10:27  
17. So God — man in his own image, in the image of God he created him (7) Gen 1:27  
19. You shall not delay to — thefulness of your harvest and from the outflow of your presses (5, 4) Ec 2:29  
21. and the moon will not give its light, and the — will be falling from heaven (5) Mk 13:25  
22. that you may learn by us to live according to scripture, that none of you may be — in favour of one against — (6, 2, 7) 1 Co 4:6

**DOWN**  
1. There they crucified him, and with him two others, one on either side, and Jesus — them (7) Jn 19:18  
2. So —, whoever of you does not renounce all that he has cannot be my disciple (9) Lk 14:33  
3. And very — on the first day of the week they went to the tomb (5) Mk 16:2  
4. Pay all — taxes to whom taxes are due, revenue to whom revenue is due (2, 4, 5, 4) Rom 13:7  
5. You are my — if you (7, 1, 7) Jn 15:14  
6. In the integrity of my heart and the — of my hands I have done this (9) Gen 20:5  
7. for he taught them as one who had authority, and — their scribes (3, 2) Mt 7:29  
8. and be — in the spirit of your minds, and put on the new nature, created after the likeness of God (7) Eph 4:23  
13. You, therefore must —, as your heavenly Father is perfect (2, 7) Mt 5:48  
15. A disciple — not above his — but every one when he is fully taught will be like his teacher (2, 7) Lk 6:40  
16. But they refused to —

from page 2:—

**The Evangelical Tradition**



Rev. Charles Simeon (1759-1836), for 54 years rector of Trinity Church, Cambridge. From a cartoon published immediately after his death.

reservation. The sermons were long (90 minutes say), and sometimes awful, but usually magnificent.

They were men who took their responsibilities seriously. The clergy were often great pastors of their parishes; the laymen were often sincere, devoted informed and enormously generous of their time and money. They grasped every available opportunity to call sinful men to repentance, handing out tracts and books in railway carriages, coaches, in the street or wherever chance might take them.

**FAMILY LIFE**

The Bible provided them with their guide to daily moral behaviour. Their family life was built around it, in daily readings and prayers, and in frequent attendance at church. Sometimes such a family regimen produced rebellion, but that can occur in any generation and under any tradition.

Sometimes this zeal led to minute and irrelevant constraints — censoring Shakespeare, condemning gauze bonnets, or public theatrical performances. Sometimes it led to great good works of charity, both private and organised.

Evangelicals early realised that they could extend their influence

by exploiting the laws of Church and State. They bought up on the open market (as any one could) the right to appoint to rectorships. Simeon established a trust to perpetuate this activity. The Church Pastoral Aid Society did likewise by providing funds for evangelical curates. Thus could an evangelical succession be assured in the ministry of a parish — many parishes.

To some, this behaviour, and the way evangelicals worked together in all sorts of other ways, too, was objectionable — to bishops with growing convictions of episcopal authority, for example, to men of different religious convictions. Being a "party" was thought somehow improper, somehow weakening individual expression, or dividing the Church of England.

In practice, however, other men soon came to operate in similar fashion in the Church of England, in the 1830s and 1840s. Different basic theological convictions came to be taken just as seriously, and new, eager, vociferous parties emerged.

**OXFORD MOVEMENT**

One grew out of the Oxford movement, emphasising the traditional practices and teachings of the ancient Church as fundamental, rejecting any submission to temporal power, exalting the uniqueness of the Church itself.

Another party came to be called liberal in theology, freer in their acceptance of what was Christian doctrine, less aware of the separating implications of "salvation" and "the Church."

What gave these party groupings publicly were the efforts of some to impose their point of view through the laws of the land — for remember, the Church of England is by law established, and in the last resort its highest Court for matters moral or theological is the House of Lords. Sometimes such efforts were mounted by High Church bishops in pursuit of evangelical clergy unwilling to accept the doctrine of infant baptism.

More often it was evangelicals protesting hotly against the spread of the High Church, or later what was called Anglo-Catholic practice — candles, copes, mitres, confession. Men rioted in churches, men went to prison rather than yield their candles.

Broadly speaking the laws of England were found to permit a variety of doctrines and practices. The 39 Articles and the Prayer Book were not exclusively Protestant and evangelical.

It was a bitter disappointment to evangelicals, and in coming to discover this legal situation they won few friends and disgusted many people.

Evangelicals continued, through the nineteenth century, to seek to spread the influence of serious religion, despite the setback of the permanent existence of other powerful, active, often hostile, parties within the organisation of the Church of England. They maintained their pressure on the lawmakers and the courts, hostile to blasphemy, to activity of almost any sort on Sunday, to the excesses of the drink trade, to divorce.

By 1900 the sad truth was borne in upon evangelicals that their efforts were objectionable to a large proportion of the community, that they were only being allowed to protest about a few issues on the surface and the fringe.

**INFLUENCE SHRINKS**

Their relevance and their influence on the nation as a whole had shrunk, partly through poor public relations, partly through the development of alternative convictions about what men can aim to achieve, partly through a greater pessimism in the community about the power of legislation to impose morality upon individuals. Evangelicals remained, however, forceful preachers of salvation in and through Christ, even if the community had narrowed their field of endeavour.

In Australia, evangelicals came in strength because they were strong in England at the time settlement began. Some areas of permanent influence were established — at parochial and diocesan level. Thus for example, the trust deed of our own Church of Holy Trinity was consciously intended to preserve an evangelical tradition.

The diocese of Sydney, after the unpleasant experience (to evangelical clergy and laity) of a High Churchman for their first bishop, has always had evangelicals, more or less liberal, the most notable being Barker and Mowl.

Here in Adelaide, the first bishop appointed was a disciple of the Oxford Movement. By vigorous centralising strokes, he imposed that tradition upon the leadership of this diocese.

For the future, and in the immediate context of the National Evangelical Anglican Congress (N.E.A.C., 1971) studies, three points could be remembered.

1. The evangelical tradition is at heart a theological tradition. We always need to recall and re-state these theological convictions.

2. It is essential to achieve an understanding of the present situation of the evangelicals in society, by an investigation of our history and our present environment.

3. Evangelicals must come to terms in heart, and face with the rest of the Church of England and with other men, too, who profess faith in Christ.

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Dr. Klaus Thomas, vice-president of the International Order of St. Luke the Physician, is at present visiting Australia.

He is fulfilling engagements for the Australian branch of the Order in Brisbane, Sydney, Melbourne and Tasmania.

**U.K. Chaplain-General in Australia**

Archdeacon J. R. Youens, Chaplain - General to the Forces in the United Kingdom, will visit Australia from September 7 to 18. This will be the first Australian visit by a U.K. Chaplain-General while in office.

While in Canberra from September 7 to 9, Archdeacon Youens will confer with Australian Chaplains-General — Archdeacon Alan Begbie (Church of England), Bishop A. J. Morgan (Roman Catholic), the Rev. G. E. Yerrigan (Methodist), the Rev. Professor R. A. Busch (Presbyterian) and the Rev. M. McCullough (United Churches).

While in the Sydney area from September 10 to 13, Archdeacon Youens will visit the School of Artillery, North Head; the Officer Training Unit, Schevillie (near Windsor); and Ingieburn and Holsworthy camps. He will also confer with chaplains and visit Eastern Area Army Headquarters.

On Saturday, September 12, he will be the guest of the Royal Sydney Yacht Squadron on a Harbour cruise. He will preach at two Cathedral services on Sunday, September 13 — at St. Andrew's, Sydney, in the morning, and at St. John's, Brisbane, in the evening.

Dr Thomas holds doctorates in medicine, philosophy and divinity and is a Lutheran minister, a psychiatrist, the author of psychiatric text-books and widely experienced in the fields of suicide prevention, psychotherapy and medical hypnosis.

For a year he was a visiting professor of pastoral care and psychology at Wesley Theological Seminary, Washington, D.C. and at present he teaches pastoral care to Roman Catholic priests at a Berlin seminary.

**BISHOP HOWE'S VISIT**

Bishop John Howe, Executive Officer of the Anglican Communion, is at present fulfilling engagements in Sydney, Melbourne, Adelaide and Perth.

He arrived in Sydney from Wellington, N.Z., on August 15, and preached in the new housing area of Seven Hills in the diocese of Sydney, on August 16, when the Australia '69 Communion service was used. While in Sydney he conferred with missionary and ecumenical leaders and the secretary of General Synod's Standing Committee, Bishop Begbie.

While in Melbourne he met with G.B.R.E., C.M.S. and A.B.M. leaders and addressed a gathering of provincial clergy. He motored to Adelaide on August 20.

On August 21 he is to address Adelaide clergy and visit the two theological colleges in the diocese.

In Perth, on Sunday, August 23, he will take Confirmation at St. Matthew's, Armadale, meet senior diocesan staff and preach at St. George's Cathedral. He leaves by air for the Sudan the next day.

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**Key Books**

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**THE BIBLE & HISTORY.** Ed. William Barclay. Lutterworth, 1968, pp. 371. U.K. 50s. Professor Barclay and his team of contributors from three countries take the view that history is a process controlled and directed by God for his own purposes, a process which man can and does oppose. If you bear in mind this God-honouring view and ignore some infirmities of interpretation and some liberalities in biblical scholarship, this can be an exceedingly useful book to help us understand the events of the whole Bible in the light of their secular setting.  
**KNOTT'S UNTIED.** by J. C. Ryle. James Clarke, 1964, pp. 331. U.K., 18/6. We make no apology for reminding readers that this edition, edited by Gervase Duffield, was the first reprint of Bishop Ryle's most famous and influential book for 50 years. Its sub-title fully explains its aim: "Being plain statements on disputed points in religion from the standpoint of an Evangelical Churchman." Its price should mean that it finds a prominent place on the bookshelves of all evangelicals. Should be required reading for NEAC, 1971.

**IN THE BEGINNING GOD . . .** by Clifford Wilson. S. John Bacon, Melbourne, 1970, pp. 120. \$1.25. Clifford Wilson is the director of the Australian Institute of Archeology and a Bible teacher of note. In question and answer form, clearly and helpfully set out, he deals with many of the problems raised by the early chapters of Genesis. He is neither superficial nor dogmatic and writes in an easy style. The book is eminently suitable for senior secondary pupils, youth groups, etc. Lots of adults, too, will be helped by it. Questions include evolution, missing links, the age of man, Adam's rib, length of the Genesis 1 "day," carbon dating, etc.

**Books**

**THE PASTOR'S WIFE: SABINA WURMBRAND.** Ed. by C. Foley, Hodder & Stoughton, 1970. Pp. 218. \$4.25.

This is an incredibly sordid account of the prison experiences of the wife of the famous Romanian pastor who since his own release has become a highly controversial figure in the Western world.

It is hard to understand why the various characters described fall so far short of the standards which obtained for the most part in Japanese P.O.W. camps. Admittedly there are some shining exceptions, but in any case the purpose behind such revelations is not at once apparent.

Then, too, it is strange that a person who has been through so much is able to give verbatim accounts of interrogations and conversations which took place so many years ago, particularly as the author was at that time in such an emaciated state.

The story of the Underground Church in Romania is at once arresting and there are certain very hard questions posed for the World Council of Churches.

The courage of both the WurmbRANDs is undoubted and their testimony appears to have inspired a persecuted minority living either in prison or in constant fear of sudden arrest, but it is a pity that these do not appear to rate the space in the book devoted to the informers and the lapsi.

Behind the book there is a vehement hatred of Communism and one is left with the overall impression that as in the case of the Roman Catholic bishop

described in these pages as one who regularly engaged a prostitute, all is explained by the act of denying Communism at the cost of martyrdom.

Altogether it is a book of contrasts, polarised on liberal theology to the one hand, and political hatred on the other. Written to be disturbing, it achieves this with sickening effect.

J. B. Moroney.

**SHORT NOTICES**

**SHARE YOU FAITH** ed. Russell T. Hill. Zondervan, 1970, pp. 62. U.S. 95c. Excellent practical answers to questions of witnessing to relatives, neighbours in various situations. Most helpful. **PRAYER: CONVERSING WITH GOD** by Rosalind Rinker. Zondervan, 1970, pp. 126. U.S. 95c. A special edition for the "under 21 crowd" of a prayer classic that has had twenty previous printings and has sold 250,000 copies. An intensely interesting and helpful book which should be in the hands of all who know they need a more meaningful experience of prayer. **FINGER TIP DEVOTIONS** by Amy Bolding Baker, 1970, pp. 102. U.S. \$2.50. 26 brief devotions. A book to be used in quiet moments or to base talks on. Give to Christian friends and neighbours.

**Teaching month in Adelaide**

August is teaching month at Holy Trinity, Adelaide, and the features are a church workers' conference and seven Sunday addresses with "The Gospel" as the theme.

The Trinity workers' conference was held at the Retreat House, Belair and Dr Leon Morris, principal of Ridley College, Melbourne, came over for this training weekend.

Sunday addresses so far have been "The gospel and its personal relevance" (Rev. Philip Thomas), "The gospel and its social implications" (Rev. Lance Shilton, rector), "The gospel and its biblical authority" (Rev. Dr Leon Morris), "The gospel and the sacraments—Baptism (Rev. Tony Tress), "The Gospel and its evangelistic responsibility" (Rev. John Gelding).

Next Sunday Rev. Tony Tress will preach on "The gospel and the sacraments — Holy Communion"

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A SPACIOUS COTTAGE, set in the delightful grounds of Camp Rev. ington, is available for a retired couple, retired towards the end of the year, to take up duties as Hon. Wardens.  
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In return for light duties, the Wardens have free use of the cottage. For further details, contact the General Secretary, Scripture Union, 239 Elizabeth Street, Sydney.

**Canadian evangelism congress**

Canada will have its first nation-wide Congress on evangelism, in the National Arts Centre, Ottawa, from August 24-28.

The five-day study conference, patterned after the Berlin World Congress, will bring laity and clergy together from 42 Protestant denominations in Canada.

Rev. Canon Leslie Hunt, Principal of Wycliffe College, Toronto and leading evangelical Anglican, will be chairman of the Congress.

**ALLIANCE TRAINING ASSOCIATION**

(A non-profit mission supply arm of the New Guinea Christian Leaders' Training College)  
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## Mainly About People

Bishop A. J. and Mrs. Dalin, of Sydney are relocating in the arrival of their first grandchild, Andrew John, born on August 1, to Mr and Mrs Richard Lamb, of Blewett, N.Z.

Rev. Arthur Prosser, curate of Longreach (Rockhampton) has been appointed in charge of Aramac and the Far West Aerial Mission.

Rev. Canon Keith J. Coaldrake, formerly rector of Aramac (Rockhampton) was inducted to the parish of Theodore on July 29.

Rev. William L. Walsh, in charge of St. John's, Padstow (Sydney) since 1968, has been appointed rector of St. James', Carlton.

Rev. John Peacock of the diocese of London has been appointed in charge of Holy Trinity, Panama (Sydney) from early December next.

Rev. Isaac D. Arnitage, who graduated from Moore College in 1905 and spent all his ministry in Sydney diocese, retiring in 1942, died on July 24.

Rev. Harry J. A. Edwards, rector of St. Edmund's, Pagewood (Sydney) since 1958, has been appointed rector of St. Thomas', North Sydney.

Mr Bruce Houston, who is rector's warden at St. Oswald's, Swanbourne, has been appointed Diocesan Secretary, Perth.

Mr Harold M. Knight, who is Deputy Governor of the Reserve Bank, has been appointed a Trustee of Moore Theological College, Sydney.

Rev. Dick Pethybridge, of Melbourne,

will act as locum tenens of St. Alban's, Perth, W.A., during 1971 when the rector, Rev. Bryan F. Hall, is overseas on a year's leave.

Mr Michael De-la-Noy, Press officer to the Archbishop of Canterbury since 1967 was dismissed from his post in mid-July. It is understood that the Primate took exception to some of his articles on sex in English magazines.

Rev. John and Mrs Wyndham of St. Luke's Rectory, Northmead, N.S.W., are rejoicing at the birth of their fourth child, David Timothy on July 10.

Rev. A. Herbert Edwards, formerly rector of Jamberoo, Kensington, and Winescarrie (Sydney), who had been retired since 1967, died late in July.

Rev. Richard A. Dempsey, curate of St. Michael's, Flinders Street, Sydney, since 1970, has resigned.

Rev. John A. Brook, rector of St. Stephen's Normanhurst (Sydney), since 1967, has been appointed to the chaplaincy at Djakarta (Indonesia) in the diocese of Singapore. He will serve as a C.M.S. missionary in the chaplaincy.

Rev. F. Bedford from Zambia has been appointed Victorian Secretary of the Australian Board of Missions from July 31.

Harold W. Rogers of St. Michael's, Mt. Hagen (New Guinea), has been appointed vicar of Sts. Peter and Andrew, Braybrook (Melbourne), from September 30.

Rev. John W. Bilshorow, Home Secretary of C.M.S., Victoria, has been appointed vicar of St. Andrew's, Glen Waverley (Melbourne) from September 30.

Rev. Alan W. Sutton, who retired to Melbourne from the diocese of Canberra-Goulburn in 1964, died on July 17.

Rev. Shirley A. Bagster, vicar of Holy Trinity, Hastings (Melbourne), and formerly curate of St. Columba's, Hawthorn, after his ordination in 1964, was killed in a level crossing accident on July 28.

Rev. Henry J. C. Hughes, rector of St. Hugh's, Angaston (Adelaide), since 1967, will retire on September 1.

Rev. Thomas Silverwood has resigned the charge of the parish of Pemberton (Bunbury) from June 30 last.

Rev. Peter K. Brown, rector of Lake Grace, has been appointed to represent the diocese of Bunbury on the State Ecumenical Affairs Committee, N.A.

Revs. Brian Ellerman and Alan Cole will be ordained priests in St. John's, Young, on August 24 by the Bishop of Canberra-Goulburn. They will join the ranks of the growing numbers of honorary clergy in the diocese.

Right Rev. H. G. S. Begbie, Bishop in Wollongong, reaches the retiring age of 65 in October. Sydney's Standing Committee has extended his term of office until December 31, 1972.

## hot line

### Round-up of church press comment

In THE METHODIST, Rev. Dr A. H. Wood profoundly disagreed with Professor Lloyd Geering's denial of the Resurrection in a national television program. But he said he admired his courage in making it.

In an August edition, a correspondent disagrees with Dr Wood about Geering's candour and courage. He quotes James Joyce, who turned against his faith and it cost him "poverty, ostracism, hatred." What does it cost theological teachers who deny the faith, undermine the faith of their students and yet hold their position and emoluments?

Seek (South Africa) reports the installation of the first bishop of the new diocese of Port Elizabeth, Right Rev. Philip W. Russell. The new bishop spoke in Xhosa, Afrikaans and English at the service.

World Vision features Thailand as a mission field. Of 35-million people, less than 0.6 per cent are Christians. Protestant missions began there in 1828. Ninety-four per cent are Buddhists, and very devout ones. What

a challenge to Australian Christians.

According to an article in the South India Churchman, the Book of Common Worship was brought out eight years ago for use in all C.S.I. churches. In the diocese of Medak, the present position is that former Anglican churches still use the Prayer Book, former Methodists the Methodist Orders of Services, and a small number use the B.C.W. In the cause of unity, the writer pleads for a wider acceptance of the B.C.W.

A writer to the Australian Baptist says that church coffee houses are being run by many denominations as places of free entertainment without any attempt to reach young people for Christ. As a young person, the writer pleads for prayer that they may be used in specific Christian ministry.

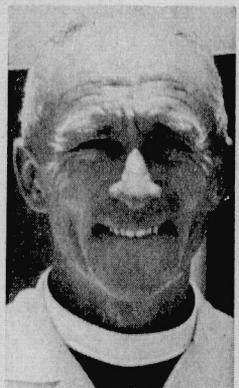
## THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

## C.M.S. Jubilee Rally

Dr Paul S. Rees, an international figure in the field of both evangelism and missionary endeavour, will be the guest speaker at South Australia's C.M.S. Diamond Jubilee Rally. The Bishop of Willochra, Right Rev. S. Bruce Rosier, a former Australian Rhodes Scholar, will be chairman.



Bishop Rosier

Dr Rees is Vice-President at large of World Vision, a missionary service agency and editor of World Vision, one of the world's outstanding missionary magazines. He will visit other capital cities while in Australia but this will be his only public appearance in Adelaide.

The Rally is being held in the Adelaide Town Hall at 8 p.m. on Thursday, September 3.

The Adelaide Harmony Choir will sing and a special Jubilee thanks offering will be made to thank God for the 60 years of C.M.S. operations in South Australia.

## Men for the ministry

Archbishop Sambell of Perth has said that he needs an absolute minimum of 25 to 30 men in training for the ministry at any one time. At present he only has seven.

In launching a new campaign to lay before men the calling of the ministry, he has set a target of seven men to be ordained each year.

The Archbishop said that the tremendous expansion in the State of Western Australia must be matched by growth in the church. The diocese has undertaken considerable property developments and initiative has been used in consolidating income and other resources. Now the church must close the gap by finding the men, without which, the ministry of the church cannot exist.

He has issued a challenge to parents, parishes and schools to put before young men the great privilege of serving Christ in the ordained ministry.

## AUSTRALIAN TOUR



The Bishop of Singapore and Mrs Chiu outside Bishopsbourne, Singapore. They will visit Australia for A.B.M. and C.M.S., visiting all States except Queensland. They arrive in Perth on September 19 and leave Sydney for Singapore on October 29. Bishop Chiu is a former Home Secretary of A.B.M.

## Direct giving falls short Willoughby rector's plea

The total income of St. Stephen's, Willoughby, N.S.W., for 1969-70 was \$24,500. This was all from direct giving except for \$558. The rector, Rev. George Robinson, is not too happy about that \$558. He says:

"This year, church income was the highest ever, totalling nearly \$24,500. Of this all but \$558 was raised by direct giving. This is excellent because this is the only way known in Scripture for the financing of the Lord's work.

"St. Paul commends Christians to give regularly, systematically and sacrificially. Any other means of raising money obscures this principle and in the long run must result in poorer giving. Many 'prosperous' churches would attribute their financial prosperity to strict adherence to this principle.

"It bothers me, therefore, that we as a church still feel it necessary to have a Market Day in order to meet the budget. The income is comparatively very small (\$458 last year), but its obscuring of the Scriptural principle of direct giving I believe is great.

"I believe if it were to be discontinued the energy involved could be directed to other things, the spiritual life of the church would be heightened, and therefore there would be a greater increase in overall giving!

"I would not make an issue of this matter, but none the less pray that the day might not be far distant when we as a congregation will see that the only money raised by this church for the Lord's work will be by direct giving."

St. Stephen's, Willoughby, is far from being a church with a large income, but both its general income and its missionary giving have shown a steady growth over recent years. Missionary giving for 1969-70 was \$9,388, 38.4 per cent of total income. This does not include synod assessment, \$4,142 went to C.M.S.

For the first time in this century the Roman Catholic population of the United States has decreased — by some 1,149 in a year — as of January 1st. There are now 47,872,000 Catholics in the United States, and they make up 23.5 per cent of the population.

## Chair of religion at ANU

The Australian National University at Canberra has released the news that they are advertising for a professor of religion in the press release the A.N.U. said:

"The advertising of a Chair of Religion in the School of General Studies for 1971 has been approved. . . . The Faculty (of Arts) felt that, since the type of religious studies envisaged was new to Australia, it was unlikely that a suitable appointee with both scholarship and experience could be found within Australia, and that a person of suitable calibre either from within or outside Australia would not be attracted by the offer of a senior lectureship.

"Following the Faculty's request for reconsideration, the board agreed to recommend that the post of senior lecturer in religion for 1971 should be upgraded to professor, on the understanding that the appointed will be located within an existing department and that no budgetary provision can be made for supporting non-academic posts in 1971."

## Tasmania Keswick plans

Plans for the 1970-71 Tasmania Keswick Convention have reached an advanced stage, following a meeting of the Convention Committee in Launceston on July 25.

Speakers for the Convention will be Dr Leon -- Morris, Rev. R. V. Merritt and Rev. Victor Willis. It will be held at the National Fitness Camp, Port Sorell. Daily rates will be \$2.60 for adults and \$2 for students.



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