

# Personal

## MELBOURNE

The Reverend Douglas Blake, Vicar of All Saints, East St. Kilda, has been appointed Vicar of St. John's, Geelong West, and resident Archdeacon of Geelong.

Mr Blake served in the Diocese of Wangaratta before coming to the Parish of Lorne in the Diocese of Melbourne in 1939. He served as a senior chaplain in the A.I.F., and after the war was appointed Vicar of Christ Church, Essendon, and since 1948 has been Vicar of All Saints, East St. Kilda. Last year he was appointed Rural Dean of St. Kilda.

Mr Blake will be collated to the Archdeaconry on September 29, and will be inducted to the Parish of St. John, Geelong West, in November.

Three men were ordained as Deacons by the Bishop Coadjutor, Bishop Donald Red-

ding, on Sunday, October 1, at St. Thomas, Essendon. They are D. W. Townsend, D. A. Radford and J. D. Powell. The Rev. S. V. Weare, Domestic Chaplain and Examining Chaplain to the Archbishop of Melbourne, will preach at the service.

## ADELAIDE

The Reverend J. A. Brook has been appointed General Secretary for C.M.S. in South Australia. Mr Brook, who is at present Rector of St. Thomas, Rozelle, will take up his appointment early in 1962.

## BRISBANE

The Professor of Theology at Emmanuel College in the University of Queensland (the Reverend J. F. Peter) has been appointed Federal Supervisor of A.B.C. Religious Broadcasts.

Mr Peter will succeed the Reverend Dr John Munro, who was recently appointed the A.B.C.'s Federal Director of General Programs.

Mr Peter graduated with honours as a Bachelor of

Divinity from Sydney University. Prior to taking the Chair of Theology at the University of Queensland he was Minister of St. Andrew's Presbyterian Church, Maroubra.

## SYDNEY

The Reverend C. H. Sherlock has been appointed Rector of All Saints, Hunter's Hill, and Rural Dean of Ryde. Mr Sherlock is at present Rector of St. Mark's, Granville and will take up his appointment in February, 1962. The Reverend H. Linton has been appointed locum tenens at Hunter's Hill in the interim.

## R. W. BOWIE

The Reverend R. W. Bowie has been appointed Rector of St. James', Turramurra. Mr Bowie, formerly a missionary with C.M.S. in Hong Kong, is at present Curate-in-Charge of the Provisional District of Croaydon Park.

## C. E. W. BELLINGHAM

The Reverend C. E. W. Bellingham, M.A., has been appointed to the Provisional District of East Lindfield. Mr

Bellingham was formerly a missionary with C.M.S. in India.

The Reverend K. P. Churchward, at present Rector of Holy Trinity, Baulkham Hills, has been appointed Rector of St. Stephen's, Mittagong.

## OVERSEAS

The Reverend Douglas Webster, theologian-missioner of the Church Missionary Society, will leave England by air on Monday for the Middle East. He expects to return to London at the beginning of December.

## DR GERALD KNIGHT

Dr Gerald Knight, Director of the Royal School of Music, left England on Wednesday, September 27, on his fourth overseas tour. He is going first to Canada. On October 18 he leaves Vancouver for Tokyo, and after spending some time in the Far East, he will visit Australia and New Zealand, returning to England in May of next year.

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## REFORMATION MESSAGE

(By Archdeacon T. C. Hammond, M.A., Th. D., Rector of St. Philip's, Church Hill, Sydney.)

There are two important points in the Reformation message that need emphasising today. Of course they are not the only ones but they are of very great importance.

### 1. THE SUFFICIENCY AND AUTHORITY OF SCRIPTURE.

The Bible, the Reformers asserted, contained all things necessary to salvation. They refused to place any other principle of conduct side by side with the sacred message contained in God's Word. It is very necessary to insist upon this aspect of Reformation truth at the present time. We meet on all hands with specious arguments that have for their effect the dethronement of Scripture. Why, it is asked, should we rely on the Bible and the Bible alone?

Are there not, say many voices, evidences that the Holy Spirit is leading the Church today into broader concepts of truth than those which prevailed in the early days of the Christian faith? This is a subtle disarrangement of God's gracious provision for His people. It asks us to assume that the process of developing truth is never-ending. We can afford to discard outward ideas that are pressed upon us as permanent messages of divine truth. The present determination of a body vaguely called "The Church" and singularly

devoid of closer definition, is supposed to be of paramount importance. Many advocates of this view restrict in thought the word "Church" to a collection of validly appointed bishops. The determinations of, for example, the Lambeth Conference, are supposed to supersede any written declarations whether contained in Articles of Religion or in the Sacred Scriptures. It is vain to protest that the Lambeth Conference in its early days directly disavowed any intention of usurping the functions of a General Council, much less of invading and possessing for itself any of the territory occupied by the Word of God.

To meet this subtle position, we must distinguish carefully between two meanings of the word "development." We can and must penetrate more fully into the meaning of Scripture. That is a legitimate exercising of human judgment. But we err if we regard Scripture itself merely a particular phase of development. It is and always must remain the sole ground on which any progress can be made. "Nature," said Bacon, "is understood by obeying it." That is equally true of God's revelation, and we need today, earnestly to press upon our readers and hearers that God has completed His message of grace in the revelation which was completed by the advent of His Son. The dictum still holds: "The Bible, and the Bible only, is the religion of Protestants."

Continued on Page 2

## STATE AID WILL LEAD TO DISINTEGRATION

"State aid to church schools will lead to disintegration and fragmentation of education in the State" said Bishop M. L. Loane at the Second Session of the Thirty-second Synod of the Diocese of Sydney.

Bishop Loane, Coadjutor Bishop of Sydney, was introducing a motion on the subject of State aid by request of Standing Committee. The motion, reaffirming the opposition of the Church of England in the Diocese of Sydney to the principle of State Aid for non-State Schools, was adopted by an overwhelming majority.

In the course of a twenty-five minute speech Bishop Loane said: "The political and sectarian issues are closely interlocked, and it is impossible to ignore one or the other," he said. "Political parties are governed by some desire to win votes and to be returned to power. "For fifty years the Roman Catholic vote has been a major factor in returning the Labour Party to power," he said. "The recent split in the party has left that vote open for other parties to catch."

Continued on Page 3

## New Bishop Of Polynesia

Bishop J. C. Vockler, Assistant Bishop of Adelaide, has been elected Bishop in Polynesia in succession to Bishop L. S. Kempthorne, due to retire at the end of this year.

Bishop Vockler was consecrated in Adelaide in 1959. He will now be the youngest diocesan bishop in the Anglican communion.

Trained at Moore Theological College, Sydney, and St. John's College, Morpeth, Bishop Vockler was ordained in 1958. In 1947 he won the Forster Prize for Greek. In 1953 he graduated B.A. with first first class honours and in 1954 was awarded several scholarships, including a Fulbright one. He was awarded the degree of Master of Sacred Theology from the General Theological Seminary, New York, in 1954.

The area under Bishop Vockler's administration covers a large number of the island territories of the South Pacific, including Tonga and Fiji.

### R.C. strength

Bishop Loane pointed to the strength of the Roman Catholic school system. In 1958 668 out of a total of 783 non-State schools were Roman Catholic. In N.S.W. today one child in four attended a non-State school and 94 per cent of these children attended Roman Catholic schools. The Anglican Church opposed Government aid to Church schools "not," said Bishop Loane, "in a spirit of bitterness or religious bigotry."

The Bishop's speech was greeted with prolonged and loud



Hugh Latimer preaching before King Edward VI at Paul's Cross in 1548.

## SPECIAL REFORMATION ISSUE

## NEWS IN BRIEF

A NEW WAR MEMORIAL Parish Hall for St. Mark's, Northbridge, was opened and dedicated on Sunday, October 8. The service was conducted by the Rector, the Reverend John Mason, and the building was opened by the Governor of N.S.W., Sir Eric Woodward. The address was given by Bishop M. L. Loane, who also dedicated the building. The cost of the new hall was £31,660.

REPRESENTATIVES of five national youth groups met recently at Sherbrooke, Victoria, for a two-day Consultation, convened by G.B.R.E. Representatives were present from G.F.S., Y.A.F., C.E.B.S., L.O.Y., and the Comrades of St. George.

Object of the gathering was, principally, an exchange of information, so that each youth organisation might know more of the work undertaken by the others and of the part each plays in the total program of the Church of England.

THE ST. ANDREW'S CATHEDRAL Marriage Guidance Centre and the Father and Son Welfare Movement's Marriage Counselling Service are presenting a further series of "Approach To Marriage" sessions in the Chapter House, Sydney (excepting Tuesday, October 17), continuing each Tuesday to November 7.

CLAIMED TO BE "an act of sympathy and affection" toward Jewish people in their observance of the Atonement, a celebration of the Holy Communion, much of it in Hebrew, took place at St. Botolph's, Aldgate, England, on September 24 in the presence of the Bishop of Stepney.

The celebrant, who, it is reported, "conducted the service in fluent Hebrew," was the Reverend Eric Gabe, and a lay reader of the diocese chanted Isaiah 53 most impressively in Hebrew, and the Bishop read the Gospel. An address was given by the Vicar of St. Botolph's, the Reverend George Appleton.

AN EVEN STRANGER amalgam of Christian and non-Christian religions is reported from England, where a "World Congress of Faiths" was held at Cambridge late in September. Representatives of Eastern religions, together with Jews and Christians, attended the conference and discussed the topic, "The Challenge of Secularism." A service for all faiths was held as a demonstration that it is possible for "all religious people" to worship together occasionally.

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## Off the Record

### COLD REALITY

A packed church listened with interest to the first sermon preached by the new Curate. "We must not," said the preacher, "look at people's shortcomings and falling shorts." Yes—it happened.

### CRUSADE SUPPORT

According to Brisbane's "Church Chronicle" the Archbishop of Brisbane has issued the following statement on the forthcoming Leighton Ford Crusade:—

"In reply to enquiries about the Church's attitude to the Reverend Leighton Ford's Evangelistic Campaign at the end of September, the answer is that members of the clergy and laity should feel themselves quite free to associate themselves with it, or to refrain from doing so, whichever course they think desirable."

### MISTAKEN IDENTITY

Asked the Sunday School teacher: "What did Esau do?" Came the answer: "Wrote fables."

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**A Reformation In Practice**

The Reformation of the 16th Century, for which we thank God, was characterised by a return IN PRACTICE to the authority of Holy Scripture. The interesting thing is, that unlike our own day, this authority was not questioned in theory. All acknowledged the inspiration of Scripture, yet then as now, not all who acknowledged the Bible's authority lived in obedience to it in doctrine and practice.

This rediscovery of the authority of the Bible in a practical way led to certain far reaching results. In the sphere of doctrine it produced a realisation of the sovereignty of God. This was not new or unknown before, but it had been by-passed and watered down. From the scriptural assertion that God is supreme in His universe and all honour and glory are due to Him alone, increasing room has been found for honour to be given to men and the Church, and more opportunity given for the expression of the deep-seated human desire to be "as gods." One of the great principles of the Reformation was the restoration of the glory of God as the motive for all human effort. The first test of religious ceremony and devotion became "does it enhance the glory of God?" The second great rediscovery in the field of doctrine was that salvation has been achieved for us by Christ alone. That on the Cross he made "by His one oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Here was one historical event, unique and sufficient to atone for all sin, and so the second test of ceremony and devotion became "does it set forth Christ and His sufficient sacrifice offered to men?"

The sovereignty of God in providing a complete salvation for man was seen then to be received by faith alone. Not achieved by the innate human desire to present or re-present something to God, but received freely from Him. Not that faith is of any merit in itself, faith does not justify men before God, Christ's death does, but this justification must be received by faith, an active belief in God's offer and promise. The third result of a practical submission to the authority of Scripture was summed up in the great Reformation phrase "justification for Christ's sake through faith." And so too "does it enhance the glory of God and set forth Christ and His sufficient sacrifice?" was added the question "does it make more plain the doctrine of justification by faith alone?"

As ever, there are many today within the fold of the Church who would abandon these fundamental Reformation principles. Their motives are many and varied. From a false sense of unity, as unscriptural doctrine of the Church, from pride or from man's natural rejection of the Word of God, whatever they be, they must be vigorously resisted and our priceless heritage preserved and handed on. This will be done, not as we try to "bolster the walls of the Reformation" or live with a 16th Century outlook, but only as we grasp clearly and firmly the biblical principles which changed the lives of the reformers and for which so many of them counted their lives not dear unto death. This will be done only as we ourselves see the majestic sovereignty of God and become in practice men under the authority of the God we serve and the Bible we claim to believe. This will be done only as our own personal relationship to Christ continues to grow deep and warm and as our experience of justification by faith is something which is real to us in our experience day by day. This will be done only as in the power of the Holy Spirit of God we live to share with those about us the riches of the Gospel of Christ, evangelical in the truest sense, holding the faith and spreading it by vigorous evangelism to the glory of God and in obedience to His Word.

That Greek word . . .

**"HUPOKRITES"**

. . . The Actor

The Greek word "Hypokrites" meant primarily the one who answers back, and it very easily fitted the role of a man who had a part to play in a dramatic action. In the time of Aristophanes and Xenophon, it had become to be the word for an actor. The drama of those early days was very different from the extravagant stage settings and costumes of today. It was the custom of Greek and Roman actors to speak behind large masks, which had mechanical devices for augmenting the force of the voice.

It is a word which finds its place in the New Testament. It is only found in the Synoptic Gospels, and there about 20 times. On every occasion the word is used by our Lord, and St. Matthew records 15 uses of the word by Christ.

What did Jesus Christ say about actors? In classical Greek the word did not carry a sinister meaning, but in the Septuagint, the word had an unpleasant connotation, and in the Gospels it is used to describe Christ's strictures upon those who act or dissemble, not on the stage, but in the affairs of life.

It is used three times in Matthew 6, to describe "theatrical goodness." There is the person mentioned in verse 2, who play acts in appearing to be good. He gives his pledge with such a flourish that all are aware of his generosity. There is the person (verse 6) who has built up his own reputation as a man of spiritual power by making known the discipline and extent of his prayer life. There is the man of discipline, of sacrifice, of zeal, who expresses all his spiritual aspirations in solemn and pious demeanour as he fasts (see v. 16). But it is only a mask. It is just a part that is being played. The spiritual experience, like beauty, is only skin deep.

Or again, the actor is the man, who because of his profession to honour God, finds it necessary to break God's laws. So in Matthew 15:7, we have the man who finds the grounds for his refusal to help his parents because he had dedicated all his goods to the Lord. The actor keeps the Sabbath with holy diligence, so that even the sick cannot receive his care on that day, and yet he does not hesitate to care for his ox and his ass (Luke 13:15). He is the man who makes God's laws useless. He mends them to suit his own convenience.

The actor is the man who displays serious intellectual teaching as a cover for pretence. In Matthew 22:18, a man came with a good and important question to Christ "Tell us then, what you think. Is it lawful to pay taxes to Caesar or not?" Genuine intellectual doubt can be a real experience in the Christian's life, but here Christ immediately detected that it was only a mask to get Him to commit Himself to a position which would bring conflict with the Romans. What appeared on the surface as a good question brought the stern rebuke "You actors." Behind the honeyed

words was not a searching soul, but an evil spirit.

The Lord had a stern word to the man who hides an evil heart under a cloak of piety, and a reputation of integrity. It was the Pharisees who received the sharpest rebuke. In the spring each year the tombs in Palestine were whitewashed, so that, amongst other things, no one accidentally would touch them, and would become ceremonially unclean, and miss the Passover activities. These were a familiar sight—gleaming white shapes dotted over the country side, and yet full of rotteness and dead men's

By the Reverend J. R. REID, B.A., Th.L., Rector of Christ Church, Gladesville (Diocese of Sydney).

bones. The Pharisees were like that. In Matthew 23:28, they are exposed. Beneath the mask of religiosity, there was a stench of hate, bitterness and pride.

A mask — and Christ sees through it. What is demanded of the man of God? "Behold, thou desirest truth in the inward being" Psalm 51:6. The actor or the hypocrite gets his Oscar. The man who handles lightly the word of God, and gives a lip service to its demands on his life becomes blind. True enough,

he can read the weather signs. He can see when the storm is coming, or when the weather is clearing, but he cannot discern the movement of the Spirit of God. God's working is hidden from him, Luke 12:56. But if this is a blinding on his life on earth, how much more fearful is the eternal condemnation—and put him with the hypocrites; there men will weep and gnash their teeth" Matthew 24:51.

Wilfred Ward had always been impressed with the dignity of Manning, as Archbishop at Westminster of a former time, and was just aware that there had been an antipathy between Manning and Newman, the Cardinal living at the Oratory at Birmingham. "I hear you have been to Birmingham to visit Cardinal Newman," said Manning to Ward. "Shall I tell you what has ruined that man's career? One thing, and one thing only. Temper! Temper! Temper!" — And so for a moment the mask was lifted.

Christ wants genuine spiritual experience. He wants men to be free of suspicion and inuendos, and their lives to be open and clean. That is the reason why the prayer of David has proved to be so important in the lives of many men and women of God. "Search me O God, and know my heart. Try me and know my thoughts! And see if there be any wicked way in me. And lead me in the way everlasting."

**Reformation Message**

From Page 1

The second cardinal feature to which we need continually to return is the doctrine of Justification by Faith Only. The gifted and saintly Bishop Gore has done great damage to the Reformation cause by reviving the view that we are justified by faith in the sense that faith is the ground of all future spiritual activity. Without faith it is impossible to please God and therefore when we begin to place our trust in God He regards us as just not because we are in effect just but because the seed of faith gives assurance of a growth into righteousness. We are justified by faith in anticipation not in reality. Acting on this, as we believe, mistaken interpretation many modern writers depreciate if they do not reject the Doctrine of the Imputed Righteousness of Jesus Christ.

We are restored to favour because faith gives promise of life of service which shall ultimately issue in perfect conformity to the will of God. The Articles of the Church of England very definitely repudiate any such conception. We are justified or accounted righteous before God only for the merit of our Lord Jesus Christ.

There is no suggestion of progressive attainment. There is an immediate assurance of God's

favour, not for any thing we have done or yet may succeed in doing, but solely for that which the Saviour of men has done for us. This is further emphasised by the continuing clause, and not for our own works or deservings. It is the completed sacrifice on Calvary that is the condition of our salvation. It is secured to us through full reliance on the Person "Who bore our sins in His own body on the cross." These two vital principles of Reformation truth require to be steadfastly held and boldly proclaimed in these days as fully and faithfully as they were proclaimed at the Reformation.

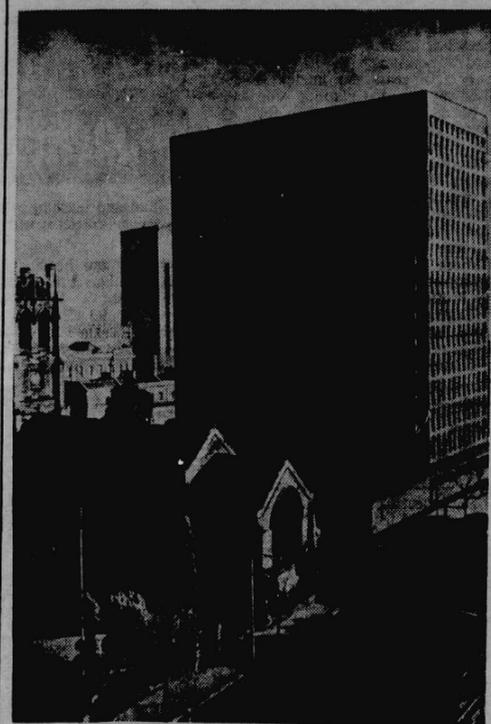
**Promotion Director**

Following the resignation as Director of Promotion for the Diocese of Sydney of Archdeacon H. M. Arrowsmith, Mr J. Keavney has been appointed to that post.

Mr Keavney, who has had wide experience in this field of Christian service, was appointed under the provisions of the Ordinance governing the matter and with the consent of the Archbishop of Sydney.

It is understood that the Council of the Department of Promotion and Mr Keavney himself wish to retain Archdeacon Arrowsmith's services in an advisory capacity.

**Artist's impression**



An artist's impression of the proposed fifteen-storey building to adjoin St Philip's Church, Sydney. A lower two-storey section, including a bookroom and auditorium, would be attached to a tower block of offices. A single-storey section would house a restaurant.

**AID NOT OPPOSED IN A SPIRIT OF BITTERNESS**

From Page 1

He said the clergy should be responsible only for instructing in the particular doctrines and practices of their Church.

**Universal disaster**

Dr Gough said: "All our work is being carried out with the knowledge that almost at any moment universal disaster may fall upon mankind."

"Reaction to this is vastly varied.

"Some are frankly and blindly optimistic—It will never happen."

"Some are blatantly fatalistic and adopt an attitude of materialistic philosophy,—'Eat, drink and be merry, for tomorrow, we die.'"

"In between those two groups most people are proceeding calmly and courageously with their daily work, though at times experiencing the nagging thought—'Is all this work worthwhile when it may all go up in smoke any day?'"

Dr Gough said the Church dare not keep silent in the face "of the desperate urgency of the challenge."

**TEXT OF RESOLUTION ON STATE AID**

In view of the importance of the issue of State Aid to Church Schools we reproduce in full the Resolution as it was moved and passed by Synod:—

That this Synod receives the Report of the Committee appointed to consider the question of State Aid for Church Schools, and requests His Grace the Archbishop to inform the Right Honourable the Prime Minister, the Right Honourable the Leader of the Country Party and the Honourable the Leader of the Opposition in the Federal Parliament, and the Honourable the Premier and the Leaders of the Opposition Parties in New South Wales that the Church of England in the Diocese of Sydney reaffirms its opposition to the principle of State Aid for non-State Schools;

That it asserts its emphatic opposition to the policy of the N.S.W. Country Party in its recently announced proposals; That it further requests His Grace the Archbishop to inform the Honourable the Premier of N.S.W. that any objection with regard to the current bursary proposals for the implementation of the Wyndham Report will be removed if the necessary legislation makes it clear that they are not subsidies for Schools but grants to assist parents to keep their children at school for the extra year recommended by the Report, and that the system of payment should therefore be transferred from the Education Department to the Social Welfare Department;

And finally, that Synod declares that without a referendum there should be no change from the system of Public Education which was established in 1880.

**EVANGELICAL FELLOWSHIP IN ANGLICAN COMMUNION**

The Church of England has a magnificent Evangelical inheritance. Although "Catholic" in the sense that it cherishes its historical continuity with the past and holds fast to the Catholic faith of the Creeds, it is yet outspokenly Protestant and Reformed in its repudiation of all doctrine which has no clear warrant in Holy Scripture.

Nevertheless during the last hundred years within the Anglican Communion, there has been a tendency to depart from Biblical truth and Reformation principle.

Even those Anglicans who are not themselves Evangelical, but who value what they call the comprehensiveness of the Church of England, must grieve that in some areas the Evangelical element is almost entirely absent. At the same time, there do exist wherever Anglicanism flourishes, fellowships of Evangelical Churchmen, now vigorous and vocal, now struggling and silent.

A number of Evangelicals in several parts of the world have been concerned since the Lambeth Conference of 1958 to bring these Evangelical groups into closer and richer contact with one another for purposes of mutual counsel and encouragement.

Evangelicals of all Denominations are already in warm fellowship with each other through the World Evangelical Fellowship, and it seems that something similar is needed for Evangelical Anglicans as well.

As a result the Church of England Evangelical Council (C.E.E.C.) in England has inaugurated the Evangelical Fellowship in the Anglican Communion (E.F.A.C.).

The first President is the Most Rev. the Lord Archbishop of Sydney, and the founder group

members are the Church of England Evangelical Council, the Canadian Anglican Evangelical Fellowship, the New Zealand Evangelical Churchmen's Fellowship, the Tanganyika Anglican Evangelical Fellowship, the Evangelical Fellowship of Victoria, and the Evangelical Fellowship of Sydney Churchmen.

The formation of the E.F.A.C. will be welcomed by all who have Evangelical interests at heart. It has no partisan objective in any narrow or negative sense; its aims are positive and irenic.

It is deeply concerned to see the truth of the Gospel, proclaimed in the Scriptures and rediscovered at the Reformation, more thoroughly and widely embraced in the Anglican Communion.

Some time ago at the suggestion of the C.E.E.C. the Archbishop of Sydney invited a number of Evangelical Clergy to meet him in order to discuss the proposals concerning the E.F.A.C. and as a result it was resolved to form the Evangelical Fellowship of Sydney Churchmen (E.F.S.C.), and to apply for membership in the E.F.A.C.

The Fellowship does not plan to hold frequent meetings nor to cut across the work of any other Evangelical body.

But it will meet from time to time and its aims are:—

(1) To foster fellowship in prayer between Evangelical Churchmen.

(2) To exchange news of importance to Evangelicals with other members of the E.F.A.C.

(3) To concert action in matters of common concern.

(4) To bear witness to Evangelical truth with courage and charity.

Evangelical Clergy in the Diocese of Sydney who wish to join the E.F.S.C. are invited to apply for membership through the Honorary Secretary.

(Signed) Hugh Sydney (President)

dent of E.F.A.C.), Marcus L. Loane (Hon. Sec. E.F.S.C.), H. G. S. Begbie, R. A. Cole, A. J. Dain (Members of the Executive Committee of the E.F.S.C.).

**URGENCY OF EVANGELISM**

Our Victorian contemporary "New Life" reports the new Moderator of the Presbyterian Church in Victoria as warning his church against the peril of a wrong emphasis being placed on money-raising in stewardship campaigns. "Stewardship is more than increased giving," said the Moderator. "Woe to this Assembly if we come only to be concerned with new capital funds and forget the urgency of evangelism at home and overseas."

The moderator attacked the churches where the whole of the increased income was spent on local property, thus making the church guilty of the very fault they sought to cure in the individual giver, to "woo the individual from a pure materialism to a spiritual outlook."

**EVANGELICAL CONFERENCE**

"Evangelical Insights" is the title of a Conference to be held on November 17 at Moore Theological College.

The Conference, which has been designed particularly with laymen in view, will be held in the new Dining Hall of the College in Carillon Avenue, Newtown. It is timed to commence at 7.30 p.m.

Speakers at the Conference will be Bishop M. L. Loane, Coadjutor Bishop of Sydney Diocese, and the Reverend Dr Alan Cole, at present lecturing at Moore College.

**MARIOLATRY IN ENGLAND TODAY**

A strongly worded Editorial in "The English Churchman" has drawn attention to the "idolatry, naked and awful" practised at Walsingham in England.

Prior to the Reformation the shrine of "Our Lady of Walsingham" was one of the great places of pilgrimage. Here an Anglo-Catholic priest, the Reverend Hope Patten, "set himself at once to revive the devotion to Mary that had made Walsingham famous." So runs an official leaflet, prepared for the benefit of pilgrims.

Here, says "The English Churchman" are to be found no less than 17 "altars," and around the pilgrimage church has grown up a hostel for pilgrims, a convent, a children's home, a home for retired priests, a theological

library and a shop selling books, badges, images, bottles of Walsingham water and other trifles. It is claimed by Walsingham's supporters that "England has here at last made amends for the desecration of the sixteenth century."

An official publication says, "It started simply enough with a statue of Our Lady copied from the old Priory seal, in the lovely parish church of Little Walsingham (now completely gutted by fire), and with prayers before it."

The "English Churchman" comments: "Today Walsingham has become a centre of Mary-worship, far worse in many respects than it was in the dark Middle Ages. The blood of our martyred forefathers cries out against such idolatry."

# Protestant Episcopal Convention

14,000 people attended the opening service of the General Convention of the Protestant Episcopal Church of America. The Convention was held in Detroit, centre of the American motor industry.

Episcopalians of all shades of churchmanship converged on Detroit for this important gathering. The opening address was given by the Presiding Bishop, the Most Reverend Arthur Lichtenberger.

The Bishop challenged his hearers to a full commitment to Christ and to live not in isolation or smugness but to live in the world as living witnesses to the truth as proclaimed by the Man from Nazareth. This stirring message created the atmosphere and set the pace of the convention which lasted for twelve days.

The General Convention meets every three years, is made up of a House of Deputies which consists of clerical and lay delegates from every diocese and

missionary district and of the House of Bishops. Each house holds separate sessions and at times there are joint meetings. In matters of legislation there must be a concurrence of both houses.

### Legislation

The following legislation was passed by the delegates and the bishops: the full recognition of the Philippine Independent Church (an offshoot of the Roman Communion which has over two million communicants); the recognition of the Church of Lanka, "if organised on the basis of the proposed Constitution, as a province of the Church Universal, holding the apostolic faith and possessed of true Bishops, Priests and Deacons, and if certain anomalies and contradic-

tions in the proposed practice of the Church of Lanka will be satisfactorily resolved."

This motion was made by Dr Angus Dun, Bishop of Washington, and seconded by the Rt. Rev. Stephen F. Bayne, Jr., so well known to members of the Church of England as the Executive Officer of the Anglican Communion. It was Bishop Bayne who at a great missionary mass meeting, spoke of the whole world as being a huge missionary opportunity and who pleaded for 300 young people to offer themselves for service in all parts of the world, especially in Africa and Asia.

Other legislation concerned itself with questions of birth control, alcoholism, and the deletion of the word "Protestant" from the name of the Church. The motion for the deletion was lost. It was noted that 50 bishops voted for the change while 70 were against it. This question has come up at every General Convention except three since 1877.

### Membership

Of great concern to many was the continuance of the Episcopal Church's membership in the National Council of Churches of Christ in the U.S.A. A number of delegates especially laymen from the South, pressed for a withdrawal as they felt that the Council was too vocal with its pronouncements on social issues.

### Healing Services

Every afternoon during the session of the Convention healing services were sponsored by the Order of St. Luke, a non-monastic and interdenominational Order founded by the late Rev. John Gaynor Banks, an Episcopal clergyman of English birth. The services were conducted by Dr Richard Lief, Canon of St. Paul's Cathedral, Los Angeles, and Associate Warden of the Order.

Perhaps the greatest event of the Convention was the United Thankoffering Service, which brought together 5,000 women and more than four million dollars. This offering represented gifts from every diocese and missionary district of the Episcopal Church and is devoted almost entirely for missionary purposes both in the States and abroad.

Young people were not forgotten at this Convention. They sponsored a service of Holy Communion at which the Rt. Rev. Edmund K. Sherrill, of Brazil, son of Bishop Henry Knox Sherrill, the retired presiding Bishop, celebrated. The preacher was the controversial Malcolm Boyd, Episcopal chaplain of Wayne State University, Detroit. Mr Boyd, who was a Hollywood movie producer, is noted for carrying the gospel message to cocktail lounges, pubs and cabarets. He held 5,000 youths spellbound as he preached on the Lord's Prayer.

The convention was well marked by the presence of members of the world-wide Anglican Communion. Among those present and who spoke were Bishop Wickham, of Middleton, England, Dr Yashiro, Presiding Bishop of Nippon Sei Ko Kai, Dr Lakdasa de Mel, of Ceylon, Dr Ray, Bishop of Pakistan, Dr de Blank, Archbishop of Cape Town, and Metropolitan of the Church of the Province of South Africa, Dr Clark, Primate of All Canada.

## Still Protestant...

One notes with interest that our sister Church in the United States has decided to retain the word "Protestant" in its title. Every few years the matter is raised by Anglo-Catholics who do not like the word, but so far without success.

The word "Protestant" is, of course, a purely historical adjective; it has no real reference to churchmanship at all. The Protestant Churches are those which broke with Rome in the sixteenth century (or offshoots of those Churches, such as the Methodist Church). To eradicate the Protostanism of the Church of England would require a reversal of the events of Henry VIII's reign, in other words, a submission of the whole Church to Rome. No increase in

## Notes and Comments

medieval ritual and teaching will prevent its being Protestant without this.

It follows that our heading is misleading. Whether it is called the "Protestant Episcopal Church" or not it will remain Protestant just like the Church of England in Australia, until it ceases to exist as an independent body.

## Tunisian Atrocities...

The report of the international committee of inquiry into alleged French atrocities in the recent fighting in Bizerta makes disturbing reading. It is satisfied beyond doubt that the French mutilated prisoners of war and civilians they captured before shooting them and also buried some prisoners alive.

Human sin is not confined to Germans, Japanese and Russians. Given sufficient provocation and opportunity there seems to be almost no limit to man's inhumanity to man. Violence breeds violence; perhaps there was provocation by the Tunisians (not that that excuses such crimes).

## The Gravest Test...

This is how an elderly Anglo-Catholic clergyman, writing in a contemporary, describes the universal practice of Australian soldiers during the first World War of writing "R.I.P." on the graves of the fallen, "Catholic instinct is stronger than Puritan prejudice when it comes to the gravest test," he argues.

In fact, of course, opposition to prayers for the dead is not specifically Puritan; it is Anglican. The burial service in the Book of Common Prayer declares that "the souls of the faithful, after they are delivered from the flesh, are in joy and felicity," and the Homilies prove from Scripture that prayer for the dead should not be offered.

It would be more true to say that this practice (which seems to be growing among nominal Protestants) is due to lack of a sure and certain faith. "He that hath the Son hath life." He that hath not the Son can have, at best, only a pious hope, whether for himself or for his friends and relations.

(The earliest form of the phrase in the Christian Church, says Dr Griffith Thomas, was not "Requiescat in pace" but "requiescit in pace"—not "may he rest in peace" but "he rests in peace." This implies joyful acceptance of the death of the loved one because of assurance that he is in Christ's presence.)

## THE TRIALS AND DANGERS OF A REFORMATION BISHOP

# Preaching the Gospel in Ireland

Bishop Bale is one of the most interesting of the lesser known men who, under God, brought about the reformation of religion in England.

By the Reverend Dr B. Knox, Principal of Moore Theological College, Sydney, Canon of St. Andrew's Cathedral, Sydney.

He was an assiduous author, and wrote about ninety books, almost all of which are vigorous expositions of the Protestant Faith. His learning was immense, and his historical researches are still indispensable for the scholar.

He had a trenchant pen and did not spare his adversaries; he especially excelled in satirising with wit and humour the absurdities of the superstitions which formed the only religion most of his countrymen knew.

His aim in this was to show up its emptiness so that men might turn from it to the true knowledge of God, and to faith in His love, in the redemption in Jesus Christ.

Although Bale's taste is sometimes more medieval than modern, his books had great influence in his own time. He was a foremost protagonist in fighting and suffering for the cause of the Gospel.

John Bale was born in Suffolk in 1495, one of several children. His parents, who were poor, willingly adopted the suggestion of the Carmelite Friars that the boy should become a monk; and so at the age of twelve Bale entered the Carmelite monastery at Norwich.

When nineteen years old, he was sent by his convent to Cambridge to complete his education, and there he stayed for fifteen years, which was then the normal time to complete the full theological course.

At Cambridge he fell in with scholars who through studying the bible were already abandoning some of the central doctrines of medieval religion. Amongst those who were up at Cambridge with Bale, and who were later burned for their faith, were Cranmer, Lambert, Barnes, and Latimer. But it was not until he had left Cambridge that Bale was converted.

**Protestantism Embraced**

In 1530, at the age of thirty-five, he was appointed Prior of the Carmelite monastery of Waldon, and shortly after became head of the important convent at Doncaster, and then of that at Ipswich.

Bale was evidently highly thought of in his Order.

It was about this time that he came to know Lord Wentworth, a layman who had already embraced the Protestant cause,

and it was through this friendship that Bale abandoned his old calling and from henceforth became a rigorous advocate of the reformed faith.

He immediately put off his monkish robes and left his priory.

To make his break with the old complete, and to follow what he believed was God's will in his life, he "took to wife the faithful Dorothy," as he put it. After his marriage, Bale became a secular priest. He was soon in conflict with the authorities for preaching the Gospel.

Stokesley, the bishop of London, who later, on his death, thanked God that he had caused thirty one persons to be burned for "heresy," suspended Bale from preaching, and shortly afterwards he was tried by the Archbishop of York for preaching contrary to approved Church doctrines.

In 1536 he was again arraigned before Stokesley for heresy, and was for a time imprisoned, but he was released through the mediation of Thomas Cromwell, a favourite of the Reformers, who had by now replaced Cardinal Wolsey in the king's confidence.

In 1540 Thomas Cromwell fell from favour and was beheaded; (July 28). Two days later, Robert Barnes, Bale's friend from Cambridge days, was burned at Smithfield with two companions, martyrs for the Protestant faith. A persecution of Protestants now set in in England. Some were burned; others forced to recant. Bale retired with his wife and family to the Continent, and there wrote several books with the aim of correcting abuses of religion in England.

The authorities burned his books; Bonner, the new bishop of London publicly burned more than two dozen different titles at Paul's Cross. However, his books continued to circulate, being smuggled into England in merchandise imported from the Netherlands.

Henry VIII died in January 1547, and was succeeded by his

young son Edward VI. In his will, the late king had entrusted the government of the country to the Protestants.

Bale returned to England and became a rector near Southampton, where he was active in preaching.

The local papists disliked him intensely, and at times threatened him with their fists and daggers.

### Appointment to Ireland

In 1552 Bale was appointed Bishop of Ossory, in Ireland. He had no wish for this post as it meant exchanging his pleasant England, where he was happily pursuing his historical researches and ministering to his flock, for the privations of Ireland.

He went, however, taking with him two waggon loads of "books and stuff."

On arriving in Dublin, he was in immediate conflict with the Archbishop and bishops, who wished to consecrate him according to the local form. Bale insisted on the new ordinal in the Prayerbook, and finally won his point; but he found on arriving in his diocese that it was impossible to wean the priests from their latin Mass.

He preached regularly:

"I earnestly exhorted the people to repentance for sin, and required them to give credit to the gospel of salvation," he wrote, adding: "Much ado I had with the priests for that I said, among other, that the white gods of their making (i.e. the consecrated wafers) such as they offered the people to be worshipped, were no gods, but idols, and that their prayers for the dead procured no redemption to the souls departed, redemption of souls being only in Christ, of Christ, and by Christ. I added that their office, by Christ's strait commandment was chiefly to preach and instruct the people in the doctrine and ways of God, and not to occupy so much of their time in chanting, piping, and singing."

Shortly after Bale's arrival in Ireland, the Archbishop of Armagh, who was a protestant, was poisoned—it was said, by his own clergy—and Bale's friends wrote to warn him to be on his guard against a similar fate.

Six months after Bale's arrival in Ireland, King Edward VI died. The news was received with acclamation by Bale's flock. They were in hope to have up their massing masses again.

In August, Mary was proclaimed Queen at Kilkenny, with great pomp. Bale described his experiences.

"What ado I had that day with the prebendaries and priests about wearing the cope, crosier, and mitre in procession, it were too much to write.

I told them earnestly when they would have compelled me that I was not man's minister, but Christ's.

I desired them that they would not compel me to His denial, which is (St. Paul says) in the repeating of Moses' sacraments and ceremonial shadows. (Gal. v.)

With that I took Christ's testament in my hand and went to the market cross, the people in great number following.

There took I the thirteenth chapter of St. Paul to the Romans, declaring to them briefly, what the authority of the worldly powers and magistrates was, what reverences and obediences were due to the same."

His adversaries however, were not to be outdone.

As the bishop made his way to the market cross, testament in hand, clad in his ordinary clothes, they formed a procession in front of him, with two of his clergy in full ceremonial, ("Disguised priests," was Bale's description) carrying the mitre and crosier in pomp before him.

Yet Bale had the final word that day, for when the sermon was ended, the young men of the town performed "very aptly" three of Bale's most fiercely anti-papistical plays, "to the no small consternation of the priests and other papists there."

### Plot to kill

Bale continued his preaching, but it was no longer safe for him to remain in the country.

A plot was made to kill him. Meanwhile when he was absent from his cathedral city, all the old Roman rites and ceremonial were revived by clergy and magistrates.

"They brought forth their copes, candlesticks, holy water-stoops, cross and censers." In September matters reached a head.

On a day that had previously been observed as a feast of the Blessed Virgin Mary, five of the bishop's servants, including a

sixteen-year-old girl, went hay making in a field half a mile distant.

Here the party were ambushed by the local folk, who were infuriated at the disregard of the feast day. All were murdered, and the bishop besieged in his palace, from which he was rescued by the Mayor of Kilkenny (who was his friend) with an escort of four hundred armed men.

Bale now retired to Dublin and took ship to Scotland, planning to return to his bishopric as soon as law and order had been re-established.

Other things were in store for him, however; while still in the harbour, the ship in which he was sailing was attacked by Flemish pirates.

An Irish rascal had told the Flemish captain that Bale was a rich Frenchman.

When the bishop's identity was revealed to him, the pirate refused to let him go, entertaining the notion that Bale was guilty of treason and that the English would pay a ransom to have him. When nothing came of this, he was still kept a prisoner on board, until at last after other extraordinary adventures Bale persuaded the pirate, in exchange for a very large sum of money, to land him in Holland.

Bale was now a second time an exile.

He occupied himself very actively in writing, but he greatly missed his library, which he had left behind in Ireland and which he was never to recover.

On Elizabeth's succession, Bale was an old man.

He was appointed a prebendary in Canterbury Cathedral.

To the end he never relaxed his vigorous advocacy of Protestant truth.

He died in 1563, and was buried in the Cathedral church of Canterbury.

His last chance... but he wants to die a man of mystery



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# Letters

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

## The Church of Rome

Dear Sir,  
Your issue of the 28th instant had much of interest in it. I refer more particularly to the report of the debate in the House of Lords following the visit to Rome by the Archbishop of Canterbury, and the Reverend Ronald Pickard's article on South America.

You would be performing a public service if you could tell the Australian public the real facts concerning the position of the Protestant Churches in Spain. The Sydney "Bulletin" of the 23rd instant has an article on Spain's Three Pillars, and this is an appalling indictment of the Roman Catholic Church. I believe there is active persecution of Christians who do not accept the claims of Rome; if you could ascertain the real facts I think it would do good for such to be made known.

Yours faithfully,  
Douglas C. Tilghman,  
Berry, N.S.W.

(Thank you for the appreciative comments. Spain is con-

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sidered by Rome to be her chief glory among the nations. It is small wonder then if Protestants there suffer many and grievous troubles at the hands of Rome. We will certainly bear in mind your suggestion for an article.—Editor.)

## Fund-raising methods

Dear Sir,  
It is to be hoped that the forthright article by Archdeacon Dauntion-Fear which appeared in your last issue will be widely read.

The abuses and deficiencies in fund-raising methods which he mentioned were foreshadowed, and warnings issued in your columns before the Wells Organisation or the Department of Promotion had commenced operations in the Diocese on a large scale. In spite of programme modifications over the years it is the opinion of many that abuses still go unchecked.

As the Archdeacon succinctly put it, "the thieves of worldliness can break through and steal, even into our fine Church buildings, our Church Schools, our homes and our Missions." One of the dire results of compromise is that the voice of the evangel is stifled or stilled. How can the Church with one voice urge uncommitted people to lend financial support, and with the same voice plead with them to flee from the wrath to come?

The better way, lately followed by the Parish of Mittagong, must surely be a possibility in many other parishes of the Diocese. It is the way of real blessing.

Yours sincerely,  
KENNETH HARRIS,  
Granville, N.S.W.

## Turning the blind eye

Dear Sir,  
"Concerned," West Pymble, was a spur to my entering the correspondence column; to com-

ment on two paragraphs contained in the issue dated 12/10/61.

In "Off the Record" under the heading "Crusade support" is the Archbishop of Brisbane's reply to enquiries concerning the Leighton Ford Crusade. While the Archbishop was prepared to make such a statement, which I cannot recall appearing in the daily press, no such statement was issued relevant to the Protest meeting organised by the Queensland Council of Churches in connection with the Liquor Amendments introduced into the Queensland Parliament this week. Perhaps those concerned did not ask for a statement, but an impression was allowed to be created in the daily press that Anglicans wholly disagreed with the attitude of the meeting.

There seems to be within our Church a frame of mind to use a phrase from "Notes and Comments" "that what ever is, is right." Of nothing could it be truer than the Church and the social problem of Liquor, and anyone who wishes to recall the Church to her task in that direction gets short shrift indeed. If I were to take a letter I received from one Rector this week at its face value, I, a laywoman, have no understanding of this matter as affecting faith and morals. The priesthood alone apparently has "powers denied to the rest of the flock," to quote from the Editorial.

We are at the moment being impressed by the Australian Board of Missions of the desperate needs of the Church in New Guinea. I am reminded of the words of Zechariah in Ch. 7. Until we practise the virtues which have made the fasts necessary we can never expect the Church to be built up. The hungry sheep in many places are looking up—but they are not being fed.

Thank you for lifting up my heart.  
Yours faithfully,  
W. TERRY.

## Synod Decisions

During the course of Synod sessions the following decisions were reached:—

### Vestry Meetings

Following a spirited debate Synod decided in favour of a move to allow 18-year-old parishioners to vote at vestry meetings. The original proposal favoured full voting rights for such young people but it was later felt wise to limit these rights to voting for parish councillors and taking part in discussion and voting on other matters but not to extend the vote to wardens. It was further decided that such vestry meetings could only be held if a quorum of church members of 21 years or over was present.

### Stipends

An increase in clergy stipends was decided upon. The increase ranges from £10 to £30 p.a. A rector now receives a stipend of £1130 per year, a curate-in-charge £1,000. Curates who are priests will receive £880, those who are deacons £855. Deaconesses will receive £736 and parish sisters £685.

## CONSECRATION OF AFRICAN BISHOP

The Rt. Rev. Peter Chamane was consecrated in St. Mary's Church, Pietermaritzburg, as an assistant Bishop of the Church of England in South Africa. He was presented to Bishop G. F. B. Morris by the Rt. Rev. Stephen Bradley. The sermon was preached—in Zulu—by the Rev. Bernard Johanson, principal of the Union Bible Institute, where Bishop Chamane studied for three years.

The Service which was held on Sunday, 8th October (1961) was attended by a very large congregation representing the Church in the Cape Province, the Transvaal, as well as Natal.

The new assistant Bishop is a Zulu from Natal, but has been living for some time in Orlando near Johannesburg; he is Chairman of the C of E Missions in the Transvaal, and was for many years secretary of the Executive in Natal. He is the first African Bishop consecrated for the Church of England in South Africa.

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# "JESUS OF NAZARETH"

Professor Bornkamm is head of the School of New Testament at the University of Heidelberg. His lectures are attended by over 700 students daily.

He is a product of the Rudolf Bultmann existential school of theology and his book is largely a protest against the extremes of the form-critical methods used by Bultmann which have led to a renunciation of any attempt to write a record of our Lord's ministry. "Certainly," says Bornkamm, "faith cannot and should not be dependent on the change and uncertainty of historical research."

This is an important contribution to the modern debate on Jesus Christ and His relation to the early Church. For this reason the review is longer than usual. It is also an opportunity to review briefly the history of interpretation of the Person of our Lord, as it is presented in the Gospel narratives, over the past 50 years.

Dr Albert Schweitzer castigated the liberal view of Jesus and sounded its death knell. The liberals had failed to bring Jesus up to date to suit the then modern idealist, romanticist and rationalist because they separated the historical Jesus from the Christ of the Church's faith.

The Jesus of von Harnack and his predecessors was One whom no one could follow nor believe in. The great value of Schweitzer's work was that he compelled criticism to come to grips with the central eschatological element in Jesus' message (an element that the liberals excised as an accretion of the early Church), and opened the way for theological interest to be centred in the Kerygma (the proclamation of Jesus Christ and His redemption).

Schweitzer's own view of Jesus as a fanatical apocalypticist and deluded visionary who was broken when He threw Himself on the wheel of history in a desperate attempt to halt and climax it, has not evoked widespread sympathy.

But there are those who believe that it is but a matter of time before Schweitzer's "thoroughgoing eschatological" view is recognised as the true one.

But the pendulum of historical criticism swung too far. Instead of the liberal quest for the historical Jesus ("We can now know Jesus very well," pronounced Weinel) there was a growing conviction that the Jesus of history was impossible to find.

In Britain, for instance, Austin Farrer, C. F. Evans and P. Carrington depicted the Evangelists as primarily interested in O.T. prototypes or with the lectionary and cultic needs of the early Christian community—the historical figure of Jesus having only minor significance.

While on the Continent, the Form-critical School led by M. Debelius and R. Bultmann, negatively concluded that we cannot get back beyond the tradition of Jesus itself. "I do think," wrote Bultmann in 1929, "that we can now know

almost nothing concerning the life and personality of Jesus."

Historical criticism, therefore, began to be relegated to a subsidiary place and theological interpretation advocated as the only means of bringing us face to face with Christ and His meaning for us now.

This was the burden of Karl Barth's "The Epistle to the Romans" in 1921.

But it was Bultmann who completely disparaged the value of historical criticism for Christian faith.

He made a distinction between two categories of history (Historisch and Geschichte).

To one he referred that which is objectively verifiable and scientifically studiable and to the other that which is past but continually impinges on present experience.

In this latter category he places the Cross and the Resurrection. In the former he set the history

of Jesus (insofar as anything can be known of it).

Jesus, according to Bultmann, had no decisive effect on the origins of Christian faith. His message is only one among many other presuppositions for N.T. theology.

Christianity did not begin with Jesus but with the Kerygma, i.e., the proclamation about Jesus Crucified and Glorified.

In taking Jesus' own teaching as only one of the presuppositions of the Church's Faith, Bultmann was continuing a tendency begun at the beginning of this century.

The watch word of this tendency was "Christianity is a synthetic phenomenon."

What we find in the New Testament, it is claimed, is a great blending of many tenets and practices drawn from the religious faiths of the Ancient Near East and Hellenism.

All possible sources have been closely scrutinised and variously emphasised and over-emphasised.

All have been at one stage or another held up as the source and cradle of the Church's teaching.

Bultmann, following on Von Harnack and Bousset, has vigorously put forward the belief that the Christological formulations of the Early Church were derived from the mythical cults of Hellenised Oriental Gnosticism.

In all this, of course, is to be found the rejection of the creative importance of the historical Jesus for Christian origins.

Against this there has been a strong reaction and there has ensued a revival of concern with

the life of our Lord. The whole question of the importance of the message and history of Jesus for Christian faith is again in the forefront of critical investigation. In this movement there have emerged, according to Professor Hugh Anderson, two different emphases.

### History

Firstly there is what may be called the Gospels-as-history emphasis. The representatives of this viewpoint maintain that to know the message and career of Jesus is essential and indispensable for our understanding of the Kerygma.

It represents a welcome defence of the Gospel against the tendency to dissolve Christianity into the abstract mysticism of a Christ-idea.

In Great Britain scholars, protesting against the excessive scepticism of the German Form Critics, have been led to

a defence of the historical reliability of Mark which has been long an object of the critic's attack.

Vincent Taylor, C. H. Dodd, the late T. W. Manson, amongst many others, have been in the vanguard of this movement.

But it was the late William Manson in his "Jesus the Messiah," who most effectively stormed the Bultmannian stronghold and who, in a real sense, bridged the gap between this emphasis we are now considering and the one which follows (the Gospels - as - Kerygma - history emphasis).

Most importantly he stresses the creative significance of the historical Jesus for Christian faith.

"It is the human figure of the Man from Nazareth that gives its peculiar point and pathos to the evangelical doctrine of redemption and that gives it also its historical reality."

Bornkamm, however, does not make as much of the "mighty works" and the message of our Lord, as does Manson and he gives a good deal more credit to the early Church's formulative influence on the Christian conception of the revelation of God in Christ.

Yet Manson is not primarily concerned with establishing the historical authenticity of the sayings of Jesus as such. The main burden of his concern is in their import for faith—in their crisis effect on the hearer here and now. In Jesus' words and works, according to Manson, we are challenged to make an existential decision for faith.

In this way Manson comes close to Bornkamm's contention about the immediacy of the presence of Jesus Christ Himself in His words and acts, although the latter is sceptical in a way Manson is not about what are the actual words of Jesus.

### Kerygmatic-history

Secondly there is an attitude which maintains that our principal source for comprehending the meaning of the historical Jesus is the Kerygma.

It has a strong following both in the U.S.A. (e.g. Nels Ferre, John Knox) and Germany (e.g. Kasemann, Bornkamm).

It is based on an existentialist view of history which suggests that historical phenomena, in so far as they testify to individual human being, really only become historical phenomena when they assume significance for the subject who himself stands in history and is involved in them.

### The review

Bornkamm opens with a section on the relationship of Faith and History in which the author claims that the decisive importance of the earthly life of Jesus falls within the context of the primitive Church's faith in the Risen and Ascended Lord.

It is only in the light of the present and future opened up through the Cross and Resurrection of Jesus that the Church understands the past in the history of our Lord before Good Friday and Easter. The earthly Jesus is for the Church at the same time the Risen Lord and because of this His words take on, in the Gospel tradition, the features of the present.

The tradition is not really the repetition and transmission of the words He spoke once and for all but rather is His Word for today. This explains why the evangelists differed so often in expressing the same Word.

But Bornkamm also sees this process in reverse.

The inspired words of the Body of Christ came to be regarded as the words of Jesus Himself. Often it is impossible to determine which is which.

This does not mean, claims our author, that we reject the tradition for it is the answer by the Church to Jesus' whole person and mission.

"It points beyond itself to Him Whom the Church has encountered in His earthly form and who proves His presence to her as the resurrected and risen Lord."

The task, therefore, undertaken by Bornkamm was to "seek the history IN the kerygma of the Gospels, and in this history to seek the kerygma."

The middle section of the book is an exposition of the Synoptic Gospels' tradition introduced by a chapter on background. St. John is rejected as unhistorical from the outset and

practically no reference is made to the relevant Dead Sea Sect material.

Yet there are many highlights especially in the realm of exegesis.

Particularly penetrating is the section on Repentance and Readiness in Chapter 4. Nor is his chapter on Discipleship easily forgotten.

Much of the work, however, is spoiled by an arbitrary existing of "unauthentic" sayings of Jesus, e.g., all but one of the sayings from the Cross are eliminated.

The last two chapters are perhaps, from a doctrinal point of view, the most interesting. They are entitled "The Messianic Question" and "Jesus Christ."

Bornkamm recognises Jesus' life to be Messianic only in a special sense, for Jesus Himself did not use such titles as Messiah, Son of God, Son of David and Son of Man!

The early Church recognises Him to be Messiah because they encountered His Messiahship in "the inward meaning of His words and acts" after the resurrection.

This means that the secret of who Jesus really is is disclosed independently of the historical inquiry about whether He employed certain titles of Himself during His ministry.

### Criticism

Bornkamm's "Jesus of Nazareth" stands in direct line of descent from the liberal lives of Jesus even though he vigorously repudiates them. He protests a need to avoid the position that the Jesus of history differs completely from the Christ of faith but he Himself comes perilously close to holding it.

But whereas the liberals dismissed the Christ of the Church's faith Bornkamm's methodology, while not going as far as his teacher, Bultmann, makes the Jesus of history, in contrast to the liberals, a shadowy and hazy figure indeed.

Underlying the viewpoint represented by Bornkamm is a basis unbelief in the ability of God the Holy Spirit to preserve in the Church a vivid and truthful memory of what Jesus said and did. Are we to believe the Gospel tradition or not?

This is a fundamental question for if we cannot then there is nothing to believe in.

Only the historical Jesus of Nazareth can give us the Jesus of History and it is only the Jesus of History who can give content and meaning to the Jesus of Faith.

The Jesus of History is only to be found in the Gospel record (including St. John!).

The hypercriticism of Bornkamm belongs to the "broad way" and we all know where that leads!

By Gunther

Bornkamm.

Translated from the

German by Irene and

Fraser McLuskey

with J. M. Robinson.

Hodder &

Stoughton, 1960.

## NEWS IN BRIEF

**TWENTY-SEVEN ENGLISH** Congregational ministers signed a declaration on October 2 affirming their belief in the Trinity, the Fall, the Atonement, Conversion and the work of the Holy Spirit, and the divine inspiration and supreme authority of Holy Scripture. The declaration is critical of certain aspects of the ecumenical movement. "We regard," says the statement, "the primary need of our churches to accept and proclaim anew the Gospel of our Lord Jesus Christ."

**THE ANNUAL SEAFARERS' SERVICE** and Procession of House Flags will be held on Sunday, October 29, at St. Andrew's Cathedral. The Preacher will be Bishop R. C. Kerle, Coadjutor Bishop of Sydney.

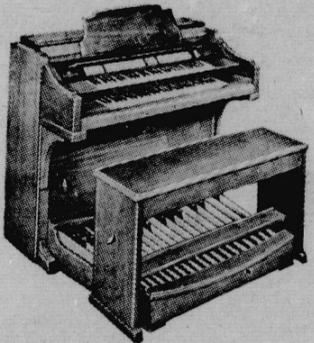
**THE SYDNEY DIOCESAN RALLY** and Gilbulla Fete will be held on Saturday, October 28. Special buses will leave St. Andrew's Cathedral at 9 a.m. An Open Air Service will be conducted at 2 p.m. and the address will be given by the Archbishop of Sydney.

**ST. LUKE'S, ADELAIDE** is holding a Mission from October 21 to 31. The Missioner is the Reverend B. W. J. Gook, formerly Diocesan Missioner for the Diocese of Sydney. The Missioner was commissioned by the Bishop of Adelaide on October 21.

**THE DEACONESS INSTITUTION** (Sydney) is holding its Annual Meeting on Friday, October 27, at 2 p.m. in the Deaconess House, Carillon Ave., Newtown. The Archbishop of Sydney will preside and speakers will include the Head Deaconess and the Matron of the Home of Peace Hospital. A sale of goods will be conducted from 12 noon.

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## MANY RESPOND AT THE CRUSADES

Over one thousand people responded to the evangelistic appeals during the nine days of the Brisbane Crusade conducted by the Reverend Leighton Ford. In Wollongong over six hundred decisions were registered during the Greater Wollongong Crusade.

The opening meeting of the Brisbane Crusade was attended by a capacity crowd of 8,000. The crowd indicated that half of its members were under 21, the emphasis at all crusades is on youth. Busloads of teenagers surged on to the tarmac at the Brisbane airport when the Reverend Leighton Ford arrived there with his wife and daughter and song leader, Irv. Chambers.

On Sunday, October 1, Queensland TV station QTQ, Channel 9, featured the Crusade, with Mr Ford speaking and Irv. Chambers singing. Extensive visits to High schools were also a feature of the Crusade. Total attendances aggregated over 50,000 for the nine days.

The Greater Wollongong Crusade was led by the Reverend Joe Blinco who made a deep impression as he forcefully preached the Gospel. Special meetings during the Crusade included a women's rally in a Wollongong theatre, after-church rallies, a businessmen's luncheon and a meeting in Berrima Gaol.

A highlight of the Wollongong Crusade was Youth Night, on Friday, October 6, which was attended, despite heavy rain, by 2,600, 139 young people made decisions on that night.

The Crusade in Wollongong made special provision for migrants, who number over 30,000 in a city of 130,000. Every night interpreters were present to translate into German, Dutch, Finnish, Spanish, Italian, Greek and Slavonic languages.

### Spirit of unity

Total attendance was over 20,000. A striking feature of the Crusade has been the spirit of unity and fellowship between the participating churches. It is the prayer of Wollongong Christians that this will continue in the future, to the glory of God.

The Newcastle Crusade is being conducted by the Reverend Joe Blinco from October 21 to 28 and the Sydney Crusade commences on October 28, conducted by the Reverend Leighton Ford. The Sydney Crusade will be held at the stadium but plans are being laid for a move to one of Sydney's large outdoor sports arenas for the closing meetings, particularly for the great open-air rally for Sunday afternoon, November 5.

## Personal

### MELBOURNE

Miss Dulcie McLeish, of C.M.S., arrived in Melbourne on October 10 on furlough from Tanganyika.

### SYDNEY

Miss Ruth Jackson, from C.M.S. in Tanganyika, is at present on furlough in Sydney.

The Reverend R. Patfield, of St. Paul's, Wentworthville, has accepted an appointment as Voyage Chaplain on the Strathnaver, due to leave the United Kingdom on December 7. Mr Patfield leaves Australia this month.

### ARMIDALE

The Bishop of Armidale, the Right Reverend J. S. Moyes, has been awarded the honorary degree of Doctor of Letters by the University of Armidale. Bishop Moyes is Deputy Chancellor of the University.

## Off the Record

### SIDELIGHT ON SYNOD

"It may not be good English language," said the speaker, "but it is good legal language." Commented the Primate "From that I conclude that I need not feel so disconcerted when I have trouble following legal documents."

### A MATTER OF VIEWPOINT

We are indebted to the parish paper of St. David's, Arncliffe (N.S.W.), for reporting a notice outside a parishioner's house. It reads: "The views expressed by the husband of this house are not necessarily those of the management."

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## 11,000 PACK THE SYDNEY STADIUM FOR 1961 CRUSADE

A crowd estimated at over 11,000 packed into the Sydney Stadium at Rushcutter's Bay on Saturday night, October 28, for the start of the 1961 Sydney Evangelistic Crusade. The meeting, the culmination of a long period of preparation, listened attentively to the preaching of the Reverend Leighton Ford, brother-in-law of Dr Billy Graham.

The 1961 Crusade has had a strong emphasis on the large part of the population under 21 years of age and this fact was borne out by the response at the first meeting, when two-thirds of the enquirers were teenagers.

Commenting on this aspect of the Crusade, Mr Alex Gilchrist, one of the organisers, stated: "It is a highly significant fact that at the first meeting 66 per cent of inquirers fell into the 12 to 18 years age group. On the following day, Sunday, 52 per cent of inquirers were in this group."

A combined churches' choir led the singing during the Crusade meetings and a large number of trained counsellors were in attendance to help inquirers. On the first night 188 people went forward in response to Mr Ford's appeal.

### Sunday meeting

Over 13,000 people went to the Sydney Sports Ground for the Sunday afternoon meeting when 228 people were counselled.

Speaking at the Sports Ground, Mr Ford said: "A tame, conventional Christianity could not withstand the force of Communism. Christians have to believe that Christ could change men's souls if they wanted to counter Communism."

During his address on Monday night Mr Ford said:

"We have speed without direction, we have medicine without health, we have knowledge without wisdom, with the result we may blow ourselves apart."

"This city will not become Christian until Christians practise their faith."

### Other meetings

The Crusade organisers arranged a special businessmen's

meeting during the luncheon on Friday, November 3. Other additional meetings were also arranged. Mr Ford was entertained at luncheon by the Australian-American Association on Monday, October 30.

More than 150 people, including several Church leaders, were at the luncheon.

Mr Ford said he had found in Australia a great spiritual hunger and the interest and responsiveness he had found during the 1959 crusade.

### Revolution

Mr Ford said the world today was more divided than two years ago.

"We rejoice for nationalism as nations strive to take their place in the sun," he said.

"But is political independence the be-all and end-all?



● Reverend Leighton Ford

"What direction are these nations taking . . . what are the so-called Christian nations doing . . . what are we going to do in this revolution?"

"We must take a spiritual offensive. The greatest revolution of all time was not in Russia in 1917, but 2,000 years ago at the birth of Jesus Christ."

## NEW ANGLICAN BISHOP APPOINTED

The Archbishop of Melbourne, Dr. Frank Woods, has announced that he has appointed the Venerable Geoffrey Tremayne Sambell, Archdeacon of Melbourne, to become second Bishop-Coadjutor in the Diocese of Melbourne.



Archdeacon Sambell, trained at Ridley College and the University of Melbourne, is 47 years of age, and was ordained by the late Archbishop Head in 1940. After serving a curacy at St. John's, East Malvern, he served with distinction as a chaplain in the Second A.I.F. and was with the 57th-60th and 2nd Eleventh Battalions in New Guinea. He was mentioned in dispatches.

After the war, he was for a short time assistant priest at St. Mark's, Camberwell, and was then appointed the

first Director of the Melbourne Diocesan Centre, a bold and successful venture designed to bring new life to a number of Melbourne's inner industrial parishes by working them as one unit staffed by a team of clergy.

Soon afterwards he was appointed Director of the Brotherhood of St. Laurence. In due course he was also given the oversight of the Church's chaplaincy work in hospitals and other institutions, and today there is a team of 21 priests doing this and related work, and the Diocese of Melbourne has a chaplaincy

service unrivalled throughout the world-wide Anglican Communion.

In 1955 he was appointed Archdeacon of Essendon, and early this year he became Archdeacon of Melbourne and Director of Home Missions, where he has already exercised a considerable influence on the extension work of the church, particularly in the rapidly expanding "new areas" of this great city.

He was the author of the idea of working the new areas through the use of a "Task Force," a small group of priests and other

specialists who go into a new area and work it intensively for a year or so and then leave one of their number behind as the first permanent clergyman. The new bishop will bring to his work a unique experience in the fields of social service and church extension.

The senior Coadjutor Bishop of the Diocese is Bishop Donald Redding who was appointed last year.

It is hoped that the Consecration of Archdeacon Sambell will take place on St. Matthias' Day, February 24th.