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CITY AND SEE Nelson marks 100 years

FROM OUR OWN CORRESPONDENT

NELSON, September 29. — One hundred years ago today the first Bishop Nelson, New Zealand, was consecrated in Lambeth Palace, London.

He was Edmund Hobhouse. By royal decree Nelson was given the status of a city, and by royal letters patent the city became a bishop's see.

To the centenary celebrations of the diocese this month have come two former bishops of Nelson, the Right Reverend W. G. Hilliard, Coadjutor Bishop of Sydney, and the Right Reverend P. W. Stephenson, now living in Melbourne, Victoria.

Host of the former bishops is the present occupant of the see, the Right Reverend F. O. Hulme-Moir.

Speaking to a large congregation at the Synod Service in Christchurch Cathedral last Monday evening Bishop Hilliard said, "We live in one of the most critical ages ever; it is a decisive turning point of history. The Christian contribution to the age must be to show people the right direction in which to turn their vast technical skills. We must call people back to the centre of life, the Church of God."

"Man needs to find a noble aim for his activities. Mankind has got off-centre, become eccentric, because he has lost contact with God."

IN A TENT

The Bishops and their wives were visibly moved and excited to be once again in the company of a people they learnt to love during their ministries, and in a province of New Zealand where the Cathedral stands in a dominating position in picturesque gardens, overlooking the city. Bishop Stephenson spoke for them all when he said, "It is a joy to be back in Nelson, to visit

some of the parishes and to meet so many of my old friends. I remember you constantly in my prayers. I am delighted to see how much progress you have made under your new Bishop. God bless you now and through the years that lie ahead."

On the day after the first settlers arrived in Nelson, early in November 1841, a Church service was held on the beach where the leader of the expedition, Captain Arthur Wakefield, had had the New Zealand Companies' tent erected. The Anglican service was read by Wakefield, and all the men of the advance party took part.

On September the 29th, 1858 Edmund Hobhouse was consecrated Bishop in Lambeth Palace.

In his Charge to the Synod Bishop Hulme-Moir said, "Here in this place the twin institutions of Church and City were established together, the city because of the diocese, the Church because of the settlement..."

"Through the century now past the Church has striven to be a guide and counsellor in spiritual and moral matters to the citizens of the city. It would be well if we considered the relationship of Church and State, particularly as it affects Church, State, and citizen."

"It is true to say that the citizen of almost every country is conscious that the State has ever increasing power to effect the



THREE BISHOPS OF NELSON, past and present, at the centenary celebrations of the diocese (see story). They are, from left to right, the Right Reverend W. G. Hilliard, now coadjutor bishop of Sydney, the Right Reverend F. O. Hulme-Moir, the present bishop, and the Right Reverend P. W. Stephenson. By a coincidence, Bishops Hilliard and Stephenson were both formerly headmasters of Trinity Grammar School, Summer Hill, and Bishop Hulme-Moir was formerly rector of St. Andrew's, Summer Hill.

Victorian C.M.S. Reports— 178 Australian missionaries

MELBOURNE, October 4.—The Church Missionary Society in Victoria has just held its Annual Meeting. Over three hundred were present in the Chapter House, St. Paul's Cathedral, where His Grace the Archbishop of Melbourne was Chairman.

Early in the evening the meeting accepted an official Constitution of the Victorian Branch which had been prepared and recommended by the General Committee.

In presenting his Annual Report the General Secretary made reference to an address given by Sir Kenneth Grubb on the 159th Anniversary of C.M.S. London when Sir Kenneth pointed out very forcibly that in a world of swift transition the Mission of the Church requires flexible and creative application. The General Secretary reported on encouraging signs of growth in the Mission Field and the growing demand for C.M.S. to fill specialist positions in every country and to launch out into new ventures such as mobile medical, evangelistic and training units. One invaluable experiment has been the bringing to Australia of four young clergy from overseas —

two from India, one from Japan and one from Tanganyika—for a year's study and sharing of spiritual life. The General Secretary reported that there are now 178 Australian missionaries and staff workers in 13 different countries engaged in pastoral, medical, educational and social work.

For the year July, 1958, to June, 1959, C.M.S. in Victoria has a budget of £54,000 which was adopted by the Annual Meeting.

Drs John and Joy Cranswick, C.M.S. missionaries working at Khammamett in the Church of South India, were farewelled. Dr Joy Cranswick mentioned the difficulties continually encountered in India in personal relationships because of the White Australia Policy. Dr John Cranswick is returning as Superintendent of Khammamett Hospital.

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Christian education

"Feed my lamb" is a command Christ lays on His church in every generation. How is this to be done? Primarily in the home. The daily Bible lesson and daily family prayers gives the growing child that profoundly true education which is the Christian birth right.

However, most children in Australia, though baptised members of the church, grow up in homes that can only be described as semi-Christian in that the standards of the world dominate the parents and set the tone. For these children, Sunday School and religious instruction in the State schools provide their only Christian education. Everything that can be done, therefore, to make these two agencies effective is worthwhile. The first need is for instructed, mature Christians as teachers. Such teaching is a work of faith, for the teacher may not see the results of the seed sown. But others see it. Often, for example, candidates for ordination testify that their conversion was due to their Sunday School teacher or their religious instructor at school.

It is good news to know that in more than one State, the church is increasing the

number of full-time teachers of religious instruction in State schools. More could be done if more money were made available. It should be a primary call on the church's resources to supply this money in order that every opportunity of feeding Christ's lambs should be taken up to the full.

The Roman Catholic Church (on instructions from the Vatican) has built up an independent, complete and rival system of education within the State. Our church should not follow this lead until it becomes clear that a true religious education cannot be given within the State system. But this has never been put to the test. For the church has never taken up to the full the opportunities it already has within the State system, much less has it pressed for increased opportunities if the present ones are found to be inadequate. So then, the immediate task of the church in religious education is to develop to the full the efficiency of religious instruction in State schools. It is well worth while scraping the barrel and devoting every available pound to advance this object.

The Province of Australia

The whole Australian Church felicitates the Diocese of Willochra on the election of its third bishop. His consecration later this month raises the interesting question as to the status of the diocese. Willochra, with Adelaide and Tasmania, are commonly said to be "extra-provincial." If this is so, they are comparable to the ancient diocese of Cyprus, and "autocephalous" would be a more appropriate term to describe them. Like archbishops, their bishops would not owe canonical obedience to any other bishop.

However, since 1847, there has been a Province of Australia, of which the Archbishop of Sydney has, by reason of his see, been metropolitan. From the beginning of the province it was recognised that letters patent of the Crown could not confer "coercive authority or jurisdiction" on the metropolitan, that is to say, authority which could enforce its own orders. For in November, 1847, Earl Grey reminded the Bishop Nixon of Tasmania, on the authority of the law officers of the Crown that the Queen's letters patent could not convey such ecclesiastical jurisdiction; and this fact was confirmed subsequently in the South African cases.

Nevertheless, the Australia

Church affirmed that the Province of Australia was in existence. Thus the six bishops who met in Sydney in 1850 under the presidency of the bishop of Sydney described themselves as "the Metropolitan and suffragan bishops of the Province of Australasia."

Subsequent to the South African cases, the Australian bishops met the bishop of Sydney in conference in 1868 and signed themselves as "the Metropolitan and suffragan bishops of . . . the Province of Australia, as it is at present defined in the letters patent of the Lord Bishop of Sydney."

Again, at the Lambeth Conference of 1878 "Australia with 12 dioceses" was described as one province of the Anglican Communion.

General Synod in 1881 set its approval on the fact of the existence of the Province of Australia by the opening words of its first determination.

Since this date, other provinces, by mutual consent, have been formed out of the Province of Australia, but we do not know of anything that has taken place to affect the status of the dioceses of Adelaide, Tasmania and Willochra as parts of the original province, or of their bishops as suffragans of the Metropolitan See of the Province of Australia.

WHO HAS BELIEVED?

The sufferings and the glory

By the Reverend A. M. Stubbs

"O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into His Glory?" (St. Luke 24, 25, 26). So said the as yet unrecognized Stranger to the two whom He joined on the road to Emmaus.

Once it is seen to be a prophecy of the Christ, there is no passage in the Old Testament that speaks more clearly beforehand of the sufferings of Christ, and the glory that should follow, than the passage in Isaiah about the suffering Servant of Jehovah. Let us read the whole song, for in the original it is poetry rather than prose; and let us note that it begins at Isaiah 52, 13 and runs to the end of chapter 53. We shall refer to the Revised Version and the R.V. margin as well as the Authorised Version. Let us note that the song falls into five stanzas of three verses each, and that the opening words of each section indicate the particular point or aspect emphasised in that section.

(i) 52, 13-15. Behold, My servant shall deal prudently (or prosper). This is the dominant thought not only of the opening section, but also of the whole song. The way in which God's servant acts is to be a complete mystery to those who see His suffering, but it will be vindicated as prudent by the result to which it leads. For after His suffering, "He shall be exalted and exalted, and be very high." Christians may see in this threefold exaltation something which has been fulfilled in our Lord's (1) Resurrection, (2) Ascension, and (3) Enthronement at God's right hand. Just as many men were astonished at His humiliation, so shall many nations be startled by His exaltation. Thus will Gentiles, whose minds were not prepared beforehand like those of the Jews, acknowledge Him as Lord. This Gospel of Jehovah's exalted servant will win response from the ends of the earth.

(ii) 53, 1-3. Who hath believed that which we have heard? This section dwells on the unbelief and indifference of those who saw His appearing in humility to suffer. The change of tense to the past suggests that these words are a prophecy of the future repentance of the Jewish people. When their eyes are opened, they

will confess that the prophecy of the suffering that was to precede Messiah's glory was read in their synagogues, but they did not believe it. They will confess that although the Messiah grew



Another Bible study by Mr. Stubbs, a leading Anglican Bible expositor in England. Other studies in the series will appear from time to time.

up in their midst He was not welcomed, but disregarded, despised, and rejected.

(iii) 53, 4-6. Surely He hath borne our griefs. This is the further confession by the people of the meaning of the sufferings of God's servant. They acknowledge that their previous judgment about Him was mistaken. True He did suffer for sins, and bear their divinely ordained penalty and curse; but it was not for His own sins that He thus suffered. It was all for them, or, as they say, and as we may say, too, all for us. The words "our," "we" and "us" keep on coming in these three verses. For His suffering was substitutionary, for our sake, and in our stead. We committed the sins. He took the chastisement. We enjoy the healing and the peace. Such are the amazing discovery and experience of the redeemed.

(iv) 53, 7-9. He was oppressed, yet He humbled Himself. Here the prophet, or Jehovah Himself, again speaks; and speaks of the amazing self-humiliation of God's servant. Though He was entirely innocent, He did not protest or complain at suffering and death. None of His generation considered why He was thus being cut off. Yet, willingly and in silence, in utter submission to God's will and way, He bore in His own person the smiting due to God's people because of their transgressions. So He humbled Himself, and became obedient even unto sharing the kind of death due to the wicked.

(v) 53, 10-12. Yet it pleased the Lord to bruise Him. Jehovah Himself had purposed it all. This is the first and final explanation. Behind all that happened to His servant was God's holy will for the redemption of His people. So God Himself ordered the crowning tragedy of human history. He allowed His Servant to bear the sin of many, to pour out His soul unto death as a sin-offering. Nor was it in vain. For God's purpose is being successfully achieved because of what the Servant did, namely, the justification of many, and the birth of a seed whom the risen Servant did, namely, the justification of many, and the birth of a seed whom the risen Servant will confess to be His people. For nothing less is here anticipated than the resurrection and final triumph of God's Servant, in the light of which His sufferings will be seen to have been all worth while. So shall He be satisfied, and all the good pleasure of God fully accomplished. How wonderful that by entering into His glory through suffering God's Servant, and God's Christ, accomplished the purpose of God for our redemption, and made it possible for us sinners also to be brought from guilt, through grace, to glory.

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Dr. KNOX

Moore College principal

The Trustees of Moore College, Sydney, have appointed the Reverend D. B. Knox, B.A. (Syd.), B.D., M.th. (Lond.), D.Phil. (Oxon), to be Principal of the College in succession to Bishop Loane.

The chairman of the Trustees, the Archbishop of Sydney, announced this on Saturday. Dr. Knox has been Vice-Principal since 1954 and Acting Principal for most of this year during Bishop Loane's absence abroad.

Dr. Knox has had experience of three theological colleges: St. John's Hall, Highbury, where he was himself trained under Dr. T. W. Gilbert; Wycliffe Hall, Oxford, where for three years he was Tutor and Lecturer in New Testament; and Moore College where he has served under both Archdeacon T. C. Hammond and Bishop Loane.

The new Principal is an honours graduate of Sydney in classics and a first class A.L.C.D. from Highbury. He subsequently studied theology at the universities of Cambridge, Oxford and London. He was ordained in 1941 by the Bishop of Ely to the curacy of St. Andrew-the-less, Cambridge, and he served as a chaplain in the R.N.V.R. from 1943-47.

Dr. Knox is the sole Australian on the Faith and Order Commission of the W.C.C., having been elected at Lund, Sweden, in 1952. He attended the Evanston Assembly of the W.C.C. in 1954 and the F. and O. Conference in New Zealand in 1955.

Dr. Knox was one of the founders of the IVF's Tyndale Fellowship for Biblical Research, and the Australian IVF invited him to give its inaugural Lecture in Theology last year.

Two books by Dr. Knox on Reformation theology are expected to be published shortly. He has contributed to a number of theological journals, and to the new Dictionary of Theology at present being produced in America.

Dr. Knox represented Sydney at the Anglican Congress at Minneapolis in 1954 and took an active part in debates.

ARCHBISHOP SAYS—

C.M.S. is "work of Church"

MELBOURNE, October 4, — "The work of the Church Missionary Society is the work of the Church — not just a work within the Church, but the work of the Church," said the Archbishop of Melbourne, the Most Reverend Frank Woods, at the annual meeting of the Victorian C.M.S. this week.

The Archbishop said: "The missionary aspect of the work of the Church has in our Church been very largely entrusted to voluntary societies in which the Church Missionary Society holds so honourable a rank. I am all for it. I think it's a splendid thing, but I think it has one very great danger — that mission should be thought to be the hobby of those who are interested in it. I don't quite know how one gets over that. It certainly is true that we haven't completely got over it in the Anglican Communion because this idea that the missionary work of the Church is a hobby of the few dies very hard indeed."

"In this, our Church, and in this diocese, the Church Missionary Society has its special spheres of operation, and I'm always a little afraid that just because of people like yourselves — and I thank God for you — I'm always just a little afraid that we shall think that this work which has been reported to us tonight is the work of a society rather than the work of a Church. It isn't your fault if some people think like that. Far from it. If it weren't for the society it may be that a lot of the work wouldn't be done at all, but at least my presence here tonight with you, although I hold an office in your society, I hope will be taken at least to mean this, that the work of the Church Missionary Society is the work of the Church — not just a work within the Church, but the work of the Church, and that unless our Anglican Communion remembers that and learns to accept it wholeheartedly, we cannot hope to express the wholeness of the Gospel which it is ours to express."

Robes stolen

While the Bishop of Bradford (the Right Rev. Donald Coggan) was giving the harvest-time Epilogue on B.B.C. Television from Manchester recently, a thief was reaping his own harvest by stealing the Bishop's robes. They were in a case in a car parked outside the broadcasting studios.

LAMBETH

"I can assure you that this aspect was never very far from our thought at Lambeth. Nobody doubted for a minute that the missionary work of the Church was anything but integral to its life. We were reminded again and again, not only by so-called overseas bishops but by bishops who were in what is often called the sending country, that the Church which isn't a missionary Church can hardly claim the name Church at all. After all, from the very start the existence of the Church depended upon its missionary activity, and I am delighted as I hear your report to think that, for instance, your budget is creeping up and up. I know it isn't easy. It's hard, but it's a sign of life, and I like to think that in this coming year you won't have very great difficulty in meeting your rising budget because you are people who know that mission is a necessary and integral part of the life of the Church."

Speaking of the Lambeth Conference, the Archbishop said: "Since I returned from Lambeth I have been asked again and

Rockhampton bishop elected

The Synod of the diocese of Rockhampton, Central Queensland, has elected the Rev. L. E. W. Renfrey, priest-in-charge of Kensington Gardens, South Australia, since 1950, to be Bishop of the diocese.

Mr Renfrey, who is 42, has spent all his life in South Australia. He is a member of the Confraternity of the Blessed Sacrament, and has been commissioned to write the biography of the Right Rev. Nutter Thomas, Bishop of Adelaide from 1906 to 1940.

Bible House doubled

The renovated and enlarged Bible House in George Street, Brisbane, was opened and dedicated on Sunday, September 28.

The building was officially opened by the Governor of Queensland, Sir Henry Abel Smith, K.C.V.O., D.S.O., and in the absence of the Archbishop of Brisbane, the dedication was conducted by the Commonwealth Secretary, the Rev. Canon H. M. Arrowsmith, M.B.E.

The growth of the Bible Society's work in Queensland has necessitated the enlargement of the Depot to twice its original size, and additional administration offices have been included in the renovated building.

The costs are in the vicinity of £8,500 and are being met by the Society's property funds. No funds subscribed for the provision of Scriptures have been diverted into this property expenditure.

Swedish church to ordain women

The Church of Sweden has agreed to accept women as ordained ministers. Its Church Assembly decided this on September 27, by a majority of 69 to 29, following an act of parliament that had previously caused fierce controversy within the church.

The minority voting against the acceptance of women was led by Bishop Bo Gieritz and claimed that the measure was unconstitutional. An attempt to find a "constitutional third way" to settle the controversy, with postponement of ordination for two years, was led by Bishop Anders Nygren, who retired as head of the Lund diocese on October 1. The compromise plan was rejected, after being attacked in the assembly by some members of Swedish women's organisations, including the Church Council of Women and the Y.W.C.A.

Although the debate lasted two days, observers said that few new points were raised. Elections to the Church Assembly early this summer changed its composition by naming new members who were in favour of ordaining women.

"AGAINST SCRIPTURE"

In spite of earlier predictions that the strong opposition led by Bishop Gieritz would result in a "split" in the Church of Sweden, Bishop Gieritz spoke in the assembly with reserve and promised that, in spite of the passing of the measure, he would try to maintain the church's unity. He said, however, that he disliked having to work in a church that went "against scripture."

Under the new practice permitting ordination of women, no bishop, minister or congregation will be required to ordain women or receive women ministers against their conscientious convictions. Women requesting ordination will apply to a bishop, who may or may not accept such applications.



THE REVEREND M. M. THOMAS, of the Mar Thoma Church of South India, is at present doing post-graduate study at Moore College, Sydney. During September he visited Tasmania and Victoria, and here is seen at the C.M.S. Convention at Launceston with Archdeacon L. Sutton (left), Miss Jefferies (C.M.S. Secretary) and the Reverend Ronald Ash of the Roper River Mission.

Letters

The Editor welcomes letters on general, topical, or controversial matters. They should, if possible, 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.

Cremation not Christian burial

Sir,—The views of Bishop Stannard on cremation call for comment. First, the traditional distaste of Christians for cremation had little to do with belief in the resurrection of the body. Cremation was a pagan custom and from the beginning Christians preferred "the older and better method of burial" (Minucius Felix) because of its Old Testament sanction, and because to burn a body was considered a mark of indignity. Incidentally, there was far less morbidity or necrolatry among the Jews than among the pagans, as the epigrams and epigrams of the Greeks prove (e.g. "And now that thou art lying, my dear old Carian guest, a handful of grey ashes, long, long ago at rest...").

If it be allowed, however, that there may be some times when practical advantages in cremating the bodies of the dead these days, it must still be urged that this is not what is meant by Christian burial, and that consequently it is a matter of indifference whether a service is held at the time of the cremation. The Draft Canon is wise when it says that "cremation of a dead body is lawful in connection with Christian burial." That is to say, it is lawful to hasten the process of decomposition by burning the body; but the burial of the remains (at which alone it is appropriate to use the Prayer Book service for the Burial of the Dead) should follow.

Bishop Stannard may be right in saying that people "should be led to dissociate the physical process of cremation from the religious service," but the service he speaks of cannot be considered a funeral or burial service, whatever other value it might have. It still seems due and right that the traditional burial service should be conducted at the time when relatives, friends and neighbours of the deceased gather reverently to commit the body, or the ashes of the body, to the ground whence we have all been taken.

D. W. B. ROBINSON,
Newtown, N.S.W.

Three bishops at B.C.M.S.

The annual Valedictory of the Bible Churchmen's Missionary Society was held in the Assembly Hall, Church House, Westminster, on September 23. Missionary addresses were given by the Bishop of Gibraltar, the Bishop of Lucknow and the Bishop of Central Tanganyika. The three bishops have been in England for the Lambeth Conference. The B.C.M.S. is at work in their dioceses.

CHRISTIAN STUDENTS IN GERMAN PRISONS

On October 17 Gerd M., a student in West Berlin and a member of the Studentenmission in Deutschland, was arrested in East Berlin while he was on his way to visit some students there. For a long time it was only known that he had been imprisoned in East Berlin. Nothing else was known.

On the same day Eva-Maria M., former travelling secretary of the S.M.D., was arrested in Dresden with two students whom she was visiting. They were accused of being spies of the Ministerium für Gesamtdeutsche Fragen (a ministry for the concerns of East and West Germany) and of a Western spy organisation.

The two students from Dresden were released some time ago. Eva-Maria and Gerd were tried in February, 1958, for founding illegal groups in the Russian Zone of Germany (a project never undertaken by the S.M.D.), and for having received money from the ministry mentioned above. Both were sentenced to 10 months in prison. Appeals to the higher courts were denied.

Students present

However, their trial was open, and students from the E.U. in West Berlin were permitted to attend. One of them reported, "With joy they noticed that we were there; you could see that in their shining eyes. . . . My personal impression is that I have never seen eyes shine like that before. I think the fact that we were there gave them some external support during those three days. They could see that we were standing behind them, carrying the whole affair with them. On Tuesday we heard from the judge that we were as guilty as those on trial. He told the witnesses that they and others whom he mentioned by name ought to be tried as well and clearly indicated that three were suffering for 30."

Another student from Berlin wrote, "Today I heard that it was noticed how our friends stood during the trial. For the first time pietists gained the respect of their accusers as well as those who observed the trial. People are said to have been deeply impressed by the way they stood and gave a clear testimony. In addition people were impressed by a group of students who were praying the whole time in the corridor in spite of passers-by. I think we ought to be very glad and give thanks for this testimony of our brothers and sisters."

In March Gerd's mother was permitted to visit him. She reported that although prison regulations permit visits of fifteen minutes, she was permitted to talk with her son for half an hour. At that time he shared his room with five others, all of whom were to be given work to do. Gerd was well and confident according to his mother's letter.

Recently Gerd himself wrote

This story of the arrest and imprisonment of two Christian students in East Berlin is published in the current issue of the Journal of the International Fellowship of Evangelical Students. The Studentenmission in Deutschland, to which the two students belong, is the German equivalent of the Inter-Varsity Fellowship of Evangelical Unions.

to his parents: "Your so much longed-for visit, dearest mother, has made me very happy. After such a long separation each moment of it was very precious to me. Perhaps the reason why you sorrow so about my situation is that you do not know the reality in which we are living daily. You do not seem to know that we take all this as from the Lord. Is it not your human reasoning and imagination which brings you only worry and sorrow? During the time when I still had my Bible, my faith became very real. I know that there is a purpose behind all these happenings, the meaning of which I may perhaps understand at a later time."

Testing and trial

In her last letter Eva-Maria quoted, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." She ended her letter with Isaiah 46, verses 15, 16 and 23:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

"And thou shalt know that I am the Lord: for they shall not be ashamed that wait for me." Let us give thanks and praise to God for His help in this time of testing and trial and pray for Eva-Maria and Gerd who are still in prison and for their parents and families for whom all this is so hard to bear.

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GRAHAM SCHEDULE

After five and a half months of careful and prayerful work, the offices in Sydney and Melbourne of the Graham Crusade announce the completed schedule for the visit of Billy Graham and the Team next year.

In broad outline, the principal features include:
Melbourne Crusade, February 8—March 15.
New Zealand Crusades, March 29—April 8.
Sydney Crusade, April 12—May 17.
Brisbane Crusade, May 17—May 31.
Adelaide Crusade, May 21—June 4.
Perth Crusade, May 31—June 7.

Special arrangements are being completed for the visit to Tasmania and to Canberra.

DEACONESS INSTITUTION

On Friday, October 17, at 2.30 p.m., the annual meeting of the Deaconess Institution will be held in the Chapter House, St. Andrew's Cathedral, Sydney. The Most Reverend the Archbishop of Sydney will preside at the meeting, at which the speaker will be the Right Reverend M. L. Loane, Bishop Coadjutor. A luncheon and sale of work will be held from 12 noon.

On Monday, October 20, at Deaconess House there will be a meeting at 7.00 p.m., for any young women interested in training for Christian service.

Surveying the four previous talks, Vidler noted three views of the establishment: it should be preserved, ended, or mended. As it is not practical politics, all we can ask is what we should want. Some Christians want a separation of Church and State, but the central stream of belief in Eastern and Western, Catholic and Protestant, thought is a co-operation of Church and State which avoids the Scylla of crassianism (where the Church is a Department of State) and the Charybdis of clericalism (where the Church dominates the State), a co-ordination which does not seek ideological uniformity or penalise dissenters. That, says Vidler, is the Christian form, but at the moment the conditions of a tolerable establishment are absent from England: the Church of England does not command a majority allegiance; other churches have an equal claim to establishment; and there are the strictures of Messrs. McCulloch and MacIntyre.

REVENUES

Before considering the polemics of these two gentlemen, let us listen to Charles Smyth, Rector of St. Margaret's, Westminster, the parish church of the House of Commons, and to Norman Sykes, Dixie Professor of Ecclesiastical History, Cambridge.

The State, begins Smyth, has three possible attitudes to the Church: hostility, as in U.S.S.R., neutrality, as in U.S.A., and recognition, as in parts of U.K. While the Church of England in England is the only established church of the Anglican Communion the Church of Scotland in Scotland is an established Presbyterian church. Although the Church of England is established, since it claims to be the embodiment in England of the one holy catholic and apostolic church of Christ, it is not finally subject to man, parliament or even the Press, but to God. Although, at times, the State has exploited the offices and revenues of the Church, its ministers are not employed by the State or its revenues derived from the State, its bishops being now appointed by the Crown on the advice of the Prime Minister after consultation with the Archbishop of Canterbury.

As the traditional assumption of the establishment that every Englishman is an Anglican is now dead, the State may not impose the rules of the Church on dissenters, but equally it may not prevent the Church from applying its own rules to its own members, which are important principles for the contemporary problems of marriage and divorce. Yet the establishment still has a function.

That function is expressed by Smyth in words that are bettered by Sykes, and by Sykes in words which echo those of the judicious Hooker but ring more familiarly in our ears: "It binds the State to the positive acknowledgment and profession of Christian standards and ideals; and it requires the Church to fulfil an apostleship to the whole

people, alike in their individual and corporate capacity, without forgetting its own inalienable franchise as part of the One Holy Catholic Church of Christ."

It is with Hooker's classic statement of the theory of an established church that Sykes begins. Also observing that Hooker's postulate of an identity of churchmanship and citizenship is now dead, Sykes finds a role for a national church in preventing nationalism from becoming too aggressive by subordinating it to the discipline of a universal church. Over four hundred years, the relationship of Church and State has been subject to change. In Reformation theory the lay power is, according to Figgis, ultimately supreme, but, in constitutional theory, the lay power is, by Tudor conceptions, expressed through the Sovereign alone, who with the clerical convocations could transact Church business. For practical reasons, not the Sovereign personally, but the Crown in Parliament became the voice of the laity. A conflict between Parliament and Convocations was settled by the suspension of Convocations for substantial periods so that Parliament became an ecclesiastical legislature.

Meanwhile, Parliament became a heterogeneous assembly denying Hooker's postulate and the pressure of other business excluded proper deliberation of Church affairs. A Statute of 1919 gave some remedy by enabling a Church Assembly of three houses, the Upper and Lower Houses of the Provincial Convocations and a House of Laity including women, sitting and deliberating together, though voting separately, to submit measures to Parliament which must accept or reject them in toto. A recent commission has favoured a formal association of the laity with the convocations, which may be a step toward the devolution of the au-

THE CHURCH AND ENGLAND The debate on Establishment

By Brian D. Bayston

The Lambeth Conference has focused attention on the mother Church of the Anglican Communion, its only Established Church. Establishment means that the State has accepted the Church as the religious body which teaches the true religion and has given it a certain legal position and its decrees a certain legal sanction.

Of course, in Australia, the Constitution, section 116, provides that the Commonwealth shall not make any law for establishing any religion. Equally, in England, as Alec Vidler, Dean of King's College, Cambridge, observed, an establishment is not practical politics, but he concluded his contribution to a series of five talks on the Third Programme with the remark that it is a good talking point. Let us talk!

Authority of the laity now vested in Parliament to the duly constituted assemblies of the Church. Sykes concludes that there is ground for hope that the eirenic settlement of the relationship of Church and State constitutionally may be reached which preserves the principle and virtues of establishment.

Against this backdrop, what speeches do Messrs. McCulloch and MacIntyre have to deliver? The former is Vicar of St. Mary's Church, Warwick, and the latter is a lecturer in philosophy at Leeds University.

MERE SECT

McCulloch is sure that Anglicanism in its home country is in transition: its end may be a re-established Church of a mere sect. While the church has been reducing its message to a mere moralism, religious practice has decreased. The life of man is now not solitary but social, brutish and short, civilised and prolonged; there is general morality with religious indifference. But a new generation is arising from which the Church is gaining recruits, some of whom need an authoritarian system, others who seek to reintegrate the sacred and the secular. The challenge to the Church, says McCulloch, is that the development of Christian life and thought cannot be contained within present ecclesiastical boundaries. The Church is clerically dominated and oligarchically governed and must be reformed. The influence of the archbishops' controls appointments to high office, and the principle of lay representation, even if only through the person of the sovereign, is in abeyance. A greater lay participation than that contemplated in possible reforms, such as would give the Church Assembly the status enjoyed by the General Assembly of the Church of Scotland, is essential to the establishment.

Mr MacIntyre is even gloomier. The Church of England was established because it expressed the religion of England, but England now has neither a religion nor a common moral standpoint. Nonconformity appealed to the Bible, Benthamites to the test of utility, but we have inherited a miasma of muddle. An established church ought to serve our common needs, to be a bond of union in the community, and to

speak with recognised authority. It does none of these things; it shares contemporary moral uncertainty. The moral crisis lies in a failure to connect principles with problems, because there is no total conception of human life derived from supernatural religion (such as Bunyan's Pilgrim had), and because it is more important to know how to approach problems than to formulate principles (such as Aristotle's good man approached them). To disestablish the Church would make no discernible difference to society, which shows how irrelevant the establishment is, but it would be beneficial to the Church, as it would show it up as an unrepresentative minority, a church of ecclesiastical insiders, and bring it face to face with reality.

"Kings shall be thy nursing fathers, and their queens thy nursing mothers." So the prophet Isaiah predicts of the Church, and so it behoves the State to protect the Church of God. If the Lutheran and Calvinistic reformations were pre-eminently concerned with the office of Christ as Prophet and as Priest, the reformation in the United Kingdom was mainly concerned with His office as King: indeed the Scots are ever jealous of the Crown rights of the Redeemer. That is why the discussion of the establishment principle has been so vigorous in Scotland.

Disestablishment was a live issue in England during the reign of King Edward the Eighth; it is a live issue in the established church of Sweden today, where there is a threat that the State may legislate for the ordination of women to the Ministry of the Word and Sacraments.

A revival of the talking point may well lead not only to a fresh settlement of the relations of Church and State, but a fuller grasp of the claim of the King of Kings on our love and loyalty.

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TWO TRADITIONS ON DIVORCE

DIVORCE AND REMARRIAGE IN ANGLICANISM:
By A. R. Winnett. Macmillan & Co. 1958. pp. 284.
Australian price 49/9.

It is to the great merit of this book that it makes clear the divergent views which have been held within the Church of England during successive centuries. There have always been two traditions: a tradition which, going back to pre-Reformation days, holds that the marriage-bond is indissoluble; another tradition which, in common with the Eastern Church and the other Reformation Churches, holds that the marriage-bond is capable of dissolution, particularly by the sin of adultery.

In earlier centuries the debate revolved around the Matthean exception: the ingenuities of higher critics have now caused the centre of the controversy to shift. The question is now whether Jesus was setting forth an ideal or enunciating a law.

Within the Church of England there has been an increasing rigidity in the interests of rigorism, but this has been accompanied by a desire to extend the grounds of nullity. In the first draft of the proposed Canons, provision was made for the establishment of ecclesiastical tribunals to deal with cases of nullity. Both Dr Cyril Garbett, the late Archbishop of York, and Dr Claude Jenkins, Regius Professor of Ecclesiastical History at Oxford, opposed this Canon. They affirmed that it would open the door to similar abuses to those of the pre-Reformation period. And there are many who share this view.

The contents of this book (a first-class piece of judicial historical research) should be most carefully weighed.

S. B. BABBAGE.

• Short bible

A BEGINNER'S BIBLE. A shortened Bible in modern English edited by Margherita Fanchiotti with the advice and assistance of Nathaniel Micklem. Oxford University Press, 1958. Pp. XIX, 412. Australian price, 20/9. Our copy from the publishers.

This generation has seen the publication of a number of volumes with the various titles of

"a short Bible," "the shorter Bible," and "the little Bible." This is a similar publication. The purpose of the volume can best be expressed by using an extract from the foreword: "Because of its length—for it is not in origin 'a book' but a collection of books—the complete Bible cannot be easily presented in an attractive modern way. If it is to be complete, and yet form a single convenient volume, fairly small type and double columns are unavoidable. For this reason there has been a considerable welcome in this present generation for shortened Bibles, of which 'The Little Bible' is a pioneer and 'The Shorter Oxford Bible' an outstanding example. There remained, however, for many people, especially young people, the obstacle of language. 'It is hoped,' again quoting from the foreword, 'that the book will be useful both in home and church life and also in schools.'

Despite this expressed purpose, the reviewer has reservations about this book for four reasons. One, it is essential that all people, old and young alike, possess for themselves and read a complete copy of the Bible. It is not entirely true to say that "the complete Bible cannot be easily presented in an attractive modern way." It has been done a number of times in the last few years. Two, "the obstacle of language" has been overcome to a large degree by the publication of the American Revised Standard Version. Three, the "shortening" of the Bible to 412 pages of extracts with historical and explanatory notes and a series of cross references together with the fact that the editors have arranged these extracts, particularly those from the New Testament, with little or no regard for the usual order of the books of the English Bible is not in the end as helpful as the editors would seem to suggest. Four, there are manifestations in the book of a scholarship which is not acceptable to many, particularly in the historical and explanatory notes.

The volume has been beautifully produced by the Oxford University Press. The illustrations and maps are good.

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Books

• Methodists

CONVERSATIONS BETWEEN THE CHURCH OF ENGLAND AND THE METHODIST CHURCH. An Interim Statement. London, SPCK. 1958. pp. 49. English price 3/6.

This report was prepared by a panel of 24 men, which was formed at the instruction of the Convocations of Canterbury and York and the Methodist Conference (1955), to represent the Church of England and the Methodist Church in official discussions on the subject of church unity. The purpose of the publication is to inform the members of the churches of the progress that has been made in the five meetings held at April, 1958.

Closely written, but well set out, the booklet emphasises the

"deep unity already existing between us, derived from the Person and work of Jesus Christ," and the desirability of making this manifest in a visible way.

The main topic of discussion, after a preview of the common ground shared by the Churches in matters of doctrine, and of the circumstances that led to the breach, settles to the subject of the Episcopal form of Church government. Its meaning to the Anglican Church is outlined and the possibility of its adoption to the Methodist form of Church government and pastoral oversight is considered.

The idea that union might be regarded as absorption is ruled out by a clear statement on Methodism's contribution to the united Church in the way of emphasis on personal religious experience and the responsibility of the layman in the Church's programme. Indications are given of the possible direction of future discussions which could lead to some definite solution regarding Episcopal government.

The only criticism that could be levelled against this report is that, in places, the expressions and terms used may be a little beyond many of the Church members for whom it was designed.

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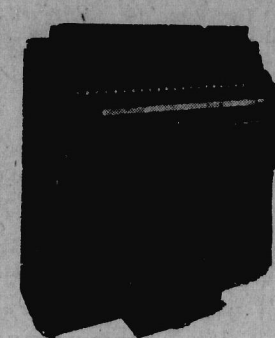
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Evangelicals oppose Lambeth theology

LONDON, October 3.—Three theological college principals and a bishop were among the speakers at the Oxford Conference of Evangelical Churchmen which considered Prayer Book revision at St. Peter's Hall, Oxford, from September 22 to 24.

The findings of the conference opposed the opinion set out in the recent Lambeth report on the revision of the Communion Service "that Christ's sacrifice can be presented to God again and again" as being "inconsistent with the fundamental doctrine of justification by faith."

The three college principals were the Reverends F. J. Taylor (Wycliffe Hall, Oxford), Hugh Jordan (St. John's, Highbury), and L. F. E. Wilkinson (Oak Hill).

Cult of centrality

The Right Reverend J. R. S. Taylor, formerly bishop of Sodor and Man, quoted from the Report "Prayer Book Revision in the Church of England" where it is stated that the protests of those who oppose "anything except the minutest alteration to the Book of Common Prayer" "must be accepted stoically, in the knowledge that they are unrepresentative of the main stream of thought and life in the Church of England."

Bishop Taylor called this "a sinister note," "which I think dangerous." He said that whatever is meant by "the main stream of thought and life in the Church of England," it sounded to him like the "cult of centrality which has done so much harm in our Church," and which has kept good men from being recognised because they are dubbed extremists.

At the final session of the Conference the following findings were adopted:—The worship of the living God must be by the living Church, and this worship can only be rightly offered when it is in full harmony with the revelation given by God in the Holy Scriptures; as declared in Article 20. The Conference agrees with the Liturgical Commission that revision in the Church of England should be conservative, and maintains that the 1662 Book of Common Prayer should remain the basic pattern.

The conference recognises the need for duly authorised additional prayers and services, such as are contained in the 1926 Prayer Book of the Church of Ireland, but in the meantime reminds the Church of the immense resources already available in the 1662 Book of Common Prayer.

The conference is aware that the baptism service is often misunderstood and thus is in need of revision. It is anxious that any revised service should continue to maintain the full teaching of Scripture.

The statement in the Lambeth Conference, report claiming that "controversies about the Eucharistic sacrifice can be laid aside" is prematurely optimistic. The opinion of that report that Christ's sacrifice can be presented to God again and again is inconsistent with the fundamental doctrine of justification by faith which expresses the completeness

SEAL OF CONFESSIONAL

The proposal in the draft Canons in England to "admonish" the clergy never to reveal "to any person whatsoever," information confided to them in the course of their duties, is to be dropped.

Canon Eric Kemp, on behalf of the steering committee, said the English law did not recognise that they knew as "the seal of the confessional" as being in any way legally binding. The law did not press this matter, and in actual practice did not require the priest to reveal what he had heard in confession. But it still had the power to do so, and, therefore, if this clause went forward, it would require legislation through Parliament.

PARLIAMENT

The Steering Committee had been "politically advised" that there would be very strenuous opposition in Parliament should any attempt be made to change the law in this respect. This opposition was based on two grounds—that, generally speaking, it was vital that judges should have the complete reserve power to require the production of all relevant evidence; and that if this exemption were asked for the clergy of the Church of England, or for the clergy of any other Church, a similar privilege would be demanded by other classes of people who received confidential information, particularly members of the medical profession and lawyers. Parliament would find it very hard to find a distinction.

News in Brief

A Missionary Convention will be held in Grafton Cathedral from October 28 to 30, to coincide with the Grafton Jacaranda Festival which commences at the end of October. The exhibition has been organised by the Rural Deanery of Grafton and each Parish in the Deanery has been made responsible for a particular mission field of the world.

The Postmaster-General has announced the issue of two special postage stamps for Christmas, 1958. The stamps, which will feature as their theme the Nativity of Christ, will be on sale for approximately seven weeks from November 1. Similar stamps were issued for Christmas, 1957, and proved very popular.

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C. H. NASH In memoriam

Canon D. J. Knox, who knew C. H. Nash for 60 years, writes: It is no exaggeration to say that the church has lost "a prince and a great man" in the passing of Clifford Harris Nash after 68 years of ministry. His personal gifts were princely for they were of the first order and the service that God enabled him to render to the living body of Christ was of the greatest value.

Mr Nash graduated in classics at Cambridge in 1888 and that same year entered Ridley Hall to study theology under Handley Mowle, afterwards bishop of Durham. He was ordained by Bishop B. F. Westcott.

An interesting snapshot of the time shows him with two college friends, A. E. Bellingham and William Martin (later of St. Barnabas', Sydney) helping at a Children's Special Service Mission on a beach in Wales.

It was natural that Mr Nash should have early been drawn to Australia for it was A. E. Bellingham (later Rector of Marrickville and St. Philip's, Sydney) who has been used of God to lead him to Christ. He was welcomed to Sydney in 1897 and given work at Ultimo under Archdeacon John Langley. In 1900 he accepted the important parish of St. Columba's, Hawthorn, Victoria. He at once became a leader in the Melbourne synod and three years later was appointed a Canon of St. Paul's Cathedral.

In 1908 he became rector of Sale and archdeacon of Gippsland. For four years he worked in that parish and also rendered faithful service to the first bishop of Gippsland, Dr A. W. Pain.

The secret of Mr Nash's life was service. Nothing to him seemed little or trivial if it was the Master's bidding. How could he estimate the greatness of any opportunity or the value in God's sight of a single soul?

PROMOTION DEPARTMENT FOR NELSON

NELSON, September 25.—A bill setting up an Anglican Department of promotion within the Church of England is coming before the Nelson Diocesan Synod for approval.

Announcing this today in his charge, Bishop F. O. Hulme-Moir asked Synod to give attention to this measure and support its advancement in the parishes. In the Church Promotion Programme now available to all parishes and parochial districts in the diocese, the Promotion Department stressed again that its emphasis was on Christian stewardship, not fund raising, he said.

JEWS ARE STILL JEWS

Jews who have become Christians have not "ceased to be Jews but remain an integral part of their people," according to a statement issued by the Executive Committee of International Hebrew Christian Alliance at a recent meeting in Switzerland. "Every member of the alliance regards himself as a Jew, loving the nation from which he is proud to have sprung and pledged to its service. In particular Hebrew Christians in Israel declare themselves loyal in every way to the state in which they live and to which they belong."

Synod sets up Overseas dept.

FROM OUR OWN CORRESPONDENT

HOBART, October 6—A Bill for an Act to establish a Diocesan Overseas Department was approved by the Synod of the Diocese of Tasmania last week. The Bill was introduced by the Assistant Bishop (the Rt. Rev. W. R. Barrett), and the second reading was seconded by the Rev. A. G. Reynolds.

The debate on the second reading was lengthy, and considerable opposition to the Bill was expressed by speakers associated with both the A.B.M. and the C.M.S. The debate was adjourned at this stage.

Before resumption of the debate next day, Synod heard addresses by the Chairman of the A.B.M. (the Rev. Frank Coldrake) and the Rev. Ron Ash, of the C.M.S. Roper River station. The theme of Mr Coldrake's address on the work of the A.B.M. was "The whole church for the whole task." He maintained that missionary societies belonged to the nineteenth century; now that the young churches were established, he said, they wished to accept help only as from one church to another. Mr Ash described the work C.M.S. is doing among the aborigines, emphasising the attention being given to careful preparation for baptism and confirmation, and the steps being taken to develop a sense of spiritual responsibility among Christian aborigines.

DIFFICULTIES

After Bishop Barrett's final address, the second reading was moved and carried. In committee, a number of significant changes were made to the bill, which removed some of the difficulties felt by those who opposed the idea of an Overseas Department.

One amendment gives the C.M.S. and A.B.M. virtual control of the department through their representatives. Synod then carried the third reading.

The Act sets up an Overseas Council "to undertake, encourage and co-ordinate work done in the diocese in support of missions." This Council consists of the Bishop, three clergymen and three laymen elected by Synod and three clergymen and three laymen nominated by each of the A.B.M. and the C.M.S. Synod elected to the Council the Rt. Rev. W. R. Barrett, the Rev. G. C. Latta, the Rev. A. G. Reynolds, and Messrs. P. R. Cranswick, H. G. R. Heyward and C. Vicary.

Two important measures were

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deferred until next year's session of Synod, because there was not enough time to discuss them properly. These were amendments to the Vestries Act and the Bishops' Retirement and Election Act.

One of the proposed amendments to the Vestries Act, which will clearly provoke passions, provides that "No change in the mode of conducting the services

which has been customary in any church shall be introduced without the consent of the Vestry." The main proposal affecting the appointment of a Bishop is that provision should be made in the Act to allow the appointment by Synod of a Bishopric Election Board, if desired, before placing the appointment in the hands of the Primate if agreement is not reached in a synodical election.

Bishop upholds vicar on baptism

LONDON, September 29.—The Bishop of Birmingham (the Right Rev. J. L. Wilson) has rejected a petition signed by 667 people asking him to remove the Rev. John Grimwade, Vicar of St. Mark's, Smethwick, from his benefice.

Among the allegations made by the petitioners was one that Mr Grimwade had refused to baptise babies in the parish until the parents understood the meaning of the baptismal service.

Immediately after the petition had been received, the Bishop interviewed the Vicar and had a first-hand account of baptismal procedure at St. Mark's.

He then wrote to the organiser of the petition, saying that the protest had been made because of misunderstanding. "I could not get rid of Mr Grimwade if I wanted to, and far from ever wanting to I feel that he is doing a magnificent piece of work."

"I have no power to get rid of an incumbent except in the case of a breach of moral law or gross neglect of duty. Canon Law says that if a parson refuses to baptise according to the rules of the Book of Common Prayer he can be suspended for three months."

"Mr Grimwade has never refused. In some instances, there can be an appalling ignorance of the meaning of the service, and he has merely deferred until such time as it is understood."

"In this particular case Mr Grimwade has the backing of his parochial church council, and I have had resolutions from St. Alban's, St. Paul's and Holy Trinity, wholeheartedly in support of him. He is merely trying to implement the recommendations of Convocation."

Vicar explains

Mr Grimwade announced this week that the Bishop of Aston (the Right Rev. Michael Parker) is to visit St. Mark's parish in the near future to speak to parishioners about the meaning of baptism. The Vicar said that it is his custom to visit the homes of parents who wish to have a child baptised and explain matters at the same time as the baptismal form is given them.

If the parents are not practising Churchpeople, and there

is an indication that they do not intend to see that the baptismal promises are kept, and they have no Christian friends, he does his best to help them by suggesting godparents from among his own congregation.

"A number of people are most grateful. It is a novel idea and it is readily accepted. The godparents either go with me to the home or make a personal visit themselves and all is well. Our difficulty is when people resent this and go to someone else; in another parish, who will 'do the baby' and ask no questions. Our task is to show what Churchmanship means."

Mr Grimwade has a great deal of support behind him from fellow parish priests in the diocese.

Adelaide not inviting Billy

The Dean of Adelaide, the Very Reverend A. E. Weston, said last week that he had not confirmed their invitation to Dr. Billy Graham to lead a Crusade in Adelaide.

He said that the representatives of the Graham Organisation had met Church leaders in Adelaide and had informed them that Dr Graham could not conduct a full-scale mission in Adelaide as time would not allow. The Dean stated as follows:

We had two alternatives placed before us:

(1) Dr Graham would come for two days.

(2) One of Dr Graham's Associates would come for five days and Dr Graham would come for two days to close the campaign.

An entirely different picture, but one that had to be considered.

No. 1 proposal I rejected. My main reasons being:

(a) Time not sufficient to do any effective work.

(b) Danger of leaving people stranded without any definite decisions.

(c) All the dangers of Mass Evangelism stirred up and no time in which to consolidate.

No. 2 proposal I rejected. My main reason being it was not a Dr. Graham Mission, and it was a Graham Mission we had originally asked for. We would be accepting an unknown evangelist, and this I was not prepared to do.

Therefore, I did not join in the invitation accepting the alternatives.

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the request of the
h Record, Bishop
. Loane has written
llowing brief review
e late Archbishop's
pate:

April 6, 1933, the Right
id H. W. K. Mowll was
by the diocesan synod
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on behalf of the diocese
he was to serve for al-
years. No part of church
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contacts and personal ex-
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nd overseas in fulfilment
duties.

947 he was elected Pri-
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came to be known and
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illness.

Archbishop's capacity for
was astonishing, but the
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had serious repercussions
health. In April this year
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was the sixth in a distin-
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ll declare that his name
be linked with that of
Barker as the greatest
who has yet presided
e diocese.

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