

Mainly About People

N.S.W.

The Archbishop of Sydney, the Most Rev. Marcus L. Loane, M.A., D.D., has accepted the invitation of the N.S.W. Auxiliary of the Bible Society to become President of the Society in N.S.W.

Archbishop Loane, who has made a number of overseas visits in recent years visiting missionary centres in many countries, has in the course of these journeys come into close touch with Bible Society work in most of the world's strategic areas of Bible Society activity, including Latin and South America, Asia and Africa.

The engagement has been announced of Miss Carol Ewen, Diocesan secretary of G.F.S. (Sydney), younger daughter of Mr and Mrs R. E. Ewen, of Eastwood, to Mr Norman Booth, elder son of Mr and Mrs M. E. Booth, of Epping.

Victoria

The Rev. Roy Gabb was inducted to the parish of All Saints of Melbourne to the parish of St. John's, Diamond Creek, on October 21.

The Rev. D. Allen will be inducted to the parish of All Saints' Lorne (Melbourne), by Archdeacon Douglas Blake, of Geelong, on November 10.

Elsewhere in Australia

The Very Rev. James Payne, Dean, of Perth, has left Australia to attend the World Congress on Evangelism, Berlin.

The retirement has been announced of Canon A. B. H. Riley, rector of St. Stephen's, Normanhurst (Sydney diocese). Canon and Mrs Riley have just concluded their work at Normanhurst and will be taking up residence in Adelaide. Fol-

lowing their departure the Rev. Victor Roberts will become locum tenens at St. Stephen's. The rector of the church is the Rev. John Brook, CMS Secretary for Aborigines. It is expected that Mr Brook will take up his new work in February, 1967.

The IVF travelling scholarship this year has been awarded to Rev. William Dumbrell of Sydney who is on his way to Harvard University where he will study for a doctor's degree in the Old Testament field. Mr Dumbrell has been lecturing at Moore College.

The Rev. H. H. Condon, chaplain to the Royal Hobart Hospital, has accepted nomination as rector of St. Peter's, Sandy Bay (Tasmania).

The Rev. P. M. Brewer, formerly a member of the Bush Brotherhood, is to be assistant curate at St. Mark's, Warwick (Brisbane).

The Rev. Boggo Pilot, formerly priest-director of the Torres Strait Mission, Carpentaria diocese, is to be assistant minister of St. Paul's, Cleveland (Brisbane).

The Rev. W. Coxon, formerly an Army chaplain, is to be rector of Midland, Perth diocese.

Overseas

The Rev. John H. Williams, a Church of England Clergyman who began his career in a publishing house, has been appointed General secretary, home division, of the British and Foreign Bible Society as part of a major re-organisation designed to increase its business efficiency. The newly created post of general secretary, Administration, is being filled by Mr Bernard Tattersall, the first layman ever appointed by the society to govern the business and financial side of its work. Dr John Watson will remain general secretary, overseas division.

PREACHING ABOUT THE REFORMATION

October 31 is Reformation Observance Day, being 439 years since Martin Luther nailed his 95 theses to the door of the castle church at Wittenberg, Germany. Those who intend to observe Reformation Sunday on November 6 may find the following notes of some help.

This day is regarded as the starting point of the Reformation because Luther's theses challenged the Church to examine the unscriptural doctrines which were then weakening the life of the whole Church.

These doctrines included purgatory, indulgences, the intercession of the saints, the papal power of the keys and the basis of his challenge was authority of the Bible.

In the Church of England we remember too the martyrdom of Bishops Latimer and Ridley who died at the stake at Oxford on October 16, 1555. Archbishop Cranmer was to die later in March, 1556. They and 300 others, including bishops, clergy and laity were burnt to death because they persisted in their appeal to Scripture against the false doctrines and traditions of the Church.

The Bible is at the very heart of the Reformation. The Bible alone shows us the truths of the Gospel, our falling away from it and way of restoration.

The Reformation means obedience to the Word and it also means that we must contend with those who preach another gospel. St. Paul makes this perfectly clear in Galatians 1:6 and the argument which he develops here shows that there can be no compromise between the Gospel of free grace and justification by faith alone and that of works.

The work of the Reformation is never complete while there is one man not trusting in the finished work of Christ for his salvation. The Holy Spirit spoke to Luther through Galatians 3:11 He spoke to Latimer and Cranmer through little-known men like Thomas Bilney. Today He reaches men through His Word and His faithful servants.

The English Reformation centred around the Bible, justification by faith alone and the doctrine of the Lord's Supper. The Reformers died because they denied the doctrine of transubstantiation. Henry VIII's divorce and the political ties with Rome were side issues. Henry lived and died a devout Romanist. These central truths must be understood in view of the modern rapprochement with Rome.

Today the Roman Catholic Church is accepting some of the teachings of our Reformers. Rome is beginning to encourage Bible-reading. The Mass is being celebrated in the language of the people. But this is only a beginning. Unless the Reformers were wrong and Rome was right, we must still stand firm for what they handed down to us.

The Elizabethan Reformation

settlement was never carried through to its full extent for political reasons. It was a compromise which the Tractarians and modern Anglo-Catholics have exploited. We have the example of King Josiah in II Kings 22-23 and our Lord in His cleansing of the temple to press on with the unfinished work of Reformation.

OFF THE RECORD

"PERFERVID" PRIMATE?

From the English "Church Times" comes the following comment on Australia's new Primate, Archbishop Strong:—

Archbishop Philip Strong, Australia's new Primate, was held in high regard by Hensley Henson, who, as Bishop of Durham, had ordained him and later had him as an incumbent in his diocese.

In May, 1942, Dr Henson made some pertinent comments about Dr. Strong, having read in *The Times* that he had come under Japanese fire while serving as an Army chaplain in New Guinea, where he was also the Bishop.

"As I was fully persuaded would be the case with him, he is playing the man," the Bishop wrote in his autobiography, *Retrospect of an Unimportant Life*. "There was none among the men whom I ordained who impressed me better. He was, of course, a perfervid 'Anglo-Catholic,' but too intrinsically honest for that description."

RARE—WE HOPE

An English report tells of a "rare" relic being placed in an Anglican church. The Roman Catholic Archbishop of Birmingham recently "granted" to the vicar of St. Chad's, Haggerston, East London, a relic of St. Chad. It has been placed in a reliquary made in the shape of St. Chad's cross and given by a churchwarden in memory of his mother. The "Church Times" says that it must be "rare for an Anglican church to possess a relic of its own patron saint."

It describes the action as a further act of friendship "formed three years ago between St. Chad's, Haggerston, and the Roman Catholic Cathedral of St. Chad in Birmingham." We can only hope that such a return to mediaevalism is indeed "rare."

CYCLING BISHOPS

A report in the "Church Times" (U.K.) tells of the Bishop of Liverpool riding a bicycle in his see city. Apparently this is not quite as uncommon as it might seem as a recent photograph showed the Bishop of Christchurch, N.Z., the Rt. Rev. W. A. Pyatt, mounted on a brand new bicycle outside his Cathedral. Comments a writer in the "Church Times": "Curiously enough, in the newspaper pictures I have seen, neither of these two pastors was wearing gaiters which one would have thought ideal for the exercise."

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REFORMATION'S 450TH ANNIVERSARY PLANS

Plans for celebrating the 450th anniversary of the Reformation are already being made although the occasion is more than a year away.

During October, 1967, a number of towns in the German Democratic Republic will hold parish celebrations before the national event. On October 30, an ecumenical observance is planned in Wittenberg.

Addresses will be given by Professor Kristen-Ejner Skydsgaard of Copenhagen on "The Reformation as an Ecumenical Event" and by Professor Gustaf Wingren of Lind on "The Reformation and Secularism"

On Reformation Day Bishop Johannes Janicke will preach in the Schlosskirche and Bishop Gottfried Noth will conduct the service in the Stadtkirche.

BAPTIST PRESIDES AT LUTHERAN FUNERAL IN ROMAN CATHOLIC CHURCH

A Protestant funeral service was conducted in a Roman Catholic church in France for Mayor Ernest Schaffner, who was a Lutheran and a Socialist member of Parliament.

The Roman Catholic Church of St. Leger was offered by its pastor, Abbe Michel Bar, to the Rev. A. Douliere, the Baptist minister conducting the service, when it became apparent that the only Protestant church in town would be too small for the funeral.

The service was attended by Abbe Bar and Bishop Gerard Huyghe of Arras who had endorsed the priest's "loan" of the church. The congregation included other Roman Catholics, as well as Protestants and government officials. (EPS, Geneva)

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AUSTRALIANS AT WORLD CONGRESS



A photo taken during the World Congress on Evangelism in Berlin. Among the Australians present can be seen the Revs. L. R. Shilton (Adelaide), G. C. Birmingham (Adelaide) and D. Foord (Sydney). Further report on page 3.

ARCHBISHOP'S ADDRESS TO SYNOD

The following are extracts from the Presidential Address given by Archbishop M. L. Loane to the First Ordinary Session of the Thirty-fourth Synod of Sydney diocese:—

The first Ordinary Session of this thirty-fourth Synod in this diocese marks the completion of 100 years of synodical government for the Church in Sydney.

Bishop Broughton summoned a conference of clergy in 1852 to discuss a Constitution for the Diocese of Sydney and to study the question of lay involvement in church life. He believed firmly in the principle of government by separate Houses, and he wanted to retain the right of an episcopal veto on all synodical legislation.

In February 1865, Bishop Barker convened a meeting of clergy and laymen, and fresh efforts were then set on foot to secure legislation for the establishment of a Diocesan Synod. Then in August that year, Tyrrell summoned a Synod for the Diocese of Newcastle on the basis of a consensual compact.

In April 1866, a conference was attended by the Bishops of Sydney, Newcastle and Goulburn, with four clerical and a certain number of lay representatives from each Diocese. A series of Constitutions, or rules, were drawn up to govern any Diocesan Synod in New South Wales.

Exciting

As a result a fresh Bill was prepared by the Legislative Council and this became law in October 1866. Barker at once summoned the first Synod for the Diocese of Sydney and it met on December 5, 1866, at 3 p.m.

in the Church Society House.

There were 51 clergy and 95 laymen, and among the latter there were many prominent citizens. The actual proceedings of that Synod were undramatic; they were mainly concerned with regulations for the conduct of business.

One of the more exciting pieces of legislation at General Synod was a Canon for the Formation of a Diocese of Northern Territory. This huge region with its scattered population and its isolated townships has been part of the Diocese of Carpentaria since the latter was created in 1900. But the present state of remote control from Thursday Island has become increasingly impracticable in church affairs.

The population of Northern Territory is now growing at a rate five times as fast as that for the Commonwealth as a whole. Darwin ranks with Canberra, Mt. Isa and Townsville as one of the fastest-growing towns in Australia. The population of Darwin has stepped up from 5,000 in 1947 to 21,000 in 1966, and it is expected to double itself within the next 10 years.

Land for church purposes can be obtained anywhere in the Territory without expense, and an independent Church School could be established under the Commonwealth Capital Aid Scheme at no capital cost.

The Northern Territory Anglican Diocese Trust Appeal was launched by the Administrator of the Northern Territory at the beginning of September and had already brought in more than

\$11,000. Thirteen Dioceses, including our own, have promised substantial support for the initial period.

The Australian Board of Missions has provided a capital sum of \$20,000 towards an endowment, and the Church Missionary Society has promised a grant of \$1,000 a year for a 10-year period.

The new Diocese will be proclaimed by the Provincial Synod of Queensland, and the first Bishop will in due course be elected by the Diocesan Bishops of the Church of England in Australia.

This leads to the question of what would be involved in the division of this Diocese, especially of what would be required to create a Diocese with Wollongong as its centre.

Wollongong

The Rural Deanery of Wollongong at a meeting held earlier this year passed a series of resolutions on this subject.

The first resolution is as follows: "That the Synod of the Diocese should officially recognise that Wollongong will be the centre of a potential Bishopric within the next few years: to include the parishes within the Rural Deanery of Wollongong and other adjacent areas."

The sense of this resolution has also been expressed by lay spokesmen for the City of Wollongong and has received considerable publicity and support in the local Press.

It is argued that the City of Greater Wollongong is already

SYDNEY SYNOD PROCEEDINGS

SYNOD lasted for five full days and it faced the usual formidable business paper. The Archbishop, facing his first synod as diocesan, handled the business with great skill, patience and good humour.

The synod was noteworthy for the absence of acrimony in the debates which were of a high order, with many members participating for the first time.

The preacher at the Synod service in St. Andrew's Cathedral was the Rev. Canon T. G. Mohan, Archbishop's Commissary in England and former Secretary of the Church Pastoral Aid Society.

Two new parishes were created; St. Barnabas' Punchbowl and Christ Church St. Ives. Seven districts were made provisional parishes; Engadine (with Heathcote, Helensburgh, and Stanwell Park); All Saints', Albion Park; All Saints', West Lindfield; St. Aidan's, Hurstville Grove; Shellharbour; St. Mark's, Yagoona; and St. Paul's, Fairy Meadow.

ORDINANCES

Ordinances introduced by Standing Committee were not as few as usual and none were controversial.

The Rev. Dr Howard Guinness sought leave to introduce the Clergy Mutual Assistance Ordinance which occasioned considerable debate but was finally narrowly defeated after a vote by orders.

The Ordinance was to set up a mutual assistance fund by means of a levy on marriage fees. It is of interest that neither Dr Guinness nor his many supporters, sought to justify the accepting of fees on scriptural or doctrinal grounds.

Some expressed the view that accepting of surplice fees is completely wrong in principle. The promoters of the ordinance will certainly do well to look at this whole question of principle before the matter is raised again.

The Church's work in developing areas of the diocese was the focus of attention when Archdeacon Fillingham moved the acceptance of the New Areas Committee report.

NEW AREAS

Much dissatisfaction was expressed about the practice of appointing recently ordained clergy to these areas. Many stated that clergy of mature experience were needed.

Canons D. W. B. Robinson and B. H. Williams moved a motion on the union of churches which was warmly received but raised the blood pressure of some Anglo-Catholics. The motion read:

That this Synod, noting with interest the moves towards union

among various Churches in Australia.

(i) would welcome discussion between the Church of England in Australia and other Churches as to the grounds on which fellowship and common worship between Christians may properly be encouraged, and

(ii) places on record the following points which it regards as essential elements in any basis of union between denominations, should such a union be determined upon: (a) the recognition of Holy Scripture as its supreme rule in all matters of faith and conduct, and a doctrinal basis consistent therewith;

(b) the right of free association on the part of members of a denomination, for the furtherance of common aims and concerns, including missionary and evangelistic enterprise, education (including theological education), and charitable works;

(c) the right of a congregation to an effective part in the choice and appointment of its own minister and in the conduct of its own affairs.

Laxity in Baptism and Confirmation was the concern of a motion introduced by Dr Garth Hastings and the Revd. Clive Steele. The motion read: This Synod expresses concern at the variable standards required throughout the Diocese from those who ask for Baptism or Confirmation. It believes that a lax rule in these matters does not show any real love or pastoral concern for parents and children, and can only lead them into a false sense of security regarding their true state in the sight of God. The Synod requests the Archbishop to set up a Committee to study the problems associated with Christian initiation, with a view to producing a clear restatement of the beliefs and practice of the Church of England and to obtaining a more uniform practice throughout the Diocese.

EDUCATION

The whole thorny question of education, including the place of religious education in the State system and State aid was dealt with by means of a number of motions.

The first arose from the report of the Commission of

Continued, p. 2

Continued Page 7.

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"WE LOVE THE PLACE..."

A PROVOCATIVE article written for the ACR by the Revd. Peter Newall of Glenunga, South Australia.

"We've got to teach the children to be reverent in Church!" You have heard this before?

It may start you thinking with me of the people and places where this has been dinned into our ears.

There was our Sunday School Superintendent, who for a man concerned for God seemed surprisingly grumpy. He didn't smile much and he spoke in the same dull way on every subject, except reverence in Church. On this theme his voice would crack, his eyes moisten with anger.

Childish memories are inaccurate, of course. And yet the conviction grows that in this concern for reverence in God's house we have a way of understanding God that might almost amount to a false religion.

Don't go away. Think of the way in which the congregations of your experience behaved. You weren't allowed to enter the sanctuary in case the earth might open and swallow up so vain a creature.

Changes in the services were thought to be a form of desecration. Anglican churches should have only red and black carpets; nothing is too good for the house of God. Hatless female heads were officially frowned on and new translations of the Bible were a precious bane. Old hymns and friends were lovelier than new hymns and new parishioners.

So great were the demands of reverence that men found new and specially holy voices in which to say prayers.

The aim in all that we have remembered was the cultivation of piety, an organised attempt at spiritual uplift. This is a very dangerous program since one can more readily achieve reverence than real worship, a sense of regret for sin without repenting, and an extreme regard to religious good form without equal regard for wholehearted obedience to God.

Worship thus may be reduced to "what we do in church" and this can readily decline to a staid and stale religiosity.

There is nothing in us as human beings which will guarantee that we won't abuse or trivialise the Christian faith. This is our temptation as well as a natural limitation. (St. Paul reminds us that even God's redemption of the world in Christ is a very insipid affair to the natural man.) We sense that God calls for a separation from what is unworthy and so we create a class of things which should be specially considered sacrosanct, instead of a people who should be specially set apart.

This separation is not a ritual we perform, but a singular concern for God's holy love, planted in the hearts of those whose own crisis has been Christ's cross. It is easier to have a rather self-righteous concern for unchanging decorum than that we should be God's holy people; His servants, not His scyphants.

When we think about God's love, we tend to understand it as a love that comes to our aid when we are bruised and heavy laden—it has more than a touch of Evesong about it.

Holiness is a conception we have of a special piety, an almost unhuman concern for what is proper. For those reared on this understanding the result can be a scarcely submerged Pharasaism toward people, with a sentimental sticking for religious things.

DERELICTION

Love and holiness meet in the cross of Christ. God is like that. If we are to be saved from trivialising the faith we shall have to see the whole world judged and saved in that great dereliction, "My God why hast thou forsaken me?" And we shall have to see ourselves continually judged and saved in that body broken by men.

Human beings are like that. Our need for goodness before God is so great that God could grant it and guarantee it only by being in Christ dying for the sins of the whole world. "He gave His

Holy Self in His Son." Only majesty in love could come so far, so full, so free. And it is the same majesty who commands of us "Thou shalt love the Lord thy God with all thy heart" . . . Not the decorous but only the New Humanity can do it.

Our real worship is to wrestle with this holy love so as to live it by obedience.

This worship is to lift up eyes to the sun so as to be blinded to all the shadows of our play at being holy. It is the worship of a lifetime. By it we are to order all that we do as congregations; the preaching and hearing of God's word, the attitudes and disposition of ministering and receiving, the choosing and singing of hymns, the provision of the building's fabric.

With holy love we are meant to love God and to show deeds of loving service to fellow Christians and to all men.

EDITORIAL

CONFUSED MORALITY REPORT

The mass media throughout the world have had a field day since the publication of the report of a British Council of Churches working party on "Sex and Morality." Published on October 18, it was thought by many that the Council would reject the report but it has subsequently accepted it.

The working party was appointed "to prepare a statement of the Christian case for abstinence from sexual intercourse before marriage and faithfulness within marriage, taking full account of responsible criticisms; and to suggest means whereby the Christian position may be effectively presented to the various sections of the community."

The working party was either unable or reluctant to abide by these terms of reference as the report indicates. One wonders why they served on the working party in view of their rejection of its terms.

The disturbing thing is that they seek to deny the permanent and absolute validity of moral law. The Chairman of the working party, the Rev. Kenneth Greet, a Methodist, said that the central message of the report is that the attitudes of persons are more important than fixed rules. He went on to say that the only rules that are of value are those we make for ourselves. The report accordingly avoids all clear prohibitions, a position which permits a do-it-yourself morality.

The Ten Commandments, our Lord's clear words on fornication, and St. Paul's injunction in I Corinthians are rejected. Indeed, the Word of God does not influence the thinking of these pragmatic moralists.

It would be unthinkable to imagine that the report won wide acceptance in the Church. The Archbishop of York (Dr Donald Coggan), the Bishops of Coventry, Blackburn and Liverpool and Canons Bryan Green, William Purcell and Harry Hartly issued a joint statement, severely criticising the report. They declared that "the report will raise the major question as to the quality and scope of guidance which the Church has to offer the nation, at a time when there is moral confusion, and many people of goodwill are looking for a lead."

"We believe that the Christian Church should say plainly that sexual intercourse outside marriage is less than the best kind of loving and therefore wrong. Anything that weakens this fundamental Christian standard cannot in our view do anything but a dis-service to the personal and family life of the nation."

In Australia we have two lessons to learn from the wide confusion created by this report. It highlights the damage which can be done by inter-church bodies of this kind. They appear to the uninformed to speak with the authority of the member churches, and this is played up by the mass media.

Therefore, joining has dangers for we are commanded to abstain from all appearance of evil. Refraining from joining draws hostility which we must be prepared to face for the truth's sake, when necessary.

Further, Christians are bound in all conscience to do all they can to ensure that in every context, and particularly in electing representatives to such bodies, they exercise their vote for men and women who will stoutly resist anything which compromises our faithfulness to God's Holy Word.

ARCHBISHOP'S ADDRESS Continued from page 1.

larger than all other See cities in New South Wales except Sydney and Newcastle.

These are valid arguments and deserve proper consideration; but they are not the whole story. It is not clear whether the feeling expressed by the Rural Deanery is shared by the Archdeaconry as a whole or whether it is strictly local.

Commission

The terms of the resolution which I quoted visualise a diocese which would comprise "the parishes within the rural deanery . . . and other adjacent areas." The Rural Deanery of Wollongong consists of 18 parishes and districts served by 23 clergy; it would be quite impossible to form a viable diocese out of the existing rural deanery.

The "other adjacent areas" refer presumably to the other three rural deaneries in the Archdeaconry of Wollongong; namely Berrima (seven parishes, seven clergy), Sutherland (nine parishes, twelve clergy), and Liverpool (ten parishes, twelve clergy). In other words, the Archdeaconry of Wollongong embraces that part of the diocese which is south of George's River, and comprises 44 parishes or districts served by 52 clergy or curates.

Therefore, I now propose to ask Synod for its concurrence in the appointment of a fact-finding Commission of Inquiry.

I have asked Mr Justice A. R. Richardson (who is almost as well-known in Wollongong as in Sydney) and the Right Rev. A. J. Dain to serve as Chairman and Deputy Chairman of this Commission. Other members will include the Ven. E. A. Pitt, Canon B. H. Williams, the Rev. F. J. Camroux, the Rev. G. A. Hook, the Rev. R. J. Barham, Mr H. Peedom, and Mr Lindsay Evans, all representing the Rural Deaneries south of George's River; the Rev. A. W. Prescott, Mr Stacy Atkin, Mr K. R. Utz, Mr G. M. Webb, and Mr W. L. J. Hutchison, representing central diocesan interests; and Mr Graham King as convener and secretary.

There are strange winds blowing across the whole field of

theology and worship today. The publication of "Honest to God" in 1963 has had the same startling effect on the English Churches as the publication of some of Bishop Barnes' works had in the twenties.

The same kind of fracas broke out in the Victorian era with the publication of "Essays and Reviews" in 1860 and of "Lux Mundi" in 1889. Such books have little more than temporary appeal, but they become significant because they spark off a train of controversy which has lasting results.

"Honest to God" suffers from the basic difficulty which is common to all Humanism: it discards the authority of the Bible as a divine revelation of truth that leaves it without the one criterion that matters in theology as distinct from philosophy.

It starts nowhere and lands nowhere because it has to pluck ideas out of the air; they have no real grass-roots outside the mind of author himself. Clever phrases make such ideas seem attractive and convincing, but they are just as hard to pin down to reality as anything they criticise. They are little more than subtle speculation on the part of a man who is feeling after God if happily he may find Him.

But the significance of such a book lies in the fact that it is a popular expression of an ultra-modern outlook and that it has helped to create a vogue for a philosophy and a morality which are still more extreme. Thus Professor W. Hamilton has now initiated the "God is dead" movement and the British Council of Churches has issued a statement which appears to be in flat contradiction to the teaching of the Bible on the standards of right and wrong. Those who pursue such paths may not know where they are going; but how far can they go before inherent honesty compels them to perceive that they have gone beyond the line of all allowable dissent?

Cold winds from the arid wastes of speculative philosophy are not alone; there are also wild winds from the restless surge of charismatic experience.

Devoted Christians have always been involved in the quest for higher spiritual standards; they are always conscious that there are heights to scale beyond all their actual attainments. This is enough to make earnest people grasp at each new experience which holds out the promise of spiritual quickening and spiritual renewal or spiritual revival. So it was with the Oxford Group Movement thirty years ago; as it is with Glossolalia today.

Tongues

I know that those who claim to speak in tongues believe that there is a solid basis for this phenomenon in the history of the early church and the teaching of the New Testament. But I am not at all convinced that the speaking in tongues which is described in the Acts is identical with the speaking in tongues which was current in the Church at Corinth, still less am I convinced that it is the same thing as the speaking in tongues of which we hear today.

The experience at Corinth was emotional and irrational; and the phenomenon today is at least as irrational.

There may be deep emotional release as has been described by its proponents, in the surrender of one's faculties to such unrestrained utterance, and yet it may be quite wrong to ascribe this to a gift of the Holy Spirit.

The real explanation of such experience may be rooted in the psychology of an abnormal condition, and in this case it is just that kind of experience which the church is better without.

What takes place in private is a private affair, but I regard it as deplorable when men court the publicity of a public demonstration. St. Paul's rule at Corinth applies to our own Church at this time with all the weight of apostolic authority: "Let all things be done decently and in order." (I Cor. 14:40.)

Speaking in tongues is a volatile exercise which may be quite legitimate in a private context; reverence and order are of cardinal importance in all that has any bearing on the conduct of our public worship, and its reputation in the church at large.

AT THE BERLIN CONGRESS ON EVANGELISM



THE World Congress on Evangelism drew to a close with the issuing of a 1000-word statement addressing itself to the three parts of the Congress theme, "One race, one Gospel, one task."

"We reject all modern theology and criticism that refuses to bring itself under the Divine authority of Holy Scripture, and all traditionalism which weakens that authority by adding to the Word of God."

The statements affirmed in the section "one Gospel, one task"

stated that "not all who hear the Gospel will respond to it," but it urged the delegates, who came from more than 10 nations, to see that everyone is given the opportunity to hear the Christian Gospel in our time.

As the 1,200 delegates followed their flags out of the Kongresshalle, where the meetings have been held, they probably would have agreed with the Rev. Dudley Ford when he said, "this Congress has recalled me to the central role of the local congregation in respect to evangelism."

The Bishop Coadjutor of Sydney, the Right Rev. A. J. Dain,

said, "We have had a remarkable and entirely Biblical emphasis in the place of the local congregation in evangelism and unless we get back to that point we shall fail."

The newly appointed Dean of St. Andrew's Cathedral, Canon A. W. Morton, shared the platform for the opening of the Congress with His Imperial Majesty, Haile Selassie of Ethiopia.

Dr Morton read the Scripture passage in English. The same passage was read in French, German and Spanish by other delegates.

Emperor Haile Selassie, in the opening address to the Congress said that this age above all ages is the period in history when it would be our crowning duty to preach the Gospel to our fellow men.

The General Secretary of the Bible Society in Australia, Canon H. M. Arrowsmith, declared that the Church is not making the best use of television and radio opportunities.

Dr Billy Graham in a major address spoke of the many problems and pitfalls in the use of mass communication for evangelism. Dr Graham went on "with world population growing at about 62½ millions per year, 128 people have to be won for Christ every minute just to keep pace with the present increase."

However, Dr Graham emphasised "along with this population increase technology has given us instruments of mass communication: the printed page, radio, television and motion pictures. The computer is also now at our disposal for use in the proclamation of the Gospel to millions who otherwise would never hear."

An interesting sidelight on the Congress came from a Roman Catholic observer, Father William Manseau. Asked to evaluate Billy Graham's ministry he said, "It is a beautiful gift from God. Billy Graham speaks to the people in the street in a way that is quite captivating. He goes among the people and talks about Jesus' love for them. One reason they are alienated is that no one loves them."

Melbourne elections

The following are the results of recent elections held at the time of the Melbourne diocesan synod. Results were processed by computer with a consequent speed-up in their availability over previous years.

COUNCIL OF THE DIOCESE: The Rev. T. G. Gee, Canon R. M. Hudson, the Rev. N. G. Molloy, Mr F. E. Bedbrook, Mr A. T. Kerr, Mr J. F. Patrick.

BOARD OF ELECTORS (ARCHBISHOPRIC): The Right Rev. G. T. Sambell, the Very Rev. T. W. Thomas, the Ven. J. H. Brown, the Ven. R. W. Dann, Canon W. Holt, Canon L. I. Morris, Dr G. B. Bearham, Mr F. E. Bedbrook, Mr Justice O. J. Gillard, Mr A. G. James, Mr J. F. Patrick, Mr H. K. Turner.

COMMITTEE OF PATRONAGE: The Right Rev. G. T. Sambell, the Very Rev. T. W. Thomas, the Ven. J. H. Brown, the Ven. R. W. Dann, Canon W. Holt, the Ven. D. Blake, the Rev. T. G. Gee, Canon C. H. Duncan, Canon L. G. Harmer.

DIOCESAN TRIBUNAL: The Right Rev. F. R. Arnott, the Ven. J. H. Brown, Canon C. H. Duncan, Canon T. R. Clark, Mr Justice O. J. Gillard, Mr L. Voumard.

MISSION OF S. JAMES AND S. JOHN: Mr R. J. Mason, Mr J. Romanis.

SOCIAL QUESTIONS COMMITTEE: The Rev. R. W. S. Collie, the Rev. K. Urnow, Mr D. R. Fraser, the Rev. W. J. Mitchell, the Rev. N. G. Molloy, the Rev. J. W. Williams.

PLATFORM

(9) THE LOCAL CONGREGATION

It was a small country church and a small congregation. The service was unobtrusively reverent and worshipful. The young Rector was preaching on St. Paul's conversion, and he spoke simply and directly to us all. He mentioned that Ananias came in to Paul and laid his hand on him, calling him "Brother Saul" and in due course (I think I remember his words) he took him and introduced him to the Christian group in Damascus. At that point my mind wandered off into the implications of the local group of Christians.

Our faith is concerned with saved individuals. Bringing the gospel to individual men and women must be our primary concern. But saved men in every age have grouped together in these local congregations. It is in these local congregations that we find (or should find) the highest manifestation of Christ's church on earth.

In the New Testament, regional or national groupings of churches as we know them today are quite unknown. The Apostles addressed themselves to local congregations whose bonds with them were not organisational but sprang from their saving faith in Christ.

LOST EMPHASIS

For 1600 years and more the Church has frittered its energies in building an organisation with a power structure patterned on the secular society with which it was so deeply involved.

It is surely no accident that the concept of a world church has arisen in an age when so many hope for world government. In the debates about unity, our Lord's prayer "that they may be one" is misapplied to make it mean "organisational unity."

The New Testament insistence on the local congregation as being the vital expression of Christian unity seems forgotten. We must insist on it more. Perhaps we need to study the New Testament more closely to learn afresh that the local congregation was the supreme consideration in the universal church.

DRIVER'S SEAT

Local congregations are still in the driver's seat if only they realise it and act on it. Bishops, synods, denominations etc, are but incidental to the Church. There is no Church without the local congregation. It is here that men should be converted, where people are nurtured and strengthened in the faith of Christ. It is from here that missionaries are sent and evangelism reaches out. Any form of union or unity which ignores the centrality of the local congregation is less than Christian.

Any major effort in the Church which does not aim to raise the quality of parish life and witness will certainly fail. Indeed, history shows that true success will always be found here. Christian history would have to be re-written had not the congregation at Damascus accepted Saul of Tarsus.

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Books

Vietnam view

BACKGROUND TO VIETNAM by Bernard Newman, published by Robert Hale, London, English price 21/-.

I had long wanted a book on Vietnam, on which I felt I could rely and which would not only describe the country but give me some glimpses of its past history. But above all, give me the real reasons why Australian boys were dying there.

It is a remarkable job of work. Newman lived in Indo-China from 1918 until 1939. When the imminence of a Japanese invasion caused him to retire. He returned in 1945.

He speaks and writes all the major languages, no mean feat in itself, and knows or knew all the political and military leaders in the three kingdoms of Laos, Cambodia and Vietnam. Further he has made a study of the history of all three.

While appreciating all that France had done during her period of control, he is not blind to the fundamental weaknesses in her administration, both civil and military and he writes very sympathetically of the people's aspirations.

After 22 years of warfare, first against the Japanese, then the French, and now against Communism, the mass of the peasants want nothing more than peace.

The most valuable feature of the book is its revelation of Mao Tse Tung's blue print for the control, firstly of Asia, then of Burma, and later of India and Pakistan. A remarkable book, which should be on the shelves of all our Australian clergy.

The type is good and the illustrations add to its value.

—D.C.T.

Love and morality

WE MUST LOVE ONE ANOTHER OR DIE by Frank Lake, H. E. Root and V. A. Demant. Hodder & Stoughton, London, 1966. Pp. 94. 68c.

This paperback contains three lectures given in Great St. Mary's, Cambridge, on love, sex and morality. They are a timely antidote to views put forward in the recent report of the British Council of Churches on these questions.

Each lecture concludes with the questions and answers that followed and these pose quite clearly the moral dilemma that faces a society where Christian values are being eroded.

Professor Demant clearly demonstrates that for the Christian, chastity is not the ideal but the norm.

Psychiatrist's idle thoughts

Reflections of a Psychiatrist by John McGeorge. Hodder and Stoughton, Sydney, 1966. Pp. 224. 53.

Dr McGeorge has had a very colourful career in Sydney as a consultant to the Government and the Courts on psychiatry and some might buy this book to learn something about the relief of mental illness through psychiatry. This aspect of his work is not even touched on.

In his preface he makes it clear that the book is the result of "idle thoughts and notes on subjects which have interested me." He also states that he has tried to be completely impartial in all views he expresses.

His best chapters are those "On Harmony in the Home" and "On Alcohol and Crime." What remains is mostly "idle thoughts."

Despite his claim to impartiality, the psycho-analytic school of psychiatry emerges as his bete noir. His hostility to this school is monumental.

He does not like group therapy; he deplores the decreasing use of shock and insulin therapy and is rather averse to the modern tranquillisers. Except in the case of hysteria where he recommends complete isolation and a diet exclusively of milk, he does not make it apparent what kind of therapy he prefers.

But Dr McGeorge is a man with a salty and sometimes grim sense of humour and is obviously a man of strong dislikes. These he is at no pains to disguise. You will find them on nearly every page.

In his chapter on religion he had hoped to find some allusion to its role in mental health but he is too intent on giving us the result of his reading. He gives us some history of religion, including the gem that "in hatred, cruelty and bigotry began the Protestant religions."

His authority for the reign of Elizabeth I is none other than Agnes Strickland! Luther, Calvin and Knox were, of course, dreadful ogres. He tells us "none of the three was a likable type." So much for impartiality.

He quotes liberally from Gibbon, Renan and Haecckel and even gains some support from E.C.B. MacLaurin. Curiously, he does not believe in evolution. His chapter on Human Behaviour has a note on "sublimation" where we are naively told "Patients in mental hospitals are allowed to tear up sheets, which the staff subsequently use for bandages, or pull hunks of coir to bits to be put into mattresses or cushions." It must be many years since Dr McGeorge visited a mental hospital in N.S.W.

Obviously, the author doesn't expect us to take him too seriously. After reading this book you couldn't.

—R.M.

Useful booklets

THE CLAIMS OF GOD by C. H. Spurgeon. THE CHRISTIAN AND THE WORLD by H. M. Carson. GROWTH IN GRACE by John Newton. THE LOVE OF CHRIST by R. M. McCheyne. Published by the Evangelical Press, London.

Of Spurgeon, Newton and McCheyne it can be said "He being dead yet speaketh." And each speaks in his own unique but clear manner to the needs of men today.

The Rev. H. M. Carson, a well-known English Evangelical and editor of the Gospel Magazine helps us with the problem of being involved with the world but not being conformed to its ways.

These are further 16-page booklets in a series which is concerned with evangelism, revival and pastoral problems. They are attractively produced and worthy of wide distribution.

Reformed studies

Approaches To The Reformation Of The Church. Six papers given at the Puritan and Reformed Studies Conference, December, 1965. Evangelical Magazine, London, 1966. Pp. 72. 4/- (Sterling).

D. W. Marshall writes on Ulrich Zwingli and the Unresolved Problems of Protestantism; D. P. Kingdon on The Anabaptists; Dr J. I. Packer on Luther; G. S. R. Cox on Thomas Cranmer; S. M. Houghton on John Knox and Dr Martin Lloyd-Jones on "Ecclesia in Ecclesia."

Each author helps us to assess what our course of action should be in the confused Church situation today. In this, the papers of Kingdon and Lloyd-Jones are of special interest.

A small but useful contribution to reformed theological studies.

—R.M.

Notes and Comments

SYNODS AND PARISHES

Sydney Diocese has just completed its centenary synod, and this raises the question of the value and authority of synodical government in the modern Australian Church, and the extent to which local church life is governed and helped by synodical decisions.

Granted that the Church of England is not based on a congregational system of government whereby the individual assembly has independence in many matters including the call of their own minister, nevertheless, each parish in the Church of England often appears to be independent. Incumbents are often so immersed in parochial matters and so intent on getting their own way ("A Pope in every parish is much worse than one Pope in Rome"), that they implement their own policies regardless of synodical decisions.

Laymen, on the other hand, often tire of the slow procedure which ordinances must follow, and some feel that synods are a waste of time.

It is time for synods to take up the challenge. Standing Committees and bishops might give attention to speeding up the process of formal legislation, making sure that draft ordinances are thoroughly and carefully presented. They should give attention then to motions and ordinances related to everyday problems of parish life — not only financial, but moral and spiritual. (The recent Sydney Synod is to be congratulated for the greater number of motions which were discussed theologically.)

Missionary needs, the urgency

of evangelism, the call to Christian laymen to take their place in community affairs, the standard of baptisms and confirmation, the quality of Sunday School teaching — such are the vital needs of the local church, and synods should be shaped to discuss the problems, and where possible legislate to improve the situation and so "encourage the fainthearted and support the weak."

It may then be seen that the institutional church can have a definite relationship to the Kingdom of God.

MONOCHROME CHURCHES

In a recent statement, the Archbishop of Wales (Dr Edwin Morris) said that the Church of England was semi-paralysed by internal disagreements. He referred specifically to the smooth course of Prayer Book revision in the Welsh Church and its devotion to the Catholic faith.

Prayer Book revision in England has certainly not been smooth for Evangelicals who have been skilled and tenacious in presenting their viewpoint.

Are we to assume that the Church of Wales finds comfort in the fact that it has effectively silenced Evangelical opinion?

OPEN COMMUNION

The practice of open communion came under fire recently in the Lower House of the Canterbury Convocation. 50 members wanted to petition the House of Bishops asking them to censure a card printed for Churches by the Church Book Room Press. The card reads: "In accordance with the historic practice of the Church of England, we welcome communicant members of other Churches to join us at the Lord's Table."

Quite rightly, the Lower House refused to discuss or send the petition to the Upper House. The Church of England has never taken up an exclusive position on this question and there is even less reason for adopting it today.

The C.E.S.A. and the bishops

Mr G. C. McEacharn (Letters October 20) needs to be reminded when he writes of the Church of England in South Africa being "not in communion" with the rest of the Anglican Communion, that the bishops when they meet at Lambeth meet with no legislative or administrative power whatever.

Their solemn resolution to exclude the C.E.S.A. from "communion" (whatever that means) had no legal power whatever, but was a further example of bishops taking to themselves authority that is neither in the New Testament nor in the Prayer Book.

Surely every Christian is in "communion" — that is, full and free fellowship — with every other believer. Likewise, every congregation where the word of God is preached and the sacraments duly administered is in full communion with every other such congregation.

We therefore are in fellowship with C.E.S.A., for they preach the Bible and hold a Biblical view of the sacraments (in contrast to the Roman Catholic position of the Church of the Province).

Any person who is doubtful about these facts may like to read a new publication "The Church of England in South Africa — a study of its history, principles and status" by Anthony Ive.

Rev. A. C. NICHOLS, Greenacre, N.S.W.

Support for the C.E.S.A.

I am thankful that your paper gives support to the Church of England in South Africa, (not so-called but legally holding the title).

I would like to make two comments in reply to the letter of G. C. McEacharn (A.C.R. 20th Oct). His condemnation of the A.C.R.'s support for the C.E.S.A. is based on the non-recognition of that church by the Anglican Communion. One of the great diseases of the modern age is this fanatical desire to belong to the big group (be it in the U.N., W.C.C. or Anglican Communion) even if this means sacrificing truth and the right to hold contrary opinions.

Secondly, Mr McEacharn has his history wrong. The C.E.S.A. did not follow "Bishop Colenso into schism . . . after the said

Letters to the Editor

bishop was solemnly excommunicated by the assembled world bishops at a Lambeth Conference."

The Conference referred to was that of 1867, the first ever held. Of the 144 bishops invited, only 76 accepted the invitation. It was called together by the Archbishop of Canterbury at the request of the Canadian Church to discuss the impasse in South Africa caused by the refusal of Colenso, Bishop of Natal, to recognise the excommunication placed on him by Bishop Gray of Cape Town — an excommunication with very complicated motives behind it.

But the Lambeth Conference did not excommunicate Colenso (who had been consecrated in 1852). It was embarrassed by the whole dispute and instead of achieving unanimous support, Bishop Gray was only able to get a private statement from 55 bishops recognising the validity of his excommunication of Colenso — hardly a decision of the "assembled world bishops."

Moreover, when Gray wished to appoint a bishop to replace Colenso, he had an icy reception in England and the English bishops refused to allow Macrorie (the bishop elect) to be consecrated in England.

The consecration was held in Cape Town in 1869 and Macrorie had to take the title of Bishop of Maritzburg as Colenso still legally held the position as Bishop of Natal. Of course there was a grouping of churches behind the bishop they recognised. Many of the churches which then stood behind Colenso have since joined forces with the C.P.S.A.

The only C.E.S.A. churches now in Natal which have not done so are Christ Church, Pine-town (a European congregation in existence in Colenso's day), and a large number of African mission churches.

What is more, this all happened before there was an actual split in the Anglican churches in South Africa into the present C.P.S.A. and the C.E.S.A. It came in 1870 when the C.P.S.A. was constituted as a church completely separate from the Church of England in England.

The C.E.S.A. as it is today, developed from the few churches

(mostly in the Cape) that refused to join this new church. Some of these have since associated with the C.P.S.A. The C.E.S.A. today believe that it is not simply a matter of churchmanship that holds us apart; what are at stake are Scriptural doctrines and the open door to effective evangelism (especially among the Africans), both of which would be in jeopardy by absorption into the C.P.S.A.

The whole history and present situation is too complex to cover in a letter. I would suggest that Mr McEacharn and others interested buy the booklet "The Church of England in South Africa — a study of its history, principles and status," obtainable through the C.M.S. Bookshop in Sydney. (Reviewed in the A.C.R. of August 11.)

Mrs R. E. DOWTHWAITE, Penrith, N.S.W.

Prayers for the dead legal?

You have an annoying habit of claiming that various things to which you take exception are new and dangerous innovations in the faith and practice of the Church of England. Frequently, this claim is made with little or no basis.

This is so in your front page news article, your editorial, and Notes and Comments of your issue of October 20, where you claim repeatedly that only since September 24 last have prayers for the dead been legal in the Church of England.

In the last century case of Woolfrey v. Breeks, exception was taken to an inscription, "Pray for the soul of J. Woolfrey. It is a holy and wholesome thought to pray for the dead." The Court of Arches ruled that the inscription was not illegal, as by no canon or authority of the Church of England had the practice of praying for the dead been expressly prohibited.

The "Form of Intercession," published by Authority in 1900 on behalf of the forces in South Africa, contained prayers for the dead, as have similar forms since. It is hardly true to say then that the decision of the House of Laity on September 24 "gives official sanction to prayers for the dead for the first time since the Reformation."

The First Prayer Book of 1549 contained prayers for the dead. In 1552, these were dropped, largely under the influence of Bucer, but were not forbidden, and in the Latin Prayer Book of 1559, published for use in the universities, the 1549 Prayers were included. In 1662, there was strong support for the restoration of prayers for the dead, but eventually the ambiguous phrases at the end of the Prayer for the Church were inserted, which, as Wheatly observes in his Rationale of the Book of Common Prayer, are a prayer for the dead if we take no notice of the restriction in the title of the prayer.

I commend the report on the Burial Service on pages 101-119 of the book, Alternate Services, Second Series, which sets out the reasons for the changes, and the

care taken to allow for the tender consciences of evangelicals. I would suggest, Sir, that you and your paper would be well employed if you ceased printing distortions of the truth, and showed some charity toward the consciences of those with whom you differ.

Rev. G. E. FOLEY, Woodburn, N.S.W.

Sunday school lesson problems

I was very pleased to read the letter by George Gunsberger in your columns (Oct. 6, 1966). For some time now I have been faced with similar problems and like your correspondent came up against it most forcibly with the lesson on Lot and Abram — which I finally taught in a way very different to that suggested by "The Trowel."

I have great admiration for the compilers of "The Trowel." I have seen no better Sunday School material. It is a true help to the S.S. teacher. Yet it does seem to me to have a rather odd idea as to what Sunday School teaching is for. For this it can hardly take full blame, since very few of us seem to know either. "The Trowel" seems to work on the assumption that the aim of Sunday School is to teach a moral code, to teach children to be good, kind, honest, etc.

This may be a worthy aim, but I personally think it is a waste of time — children could have more fun learning this at the local scout group, and it seems invariably to lead to some form of "salvation by works" doctrine. It also seems to lead to a twisting of Scripture to suit our own pet topic — as evidenced in the Lot-Abram lesson.

What then is our aim? Is it to present children with the Gospel? If so, should our lessons not be more directly centred on Christ, more "evangelistic"? Or is it our aim to teach the children the Scriptures — in preparation for later Christian life?

This seems to have much to commend it — but is difficult. It means, firstly, finding out what the Scriptures are saying, and translating this to the children (without using this as a peg on which to hang anything). Perhaps it is time we took a critical look at our stewardship of that hour or so spent teaching on Sunday morning — and the hour or so of preparation. If we are not sure what we are doing, it is hardly likely we will succeed.

JILLIAN HAYNES, Botany, N.S.W.

Appreciation

On behalf of the student body of this College, I am writing to you to thank you for your contribution during the year to our College life.

We very much appreciate reading your paper and look forward to its arrival each fortnight.

BRIAN N. ROACH, Secretary, Students' Union, St. John's College, Morpeth.

Moscow visit

The article by the Rev. Bernard Judd about his trip abroad is most interesting. Particularly noticeable were his comments on the absence of men and children in Church congregations in Moscow.

May I say that here in Sydney, women outnumber men by five to one in church, but then we do have Sunday School for the children. Who supports the church financially in Russia? Are offerings allowed in the so-called working churches? Has the church the right to own property in which services are held? Are the ministers of religion forced to do manual work? The answers to these questions would be most interesting and enlightening to readers of the Church Record.

BERNARD WALSH, Redfern, N.S.W.

David statue

May the undersigned be one of the "few" who object to the David statue centred in the recent function at one of Sydney's leading stores.

David, the "Anointed One," while a stripling, slew a lion, a bear and the Philistine giant Goliath, who defied the Israelite armies of the living God. When at the height of his career — a powerful conquering king, he yielded to temptation by "falling" for a nude, and became a sexual pervert, suffering severely (and causing others suffering too) for his heinous crime against Uriah, an army officer and his wife Bathsheba.

But by the grace of God's transforming power upon a humbled and contrite heart David came back to God, as progenitor of Christ's royal family line and a great character of Old Testament history.

Today, history is being repeated in this unbalanced madness of our modern world society, commercial and political life, by becoming divorced from true religion and serving the gods of Mammon, popularity and sensuality.

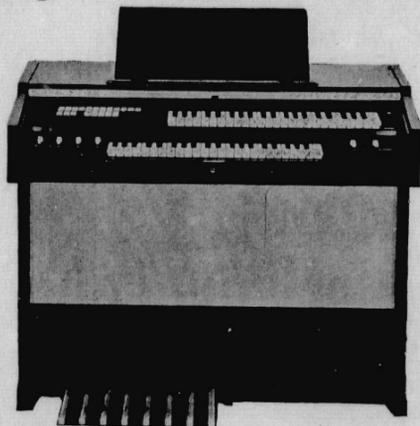
Mammoth gambling stunts, excessive pleasures, sexual crimes (published and unpublished), robberies, suggestions for sportsmen's monuments in Hyde Park, and movements on foot for a permanent "break through" and extension of sports on Sunday's sanity and sanctity at the Sydney Cricket Ground — such are some of the conspicuous signs of the times with impending and inevitable judgment by a true and righteous God.

After all, would not David himself be the greatest and first objector to such monstrous effigies of his lordly self and taking the salute or otherwise from such a motley minded procession of sightseers and admirers? . . . And is not his name worthy of respect? . . . "He being dead yet speaketh."

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GLAD—BUT SORRY.

Early in 1967 two of our experienced staff will leave on an extended working holiday in England and Europe. We are glad for them—but sorry for ourselves.

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The Registrar, Diocese of Newcastle, P.O. Box 459, Newcastle, N.S.W., by 30th November, 1966.

SENIOR TYPIST, general office duties and switchboard. Applications to Federal Secretary, Bush Church Aid Society, 125 Bathurst St., Sydney. Phone 26-3164.

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BIBLE SOCIETY INCOME DOWN

Speaking at Sutherland on Thursday night, the Rev. Alan F. Scott, B.E.M., N.S.W. State Secretary of the Bible Society, said that the gifts from within N.S.W. in this current year were \$18,000 lower than at the same time last year.

The effects of the drought were being reflected in this drop in income, nearly 4,000 regular donors found it impracticable to make a donation to the Bible Society in 1966.

Many pathetic letters of regret explaining the hardships of drought conditions had been received.

Among the Society's special projects which could be hampered by the fall of income was the provision of New Testaments for Australian Servicemen. This was costing \$12,000 per year in Australia. Gifts to the Service Testaments Fund, said Mr Scott, are allowable deductions for Taxation purposes.

VILLAGE OPENED — The Nuffield Village, to house 290 elderly people, was officially opened by Lord Casey on October 8. The project was made possible by an initial grant of \$200,000 from the Nuffield Foundation of London. Total cost of the Village is \$1,600,000. Commonwealth grants came to nearly one million dollars. Some 2,000 people attended the opening. The buildings were dedicated by the Archbishop of Sydney.

SUNDAY SCHOOL PRIZEGIVING



Michael Wainwright of St. Jude's, Randwick (2nd in Advanced Section), one of 76 prize and over 6,000 certificate winners, is congratulated by the Archbishop of Sydney at the Annual Diocesan Sunday School Prizegiving held on October 15, 1966.

Prizewinners in each grade were as follows: (1st three places) **JUNIOR GRADE:** First: Elizabeth Langdon, St. Paul's, Chatswood; Linda Meers, All Saints', Warrimoo; Lorraine Morris, Soldiers' Memorial Cabramatta. Second: Kerri Jepson, Christ Church, Blacktown. Third: Sally Creasey, St. Matthew's, Ashbury; Jennifer Day, St. Bede's, Beverly Hills; Susan Gaston, St. Clement's, Mosman; Carole Gillett, All Saints', Waitara; Christine Halpin, St. Matthew's, Manly; Christopher Hunt, St. Andrew's, Wahroonga; Catherine Nicholson, St. John's, Beecroft.

Qualifying mark for a prize — 97 per cent. **INTERMEDIATE GRADE:** First: Pamela Samuels, St. Basil's, Artarmon. Second: Susan Glenton, St. Thomas', Kingsgrove; Ronny van Twest, St. Matthew's, Ashbury. Third: P. Davies, Holy Trinity, Mt Kuring-gai; Rhonda Hyson, St. Matthew's, Manly; Neil Jenkins, St. Jude's, Randwick; Christine Mercer, All Saints', Waitara; Virginia Lum Mow, St. Mark's, Clemon Park; Garry Sinclair, St. Alban's, Corrimal. Qualifying mark for a prize—92 1/2 per cent.

SENIOR GRADE: First: Janet McKay, St. Clement's, Jannali; Second: Joy Goodacre, St. Andrew's, Sans Souci. Third: Lynette Robinson, St. Clement's, Jannali. Qualifying mark for a prize—92 1/2 per cent. **ADVANCED GRADE:** First: Robert Haynes, St. Matthew's, West Pennant Hills. Second: Michael Wainwright, St. Jude's, Randwick. Third: Margaret Jenner, Holy Trinity, Bexley North. Qualifying mark for a prize—80 per cent.

Some excellent work was done by the small number of candidates who sat in this Grade. An analysis of results in each grade reveals a wide distribution of Sunday Schools in the first five places or so, thus indicating a high standard of work in a considerable number of Sunday Schools throughout the Diocese. For example, 30 children in the first six places in the Junior Grade represented 26 different Sunday Schools.

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SECOND NATIONAL ASSEMBLY OF EVANGELICALS IN LONDON

THE second National Assembly of Evangelicals was held in London during October. The Rev. Lance Shilton, rector of Holy Trinity Adelaide, has supplied ACR with this first-hand account of the Assembly:—

Definite frankness and positive enthusiasm were the keystones in the Assembly.

1,400 delegates present represented some 600 churches and Christian societies from all parts of Britain as well as official overseas observers. A wide range of subjects was debated, including the report of the Christian Unity Commission appointed last year.

Strong conflict of opinion was expressed at the Public Meeting on the previous evening when Dr Martyn Lloyd-Jones blamed evangelicals for remaining in a state of schism. He asked, "What reason have we for not coming together? Why are we anxious to hold on to our inherited positions? Are we content as evangelicals to go on as an evangelical wing to a church?"

Dr Jones was supporting the suggestion that there should be set up a united evangelical church.

Lessons of history

The Rev. John Stott, of All Souls', Langham Place, on the other hand, claimed that such action would be against the teaching of Scripture, and the lessons of history. He stated that as long as the formularies of the Church of England remained consistent with Holy Scripture the Anglican Evangelical would remain within the church.

The Assembly approved in principle the Report of the Commission on Church Unity which stated that there is no widespread demand at the present time for the setting up of a united evangelical church on denominational lines.

The Assembly also passed the following resolution: "This Assembly, recognising an accelerated movement towards the Roman Catholic Church, and being convinced that the Roman Catholic Church has not changed in any fundamental doctrine since the last Assembly (a) affirms that the movement towards the Roman Catholic Church is a movement away from Biblical Christianity and

(b) calls on all evangelicals to give much more serious consideration to the possibility of action, demanded by loyalty to Biblical truth."

A warning that sexual morality should not be isolated was given by the Rev. A. Morgan Derham, newly appointed General Secretary of the Evangelical Alliance. "Sexual morality," he said, "is people."

"At times, we fall into the trap of thinking of morality as some kind of abstract substance which exists somewhere or other, which has to be safeguarded against attack." He added that too often the impression was given that, "the Christian Church is in business only to condemn pre-marital sex and adultery, and makes such sinners feel permanently uncomfortable."

Implications

Speaking on the social implications of the gospel, Mr David Winter commented on the recent British Council of Churches report of "Sex and Morality." "It would be a great pity if people took the report as implying that adultery and premarital

AT THE CENTENARY DINNER



Sydney Synod

Continued from Page 1.

Enquiry on Education. It appears that members of this Commission were very strongly divided on some issues and that it has not had the time to face the issues.

Dr Knox moved a motion on State aid which was passed unanimously without debate. Dr Knox's face was a study when it so passed. It hit the headlines in the national Press the next morning.

Then an attempt was made to get synod to rescind it. Synod stuck to its guns.

The motion, which is very direct and certainly worthy of close study, is:

That this Synod affirms:

- (a) that the only basis on which direct State aid to denominational education would be fair and just, in the light of past history and possible developments, would be a distribution on a denominational basis according to the census figures of all school-children, for allocation by the denomination toward meeting its responsibilities for the religious training of its adherents whether in Church schools or in the Public Education System; and

- (b) that, in the event of the State deciding to grant sufficient aid to enable the Roman Catholic Church to maintain a complete system of education in parallel with the State system of education, this Diocese, in consultation with other dioceses and denominations in N.S.W., should seek proportionate amounts such as would enable them to re-establish similar parallel systems.

There were many other motions which were passed, some with and some without debate. Their variety indicates the breadth of the Church's concern.

Among them were motions about evangelism in the diocese and the forthcoming Graham Crusade; the formation of "Anglican Women of Australia"; alcoholism and drug addiction; obscene and salacious literature and the problems associated with automation in commerce and industry.

It was a good synod; workmanlike, harmonious and scarcely a sour note. But let it be said that one or two people who seem to thrive on the hostility they provoke, were notably absent from the House.

The Premier of N.S.W., Mr R. W. Askin, shares a light moment with the Archbishop of Sydney at the dinner held to mark the Centenary of synodical government in the diocese of Sydney.

Talks on alcohol

Two broadcast talks on the medical, social and moral problems of alcohol in modern society will be given from 2CH by Lieut. Commissioner A. Bramwell Cook, Territorial Commander of the Salvation Army, and a vice-president of the N.S.W. Temperance Alliance.

Mr Bramwell Cook is a Doctor of Medicine, a Fellow of the Royal College of Surgeons and a Member of the Royal College of Physicians.

The talks will be heard in the Alliance's session from 2CH on Sunday, November 13, at 2.30 p.m.

COLLEGE GRADUATION

The Jubilee Graduation of Students of the Sydney Missionary and Bible College will be held in the Pitt Street Congregational Church, Sydney, at 7.30 p.m. on Friday, December 2.

The Rev. G. H. Morling, O.B.E., M.A., Principal Emeritus of the Baptist Theological College of N.S.W., will speak. The Graduation Service will be the last public function to mark the College's Jubilee. The College reports a significant increase in applications for enrolment in the College course for next year.

The Protestant Council in the Congo will consider the theme "Christ for Everyone" at its general assembly to be held at Kivu next February. A campaign is also under way to provide a Bible for every school child, in co-operation with the Bible Societies and the Roman Catholic Church.

ABC school service details for 1967

"School Service" will again be broadcast at 9.55 a.m. on Wednesdays during school term in 1967, on the second and third networks. The program is intended for children of upper Primary grades, aged between 10 and 12 years.

During the first term eleven episodes from J. B. Phillips' book of plays, "A Man called Jesus," will be presented.

In the second term, there will be eleven plays from the life of St. Paul, written by Nola Hayes of Sydney, who has written plays for this program in previous years.

Ten plays in the third term show how his followers have obeyed the commands and example of Jesus. These are by Jean Ashton of Adelaide. Some of the incidents in the Christmas story will be heard in the final program for the year.

A Workbook for the use of children listening to the program has been prepared, and will be available as from January 1, 1967, at 10 cents.

Schools ordering a number of the A.B.C. School Broadcast books, may include their order for the Workbook on the same form. The booklet may also be obtained by writing to the A.B.C. in the capital city of any State.

N.Z. MOTHERS' UNION TO ADMIT DIVORCEES!

A revolt against the traditional ruling of the Mothers' Union, which bars membership to divorced persons, has been instigated by the Union's Dominion Council in New Zealand.

Although it has deferred implementing any change until after a world-wide MU Conference in 1968, the Council has, in effect, decided that after that time divorced women, whether remarried or not, will be eligible to join the Mothers' Union in New Zealand if they are communicant members of the Church.

MISSIONARY TASK NOT "TO FILL CHURCHES"

"We do not want to fill the churches of Africa," declared the Archbishop of Nakuru (the Ven. Robert McKemey) in his closing address at the Bible Churchmen's Missionary Society valedictory meeting held in England recently.

"Nor," he added, "do we want to make adherents to Christianity. Our task is to make disciples at depth."

"Missionaries," he continued "must not rely on race, or education, or culture. These are, in any case, doubtful assets today. But they must go with one credential — the knowledge that they are sinners saved by grace. If they do not have that, it is better that they should stay at home."

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Mainly About People

N.S.W.

The Rev. L. T. Lambert, rector of St. Basil's, Artarmon, N.S.W., 1952-1961 and since 1964, is retiring from the active ministry as from February 28 next.

The Rev. W. V. Payne, rector of St. Luke's, Clovelly, N.S.W., since 1964, has been appointed Director of the Home Mission Society Counselling Service (Sydney).

The death occurred on Saturday, November 12, of the Rev. H. W. Baker, Chaplain of the King's School, Parramatta, for the past 27 years. He was 61.

The Rev. Keith Browne, Field and Youth Officer of A.B.M. in N.S.W., is to be State Secretary of A.B.M. in N.S.W. Mr Browne takes the place of the Rev. H. W. Rogers, who has resigned this post to become Rector of Mt. Hagen, New Guinea.

The Rev. G. L. Harrison, who has been assistant minister at St. Hilda's, Katoomba (Sydney), was instituted as curate-in-charge of St. John's, Wilberforce (Sydney) on Friday, November 4.

The Rev. F. G. Hanson, who has been at Wilberforce since last year, has now been appointed assistant minister at St. Hilda's, Katoomba.

The latest issue of Ryde Parish Paper reports on the outstanding success of a member of St. Anne's choir, Mr Barry Shepherd, in the recent Eisteddfods. Mr Shepherd's awards included: 1st prize, Tenor Solo, St. George District; Eisteddfod; 1st prize, Tenor Ballad Section, City of Sydney Eisteddfod; 2nd prize, Traditional Irish Air, City of Sydney Eisteddfod; and 2nd prize, Men's Solo, Warringah Eisteddfod.

The Rev. Alan L. Whitehorn, Vice-Principal of Moore Theological College, N.S.W. (1920-22) died in Perth, W.A. on October 17, aged 82. Mr Whitehorn left Australia in 1926 and spent the rest of his ministry in England, finally retiring as Vicar of Holy Trinity, Springfield in 1958.

Miss Win Preston, a CMS missionary from Hombolo, Tanzania, is due to arrive in Sydney on November 29 for furlough.

Mr Warwick Olson, of the Sydney Public Relations Dept., and his wife Maureen are rejoicing in the birth of a son, Philip Richard. The baby was born in the absence of Mr Olson.

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who has been attending the World Congress on Evangelism in Berlin. Mr Olson is due back in a few days.

The Rev. Cyril Turner, rector of St. Paul's, Riverstone (Sydney), and his wife Judith, are rejoicing in the birth of a son.

The engagement has been announced of the Rev. Peter Kemp, who is assistant chaplain at Barker College, Hornsby, to Miss Beverly Thomas, of Bexley North.

Victoria

Mr and Mrs John Price went to Korea in June of this year to pioneer Scripture Union in that country. Mrs Price, with her baby Kathryn, aged 3½ months, returned to Melbourne last Thursday from Korea, to seek medical advice. It appears that Kathryn's eyesight may be seriously defective and the further advice of specialists is imperative. Mr Price accompanied Mrs Price to Japan where he is spending a short time with Scripture Union personnel before returning to Seoul.

Elsewhere in Australia

The Rev. R. W. Edwards, rector of St. Mark's, Bassendean (Perth) is to be rector of Christ Church, Claremont (Perth). The Rev. A. T. Pidd, rector of Christ Church, Claremont, has retired from the active ministry. The Rev. L. D. Cohen, from Riverina diocese, has been inducted as rector of St. John's Cathedral Parish, Kalgoorlie.

The Rev. and Mrs W. J. Graham, of Holy Trinity, Adelaide, are rejoicing in the birth of a son, David John.

Archdeacon Leonard N. Sutton, Rector of St. John's Launceston (Tas.) since 1949 and Vicar-General of the diocese of Tasmania since 1963, died on November 8, last in Launceston, aged 67. Previous to going to Launceston, he had been rector of St. John's Ashfield (Sydney) from 1939 to 1949.

Overseas

The Rev. M. K. Jones, a former Dean of Armidale, N.S.W., retired as vicar of Bentley, England, recently.

The Rev. F. H. Crook, Vicar of Holy Trinity, Margate, has been appointed secretary of the Commonwealth and Continental Church Society. He was for some years a C.M.S. missionary in Nigeria and is a committee member of S.A.M.S. The Com and Con, as it is affectionately known, has close links with Australia through the Bush Church Aid Society.

Revival in Nigeria

—by the Rev. W. A. Bellamy, an S.U.M. missionary in Nigeria.

The Sudan United Mission has 390 missionaries working in the centre of inter-tribal strife in Northern Nigeria.

Ibhos from the Eastern Region and the Hausa of the Northern Region are involved in the situation. Missionaries have been able to carry on their work unmolested.

Mr Wilfred Bellamy, British Branch, S.U.M., after recent furlough was appointed acting general secretary of the "New Life For All" movement of evangelism-in-depth. "We have now almost two thousand prayer partners," Mr Bellamy states.

In recent months one man who was working in an area where there were many new Christians who needed help, wrote saying: "I don't understand it; I simply get up to speak a simple message, and men and women break into tears of sorrow for sin and begin to confess their faults one to another. This is the work of the Spirit of God; I am just His tool."

When Mai Lafiya arrived in this area he immediately organised reading classes for those needy people. Working from morning to evening he taught classes, and then at night he taught the Word of God to attentive groups.

He wrote: "The people press into my little room seeking to know more of God's word. Often it is past midnight before they leave and I'm given the chance to rest."

Teacher

In Sokoto, in the far north, a Hausa Muslim one day picked up a small Christian booklet with the title "Light and Darkness." This man was a teacher of great experience. He knew his Koran and the Muslim way of life intimately; he was religious and devout. He sat down to read the booklet, and slowly the Word of God found its way into his heart.

The booklet spoke of Christ the light of the world and the light that He brings into every heart when He comes in as Saviour. The teacher stopped to think.

Rev. G. A. Sanders

The death has occurred in Sydney, at the age of 80, of the Rev. George Augustus Sanders.

Mr Sanders was ordained in 1912 and served for a number of years in various country parishes. In 1928 he became curate of St. John's, Darlinghurst (Sydney), and was there until 1934 when he became rector of St. Paul's, Burwood. Apart from a short period at St. Anne's, Strathfield, Mr Sanders spent the rest of his active ministry at Burwood, retiring in 1957.

Mr Sanders is survived by his wife, Freda, and children, Philippa and Frederick.

The death has occurred in England of Dr Hewlett Johnson, 92, the controversial "Red Dean" of Canterbury.

He had been keenly religious all his life but never had he known the true meaning of "Light" within him. Just where he was, he bowed his head and received Jesus Christ, the Son of God, as His Saviour and Lord.

Yet, above all the many and varied activities of New Life For All, by far the most important to the movement are the hundreds of prayer cells scattered across the country.

Every day, small groups of Christians are meeting in their homes to pray for their neighbours. Wives are seeing their husbands turn to Christ. Families formerly divided are now united in Christ; parents who were anxious for their children now rejoice that they have found Christ.

Accident

In a southern village a harlot heard a woman pray for her. Now her life is changed. She belongs to Jesus Christ.

A man had a serious accident and was taken to hospital. There, Christians began to pray for him. He is now in Bible School, a radiant Christian seeking to prepare himself to serve God.

Children meeting daily after school prayed for their parents, and many are now together with them in the Christian way. And so it goes on.

New Life For All is a work of God, working through the ordinary church member. Expatriate help is minimal. It is not a missionary movement. The Church is God's instrument for evangelism, and it gives deep gratitude and praise to Him for what He has done through His own Nigerian children.

News in Brief

Dr Harold Fey, former editor of the "Christian Century," has accepted the invitation from the World Council of Churches to edit Volume II of the *Ecumenical History*. It will contain an account of ecumenical developments between 1948 and 1968 plus chapters on world confessional bodies and national councils of churches. A revised edition of Volume I, containing a greatly enlarged bibliography, is due off the press in the next few months.

The relief organisations of the Roman Catholic and Protestant Churches in West Germany will co-operate closely in sending aid to Vietnam. Seven projects have been outlined for South Vietnam. They will be financed with DM600,000 (\$150,000) raised by a joint appeal last February.

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December 1: November 24
 December 15: December 8

OFF THE RECORD

GOING TOO FAR

The Rev. Barry Bryant of St. David's, Forestville, N.S.W., feels that the Warringah Shire Council was overstepping itself when it announced recently: "All gods must be registered at the Shire Chambers, Brookvale, by October 1." Mr Bryant's comment: "I don't mind declaring mine but I am very curious as to what some of my people are going to put down."

FLYING FISH?

From a clergyman in the midst of debates at the Sydney diocesan Synod, just concluded: "There have been so many red herrings that I must clear the air."

New church hall at Killarney Hts.

A foundation stone was set by the Ven. G. R. Delbridge, Archdeacon of North Sydney on Sunday November 6, in the new Church Hall to be known as Christ Church, Killarney Heights. This centre will be the fourth in the parish of St. David's, Forestville.

The building will cost \$30,000 and contains a major hall seating 180 adults, a large classroom for Sunday school work for 100 pupils and a vestry and toilet facilities. This area of Sydney was developed from virgin scrub, the first people building homes in 1963. There are now 300 Anglican families with a Sunday School of 160 meeting in four private homes.

The area is anticipated to run eventually to 650 Anglican families. The Hon. Architect is Alan Buck of French's Forest. Builders are Liversley and Carlson. Rev. Barry Bryant is the Curate in Charge.

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REAL CHURCH UNITY

Canon T. G. Mohan, M.A., a prominent English evangelical and Commissary for the Archbishop of Sydney, gave this address at St. Thomas' Kingsgrove, N.S.W., on Reformation Sunday, October 30. The service was arranged by the N.S.W. Council of Churches and the Kingsgrove Ministers' Fraternal and was broadcast over 2CH . . .

It is strange that the Reformation is not very popular in some church circles today; perhaps the majority are not very sympathetic. However, history records that majorities are not always right.

Today we have an opportunity to pause and examine our church life and its spiritual quality. Is all well with us? Are we up to standard? But what is the standard?

There is no perfect church by which we may judge ourselves but the church in the N.T. probably came as near to that as we shall ever get and if you examine that church you will find that its outstanding mark was unity. "The multitude . . . were of one heart and of one soul."

This remarkable unity stemmed from three things. First of all the early Christians shared a common faith (Acts 2: 44). This "togetherness" came from a common faith. What was that faith?

Remember, they had no organised church, no forms of service, no settled ministry, no creeds, Prayer Book or Articles of belief, just a very simple faith—that Jesus Christ was the Son of God, that forgiveness and eternal life were made possible by His death, confirmed by His resurrection, and made convincing by the gift of the Holy Spirit. That is all!

SIMPLE FAITH

They had longed for forgiveness and the assurance of eternal life; they had tried keeping the law, but couldn't do it. They failed and were dissatisfied. But now they realised that what they could not do Jesus Christ had done for them, and atoned for their failure by His death on the cross.

They were invited to accept what he had done, by faith, and when they did they were given assurance and confidence. It was as simple as that! But it was also very powerful, and it welded them together, so that we are told they had great grace, great joy, great power.

It was this faith that was recovered at the Reformation, and transformed the life of the Church. It was this faith that was recovered again in the great Revival of the 18th and 19th centuries, and transformed the life of the English-speaking peoples in England and America.

Historians, not all of whom are Christians, record the remarkable way in which it produced a high quality of character in the English people. R. C. K. Ensor says that England became, "one of the most religious nations that the world has known," and it induced "a highly civilised people to put pleasure in the background and duty in the foreground to a quite exceptional degree. . . ."

Continued Page 3

THE QUEEN AT CMS OPENING



NO AUSTRALIANS ON COMMISSION

No Australian names appear on the list of delegated appointed to serve on the Anglican-Roman Catholic "joint" preparatory commission announced recently by the Archbishop of Canterbury.

The Bishop of Ripon (Dr J. R. H. Moorman), the senior Anglican observer at the Second Vatican Council and a member of the Archbishop of Canterbury's Commission on Roman Catholic Relations, is to be chairman of the Anglican delegates, who include theologians from England, Wales, the U.S.A., Canada, Ceylon and South Africa.

In addition to Dr Moorman, the Anglican delegates are: The Bishop of Llandaff (Dr W. G. H. Simon); the Bishop of Pretoria (the Right Rev. E. G. Knapp-Fisher); the Bishop of Colombo (the Right Rev. C. H. W. de Soysa); Canon James Atkinson, Lecturer in Theology at Hull University; Canon Eric Kemp, Lecturer in Theology and Medieval History at Exeter College, Oxford; the Rev. Howard Root, Professor of Theology at Southampton University; the Rev. Dr Massey H. Shepherd, Jr., Professor of Liturgics at Church Divinity School of the Pacific, California; and the Rev. Eugene R. Fairweather, Professor of Dogmatic Theology at Trinity College, Toronto.

The Anglican secretaries are Canon John Findlow, Archbishop of Canterbury's representative at the Vatican and associate secretary of the Archbishop of Canterbury's Commission on Roman Catholic Relations; and Canon John Satterthwaite, general secretary of the Church of England Council on Foreign Relations and the Archbishop of Canterbury's Commission on Roman Catholic Relations.

The Archbishop and the Pope, in their common declaration said that they intended "to inaugurate between the Roman Catholic Church and the Angli-

can Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed."

It was stated that "the dialogue should include not only theological matters such as scripture, tradition and liturgy, but also matters of practical difficulty on either side."

The Pope and the Archbishop, the statement continued, "are, indeed, aware that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life; nevertheless, they are of one mind in their determination to promote responsible contacts between their communions in all those spheres of Church life where collaboration is likely to lead to a greater understanding and a deeper charity, and to strive in common to find solutions for all the great problems of the Church in the world of today."

A greeting was read by the Rt. Rev. A. J. Dain, former Federal Secretary of the Society in Australia.

BISHOP YOHANA MADINDA VISITING AUSTRALIA

THE Rt. Rev. Yohana Madinda, Assistant Bishop of the Diocese of Central Tanganyika, will spend three months in Australia.

The Bishop arrives in December and will visit each State, speaking at C.M.S. Summer Schools and other functions.

Educated at the Alliance Secondary School, Dodoma, Tanzania, Bishop Madinda first trained as a primary school teacher and later taught at schools throughout the Diocese of Central Tanganyika. He then trained for the ministry at St. Philip's Theological College, Kongwa, Tanzania, and at St. Paul's United Theological College, Limuru, Kenya. He was ordained deacon in 1957 and the following year he was ordained priest by the late Bishop Omari at Mvuim and joined the

Her Majesty the Queen making her speech in the Conference Centre of the new building housing the Church Missionary Society headquarters in Waterloo Road, London.

In her speech, which was heard by 200 representatives from the Society and other Christian agencies sharing the building, the Queen said, "Today any number of agencies are involved in technical assistance, in recruiting qualified men and women ready to serve humanity in its most pressing needs. But there will always be a difference in those whose motives are based on their Christian conviction, and those to whom technical progress is an end in itself."

(A photo of the front of the new building appears on p.8)

Proposed Itinerary for Bishop Madinda:
 January 6-13: N.S.W. Summer School.
 January 14-19: Queensland Summer School.
 January 20-26: Victoria Summer School.
 January 27-30: South Australia Summer School.
 January 31: Fly to Brisbane.
 February 1: Queensland.
 February 6-22: New South Wales.
 February 23—March 3: Victoria.
 March 4-8: Tasmania.
 March 9-12: South Australia.
 March 13-15: Western Australia.

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