

Personal

Melbourne

Following his recent long illness the Archbishop of Melbourne, Dr Woods, is due to resume duties by October 1. This will enable him to preside at the annual meeting of Synod. Dr Woods' medical advisers stress, however, that he should only undertake essential duties for the remainder of the year, and the Administrator (Bishop Redding) asks the co-operation of all Church folk and friends to this end.

The Reverend Donald Menzies, M.B., Ch.B., Assistant Priest at St. Paul's Cathedral, Melbourne, has been awarded a Doctorate of Philosophy from the University of Melbourne.

The Venerable G. H. Codrington represented the Archbishop of Melbourne at the Air Force Commemoration Dinner, which was held at 10 Queen's Road, Melbourne, on September 14.

On Thursday, September 20, the Reverend M. B. Challen, Director of Parishes in the Melbourne Diocesan Centre, commissioned the Reverend John Walton as priest-in-charge of the Parish of Holy Trinity, Kensington.

The Reverend S. C. Moss, B.A., Th.L., Vicar of the Parish of St. George, Malvern, will leave in October, 1962, for two years overseas, where he will take up his Turner Fellowship at Worcester College, Oxford. In his absence, the Reverend V. T. Kurien has been appointed Locum Tenens from October, 1962, to May, 1964.

The Reverend J. T. Corrigan, at present Resident Chaplain at Trinity Grammar School, Kew has been appointed assistant-priest in the Parish of Berwick, and will commence duty in that parish on October 1.

The Reverend D. A. Ganly, Vicar of the Parish of St. Stephen, Belmont, has resigned that parish as from November 1, and will take up a new appointment with the Missions to Seamen in Queensland.

Canon A. D. and Mrs Feuerherd and their four daughters left Melbourne on September 22 on their return to Tanganyika. Canon Feuerherd will be engaged in chap-

laincy work with the C.M.S. at Iringa.

Sydney

Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society, will leave Sydney on September 26 for London, England, where he will attend meetings of Commonwealth Secretaries of the Society.

Adelaide

The Reverend J. H. Stephen Th.L., was ordained to the Priesthood at St. Peter's, Glenelg, on September 21.

Gippsland

The Home Secretary of the Church Missionary Society in Victoria, the Reverend Kevin Curnow, left Melbourne on Friday, September 14, for a tour of the Diocese of Gippsland. Mr Curnow is visiting Lang Lang, Bairnsdale, Trafalgar and Cann River, and will conduct services, speak at missionary afternoons, and screen slides and movies in various centres.

Overseas

The enthronement of Bishop Taylor as Bishop of Sheffield had to be postponed from its scheduled date, September 15, owing to the bishop's illness. Bishop Taylor's condition is reported as being comfortable. The bishop is 49 and was consecrated by the Archbishop of York on July 25.

Dr Joost de Blank, Archbishop of Capetown, at present in Europe, has suffered a cerebral thrombosis.

Wangaratta Elections

During the First Session of the Twenty-first Synod of the Diocese of Wangaratta, held at the end of August, the following were elected to office:

Council of Diocese: The Reverend A. R. May; Mr J. J. Wheatley.
Diocesan Board of Education: The Reverend E. A. Cooper, The Reverend G. W. Edwards, The Reverend P. H. T. Wilson.
General Synod: The Venerable Archdeacon P. H. Dicker, Mr J. Wheatley, The Reverend E. Badger (Supplementary), Mr J. S. N. Harris (Supplementary).

Provincial Synod: The Venerable Archdeacon W. J. Chesterfield, The Venerable P. H. Dicker, The Reverend E. Badger, The Reverend G. Gilbert, The Reverend G. F. D. Smith, Mr J. Crosthwaite, Mr W. B. Hunter, Mr J. Trewin, Mr J. J. Wheatley, Mr J. S. N. Harris, Mr J. W. Baker.
Bishopric Election Board: The Venerable Archdeacon W. J. Chesterfield, The Venerable Archdeacon P. H. Dicker, The Reverend Canon W. G. G. Wiedemann, The Reverend E. Badger, The Reverend Canon R. J. Brown, The Reverend E. T. Payne-Croston, Mr J. T. Armstrong, Mr F. W. Rickards, Mr T. Trewin, Mr J. J. Wheatley.

Committee of Patronage: The Venerable Archdeacon W. J. Chesterfield, The Venerable Archdeacon P. H. Dicker, The Reverend Canon W. G. G. Wiedemann, Supplementary: The Reverend A. R. May, The Reverend E. T. Payne-Croston, The Reverend G. Gilbert.

NEWS IN BRIEF

ANNIVERSARY celebrations at St. Alban's, Fivedock (Sydney) provided an ideal opportunity for an evangelistic effort in late September. A special week of services and meetings was held, the addresses being given by the Diocesan Missioner (the Reverend Walter Spencer, Th.Schol.).

LAITY of the Diocese of Melbourne were catered for at a Study Conference held on Saturday, September 15. The Conference dealt with such topics as Home and Family, Leisure, Politics, Health and Economic Relations. Among the speakers were Mrs Frank Woods and Professor Joseph Burke. Two hundred delegates from Melbourne parishes attended the meetings.

ADELAIDE Diocese is to receive visits from the Bishop of Singapore and Malaya (September 26 to October 1) and the Primate, Dr Gough (October 3 to 6). The Bishop of Singapore and Malaya (the Right Reverend C. K. Sansbury, M.A., D.D.) will address a meeting at Holy Trinity Church, North Terrace, on Friday, September 28, at 8 p.m. The Primate will address a meeting at the Y.M.C.A. Hall, Pennington Terrace, North Adelaide, on Friday, October 5, at 8 p.m.

A DINNER was held at St. James', Croydon (Sydney) on Friday, September 14, to mark two anniversaries—the eightieth of the Church itself and the second of the new Parish Hall.

ADDITIONS to Holy Trinity Church, Hastings (Melbourne) were dedicated by the Administrator of Melbourne Diocese (Bishop Donald Redding) on Sunday, September 16.

ANNIVERSARY services were held in one of Sydney's oldest churches on Sunday, September 16. The Ven. G. R. Delbridge, Archdeacon of North Sydney with Parramatta, was the preacher at the service in the afternoon at St. Thomas' Church, Mulgoa, which was celebrating its 124th anniversary.

NEWCASTLE, now a centre for the activities of the Father and Son Welfare Movement, is now having a series of Seminars for Clergy. The series commenced with an official opening by the Bishop of Newcastle on Tuesday, September 25. The Reverend Murray Ling is Newcastle Staff Worker for the Movement.

DEDICATION of St. Anne's Church, Ryde (Sydney) was remembered at a series of services during the early part of September. A Service on September 16 marked the 164th Commemoration of the first preaching service held in the barn at Ryde on August 26, 1798, the preacher being the Reverend William Henry. Some of Mr Henry's descendants were present at the Service.

N.Z. Gospel Plan

A PLAN to place a copy of St. John's Gospel in each of New Zealand's 670,000 homes has been put forward by Mr Campbell McAlpine, an evangelist working in New Zealand.

Already a start has been made and 50,000 homes in Northland had received a copy of the Gospel through personal visits from local Christians.

Speaking of his plan, Mr McAlpine said: "God has also given us a threefold objective in this outreach. The first is that a Gospel of John is to be offered to every home in New Zealand. Secondly, distribution is to be co-ordinated with existing means

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REFORMATION ISSUE

Missionary at Work



Dr Juliet Backhouse, an Australian member of C.M.S., examining a patient at Berega, Tanganyika.

Communism Charge Denied by Churches' Council

A charge that the Australian Council of Churches had been infiltrated by Communists has been denied by the Council.

The charge arose following a function held in Sydney to farewell a number of Australian Churchmen leaving for a three weeks' tour of Indonesia. Prominent at the farewell gathering—a private function—were a number of well-known Communists.

A spokesman for the council, the Reverend David M. Taylor, has issued a categorical denial of the accusations. Mr Taylor stated that a member of the team recognised the presence of Communists and drew the attention of council members to their presence.

Mr Taylor went on: "The Christian Churches are engaged in a worldwide struggle with the forces of communistic atheism. The Communist Party's teaching and methods are so different from ours that we do not, in fact, have contact with its members."

"The meeting was, however, open to all, and to ask the Communists to leave would have been unnecessarily discourteous. We have no doubt the Commun-

ists would have an intense interest in Indonesia. We do not know what they think of this visit which we Christians have worked so hard to bring about. What we do know, and can firmly say, is that the visit has been entirely planned and organised by dedicated Christians.

Crowded C.M.S. Meeting

A CROWDED Chapter House at St. Paul's Cathedral, on September 24, received the report of the Victorian Branch of the Church Missionary Society. Members and supporters gave thanks to God for the surplus of £1,100 on the budget of £72,000 for the year 1961/62, and then accepted the new Victorian Budget of £77,000 for the next 12 months.

In his audio visual report the Victorian General Secretary (the Reverend R. E. Marks) stressed the theme of Missionary Partnership. A highlight of his section

of fellowship at home in training and deputation was the reference to those who had left for missionary service during the last 12 months.

Eight of the forty-two who had gone out from Australian C.M.S. during that period were Victorians, and were missionaries to North Australia, Nepal and Tanganyika. This means that the present field strength of Australian C.M.S. is 246.

Whilst stressing the areas of fellowship, Mr Marks referred to the growth of opportunity in Kenya, Nepal, Malaya and Borneo.

Other sections of the General Secretary's report included ways of fostering and becoming partners within the work of the Society.

EVANGELICAL CHURCHMEN MEET AT OXFORD

Organised by the Church Society, the Oxford Conference of Evangelical Churchmen has just concluded a series of meetings under the chairmanship of the Master of St. Peter's College, the Rev. J. P. Thornton-Duesbury.

The Conference opened with a paper by Dr Leon Morris, entitled "The Ministry of the New Testament" in which Dr Morris demonstrated that there was no definite pattern of ministry in the New Testament.

The significant word for Christian service, said Dr Morris, was diakonia. Christian ministers were not to be lords over the flock or princes of the Church.

Referring to the place of the apostle in the early Church, Dr Morris said that there was "not one indisputably clear reference to ordination by an apostle." He himself thought that the apostles did ordain. But this was an inference and "not the unambiguous statement of any New Testament passage."

From 1 Timothy 3, 1-18 Dr Morris concluded that there were female deacons and supported this conclusion by the fact that in Romans 16, 1 a certain Phoebe was referred to as a "diakonos."

Some, said Dr Morris, had disputed the fact that sometimes elders appeared to be called "bishops" in the New Testament. "Bishop" was another term for an elder.

Turning to a matter which had come to assume great import-

ance in the history of the Church—ordination—Dr Morris claimed that in the New Testament there was "not one indisputable reference to ordination."

Neither was there a recognisable doctrine of the apostolic succession in the New Testament. "There the apostles appointed no successors and apparently have no great interest in seeing that a succession of ordination is carried out."

"It is impossible," concluded Dr Morris, "to read back any of our modern systems into the apostolic age."

Other addresses

Dr Philip Hughes addressed the Conference on "The Reformation and the Ministry." The Reformed emphasis, said Dr Hughes, was as apparent in the consecration of bishops as in the ordination of priests. "There is, again, no hint of any sacerdotal function in the episcopal office to which he is being called. It is the pastoral obligations of the office that are stressed."

In the English Ordinal and Book of Common Prayer, Cranmer successfully achieved the objective of "the actual unrooting of the tree of sacerdotalism" and the establishment of a preaching and pastoral ministry.

The Reformed attitude was well summed up in the Catechism composed by Alexander Nowell, Dean of St. Paul's in the reign of Queen Elizabeth.

Preaching was a divinely appointed necessity for the Church—"God's instrument of salvation" as Latimer called it. The proper function of the sacraments was a preaching function.

Other speakers included Canon J. P. Hickinbotham, Principal of St. John's College, Durham; The Reverend John Goss of Hereford and Dr J. I. Packer, Warden of Latimer House, Oxford.

Following the Conference a Statement of Findings was released. The Statement lists six findings:—

- (1) Christ Himself, is the Church's one true and only Priest who has completed the necessary offering of sacrifice for sin once for all. Other forms of priestly sacrifice are now spiritual and are to be offered in Christ equally by all His people.
- (2) While Christ committed to the Church the task of preaching, teaching and pastoral care, neither He nor the apostolic writers prescribed any one fixed pattern of the ministry.
- (3) The apostolicity of the Church is determined by faithfulness to apostolic doctrine not by ministerial

Continued Page Three

REFORMATION RALLY

This year's Reformation Rally in Sydney was being held as ACR went to press.

The meeting was addressed by Dr S. Barton Babbage, Principal of Ridley College, Melbourne, and the Reverend D. W. B. Robinson, Vice-Principal of Moore College, Sydney.

The subject of the rally was "The English Prayer Book—Past and Future," in commemoration of the 300th anniversary of the 1629 Prayer Book.

A full report will appear in the next issue of A.C.R.

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Christian Stewardship

In teaching what is called "Christian stewardship" it is important to keep close to Scripture. In matters of money, covetousness is a temptation which the Devil is active in promoting and the New Testament is constantly warning Christians to be on their guard against it. Undetected covetousness may prompt teaching about stewardship which goes beyond the authority of Scripture.

In particular, Christian stewardship ought not to be based on the doctrine of creation, namely that since God is the Creator and Giver of all our possessions we should give something back to Him, of money and of time.

There is no suggestion of this in the Bible, indeed it is directly denied in Ps. 50 and in Acts 17:25. God's gifts in creation are given for us to enjoy, "God who giveth us all things richly to enjoy" 1 Tim. 6:17. His generous gifts are intended to fill our hearts with joy and gladness, Acts 14:17.

There is no suggestion in the Bible that we sanctify all our possessions by setting aside a certain amount specifically for God's use. We sanctify our possessions by enjoying them and by giving God thanks for them. It is because men do not make this response of recognising God as the giver and of thanking Him that they are condemned in Romans 1:21.

More serious still is the teaching that God needs our gifts. The Scriptures are explicit that He does not. The stories of the feeding of the 5,000 and of the victory of Gideon, to take two examples at random, make quite clear that God does not "need" either our gifts or our service for the carrying out of His purposes.

He does, however, confer on us the inestimable privilege of working out His purposes through us as His ministers, so that we might share in His glory. But this is very different from the suggestion that He "needs" us and such false teaching should be very strictly avoided.

The doctrine of "Christian stewardship" is based, not on the doctrine of creation, but on the doctrine of redemption. This is true both of the Old Testament and the New. The ritual system of the Old Testament with its sacrifices, its first fruits and its tithes was an acknowledgement of redemption. This is clearly expressed in Exodus 13:2, 3.

As an acknowledgement of redemption, the sacrificial system has been fulfilled in Christ; it is, therefore, misleading to quote Malachi 3:8-10 to support the view that Christians are under an obligation to tithe their income. The sin that Malachi was inveighing against was disobedience, . . . we have turned aside from mine ordinances, and have not kept

them. Return unto me, and I will return unto you, saith the Lord of hosts" (3:7).

The disobedience had reference to the Mosaic ordinances of "tithes and offerings" but these ordinances no longer apply to Christians so that to quote Malachi 3:10 out of its context to support the duty of Christian giving, as is still frequently done, is an error in Biblical exposition.

Indeed, the Christian is under an obligation not to pay a tenth, but to pay 100 per cent if necessary. St. John in 1 John 3:16 says, "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." This is the gift of all, not just 10 per cent.

It should be noticed how here again the basis of Christian giving is redemption; it is because Christ has laid down His life for us.

St. Paul, who in 2 Cor. 8 and 9 speaks strongly of the duty of Christian giving, also bases this duty very explicitly on redemption: "Ye know the grace of our Lord Jesus Christ, that, though he became poor, that ye through his poverty might become rich" (8:9) and again, "Thanks be to God for his unsearchable gift" (9:15).

Thus in approaching others for gifts as Christian stewards we must do so explicitly on the basis of redemption, through the blood of Christ, and if we are unwilling to do this we must not ask for money for Christ's work. This principle of basing Christian giving explicitly on the doctrine of redemption will frequently solve the questions "who should ask?" "who should be asked?" and "for what causes?"

It may seem that the words of David's prayer at the dedication of gifts for the Temple (1 Chron 29:14) "all things come of thee and of thine own have we given thee" are an exception to what is here said.

But this is not so. The reason for the gifts of the people for the Temple was not because God was the source of their possessions, but because the Temple was God's house, taking the place of the Tabernacle, whose construction had been commanded by God. All this belonged to the old dispensation, which has now passed away with Christ. God's house is now His people. Gifts can no longer be made directly to God, as in Old Testament times. They are now made to supply the needs of our fellows, for Jesus' sake. David's reference to God as the giver of all was not to stimulate giving nor to be the ground for the giving, but rather to depreciate any sense of merit when gifts were made in accordance with God's command. The same principle holds today in our Christian giving.

The Reformation in England as seen by Merle d'Aubigne

THE immense popularity of Merle d'Aubigne's History in his own day was largely due to the fact that it was written by an expert in the field, not for fellow-experts but for the ordinary Christian public.

He judged that public interest could be best stirred, not by erudite disquisitions on the intricacies of canon law and on Church institutions, but by continual stress on the personal factor in history, the emotions of the human soul, the mental strains and stresses occasioned by the impact of ancient and yet new-born truth upon minds long in bondage to Roman Catholicism, and the tortures experienced by the human spirit when the moment came for decisive action.

It was this aspect of the Reformation which d'Aubigne's pen portrayed with a skill hitherto lacking in Church historians. Undue concentration on the merely legislative and political aspects of religious history leaves the human soul unmoved, whereas the graphic portrayal of souls stirred to the depths by the force of divine truth, of souls agonised by the awful tensions that can and do result from an experience of new birth in an intensely hostile ecclesiastical, not to say domestic, environment—this it was as described by a writer able to weep with those who wept, which stirred the soul of Victorian England, and made d'Aubigne's work a potent factor in holding thousands to Protestantism and Biblical truth at a time when Rome was making a fresh effort to repair the ravages of centuries.

Two principles
As the basis of his History there are two principles which are generally regarded by almost all members of the historical fraternity as forming no part of serious history, namely his conviction that the divine element in human history is essential to its true understanding and his refusal to hide from his readers His own personal faith and heart convictions. In the modern age it has almost become an axiom of the historian that he must treat his subject "scientifically," and above all impersonally, concealing to the last degree his own personal convictions, if perchance he possesses any, and writing as if possessed of neither conscience (except for the establishment of cold historical fact) nor faith.

As a strictly academic exercise this method may possess its merits, but as a vehicle for the stimulation of interest in the mind of the average reader, it conspicuously fails. History, to live, must pulsate with the life of the historian. He must himself be stirred by the events on which he chooses to dilate. And it is here that d'Aubigne achieves his greatest success. He is no mere spectator from afar, dissecting, as it were, the dry bones of the bygone ages. He lives in the age he depicts. He shares the agonies of sixteenth-century martyrs. His heart throbs and aches as he walks with confessors of the faith on the highroads of the Tudor age.

The other principle likely to be held against him by secular historians, is his unceasing insistence on the ever-present divine element in man's history. It might almost seem a truism to say that Reformation history cannot be understood without such insistence, but writers who fail to perceive and own the presence and work of the Spirit of God are plentiful. Sir Maurice Powicke's *Reformation in England*, first published in 1940, says, for example, that the "one definite thing which can be said about the Reformation in England is that it was an act of State." It may also be assumed that to call it an act of God would be accounted rank historical heresy.

Celestial fire
Much historical writing is deliberately coldly factual and non-interpretative. But d'Aubigne belongs to the school of the prophets. His writing is "pregnant with celestial fire." It is his primary object to show the divine hand at work in human affairs, and this not only in respect of the spiritual movements of his period, but equally so in respect of political and ecclesiastical movements.

God ruling, God overruling, God hiding His power, God

By the Reverend
S. M. Houghton, M.A.

openly intervening in the affairs of states and of individuals—this, to Merle d'Aubigne, is the essential stuff of history, the principal thread needful for the weaving of his tapestry. He is careful to render this point as clear as words can make it.

Thus, in his preface to the first volume of his History he says, "History should be made to live with its own proper life. God is this life. God must be acknowledged—God proclaimed—in history. The history of the world should purport to be annals of the government of the supreme King. . . . Strange! this interposition of God in human affairs, which even pagans have recognised, men reared amid the grand ideas of Christianity treat as superstition. . . . The short-sighted wisdom of our boasted days is far below those heights of pagan wisdom. History has been robbed of her divine parent, and now an illegitimate child, a bold adventurer, she roams the world, not knowing whence she comes or whither she goes."

Spiritual importance
It is not merely the pleasurable quality and readability of d'Aubigne's work which has led the Banner of Truth Trust to publish his account of the Reformation. Its "apologia" for so doing is that the present state of religion in England renders knowledge of the Reformation of vast spiritual importance to our people, a plain necessity for the preacher, and a highly desirable acquirement for the Christian public at large. It is granted that most people can and do live quite happily without such knowledge. It is conceded, too, that knowledge of Reformation history is not for one moment to be equated with the knowledge of the Word of God itself. At the same time, however, few would dispute the claim that

knowledge of more than the Word itself is good for the soul. It is difficult to explain why many Evangelicals have shown a curious unwillingness to give attention to matters historical, claiming that they possess little relevance for the Christian life. In their desire to re-establish first-century Christianity, which in itself cannot but be commendable, they overlap the centuries and regard the lessons of history as unworthy of their notice.

They forget that some of their choicest liberties were purchased by believers who, in the age of the Reformation, sealed their testimony with their blood; and that such blood still cries to us from the ground. We are unworthy of our heritage if we turn a deaf ear to its voice.

We are prone to forget that believers of the Tudor age warned us against Romanism's "blasphemous fables and dangerous deceits." The fact is that Englishmen of today, in their easy-going attitude to all things religious, need such words to shake them out of their deep spiritual slumber and to remind them of certain things in heaven and earth which have no place in their philosophy of tolerance.

That the State should not intervene in matters of religious belief, and bring no manner of pressure upon the human conscience, is a right founded on a true conception of the functions of the State; but if it is claimed, as frequently is the case, that as individuals we are to hold that one religious profession is as good as another, and that all are facets of eternal truth, no claim could be more fundamentally false.

If error exists it must be opposed by truth. The two are bound to be in conflict. If masses are "dangerous deceits," the system which embodies them must be attacked by the Word of God. The sword is spiritual. If people are duped by "blasphemous fables," all right endeavours to disillusion them must be used. This is not exclusively the task of those set apart to the ministry of the Word. All true Christians are to be ministers for such a purpose. If, said Luther, a place is found to be on fire, it is not the duty of one class of citizen alone to give the alarm, but the plain responsibility of all and sundry. Thus should every Christian act according to his knowledge, opportunity, and capacity; thus should he seek to do good to his neighbour. And the aptitude of a man thus to serve the interests of the kingdom of God is augmented by his knowledge of God's acts which constitute history.

Content of history
Merle d'Aubigne's stress on the content of history as something much more than "past politics" had already been mentioned. It is his glory as a historian to share with John Foxe the conviction that the rank and file of God's elect make history just as surely as those whose names have become household words; and with this is linked an evaluation of events which may startle the secular historian. At times d'Aubigne may seem to wear the mantle of the prophet, or at least to trespass into the domain of the preacher.

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Archbishop Welcomes Migrants



The Archbishop of Sydney speaking with Mr and Mrs Albert Brewer and Mrs J. Brady, at afternoon tea at Bradfield Park hostel.

THE Archbishop of Sydney, Dr H. R. Gough, joined two Anglican migrant families for afternoon tea at Bradfield Park Hostel, on the day of their arrival.

Fifteen Anglican migrants sponsored by the Diocese of Sydney, arrived on the "Castel Felice" last Thursday. They included Mr and Mrs Albert Brewer and their two children Gillian (12) and Michael (5), who had been recommended to the Archbishop by Sir John Wenhem, an old friend of his, in the United Kingdom. Mr and Mrs Brewer are being temporarily accommodated at Bradfield Park migrant hostel until a furnished house, which has been obtained for them through the Glebe Administration Board, is ready for their occupancy.

The two other families, Mr and Mrs Charles Lester and their four children, of West Wickham, and Mr and Mrs J. Brady, and their three children, of Stockport, Cheshire, were sponsored by the parish of St. Barnabas, Roseville East. They have been provided with accommodation in two furnished

flats at 3 Darling Street, Chatswood, and were welcomed on arrival by the Rector, the Rev. W. H. Ostling, Mr John Porter, chairman of the migration committee, and Mr Keith Moore, rector's warden.

Mr and Mrs Brady are also being temporarily accommodated in Bradfield Park hostel for a few weeks. The Brady family were nominated through the Church of England Council for Commonwealth Settlement, by the vicar of St. Thomas, Heaton Chapel, Stockport. Mrs Brady is a trained nursing sister, and her husband is a qualified painter and decorator.

Mr and Mrs Lester were recommended by the Rev. F. C. Waghorne, of St. Mary's, West Wickham, where they were regular communicants.

The afternoon tea at Bradfield hostel was provided by the manager of the hostel, Mr A. V. Dudman, and Mr Thomas, from head office. His Grace when interviewed by the Press, emphasised the need for the United Kingdom to assist British migrants in obtaining finance for housing, as the Dutch and Italian Governments assisted their migrants.

A.B.M. APPOINTMENT

THE appointment has been announced of the Reverend Harold Rogers as State Secretary of the A.B.M. in N.S.W.

Mr Rogers has wide missionary experience having worked both in the Pacific and in South-East Asia. After training at Moore Theological College he was ordained both deacon and priest in 1949 by the Archbishop of Sydney. Having served a curacy at St. Thomas, North Sydney, he went to New Guinea in 1951 and became mission priest in charge of Mukawa on the north coast of Papua.

After four years at Mukawa, Mr Rogers was on the staff of St. James' Church, King Street, Sydney, before going to Miri in Borneo in 1956. In Borneo he worked among European, Chinese and Dyak people, both on the coast and inland and was able to extend the evangelistic work.

Late in 1960 he was forced to seek medical treatment in London and while there has been on the staff of All Saints' Church, Fulham, London.

Mr Rogers will take up his duties in January.

The Church Historical Society is to visit St. Paul's Linton in the diocese of Ballarat when it celebrates its centenary on Sunday, October 14 next. The centenary booklet has been compiled by the Rev. Sydney Smith, B.D., Mollison Librarian who has family associations with the district.

OFFICE SPACE in C.E.N.E.F. Building to let, 1st floor, northern aspect. Ring MA 2975 for details.

NATIONAL YOUTH DELEGATES MEET

DELEGATES of every national youth organisation in the Church of England attended the Second Youth Consultation in Melbourne from September 3 to 7. They represented more than 100,000 young people attached to Anglican Churches all over Australia.

The consultation was arranged by the General Board of Religious Education under the chairmanship of the Reverend Peter Prentice.

Delegates examined the relationship between the various organisations on the national level and investigated the structure of each group. They included the Church of England Boys' Society, Girls' Friendly Society, Young Anglican Fellowship, C.M.S. League of Youth and Comrades of St. George. Two delegates represented unaffiliated church youth groups, such as independent fellowships, junior choirs, etc.

Evangelical Churchmen Meet at Oxford

Continued from page one
succession, nor can it be proved that the developed episcopal system of the second century was instituted by the Apostles nor stood in direct personal succession from them.

(4) The essence of episcopal ministry is pastoral oversight (episcopate), which may be present and exercised in a satisfactory form in Churches where the historic episcopate is lacking.

(5) While valuing for ourselves the historic episcopate as a form of Church order of proved worth, and believing that it is an appropriate basis upon which the unity in a future reunited Church in England may be expressed and maintained, we regard it as un-Anglican to press it on non-episcopal Churches so as to make intercommunion depend upon prior acceptance of it.

(6) Full communion should be extended to Churches united on such a basis as that of the South-India Church without resort to theologically ambiguous rites for unification of ministries.

The consultation, held at the Retreat House, Cheltenham, near Melbourne, unanimously agreed that a great need existed for youth organisations to understand the needs and scope of adult groups within the Church. They felt that adult groups had much to offer the youth because of their greater experience and understanding.

Much closer liaison between youth groups was encouraged to see what each group is doing and how they can work together. It was felt that the Church of God cannot afford to be duplicating its efforts among youth, as it was in several quarters.

The next consultation will be held in Sydney in September, 1963.

MOORE COLLEGE B.D. RESULTS

At the recent University of London Bachelor of Divinity examinations, Robert Banks, Senior Student of Moore College, was awarded First-class Honours in the final B.D. examination. Passes were awarded to:

J. T. Griffiths, E. H. Maidment, G. N. Moon, G. S. Ogden, R. T. Platt.

In the preliminary examination of Divinity, University of London, the following Moore College students were successful:

G. W. Grimes, D. W. Holland, W. J. Jobling, R. A. Kernebone, P. L. Watkins, E. C. White, P. J. Carroll, P. J. Grouse, B. F. V. King, G. S. R. Thomas, G. H. Thomas, B. N. Kaye, R. S. M. Withycombe.

The Diploma of Religious Education of the Melbourne College of Divinity has been awarded to the following students of Moore College:

The Rev. P. Ball, The Rev. R. Fowler, The Rev. G. Harrison, The Rev. N. Hart, The Rev. R. McDonald, The Rev. G. Robinson.

Inner - City Youth Leader Appointed

IN order to meet the challenge of the increasing numbers of young people in the inner-city area who are out of touch with the church, the Diocese of Sydney has appointed Mr Rex Harris to organise and co-ordinate youth work in the two City Rural Deaneries of Balmain and Cook's River, covering 22 parishes.

Leaders will be recruited and trained and new youth groups formed in addition to re-vitalising existing work where necessary.

Mr Harris was for many years youth leader in the parish of St. Philip's, Auburn and branch governor of the Church of England Boys' Society; assistant Scoutmaster; leading instructor for vaulting, judo and tumbling groups; a Camp Howard Counsellor and has attended numerous leadership training courses such as those conducted by the Church of England Youth Department (C.E.B.S.), Outward Bound and National Y.M.C.A.

For the past five years he has been employed by the Kindergarten Union of N.S.W. as a playground supervisor and worked at Surry Hills, Pyrmont, Redfern, Woolloomooloo, and Chippendale. He will be attached to the staff of the Youth Department and work under the direction of the Venerable C. A. Goodwin, Archdeacon of Sydney and the Director of the Youth Department, the Reverend John Turner.

Mr Harris was commissioned

BOOKS ON THE REFORMATION

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OVERSEAS NEWS

Latin American Crusades

MEMBERS of the Billy Graham Team are at present engaged in an Evangelistic Crusade in several Latin American countries. The Team was in Paraguay on October 4 and in Argentina on October 7. On October 13 and 14 they conducted meetings in Uruguay and from October 21 to 28 in Argentina. Altogether six major cities, with a total population of 9,000,000 people, are being visited. On November 4 the Team commences a series of meetings in El Paso, Texas, with one service in a town just across the border in Mexico.

Baptist Decision

THE Executive Committee of the Baptist World Alliance, meeting in Oslo, Norway, at the end of August, decided not to encourage an approach from the Vatican Secretariat for Promoting Christian Unity, designed by the Vatican to lead to an invitation to send an observer to the Second Vatican Council. The decision was unanimous but at the same time members of the Executive resolved to assure the authorities of the Roman Catholic Church of their "hopes and prayers that the forthcoming Council will contribute to an increasing understanding of the will of God and the unity of His people."—"Australian Baptist."

Interchurch Conference

A CONFERENCE on Christian Unity was held in London on September 24, under the chairmanship of the Bishop of London. The aim of the conference, organised by the Church Union Committee for Faith and Unity, was twofold: to provide information and to elucidate some of the theological problems raised by the approach to those of other traditions. The subjects discussed included the Unity of God and the Unity of Man; the Nature of Catholic Unity; Inter-Communion in the context of Catholic Order; and Obstacles to Unity with the Church of England.

Vatican Council

TWENTY-EIGHT HUNDRED church leaders will attend the Second Vatican Council, which commences on October 11. The first Vatican Council was convoked in 1869, but was suspended the following year due to the outbreak of the Franco-Prussian War, which resulted in the removal of French troops from Rome and the Italian occupation of the city. It is expected that the council will be in session for several months to get through the lengthy agenda which has been prepared.

Canadian Opposition

THE Anglican Church of Canada has declined support of the 1963 Billy Graham Crusade in the Dominion of Canada. Delegates to the General Synod at Kingston, Ontario, decided that Dr Graham's crusade "might interfere with the Anglican Congress in Toronto next August."

American Giving

OVER one hundred and seventy million dollars were contributed by U.S. churches to foreign missions last year. These figures were released by the Interdenominational Foreign Missions' Association in a report which stated that the U.S. had more than 28,000 missionaries working on foreign fields during 1961. The greatest number of missionaries came from the Southern Baptist Convention. The Church of the Nazarene ranks first in per capita giving. The next four denominations in order of giving are: Church of God, Reformed Church in America, Presbyterian, U.S., and Lutheran, Missouri Synod.

Cricketer to Return to Parish

THE Reverend David Sheppard, who is Warden of the Mayflower Family Centre, Canning Town, London, has stated that he definitely intends to return to the work at the Centre following his Australian visit.

Writing in the autumn issue of the official organ of the Centre, Mr Sheppard says: "I want to make it absolutely clear that we intend to return to the Mayflower; when we first came here in January, 1958, we promised we would stay at least 10 years. That promise holds good, and we realise, as we think of the long-term nature of the work, that it could be very much longer."

Mr Sheppard left England with the M.C.C. team on September 27, for his first long leave in over three years. Among the people who encouraged the cricketing clergyman to join the M.C.C. side for the tour was the Archbishop of Sydney who, as Bishop of Barking, was the first Chairman of the Mayflower Centre Council. The Rev. Richard Allen, who has been Warden of the Crypt at St. George's Church, Leeds, is to act as Chaplain to the Centre while Mr Sheppard is away. Mr Allen was for some years on the staff of Oak Hill Theological College, Southgate, London.

Continued from Page Two

He would have delighted in the pulpit saying of C. H. Spurgeon that "when John Knox went upstairs to plead (with God) for Scotland, it was the greatest event in Scottish history," and would certainly have us believe that the voice of History was the voice of God, a silver thread which might well be intertwined with the golden cord of the inspired Word itself.

That witness after the d'Aubigne pattern is vital today few ardent believers will doubt. The times are out of joint. Rome imitates in its character the unchangeableness of the Word of God. Unrepentant, intolerant where it holds the upper hand, it remains the chief advocate of an ancient unscriptural doctrine in a predominantly secular and materialistic age. An archbishop pays his compliments, and a cordial visit, to its chief representative. An ecumenical movement of considerable size, but with very insecure doctrinal foundations, if foundations they can be called, seeks Rome's cooperation and approval and membership. A national church plays into Rome's hands by the illegal reintroduction of masses and, on the part of those who look wistfully towards the Vatican, by secretly believing and in some cases openly confessing that the Reformation was a tremendous mistake, the prime cause of the divisions of Christendom.

John Bunyan in his day could say of the Pope: "He is, by

Melanesian Anniversary

A SERVICE was held at St. Stephen's, Rochester Row, London, on September 20 to commemorate the 113th anniversary of the Melanesian Mission. The principal speaker at an afternoon meeting was Canon R. P. Garrity, General Secretary of the Mission. The Melanesian Mission embraces an area of three-quarters of a million square miles in the south-west Pacific, and takes in such places as the Solomon Islands and the New Hebrides.

Baptist Growth

A REPORT presented at a meeting of the Baptist Executive Committee of the World Alliance meeting, in Norway, lists a fourfold increase in Baptist world strength since the formation of the Alliance in 1905. There are now over twenty-four million members associated with the Alliance.

Notes and Comments

Opening Shakespeare's Tomb . . .

It is generally accepted by Christians as wrong to disturb the bodies of people who have been buried. An exception would be admitted in cases where there is good reason to believe that something of value to the living has been buried with the body. If a scientist were to have the formula for cancer cure buried with him to keep it secret, people would be justified in disturbing the remains to get it.

But the current campaign to have Shakespeare's tomb opened to see if any original manuscripts of his plays are buried there is an entirely different matter, because there is no evidence at all that this has been done. Those who want the tomb opened think it will prove that Marlowe, Bacon, the Earl of Oxford, or some other scion of the nobility wrote the plays attributed to Shakespeare. Each of these theories cancels the others out, and there is not one scintilla of positive evidence in favour of any of them.

Problems of a Mobile Society . . .

The trend towards mobility in the Australian community grows more and more pronounced with time. No doubt it will increase still further. One of its features is the way suburbs of large cities tend to become homogeneous in the age-level of their inhabitants.

In one suburb most of the residents will be young couples with small children; in another, not so young couples with older children; in a third, older couples whose children have grown up and are not living at home. Suburbs are born, grow up and die. The Churches in the suburbs do too, and this is a fact which surely necessitates some modification of the traditional Anglican parish system. Older areas with shrinking populations have big Churches which it is sometimes beyond the capacity of the local people to maintain. Newer areas, with an urgent need of better facilities in the way of buildings and equipment, have little hope of acquiring them until the parishioners have grown older and wealthier (and much of the need has disappeared).

Can anything practical be done about it? Perhaps it is not likely to receive serious attention from Diocesan synods as long as representation in them is confined to established parishes and the provisional districts (which cover newer areas) are excluded.

Reformation history is much more than a plaintive rendering of "old unhappy things and battles long ago" which have no relevance to modern life. The voices which call to us across four centuries, warning us against "blasphemous fables and dangerous deceits," and recalling us to the testimony of Scripture, are the voices of holy men of God. Let us hear their bold and faithful witness, for it has been wisely declared that "a nation which does not know its history is destined to repeat it."

The present reprint of d'Aubigne deserves a wide public. It will, under God, help to stem the rising tide of Romanism, and to assist the believer to avoid the "shallows and miseries" of a Protestantism falsely so called.

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Books

THE COMING REFORMATION

by Geddes McGregor, Hodder and Stoughton, pp150. Aust. price 2/6.

The subject of this book is Church worship. It reflects the impact of the so-called liturgical movement on a Scottish Presbyterian minister who, though anxious to stand in the Reformed tradition, sits lightly to the formal principle of the Reformation, viz. Holy Scripture as the ultimate rule of faith in doctrine. The result is that the book is disappointing, full of liturgical fussiness.

The writer is interested in the "poetry" of the liturgy but apparently not in its truthfulness, for he never applies the rule of God's Word to any of his suggested revisions of forms of worship, and he describes what he dislikes as "prosy" and so dismisses it without any inquiring as to whether or not it is worship acceptable to God.

The author attacks the vacuity of modern Protestant worship but fails to see that this vacuity is the consequence of jettisoning the kernel of Protestantism, the authority of the Word of God and the doctrine of justification by faith only, which is the message of that Word. The fact is that if Scripture is not the rule for fashioning Christian worship, nothing can prevent worship from being mesmerised by what characterises Roman Catholic worship. This book is an interesting illustration of this.

The writer notes how quickly customs of worship may be completely forgotten. He gives as an illustration the custom found in the Church of England up till the end of last century of taking the bread and wine to the worshippers while they knelt in their pews.

The author gives a wise word when he warns that he who would draw up services must know what the Church faces. "Yet he cannot even know what the Church faces, unless he knows what the Church is." A liturgist must first be a theologian. For Evangelicals, this means that a general deepening and rediscovery of evangelical theology must precede an effective evangelical contribution to prayer book revision, now in the air both in England and Australia.

D. B. K.

THE PREACHER'S PORTRAIT

By John R. W. Stott, The Tyndale Press, London, 1961, pp. 111, English price 5/.

One of the greatest assets to preachers today is in the publication of books dealing with "words," particularly words used in the Scriptures. This is a first-class example of such a book. It is the opinion of the reviewer that people today need solid meat more than light food when it comes to the proclaiming of

the Word of God. So much preaching is weak and ineffective and is rather shallow.

Bearing in mind the very heavy pressures that are on the parish clergyman, and the great difficulties in finding adequate time to study, to think and prepare sermons, it is obvious that such a book as this which can help in the preparation and stimulation of the preacher, is of inestimable value. Congregations need to be trained to seek sermons of value and listen to them to their profit.

Admittedly in some cases it takes a long time to get to that stage, but it is necessary to patiently press on raising the level all the time. This means it is vitally important that the preacher himself should be thoroughly prepared for this.

The Rev. J. W. R. Stott is a gifted preacher and writer, and is able to provide stimulating material along this line. The book under review is a book for the preacher. He says in his introduction: "I propose that we should take a fresh look at some of the words employed in the New Testament to describe the preacher and his task. We need to gain in the Church today a clearer view of God's revealed ideal for the preacher, what he is and how he is to do his work."

Yet one would venture to suggest that it is not only for the ordained minister, but also the lay reader, yes, and even the Sunday School teacher could get much help from the book.

It consists of a study of five key words with a careful analysis of each in a theme which brings in the whole of the preacher's life. What is the Preacher's Message and Authority? This is answered by the study of the word, "Steward" in Chapter 1. What constitutes the Preacher's Proclamation and his Appeal? This is answered by the study of the word "Herald" in Chapter 2. What is the Preacher's Testimony in Experience, and How is he to reveal this in true Humility? The word here is "Witness" and is carefully studied in Chapter 3.

To quote extracts is difficult, since there are so many that really stand out. The whole book demands careful reading and study. The format is good and the whole arrangement is

CLERGY WIVES

An invitation is extended to all clergy wives in every sphere of the Church's work to attend a meeting at Bishops Court on Friday, November 2.

The meeting will commence at 11.30 a.m. and the speaker will be Canon Coal-drake. The meeting will take the form of a Christmas Party and those attending are asked to bring cakes or other foodstuffs.

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pleasing. We note a printer's error on page 91, the word Servant should be at the top of the page where Steward is printed. It is a book, not for the shelves, but for the study desk, to be kept by one's side continually. To refer to it from time to time and to receive fresh stimulation from the key words in the New Testament for a Preacher's life, is the aim and object of the reviewer, and he feels that it should be the experience of many others. Perhaps we could look forward to further books of this nature from the author in the future.

A HIGHWAY FOR OUR GOD

By Eric Fife, I.V.F., London, 1962, pp. 144, English price, 4/6.

As the foreword truly states, this book gives a "clear presentation of the Biblical basis of missions, motivated by a concern for the glory of God, as well as the need of man, and characterised by a sane, warm, practical approach."

The author gives a logical, clear and faithful presentation from the Scriptures of the great purpose of God, first clearly indicated to Abraham, to bless "all the families of the earth." The "long maturing purpose of God" for the world is shown from Psalms, Prophecy and New Testament narrative. The warmth of the presentation is assured by an effective use of personal illustrations while the practical nature of the book is best seen in the chapters dealing with "Motivation for Missionary service," "Missions and Prayer," "Missions and Money," etc.

It is refreshing to find a writer on the missionary question who does not content himself with stirring exhortations, but bases his appeal for missionary vision and zeal on a sound, Scriptural presentation of the one great program of God for world evangelism, and of the privilege each Christian has of playing a part in this "majestic enterprise." A "must" for the Fellowship library and Church bookstall.

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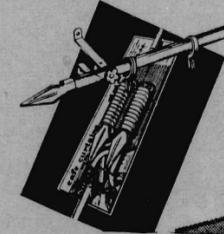
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Letters

Dear Sir,
The letter headed "Loyalty to the Anglican Communion" and the editorial (A.C.R. 13th Sept.) deserve comment. I have been for some years a regular communicant member of the C. of E., diocese of North Queensland, Parish of Atherton, Church of St. Mark Yungaburra, and a Sunday school teacher.

Re the Easter services in Atherton—I attended the Good Friday service (7.30 a.m.) which was called "Liturgy of the Day" in the Atherton Church. While waiting for the service to begin, I observed the last watchers of the Maundy Thursday Watch, kneeling before the Sacrament in St. Michael's Chapel. Is this not contrary to the latter part of Article 25?

The central point of the service which followed seemed to be the unveiling of the statue upon the Cross, directly above and behind the altar. The service was not in the 1662 Prayer Book. At one stage, as the Cross was unveiled, the Rector told the people their response would be: "O come let us worship." He then said: "Behold the wood of the Cross," and the people gave the response. This was done three times. What of Article 22? The celebrant consumed all the sacrament and the congregation was not offered it. I have since learnt the service is in a book called the "Anglican Missal."

Recently, I spent a month in Ayr. I attended the C. of E. there, and the service of Holy Communion was followed by almost an after-service which was in a green booklet called "Adoremus." Both Prayer Books (1662) and "Adoremus" were on the table at the entrance. People were free to choose them, and neither was handed to the people. Yet, the latter part of the service was from "Adoremus."

May I comment on the North Queensland Catechism, authorised by Bishop Shevill. I was taught this myself as a child, and it has always been the recognised Catechism of this Parish. I would venture to say that people of this Parish are more aware of this Catechism than of the Prayer Book one, even though it contains doctrine which conflicts with the Prayer Book, e.g. Q. 171 (In Holy Eucharist Bread and Wine become the Body and Blood of Christ), Q. 221 (Living and Departed pray for each other), 250 (Saints' Days benefit by their prayers) and the seven sacraments.

Recently the Rector applied for a faculty to place in the Sanctuary at St. Marks' a "new ALTAR of maple, size 5ft 10in long and "above the altar a Cross size 4ft with a Corpus of the risen Christ robed and coloured."

I protested by letter to the Bishop that such a cross with corpus particularly so placed would incline to the risk of idolatry on the part of parishioners, as the people genuflect towards the altar. The faculty was granted. I desire to be a loyal member of the C. of E., but, because of this risk of idolatry, especially after seeing the Good Friday service in Atherton, I felt I could not condone the placing of such a Cross and Corpus above the altar. I have found it against my conscience to worship under these

Loyalty to the Anglican Communion

conditions, so I am not attending services. In evening Prayer services, it is not uncommon to have practically all the prayers in the Prayer Book put aside and prayers for departed and prayers for intercession of the Saints.

In conclusion, may I say that Rev. Deane's experience is shockingly true and is not an isolated case.

Yours sincerely,
Isabel Harper.
The Reunion of Christendom

Dear Sir,
I was very pleased to read the Rev. A. Deane's letter in your issue of the 13th instant, and, also your leading article. I enclose a cutting from the Brisbane "Courier-Mail" of the 8th instant. You will notice that All Saints Parish advertises: "Low Mass, 7.15 a.m. High Mass, 9.30 a.m." This has been going on for over 30 years, to my own personal knowledge. How successive rectors of All Saints (a city parish, close to the Cathedral) square their subscription to the 39 Articles with this practice is a question in mental gymnastics which I cannot answer.

Capital Punishment

We reprint below two letters dealing with the controversial subject of Capital Punishment. The first was published in the Melbourne "Age," of August 25. The second was one of two written to the Editor of the "Age" by the Reverend D. A. Langford, Th. Schol., Dip.R.E., Vicar of St. Thomas's, Winchelsea, Victoria. Neither of Mr Langford's letters was published and he has now forwarded one of the two to A.C.R. We are pleased to publish both letters, dealing as they do with two points of view on this difficult question.

The Editor,
"The Age,"
Sir,
May I add three points to the controversy on capital punishment: (1) Anglican clergy do not promise to maintain the 39 articles of religion, but rather to give general assent to them. The articles are, in a sense, historical documents which reflect the light of the age in which they were written. Therefore, while stating that "the laws of the realm may punish Christian men with death for heinous and grievous offences," article 37 does not necessarily bind us to capital punishment in the twentieth century.

The same article goes on to state that it is "lawful for Christian men, at the commandment of the magistrate, to wear weapons and to serve in the wars."

To many people this would be a direct assault to Christian conscience and must be interpreted in the light of God's guidance in this day and age.

I am sure that what I have written of the position of the 39 Articles within the Anglican Church today would equally apply to the place the Westminster Confession holds within the life of the Presbyterian Church.

(2) Rev. W. R. McEwen is quick to point out in an answer to Rabbi Dr I. Rappaport that there was no protest when the Jewish State of Israel hanged Eichmann. It may be argued equally well that neither Mr McEwen nor his supporters raised any public objection in the years during

The matter of the Reunion of Christendom is the most urgent problem confronting the Church as a whole. Were the Reformed Churches to agree for a start, their position would be immensely strengthened. But I cannot see any Methodist or Presbyterian agreeing to reunion with a Church which has discarded the fundamentals of the Reformation for a mess of Roman potage. Here in Berry we have a regular United Service once a quarter, taken in turn by Anglican, Presbyterians and Methodists.

Though we are but a small community, our School of Arts is packed, sometimes even the gallery is full. The three clergy roster themselves for school visitation, and exchange pulpits from time to time. The result is seen in a deepened spiritual consciousness, and a co-operation between the three churches which I believe is unique in Australia.

The results achieved in Berry could not possibly have been attained in towns like Atherton, Darwin, Bourke, or a dozen other places I know, where the Church of England has become, not the Church for which Cran-

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 noni de plume will be acceptable.

mer, Ridley, Latimer and hundreds of others gave their lives, but simply a Roman ante-room. The whole position is tragical, and reunion being pushed further into the background.

In some dioceses, the Prayer Book has been completely scrapped (i.e., Riverina) in others the services have been so mutilated and altered as to become almost unrecognisable. Now that the Church of England in Australia is autonomous, is it too much to hope that its General Synod will take steps to curb the excesses of its extremists, and compel the bishops to obey their consecration oaths to "banish and drive away all erroneous and strange doctrine contrary to God's word?" Most connive at practices which are a direct negation of the teaching of both the Prayer Book and the Thirty-nine Articles.

The whole of the Reformed Churches have a tremendous job ahead of them within the next two decades, and the question of

"Whosoever shall hereafter affirm, That any of the nine and 30 Articles agreed upon for avoiding diversities of opinion, and for the establishing of consent touching true Religion, are in ANY Part (emphasis mine) superstitious or erroneous, or such as he may not with a good conscience subscribe unto; let him be excommunicated ipso facto, and not restored, but only by the Archbishop, after his repentance, and public revocation of such his wicked errors." Of course, very few Bishops carry out their part in these matters; and as some facetious person will remark, that surely, We cannot carry out all these Canons over here, it is as well to say, that a sensible reading of the Canons and the Church's other documents, shows that provisions with a local, or national application, naturally do not apply to us. But this does not fall into this category.

To object to the use of the word "maintain" is hard to sustain, for although the Anglican Clergyman assents to the 39 Articles, etc., in the light of the declaration as in Canon 36, the tenor of other Canons generally, and surely, common sense, we should do no other than "maintain" the official teaching and worship of our Church.

The matter of pacifism is the only other I can even touch upon, but here again, Article 37 gives the OFFICIAL teaching of the Church of England; any other is of private opinion; but let it not be held as the authorised teaching of the said Church, no matter how large a number of Bishops and worthy Divines may say otherwise.

If we say that such things as the Scriptures or the official, binding formularies of the Church are not binding on us today, we open the flood-gate to the justification of any kind of belief, unbelief, or behaviour.

Yours faithfully,
(Rev.) D. A. Langford.

reunion is becoming vital to their future life and progress. The leaders of the three major denominations have all indicated their concern at the shortage of men offering for the ministry, while a growing number of church folk are very concerned at the appalling neglect of North and North-west Australia. In 1954 I spent three months in the Kimberleys, mostly at Wyndham and Derby, which are both sea ports of some importance. I could not find one single person in Wyndham (pop. 450) who could ever remember a church service being held by any one of the three denominations, nor was there any church building or Sunday School in town. It was worse in Derby, for Derby had 1,300 people in it, a large school and was growing rapidly.

This year, 1962, for the first time in history, a resident minister has been sent by the Methodist Church to Derby, with the co-operation of the Presbyterians, who handed over a manse they had built in that town and which was unoccupied.

That man will be the first Protestant clergyman ever to reside in Derby. At Kununurra, 60 miles out of Wyndham, the A.I.M. (Presbyterian) has built a church hall and manse and has stationed a resident minister, 1962. (The A.I.M. has had a patrol padre at Hall's Creek for many years.) So these three men will have the responsibility of caring for the spiritual needs of some 7,000 white people plus an unknown number of aboriginals, scattered over 150,000 square miles of Australian bush, in which made roads are almost non-existent. I am not exaggerating when I say that they have man-sized jobs ahead of them.

The reunion of the three historic churches would make available both men and money for work, not only in the North and North-West but in the back country of N.S.W. and Queensland. In the Northern Territory Methodists, Presbyterians and Congregationalists have united, with great spiritual profit. I can speak from personal experience of the magnificent work of the United Church of North Australia is doing in the Territory.

I believe that Anglicans, Methodists and Presbyterians would have drawn much closer to one another had it not been for the "antics" (and there is no other word to describe them) of the extremists, whose avowed intention is to bring Ecclesia Anglicana back to where she was prior to the Reformation. But it is a fact that the reintroduction of teaching and practices abandoned by the Reformers have had a most disruptive effect. Many thousands of folk have left the church of their fathers and found a spiritual home among the Methodists or Presbyterians, simply because their consciences would not permit them to accept such teaching and practices.

I most heartily endorse your leading article, except for its reference to the "bogy of Communism." I believe that Communism is not a "bogy" but a deadly menace to civilisation and the Christian Church, on which that civilisation is based.

Yours faithfully,
DOUGLAS C. TILGHMAN.
Berry, N.S.W.

Thanksgiving for Cigogo Bible

The following report has just come to hand from Tanganyika. In it Miss Avis Richardson tells of the memorable service held in the Cathedral of the Holy Spirit, Dodoma, in thanksgiving for the publication of the Cigogo Bible. Miss Richardson writes:

Wagogo Christians had been awaiting the coming of their new Bible for some time and for them it was an occasion of great joy. The normal congregation was increased very considerably by the large numbers of people who came in from all over Ugo, some taking their places before the English Communion Service at 7.30 a.m., so as not to miss having a place when the Thanksgiving Service began at 10 a.m.

When filled to capacity, the Cathedral holds about 1,000 people. On this occasion it was filled and the service had to be relayed to the numbers gathered together outside.

When the service was about to begin and the procession of clergy and lay readers entered, it was good to see amongst them about 30 Wagogo members of the clergy filing past two by two to take their places in the choir stalls, all very conscious of the great importance of the occasion. In the procession too was the chief translator of the new Bible, the Rev. O. T. Cordell, for some years Archdeacon of Dodoma. His presence added greatly to the joy of his many old friends amongst the clergy and in the congregation, a joy freely expressed when he met them outside the Cathedral later.

The Secretary for the British and Foreign Bible Society in East Africa, the Rev. L. V. D. Ashley, was also present.

African atmosphere

As a packed Cathedral waited for the service to begin, a sudden joyous beating of drums was heard, bringing a typically African atmosphere into the proceedings, reminiscent in its expression of joy and gladness of "King David and the house of Israel making merry before the Lord with all their might."

After the singing of the first hymn, Archdeacon Filemon Chidosa, who was conducting the service, read a brief history of the translation of the Cigogo Bible, naming the various missionaries who had translated the New Testament in the early days of missionary work here.

It was very interesting to learn that Cigogo was the second of the East African languages in which the New Testament was printed, and that New Testament was printed as early as 1889.

As the service proceeded, a very pleasing ceremony took place. Two students from the Msaloti Girls' Secondary School and two from the Alliance Secondary School (boys) walked down the aisle with presentation

Bible and passed them on to Archdeacon Chidosa at the chance step. These were then presented to several who were present.

It was a deeply moving moment when the Rev. O. T. Cordell's name was read and he went forward to receive his presentation copy. It must have been a moment of very special joy and deep thanksgiving for him as the volume was placed in his hands, for it represented the culmination of years of most self-sacrificing and painstaking labour.

It represented also a symbol of co-operation as another present, a little, wrinkled old man with a delightful and very sweet smile, Mr Samwili Makanyaga, heard his name called and came forward to receive his presentation copy of the precious Book.

Samwili was the Rev. O. T. Cordell's close collaborator in the translation of the Bible for years and his presence had very special meaning for both Mr and Mrs Cordell.

There were presentation Bibles also for two other Africans who had assisted in some part of the translation, the Rev. Mika Muloli and Mr Paulo Msoloka.

The Rev. O. T. Cordell read the second lesson and then to the great pleasure of his many friends present, he preached the sermon in Cigogo, with a brief summing up in Swahili.

He gave a message from Isaiah VI, linked with another from I Cor. 3:4-9.

Hundreds of copies of the new Bible have already been sold at a subsidised price of Sh.6/- each. Many Wagogo are still awaiting an opportunity to purchase and it is good to know that another supply of a thousand copies is on the way from the British and Foreign Bible Society.

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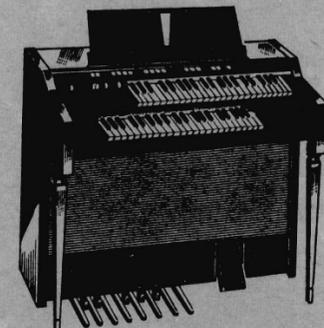
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