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DIOCESE OF UPPER NILE TO BE SPLIT

Ven. Kenneth W. Prentice has been appointed Archdeacon of Teso-Karamoja in the diocese of the Upper Nile, which is a part of the remarkable protectorate of Uganda.

Development has been so pronounced that his archdeaconry has been formed into a "sub-diocese," awaiting its full diocesan status in 1961. At that time, the Right Rev. Stephen Tomusange will become the first Bishop of this new diocese which will be part of a province under an Archbishop to be elected at the end of this year.

This is similar development to that taking place in the dioceses of Kenya, Tanganyika and Zanzibar where the future development of these growing areas will be guided as a province from June this year. At that time, another Australian C.M.S. missionary, Archdeacon Neville Langford Smith, will be consecrated Bishop to work as assistant in Kenya. This is an indication of the fact that the Church in East Africa is aware of the rapid movement toward self-government in the many nations of East Africa and is planning to parallel this national movement with a similar movement toward national leadership within the church.

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NATIONAL BIBLE READING CAMPAIGN

Planned as part of the commemoration of the 350th Anniversary of the publication of the Authorised Version of the Bible, the National Bible Reading Campaign to continue till the end of 1961, commenced on Sunday, August 28th.

Many Sunday Schools are planning their Anniversary Services around a program which gives special emphasis on Bible Reading.

ALAN F. SCOTT,
National Director.

Baptisms in Russia

Most children born during and since World War II on collective farms in four districts of Central Russia have received Christian baptism, even when their parents had not been baptised.

The facts are announced by "The Communist," Moscow paper of the Communist Party, following a survey made by the Soviet Academy of Sciences to see whether the rural population around Moscow was acting "progressively."

Describing the trend as a "real revival of baptism," the party paper says grandmothers have a "bad influence" in rural families because they refuse to mind children who have not been baptised.

According to "The Communist" baptism was almost obsolete in the U.S.S.R. 30 years ago and must be taken seriously today because it is "a particularly obstinate survival" from pre-revolutionary times.

—E.P.S., Geneva.

Battle of Darling Point Continues

Architectural students at Sydney University, under the direction of Mr Arthur Baldwin, have been studying the problem of how to preserve the beauty of St. Mark's, Darling Point, and its surroundings, in the face of a plan to erect very tall flats near it.

An independent solution was sought to the problems of topography of the site and the position of the church in relation to neighbouring buildings. Models have now been completed which comply with Local Government Regulations, showing a solution which could satisfy the Church, the developer and the local residents.

PROPORTIONAL REPRESENTATION

The Archbishop of Sydney has commented on proportional representation and the recent session of his diocesan synod in his Diocesan Newsletter.

He says: "It was pointed out that, with the exception of the Diocese of Tasmania, no other Diocese of the Church in Australia has this system of proportional representation and if such a new system were introduced it would be possible in our Diocese for a candidate to be elected if he received as low a proportion of votes as 5 per cent of the electorate. It may well be that these particular points influence the decision of those whose minds may not have already been made up. I greatly hope that we may go forward together in a spirit of ever-increasing unity and understanding."

Personal

We regret to record the death of the Reverend H. E. Rogers, Rector until recently of St. Saviour's, Punchbowl, Sydney Diocese.

The Reverend A. N. S. Barwick has been appointed Acting Rector of St. John's, Woolwich, Sydney Diocese, and Chaplain at Gladesville Mental Hospital.

The Reverend C. H. Sherlock, Rector of St. Mark's, Granville, Sydney Diocese, has been appointed Rural Dean of Parramatta.

We regret to record the death of the Reverend W. P. F. Dorph, Rector of Hartley with Mount Victoria, Sydney Diocese, from 1925 to 1957.

The Reverend A. M. Kimmorley has accepted appointment as Principal of the Australian Institute of Evangelism's Bible College at Mount Pleasant, New South Wales.

The Venerable H. G. S. Begbie, Registrar of the Diocese of Sydney and Archdeacon of Camden with Wollongong, has been elected a Canon of St. Andrew's Cathedral, Sydney.

The Very Rev. E. A. Pitt, Dean of Sydney, is going to Norfolk Island for a holiday.

Bishop R. C. Kerle, of Sydney, arrived home last Monday after a visit to England and Geneva.

The Rev. G. M. Fletcher, N.S.W. Secretary of C.M.S., arrived home from overseas this week.

We offer our sympathy to the Rev. Bruce McCarthy, Rector of St. Paul's, Oatley West, on the passing of his mother.

The ashes of Bishop W. G. Hilliard were interred in St. Andrew's Cathedral after Evening Prayer on 25th August. The Archbishop and members of the Cathedral Chapter were present.

RETIRED CLERGY

The Reverend W. J. Owens, organising secretary of the Sydney Association of Retired Clergy, has issued a supplementary report in which he says that an investigation is being made in Sydney Diocese of the Church of England Provident Fund, and that the Diocesan Secretary says that it is proceeding as a matter of urgency.

He also reports that the A.M.P. Society is drawing up a scheme whereby any Diocese can secure for its clergy in addition to their personally subscribed annuity a further annuity of from £3 to £5 weekly and a lump sum of £3,000 to £5,000 on retirement for buying a home.

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CONFERENCE OF RIDLEY COLLEGE

The second Evangelical Conference to be held under the sponsorship of Ridley College was held in Melbourne from August 30 to September 1.

It had been planned to hold the Conference in Ridley College itself, but the large enrolment obliged the Principal (the Very Reverend Dr S. Barton Babbage) to make alternative arrangements.

ARCHBISHOP WOOD'S GREETINGS

The lectures were accordingly held in the adjoining Pharmaceutical College. The Conference was well attended, with over 100 present at the evening sessions. There were representatives from the other dioceses of Victoria and from the dioceses of Sydney, Adelaide, Tasmania and Christchurch, N.Z.

Greetings were sent to the Conference by Bishop Donald Baker (a former principal of the College), the Archbishop of Melbourne and the Primate. The Archbishop of Melbourne asked that his assurance of his prayers and good wishes be conveyed to the Conference and said that he regretted that he was unable to be present because he was touring his Province of Victoria.

The morning Bible readings were taken by the Reverend Lance Shilton, Rector of Holy Trinity, Adelaide. He took passages from St. John's Gospel.

Dr Trengrove, Lecturer in History and Philosophy of Science in the University of Melbourne, spoke on the Bible and Science. Dr Trengrove is an Anglican clergyman, and his address was one of the most outstanding of the Conference.

He outlined the change in scientific thinking before and after Isaac Newton. Before Newton God's purpose was the basis of all scientific thinking; but after Newton God became the "God of the gaps."

Ecumenism

On the other mornings, the Reverend Gordon Garner spoke on the Bible and Archaeology and the Reverend Dr Colin Duncan on the Bible in Philosophy.

Dr Duncan said that the relationship between the Bible and philosophy was continually changing; it was mainly an apologetic relationship, as it used philosophical techniques to make the Bible's position clear.

The questions of what is knowledge and the nature of reality have been points where the relationship of the Bible to theology have been discussed.

In the afternoons there were workshop discussion groups led by the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney, who led the thoughts of those present into the relationship of Biblical authority to liturgical revision and ecumenical discussion.

The proposed new baptism and confirmation offices were dealt with, and Mr Robinson pointed out that one of the basic theological questions in ecumenical discussion was "What is the nature of the unity we are seeking in the ecumenical movement?"

Authority

The evening sessions attracted the largest numbers, when the Reverend Dr Frank Andersen, Senior Tutor at Ridley College, who recently returned from Johns Hopkins University Baltimore, where he gained a Ph.D. in Semitic studies, spoke on the authority, inspiration and infallibility of Holy Scripture.

These addresses were outstanding statements of Evangelical belief, and Dr Babbage and the Archbishop of Melbourne expressed the hope that they would be published.

Among those present were Archdeacon R. B. Robinson, the Reverend B. H. Williams, and the Reverend John Jones of Sydney, Bishop Lipp and other Melbourne Evangelicals, the Reverend George Bennett and Archdeacon Riley of Adelaide, and the Reverend R. Thompson of New Zealand.

Evangelical Bishop

The Venerable Gordon Savage, Archdeacon of Buckingham, a well-known Evangelical, has been nominated Bishop of Buckingham in the Diocese of Oxford.

MELBOURNE COLLEGE



A recent photograph of Ridley College, Melbourne

Bishop Commends Crusade

Writing in the September issue of the "Chester Diocesan Leaflet," the Bishop of Chester (the Rt. Rev. G. A. Ellison) says of the Billy Graham Crusade to be held in Manchester next year:

"Early next year Dr Graham is to conduct an Evangelistic Campaign in Manchester, and I have no doubt that many people from the Diocese will be going to hear him. There are, of course, varying opinions about Dr Graham's presentation of the Gospel and of his methods in doing so.

"I saw a good deal of the effects of the Harringay Campaign in London some years ago when I was Bishop of Willesden, and I do not doubt the fact that many people were greatly helped by what they heard and experienced.

"I hope, therefore, that many will pray for Dr Graham and for his Mission, and that many will, through his agency, be brought to acknowledge Our Lord as their Saviour. I am confident that those who organise the Campaign will commend people to their parish priests, and this may well prove an opportunity for grafting them into the life of the Church."

Aid for Chile

Referring to the situation in Southern Chile after all the disasters, Canon A. J. Barratt, of the South American Missionary Society, writes:

"So far we have had no government help from the vast aid that has come from abroad. Once again the R.C.'s are topping the list although they're not helping anyone in our areas. There was a huge list in the papers the other day, they have claimed money for a new cathedral in Temuco (although it was only slightly damaged) and vast aid for nearly all their institutions and buildings although no visible damage can be seen; the inspectors will be Roman Catholics and so of course, all hands are tied. Truly we wrestle not against flesh and blood but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; if we are not backed in prayer and with personnel from home, Chile will once more be under Rome and we will lose our opportunity. In recent years, they have poured their men into Chile and now once again hold most key positions in the country and although many in authority see and fear the danger, they are like flies in the web unable to escape unless the spider is removed."

MEETING OF ADELAIDE C.M.S.

The annual meeting of the S.A. branch of the C.M.S. took place at Holy Trinity Hall, Adelaide on August 29.

The meeting was followed by a welcome home to the Venerable Archdeacon Riley from the Sudan.

Presenting the annual report, Miss I. F. Jeffreys said that the Rev. Brian Fagan and Mrs Fagan had gone to Tanganyika in the past year.

This meant that seven married couples and one single missionary associated with the S.A. Branch of C.M.S. were working in Tanganyika, Iran, Malaya, Sudan and North Australia.

The death of the first missionary of the S.A. Branch, the late Mrs Mabel Wright, was recorded.

The income of the branch for the year totalled £7,571, an increase of £922.

Miss Jeffreys said that this year the ordinary budget would be £9,250 and she hoped that a further Thank Offering of £1,000 would be given in connection with the S.A. Jubilee.

This extra offering will be devoted to the extension of Training Schools for lay evangelists and clergy in Tanganyika.

Now Canon

Archdeacon Riley will assume the position of general secretary of C.M.S. in South Australia for 12 months and Miss Jeffreys will resume the position of Lay Secretary after 12 years as general secretary.

The Bishop in the Sudan has informed Archdeacon Riley that although his title of Archdeacon naturally ceases on his retirement from the Diocese, he is pleased to appoint him Canon Emeritus of All Saints' Cathedral, Khartoum.

The Scottish Reformation

In August, 1560, the Scottish Parliament accepted a reformed Confession of Faith and passed three Acts which repealed former statutes inconsistent with the Confession, abolished the authority of the Pope in Scotland and forbade the hearing or saying of Mass.

This is usually regarded as the date of the Scottish Reformation, since despite the machinations of Mary, Queen of Scots, the clock was not put back. That Protestantism was permanent in Scotland was due, under God, to John Knox more than anyone else.

It was Knox who captured the imagination of the people of Scotland and stamped his qualities of character on Scottish Protestantism so that reformed principles prevailed.

In the first place, he was characterised by a zeal for the Lord which was a zeal according to knowledge. As he said on one occasion to the Queen: "Conscience, Madam, requires knowledge, and I fear that right knowledge ye have none."

Knox saw that reformed Christianity must be based on knowledge of God by faith in Christ and knowledge of His will and ways through close, systematic study of His word. When God's word is studied reverently and carefully, reformed principles prevail and the Church is strong and effective in its evangelistic and social witness.

Knox and his colleagues recognised this. Like the Anglican reformers but with more (though still only qualified) success, they advocated the establishment of a universal system of education. Hence the strength of the reformed standpoint in Scotland for so long—it was based on the deep enlightened conviction of the people and reinforced by the workings of their informed consciences.

Evangelicals today are concerned to battle for Scriptural principle and practice within the Church, but to a great extent the fight is a mere beating of the air. The Church people we are trying to persuade lack education and instruction in God's word. Their consciences are unenlightened.

It is common knowledge that Australian Church people are characterised by abysmal ignorance of the Scriptures and theological fundamentals. As long as this state of affairs continues Evangelical convictions will remain a clerical fad, with no roots in the minds and hearts of the laity.

Few things would conduce

more to the spread of Evangelical principles within the Church of England today than an adequate system of education in the Scriptures, for adults as well as children.

The first problem will be to convince Australian Church people that they need educating, but the difficulties in the way must not deter those who desire to contend effectively for the faith.

Knox's second gift to the reformed cause was a determination to be Scriptural—neither more nor less. The First Book of Discipline of 1560 illustrates this. The system of superintendents set out therein shows a cautious desire to go no further than Scripture itself.

Knox was not opposed to episcopacy as such; he was ready to accept bishops provided that non-Scriptural claims were not made for them. In fact, his last words of advice to the Church of Scotland, just before his death, were that "all bishoprics vacant may be presented and qualified persons nominate thereto—according to the order taken at Leith."

In short, he realised that Scripture does not enjoin any particular form of ecclesiastical polity. "For forms of government let fools contest; whate'er is best administered is best."

Had Knox's attitude prevailed after his death the reformed cause in Britain might have been spared the cleavage produced by the more extreme position that Presbyterianism is de jure divino, and the Evangelical position in the Church of England in particular might have been very much stronger than in fact it has been.

For the doctrinaire position of Cartwright and Melville produced as its inevitable reaction the contention that episcopacy is de jure divino, and with large sections of the Churches of England and Scotland holding these incompatible views reformed co-operation broke down.

Evangelicals today show signs of dividing over matters of secondary importance. Left unchecked, these discords sown by the devil can do as much harm to prospects of a twentieth-century reformation as the divisions of the sixteenth century did.

Let us therefore imitate not only Knox's zeal and his concern with ascertaining and studying the will of God, but also his determination to go no further than the word of God took him.

THE SCOTTISH REFORMATION

(By the Reverend Arthur North, B.A., L.Th., Minister of Gladesville Presbyterian Church, N.S.W.).

Scotland, this year, is celebrating the 400th anniversary of the Reformation. In August 1560 the power of the Pope was broken and the Church was set free to reach out after spiritual maturity.

Many influences combined to make that revolution possible. Within the subtle interplay of forces we may perceive the hand of the Almighty leading His children through the wilderness towards the great land of Promise.

Christianity began in Scotland during the last years of the Roman occupation of Britain. There is good archaeological evidence that Christianity existed in the occupied southern area of Scotland by the fifth century. Cumulative evidence tends to support the tradition concerning the work of Ninian, a Briton, who after studying at Rome, had been consecrated a bishop and about the year 400 A.D. built a church of white stone at Whithorn, in Southern Scotland.

Reformers' Criticisms

Though there can be discerned over many centuries a battle of ideas representing a conflict between local and external influences, there was only one church in Scotland, and no one conceived the possibility of any more. Ecclesiastical independence from England was eventually gained when Scottish bishops took advantage of the rivalry between York and Canterbury and refused to recognise the authority of English Archbishops at all. As a result Scotland was declared to be a "special daughter" of the Roman see in 1192. Independence as a nation came 137 years later with the anointing of King David II, son of Robert the Bruce.

At first, the Papal power was of some benefit. It could, for example, protect bishops against the over-riding influence of the secular arm. On the other hand, the identity of the national church was never lost, and there was no objection to the papal supremacy as long as it was not too effective. At that time genuflection was forbidden, the clergy were not known as "Father" and were urged to say the Mass clearly and audibly. Altars were rarely ornamented and the Ave Maria was used only in its Scriptural form. Many of the features of modern Roman Catholic life which arouse most emotion among Protestants did not then exist.

The chief criticism made by the Reformers of 400 years ago was threefold. They criticised the stress on works instead of faith, they repudiated as idolatry

the adoration of the consecrated elements, and they were repelled by the multiplication of private masses. However, the Reformation in Scotland was less a movement for a new theology than one for the reform of life and morals, and for the overhaul of ecclesiastical organisation.

The church in the medieval period was top-heavy. Its resources were concentrated at the higher levels. The abbey, many of which needed expensive repairs, the collegiate churches, the upkeep of highly paid dignitaries, drained the financial resources of the local parishes. Parish clergy were grossly underpaid. As a result the vicar either had to accumulate several livings or else engage in some secular employment. As a consequence both educational and moral standards suffered. The wealth of the church's leaders likewise had evil results. Higher income meant better education, but not necessarily better morals. The Scottish care for kinsfolk meant that the wealthier benefices were passed down within the same families for generations, often to most unsuitable people. James IV even succeeded in having his illegitimate son, aged 11, elevated to the archbishopric of St. Andrews.

It is not surprising that the standards of church attendance and personal devotion were adversely affected. There were complaints by the year 1552 that very few people were attending church. Those that did risked injury from falling debris, due to the neglect of the buildings. In church, the people were often found "jesting and behaving scurrilously" or else were guilty of "talking, laughing, scolding and suchlike doings." The protective value of sanctuary was of little worth it not being known for a priest to be dragged from the very altar in pursuance of some private feud. The general picture of the church's life at the beginning of the sixteenth century is thus one of negligence and decay, of scandal and licentiousness.

The new church system emphasised the importance of the parish, and of individual Christian growth. The reformers valued the office of bishop, but concluded sorrowfully that succession had already been lost in the debasement of medieval church life. The superintendents proposed by Knox's first "Book of Discipline" fulfilled the function of bishops. In a very real sense the Reformation was a reaction in favour of an Episcopate which had been devalued and lost by the Papacy. The church government of this period was not Presbyterian, but has been described as a kind of congregationalism with a dash of episcopacy.

Place of Nationalism

From 1525 there was growing agitation for reform which found expression in the three councils of the Scottish church called in 1549, 1552 and 1559. Meanwhile there was a sharp decline in the authority of the Pope. Over the years the king had obtained the right, first of all to recommend, and then to nominate the holders of the more important benefices. With the neglect of the Pope in practical affairs there grew up the tendency to disregard the papacy in theory as well. In 1552 Archbishop Hamilton issued a Catechism which made no mention of the Pope at all. The apparent suddenness of the Reformation in Scotland is thus largely an illusion. Plainly many were anxious to support a reformed non-papal catholicism which would be truly national in character.

This national element in the Scottish Reformation must not be underestimated. Warfare with England had been a recurring theme over many centuries. Now, however, many Scots considered that continued hostility could only spell disaster, while playing into the hands of France. When Henry VIII broke with Rome, the Scottish reformers began to see in England a possible ally. Decision came when it seemed that Scotland might be absorbed into the French monarchy, with the accession of Mary to the throne of France as well as of Scotland. In this way the reformed cause became the national cause, combining the two very powerful motives of political independence and religious freedom. The only way in which the reformation could come to Scotland was by way of a political revolution and in defiance of the Crown.

Stress on Open Bible

Matters came to a head in 1559 and 1560. Queen Mary married the Dauphin in April, 1558, Elizabeth Tudor became Queen of England in November of the same year and could be expected to give aid against France and Rome. John Knox reappeared in Scotland in May, 1559. His vigorous preaching was followed by military operations conducted by his friends, the "Lords of the Congregation," who in October, 1559, formally suspended Mary of Guise from the Government, and in the spring of 1560 with English aid, drove out the French.

In August, 1560, a Parliament met which abolished the jurisdiction of the Pope, adopted a reformed Confession of Faith, and forbade the celebration of the Latin Mass. This Parliament was irregular in composition, and had been forbidden by the Queen to deal with religious affairs. She refused to confirm the legislation. During the next six years the position of the Church was very precarious.

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Presbyterianism was a later development championed by Andrew Melville, who insisted on an unequalled equality of ministers of the word and sacraments, which left no room for either bishops or superintendents.

(cont. page 7, col. 1)

W.C.C. COMMITTEE ON VATICAN MOVES FOR UNITY

A REVIEW of recent developments in the Roman Catholic Church was presented to the World Council of Churches' Central Committee at St. Andrews, Scotland. It came in a report from the 12-member Executive committee given to the larger Central Committee on the opening day of its annual meeting there (August 16-24).

The report mentioned the Second Vatican Council called by Pope John XXIII as an event which "while not dealing directly with the question of unity is meant to have a considerable influence in the ecumenical situation." It also referred to the establishment of a new Vatican secretariat for the unity of Christians.

This secretariat has been described by its leader, Augustin Cardinal Bea, as having two functions. It will enable non-Roman Catholics to follow the work of the Second Vatican Council. It will help the churches not in communion with Rome to arrive at unity with the Roman Catholic Church.

The Vatican "has now decided to become active in the ecumenical conversation. It will no longer leave all initiative in this field to individual Roman Catholics, but begin to speak and act itself in relation to other churches and the ecumenical organisations," reported the Executive Committee. It also quoted a Roman Catholic theologian's opinion that for the first time in its history, the Roman Church, on the occasion of the Vatican Council "enters into a structure of dialogue."

While observing that the full meaning of these developments would only become clear in coming years, the Executive Committee suggested five points to be made at the present time:

Dialogue possible

1. The fact that a dialogue with the Roman Catholic Church becomes possible is to be welcomed.

2. It is hoped that informal discussion between Roman Catholic theologians and those of other churches, which have been going on, will not be entirely superseded by more official discussions. For "at the present stage it is precisely the informal discussions which can best contribute to the removal of misunderstanding."

3. No church should fear that the W.C.C. will in any way seek to speak or act for its member churches in matters of church union. The W.C.C. is not authorised by its constitution to act in such matters where each church "takes its own decision in full freedom." This "obvious point" must be made because the question is sometimes raised whether the Council will enter into formal or informal conversations with the Roman Catholic Church about church union. "The answer is that this is quite out of the question because of the character of our movement."

4. The World Council of Churches "may, however, use such opportunities as may present themselves" to make known to the new Vatican secretariat

basic convictions agreed upon by the Council's assembly or Central Committee on such issues as religious liberty and Christian social action.

5. "It should be remembered that the creation of the secretariat does not mean that any of the fundamental differences which exist between the Roman Catholic Church and the churches in the W.C.C. have been solved." The change is a change in "procedure and climate." The opportunity for "dialogue is to be grasped but it means the real problems will come to the fore. Our task in that dialogue will be to represent the insights which God has given us together in the 50 years since our movement was started."

South Africa

The (London) "Daily Telegraph" correspondent in Rome, writing on August 18, said that "the optimism over prospects of a rapprochement between the Roman Catholic and Protestant churches shown at the meeting of the Central Committee of the World Council of Churches in St. Andrews, Fife, does not appear to be shared in Vatican circles."

Plans for a meeting of the World Council's eight member churches in the Union of South Africa were reported. All member churches there have accepted an invitation to a consultation to take place from December 7-14, to discuss relations with each other and with the Council in Johannesburg. It will be interracial in composition and will have as its purpose the discussion of responsibilities of the churches in the current situation in South Africa.

The proposal for the meeting followed a visit by Dr Robert S. Bilheimer, associate general secretary of the World Council, on a mission of fellowship in April. The World Council in its invitation for the consultation suggested that it should seek a factual understanding of the basic situation and of "our understanding of the meaning of the gospel for relations between races." Discussion of steps taken by South African churches to help establish justice and peace and implications of rapid social change for Africa are also on the agenda.

The committee also heard that responses from member churches concerning the proposed merger between the World Council and the International Missionary Council are overwhelmingly in favour of the proposal. Eighty-three churches have given positive replies and only five have expressed negative answers. The great majority of the larger churches among the 172 members of the Council are in favour of the integrated body.

ARCHBISHOP IN EAST AFRICA



The Archbishop of Canterbury (the Most Reverend Dr Geoffrey Fisher) entering the Church of St Alban the Martyr in Dar-es-Salaam, Tanganyika, on August 3, to inaugurate the new Province of East Africa.

GOOD PROGRESS IN NELSON Praised

The increased giving of the Nelson Diocese to overseas missions in the past financial year had been splendid, and he congratulated those who generously responded to the challenge, the Bishop of Nelson, Rt. Rev. F. O. Hulme-Moir, said in Grey-mouth at the opening of the diocesan synod.

Bishop Hulme-Moir said there was approximately a 10 per cent increase on the all-high figure for the previous period.

Inter-racial clashes, including the Sharpeville incident, in South Africa during the past 12 months had not only saddened the whole world, but also shocked it, and the concern expressed at the last synod relative to racial tensions in Africa had been amply justified by the events, said the Bishop.

"To attempt to suggest the answer lies in treating with these two questions is, perhaps, to over-simplify the whole situation. There are, perhaps, many deep-lying causes," the Bishop said.

There were two very clear principles involved in the total situation, he said.

1.—That every man is of value in the sight of God, carrying the full value of Christ's redemptive love. He came for all men and for every man. He died, that, responding to His call, man might become His son, by adoption as well as creation.

2.—The second great principle is that we are all members of God's great family, having a responsibility to one another, therefore, we must make it possible for

our coloured brethren, however backward, to share privileges we have either created or inherited.

The Holy Scriptures upheld both of these points, said the Bishop, and the two principles he had mentioned had been asserted in a resolution of the 1948 Lambeth Conference.

Ownership

"If ownership helps to foster in men and women self respect, which their natures require, it follows that we ought to make it possible for others to have more of the world's income than they have," Bishop Hulme-Moir claimed.

It was not sufficient, he said, for a man to have sufficient only to buy food. "Certainly we ought to be prepared to tighten our belts, that others might loosen theirs, but, above all, we must recognise that other races must no longer be exploited on low wages. For our part this must mean a readjustment of our standard of living," he said.

Christian men should be prepared to encourage their Governments to give away a more generous proportion of the national income to aid the under-privileged peoples of the world. This economic aid should be given with no hope of gain. It should be given from the highest motives.

R.C.'s ENTER C. OF E.

With the approval of the Bishop of Armidale, the Archdeacon of Tamworth (the Ven. R. D. Daunton-Fear) received into the Church of England a young man and a young woman at Evening Prayer in St. John's Church, Tamworth, on Sunday, September 4, 1960.

There was a large and representative congregation, which has increased five-fold in recent months.

In his address Dr Daunton-Fear paid a warm and gracious tribute to Archdeacon Hammond's recent book in which the candidates had been well versed. He spoke of Archdeacon T. C. Hammond as the greatest scholar in the field of Roman Catholic controversy in the Anglican Communion and one to whom all loyal members of the Church of England owed a debt.

C. of E. Bible College Results

Forty-two candidates sat for the second term examination of the Church of England Bible College and 40 passed. They were:

L. Lee, 67 per cent; N. Hocking, 89; D. Hocking, 77; I. Sutherland, 86; P. Langworthy, 91; D. Voss, 90; R. Paddle, 53; J. A. Friend, 61½; G. Lee, 90; D. Livingston, 77; A. Schultze, 94; D. Svenson, 92; T. J. Donnelly, 80; C. Easley, 78; J. Barber, 83; D. B. Ryan, 86; D. Hyde, 91; L. Fisher-Johnson, 89; B. R. Dunt, 73; G. R. Child, 81; T. R. Smith, 68; T. R. Bull, 71; L. P. Stack, 81; E. B. Scribner, 83; D. Garner, 87; G. W. Holingsworth, 81; M. Hansen, 89; R. G. Heylin, 67; D. Pennington, 51; N. Hill, 72; J. Morley, 86; R. Ashbury, 69; S. Milwater, 91; N. W. Stokes, 79; P. Gorham, 81; D. J. N. Johnson, 74; M. Irvine, 90; J. Lowe, 80.

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DR GOUGH'S TRIBUTE TO MRS PITT

The Archbishop in his news-letter has made the following tribute to the late Mrs Olive Pitt, wife of the Dean of Sydney.

"Since my last letter we have all been greatly saddened by the death of Mrs Pitt, the wife of our much loved Dean.

"Although it was fairly generally realised that she was seriously ill yet her passing came unexpectedly soon and was a great shock to us all.

"Mrs Pitt had taken an active part in the life of the Diocese and of the City and she and her husband have won the affection and friendship of a great multitude of people.

"We can only assure the Dean and his three sons that they are surrounded by our love and understanding sympathy.

"May God wonderfully undertake for them at this time.

"We have all been inspired by the courageous way in which the Dean has been carrying on with his work during these difficult weeks.

"For some time I have been planning to send some senior Diocesan official to Norfolk Island to investigate certain business problems there and to encourage our chaplain, the Reverend B. Marsh.

"The Dean has kindly agreed to go for a fortnight on August 27th.

"I am sure his visit will be a great help to our friends there and I hope also that he will benefit from the change."

The Dean preached on August 21st in the Cathedral and spoke of the comfort of God's word to Mrs Pitt before she died and to his sons and himself during their bereavement. He said:

"On the morning of my wife's funeral which I expected to be the saddest day of my life I was in my study and turned on the radio at the time when the daily Bible reading was to begin.

"I heard the words read from Isaiah 40 beginning 'Comfort ye, comfort ye my people, saith your God.' closing with the great promise 'He giveth power to the

faint; and them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"I sought to claim that promise for myself and for my children that He would see us through the day that lay ahead. I was tremendously proud of the way they carried through and have done since.

"The secret of power in the Christian life undoubtedly lies in the regular daily reading and meditation on the Word of God.

In the case of my own life the words of St John 'Ye are strong and the Word of God abideth in you' were true.

"If we would seek to know God's pardon, to be assured of His presence and to be filled with His power, to where can we turn but the Bible. It also reveals to us His will and strengthens our faith, not only by its promises but by reminding us of the experiences of others who have gone before and proved the faithfulness of God.

"The Bible is the only means whereby we may experience hope and glorious certainty concerning the life beyond death.

"It provides an anchor for the soul, assuring us that our loved ones who have gone before are in the keeping of their Saviour who lived and died, rose again, and is alive today. Life indeed would be wretched without such an assurance.

"The words of the Collect remind us that through the Scriptures we may embrace and ever hold fast this blessed hope.

"It also reminds us that we need to take the words of the Bible to be food for our souls.

"The more thoroughly we are acquainted with the words of Holy Scripture the more our character and our lives will be transformed. I know it was the secret of her life and her influence on other people."

The Late J. W. Ferrier

The death of the Rev. J. W. Ferrier of Sydney has seen the passing of one of long Missionary Service with the Church Missionary Society, and a man of great activity and personal charm.

As a layman he was secretary in Ceylon for the Church Missionary Society. Returning to Sydney in 1910 he entered Moore College (later in life than some) and securing his Licentiate in Theology of Durham University was ordained by Archbishop Wright in 1912. After a Curacy at Hurstville he returned to C.M.S. Ceylon Mission, where he remained for seven years. His two periods in Ceylon was not only a strengthening of the work, but he was one much beloved.

He returned to Sydney in 1922 to become Rector of Enfield and after seven years was appointed General Secretary of the C.M.S. of Australia and Tasmania. Subsequently he was Rector of Penrith and Roseville East and while at Roseville he became Hon. Secretary for the C.M.S.

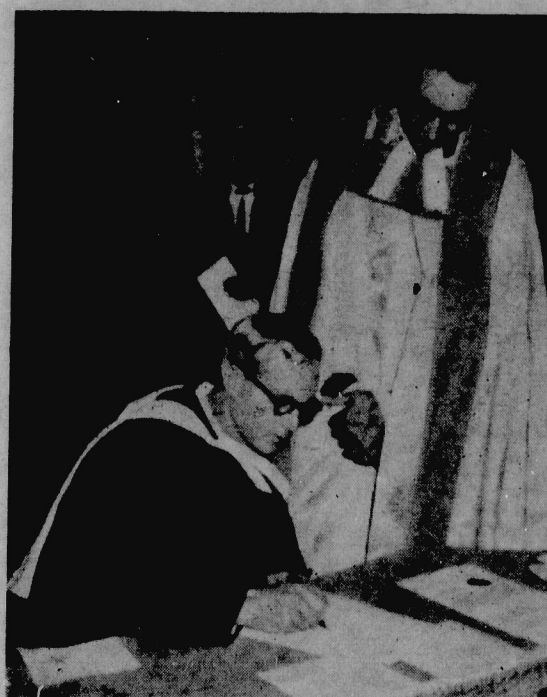
Regional Committee for Aborigines.

This position he held for 10 years, six of which he served after his retirement from parish work. He visited the Northern Territory Mission Stations and his knowledge of this field was used to great advantage for C.M.S. work there. In his eightieth year he acted as Locum Tenens for more than a year at Northbridge, Sydney.

John Ferrier had many gifts and as the preacher—a college friend—said at his funeral service, it was not easy to sum up his life in a "word." In C.M.S. work, as in parishes, he endeared himself to many and there were those among them whose lives were blessed, as the benediction of the Master Whom he served so faithfully came to them through his devoted life. Many will thank God for John Ferrier. We extend to Mrs Ferrier, her daughter and relatives our prayerful sympathy.

—R.B.R.

BISHOP IS AN AUSTRALIAN



Bishop Langford-Smith and Archbishop Beecher.

AUSTRALIAN ASSISTANT BISHOP FOR MOMBASA

The Venerable Neville Langford-Smith, C.M.S. Australia missionary, was consecrated Assistant Bishop in the Diocese of Mombasa on August 24, St. Bartholomew's Day, in All Saints Cathedral, Nairobi, Kenya.

The Archbishop of the newly inaugurated Province of East Africa, the Most Reverend Leonard Beecher, consecrated Bishop Langford-Smith.

He was presented by the Bishop of Central Tanganyika, the Right Reverend A. Stanway, and the Assistant Bishop of Mombasa, the Right Reverend O. Kariuki; the Bishop of Zanzibar preached the sermon.

As well as being assistant in the Mombasa Diocese, Bishop Langford-Smith will be episcopally responsible for the Rift Valley area, which will eventually become a new Diocese.

In a recent letter, Bishop Langford-Smith requested prayer

for his new work. He said: "On all sides there are unparalleled opportunities for the Gospel, particularly in personal visiting in the villages. There is a good deal of political and social unrest, which together with unemployment gives rise to increasing crime, often with violence. It is our privilege to show forth the love of God in Christ; and it is still true that 'the Lord adds to the church daily such as are being saved'."

He continued, "Please pray for chaplains — we have three vacancies for work among the European community — which now means a ministry to all races in the farming areas. It is a most urgent need."

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Further details are obtainable from the Headmaster. Duties to commence from January 1, 1961.



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The Authority of Holy Scripture

(By the Reverend John R. Reid, B.A., Th. L., Rector of Gladesville, N.S.W.)

The Reformation in the Sixteenth Century had many facets. One of its most important features was the widespread desire of the Churches in England and on the Continent to live and worship in submission to Holy Scripture.

Thomas Cranmer, Archbishop of Canterbury, wrote in 1540 in the preface to the Bible known as "Cranmer's Bible":

"For the Holy Ghost hath so ordered and attempted the Scriptures that in them as well publicans, fishers and shepherds find their sanctification, as great doctors their erudition. The Apostles wrote their books so that their special interest and purpose ought to be understood and perceived of every reader which was nothing but edification or amendment of the life of them that readeth or heareth it. Take the books into thine hands, read the whole story and that thou understandest not read it again; if thou can neither so come by it, counsel with some other that is better learned. Go to thy curate or preacher; shew thyself to be desirous to know and learn; and I doubt not but God, seeing thy diligence and readiness (if no man else teach thee) will himself vouchsafe with His Holy Spirit to illuminate thee, and to open unto thee that which was locked from thee. The reading of the Scriptures is a great and strong bulwark or fortress against sin: the ignorance of the same is the greater ruin and destruction of them that will not know it."

Other authorities

The Reformation can be understood as a determined bid by Christian people to obey the Pauline injunction to "live according to Scripture." 1 Cor. 4:6. Today large sections of the Church have lost the clarity of this Reformation heritage. They appear to live by other standards and refer to other authorities.

It is popular today to assess a sermon by the standard of "nice thoughts." Does the sermon give us some new sentimental ideas which strengthen imagination? There are a spate of religious magazines and many preachers who make a sweet and cloying appeal along this line. A recent magazine carries an article "Did Jesus have a dog," and there is much space devoted to the recognition of a dog to Jesus' person and its subsequent loyalty. The distressing thing is that there are enough people who love such nonsense.

Another common phrase in religious discussion is "I love to feel."

After a clear statement of God's revelation concerning sin or judgment, there is always

someone who will say "I know that is in the Bible but I love to feel that—"

Or one hears in discussion groups in Parishes, "I know it's not in the Bible, but the Minister was so sincere when he said it."

What does all this add up to? People everywhere are submerged in a morass of subjectivism. It's a far journey from Luther's words in "De Ordine," when he declared "God's word stands incomparably high above the Church, in this Word, we as a creature, cannot resolve, order or execute but can only be resolved, ordered and carried out."

All ultimate authority rests in God, and Jesus Christ stands over the human race with Divine Authority. He claimed this authority over our lives in the majestic words of Matthew 28: 18... "All authority hath been given to me in heaven and on earth." Our Lord claimed an absolute and comprehensive authority that gave Him the right to demand obedience over every man. This is of course because He is the Son of God, One with the Father and the Holy Ghost, could Christ claim in such a natural uncompromising way what the Gospels record, namely the supreme, divine authority.

Our Lord very carefully took the necessary steps during His ministry to ensure that we can submit ourselves in our own generation to that Authority. He chose Disciples and Apostles, and as we read in Luke 9 verses 1 to 10, they were to teach and preach and act in His stead (compare Matthew 10:4 and Matthew 18:18). In themselves the Apostles were unable and unworthy to be His authoritative representatives, but to them He promised the Holy Spirit, who would establish and guide them, John 16:12-14... "howbeit

when He the Spirit of truth is come, He will guide you into all truth."

This authority which Jesus Christ delegated to the Apostles is reflected in their own writings. Accordingly Paul writes in 2 Thess. 2:13, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

The Early Church

Consequently the early Church received this supreme authority as it came to them through the Apostles as the Supreme Authority of God. Paul wrote in 1 Thessalonians 2:13 "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

So both the Old and New Testaments are clothed by Jesus Christ with His authority, for He was glad Himself, to submit to the Old Testament, and the Bible stands as the authority over all, corporate and individual lives of men and women as the supreme authority of the triune God. As Cranmer said we may "in this book learn of things which we ought to believe and do."

Every innovation of Church life must be carefully examined in the light of Scripture, and every man must seek to submit every aspect of his life to the authority of the Word of God, and to live according to Scripture.

The observance of the Reformation will be a tragedy if it is only hankering after a leadership that marked former days, but such a commemoration will be a blessed thing if it inspires parishioners in the Church of England in Australia to live by this rule.

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Dear Sir,
The Committee of the Illawarra Chesalon Home Fund is grateful for the publicity given in your issue of 23/6/60 of the launching of the appeal for funds.

We know there are many of your readers who are well aware of the magnificent work being carried out in the Chesalon Homes in the metropolitan area, and feel sure that many of them who have first hand knowledge of this work may wish to support this venture of faith in this rapidly expanding area, where to date the name of "Chesalon" means very little.

Our target is £25,000. Our Treasurer is:—Mr G. Barnett, 8 Akuna Street, Keiraville.
Yours faithfully,
P. F. Cartwright,
President.

Wollongong, N.S.W.

ANNIHILATION?

Dear Sir,
Is Western Christendom in danger of annihilation?

For close on two thousand years there has been a force endeavouring to achieve this aim, and today the plot is in its final stages.

Take, for example, Africa. The communists have whipped up the spirit of Nationalism in that country in order to create separate independencies headed by native communists sympathisers, to drive out the Europeans.

These separate independencies will soon demand seats in the United Nations where they will tip the scales against the West in favour of communism, and what chance will a white minority have to voice its opinion in a World Government.

In England, Jamaicans who have been forced from their own country through economic conditions, are increasing at an alarming rate, and will soon outnumber the white population. In Australia, we are being urged to accept more and more Asians into the country with the hope of obtaining an Asiatic majority here.

These coloured people know not Christ. What then of Christianity?

With an economy such as ours stabilised by export trade and armament production, the seizure of our markets by Russia and disarmament will lead to wholesale unemployment and economic chaos, and the end of Western Christendom.

The world financiers will then be provided with the objective they have long desired; namely, world domination.

What are we Christians of 1960 doing to preserve our heritage which has been our strength through the centuries.

Let us heed the words of the Duke of Edinburgh, who said, "Nowhere in history has Nationalism achieved anything it is loyalty that counts." That is loyalty to God as well as the

Letters

crown; and let us fight wholeheartedly for the introduction of Christian principles into our economic system.

Yours Faithfully,
Mrs Monica Lennie, Ken North, E4, Vic.

HEBREW CHRISTIANS

Dear Sir,

I herewith enclose a leaflet re a full meeting of the Hebrew Christian Alliance of Australia. May I just briefly remind you, Sir, that our members come from just about all Protestant denominations, and that I am a parishoner of St. Mary's, Guildford.

The aims of our alliance are to encourage all Christians of Jewish birth (there are quite a number of us in N.S.W. and outside of the State) — to witness to our brethren and sisters in our own churches to the effect that God is still dealing with all individuals on a personal basis, i.e., that He calls members of all races to become His sons and daughters by adoption and that therefore it is in His will to have the Gospel of Jesus Christ once again presented to the Jews, in full obedience to His word, "Go and preach the Gospel to the Jews first, and also to the Gentiles." We endeavour to interpret the spirit of the Old Testament to our fellow-Christians and wish to help in bringing the challenge of the Gospel to the Jews and to show them by our own witness that the God whom true Christian worship is still by the prophets including Abraham and Moses. We also are providing a mutual fellowship between all Christian of Jewish origin amongst themselves and also with all other Christians whom God has given over a concern for the thousands of Jews right in our midst, who are labouring under a misconception of the salvation which is in Christ Jesus our Messiah and the Messiah of all those who believe in Him and come to His Father in faith by Him.

Major Geddes has recently returned from an extensive tour of Israel and we expect an interesting story and an uplifting message. The colour slides later on should also help us to understand more of the life in Israel today and enlighten us on the understanding of the life in the age of the Bible.

We should be very much obliged if you would extend our invitation to all your readers who are willing to share this afternoon with us and especially those with some Jewish background.

Yours sincerely in Christ,
Fred Gunsberger, Guildford, N.S.W., Publicity Officer.

AGED CLERGY

Sir,
Having read the letter by The Rev. W. J. Owens in your edition of July 21, may I ask the following question? Seeing that no one grudges Government funds (supplemented by such worthy bodies as Red Cross and Legacy) to aid the ex-Servicemen when illness or old age overtake him or his dependents, why should the Church lag in helping the aged clergy who are, as it were, the Church's ex-Servicemen and who have "fought the good fight of faith?"

Yours faithfully,
J. A. Davis,
Mittagong, N.S.W.

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41 Badminton Road, Croydon, N.S.W.
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Vice Principal: Rev. Arthur Deane, B.A., Th.L.

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Whitefield's Journals

GEORGE WHITEFIELD'S JOURNALS. A new edition containing fuller material than any hitherto published. Banner of Truth Trust, London. 1960. Pp 595. English price 15/-.

The Banner of Truth Trust have put the Christian public much in their debt in recent times for printing and re-printing top-rate evangelical literature at moderate prices.

They have made another significant step in this production of the journals of George Whitefield. Such is their own conviction concerning the importance of this publication that the book has been subsidised to make its 600 pages available at 15/- sterling.

There has never been an English preacher quite the match of Whitefield and the influence which he exerted both in the Old World and the New was tremendous.

These journals cover in a detailed way the first four years of his amazing ministry. They enable you to stand beside this young spiritual giant both in his personal growth and his public ministry and to feel the wonder of being involved in a great movement of the Holy Spirit. Even if you are not addicted to this type of literature the fascination of marking the progress of such a work of God commands sustained interest and provokes one to pray, "Lord, may it happen again." These journals are a timely reminder of the power in which the Church is built.

THE SCOTTISH REFORMATION

(continued from page 2)

Like every work of God in which men must play their part, the Scottish Reformation had its weaknesses. The loss of succession and of the laying on of hands is regretted by many Presbyterians today. Most unfortunately also was the attempt to abolish the observance of the Christian Year. The reformers in their zeal tended to push sound principles too far in their anxiety to discard everything "that ever flowed from that man of sin," the Pope.

On the credit side must be noted the attainment of an open Bible in the language of the people together with a service book and psalm-book used by all the congregation. Communion in both kinds as a corporate action was rediscovered. Laymen came to take an active part in church affairs, efficient oversight over clergy and churches was gained, clerical marriage was allowed, and abuses eliminated.

Perhaps the chief justification of the Reformation as a whole lies in the fact that no church since has ever presented such a picture of decay and persistent scandal. In a very real sense, every church, including the Roman Catholic, has been reformed or at least changed, as a result of that work which began over 400 years ago.

Here, there is inspiration and a powerful example to godly living. The copy of Whitefield's letter to John Wesley concerning the latter's sermon on "Free Grace" is added to this volume and shows the strong biblical foundations upon which Whitefield built his life and preaching. It also provides a complete answer to any who may feel that the doctrines of Election and Reprobation cut the nerve of evangelical preaching.

—R. H. Goodhew.

THE MAKING OF A MISSIONARY, by Douglas N. Sargent. Hodder and Stoughton, London. Pp. 155. Eng. Price 4/6.

The author writes as one who has spent 17 years as a C.M.S. missionary in China and who is at present Principal of the C.M.S. Men's Training College in England. He succeeds in giving the reader a deep insight into the qualifications of a missionary, the conditions one should expect in the field in this mid-twentieth century.

"There is not a country in the non-Christian world," the author writes, "that is not liable to violent political upheaval. Everywhere there is ferment of ideas, social and religious as well as political."

Mr Sargent's style is simple and yet thought provoking; the book therefore makes very easy reading.

Even for those not contemplating missionary service this work will provide opportunity for deep heart searching in the light of our task to present Christ to our contemporaries.

—S. R. Warren.

THE STORY OF THE SCOTTISH REFORMATION, by A. M. Renwick. London, I.V.F. 176 pages. Aust. price, 6/9.

The protagonist in this popularly written account, published for the quatercentenary of the Scottish Reformation, is naturally enough John Knox. His courage and devotion and the duplicity of Mary Queen of Scots are suitably emphasised, as is the fact that the Scottish Protestants did not persecute the Roman Catholics.

Unfortunately, Dr Renwick is too eager to vindicate Knox's Presbyterianism. For example, after saying (correctly) that he opposed Cox's attempt to introduce episcopalianism at Frankfurt because of a prior agreement with the local authorities to abide by a Presbyterian polity, and that he declined the see of Rochester in 1551 because the English Church was not fully reformed (the 1549 Prayer Book was still in force), he cites these actions later on as evidence of Knox's doctrinal aversion to bishops.

In fact, Knox never condemned episcopacy (hence Dr Renwick's resort to inferences from his behaviour). The first generation of Scottish (and English) Calvinists were not doctrinaire Presbyterians; to the end of his life Knox advocated and worked for a modified episcopacy. The triumph of Presbyterianism was due to Beza's disciple Andrew Melville, who did not return from Geneva until after Knox's death.

There is also evident a hagiographic tendency to make Knox larger than life; e.g., on page 60 it is maintained that despite his close association with Calvin he was not his disciple but arrived at identical conclusions independently.

Dr Renwick seems to have made little use of the results of modern research into the period. However, the book is well written, and the story is told clearly.

—G. S. Clarke.

THE GOSPEL ACCORDING TO ST. JOHN, an Introduction and Commentary, by Professor R. V. G. Tasker. Tyndale Press, London, 1960. 237 pp.

This small commentary contains within it the obvious fruits of very careful research. The author is concerned to point out that it is not his purpose to "review numerous alternative critical opinions," but his introduction, slight as it is, shows that he is well aware of the many critical problems that face the student of this Gospel. His discussion of the very complex problem of authorship shows his power to express considerable detail in a minimum of words. The discussion though brief is neither insignificant nor inconclusive.

The material is presented in a way that should assist the reader to quickly grasp the importance of the passages under discussion. There is a particularly helpful section dealing with the Purpose of the Gospel. Tasker comments "(the Gospel) reviews the facts in the light of their interpretation." This he claims shows the "eternal meaning of the historic coming of the Word of God into human life."

It is a pity that Professor Tasker does not elaborate this problem of the "historic coming of the Word of God into human life." The Commentary proper does make some attempt to remedy this deficiency. In his discussion of John 2:12-25, for example, he claims that John is "relating an additional 'cleansing' which the Synoptic writers had no occasion to relate, for it did not form part of the Petrine, Galilean tradition, which they were embodying." His argument at this point is not altogether convincing. However, he himself clearly states that a book of this

Books

perusal of this booklet gives a bird's eye view of Reformation doctrine and practice, in what was at the very centre of the Reformation, namely the use of the Bible.

Luther insists firstly on the need of the Spirit to interpret His Own writings. Thus Bible study must be accompanied by prayer. Secondly, he insisted on the self-explanatory clarity of Scripture, and thus released the reader from the bondage to experts. Thirdly, passages of Scripture must not be given an interpretation which is inconsistent with the rest of Scripture. Scripture is a unity, for it has one Author. Fourthly, Luther insisted on the literal, that is to say the grammatical and historical sense, and so swept away centuries of allegorising. Lastly, Luther insisted that Scripture must be interpreted Christo-centrally — take away the gospel, and the letter kills.

Luther recognised fully that the Bible was both a human and divine book, but the human element in the Bible was not more liable to error than was the human nature in the divine Christ.

—D. B. Knox.

LUTHER'S PRINCIPLES OF BIBLICAL INTERPRETATION, by A. Skevington Wood. Tyndale Press, London. Eng. price 1/6

We have come to expect good value from the Tyndale monographs, and this most recent addition to the series, a 36-page booklet, is certainly good value. Luther's principles of biblical interpretation did not differ from the Reformers in general. Consequently, a

Also received:
PHILEMON AMONG THE LETTERS OF PAUL, by John Knox. Collins, London. 96 pp. Eng. price 10/6.

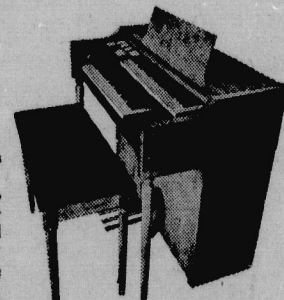
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