

# Personal

## Sydney

**The Reverend C. R. Sprackett, M.A.**, has been appointed Secretary for Inter-Church Aid, Refugee and World Service, of the Australian Council of Churches. Mr Sprackett, 45, has been Minister of St. Martin's Presbyterian Church, Christchurch, N.Z., for ten years. He is at present Moderator of the Presbytery of Christchurch. In 1960 he obtained leave of absence and went to his own expense to Hong Kong to be a voluntary relief worker for the Presbyterian work there. Mr Sprackett is married and has one son and one daughter. His appointment will take effect on January 1 next and he will live in Sydney.

**Mr W. Vaughan Hinton** has been appointed Public Relations Officer of the Australian Council of Churches. Mr Hinton has had wide experience in the publishing field and is currently Editor of "Presbyterian Outlook", organ of the Presbyterian Church in Queensland. He will commence his duties on January 2, among which will be editing the Council's magazine "In Unity."

**The Reverend James Whild**, Rector of St. Paul's Chatswood, together with his wife and children, are to sail about mid-February for six months' leave in England. In Mr Whild's absence the Reverend Peter Watson, Curate of St. Paul's, will have the care of the parish.

**The Reverend K. F. Saunders**, the Rector of St. Luke's, Concord and Burwood from 1954 has been appointed Rural Dean of the newly created Rural Deanery of Strathfield.

**The Reverend D. T. Foord**, Rector of St. Thomas', Kingsgrove from 1960, has been appointed Rural Dean of the newly created Rural Deanery of Bankstown.

**The Reverend J. A. Dahl**, M.Sc., Rector of St. Michael's, Flinders Street, has accepted

## Death of Rev. E. E. Millard

The death has occurred of the Reverend Ernest Langdon Millard, Rector of St. Peter's, Richmond, N.S.W.

Mr Millard studied at Moore College, Sydney, and was ordained Deacon in 1928. The following year he was ordained Priest and went as Curate to St. Silas', Waterloo. From 1930 to 1933 he was Curate at St. Luke's, Mosman, from where he went to Kembla as Rector. He served at Kembla from 1933 to 1940, when he became Rector of Dulwich Hill. He was Immigration Chaplain of Sydney Diocese from 1950 to 1951 and Rector of St. Peter's from 1953.

nomination to Holy Trinity, Bexley North.

**The Reverend W. T. Gregory**, of the Diocese of Nelson, New Zealand, has accepted nomination to St. Paul's, Gymea Bay. He will succeed the Reverend W. H. Ostling, now Rector of St. Barnabas', Roseville East.

**The Reverend K. H. Marr**, Curate-in-Charge of Holy Trinity, Bexley North, has been appointed full-time Chaplain at Long Bay.

**The Reverend R. A. and Mrs Hickin** have announced the engagement of their younger daughter, Marlene, to Mr David Cohen, the younger son of Mr and Mrs K. F. Cohen, of Cremorne. Marlene is at present Youth Secretary of the C.M.S. and her fiancé is a teacher at the Cathedral Choir School.

## Melbourne

**The Reverend A. L. Rivett** has been inducted by the Archbishop of Melbourne to the charge of the Parish of St. Paul, Gisborne, on October 10.

**The Reverend A. Tinoni**, a Melanesian priest from Siotia, Solomon Islands, is at present visiting Victoria on behalf of A.B.M.

**The Reverend Wilfrid Holt**, Vicar of St. Mark's, Camberwell, has been elected by Synod as Canon of St. Paul's Cathedral, to replace Dean Thomas.

**The Reverend D. W. Hardy**, from the Diocese of Ballarat, has been appointed to the charge of the Parish of St. Stephen, Belmont, and will be inducted there on December 14 by the Archdeacon of Geelong, the Venerable Douglas Blake.

The following have been elected to the Council of the Diocese: **The Reverend Wilfrid Holt**, St. Mark's, Camberwell; **The Reverend T. R. H. Clark**, St. John's, Camberwell; **The Reverend J. Harvey Brown**, Holy Trinity, Surrey Hills; and **The Reverend W. V. L. Lloyd**, St. Hilary's, Kew.

**Miss Margaret Warne**, formerly of Murrumbidgee, Victoria, who has been teaching in the mission field in New Guinea, has been appointed to take charge of the Mission School at Sasembata, Papua.

On October 22 the Reverend **Seriba Sagiti**, a Torres Strait Islander who has been an Anglican priest for a number of years, arrived in Melbourne for a short visit. For the two weeks he will be in Melbourne, Mr Sagiti will be on the staff of the Parish of St. John, Camberwell. Later on he will visit country centres.

## Brisbane

**The Reverend James and Mrs Payne** were farewelled by parishioners of St. Stephen's, Coorparoo, on Sunday, October 21. Mr Payne is Dean-elect of Perth, the first Australian to hold that

post. The Paynes will be in Sydney from October 23 to 25, from where they will sail to Perth on the Oronsay. Jim Payne, (19) will remain in Brisbane for the present, where he is a cadet journalist with the A.B.C. Mr Payne's installation as Dean will take place on November 15.

## Overseas

**Mr W. F. Graham**, father of Dr Billy Graham, died at Charlotte, North Carolina, on August 24. He was 74

and had suffered a stroke a year before he died. Mr Graham, Sen., was a member of the Calvary Presbyterian Church.

**The Archbishop of Canterbury** is at present on a three weeks' visit to the U.S.A., in the course of which he is to preach at six cathedrals, receive four honorary degrees and attend many gatherings, both formal and informal, of clergymen, laymen and university and theological college staff and students.

## NEWS IN BRIEF

**FASHION** from 1788 to 1926 will be featured in a program: "Cavalcade of Fashion," to be held in the Lane Cove Town Hall (Sydney) on Monday, November 5 at 8 p.m. Proceeds from the evening will be devoted to the Memorial Hall Fund of St. Alban's Church, Lindfield. (Details: JM2348.)

**BUNBURY'S** new Cathedral Church of St. Boniface was dedicated on October 14. In the evening of the same day a service was held to mark the opening of the diocesan synod.

**BISHOP** Stephen Bayne will be heard on the A.B.C.'s "Plain Christianity" program on Sunday, October 28 (7.30 p.m. E.T. in Eastern States; 7 p.m. S.A.T. in S.A.; 10.30 p.m. W.A.T. in W.A.).

**EIGHTY-FIVE** years of ministry in Vauluse (Sydney) were remembered on October 14 at an Anniversary Service in St. Michael's Church, Vauluse. The sermon was preached by the Archbishop of Sydney.

**THE ANNUAL** meeting of Sydney's Deaconess Institution was held at Deaconess House, Newtown, on Friday, October 19. The speaker was Miss G. Arnot, president of the National Council of Women, N.S.W.

**FIFTY YEARS** of Anglican ministry in the Aspendale-Edithville areas (Melbourne) were marked by celebrations on Sunday, October 7 at St. Columba's Church, Edithville. Present at the service was Mr H. J. Richardson, secretary of the original building committee. Mr Richardson still holds the position of Vicar's Warden.

**BISHOP** Sembell laid the foundation stone for a new church hall for Springvale North (Melbourne Diocese), on Sunday, October 7.

**CHRISTMAS** carols and well-loved hymns is the title of a record featuring St. Paul's Cathedral choir, just released. The record features a peal by the Cathedral bells, shortly to be dismantled and sent to England for re-hanging. Proceeds will go to the Restoration Appeal. The price is 30/- plus postage.

**THE CHRISTIAN** Family Centre, erected by the Parish of St. Luke, Miranda, was opened and dedicated by the Archbishop of Sydney on Sunday, October 7.

**MACQUARIE'S** laying of the foundation stone of St. Matthew's Church, Windsor (N.S.W.) was remembered at celebrations marking the 145th anniversary of the event on October 7. Archdeacon Delbridge spoke at a dedication festival service.

**SUPPORTERS** of B.C.A. in Melbourne Diocese will be able to attend a Fair to be held in aid of the Society's work on Thursday, November 1, commencing at 11 a.m. The Fair will be held in the Lower Town Hall.

**FIVE HUNDRED** people can be accommodated in a new church recently opened in Kyogle (Grafton Diocese). The church, St. James', together with furnishings, cost £30,000 to build, a great proportion of which sum has already been raised.

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## U.S.A. Appointment for Dr. F. Andersen

**The Reverend Francis I. Andersen**, Vice-Principal of Ridley College, has been appointed Professor of Old Testament at the Church Divinity School of the Pacific, Berkeley, California, in succession to Professor James B. Pritchard, who has been appointed Professor of Biblical Archaeology in the University of Pennsylvania.

Dr Pritchard is one of the foremost biblical scholars and archaeologists of America. He is most widely known as the editor of two large volumes of Ancient Near Eastern Texts and Pictures relating to the Old Testament. These are indispensable reference works for any serious student of the Bible.

Dr Andersen, a well-known Evangelical, joined the staff of Ridley College ten years ago, having previously been on the staff of the University of Melbourne. Dr Andersen was awarded a Fulbright Scholarship for further studies in the United States and secured his Doctorate at Johns Hopkins University. He studied under Dr W. F. Albright, graduating with distinction.

Dr Andersen has been in charge of the Department of Biblical Studies at Ridley College and was appointed Vice-Principal three years ago.

Dr Babbage, Principal of Ridley College, said that Dr Andersen was probably the most brilliant scholar in the Anglican Church in Australia. His departure was a grievous loss. His contribution to Ridley College had been outstanding.

Dr Andersen is married with four children. His wife is a medical practitioner and won the Vera Scantlebury Brown Memorial Scholarship for post-graduate studies in the States.

## Evangelical Conference

A conference for Evangelical churchmen will be held at Moore College, Sydney, on Friday, November 23, at 7.30 p.m.

The subject will be: "The 39 Articles of Religion — their significance for contemporary Anglicanism."

Speakers will be Canon D. B. Knox, B.A., M.Th., D.Phil., Principal of the College, and the Reverend B. L. Smith, B.D., Th.Schol., Lecturer of the College.

## C.E.B.S. WEEK



C.E.B.S. Week in Sydney, concluded on Sunday, October 28, with a procession from the Domain to the Cathedral, via the Cenotaph in Martin Place.

At the Cenotaph a wreath was laid by Legatees belonging to the East Sydney contingent. At the service, which was held in the Cathedral, the preacher was Archdeacon G. R. Delbridge, Th.Schol., Archdeacon of Parramatta.

Photo shows a group of boys preparing for the procession.

## Christmas Crusade

The purpose of the Crusade is to remind the community that the Christmas season is not merely a time for selfish enjoyment but that it commemorates the coming of Christ into the world.

City and country centre throughout New South Wales will join in this year's observance of the Crusade.

During the week Monday, December 17 to Friday, December 21 the Crusade will hold the following Sydney functions:

- Choirs from various groups will sing carols from the balcony of Sydney Town Hall, daily at 12.30 p.m.

- Many city churches and some city stores will present recorded Christmas carols and excerpts from the Scriptures dealing with the nativity of Christ.

- A special Christmas Tableau and Carols will be held on Thursday night, December 20, in Hyde Park, attended by the Governor of N.S.W., Sir Eric Woodward, and heads of the Churches and of the State.

## BISHOP STRONG TO BRISBANE

A Selection Committee of eighteen has unanimously elected **Bishop Strong**, Bishop of Papua-New Guinea, as Archbishop of Brisbane.

He succeeds Archbishop Halse, who died on August 9.

The names of other candidates for election were not disclosed. The meeting which elected Bishop Strong was held in close secrecy and members were under oath not to say what happened.

The committee which chose the new Archbishop comprised the bishops of the province (New Guinea, North Queensland, Rockhampton and Carpentaria), together with Bishop John Hud-

son, Dean Baddeley, Archdeacon H. J. Richards and Canons A. L. Sharwood, P. Bennie, I. Church and E. R. Chitenden.

Lay members were: The Diocesan Registrar (Mr R. T. St. John), Mr F. T. Cross (barrister), Mr Justice Wanstall, Mr G. R. H. Gill (solicitor), Mr H. C. C. Goffage (accountant), Mr C. J. Elliott (stockbroker) and Mr G. L. Hart, Q.C., M.L.A.

Bishop Strong, who has been Bishop of Papua-New Guinea since 1937, is 63 and unmarried. He was educated at The King's School, Worcester, and later at Selwyn College, Cambridge. He joined the Royal Engineers at 18 and received a second lieutenant's commission in the Signals Corps. After his discharge in 1919, he completed his Arts degree and was ordained priest in 1923 at Durham.

He was Vicar of Sunderland in 1936 when he was offered the Bishopric of New Guinea. He was 37 when he commenced work in New Guinea.

Bishop Strong remained in New Guinea following the Japanese invasion and was one of the first people to be fired on by the Japanese.

as well as the voice of youth groups of other religions. The head of the West Irian Church is a third generation Christian, said Mr Keith Hopper, of Inverell. The Church in West Irian was one of the first Churches to propose the formation of the Indonesian Council of Churches, and ever since had been treated with honour as one of its founders.

"Wherever two or three of us were, there was One more, and this was very obvious," said Mr Hopper. "I have had expressed to me by every Salvation Army group I attended that the coming of the team had made a precious contribution to the work of the Salvation Army there."

At Macassar, the governor had said, "The Christians are fanatical," and while this was an exaggeration, it did indicate their complete dedication. "It was a thrill to us to be with the 80 theological students at prayers in their college and to talk with them," said Mr Hopper.

**Appointment recommended** "In my report, I have written as my primary recommendation the appointment of a travelling agricultural worker," said Mr W. E. Fisher, farmer, from Bordertown, South Australia. Seventy per cent of the people of Indonesia are farmers, so any report on such a visit as ours must include a report on agriculture.

Animal husbandry is primitive, he said. Indonesia imports about 600,000 tons of rice and the need for expert guidance to increase food production is extremely great, he said.

## CHURCHMEN BACK FROM INDONESIA

Nine of the team of church men and women sent by the A.C.C. Council to Indonesia on a fraternal visit returned to Sydney on Thursday, October 18. One, Dr Reg Walker, a Sydney physician, had returned earlier.

The team recommended that a group of Indonesian Christians be invited to visit Australia, the time for issuing the invitation to be decided by the A.C.C.

The considerable number of really dedicated Indonesian men and women rendering remarkable Christian service was the feature that made the deepest impression on the members of the team. In place after place, said the Rev. J. M. Stuckey, of Sydney, leader of the team, they found Christian workers doing most devoted work often with inadequate or even non-existent equipment.

"There are points in the work in the Indonesian Churches where Australians could be placed so as to make available their special skills which are needed," said Mr Stuckey. The team has specific recommendations in this respect which would be made to the Australian Council of Churches. It also recommended that specific actions be taken in Australia to render assistance in each of the outlying regions visited by members of the team.

Mr Stuckey said that wherever the team went, it saw excellent work being done by the Salvation Army.

## 17th Century Tragedy

Dr. Packer writes on page 2



# THE AUSTRALIAN CHURCH RECORD

OCTOBER 25, 1962

## An Alarming Situation

The publication in A.C.R. of a letter by the Reverend Arthur Deane dealing with "Loyalty to the Anglican Communion" has resulted in our office receiving a large number of letters, forms of service, newspaper cuttings, church papers and other material all attesting to an alarmingly widespread departure from the Prayer Book of the type experienced by Mr Deane.

We thank our many correspondents for writing as they did. Space will not allow inclusion of all letters received — those appearing in this issue are representative of many others.

It would seem that in many Anglican churches anything BUT the Book of Common Prayer is used. It is at least encouraging to note from a correspondent in Riverina Diocese that the Bishop has ordered "the withdrawal of all devotional books and alternative orders of worship from the churches" and their replacement with the 1662 Prayer Book — the only book to be given out to congregations.

Representative of what is happening is the experience of a correspondent in North Queensland. There, in one church, an "Anglican Missal" is in regular use. Mass is celebrated, prayers offered to Mary and the Saints, the elements adored and so on, *ad nauseam*.

Another writer has forwarded a copy of a booklet entitled, "Come and Worship," a simplified Service of Holy Communion, evidently for children. Worshipers are informed by this book that they "come to God's House to offer the Holy Sacrifice" and are exhorted to "pray to Jesus now present on the Altar."

Yet another is "A Parish Communion Book," subtitled, "The Prayer Book Order Rearranged." A service sheet from an Adelaide church lists the "Weekly Requiem Mass"; another in Adelaide has "Low Mass," "High Mass" and "Sung Mass" with lists of the departed for whom prayer is to be offered. Yet another in the same diocese held a performance of Beaumont's "Twentieth Century Folk Mass."

We have also received material dealing with widespread Mariolatry. One leaflet published by the Society of Mary (boasting as one of its vice-presidents Dame Sybil Thorndike, incidentally) informs us that Mary "gladly accepted, on our behalf, God's proffered gift of redemption" giving her a unique place in Heaven and "powers of intervention beyond all human assessment." Another church makes available to its people copies of a "Litany of the Blessed Virgin Mary" in which Mary is adorned with such blasphemous titles as "Ark of the covenant"; "Gate of Heaven"; "Refuge of Sinners"; "Queen conceived without original sin" and "Queen taken up into Heaven."

Of course the blame for departure from the Prayer Book standard is not all one-sided. Many Evangelicals are also at fault, as our correspondent B. J. O'Donovan points out. But departures from the Prayer Book by Evangelicals are relatively insignificant compared with some of those we have cited.

How many loyal Anglicans are being driven from our Church by such pre-Reformation practice? Scattered throughout the Church of England are many faithful church people who have, often for many years, suffered the filching of their rightful heritage as Anglicans. Can it be wondered if, patience strained and conscience disturbed, these people are forced to seek a spiritual home in another denomination? Are they to blame? No—rather the shepherds who are more intent on apeing Rome than caring for the flock of God. They are the ones upon whom condemnation will come in the Judgement.

The responsibility for setting our house in order rests largely — in many cases, exclusively—with the bishops. Bishops must follow Riverina's example and insist on the use of the Book of Common Prayer of 1662—still our authorised standard of worship. Only in adherence to the Prayer Book can we find that common ground so necessary to the task of revision.

*"The weakness of the Act of Uniformity as a Church settlement is now clear. It was a harsh, small-minded, vindictive measure, as uncharitable and unscrupulous as it was short-sighted and unstatesmanlike. It was the last and unloveliest Laudian legacy to the Church of England . . ."*

## THE BUNGLE OF 1662

**"THE black Bartholomew Act"**—this is how that loyal churchman, George Whitefield, spoke of the 1662 Act of Uniformity. He called it the "Bartholomew Act" because St. Bartholomew's day—August 24—was the date on which it officially removed nonconforming clergy from their livings. Looking back at it from a century's distance, Whitefield saw it as a black Act—a tragedy and a disaster.

Other churchmen, no less loyal, have in recent years spoken of the Act in terms no less unfavourable. At the 1928 Church Congress, Canon H. A. Wilson called it "the bungle which converted Nonconformist Churches into Dissenters." Bishop Hensley Henson more than once described it as the

reference. Yet now the Puritans were told that unless they gave the new book their unfeigned and unqualified approval, they would lose their livings.

On the third point: the Solemn League and Covenant—an undertaking to work for a more thorough reformation of the English Church—had been imposed by Parliament in 1643 on all males over 18. Most Puritan clergy had approved it and subscribed to it. It was hard, therefore, to oblige them to repudiate it as null and void as the price of retaining their incumbencies; but this was what the Act of Uniformity required.

### Reformation

Inevitably, therefore, this Act created agonising problems of conscience for many, if not most, who had been ministering in English parishes at the time of the King's recall, two years before.

In the event, nearly 2,000 of

to re-establish the Laudian version of Anglicanism, and their unwillingness to have truck with any other.

What was their attitude to the Puritan clergy? Did they want to drive them out of the Church's ministry? From the trouble which the bishops took after the Act became law to persuade Puritan clergy to conform, it is evident that they did not. But they were not prepared to lower their own ecclesiastical standards in order to accommodate Puritan consciences. Laud's own stiff, unyielding spirit, authoritarian and fundamentally ruthless, was still active in his disciples.

Once we understand the Laudian ideal, the religious reasons for the requirements of the Act (leaving political factors aside), become clear; as we shall now see.

First: why did the Act make such an extravagant demand for

By the Reverend Dr J. I. Packer, Warden of Latimer House, Oxford. Reprinted from the Church of England Newspaper.

biggest disgrace in Anglican history since the Reformation.

On May 19, the 300th anniversary of the day when the Act received the Royal assent, many joined in special services of thanksgiving for the Book of Common Prayer which the Act secured us. On the 300th anniversary of the day when the Act officially ended the ministry of some 2,000 evangelical clergy we need grace to be ashamed as we remember the undeserved sufferings of good men, and the grievous loss to the Church of England, which this unhappy piece of legislation brought about.

### Established

For the Act did two things together. On the one hand, it re-established the Elizabethan Prayer Book, slightly revised, as the sole lawful form for public worship in the English Church. On the other hand, it laid down that after August 24, 1662, no clergyman might minister in the Church of England who had not received episcopal orders, (ii) announced to his people from his pulpit his "unfeigned assent and consent to all and everything contained in and by" the new Prayer Book, and (iii) subscribed before his bishop a declaration stating that "it is not lawful, upon any pretence whatsoever, to take arms against the king," and that the Solemn League and Covenant had been an illegal oath, binding nobody.

This threefold demand hit directly at Puritan clergy. On the first point: for two decades before the Act, everybody entering the ministry had been ordained by presbyters. None had received episcopal orders. For there were none to be had, episcopacy being officially outlawed. All clergy of 20 or fewer years' standing, therefore, would need to be re-ordained if their ministry in the national Church was to continue.

On the second point: when Convocation revised the Prayer Book in 1661, it paid virtually no attention to Puritan desires and scruples, as expressed to the bishops by Richard Baxter and his friends at the Savoy Con-

ference. Yet now the Puritans were told that unless they gave the new book their unfeigned and unqualified approval, they would lose their livings.

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The Commons rejected the proposal that deprived ministers "of peaceable disposition" should receive one-fifth of their former stipend as a permanent pension, as ejected Royalists in the 1640s had done. The Lords advanced the date on which the Act should come into force from Michaelmas to St Bartholomew's day, thus depriving the outgoing incumbents of their Michaelmas tithes. Both decisions betray malice aforethought.

### Conference

Similarly, the chilly attitude of bishops at the Savoy Conference shows that charity was temporarily failing in that quarter; and the spite shown in the enacting and enforcing of the persecuting laws that followed the ejections is too notorious to need comment here.

This, however, is not the whole story. Behind these manifestations of rancour and ill-will lay positive convictions: the convictions of the small but influential Laudian school of High Churchmen, to which the key man in the Restoration settlement—Clarendon, Lord Chancellor and architect of the Act of Uniformity—himself belonged.

This group had prospered remarkably during its 20 years of ecclesiastical exile, and was now, through Clarendon, in full control of Church affairs. The terms of the Act of Uniformity were inspired by the desire of these men

entire and unqualified approval of the Prayer Book? Because the Laudians wished to ensure that no clergyman thereafter would be free in conscience to indulge in the slightest degree of liturgical non-conformity. They were convinced that an absolute external uniformity was vital to the Church's well-being, and must be secured at all costs.

### Attitude

It was, as Dr R. S. Bosher points out, a Laudian axiom that "the indispensable safeguard of the Church's unity was a prescribed common worship and a minimum standard of ceremonial . . . The attitude of the bishops in 1662, therefore, represents no new departure in Anglican policy — the Puritan clergy must yield an outward conformity to the requirements of the Prayer Book, or quit the Church whose lawful authority they defied."

(What the Laudians of the Restoration would say if they could observe the present-day liturgical licence of the Church of England hardly bears thinking about.)

Second: Why did the Act require an explicit abjuring of the right to rebel? Because of the Laudian theology of monarchy, the doctrine of the divine right of kings. The classical statement of this is found in the Vicar of Bray's account of his own post-Restoration ministry.

"In good King Charles' golden days, When loyalty no harm meant, A zealous High Churchman was I, And so got preferment. To teach my flock I never missed, Kings were by God appointed; And damn'd were they who dared resist Or touch the Lord's anointed."

(It is an ironical fact that within a generation the whole Church had quickly thrown this doctrine over in order to support the Great rebellion of 1688. But that is another story.)

Third: Why did the Act prescribe that all ministers in the Church of England without exception must henceforth be episcopally ordained? Dr Norman Sykes called this "the outstanding innovation of the Anglican Restoration settlement."

Prior to 1640, this demand

• Continued page 6

## New Chesalon Home Opened



**MORE than 2,000 people attended the Opening and Dedication of the new Chesalon Parish Nursing Home established by the Home Mission Society at 3 York Road, Woonona (near Wollongong) on October 27.**

The Home was formally opened by Lady Hoskins, and was dedicated by the Archbishop of Sydney. The Home provides accommodation for 31 aged sick men and women, with excellent facilities for diversional and physio-therapy.

There are very large sitting and dining rooms for patients which open out on to beautiful lawns and gardens, preserving a homely atmosphere. Accommodation is also provided for the Matron and three members of the nursing staff.

In his address the Archbishop spoke about the name "Chesalon" which is of Hebrew origin and means "a fortress," "a place of security" and "a place of hope."

It was in 1960 that the Home Mission Society bought a beautiful two-storey home with lovely gardens and approximately 5 acres of land. The cost was £12,500, and the new building, which has been annexed to the original, with furniture and equipment cost a further £44,500 making a total outlay of £57,000.

Of this sum approximately £31,000 has been collected

through the efforts of local churches, and by public appeal through a local Men's Committee and the splendid efforts of two Women's Auxiliaries, one at Wollongong and the other centred at Austinmer—£27,000 has had to be borrowed.

There are no Government subsidies to assist with the capital cost of nursing homes for aged sick people. The Commonwealth subsidy of £2 for £1 to provide homes for aged people who are

well does not apply to nursing homes for the care of old chronically ill folk.

The "Chesalon Home" at Woonona will serve the whole of the Illawarra District. It will care for aged men and women of all denominations—qualifications for admission are that patients must be chronically ill and unable to afford normal private nursing fees. Most of those who are cared for are age and invalid pensioners.

## Presbyterians and Divorce

**FOLLOWING the introduction of uniform Commonwealth divorce laws the Presbyterian Church has adopted new proposals dealing with remarriage and divorce.**

According to the Westminster Confession, which is the Subordinate Standard of the Church, the only grounds for divorce are adultery and wilful desertion.

Relating this to the Federal Act, ministers of the Presbyterian Church of Australia would not be entitled to remarry persons whose marriages have been dissolved by the courts on grounds set out in Section 28 (c) (d) (f) (g) (h) (i) (j) (k) (l) (m) (n) of that Act. In fact, the present regulation 217 expressly

forbids such remarriages. Ministers are entitled to remarry "innocent" persons who have obtained divorce by regular procedure on the grounds set out in Section 28 (a) (b) and possibly (c).

The real difficulty remains that of determining who is an "innocent" person obtaining a divorce. Regulation 216 is expressly concerned only with cases of desertion.

**Inadequately Informed**  
The courts are, themselves, often inadequately informed, where suits are undefended. These cases are presented ex parte and, if respondents were required to give evidence, it might turn out that the Petitioner was equally guilty or more guilty of causing the breakup of the marriage.

The minister will usually be in a worse position than the Court, as he will normally not have seen the affidavits presented to the Court or heard the oral evidence.

He could, no doubt, request to see a copy of the affidavits and perhaps ought to do so, if he considers that circumstances warrant it. The normal procedure would doubtless be to accept the Court's finding, unless he has grounds to believe that the Court has been misled—a difficult decision for him to reach.

A resolution of G.A.A., 1957, B.B. Minute 164 requires the minister proposing to remarry divorced persons (inter alia) to make inquiry about Church membership and to consult the parish minister if the person is a member of another parish.

("N.S.W. Presbyterian")

## Greater use of laymen urged

**THE restriction of the ministry of the Church to a full-time paid professional group is hampering the witness of Christianity, the Central Committee of the World Council of Churches has been told.**

A report presented by the Division of World Mission and Evangelism said that in modern society and unevangelised areas where the Church must move swiftly, a variety of new forms of ministry is needed.

It mentioned several modifications of the traditional ministry. In Hong Kong a group of men in the Anglican Church have been ordained as an auxiliary ministry but have remained in their secular vocations.

"In the area where they work,

the number of village congregations has quadrupled in a period of twelve years," the report stated. "This rapid growth would have been impossible if it had depended upon the finding of additional paid workers."

**Fixed institution**  
"The Church was constituted as a community sent into the world to continue Christ's work of reconciling men to the Father," the paper pointed out. "There have been periods when Christians have forgotten this. They have regarded the Church as a fixed institution rather than a mobile expedition."

**"At the centre of their thinking about the Church there has been the picture of a building rather than a company moving out into the world."**

This static thinking about the Church is being challenged, the committee was told. The challenge comes from Asia and Africa "where Christians have been confronted with the enormous task of bringing the knowledge of Christ to hundreds of millions who have never heard of Him."

The study, a result of several consultations and surveys, was conducted by the Rev. Dr. Wilfred Scopes, Division of World Mission and Evangelism, New York. The paper presented here came out of a conference held earlier this year at Arnoldshain, Germany. The proposals do not imply there is no longer a need for a full-time professional ministry nor that the training of the ministry is unimportant, the Committee was told.

(EPS, Geneva)

## STATEMENT ON CUBA

The executive committee of the Council of the Australian Church of Churches has issued the following statement on Cuba:

The Australian Council of Churches having met in an emergency session of its Executive on October 26, calls upon the Russian, American and Cuban Governments and the Australian Government because it is our own, to do everything possible to effect a pause and to make use of United Nations mediation.

Recognising that the present crisis is partly the result of a build-up of armaments over a long period of time, we urge the Australian Government to press without delay for effective world disarmament before men calculate wrongly the risks of war.

We appeal to all men to lay hold of the spiritual power available to them to pave new ways to international peace.

We have already called all people to prayer. We believe that God has not abdicated His Universe. Despair is no part of faith. Pray, believing.

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## OVERSEAS NEWS

### Bible On Wax

A NEW series of twelve long-playing records on which Sir Laurence Olivier reads extracts from the Old Testament, has been produced for E.M.I. by Douglas Fairbanks, Jr. The series is called "The Living Bible." Included on the records, which cost £24 (Eng.) are stories of the Creation, Adam and Eve, Moses, Joseph and David and Goliath. The project has taken over three years to complete and involved over 1,000 hours of script-writing, editing and recording. The background music includes traditional shepherd songs recorded "in the field" and authentic synagogue chants. The cost of the project is estimated at £130,000, and the series is commended by many Church leaders including the Archbishop of York.

### Money For Refugees

A TOTAL of 8,056,000 dollars was raised last year for needy people by the World Council of Churches' Division of Inter-Church Aid, Refugee, and World Service, the director, Dr Leslie E. Cooke, has reported to the policy making Central Committee. Dr Cooke said that projects and emergency appeals presented by the Division last year attracted 3,550,000 dollars. The Divisional Service program was supported with 1,056,000 dollars. The non-church support received through its service to Refugees because of the work it

undertook amounted to 3,450,000 dollars. The Division's Refugee Service last year resettled about 12,000 refugees, and a similar total is expected for 1962. (EPS).

### Canterbury Restoration

FOR the past five months, masons from the Works Department of the Dean and Chapter at Canterbury Cathedral have been engaged on cleaning and repairing the west front of the cathedral. The project, which includes the washing of the walls and the replacement of disintegrated and unstable stonework, is estimated to cost £5,000—provided by the Friends of the Cathedral. The Friends are also running a scheme for the repair of the bays in the Great Cloister. The first restored bay, in memory of Bishop Bell, founder of the Friends, was dedicated earlier this summer, and work on the other bays has now been almost completed by the resident cathedral masons.

### STATISTICS

Of Spain's 30,-000,000 population, some 20,000 persons are of the Protestant faith. Roman Catholicism is the official State religion and in many ways is interwoven with the laws of the land.—E.P.S., Geneva

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### Uganda Needs

SCHOOLS, colleges and Protestant church centres in all parts of Uganda have been visited by a team presenting the urgent need of Uganda's churches for more candidates for training for ordination, and especially more candidates with a high educational standard. The program for the team was prepared by the bishops of the seven Anglican dioceses in Uganda, and the team was led by Mr F. G. Welch, secretary of the Association of East African Theological Colleges.

### Theological Assistance

GRANTS totalling over 864,000 dollars for the assistance of theological schools in Asia, Africa and Latin America have been voted by the Theological Education Committee of the World Council of Churches. Major beneficiaries of these grants include the Union Theological Seminary in Tokyo and the Evangelical Seminary of Puerto Rico. Funds were also voted for the initiation of new central theological schools serving Ceylon, Northern Madagascar, and South-West Africa. A recently inaugurated Association of Evangelical Theological Schools in Brazil was given major assistance in its task of correlating and improving the theological education offered by thirteen schools in that country. (E. P. S.)

## Moore College

The Rev. W. J. Dunbrell and the Rev. G. L. Goldsworthy will join the lecturing staff of Moore College from the beginning of the academic year 1963.

Mr Dunbrell is the present Curate-in-Charge of the Provisional district of Ermington and Rydalmore, Sydney. He has a M.A. degree of Sydney University and B.D. (1st Cl.) London University. Mr Goldsworthy is a B.A. of Sydney University, B.D. of London University and B.A. of Cambridge University. He was Chaplain of the New York Protestant Episcopal City Mission. He was a tutor at Moore College before going to London.

Earlier this year Dr Allan Cole left the Staff to serve as a C.M.S. Missionary in Singapore.

## Statement on Capital Punishment ...

One of our contemporaries has urged that the Standing Committee of General Synod appoint a commission to prepare a report on capital punishment. It claims that the Church has a duty to make pronouncements on such matters.

It is clear, however, that such a commission would accomplish nothing. It seems to be envisaged that its report would oppose capital punishment, and as such a conclusion would be in flat contradiction of our authorised standard of doctrine and worship (in Article 37) and of the Scriptures, which Section 2 of the Constitution describes as the ultimate rule and standard of faith, it would obviously have no weight at all as far as members of the Church are concerned, while to outsiders it would

merely be a flagrant demonstration of how little the Church cares for lawful authority.

Besides, it would be very unwise to form the habit of making pronouncements and state-

## Notes and Comments

ments on every question that arises. The more we talk about basically unimportant matters, the less notice will be taken of us when something really vital comes up that the Church really wants to speak about.

## Foolish Statements...

Statements issued by executive committees on subjects which the organisation as a whole has not expressed its mind on or even discussed are objectionable. The executive committee of the council of the Australian Council of Churches is a notorious offender.

The spectacle of a little group of ecumenical zealots "calling upon the Russian, American and Cuban Governments, and the Australian Government" to dance to its tune would be merely amusing, were it not for the implication that its statement carries the authority of the churches comprising the Australian Council of Churches. But it does not. Not long ago, the Primate himself felt bound to dissociate himself publicly from a political statement made by this same executive committee.

## Visiting and Preaching...

From time to time, lay people complain that the clergy of today do not visit as regularly or preach as well as those of 50 or 60 years ago. "Theirs was the giant race before the flood," This witness is true, but the reason for it is less often recognised. It is this: That far more is required from a modern clergyman in the way of organisation and administration than ever before. To form and keep alive fellowships and guilds and

societies seems to be the only way to bring new people into the Church and keep them there, but the demands that such organisations make on the time and energies of a rector make a genuinely pastoral and preaching ministry practically impossible.

The solution to this modern phenomenon is anything but obvious but it is not certainly the sole fault of the clergy, who work harder today than ever before.

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## Letters

Dear Sir,

I read with interest your Editorial in the August issue of the "Church Record" entitled "The Age of Tolerance."

The state of affairs existing in this diocese is certainly "deplorable," as you say, and the erroneous practices, unfortunately, are not confined to the parish of Atherton.

I reside in the parish of All Saints, Gordonvale, 14 miles from Cairns, and have found these pre-Reformation practices and teachings are widespread throughout the diocese of North Queensland.

An "Anglican Missal" and the 1928 Prayer Book have become substitutes for the Prayer Book of 1662 in many places.

As your Editorial was sympathetic toward the Reformed faith, I am sending details of the state of affairs in Gordonvale.

Many of our parishioners were horrified at the Easter Services this year, which commenced on Maundy Thursday with a service from the Anglican Missal. The service consisted of "Mass," with "Procession of the Sacrament to Altar of Repose." During the Mass, the following prayer was said:

"United in one communion, we celebrate the most sacred day wherein our Lord Jesus Christ was betrayed for us: we venerate moreover the memory first, of the glorious ever-Virgin Mary, Mother of the same our God and Lord, Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Clement, Ignace, Xystus, Cornelius, Cyprian, Lawrence, Chrysostomus, John and Paul Cosmas and Damian, and of all the Saints. Grant that by their merits and prayers we may in all things be defended with the help of thy protection. Through the same Christ our Lord."

After the Mass, the congregation was informed that all should kneel as the Sacrament passed. A night Vigil of the Sacrament was held.

I quote from the Missal: "Public adoration is made at the place of reservation of the most Holy Eucharist, at least, if possible, unto midnight."

Good Friday Services commenced with "The Solemn Adoration of the Holy Cross," 3rd part of Liturgy from the Missal, called "Mass of the Pre-Sanctified." During this service, the celebrant said several times, "Behold the wood of the Cross," to which congregation was told to respond, "O Come, let us worship."

Then the celebrant genuflected three times to the Cross and kissed the feet of the brass figure. The Crucifix was then passed to the acolytes (servers) who, in turn, kissed the figure. The following prayer was then said: "We worship thy Cross, O Lord: and praise and glorify thy Holy resurrection; for behold, by virtue of the tree joy hath come to the whole world."

The celebrant then consumed all the sacrament which was not offered to the congregation.

Our weekly Sunday Communion Service is taken from a booklet entitled "The Holy Eucharist," commonly called the Mass (adapted from the Revised Prayer Book of 1928 with variations from other Anglican sources). The following prayer of preparation appears in the service:

Priest: I confess to Almighty God, to Blessed Mary Ever-Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, my brethren, that I have sinned, exceedingly in thought, word, and deed, through my fault, my own fault, my own grievous fault. Wherefore I beg Blessed Mary Ever-Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and you my brethren, to pray to the Lord our God for me.

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 accepted.

## Loyalty to the Anglican Communion

Response: May Almighty God have mercy upon thee, forgive thee all thy sins, and bring thee to everlasting life. Amen.

I confess, etc. — repetition of Priest's confession above.

The prayers of Intercession commence with:

Priest: Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

Response: May the Lord receive the sacrifice of thy hands, to the praise and glory of his Name, and to the benefit of ourselves and all His Holy Church.

The booklet closes with: "Each Mass should be offered for some special blessing; for some particular person, living or departed, or for the spread of the whole Faith throughout the whole world."

Many of our folk are being deceived and robbed of the faith and services they are entitled to as members of the Church of England, and find it against their consciences to attend this Communion service.

Thus they have been forced to seek fellowship in other denominations.

The 39 Articles are definitely not being upheld, and upon making enquiries of some of the clergy in this area, we were informed that the clergy are not bound to subscribe to the Articles. Any evangelical literature (e.g. "Your Confirmation" by Rev. Stott, Chaplain to H.M. the Queen) is condemned as heretical.

As Sunday School Superintendent, I abhor the fact that the clergy are teaching the children beliefs in Purgatory, Prayers to Mary and the Saints, Prayers for the Dead and Adoration of the Sacrament, the virtue of confession to Priests for forgiveness of venial sins, and "sacrament" of Penance.

Earlier this year, I read an article in your paper on the Church of Rome. The writer set out the way this Church insults the Lord, as Prophet, Priest and King. Sad to say, these same beliefs are taught here, and tract cases in our churches are filled with Church Union literature which endorses the clergy's teachings.

I wonder how such superstitious and unscriptural beliefs and practices have been able to permeate the Anglican Communion, and a group of us are looking to Almighty God for reform.

I send this letter in the hope that it will touch you and your readers, and that you will join with us in prayer to the end that the simple Gospel of Our Saviour Jesus Christ will be preached, and our Diocese freed from these errors.

Yours sincerely,  
L. Crossland (Mrs)  
Gordonvale, N.Q.

Dear Sir,

Being a youth leader, I always desire to tell my young people of their obligation and privilege to attend worship at the local Church of England when on holidays. But when numbers of them return and describe the way that the Prayer Book services are reduced, and added to, and how innovations of all types are accepted thing, then I wonder about my convictions.

The reformers of our Church longed for a set of services that would be the same in the length and breadth of the land, so that one would feel at home wherever worship was attended. My love for the Prayer Book is one that urges me to tell of its beauty, its true balance of doctrine, and its allegiance to the Word of God.

Never have I been more

blessed in my Christian life than when I realised how very Scriptural my Church's doctrines and services are, and it grieves me when I see all shades of churchmanship swerving from the truths of the Prayer Book and the 39 Articles, to satisfy their own misconceptions.

The instances in my own experience of divergences are so numerous that I wonder where it will end. The priests of the parishes concerned certainly have no respect for Article 22 when they encourage the invocation of saints and the reverence of images of Calvary, nor Article 31 when they offer prayers for the salvation of the dead. Dare I recommend my young people to these parishes when next their holidays return? I trust the youth of my parish respect the various thoughts of the Church of England, but after striving to teach them of the Scriptural essence of our Church, can I sincerely send them into such a different environment?

These occurrences convince me more and more of the necessity of showing our youth the blessed benefits of the Reformation by arranging suitable topics and programs for the various youth groups of our churches. I also firmly believe that our Church will be a stronger Church when more people realise the tremendous aid that S.P.T.C. is to the laity of our parishes.

God grant that we shall not lose the beautiful truths of the priesthood of all believers and of the authority of the Word of God, for when we do, a new and bitter experience of another Reformation will be well on the way.

A. Middleton,  
Auburn.

Sale of Church Lands

As the first Rector of West Manly and originator of Church of England work in the area of French's Forest I have recently had my attention drawn to the alienation of Church Land adjoining the Public School at Sorley.

By arrangement with the Education Department I exchanged the back half of my original holding of 50ft x 300ft for a frontal block of 50ft x 150ft of the Department's land and deposited the Title Deeds with the Church Property Trust for safe keeping.

I now find the whole of the Sorley Church of England land has been exchanged for £500 cash and a similar area at North Balgowlah, one mile distant from the Church of St. Paul (Seaford) and the excuse has been given that the needs of Sorley were amply provided for in the neighbouring district of Belrose.

But Belrose has only a very small hall, to seat 40 people, and has tried, in vain, to secure additional land.

Enquiries should be made into the following:—

1. Why should Sorley yield up its land without any compensation, to the Parish of Seaford six miles distant?

2. How the Title Deeds of the Sorley Land were obtained from the office of the Church Property Trust in order to make the deal with the Education Department?

3. How the Standing Committee were able to implement the Validating Ordinance without giving notice to the Church People of Sorley?

(Rev.) W. J. Owens,  
East Roseville, N.S.W.

## The Reunion of Christendom

Dear Sir,

As a member of the Church of England who has been brought up in the Diocese of Riverina, I feel that I must make a protest against the unfair and un-Christian attack made by a fellow Anglican, Mr D. C. Tilghman of Berry (11th October, 1962), where he states that the 1662 Book of Common Prayer has been "scrapped" in this Diocese.

This is far from the truth, for in this Diocese as in no other in Australia, loyalty to the Prayer Book is taught. In an address issued towards the end of last year the Bishop ordered the withdrawal of all devotional books and alternative orders of worship from the churches and their replacement with copies of the 1662 Prayer Book which are the only books to be given to congregations at any service.

This does not mean that in Riverina the Prayer Book is observed to the letter, indeed it is not possible to do so anywhere in the Anglican Communion, but it does mean that the congregations are taught that this book is the measure of our Anglican beliefs and commands our loyalty as members of the Church of England.

I have not found this practical and instructive emphasis on the Prayer Book's position in the Church in any other Diocese including Sydney where I have been presented with a bewildering array of Services such as Revised Baptismal, Burial and Confirmation Services printed on separate cards, and such monstrosities as "The Shorter Prayer Book." I have also attended such Services as Evensong and Prayer Meeting, where Evening Prayer was cut down to allow time for a most un-Anglican Prayer Meeting and an "Anzac Day Service" instead of Matins on Easter Day; all conducted by priests who claim to be loyal members of the Anglican Church and bound by the Prayer Book.

This breaking up of the Prayer Book in a misguided effort to hide the Catholic heritage of the Church of England and to ape Protestant Denominations is just as disloyal as a priest who goes to the other extreme and apes the Roman Catholic Church.

While Anglicans are bound to make every effort to achieve unity among the separated denominations we are still bound by definite principles laid down by the compilers of the Prayer Book. Many people are led into wrong practices by the excuse that it is the spirit of unity and this is most evident in the holding of so-called "United Services" which are held in the Parish of Berry.

The Prayer Book states in the rubrics preceding the Ordinal that no one may minister to Anglicans without being episcopally ordained, thus disallowing ministers from non-episcopal denominations to take part in Services which minister to Anglicans.

The true spirit of unity seeks to unite all Christian denominations, Baptists and Roman Catholics, Presbyterians and the Eastern Orthodox Churches, all of whom are counted as fellow Christians and brothers-in-Christ. Thus the Church of England in her appeal to men to turn to Christ witnesses to the Catholic faith and practice committed to the Apostolic Church and carried down to the present day, which is a faith far wider and fuller than bigots of today would like to see it confined, either in a Calvinistic Meeting Hall or a Roman Basilica.

Yours faithfully,  
B. J. O'Donovan,  
Carrathool, N.S.W.

Sir,

In issue of October 11, you published a letter from me, in which reference was made to the needs of North West Australia. Since you published it, I am in receipt of the Bush Church Aid's paper "The Real Australian," of September, 1962. I note from this that a minister of the Church of England is being sent to Derby, the Rev. N. F. Hart.

I was glad to read that the Society is becoming definitely interested in the North West of Australia, for I know that it does stand for Evangelical religion.

The Methodist Church has had a minister working in Derby since last January. With the enormous area of back country to be visited, there is plenty of room for two Protestant clergymen in Derby. But I was a little sorry that the Society had not left the Derby field to the Methodist Church, and sent their man to Wyndham, where there has never been any one of any denomination stationed at all. Admittedly, Wyndham is not as large as Derby, but it is a growing town, a seaport, has a large network, and is the centre for round 100,000 sq. miles of pastoral country. Kununurra, where the Presbyterian Church has now stationed a minister, is 60 odd miles away.

Perhaps, if members of the Bush Church Aid Society read this letter, they may give consideration to the early appointment of a man for Wyndham. Actually, the only really satisfactory method of handling the whole of the North West is to make it a Mission Diocese, with a suffragan of the Archbishop of Sydney as resident bishop, and with service in that area counting as service in Sydney.

Such an arrangement would overcome the problem of staffing—an acute one, as all who know anything about the North West will realise. If adopted, I believe it would make for the spiritual welfare of the whole of the Kimberleys and the country as far south as Carnarvon. Under present conditions, it is simply fantastic to expect it to be a self-supporting diocese.

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

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# Books

## TO TAKE IT UPON HIMSELF

By B. W. Powers, with a Foreword by Canon D. B. Knox. Jordan Books, Sydney. Price 6/- Pp. 130.

If we believe, with the late Archdeacon, T. C. Hammond, that "the best way to avoid error is to define as clearly as possible the norm of truth," we will welcome anything which seeks, successfully, to assist in the thorough preparation of Confirmation candidates.

This timely publication, written by a Sydney clergyman, follows closely the order of the Catechism, and is thus especially suitable for class instruction.

The questions listed at the end of each chapter with the "homework" for the following week, have been found by this reviewer to be an excellent means of revision, and of giving the candidates something of a sense of progress and achievement.

While most ministers will have available their own notes, and may feel inclined to expand or compress some of the material in various chapters, the book is ideal for the use of the candidates themselves, and retains at a price, and is produced with a quality, which makes this feasible.

## THE DOCTRINE OF FAITH IN THE REIGN OF HENRY VIII

By D. B. Knox, James Clark, pp. 293, Eng. Price 18/6.

The following review is reprinted from the *Church Times* a leading Anglo-Catholic newspaper. At a time when a radical revision of the Articles is being called for, it is well that the concept of faith, so fundamental to the whole of reformed theology, should receive new examination in this fresh and important book.

Broughton Knox, once on the staff of Wycliffe Hall and now Principal of Moore Theological College, Sydney, deliberately confines himself to a restricted period, the reign of Henry VIII, and in consequence is able to treat the subject in depth. He has read very extensively in the primary sources, and is concerned to allow the reformers to speak for themselves. In his pages one meets not only the well-known figures, but such men as Frith and Joye, Barnes and Bale. And it is all put together in a readable and interesting way.

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## TO TAKE IT UPON HIMSELF

By the Reverend B. Ward Powers, B.Comm., Th.L., Dip.R.E. Widely commended by members of the clergy, this book has been adopted in numbers of parishes for use in Confirmation classes and for inclusion on church bookshelves.

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Dr Knox's book should shake some commonly held opinions. For instance, his researches into the exceedingly reformed marginal readings of Matthew's Bible, licensed by Henry VIII in 1537 and ordered to be set up in parish churches, shows how widely disseminated were the doctrines of the Reformation even in Henry's day.

Again, his book goes far to remove misunderstandings of the Reformers' position on faith. They were seen as keen to guard against antinomianism as was St. Paul, and insisted that authentic faith inevitably produced good works. It is important to know that the controversy over justification was from the outset bedevilled by different definitions. While Trent, following Duns Scotus, made the infusion of the grace of sanctification an essential part of justification, the Reformers confined the term to denote forgiveness of sins—no insignificant difference.

Again, Dr Knox points out that, in the dispute between Gardiner and Cranmer, the former thought of faith as a work correlative with love and obedience, and therefore could not possibly subscribe to sola fide. The Reformers, on the other hand, regarded faith not as a work, but as the total response of sinners to the loving initiative of God. Assurance, too, becomes blasphemous upon the scholastic definition of faith. For faith could give no more assurance of salvation than could love, since both are viewed as the works of frail human nature. But, once faith is seen to be taking God at His Word, then assurance becomes grounded in the faithfulness of God, not in the strivings of man.

Indeed, the central theological concern of the Reformation could hardly be more apposite today. It was to show forth the love and goodness of God, and the complete redemption. He profers to men in Christ. It was in order to guard this initiative and spontaneity of God in salvation that the Reformers denied all suggestion of merit, either by men or saints, that could earn the favour of God. It was in order to give all the glory for salvation to God that they asserted unconditional election, and man's total depravity (not in the sense that he can do no good deeds, but that he is totally unable to render himself meritorious before God). Christ our righteousness Knox singles out as the theme song of the early Reformers, and the doctrine of justification by faith alone exalted Christ and made His work central in reconciling the sinner to his God.

Those who look here for the customary current criticism of the reformed doctrine of the "merits of Christ" as being unbiblical and sub-personal will be disappointed. But Knox does show that, although they worked with this mediaeval concept of merit, the Reformers insisted that Christ's merit alone avails, and moreover only avails when the believer is united with Christ in the total self-commitment of faith.

Even in its obiter dicta this is an important book. How many who tend to disparage the Reformation realise that, whereas the translation of the Bible into English was illegal, fabulous apocryphal gospels circulated freely in mediaeval times? Dr Knox has produced a most significant study, learned, profound and at many points original. It abounds in pithy, pregnant quotations—though this has the disadvantage of giving a somewhat fragmentary look to the style of the book.

It seems almost churlish to ask for a subject-index, and to cavil at the occasional solecism in grammar and spelling, because this is a book to be read and re-read by all who wish to understand the background to the formularies of the Church of England.

## TEACH YOURSELF TO PRAY

By Stephen F. Winward. The English Universities Press Ltd., pp. 191, Aust. Price 9/3.

There have been many spiritual classics on the subject of Prayer, from "Lord, Teach us to Pray," a number of sermons by Dr Alexander Whyte, a series of books and booklets by Andrew Murray, Professor Halesby's "Prayer," to what still remains as perhaps the greatest call to Prayer ever written "Power through Prayer" by E. M. Bounds.

The present book will not supplant any of these but it is essentially a practical book for the young Christian. It is divided into two parts, the second section, which will not appeal to all, providing "Praises and Prayers... for the mornings and evenings of the thirty one days of the calendar month. One cannot help feeling that in a book whose title suggests and whose first section shows, that here we may really learn to pray, it is a pity that now we must resort, in the main, to written prayers, especially for personal and home use, however valuable they may be in public worship.

Again one cannot be quite happy at the comments on the Lord's Supper on p. 91. Is it necessary, for example, to say, "Christ is not absent but present, and His sacrifice is not only a past event, but also a continuing reality?" Or, again, "Christ and His sacrifice is present, and is recalled, set forth, re-presented in the Eucharist?" Whatever may have been in the writer's mind when he wrote these words they seem rather confusing to the evangelical Christian.

There are books of devotion or biography which literally throw us to our knees without any claim to teach us how to pray. There are others which would give us more of the pattern of prayer, the different aspects of prayer, the relation of Bible reading to prayer and prayer in relation to our daily life. "Teach yourself to Pray" is essentially of the latter kind. —H. R. Smith.

## THE BUNGLE OF 1662

Continued from page 2

had been neither categorical nor invariable, and there are cases on record of clergy from Presbyterian churches being admitted to Anglican benefices without reordination in the first half of the seventeenth century.

## Interregnum

The hundreds of Puritan clergy ordained during the interregnum had expected a similar recognition; the demand of the Act that they be reordained came as a bolt from the blue. Why was there this sudden tightening-up?

Because the Laudians held that episcopacy was of divine right, and some of them, like Clarendon himself, went so far as to doubt whether the ministerial acts of any who lacked episcopal orders were ever valid and acceptable to God.

This doubt was not, to be sure, shared by all, or even by most. The official apology for this new insistence on episcopal ordination was always that it was a purely domestic regulation, not implying any adverse judgment on Presbyterian orders. Accordingly, Archbishop Wake could write, in 1719: "No one when he receives (episcopal) Orders renounces his own which he had before taken, either in the foreign churches abroad, or even by our own dissenting ministries at home." It was on these grounds that most bishops urged Puritan clergy to accept episcopal orders in 1662.

In one case at least, however, the demand was put on a different footing. Bishop Hall of Chester forced those who came to him for episcopal orders to declare, "I... do now penitently renounce my pretended letters of ordination by certain Presbyters, and set them aside as vain." It is clear from this that the extreme Laudian view, if not officially endorsed in 1662, had at least the status of a permitted option.

Baxter tells us that when in 1668 he was negotiating with episcopal representatives for a scheme of comprehension, Bishop Wilkins insisted that "those consciences must be accommodated who took them for no ministers who were ordained without bishops."

One could wish that all Anglicans in 1662 had been equally anxious to accommodate the consciences of those who, like our Reformers, regarded Presbyterian orders as having full validity.

Now let us look at the matter from the other side. What issues of principle did the demands of the Act raise for the Puritan clergy?

## Questions

First: How could they testify their "unfeigned assent and consent" to every detail of the revised Prayer Book, when it still prescribed the ceremonies to which Puritan churchmen had been objecting for a full century—the surplice, the wedding-ring, the sign of the cross in baptism, and kneeling at communion?

Many thought the book adequate, and would have been willing to use it and assent to it in general terms, but they could not honestly give it the unqualified approval which the Act required.

Second: How could they accept episcopal ordination without seeming to deny the validity of the orders they had already, especially in a situation in which some Anglicans were interpreting the demand for reordination on the basis of just such a denial? The demand, they held, was simply unjustifiable.

By biblical standards, they were true ministers; God had shown His acceptance of their ministry by blessing it abundantly to the good of souls. To accept anything that could be construed as reordination would, therefore, be both theologically unprincipled and spiritually unreal, and they dared not do it.

Third: How could they renounce the Solemn League and Covenant without actually committing perjury? And how could men who had backed Parliament in the Civil War renounce the right to rebel without seeming retrospectively to condemn the Parliamentary cause?

The truth is that it was not episcopacy nor the Prayer Book, nor the demand for allegiance to the Crown, as such, that created difficulties for the Puritans, but the way in which on each of these three matters the Act required them to renounce their own conscientious convictions.

Any Puritan who submitted to the demands of the Act would be a discredited and perjured man. This was why the two thousand felt they had no option but to withdraw.

## Weakness

The weakness of the Act of Uniformity as a Church settlement is now clear. It was a harsh, small-minded, vindictive measure, as uncharitable and unscrupulous as it was short-sighted and unstatesmanlike. It was the last and unloveliest Laudian to the Church of England. It put good men under intolerable pressure, compelling them either to become Vicars of Bray to order, or to get out. It is to the everlasting credit of the two thousand that they got out; it is undying shame of the Laudians to have put them in a position where, as honest Christian men, they had no choice but to go. Such was the bungle of 1662.

The saddest thing about it all is that it need never have happened. The Act could have been framed in a conciliatory way. The assent required to the new Prayer Book could have been made deliberately minimal. The profession of loyalty to the crown could have been kept within the limits of the historic oath of allegiance. No reference to the Solemn League and Covenant was needed at all. The question of episcopal orders could have been made a subject of negotiation before the Act was drafted, with the negotiators showing as much concern to accommodate Puritan consciences as to satisfy Laudian ones.

Had this line been taken, there is no doubt that a comprehension would have been achieved; the ejections would have been avoided; and the enormous evangelistic and pastoral potential of nearly two thousand Puritan ministers would not have been so wantonly squandered.

As it was, however, this ham-fisted Act simply created a reluctant Dissent at the Church's expense. It drove out the Church's best men. It provided the unpleasant spectacle of a national Church committing sectarian hara-kiri. Both numerically and morally, it weakened the Church of England, not strengthened it.

Bishop Ryle called it "an injury to the cause of true religion in England which will probably never be repaired." Is it too late, three hundred years after, to try and pick up the pieces?

\* The Making of the Restoration Settlement, page 271.  
\* Old Priest and New Presbyterian, page 118.

## General Synod Committee Meets

A meeting of Standing Committee of General Synod approved a total budget of nearly £20,000 for a four-year period. The Voluntary Assessments were also approved by the Committee involving the following annual allocations:

St. Augustine's College, Canterbury, £828 stg.; Bishop Bayne's Secretariat, £934 stg.; The Archbishopric in Jerusalem, £188 stg.; Inter-Church Migration Committee, £50 Aust.; The Australian Council of Churches and World Council of Churches, £3,715.

Information regarding the election of Primates in other Provinces of the Anglican Communion was being collected.

It was resolved to defer any discussion on this subject until the next meeting when it was anticipated that each member of the Standing Committee would have received all the relevant material and had opportunity to express his opinions in writing.

The Venerable H. G. S. Begbie and Mr W. L. J. Hutchison were elected as Hon. Secretary and Hon. Treasurer respectively.

A sub committee consisting of the Right Reverend G. T. Sambell, the Venerable H. G. S. Begbie and Messrs R. T. St. John and W. L. J. Hutchison was appointed to report to the next meeting and make recommendations regarding:

● The effect of the new Constitution on the amount of secretarial work involved for General Synod and any further assistance.

● The need for and scope of a Research and Public Relations Officer to assist the Primate.

Another sub committee was appointed to investigate schemes for long service leave for clergy and to examine the possibility of a unified superannuation scheme for the whole of Australia.

## SCHOLARSHIPS

The King's School announces the awarding of the VIOLET MACANISH SCHOLARSHIPS (to N. J. Sullivan (Hurstville Public School) and J. L. Marsden (The King's School)). Other SCHOLARSHIPS and BURSARIES were awarded to: A. P. Love (Eastwood Opportunity School), R. Day, O. J. Walker, H. R. Wade, O. R. Sirimulla, M. R. R. Horsley, J. P. Harris, R. V. Gazzard (all of The King's School).

## HOLY LAND TOUR

ANOTHER tour of the Holy Land, arranged by the Churches' own travel organisation, Inter-Church Travel Ltd., is scheduled to depart Australian ports in early January, 1963.

The tour being planned takes members to Egypt in s.s. Strathmore and, as well as sixteen clear days in the Holy Land (Israel and Jordan) incorporates in all, a total of forty-six days touring Middle-Eastern and European countries, culminating in one week's free accommodation in I.C.T.'s own private hotel, the "Park Gate" in Central London.

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# Personal

## Brisbane

The Reverend John Robert Greenwood, Th. L., has been appointed Rector of St. Stephen's, Coorparoo. Mr Greenwood was ordained in 1943 and served as a Curate at St. Clement's, Mosman. Since 1944, he has worked with B.C.A. - first as a missionary (at Ceduna and Minnipa) and then as N.S.W. Secretary, from 1950 to 1959, and Organising Secretary since 1959. He is married, with two sons, aged 15 and 12. Owing to Mr Greenwood's responsibilities with B.C.A., he will not be able to take up his appointment until the end of January and it is expected his induction will take place early February, 1963.

## Adelaide

The Reverend Colin Tunbridge, will be leaving Holy Trinity Church at the end of December to take up further studies.

## Melbourne

Two Australians are among those selected to attend the W.C.C. Long Term Work Camp in Kenya. They are Mr Jim Haines, of Surrey Hills, and Mr Hugh Adams, of Wangoom. The team's first task will be to build a community centre for the Wapokomo tribe. Later they will participate in work among the Masai people.

Mr and Mrs John Schultz, from C.M.S., Roper River, will be on furlough in Victoria during November and early December. From November 2 to 24

they will be in the Geelong area and from November 25 onwards in Melbourne. They will be the first residents in new flats at East Malvern, for missionaries on furlough.

## Sydney

The Reverend A. W. Prescott has been appointed Rector of Pittwater. Mr Prescott, who is at present Rector of Holy Trinity, Berrima with St. John's, Moss Vale, will succeed the Reverend N. Keen, recently appointed as Assistant General Secretary of H.M.S. Mr Prescott was ordained in 1943. He became Rector of Moss Vale in 1951. He holds a B.E. degree.

The Reverend C. N. McAlpin, Rector of St. Thomas, Mulgoa, since 1960, has been appointed Curate-in-Charge of the Parish of Panania, in succession to the Reverend K. Gowan. Mr McAlpin was ordained in 1953. He has been in the Diocese of Nelson, N.Z., until 1960.

## Tasmania

The Reverend John Goldsworthy was inducted in September as Rector of the Parish of Cullenswood. His postal address is: St. Marys, Tasmania.

## Overseas

Bishop Sansbury returned to Singapore at the end of October, following his visit to Australia.

Bishop Alfred Stanway, Bishop of Central Tanganyika, is at present touring the U.S.A. He will return to Tanganyika on November 4.

Canon Bryan Green, Rector of Birmingham, is at present visiting Canada and the U.S.A. During the first part of November he is leading a Mission in Alberta. He will return to London on November 24.

# NEWS IN BRIEF

REGULAR fortnightly broadcasts from 2CH, Sydney, under the title: "What Protestants Believe," conducted by Canon D. B. Knox, will now be heard at 9.15 p.m. on each alternate Sunday.

BILLY GRAHAM films, "Jerusalem" (65 minute colour) and "Touch of Brass" (55 minute colour) will be screened at a Preview in the C.E.N.E.F. Auditorium on Monday, November 19.

POPULAR children's radio series "Bible Adventures" is now to be broadcast weekly over Gibraltar Radio. Broadcast fees are being met by Christians in the U.S.A. The program is also heard from the Philippines and Ecuador. "Bible Adventures" is produced by well-known children's worker, Mr Wally Guilford.

CELEBRATIONS are taking place this month to mark the 125th Anniversary of the laying of the foundation stone at St. Mary Magdalene Church, St. Mary's (N.S.W.). The stone was laid on November 22, 1837, by Bishop Broughton, assisted by the Reverend Samuel Marsden. The land on which St. Mary's Church stands was given by Anna King, widow of Governor King.

ALPHINGTON'S Church of St. Jude (Melbourne) was dedicated on Saturday, October 27, by Coadjutor Bishop Donald Redding. On the following day Bishop G. T. Sambell celebrated Holy Communion in the church and in the evening Bishop Redding preached at a special Thanksgiving Day Service for the Parish.

ORIGINALLY erected in 1857 and recently moved stone by stone to a new site, the Church of St. Mark, Fig Tree (Sydney) was consecrated by the Archbishop of Sydney on Sunday, October 28. The original character of the building, formerly known as the Old Chapel, and memorials to many pioneer families, have been preserved.

## C.M.S. Appointments

The Church missionary Society in Western Australia has announced the appointment of Mr D. L. Smith as General Secretary.

Mr Smith was for sometime Organising Secretary of the Inter-University Missionary Fellowship of Western Australia.

The Reverend P. S. Lawrence, M.A., Th. Schol., previously General Secretary in Western Australia, and now Chairman, has been appointed Lecturer in Church History at Wollaston Theological College.

## Miss Eadith Anderson

A Memorial Service was held in St. Andrew's, Cathedral, Sydney, on November 5, for the late Eadith Anderson, a former C.M.S. missionary. Miss Anderson died on October 5. At different times she served with C.M.S. in India, Persia, Tanganyika and the Northern Territory. Following her retirement from overseas missionary work Miss Anderson did much to develop C.M.S. bookshops in Wollongong, Brisbane and Katoomba.

## The Rev. C. E. Hulley

The death occurred, on October 26, of the Reverend C. E. Hulley, Rector of St. Anne's, Strathfield (Sydney). Mr Hulley came to Sydney Diocese in 1940 from Armidale, where he had served for 20 years. From 1945 to 1950 he was a Chaplain with the R.A.A.F.

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All communications to be addressed to the Hon. Secretary, Box 1227, G.P.O., Sydney.

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THE AUSTRALIAN

# CHURCH RECORD

EIGHTY-THIRD YEAR OF PUBLICATION

No. 1277

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PRICE 9d

## English Evangelicals Approach M.P.s

FOUR English Evangelical leaders have addressed a letter to all M.P.s in Britain criticizing proposals submitted to Parliament by the Archbishops of Canterbury and York.

The letter was signed by the Reverend J. R. W. Stott, Rector of All Souls', Langham Place; the Reverend R. P. P. Johnston, Vicar of Islington; Lord Brentford, President of the Church Society; and Lieut.-Gen. Sir Arthur Smith, President of the Church Pastoral Aid Society.

The original proposals were submitted by the Archbishops to Parliament in the form of a letter. The Archbishops asked Parliament to adopt certain Measures dealing with the Prayer Book and other matters. The letter says, in part:

Any weakening of the historic links between the Church and the Nation would be deplorable. Therefore it is important that the Church should not render itself unable to fulfil the weighty responsibilities towards the Nation which its Established status lays upon it. Such considerations make the proposed Measures inappropriate and disquieting.

The Church of England today is strained, and its ministry to the nation hampered by serious doctrinal conflicts on many subjects, notably, the Church, the Ministry, and the Sacraments.

## Bewilderment

Certain features of the proposals now envisaged will tend to deepen existing tensions rather than reduce them, and will cause bewilderment and distress to great numbers of conscientious church-people, particularly laymen.

Our history has proved abundantly that ecclesiastical legislation which over-rides sincerely held convictions is not in the best interests of either the Church or the Nation.

The Archbishops believe that the proposals have "the steady support of the great majority in the Church." This statement is open to question. The basis for the Archbishops' assertion is in the fact that the proposals have been discussed at length in the two Conventions and in the Church Assembly. The Conventions

## PRIMATE AND CRICKETER



## David Sheppard Busy in Sydney

The Reverend David Sheppard has been kept busy during his stay in Sydney with the M.C.C. cricket team.

On Thursday, November 15, Mr Sheppard spoke at the annual H.M.S. Congress for Men at the Trocadero. This year the Congress was arranged in conjunction with C.E.M.S. and a record number of men attended.

Last Sunday (November 18) Mr Sheppard spoke at the annual Cricketers' Service conducted at St. Clement's, Mosman. The service has been a feature of church life in the parish for the past ten years.

Mr Sheppard visited a previous Cricketers' Service in 1956 when in Australia as a layman.

All additional monies received through the offertory at the service went to support Mr Sheppard's own work at the Mayflower Community Centre in the East End of London. This work reaches the underprivileged children of London's dockyard area.

The lesson at the service was read by Mr Brian Booth, of the Australian XI. Mr Colin Cowdrey, vice-captain of the English side, spoke to men at a tea preceding the service. He then went on to attend a service at St. Stephen's, Willoughby.

## CATHEDRAL APPOINTMENT

The Reverend Laurence F. Bartlett, D.S.C.M., Curate of St. Stephen's, Willoughby (Sydney), has been appointed Precentor of St. Andrew's Cathedral.

Formerly Assistant Music Master at The King's School, Parramatta, and a staff worker with Crusader-I.S.C.F. in Melbourne, Mr Bartlett served a Curacy at Holy Trinity, Williamstown, in the Diocese of Melbourne, prior to coming to Sydney in 1962.

Mr Bartlett was trained at Ridley College, Melbourne, and ordained Deacon in 1961 by the Archbishop of Melbourne for the Archbishop of Sydney.

He was ordained Priest in 1961 in Sydney.

## [CUBAN CRISIS] LUTHERANS OPPOSE WORLD COUNCIL

One thousand delegates attending a convention of the American Lutheran Church, meeting in Milwaukee, U.S.A., have voted overwhelmingly to repudiate a statement on the Cuban crisis issued by the World Council of Churches.

The statement issued by "officers" of the World Council of Churches expressed "grave concern and regret concerning the action which the U.S.A. Government has felt it necessary to take with regard to Cuba."

A statement issued by W.C.C. headquarters on October 23 said they "fervently hope that every Government concerned will ex-

cise the greatest possible restraint in order to avoid a worsening of international tension."

Signers were Dr Franklin Clark Fry, New York, chairman; Dr Ernest A. Payne, London, vice-chairman; and Dr W. A. Visser't Hooft, Geneva, general secretary.

## Russian Churches Attack U.S.A.

The statement said: "We have confidence in the goodwill of the American people who are opposed to the possibility of a new war. It is the duty of American Church leaders to use all opportunities in pressing the U.S. Government to abandon its crazy policy. We hope the Lord will help you in your efforts."

On Sunday, December 2, the Primate will preach at Morning Prayer in St. Matthew's Church, New Norfolk, and at Evening Prayer in St. David's Cathedral. A Tea will also be held in the Town Hall at 4.30 p.m.

## PRIMATE IN TASMANIA

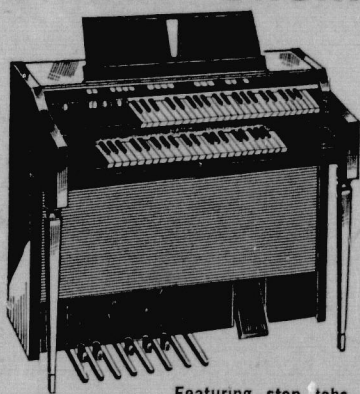
The Primate of Australia, Dr Gough, is paying an official visit to the Diocese of Tasmania from Wednesday, November 28, to Sunday, December 2.

Hobart will be visited on Friday, where a luncheon will be held at Holy Trinity Hall and a civic reception given in his honour at 4 p.m. in the Town Hall. Dr Gough will address a public meeting in the Collegiate School Assembly Hall, Macquarie Street, at 8 o'clock in the evening.

On Sunday, December 2, the Primate will preach at Morning Prayer in St. Matthew's Church, New Norfolk, and at Evening Prayer in St. David's Cathedral. A Tea will also be held in the Town Hall at 4.30 p.m.

The Lutheran statement declared that the World Coun-

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