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## Moore College plans new buildings

Moore College is planning to build a new dining hall and kitchen block, the first stage of which will cost £60,000.

For some years the existing dining space and kitchen facilities at Moore College have been extremely over-crowded. The ones at present were built in 1919, when the College moved from Liverpool to its present site next to the University, and when bedroom accommodation for 12 students was added at the same time. This year's enrolment at the College is over 100. The same kitchen and dining-room have had to be used, as they are not susceptible of enlargement. The lecture-room also had to be set up as a supplementary dining-room for a meal.

Early last year the College Committee obtained the services of Professor Ashworth, Dean of Faculty of Architecture at the University of Sydney, to draw up a master plan for the development of the Moore College site, and to design a new dining-hall and kitchen. These plans are now well advanced, and it is expected that tenders will be let for construction of the first stage early next year. This stage, which is estimated to cost between £50-£60,000, will consist of a dining-room, kitchen, common room, matron's office, canteen stores, a large lecture room and two small lecture rooms, or seminar rooms. Professor Ashworth has designed the dining-room for future needs, and the kitchen dimensions are in proportion.

### ASSEMBLY HALL

The dining hall will also be suitable for use as an assembly hall to seat large gatherings, as Commencement and Close of Year Assemblies, and on other occasions. For many years the College Committee have felt the need for such an assembly hall. Up till now, graduation ceremonies and other assemblies have had to be held in the open air, or else (during inclement weather), in the very confined space of the College lecture room.

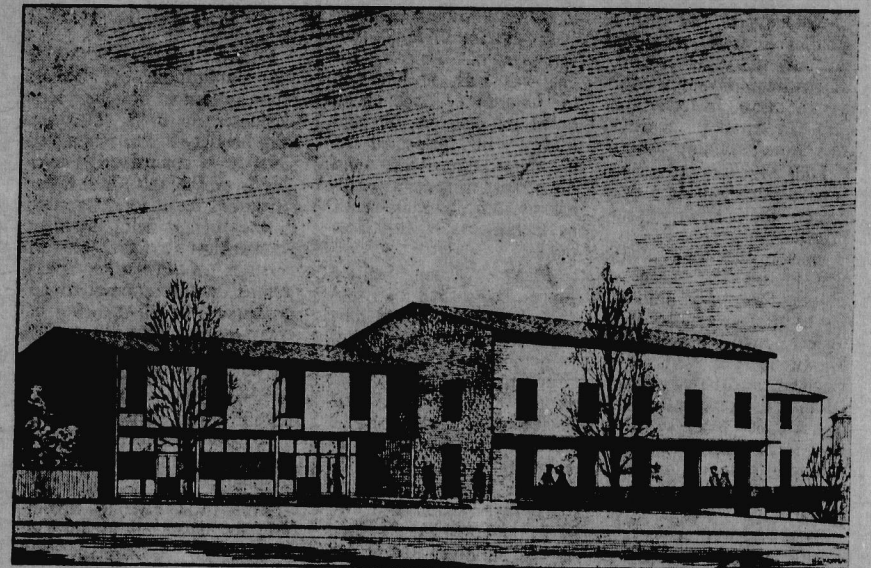
The new dining-hall will be built on the land at present mostly vacant on the south side of Carillon Avenue (opposite the Principal's Residence) which the College has owned for many years.

The fall of the hill will be taken advantage of for store-rooms, wash-rooms, and a lecture-room.

The architect has designed a very handsome building, which will be constructed with load-bearing bricks and timber-framed metal windows.

(Gifts for the building fund which are income tax rebateable may be sent to the Principal, or the Organising Secretary, the Rev. R. Palmer, the Rectory, Earlwood, N.S.W.)

## MOORE COLLEGE NEW BUILDING



A view of the new building, designed by Professor H. Ingham Ashworth, of Sydney University, for Moore College, to be built on the south side of Carillon Avenue. It is planned to erect the right-hand section of the building immediately, at a cost of £60,000. The left-hand section, containing students' common room and studies, is the second stage. The first stage contains a dining hall (as illustrated), kitchen, storage, and Matron's offices behind, and lecture rooms at the far end.

## Facts and figures about the Church of England in Eng.

"Facts and Figures about the Church of England, 1959," published on September 25 by the Church Information Office, has been prepared by the Statistical Unit of the Central Board of Finance of the Church in England. It is the first book to have been produced devoted entirely to the subject of Church statistics.

The latest available information from ecclesiastical and civil sources has been assembled in 46 tables and 10 diagrams (some in colour) to form an extensive statistical picture of the life and work and the parochial finances of the Church of England.

To the seeker of up-to-date knowledge of local Church conditions the book should be invaluable, because the majority of the tables contain separate totals for each of the 43 dioceses in the Provinces of Canterbury and York. All the tables present their material in a lucid manner and there are many fascinating details. Wherever possible, diocesan totals are printed in prominent type to indicate the position of each diocese in comparison with others and with the average.

### FEWER CLERGY

It is disturbing to learn that, although the number of men offering themselves for the sacred Ministry is increasing, the intake of deacons falls far short of the loss of clerical manpower by death and retirement, and this at a time when the population continues to increase. The statistics show that in 1957,

there was only, on average, one parish clergyman for every 3,244 persons, ranging from one for 7,264 in the urban diocese of Birmingham to one for 1,054 in the rural diocese of Hereford.

We are told that the average age of a priest is now 56 and (interestingly) that the average age of men now being ordained is 33½ (of 2,376 deacons ordained between 1954 and 1958, only 17 were of the minimum canonical age of 23). Ordinations in 1958 totalled 505—the highest figure since 1940.

### EASTER COMMUNICANT

An encouraging fact revealed by the statistics is that the proportion of Easter Communicants per 1,000 persons over 15 in England has risen in just under ten years from 58 to 72. The figures are markedly higher in the rural dioceses (e.g. 172 per 1,000 in Hereford, where the proportion of clergy to people is highest) than in the urban dioceses (40 per 1,000 in Sheffield). However, there is no doubt that church attendances generally are still substantially lower than before World War I. The first of

the three coloured charts in the book, based on figures for 1956, which give the comparative figures of baptised, confirmed and communicant members of the Church of England, should cure any feeling of complacency.

The population of the Provinces of Canterbury and York, which constitute the Church of England was 42,290,000 at the end of 1956. Excluding persons born elsewhere, the population born and resident in the two provinces was 40,218,000. Of these 26,771,000 or 6 per cent, were baptised as members of the Church of England. The number of confirmed members (aged 13 and over) was 9,691,000, and there were 1,307,662 children attending Sunday School worship and instruction.

The average annual contribution towards the ordinary annual income of the Church per Easter Communicant ranged from £7/0/10 in the diocese of London to £3/11/9 in the diocese of Durham. The corresponding figures per week are 2/8½ and 1/4½ respectively.

The number of pupils in Church of England schools in 1957 was 932,988, and in the same year there were 478,833

children in Roman Catholic schools. These figures represent respectively 14.7 per cent and 7.6 per cent of the total school population of 6,338,851.

The percentage for the Church of England declined from 17.2 in 1950, while the Roman Catholic proportion increased from 7.2 per cent in 1950.

In 1957 Church of England teachers in secondary schools numbered 3,418 against 3,701 Roman Catholic teachers.

At the end of 1958, the total number of churches and chapels was 20,289, of which 2,241 were extra-parochial places of worship, such as chapels in the armed forces, universities, colleges, schools, prisons, hospitals and homes. There were 12,397 parish churches, 5,482 daughter churches and mission halls, 169 buildings licensed for services in conventional districts making a total of 18,048 parochial churches; and this shows an increase of 68 on the previous year.

In January, 1957, there were 7,794 Church of England schools, of which 6,583 were junior and infant schools, 956 all-age schools and 256 secondary schools.

### VESTMENTS IN C.C.C.S.

Following complaints about developments in its Brussels chaplaincy, the General Committee of the Colonial and Continental Church Society has unanimously passed the following resolution.

"In view of the misunderstanding which has arisen, the society reaffirms that it does not approve of the use of vestments in any chaplaincy for which it has responsibility."



OCTOBER 14, 1959

## "A Sway Greater Than Any Primate"

September 24 marked the bi-centenary of the birth of Charles Simeon, who was not only the chief architect of Anglican Evangelicalism as we know it today, but also can teach his spiritual successors valuable lessons.

Lord Macaulay described Simeon as exercising a sway greater than that of any primate.

Simeon was one of the first to see the need of training for the ministry. Up to the last century theological colleges were unknown in the Church of England, and it was assumed that to have studied at a university was sufficient devotional training and that a degree was an adequate certificate of clerical proficiency.

This assumption was justifiable enough in the sixteenth and seventeenth centuries, when, often under Puritan influence, the universities taught theology systematically and concerned themselves with the spiritual lives of intending ordinands. But the expulsion of the Puritans in 1662 left a gap that was not filled. By 1800 no divinity was taught to ordinands in the universities. Canon Charles Smyth illustrates the change in devotional climate by saying that when Thomas Goodwin came up to Cambridge in 1614 he was much affected by the thought that he might go to heaven with the Fellows of Christ's College, but that no undergraduate, however pious, could have felt like that about the Fellows of any college in Simeon's time!

Simeon, therefore, found it necessary to give himself to the task of training men for the ministry because the universities were not fulfilling it. He instructed undergraduates informally at his weekly conversation parties in the art of preaching and in Biblical and practical divinity.

He also impressed on the generations of Evangelical clergymen whom he trained the importance of Church loyalty. There was until Simeon's time a danger that the Evangelicals, despite the fact that they were the legitimate heirs of the authorised Anglican tradition in doctrine and worship, might drift into nonconformity. Wesley and his Arminian followers did so, and Whitefield was not the

best of examples in this to his Calvinistic successors.

But Bishop J. R. S. Taylor says of Simeon that "he was fully at home in the Church of England; he loved its ordered life and liturgy, he respected its episcopal authority, and did his utmost to foster the fullest use of its sacraments, as sacraments of the Gospel."

Finally, Simeon realised more clearly than his Evangelical contemporaries how vital it was that Evangelical principles and the power to proclaim and practise them should be safeguarded. He, therefore, embarked on a plan of securing livings in order that there might be parishes where the Reformed faith was preached.

In the providence of God it was Simeon's insight and foresight in these matters that led to the great extension of Evangelical influence in the Church that took place in the half-century after his death. And they still remain vital for true religion.

Nothing can take the place of a devout and learned ministry. When the Church's ministry is of high spiritual and intellectual quality, the whole Church benefits; whenever the life of the Church has been at a low ebb, its ministry has always been of poor quality. Evangelicals in Australia must engage more constantly in prayer and giving if their two theological colleges are to be as effective as they should be, and as Charles Simeon was.

And Evangelical Anglicans must never be ashamed to state or unwilling to justify their conviction that they are the legitimate representatives of historic Anglicanism. The Archbishop of Sydney has recently reminded us, just as Simeon reminded his contemporaries, that we should enter fully into the heritage that is ours in the Prayer Book and not let it appear that we are at heart Nonconformists who happen by accident of birth to find ourselves within the C. of E.

Finally, we must remember our duty to strive for the faith, and as far as possible to safeguard it. We owe it to God, to our fellow Anglicans, and to future generations to see that truth does not go by default and that error is combated.

# Rome and the Bible to-day

(By the Reverend Walter H. Denbow)

THERE can be no doubt that in recent years the public attitude of the Roman Church towards the Bible in this land, has changed considerably.

I think it is largely due to the publication of Ronald Knox's version of the New Testament in 1945. Her age-long hostility to Protestant versions was compulsorily mitigated when this translation appeared, for it took its place in the literary field, not as a counterblast to the modern versions of Protestant pens, but as another attempt to approximate the Bible to the literary requirements of our day. The translation found its way on Protestant bookshelves, not as a corrective of alleged Protestant mistranslations, but as a worthy contribution to the right understanding of inspired thought.

Knox tried hard to circumvent the limitations of the Vulgate, and in large measure succeeded, but not wholly. His Church had tethered him to Jerome's Vulgate too securely to be the free worker that scholarship demanded of translators. All the same the publication was an epoch, for it required and looked for, a reading public, and even more so, a reading Church.

The Knox Version was to be displayed in Roman Catholic bookshops, and the faithful could hardly be discouraged from buying it if they wished to possess and read it. Thus it seems to have come about that in this country, at least, it is usual for the Bible to be displayed in Roman Catholic bookshops, and encouragements to read the Bible have proceeded from Roman Catholic sources. One need not hesitate to believe that this impetus has sprung from the force of Protestant example, and Protestants would do well to measure the distance between the old-time fulminations of the Popes against the work of our Bible Societies, and the present encouragements to Bible reading to which the Roman Church has come.

### Other Factors

If I may intrude a personal reference, I have noted in my wide correspondence with Roman Catholics in recent years, an increasing use of the Bible. There was a time when the only texts of Scripture known by the rank and file of Romanists, were "Thou art Peter . . ." "Who soever sins thou dost remit . . ." and "Faith, if it hath not works, is dead." This repertoire has broadened much, although I have reason to think that this wider knowledge of texts belongs chiefly to those who make up Rome's controversial and publicity battalions.

Lest we become too jubilant at this movement towards Protestant practice we must remind ourselves of other factors in the Roman attitude towards the Scriptures. We may be sure that the Roman Church will never allow the free interpretation of Scripture. Read them if you will or must, but your understanding of them must be in strict accordance with that held by the Church . . . "to which it belongs to judge of the true sense and interpretation of the Scriptures . . ." (Creed of Pius IV). In the ultimate issue the version matters nothing, whether Knox, Rheims, or Authorised. Which ever you read, do not dare to interpret for yourself, even though you may have an inward conviction that you are understanding what the mind of the Spirit is. The Church alone has the mind of the Spirit as set forth in Scripture, and to the Church's mind we are called upon to submit all our thinking and to leave to her care all problems of interpretation which Scripture may present. Any permission to read and possess the Scriptures has to be gauged by this remote control.

Nor will the Roman Church ever give an open order for all her faithful to possess and read the Bible. She allows no necessity for this. Even of those who actually possess and read she will admit no imperative reason for their so doing. She herself claims to be able to give them all they need to know of the Bible. She herself is the living voice for every generation, and the Bible itself is just one part of that living voice. Again, the Romanist may, when permitted, turn to the Bible and read, but he must not presume to treat the Bible as an exclusive and superior authority in matters of faith. Should he dare to do so, he will be reminded that he undertook never to "take and interpret them (the Scriptures) otherwise than according to the unanimous consent of the Fathers." (Creed of Pius IV). Protestants may regard such an understanding as a specious bit of Papal nonsense, but to the Romanist it is an acknowledgment that he will faithfully merge the authority of Scripture into the authority of the Church, and allow no discordance between them.

### Chief Encouragement

Knox's entry into the field of modern versions of the Scriptures has certainly stemmed forever Rome's allegations of deliberate mistranslations in the Authorised and other Protestant versions. She has long made merry with this primitive sport.

She has used with much zeal Cobbett's travesty of fact in his so-called "History of the Protestant Reformation." Writing of the Reformers and the Reformation, he says:—"To reconcile the people to these innovations, the plunderers had a Bible contrived for the purpose, which Bible was a perversion of the original text, whenever it was found to be necessary." Rome had implanted the idea of deliberate mistranslation of Protestant versions in the minds of her faithful, but when Monsignor Ronald Knox entered the ranks of modern translators this idea was found to be baseless in fact and fantastic in reality. In the presence of other scholars, his equals and betters, Knox could not dare to interpret for himself, even though he corrected the errors of his fellow scholars. He was content to join with others in the search for accuracy and felicity of expression.

The thing of chief encouragement in the wider Bible reading among Roman Catholics may be found in the simple fact that they are reading and handling the Word of God. Luther came to the Bible bound hand and foot with the trammels of much ecclesiastical bondage. The Word of God proved to be "Quick and powerful" to him, and he came to the light of the Gospel. Thomas Bilney and Hugh Latimer were others whom the Word of God discovered and enlightened. It is right that we should recognise the long controlling arm of Rome over her faithful, but we should also accept the implications of our own evangelical faith. We believe in the power of the Word, and it is for us to expect that God's Word in the hands of the Romanist will result in God's power in the soul of the benighted.

(With acknowledgments to "The Churchman's Magazine".)

### Help for New Vic.

#### Housing Areas

ABOUT two years ago, Christ Church, South Yarra, in the Diocese of Melbourne, gave the proceeds of the sale of a Mission Hall to a struggling cause in an expanding population district on the outskirts of Dandenong.

St. John's, Toorak, has also sent an amount to the Archbishop for a similar purpose.

It is hoped that this will be a lead to other well-settled parishes throughout Australia to help struggling new areas with no tradition of Church attendance and few facilities for those who do attend.

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## THE CONVOCATIONS AND THE GENERAL ELECTION

The Dissolution of the British Parliament traditionally involves the dissolution of the Convocations of Canterbury and York, which, in effect, are like Houses of Parliament.

The Upper Houses of the Convocations, consisting of the diocesan Bishops, will not be affected, and the ex-officio members (such as the Deans of cathedrals) of the Lower Houses will continue in office. There remain 142 Proctors to be elected to the Convocation of Canterbury and 71 to that of York.

These Proctors represent the clergy of the dioceses. Under the new system of proportional representation (single transferable vote) one Proctor will normally represent 79 electors. Each diocese will be making its own election arrangements, by postal vote, between now and January 18, 1960.

The new Convocations will be opened on that date, when services of Holy Communion will be held in St. Paul's Cathedral (for Canterbury) and York Minster (for York).

For the first time, the sermon at the opening service of Canterbury Convocation will be preached in English, instead of in Latin as on previous occasions, but the customary Latin Psalms will be sung.

### Older than Parliament

The members of the old Lower Houses of the Convocations will meet once more, though in another capacity as the House of Clergy of the Church Assembly (due to meet on November 9), since their membership of the Assembly continues until the new Convocations have come into being.

Historical note: The Convocations are older than Parliament. Synods of bishops and clergy in England can be traced back to 529, and there are regular records of Synods after the Norman conquest.

A national Synod under the Archbishop of Canterbury was held at Hertford in 673, when England was still divided into separate kingdoms.

The two provincial Synods of Canterbury and York came into being as such in 1170.

## East African Province

The Bishop of Masasi (the Right Reverend W. L. M. Way) has resigned to mark his disapprobation of the rejection by the Synod of the Diocese of the proposal that the Diocese should enter the proposed new Province of East Africa.

The proposed Province was to comprise the Dioceses of Mombasa and Central Tanganyika (which are C.M.S. Dioceses), and Zanzibar, South-West Tanganyika, and Masasi (which are supported by the Anglo-Catholic Universities' Mission to Central Africa).

It is thought that the decision of the Masasi Synod was due to differences of churchmanship to fears about these differences of churchmanship and fears of too close a connection with Kenya for political reasons.

The Mombasa Diocesan Synod has agreed by an overwhelming majority to ask the assent of the Archbishop of Canterbury to the formation of the new Province. Zanzibar has also agreed to the proposal; Central Tanganyika and South-west Tanganyika have not yet made a decision.

It is considered possible that these four Dioceses may form the new Province without Masasi.

## TUTORIAL PRAYER BOOK

It was announced recently by Mr A. R. James, secretary of the Protestant Reformation Society in London, that a new impression of "The Tutorial Prayer Book," the well-known handbook on the Prayer Book by Neil and Willoughby, was in the press, thanks to the valuable co-operation of the Church Book Room Press.

It will be ready later this year.

"The Tutorial Prayer Book" was first published in 1913 by the Society's Harrison Trust.

## Success of R.C. Enquiry Centre

"The Catholic Weekly" reports that Australia's Roman Catholic Enquiry Centre has been flooded with requests for its postal course of instruction.

More than 1,000 letters have been received in a fortnight, with a total of 652 signed requests for the course from non-Roman Catholics.

Of these 450 replied to one advertisement in one issue of the Sydney "Sun-Herald," while the others were recruited by personal contact cards or through publicity in the Roman Catholic papers.

Advertisements were planned for the main daily papers in Melbourne, Brisbane, Adelaide, Perth and Hobart, but Rev.

## Bishop Loane to Visit India

The Rt. Rev. Marcus L. Loane, Bishop Coadjutor of the Diocese of Sydney, will leave Sydney at the end of October for a visit to India, where he is to take part in a series of conventions and meetings for missionaries and others. The Archbishop of Sydney has said, "I rejoice whenever it is possible for members of this diocese to go and minister to the needs of others elsewhere."

## New Play in Chapter House

A cast of 20 is appearing in a new play, "The Sinner," which opened on October 8 in St. Andrew's Cathedral Chapter House. Presented by the Australian Christian Theatre Guild, the play poses the problems and attitudes of today's "angry" generation. This is the first production of this play in Australia. Harold Bennett, who appeared in a London production of the play earlier this year, plays the same role in the Sydney production. "The Sinner" will play on subsequent Thursdays at 6.15 p.m.

## "The Evangelical Magazine"

The first appearance in September of *The Evangelical Magazine* has aroused much interest in England. The joint editors are the Reverend Dr J. I. Packer and the Reverend J. Elwyn Davies.

It is a bi-monthly publication, 7/6 per annum and 1/3 per single copy (English price). The editors' desire is that the magazine "may be used to help us face the facts of our present need, and take us back to the Bible to learn how the mighty God revealed there is to be served and worshipped, and that it may stir us to seek Him."

## African in Arnheim Land

Mr Festo Kivengere, of Central Tanganyika, recently visited C.M.S. mission stations in North Australia with the Reverend Lance Shilton, Rector of Holy Trinity, Adelaide.

Mr Kivengere writes: "I feel it would be a tremendous blessing if one or two aborigines who love the Lord could be given an opportunity to work with us in our meetings where they can see men of their own colour leading meetings and doing what they always think can only be done by white missionaries."

"Men like Silas or Denis, say, if they were sent to Kenya under the supervision of Archdeacon Langford Smith to work with the Kikuyu brethren for at least one year. The standard of these men is well above that of many folk in East Africa, whom the Lord has been greatly using. I feel this can encourage them greatly to take responsibility among their own people."

After a testimony meeting at Roper River Mission addressed by Messrs. Shilton and Kivengere, at least eight adult aborigines out of a total of less than 150 on the mission decided for Christ for the first time.

## Nelson Synod Meets

The Synod of the Diocese of Nelson, New Zealand, met at Blenheim from September 21 to 24.

This was the first time in 100 years that the synod had met outside the city of Nelson.

This was done this year so that the Church could acknowledge the sacrifice and service of the pioneers of the province of Marlborough, which celebrates its centenary on November 1 and of which Blenheim is the capital.

## London B.D. Successes at Moore College

News has been received from the University of London that all the five candidates for the Final B.D., who entered from Moore College this year, have been successful, and three of them have been awarded honours. They are:

The Rev. B. L. Smith, Th.L. (second-class honours).

The Rev. G. L. Goldsworthy, B.A., Th.L. (second-class honours).

The Rev. E. G. Newing, Th.L. (second-class honours).

The Rev. E. D. Cameron, Th.L. (Pass).

The Rev. D. T. Foord, M.Sc., Th.L. (Pass).

Eight students from Moore College sat for the Intermediate B.D. Five were successful, and two others were referred in one subject, which they will have the opportunity of completing next year. Those who passed the Intermediate B.D. were:

J. F. Arnold.

F. H. J. Brady, B.A.

P. T. O'Brien.

R. E. Lamb.

C. A. Clark.

G. N. Moon passed the Matriculation Entrance exam. for London University.

The London B.D. course at Moore College is studied concurrently with the ordinary Ordination course for Th.L., which makes these students' successes the more commendable.

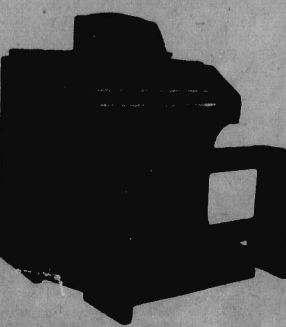
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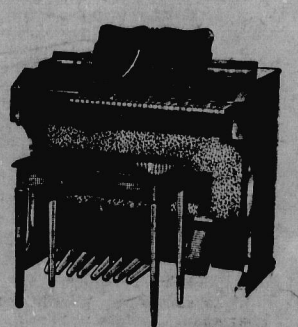
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## COMMENDED

Dear Sir,  
I hope that Dr Carter will give readers of the "Record" an article on Master Richard Cox, D.D., vice-chancellor of Oxford, who was also martyred during the Marian persecutions. For it is to Dr Cox that we owe the liturgy. Archbishop Cranmer pays tribute to him in a letter to one of the Continental Reformers, and says that it was he who compiled the Communion Office; he calls him the greatest of his age.

Your leading article was much to the point. When I was on leave from the A.I.F. and in London during the war of 1914-18, I had the privilege of meeting Mons. Batiffol, a French Roman Catholic scholar of note and, as a liturgiologist, to be compared with the Abbe Duchesne. In the course of a discussion, Mons. Batiffol remarked that he could not understand the mentality of Anglican clergy who tinkered with the Communion Service by interpolation or omission. "My son, it is incomparably the most complete and most beautiful rite in Christendom," were his words. He then went on to say that the Roman Mass, by comparison, was a most inchoate document. In his opinion, those who destroyed its ordered sequence by adding sections of the Roman or any other Mass were doing the Church a distinct disservice.

Had the Church of England clergy remained loyal to their Prayer Book and Articles, I feel certain that it would have resulted in many of those who have found spiritual homes in the Methodist and Presbyterian Churches remaining loyal to the Church of their baptism. I know many such. Nor can I conceive of the great body of Methodist or Presbyterian being at all anxious to unite with another body, many of whose ministers have deliberately thrown overboard their ordination vows and scrapped the fundamental principles of the Reformation.

I believe that the Reformation is one of history's great turning points, marking a definite return to the principles and practice of the Early Church, and not the "regrettable incident" which Anglo-Catholics are at pains to proclaim, in season and out of season.

Yours truly,  
Douglas C. Tilghman,  
Berry, N.S.W.

## 'EX-COMMUNICATED'

Dear Sir,  
I accept with sorrow my ex-communication from the Church of England. I have always tried to order the worship of my Church in as strict accordance with the Book of Common Prayer as the present contingency allows; I recognise the supreme authority of Holy Scripture and accept the Thirty-nine Articles. Therefore, as "Evangelical Anglicanism is the only legitimate form of Anglicanism," and as I am not numbered amongst the elite who are called Evangelicals, it would seem that my position in the Church of England is a spurious one.

I have always valued the Evangelical witness of the Church, and although its members have been very much in a minority, historians of the future will credit them with rescuing the Church from the excesses of medievalism and liberalism. If your leading article of September 30 reflects the general attitude of Evangelicals, then it would seem to me that their influence

## Letters

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

upon Church life must soon wane.

In the wilderness to which I must go I shall have the company of some giants whom I always thought great Anglicans until I read your article—men such as John Cosin, John Dowden and our own Bishop Broughton.

I only hope, Sir, that in your zeal for Evangelical truth you haven't forgotten what the Apostle calls the more excellent way.

Yours faithfully,  
(The Reverend) C. M. Gilhespy,  
Arncliffe, N.S.W.

## A BRICKBAT

Sir,  
Congratulations on your latest forthright leading article! It certainly will clear the air. Kindly, compromising thoughts expressed by leading conservative Evangelicals at the recent Sydney Synod on the rights of minorities were apparently well off the beam and your uncompromising editorial will put them right.

Undoubtedly it represents the truth, that is, as you see it. But, of course, this is the only conception of the truth allowable to Anglicans, as you and you alone speak the whole truth and nothing but the truth.

Now that you have begun in thoroughly Roman fashion to excommunicate all deviationists the next move, as far as Sydney is concerned, would be to go into a huddle with the Diocesan Secretary and get him, before he sends out his assessment accounts, to remove all such people from his lists. Perhaps their absence would be felt in the most respectable circles—who knows?

Yours, etc.,  
(The Reverend) Roy Wotton,  
Gordon, N.S.W.

## DRINK QUESTION

Dear Sir,  
I should like to quote the late Evangeline Booth on the all-important subject of temperance and the drink question.

"Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, mapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonoured more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves, than any other poisoned scourge that ever swept its death-dealing waves across the world."

This to me is an adequate expression of the revulsion that believers have for this traffic and is an effective answer to those who argue in its favour.

Yours faithfully,  
L. K. Wood,  
West Pymble, N.S.W.

## CRITICS CRITICISED

Dear Sir,

J. R. Blair in his letter uses the phrase, "The vice of teetotalism." A vice is a sin. How teetotalism can be classified as a sin is not imaginable, even if it stems from fear of alcohol's effects, and I don't think many Christian teetotalers suffer less, known or unknown, about alcohol.

He stated: "Teetotalism is not moderation," and then: "God has seen fit to make alcohol." God made other drugs of addiction such as heroin. However, we don't indulge in heroin in moderation.

J. R. Blair uses the phrase: "The alcoholic moralist can never become a spiritual giant." I think he has only to examine the history of the Christian Church and great Christian leaders to find the refutation of that statement.

Regarding a point in another letter about abstinence setting up barriers between Christians and non-Christians, it is only natural that Christians should find barriers between themselves and non-Christians. Remember, St. Paul said: "I will do all things to all men," not, "I will do all things to all men."

Weak Christians are very far from being hypothetical. Who of us can say we are strong at all in ourselves?

Jesus drank wine, but He was perfect and incorruptible. Man is not and therein lies the danger. The only offence our Lord gave was the offence of His perfection.

I think quite a number of people misunderstood Bishop Bardsley in his most unfortunate statement, and vast damage may have been done.

Yours in Christ,  
R. H. Warren,  
Hurstville, N.S.W.

## EPITHETS IN CONTROVERSY

Dear Sir,  
In the controversy that surrounds such subjects as "moderate drinking," "dancing," "the Dr Graham Crusade," "the placing of the cross on the Communion table," etc., do you not feel that we tend to lose sight of the fact that possibly God is more concerned with our attitude to those with whom we disagree and the names we sometimes call them, than the controversial subject itself? Too often words such as "narrow minded," "extremist," "superficial," "insincere," etc., are used instead of sound argument in refuting the ideas of those with whom we fail to agree. Surely an all-knowing, all-forgiving God does not approve the motive that prompts these epithets.

Can we not strive again for the place where the onlooker says in wonder, instead of ridicule "Behold how these Christians love one another."

Yours sincerely,  
P. A. Lamb,  
Keiraville, N.S.W.

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## Notes and Comments

### SICKLE AND CROSS DO NOT MIX . . .

The Dean of Canterbury has been gently rebuked by Moscow for inconsistency. Whilst we welcome any indication that the intensity of the cold war is abating, we must at the same time endorse the dictum of the Dean's Russian critic that Communism and Christianity do not mix. "We," writes I. Krivelev, "despite our great respect for this eminent man, cannot but point out the absolute inconsistency in the thesis he advances." This is, according to the same writer, "that dialectical materialism can be co-ordinated with Christianity."

It is good to have this reminder; for, if we are to find a basis of co-operation with the Soviet bloc in working for a peaceful solution of outstanding problems, we shall do so the more surely if we recognise as basic the unalterable fact of opposition between the two systems. Communism is a negation of the ethos of Christianity; there can be no compromise between mutually destructive principles.

### EVANGELICALS AND BAPTISMAL REFORM . . .

An evening paper recently reported the plan of the new Bishop of Southwark to demonstrate the operation of the suggested Service of Baptism with a dummy child. However, ecclesiastical protocol intervened, reminding the Bishop that the full rights in such draft services were vested in the two Archbishops.

The paper concluded its report with the statement that "Church sources" had said that the only opposition to the new Service was likely to come from Evangelical Churchmen.

Although the voice of Evangelicalism in England is increasing in volume as more and more younger clergy come from the colleges into the Ministry, evangelical witness still emanates from a small minority. It is good to know that this minority is vocal enough to make the advocates of less Biblical views aware that there will be an Evangelical opposition.

In Sydney, Evangelicals are in the strong position of being able to promote measures for the good of the Church. In most other parts of the Anglican Communion they are forced to be content with the negative role of protest. It is to be hoped that the protests which will be made in this case will be effective in defeating some of the less desirable proposals contained in the draft Services.

### CROSSES AND THE CROSS . . .

The Bible is very definite in forbidding the use of images in connection with divine worship. The reason for this prohibition is not difficult to discover. The use of images distorts the true concept of God, and prevents the worshipper from worshipping in spirit and in truth. Those who use images in worship often seek to justify them by saying that they are aids to worship. But the contrary is really the truth. Though they may appear to give some slight initial help, they prevent the mind from rising from impressions of the material to worshipping God in faith. Images are objects of sense, and they affect the senses, evoking tender feelings which are often mistaken for true worship. But they impede the mind from rising to true faith in God.

That is why God in His Word forbids their use. He calls them lies.

It is interesting to recall that Michelangelo, the greatest religious artist of all times, came in later years to the opinion that religious art was a hindrance to true religious experience. One of the most popular images in use in the Church of England at present is the image of the Cross. Those who use it often forget that it is really only an image, and that it has the same effect as other images when it is used in connection with religious devotion. An interesting illustration of this was provided by the recent session of the Sydney Synod, when a layman advocated the placing of a Cross in a prominent place in our churches. He quoted the hymn, "When I Survey the Wondrous Cross On Which the Prince of Glory Died," and remarked that in many churches the Cross is not there to be surveyed. It would be interesting to know how many other laymen (and perhaps clergy, too), have made the same transference of glory from the Cross on which Christ died, and which they should adore in their minds, to the image of the Cross placed prominently before their eyes in the local church. No clearer illustration could be given of the disastrous effect on spiritual religion that images effect, than this sidelight from Synod.

It is because of considerations such as this that our Church has forbidden the placing of an image of a cross anywhere in connection with the Holy Table, where it might be an object to evoke religious devotion. The image of the Cross, with all other images, is forbidden to be used in religious worship by the Second Commandment.

## Spreydon Church Dedicated

The Bishop of Christchurch recently opened and dedicated the new Church of St. Martin, Spreydon, New Zealand.

The new church is described as a fitting testimony to God's blessings in the parish in the last 13 years. Since the Billy Graham Crusade a large group has met in the parish for follow-up work.

The vicar is the Reverend Roger Thompson, Chairman of the Evangelical Churchmen's Fellowship.

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## RECORD EVANGELICAL CONFERENCE AT OXFORD

### Intercommunion

This year's Oxford Conference of Evangelical Churchmen was distinguished by the presence of many young clergymen and ordinands. The conference was held at St. Peter's Hall, Oxford, a fortnight ago.

The conference was attended by 120, the largest attendance for some years. It was organised by the Reverend T. Hewitt under the auspices of the Church Society, and the Reverend J. P. Thornton-Duesbury, Master of St. Peter's Hall, presided.

Those who anticipated a good paper from the Rev. A. Stibbe on "The Church and the Bible" were not disappointed. Here was a firm declaration of the true position of the Church of England which needs to be remembered by those who are eager to add to or alter her doctrine and practice. Our Church holds the canonical Scriptures as supreme in authority and all that is believed or done must be capable of being tested and vindicated by this standard. Mr Stibbe regards the Lambeth Conference statement as disappointingly weak and deficient in any full confession of the unique and divine inspiration and consequent supreme authority of Scripture. There is a most serious danger of the introduction of other "authorities" which will be given equal weight in the interests of what is called "Catholic Wholeness."

### Reconciliation

The first speaker was the Rev. J. I. Packer, lecturer at Tyndale Hall, Bristol, who spoke on "The Biblical View of Reconciliation." Dr Packer, after a careful analysis of St. Paul's use of the word, said that reconciliation was God's act of making peace between sinful men and himself through the atoning death of Christ. The work of achieving reconciliation was finished on the Cross, and men "received the reconciliation" by faith in Christ alone.

Nothing that was irreconcilable with these scriptural positions might be admitted in the life and worship of the Church. The gospel of redemption was not made of soft wax to be reshaped by each generation according to contemporary opinions, but was eternal, universal and unchanging because it was God-conceived and God-given.

Canon C. W. J. Bowles, Principal of Ridley Hall, speaking on "The Church and the Ministry," outlined the growing agreement among Christians of different traditions. This was the result of the Ecumenical Movement and of fresh study of the Bible. The ministry was given by God to all members of the Church, and there should be a theological examination of the idea of the priesthood of the laity in place of popular misconceptions of it.

The term "apostolic succession" should not be restricted to the historic episcopate, but used to describe other elements in the continuous life of the Church. In ecumenical discussions in England there was both a greater readiness to recognise the value of episcopacy and also an increasing acknowledgement of God's action through non-episcopal ministries.

### Conference Findings

The Conference concluded with the following affirmations, which were adopted unanimously.

(1) The Scriptures possess a unique and God-given authority superior to all Ecclesiastical tradition. True reconciliation of the divided Churches, therefore, can only be brought about through a common subjection to this authority.

(2) The ordering of the Sacraments and other worship of the Church should clearly express the Biblical Gospel that men are reconciled to God on the ground of Christ's finished work and through faith in Him.

(3) The sacrifice which is offered in the Lord's Supper is not Christ or His Sacrifice but ourselves, our souls and bodies, already reconciled to God through Him.

(4) Lack of Episcopal ordination does not of itself make any ministry invalid or irregular.

(5) Members of different Churches, who through Christ enjoy reconciliation with God and one another, should express this unity by joining together in evangelism and social service.

(6) The occasions on which members of non-Episcopal Churches are invited to receive the Holy Communion in the Church of England should be increased in number and used to the full as means of expressing brotherhood in Christ and of furthering the cause of reconciliation. For the same reasons members of the Church of England should be officially encouraged on suitable occasions to receive the Holy Communion in non-Episcopal Churches.

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## CHRISTIANITY TODAY

Which religious, theological magazine to read regularly is a problem that faces many clergy who are anxious to keep in touch with theology, yet have not a great deal of time or money to spare.

Evangelicals are perhaps in the most fortunate position of any section of the Church, since the founding three years ago of a fortnightly magazine, "Christianity Today."

Though published in America, it has international flavour, and such well-known evangelicals of the Church of England as Dr G. W. Bromley, Dr P. E. Hughes, the Rev. John Stott, and the Rev. Maurice Wood, are among the contributing editors. Amongst Australians, the Dean of Melbourne is a regular writer in its pages.

Billy Graham is also a regular contributor. For example, the issue of July 20 last had a very interesting and thought provoking report by Dr Graham on his recent visit to Moscow, while the next issue, August 3, contained Graham's address to the

Sydney clergy in the Trocadero, which made a profound impression on all who heard it.

"Christianity Today" provides a mixed fare—theological articles, news articles, Biblical exposition and book reviews are included in each issue.

"Christianity Today" is conservative and Biblical in its outlook: thoroughly up-to-date in its attitudes.

Its object is to expound, defend and propagate the Reformed Faith and to set forward Evangelism. It is perhaps the best journal of its kind. It is good to know that this crown is worn by an Evangelical paper.

Clergy and laity alike will find it well worthwhile subscribing to. The yearly subscription is £3, which includes postage. Local bookshops, such as C.M.S., will receive subscriptions for Australian readers.

## W. J. ENGLAND

We mourn the loss of a greatly esteemed Evangelical Churchman, Mr W. J. England, of Adelaide.

Mr England was all his life closely connected with St. Luke's, Whitmore Square, Adelaide. He was baptised there in 1873 and married there in 1899. Before the short illness which brought his life to a close he and Mrs England had received congratulations from the Queen, the Governor-General and the Governor of South Australia, when they celebrated their sixtieth wedding anniversary.

At the memorial service at St. Luke's, the Rector, the Reverend George Bennett, paid a glowing tribute to Mr England's long and loyal service to the parish, the Diocese (as a Synodman), and the cause of C.M.S., of which he was an Honorary Governor for Life. He was also Secretary and Treasurer of the Church of England Evangelical Trust of South Australia.

During the incumbency of the Reverend J. B. Montgomery, from 1932 to 1939, Mr England, who was then Rector's Warden, was active in St. Luke's Mission, which Mr Montgomery formed to help the unemployed of the parish. This work is still carried on.

Mr Montgomery writes: "The Church has lost one of her most stalwart Evangelicals, one who knew where he stood, and never wavered. He was a sincere, devout and loving Christian gentleman."

Canon D. J. Knox writes: "I became Rector of St. Luke's in 1912 and ministered there until 1922. Mr England shared with me the care of the Sunday School. During ten years he did not once miss this Sunday afternoon engagement. Although holding a licence as a Diocesan Lay Reader and himself an acceptable speaker, yet on five hundred and twenty consecutive Sunday afternoons he was in his place in Sunday School."

We extend our sincere sympathy to Mrs England and the members of the family.

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## Missionary Martyrs

"SHADOW OF THE ALMIGHTY," by Elisabeth Elliot. London, Hodder and Stoughton, 1958. Pp. 256.

This is the life, adventure, witness, testament and glory of Jim Elliot, one of the five martyrs of Ecuador, South America, of January, 1956.

The story of the martyrdom is told feelingly and graphically in "Through Gates of Splendour." The narrative is one of determination, pathos and glory of men who, facing tremendous odds, hazarded their lives for Christ and His gospel. They gave their lives willingly to gain contact with the Aucas Indians, amongst whom there was no witness for Christ.

Elisabeth Elliot, widow of Jim Elliot, in both books, gives information of her husband and his companions, who shared the privileges and hardships of a great adventure for Christ in Ecuador.

"Shadow of the Almighty" is a book of narrative, letters and diary, and in writing the life of her husband, Mrs Elliot has spared no pains to give the full side of his character.

He was a graduate of Wheaton College, U.S.A., where he studied theology and the classics. As a member of the University Fellowship he often advocated the missionary challenge on the public platform.

His letters and diary reveal how earnestly he sought the will of God for each move of his life and ministry. He was strong and well-disciplined, both spiritually and physically. At Wheaton he was a first-class wrestler, and in all his ways he was keen to keep fit.

Finally, he chose, with his companions, to go to the Aucas Indians, a small remnant tribe, well knowing its perils. He, with them, lived dangerously, and the price was paid willingly.

His widow, with her daughter, aged five, with Miss Saint, sister of one of the martyrs, have now gone into Auca territory where their loved ones were killed, to seek to win them for Christ.

This book by Mrs Elliot is challenging and should be read by all who are interested in the advance of the Gospel to the uttermost parts. It shows that the days of pioneers for Christ have not yet passed.

—R. B. ROBINSON.

## The Church

"GOD'S CHURCH," by Alan M. Stibbs London, I.V.F., 1959. Pp. 128 Australian Price, 6/9.

This book is largely a re-statement of Mr Stibbs' previous work "The Church—Universal and Local." Though he does not appear to have added significantly to his former thesis, the new book has the chief merit of sustaining a logical development of the argument throughout.

His theme is stated at the outset. God takes the initiative and calls a people. "The chief end of God in the creation of man was to have a people of whom he could say: I am theirs, and they are Mine." (p.7)

Existing as it does in the encounter of God with man, the Church so constituted can only

find its final perfection in the world to come. At this point Mr Stibbs' Christology dominates his theme: the true Church is where Christ is, at the right hand of God. "This mount Zion, where Jesus reigns as King, and where His people are intended to realise their oneness with God and with one another, is the heavenly, not the earthly Jerusalem." (p.28) This is in the realm of personal encounter and so "entrance into salvation . . . is not gained from the community but by direct personal faith in Christ alone." (p.39) The true Church is a "fellowship" of those who have known such a relationship: ministry in this Church is the corporate activity of all believers. (ch.11)

Mr Stibbs is obviously trying to counter a prevalent view of the Church which sees the local congregation as only part of the Church Catholic, and which therefore finds its unity in organisation (see p.114ff.). As we look at the New Testament Church through the eyes of later historical developments it is all too easy to miss the point of his argument. Some of his statements, however, give the impression that the "heavenly Church" has no social responsibility (see p.100) Sections of chapter 11 are not convincing, mainly because of a strained interpretation of the parables of Matthew 13:31-33. This theme, however, is so important and what Mr Stibbs has to say deserves careful reading.

This book is a corrective to modern clericalism and to an unbiblical view of the Church; but it is more than a corrective; it presents the layman with a positive challenge to exercise to the full the priesthood that rightfully belongs to every believer.

W. J. LAWTON.

## Miracle

"DOROTHY, A PORTRAIT," by James D. Ross. London Hodder and Stoughton, 1958.

This is a most interesting and challenging book, written in very simple and direct language that holds one in its grip. The author portrays in his word picture of this truly remarkable woman, whose life and word show us that our Saviour's love and power are not shortened today, that "He still has His ancient power," "but we experience it not because we ask it not."

Her life is a living witness to the fact that the power of God in Christ works today through His servants.

She shows that Christianity is vital and a joyful adventure of love, tenderness and strength, a life with a vision and a reason for living.

Her life gives evidence to the fact that men, women and children may come into a living relationship with the Christ of God, who lives in our midst day by day and from whom they may receive wholeness of life.

The book tells of miracles of healing in cases which appeared to be beyond medical help. It stresses that Dorothy Kerin insists that physical healing is not the most important thing, whereas the healing of the sin-sick soul is, for we are spirit as well as body. "Wholeness and holiness come first, health follows from these two . . ." "She emphasises that we should never seek physical healing primarily . . . our whole reason should be to know His will."

This will mean for some freedom from suffering and restoration to health and strength; for some the grace, peace and strength to bear to His glory the physical suffering of weak bodies; for some the going on to the glory of Christ Himself.

To this end "Burnswood" has come into being. Here a properly trained nursing staff with a doctor in attendance cares for the physical needs of patients. Here also is a chapel from which radiates spiritual power needed for the work. Here faith and medicine go hand in hand.

Dorothy is a living example of what faith and obedience can do. "Complete trust can ever know what it means to lose fear—to let go and let God do His wonderful works."

God's promise is that His grace is sufficient for all our needs and this book portrays the life of one who has taken hold of that promise.

—MARY D. FULLER.

## Systematic Theology

SYSTEMATIC THEOLOGY, by L. Berkhof. London, Banner of Truth Trust, 1959. Pp. 784. Australian Price, 41/6.

The Banner of Truth Trust has put us all very much in its debt, not only in re-publishing books hard to procure, but also in the careful selection of the books re-published.

Among the welter of books available, it is invaluable to have a trusted guide as to what are the most worthwhile to procure and to read. Berkhof's "Systematic Theology" ranks among the most noteworthy of all the books so far published under the Banner of Truth imprimatur.

The theological discipline called Systematic Theology is the presentation of Christian truth as a consistent whole, relating particular doctrines to one another, and showing how they combine into a harmonious system. The reading of the Bible should always be accompanied by such systematising in the mind of the reader, if he is to understand the fulness of Biblical truth, and to obtain the full benefits that God has for him in His Word. For a book that seeks to be a systematic theo-

logy, the most important principle on which it should be based is that it should be thoroughly loyal to the Bible in its completeness. The outstanding merit of Berkhof is that this principle is fundamental to the way he writes theology. For example, a reference to the textual index reveals that well over 3,000 separate texts and passages of Scripture are quoted by the author.

Berkhof stands in the line of succession of the great American Reformed theologians, such as Charles and A. A. Hodge, Shedd, and Warfield, but he has fresh material, especially in the works of Kuyper and Bavinck, on which he draws. Though not perhaps displaying the same philosophical power of arguing of Hodge or Shedd, Berkhof on the other hand is often more concise and, in particular, he is more deliberately Biblical, that is to say, he does not turn aside from exposition of Biblical doctrine to follow out philosophical implications, or to bring in philosophical arguments to the same extent as these earlier writers. Naturally enough for a Reformed theologian, the strength of his book lies in his exposition of the Biblical doctrine of God and of man. The Sovereignty of God and the Covenant of Grace are at the centre of his thought. His interpretation of the Sacraments as seals of the Covenant, leads him, (and this is not unusual in Reformed theology, written subsequently to the seventeenth century, though there is no necessity for it), to undervalue the concept of the Sacraments effecting what they signify when the conditions for right reception are present.

An American Presbyterian, Berkhof regards the anglo-catholic doctrine of episcopacy as the doctrine held by the Anglican Church, and, naturally enough, he dismisses it as erroneous, and without basis in Scripture. Evangelical Anglicans should take heed and be more active in positively speaking up for their own views on episcopacy, which are, after all, the historical Anglican tradition on episcopacy.

Professor Berkhof died two years ago, at the age of 83. He was the author of some 22 books, of which his "Systematic Theology", often revised and added to during his lifetime, till it has reached its present final form, is the crown of his thought. It is a book well worth reading and possessing. Of course, the reader will not agree with every conclusion the writer reaches, but he cannot fail to be helped to a deeper understanding of the Biblical truth as he examines what Berkhof has to say. The price puts it well within the range of every clergyman's library allowance. It ranks with the best single volume compendiums of theology available in print at present.

D. B. KNOX.

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PROCESSION OF HOUSE FLAGS in

ST. ANDREW'S CATHEDRAL, George Street, Sydney,

on SUNDAY, 25th OCTOBER, 1959,

at 11 a.m.

The Prime Minister will read the First Lesson and His Excellency the Governor of New South Wales the Second Lesson.

The Preacher will be the Archbishop of Sydney.

On Saturday, 31st October, a GARDEN FETE

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## BIBLE SOCIETY FINANCIAL YEAR.

The Financial Year of the British and Foreign Bible Society closes at the end of this month —OCTOBER 31st.

Church Treasurers are requested to assist by sending any money allocated from Budgets or received from transfer, to the Society, to Bible House as early as possible.

Alan F. Scott, State Secretary.

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## Personal

We regret to report the death  
of the Right Reverend John S. C.  
Bannerjee, sometime Assistant  
Bishop of Lahore, on July 9, at  
the age of 86. The Bishop, who  
leaves four sons, offered his ser-  
vices to C.M.S. at the end of the  
Centenary Celebration of the  
Society in 1899, and retired in  
1948.

The Reverend I. W. Burchill,  
Vicar of Ahaura-Brunnerton,  
Diocese of Nelson, New Zea-  
land, has resigned to go to Ben-  
digo, Victoria.

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

The Reverend J. E. Romanik,  
Vicar of St. Mark's, East  
Brighton, Melbourne Diocese,  
has been appointed Vicar of  
Holy Trinity, Oakleigh, in the  
same Diocese.

The Archbishop of Sydney has  
announced that the Right Rever-  
end W. G. Hilliard Senior

Bishop-Coadjutor of the Diocese  
of Sydney, has expressed the de-  
sire to retire from the Coadjutor  
Bishopric and the post of Dio-  
cesan Registrar at the end of  
next May.

The Rev. E. D. Cameron,  
B.D., Th.L., has been appointed  
to the staff of More College to  
lecture in church history, in the  
place of the Rev. Dr. F. A.  
Arnott who is leaving soon on a  
visit to England.

**SOUTH SYDNEY  
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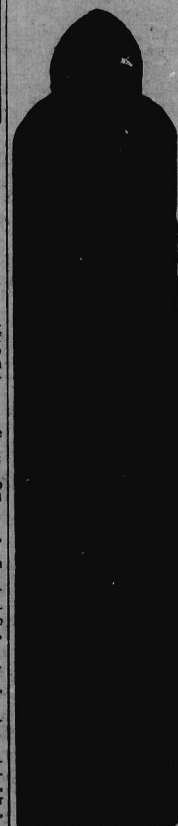
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## ALTERATIONS

IN THE CHURCH ARMY STOCKTON ADV. KINDLY ADD "MEN" IN LIEU OF "WOMEN".  
SHIRTS FOR CLERGY

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

## NEW PRIMATE

On Saturday, October 24, the Bishops of the Church of England in Australia met at "bulla," Menangle, near Sydney, to elect a Primate. The Senior Bishop, the Right Reverend John Frewer, M.B.E., Bishop of North-west Australia, presided at the meeting and presided at it.

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

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

## Archbishop Gough elected Primate

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

Archbishop Gough is also, in due of his see, Metropolitan of Australia by Royal Letters not granted to Bishop Barker or his successors. The Archbishop of Sydney is thus Metropolitan of Australia irrespective of who may be, for the purposes of the General Synod, elected Primate.