

Mainly About People

N.S.W.

Mr W. L. J. Hutchison, A.C.A., A.C.I.S., Th.L., has been appointed Honorary Federal Treasurer of the Church Missionary Society. He succeeds Mr A. L. Short, who resigned recently after holding the position for many years. Mr Hutchison is Sydney Diocesan Secretary and has for many years taken an active interest in CMS work.

The Rev. A. R. Miller, Th.L., Dip.R.E., rector of St Mark's, Brighton-le-Sands (Sydney), has been granted a Certificate of Proficiency in Religious Knowledge by London University.

The Rev. Bernard G. and Mrs Judd, from St Peter's, East Sydney, arrived back in Sydney on October 3 following a six months' overseas tour.

The Rev. R. W. Douthwaite, a minister of the Church of England in South Africa, at present visiting Australia for personal reasons, is acting as locum tenens at St. Stephen's, Penrith, N.S.W.

Mr S. P. Gebhardt, English Master at Sydney Church of England Grammar School, has been appointed headmaster of All Saints' College, Bathurst, N.S.W.

Mr R. L. Rofe, senior master of Sydney Grammar School, has been appointed headmaster of Brighton Grammar School, in succession to Canon St. John Wilson, who is retiring after 24 years as headmaster.

The Rev. Michael Corbett-Jones and his wife Christine, of Turramurra, are rejoicing in the birth of a son, Jonathan Michael, brother for Cathryn.

The engagement has been announced of Miss Adrienne Green to Mr Allan Steele, eldest son of the Rev. C. N. Steele, rector of St. John's, Sutherland, N.S.W.

The Rev. A. C. Tipping, rector of St. Peter's, Campbelltown (Sydney diocese), has accepted nomination to St. Anne's, Strathfield, in the same diocese.

The Rev. J. H. Humphreys, curate at St. Clement's, Mosman (Sydney), has been appointed curate-in-charge of St. James', Berala.

Victoria

The death has occurred in Melbourne of Mrs Edith Sanders, wife of Mr J. O. Sanders, General Director of the Overseas Missionary Fellowship. Mrs Sanders had been ill for some time prior to her death and after a period in hospital had been living at her home in North Balwyn. She is survived by her husband and a son, Dr Wilbur Sanders of Sydney.

The Rev. D. M. Shepherd, curate of Wagga Wagga (Canberra and Goulburn) has been appointed to the staff of the Melbourne Diocesan Centre.

Elsewhere in Australia

The Right Rev. W. E. Elsey, Bishop of Kalgoorlie from 1919 to 1950, died in Perth on September 25 at the age of 86.

Overseas

The Bishop of the Church of England in South Africa, Bishop Stephen Bradley and his wife Shirley, are rejoicing in the birth of a son, David.

The Suffragan Bishop of Michigan, U.S.A. (the Right Rev. C. Kilmer Myers), has been chosen to succeed Dr James Pike as Bishop of California.

Bishop Pike, who has become known throughout the world for his controversial statements on Church and secular matters, has resigned the see to devote his time to research.

Bishop Myers is leader of the Church's Urban Work and Social Reform Movement. He was the clergyman who gave open-air Communion to civil rights marchers in Selma after being forbidden the use of the local church by the Episcopalian Bishop of Alabama.

The Rev. Gilbert Baker, vicar of St. Nicholas, Cole Abbey, in the City of London, for the past 10 years, has been elected Bishop of Hong Kong and Macao in succession to Bishop R. O. Hall who has retired.

Mr Baker, who is 56, has been in Hong Kong since the summer as Acting Director of the Christian Study Centre and theological lecturer in the diocese. Educated at Christ Church, Oxford, and Westcott House, he served in China from the time of his ordination in 1935 to 1951.

The death has occurred of Canon Roger Lloyd, residentiary canon of Winchester since 1937 and a prolific writer on Christian themes. He was 65.

Joint hymn book?

An inter-church hymn book may be produced in Australia. It is expected that, following a decision of General Synod, the Primate, Archbishop Strong, will make approaches to other Churches to discuss such a possibility.

Most denominations are using either hymn books produced overseas or books largely based on ones from overseas. One of the most popular Anglican books, the Book of Common Prayer, although produced in England, has an Australian supplement.

A recent General Conference of the Methodist Church of Australia acknowledged the need for a modern Australian hymn book but decided not to act except in consultation with other denominations.

Action on a joint hymn book is being urged in the light of negotiations taking place between the Presbyterian, Methodist and Congregational Churches. The move will receive even greater impetus if the Church of England joins the negotiations. It is seeking to do so.

LONDON B.D. EXAM RESULTS

In the recent B.D. examination of the University of London seven students of Moore College were successful, five passing in the honours examination and two in the pass. The successful candidates were:

Second Class Honours (Lower Division): Howard Frederick Dillon, Colin Graham Kruse, Robert Boyne Maidment, Lance Clifford Spencer.

Third Class Honours: Philip John Grouse.

Pass: Brian Ralph Stanmore, Owen William Thomas.

The other candidates who were successful in the overseas examination for the B.D. were John Warwick Wilson, Diocese of Armidale (Second Class Lower Division), Genevieve Kelly of the U.S.A. (Third Class), David William Pickering, Christchurch, New Zealand (Pass), Ian Sinclair Macdonald, Dunedin, New Zealand (Pass), John Harvey Sadler, Grahamstown, South Africa (Pass), and Virgil Lyle Gingrich, Kisumu, Kenya (Pass), Allen Stanthorpe, Sydney (Pass).

CONFIRMATION AGE

A proposal to change the age for Confirmation to 14, has been made by the chairman of the Italian Bishops' Conference and patriarch of Venice, Cardinal Giovanni Urbani. He made the suggestion to 700 Italian priests during a week for pastoral arrangements in Rome.

English General Synod by 1970?

A Commission appointed in 1964 by the Archbishops of Canterbury and York has recommended establishment of a General Synod for the Church of England by autumn of 1970.

The new body would exercise the authority and powers of the existing Convocations of Canterbury and York and of the Church Assembly. It would thus enable clergy and laity to co-operate fully in Church government.

The report suggests that the proposed General Synod should not be a new body but should be a renamed and reconstituted Church Assembly, which would take over the functions and authority of the two Convocations and would have power to pass Measures, to promulgate Canons and to issue other instruments, such as formal Acts possessing moral authority, but no legal force.

The Convocation would remain in being, but with limited functions, including power to consider and debate any matter concerning the Church of England.

Diocesan

"The General Synod," states the report, "can only hope on the one hand adequately to represent the mind of the Church, and on the other to have its actions known and understood, if there is a proper supporting organisation in the diocese."

It considers that the present diocesan conferences cannot be effective policy-making bodies because of their excessive numbers and it therefore recommends the creation of new Diocesan Synods with a membership not exceeding 250 and with wide powers of debate.

Their deliberative powers would not be restricted to diocesan matters and they would have an active consultative function in relation to the General Synod.

To ensure the provision of adequate machinery for consultation below the diocesan level the Commission recommends the establishment in every part of the country of Ruri-decanal Synods with 50 to 100 members, consisting of two Houses, one of clergy and the other of laity, with power to sit and vote together or separately, as either House chooses.

C.M.S. RALLY: The C.M.S. Annual Meeting in Melbourne was held on Friday, September 16, with the theme, "In the Purpose of God." Speakers included missionaries accepted for Tanzania, Iran, India, Sabah and Peru. Bishop G. T. Sambell chaired the meeting.

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ARCHBISHOP WOODS' CHARGE TO SYNOD

THE Melbourne City Council came in for congratulations in the Archbishop's Charge to the recent synod of the diocese of Melbourne.

He commended their vision and bravery in the purchase of buildings at the corner of Collins and Swanston Streets and their clear determination eventually to acquire all the buildings that separate the Cathedral from the Town Hall.

Their intention is to demolish all those buildings and to make space for a city square.

Commenting on the ministry in the diocese, the Archbishop pointed out that there were 319 active clergy, 54 of whom were engaged in chaplaincy work in hospitals, prisons, schools, universities and industry.

The supply of clergy, however, was dependent on the numbers in training and he quoted figures to show that 23 were training at the moment, 4 fewer than in 1965.

He has commissioned the Rev. Dr M. M. Thomas to look into the whole question of recruitment for the ministry.

Theological colleges

Speaking of candidates for ordination, he said that students reading theology at Trinity College would in future do a degree course and then Th. Schol. rather than Th.L.

Ridley College has now become an affiliated college of Melbourne University and a majority of its students must in future be reading for a university degree.

He congratulated the Rev. Dr Leon Morris for his vision and energy as Principal of Ridley.

Referring to new diocesan appointments, the Archbishop referred to the new archdeacons, the Venerable W. H. Graham and the Venerable P. R. Monie. The new Rural Deans were the Revd. J. E. Romanis, C. R. Miles, L. Burgess, G. B. Mus-

Forest Hill' week

The work of CMS, BOA and the Mission of St. James and St. John were featured in a Missionary Week at St. Mark's, Forest Hill, Vic., recently.

Speakers included Mr Ted Hand, of B.E.M., the Rev. H. Scott Simmons, the Rev. Ken Perry.

The Rev. David Woodbridge, assistant minister at St. Mark's, who is due to leave for the C.M.S. Roper River Mission in January, 1967, took part in all the meetings.

The Missionary Week was organised by the St. Mark's lay people concerned to further missionary council, a group of sent the challenge of missionary work.

ton, E. J. Cooper, R. T. Durance, Canon C. N. Thomas and David Chambers.

Pentridge Gaol lacked a chapel of any sort and the Archbishop referred to this as a first-class scandal. The place in use as a chapel is used on occasions as a dormitory with up to 40 beds in it.

Property gift

He announced the gift to the diocese of a property in the Dandenongs called Mount Selby, together with 16 acres of ground around it. It is the gift of Commander D. S. Hore-Lacey. It will be known as the Booth Lodge Memorial Centre and it is planned to erect a series of home units around the main house to make it a modern conference centre.

The Brotherhood of St. Laurence property known as Avalon and located at Lara near Geelong, is to become a home of Christian refreshment and fellowship along the lines of Lee Abbey in England.

The dialogue with the Roman Catholic Church and the ecumenical movement received considerable attention in the Charge.

He expressed the opinion that the dialogue with Rome has begun in earnest. He also referred to the development of a new town, Churchill, in the diocese of Gippsland. Before a single house was built, all the Protestant churches formed a united council to provide a single ministry in Churchill from its beginning.

Communion

The Archbishop set out the principles which should guide the clergy who were concerned with members of other denominations receiving Communion in the Church of England. Among them he stated that a communicant member of another denomination should not be refused unless he is known to be a notorious evil liver.

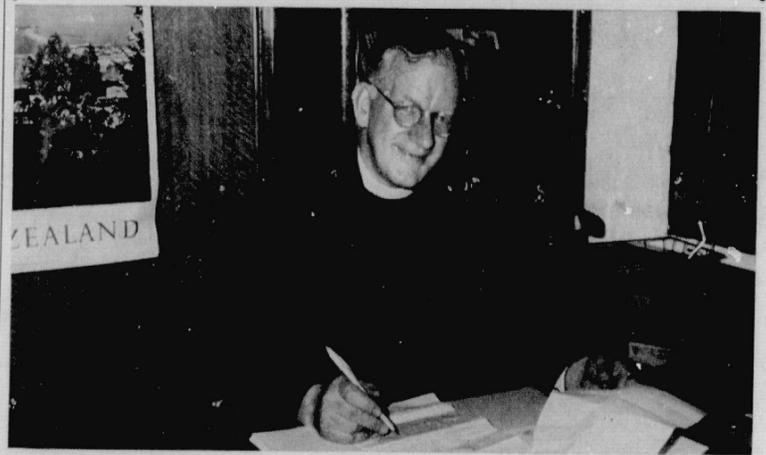
Readers of the "A.C.R." will commend the Archbishop for his Christian courtesy in this matter. It is in accord with our Anglican reformers and the Book of Common Prayer.

Carrying out a decision of last Synod to set up a Diocesan rolling fund, the Archbishop announced the appointment of Mr A. P. Reynolds, M.B.E., A.A.S.A., as full-time promotion officer.

His task will be to persuade individuals and corporations to give or lend money to the fund at the lowest possible rate of interest.

The fund will eventually enable the diocese to become its own banker for financing parish capital expenditure.

NEW DEAN OF SYDNEY AT HIS DESK



CANON A. W. Morton, whose appointment as Dean of Sydney has just been announced, has behind him a long record of worthwhile activity in the Evangelical cause.

A graduate of Trinity College and the University of Auckland, with a B.A. in 1935, an M.A. in 1936 and a Dip. Ed., Canon Morton later studied at Moore College, Sydney, and Wycliffe, Oxford, the latter under a Carnegie Research Grant.

Canon Morton received the D.Phil. from Oxford, his thesis being, "The Contribution of Evangelical Revival to the Philosophy and Practice of Education."

While in New Zealand he was, for several years, President of the Inter-Varsity Fellowship, Auckland. He was ordained in 1938 in Sydney and joined the staff of Moore College, where he worked until 1943. In 1948 he was again involved in theological education, lecturing at London Bible College.

Apart from work in various parishes in Sydney diocese Canon Morton has always been active in denominational and interdenominational work. He was Founder and Chairman of the South American Missionary Society (Australian Association) from 1955 and has always taken an active interest in this work, visiting the field on several occasions. He has also served on the CMS General Committee since 1950.

In 1946 Canon Morton visited the U.S.A. and Canada for four months of lecturing and preaching. A similar tour was undertaken in 1951 and again, this time including visits to Britain and Asia, in 1965-66.

Lecture tours

In 1947 he was Commonwealth Delegate to the United Bible Societies' Conference in Amsterdam and is currently visiting Germany as an Aus-

GENEROUS GIFTS TO CHURCH

THE Church of England in both Sydney and Melbourne has been involved in two recent generous benefactions.

In Melbourne Mr Frank Albert Leith, an investor who died last May, left the bulk of his \$900,000 estate for a general charitable trust to be administered by members of the Church of England Trust Corporation of the Diocese of Melbourne. The main object of the trust is to help needy children.

Mr Leith and his wife lived for many years in a private hotel in St. Kilda. They had no children. His wife has been provided with an annuity.

Speaking about the bequest the registrar of the Diocese of Melbourne, Mr C. W. H. Barnes, said that although the diocesan trust is to administer the funds none of the money would go directly to the Church.

For children

Mr Barnes said he had met Mr Leith only once but had spoken to him on the phone many times and that he had gained the impression he was very fond of children.

"His will stated that the charities had to be registered charities and specially for needy children," said Mr Barnes.

In Sydney diocese a gift of 22 acres of land in the heart of Dapto has been given to establish a village for aged persons. The gift has been made by Mr Lindsay Evans, the Rector's Warden at St. Luke's, Dapto, and is valued at approximately \$30,000.

It is expected that accommodation will be available eventually for some 400 people.

The Governor of N.S.W. will set the Foundation Stone for the first stage in February, 1967, and it is hoped that this might be opened by October, 1967.

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AN ARRESTED REFORMATION?

FOR this special REFORMATION ISSUE we have asked the Rev. J. A. McIntosh, who is on the staff of Moore Theological College, Sydney, to write on some important questions in relation to the Reformation of the Sixteenth Century.

Roland Bainton, the famous American historian of the Reformation, wrote that "the theology of Anglicanism was a conglomerate and with pride was called 'The Middle Way.'" (The Reformation of the Sixteenth Century, p. 184.)

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hension," as he called it, "was not so much concerned to have everyone think alike as to act alike."

As each year we remember the recovery of the Gospel by the sixteenth century Reformers, we do well to reflect upon our own denomination and ask whether or not the Reformation ever reached a full expression in our doctrine, liturgy, and church order.

The Reformers never thought of themselves as having said the last word in the interpretation of Scriptures. And while none of them, Continental or English and Scottish, would have been willing to concede fundamental error in their view of the authority of Scripture, the relation of faith to justification, and the doctrines of grace (e.g. total inability and election), their watchword was *semper reformanda*—reformation must be a continuous and on-going process.

Fundamental

Perhaps in this very thing we can say that the English Reformation was arrested. We have not really seen an on-going striving for increasingly biblical norms of doctrine, worship, and order.

The one outstanding attempt to bring further reform was in the seventeenth century under Cromwell.

It ended in a reversion to and hardening of the previous position in all three areas.

In some respects, possibly not all, this is a pity, because the

Westminster Confession (1646) with its associated documents, was the high-water mark of Anglican theology.

The Confession is still acknowledged as one of the finest statements of the Christian faith ever set forth.

But do the Thirty-nine Articles represent an arrested Reformation in the sixteenth century? Are they deliberately ambiguous? We can confidently answer these two questions.

Protestant

As J. I. Packer has written in his booklet *The Thirty-Nine Articles*, "there is no real room for doubt as to the interpretation of the Articles. They are demonstrably Protestant as opposed to Roman, and Reformed as opposed to Lutheran. They found a place in all the early collections of Reformed creeds."

If the Articles are somewhat defective, it is in their statement (Art. VI) on the Apocrypha. While it is clearly rejected as a source of doctrine, it is "read for example of life and instruction of manners."

The Westminster divines denied it "any authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings."

There are also certain doctrines which are not touched on, such as eschatology, and others which receive very brief treatment, such as the doctrine of the Holy Spirit.

The system of doctrine in the Thirty-nine Articles is, however, that of the Reformed confessions—Dutch, Swiss-Hungarian, German, French, and Scots.

So much for the contention that they express a theology of "The Middle Way."

But what of worship? Was the Prayer Book a case of arrested reformation? There is some basis for contending that it was. We note, for example, that parts of the Apocrypha are included in the lectionary of the 1549, 1552, and 1662 Prayer Books.

Yet the Prayer Book of 1552 was not only a rare piece of liturgical achievement, but a pronouncedly Reformed book.

Both Calvin and Bullinger expressed satisfaction with its communion service which, as the Anglo-Catholic writer Gregory Dix says, "expressed the real meaning of its author about as clearly and as beautifully as a rite can do." (The Shape of the Liturgy).

Requirement

Cranmer's position, though independent, was unquestionably that of Reformed doctrine. Nevertheless, John Knox and others found fault with the Book.

One point was the require-

ment of a kneeling position in receiving the bread and wine. In other parts of the 1552 book there were what Calvin referred to as "tolerable absurdities" of "outward rite" (not of doctrine), and certainly no "obvious impiety."

Had Mary not ascended the throne in 1553, even these smaller points of contention may have been removed; for in 1575 Bullinger wrote of a further draft of Cranmer's which was much better, even, than the Prayer Book of 1552.

The 1662 Book, while basically the same, sounded a less clearly Reformed note than that struck in 1552. This fact is probably the source of a good deal of the theological tensions which hamper the Church of England today.

Episcopacy

Finally, there is the question of order. Here again there is a case for saying that while the ordering of the ministry was re-shaped in accordance with Reformed concepts as a ministry of the Word and sacraments, the reform was not quite completed. Episcopacy was (for non-

theological reasons) retained. Yet the equivalence of bishops and priests (elders) in the New Testament was recognised in the 1552 Book (not so in 1662).

And there is even evidence to suggest that Cranmer was thinking of adopting the pattern of congregational government by minister, elders, and deacons as in the other Reformed churches. Had this come about, the spiritual gifts of laymen could have been used much more.

Had bishops been abolished, the present-day exclusiveness of some Anglicans toward non-episcopal churches would be inconceivable.

Doctrine, worship, and order. All three were recast at the Reformation into a mould subject to Scripture. In all three, there are some respects in which the Reformation was somewhat arrested.

Our task is to work toward fulfilling the aim which Cranmer expressed to Calvin in 1551: "We shall reform the Church of England to the utmost of our power, and take care to correct her doctrines and usages in accordance with the rule of Holy Scripture."

EDITORIAL

THE REFORMATION—A CALL TO LOYALTY

The Reformation of the sixteenth century, and particularly the English Reformation, has significantly and inescapably shaped the whole English-speaking world, bringing with it great spiritual and material blessings.

Whether we like it or not, it is impossible to break these links with the past and to ignore its lessons is to endanger our future.

Luther, Calvin, Knox, Farel, Zwingli, Melancthon and many like them had to leave the Church of Rome and take millions with them because their conscience, enlightened by the Word of God, forbade them to stay where the simple truths of the Gospel were called heresy. Men like Erasmus temporised and feared to leave as conscience dictated and lived with their bitter regrets.

Timid Archbishop Cranmer plucked up courage to die at the stake rather than accept transubstantiation as the doctrine of the Church of England. He pleaded that they refute his doctrine of the Lord's Supper from Scripture. They could not. So he died.

The Reformers were known as "evangelical men." They were proud to be called Protestants. They gave us the Bible in our own language and from it the truths they so nobly protested.

These truths alone give meaning to our faith and without them we are without Christ.

Someone asked Lord Fisher of Lambeth recently if he were a Protestant. He admitted he was. Yet there are many who are ashamed of the term today.

Evangelicals were ever Godly men, lovers of God's work, men of courage and conviction, men of great constraining love, men of goodwill. Yet there are those who would make it but a "party label." Reformers come from a Godly line.

Moses stood almost alone when he purified the Church in the Desert. Josiah was resisted with the sword. Jeremiah was put in a dungeon. Daniel braved the lions. Nehemiah worked in constant fear. Tyndale perished in exile. Wesley, Simeon and Shaftsbury were scorned. Their imperishable roll of honour may be read in Hebrews II.

Never has the temptation to temporise and compromise been so subtle as it is today. Our very friends urge us to forget that we are Evangelicals and Protestants; to forget the Reformation; to forget the "meaningless battles of past ages." Yet there never has been a time when men needed so much to apply the lessons learnt from the Reformation.

If our hearts fail us and our Evangelical witness is weakened what have we to offer to this restless age?

God's sovereign grace is our portion, His Holy Spirit is our comfort. His Holy Word is in our hands. Prayerfully, lovingly, loyally and without compromise in any essential thing, we, the heirs of the Reformation, must make our unique and needed contribution, "holding forth the word of life."

South Sudan open again

The bishop in the Sudan, the Right Rev. Oliver C. Allison reports that for the first time since the troubles of July, 1965, he has been able to visit churches in the provinces of the Southern Sudan.

Nearly all the churches were destroyed during the troubles but congregations are now holding services under trees in the open air. The bishop was able to confirm 167 people and he held services in the cathedral at Juba and at Wau and Malakal.

He reported to C.M.S. that in many parishes, people are scattered and afraid but that services are being held in preaching places far from the main roads.

New Dean of Sydney

Continued from page 1
Australian delegate to the World Congress on Evangelism.

In 1963 Canon Morton visited 23 countries on an overseas tour, the main purpose of which was to make contact with the work of S.A.M.S.

Canon Morton has been rector of St. John's, Darlinghurst, since 1956, and during this time remarkable growth and development has taken place there. The climax of his ministry at Darlinghurst was reached in August of this year when the \$120,000 Community Centre was opened. Canon Morton has expressed his desire to see similar work undertaken by the Cathedral in the future.

It is expected that the new Dean will take up his work on February 1, 1967.

PHOTO: Canon Morton seated at the Dean's desk on the morning of the announcement of his appointment to the post.

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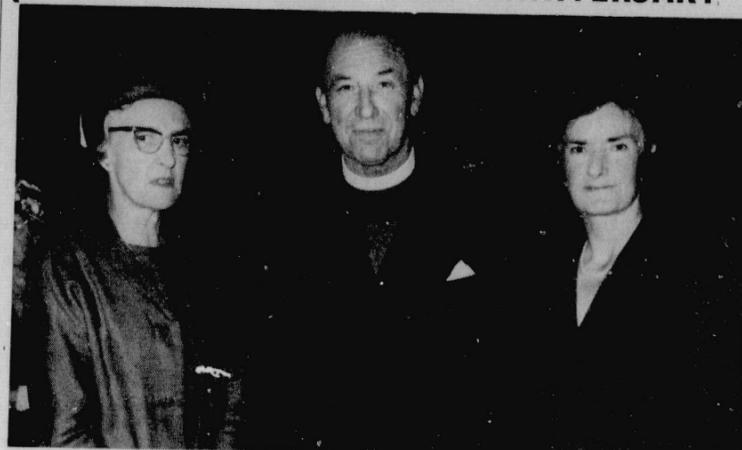
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MOTHERS' UNION 70th ANNIVERSARY



SCOPE OF MENS' CONFERENCES WIDER

It has been decided to extend the scope of the Sydney Churchwardens' Conferences to include men from parish councils and church committees.

Mr T. E. G. Moon, chairman of the Conference, writes about the forthcoming gathering, to be held from November 18 to 20 at "Gilbulla," Menangle:—

"It is confidently hoped that as a result, many members of councils and committees (and particularly those who may become wardens in future years or who are treasurers in their parishes and districts) will attend this conference.

"In anticipation of many personnel of parishes attending this their first Conference, the program envisages basic training sessions on Rights, Duties and

Powers; the keeping of Church accounts and compilation of Balance Sheets and other accounting procedures; talks on public relations, conduct of meetings and other associated matters.

"The question and answers session will provide opportunities for all to be participants at this Conference.

"Preference will be given to those who have not attended a previous Conference the tariff will be £4 per person (\$8). New personnel will receive further details during November.

Applications should go to Mr Moon at 18 Hollis Avenue, Eastwood, N.S.W. (Telephone—85-3714).

The Commonwealth President of the Mothers' Union, Mrs Stuart-Fox, with Bishop F. O. Hulme-Moir and Mrs Marcus Loane, newly appointed Sydney Diocesan President of M.U.

The occasion was the 70th anniversary of Mothers' Union in Sydney diocese when a reception was held at the Trocadero at which Mrs Stuart-Fox, who is the wife of Archdeacon Desmond Stuart-Fox, was the guest speaker.

At the function Mrs Loane was welcomed as the incoming President for Sydney. The chairman was Bishop Hulme-Moir who read greetings from other dioceses and from Portsmouth, England, to which Sydney M.U. is linked.

DEMAND FOR PASTORAL COURSE

So many applications were received for a 5-day clinical course "Ministering to Troubled People" that two additional courses have had to be planned for 1967 to cope with the overflow.

The first course will be held November 14-18 at Broughton Hall Psychiatric Clinic, Leichhardt, N.S.W., and is for parish clergy of the Sydney diocese.

Clergy will be expected to free themselves from parish duties for the 5 days. They will work in a clinical situation under the supervision of full-time psychiatric chaplains, the Revs. Rex Meyer and Geoff Simmons who will be assisted by the Revd. Canon Rudolf Dillon, Diocesan Director of Chaplains.

Psychiatrists and medical offi-

cers at the Clinic are co-operating fully in the program.

Statistics show that a large percentage of troubled people seek help from clergy at some stage before they have a breakdown. But the figures also show that the clergy haven't the pastoral insights to be able to give such people the help that may often prevent a breakdown.

Vaccum filled

The course will help to fill this vacuum which exists in present clergy training programs. Participants will work with medical and para-medical staff and patients in a clinical situation. They will learn something of the personality dynamics of troubled people and of the role of the pastor in promoting and maintaining mental health.

PLATFORM

(8) THE REFORMATION

I remember that Sunday before Christmas Day in 1933 with particular clarity. I was but a teenager. My Rector called me into his study and handed me a book which bears on its flyleaf his inscription: "With sincere appreciation and Christmas greetings. S. H. Denman. "It was my first book of theology — Bishop J. J. Ryle's "Knots Untied."

I have read many of Ryle's works since but none brings home with such clarity the fact that the supreme glory of the Church of England is that it is Protestant and Reformed. Although I haven't it with me as I type this column, yet I remember that towards the end, the saintly Bishop has a chapter called "Why I am a Churchman." Every statement that he makes depends upon features which only became dominant because of the Reformation.

Remove these features and no evangelical would dare to remain in the Church of England. Have no doubts about that.

FOUNT OF TRUTH

The Bible is in the Church of England to stay. But it is under attack. If its position as the sole authority in doctrine can be undermined, all other Reformation achievements topple. So to undo it, it is asserted that the Church gave us the Bible so that the Church is superior or equal authority with the Word of God. It ought to be obvious that both the Old Testament Church and the New Testament Church were called into being by the express Word of God. When God spoke, then and only then, were men called out and separated for God. When men heard the Word of God, then came the Church.

ONE SACRAMENT

Other great Reformation truths will be highlighted in this issue of the A.C.R. I have time for but one of them, the Reformation doctrine of the sacraments. Our Catechism makes it clear that there are "two only" sacraments in the Church of England. I don't regard the threat to drag in five more sacraments as dangerous as the present trend to have one only. Some years ago I sat with some of my family in a church at Bourke while a brash bush brother exhorted us to attend "the sacrament" more regularly.

This reflects a low view of the sacrament of Holy Baptism. All talk of "the sacrament" automatically suggests that Baptism is in some sense inferior. The Reformers give us a high view of both Baptism and Communion.

Unfortunately, this low view of the sacraments is being reinforced in some dioceses by the revival of the pre-Reformation practice of vesting the priest at ordination in the Mass vestment—the chasuble, and the handing to him of the chalice and paten, a ceremony known as the "porrectio instrumentorum."

It is a denial of the high Reformation view of the sacraments. It twists Church of England doctrine inside out. And of course, it is clearly contrary to the Bible's teaching about the nature of the Christian ministry.

An invitation to the . . .

Reformation Rally

on Friday, November 18, at 7.45 p.m., in the Moore College Dining Hall, Carillon Ave., Newtown, N.S.W.

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Current theological debate in Church viewed in essays

CHURCHMEN SPEAK. *Thirteen Essays. Foreworded by Dr P. E. Hughes. Marcham Books, Abingdon, Berks. 1966. Cloth. pp128. 15/- sterling.*

These essays are highly relevant to current theological debate, especially within our Church. The contributors are drawn from three continents and all are distinguished Anglican Churchmen.

Three are laymen: C. S. Lewis, G. E. Duffield and G. Windsor; and seven are clergy: Archbishop F. D. Coggan, Bishop Stephen Neill, J. B. Phillips, Professor G. W. H. Lampe, Professor G. W. Bromley, Dr J. I. Packer and D. W. B. Robinson.

The topics vary from the Bible, the theology of Baptism and the Holy Communion to the ministry, ecumenism, preaching, Anglican history and ethical theory. The greatest strength of the collection is that the authors are not afraid to face controversial issues and to come down on the side to which they believe the weight of evidence leads them.

The Archbishop of York contributes "The Bible in English—A Survey." He looks in turn at translations from the time of Bede, to Wyclif and on to the N.E.B. His handling of versions published this century is particularly helpful.

Translations

J. B. Phillips handles "The Problems of Making a Contemporary Translation." After laying down guiding principles, he examines some of the failures of modern translators.

Stephen Neill writes on "The Bible in English History." Step by step, he traces the influence of the Bible from the sixteenth to this present century of the "Unknown Book." In passing he comments that he finds it "very hard to understand how reputable scholars can place the books of the Apocrypha on the same level, or almost the same level, as the inspired books of the Hebrew Canon."

C. S. Lewis contributes "The Humanitarian Theory of Punishment," which will not be popular with advocates of the abolition of capital punishment. Provocatively, he urges a return to the traditional, retributive theory of punishment, primarily, he says, in the interests of the criminal.

Professor Lampe, writing on "The English Ordinal," quotes the preface to the Ordinal of 1550 and holds it to be well-intentioned but untrue both then and now. His observations on the change of the porrectio instrumentorum are noteworthy, in view of the resurgence of this sacerdotal emphasis. He quotes Keble as being in agreement with the view that the reformers held that the bishops are not of the esse of the Church.

Expository

Chapter VI, also by Professor Lampe, examines the modern attempts to maintain the "pipeline" theory of apostolic succession and which stand in the way of re-union. He maintains that all Christian priesthood is derived from Christ Himself, although he does not do this in any anti-clerical sense. This priesthood is the priesthood of the whole Church and he asserts that to subordinate the ministry of the word and sacraments to ministerial order is to put the cart before the horse.

Dr Packer contributes chapter VII, "Expository Preaching; Charles Simeon and Ourselves,"

and also chapter X, "The Revised Catechism." In chapter VII he defines expository preaching in Simeon's words: "Bring out of the text what is there." Its aim is to show men what the text is saying to them about God and about themselves. He makes it perfectly clear that expository sermons should have a doctrinal substructure and that they must have a God-centred perspective. In chapter X he examines in some detail the 1961 draft revised catechism and finds, rightly enough, that it is un-Anglican and unscriptural. The protection that we have under our Australian Constitution saves us from this sort of thing.

Gervaise Duffield, a member of the Church Assembly, contributes "The Church of England, Catholic, Evangelical, Protestant, Reformed and Protestant," a title not unfamiliar to our readers. He casts light on the term "evangelical" as applied to the reformers even before the break with Rome. He also shows the rich associations of "Protestant" which some have attempted to debase into a narrow, negative, anti-Romanism.

Geoffrey Bromley, Professor of Ecclesiastical History at Fuller Seminary, Pasadena, California, writes on "The Purpose and Function of the Thirty-Nine Articles." He calls for honest thinking about the Articles in the light of the confusion which surrounds present attitudes to them. He suggests that the Articles are a genuine attempt to state important biblical doctrines but that they do not usurp the place of Scripture.

Sacraments

They are subject to the lordship of God's Word and accordingly they call for constant scrutiny in accordance with Scripture. He regards the current neglect, evasion or defiance of the Articles as one of the great tragedies of modern Anglicanism. Many will agree with him.

Donald Robinson has two chapters; "The Doctrine of Baptism" and "Eucharist and Offertory: The Anglican Tradition." He draws attention to the covenantal nature of Baptism which is independent of any supposed incipient faith in the child or of the vicarious faith of the sponsors. He also explains the sense in which the reformers held that Baptism was a visible sign of regeneration. Those who are confused on this point would do well to read it. In "The Eucharist and the Offertory" he makes clear the doctrinal affinities of those who wish to transpose the present position of the offertory and relate it more closely to the prayer of consecration.

His conclusion is that the furnishing of bread and wine is a necessary, but incidental and utilitarian feature of Communion. But in our liturgy, this is not the offertory.

Graham Windsor of Clifton Theological College contributes the final chapter on "The Reunion Views of Archbishop Usher and his Circle." Archbishop Usher of Dublin (1581-1656) had six close friends, three of whom were bishops, who shared his ecumenical interests. They all felt the need for Protestant churches to practise the unity which they preached. They held that the Church of England was unconditionally

Books

bound to intercommunion with its sister reformed churches. They all agreed that submission to bishops at home was obligatory but that imposition of bishops on others was unthinkable. This is a nice piece of research which will break new ground for many. Its relevance today is inescapable.

—R.S.R.M.

One-sided view of Vietnam

VIETNAM & AUSTRALIA, by A University Study Group on Vietnam. Published by this Group. Gladesville, N.S.W. 1966. Pp. 150. 60c.

In "A.C.R." 9/9/66 we reviewed "Vietnam: Seen From East and West," a symposium edited by Sibarayan Ray of Melbourne University. Contributors were drawn from four continents and many of them wrote from personal knowledge of the country.

This University Study Group consists of some members of staff and some post-graduate students of the University of N.S.W.

The 10 members of the Study Group are drawn from the Schools of Economics, Electrical Engineering, Mathematics, Psychology, Physics and the Institute of Highway and Traffic Research. Had one member come from the School of History, the Group may have been helped to modify its ideas about "Ho Chi Minh's moderation."

Mr Alex Carey, a militant secularist is a member, so far good measure, Bishop Moyes writes the foreword. From then on, we know what to expect—hostility to U.S. and Australian policy. This we get in good measure and there is no minority report.

Emotional slant

The first six chapters are mainly historical and the final two are interpretative.

The authors of the earlier chapters have the annoying habit (to a historian) of piling on the adjectives to give statements an emotional slant. The International Control Commission's 1962 Report called "a very curious report."

We are naively told that the National Liberation Front (Vietcong) "is primarily a political organisation which gains territorial control by political rather than military methods."

The two final chapters conclude that Communist China is not expansionist (Tibet, India and Bhutan are ignored) and that both the U.S.A. and Australia should immediately withdraw.

A series of documents is appended but most of them have been severely truncated and they are usually marred by highly-coloured comment. It is said that a group of scholars should believe that serious readers are incapable of forming an opinion without such "guidance."

—R.M.

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EVANGELICALS AND MISSIONS

Speaking at a B.C.M.S. Rally in London last month, the Revd. Samuel Muthungu of Kenya said that among the impressions of England he would take back with him to Kenya was the great enthusiasm for missions which characterised the Evangelical part of the Church of England.

This mark was once an outstanding feature of Evangelicalism in Australia. But the tendency today is to centralise missionary organisation and administration by means of diocesan assessments and diocesan and provincial missionary councils.

This undoubtedly kills parish interest in particular missionary fields and individual missionaries. Prayer support tends to fade because it is not linked to specific situations and needs. Giving is less personal.

Emphasis is given to achieving assessments and budgets and missionary support is too often a matter of diocesan loyalty. To missionary secretaries and deputations and literature is left the task of education at the grass roots level.

It is a primary function of clergy and laity in the parish to involve the whole congregation in missionary support. Evangelical parishes should be moving to the stage when missionary work within and beyond the parish is the only real concern.

EVANGELISM

It is saddening to see that with the proliferation of diocesan departments of recent years, the Church's primary task of evangelism is largely ignored.

To our knowledge, only Sydney diocese has a Director of Evangelism.

In Australia, evangelism is very much a sporadic, single-effort affair. No diocese has a continuing program by which the local churches are seized with the importance of evangelism as the centre of parish activity.

Synods without exception pay lip-service to it. It is left to individual initiative but more often left untouched.

Credit is due to those people whose concern leads them to make great sacrifices in order to carry out evangelistic programs. Sydney Directors of Evangelism have often travelled interstate and it is significant that some Sydney clergy with special gifts travel great distances to promote the Gospel. The same happens in Melbourne and Adelaide and the Church Army also campaigns.

But the evangelism which will bring the revival that the Church so badly needs is that which works prayerfully and tirelessly at the level of the local congregation. Diocesan leadership which has the right properties can help to bring this about.

DR RAMSEY AND DR GRAHAM

The world Press took up Dr Ramsey's statement made while touring Canada that Billy Graham's type of evangelism was not the kind needed in these trying times. At London airport, the Archbishop took some pains to correct this statement and to say that he was misrepresented.

The Archbishop has always made his personal view of the Bible quite clear and basically, his attitude to Billy Graham springs from this.

The Graham Crusade in various cities of Australia in 1959

Notes and Comments

brought untold blessing to all the Churches and to the Church of England in particular. If Graham's type of evangelism is not the type we need, whose type is?

PRAYERS FOR THE DEAD IN AUSTRALIA

The last issue of Aust. Church Record carried the news that the English House of Laity had approved prayers for the dead, despite the outcry of many Evangelicals that it was unbiblical.

This raises the vital question of illegal practices within the Church of England in Australia in this matter. It is common knowledge that many clergy pray for the repose of the departed, and that the dead may have a further opportunity of preparing themselves to meet their Maker.

This clearly cannot be justified from Holy Scripture, nor indeed do people try to justify it this way. But it is "common practice" now, and therefore ought to be declared legal, so they say.

The Church of England in Australia still has very firmly as its basis of belief the Thirty-Nine Articles and the Prayer Book. What should be done then with clergy who ignore this basis of doctrine and pray for the dead in public services? Should there not be some form of discipline upon them?

At least the discipline of the Word of God—for example, the warnings by Jesus to the "blind leaders of the blind"—should be brought to bear on errant clergy. By whom? By the bishops and archdeacons, the chief pastors of the flock. And yet it seems we look in vain for this type of discipline.

Surely it would be an encouragement to many Christian people to know that bishops and other officials of our denomination regarded themselves as defenders of the faith who were prepared to minister the Word of God in season to those who needed it.

STOP CONVERTING!

The Churches must give up completely the idea of converting Muslims if they are to make any impact on the situation arising from the growing influence of Muslim communities in Britain. So runs a report of the Churches' Committee on Migrant Workers in Western Europe.

The Committee represented 11 European nations, the World Council of Churches and the Patriarch of Constantinople. It then recommends that these Muslim communities should be offered the use of Christian churches for their worship.

But why stop at Muslims? Aren't the Hindu, Confucianist, Buddhist and other religious communities worthy of the same consideration? And if we are to stop converting them in Britain, why not in India, Africa and elsewhere?

Indeed, why bother to carry out our Lord's command to preach the gospel to every creature at all? Is this where the ecumenical movement is leading us?

Continued on page 7

DEACONESS HOUSE DEDICATION DAY

ON Saturday, November 19, at 2.30 p.m., the Opening and Dedication will take place of the Mary Andrews Wing and the Deaconess House Chapel.

The wing will be opened by Lady Cutler and the service of dedication will be conducted by Archbishop M. L. Loane.

At this service a pulpit will be dedicated, in the Deaconess House Chapel to the memory of

the Venerable R. B. Robinson, who served as Chaplain for nearly 30 years.

All friends of the late Chaplain are invited to attend. The Rev. S. Giltrap has been appointed by the Archbishop as Chaplain to Deaconess House, to take the place of the late Archdeacon Robinson.

Mr Giltrap is Federal Financial Secretary of the Church Missionary Society and was for many years a missionary in East Africa.

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Letters to the Editor

Vietnam and General Synod

I was interested to read in ACR, 6/10/66, that a select committee appointed by General Synod had "reported back to Synod that all parties (in Vietnam) should return to the Geneva Agreement."

This statement prompts the questions:—(1) Does General Synod, or any select committee, have a right to issue a report on the Vietnam situation? The members of the committee can only speak for themselves—they cannot speak for Synod or the Church as a whole. (2) Are the members of General Synod aware that the secular press has gained the impression that this statement by the 11 members of the committee represents "official Anglican policy" on Vietnam?

Members of the committee were apparently unaware of the following:—

(1) The Geneva Agreement of 1954 was signed only by France and North Vietnam.

(2) North Vietnam has violated the Agreement from the day it was signed.

(3) The Agreement was never signed by the U.S.A. or South Vietnam.

Consequently, it is ridiculous to suggest that "all parties should return to the Geneva Agreement."

May I respectfully suggest to members of the select committee that they express their political opinions, in the future, by burning their draft cards or parading in duffelcoats instead of issuing reports which only indicate their political naivety.

ALLAN R. GORDON
Narrandera, N.S.W.

R. B. Robinson Memorial

The Moore Theological College Committee wishes to set up a scholarship or annual prize to the memory of the late Archdeacon R. B. Robinson.

For many years the Archdeacon was a Trustee of the College and an active member of the Committee. He is well known throughout the Church in Australia, especially in Sydney, where he spent all his ministry except for a short time in Adelaide.

He will be remembered for the many committees on which he served, several in an executive capacity. Some were diocesan committees, such as the Standing Committee and Deaconess House Council; others were of an evangelical or interdenominational character.

He served in the parishes of Botany, St. Barnabas' Broadway, Earlwood, St. Philips' Sydney, Lithgow, Leichhardt, Chatswood and Willoughby. He was 13 years General Secretary of the Home Mission Society; he was 10 years part-time Chaplain of Broughton Hall and Callan Park; 18 years a Canon of St. Andrew's Cathedral as well as filling several other appointments.

EDWARD ROCK
Greensborough, Vic.

"Trowel" lessons

I would like to make a few comments concerning matters raised in your last issue by Mr George Gusberger.

"The Trowel" lesson referred to was "God's Way in Abram's Life," set for Grade 7 on August 28, 1966.

"Trowel" Sunday School materials are currently based on the Revised Standard Version of the Bible. Most teachers would also be aware that our writers refer to a number of translations, particularly the 1881 Revised version.

We do this because "The Trowel's" very reason for existence is to publish teaching materials which, respecting the integrity of the inspired Word of God, will seek to present that Word faithfully, in a graded and systematic way to teachers and pupils alike, through a valid and relevant exposition of Scripture.

On the particular point in question, we sympathise with your correspondent's emotional reactions ("dismayed" "shocked" "amazement" "desperation") on finding what he "thought was a direct contradiction" between 2 Peter and Genesis. We regret that his distress should have been aggravated when he read the "Trowel" exposition.

We would hope such a difficulty would be examined by the spiritually rewarding process of a study of the Bible passages concerned, together with related Scriptures.

This would require close study of 2 Peter 2:1-10, together with the whole of Genesis 13, 14, 18 and 19.

I suggest that such a study will reveal that the point of view expressed in the Trowel is:

(i) a valid exposition of the passage, which is not to deny the possibility of other (though less likely) interpretations.

(ii) a relevant interpretation for fifth and sixth class pupils, though possibly emphasised to a degree which the set passage does not entirely justify, although its overall context might.

(iii) a view consistent with the majority of conservative scholarship, of which the following few examples may be cited:

Calvin on Genesis
Keil and Delitzsch on the Pentateuch

How can your commentator

use the term, "violence begets violence" about South Africa? Any comparison with so-called independent States to the north is more than available to the Christian who is concerned with truth and charity.

The leaders of South Africa and Rhodesia deserve the prayers and thanks of Christians who can see through world propaganda aimed at their destruction. Livingstone remarked, on first surveying the problems of Africa, that the first step towards the conversion of Africans was to stop them killing one another. This and much more has been done in South Africa and Rhodesia. Most of the rest of Africa is being turned into a slaughter-house.

Dr Verwoerd will not have to answer, but died a martyr helping to build a society where white and black could live together in harmony, slowly but surely bringing the African to the stage where he can govern himself—not in the simple tribal society but in a highly complex twentieth century civilisation.

EDWARD ROCK
Greensborough, Vic.

Comments on South Africa

How typical of the secular Press that your commentator should take the opportunity in your last issue (6/10/66) of using the assassination of the late Dr H. F. Verwoerd as an occasion for belabouring the policies of the South African Government.

It was disappointing to read that your commentator is so badly informed about the true state of affairs in South Africa that he merely mouths the catch-phrases of the popular and sensational daily Press about "police State," "denial of fundamental freedom," "disasters," and so on.

What change has occurred in the Record to cause this new outlook which contrasts so strongly with the singularly enlightened and informed reporting and commentating on South African affairs up to now?

(Rev.) R. W. DOWTHWAITE
Eastwood, N.S.W.

South Africa defended

I find it hard to credit that you could make such ill-informed and prejudiced remarks concerning the assassination of Dr Verwoerd and the loss of support the Church is facing in Rhodesia.

Both criticisms have their seeds in the disease which is the scourge of Christian civilisation, namely that all men are equal in potential, ability, understanding the art of government, educational and cultural advancement, etc.

South Africa and Rhodesia stand as isolated centres of sanity in an increasingly insane world.

Continued on page 6

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Within a few months, however, Australia was plunged into War and Mr Bevington entered the Australian Navy as a chaplain. He served for a time in the Mediterranean but then returned to this part of the world, serving on H.M.A.S. "Perth." It was while he was on this ship that he met his death.

The Japanese sunk the "Perth" in the Java sea and the Navy later reported that Ronald Bevington lost his life when he

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LETTERS continued

Continued from page 5

Atkinson in the Pocket Bible Commentary (Genesis) Dods in the Expositor's Bible (Genesis) Matthew Henry Griffith Thomas Jamieson, Fausset and Brown ARTHUR MASON, Editorial Secretary

The Church's task

In defence of my case in the preceding issue I would like to urge several points against W. Terry's stand (6/10/66) on "the task of the Church."

Firstly, he seems to set the primary and secondary aims of the Church on par, as if we haply fulfil one then proceed to the other. Rather, a casual relation holds between the two, as between the basis and symptoms of a disease. The doctor wishes to remove both, but always attacks the basis.

To remove the symptoms while the basis remains is to lull the Christians to sleep in his "Comfortable Pew"—thinking his task is complete. I do not believe we can have satisfactory social and political conditions till all are Christians!

Secondly, his claim that Christians should desire to make the world "a better place in which men may live" is contrasted with how we ought to "roar like lions" at their social excesses in order to make them uncomfortable in their sins.

The proper instrument for arousing men in their sin though is the moral law. This should be applied to moral and immoral alike. I believe that the word of the Church to the drunkard is not "You must not get drunk."

That is all that Humanists and Moralists can tell him. The Christian message to such a person, as to each person living in sin is, "You must be born again." Not to make him a better citizen, but a citizen of Heaven.

Thirdly, I asked that the Church refrain from speaking "officially" on social and political matters that are not clear-cut (i.e. admit of a decisive Scriptural solution). I did not advocate silence. As for "graft, greed, lust," these should be denounced for what they are. That is only Scriptural.

Fourthly, the reason our Lord was crucified was because my heart and the hearts of all mankind were at fierce enmity with God. We could not stand the light: so we tried to destroy it! That has nothing to do with social and political issues.

DAVID HUGHES, Northcote, Victoria.

Clerical garb

I fully agree with the main points of the Rev. T. C. Milton's letter (ACR, 6/11/66), viz. that teaching and godliness are of primary concern in a minister's vocation, yet there are other questions stemming from this letter with which I would take issue.

Of course what a minister wears during church services is comparatively unimportant but does this mean we should turn a Nelson-eye to this aspect? Even if the "churched" are used to surplice, etc., it does not appear a sound enough reason for perpetuating its use if it causes unnecessary difficulty to those outside who are not used

to seeing men dressed in well-nigh feminine garb or in that which a drab Shakespearean court jester might wear?

Furthermore, climate, commonsense and the "priesthood of all believers" would suggest that ministers might be better outfitted. What is wrong with a lounge suit or, if there is a real need for distinctive dress, a black academic gown?

Against these points I have yet to meet a good reason for continuing the wearing of the traditional garments required by denominational law.

D. W. HOLLAND

C.E.M.S. NEWS

Among recent activities in which the Church of England Men's Society (Sydney) has been engaged are—

LOMBOK APPEAL: The Social Services Committee donated \$30 to the Australian Council of Churches to assist in the purchase of drugs and vitamin tablets for this needy area.

POLICY MOVES: A "two-prong" policy has been adopted by the Executive. This involves education to include study of aspects of leadership, including teaching Scripture in schools and basic Christianity and Outreach.

The Outreach program includes plans for study of juvenile delinquency, adoption of New Area parishes by older branches, a program aimed at young men, better contacts with distant branches in the diocese and further social work.

Of particular interest is the recommendation to hold joint meetings "with men's groups of other churches, especially our brothers of the Church of Rome, thus not becoming a 'stumbling block' to God."

COUNCIL MEETING: At the last council meeting a talk was given by Col. Irvine about ways in which committed Christians are able to apply the principles of their faith to national life.

LUNCH CLUB: The chairman, Dr Garth Hastings, has raised the question of whether it would be possible to hold a "lunch-club" type of C.E.M.S. meeting in or near the city.

"THE Reformation in England, so far as it was a purely religious movement, had two great objects in view — the publication of an English Bible and of an English Service Book."

So says Bishop Alfred Barry, one time Bishop of Sydney, in his *Teacher's Prayer Book*.

The order is important. The English Bible preceded the English Prayer Book. It was the conviction of the English Reformers that worship must be a response to the Word of God as declared in the scriptures.

Bishop Barry goes on to say that "the English Prayer Book embodies, in tangible form, the chief principles of the English Reformation . . . It exemplifies the famous Declaration (i.e. the Act of 1533) that the English Church and nation in the Reformation intended not to decline or vary from the Congregation of Christ's Church, in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God necessary to salvation."

Lutheran and Reformed
As a matter of fact, the first English Prayer Book did not appear until 1549.

German and Swiss reformed services had already appeared in a number of cities over the preceding 25 years, and many of them were known to Archbishop Cranmer.

Moreover, he had with him in England the distinguished Strasburg Reformer, Martin Bucer, the Italian theologian, Peter Martyr, and some representatives of the church in Zurich.

His own contact with the Lutheran Reformation went back at least to 1532, before he became Archbishop of Canterbury. In that year, he was appointed ambassador to the Emperor Charles V, and in Nuremberg he formed a close friendship with the celebrated pastor of the town, Andre Osiander, whose niece Margaret he married. One of the Ger-

"The Will to Heed the Divine Word"

by Canon D. W. B. Robinson, M.A.,

man Church Orders, that of Cologne, was actually translated into English in 1547, and Cranmer possessed and annotated a copy (now in the library of Chichester Cathedral).

This Church Order, drawn up by order of Archbishop Hermann, was thought to have been largely the work of Martin Bucer and Philip Melancthon, Luther's lieutenant.

Incidentally, Archbishop Hermann published his "Simple Consultation" (as it was called) first in German in 1543, notwithstanding the disapproval of the Cathedral Chapter of Cologne, who in 1544 published a criticism of it under the title of *Antididagma*.

Principles

Bucer wrote a reply to this criticism in 1545, and this was translated into Latin under the auspices of Dr Matthew Parker, Master of Corpus Christi College, Cambridge (later Archbishop of Canterbury under Elizabeth). Cranmer was well acquainted with this controversy.

Thus, when the first Book of Common Prayer appeared in 1549, Cranmer had long pondered the principles involved in such an undertaking, and had carefully studied the efforts already in existence in other Reformed churches.

He had already drafted revisions of the Breviary (for the daily services) and given thought to modifications in the Mass itself.

The Latin services of the Sarum Use formed the basis of his considerations, and he had no desire to depart from traditional forms any more than was necessary for a clear and edifying expression of the truths of the gospel.

For this reason, he was to appeal more than once to the original intention of the old services, with a view to restoring a wholesome purpose long overgrown by superstition or ignorance.

Original Purpose

What, then, were Cranmer's principles? His Preface to the 1549 Prayer Book is that now printed immediately after the present Preface (of 1662), under the title "Concerning the Service of the Church." Here Cranmer speaks of the original purpose of "the Common Prayers in the Church, commonly called Divine Service."

This purpose is clear and plain: "that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's Word) be stirred up to Godliness themselves, and to be more able to exhort others by wholesome doctrine . . . and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion."

Obstacles

Thus Cranmer's chief aim in the revision of "Divine Service" was to remove every obstacle to the full and systematic reading and understanding of the Bible.

The Scriptures were not merely a minor item in the service; or one item among others;

they were its ground and justification.

All else sprang from them, whether prayer or praise or exhortation or sacrament.

How to Revise

It must be a primary aim of any revision of Cranmer's services to ensure that, within the admittedly different situation of the supremacy of reading holy Scripture is preserved.

In many places, this principle has already been jettisoned. Those who make the Communion service the main service of the day while dispensing with Morning Prayer, are denying this first principle of Cranmer.

Our Prayer Book never envisages the Communion service being held without Morning Prayer being used first. Indeed, the administration of the sacrament is envisaged as an occasional act only. (Even a diligent High Churchman, like George Herbert's Country Parson, in the 17th century, celebrates the Communion "if not duly once a month, yet at least five or six times in the year.")

But the regular Sunday service for all worshippers, according to the Prayer Book, was to be Morning Prayer and the first part of the Communion service, down to the General Prayer, thus preserving the systematic reading of scripture and psalmody.

Sacramentalism

Even where the new sacramentalism has not taken hold, the regular services are often distorted in such a way as to reduce to a minimum the impact of scripture reading.

Lessons are altered at will, shortened, and even dispensed with, and their prominence minimised by the introduction of novelties which give a different balance altogether to the services.

Reading lessons is not easy. No part of a service requires more careful preparation.

Two defects are especially painful: the reading of lessons in an unnatural, parsonic manner (especially by people who have no "feel" for an old-fashioned version of the Bible), and the reading of lessons by the inexperienced who reveal by their expression that they have no understanding of what they are reading.

Dr James Packer, in his admirable essay on "Thomas

Cranmer's Catholic Theology" in the volume on Cranmer in the new Courtenay Library of Reformation Classics, speaks of the Archbishop's devotion to two truths about the Bible: its sufficiency for salvation, and its usefulness and value as a means of grace.

Hence Cranmer's efforts, from the time he became Primate, to get the English Bible authorised and read; hence, too, the conscientious packing of his reformed liturgy with biblical material; hence also his admirable lectionary, covering the whole Bible (the New Testament three times) each year.

"To make the Church of England a Bible-reading, Bible-loving church was Cranmer's constant ideal: Anglicanism owes him this point an incalculable debt."

Traditional

On the Continent, most Reformation services dispensed with the traditional Epistles and Gospels in the Communion service, in the interest of a more systematic method of scripture reading.

The reason Cranmer did not do likewise was because he joined the Ante-communion service invariably to Morning Prayer (with its revised lectionary). But with the principle of systematic reading of God's Word he was heartily in agreement.

One thing he is on record as having noticed about the Nuremberg Church Order in 1532 was that "in the Epistles and Gospels they kept not the order that we do, but do peruse every day one chapter of the New Testament."

Scripture and Tradition

The Reformation in Switzerland, which, directly and indirectly, had a very marked influence on England, found its first liturgical expression in the matter of systematic Scripture reading.

Ulrich Zwingli was called to be the regular preacher in the Great Minster in Zurich in 1518.

His chief ministry for a number of years became pastoral preaching, at the brief service of prayer and penitence (called *Prone*) which preceded Mass on Sundays and Holy Days.

Zwingli began with one innovation only. Instead of preaching on the set liturgical passages, he started with Matthew chapter one, and went on systematically through the books of the New Testament.

Rilliet's comment, in his recent biography of Zwingli, points an instructive lesson concerning Reformation worship:

"With the Gospel of Matthew open on the pulpit desk of the Great Minster, Zwingli's proposal to explain it in its entirety, page by page, need not in itself have worried either Constance or Rome. Those who were alert to his intention, thought it but a passing fancy of a young priest. None the less, the central principle of the Reformation is enshrined in the will to heed the divine word of Scripture. The statutes remained fixed against the pillars, the mass unfolded itself according to the normal rite; but the focal point of interest and consequently of authority had shifted. God is in the very words of Christ, of the apostles and of the prophets. Through those words, the Church enters into communion with its Lord. It submits itself to the sacred text which invites it to new life, and to the constant renewal of life. Scripture now dominates tradition."

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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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December 1: November 24

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 numerous 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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