

Mainly About People

N.S.W.

The Rev. R. H. Goodhew, formerly with B.C.A. at Ceduna, S. Aust., has returned to Sydney and is to become rector of St. Paul's, Carlingford.

The Rev. W. E. Weston, of Queanbeyan, A.C.T. (Canberra-Goulburn diocese), is to become rector of St. John's, Dee Why.

The Church Army is this month farewelling Sister E. M. Parsons, who was first seconded to Australia from England in 1935 and now returns to her home country. Sister Parsons, who has spent a great deal of her time in Newcastle diocese, will sail from Sydney on the "Fairsea" on July 29.

The Rev. R. N. Langshaw, rector of St. George's, Hurstville, has been appointed rural dean of St. George and the Rev. G. A. Hook, rector of Sts. Simon and Jude, Bowral, has been appointed rural dean of Berrima.

The Rev. K. F. Saunders, rector of St. Luke's, Concord (Sydney) has announced his retirement from active ministry. Mr Saunders has also been rural dean of Strathfield.

The death occurred in England of the Rev. H. St. B. Holland, formerly Home Secretary of the Church Missionary Society in Victoria and Bishop of Wellington, N.Z.

Bishop Holland was vicar of St. Luke's, Newcastle, from 1912 to 1917. He was Metropolitan Secretary of C.M.S. from 1917 to 1920, when he joined the work in Australia. He served in this latter post until 1923.

In 1923 he became Sub-Dean and Vicar of St. Michael's Cathedral, Coventry, England and Canon of Coventry, positions he held until 1929 when he became rector of Hampton Lucy and Archdeacon of Warwick. He occupied these positions until his election as Bishop of Wellington in 1936.

Bishop Holland served in New Zealand until 1946, when he returned to England to become Dean of Norwich. He remained at Norwich until his retirement from active ministry in 1952.

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The Rev. T. J. Hayman, rector of St. Matthew's, Marryatville, for the past nine years, has accepted nomination to the parish of St. Paul's, Tamworth (Armidale diocese).

Victoria

The Archbishop of Melbourne, Dr Frank Woods, has announced the appointment of the Rev. A. G. Laity, formerly vicar of St. George's, West Footscray, to the incumbency of the parish of St. Peter's, Murrumbidgee.

It has been announced that the Rev. R. F. Adams, vicar of St. George's, Queenscliff, will retire from the active ministry as from August 15, 1966. Mr Adams was ordained by the Bishop of Ballarat in 1924. In the early years of his ministry his charges were Sea Lake, Swan Hill, St. Arnaud and Maryborough. Mr Adams went to Melbourne diocese in 1941 as Vicar of Holy Trinity, Hastings, and subsequently undertook charges at Parishes in Ringwood, Richmond and Sunshine. He was appointed vicar of St. George's, Queenscliff, in 1960.

Elsewhere in Australia

The Rev. J. R. Roper, secretary of the Queensland branch of the Church Missionary Society, has accepted nomination to St. Matthew's, Marryatville (Armidale diocese). During Mr Roper's time in Queensland (he came originally from Sydney) the work of C.M.S. has grown apace and the Queensland branch formed.

Overseas

The death has occurred in the U.S.A. of Professor R. B. Kuiper, President Emeritus of Calvin Theological Seminary, Grand Rapids, Michigan, U.S.A. Professor Kuiper had also served as Professor of Homiletics at Westminster Theological Seminary, Philadelphia.

Bishop A. H. Zulu, of South Africa, has not received permission from the South African Government to attend the World Conference on Church and Society, to be held in Switzerland, July 12-26 under auspices of the World Council of Churches.

Bishop Zulu is Bishop of the diocese of St. John's Transkei of the Church of the Province of South Africa. He was an adviser to the Third Assembly of the World Council of Churches held in late 1961 in New Delhi, India.

The Right Rev. Ronald Hall, who recently resigned the see of Hong Kong and Macao after thirty years, was made a Commander of the Order of St. Michael and St. George in the Queen's Birthday Honours.



SPANISH REFORMED CHURCH DEVELOPMENTS

The Rev. Antonio Andres, who is in charge of the Spanish Reformed Episcopal Church in Salamanca, has recently been appointed to a post lecturing on ecumenical relations at Salamanca University.

He will co-operate in this work with a leading Baptist, Sr. Cardona.

The Spanish Reformed Episcopal Church is at present facing a serious shortage of Christian literature and the Rev. Ramon Taibo, Dean of the cathedral in Madrid, is leading a campaign to provide Anglican teaching literature and has appealed for funds for the project.

RHODESIAN METHODISTS SEEK MAJORITY RULE

The Rhodesian Methodist Conference, which represents about 35,000 members in 201 local churches, spoke out at its recent annual session for a peaceful solution to the Rhodesian crisis and for a Government representative of all Rhodesian people, including the large African majority.

Meeting at the Nyadiri Methodist Centre, the 200 delegates, missionaries and guests declared in a resolution: "We distrust the granting of independence before majority rule and look for a constitutional settlement which will bring a truly democratic Government."

The Methodist Church (U.S.A.-related) is one of the larger Protestant denominations in Rhodesia. Bishop Ralph E. Dodge, head of the Church, was expelled from Rhodesia in 1964 as a "prohibited immigrant" because of his strong support for African rights and has not been allowed to enter the country since then.

(EPS, Geneva)

Women to meet

A one-day convention for women will be held in the hall of St. Matthew's, Manly, on Thursday, July 21.

This will be the meeting of the Northern Beaches Women's Christian Convention, held on an interchurch basis.

The first session begins at 9.45 a.m. with Mrs F. O. Hulme-Moir speaking. A "Woman-to-woman" panel will be held later in the morning, followed by a basket luncheon. The afternoon speaker will be Mrs McLaurin, well-known in Mothers' Union circles.

Inquiries should be directed to 918-2612 (Sydney exchange).

MIXED MARRIAGE LAWS UNDER FIRE FROM PRIEST

Roman Catholic Canon Law on marriage is open to "serious objections" as infringing the rights of non-Roman Catholics, the St. Willibrod Society, a national organisation for the spread of the Roman Catholic faith in the Netherlands, has been told.

Father L. G. Meyers, who holds a doctorate in Canon Law and is chairman of the ecclesiastical tribunal of the diocese of 's Hertogenbosch said: "Two serious objections can be made against the ecclesiastical rules as regards mixed marriages."

"First is the fact that they restrict, without sufficient ground, the liberty of a man to marry a partner of his choice. Secondly, the right of a non-Roman Catholic to stand by his own convictions and follow the dictates of his own conscience is immediately infringed."

The priest also objected to the Canon Law ruling that requires a non-Roman Catholic wishing to marry a Roman Catholic to promise to have children of the union baptised in the Roman Catholic Church and given a Roman Catholic education.

His talk was described by De Volkskrant, a Roman Catholic daily published in Amsterdam as "a frank verdict" on the church's current marriage canons.

(EPS, Geneva)

ST. PAUL'S CATHEDRAL NOW FLOODLIT

The floodlighting installation for St. Paul's Cathedral, which has been undertaken for the cathedral at the expense of the Corporation of London, was switched on by the Patriarch of the Rumanian Orthodox Church (His Beatitude Justinian) and the Lord Mayor of London (Sir Lionel Denny), at the invitation of the Dean (the Very Rev. W. R. Matthews) and Chapter of St. Paul's on June 23.

The ceremony also marked the completion of the cleaning of the entire cathedral which, together with restoration work on the structure and the Dome, has been made possible by the response to the appeal for £150,000 launched by the then Lord Mayor of London (Sir James Harman) in December, 1963.

The cleaning of the exterior of St. Paul's is the first operation of its kind to have been carried out since the cathedral was completed in 1710. It began in the winter of 1962-63 with the experimental cleaning of the West Front, the expense of which was met by two anonymous benefactors.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Matriculation. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst (Phone 31-3445). MOSS VALE: Suttor Road, Moss Vale (Phone 222 (Moss Vale)).

NORTH SYDNEY: "Redlands," Military Road, Cremorne (Phone 90-3347). WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Kellaville. (Phone B4283 Wollongong). The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound, general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

THE AUSTRALIAN CHURCH RECORD

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JULY 28: July 21
AUGUST 11: August 4

Cricket meeting

The 64th Annual Meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Centre, Sydney, at 7.45 p.m., on Thursday, July 28. The President, the Rev. W. N. Rook, will preside.

The 1965-66 season proved to be one of the most successful ever enjoyed by the Union with 160 teams from Church situated within the city and suburbs of Sydney participating in its competitions.

Any Church wishing to have further particulars about the Union is invited to telephone either the Secretary, Mr Stacy Atkin, Tel. 86-3069, or write to Box 404, P.O., North Sydney, N.S.W., or the Assistant Secretary, Mr V. R. Hind, tele. 649-9752.

The Premiers and Division Winners in the various grades are:

"A" GRADE: St. Stephen's, Hurstville Park — Premiers, St. Alban's, Epping—Runner Up.

"B" GRADE: Randwick Presbyterian — Premiers. Yagoona Congregational — Runner Up. St. George's Marsfield, Lakemba Baptist.

"C" GRADE: Parramatta North Methodists — Premiers, Belmore Church of Christ — Runner Up, Lidcombe Congregational, Newtown Methodist, St. David's Haberfield, West Epping Methodist.

"D" GRADE: St. David's West Strathfield — Premiers, St. David's Haberfield—Runner Up.

"E" GRADE: St. John's Strathfield — Premiers, Parramatta Y.M.C.A. — Runner Up, Beverly Hills Methodist, Burwood Baptist.

"F" GRADE: St. John's Strathfield — Premiers, St. Dunstan's, Denistone — Runner Up, Yagoona Congregational.

About 2,250 Bibles were sold during a six-month inaugural tour in Tanzania by a new Scripture van received from German Protestants. Most of the Bibles sold were copies of the Swahili version put out by the British and Foreign Bible Society and approved by Tanzania's Roman Catholic hierarchy.

THE AUSTRALIAN CHURCH RECORD

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WIDE SUPPORT FOR NEW ARCHBISHOP

From a Special Correspondent

WHILE news of the election of the Rt. Rev. Marcus Lawrence Loane as eighth Archbishop of Sydney has been received warmly by Evangelical Christians of all denominations it has also been welcomed by many Anglicans of schools of thought different from that of Bishop Loane himself.

Two major factors stand out clearly in the election as indicative of this widespread feeling of satisfaction.

One of these factors is that Bishop Loane is the first Australian to be elected as spiritual leader of the oldest and largest Anglican diocese in Australia, one which is a key diocese in the Anglican Communion worldwide.

In this connection it is important to note that the Bishop's election to the post took place not because others could not be found to do the job, but by the sheer weight of his personal impact on the Church, both in Australia and beyond.

The conviction of the majority of Synod members was that Bishop Loane was the man for the hour.

The second important factor is that although a not inconsiderable segment of Synod voted against him it was evident from the speeches of his opponents that this segment would, taken as a whole, still be happy if the post went to him.

This feeling is reflected in the action of Synod, following the vote, of issuing a unanimous call to Bishop Loane to accept the high office of Archbishop of Sydney.

It is noteworthy that the Rev. C. M. Gilhespy, who does not claim to be of the same churchmanship as the Bishop and who moved the nomination of Dr S. Barton Babbage for the post, magnanimously seconded the

motion calling Bishop Loane to the Archbishopric.

On each of the three nights when nominations were under scrutiny Bishop Loane left the chair and proceeded to Church House nearby. On the last night he had spent much of the time with Bishop Clive Kerle, who was present when Bishop Loane was called back to the Chapter House to hear the result of the election.

On his entry into the Chapter House, a long, standing ovation was given to him. Although, as always, master of the situation, Bishop Loane was visibly moved by the sense of the historic importance of that moment in his life.

He announced acceptance of the post immediately and in a few brief words expressed both his sense of awe at the magnitude of the task ahead of him and of his conviction that God would give the necessary strength to fulfil his calling.

And so ended an election which, although seemingly clear-cut at the beginning, became less so as the hours wore on, a testimony to the high calibre of the two men remaining with Bishop Loane on the Final List.

Seven names were before Synodsmen at the start and these had to be reduced to a Select List, from which was drawn up the Final List of three names. The initial seven were soon reduced to six by the withdrawal of the name of Bishop F. O. Hulme-Moir.

The Bishop, undoubtedly a popular man with many in the diocese and, who was incidentally, a fine acting-chairman, made a personal explanation in which he said that he had sought to make clear prior to the election that he did not wish to be nominated. He had, however, "not cast the net wide enough and a couple of fish had got away" and so his name had gone forward.

Two High Churchmen whose names had been placed before Synod, Bishop R. E. Davies, of Tasmania, and Bishop T. T. Reed, of Adelaide, were soon eliminated by large votes, leaving four names on the Select List, the fourth being that of Canon H. M. Arrowsmith, Commonwealth Secretary of the British and Foreign Bible Society.

On the second-last night these names were further debated and the Final List prepared. Synod then adjourned until the last evening, when a full debate took place lasting some four hours. The final vote was by secret ballot and exactly 600 men took part in this—234 clergy and 366 laymen. It is interesting that there were no informal votes in the whole 600.

Final voting figures were:

	Clergy	Laity
Bishop Loane	162	232
Dr Babbage	58	98
Canon Morris	14	36

Bishop Loane has played a leading part in the affairs of the diocese of Sydney since he was ordained in 1935. A graduate of

the University of Sydney, with a B.A. in 1932 and an M.A. in 1937, Bishop Loane studied theology at Moore College, passing the Th.L. examination with First Class Honours, in 1933.

For over 20 of the 31 years in which Bishop Loane has been in the ministry he was on the staff of Moore College, first as Resident Tutor and Chaplain, then as Vice-Principal and finally as Principal. During his time as Resident Tutor he had links with Christ Church, Gladsville, where he served as honorary curate. He was a chaplain with the A.I.F. in 1942 and 1943. In 1949 he was appointed a Canon of St. Andrew's Cathedral, Sydney.

In February, 1958 the then Archbishop of Sydney, Dr Howard Mowll, appointed him as Coadjutor Bishop, to fill the vacancy caused by the retirement earlier of Bishop Pilcher.

Before that year was out Dr Mowll had passed to his reward, but he had left behind him three very capable coadjutor bishops—Hilliard, Kerle and Loane. Bishop Loane later acknowledged his debt to the late Howard Mowll by turning his able pen to producing a biography of the Archbishop, published by Hodder and Stoughton in 1960.

Both before and since becoming a Bishop, Marcus Loane has travelled many thousands of miles and visited many countries in a ministry of teaching the Word of God. For a short period before the War he was active in ministry in England and Scotland. While serving as chaplain with the A.I.F. he saw active service in New Guinea and was with infantry units in the Owen Stanley Ranges.

Worldwide

He was in Europe in 1950, afterwards visiting mission stations over an extensive area of Africa. In 1955 he was in the party which visited China with Archbishop Mowll, at which time he also visited Japan and Malaya. In 1958 he went to India to speak at convention meetings and every year since then has spent extended periods overseas ministering to missionaries and others as a "roving ambassador" for the diocese of Sydney and the Church Missionary Society.

In Australia and New Zealand he is known for his participation in student conferences and as a convention speaker. He is, however, known perhaps more widely, both in Australia and overseas, as a prolific author of Christian books, both devotional and historical.

Included among his works are such books as: "Masters of the English Reformation," "Oxford and the Evangelical Succession," "Cambridge and the Evangelical Succession," "H. C. G. Moule," "John Charles Ryle," "The Man of Sorrows," "The Prince of Life," "A Centenary History of Moore Theological College," "Do You Now Believe?" and "Archbishop Mowll."

Bishop Loane makes no secret of his conservative evangelical outlook. When asked

once by a newspaper reporter whether he believed in Hell, he replied: "I am not a hell-fire preacher but if I am asked—well, yes, I do believe in Hell."

An "old boy" of one of Sydney's strongly evangelical parishes, St. Paul's, Chatswood, Bishop Loane is married to the eldest daughter of the late Canon D. J. Knox, one of the stalwarts of evangelicalism in Sydney, and is thus brother-in-law to the present principal of Moore College, Canon D. B. Knox, who succeeded Bishop Loane to that post.

In the election which saw Dr H. R. Gough made Archbishop of Sydney Bishop Loane polled well and his years of experience as a bishop since then have seen the development of his administrative capacity, without detracting from his scholarship and eloquence as a speaker.

For many of Sydney's critics he is too rigid in churchmanship but if he is rigid it is in faithfulness to the Word of God and loyalty to his Lord which makes him so.

The Bishop is 54 years of age. It is expected that his enthronement will take place within the next three weeks. He will thus be able to attend the meetings of General Synod, to be held in Sydney in September, as Archbishop.

VAUCLUSE CONVENTION

The Third International Missionary Conference is to be held at St Michael's Vaucluse (Sydney), on the weekend of July 29 to July 31.

On the Friday evening, July 29, the theme will be "Training Aboriginal Christian Workers," the speaker will be the Rev. John Brook, C.M.S. Secretary for Aborigines. A display of Aboriginal crafts will be shown and a film on Aborigines.

On Saturday, July 30, in the evening, a team of speakers from the Overseas Christian Fellowship will lead the meeting. The speakers will be Mr Enoch Ching, from Singapore (at University of N.S.W.), Mr Paul Ng (Sydney University), Mr Daniel Seto (Sydney University) and Mr Tan To Keri (Sydney University). A visiting choir will provide musical items.

On Sunday, July 31, services will be devoted to the work of the South American Missionary Society.

At the 8 a.m. and 11 a.m. services the Rev. Gregory Blaxland will speak and at 7.15 p.m. Mr Kevin Bewley. This work has special interest to the people at St Michael's as one of their congregation (originally from New Zealand and brought to Christ through the ministry of St Michael's), Miss Annette McCaw, has recently gone to South America with S.A.M.S. The rector of St Michael's is Dr Howard Guinness.



• Bishop Marcus Loane caught in a light moment with other churchmen during the session of Sydney Synod which saw him elected as Archbishop of Sydney. (Photo by courtesy of "Sydney Morning Herald.")

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N.T. WITNESS AND OUTREACH

A GREAT number of Christians are in "a bondage of unspontaneous legalism about speaking of Christ," in the view of the Rev. Allan Blanch.

Mr Blanch made this comment in a paper delivered at a meeting organised by the Young Evangelical Churchmen's League and held at Moore College recently. These people, in Mr Blanch's view, "feel that unless they speak to people about Christ or the Bible or their experience of the Christian life — and speak just about all the time at that—then they are quenching the Spirit and the devil is winning the battle for men's souls."

Mr Blanch said that although it was an excellent thing to speak to people of Christ, what was the real motive of such action? Too often "the motive is one of guilt and fear rather than a love for one's fellow men linked with confidence in the Gospel and the Spirit of God."

Turning to the question of who should speak Mr Blanch said that the N.T. recognised that some Christians were especially gifted as evangelists (Eph. 4:11). At the same time, however, all Christians are expected to evangelise — not because they must but because God's Spirit implants in their hearts a desire to make Him known.

But, said the speaker, results are in God's hands. He quoted the testimony of Tom Rees ("The Spirit of Life"):

"As a young Christian I was much distressed by those who taught me quite wrongly: 'If any Christian, no matter who he may be, will only yield himself completely to God, he will most certainly be used to the conversion of a multitude of souls.' The sad result was that when God used

my witness to the salvation of others, I said to myself 'How holy I must be'; but when on the other hand God did not see fit to use my witness, I was plunged into the depths of despair, exclaiming, 'There must be sin in my life.'"

Mr Blanch commented: "God is working. His purpose out and every Christian, conscious of the love of God and the need of man, will gladly tell out the good news of full salvation offered by the Lord (2 Cor. 5:14, Acts 18:5).

Mr Blanch pointed out the fallacy of what Rosalind Rinker ("You Can Witness With Confidence") had called, "witnessing to my religious vocabulary." It is unhelpful to ask the factory worker, for example, if he is "washed in the blood of the Lamb" or even if he is "saved."

Spoken word

Mr Blanch had much to say about the important question of witnessing by the way we live. "The N.T. epistles contain no exhortations to witness to Christ by the spoken word," said the speaker, "but they are full of doctrine about the Christian faith and make constant exhortations for believers to live the Christian life. The purity and utter goodness of Christian behaviour should call forth comment from the unbeliever. We should live holily for the glory of God."

"As Jesus said, 'Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven' (Matt. 5:16). We hear little along this line today. "Teaching on divine grace is not balanced by clear scriptural calls to sanctity and dedicated responsible behaviour by Christian men."

"Challenges to speak of Christ are familiar, but there is little or nothing to build up our understanding of doctrine, to encourage us, to strengthen faith."

"If we would see more Christians speaking about Christ (the apostles and early disciples had that aim) we must solve the problem at a deeper level."

"What is needed is not more 'beat-ups' to increase talking but an increase in dedication in the individual Christian life. The constant plea, challenge and exhortation of the New Testament is to Christlikeness which follows from knowing and obeying God's Word."

"Such obedience and transformation will do more for the cause of Christ than all the organised efforts of denominational Public Relations Departments. For all our affirmations of the authority of the Bible and its key in all things Christian, we remain largely ignorant of the Word of God."

We talk about Bible reading but don't read it. If Christian men really turned to the Lord's Word, meditated in it day and night and obeyed it, many consequences would follow.

Consequences

Mr Blanch listed four consequences:

(i) Renewed assurance of security in the hand of God. Many true believers lack a solid assurance of the sovereignty of God, sins forgiven and eternal life. Their minds are not fully persuaded that "God is for us," so doubt, hesitancy and timidity follow.

(ii) Increasing understanding of the message and its authority as bearing the stamp as "Thus saith the Lord." It was this absolute assurance that gave bold confidence to the men who led

the Evangelical Revival in days of vice and carelessness of God.

(iii) Maturity in Christ—Peter linked growth in grace with growth in knowledge, and Paul continually prayed that his converts would be established through knowledge of the Will of God (2 Peter 1:2, 3:18, Eph. 1:17, Phil. 1:9, Col. 1:9, etc.)

(iv) Compassion for men, a true self-sacrificing love will constrain us to works of goodness and to speak the message that thrills our hearts. "Paul was constrained by the Word" to witness (Acts 18:5 R.V.—the R.V. reading is preferable to the R.S.V. Jesus said "Out of the abundance of the heart the mouth speaks" (Matt. 12:34).

The speaker had much to say about the witness of Christians in their particular situations in life—the husband and wife in the home, the child towards parents, the workers towards their work and so on. He felt that Christians must "avoid the tendency to have all aspects of life revolving around the Church," so that men join Church sporting clubs rather than local district clubs and children join uniformed Church groups instead of organisations like Scouts and Guides.

"We must not feel that believers, even young believers," said the speaker, "must be protected and sheltered from the world by the Church. God is living and working in them, and they are to be 'blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom they shine as lights in the world' (Phil. 2:15).

In a concluding section dealing with "Modern outreach" Mr Blanch quoted Dr Alan Redpath, "These are days when the Church has exchanged agonising for organising and substituted the deadly lead of machinery for the dynamic life of the Holy Spirit operating through the individual witness of every Christian."

Hesitant

Mr Blanch dwelt on the prime importance of a full persuasion of the authority of the Word of God. "If we are hesitant here, he said, 'we will be hesitant everywhere else."

"Having established acceptance of Biblical authority we must then seek to remedy our Biblical ignorance. Plain lack of knowledge makes many Christians, hesitant, confused and silent."

"We must not delay spoken testimony to Christ until we feel we could answer any question that might be asked—we would never speak then—but we must set about the task of growing in knowledge of God through His Word."

"We have already noticed the connection between such knowledge and growth in grace, as the Spirit of God transforms us, by a gradual process of sanctification, into the likeness of Christ."

"Too often we hear sermons and addresses with emotion-charged appeals to proclaim the Gospel to the unconverted, with little or no teaching to build up our individual Christian lives, to foster faith, to deepen love for men."

"Long conditioning has accustomed us to be satisfied with a clergy-centred outreach. We feel that ministers are the only men with spiritual gifts, including evangelism, which is far from the teaching of the New Testament. It is more usual for ministers to be pastors and teachers (Eph. 4:11), while all Christians reach out to others. But the clergy-centred approach has further hampered such endeavour, as it

has made us property-centred as well."

"All this has served to move us further and further away from the personal encounter of Christian men with others, leading to the impersonality of organisations and mass media which protect us from man-to-man witness."

"Joseph Bayly's classical satire on the organisation church, 'The Gospel Blimp,' makes this point shatteringly clear. We have organisations which aim to evangelise every group in the community—boys and girls, young people, young wives, men, older folk, etc. The weekly program of every church is full—far too full."

Depressed

"The real tasks and obligations of Christians are thereby obscured and depressed. With so many meetings a week, what man has adequate time for his Bible or his family? If we love people we will be glad to spend time with them."

"Children must not only be told about Christian love—they must be shown it (1 John 3:18). Christian meetings, abundant as they are, are often the greatest single divisive factor in family life."

"What is more, such activity obscures the role of the Christian in the community. He is so busy attending Christian meetings that he is never found in places where he can rub shoulders with and get to know men who, at present at least, take no interest in Christianity."

"He hasn't enough time for a hobby, or to keep the garden as he would like it to be, much less to engage in active good works towards others in straightforward neighbourliness. With almost no time for true relaxation dedicated Christian couples often find it difficult to offer hospitality to outsiders."

"Enough has been said to show that a Christian must not be a lazy pleasure-seeker, but he is not a robot—he is a man. His Christian faith should enable him fully to express his personal manliness in his roles as husband, father, worker, citizen."

Mr Blanch concluded: "Those who wish to set forth a Christian witness must therefore make an immediate reassessment of their priorities. We need adequate time for unhurried Bible reading and prayer with a view to obeying the Lord."

"As we desire daily to renounce all compromise with the world, the flesh and the devil, God's Spirit will lead us into all truth and enable growth in grace and holiness. He will grant us wisdom to know when we should speak together with courage to give a bold but compassionate testimony to Christ's love and blood-bought salvation."

"We need to spend time with people, giving ourselves to them without stint and without hurry. God is for us. Let us take heart and pray that He will indeed make each of us 'an open letter about Christ ... open for anyone to inspect and read.'"

EDITORIAL:

SYDNEY'S NEW ARCHBISHOP

The election of the Right Rev. Marcus Lawrence Loane to be the eighth Archbishop of Sydney has been greeted with widespread satisfaction.

The new Archbishop was, in our view, the obvious choice for the position. He alone, of the six candidates in the election, had both the rich diversity of gifts and the administrative skill and experience which would fit him for the heavy responsibility of being chief pastor to the largest and most influential diocese in Australia.

The choice of one who is both an Australian and a Sydneysider will mean that the hitherto inevitable uncertainties of a caretaker administration have been eliminated.

Plans for growth and development which are under way will come to fruition under an archbishop who has already played an active part in their formulation.

For the first time, Sydney will have an archbishop who knows the diocese intimately. At the same time he is widely known and respected in the larger councils of the Australian Church and despite his strong Evangelical convictions, or perhaps because of them, we believe that he will be accorded a position of great influence and eminence in the national Church. We are not referring here to the primacy, but even in this issue, his claims are not inconsiderable.

For many years, Bishop Loane has travelled unwearily in every continent of the world in the fulfilment of preaching, conference and missionary engagements.

Internationally, he has an established reputation among college and university students and in the field of missionary endeavour. In these days of ecumenical activity and concern, the new archbishop will have much to offer.

In our editorial of 16/6/66, we pointed to two qualities which any Archbishop of Sydney would need; the love of the Gospel above all and the gift of strength to maintain and continue this Gospel ministry in the diocese of Sydney. We praise God that these qualities are pre-eminent in Archbishop Loane.

He will need our constant prayers for continued grace and strength as he takes up the added burdens of his high office in the Church of God.

17 AUSTRALIANS TO BERLIN CONGRESS

From October 26 to November 4 of this year there will take place in Berlin's Kongresshalle one of the greatest gatherings of Christian leaders ever to be seen.

The World Congress of Evangelism, with a list of 55 Sponsors headed by Dr Carl F. Henry, of "Christianity Today" magazine, and the evangelist Billy Graham will see evangelical leaders from all major continents converge on the ancient city to take a close look at evangelism in the mid-twentieth century.

Latest information indicates that at least 17 Australians will be attending the congress. They are:

The Rev. N. P. Andersen, B.D., L.Th.: Formerly a missionary in India and Pakistan and now Dean of the Baptist Theological College of N.S.W.

Canon H. M. Arrowsmith, M.B.E.: General Secretary for Australia of the British and Foreign Bible Society.

The Rt. Rev. A. J. Dain: Formerly Federal Secretary of the Church Missionary Society, Australia, now a Coadjutor Bishop in the diocese of Sydney.

The Rev. Geoffrey Fletcher: Formerly General Secretary of the N.S.W. Branch of the Church Missionary Society, now Missioner of the diocese of Sydney.

The Rev. Dudley Foord: Dean of Students and Senior Lecturer at Moore Theological College, Sydney.

Mr Alec Gilchrist: N.S.W. Secretary of Campaigners for Christ and well known for his many activities in evangelical work.

The Rev. A. Gunn: Formerly of New Zealand, now in Australia.

The Rev. R. E. Jarrott, L.Th., Dip. R.E., Dip. Div.: Director of Evangelism for the Baptist Union of Queensland.

The Rt. Rev. R. C. Kerle: Formerly Coadjutor Bishop of Sydney diocese, now Bishop of Armidale, N.S.W.

The Rev. K. David Mack:

Director of the Congregational Board of Evangelism of N.S.W.

The Rev. Dr. Leon Morris, B.Sc., B.D., M.Th.: Principal of Ridley College, Melbourne.

Canon A. W. Morton, M.A., D.Phil.: Rector of St John's Church of England, Darlinghurst, N.S.W.

The Rev. John R. Reid, B.A.: Rector of Christ Church, Church of England, Gladstone, N.S.W.

Mr John Robinson: Federal Secretary of Campaigners for Christ.

Professor Herman Sasse: World renowned Lutheran scholar, at present Professor of Church History at Emmanuel College, Adelaide, S.A.

The Rev. Lance Shilton: Rector of Holy Trinity Church of England, North Terrace, Adelaide, S.A.

Dr E. H. Watson, L.Th., D. Mus., A.R.C.M.: Director of Evangelism for the Baptist Union of N.S.W.

Among those giving major addresses at the Congress will be Bishop Chandu Ray, Bishop of Karachi, Pakistan.

The sponsoring committee is composed of Church leaders drawn from 20 countries on all six continents and includes Bishop A. W. Goodwin Hudson (U.K.), the Rev. Gordon Powell (Australia), the Rev. John Stott (U.K.) and the Rev. Gilbert Kirby (U.K.).

"GILBULLA" SPIRITUAL CONFERENCE PLANNED

A conference seeking to promote increased depth and reality in the Christian faith and life has been planned for "Gilbulla", Menangle (Sydney diocese), from August 15 to August 19.

Under the auspices of the Dean of Sydney and the Gilbulla Board of Management, the conference is called, "Faith and Life Advance." Two chaplains will be present — the Rev. Jim Glennon, who is on the Cathedral staff, and the Rev. Stanley Giltrap, formerly a missionary in Kenya and now Federal Treasurer of C.M.S.

The program is designed to fit loosely to the spiritual needs of those present. There will be a service and group discussions in the mornings, with afternoons and evenings free. A time of prayer will be held before dinner and an epilogue at supper time.

Emphasis of the program will be on discussion rather than formal lectures. For those who wish to participate, there will be

corporate worship and study, with recreation.

The cost is \$16 full-time or \$4 on a daily basis. Bookings should be made at Church House, George Street, Sydney.

Sydney conference on Church Union

A conference on the vital question of Evangelicals and Church Union will be held in Sydney on Friday, July 29, beginning at 7.30 p.m.

The conference has been organised by the Anglican Church League and will be held in the Parish Hall of St John's Church of England, Parramatta, N.S.W. It is, however, open to all who wish to attend, regardless of denomination.

Speakers are the Rev. Lance Shilton, rector of Holy Trinity Church of England, North Terrace, Adelaide, S.A., and the Rev. Arthur Deane, Principal of the Sydney Missionary and Bible College, Croydon. An open question time will follow the addresses.

Pioneer S.A.M.S. missionary to return to Argentina

Pioneer S.A.M.S. missionary Mr Kevin Bewley is to return to South America at the end of this year.

The General Secretary of the South American Missionary Society in Australia, the Rev. Harry Bates, announced this last week.

Mr Bewley, originally from the parish of St. Paul's, Carlingford, is a graduate of Strathfield Bible College. He first went to the Argentine Chaco in 1956. After furlough, he returned in 1963, but had to return home urgently last year because of ill health.

After arriving in Australia by air, doctors felt he might never return to the field again. He had a duodenal ulcer which was inoperable.

No horseback

Mr Bates said last week: "The doctors have pronounced Kevin Bewley fit to return to Argentina. Their permission is tempered with a proviso that he must in future devote himself to town work, and the long trips on horseback which he undertook for so many years, must now be delegated to a younger man."

"Kevin will sail, God willing, from Sydney on December 9 in order that he might take over the work of the Bible School at Algorral when Mr Morris Jones leaves for furlough early in the New Year."

"Bishop Loane told us at the annual meeting of the earnest desire and prayers of Indians and missionaries alike that Kevin might go back to the people he loves, and has sacrificed so much for, and God has graciously looked upon His praying people."

More Opportunity Shops open now

A new Home Mission Society Opportunity Shop was opened in Green Valley (Sydney) on June 17. This makes eight shops in all conducted by the Home Mission Society.

Other shops are at Balmain, Campsie, Dulwich Hill, Fairfield, Liverpool, Newtown and Wollongong.

The additional shop means, of course, that more salable stock will be needed. Once again, it would be a great help if Rectors could encourage people to telephone 51-4341 and arrange for the Opportunity Shop van to call and collect any unwanted items such as clothing or small household articles.

With the onset of winter, there is a great demand for second-hand clothing which needs to be satisfied.

The Italian Council of Ministers has approved and will submit to Parliament a proposal to relax the current ban on the dissemination of birth control information. The decision came during a cabinet meeting on June 1. Several other proposals to "reform and streamline" the code of police laws which came into force during the Fascist regime were also approved. Present birth control law does not forbid the sale of birth control devices, but makes public support of propaganda favouring such practices illegal.

PLATFORM

(1) EVANGELICAL

What's in a name? Well, there's a great deal in the name "Evangelical" when it is applied to a Christian. It is a name deeply significant of the cause of Christ to which we ought to be wholly committed and to which we give first priority.

Most readers will know that it derives from the Greek word which means "gospel." So an Evangelical is marked above all by his devotion to the gospel of Christ. Later on in this column, we shall look more carefully at this word, "gospel." But for the moment, let us look at how this term "Evangelical" has been used, especially in the Church of England.

It is quite correct to say that there have always been Evangelicals in our Church, even though they have not always used this name for themselves.

It is important to remember this, because critics of Evangelicals will often avoid the issue by referring to what they may regard as the more "important" word, "catholic." It ought to be apparent to all that the evangel had to be preached by men who loved it before the Church could become universal or "catholic."

The Oxford Dictionary of the Christian Church suggests that Evangelicals in our Church originated in the eighteenth century. The historic continuity of Evangelicals in the Church of England clearly goes back at least to the times of John Wycliffe (1329-1384).

Wycliffe preached the Gospel, translated the Bible into English and made large numbers of converts. These he called "Evangelical men." Their continuous work and witness was maintained until the Reformation.

Sir Thomas More in 1531 rather scornfully refers to some of our earliest Anglican reformers as "those Evangelicals." The Continental reformers and their followers were always known as Evangelicals.

It is rather important to remember, and Professor G. M. Trevelyan points it out in his "History of England" that Low Churchmen were never Evangelicals. Those who do not like Evangelicals today often try to attach the Low Church label to them. A columnist in "The Sydney Morning Herald" did this recently and "Low Church" persists as a sort of ecclesiastical swear word.

The Evangelical Revival of the eighteenth century did indeed revive and expand the outlook of Evangelicals and the finest fruit of this Revival was the modern missionary movement.

It is axiomatic today that Evangelical Churches are Churches seized with the primary importance of the missionary task left us by our Lord's express commission.

The terms "Conservative Evangelical" and "Liberal Evangelical" are unfortunate and have been coined in recent times in an attempt to clear up confusion. To many, they make confusion worse confounded. If "Conservative" means devoted to the maintenance of Evangelicalism — well and good. But what does "Liberal" mean? If it means anything more or anything less than the Bible tells us of the whole gospel, then it is clearly not Evangelical.

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Books

Last century

MEMOIR AND REMAINS OF ROBERT MURRAY M'CHEYNE. By Andrew Bonar. Banner of Truth Trust, London, 1966, Pp. 654. 25/- Eng.

M'Cheyne was not yet 30 when he died in 1843, having made a profound influence throughout Scotland through his ministry of the Gospel. His friend Andrew Bonar produced this volume—a memoir of his life, together with letters, sermons, and other pieces—in 1844, and we are told that it went through 116 English editions within 25 years.

In 1910 it was estimated that "not less than half a million copies were in circulation". The Banner of Truth Trust have here reproduced the 1892 edition.

While recognising the warmth of evangelical fervour which stirred Scotland under the ministry of such as M'Cheyne, one cannot but be struck by the gulf which separates the first half of the nineteenth century from ourselves.

The handsome photograph of the new Forth bridge on the cover makes one wonder what form the faith of a M'Cheyne would take in Scotland today—or in Australia, for that matter. Has he a modern counterpart?

—D.W.B.R.

Theatre Guild's drama auditions

In August the Australian Christian Theatre Guild will hold three auditions for its forthcoming productions of religious drama.

Persons interested in drama as a means of evangelism will be welcome. Acting experience is an advantage, but not essential.

The Guild plans to add two or three one-act plays to its repertoire before Christmas.

At least one of the plays will be a special Christmas production. The plays will be presented at churches of various denominations, in and around Sydney.

The auditions will be held on the third floor, Bible House, 95 Bathurst Street, Sydney, from 6.30 to 8.30 p.m. on Tuesday, August 9; Friday, August 12; and Thursday, August 18.

Further information may be obtained from Miss Bette Peck at 663-4045 or Mr Geoffrey Ostling at 40-2377, or by writing to A.C.T.G., Box 573, G.P.O., Sydney.

Brief reviews

IN STEP WITH GOD by V. Raymond Edman. Oliphants Ltd., London, 1965, pp. 64, 75c. A most attractively produced series of devotionals by the Chancellor of Wheaton College, U.S.A. Designed to encourage, guide and comfort.

HOPE FOR TODAY, arranged by Marguerite Connell. Oliphants Ltd., London, 1965, pp. 48, 75c. A further issue in the series of Devotionals and just as attractively produced as *In Step With God*, reviewed above.

It contains 23 messages in the matchless language of Scripture and is intended to bring hope and comfort in time of need.

ON TOP OF THE WORLD by H. R. MacDonald, Marshall, Morgan and Scott, London, 1965, pp. 155, \$1.90. This is a series of broadcast sermons on Christian living by a well-known Canadian evangelist.

They are sermons on the joy, the victory and purpose of Christian living. They are linked by the common theme that in Jesus Christ, God has given us the secret of being "on top of the world." A fresh and invigorating source of sermon material for tired preachers.

PRAYERS FOR YOUNG PEOPLE by William Barclay. Fontana Religious Paperbacks. Collins, 1966, pp. 95, 55c. Barclay's anthologies of prayers for adult use have won wide acceptance. This paperback will be widely used by those who work among young people and by the young themselves.

The language used is simple and the tone informal, yet throughout is a dignity and a deep reverence. A most useful book to place in the hands of those learning to pray for the first time. —R.S.R.M.

Ten Commandments

THE PLAIN MAN LOOKS AT THE COMMANDMENTS, by William Purcell. Collins, London, 1966, pp. 160, \$2.30.

Purcell is a Canon Theologian of Coventry Cathedral and in this most readable book he sets out to interpret the Ten Commandments in modern terms, showing their relevance to modern living. In his foreword, Professor Lampe points out "that the Ten Commandments in the Old Testament are based on the same kind of good news which we can find in the New Testament."

It is refreshing to find that Canon Purcell follows this thesis closely in his exposition of each commandment. While the reviewer could not go along with some statements, particularly on the second and fourth commandments, yet he would heartily commend this book because of its general purpose.

Clergy would find it helpful for a series of sermons and its questions and source materials at the end of each chapter make it most useful as a book for adult study groups.

—R.S.R.M.

Synod moves on Archbishop's age

Early in the special session of Sydney Synod called to elect the new Archbishop a motion was passed to set in train action to limit the Archbishop's tenure of office to a retiring age limit of 70.

The motion read:

"This Synod agrees that it is desirable to provide for a retirement age for Archbishops of Sydney and in this connection notes the recommendation of the Archbishop's Commission (1964) that 'conditions of appointment of future Archbishops should provide for retirement at 70 years of age.' This Synod accordingly requests the Standing Committee:

(a) To prepare for the next ordinary session of Synod an ordinance to provide for the retirement of future Archbishops of Sydney (including the Archbishop to be elected at this present session) at 70 years of age.

(b) To advise the person elected Archbishop at this present session of such proposed ordinance and to offer the position of Archbishop to the person elected on terms and conditions which include his retirement at the said age."

Death of Sydney Christian doctor

The death has occurred in Sydney of Dr G. N. M. Aitkins, a well-known Christian doctor who lived at Westmead, near Parramatta, for the past 40 years.

Dr Aitkins had been ill on and off for the three years prior to his death.

Geoffrey Noel Manning Aitkins was an active Churchman all his life and associated with various church organisations. He was a Synodman for many years and among other associations with Church bodies was a lay Governor of The King's School, Parramatta.

His death occurred at his home in Westmead and the funeral service took place from St. John's, Parramatta, on Monday, July 11.

Dr Howard Guinness, rector of St. Michael's, Vaucluse, gave the address, while the services in the church and at the graveside were conducted by an old friend, the Rev. F. H. Hordern. Also present at the service was Bishop Marcus Loane.

Dr Aitken is survived by his wife, Edytha; two sons, John and Ward; and a daughter, Faith (Mrs Murray Locke).

Dr Aitken was laid to rest in St. Bartholemew's Cemetery, Prospect.

Notes and Comments

WESTERN AFFLUENCE

General Secretary of C.M.S., John Taylor, writes after a trip to India: "Despite all the friendliness and optimism I met in South India, as I looked and pondered it was borne unto me that 'aid,' even though multiplied ten-fold is never going to bridge the gap.

"As we are running our world at present, the rich nations are growing richer and the poor proportionately poorer, and this cannot continue. The affluent half of the world has to choose between the devastating cost of sharing or the infinitely greater cost of fighting. And the church must start saying so."

Has our church begun to face this issue? What do we feel about "aid"? Some churches feel that "aid" is the one essential. Others feel that the "gospel" alone should be offered to the world. James the Apostle would tell us that both are wrong. The gospel must be preached in all the world but it will commend itself by the "aid" that accompanies the preaching.

CLERGY REFERENCES

People often come to the clergy for references. Where people are known, references for adoptions, armed services, employment etc. present no problem. But clergy face a dilemma when complete strangers turn up for references.

Church schools ask for a

clergy reference in enrolment applications. When a stranger is refused, it is often alleged that the reference is just a formality to indicate that the parents are merely Church of England people.

If, in fact, church schools ask for references which mean nothing, the practice ought to stop. If our church schools require references to indicate church commitment, then possibly half the pupils ought to be rejected. It would be interesting to know what use schools make of these references.

ELECTIONEERING

The special synod of the diocese of Sydney held to elect a new archbishop passed off rather quietly. The rather frantic behind-the-scenes activity was notable for its absence.

The only gatherings organised for particular candidates were smallish ones. The Anglo-Catholics met before synod at St. Paul's College while Liberal Churchmen met during synod at St. Philip's, Church Hill.

The election of Bishop Loane was expressive of spontaneous but deep-felt conviction that he was the man of God's choice.

★ ★ ★

The Portuguese Criminal Court for Political Affairs has convicted 49 members of Jehovah's Witnesses of crimes against the security of the Portuguese State. The sentences ranged from five and a half months in prison to one and a half months' suspended sentence, plus the loss of political rights for four years. Handing down the sentence the judge said the Witnesses were not on trial for their religious beliefs but for preaching from door to door a doctrine "against the established social order."

DEARTH OF ORGANISTS

I have every reason to believe that the dearth of church organists, referred to in the Church Record (June 16) is very serious, and there is ample evidence to show that the shortage is not confined to Australia.

In 1962, the position had become so bad overseas that an enquiry was made into the appointment of Organists and Choirmasters in 10 English Dioceses. The covering letter, accompanying the questionnaire sent out, read as follows:

Dear Sir.—The Royal School of Church Music, greatly concerned at the dwindling supply of Church Organists and Choirmasters, is making a study of the conditions under which they are working with the object of discovering what factors are responsible for the present unsatisfactory state of affairs.

The enquiry is being made in conjunction with the Royal College of Organists, and the Incorporated Society of Musicians, and with the encouragement of the Incorporated Association of Organists.

The aims of the questionnaire were to find out—

- (a) the duties of organists and choirmasters;
- (b) the composition of choirs;
- (c) the kind of music used;
- (d) the remuneration of organists and choirmasters in 1939, 1950 and 1962, and their qualifications, if any;
- (e) the amount of money spent annually on the music of the

particular church, that is, the payment of organists, choirmasters, organ maintenance, choir robes, choir music, etc.

Bad position

Despite this enquiry, the position in England had become so bad by 1964 that the Director of the Royal School of Church Music wrote that "an attempt must be made now to get things right before the supply of church musicians so declines that many churches are reduced to musical silence."

Probably the main difference between the position in England and that in Australia is that here the problem has been largely ignored. I therefore offer some suggestions which might be considered along with other possible remedial measures:—

(a) A form of agreement, authorised in each diocese, for use between the Rector and Parish Church Council on the one hand, and the Organist-Choirmaster on the other.

Such a form of agreement, for example, is published by the Royal College of Organists and endorsed by the Royal School of Church Music. It may be terminated at three months' notice by either party, but at least it defines clearly the duties and responsibilities of the Organist-Choirmaster.

(b) Improved relationships between Rectors and their Organist - Choirmasters. The two should be colleagues, neither acting in anything which concerns the Church's music without consulting the other.

Each must trust the other, for only so can a Rector make changes which he has the right to make, and which he considers essential for the success of his ministry, and only so can the musical policy of a qualified Organist - Choirmaster be happily blended with the general plans of the Rector.

Theological

(c) Better background knowledge provided for theological students so that by the time they are ordained they may at least be reasonably well informed on matters of church music.

After all, the care and control of the music, which should be in the hands of the Organ-

Letters to the Editor

Lesson from the Baptists?

Last Saturday I attended the opening of the Church and Sunday School Centre of the local Baptist Church in our new housing district of Warilla. It is a two-storey brick and aluminium building, containing adequate facilities for both worship, Sunday School and organisations. It cost \$44,000. Yet this church has a membership of only about 30 committed members. They support a pastor and a deaconess as well as running two church-owned buses.

How then could they undertake such an immense building program? Apart from the obvious liberal giving of their small membership there were two ways. In these ways surely we Anglicans have much to learn.

(a) They receive \$10 each week as a gift from a Sydney church where the work is established.

(b) They receive the outside support from a Baptist scheme called "League of Donors." They are Baptist people who promise only \$4 a year for the support of new districts in their building and other programs. On the day when the centre in question was opened they were handed a cheque for \$2,000. This came solely from the "League of Donors."

(Dr) N. G. STEPHENSON, Strathfield, N.S.W.

Images and symbolism

Some evangelicals have never quite been without the desire to convert their obsessive dislikes into dogma, encouraging a form of "tribalism" to which one may have to conform for acceptance. Sooner or later these unwritten laws are unwittingly placed on a par with Scripture itself.

Surely the use, if any, of the Cross, the traditional symbol of Christianity, ought to be determined not only by the excesses or even over-reaction of some other place or time but also by the situation here and now. To be sure the Scriptures condemn idolatry. However, too often those who are quick to judge the motives of others move from unfair pre-suppositions and with little or no external evidence. To form the intended associations a cross on a lapel or the exterior of a church must be gazed upon, and if this act is valid and useful in one place, why not wherever God's people meet. Who can limit the possibility of an ornate Holy Table, marble reredos or a gold communion cup (however unlike the original) of being objects of worship where the inclination exists?

While it is true that evangelical preaching and excessive ritual never co-exist easily, it is rather hazardous to judge orthodoxy by the abundance or lack of symbols.

For example, the Lutheran Church in Australia can boast of the evangelical preaching of its pastors, and indeed the new doctrinal statement of that same Church, particularly in regard to the Authority of Scripture, coincides with the conservative evangelical approach.

Yet in most Lutheran churches crucifixes and even candles are to be found, which might be contrasted to some Roman Catholic churches in Chicago, Oklahoma City, and St. Louis ("TIME," 27/11/64) where the Mass is celebrated facing the congregation over plain table-like altars.

Most evangelical churches do have a cross on the interior, seemingly relying on healthy response to the preaching of the Gospel to offset possible dangers.

J. S. GOLDNEY, Hawthorn, S. Aust.

those with Godparents who are to my knowledge, not only disinterested, but openly antagonistic to the gospel.

I read in the catechism the requirements for baptism are repentance and faith. In the case of children I see that these are performed by their sureties. What does baptism avail a child therefore if these sureties have neither repentance or faith?

Do ministers baptise all comers, or are they advised to endeavour to discourage non-Christians from having their children "done"? If they knowingly perform such a baptism do they share with the sureties the guilt of perjury before God?

M. COWLING, Telopea, N.S.W.

New Morality

In response to Mr Bruce Kaye's letter (A.C.R., 30/6/66), two comments are offered on the points at which he took issue with Mr Nichols.

First, the New Morality does not claim to be an attempt at "the interpretation of the Bible and its application to the circumstances of the twentieth century." Would that it were. It does not wish to be considered as interpreting the Bible—a modern interpretation of Christianity. Yes; a modern interpretation of the Bible, No.

The Bible may have launched Christianity off into the world, but now the Christian Faith is on its own. Christianity exists apart from the Bible, and it can do without much that was necessary in Biblical times. The choice of what can be done without and what is essential is yours. For Bp. Robinson, "love" is essential; God is not.

Your correspondent affirms, "In the New Testament Christian ethics are defined in terms of a man's attitude to his fellow men, and love is the overriding principle here."

This has a strong Biblical ring and also echoes the thought of

● Continued Page 6

Infant baptism

As a nonconformist by upbringing, it has been my privilege for some time to worship with Anglicans. I have enjoyed the fellowship, the evangelical emphasis and consistent feeding of the flock. The form of service is, I find, conducive to worship.

One thing concerns me, the practice of the baptism of infants—in particular the children of apparent non-believers or

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All candidates must be under 13 years of age on 1st February, 1967.

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Further information can be obtained from the Australian Council of Churches, 3rd Floor, 511 Kent Street, Sydney, New South Wales.

PERSONAL

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MEETINGS

The Australian Church Record ANNUAL MEETING

Notice is hereby given that the Ordinary General Meeting of the shareholders of the Church Record Ltd. is duly called for Tuesday, August 2, at 4.45 p.m., at the Company's office, 511 Kent St., Sydney.

The Annual Balance Sheet will be presented at the meeting and the elections of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

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LETTERS Cont.

From Page 5

"Honest to God," but it has a basic weakness. For Bp. Robinson, "love" is the motive for Christian conduct, and "love" is the content of Christian conduct. In the Scriptures, God in Christ is the motive for Christian conduct, and love is the content of it.

This is an important and basic distinction, because the New Morality will not permit "love" to be interpreted in the light of God's claims on man, since this would be too "supernaturalist." It also assumes that man naturally has the power and capacity to show this love, and only needs the exhortation of the example of Jesus' life to exercise it.

You may care to agree with this, but it is not an interpretation of Scripture for it contradicts the Scriptural presentation of the powerlessness of fallen man, the need for forgiveness, the saving death of Christ and the enabling power of the Holy Spirit.

Mr Kaye is quite correct when he says that Christian morality is intended only for regenerate Christians, but here he is at fundamental variance with the New Morality, for Bp. Robinson writes that in his view Christian morality "... is for all men: ... It is for all men universally; it is not for homo religiosus." He must, therefore, and in fact does, completely reinterpret the Christian Faith.

The second point is the relationship of morality to witness (unfortunately termed proselytisation). Suffice it to point to several verses of Scripture which indicate the missionary quality of a holy (or, in the Christian sense, moral) life: Mt. 5:16, 2 Cor. 6:3, 4, 1 Pet. 2:11, 12. Others are not hard to find, and it is an outstanding Christian experience that many people are first drawn to Christ through the quality of a godly life. May it ever be so.

(Rev.) HUGH R. J. SCOTT PUNCHBOUN, N.S.W.

New name for the Church

I understand that it is proposed to give the Church of England another name. Whilst we are about it, why not provide the correct name—1. Cor. 1, 2; 1. Cor. 11, 22; 2. Cor. 1, 1; namely, the Church of God. Quite apart from the advantage of accuracy, there would be the practical benefit of avoiding confusion in the mind of the public, since the Church of England would readily become known as the Church of God (C. of E.—C. of G.).

RONALD COLLIER, Point Piper, N.S.W.

Cranmer and 1662

I doubt if Lasco's advice, which Cranmer failed to accept, is the real reason for the "strife and division" in the Church of England, as Mr McIntosh asserts. Surely the so-called Ornaments Rubric of 1559, incorrectly printed as such, were to blame for it was upon these that the whole Anglo-Catholic structure was later built—although it was

never so interpreted until the latter part of the nineteenth century.

Another aid to ritualism in the Church of England seems to have been occasioned by the failure of the revisers of 1662 to grasp the theology of consecration which Cranmer held. From 1552 to 1662 there was nothing that could be called a "Consecration Prayer" and no manual acts.

What in 1662 became the Consecration Prayer was originally intended by Cranmer as a recitation of the Institution Narrative for the rubrics of 1552 did not call it a prayer, and there was no "Amen" at the end—implying clearly that he intended the "consecration" of the elements to depend on the proper and worthy reception of them. The "Amen" at the end of the Lord's Prayer that follows is the end of the "consecration" as Cranmer envisaged it. This is proved by the fact that in 1552 there was no provision for "re-consecration" as in 1662 nor was there any provision for consumption of "consecrated" elements that remained (once again—as provided in 1662).

Thus the revisers of 1662 (at a Puritan request, interestingly enough) left the way open for the Consecration (i.e., in the 1662 sense) to be seen as the centre of the service—whether or not they intended so—and this failure to see Cranmer's theology clearly has led to a variety of interpretations of the Lord's Supper, and seems to me to be one of the great reasons that ritualism was able to secure a hold in the Church of England.

"THOMAS CRANMER" Burnie, Tas.

Clouding the Scripture issue

In A.C.R., June 30, Mr Bruce N. Kaye tried to give the Rev Alan Nichols somewhat of a trouncing for trying to give New Morality somewhat of a trouncing.

Mr Kaye said in one issue, that "the real issue is not the determination of the authority of the Bible but the interpretation of the Bible and its application to the circumstances of the twentieth century."

In order to register my disagreement with this disarmingly sweeping statement I would refer to an experience at Sydney University last year when, during a luncheon lecture, I heard an ordained man tell a group of students that he was agnostic as to the resurrection of Jesus from the dead. He said a lot of other things in support of New Morality thinking which run counter to clear Biblical truth.

The interpretation and application of the Bible cannot be separated from its authority, and the issue of its authority must be settled first. If one believes he is interpreting and applying the revelation of God to men, he will proceed in a way which will differ radically from one who does not hold such a view.

The kind of statement Mr Kaye made is deceptively attractive — we are concerned about the application of Scriptural truth to our times — but it begs the question. If we do not have an authoritative word from God why cloud the issue still further with more man-made opinions?

Mr R. BUCKLAND, Westmead, N.S.W.

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SPAIN REFUSES TO RECOGNISE EIGHT PROTESTANT CHAPELS

THE announcement in Madrid of a proposed law providing for religious liberty in Spain has coincided with the news that legal authorisation has been refused by the authorities for four Protestant chapels in Murcia and four in Alicante.

In Madrid, the Protestants were told that legal recognition would not be granted for any further chapels.

Protestant circles in Madrid are hoping that the new law, when promulgated, will end the incongruous situation in which Protestant chapels are permitted to open—and then refused official authorisation.

Long-awaited legislation which it is expected will grant religious freedom to Spain's non-Catholic minorities, is expected to be submitted for approval to the Cortes (parliament) in December, according to the well informed circles in Madrid, Religious News Service reports.

A committee of experts, headed by Antonio Garrigues y Diaz Canabate, Spanish Ambassador to the Vatican, has completed a draft of the law which was to be presented to the Cabinet when it meets in July.

R.N.S. said that its sources indicated the draft is much wider and more "liberal" than the one submitted to the Cabinet in September, 1964.

That document was criticised as failing to match up adequately with the statement in favour of religious liberty made by Generalissimo Franco in his New Year's address to the nation. The new draft, it is believed, lays down the absolute equality of all Spaniards before the law.

(EPS, Geneva).

HEBREW CHRISTIANS MEET

The International Hebrew Christian Alliance, representing Hebrew Christians from five continents, held its conference at High Wycombe, England, July 4-7.

The newly elected executive committee is headed by Mr Eric Lipson, London; Professor Jakob Jocz, Toronto; and the Rev. Peter Schneider, Jerusalem, Israel. The committee consists of five Anglicans, five Presbyterians, three Lutherans, three members of the Reformed Churches, five Baptists, and two members of the Church of the Brethren.

Pralat D. Hermann Maas, of Heidelberg, was elected honorary member. The continuation of the theological activity in Europe, Israel and America and intensification of social welfare work in Israel were major discussion topics.

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Important Conference at Ridley College

AN important conference on the topic, "The Church's Worship," is to be held at Ridley College, Melbourne, from August 23 to August 25.

The Conference will look closely at both traditional Anglican worship and contemporary proposals for reform. Participants will join in corporate worship, share in discussions and listen to Bible studies.

Conference Host is Canon Leon Morris, principal of Ridley

College, and the organiser is the Rev. Dr E. K. Cole, vice-principal.

Speaking will be:—
Bishop G. T. Sambell: Bishop-Coadjutor of Melbourne diocese, who will preach on the relationship between Scripture and Sacrament.

The Rev. G. T. Ward: Supervisor of Religious Broadcasting for the A.B.C. in Victoria, who has produced a modern-language version of the Prayer Book services, sections of which will be used during the Conference.

The Rev. John Moroney: Vicar of St. Columba's, Hawthorn, and Examining Chaplain to the Archbishop of Melbourne, who will look at both traditional worship and possible new forms from the viewpoint of the parish clergyman.

The Rev. Dr Barry Marshall: Chaplain of Trinity College and a member of the Prayer Book Commission, who is noted for his interest in the liturgical movement and in the use of contemporary music in worship.

The Rev. Dr M. M. Thomas: Anglican Chaplain to the University of Melbourne. The Canterbury Fellowship, of which Dr Thomas is chaplain, will render traditional settings from a variety of historical periods.

Mr Alan Kerr: A member of the College council and well-known Melbourne businessman, who will bring the point of view of the man in the pew.

The Conference is primarily residential in character but daily visitors will be welcome, with casual meals being available for a small charge. Further details are available from Ridley College, Parkville, N2, Victoria.

OFF THE RECORD

NARROW IS THE WAY

The latest issue of the diocesan news Bulletin (Sydney) advises that church people at Hunter's Hill "are desirous of procuring two choir stalls, each to seat six persons, stalls not to be more than three feet wide due to limited space." Choir members will have to go on a very rigid diet.

★ ★ ★

TWO-PART SERMON?

From the "Sydney Morning Herald" for Saturday, July 16: "The main city services tomorrow... will include: St. Andrew's Cathedral: Canon H. M. Arrow-smith—11 a.m., 'God is Not Dead'; 7.15 p.m., 'Neither is the Devil'."

★ ★ ★

WORK OF SYNOD

Currently circulating in Sydney diocese, origin unknown is the definition of the work of a Synod: "Raising a Loane."

★ ★ ★

Elsewhere in Australia

The Rev. R. D. Daunt-Fear, formerly Archdeacon of Tamworth (Armidale diocese), who has been back in the United Kingdom recently, has been appointed Archdeacon of Gawler (Adelaide diocese) and Organising Chaplain of the Bishop's Home Mission Society, Mr Daunt-Fear's appointment dates from October 11.

★ ★ ★

The Rev. R. A. Marshall, vicar of Narrabri (Armidale diocese), has been appointed a Canon of St. Peter's Cathedral, Armidale.

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Mainly About People

N.S.W.

Due in Sydney at the end of July is the Rev. Harlin Butterley, chaplain of St. Stephen's College, Hong Kong. Mr. Butterley, who comes originally from Tasmania, is coming home for a period of furlough.

Another C.M.S. missionary due in Australia shortly for furlough is Miss Wanda Sams, from Tanzania. Recently arrived from Tanzania is Miss Jean Webber, while earlier this month Miss Joan Eatch left Sydney for Tanzania, where she will work at Kilimatinde hospital.

Canon A. A. Langdon, Director of Education in the diocese of Sydney, was the speaker set down for last Sunday's Scripture Union Thanksgiving Rally in Sydney Town Hall. The Rev. Dr. E. H. Watson, of the Baptist Union of N.S.W., was the chairman.

The Rev. Dudley and Mrs. Ford are rejoicing in the birth of a son, born on July 14, at King George V Hospital, Sydney. Mr. Ford is Dean of Students at Moore Theological College, Sydney.

The Very Rev. Francis B. Sayre, Dean of the National Cathedral of St. Peter and Paul, Washington, D.C., is to visit Australia in September and October. In September he will attend the first conference of Australian Deans, to be held in Sydney. Dean Sayre is the grandson of President Woodrow Wilson. He has been invited to Australia by the Very Rev. James Payne, Dean of Perth. He will visit Perth in October.

The Rev. R. O. Dykes, rector of St. Stephen's, Penrith (Sydney) since 1960, has accepted nomination as rector of St. James', Turramurra (Sydney).

Arriving in Sydney on September 6 will be the Rev. Walter Smyth, director of the Graham Crusade organisation, from the U.S.A. Mr. Smyth is visiting Australia to have talks with inter-church committees in four States in connection with the Graham Crusade to be held here in 1968.

The Rev. J. L. Gimbart, curate of the Soldiers' Memorial Church, Cabramatta (Sydney), has been appointed curate-in-charge of the new provisional district of St. Philip's, Cabramatta West.

The Rev. R. C. Feldman, curate-in-charge of Hurstville Grove (Sydney), has accepted nomination as rector of St. Luke's, Concord. The appointment dates from August 11.

The death has occurred, in St. Luke's Hospital, Sydney, of the Dean of Goulburn, the Very Rev. Arnold Collingwood King, aged 66. Dean King was ordained in Newcastle in 1926 and after serving as vice-warden of St. John's College, Morpeth, for two years moved to Bathurst diocese. He went to Canberra-Goulburn in 1937, where he became Vice-Dean and Canon Residentiary of St. Saviour's Cathedral, Goulburn, in 1941, later becoming Dean. Dean King's funeral service was held in St. Saviour's Cathedral.

The Rev. John and Mrs. Jones, with their children, arrived back in Sydney by air on July 15, following an extended period working with CMS in Tawau. Mr. Jones is curate-in-charge of Harbord, N.S.W.

Victoria

A Valedictory Communion Service for Mr and Mrs Jack Langford, of the Church Missionary Society, will be held at St. Andrew's Church of England, Rosanna, on Sunday, July 10. Mr and Mrs Langford were due to return to Darwin, N.T., on July 15, where Mr Langford will resume his duties as Field Superintendent.

The Rev. Geoff Bingham, of the West Pakistan field of the Church Missionary Society, will give the Bible studies at the 1967 C.M.S. Summer Conference at Belgrave Heights from January 19 to 26. The chairman will be the Rt. Rev. R. C. Kerle, Bishop of Armidale.

The Rev. Ben and Mrs. Moore, of the Church Missionary Society, left Melbourne on July 11 to return to the Umbakumba Mission, North Australia, after furlough in Victoria.

The Rev. David Shand, rector of St. Paul's, Ipswich (Qld.), has been appointed rector of Christ Church, South Yarra (Melbourne), in succession to the Rev. John Grindrod, who will be consecrated as Bishop of the Riverina in Sydney on August 24. Mr Shand was organising secretary of the Home Mission Fund, Brisbane, before going to Ipswich.

On Monday, July 18, the Archbishop of Melbourne, Dr F. Woods, commissioned Mr A. D. P. Dyer, as headmaster of Camberwell Church of England Grammar School. Mr Dyer succeeds the Rev. T. Timpson, who has taken up an appointment as secretary to the Universities and Schools Examination Board.

It is reported from Malacca, Malaysia, that Chaplain Jim Doust, and his wife, Elaine, are rejoicing in the birth of a daughter, Katherine Elaine.

The death has occurred at Rushworth, Victoria, of the Rev. A. R. May, of the diocese of Wangaratta. Mr May went to Wangaratta from St. George's, Malvern (Melbourne diocese), and was ordained priest in 1933. He served at Shepparton and Chiltern, then for a time in Melbourne diocese and twice in the diocese of Rockhampton where he was for his last two years there Canon of the Cathedral and Registrar. He returned to Wangaratta in 1956.

Overseas

A missionary attached to the Regions Beyond Missionary Union has been seriously injured in West Irian. Mr Stan Dale was ambushed and shot with arrows after conducting a service. The shooting followed an investigation by Mr Dale into a previous killing, of two preachers, in the area and it is believed natives had been angered by his activities.

The Rev. John Stott, rector of All Souls', Langham Place, London, is to visit New Zealand at the end of August and early in September. Mr Stott is to share the ministry with Bishop Chandu Ray, of Pakistan, at the Springs Schools conducted by the Church Missionary Society, near Wellington in the North Island first and then later near Christchurch in the South Island. These two schools are known as rallying grounds for Evangelical Anglicans in New Zealand.

Death of noted New Zealander

THE death has occurred in Christchurch, New Zealand, of one of the country's best-known Anglican Bible scholars, Canon William Alfred Orange.

Canon Orange, who was unmarried, was aged 76.

William Orange was both in his teaching and preaching ministry essentially "a man of one Book, the Bible" and his ministry was at once spiritual, scholarly and stimulating. His parish of Sumner became the central gathering place week by week of an ever growing number of students and senior schoolboys who were attracted by his presentation of Biblical truths.

To name but a few of those we now recall Maxwell Wiggins, Bishop of Victoria Nyanza; Henry Thomson, C.M.S. Secretary for New Zealand; John Twentyman, Bible Society Secretary in Peru; The Revs. Richard Carson, David Aitken, Peter Torey, all C.M.S. missionaries in the South; The Revs. Roger Thompson, Bob Nicholson, Victor Maddick, Director of C.C.E.S. in Victoria, and a host of others who profited from such a powerful and consistent ministry.

William Orange was a graduate in Arts from Canterbury University College (Greek, Hebrew and Philosophy) and read

ness in the secondary schools and University colleges of New Zealand through the Crusader Movement, the Scripture Union and C.S.S.M. and the Inter Varsity Fellowship the Rev. W. A. Orange was a tremendous encouragement to Dr. John Laird and other leaders with his wise spiritual counsel, his sympathetic understanding and his love for an appeal to schoolboys and university students alike.

He stood in the tradition of Charles Simeon as far as his devotion to the Book of Common Prayer was concerned—steadfast in his attachment to evangelical truth and a loyal churchman.

He held out no hope for mankind or the Church apart from the revelation of Jesus Christ. "In such an hour as ye think not, the Son of man cometh" was an insistent theme in his teaching, especially towards the very end of his ministry.

After a long and effective ministry at Sumner he was appointed Warden of Tyndale House on Cashmere Hills, Christchurch—a residential conference centre, and then, because of his effective preaching, was appointed to the staff of Christchurch Cathedral as Precentor, and was later made a Canon of the Cathedral.

After retiring from the Cathedral he was appointed Warden of "Latimer House"—an evangelical library and study centre nearby the new Canterbury University buildings at Ilam, Riccarton.

He has bequeathed his library to the Evangelical Trust and it is intended that "Latimer House" will be developed yet more into a centre for Biblical research and study.

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AUGUST 11: August 4
AUGUST 25: August 18.
SEPTEMBER 8: September 1.

WORLD CONGREGATIONALIST, PRESBYTERIAN BODIES TO UNITE

The International Congregational Council voted unanimously to unite with the World Alliance of Reformed Churches at its meeting in Wales recently. The I.C.C. represents more than three million members of congregationally organised Churches. The Reformed Alliance represents 10 million members under the Presbyterian form of Church government.

The 250 I.C.C. delegates from 20 nations voted for union at the end of their 10th assembly. Discussions on union began in 1958. The proposal was hastened by the fact that 75 per cent of all congregationalists and more than half of all Presbyterians throughout the world were involved in church unions, the council said.

(EPS, Geneva).

HEARTS AFLAME

By Simeon

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theology at College House, Christchurch. After ordination to the diaconate he was privileged to be invited to travel around the world on a very extensive tour, lasting two years.

EVANGELICAL

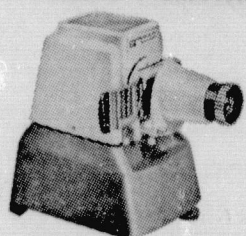
On his return to New Zealand he acted as locum tenens in the parish of Fendalton, and then was appointed Vicar of Waikari.

It was there that he devoted himself to an intensive study of the Word of God and especially to the book of Genesis, for he wished to resolve any doubts concerning the assaults of certain forms of Higher Criticism and of scientific theories on the Biblical record, and so be in a position to help others whose faith was being undermined. He was a diligent student, an omnivorous reader (his library contained over 15,000 volumes) and a very gifted teacher.

In the early days of the establishment of an evangelical wit-

The South American Missionary Society reports that Mr and Mrs G. C. Clifford, parents of Peter Clifford, are on their way back to Australia after spending three months in Paraguay. SAMS also reports that the Rev. Rix Warren has been involved in a Workers' Conference in preparation for a Paraguayan mission to be held in 1967. Other news from the South American field tells of a difficult time through which the Rev. David and Mrs Pytches have been passing. Mrs Pytches has been seriously ill with hepatitis followed by influenza and the three youngest children have all had scarlet fever, two of them very badly.

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A competitive examination for two Open Scholarships will be held on Saturday, 1st October, 1966. The Scholarships are tenable for four years and are open to girls under thirteen years of age on 30th November, proximo. Entries close on Saturday, 13th August, 1966. Conditions and form of entry will be supplied on application to the Headmistress.

H. E. Archdale,
Headmistress.

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE — EIGHTY-SIXTH YEAR OF PUBLICATION

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Price 10 cents

C.M.S. MOVES FORWARD IN THE FACE OF PRESSURES

ALTHOUGH faced with heavy and increasing financial pressures the Church Missionary Society in Australia is this year locating to field work some twenty-six new missionaries.

This is the largest number of C.M.S. missionaries available for location for a number of years.

The decision to press forward with the Society's work was taken at the meeting, held at the end of July, of the annual conference of the Federal Council of C.M.S.

The meeting saw delegates travelling from all over to Australia to "Gibulla," the conference centre at Menangle, out from Sydney.

The Society is offering workers for dioceses in Africa, the Middle East, India, South-East Asia, South America and the Northern Territory.

These locations were made despite the heavy financial pressures which the Society is encountering in maintaining its missionaries abroad.

INCREASE

The Federal Secretary of the Church Missionary Society, the Rev. E. D. Cameron, stated that the cost of maintaining expatriate personnel in developing nations was on the increase. As yet, missionary giving in Australia had not caught up with increased overseas expenditure.

To meet this situation, the Society plans to make far-reaching economies in its home-base expenditure.

In the past two years C.M.S. has been faced with a gap between income and expenditure at the end of the financial year. The total Federal budget of C.M.S. for the year 1965-66 is \$372,000, an increase of \$6,000 over the previous year's amount.

Statement by Bishop Housden

Following the election of Archbishop Loane the following statement was issued by the Bishop of Newcastle, the Rt. Rev. James Housden:

"News has been received of the election of Bishop Marcus Loane as Archbishop, of Sydney. His task is a formidable one in which he will need the prayers and support of all church people in his own diocese and the Province of New South Wales.

"No one has all the qualities and gifts that the world demands in a Church leader today, but we believe that God's grace will be given to him to use to the full the talents which God has given to him, and to add to them as he undertakes wider responsibilities.

"He knows the diocese as well as anyone possibly could, and we in this neighbouring diocese look forward to a continuation of the happy relationship which existed with his predecessor, Archbishop Gough."



• A hushed moment in Sydney's Chapter House as Bishop F. O. Hulme-Moir advised Bishop Marcus Loane that the Synod of the diocese of Sydney had just elected him Archbishop of Sydney. The enthronement of Archbishop Loane will take place in St. Andrew's Cathedral, Sydney, on Saturday, August 13, commencing at 11 a.m.

(Photo by courtesy of Public Relations Department.)

Imprisoned pastor interviewed

Prem Pradhan Speaks

AFTER 4½ years behind prison bars for spreading the Christian Gospel, the Nepalese pastor, Prem Pradhan was miraculously released. Here is an interview with a worker of the Oriental Missionary Society, Mr Norman Duncan. (Reprinted from "The Missionary Standard" — July-August.)

Q. Why were you put in prison?

A. That is a good question, brother. The government disliked me because I was preaching the Gospel and baptising our town people. That is why they put me in gaol.

Q. Where you the only person imprisoned because of your faith?

A. No, I was not alone. With me were nine new believers. They were put in prison, too, because they had changed their religion.

Q. What were the living conditions?

A. Living conditions were very bad. The government gave us only 1½ pounds of coarse rice and 16 Np (approximately 3 1/3 cents in U.S.) per day. This did not include firewood or clothes. With that we had to cook our food and do everything.

Then, in a sanitary way the prison was so bad that I cannot tell you.

The floor was filthy and damp, and there were millions of bedbugs, lice, mosquitoes, and flies. A donkey house would have been better!

Q. How did you spend your time in prison?

A. I would cook my food, wash my clothes, and clean my room. The rest of the time I studied the Bible or talked to the other prisoners.

When I was put in the dark room and they took away my Bible and papers, then I prayed and praised the Lord.

He taught me many things. It was then I started to embroider, and as I embroidered a map of Nepal every stitch was stitched with prayer.

Q. Were you ill-treated?

A. Sometimes I had good gaolers and they allowed me to have letters and my Bible. But all were not like that.

Q. Did you have opportunity to witness for the Lord Jesus Christ there?

A. We could witness through our own personal life and preaching also. I am happy to say that many believed. They suffered with me, and sometimes they were chained and the Bibles they had purchased were taken away. But throughout all their persecutions they were faithful.

Q. Was there any occasion when you were especially conscious of the Lord's protection?

A. Yes. In 1961 there was a political change in the country and many political prisoners were put in the same prison.

They were very discontent and wanted to break the gaol and capture the town and the police office. I had been in the army so they wanted my help. I said that I could not break the law of my country.

I requested them not to do it and said I would report it. Then they became angry and said they were not going to do anything.

However, in November that year suddenly they broke the gaol, captured all the rifles of

the guards, opened the gates, and called the prisoners to come out.

One of them came and asked me to join them. When I refused he threatened to shoot me. I sent an urgent request to my lord, and Psalm 34:7 came in a fresh way. Then I had strength in my heart that the Lord would protect me.

Another man came when I still refused and I told him that he could not kill me. Then he gave me a last warning, cocked his rifle and fired. But the bullet did not come out! He cocked it again and I told him that no rounds of bullets could kill me. Again he fired and again it did not come out! The man became so nervous he left me and ran away. So at that time God not only saved my soul but my body also.

Q. Have you a message to give to Christians in the West?

A. Tell them that God is faithful. He never changes His plan and He never fails us. We can trust Him in ALL circumstances. He has been true from the beginning and will be true forever and ever.

One burden on my heart is that five Nepali Christians will come out and do evangelistic work among our own people. It is not easy. At any time any of us could be put in prison, but already some have given their life for the Lord's work.

Continued Page 3

Comment on the Primacy

In the latest issue of his parish paper the Rev. Lance R. Shilton, rector of Holy Trinity, North Terrace, Adelaide, comments on the future of the Primacy. Mr Shilton writes:—

Naturally the question concerning the appointment of another Primate has arisen, and there has been a good deal of discussion concerning the best method of such appointment. This will be highlighted at the next meeting of the General Synod in September.

Some have suggested that the Primate should be the Diocesan Bishop who has been consecrated for the longest time. This, of course, would mean almost invariably the oldest man, who could not necessarily be the best man. Some have suggested that it should alternate from one Archbishopric to another. This would not take account of a variety of other circumstances, such as accessibility or suitability.

Some have suggested that the Primacy should be centred at Canberra, the Federal Capital. It would certainly be strange to identify the Primacy with the smallest capital city in the Commonwealth.

It is difficult to associate a Primate with a Prime Minister, either politically or ecclesiastically. It is most obvious that the best place for the Primacy is where there is the highest concentration of population, the oldest capital city, the traditional centre for the Primacy (except for one unfortunate period) and the busy hub of Australian life, namely Sydney.

Some may argue that in the Diocese of Sydney there pre-