

# Personal

The Reverend G. M. Browne has been inducted to the Charge of Holy Trinity, Coburg. His induction was conducted by Archdeacon R. W. Dann on June 5. On the same day the Reverend R. A. B. Nicholls was inducted to the Charge of the newly-formed Parish of St. Luke, Frankston East. Archdeacon G. H. Codrington, Archdeacon of Brighton, conducted the induction.

The Reverend L. M. Howell was inducted to the Charge of the Parish of St. John, Malvern East, on June 8.

The Reverend G. D. D. Prince, at present Vicar of St. John's, Epping, has resigned from the parish to transfer to the Parish of St. James', Tongala (Bendigo Diocese).

The Reverend Walter Newmarch will be in Melbourne

from June 22 to 26 to speak at a number of meetings on behalf of C.M.S.

The Reverend T. W. Hewlett was inducted to the Parish of Neerim South on March 16.

Archdeacon G. R. Delbridge has been appointed by Bishop N. Langford-Smith as his Commissary for Australia.

The Reverend C. J. Letts, Rector of Hartley with Mount Victoria, has been appointed Curate-in-charge of the Provisional District of South Granville. Mr Letts will be instituted on June 29.

A Commissioning Service for the Reverend C. Harcourt-Norton, M.A., as N.S.W. State Secretary of the Australian Council of Churches will be held in St. Andrew's Cathedral at 7 p.m. on June 28. The Address will be given by the Archbishop of Sydney. Following the service a function will be held in the new C.E.N.E.F. Auditorium to welcome Mr Harcourt-Norton.

**Overseas**

The Right Reverend Hyanirindu Lakdasa Jacob de Mel, Bishop of Kurunagala (Ceylon) has been elected Bishop of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon. He succeeds Bishop Arabinda Nath Mukerjee.

The Archbishop of Montreal, the Most Rev. John Dixon, is to retire soon. He recently celebrated the fiftieth anniversary of his ordination.

The death has occurred in England of the well-known writer of Christian books, Mr Frederick P. Wood. Mr Wood was a joint founder of the National Young Life Campaign.

**Prayer Union Meetings**

The Sydney Clerical Prayer Union, which meets on the third Friday of each month at 11.30 a.m., has recently changed its venue to the Chapel of Moore College, Newtown. Following the meeting the group holds a business meeting in the Students' Common Room. Those attending may obtain luncheon at the College for a nominal charge.

*The Australian*

## CHURCH RECORD

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# THE AUSTRALIAN CHURCH RECORD

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## AUSTRALIA-WIDE DEACONESS CELEBRATIONS

In July, 1862, the first Anglican Deaconess, Miss Elizabeth Ferard, was set apart for ministry in the Church of England. Throughout Australia during the month of July celebrations are being held to mark the Centenary of the revival of this work among women.

ONE of the first functions to mark the Centenary was a Day of Prayer held at Deaconess House, Melbourne, on June 29.

On Friday, July 13, a special service of Evening Prayer will be held in St. Paul's Cathedral, Melbourne, at which the Archbishop of Melbourne, Dr Woods, will be the preacher. The Canterbury Fellowship will participate in the singing of the Service. Provincial bishops and diocesan clergy have also been invited and a social gathering will follow the service.

On July 15 and 22 deaconesses are to preach in churches throughout Melbourne Diocese and special prayers have been sent to clergy to be used on those dates. A special service will be held at Holy Trinity Church, East Melbourne, on July 15 at 11 a.m. as this church has had a link with deaconesses since they began working in Melbourne.

The Chaplain of Deaconess House, Melbourne, the Reverend H. S. Kidner, will conduct a service of Holy Communion at the House on Thursday, July 19. Special mention of the work of

deaconesses will be made at St. Paul's Cathedral during Evening Prayer on July 22.

**Sydney meetings**

In Sydney Diocese, on Thursday, July 19, at 7.30 p.m., a service of Holy Communion will be conducted in St. Andrew's Cathedral at which the Archbishop of Sydney and Primate of Australia, Dr Gough, will administer the Communion and the Reverend W. K. Deasey will be the preacher. A social gathering will follow in the Chapter House.

On Tuesday, July 10, a Youth

Rally will be held in Deaconess House, Newtown, at 7.30 p.m.

Other celebrations are being held in the Dioceses of Gippsland, Perth and Tasmania. In Gippsland special mention will be made of the work of deaconesses on Sunday, July 22, and prayers offered during services for additional students. Deaconesses are working in eight Australian dioceses.

See article, "A Ministry for Women," page 3.

## England Short of Women Workers

An interesting sidelight on the Australian celebrations comes from an English report disclosing a startling failure of the Church of England in England to utilise the ministry of women.

The report refers to grave shortages and the closing of one college owing to lack of suitable candidates. There are, it is implied, wide variations in the seriousness with which diocesan boards or councils conduct their recruiting. Five dioceses have no secretaries, either full-time or part-time, to do this work.

The Council continues to be concerned at the shortage of candidates for training. In 1961 three Selection Centres were held. Fifty-one candidates attended, of whom 33 were recommended. Their average age was 28.

"Both the Church Army and the Council for Social Work, whose candidates do not pass through the Council's Selection Centres, are also gravely short of women for training. As a result of such small numbers the Training Houses are not being used to capacity and many vacant posts remain unfilled.

"Despite the present shortage of workers, there are signs of hope. The Church as a whole is slowly becoming aware of its failure to use its women more effectively, and, even more significantly, the demand is not simply for more women, but for those with special qualifications.

"Requests are being received for women to fill posts as Chaplains' Assistants in the Forces, Hospital Church Sisters and on University Chaplaincy staffs.

"At present, less than a dozen women are employed in these specialist jobs; the work waits to be done and is a challenge to the church to provide the right women and the money to do it."

## PRAYER BOOK SERVICES

IN various dioceses throughout Australia, special services are being held to mark the Tercentenary of the 1662 Book of Common Prayer. In the Diocese of Sydney the Archbishop authorised the setting aside of Sunday, June 24, for observance as a Day of Thanksgiving for the Book.

The Book of Common Prayer has been specially treasured in the Church of England for over four hundred years. The 1662 Book was essentially a revision of the 1552 Book along with changes made in 1559. A new Preface added set forth the basic principle that nothing in the new revision should be "contrary to the Word of God or to sound doctrine."

Additions to the 1662 Book of Common Prayer included the service for the Baptism of Adults; the Prayer for all Sorts and Conditions of Men and the general Thanksgiving.

In the Baptism service, the words "sanctify this water to the mystical washing away of sin" were added to symbolise the setting apart of the water for a sacred purpose. There were two additions made in the Communion Service. In the Prayer for the Church Militant, a commemoration of the faithful departed (not a prayer for the dead) was added.

See article on the Tercentenary of the Prayer Book, by the Rev. D. W. B. Robinson. . . . Page 6

## NEWS IN BRIEF

A ROMAN CATHOLIC priest, the Reverend J. Storman, S.J., gave the first of a series of addresses on "Whither Reunion?" at St. Paul's Cathedral, Melbourne, on June 6. Other addresses are currently being given by representatives of the Presbyterian and Methodist Churches and the Churches of Christ. The Archbishop will conclude the series with an address on July 4.

THE ONE HUNDRETH Anniversary of the Dedication of the bells of St. Mark's Church, Darling Point (N.S.W.) was celebrated on Sunday, June 3.

JUNGLE DOCTOR broadcasts have now entered their twenty-first year of broadcasting. The Jungle Doctor program is being revised and reshaped and will shortly be heard in a new ten-minute format.

THE A.B.C. series, "Pause a Moment," broadcast at 9.55 a.m. E.T., 9.25 a.m. S.A. and W.A. time, will feature talks by the Reverend Guy Harmer, of Melbourne, from June 25 to 30. The program, "Daily Devotional," will be conducted by the Reverend J. R. Payne, Brisbane, on Thursday, June 28, and by the Reverend Peter Newall, Sydney, on Saturday, June 30.

THE FIRST ORDINATION of an Anglican Deaconess in England will be commemorated in a special service to be held at St. Andrew's Cathedral, Sydney. The Deaconess was Miss E. Ferrand and this year marks the centenary of her ordination. The service will take the form of Holy Communion and the Archbishop of Sydney will officiate.

NATIONAL ABORIGINES' DAY will be marked by ceremonies throughout Australia on July 13.

THE ARCHBISHOP of Sydney laid the foundation stone of the new Church of St. Stephen, Normanhurst, N.S.W., on Saturday, June 9.

THANKSGIVING for the signing of Magna Carta was observed with a special service in St. John's Church, Darlinghurst, N.S.W., on Sunday, June 17. The Governor of N.S.W. and Lady Woodward attended the service and an address was given by Mr Justice Manning. Magna Carta was signed in 1215.

A CONFERENCE of Church of England Grammar School Chaplains was held at Brighton Grammar School, Melbourne Diocese, on June 11. An address was given by the Archbishop of Melbourne, Dr Woods.

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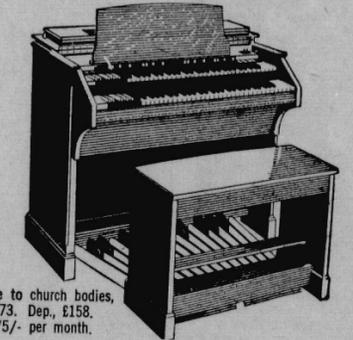
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## New Chesalon Wing Opened

ON Saturday, June 16, the Archbishop of Sydney, Dr H. R. Gough, dedicated the new Milton Cromwell Alder Memorial Wing at the Chesalon Parish Nursing Home at Harris Park. The new building was opened by the late Mr Alder's widow.

At the time of his death early in 1961, the late Mr Alder was Honorary Treasurer of the Home Mission Society. Mr Alder was also a prominent committeeman of the Diocese of Sydney.

The late Mr Alder was for many years General Manager of the Mutual Life and Citizens' Assurance Co. Ltd., and at the time of his death was Deputy Chairman of the Board of that Company. He

was particularly interested in the welfare and needs of aged people and besides being Honorary Treasurer of H.M.S. he was Chairman of the Old People's Welfare Council and the Council of Social Service in this State.

This new Chesalon Home at Harris Park is being provided without any subsidy to help its establishment from either the Commonwealth or State Governments and has cost £45,000, of which sum £20,000 has had to be borrowed. It will accommodate 33 sick aged men and women.

Other Chesalon Homes are caring for 130 patients, and are functioning at Summer Hill, Eastwood, Beecroft and Chatswood. A new Home containing 31 beds and nurses' quarters will be opened at Woonona on the South Coast at the end of October next. This Home is to serve the Wollongong district.

Further extensions are taking place besides that at Harris Park and Woonona, and during the current year it is hoped that it will be possible to provide 90 more beds. Already under construction is a special Geriatric Unit and Rehabilitation Centre for old people at the Beecroft Home. This unit will cost £50,000, and is being provided as a memorial to the late Archdeacon R. B. S. Hammond who during depression years in particular, did so much for needy people of the city.



Photo: The Archbishop with Mrs M. C. Alder just after Mrs Alder had opened the new Chesalon wing.

JULY 5, 1962

**Religion in Schools**

Christians will be concerned over recent moves in New South Wales on the question of religion in State schools. Those of our number who have cherished a desire to see religion taught as a school subject will be dismayed as well as concerned.

The attacks have come from more than one quarter. Rationalists have been, as could be expected, at the forefront of the move. However, they are not alone — members of the Jewish community have expressed similar views and even some private members of the A.L.P., these latter having approached the Minister for Education, Mr Wetherell, on the question.

Many of these groups have come together in a body called the "Secular Education Defence Committee," formed at a public meeting of the New South Wales Humanist Society.

The Committee directed its first attack at a combined service held at Bathurst High School. The service, started in May, uses an order of worship approved by various Christian groups in Bathurst, including the Anglicans, Roman Catholics, Methodists, Presbyterians, Baptists, Lutherans and the Salvation Army. The service is held daily and is conducted by the headmaster, Mr C. O. Thomas. On one day of each week, Thursday, Ministers of the Churches attend.

Mr Thomas has stated publicly that attendance at the service is optional and that there is no question of compulsion. It is significant that 90 per cent of the school's students attended one particular service.

The Committee sought, through paid advertisements, the assistance of Bathurst residents who were asked to attend the service and take notes "in order to obtain legally acceptable evidence." It is perhaps not insignificant that, as far as is known from reports, nobody was found who was willing to do this.

There are times no doubt when Christians wonder seriously whether Australia can be called a Christian nation but, nominally at least, around 90 per cent of the population claims adherence to the main Christian Churches and groups. Hardly had this pro-

nouncement of the Committee reached the Press when a further attack was launched—this time directed at religious instruction in schools and at the inclusion of religious teaching in the Social Studies Syllabus. The Committee claimed that the syllabus was illegal, dogmatic and that it caused antagonisms. It further claimed that it taught Christian doctrine in a form "which outrages Jewish beliefs, the beliefs of various smaller Christian sects, the opinions of humanists, the arguments of rationalists and of all free-thinkers."

"The syllabus is dogmatic because it compels a pupil to accept the secular teacher's interpretations of religious beliefs." But the same objection applies to other subjects. Who would argue that history should not be taught in schools because the pupils have to accept the teacher's interpretation of it? (The writer can well recollect a very one-sided view of history taught by a particular teacher.) In most school subjects there is no alternative to presenting them dogmatically; a child has insufficient knowledge of the subject to be able to approach them in any other way. Such objections are not what one would expect from self-styled rationalists.

"Secular education" was never intended to mean ousting God from our schools. Sir Henry Parkes, the founder of our education system, certainly did not intend this.

At the time when the 1880 Act was being framed a determined effort was made by a minority to exclude religious instruction altogether from the schools. Parkes, however, opposed any such notion. He declared that he would "never give up the system of general religious instruction in the schools, because he did not believe that any people would become a great nation without a profound faith, which was essential to the higher qualities of humanity, and the performance of the higher duties of citizenship."

There is a need for prayerful vigilance at this time. Our children receive all too little instruction in the Christian Faith as it is without further robbing of the time given to such instruction in schools.

**Studies in**

**The Life of Peter**

**3. Peter, Rock Apostle**

J. B. Phillips paraphrases Matthew 16:18 as follows: "You are Peter the rock and it is on this rock that I am going to found my church."

To continue our studies in the life and work of Saint Peter I take as subject "Peter the Apostle." We must pay honour to those who are used for God's blessing in our lives. But for many of us perhaps our attention to the Apostle Peter has been minimised, possibly for the following reasons:

Firstly, because of the preponderance of Pauline writings in the New Testament. Then there is the tremendous fascination exercised by the Fourth Gospel. There is thirdly a wide lack of awareness of the ancient statement that the gospel according to St. Mark conveys the recollections of the Apostle Peter.

But perhaps also we have neglected the Rock Apostle because of the Roman Church's appropriation of his authority. But the Lord's promise (if truly rendered as "Thou art Peter the rock, and on this rock I will build my church") contained tremendous implications that this man would play a very significant role in the founding of the Christian Church.

**Various interpretations**  
I know there are various interpretations of this verse of scripture, but I believe that many have been rendered unlikely by modern scholarship.

The Roman Catholic segment of Christendom alleges that Peter was the first bishop of Rome. Some scholars give the word "bishop" in this particular connection a very broad definition. Something like "missionary-bishop-at-large. Yet they are inconsistent in so far as they still persist in representing Peter as the personification of **organised Church Government**, and claim to have inherited his authority.

But there is a vital difference in the meaning of the words "bishop" and "apostle," which surely from the beginning was reflected in the functions of these two callings. The meaning of "bishop" was, for the early church, "overseer"; but "apostle" is "one who is sent." "Peter is not the arch-type of the church official, but of the missionary," says Cullman. Nevertheless during his career as an apostle St. Peter successively fulfilled the role of ruler in the Church and of missionary-at-large.

What was the real primacy of Peter? John 21, you remember, holds the story of a commission by the resurrected Christ, to Peter to feed the sheep and feed the lambs. The two functions in view were possibly, first an organisational task among the Christians and then a missionary call to those who had not heard the gospel. Luke records that Jesus instructed Peter, "When you are turned again, strengthen the brethren."

**Important role**  
Thus the testimony of these gospels is that a role of strategic importance was given to Peter. So, as we would expect, we find

**By the Reverend E. G. Mortley, B.A., Th.L., Rector of St. Philip's Church, Eastwood, N.S.W.**

in the early chapters of the Acts of the Apostles Peter fulfils a headship in the Church. No doubt it is the will of God that you and I should be aware of His providential work for us in Peter.

Thus we need to be kept aware of the fact that Peter was in-built by Christ as the first stone upon Himself in His glorious New Temple. Scripture speaks of Christ's New Temple as a building made of living stones.

In the critical early years of the infant Church Peter's leadership is shown in action. Peter initiates the action regarding the choice for the place left vacant by the defection of Judas Iscariot. Peter is the great mouthpiece of Christ on the Day of Pentecost.

He is an instrument for miracles of healing—"In the Name of Jesus Christ of Nazareth, rise up and walk!" Also we find him as the spokesman to authority. "Peter, filled with the Holy Ghost, said to them, 'Ye rulers of the people and elders of Israel . . . that by the name of Jesus Christ of Nazareth, doth this man stand here before you whole.'" Peter was then ruling and presiding in the Church, as the story of Ananias and Sapphira illustrates. Then, too, we see him engaged in provincial activity at Caesarea and elsewhere. The recognition of his leadership is implied by Paul's desire to meet him (mentioned in Galatians 1:18).

From chapter 9 to chapter 12 of the Acts we seem to be moving in a transitional period wherein Peter is preparing to hand over his presidency of the Jerusalem Church to James the brother of the Lord.

In Acts 12 (verse 17) the record of the work of Peter comes to a conclusion. Miraculously released from prison, he said, "Go, show these things unto James and to the brethren." And he departed and went to another place." Then Acts 15 shows a Christian Council at which James appears to be chairman. Another indication of Peter's having handed over to James the episcopal function is the order of names in Paul's phrase "James, Cephas and John." (Galatians.)

**Missionary work**  
Again, we read in Galatians about Peter's reversal of attitude, "when certain people came from James." James' term of authority had come into being as Peter turned to fulfil his missionary commission. The details of Peter's missionary work are not known to us, but the fact of it is referred to in certain places of the New Testament.

There was only one rock apostle in the sense that Jesus had meant. There were a number

of apostles and within 35 years or so of the Crucifixion there were many martyrs. But there was only one first rock. That privilege was Peter's.

I believe that the reason we do not hear a detailed narrative of Peter's later work is because it was in those very early and critical years of the faith that Peter fulfilled his unique God-given function. For then was Peter the chief witness.

You and I are in Christ because of the witness of others, and historically that witness goes back in a special way to the Rock Apostle. The anger of the enemy could not daunt him. "We ought to obey God rather than men." "We are His witnesses." Again, "We must speak the things that we have seen and heard." Acts, chapters 1-5 is a thrilling narrative of men and women getting on with a breathtaking witness for Christ, and of the reaction which they encounter as they do it.

What is the good of knowing what Peter did? The knowledge of all the acts of God in the revelation which came by Jesus Christ is food for the Christian soul. As those events come alive for you an unshakable faith lays hold of your heart and mind. And knowledge of the truth about Peter is also important to save you from the mistaken persuasion of Roman Catholicism about him. And you see the new Peter as an example of a Spirit-filled transformed life. Above all, to learn that the primary function of a Christian is not even to be a systematiser of theology, but to be a witness. We are His witnesses.

**Scripture Union Week**

"The Bible and Family Life" is the title of this year's National Scripture Union Week which will be held between July 8 and 15. Emphasis will be placed on the urgent need for personal and corporate Bible study as an essential part of family life.

The Sydney Rally will be in the Town Hall on Sunday afternoon, July 22, at 3 p.m., and book bookings may be made by Churches, Fellowship groups, etc., at Scripture Union Headquarters (239 Elizabeth Street). The Rev. K. J. Turnbull will be the speaker and the Sydney Festival Male Voice Choir will sing.

**Founder's Visit to Trinity**



● Bishop Chambers walking through the new gates, accompanied by the Reverend K. L. Sanders, the school chaplain.

THE founder of Trinity Grammar School in the Diocese of Sydney, the Right Reverend G. A. Chambers, visited the school on Tuesday, June 19, to open and dedicate a memorial drive and gates.

The dedication formed part of celebrations marking the school's fiftieth anniversary. The celebrations commenced on Sunday, June 17, with a service in the chapel at which the Archbishop of Sydney was the preacher.

The gates and drive were gifts from the Old Boys' Association of the school. The guests included the school's first two pupils, Mr Robert Anderson, who is now Bursar at Shore School, and Mr A. B. Kerrigan, honorary secretary of Trinity Grammar School. The original enrolment numbered 16.

Other visitors to the school during the celebrations included the Bishop of Gippsland, the Right Reverend D. Garnsey, an old boy of the school; the Right Reverend R. C. Kerle, chairman of the School Council, and the Governor of N.S.W.

**Important Study of Leisure**

A survey of the use of leisure-time in Australia has just been published in Melbourne as a project of the Brotherhood of St Laurence, with the assistance of the Myer Foundation. Entitled "Leisure" and edited by David Scott, B.A., and Robert U'Ren, B.A., Dip. Soc. Stud., the survey is the result of a study of the leisure-time activities in a sample survey of 178 households in a new Melbourne housing estate.

Leisure activities concentrate around the home, and the main home activity is watching television. Domestic duties, home maintenance and improvement . . . and travelling to and from work absorbed much of the non-working hours of men. One out of five wives were working full or part time and this greatly restricted the amount of leisure-time available.

The research team investigated the extent of church attendance and attitudes of people towards church. Sixty-six per cent of those interviewed said that they never went to church, and at the time of the survey, only 16 per cent reported having attended church on the previous Sunday. All the major denominations have churches in the area. "Lack of interest" was given as the reason for not going by 32 per cent of the people, and 23 per cent claimed that they did not have time.

Almost twice as many men as women were "not interested," and 36 per cent of the men said that attending church was unimportant. There was no indication that the presence of children prevented people from attending. Nearly half of those interviewed could give no details at all of what takes place

**Keiraville Student Mission**

STUDENTS at Moore College and Deaconess House, Sydney, took part in a successful mission in the Provincial District of Keiraville (Sydney Diocese) from May 27 to June 4. The missionary for the Diocesan Missioner for the Diocese of Sydney, the Rev. W. Spencer.

The total attendance was over 1,700 (this included over 600 children at five after-school meetings). This was felt to be a very good attendance for a small District of only about 400 Anglican families. Many decisions for Christ were registered (50 children and 7 older people).

The missioner and team are scheduled to return to Keiraville on July 22 for a weekend of follow-up meetings. The Curate-in-Charge of the Provisional District is the Rev. G. S. Clarke.

**Jerusalem College Appeal**

AN appeal for £50,000 for the building and equipment of the new St. George's College, Jerusalem, of which the foundation stone was laid by Bishop Stephen Bayne, Executive Officer of the Anglican Communion, on April 18, (Tuesday, June 19) by the Archbishop in Jerusalem (the Most Rev. A. C. MacInnes) at the annual meeting of the Jerusalem and

the East Mission in Church House, Westminster.

St. George's College is a theological college which will serve the Jerusalem Archbishopric (by providing courses of training for Anglican ordination candidates and clergy from the countries of the Near East), the Anglican Communion (by arranging study courses for clergy and laity from all parts of the world, with a regular academic year for post-graduates) and the whole of Christendom.

**CARDINAL BEA ON UNITY**

ROME.—Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, has told a meeting here that the unity of all Christians will be facilitated by the fact that the Roman Catholic Church views all persons baptised in the Christian faith as brothers—although "separated brothers."

"Those separated from us by differences of faith, sacraments and refusal to recognise the authority of the Church and the pontiff of Rome make these differences certainly very serious, but they do not destroy or limit the certain affiliation to Christ and His Mystical Body, the Church, already affirmed," he said.

Asked about the possibilities of overcoming these differences, the Cardinal replied: "Sometimes one might be tempted to answer with the words of our Lord in St. Mark: 'To men this is impossible, but not so to God, for to God all is possible'. We are, however, convinced that God desires union as Christ wished it, that His Divine Spirit works to realise it. And we can, in fact, note some progress."

The 80-year-old German-born Jesuit Cardinal made the remarks in a Press conference on the forthcoming Second Vatican Council before 50 newsmen from 34 countries at the Foreign Press Club of Rome. His talk is considered the fullest authoritative statement from the Vatican to date on the Council.

The Cardinal told the meeting that the Roman Catholic Church is willing to make considerable concessions on practical grounds to meet the "separated brethren" halfway in achieving Christian unity.

**No concessions**  
However, he said, the Church could not make any concessions in doctrine because "the Church is not the master of the doctrine received from Christ. It has been received in trust and must be spread intact. The truth is one."

As an example of a practical matter on which the Roman Catholic Church might make concessions, the Cardinal mentioned the differences that exist between the liturgical rites of Eastern and Western Roman Catholic Churches. The Eastern rite uses languages other than Latin in the Mass and does not impose celibacy upon the clergy.

Cardinal Bea said that the Council would represent "an extraordinary event not only to Catholics, but to the whole of humanity." Further, he said, it is designed "to prepare the way for the union of all those who have been baptised, of all Christians."

He estimated that there are in the world some 900,000,000 Christians of whom nearly half are Catholics. "Try to imagine," he said, "what significance it would have for humanity if all Christians approached in complete unity the question of nuclear armaments, of disarmament and of peace."

The Cardinal said that representatives of non-Catholic Christian Churches who wish to attend will be invited and that "soundings have been taken." In recent months Mgr. Jan Willebrandts of the Vatican Secretariat for Christian Unity has visited the Ecumenical Patriarchate, the Archbishop of Canterbury, and leaders of the World Council of Churches and confessional bodies.

"We already have a good idea of who will wish to be invited," he said. He added, however, that no invitations have been sent out yet."

**London University Entrance Examinations**

Lectures in Ancient History and Religious Knowledge in preparation for the General Certificate of Education (Advanced Level) of the University of London will be given at Moore College on Wednesday evenings of term commencing on July 11. The lecture on Religious Knowledge will be at 6 p.m. and on Ancient History at 7 p.m.

The entrance requirements for these lectures will be a pass in the Leaving Certificate in at least three subjects, not including General Maths or Ancient History, and Maths I and Maths II being counted as a single subject for this purpose.

In order to take the London B.D. examinations, students must matriculate for that university. For this, an Australian matriculation is not sufficient. For those not having a professional or university qualification, three ordinary level and two advanced level subjects must be taken at the General Certificate of Education examination, though these subjects may be taken one at a time.

London University recognises most subjects passed at the Leaving Certificate as ordinary level subjects. In addition, two other subjects must be passed at advanced level. In order to enable intending students at Moore College to qualify for London University degree courses, either before or soon after their entry to college, the above lectures have been instituted. Those who would like to qualify for London University matriculation are invited to attend.

The fee will be £1 a term for each subject. The General Certificate of Education examinations are held twice a year in early January and late June.

FRIDAY 13TH JULY — CHURCH RECORD SALE — DETAILS PAGE 7

# A Ministry for Women

**I**N July, 1862, Elizabeth Catherine Ferard was set apart as the first Anglican Deaconess in England. This event marked the revival of the ancient custom of setting apart women for ministry in the Church.

A deaconess is a woman dedicated to service in the Church, and set apart by the Bishop, who says to her: "Take thou authority to execute the office of a deaconess in the Church of God committed unto thee." The title means servant and the deaconess finds her pattern in the ministry of Christ, for He himself chose the "servant" as the pattern on which His vocation was to be formed.

From early Christian writers, in the first four centuries, we learn that deaconesses existed at that time, being admitted with a form of service closely parallel to that of the ordination of a deacon; fulfilling a variety of duties, including teaching, usually (but not exclusively) to women. The diaconate of women, at first, shared the same name as that of the men. It is referred to by Clement of Alexandria, Basil, Chrysostom, the Council of Chalcedon, Council of Nicea, and is used in the civil code of Justinian. The reason for the disappearance of the deaconess is not, however, clear.

There has been no decision of the Church as a whole against this ministry, so that the Lambeth Conference in 1920 could say, in its report on the subject: "We lay stress on the word 'restoration' for what we now recommend is not in any sense the creation of a new, but the constitutional restoration of an ancient ministry."

So one may ask: What led to the revival in the Anglican Church in England which later had its influence on the Church here in Australia (the first deaconess in Sydney being made in 1886), as well as other countries?

From about 1839 the value of the life dedicated to religion was discussed in England, when, due to the industrial revolution, the large number of women and children, crowding into the cities and towns, obviously needed a woman's pastoral care. Also, women were coming to the front in work of social and religious reform and were beginning in many spheres to take a greater part in public life than had been possible for centuries.

**Lutheran influence**  
Elizabeth Ferard was greatly influenced by the Lutheran Deaconess Institution at Kaiserswerth (founded in 1833 in Germany by Pastor Flindner). Here women were "set apart professionally for charitable and religious work in the female diaconate." When her mother died, she was free, and she offered herself, in 1861, for work and settled in a house where she became the "Superior of the New Mother House in London."

In the following year two important events took place. Dean Howson, of Chester, who had long been interested in the question, published his first book on the subject.  
Then, in July, 1862, Elizabeth Ferard was set apart for this work. This was an independent act on the part of Dr Tait, Bis-

hop of London, prior of any announcement of Convocation. Other early supporters were the Bishop of Durham (Dr Lightfoot) and the Bishop of Rochester (Dr Thorold).

There was much opposition to the earlier communities, so that when the Deaconess House was established, there appears to be a great demand for the services of deaconesses. But there were

**This article is based on one prepared by Deaconess G. Hall, Honorary Secretary of the Sydney Deaconess Fellowship, on behalf of the All-Australia Deaconess Conference. The original article was prepared in connection with Centenary Celebrations marking the revival of the work of Deaconesses in the Church of England. Space limitations have made it necessary to delete portions of the original article.**

many difficulties — lack of recruits, financial stringency, the pioneers received little support for their views from the Church as a whole, there was uncertainty about them and their status in the Church.

**Pastoral work**  
At first, the deaconesses (called sisters) engaged in nursing following the pattern set by the German institution, but pastoral parish work was soon seen to be the "true work of deaconesses." So English deaconesses early saw wider fields of service, differing so entirely from the Continental concept. On the Continent, there is the life-long control by the "Mutterhaus" (Mother House) who trains, consecrates, and orders the life of the deaconess till her death; the majority of the deaconesses fulfil their vocation in nursing duties, in homes, hospitals and orphanages. (Though, in passing, it is fair to say that this picture is slowly changing in Holland and Scandinavia.)

In contrast, the deaconess in the Anglican Communion is directly under the authority of

the Bishop who licenses her, and her work is pastoral, the greater number throughout the world being on the staff of a parish (although there are many other avenues offering a variety of service according to the qualifications of the deaconess), all such service being complementary to that of the clergy, not in competition, as in the secular professions.

Wherever she serves, the ministry of the deaconess, like that of her Lord and Master, is a personal one, and is concerned with the spiritual and material welfare of those to whom she is sent. "She goes as His representative, to help those whom He loves, for He said: 'As My Father hath sent Me, even so send I you' (John 20:21), and it is this which makes the life so deeply satisfying." God's overruling purpose and His Holy Spirit working through her is her daily inspiration and strength, for frequently there may be hardships, disappointments, lack of response to a faithful witness, and yet the real work of God's servants is not done so much by words and deeds and looking for results, as by the power and reflection of God which shines through them. What they are matters far more than what they do or say.

The challenge of this century year (in a world which is so indifferent to God Who alone can give the peace, security and happiness for which each indi-

vidual craves) is that God's work, both at home and overseas, will be hindered, if there are not sufficient dedicated, trained deaconesses coming forward to serve Him, wherever He directs, in this specialised women's pastoral ministry.

From one dedicated woman offering her services to God through the Church, a century ago, we find today deaconesses serving in Canada, U.S.A., South Africa, Jamaica, New Zealand, Australia, Hong Kong, India, Malaya, Singapore, Pakistan, Ceylon, Tanganyika, Madagascar, etc. Whether there are any Chinese deaconesses left in China we cannot say. Many of the deaconesses serving "overseas" have gone from their homeland, including Australia, as missionaries in the national churches, but in Pakistan, there is the prayerful approach to the establishment of such a ministry for national women.

**Present situation**  
Deaconesses are working in 8 of the 25 Australian dioceses: Adelaide, Bendigo, Carpentaria, Gippsland, Melbourne, Perth, Sydney and Tasmania.

The deaconess finds there is a wide diversity of spheres open to her, some of which are:  
Principals and Lecturers in Training Colleges; Chaplains in General and Psychiatric Hospitals; Divinity Mistresses in Church Schools; Religious Instructors in State Schools; Youth Organisers; Children's Court Chaplain; Sunday School Organisers; Wardens of Children's and Youth Hostels; Social Workers; Nursing Sisters under the Chesalon Parish Nursing Services; as Evangelist-Teacher and Evangelist-Nurse to the aborigines on the Arnhem Land Mission field; and in the Gippsland Diocese, two are acting as deaconess-in-charge of their parishes, one of whom combines the usual work with that of Assistant Chaplain to the Aboriginal Settlement.

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## Evangelical Conference

An important conference will be held at St. John's, Parramatta (N.S.W.), on Friday, July 20, at 8 p.m.

Under the title "Evangelical Insights" the conference will feature addresses by Bishop M. L. Loane, M.A., D.D., and Dr R. A. Cole, B.A., M.Th.

This will be one of the last engagements of Dr Cole prior to his departure from Australia and church-people are urged to attend the meeting.



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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.

### White Australia

Dear Sir,  
During recent times there has been raging, through the Letters to the Editor Column of the Melbourne "Age," some controversy as to whether Australia should be involved in effective assistance toward the alleviation of the suffering of the Chinese refugees in the Hong Kong area. Bishop Sambell and Canon Nash have both indicated the belief that we, as professing Christians, have a duty to seek a breakdown of the White Australia Policy to permit the sharing of our country's prosperity with those without home and hope.

Others have suggested that these men are moved by fear of the "Chinese Monster" and seek to curry favour with an all-powerful enemy as a means of saving our national freedom. These people suggest that to allow the immigration of Chinese refugees would be disastrous to our "British and Christian way of life."

However, there seems to be comparatively little activity from the source from which comment and action concerning the practical application of the "Christian Way of Life," and the expansion, in practice, of the Kingdom of God on earth should emanate—the Christian Church. This appears to be left to individuals and small pockets of concerned people to undertake.

The Church appears, to the man-in-the-street member, to be concerned primarily in being involved in differences of doctrine, churchmanship, ecclesiastical law and viewpoints; the construction of bigger and better edifices and the securing of more and more material assets; the increasing of congregation numbers at the services conducted by the Church and the development of organizations and societies for the promotion of fellowship and fund raising. All this effort, it would seem, takes place at the expense of active concern for mankind's failure to adopt Christ's way of life and man's inability to live in God's world, he much preferring his own world, yet living in constant fear of repercussions of his own creation.

As an active Anglican but a poor Christian, whose faith is nowhere near as much as that of a grain of mustard seed, in all humbleness, I would ask the Church of which I am part, through the columns of your paper, where does it stand and what action is it undertaking, in Christ's name, to meet the need of the less fortunate of God's creation living in other parts of the world, and, in particular, at this time, as represented by the Chinese refugees in the Hong Kong area?

The cry, no doubt, will go up that the Church must be divorced from politics and sundry other things — but this smacks of the suggestion that the power that controls our Church is that of fear of man's law and vested interests and a state of compromise in order to stay in existence and not the power of God as given to it through the Holy Spirit.

It is appreciated that the term

"Christian way of life" is a controversial one, and therefore a further answer sought is to the question "What is the Christian way of life?"

Yours faithfully,  
Bruce Buchanan,  
Ringwood East, Victoria.

### Second Coming

Writing of Christ's coming, Rev. A. Hughes, in "New Heavens and a New Earth," says on page 191, "The Christians knew that the 'Abomination of Desolation' was the Roman armies who fled to the mountains." He agrees with Paul and John that the man of sin must come first — "the mystery of iniquity doth already work" ii Thess. 2,7. John, in his Epistles says "the spirit of AntiChrist is now at work." Christ promised to tell the Apostles more, John 16:13.

He also said of some teachers that they were "blind leaders of the blind." That has been very true of some second coming teachers, now deceased. The Book of Revelation, given by Christ to John on the Isle of Patmos gives a sad warning to false teachers of their rejection, Rev. 22:19.

In Chapter 13, John describes a Beast, who has all the characteristics of previous leaders as "leopard, bear and lion" in a trinity of evil. In Chapter II, Jerusalem is given over to the Gentiles for 42 months — 3½ years—like our Lord's own ministry. In Chapter 13, it says, "all that dwell upon the EARTH shall worship Him." Very few of earth's millions knew of Titus' destruction. Our Lord's words in Matthew 24:15, were "let him that readeth understand." There were very few copies of the Gospels then to the millions of copies today.

In Rev. 13 Christ again confirms a world market, controlled by the Beast, "no one, rich or poor might buy or sell." Frustration 666 to Perfection 777—in Chapter 14, the Lamb defeats him and comes to reign. Daniel also agrees. But Christ warns us in Matthew 24 and Rev. 13:13 that Satan knew all the Atomic wonders before God's promises in Genesis.

On page 91 of the book, Gabriel's promise to Mary was — "He shall sit on the Throne of David." Mr Hughes says "this was fulfilled at the ascension of Christ." This does not agree with the Old Testament, Christ said of it that even that title would be confirmed. Luke 16:17.

One could fill a small book with the promises unfulfilled. Jeremiah 33 "The Lord our RIGHT-EOUSNESS shall execute judgment." (Christ's was only a crown of thorns.) God says "If the host of heaven can be numbered I will not cause their captivity to return." Zechariah 14 — "His feet shall stand on that day on the Mount of Olives." "All nations shall be gathered against Jerusalem."

Their destruction by hail is just — Job 38:22, Isaiah 28:17, Rev. 16:21. With atomic weapons they could leave a blasted earth, then Satan promise "Ye shall be as gods" Gen. 3:4 would mean Satan had won. Earthquakes can

change the face of the earth. Zech. 14:5, Rev. 8:5, 16:18.

In Matthew 5:35, Christ says, "Swear not all by the heaven for it is God's throne; neither by Jerusalem, for it is the city of the Great King." Then the angels' song can be fulfilled, "Peace on earth to men of goodwill." "Even so, come Lord Jesus."

What do you think?  
Yours in "The blessed and only hope,"  
Austinner, N.S.W.  
(Rev.) A. J. Dyer.

## Books

**SECOND THOUGHTS ON THE DEAD SEA SCROLLS**  
By F. F. Bruce, Paternoster Press, London, 1961. Pp. 160. English Price, 12/6.

This is a second and slightly revised edition of an excellent little book by the well-known Rylands Professor, which first appeared in 1956; the chief additions are to be found in an Epilogue from p.154 onwards. It is an excellent conservative introduction by a competent scholar, as all who have used the first edition will realise; and we are glad to see that popular demand for a second edition has given the opportunity for some slight revisions and corrections.

It is of course no criticism of a book of this size and scope to say that one does not go to it for startling views and theories, nor indeed as a work of original scholarship; but, taken for what it is, it is a sound workmanlike job.—R. A. Cole.

### A Pattern Of Public Worship

● Cont. from Page 6  
is first fastened on some promise of God, or on some aspect of His revealed character, and our petition framed accordingly. The sacraments, which have so often been occasions of superstitious activity, were carefully regulated by the New Testament evidence concerning their origin and purpose. Professional liturgical scholars frequently desire to make ancient church liturgies the standard of our worship; but God's Word alone is the final standard of our Prayer Book. Show us where our Book is defective in the light of Scripture, and we will amend it. But we will not let our worship be governed merely by church history, or by aesthetics, or by the theological speculations of this party or that.

Our Prayer Book is not an end in itself. It is an instrument by which the Word of God may be set forth fully and systematically in the congregation, and by which we may be mutually encouraged to lift up our hearts to the Lord in response. Pray we then that the God of all patience and comfort may grant us to be of the same mind one with another according to Christ Jesus; that we may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

It is significant, in the first place, that the word "fundamentalism," to which Evangelicals object, is not used in 1962 as much as it was five or ten years ago. And the charge of heresy, which was openly laid against "fundamentalism" by leading Churchmen such as the present Archbishop of Canterbury less than a decade ago, has apparently been quietly dropped. The present line seems to be that Conservative are mistaken in their view of Scripture, but not to such a vital extent as was formerly thought.

## Second Thoughts on "Fundamentalism" . . .

The great debate about the inspiration and authority of Holy Scripture continues in Church circles. It is interesting to notice the change in attitude of Liberals, Neo-Orthodox and the rest towards Conservative Evangelicalism.

It is significant, in the first place, that the word "fundamentalism," to which Evangelicals object, is not used in 1962 as much as it was five or ten years ago. And the charge of heresy, which was openly laid against "fundamentalism" by leading Churchmen such as the present Archbishop of Canterbury less than a decade ago, has apparently been quietly dropped. The present line seems to be that Conservative are mistaken in their view of Scripture, but not to such a vital extent as was formerly thought.

Does this mean that the Protestant Churches are likely to undergo in the foreseeable future a landslide back to a conservative

## The Scientific Bible . . .

The attempt of Dr Brian Pamplin, an English scientist, to produce a new, scientific Bible which alters the opening chapters of Genesis has aroused much comment (most of it unfavourable). One correspondent in a secular paper asks the Church of England to state authoritatively whether or not it believes the story of Adam and Eve to be purely allegorical, and claims that if it were to incorporate the principles of science in this way it would win a whole, new, youthful race of adherents. But the fact is that no one can say for certain that the story of Adam and Eve is allegorical, because no one knows. And so many discoveries are being made at present about the early history of the human race, for example in eastern and southern Africa, that wise theologians and scientists would be most reluctant to tie themselves down to any particular theory on this subject. In this they are more cautious than their predecessors of the last century, when, as the late Monsignor Ronald Knox reminds us: "First Adam fell, then Noah's Ark was drowned,

And Samson under close inspection bled; For Daniel's blood the critics lions roared, And trembling hands threw Jonah overboard." Anyone who reverses God's truth as revealed to man in His word and as discovered by man through scientific investigation knows that it is impossible for God to lie or contradict Himself. Christians confidently accept Genesis 1-3 as part of God's word and therefore as true for the purposes for which it was given — that is, for spiritual purposes. It is futile to attempt premature syntheses of apparently contradictory truths if past experience shows that increasing knowledge will force us to discard them in the future.

## C.M.S. Finances . . .

Australian Christians should be much in prayer about the financial needs of missionary societies at this time of the year. In a world constituted as ours it is the sad truth that no one can do anything without money. While there is danger in over-stressing the need of money, no one can fairly accuse the Church Missionary Society of doing this. The fact is that God normally chooses to work through and in response to the prayer-

## Notes and Comments

doctrine of Scripture comparable to the landslide away from it at the end of the last century? It is too early to say; but this can be said, that progress has been made. The next step will be an open admission by our opponents that a conservative doctrine of Scripture is the doctrine of Scripture itself and of the whole Church almost without exception until less than a hundred years ago. It is worthwhile to contend for the faith once delivered to the saints. God blesses those who strive to defend the Gospel, and uses their efforts to bless those who begin by opposing them.

And Samson under close inspection bled; For Daniel's blood the critics lions roared, And trembling hands threw Jonah overboard."

Anyone who reverses God's truth as revealed to man in His word and as discovered by man through scientific investigation knows that it is impossible for God to lie or contradict Himself. Christians confidently accept Genesis 1-3 as part of God's word and therefore as true for the purposes for which it was given — that is, for spiritual purposes. It is futile to attempt premature syntheses of apparently contradictory truths if past experience shows that increasing knowledge will force us to discard them in the future.

Any young people won to the Church by means of such a synthesis (and it is usually adolescents or people with immature minds who demand completely consistent and all-inclusive systems of thought) would, surely be lost to it again when the synthesis had to be dropped. It is both wiser and more honest to confess our ignorance and wait for further enlightenment.

**EVANGELICAL CONFERENCE AT PARRAMATTA**  
**EVANGELICAL INSIGHTS**  
SPEAKERS: The Rt. Rev. M. L. Loane, M.A., D.D.  
Dr R. A. Cole, B.A., M.Th.  
ST. JOHN'S PARRAMATTA — 8 P.M. FRIDAY, 20th JULY

# A Pattern of Public Worship

By the Rev. D. W. B. Robinson, M.A.,  
Vice Principal, Moore College.

WHEN the monarchy was restored in England in 1660, after the period of the Commonwealth, the Puritan party in the Church of England presented a petition to Charles II in which it was asked, among other things, that the Prayer Book might be revised.

On March 25, 1661, the King issued a Royal Warrant for a Prayer Book conference to take place at the Savoy Palace in London. Forty-two divines were named as members of the conference. Half of them were bishops who represented what is usually known as the Church Party—which meant very largely the High Church party which had emerged in the preceding half century—and the other half were Presbyterian or Puritan leaders. The latter were reconciled to the idea of episcopacy and a prayer book, but were anxious for a number of reforms.

This Savoy Conference achieved nothing. Neither side was in any mood for compromise, and each party wanted revision in the direction of its own position which was unacceptable to the other side. In November of the same year 1661, therefore, another committee was set up by Convocation. This was a small committee of eight bishops, five of whom had been members of the Savoy Conference.

An account of the aims and methods of this committee now stands as the Preface to our Prayer Book. It was written by one of their number, Bishop Sanderson, and begins with the famous words:

"It has been the wisdom of the Church of England, ever since the compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it . . ."

The revision prepared by this committee was then submitted to the clergy in their Convocations, and to the laity in Parliament. There was some amendment, and in April of 1662 the Act of Uniformity was passed and received the Royal Assent on May 19. The clergy were given until August 24, St. Bartholomew's Day, publicly to read and subscribe their assent to the new book.

## Historic book

Thus for three hundred years the Church of England has used this book as its only authorised Prayer Book, and every clergyman who has been ordained in the Church of England since that time has given his assent to it and has undertaken to use it and no other in all his ministrations.

When the first fleet came to New South Wales in 1788, this Book of Common Prayer was one of the few volumes brought by the chaplain, Richard Johnson; and if you visit St. Philip's Church on Church Hill you can inspect this interesting and his-

toric book which, along with the copy of the Bible also brought by Johnson, can claim to have been in Australia longer than any other book.

When the Church of England in Australia became independent of the Church in England a hundred years ago and set up its own synods in the 1860s, it was decided not to take any power to change the 1662 Prayer Book unless the English Church should first make a change itself in it.

This self-imposed restriction, written into our then Constitution, testified to the deep satisfaction which our Australian forefathers felt with the Prayer Book. The restriction was also intended as an expression of our unity in matters of doctrine and worship with the Church from which we had come. (As a matter of fact, the Lectionary of the Prayer Book was revised in 1872, and this change has been adopted by some of our synods here.)

And now, on January 1 of this year, a new constitution for the Church of England in Australia has come into operation. Under this new constitution our Church has power to revise the Prayer Book without further recourse to the State Parliaments, as would have been necessary under the old constitution. But the Prayer Book of 1662 is to remain, along with the 39 Articles of Religion, "the authorised standard of worship and doctrine in this Church." This is unequivocally laid down in the Ruling Principles of the Constitution, where it is also made clear that no future revision of the Prayer Book may contravene any principle of doctrine or worship laid down in the 1662 Book.

## Remarkable tribute

Such is the estimate which our Church at this day has of the Prayer Book which came into use 300 years ago. It is a remarkable tribute. What is it about this book which entitles it to this position of honour and authority in our Church today? I want to draw attention to two historical facts, frequently ignored, which have bearing on the character of the Prayer Book.

The first is, that our Prayer Book was not a new production even in 1662. There was extensive revision in verbal details—more than 600 alterations in all—but in all essential respects the Book of 1662 was Archbishop Cranmer's second Prayer Book of 1552 which Elizabeth I in 1559 had made the basis of the Reformation Settlement. Now there were those on both sides of the Savoy Conference table who wished to take a different model for the Prayer Book of the restored monarchy.

Some of the High Church bishops looked sympathetically at the first Prayer Book of 1549 and the Scottish Prayer Book of 1637; while some of the Puritans had other ideas, and Richard Baxter even produced his own composition for the consideration of the conference. This divergence was one reason for the failure of the conference. But

A Sermon preached in St. Andrew's Cathedral, Sydney, on June 26, 1962, in commemoration of the tercentenary of the last revision of the Book of Common Prayer. ROMANS 15.5.6.

the bishops who finally prepared the recommendations for Convocation and Parliament wisely steered the middle course and retained the old Prayer Book. "My lords the Bishops," wrote Bishop Sanderson who was himself one of this committee, "ordered all in the old method." So it was that, in those critical years of the 17th century, the document which embodied our great Archbishop Cranmer's most consistent exposition of the evangelical truths of the Reformation was preserved unimpaired.

## Historical fact

The second historical fact to which I direct your attention is that of the few alterations in 1662 which were not mere trivial changes of wording, a number were designed positively to strengthen the scriptural teachings of the Prayer Book, and were in fact concessions made by the bishops to the Puritan section of the Church. Lord Clarendon—who has a special title to be heard as an authority on this period—described the work of the bishops on the revision committee as that of "making such alterations in the Book of Common Prayer as they thought would make it more grateful to the dissenting brethren," an aim which is expressed

**"Our Prayer Book is not an end in itself. It is an instrument by which the Word of God may be set forth fully and systematically in the congregation, and by which we may be mutually encouraged to lift up our hearts to the Lord in response . . ."**

less graciously in the Preface to itself as "the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church." This willingness to incorporate Puritan suggestions is the more remarkable when we notice that hardly one of the distinctive suggestions of the bishops was adopted in the revision. This may in part have been due to amendments in Convocation, but in part it was due to the softened attitude of the bishops themselves.

An example of this conciliatory spirit shown by the bishops was the restoration of the rubric commonly called the Black Rubric at the end of the Communion service which had been printed in 1552 but omitted since 1559. The rubric asserts that "no adoration . . . ought to be done either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood." The act of kneeling to receive the bread and wine is meant only to signify "our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion as might otherwise ensue." The bishops at the Savoy Conference had opposed the restoration of this rubric, but the latter committee conceded the request.

At Puritan request, also, the actions of the clergyman before and during the Consecration Prayer were more clearly defined. The bishops retained the rule at the beginning of the service that the priest should stand at the north side of the table (rather than in front of it, as in the unreformed service). But they now described in detail what he should do with the bread and wine during the narrative of the institution, and they provided that he should stand in front of the table merely for the purpose of ordering the bread and wine, in readiness for these manual acts, prior to the Prayer of Consecration. These rules are more often ignored than observed in the Church of England today, but a wealth of meaning attaches to them, and they help to preserve the observance of the Lord's Supper from false interpretations and improper deviations.

In the light of our situation in the Church of England today it is thus most instructive to see the principle which governed the revision in 1662. The High Church party had already emerged and was already dominant, at least among the bishops. Many of them would clearly have liked to adopt into the Church's liturgy such practices

writes Canon Charles Smyth, "their divisions of opinion are a source of strength and not of weakness in the life of the Church." But this ideal of "ordered freedom," Dr Smyth goes on to say, "was blindly and recklessly destroyed by the Ritualistic successors of the Tractarians." Certainly, the road ahead is very gloomy so far as the peace and unity of our Church is concerned, unless we can worship together without embarrassment, and feel genuinely at home in one another's churches.

I do not want to suggest that the fault is all on one side. But the time has come to have done with mere lip-service to the Prayer Book, and to have a greater spirit of consideration for those principles which governed the revisers of our Prayer Book. We have agreed to "retain and approve the doctrine and principles of the Church of England embodied in the (1662) Book of Common Prayer," and we have bound ourselves not to make any alteration in our services which would contravene the principles of doctrine and worship laid down in this standard. It would be a real demonstration of our good faith, and also a practical way forward toward ultimate revision, if we were all first of all to return to as close an adherence as is reasonably possible to the Prayer Book as it stands. There are very few inherent difficulties in doing this. But a whole generation—indeed, more than one generation—has grown up which has never seen the Prayer Book used according to its own rules, and, to say the least, the purpose of these rules needs to be closely studied and understood before we presume to prepare new forms of worship.

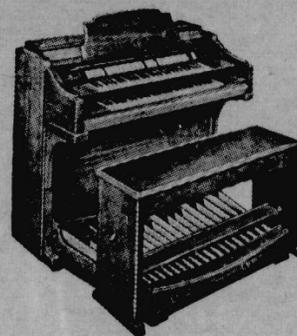
## Idolatry

Perhaps there are some of you who think that too much is being made of a mere prayer book. Let me say that I am aware of the possibility and danger of such a thing. But for the present may I point out the great value, when it is rightly used, of a Prayer Book, which not only provides a well-ordered pattern of public worship, but which has been thoroughly tested by the standard of God's Word. It is a great peril to worship God as fancy takes us. The only worship acceptable to God is that which springs from a true faith in Him as He has revealed Himself in His Word. It is idolatry to make our own image of God and worship that. Such an image may be aesthetically pleasing, and may give satisfaction to our natural, religious inclinations. But to give honour to it is to deny God.

When our English Prayer Book was first compiled our Reformers endeavoured to exclude from it anything, either in wording or in ceremonies, which did not meet the test of scriptural truth. It was designed to exhibit God's Word, and to frame the worshippers' response in fitting language. In the collects, for example, our attention

How long can we profess unity through a fiction? "So long as your clergy are united by using the Form in the said Book prescribed, and none other."

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## Classified Advertising

Advertisements lodged for insertion in these columns should be prepaid. Rate: 4d per word, minimum 3/. Receipts will not be forwarded unless specifically requested and such requests should be accompanied by a stamped and addressed envelope.

### FOR SALE

SALE OF WORK.—The annual Sale of Work for "The Australian Church Record" will be held on Friday, July 13, with an official opening at 11 a.m. by Mrs R. C. Kerle. Gifts for the Sale should be brought to the Chapter House on the day of the Sale, or left at either the "Record" office or Church House prior to that date. Luncheon will be available between 12 noon and 2 p.m.

ALL Sporting Goods. Special rates to Church members. Hamilton Joyce and Co. 5th Floor, 147a King Street, Sydney. BW 7262, BW6136.

### WANTED

SECOND-HAND BOOKS. In good condition for Sale at the Annual "Church Record" Sale of Work, Friday, 13th July. Donations may be left in "The Church Record" Office, or Church House, or brought to the Chapter House, on the day of the Sale.

YFAR BOOK of the Diocese of Sydney for 1955. Wanted by A.C.R. Office.

WHITE ELEPHANTS!! Saleable goods needed for the White Elephant Stall for Friday, 13th July. See under SECOND-HAND BOOKS, concerning delivery.

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

WANTED, small self-contained flat, furnished, unfurnished, Sydney suburb. West preferred. Mrs W. Arnold, Kurralong.

## U.S.S.R. Churches Seek W.C.G. Membership

Five churches in the U.S.S.R. have applied for membership in the World Council of Churches. Their applications will be considered by the Council's policy-making Central Committee at its annual meeting August 7-17 in Paris.

The Russian Orthodox Church became a member of the World Council at its Third Assembly held late last year in New Delhi, India.

The five churches seeking membership, in the order of the date of their application, are:

The Evangelical-Lutheran Church of Latvia; The Armenian Apostolic Church; The Evangelical-Lutheran Church of Estonia; The Georgian Orthodox Church; The Union of Evangelical Christian Baptists of the U.S.S.R.

The General Secretary of the World Council of Churches, Dr W. A. Visser 't Hooft, visited Armenia, Latvian and Baptist churches when he was in the U.S.S.R. in December, 1959.

## Sydney Church of England Grammar School for Girls

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### POSITIONS VACANT

DOCTORS-NURSES needed urgently for Christian hospital work. Information from Organising Missioner, BUSH CHURCH AID SOCIETY, B.C.A. House, 135 Bathurst Street, Sydney. Tel. BM3164. 276 Collins Street, Melbourne. Tel. MF8962.

ORGANIST-CHOIRMASTER. For Church on north side of Harbour. New German 2-manual organ. Opportunity to develop choir. Commencing August. For details, phone 93-3531.

ORGANIST-CHOIRMASTER wanted for St. Clement's Church, Marickville. Present organist going to England. Reply with references and qualifications to the Rector.

SUB-MATRON WANTED. With view to training as Matron of Farr House, to assist as Housemother to 30 girls up to 15 years. Apply with references for preference. Live in. Apply with references to the Matron, Farr House, 321 Fullarton Road, Springfield, Adelaide, S.A. Committed Christian preferred. Good conditions.

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OFFICE TO LET, approximate space 200 sq. ft. Apply Women's Christian Temperance Union, 1st Floor, 599 George Street, Sydney, between 10 a.m. and 2 p.m.

In the last issue of the "Record," a report was published on the laying of the foundation stone at St. Stephen's Church, Normanhurst, New South Wales. We regret that this report was incorrect, as the foundation stone is not due to be laid until later in the year.

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## NEWS IN BRIEF

THE FOUNDATION STONE of a new Parish Hall at Holy Trinity Church, Hampton (Melbourne Diocese) was laid by Bishop Donald Reeding on Sunday, June 17.

A RALLY to mark the 70th birthday of the Church Missionary Society in Victoria was held in St. Paul's Chapter House, Melbourne, on June 20. The Archbishop of Melbourne chaired the meeting. Canon G. Pearson was Guest Speaker.

THE NEW C.E.N.E.F. building will be officially opened at 3 p.m. on Saturday, July 21, by the Governor of N.S.W., Sir Eric Woodward, and dedicated by the Archbishop of Sydney.

BADGERY CREEK'S Church of St. John (Mulgoa Parish, Sydney Diocese) was visited by the Archbishop of Sydney on June 24. The occasion was a service to mark the 50th Anniversary of the Church.

EXPANSION of the U.P.A. "Rosetta Agst" Memorial Home, Wahroonga, will be assisted by an additional grant of £5,000 from the Department of Social Services. To date over £61,000 has been spent on the property.

SINGING at the Loyal Orange Institution Annual Demonstration in Sydney will be led by the choir of St. Anne's Church, Ryde. The meeting will be held at Sydney Town Hall on Sunday, July 8, at 3 p.m. The Rector of St. Anne's, the Reverend R. N. Langshaw, will speak at the meeting.

TOKENS to the value of £2,500, which formed part of the 1962 Children's Lenten Offering in the Diocese of Melbourne, were presented to the Reverend Lim Peng Soon, Vicar of St. Hilda's, Diocese of Singapore/Malaya, at a special service on Sunday, June 17, in St. Paul's Cathedral. The service was arranged by A.B.M.

COMPULSORY TRAINING for new G.F.S. leaders of 18 years and upward is being introduced in the Diocese of Melbourne. The G.F.S. Diocesan Council has approved a course of training which will include a weekly practical training class for five weeks. At a later stage they will do a more extensive course of studies.

## ELECTRONIC ORGAN

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Page 8—The Australian Church Record, July 5, 1962

## Personal

### ● Sydney

The Rev. E. J. STOREY, Rector of the Parish of St. Marys and Rural Dean of Prospect, has accepted nomination for the Parish of St. Stephen, Hurlstone Park. Mr Storey was ordained in New Zealand in 1947 and came to Sydney Diocese in 1956 to be curate in the Parish of St. Philip, Eastwood. He was appointed to St. Marys in 1958.

The Rev. W. H. OSTLING, Curate-in-Charge of the Provisional Parish of St. Paul, Gympie, has been appointed Rector of St. Barnabas, Roseville East. Mr Ostling will succeed the Rev. S.C.S. Begbie, who has become a missionary with C.M.S.

The Reverend Gerald MORRIS has been appointed Court Chaplain. He will succeed the Reverend D. G. Johnson, who has been appointed Chaplain at Duntroon College.

The Reverend H. SCOTT has accepted nomination to the Parish of Hartley with Mt. Victoria and will take up duties there in mid-July. His induction will take place on July 13.

The Reverend Dr W. J. EDWARDS, B.R., Dip. Ed., Ph.D., Rector of St. James', King Street, Sydney, has resigned from that position.

Bishop G. A. CHAMBERS dedicated new gates and a driveway at Trinity Grammar School, Summer Hill, on Tuesday, June 19. Bishop Chambers was the founder of Trinity Grammar.

### ● Melbourne

The Reverend W. G. A. TOOTH, Chaplain to the Sunshine Technical School, has tendered his resignation from that position. Mr Tooth's

resignation will take effect from August 31, when he will take up a new appointment as Vicar of Berrigan, in the Diocese of the Riverina.

On Trinity Sunday, June 17, the Right Reverend J. W. ASHTON, formerly Bishop of Grafton, celebrated the 70th anniversary of his Ordination. Bishop Ashton's Ordination took place in Peterborough Cathedral, England, in 1892. Since his retirement in 1938 Bishop Ashton has been assisting the various Vicars of St. John's, Camberwell, where he resides.

The Reverend Lim PENG SOON, Vicar of St. Hilda's, Katong, in the Diocese of Singapore/Malaya, has been visiting Melbourne Diocese during the month of June on behalf of A.B.M.

The Reverend Peter and Mrs BROADBENT are due to leave Melbourne in mid-July for missionary service in North Malaya. Mr Broadbent is at present Curate of St. Columba's, Hawthorn.

### ● Wangaratta

Canon W. G. G. WEIDMANN, Diocesan Commissioner of Promotion, will conclude his appointment in September and will then become Rector of Murchison with Rushworth.

The Reverend J. R. J. PRICE, Rector of Bright, has accepted an appointment to Parish of St. Matthew, Broadford. Mr Price has been in charge of the Parish of Bright for the past nine years.

### ● Overseas

Canon D. ANDERSON, Principal of Immanuel College, Ibadan, Nigeria, has been appointed Principal of Wycliffe Hall, Oxford. He succeeds the Reverend F. J. Taylor, who will be consecrated Bishop of Sheffield on July 25 in York Minster.

The Rt. Reverend J. C. VUCKLER, Bishop of Polynesia, will be visiting the Diocese of Nelson, New Zealand, between July 10 and 15.

## 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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## THE AUSTRALIAN

# CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1267

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PRICE 9d.

## Crusade's Lasting Results

AN interesting report on the third anniversary of the Billy Graham Crusade comes from Holy Trinity, Adelaide. Writing in the June-July issue of "Trinity Times," the Rector of Holy Trinity, the Reverend L. R. Shilton, B.A., B.D., Th.L., had this to say:

We have just had an inspiring Guest Service to commemorate the Third Anniversary of the Billy Graham Crusade. The fruit of that Crusade as far as this Church is concerned, has lasted well. 325 people, at that time, desired to be referred to Holy Trinity Church.

In that number, 12 names were duplicated, or wrongly given. 41 lived in the St. Athanasius', Kidman Park area, and were referred there, of whom most are continuing to witness effectively in that young Church. 47 had temporary addresses, because they were nurses, or interstate people, or country people, or were residing in Hotels. These can no longer be traced. 26 are known to be abroad or interstate. 34 addresses are not now known.

But the amazing thing is that out of the total of 148 who could still be attending this Church, 102 are regular attenders, or known to attend other Churches.

# NEW DEAN OF SYDNEY APPOINTED

In a further reorganisation of the administration of Sydney Diocese, announced by the Archbishop of Sydney on July 6, the Right Reverend A. W. Goodwin Hudson has been elected Dean of Sydney, on the nomination of the Archbishop of Sydney.

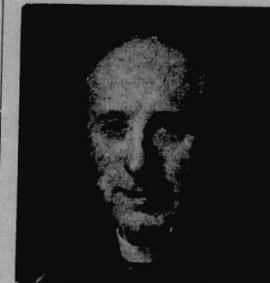
The announcement was made following the appointment of the present Dean of Sydney, and Archdeacon of Cumberland, the Very Reverend E. A. Pitt, as Archdeacon of Wollongong.

In an official statement issued from Church House on July 6, the Reverend Kenneth Roughley, Public Relations Officer of the Diocese of Sydney stated: "It has become clear that it would be unwise for Archdeacon Goodwin, Rector of St. Mark's, Darling Point, who was appointed last April as Archdeacon of Camden-with-Wollongong, to leave St. Mark's, and he has therefore now been appointed Archdeacon of the City of Sydney and will combine these duties with those of the Rector of St. Mark's. His Archdeaconry will consist of the Rural Deaneries of East Sydney, Balmain and Cook's River.

"The Archdeaconry of Camden-with-Wollongong will now be divided. The

northern half will now be known as the Archdeaconry of Cumberland and Archdeacon Begbie will serve as its Archdeacon. The southern half will be known as the Archdeaconry of Wollongong and the Very Rev. E. A. Pitt, at present Dean of Sydney and Archdeacon of Cumberland, has been appointed as Archdeacon of Wollongong and will reside in that Archdeaconry.

"The Right Rev. A. W. Goodwin Hudson, Coadjutor Bishop, has been appointed Dean of Sydney and will centre much of his evangelistic work around the Cathedral. The new appointments will date from October 1 next. Meanwhile certain adjustments of boundaries of the Rural Deaneries will be considered. Until October 1 inquiries concerning the whole of the present Archdeaconry of Camden-with-Wollongong should be addressed to Archdeacon Begbie, and not to Archdeacon Goodwin."



● The Right Reverend A. W. Goodwin Hudson, newly appointed Dean of Sydney.

## C.M.S. MEETS RECORD BUDGET

THE General Secretary of C.M.S. in N.S.W., the Reverend G. M. Fletcher, announced on Monday, July 9, that a record N.S.W. budget of over £104,834 was fully met. Mr Fletcher stated that in actual fact some £3,000 more than had been originally budgeted for was needed and that the amount received up to the closing of the financial year covered this sum and left a small surplus of some £300.

The announcement was made, very appropriately, at a special service of Holy Communion conducted in St. Andrew's Cathedral as a farewell to several C.M.S. missionaries due to depart shortly for overseas.

The Cathedral was packed for the service, conducted by the Archbishop of Sydney, Dr Gough. The Right Reverend M.

L. Loane was the preacher. Following the service a large crowd attended a farewell function in the Chapter House.

Those farewelled included Dr Alan and Mrs Cole, who are proceeding to Singapore early in August, where Dr Cole will join the staff of St. Peter's Theological Hall; and the Reverend Campbell and Mrs Begbie, who sail for Tanganyika on July 22. Mr Begbie has been appointed C.M.S. secretary in Tanganyika. Portion of the Cathedral service was read by Mr Begbie's brother, Canon A. E. S. Begbie, Rector of St. Stephen's, Willoughby.

Also going to Tanganyika is Sister Barbara Young, who leaves Sydney at the same time as the Begbies. Returning for their third term of service in North Borneo are the Reverend Walter and Mrs Newmarch. Four workers for North Australia were also farewelled—Mr and Mrs David Brake and Mr and Mrs Merrill Hart.

The total Australia-wide budget for the Society amounted to nearly £200,000. At the time of going to press details from interstate had not yet come to hand.

## Use of Mass Vestments Opposed

THE Church of England Evangelical Fellowship of Great Britain has expressed concern over new measures being considered by the Church Assembly, allowing the use of "Mass Vestments" and immovable stone "Altars." A statement issued by the Fellowship reads:

"Considerable progress has already been made in plans for Prayer Book revision. In this task Evangelicals have cordially co-operated, for deeply as they love our present liturgy, they earnestly desire to see it made more meaningful to men and women who are today outside the churches.

"This week, however, a new stage will be reached in the process of Canon Law Revision when Church Assembly considers measures which would permit the wearing by clergy of the 'Mass Vestments,' and the use of immovable stone 'Altars' in churches. These things imply a

doctrine of sacrifice in the Holy Communion which was decisively repudiated at the Reformation.

"These are examples of the type of change which to Evangelicals is not a matter of form, but of fundamental principle, for here the very doctrines for which the English Reformers fought and died are at stake.

"Inevitably, then, Evangelicals must oppose any such change involving the doctrines of our Church—a change, indeed, which seems to them contrary to the plain teaching of the Scriptures, and which, they are convinced, and the majority of the laity do not really desire.

"But what if these and similar Measures are passed by Church Assembly? Then the last word still rests with Parliament. Until the laity is adequately represented, as of right, in the Councils of the Church, and fully consulted in matters of doctrine as well as policy — according to what seems to be the New Testament pattern — it is only in Parliament that the laity can make its voice effectively heard.

"There are, no doubt, certain valid objections to a secular assembly having the final responsibility in such matters; but, as

things now stand, this is the only way in which the laity as a whole can make their convictions known."

The statement is signed by the Rev. A. T. Houghton (Chairman); Professor J. N. D. Anderson, O.B.E., M.A., LL.D.; the Rev. T. Anscombe; Dr. O. R. Barclay; the Rev. Canon T. F. C. Bewes; the Rev. Canon T. F. C. Bewes; the Rev. C. R. Butlin; the Rev. C. G. F. Clark; the Rev. A. J. Goss; the Rev. T. Hewitt; the Rt. Rev. F. Houghton; the Rev. Dr. P. E. Hughes; the Rev. R. P. Johnston; the Rev. Canon T. L. Livermore; the Rev. Canon T. G. Mohan; the Rev. A. M. Stibbs; the Rev. J. R. W. Stott; Lt.-Gen. Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., LL.D.; the Rev. J. V. Taylor; the Bishop of Tonbridge; Mr J. F. Wallace, LL.B.; the Rev. M. A. P. Wood, D.S.C.; the Rev. Canon R. W. F. Wootton, M.B.E.; and the Rev. R. C. Lucas (Secretary).

Roman Catholic statistics report an increase of ten per cent in the number of Protestants in Latin America. The figure is now 7,300,000 Protestants, according to the Catholic Episcopal Conference of Latin America.