

# Personal

## Brisbane

The Reverend D. A. Voller has been appointed Priest-in-Charge of the Parish of Mundubbera-Eidsvold. Mr Voller was previously Assistant Curate of the Parish of Grovelv in the same Diocese.

## Sydney

The Reverend K. N. Shelley, Rector of St. Bede's, Drummoynne, has returned home after a period in hospital, during which time he was dangerously ill.

The Reverend C. Harcourt-Norton, M.A., at present Assistant Curate of St. John the

Evangelist Church, Seven Kings, Essex, has been appointed State secretary of the N.S.W. branch of the Australian Council of Churches.

The Reverend Gerald Alais has been appointed Assistant Curate of St. Jude's, Randwick.

Bishop A. W. Goodwin-Hudson, Coadjutor Bishop of Sydney, has become a member of the Board of Directors of the Billy Graham Evangelistic Association Ltd.

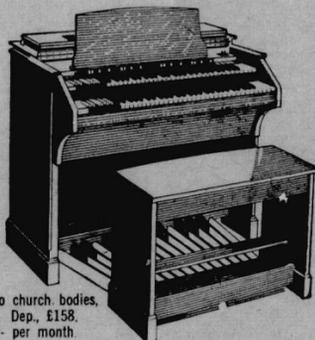
Mrs Gough, wife of the Archbishop of Sydney, returned home after a period in hospital, during which time he was dangerously ill.

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## Melbourne

The Reverend D. A. Sankey was inducted to the charge of St. Matthias' Church, North Richmond, on April 2.

The Reverend P. J. E. J. Hawkes, at present Anglican Chaplain at Hobart University, has been appointed as a chaplain at Monash University as from 1st April. The Reverend W. G. A. Jack has been appointed Assistant Chaplain at the Royal Melbourne Hospital.

Mr and Mrs C. Cook, from C.M.S., Oenpelli, arrived in Melbourne at the end of March on furlough.

Archdeacon H. M. Arrow-smith is the missioner for a parish mission being conducted by St. John's, Bentleigh, from April 6.

The Reverend E. R. Baldwin has been appointed Vicar of Holy Trinity, Port Melbourne. Mr Baldwin will be inducted by Bishop Sambell, Bishop Coadjutor, on May 31.

The Reverend G. M. Browne, formerly Vicar of Wodonga, Diocese of Wangaratta, has been appointed Vicar of Holy Trinity, Coburg. Mr Browne will be inducted on June 5 by Archdeacon R. W. Dann.

## Ballarat

The Reverend E. R. Walkerdon, at present Assistant Chaplain at the Royal Mel-

bourne, has been appointed Chaplain of the Elizabeth Homes for the Aged, Ballarat, and the Ballarat Base Hospital, and will take up this appointment on April 29. Mr Walkerdon will be the first full-time general and geriatric chaplain in the Ballarat Diocese and will be under the joint auspices of the Melbourne Diocesan Centre and the Diocese of Ballarat.

## Overseas

The Reverend L. Pullen, a C.M.S. missionary in South India, has been appointed Director of Lay Leaders' Training in the Diocese of Oornakay. Mr Pullen has worked in South India for over 16 years.

The Reverend F. J. Taylor, Principal of Wycliffe Hall, has been appointed Bishop of Sheffield, succeeding Dr Leslie Hunter. Mr Taylor was appointed Principal of Wycliffe Hall in 1955, having been associated with the Hall as Tutor, Lecturer and Chaplain. Mr Taylor was one of the signatories of the Open Letter and Chairman of the Oxford Diocesan Evangelical Union.

The Very Reverend J. G. Tiarks, Provost of Bradford, has been appointed Bishop of Chelmsford. Mr Tiarks was trained at Ridley Hall.

## NEWS IN BRIEF

APRIL 1 saw the opening of Abbotsleigh School's new Upper School Block. Abbotsleigh is situated in Wahroonga (Sydney Diocese). The Archbishop of Sydney opened and dedicated the building.

THE BAPTIST CHURCH in Australia now has 100 All-Age Sunday Schools in operation. The last five such schools all commenced operation on April 1.

THE FEDERAL EXECUTIVE of C.M.S. met in Melbourne at the end of March, under the Chairmanship of the Archbishop of Sydney. Present at the meetings was Bishop Neville Langford-Smith from the Diocese of Nakuru, Kenya.

LINDFIELD PARISH (Sydney Diocese) is planning the erection of a War Memorial Hall. A fund has been started to meet the estimated £43,000 needed for the project, £7,744 of which has been received to date.

A PRAYER CONFERENCE for C.M.S. will be held at the C.M.S. Centre, Katoomba, from Friday evening, May 4 to Saturday evening, May 5. Bible studies will be led by the Reverend P. Newall. Bookings should be arranged with the Home Secretary of C.M.S.

EAST BENTLEIGH (Victoria) saw the dedication of the new Church of St. John, Apostle and Evangelist, on March 24. The Archbishop of Melbourne dedicated the building.

A WAR MEMORIAL CENTRE is to be erected at St. Clement's, Mosman (Sydney). Costing an estimated £35,000, the new centre will incorporate facilities for the Youth Fellowship, Sunday School and other sections of the Church. The Mosman Preparatory School will use parts of the building during weekdays.

THE FOUNDATION STONE of the new Church of St. Andrew, Brighton, Victoria, was laid by the Archbishop of Melbourne on April 8.

A NEWLY-PURCHASED Vicarage at Corio, a suburb of Geelong, Victoria, was dedicated by Bishop Sambell on April 8. The new vicarage was made possible with the co-operation of farmers in Lara and Avalon, the Shell Company and the Housing Commission.

A NEW CATHEDRAL is being planned by the Diocese of Melanesia. It is hoped that work will begin later this year on the building, which is to be situated at Honiara, in the Solomon Islands.

## The Australian

# CHURCH RECORD

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

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

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## THOUSANDS MARCH IN SYDNEY PROCESSION

Thousands of churchpeople marched through the streets of Sydney in the Good Friday Anglican Procession of Witness. They were led by the Archbishop of Sydney, Dr H. R. Gough.

This year's Procession was entirely reorganised. It commenced on the northern side of Hyde Park, opposite St. Mary's Roman Catholic Cathedral, and moved along Macquarie Street, Martin Place, George Street, Bathurst Street and Elizabeth Street. The Procession came to a halt at Hyde Park South, where an Open Air Service of Witness was conducted with singing led by a combined choir.

A week before the procession was held three large crosses were erected in the park, illuminated by night. These crosses, together with a typical Jerusalem background scene, formed the special feature around which the service was held.

An estimated 6,000 persons took part in the march, headed by a band and members of the Cathedral Choir. Large numbers of others joined with the marchers in the open-air Service of Witness.

The service opened with the singing of the hymn, "The Church's One Foundation," led by a combined choir conducted by Canon A. E. S. Begbie, Rector of St. Stephen's, Willoughby.

Following the hymn prayers were read by Bishop R. C. Kerle, Coadjutor Bishop of Sydney, and

NEW YORK—The Moscow Patriarchate has declined an offer of Russian language Bibles from the American Bible Society. It says that all the Bibles it needs, as well as other books required for worship, can be printed "in our national print shops."

The message adds: "We are also able to obtain all materials necessary for the production of the Scriptures with funds advanced to us by the State. The new translations of the Holy Scriptures in various languages are being received by us and for these we wish to extend our profound gratitude to you."

"If at any time we find it necessary to take advantage of your kind offer, we will remember your willingness to assist us and will turn to you with a brotherly appeal to help us. It is our hope that our friendly relations will always continue and indeed it is our Christian duty to cherish them."—EPS, Geneva.

Coadjutor Bishop of Sydney and a Lesson by Bishop M. L. Loane, also a Coadjutor Bishop. The

Lesson by Bishop M. L. Loane, also a Coadjutor Bishop. The reading was followed by the singing of, "In the Cross of Christ I glory" and the Address by the Archbishop of Sydney.

### Archbishop's Address

Looking around the large crowd gathered before the platform, the Archbishop said, "What could God not do with us if we shared the same spirit of devotion as the early disciples did in their day!"

Dr Gough posed the question: "Who is responsible for the crime of Calvary?" He spoke of the blame due to Caiaphas, to Pilate and to the Jewish crowd and then went on to add, "You and I must take the responsibility of the crowd's cry, 'His blood be upon us,' upon ourselves."

"At the Cross of Jesus Christ

Owing to the Easter and Anzac Day holidays this issue of "A.C.R." may reach some of our readers later than usual. We apologise for this delay.

## Coventry Mission

Thousands of people attended a ten-day mission conducted by the Bishop of Coventry (Bishop Bardsley) early in April. The mission was held in Leamington Parish Church and buses conveyed people from outlying areas for the meetings.

One address by Bishop Bardsley was based on the story of the Prodigal Son, who requested from his father, "Give me . . ." The Bishop said: "Many tend to say, 'give me a quiet life, a nice little wife, and a house, nice little children, a nice little income, and the rest of the world can go to Hell for all I care.' But religion is not found in the bargain basement. It begins with a contract with God. There is no life so miserable as that of the uncommitted."

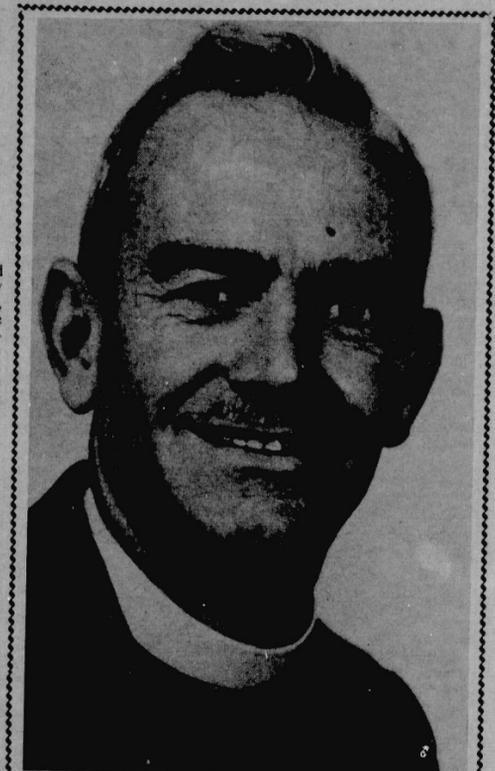
At the end of each address an appeal was made and those who desired to give their lives to Christ were asked to remain

in the church. They were then addressed briefly by the Bishop and introduced to trained counsellors. Decision cards were also completed and details forwarded to vicars and rectors by post.

During the meetings Bishop Bardsley stated that he was converted at the age of twenty-one when he discovered that he had been living on his father's spiritual capital.

The Mission was held as a preparation for the consecration of the new Coventry Cathedral on May 25. Prior to the meetings the Bishop spent a week in retreat to prepare his addresses and to pray for the meetings. He was assisted by the Diocesan Missioner, the Reverend Stephen Verney.

The State Council of the Canton of Tessin, Switzerland, which is predominantly Roman Catholic, has decided to introduce Protestant religious instruction for secondary school pupils of the Protestant faith. Until now only Roman Catholic religious instruction has been given. The action was taken at the request of the Evangelical Church in Tessin.



## C.M.S. Post to Australian

The Church Missionary Society of Australia has announced the appointment of the Reverend Campbell Begbie, Th. L., as C.M.S. Secretary in Tanganyika, East Africa. Mr Begbie will have the pastoral and administrative care of one hundred Australian missionaries, and will be a member of the C.M.S. Regional administrative team for East Africa.

Mr Begbie is a present Rector of the Parish of St. Barnabas, Roseville East, a suburb of Sydney. He has had a vital interest in missionary work since his youth, and this is reflected in his church, which supports several C.M.S. missionaries. He has been a member of the General Committee of C.M.S. in N.S.W. for many years. He was headmaster of St. Andrew's Cathedral Choir School from 1938 to 1941. From 1940-1945 he served as

chaplain to the Royal Australian Air Force, including a period in New Guinea.

He became acting precursor of St. Andrew's Cathedral in 1945 and has served in several Sydney parishes, including St. Philip's, Eastwood, and St. Andrew's, Sans Souci. He has been chairman of the Council of S.C.E.G.S. for the past seven years.

Mr and Mrs Begbie are expected to leave Sydney in July for East Africa, and he will take up his appointment in August.

APRIL 26, 1962

## AN EPISCOPALIAN SECT?

When the open letter on intercommunion, addressed to the two English Archbishops, appeared last year, a vigorous correspondence was published in "The Times." In the course of it, Dr Alec Vidler, Dean of King's College, Cambridge, and one of the authors of the Open Letter, stated that "the question really is whether the Church of England is to maintain and develop its traditional catholicity or is to be turned into a episcopalian sect."

The danger mentioned by Dr Vidler is a real one. If the theory held by many Anglicans that episcopacy is an essential mark of the Church were to become the official doctrine of the Church of England, then, far from maintaining true catholicity, the Church of England would be abandoning it.

The Act of Uniformity was passed just 300 years ago, in April, 1662, and received the Royal Assent on May 19 of that year. This Act was, in part, responsible for the growth of the attitude which Dr Vidler, and the other signatories to the Open Letter deplore. For it was a departure from catholicity, and from the Church's preceding tradition, when the Act of Uniformity deprived many Church of England clergymen of their ministry—a ministry to which they had previously been both inwardly and outwardly called—on the ground that their ordination had not been by a bishop.

It is true that the Act did not make any direct dis-paragement of the presbyterian orders of other reformed churches. The provisions of the Act explicitly did not apply to the "Foreigners or Aliens of the Foreign Reformed Churches allowed . . . by the King's Majesty . . . in England." Nor did the Restoration settlement mean that there was not inter-communication between the English Church and its sister churches of the Reformation. In "The Times" correspondence mentioned above there was, significantly, no reply to the indignant letter which demanded to know when the Presbyterian Church of Scotland had ceased to be in communion with Church of England and by whose decision, and for what disability.

But the unchristian act of making re-ordination by a bishop a condition for the continuance of certain clergymen in their ministry, planted a bitter root in the Church of England which has continued to flourish. Our first duty as Christians in observing the 1662 tercentenary is to bewail the sins of our forefathers in this matter. We cannot honestly protest our intention of maintaining our "traditional catholicity" and of refusing to turn our Church into "an episcopalian sect" if we fail to repudiate the implications of those offensive clauses of the Act of Uniformity.

On the other hand, it is a cause for deep satisfaction that the Prayer Book re-established by the 1662 Act was Cranmer's second Prayer Book of 1552, with only minor revision. It is well known that the High Church bishops were pressing for a more radical revision: the use of wafers, "offering up" the elements, and so on. But few if any of their distinctive proposals were adopted. On the contrary, a number of Puritan requests were included, such as the restoration of the Black Rubric, the defining of the manual acts and a direction to the priest to perform these "before the people," the lessons to be read, not sung, the communion at marriage made optional, and others.

It is to the conservative nature of the 1662 revision that we owe the maintenance of the strongly Reformed and Protestant character of Church of England worship. Not every branch of the Anglican Communion has retained this character unimpaired: let us see that our Australian Church does not let it slide.

# Calling on the Pope

By Dr J. I. Packer, reprinted from the  
Church of England Newspaper.

IN our best room stands a reading-lamp made out of a bottle which bears the legend VAT 69. (We got it from a friend who served his country by two years of barmanship in an officers' mess, in any case you were wondering.) Many young men, seeing it, have made the same remark: "I see you've got the Pope's phone number. Ha-ha-ha." The thought of a simple Protestant like me ringing up the Pope struck them as funny. (To be honest it strikes me as funny, too).

But, of course, it is not so funny, or at least not funny in the same way, when an Archbishop of Canterbury and a Moderator of the Church of Scotland go out of their way to pay ecumenical courtesy calls on the Roman pontiff.

The Vatican has recently set up a Secretariat of Christian Unity, charged with the task of maintaining and improving relations between Rome and other Churches, and many Roman theologians have shown themselves eager to renew discussion with Protestants about the issues of the Reformation.

These summit meetings at the Vatican are presumably to be construed as an acknowledgment of this gesture, and an attempt to ensure a friendly atmosphere for any future theological exchanges. It is not surprising, however, that they have caused mixed feelings among the rank and file of the Churches of England and Scotland.

### Episode in history

Some may well be applauding these meetings for the wrong reason. They see no essential difference between Roman and Protestant Christianity; "it's all one religion really," they say, and they think it is only common sense for Protestant and Roman leaders to get together.

As far as they are concerned, the Reformation was just an episode in the history of the nations which, theologically speaking, need never have happened, and they are glad to see that now after four centuries of bitterness, the two sides are getting over their storm in a teacup and making friends again.

But this outlook is woefully mistaken. The theological gulf between Rome and Protestantism is broad and deep, and it remains just as great as it was four centuries ago, if not, indeed, greater (for Papal infallibility and the Mary-doctrines have been promulgated since then). Rome has not retreated one inch from the positions against which the Reformers brought their gravest and most fundamental charges.

What positions were these? A set of tenets which form a series of real, if unintentional, insults to the Lord Jesus Christ, in all the three offices which He fulfils as our Saviour.

As prophet and king, He is insulted by not being left free to teach and rule His people by His Spirit through His written word: for Rome will not allow men to interpret Scripture in terms of itself, but binds them to accept

and obey the Church's official teaching just because it is the Church's official teaching, and to make the Scriptures square with it.

### Insult to Christ

As priest, Christ is insulted by a series of denials of the sufficiency of His mediation and sacrifice. Mary's mediation is represented as necessary alongside His own, if men are to find mercy. The Mass must continually be offered, for His sacrifice does not avail actually to put away sins without it.

In any case, His death did not secure for His people complete immunity from the punishment due to them: though they escape hell, they still have to endure the temporal penalty for their wrongdoing in Purgatory. By all these doctrines Christ's priesthood, and priestly work, are belittled and devalued.

But, it will be said, surely Rome is reforming? Surely her theologians nowadays often admit that the Reformers had a point in their protests, and that many of their demands for amendment were just? So they do; but on inspection, it does not appear that Rome is prepared to budge in the slightest from the positions mentioned in the last paragraph, and these are the fundamental matters between us. So far, the reform movement in the Roman Church looks more like a continuance of the Counter-Reformation than an acceptance of the Reformation itself.

### Our attitude

What should our attitude be, then? Should we refuse Roman invitations to talk together about these things? Surely not. Rome, as Anglican theologians since Hooker have stressed, is a great Church, though it is a great Church gone grievously wrong and urgently needing reformation by the light of gospel truth.

We must not refuse to talk to our erring brethren when they want to talk to us, even when we know that they have not yet seen their own deepest errors, and still imagine that God's way to Church unity is for Protestantism to capitulate. If there is a risk in talking to the Pope and his men, it is a risk that we ought to take; for we have a duty to try and show them the truth which God has shown us.

How should such conversations go? John Wesley once wrote a letter to his wife (my Lady Ferret, as some of his friends called her) which started thus: "My dearest Molly, I will tell you what I

dislike in your conduct. If you amend, well. If not we are but where we were." It may be suggested that, with a certain modification of tone (and John Wesley's greatest admirers may well feel that the tone of these words is not quite what it might have been), this gives us a hint as to the kind of approach we must adopt when talking to our unreformed brethren about their Church's doctrine.

I wonder if this was the line which Lord Fisher and the Moderator took with John XXIII? I hope so.

## Bishop Bayne in Australia

Bishop Stephen Bayne, the American bishop who took up the post of liaison bishop of the Lambeth conference in 1960, left London Airport with Mrs Bayne on Saturday, April 14, on a journey which will take them round the world.

The Bishop, who has his office in London and travels about 150,000 miles a year for consultations with Primates and Metropolitan of the 18 self-governing churches of the Anglican Communion, visited the Anglo-American congregation in Ankara on Sunday, April 15, and on the following day preached at the British chaplaincy in Istanbul.

In Jerusalem on Wednesday, April 18, he laid the corner-stone for the new building for St. George's (Theological) College, and on Good Friday visited St. Peter's Hall, the Anglican theological college in Singapore, before flying to Perth, Western Australia.

From April 22 to May 3 Bishop Bayne is visiting the archbishops and bishops of the Australian Church in their dioceses, and he will also meet as many as possible of the clergy and lay people.

He will attend the meeting of Australian bishops at Gillbulla, near Sydney, from May 5 to 7, and on May 8 he will address the General Synod of the Church of England in Australia and Tasmania, which is meeting for the first time under the new constitution of the Australian Church.

## DEVELOPMENTS PLANNED FOR CHARLTON HOMES



● Charlton Homes, Castle Hill

Recent years have seen such a growth in the demand for accommodation at Charlton Home, in Glebe, that the Home Mission Society has purchased a five-acre property at Castle Hill.

The property, situated in David Road, contained two weatherboard houses when purchased. Eight boys are already in residence in one house. Hard work by members of Hunter's Hill Rotary Club, Parramatta Apex Club, local citizens and the boys themselves has accomplished much, including the shifting of one cottage 200 yards closer to the other.

An appeal is now being conducted to raise £10,000 to provide accommodation for a further twenty-five boys. £6,000 will be used to provide improved laundry and bathroom facilities and £4,000 to pay for alterations and repairs.

To provide for further improvements in accommodation H.M.S. is also planning renovation of the recently acquired property at Bowral. An estimated £4,000 is needed for this work and the Charlton Home Auxiliary is conducting a fete in the grounds of the Bowral property, situated at 1 Park Road, Bowral, on Saturday, April 28.

Donations for these two appeals should be forwarded to Charlton Memorial Homes, Box 5, Q.V. Post Office, Sydney. Gifts of £1 or more are allowable deductions from taxable income.

The first Charlton Home was founded in Glebe in 1942 and is an activity of the Home Mission Society. Over 120 boys are cared for in the homes.

More than 50 per cent of the babies born in the U.S.S.R. are baptised, according to the Soviet literary review, *Literaturnaja Gazeta*. The figure is confirmed by an article in *Komsomolskaja Pravda*, a youth publication, which says the number of baptisms is on the increase.

## Foster Homes Needed

The Hon. F. H. Hawkins, M.L.A., Minister for Child Welfare and Social Welfare in the State of N.S.W., has issued an appeal for foster homes for State wards.

In his appeal, Mr Hawkins said: "These are youngsters who, through no fault of their own, have been deprived of normal home life.

"We have in our departmental establishments scores of children who would fit in splendidly in foster homes. Many of them are extremely likable youngsters, who need the benefits of family life, with foster parents who will treat them as their own. While these youngsters get every care in our Departmental Homes, it has been well said that 'no home is as good as a home'."

The urgent need is for foster homes for school-age and working boys. The Department pays an allowance to the foster parents of all school-age boys, and meets all medical, dental and optical expenses. All wards arrive at their foster homes with a complete outfit of clothing, and any special clothing needs, such as school uniforms, Scouts uniforms and the like, are paid for by the Department.

Among the lads of working age are a number who have had training in farm work and animal husbandry, and are keen for jobs on the land. Others need homes from which they can go to work and pay their board, like their foster parents' own children.

"In recent years, we have had a wonderful response from families throughout the State," said Mr Hawkins. "I am confident that the warm-hearted people of New South Wales will again come forward with offers of homes for these homeless lads."

Full information will be provided by the Department of Child

Welfare and Social Welfare, Box 18, G.P.O., Sydney (Phone, FA9331).

The United Bible Societies, London, report that more than 906,500 volumes of Scriptures were distributed in Cuba in 1961. The figure is some 300,000 over the previous year.

## S.U. APPOINTMENT

The N.S.W. Council of the Scripture Union, Children's Special Service Mission and Inter-School Christian Fellowship has pleasure in announcing the appointment of Mr David Clayton as General Secretary of the Movement in New South Wales, to succeed Mr Colin Beroft.

Until his departure last July, Mr Beroft, in addition to his New South Wales duties, was Secretary of the Scripture Union of Australia, Federal Council, and the Australia, New Zealand and East Asia (ANZEA) Scripture Union Council.

The total work of the movement has now expanded to such an extent that it has recently been decided to appoint a separate Secretary for the Federal and ANZEA work, while maintaining a full-time General Secretary in New South Wales.

The new General Secretary holds a Bachelor of Economics degree and a Diploma in Education from Sydney University and has been for some time Field Secretary of the movement. He also holds the position of Prayer Secretary of the Inter-Varsity Fellowship and at various times has been Acting Warden of the Overseas Students' Hostel at Drummoyne. His combination of



both educational and business training will be invaluable in furthering the work of the Movement for God among the youth of New South Wales.

## S.P.C.K. Appeal

The Society for Promoting Christian Knowledge is asking the Church in Australia to increase considerably its financial support during 1962. The Society assists in literature production, provides book grants and subsidies, and supplies trained personnel in ninety-one dioceses of the world.

The S.P.C.K. was founded in 1698 and incorporated by Royal Charter. It comprised clergy and laymen who "should meet and consult upon the best means and methods of promoting religion and learning in any part of His Majesty's plantations."

However, the Society's

work has ranged far and wide and embraced such activities as publishing, operating schools and colleges, providing scholarships and bursaries, endowing overseas bishoprics and training medical missionaries.

In Australia, S.P.C.K. provides book grants for theological students and assists the Church in other ways.

The current appeal is particularly aimed at providing literature in Africa and contributions should be forwarded to Diocesan Secretaries of S.P.C.K. or to the Secretary for Australia and Tasmania, the Reverend C. N. Thomas, St. Agnes' Vicarage, Glen Huntly, Victoria.

## An Important Centenary

With the publication of the May, 1962 issue of "Church News," official newspaper of the Church of England in the Diocese of Tasmania, a milestone in church publishing will be reached. This issue will mark the centenary of the paper which was founded in 1862.

Special significance is attached to this event as it occurs in the same month as the first General Synod of the Church of England in Australia.

As far as can be ascertained, this paper is the oldest diocesan publication not only in Australia, but also possibly in the whole Anglican Communion.

"Church News" is a familiar sight in the homes of a large proportion of members of the Church of England in the Diocese of Tasmania. Latest figures show a paid circulation of 23,500 per issue. The figure of 20,000 was reached in April, 1960, and has continued to rise in the intervening period.

Although published as a monthly magazine, the paper is produced in a newspaper form and provides interesting reading month by month. Reports of church activities and events of importance in the life of the Australian Church are featured, together with devotional articles and background stories of church organisations.

Letters are contributed in each issue by the Bishop of Tasmania, Dr Cranwick, and, for the ladies, by Mrs Cranwick. The Editor of "Church News" is the Reverend Job Hawkes.

## Carpentaria Appeal

An appeal for the purchase of an aeroplane for the Bishop of Carpentaria (the Right Reverend John Matthews) is being made by friends of the diocese in England who have set up a Wings for Carpentaria Fund.

Carpentaria covers one of the largest land areas in any Anglican diocese in the world—620,000 miles of Australian "outback" in the Northern Territory and the northern part of Queensland as well as including the islands of the Torres Straits between Australia and New Guinea.

## Mr Alex. Gilchrist to attend U.S. Crusade

At the invitation of the Billy Graham Evangelistic Association, Mr Alex Gilchrist, the Director of Campaigners for Christ (N.S.W.), will be visiting U.S.A. to be present at the Chicago Crusade to be conducted by Dr Billy Graham and members of his team from May 30 to June 17.

Mr Gilchrist has been actively associated with many notable overseas speakers and during the Billy Graham Crusade in 1959, acted as secretary for the committee in N.S.W., and recently was a Crusade director in the Australia-wide organisation of Crusade '61.

On the way across to Chicago a brief period will be spent at Honolulu in connection with the radio station sponsored by the Graham Organisation in that area. At the conclusion of the Crusade various cities in America and Canada will be visited before flying to Great Britain to be in time for the Keswick Convention, which will be held from July 14 to 21.

The return journey will be made via Europe and the Middle East, followed by visits to missionaries in India, Singapore, Hong Kong, Japan and Manila. Mr Gilchrist expects to be abroad for three months.

During his absence, Mr Bruce Townsend will be responsible for the oversight of the work of Campaigners for Christ in N.S.W., and in this task he will have the enthusiastic support of the members of the Council.

In releasing Mr Gilchrist to undertake this world tour, the Council of Campaigners for Christ believe that not only will Mr Gilchrist be a blessing to the people to whom he ministers the Word of God, but that the experience gained will help forward the cause of evangelism in this country.

The Chairman in N.S.W., Mr

A. E. J. Pont, states: "We are looking to the Lord to meet all the financial requirements involved in this tour quite apart from the normal funds which are required to maintain the evangelistic outreach of the Movement from day to day, and we commend Mr Gilchrist to your prayers."

### Interest in Children's TV

The Church of England Television Society (Sydney Diocese) reports a keen response to its new series of children's programs entitled "Off To Adventure."

Hundreds of letters have been pouring into the society's office telling of the impact of the program on viewers.

Typical of the comments received was this extract from a parent's letter: "I am so pleased that 'Off To Adventure' has started on TV with so many serials that aren't suitable for younger children on TV. I am pleased that a little time has been taken to teach the children something of God."

"Off To Adventure" is seen on ATN Channel 7 on Tuesdays and Wednesdays at 4.25 p.m.

A Protestant school building in Swords, County Dublin, Ireland, has been given free by Protestant authorities to the local Roman Catholic clergy because the Catholic parochial school to the district was overcrowded. The Protestant school had only six pupils.

### Hindrances in Ceylon

(COLOMBO). — The Ceylon Government's quiet but persistent campaign to keep missionary influence to a minimum in this young nation is bolstered by a new ruling recently enacted here.

Under the ruling a new missionary coming into the country is granted a visa only if he replaces a missionary who has left the island within the previous twelve months. In practice, this means that no new missionary is granted an entry visa until the person he is replacing has left the country.

The ruling replaces an earlier one which fixed the number of missionaries permitted to work in the country at any one time at the same figure as in 1939. The new ruling, by setting the total at the 1961 level—a considerably lower figure—cuts the number sharply.

At present there are 13 Methodist missionaries in Ceylon, 5 Baptist, 9 Anglican, 3 United Church (U.S.A.), 6 Salvation Army, plus a number from the Assemblies of God and Jehovah's Witnesses. The Roman Catholic Church has the largest number of foreign workers—an estimated 700 persons. The total Christian population of Ceylon is about 760,000, of whom about 600,000 are Roman Catholic. Total population is 10,000,000.

EPS, Geneva.

In the last issue of "A.C.R." the name of the author of the article entitled, "Why God Became Man" was inadvertently omitted. The article was written by the Reverend Noel Pollard, B.A., Lecturer at Moore Theological College, Sydney.

## Notes and Comments

### Advertising Anglicanism ...

From time to time advertisements appear in the daily and Sunday papers inviting people to enrol in free courses sponsored by the Roman Church and various other heretical sects.

As far as the Church of Rome is concerned, it may be of interest that according to Tom Trumbull's "Catholic Action and Politics" (p. 73), the Catholic Enquiry Centre inaugurated such advertisements in Britain in 1954 and by 1956 36,000 were studying Roman Catholicism as a result and 1,513 had joined the Roman Church. Six months later the figures were 47,000 and 2,000 respectively.

There can be no doubt, then, that there is a considerable response to this particular approach, with its guarantees that there will be no personal visits and that all communications will be enclosed in plain, sealed en-

velopes. One of the features of modern man is that he hates to commit himself and will often shy off anything too intimate and pressing. This is one of the reasons why many people are unapproachable by the clergy or lay evangelists. They have a spiritual need, they may in some cases realise it, but they dread the thought of becoming involved.

This approach is, of course, not a substitute for preaching and personal evangelism, but obviously it reaches people not reached by other methods. There is no reason why genuine, Evangelical Christianity should leave this field to false cults. It should be an easy matter for the Church of England to find a suitable clergyman or layman to prepare an appropriate course of lessons and take charge of such a venture.

### Anzac Day Services ...

Once again the Roman Catholic Church has shown that it will not co-operate with the Protestant Churches to help curb the spirit of secularism which is becoming so prevalent in Australia.

For years ministers of the different Churches led Anzac Day services, offered the prayers and gave the address. Then a few years ago the Church of Rome suddenly refused to participate in this arrangement any longer.

To avoid the Rome-inspired scandal of a divided service the Protestant Churches have conceded that prayers at future services will be said by a layman and not a minister. (What difference it can make, since in Roman Catholic eyes a Protestant clergyman is a layman, is not clear.) A minister is still to give the address.

This is in itself a retrograde step, but the natural and foreseeable result that is following in many places is still worse. Many

local R.S.L. sub-branches, interested in little more than making profits from drink and gambling in their clubs, are taking advantage of the situation to exclude the Churches altogether. Laymen of any Church or none at all are conducting the service, reading the prayers and delivering the address.

The Roman Church is to blame for this, as it was to blame for the breakdown of the system of Church schools supported by the State which existed in New South Wales in the last century. If Rome cannot have its own way entirely it does not care how the Christian cause in the general community suffers.

It is to be hoped that concerted action will be taken by our Church and the other Protestant Churches to see that all local R.S.L. sub-branches honour the new system in future. Poor as it is, it is apparently the best we can get, and we must not let it go by default.

### Mother Or Baby ...

The Archbishop of Wales says that the decision whether the mother or the baby should survive a birth where one of them cannot be saved should be left to the mother. But a mother in such a condition is obviously not in a fit state to make decisions of this kind (assuming she is conscious at all), and it is cowardly to evade an admittedly difficult decision in this way.

The Roman answer is that the mother should be sacrificed to save the baby. But this answer ignores the fact that an unborn child is not in the complete sense alive. For example, to destroy an unborn child is in the eyes of common law (which is based on Christianity) not murder, though it is a crime.

As the mother is a life fully in being and the baby is not, it is the baby that should, other things being equal, be sacrificed.

## Does the New Constitution imperil the Doctrine of the Church of England?

As not infrequently happens, the New Constitution of The Church of England in Australia has met with opposition from two quarters. The so-called "advanced Churchman" deprecate it on the ground that its terms are "too rigid." A section of Evangelicals on the other hand regard it as opening the door to doctrines and practices that would seriously affect what they regard as the essential position of The Church of England.

In view of these conflicting judgments, it is desirable to examine closely the position accorded to Chapter II, headed "Ruling Principles," which forms the principal ground of contention. It is objected by some that there is a serious deficiency in the Constitution discoverable in the fact that the Thirty-nine Articles are not included in the Fundamental Declarations which according to a later provision (Sec. 66) "This Church takes no power under this Constitution to alter."

"rules of discipline," but it can be contended that section 5, which gives plenary power "to make canons, ordinances and rules for the order and good government of the Church" restricts the terminology and excludes alterations of the Articles of Religion.

Section 71 (2) gives sanction to the existing law of the Church of England in force in the various dioceses at the date upon which the Constitution takes effect "unless and until the same be varied or dealt with in accordance with this Constitution."

The Church is given authority

to it by ordinance." That gives Sydney, as well as Brisbane, Melbourne and Perth, what amounts to a right of veto.

There is a strong safeguard against capricious irregularities. Any five communicant members of a parish can promote a charge against any person licensed by the bishop, or against any other person in holy orders resident in the diocese in respect of breach of faith, ritual or ceremonial, either before the diocesan tribunal or before the provincial tribunal in its original jurisdiction.

If the ritual or ceremonial concerning which complaint has been made is contrary to the order of

each house of at least three-fourths of the members present, may declare the bill to be a matter of urgency.

Where the matter concerns ritual, ceremonial or discipline, the requirements are still more rigid. Unless three-fourths of the members present decide that it need not proceed as a special bill, the procedure as laid down is most elaborate. The bill must be approved by at least two-thirds of the members of each of the three houses after the first and second readings and the committee stage has been concluded. If the opponents had strong grounds for their objections, it seems most

grave exception has been taken to this clause, but it has not been sufficiently noticed that this applies to the present law as defined by the ecclesiastical courts in England. The judicial committee of the Privy Council in England has altered its decisions. But it has not been observed that in this matter the Constitution makes a provision that "any determination of any tribunal which is inconsistent or at variance with any decision of such a judicial authority in England shall have permissive effect only and shall not be obligatory or coercive" (Sec. 73 (2)).

(This article was prepared for the Australian Church Record by the late Archdeacon T. C. Hammond, prior to his death. Coming from the pen of one who played a vital part in the framing of the Constitution, the Archdeacon's considerations will be of great interest to Australian Churchmen.)

The reply to this objection seems obvious. The Church of England in 1563 and again in 1571 took power, if it saw fit, to alter the wording of the 39 Articles, and in 1563 did, as a matter of fact, alter them. It altered the Prayer Book on at least four occasions. The framers of the Constitution should not be compelled to stultify themselves by making a declaration unalterable which the Church of England had actually taken the power to alter.

On the other hand, to leave The Articles and Prayer Book at the mercy of the caprice of a few, or capable of variation at the will of a small minority, would be to endanger the whole body of conviction. Serious variations involving important points of doctrine could be introduced at the behest of a parish or a single diocese.

**Difficulties resolved**  
How could the two difficulties be resolved satisfactorily? The first step was to secure the position of the Articles and formularies. This was done by inserting in the Constitution section 4, "This Church, being derived from the Church of England embodied in The Book of Common Prayer . . . and in the Articles of Religion sometimes called the 39 Articles."

The section goes on to claim power "to make statements as to the faith ritual ceremonial or discipline of this Church, and to order its forms of worship and rules of discipline." It is noticeable here that no power is taken directly to alter the Articles of Religion.

Lawyers may dispute the assertion that the 39 Articles are not included in the phrase

to make statements as to the faith, but is given no power under section 4 to alter the faith of the Church. The limitation to power "to order its forms of worship" appears to be both significant and deliberate.

**Safeguards**

As a further important point, it may be noted that the original draft of the Constitution limited the restriction on the power of Synod to the Fundamental Declarations, but the further clause was inserted "and the provisions of this chapter" and also in section 29 of the Constitution was altered to read "inconsistent with any part, or parts, of the fundamental declarations and ruling principles." The same alteration was made in section 31. While, therefore, section 4 remains part of the Constitution, "no canon, rule, resolution or statement of the General Synod inconsistent with it can be made validly."

Twenty-five members of General Synod have the power, by written request to the Primate, to secure that the matter be referred to the appellate tribunal. These are the safeguards against infringement of the doctrine of The Church of England that occasioned the objection that the Constitution was "too rigid."

It may be argued in reply that Section 4 can be altered by Synod and, therefore, these safeguards are illusory. The answer is that Section 4 can only be altered in accordance with Section 67d, which declares that such alteration can not come into effect "unless and until at least three-quarters of the diocesan Synods of this Church, including all the metropolitan sees, have assented

The Book of Common Prayer and has not been authorised by the procedure laid down for authorising alterations, it would appear that the tribunal would have no option but to declare that a breach has taken place. The bishop has also the power to nominate a person to promote such a charge.

It has been contended that the present system enforces uniformity, and the new Constitution recognises the possibility of legal variation. That is true. But it has also been pointed out that there exists at present in Australia a most confusing variation in ritual and ceremonial, and also serious aberrations in doctrine.

Granted that these features are strictly illegal, they have not been effectively checked. The new means of securing redress and strict limits, expressly declaring: "Nothing in this Constitution shall authorise a Synod or diocese of this Church except authorised by General Synod." It is argued reasonably that such provisions will confine variations within what is hoped will prove reasonable limits.

**Legalising variations**

How can these variations in practice be made legal? The provisions are such as to obviate the danger of inconsiderate alterations. Even a canon cannot be passed unless the bill enforcing it has been circulated to each diocese normally three months before the first day of the Session of Synod at which the bill is presented, provided that the Standing Committee may allow a shorter period, but not less than one month, or that General Synod, by an affirmative vote in

probable that they would gain the support of at least one over one-third of one house and so defeat the bill.

Even if this did not take place, the consentient vote of two-thirds of each of the three houses only gives the bill the character of a provisional canon. It must then be submitted to the Synod of each diocese and each diocesan Synod shall submit to the President its assent to or dissent from the bill, together with such report and recommendations as it may think fit.

Unless every Synod assents to the Canon, the reports and recommendations of the various Synods shall be presented to the General Synod. The General Synod shall then recommit the provisional Canon as a bill for second reading and committee stage. The bill must again be passed by at least two-thirds of the members of each of the three houses. Even then, and before the vote is taken, the General Synod by a majority of the three houses voting together may declare that the third reading shall be provisional only, and, in that case, the bill must be re-submitted to each diocesan Synod.

It will be seen from this rough summary that considerable care has been exercised to avoid any hasty determinations in matters affecting ritual and ceremonial.

**Considerable care**

One further feature in the New Constitution demands close attention. The tribunal before which any case comes is not bound by its own previous decisions, nor by the decisions of any judicial authority in England.

A diocese may by ordinance direct that a diocesan tribunal shall not follow or observe a particular determination of the appellate or provincial tribunal, which has permissive effect only. (Sec. 73 (3)).

With these safeguards and limitations prescribed in the Constitution, it would appear that the existing law of the Church of England in all its essential features is adequately maintained.

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# Letters

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

## Aged Choristers

Sir,  
With all respect to Dr Gerald Knight and his supporter, "Listener of Sydney," I must say that their criticisms of our choirs in general and aged choristers in particular are unfair. Most probably if they had been present in Jerusalem on the first Palm Sunday, they would have joined the Pharisees in asking our Lord to rebuke the crowds who were singing their Hosannas and praising God in the highest. Had they been aware of our Lord's reply on that occasion (Luke 19:40), they would not have remarked so harshly about the voices of the "Old Dears," but followed his teaching, by saying to the aged choristers, "Well done, faithful servants."

There is no doubt that many choirs are below the standard required of them, but aged choristers are not the cause of this. The "Old Dears" in the choir may not have operatic voices and may not be experts at singing, but their presence in the choir sets a good example for the younger folk to follow, who, when they step in, the older ones will automatically drop out. "Listener's" statement to the effect that some churches are inflected by a group of people who call themselves a choir is a harsh, hurtful and destructive one. It may result in the loss of faithful church members, at a time when the Church wants to keep them in.

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# Books

## "SPIRIT OF THE LIVING GOD"

By Leon Morris, I.V.F., London, PP. 102. 4/- English.

This book is an example of the ability of a great scholar to give expression to difficult biblical doctrines and concepts in a simple, relevant and understandable manner.

"Spirit of the Living God" is the fourth in the I.V.F. series, "Great Doctrines of the Bible," under the general editorship of Dr Leon Morris. In it Dr Morris has endeavoured to set out some of the important teachings of the Bible on the Holy Spirit, in a non-technical way for the general reader.

He has attempted, successfully, to avoid the extremes of great erudition with little relevance and zealous devotion with little reverence for the majesty of the Spirit's person. In all a lucid and useful addition to the parish bookstall or library.

—J. E. Jones.

## C.M.S. Convention

With an aggregate attendance approaching 10,000, the C.M.S. Missionary Convention in Sydney Town Hall concluded on Monday, April 16. Principal speakers were Bishop Festo Olang, from Kenya; the Reverend Gershon Nyaronga, from Tanganyika; and the Reverend G. C. Bingham, first Principal of the Hyderabad Bible Institute.

The theme of this year's convention was "Committed to Christ." Those present heard addresses from the overseas visitors and Bible Studies on the convention theme.

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## Also received:

"Repentance," by Bishop J. C. Ryle. Ryle Reprint, published by the Church Book Room Press, Eng. price 9d. Reprint of a tract published in a series dealing with the leading truths of Christianity.

"Samuel Rutherford," by the Reverend G. N. M. Collins, B.D. Eng. price 1/6. Annual Lecture of The Evangelical Library, delivered in 1961. Useful resume of the life of this Scottish saint and statesman.

"The Work of the Holy Spirit," by A. W. Habershon, M.A. Eng. price 9d. One of the Christian Faith Series published by the Church Book Room Press.

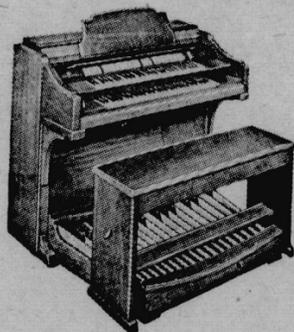
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J. C. Ryle  
Robert Murray McCheyne—  
A. A. Bonar  
Letters of John Newton  
The Sovereignty Of God—  
A. W. Pink

## Preachers Available

Among the expected 2,000 delegates to the World Christian Endeavour Convention from overseas, interstate and country areas of N.S.W. will be preachers, both ministerial and lay. Many of these will be available to Sydney and suburban churches on Sunday, August 19. Ministers who wish for appointments to their churches are invited to communicate in writing with the Pulpit Supply Conventor, the Reverend A. E. Brawn, The Parsonage, 2 Wunda Road, Concord West.

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# EVIDENCE ON YOUTH POLICY

In view of current interest in investigations being conducted by the N.S.W. Youth Policy Advisory Committee we are reprinting extracts from a memorandum submitted by the Marriage Guidance Council of N.S.W.

The Memorandum commences by drawing attention to the LIFE SITUATION in which most of Australia's young people find themselves today. It emphasises the growing proportion of young people in the community with their greater sense of social, financial, industrial and political power.

The report continues: "Morally, our young people are not only caught in the conflicts and confusions which characterise youth in all industrial societies; as well, they tend to lack conviction and self-commanding guidance from pretty well all the traditional sources of such guidance, and they reflect—with inevitable heightening—the uncertainty of their parents and of the older generation as a whole.

Many of them, animated by a mixture of insecurity, rebelliousness, cynicism, disillusionment, and immature response to prevailing strong incitements, show signs of amorality and/or immorality in most of the areas where traditional prohibitions are breaking down and traditional standards have lost their grip. Spiritually and religiously, while large numbers still have some active connection with church worship and life the majority are uninterested, unimpressed, unimpressed. They do not understand religious language and concepts. By and large, the churches' attempts to catch and hold them are unsuccessful except where immaturity and insecurity lead them to respond—at least for a time—to emotional appeals and warnings."

## Marriage and family

The report discusses at some length the prospects of young people as marriage partners and parents.

"One of the best-attested facts of our times," the report continues, "is that, on the whole, good homes tend to beget good homes, and bad homes, bad homes, in the next generation. That is linked with the fact, equally well-attested, that the responsibilities of marriage and parenthood in the modern world can be carried only by men and women fully adult in every sense.

Serious weakness in the quality of family life and relationships not only inflicts damage on the individuals of all ages who are involved, and not only tends to ensure similar or worse weakness in the next generation of families; it weakens the fabric of the community and the nation as a whole by constantly adding to it persons who in every relationship of our complex society contribute emotional immaturity, irresponsibility, and incompetence as well as varying degrees of physical, nervous and mental ill-health.

That this vicious cycle has reached in N.S.W. proportions that demand prompt action on new lines and on an unprecedented scale can hardly be denied.

The family is the most powerful influence in the gradual fashioning of those qualities of

personality and those emotional reaction patterns which determine the adult character.

## Marriage partners

At the centre of the family, in turn, stand the husband and wife. The quality of the family's life, and of the influence working upon the children as they grow, cannot be better than the quality of the mother and father and of the relationship between them.

There is abundant evidence in this country as in every other industrial democracy that the major necessity for developing the sound personal and social qualities in the next generation is the equipping of today's young people for the wise and mature handling of their coming roles as marriage partners. It is not an understanding of this that is lacking, but an adequate application of it in practical terms.

The report goes on to stress the need for preparation for mar-

riage, in courses such as those provided by the council, in schools, youth clubs and in churches.

Discussing the role of the school in this preparation the report calls for more attention to be paid to the emotional and social needs and expression of the pupils and to introducing and commending the basic moral principles of the Christian faith.

The report continues: "The curriculum needs to be extended and correlated in such ways as will ensure that every scholar is introduced, at appropriate stages, to the essential aspects of hetero-sexual relationship before and in marriage; anatomical, physiological, psychological, social, moral, spiritual, interpersonal."

The concluding part of the memorandum deals with the work of the Marriage Guidance Council and with possibilities of extending such work in the future.

# Misunderstandings over appointment of Archdeacon

Controversy has arisen following the appointment by the Archbishop of Sydney of Canon Clive Goodwin as Archdeacon of Wollongong. The appointment was announced during the Special Session of Sydney Synod held to discuss St. Andrew's Square proposals.

The newspaper criticised the transfer of Archdeacon Begbie to Sydney, while still administering the Wollongong-Camden area.

A churchman was quoted as saying:

"In a developing area like this we need an evangelical outlook, following up our gains at every opportunity as they occur.

"There is no doubt that Wollongong is now important enough and strong enough to expect the appointment of a Bishop. This would at least bring it into line with what has happened to Newcastle.

"It would be a pity if there was a breakaway move now among the laity to create a Diocese of Wollongong, but it could happen, and the lay members of the church would have every right to do it.

"This would mean a Bishop would have to be appointed to Wollongong and there would be nothing the Sydney authorities could do about it."

## Archbishop replies

Replying to the charges, Dr Gough stated: "Before long Canon Goodwin will be freed from other duties to enable him to act in this capacity."

The Archbishop said: "In his remarks concerning a breakaway to form a new diocese the writer reveals profound and culpable ignorance of the Constitution of the Church of England. Dioceses cannot be created in that fashion."

Speaking in St. Michael's Church, Wollongong, on Sunday, April 8, the Reverend B. H. Williams, Rural Dean of Wollongong, said: "During the past week one of the local newspapers made reference to

the appointment of the new Archdeacon of Camden with Wollongong stating that the Anglican Church on the South Coast is seething with discontent over the failure of the Church authorities to appoint a resident Bishop or Archdeacon to Wollongong.

"I do not believe that this statement is true.

"It was further stated over the A.B.C. that the new Archdeacon would remain in his present Parish, St. Mark's, Darling Point.

"I understand that this is only a temporary arrangement and that later on he will devote his whole time and energies to the work of his Archdeaconry and will live within it."

## Ghana Warnings

MR A. J. DOWUNA HAMMOND, Minister of Education in Ghana, has warned that his Government will impose the strongest sanctions against any missionary institution where "seeds of indiscipline and disloyalty to the State" are being sown among students.

In a speech at an Accra secondary school, he said he had seen disquieting signs in a number of missionary institutions of "subtle, but manifest disloyalty to the ideals of the State."

"It should be borne in mind," he said, "that the Government is not against any church or religious body which conducts itself within the framework of the laws of the country. When sanctions are therefore imposed, it should be understood as being purely within the context of the educational system."

—E.P.S., Geneva.

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## NEWS IN BRIEF

**THE BIBLE SOCIETY'S** current distribution program is the greatest in its history. A larger number of Scriptures in more languages than ever before are in various stages of production. The February expenditure for printing and binding alone required a subsidy of £36,000.

**BRISBANE DIOCESE** has purchased a property at Hamilton as the future residence of the Archbishop of Brisbane. The property, known as "Farsley," was purchased for an undisclosed price from Lady Tooth and will not become available to the diocese until the latter part of 1963.

**PROSPECT RURAL DEANERY (N.S.W.)** is engaging in a combined Evangelistic Mission from May 12 to 21. Students from Moore College, Deaconess House, together with members of the University E.U. groups, will assist a team of eight Missioners in this combined effort.

**JUNGLE DOCTOR** books have now been printed in thirty languages. Recently the one millionth copy of these famous books by Dr Paul White was published.

**SYDNEY CLERGY** are meeting in conference on Monday, April 30, for the beginning of Adult Education Research Week. Discussions centring around adult education in the Church will continue during the ensuing week.

**RECEIPTS** for Inter-Church Aid in the first quarter of 1962 totalled £101,000, compared with £75,000 in the same period in 1961.

**MIGRATION** is to be discussed by a conference convened by the Australian Council of Churches in mid-July. Delegates from a number of churches have been appointed. The Conference will be held in Melbourne.

**BETWEEN** 8,000 and 9,000 people viewed the Exhibition staged by Holy Trinity, Adelaide, depicting the pioneer days of South Australia.

**THE GENERAL SYNOD** of the Church of England in Australia under the New Constitution will be held from May 8 to 18.

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**In the next issue—**  
**Billy Graham in South America**

Page 8—The Australian Church Record, April 26, 1962

## Personal

### ● Sydney

The Reverend Norman Basil Minty, at present Rector of St. Stephen's, Hurlstone Park, has been appointed Rector of St. Mark's, Granville. Mr Minty was ordained in 1937 and served as a Chaplain with the A.I.F. from 1942-46.

The Reverend R. V. Ash, at present Rector of St. Stephen's, Kurrajong, has been appointed Curate-in-charge of the Provisional Parish of Abbotsford, with Russell-Lea.

### ● Overseas

Bishop Neville Langford-Smith left for England on April 25, where he will meet church leaders before returning to Kenya.

### ● Newcastle

The Reverend C. R. Jessop was inducted to the Parish of Stockton on April 10.

### ● Brisbane

The Reverend W. K. Morgan has been appointed Vicar of St. Lawrence's, Caboolture; The Reverend H. E. Hunt, Th. Schol., has been appointed Rector of St. Mary's, Kilcoy; and The Reverend C. J. White, Th. L., has been appointed Assistant Curate of St. Matthew's, Grovely.

The Reverend H. E. Hunt,

Th. Schol., has resigned as Rector of St. Luke's, Rosewood.

### ● Adelaide

The Reverend T. G. Drought, Rector of St. Mary's, Burra, has been appointed Rural Dean of Clare. The Reverend N. C. Paynter, B.A., has accepted the incumbency of St. Paul's Church, Adelaide, and will commence his ministry there in the middle of May.

### ● Ballarat

The Reverend J. B. Goodman has been appointed Rector of Edenhope. Mr Goodman will take up his appointment at the end of June.

### ● Melbourne

Dr S. Barton Babbage will return from the U.S.A. during May.

Canon L. M. Howell, Vicar of St. Peter's, Ballarat, has been appointed Vicar of St. John's, East Malvern. Canon Howell will be inducted on June 8.

The Reverend I. St. Clair has been appointed Vicar of All Souls', Kallista.

The Reverend Dr R. E. Sutton has taken up his appointment as Lecturer at Perry Hostel, North Melbourne.

The Reverend A. D. Gargaville will be inducted to St. Thomas', Werribee, on April 26.

## Dissension over United Communion

LONDON — A debate, which the CHURCH TIMES describes as "a squall which in less ecumenical times would have developed into a storm," occupied delegates in the closing sessions of the recent Assembly of the Church of England.

This discussion was touched off by announcement that the Bishop of Leicester, Dr Ronald Williams, has issued an invitation to all baptised and communicant delegates to the Third British Conference of Christian Youth, to be held in Leicester in August, to attend a service of Holy Communion in Leicester Cathedral.

Only once previously has the Anglican Church held an open Communion in England. This was at the famous second conference of the Life and Work Movement, one of the parent bodies of the World Council of Churches, held in 1937 at Oxford. The invitation to this Communion was issued by the then Archbishop of Canterbury, Dr Cosmo Gordon Lang.

Defending his action, Dr Williams said that "theologically and ecclesiastically, I acted within the precedents of the Church of England, which in some sense is the host church at Leicester." Further, he said, the conference was not dealing with members of "a pop record club, but responsible mature young people, and we must accord them a degree of maturity which has not been accorded to them before." The Bishop was strongly supported by the Bishop of St. Ed-

mundsbury and Ipswich, Dr H. Morris, who said the Assembly should regard this as a brave and courageous step. He said he thought that those who said that such a service would cause disquiet in the Church were wrong, and that many had been waiting for this.

Dr G. B. Bearham, chairman; Revd. Canon L. L. Nash, deputy chairman; Revd. Colin J. Cohn; Revd. H. S. Kidner; Messrs. E. W. Stockton, A. G. Hooke (hon. treasurer); R. J. Mason (hon. secretary).

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Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

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Other lectures will include one on "Personal Relationships" by Canon R. W. F. Wootton, formerly of West Pakistan, now Principal of the Church Army Training College, and one on "Our Devotional Life" by the Reverend Basil C. Gough, Rector of St. Ebbe's Church, Oxford. The Reverend William Leatham,

Vicar of St. John's, Harborne (Birmingham), will speak on "Reading and Books."

Daily Bible readings will be given by the Reverend Alan M. Stibbs, Vice-Principal of Oak Hill Theological College, who will also give an address on Preaching. Mr Stibbs and his wife will act as host and hostess to the conference.

It is anticipated that many who attend will go on to the Keswick Convention (July 14 to 21). Participants will also be able, if they wish, to widen their experience through work in an evangelical parish, either before or after the school.

The fee for the school is £7 (English) and inquiries should be addressed to the Reverend J. R. W. Stott, Hon. Joint Secretary, E.F.A.C., 12 Weymouth Street, London, W.1.

(The E.F.A.C. was founded in 1961 to foster fellowship between Anglican Evangelicals throughout the world and bear witness to Biblical and Reformation Principles. The president is the Primate of Australia.)

# THE AUSTRALIAN CHURCH RECORD

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## GENERAL SYNOD MEETS IN SYDNEY

The first General Synod under the New Constitution is meeting in Sydney from May 8 to 18. The Synod began with a service in St. Andrew's Cathedral at which Bishop Stephen Bayne, Liaison Officer of the Lambeth Conference preached.

Bishop Bayne has been invited to Australia for this historic Synod and has also been conferring with archbishops and bishops in their dioceses. From May 5 to 7 he has been attending the meeting of bishops at Gilbulla, Menangle (near Sydney).

The Synod Meetings are being

held in the Chapter House, next to St. Andrew's Cathedral, and the first meeting was held at 4 p.m. on May 8, when the Governor-General, Lord De L'Isle, was present.

The Primate of Australia and Archbishop of Sydney, Dr Gough, gave the Presidential Address.

The first session of General

Synod being held under the New Constitution is to consider a number of matters which are highly important to the future development of the Church in Australia.

The 201 delegates will consider the appointment of a Commission to draft revisions to the Book of Common Prayer. Such draft revisions would then be referred back to the next session of Synod.

Canons have also been planned to consider the work of the General Board of Religious Education, the Australian Clergy Provident Fund and the Australian College of Theology.

### Department of Promotion

A motion will be put forward covering the formation and development of a national Department of Promotion.

Another important matter for consideration and one which will require careful thought is the suggested appointment of a Select Committee to consider the various Anglican and interdenominational bodies which merit financial support from the Church of England on a national basis.

Such support would necessitate provision of apparatus to handle voluntary assessments on the dioceses of the Commonwealth.

A full report of General Synod will appear in the next issue of the "Record."

## NEW HEADQUARTERS



● C.E.N.E.F. Building, at the corner of Kent and Bathurst Streets, Sydney, new headquarters of the Church Record Ltd.

## CHANGE OF ADDRESS

We wish to advise readers that the office of The Church Record Ltd. has been transferred to the new C.E.N.E.F. Building, at the corner of Bathurst and Kent Streets, Sydney. The office is located on the first floor and is close to the Cathedral and other Church offices.

All future communications should be addressed to:—  
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