

CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Volume 23. No. 2

FEBRUARY 5, 1959

PRICE 6d.

(Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.)

ISLINGTON'S WARNING

'Two Churches under one roof'

Evangelicals must take up the duty of controversy, if the Church of England is not to divide into "two different churches," the Vicar of Islington (the Reverend M. A. P. Wood) told the Islington Conference in January.

A FULL account of the President's address is given elsewhere in this issue. This annual conference of Evangelicals was started 125 years ago by Dr Daniel Wilson, the Vicar of Islington who later became Bishop of Calcutta.

"There is no alternative to controversy," said Mr Wood. "If we are to maintain not merely the Evangelical emphasis, but the very ethos of traditional Church doctrine and practice. It is precisely because we are the Church of the nation through every single parish church of the land that, as Evangelicals, we cannot agree with what the new Dean of Winchester (the Very Rev. Norman Sykes) called 'the comprehensiveness of the Church of England' beyond a certain point — and we are very near that point today.

"If others in the sacred name of 'comprehension' will not try to check reactionary and Rome-ward tendencies in our Church, then Evangelicals must take this unpopular and unrewarding duty upon them, cost what it may, for we shall have two different Churches under one roof."

"Redeeming Love"

The Right Reverend J. R. S. Taylor spoke on the need for evangelical scholarship in various departments of church life and thought.

Canon Max Warren, General Secretary of C.M.S., spoke of the "paramount role" of the Christian family in demonstrating the redeeming love of God in action in contemporary society.

"I am persuaded that the greatest opportunity for evangelism everywhere in the world is the Christian home and the Christian family. Important as it is that they be ready to give public witness to their faith, and to act as counsellors in evangelistic missions, they can do something with their homes which no one else can do, and which, being done, might start a real religious revival," said Canon Warren.

Our Missionary Responsibilities

The Rev. A. T. Houghton, Secretary of the Bible Churchmen's Missionary Society, speak-

ing on the Lambeth Report and the missionary situation, said that the tragedy in England was that there were so many churches where neither priest nor people recognised their missionary responsibility at all, and where the church had become a social club for the benefit of its members.

As an experiment this year, the Conference, before it closed with the customary sermon—it was preached by the Right Rev. Frank Houghton on "Spiritual Power" — devoted a whole session to clergy under thirty-five and to accepted ordination candidates with the title of "Clergy workshop."

Bishop Neill to visit us

The Archbishop of Melbourne has announced that Bishop Stephen Neill has accepted his invitation to give the Moorhouse Lectures in St. Paul's Cathedral, Melbourne, in 1960.

THESE lectures are given under the Moorhouse Foundation, in honour of a former bishop of Melbourne. In 1951, Canon Bryan Green was the Moorhouse lecturer, and his lectures were published under the title "The Practice of Evangelism."

Bishop Neill is one of the ablest scholars in the Anglican communion. He took a number of firsts at Cambridge where he was subsequently a Fellow and Chaplain of Trinity College. He went to India as a missionary with the Dohnavur fellowship in 1924 and became Bishop of Tinnevely. Since leaving India he has been closely associated with the inner working of the World Council of Churches, and has been engaged on writing many books connected largely with presenting the Christian faith to the general reader in many lands.

His two recent Penguins, "Anglicanism" and "Christian Faith Today" have been widely acclaimed.

THE Bishop of Armidale (centre) standing with a group of ordinands whom he ordained on Monday, December 22, last. On St. Thomas' Day, the Bishop celebrated the fiftieth (jubilee) anniversary of his ordination to the priesthood, while, on St. Andrew's Day this same year, he celebrated the twenty-ninth year of his consecration.

This was the largest ordination service ever held in this diocese which the Bishop has held, with seven men being made deacons and three raised to the priesthood. Of the ten men, three were trained at St. John's College and seven at Moore College.

Memorial to Mrs. Mowl

A GIFT of £A1331 has been received in Sydney from the Director of the General Division of Women's Work of the National Council of the Protestant Episcopal Church of the U.S.A. to the Dorothy Mowl Memorial Fund.

It is understood that this gift was stimulated by the former presiding bishop, Bishop Henry Knox Sherrill, who had a very high regard for Archbishop and Mrs. Mowl.

Since the gift was first proposed in the U.S.A., Archbishop Mowl has also died, and his name is now to be linked with the memorial gift.

Records broken in Th.L. Exam results

Moore College, Sydney, figures largely in the Th.L. results for 1958, which have been announced by the Registrar of the Australian College of Theology, Dr Frank Cash.

THE full results are printed elsewhere in this issue.

Ninety-two students throughout Australia (including a few from overseas) sat to complete the examination. Of these 63 passed and 29 were awarded honours (only one winning first-class honours). Twenty-nine failed.

Fifty-nine of these candidates were members of seven Australian theological colleges (there are nine such colleges altogether). Of these college students 47 passed, and 25 obtained honours.

Moore College submitted by far the largest single entry. Twenty-eight Moore College students sat to complete the exam. All passed, and 17 were awarded honours. This is the largest number of students from one college to complete the exam in one year. It is also the largest proportion of successful passes, being 45 per cent of total passes and 60 per cent of honours awarded.

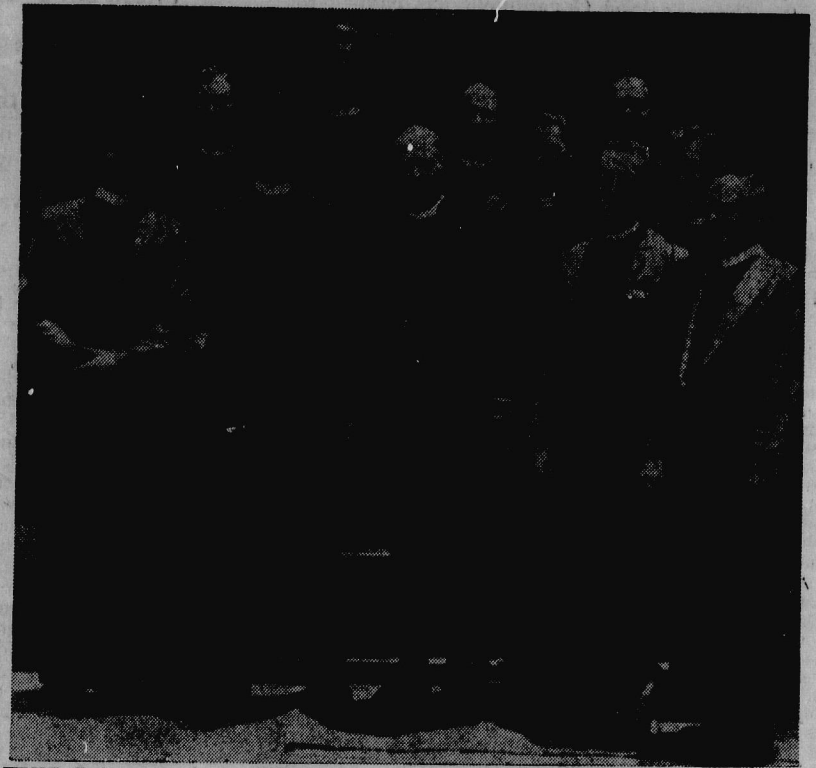
Deacon Abraham Thomas, an Indian from the Syrian Orthodox Church, headed the Moore College list of passes. He came

within 2 per cent of the first place in Australia.

Figures for other Australian theological colleges are: Ridley College, Melbourne, nine sat, six passed (three honours); St. John's College, Morpeth, five sat, two passed; Trinity College, Melbourne, four sat, four passed (four honours); St. Francis College, Brisbane, four sat, two passed (one honours); Wollaston College, Perth, four sat, one passed; St. Michael's House, Adelaide, five sat, four passed.

Articles Read

At All Souls, Langham Place, the rector (the Rev. John Stott) has made a practice of reading half of the Articles in the morning and half of the Articles in the evening annually on the Sunday nearest to the anniversary of his induction to that church eight years ago. He then selects one of the Articles at each service and preaches on it. The Protestant and Reformed character of the Church of England is emphasised.



February 5, 1959

Banning a Novel

The New Zealand Government has banned the importation of an Australian novel into New Zealand.

THE Chief Justice's department of that country has described it as "indecent" and as unduly emphasising "crime and sex." The significant feature of the incident is that the novel in question received a £1,000 prize in Australia and was serialised in the "Sydney Morning Herald."

Feted in Australia, banned in New Zealand—this is an index of the degree of obliquity to which Australian standards have fallen. Not many years ago Australian and New Zealand standards of literary taste and morality would have been identical. We may be sure that meanwhile our sister dominion has not become more puritanical; nevertheless she now feels compelled to ban a book published in a leading Australian journal.

An even more distressing feature is that the banned book was awarded the £1,000 prize in a competition judged by such leaders and guides in Australian literary circles as Professor A. G. Mitchell, Professor of Old English Literature at the University of Sydney; Mr T. Inglis Moore, senior lecturer in Australian literature at Canberra University College and Mr Leon Gellert, literary editor of "The Sydney Morning Herald." The New Zealand Government's action is a rebuke which should be taken very seriously to heart by the men and institutions con-

cerned. For they have a great responsibility in contributing to the formulation of the Australian outlook.

It will not have escaped an observer of the Australian scene that during the last quarter century there has been a serious deterioration of the standards, particularly noticeable in the standards of the Press. For example, almost every second book reviewed in the literary sections of some newspapers is such that no Christian could read it without disobedience to the divine command. It would seem that out of the thousands of new books published, those which portray crime and sex and which hold up to contempt the Ten Commandments, are the most frequently selected for review and for friendly comment.

This change in public standards requires from the Christian a review of his way of life. A Christian is not to be conformed to this world. If any section of his community life becomes sub-Christian, that section must be cut out of his life. For example, if the daily papers habitually publish matter that is indecent, then the Christian householder must not admit those papers to his home. The Scripture injunction is clear and requires obedience: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are gracious, if there be any virtue and if there be any praise, think on these things." (Phil. 4:8.)

Lifetime Duty

WE congratulate all who have been successful in the recent examinations of the Australian College of Theology.

Nothing is more important for the well-being of a church than that the clergy should be learned in the Word of God. Consequently no thoughtful churchman can view with approval the constant attempts to whittle down the standard for the Th. L. examination. This standard should be raised rather than lowered. England sets an example.

There the Church has recently raised the standard for ordination by requiring all ordinands under 25 years of age to spend five years in academic study.

If a minister of the Word of God is to be truly effective, he must realise that he is called to a lifetime of study. But too often "activism" rather than studiousness characterises the modern minister. The result is that the ministry is not fulfilled. The flock is not fed. True, sermons are regularly preached; but the Word is not expounded. The connecting together of a few helpful reflections and attaching them to a text comes easily with a little practice, and is practically useless.

But to open up the Word of

God so that His mind is seen clearly and so becomes a powerful motive for faith and action, cannot be achieved without prayerful and diligent study of the Bible by the minister, with the use of all the aids available. Some branches of theological studies are largely irrelevant, but the study of the meaning of the text of Scripture, and of Biblical theology, never is. It is essential, and the work of a lifetime.

To be occupied with administration, whether parish or office, so that there is no proper time for the preparation and study necessary for expository preaching cannot be a right use of time in those who have acknowledged, by their application for ordination to the priesthood, that God has called them to be ministers of His Word.

"Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it," was St. Paul's injunction; and to the ministers at Ephesus, the same apostle said, "Take heed to yourselves."

"Take heed to the Church of God" (Acts 20:28). The warning "Take heed to yourself" rings through the pages of the New Testament and was never more relevant than today, when the temptations to turn aside from the true ministry are multiplied.

"The Tide of Ritualism"

Threefold Duty For Evangelicals

PRESIDENT'S CHALLENGING CALL

AT ISLINGTON CONFERENCE

THOSE attending the 125th birthday celebrations of the Islington Clerical Conference on Monday heard the Vicar of Islington, the Rev. Maurice A. P. Wood, D.S.C., M.A. give a challenging presidential address on "Evangelicals and their contribution to the life of the whole Church." Mr Wood said that Evangelicals had a threefold duty today: "to encourage the tide of Biblical authority in the Church; to stem the tide of ritualism; and to promote the tide of evangelism."

IN his opening remarks to the Conference, held in the parish church of Islington, Mr Wood congratulated the Bishop of Barking, who led the prayers, on his appointment as Archbishop of Sydney. The Bishop had restarted the Islington Conference after the war. "Our united prayers and good wishes will follow one of our most loved and respected evangelical leaders, as he leaves for this position of great responsibility and leadership in the life of the southern hemisphere," said Mr Wood.

The president then went on to state the threefold duty of Evangelicals. He said: We, like Paul, are "set both for the defence of the Church, and if we are weak, divided, un-instructed and apathetic we shall not discharge our historic duty of being the conscience of the Church in every age."

1. To Encourage the Tide of Biblical Authority

No longer can the evangelical view of Holy Scripture be equated with unthinking obscurantism, as we hope to show through our team of able young evangelical scholars speaking tonight at the new "Clergy Workshop" for younger clergy, which marks the 125th Birthday of our venerable Conference. With this and Bishop Taylor's following paper in mind, I will do no more than underline some practical ways of encouraging this tide of biblical thinking.

Every true evangelical parish should have a Bible Study and Prayer Meeting as the central activity of its week-night programme; a Scripture Union or B.R.F. Group in every parish organisation, and copies of the Bible in every pew. A vicar expounding the Bible from the pulpit and each member of the congregation following the particular chapter in the pew is still rare. Every sermon should not merely contain the words of the minister, but should proclaim the ministry of the Word.

Resolution 12 says "The (Lambeth) Conference invites the Churches of the Anglican Communion to engage in a special

effort during the next 10 years to extend the scope and deepen the quality of personal and corporate study of the Bible." Encouraged by this, the Evangelical Alliance, in consultation with other interested parties, is setting up a representative committee to launch a nationwide inter-Church "Read your Bible" campaign, to be launched in 1960, and I believe this could do untold good in making Englishmen once again "people of a Book, and that Book the Bible."

Bible reading, Bible study, and Bible exposition must also be supported by a sustained, systematic and scholarly study of the Bible by our younger evangelical scholars, of which, thank God, there is now an increase both in numbers and quality. The subjects of Church order, canon law revision, reunion with non-episcopal Churches, liturgy and even race relations, all come back ultimately to Christian doctrine, and so to fresh knowledge and understanding of Holy Scripture. The most enlightened cry in our fear-torn neurotic, divided world is still the word of Christ, when He said "Search the Scriptures."

2. To Stem the Tide of Ritualism

A much-respected member of the Church Assembly, writing an account of Convocation proceedings in his *Diocesan Gazette*, said that he preferred the Vicar of Islington on Parochial Evangelism than on Canon Law Revision. I don't blame him! I prefer the Vicar of Islington that way myself!

I hope none of us enjoys controversy. I certainly do not, but I can see no other course open to us, if we are to maintain in the Church not merely the evangelical emphasis, but the very "ethos" of traditional Church of England doctrine and practice. It is precisely because we are the Church of the Nation, with the resultant responsibility to evangelise the nation through every parish church of the land, that as evangelicals we cannot agree with what the new Dean of Winchester called "the comprehensiveness" of the Church of England, beyond a certain point, and we are very near that point today.

If others in the sacred name of "comprehension" will not try to check our reactionary and Romeward tendencies in our dear Church, then evangelicals

must take this unpopular and unrewarding duty upon them, cost what it may, or we shall have two different churches under one roof. Let me illustrate.

In January, 1958, Canon XVII was passed in Convocation, and is soon to be studied by the House of Laity. A good number of evangelical proctors voted for Canon Livermore's amendment to disallow the Mass Vestments, for it was comprehensive enough to allow the stole, and for those who want it, in the name of "colour and dignity," the cope, which is a garment untainted by sacerdotal significance. Unfortunately, no request for the numbers in this vote was asked for, although the Church Times estimated 20 votes for the amendment, out of a voting strength of less than 100 in the Lower House that day. No single diocesan bishop was willing to vote for this amendment. The door is thus being opened for totally distinct modes of dress to be officially recognised in the Holy Communion Service.

In the Lambeth Report on the Book of Common Prayer, however, we read, "It is hard on the people of the Church in that they are sometimes bewildered by the variety of use and custom they find" (2:79). How true this is, above all in the Order of Holy Communion, and the Report prepares us for changes in this by saying "In practically every case there has been a revision, more or less adventurous, of the 1662 Service of Holy Communion," in new Prayer Books in the Anglican Communion (2:78).

The crucial passages (2:83-2:85) on "the Eucharistic Sacrifice" deserve close study by evangelical theologians and liturgists, for they seek, by a long quotation from Dr Hebert, to draw together evangelical and catholic doctrines into a synthesis which is not possible, but is designed to pave the way for a doctrine of eucharistic sacrifice which must logically undermine the 1662 Rite. "We ourselves, incorporate in the mystical body of Christ, are the sacrifice we offer." (2:84).

The door could be opened to two distinct services of Holy Communion, which nearly happened in 1927, and 1928, but for the goodness of God.

The pressure continues. We have been told in Convocation that we will need to have a Canon on Reservation, because

(Continued on page 6)

CMS Transfers Assets Valued at £3m. In India

WHOLE COMMUNITIES PASS TO THE HOME CHURCHES

Land and property valued at over £3,000,000, which have been accumulated in India by the Church Missionary Society since the beginning of the last century, have been transferred either to the Church of India, Pakistan, Burma and Ceylon, or to the Church of South India.

BY doing so, CMS has set a pattern which other Church Missionary societies and denominations are expected to follow, and it is the first Church body with headquarters in England to accede to requests, constantly made by the Government of India since independence was granted in 1947, to transfer its assets to the religious organisations of the land.

Diocesan records throughout the country had to be examined thoroughly, and the compilation of a vast catalogue of properties and stock was made.

This ranged from Kottayam Cathedral, now given to the Church of South India, to a bungalow at Alleppey, in Travancore. This last was the home of a CMS priest in 1816; and it is a show-piece even today. Among the other larger properties are the famous St. John's College, Agra, and a whole village inhabited by 2,000 people in Lahore.

NEW AFRICAN PROVINCE

Delegations of bishops, clergy and laity from the East African dioceses are meeting at Dodoma in Tanganyika to consider ways and means whereby there may be "a closer and more active association" between the dioceses.

THE Archbishop of Canterbury has sent a message to the conference suggesting that "the time is ripe for a decisive step forward" toward the constitution of a Province of East Africa, comprising the dioceses in Kenya and Tanganyika.

These dioceses are at present part of the Church of England and are under the Archbishop of Canterbury as Metropolitan. If a Province were formed with autonomy it would be, in effect, a new self-governing Church in the Anglican Communion. In his message the Primate writes:

"The dioceses of Kenya and Tanganyika make up a group certainly strong enough in spiritual and temporal resources

NEW TESTAMENT TRANSLATION COMPLETED

Bible in Current English

THE translation of the New Testament into current English, a project undertaken with the authority of all the major churches in Britain, except the Roman Catholic, has been completed.

This announcement is made by the Oxford and Cambridge University Presses. The information was given to the meeting of the Convocation of Canterbury at Lambeth Palace, which began on Tuesday, by the Bishop of Winchester, Chairman of the Churches' Joint Committee on New Translation of the Bible.

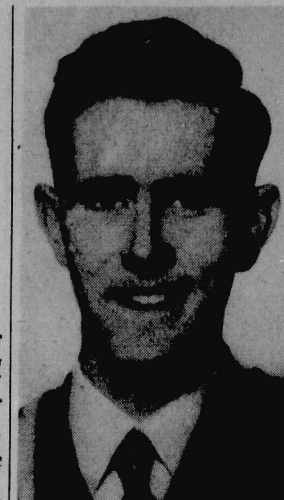
The New Testament translation, which is a completely new one made from the original Greek texts, will now be finally revised and prepared for publication. This work is expected to take about 12 months, and the completed manuscript will then be delivered to the printers. A very large printing and a worldwide distribution are envisaged, and it is expected that copies will be ready for sale in the early part of 1961. The New Translation will be published jointly by the O.U.P. and C.U.P.

Two Editions

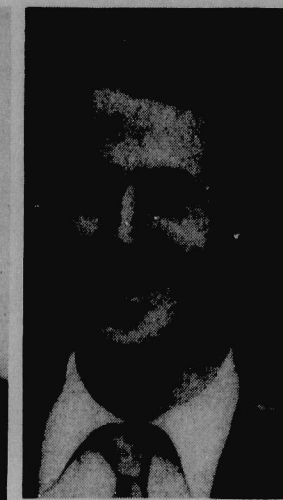
Two editions will be prepared—a handsomely produced library volume, with the translators' notes, and a popular edition in a smaller format, to be sold at a low price.

Completion of the New Testament translation is the first stage of the work of translating the whole Bible. Work is proceeding upon the translation of the Old Testament but because of its much greater length this cannot be published for several years to come. The Apocrypha is also being translated, and the version will be published in due course.

to take up full responsibility for their own government and development. The general lines of a provincial constitution are everywhere the same and are sufficiently evident in the draft regulations which have so far been prepared, though a final constitution would require for its adoption the full consent both of the Archbishop of Canterbury and of each diocese concerned."



James Alexander Grant, B.A., of Trinity College, Melbourne, who won the Hey Sharp Prize, for 1958. The award is made each year to the student at the head of the list in the First Class in the Licentiate in Theology examination.



Alan Brian McGowan, of Ridley College, Melbourne, winner of the John Forster Memorial Prize. This prize is awarded annually to the student who heads the list in Greek New Testament.

ANGLICAN-METHODIST DISCUSSIONS

THE Convocation of Canterbury, meeting at Lambeth this week, has received an up-to-date report on the official Anglican-Methodist conversations.

IN the debates which followed, a plea was made that a clear statement should be issued for the guidance, not only of Methodists but of Presbyterians as well, concerning the Church's view on intercommunion.

In the course of his presidential address on Tuesday, the Archbishop of Canterbury announced a new procedure which would be followed at the opening of a new Convocation—unless Convocation advised otherwise.

Latin Abolished

The present procedure, he pointed out, consisted of psalms sung in Latin, the Litany sung in Latin, a sermon preached in Latin, and then a somewhat strange series of formal acts some in Latin, some in English, which took place in the south choir aisle of St. Paul's. This procedure went back a long way; but there was a general feeling that it could be made more edifying.

It was now proposed that the customary Latin psalms should be sung, and, if the Dean of St. Paul's agreed, be sung by the choir in procession. There would follow a celebration of the Holy Communion in English, with a sermon in English.

Following an amendment moved by the Rev. G. R. Sansbury, the Lower House approved, by 62 votes to 48, the deletion from the Canon LXIX of the clause ordering that the Thirtynine Articles be read in church by a new incumbent in the presence of the congregation. The amendment substituted the Declaration of Assent for the reading of the Articles.

Church relations: England and Sweden

Anxiety in the Church of England about the Church of Sweden's recent decision to allow women to apply for ordination to the priesthood is unfounded, according to observers in Stockholm. With the Swedish Church split into two opposing camps over the question, it is regarded as unlikely that any women will seek ordination in the near future.

THIS is reported in the Church Times of January 16. The Church of England is in communion with the (Lutheran) Church of Sweden.

After the victory won by the "feminist" camp at the Swedish Church Assembly last September, the general attitude among women theological students is that they can now afford to wait, rather than risk accentuating the split.

The decision of the English Convocations to debate the Swedish position had, up to the beginning of this week, made little noticeable impact in Stockholm. Archbishop Gunnar Hultgren refused to make any comment, though it is well known that he favours admitting women to the priesthood.

At present there are 30 women theological students at Uppsala University, the principal Swedish theological faculty. But opinion is divided among them. At least half are believed to side with the High Church "Rally for Church Renewal" (which is strongly opposed to the ordination of women), and have no

PRIMATE'S VISIT TO ASIA

The Archbishop of Canterbury has accepted the invitation of the Nippon Sei Ko Kai (Japan Holy Catholic Church—that is, the Anglican church in Japan) to attend its centenary celebrations in April.

HE will also visit the Church of India, Pakistan, Burma and Ceylon, and Anglican churches in Hong Kong and Korea.

The Primate, who will be accompanied by Mrs Fisher, plans to leave England on March 22, arriving the following day in Karachi. He will spend three days in Pakistan, which will include a visit to Lahore, and then go on to Calcutta, where he will spend Good Friday and Easter. He expects to leave Calcutta on April 2, for a visit to Hong Kong on his way to Japan, where he will stay for two weeks from April 6.

His tour will conclude with a two-day visit to the Church in Korea.

Dr. Fisher's Letter

In the Convocation of Canterbury, the Archbishop reported that he had sent a private letter on the matter at issue to the "appropriate authority" in the Church of Sweden.

The Primate said that it had been clear from the outset that the action taken by the Church of Sweden might cause some embarrassment to the Church of England, and that any immediate public reference to it in England might cause embarrassment in the Church of Sweden, especially if the Church of England seemed to be intervening publicly on one side or the other.

NEWS IN BRIEF

On Sunday, February 8, a new Kindergarten Hall in the Parish of Christ Church, Gladsville, N.S.W., will be opened and dedicated by the Rt. Rev. M. L. Loane. The service will take place at 3.00 p.m.

Morning Prayer will be broadcast from St. Peter's Cathedral, Armidale, N.S.W., on Sunday, February 8. The broadcast will be heard over 2BL, 2NC and A.B.C. regional stations.

The Graham Crusade Organisation reports that a record number of over 7,500 names have been submitted for counselling in the forthcoming Crusade in Sydney. This is a world record.

On Sunday, February 8, the A.B.C. will be broadcasting Dr Graham in the programme "Plain Christianity" at 7.30 p.m., A.E.T. On the following Sunday, February 15, a further programme featuring Dr Graham will be broadcast in the Radio Service series at 9.30 a.m., A.E.T. It will be entitled "The Opening of a Crusade."

A further All Night of Prayer for the Crusade has been announced for Friday, February 6. This will be held throughout Australia at strategically located centres. To date over 23 of these have been planned for Sydney.

The Christian Broadcasting Association of Sydney has announced plans for the construction of new studios at Five Dock, N.S.W. C.B.A. at present utilises the Five Dock Presbyterian Church but activities are greatly curtailed through lack of space. A deposit has been placed on a block of

land at Five Dock and an Appeal for £40,000 is being launched.

The N.S.W. Auxiliary of the British and Foreign Bible Society will be holding its Annual Business Meeting and Workers and Friends' Afternoon on Friday, February 20. The Business Meeting will take place at 1.00 p.m. on that day, with the Workers and Friends' Meeting following at 2.00 p.m. Both meetings will take place in the Bible House, Bathurst Street, Sydney.

After 13 years of service the Rev. C. O. Rhodes has resigned his appointment as editor of the Church of England Newspaper, it was stated last week.

Appointment by Church Music School

THE council of the Royal School of Church Music, London, has appointed the Reverend D. W. B. Robinson as diocesan representative for the R.S.C.M. in Sydney jointly with the cathedral organist, Mr Mervyn Byers.

Both Mr Byers and Mr Robinson would welcome opportunities of discussing the work and principles of the R.S.C.M. with clergy, and would appreciate invitations to address rural decanal meetings on the subject.

Mr Byers is also provincial representative of the R.S.C.M. for N.S.W.

ISLINGTON CONFERENCE (continued from page 2)

if it cannot be stopped it should be regulated.

I believe that we should have one, for four reasons, doctrinal, practical, pastoral, and liturgical, which I hope to expound later in another place.

I believe that full and frank discussion on Reservation, and the need to deny its permissive use in the life of the Church, could lead us all nearer to our living Lord, and so be a step toward a new unity in Christ, because of a new reformation of doctrine, and a new study of God's Word. As the Bishop of Bradford said last week on "Lift Up Your Hearts," "The Church is under the authority of the Bible."

Where will this reactionary tendency stop? This piecemeal pressure on our Prayer Book heritage continues.

Last week all Proctors in Convocation received an amendment put forward not by an individual proctor, but by the Canon Law Joint Steering Committee itself, to amend the title of Canon 97 "Of the Communion Table" to read "Of the Communion Table or Altar," and subsequently to read "or Altar" throughout the Canon.

Again, two expressions of different doctrines are before us. The word "altar" speaks of a sacrifice to be made, the Communion Table of a meal to be enjoyed. If this word "altar" so loosely but mistakenly used today, finds a respectable lodgment in the Canons, the next move will be to insert it in the Prayer Book, where the word "altar" is never used from cover to cover to describe the Communion Table.

Do we as evangelicals, in the name of "comprehension," dumbly stand by and weakly assent to the systematic introduction, step by step, of an alternative system of worship in the National Church, or do we remember that the Lord Jesus was full both of "grace and truth" (John i.14) He did not only say the Comfortable Words "Come unto Me, all ye that are weary and heavy laden, and I will give you rest" (Matt. xi. 28), but He also boldly cleansed His Father's Temple, and cried "Take these things hence" (John ii. 16).

Where will these divisions in our Church stop? See the blunt statement on Prayers for Dead.

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3. To Promote the Tide of Evangelism

Under this heading Mr Wood dealt first with the encourage-ment of evangelistic preaching by the Lambeth Conference.

(i) The Conference stresses the need of personal encounter with, and conversion to Christ, of every Church member.

(ii) The Conference clearly states that Christ's atoning death is the ground of salvation, the Holy Scriptures are the authority for preaching salvation, and faith in the Lord Jesus the way of obtaining salvation.

"The Gospel of the power of God unto salvation to them that believe and its essence is ever the same. Its centre is the Cross of Christ, whereby God leads men to see themselves as sinners under the divine judgment and as recipients of the divine forgiveness when they repent and believe. It is a Gospel calling for decision . . . The Church is charged until the end of time to preach the Gospel with the Cross as its centre and with the incisiveness of life and death."

"The Gospel is 'according to the Scriptures' . . . (Lambeth Report 2.16). The Bishops of our Communion have stated the Gospel in strong Evangelical terms, with this unequivocal emphasis on the Atonement, the Scriptures, the call for decision, and the demands of faith in Christ Jesus, for personal salvation. For we thank God, and if we have to criticise other parts of the Report, let us give full weight to this encouragement of an evangelical viewpoint."

Charles Simeon, that great Evangelical and loyal Churchman, whose 200th birthday anniversary we commemorate this Michaelmas Day, 1959, was always saddened by apostasy in the National Church, and gladdened by the breath of the Spirit blowing from whatever quarter. His aim was "To humble the sinner; to exalt the Saviour; to promote holiness." These words from the Lambeth fathers would have warmed his heart, as they do the hearts of all evangelicals today.

For particulars, write to—The Rev. G. J. Coad, Th.L., Church Army Training College, Hereford Street, Stockton, N.S.W.

New Melbourne Social Service Council

The Archbishop of Melbourne has set up a Social Service Advisory Council to co-ordinate the thinking, planning and work of all Anglican Social Services.

Archdeacon G. T. Sambell has been appointed chairman and the Reverend Neale Molloy secretary. The organisations represented on the council are—

The Mission to Streets and Lanes.

St. John's Home for Boys. The Mission of St. James and St. John.

The Church of England Free Kindergarten.

The Missions to Seamen. The Brotherhood of St. Laurence.

Homes for Elderly People. Three research groups have been set up:—

1. To prepare information on all aspects of child care, including methods of approaching staff planning, adoption and foster care.

2. To make a survey of the social service work of the Anglican Church, discover the gaps in the work and explore the possibility of establishing a social service bureau.

3. To report on the financing of Anglican Social Service work, particularly in the type of Community Chests.

An all-day conference of the Advisory Council has been arranged for March.

BIBLE SOCIETY RECEPTION

A Reception for Branch Officers, Collectors and Helpers will be held in the Social Hall, Bible House, at 2.15 p.m. on FRIDAY, 20th FEBRUARY.

The guest speakers will be the Rev. Neville and Mrs. Anderson, of the Australian Baptist Mission, who together spent 19 years in India and Pakistan.

Friends desiring to attend please phone MA5428 before Tuesday, 10th February.

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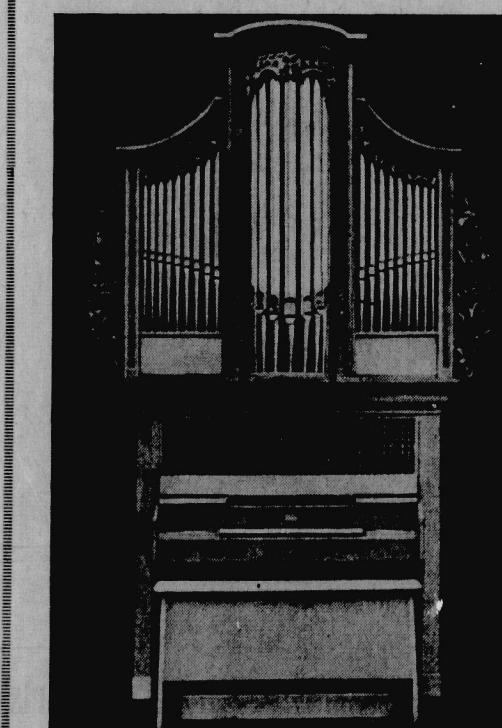
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Raf, Kenneth William, 1, 2, 3, St. Francis College, Brisbane; Ralston, Alexander James, 3, G.B.R.E., Bathurst; Reid, Norman Collis, 2, 10, G.B.R.E., Brisbane; Richardson, Robert, 2, Transvaal, Unattached; Roberts, Colin Frederick John, 1, 2, 4, 5, 10, 11, S.S.M., Brisbane; Robertson, Albert William, 3, Canberra-Goulburn; Robinson, Joseph, 1, 2, Moore College, Armidale; Ross, Geoffrey Maxwell, 8, Ben- diso; Ross, Margaret Lansdowne, 7, Melbourne; Routley, Donald, 2, 3, 4, 5, Ridley College, Unattached; Rowland, Roy Griffith, 2, 3, 4, Ballarat; Ruskin, Leslie, Edgar, 1, 2, Canberra-Goulburn; Sanderson, Ronald Thomas, 3, Adelaide; Scattergood, William Henry, 6, 7, Bruce Allan, 2, St. John's College, 3, Ridley College, Unattached; Schultz, Riverina; Scott, George Baird, 3, Bep- diot; Scott-Halliday, David Samuel, 2, 10, G.B.R.E., Bendigo; Sexton, Geoffrey Holland, 1, 2, 10, St. John's College, Adelaide; Shelley, Owen Campbell, 6, Sydney; Shepherd, Alan George, 8, 10, G.B.R.E., Grafton; Shepherd, Donald Milton, 3, Canberra-Goulburn; Sibby, Geoffrey Dean, 7, G.B.R.E., Adelaide; Simpson, John Barrie, 7, Mel- bourne; Sinclair, Kingsley Gordon, 9, 10, Wollaton College, Perth; Skellett, Barry John, B.A., 1, 2, 3, 4, 12, Moore Col- lege, Sydney; Skillcorn, Walter Stanley, Edgar, 1, 2, 4, Medak, India; Smith, Leon Somerville, Miss Ethel May Georgina, 2, G.B.R.E., Sydney; Sowell, Charles Keith, B.A., 1, 2, 5, Canberra-Goulburn; Stacey, Percival James, 1, G.B.R.E., Ade- laide.

Nelson, Raymond George, 3, 10, St. John's College, Grafton.

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cations should be made in the
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The Australian Church Record, February 5, 1959—Page 7

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On Sunday, December 7, St. Giles' Church, Greenwich, N.S.W., celebrated the conclusion of its Golden Jubilee year with a Thanksgiving Service. The Governor of N.S.W., Lieut-Gen. Sir Eric Woodward and Lady Woodward, together with parliamentary and civic leaders, attended.

★ ★ ★

Mr C. H. Troutman, general secretary of the I.V.F., recently visited Hong Kong for a conference of the I.F.E.S. He returned on January 5.

★ ★ ★

Canon T. Thomas has been presented with a cheque for £1,000 by his parishioners of St. John's, Camberwell, as a mark of esteem for his leadership in rebuilding after the fire which gutted the church, after being started by an incendiary three years ago. He will leave for Europe and the U.S.A. on furlough after Easter.

★ ★ ★

The Rev. W. Dodgson Sykes, rector of St. Mary le Port, Bristol, has entered hospital for an exploratory operation. Mr Sykes is also Editor of the "Gospel Magazine." He was Principal of Tyndale Hall from 1932 to 1951. Prayer will be valued at the present time.

★ ★ ★

Rev. G. H. Codrington, vicar of St. Andrew's, Brighton, has resumed parish duties after his migrant chaplaincy to England.

★ ★ ★

Mr D. A. Hunter Johnston has been appointed as Investment Manager of the Board of Finance of the Church of England, for the investment and deposit of funds created by the Board under the Church Funds Investment Measure, 1958, in England.

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Personal

Miss Nina Youlden, who has had many years' missionary service in India evangelising in the villages and, since 1947, has pioneered Christian literature and Bible Society work in Poona and district, has now returned to Melbourne to take up work with the British and Foreign Bible Society in Victoria. She will be available for deputation.

★ ★ ★

Rev. H. J. F. Daniel, of the Church of S. India, will be in Melbourne February 23-30 on behalf of the Australian Christian Youth Council, whose secretary is the Rev. John Neal, vicar of West Essendon.

★ ★ ★

The Bishop of Norwich (the Rt. Rev. P. M. Herbert) has informed the Archbishop of Canterbury of his wish to resign the see, and the Queen has signified her consent. Dr Herbert was translated to Norwich from Blackburn in 1942.

It is understood that the Bishop will leave Norwich toward the end of July and will reside at Virginia Water Cottage, in Windsor Great Park, a grace and favour residence placed at his disposal by her Majesty the Queen.

★ ★ ★

Mr David B. Winter, B.A., is to take over as Editor of the magazine Crusade and Editorial Secretary of the Evangelical Alliance as from August 1 next.

He said last week: "I have left a work I love—school-teaching—only because I believe Crusade is a strategic magazine with immense possibilities under God for good both in the Church and in the world."

"A farewell to the Bishop-elect of Rockhampton the Right Reverend T. B. McCall formerly Home Secretary of the Australian Board of Missions has been arranged for 8 p.m. Tuesday, 17th February, 1959, in the Hall at Christ Church St. Lawrence, 507 Pitt Street, Sydney.

A testimonial and other presentations will be made and all interested persons are invited to attend.

The latest two films made by the Bishop-elect will have their premiere at this meeting."

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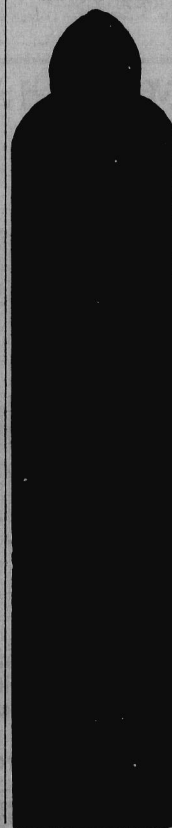
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Sw Church Province

Following statement has
been issued at the request
of the Right Rev. L. J.
Bishop of Mombasa:
Conference has been held
in Mombasa to discuss the group-
ing of five dioceses of
Anglican Communion to
an ecclesiastical Province
in East Africa. The Bishops of
Mombasa, Zanzibar (in the
Masasi, Central Tangan-
ika and South-West Tanganyika
dioceses) and the Conference, each
representing a party of clerical and lay
representatives, and there were
30 delegates in all.
The Conference began with
acts of worship in the
presence of the Holy Spirit on
January 18, and its ses-
sion was held in the chapter house
of the Right Rev.
Bishop of Central
Tanganyika, extended over the
following days.

The Conference drew up and
submitted to articles of a draft con-
stitution for such a Province.
These are now being sub-
mitted to the Archbishop of Can-
terbury for his approval, and to
the diocesan synods for their
approval following upon which the
Province of East Africa
will come into being with the
election of its first archbishop and
the first meeting of the provincial
synod.

It is hoped that the Arch-
bishop of Canterbury in person
will be able to visit East Africa
for the formal handing over of
powers as Metropolitan to
the newly elected Archbishop
on the inauguration of the
Province, which will in the first
instance comprise all the Angli-
can dioceses in Kenya, Tangan-
ika and Zanzibar.

The cordiality and the large
scale of agreement which
characterised these meetings, attended
by delegates of dif-
ferent races and of varying
degrees of churchmanship, augur
well for the future stability and
solidation of this Province,
the formation of which will con-
stitute a major landmark in the
history of the church in this
region.

SWEDISH PRIMATE

REPLY SOON

The Archbishop of the Church
of Sweden, (Dr G. Hultgren)
writing at a Press confer-
ence held in connection with
the meeting of the Swedish
Episcopal Conference last week, said he hoped
the question of the ordina-
tion of women priests would not
be the good relations with the
Church of England.

He said he would soon be
writing to the private letter
he had received from the
Bishop of Canterbury con-
cerning the issue.