

## Mainly About People

### N.S.W.

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

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

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

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

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

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

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

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

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

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

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

### Victoria

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

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

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

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

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

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

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

### Overseas

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

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

## Death of noted New Zealander

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

Canon Orange, who was unmarried, was aged 76.

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

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

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

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

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

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

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

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

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

## THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. (Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues:—

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

## WORLD CONGREGATIONALIST, PRESBYTERIAN BODIES TO UNITE

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

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

(EPS, Geneva).

## HEARTS AFLAME

By Simeon

How much are you worth? \$100, \$1,000, \$10,000 or \$100,000 plus? Maybe it's minus \$100 or \$1,000. No money can buy eternal life. What are you worth? Change the question. What are you worth in God's sight? What can a man give for his soul? Nothing for the soul is beyond price.

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

## EVANGELICAL

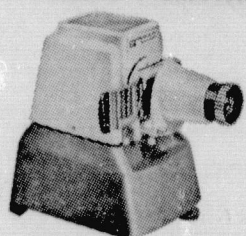
On his return to New Zealand he acted as locum tenens in the parish of Fendalton, and then was appointed Vicar of Waikari.

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

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

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

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## ABBOTTSLEIGH SCHOOL WAHROONGA

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

H. E. Archdale,  
Headmistress.

# THE AUSTRALIAN CHURCH RECORD

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

No 1369—August 11, 1966

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

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

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

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

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

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

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

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

## INCREASE

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

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

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

## Statement by Bishop Housden

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

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

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

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



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

(Photo by courtesy of Public Relations Department.)

## Imprisoned pastor interviewed

# Prem Pradhan Speaks

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

Q. Why were you put in prison?

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

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

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

Q. What were the living conditions?

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

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

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

Q. How did you spend your time in prison?

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

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

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

Q. Were you ill-treated?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Continued Page 3

## Comment on the Primacy

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

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

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

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

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

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



# BEHOLDING CHRIST CRUCIFIED

BY the Rev. Alan M. Stibbs, M.A., until recently vice-principal of Oak Hill Theological College, London.

St. Luke 23: 26-49.

**THE** record here presented to us by the evangelist challenges us to contemplate the Crucifixion, and to consider what we make of such a scene.

For we are here made aware of some very different spectators, and of their very different reactions. "A great company of people and of women bewailed and lamented him" (verse 27).

"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man" (verse 47). "And all the people that came together to the sight, beholding the things which were done, smoted their breasts" (verse 48). "And all his acquaintance . . . stood afar off, beholding these things" (verse 49).

Let us suppose that we, too, had been onlookers. What reaction would the event have provoked in us? What kind of thoughts would it have stirred in our minds? What utterance would it have called forth from our lips? Let us notice some of the comments recorded here.

**The comment of sarcastic disbelief**

Sarcastic unbelieving comment was made three times by three very different types of people.

(i) "The rulers . . . derided him, saying, He saved others,"

let him save himself, if he be Christ, the chosen of God" (verse 35). (ii) "The soldiers also mocked him, . . . saying, If thou be the king of the Jews, save thyself" (verses 36, 37). (iii) One of the malefactors, which were hanged, railed on him, saying, "If thou be Christ, save thyself and us" (verse 39).

To call such a helpless victim, publicly hanging under the curse of heaven as the worst of criminals, "Messiah" or "King of the Jews" seemed plainly ridiculous, if not blasphemous. Had not the superscription (verse 38) been put up over him in mockery? Have you never heard or "felt" such mockery still?

The question is—Can there be another way of looking at it? Yes, there is. We find it here in the most surprising places—in a Roman centurion, and particularly in a wrongdoer who was himself being crucified.

Let us suppose that, instead of just being onlookers, we had shared Christ's lot, and been crucified alongside of Him. Would that simply have increased our mockery and despair?

Would we have said, as one of the crucified wrongdoers virtually did, "What is the use of being good, if good and bad men come, like this, to the same end? Let us notice how differently the other wrongdoer reacted. Let us notice very carefully the full significance of what he said.

**The response of simple honest faith**

(i) Its first step is reverence for God. The second wrongdoer began by rebuking his fellow malefactor, and saying, "Dost thou then fear God?" (verse 40). Such reverence for God is the primary condition of all right understanding.

How can one mock at moral values if one is aware that a righteous God is on the throne of the universe?

(ii) Its second step is confession of the truth about self. "Seeing," he said "thou art in the same condemnation. And we indeed justly; for we receive the due reward of our deeds." (verse 40:41.)

This means that the second wrongdoer acknowledged that he was a sinner deserving judgment, that crucifixion was the very punishment he personally deserved.

Have we ever got as far as this in our thinking about ourselves? What treatment do we think we deserve?

(iii) The third step is confession of the truth about Jesus. "This man," he said "hath done nothing amiss." (verse 41.) In other words, He did not deserve thus to die. The penalty of sin which He publicly bore, to the extreme limit of hanging upon a tree, was not the penalty of His own sins. "Certainly," echoed the Roman centurion, "this was a righteous man" (verse 47).

(iv) The fourth step is faith in Christ's ultimate triumph. The crucified wrongdoer spoke to Jesus of the time "when thou comest into thy kingdom" (verse 42). He was sure the day must come when He would be publicly vindicated, when He would

assume kingly power and reign. Nor was he mistaken. Jesus Himself had foretold it. See Mark 14:62.

(v) The fifth step is confidence in Christ's mercy towards His

● Continued in page four

## EDITORIAL:

### WHO SHOULD BE PRIMATE?

The term Primate, in the ecclesiastical sense, means Archbishop or Metropolitan. The Archbishop of Canterbury, for instance, has the title of Metropolitan of All England, or Primate of All England. In Australia, the term Primate has been used to designate that Archbishop or Metropolitan who is elected to preside over the General Synod and certain of its instrumentalities.

The traditional concept of a Primate is that he is the bishop of the senior see in a Province or country, as is the case in England and Ireland.

Such seniority is, in any case, inalienable, and there is much to be said for associating a Primacy with it.

For those who value such things, visible continuity in the life of a national or provincial church is attested thereby; and such a fixed Primacy avoids any danger of inappropriateness in the relationship between the senior Archbishop and another bishop who may preside over him.

(Bishop Barker found it necessary, in the 1870s, to make it clear that, whoever might be elected Primate for the purposes of the General Synod, he, Bishop Barker, would still be Metropolitan of Australia.)

Up to the present, Australia has been content to have the Archbishop of Sydney as Primate, or at least to elect its Primate from among the four Metropolitans. Other suggestions are now afoot, and there will be a debate in General Synod about the character of the Primacy, and the future method of election.

It is well to remember that, whatever some people might like to be the case, the duties of the Primate are minimal, and that there are severe limits to the "leadership" which a Primate can exercise.

When the Pope speaks, or proposes some course of action, he does so as head of the curia, with a vast structure of ecclesiastical authority and official consultation behind him. He says and does nothing by himself. He speaks for his church.

But our Primate, apart from his actual presidency in the General Synod and its standing committee, is isolated from any constitutional group representing the church. He cannot therefore speak (unless the General Synod asks him to) except as an individual. He has no official "establishment," no "staff," no appointed consultants, no jurisdiction, and no pastoral responsibility conferred on him by consent of the church.

His utterances carry less official weight, in relation to the church in Australia, than do the utterances of any diocesan bishop in relation to his diocese.

It is unwise, therefore, to think of the Primacy in terms of "leadership" or "speaking for the church." Personal initiative and influence can be valuable, but it is brittle, and, in the case of the Primate, it carries no guarantee of having the church behind it.

Some want the Primacy in Canberra, so that the Church of England can be represented at the centre of government and other national interests. But mere residence in Canberra cannot confer such a representative role on the Primate.

The office has no roots in the total structure of our church's life such as would make it proper or wise to pretend to the role of leader or spokesman in Canberra.

If the Australian church is not minded to retain the tradition of regarding the Archbishop of the senior see as Primate, the simplest and most appropriate alternative would be to regard the senior Archbishop — senior, that is, in his metropolitanical office — as Primate.

If a man is competent to be a metropolitan, he cannot be incompetent to preside over the General Synod. If, for good reason, it should at some time in the future be decided to confer the title of Archbishop on the bishop of, say, Adelaide, or of Canberra and Goulburn, these Archbishops might then join the pool of Archbishops from among whose ranks the Primate comes.

But the Primate should be *primus inter pares* (first among equals) and primary by seniority is preferable to creating a cumbersome electoral college, when the duties to be performed are little more than those of presidency of the General Synod.

● Continued on page six

## Prem. Pradhan Speaks

From Page 1

Continue to pray for strength from above to spread the Good News among our people.

**Q. In the New Testament the Church grew under persecution. Can this be said for Nepal?**

A. In the same way we suffered persecution. In Acts 7 we read that the Church scattered after Stephen's death. In our country after persecution the believers were scattered. (The eight imprisoned with me went to four different places after their release.)

This was a great blessing to the new church because those scattered witnessed everywhere. In the same way it works with us.

**Q. People all around the world were praying for you. Do you think this made any difference?**

A. Surely, brother! I am so thankful to God that people around the world were praying for me. It was my strength, and I knew that I was not alone.

Many times my life was in danger, but through the prayers of friends I found God was very near. I can never express my thanks and the great joy this gave me in my heart. My request is that they continue to pray.

## DOCTORS AND CLERGY CONFER

The second National Clergy-Doctor Conference is to be held in Adelaide from August 11 to 14 with the general theme "Health and the Community". The chief guest speaker will be the Rev Professor Howard J. Clinebell of Los Angeles, U.S.A. Dr Clinebell is professor of Pastoral Counselling at the Southern California School of Theology and is a leader in the field of clinical pastoral training.

Since the first national conference held in Melbourne in 1963, there have been rapid developments in the field of medico-clerical co-operation. This has been assisted by the continued emphasis being given to the appointment of full-time hospital chaplains. These appointments have also highlighted the need for careful selection and thorough clinical training of such chaplains.

As a result, this second conference will give special attention to training programs and the role of para-medical and lay personnel. The Conference is to be fully residential so that clergy and doctors from all States will meet on common ground. Meals will be taken at Lincoln.

## Comment on Primacy

From Page 1

dominates a type of churchmanship which is not fully representative of the whole Church in Australia. Surely this is quite irrelevant. The Primate would be above churchmanship issues. This has been proved already in the case of the two former Primates who have been Archbishops of Sydney, and widely accepted throughout Australia.

### Accepted

It would be most difficult to find any Bishop who could embrace in his convictions all points of view in the Church of England. If he attempted to do so, he certainly would not represent either the Anglo-Catholic or the Evangelical.

Some argue that the Primate should not have provincial responsibility. This, I believe, would be dangerous, because although the Primate would not have any legal jurisdiction, he would hold a position of moral authority, very similar to that which is held by the Queen in the British Commonwealth.

It could easily develop that a Primate separated from the problems of a Diocese and of Church life generally would make pronouncements as a kind of Anglican Pope. In any case, the Archbishops of Canterbury and York still carry on their Diocesan responsibilities, as well as their primatial duties.

Admittedly this places a heavy burden upon the Archbishop of a large Diocese, such as Sydney, but General Synod could seriously face this question and provide the financial assistance necessary so that another Assistant Bishop could be appointed to relieve the Diocesan burden.

I have mentioned these matters and put forward a few suggestions so that our thinking might be stimulated and so that we will see some of the real issues involved, and pray for the meeting of General Synod.

## Latest news from the Bible Society

The British and Foreign Bible Society continues its mammoth task worldwide and the following are some items of interest culled from recent Bible Society reports:

### TRANSLATIONS:

The total "score" for the year's publications was: One New Language, Four New Testaments, one New Bible, nine Additional Books, twelve Revisions (including the Latvian and Twi: Akuapem Bibles), one Special Edition (The Gospel in Many Tongues).

The new Language is Newari and this brings the total number of tongues into which some portion of the Scriptures has been published to 1,251. The B.F.B.S. list is 877.

### OBJECTIVE GAINED:

The Translations Report also mentions the welcome news that the Hausa New Testament referred to in last year's report is now at work in the field — after eighteen years of labour and complexity.

Commenting on the fact that the World Bible Societies had more than 400 language projects on hand, the Rev. W. J. Bradnock, Translations Secretary, B.F.B.S., said "I would emphasise that this has not been brought about by Translations Staffs eager for work, but by a spontaneous demand from all parts of the world for the Scriptures in an up-to-date form. Wherever we turn we meet the requests 'When will we get the Bible in our own language?'"

### INDONESIA PRINT:

The B.F.B.S. co-operated with other national Bible Societies to establish a printing press in Java. It will serve the needs of the entire Indonesian archipelago — from New Guinea to Sumatra — which has a population of 100 million people, speaking 250 regional dialects.

The first of the Scripture to be printed in the new works is the Epistle to the Philippians and will be followed by other short and easily produced sections of the Gospels. By 1968, however, it is hoped that the Indonesian printers will be sufficiently experienced to produce their first complete Bible.

### DONATIONS:

When Mrs Beryl Bush one of the British and Foreign Bible Society's collectors at Kingswood, died last month her husband who is honorary treasurer of the Society's Penrith-Kingswood branch asked that in lieu of floral tributes gifts be made to the Bible Society.

To date 63 donations amounting to \$150 have been received by State Secretary, the Rev. Alan F. Scott.

### MEETING:

The Society's special meeting concerning "News of The World Scene" is to be held on Monday August 15, at 7.30 p.m. at Bible House, 3rd floor, 95 Bathurst Street, Sydney.

The Speaker will be Canon H. M. Arrowsmith, M.B.E. Commonwealth Secretary of the British and Foreign Bible Society and Australia's Representative on the Executive of the United Bible Societies.

Vital information regarding the world background situation will be provided for Clergy and all, who have an interest in sharing God's Word today, particularly those who speak to others in public meetings.

The latest colour film will also be presented, "Indonesia Today."

## PLATFORM

### (2) GOSPEL

I made a rather interesting discovery as I prepared to write Platform for this issue. Although my bookshelves give pride of place to general literature, I thought I had sufficient theology to find a simple and satisfying definition of the word "gospel". I was mistaken. The search convinced me more than ever, that people take for granted that everyone knows what "gospel" means.

Last issue I said that Evangelicals had always been marked by their devotion to the gospel of Christ. But this devotion can be misguided unless there is a clear understanding of what the gospel is.

The theological writers and reference works which I searched were nearly all delightfully vague.

I had to go to the index of a standard theologian who is little read these days before I found something that really came to grips with the term. He says: "Moreover, if it is true, and nothing can be more certain, than that a complete summary of the Gospel is included under these two heads—viz, repentance and the remission of sins."

He then goes on to show from the gospels and the rest of the New Testament that the preaching of repentance and remission or forgiveness of sin are the very basis of the gospel.

If we accept the idea that the gospel is simply God's good news of salvation we will certainly find ourselves in agreement with nearly all other Christians.

And who isn't tempted to go along with people these days? But if "going along" means that basic truths are to be ignored or obscured this is where the Evangelical must make a clear affirmation.

The gospel is God at work today, bringing men, through the saving work of Christ on the cross, to a state of personal and individual repentance which is essential before sin can be forgiven.

This alone is the way whereby we can become the born-again children of God. And the Evangelical will ever affirm that this unique work of the Holy Spirit is not mediated by denominations or their ordinances.

Much of the ecumenical activity that goes on today is motivated by secondary aspects of the Christian faith. This is a strong challenge to Evangelicals, a challenge which they will not meet by contracting out.

If we love the gospel and feel that God has entrusted us with it, is there a single area of life where we can afford to be uninvolved?

**MISSION**—The Sydney Diocesan Missioner, the Rev. Geoffrey Fletcher, is conducting a Mission at Hillview from August 4 to August 15. Hillview is just outside of Liverpool and is one of the new suburbs of Sydney.

**EXTENSIONS** — Extensions to the Donors Wing of the Sisson Clinic at Mowll Memorial Village, Church of England Retirement Villages Diocese of Sydney, were opened by the Minister for Health, the Honorable A. H. Jago, M.L.A., at 3 p.m. on Saturday, July 23.

The building was dedicated by Bishop F. O. Hulme-Moir, Dean of Sydney. The Sisson Clinic is the Nursing Home associated with Mowll Memorial Village.

## Be filled with the Spirit

**THE** command to "be filled with the Spirit" was obligatory upon all Christians, the Rev. L. J. Harris said in a recent sermon entitled "Be Filled With The Spirit."

"We have no option in the matter," said Mr Harris. "There is no escape. We owe it to God, to ourselves and to the world to be filled with the Spirit."

Mr Harris, who was speaking on Ephesians 5:18-21, said the supreme test and proof of the fullness of the Spirit was the presence and preciousness of Christ.

The Spirit glorified Christ: the answer to the question, "What is Christ to me now?" was the infallible criterion of the Fullness of the Spirit.

Here is the sermon in detail: It is interesting in the letter to the Ephesians that we should have a text that associates the idea of being "drunk with wine" and "being filled with the Spirit."

Our thoughts immediately go back to the Day of Pentecost when there was the striking association between these two ideas (Acts 2:15ff), for when the disciples were filled with the Holy Spirit for the first time, the only explanation the world could offer was that they "were filled with wine". Peter took those words and used them as the basis of his sermon. In this chapter, you have the two linked

The Rev. Len Harris is rector of St. James', Croydon, Senior Chaplain to the Order of St. Luke, and Rural Dean of Petersham. This sermon was preached at a mid-week service at St. Andrew's Cathedral and at St. Peter's, Burwood East.

together in an extraordinary way. Drunkenness among the heathen population was universal; this contrast between the two different fillings was very appropriate and very forceful an illustration.

### DRUNKENNESS

Drunk people seek some supposed "good" in their excesses; they might even say they are seeking an inspiration; the contrast is that the true good is to be found in the Holy Spirit alone—that which people seek through drunkenness is always an illusory sort of thing; all that men really seek in satisfaction of their needs and their desires is to be found in and by the Holy Spirit.

The Christian knows a far better way than wine to be lifted up above the depression and joyless monotony of life; a better way of removing self-consciousness, and quickening thought and word and action than by the way of intoxicants; it is quite obvious: it is by being filled with the Spirit.

There is another contrast shown: being "drunk with wine" illustrates the carnal desires, the moral shipwreck, and this is contrasted with the new life of joy where the old licentious songs give place to spiritual hymns. We are urged to find our fullness through a higher instrumentality, in a higher sphere.

The experience of a Spirit-filled Christian is like an avalanche roaring through his life, for it is not a sad and staid affair, because the Spirit-filled man is the possessor of a deep and abiding peace, but he is also a man aflame.

When we look at the grammar of this word, we find it is an amazing help. In the Greek "be filled" is a present imperative passive, and can be paraphrased: "be ye constantly, moment by

moment, being filled and controlled by the Spirit."

It is a constant action going on, and it is something which we don't do ourselves, it comes from the outside, for it is passive. The present tense implies a regular course of events or experience; so it is our privilege to keep on being filled with the Spirit.

### IMPERATIVE

The imperative mood indicates that we have no option in the matter, there is no escape, it is obligatory. We owe it to God, to ourselves and to the world to be filled with the Spirit. It is imperative on Christians.

Then the mode of filling is brought to us because it is a passive voice, which indicates that it is not something we do but that we must let God do it. It is not "fill yourselves," but "be filled." If we think of the Holy Spirit as a power we are to possess, our attitude will be active, but if we believe He is a divine Person Who possesses us, then our attitude will be passive.

This is the message which has so often been presented in the Cathedral Healing Ministry: stop struggling, stop battling, stop fighting, rest quietly, receive what God is offering in wholeness, blessing.

So this present, imperative, passive verb implies that the experience of receiving the Holy Spirit, so that every part of life is permeated and controlled by Him, is not a "once for all" experience.

Read in the early chapters of the Acts where the same Apostles were repeatedly "filled with the Holy Spirit." The implication is that the Christian is to leave his life open to be filled constantly and repeatedly by the Divine Spirit. "Let the Holy Spirit fill you," N.E.B.

● Continued on page six



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# Books

## Reference book

**THE NEW COMBINED BIBLE DICTIONARY AND CONCORDANCE**, edited by Charles F. Pfeiffer. Pickering and Inglis, 454 pages, Eng. price 30/-.

This is a new work, first published in 1965 and has drawn on the services of a number of people working under the general editor. There are more than 10,000 entries in the book and it is introduced with an article entitled, "How to Study the Bible" by the editor, Charles F. Pfeiffer, author of "Baker's Bible Atlas" and other Bible study aids.

For those wanting a handy one-volume work including both concordance and dictionary this book should fill the role quite well and would be easily carried to a Bible study or even church service.

Possibly its greatest failing is in listing insufficient Scripture references under given headings but there are obvious limits to the space available in such a work and this space has been quite well used.

## Evangelical Anglicans

**THE CHURCH OF ENGLAND IN SOUTH AFRICA**, by Anthony Ivo. Church of England Information Office, Cape Town, 1966. Pp. 108. 3/- (South Afr.).

Mr Ivo is a Johannesburg businessman, an Oxford graduate and an executive member of the C.E.S.A. The book has been carefully compiled, well-documented, copiously illustrated and is printed on very good paper. It is a pity that a larger type was not used for the body of the work.

It is a study of the history, principles and status of the Church of England in South Africa and it contains a foreword by Canon Knox, Principal of Moore College.

In one sense it makes sad reading as one is able to trace the false position that Bible-

loving, Evangelical Anglicans were put in as they saw their Church succumbing to the deliberate pressure of Anglo-Catholics.

But one is filled with admiration for those fearless men who loved Gospel truth so much that they were prepared to stand very much alone.

The author does not hide the tensions, strains and frustrations that have marked its history, particularly since the abortive Silvertrees Agreement of 1933. Nevertheless, he does scant justice to the layman who has dominated the affairs of the Church for nearly 40 years, Mr Gordon Mills.

Having been so lavish with illustration, overseas readers will be struck by the complete absence of maps. Nor is there any indication of the extent and location of European and native congregations or of the precise nature of its very extensive missionary labours.

—R.S.R.M.

## Wide ranging

**ALL THE DOCTRINES OF THE BIBLE**, by Herbert Lockyer, R.S.L., F.R.G.S., pp. 310, Eng. price 30/-, Pickering and Inglis.

To set out on the task of compiling and expounding "All the doctrines of the Bible" is an ambitious project and the subtitle is perhaps closer to the truth: "A study and analysis of major Bible doctrines."

Although not a profound work of theology Lockyer's book (one of a series, along with "All the Kings and Queens of the Bible," "All the Promises of the Bible," etc.) is a readable summary of Christian belief, well seasoned with anecdotes and quotes.

Although writing from a decidedly evangelical viewpoint the author has not been saved from the pitfalls of trying to bring together diverse views on controversial topics.

Examples will be found in his treatment of such topics as Predestination, Baptism and The Last Things. Personal bias shows through most glaringly in the case of the latter subject. Here as in many other parts of his book Lockyer leans heavily on the interpretations of the Sheffield Bible and many of our readers will squirm when they are told that A-Millennialists have been "deluded into accepting this erroneous interpretation of millennial truth." Later they are described as "robbers."

The book runs to 310 pages and is reasonably priced for this size.

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# Notes and Comments

## PARSON'S FREEHOLD

The London Church Times lately has had a lot of correspondence about that perennial subject, the parson's freehold. It is a subject that must be faced in Australia before long.

The situation is that once a clergyman is licensed to a cure of souls, nothing short of death can deprive him of those things of the world in which he may become comfortably embedded.

Laymen are asking questions such as these: Is the work of a pastor so delicate and demanding that it cannot be done except from a height of security for which no parishioner can ever hope?

Are clergy exempt from the demands of our faith to abandon security, welcome discomfort, hardship, pain and death?

The Australian clergy are not going to be exempt from such plain questionings. And the laity are not going to be content with glib answers.

## THE TIRRELL AFFAIR

Last year, the Rev. John Tirrell, a young priest from the diocese of California jumped the ecumenical gun by becoming a junior assistant at Presbyterian St. Giles' Cathedral, Edinburgh.

What may have been an interesting experiment in inter-denominational understanding, rapidly developed into a rather nasty dispute in which denominational pride and clashing personalities were more conspicuous than Christian restraint.

The affair has involved the Edinburgh Presbytery, the Convocation of Canterbury, the General Assembly of the Church of Scotland, the Scottish Episcopal Church and Bishop James Pike of California.

In the face of all the hostility engendered, Bishop Pike has had, rather pitifully, to say at this late stage that he is now "unable to permit Mr Tirrell to administer the sacraments in St. Giles."

## PASTORAL OPPORTUNITY

In Australia's cities many parish clergy are still being denied an opportunity to minister to their parishioners in a time of unique need. We refer to the time of family bereavement.

In few city parishes does the clergyman know beforehand of terminal illness and his first

notification may often come from the funeral director.

The good pastor will certainly want to visit this family and minister to them. But what if he never knows?

It would certainly help the parish clergy in their pastoral work if official or unofficial cemetery and crematorium chaplains were required to send details of services taken to the clergy concerned.

## SYDNEY'S CHAPTER HOUSE

The recent special synod in Sydney drew further attention to the limitations of the Chapter House. 600 members voted on the final night and the attendance was similar at all sessions. And every night, some members had to stand at doors and on staircases.

Unfortunately, the physical limitations of the Chapter House are already affecting diocesan policy as to who may be called to Synod under the 14th of the constitution.

Should lack of accommodation be a vital factor in making such decisions?

Some years ago, Standing Committee had plans drawn up for enlarging the seating capacity without radically altering the building itself. Some such solution should be sought without delay.

## Beholding Christ Crucified

From Page 2

sinful fellow-men, whose lot, and whose punishment He has borne. "Lord," prayed the crucified wrongdoer, "remember me" then (verse 42).

The possibility of present immediate blessing

Jesus said unto him, today shalt thou be with me in Paradise" (verse 43). There is also recorded here for our instruction what the crucified wrongdoer could at the time scarcely appreciate, though he entered at once into the assurance of its benefit.

For the record tells us that, through Christ's endurance for us of sin's dire penalty, and at once on this very day, "the veil of the temple was rent in the midst" (verse 45). This means that sinners who, like the crucified wrongdoer, cry to Christ for mercy can enjoy peace with God—both access to His presence now, and the hope of going to be with Christ in glory hereafter.

This is why we still preach Christ crucified. This is how any who hear or read this story may themselves find salvation.

## The Enthronement of The Most Reverend MARCUS LAWRENCE LOANE M.A., D.D., TH.D

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11 a.m. Direct Telecast WIN Channel 4, Wollongong

SUNDAY, 14th AUGUST, 1966  
10.15 a.m. . . T.C.N. Channel 9 . . (Full Service)  
10.30 a.m. . . A.T.N. Channel 7 . . (Full Service)  
10.40 p.m. . . T.E.N. Channel 10 . . (Full Service)

SUNDAY, 21st AUGUST, 1966  
11 a.m. ALL A.B.C. —TV channels in South Australia, Western Australia and Tasmania. (Full Service)

## RADIO

SATURDAY, 13th AUGUST, 1966  
11 a.m. Direct Broadcast 2FC, 2NA, 2CY  
SUNDAY, 14th AUGUST, 1966  
11 a.m. 2BL and ALL 2nd and 3rd network stations in N.S.W. (Full Service)  
11 a.m. 2CH (Full Service)

Inserted by The Information and Public Relations Office, Diocese of Sydney.

## OPPORTUNITIES IN AFRICA

Mr and Mrs Wilt Shore, missionaries of the Sudan United Mission, recently returned on furlough to Australia from the Chad Republic, Central Africa, were deeply concerned with the great opportunities for service in that country and with the lack of field workers. Their concern is expressed in the following article setting out some of the opportunities for service in Chad.

Abounding Opportunities in Chad. What are these? Three pressing needs can be mentioned

(a) A Provincial Governor wants missionary work in his area. This is a pioneering work. Great physical fitness in the man or woman going to this area on Lake Chad is a requisite for service.

Those volunteering will need infinite wisdom and patience. They must be as wise as serpents—the dragon of Islam, and as harmless as doves — the Spirit-filled Christian witness.

(b) Twenty-four thousand Christians sharing the pastoral services of seven men.

(c) An unmanned centre in the middle of a city of 90,000 people.

These needs can be multiplied considerably but these are the three most pressing needs in the Chad field of S.U.M.

## THE PEOPLE

Chad is a country of three million people, divided like many of its neighbours—Nigeria, Camerouns, Sudan, Ethiopia, Eritrea—into a northern section of predominantly Muslims and a southern section of animists at various stages of civilisation.

Between the two peoples there is little love, and this division is in fact the source of violent political outbursts in some places in Africa today.

In northern Chad, where Fort Lamy is situated, there is freedom to preach the Gospel to Muslims, virtually no violent reaction to the missionaries, and a large-scale ignorance of the Muslim religion by sections of those who follow it.

The three opportunities mentioned are open evangelistic doors awaiting God's servants to enter.

Lake Chad Region: In the region of Bol, 150 miles north of Fort Lamy, there is an opportunity to establish a centre for evangelistic outreach into the northern tribes of the country.

Evangelistic treks are made two or three times a year from Fort Lamy, taking a fortnight a time, but now the provincial Governor at Bol is asking that a centre be placed in his town. Though probably not a believer

he is aware of the value of mission work, in his own words, and wants to welcome the mission to the area.

Southern Chad: In southern Chad there are 24,000 Christians as a result of a spiritual awakening in the area in the past, and yet there are only seven ordained African pastors. These men are assisted by 300 lay workers, all needing further training.

## TRAINING

Africans run their own Bible Training Colleges because there are no missionaries to help them in this work. There would be no limit to the work that missionary Bible teachers could do in the area. The evangelists may have some training, but the pastors have little schooling — only "on-the-job" training.

There is also the need to encourage these Christians to evangelise their northern countrymen, though language and long-standing prejudice still divide them.

Capital City: In the city of Fort Lamy, 50 per cent Muslim itself, the mission is realising there lies the greatest potential of all. To this centre come young Africans for education and career training.

The mission has a centre there which seats 450 people, and it is used mainly by the Christians for worship on Sunday. During the week when it could be used for film evenings, and evangelistic work, it is unused because there is nobody to do the job.

## MISSIONARIES

The 14 missionaries involved in the city are engaged in teaching, radio work and religious instruction in government schools.

The gathering point, or Fellowship Centre as the building is called, goes unmanned (there is another one in the Arab section of the city); there is a bookroom, a reading room, classrooms—no trouble in getting people to come in, but not enough time or missionaries to make use of it.

Qualifications: What is the qualification for the personnel needed? Christians who can share Christ with these young Africans and teach them to share Him with their own people in the villages and towns to which they will return.

Further details can be obtained by contacting the S.U.M. office in your State.

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# Letters to the Editor

## Interested in article

I was interested in an article, "Parish help leaps walls of division," on page 3 of the July 14 issue. My father died from the same disease as the Presbyterian minister, the Rt. Rev. A. E. Long, mentioned in the article, his decease being on April 1 last. Also, Ulverstone is our old home town, my father's grandparents on both sides being pioneering families in the district.

We were associated with St. Andrew's Presbyterian Church where the late Mr Long was minister in recent years. I switched to the Church of England in 1937. In St. Andrew's Sunday School I first met a small girl over 40 years ago. This girl became my wife on December 20, 1958.

It was with pleasure that I learned of Bishop Loane's promotion early this week. There have been few instances of a Tasmanian being appointed a bishop (such as the late Bishop James of St. Arnaud, and Bishop Gordon Arthur) and this is the first occasion that a Tasmanian received an appointment as an archbishop.

May the Lord continue to bless your work.

J. E. Bingham

## Influenza vaccine

The frequent incidence of a fairly severe form of "flu" this winter is too well known to most people (in Sydney at any rate). It may be of some practical help to know that protective vaccines are available, although they are not one hundred per cent effective.

Those vaccines, administered by injection, "Influenza Polyvalens Vaccine" and "Immunovac" (for the common cold) provide for a majority of people considerable protection. Even when an infection is contracted the attacks seem to be of greatly reduced intensity and duration. I have found the cost and inconvenience of having the injection considerably less than the cost and inconvenience of the flu.

P. A. LAMB

Keiraville, N.S.W.

## New Morality

I would like to thank the Rev. Hugh R. J. Scott and Mr R. Buckland (A.C.R. 28/7/66) for their comments on my letter of 30/6/66. May I say that in general I agree with them and do not find anything in my previous letter which disagrees with them, except on the question of the acceptance of the authority of the Bible by Bishop Robinson.

Bishop Robinson specifically claims, and the form of the argument in his books confirms that as far as he is concerned he is attempting to interpret and apply to the twentieth century the Biblical faith. "My sole concern and contention is for the Scriptural revelation of God as dynamic personal love. And it is precisely because I am contending for this (and not some non-biblical philosophia perennis) that I am so concerned for its meaningfulness in an age which has decisively turned its back on the picture of the world presupposed by the Biblical writers."

The only question at issue is how the Biblical doctrine is to be given expression today, in a non-supernaturalistic world-view. (Honest to God Debate, p. 262, his italics not mine). Other references of a similar type can be found also in Honest to God, and the form of his

argumentation in that book demonstrates the same conclusion (e.g. p. 70 where he insists on the priority of the question of "what in fact the New Testament is saying").

It is in this context that I asserted that the real issue is not the determination of the authority of the Bible but the interpretation of the Bible and its application to the circumstances of the twentieth century.

If my statement were not in that limiting context it would be a "disarmingly sweeping statement," because I agree with Mr Buckland that the issue of the authority of the Bible is of primary importance. But my statement was in that limiting context and was made "in one issue."

If we are going to come to grips with Bishop Robinson and show up his errors then we don't help our cause by attributing to him an error of which he is not guilty. Mr Nichols made just such an invalid criticism and my letter of 30/6/66 was intended to draw attention to this.

Bishop Robinson's books need to be criticised but on his real errors not on supposed ones. One could I think begin by criticising his imprecision of thought and expression, a failing which makes any assessment of his works not at all easy.

Despite this failing he can also be criticised I think for aspects of his exegesis and interpretation of the New Testament, and for his habit of emphasising one aspect of a matter to the exclusion of another, just as valid aspects.

Legitimate criticism can, I think, be made along these lines, but I do not have the room to develop them here.

BRUCE N. KAYE

Dural, N.S.W.

## Problems of infant Baptism

Although the problem of discipline in infant baptism has been well ventilated in your paper over the years, I should like to set out, for the benefit of your correspondent M. Cowling (A.C.R. 28/7/66), and any others who share his perplexity, some facts which may assist in an understanding of the present position.

The 1662 Prayer Book, while it allows a minister a discretion as to whom he will present for Confirmation, conveys no such benefit in the matter of infant baptism.

It is competent for a parishioner to bring his child to the minister before the service of Morning Prayer commences, and without prior notice request baptism for it.

The minister, who has given a solemn undertaking at his induction and institution into the parish that he would seek out and bring to baptism any unbaptised persons in the parish, must thereupon forthwith perform the baptism, subject to the fulfilment of certain conditions as to godparents, etc.

Canon 68 of the Constitutions and Canons Ecclesiastical of 1603, which was certainly binding on the clergy of the Church of England in Australia until the Australian Church was constituted, reads as follows:—

"No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened. . . . And if he shall refuse to christen . . . he shall be suspended by the Bishop of the

Diocese from his ministry by the space of three months."

Many of the clergy of the Sydney Diocese have in their perplexity flown in the face of such restrictions, and instituted private disciplines, which of course vary in their nature and stringency from parish to parish.

One Rector of a prominent city church wrote in your columns sixteen years ago that he had by the introduction of his own disciplinary measures effectively reduced the number of baptisms from 64 in one year to four in the first half of the following year. One could justifiably conclude that such a course of action, whilst affording relief to one section of the conscience, creates not insignificant problems in another.

While your correspondent muses on the question "What does baptism avail a child if its sureties have neither repentance nor faith?", I invite him to address himself to the question "What is a child availed, irrespective of the faith of parents or sureties, if it is not baptised in infancy?"

Is it to be seriously imagined that the children of a Billy Graham, or for that matter of at least 30 million other parents in Christendom, should come behind the children of pedobaptists because they were not baptised in infancy?

On the other hand, when I contemplate those who are even now lifting up their eyes in hell as a result of their mistaken belief that baptism per se afforded them security, I tremble.

And for this reason, if for none other, (if I see things aright), well may all those tremble who cause infants to be baptised! If the Lord God in His omniscience did not see fit to enjoin that infants should be baptised willy-nilly, what right or authority has any church to arrogate to itself the power to command its pastors to perform such a function?

What right, indeed, has it? (Rev.) KENNETH HARRIS  
Granville, N.S.W.

## Do we need a Primate?

With the approach of General Synod the question of the Primacy should be of vital concern to all conscientious churchmen of the Church of England in Australia. This is surely the time to hear the views of as many churchmen, lay and clerical, as possible.

One question which I suspect has not been faced seriously, even by some in high places, is why does the Church of England in Australia need a Primate?

Ara we, as a denomination, prepared to submit our whole structure to a critical examination at this opportune time in our history, or are we so bound by tradition that we must continue to perpetuate, even develop further, an office which may or may not be beneficial to our future? Why do we need a Primate?

A second question: assuming that a Primate is essential to the well-being (surely not to the essence) of our denomination, would the election of a Presiding Bishop every three or six years meet the need? A similar pattern to this has been established in the Protestant Episcopal Church of America, and in the Church of South India.

Other denominations, some larger than our own, function at least as effectively as we do on a similar system to that suggested.

(Rev) W. J. GRAHAM  
Adelaide, S.A.



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**DEU** to the present Assistant going overseas as the Lucas Tooth Scholar there is a vacancy on the staff of the Parish of St. George's Church, Parkes, N.S.W. Partly furnished two-bedroom flat and parish car provided. Steward in accordance with the Diocesan determination. Reply in the first instance to the Rector, Post Office Box 86, Parkes, N.S.W.

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### The Bible in Hungary

During the past 10 years, 85,000 Bibles and Testaments have been sold in Hungary. Bible Society friends in Europe and the United States provided the paper for the Scriptures.

A team of scholars has been working for 15 years on a new edition of the Hungarian Bible which is to be published in 1967, the 400th anniversary of the First Synod of the Hungarian Reformed Church.

The Hungarian Bible Council (we would call it the Bible Society) has recently been reformed. It is not permitted by Hungarian law to produce or sell Scriptures, which must be done by the churches themselves.

The Presiding Bishop of the Hungarian Reformed Church recently announced that he had been given permission to publish 10,000 Bibles.

This will enable the need to be met, at least in part, until the new Hungarian Bible is published next year.

Not everyone can secure a Bible or Testament, but there are more available now than at any time in the past 10 years.

Recent statistics show that a good percentage of the children of Hungary are being received into the Church. About 60 per cent of Protestant children in the cities and 85 per cent in the country are instructed in the Christian faith.

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It Pays!

## BE FILLED WITH THE SPIRIT

• From page two

Now I go on to an important aspect of this text, because in the Greek after "be filled with the Spirit" we have a very interesting little word of two letters: "en." This is followed by a dative case, and this means that the sense of the verb carries. It indicates that the Spirit is the Agent by Whom we are filled, not the Person of Whom we are filled.

The context shows by the four following principles how we are given the fourfold proof or result of the Spirit filling us: "Be filled by the Spirit... by speaking... by singing... by giving thanks... by being subject to one another."

### OUTBURST

**BY SPEAKING:** The early Church developed its own poetical expression of worship. Cpl. 3:16, Singing has always had a great place in the Church's life and worship and every new movement of the Spirit brought a fresh outburst of song. The spontaneous joy of song comes through the Holy Spirit springing up as a well of water, (John 7:37-39).

**BY SINGING:** The outward music was to be accompanied by the inward music of the heart. cf. 1 Cor. 14:15 — such melody to be acceptable to the Lord must spring from the heart.

**BY GIVING THANKS:** Paul had a perfect right to tell people to be thankful "for all things," for he had learnt to give thanks for his weaknesses, his disappointments, his persecutions (2 Cor. 11:18ff and 12:5ff).

The unceasing providence of God is a good and sufficient reason for such expressions of praise; our thanksgiving should not be confined to Sunday worship; it should be evoked every day by the things which happen. Do you know the story of the Scottish minister who was continually full of praise to the astonishment of his congregation? One time when they met in exceedingly bad weather, they wondered what he would say. He opened his prayer with the words: "Oh, Lord, we thank Thee that every day is not like this one."

### COOLED DOWN

**BY BEING SUBJECT TO ONE ANOTHER:** The self-surrender of the Christian to Christ involves a relationship to others which is humble and self-sacrificing; free enthusiasm witness is governed by a constant concern for others' feelings and welfare, and it is submissive to the loving demands of circumstances and conditions.

Paul knew from experience that the secret of maintaining joyful fellowship in the community was the order and discipline that comes from the willing submission of one to another.

There must be a willingness in Christian fellowship to serve any, to learn from any, to be corrected by any, regardless of age, sex, class, or any other division. We have this brought out in an excellent way by Phillips' translation: "fitting in with each other." This will be gloriously done if we are "filled with the Spirit."

Let us note from this exhortation by Paul, the enthusiastic spirit of the early Christians. Their religion hadn't cooled down into stereotyped forms and phrases. Is there that warmth generally in the Church today? If not, why not?

Then too, in Acts 6:15, we find Stephen filled with faith and the Holy Spirit, showing that both faith and the Spirit filled and controlled him; this shows

that the fullness of the Spirit refers to His control over the believer fully yielded to Him, and allows him to speak.

Another reference in Ephesians 4:29, 30 demands our attention, for it implies that evil talk grieves the Holy Spirit, and so the person concerned is no longer filled with the Spirit.

While he is filled with the Spirit the words which come out of his mouth are good and helpful to the occasion and bring blessing to those who hear them.

Those who dogmatically assert that speaking in tongues is the one and only proof of the fullness of the Holy Spirit would do well to meditate on the great emphasis of this text.

It is in the Name of Christ that we give thanks to God for everything; it is out of reverence for Christ that we fit in with each other.

Surely the supreme test and proof of the fullness of the Spirit is the Presence and Preciousness of Christ.

The Spirit glorifies Christ, and the answer to the question: What is Christ to me now? is the infallible criterion of the fullness of the Spirit.

If we wish to please God and know the truly Christian life, let us obey His implicit command. Failure to seek the fullness of the Spirit is tantamount to resisting His most Holy Will towards us.

The fullness of the Spirit does not imply that we have more of the Spirit at our disposal, but that He possesses more of us and holds us entirely at His disposal.

While there must be due order and while fanaticism must be sharply discouraged, yet the Church of Jesus Christ will never accomplish its mission without the sheer joy of Jesus Christ. The fullness of the Spirit combines ardour and order; we should overlook neither.

### BAPTISM DEATH

A court in the Transvaal, South Africa, has fined an African preacher \$125 for drowning a woman while baptizing her in a river.

The preacher, Dumile Arnold Ralarala, aged 35, said he had baptized many elderly people in his five years as a preacher but Mrs Christina Sibeko, 65, was the first to drown.

**MISSIONARY** — "Gilbulla," the Conference Centre at Menangle, has been the venue for the Church Missionary Society's Federal Council annual conference. Delegates from all State Branches of the Society have been attending this Conference, held from July 26-28.

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## Overseas tour by Canon Webster

Canon Douglas Webster, Professor of Mission at the Selly Oak Colleges, Birmingham, and formerly Theologian-Missioner of the Church Missionary Society, left England on Wednesday, July 27, to fulfil a program of lecturing and teaching engagements in India, Sarawak and Fiji at the request of the local diocesan authorities.

He will also pay brief visits to Australia, New Zealand and the United States and will return to England on Thursday, September 15.

During his visit to India,

Canon Webster will take a conference retreat for the clergy of the dioceses of Bombay, Nasik, Nagpur and Nandyal from August 8 to 12, will lecture at the Ecumenical Institute, Bangalore, from August 15 to 19, and will carry out engagements arranged by the Right Rev. Lesslie Newbigin, Bishop of Madras, from August 22 to 27.

In Sarawak he will lecture at a conference of the Methodist Episcopal Church at Sibur from August 29 to September 2 and he will then fly to Fiji, via Australia and New Zealand, to speak at a clergy retreat and at the synod of the diocese of Polynesia from September 5 to 11. His homeward journey will be via the United States.

Canon Webster is well known for his writing and speaking on Christian missionary strategy and evangelism. For over 10 years he has travelled extensively in all parts of the world, teaching, lecturing and conducting research projects for Church agencies.

## The King's School

### PARRAMATTA

An examination for the award of two "Violet Macanish Scholarships" will be held on 23rd and 24th September, 1966. All candidates must be under 14 years of age on 1st February, 1967. Papers will be set suitable for boys at the Sixth Grade Primary and First year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 dollars to \$1,000 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

ENTRIES CLOSE ON 5th SEPTEMBER, 1966.

## Abbotsleigh School Wahroonga

A **COMPETITIVE EXAMINATION** for the Jubilee Scholarship will be held on Saturday, 1st October, 1966. The Scholarship is tenable for four years and is open to girls under thirteen years of age on 30th November, proximo, who are daughters of "Abbotsleigh" Old Girls. Entries close on Saturday, 13th August, 1966. Conditions and form of entry will be supplied on application.

H. E. Archdale, Headmistress

## JAPANESE CHURCH CALLS FOR HALT TO VIETNAMESE BOMBING

The United Church of Christ (Kyodan), 198,000-member Japanese denomination affiliated with American Congregational, Methodist, Presbyterian, United Church, and Reformed groups, has appealed to President Johnson for an immediate halt to the bombing of North Vietnam.

Asserting that attacks on the neighbourhoods of Hanoi and Haiphong have "trampled under" the desires for peace "of not only the intelligent and well-wishing people in Japan but of all Asia and of all other parts of the world," the statement charged President Johnson with having "destroyed by your own hand the possibility of talking peace in spite of all your official statements."

The letter asked President Johnson "unconditionally, please, to bring the bombing of North Vietnam to a halt at once, and continue to use all possible means to bring about peace talks with North Vietnam and the Vietcong."

(E.P.S., Geneva.)

## ENGLISH YOUNG PEOPLE VISIT GERMANY

Twenty-four young people from Liverpool Cathedral will be commissioned by the Dean of Liverpool (the Very Rev. Edward Patey) at Evensong in the cathedral on Sunday, August 14, in preparation for a fortnight's visit to Munster, Germany, where they will spend part of their time on a work project connected with a children's home, from Friday, August 19, to Friday, September 2.

Their visit, which will be under the leadership of the Rev. Gordon Bates, diocesan youth chaplain, is in response to an invitation from Dr. Keimburg, pastor of the Church of the Reconciliation, Munster, and chaplain to the German young people involved in reconciliation work with other nations. He visited Liverpool Cathedral last November and suggested that a group of young people, between the ages of 16 and 23, should go to Germany as representatives of the cathedral and diocese to take part in a broadcast service and work project.

In Germany, the party will stay in a hostel in a village called Nordwalde, and most mornings will be taken up with their work in the children's home, either building or carrying out maintenance work.

At other times in the visit they will make contact with German people of similar ages and stay in the homes of German families.

Visits to factories, schools and other youth organisations are planned, and in the broadcast service to be held at the church of the Reconciliation hymns will be sung in English and folk music introduced by three members of the well-known Liverpool folk group, "The Crofters."

Pope Paul VI has hailed the restoration of prayers to St. Peter in an office of the Greek Orthodox Church as a "significant and stimulating" act. Prayers to St. Peter have been omitted from the Greek Orthodox liturgy generally since the 14th century because of the anti-Latin feeling of that time. Recently the official magazine of the Greek church, entitled *Ekklesia*, published a new office of St. Peter.

The Rev. A. E. Williams, who has been assistant Federal secretary of the Bush Church Aid Society since 1964, has accepted nomination as rector of All Saints, Cammeray (Sydney).

## CHURCHES SAY "THEOLOGICAL PROBLEM STILL WITH US"

The Vatican and Lutheran World Federation have released the text of a joint report which described their "special and official relations" as necessary "with-in the context of the total ecumenical awakening which has developed and exists today in many churches."

The report added, however, that the exploratory talks — the first official international Lutheran-Roman Catholic discussions since the Reformation — "have convinced the two delegations that the traditional theological problems between Roman Catholics and Lutherans are still with us."

The joint report recommended establishment of two joint study groups at the international level to examine the topics: (1) "The Gospel and the Church;" and (2) "The Theology of Marriage and the Problems of Mixed Marriages."

They also drew up a general list of topics for further Lutheran Roman Catholic discussions. These included: The Word of God, Presence of Christ in the Church, Christology, Pneumatology, Justification and Sanctification, Renewal and Reformation, Missionary and Pastoral Problems.

(E.P.S., Geneva.)

## WORLD NEWS IN BRIEF

A Lutheran, Dr. Martin E. Marty, associate editor of the "Christian Century" (U.S.A.), a Protestant ecumenical weekly, has been elected to the board of directors of the "National Catholic Reporter," a weekly edited by Roman Catholic laymen. Dr. Marty has been writing a column, "The Protestant World," for the paper.

From August 7 to 15 a conference is being held in Cambridge, England, to consider recent developments in Christian-Jewish understanding. Sponsored by an organisation linked with the British Council of Churches, it will bring 70 scholars and experts from both sides of the Atlantic together for the talks.

Twelve Anglican and 12 Old Catholic theologians from several countries have discussed their relations with the Orthodox Churches, the Roman Catholic Church and the Methodist Church at a three-day conference in Oxford, England. The Bishop of Oxford, Dr. Harry Carpenter, presided.

Two Spanish Protestant leaders have been appointed to lecture on ecumenical relations at the University of Salamanca, which is under the jurisdiction of the Roman Catholic Church. They are Pastor Antonio Andres of the Reformed Episcopal Church and Pastor Jose Cardona-Gregori of the Evangelical Defence Commission.

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## Lucas-Tooth Scholarship

The Lucas-Tooth Scholarship was established by the late Sir Robert Lucas Lucas-Tooth, Bart., in the year 1909 for the purpose of assisting men serving in the ministry of the Church of England in Australia to attain in England and elsewhere a wider culture.

The next appointment will be made in September 1966, and the Scholar must be prepared to go to Oxford or Cambridge University or to some other place in England, approved by the Trustees, in or about July or August, 1967, so as to commence his Scholarship in October, 1967, i.e., the date of the commencement of the Academic Year in England.

The duration of the Scholarship is two years, but the Trustees have power to extend this period for any further period up to two years. Such extensions are not granted as a matter of course, but at the Trustees' discretion in special circumstances, and subject in all cases to the provisions of the Trust Deed.

The amount of the Scholarship is £900 (English Currency) per annum for two years. The return steamer fare to England will also be paid by the Trustees. The amount, if any, payable for the period of any extension which might be granted, is at the discretion of the Trustees.

### Resources

Past experience has shown that, in the case of scholars who are married and particularly scholars who are married with a family, extra financial resources are essential.

The Trustees will, therefore, require an assurance from a married candidate that he has command of sufficient financial resources in addition to the Scholarship allowance, to enable him in the opinion of the Trustees, to carry out the terms of the Scholarship in a proper and efficient manner.

Nominations of persons who wish to be candidates and are considered eligible for nomination by the Bishop of Canberra and Goulburn, must be made in writing and signed by the Bishop and must be in the Secretary's hands on or before August 31.

If no appointment is made from persons nominated as aforesaid by the Bishop of Canberra and Goulburn, further applications will be called for in due course from persons considered eligible for nomination by the Bishops of:

- (a) any diocese within the Ecclesiastical Province of New South Wales, other than the diocese of Canberra and Goulburn;
- (b) the diocese of Melbourne, or
- (c) the diocese of Brisbane.

Further information is obtainable from the Secretary, Mr Ian J. Maxwell, 141 Elizabeth Street, Sydney.



## Mainly About People

### N.S.W.

The Rev. Graham L. Harrison, who has been a Bible Representative with the Bible Society from 1963, has accepted an appointment as assistant minister of St. Hilda's, Katoomba (Sydney diocese).

Due back in Sydney on the "Arcadia" on August 27 is the Rev. Bruce L. Smith, lecturer at Moore College. Mr. Smith has been absent on leave with his family for further studies in the United Kingdom.

The resignation has been announced of the Rev. Gerald Morris, who has been Court Chaplain of the diocese of Sydney since 1962.

The Rev. Thomas Knox, formerly residing at 128 Falls Road, Wentworth Falls, has now moved to 46 St. Anne's Court, William Street, Ryde (phone 80-6436).

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### Certificate in Theology

## EXAMINATION RESULTS

MOORE Theological College, Sydney, has released the following results for the Certificate in Theology Examinations in the subjects: Early Church History, Elementary Greek II, and Doctrine III. Results in each subject appear in order of merit.

### Early Church History

HIGH DISTINCTION  
Brotherston-Jennings, Mr R. P., Turramurra, N.S.W.; Loader, Miss L. M., Shefford, Vic.  
DISTINCTION  
Langstaff, Mrs L., Kingsgrove, N.S.W.; Hayes, Miss E., Northmead, N.S.W.; Bassett, Mr W. G., Nowra, N.S.W.

CREDIT  
Greenwood, Miss N., Lakemba, N.S.W.; Tierney, Miss J. L., Bomaderry, N.S.W.; Hambly, Mrs D. M., Botany, N.S.W.; Turner, Mrs M., Panania, N.S.W.; Cripps, Miss M., Bexley, N.S.W.  
PASS  
Coady, Mrs K., Revesby, N.S.W.  
Twelve candidates sat for the examination; 11 passed and 1 failed.

### Victoria

The importance given to work amongst young people at St. James', Ivanhoe, has been highlighted by the appointment of a full-time salaried youth officer. He is Mr George Farrington, who has already been working in the parish on a voluntary basis for the past twelve months.

Mr Farrington is a married man with four children. Prior to this work within the field of youth he held the position of Company Director with an electrical installation firm.

Owing to a period of continuous ill health the vicar of St. Theodore's, Wattle Park (Melbourne), the Rev. H. Shepherd, has announced his resignation as from July 31, 1966.

### Elsewhere in Australia

The Rev. John Wyndham and his wife Jan are rejoicing in the birth of a daughter, Judith Anne. Mr and Mrs Wyndham are working with the B.C.A. at Norseman, Western Australia. The birth took place in Kalgoorlie District Hospital on July 4.

Currently touring Queensland, Western Australia, and also Fiji, is the Rev. R. A. Hickin, Deputy Commonwealth Secretary of the Bible Society. Mr Hickin is the main speaker at celebrations in Rockhampton, Qld., marking the centenary of the Bible Society Auxiliary there. The first copies of his history of the Bible Society in Australia, "Abundance of Rain" are being made available at this time.

In Western Australia Mr Hickin is addressing a number of meetings, including a united service in St. George's Cathedral, Perth, and a series of meetings at Bunbury and other cities. Mr Hickin will also make a presentation of the Bible Society's New Testaments and Psalms to trainees of H.M.A.S. "Leeuwin." In Fiji a Bible Week is being run in Suva Town Hall, with a series of addresses on the theme, "Why we believe the Bible to be the Word of God." This will be followed by a visit to the Lautoka area.

Miss Helen Caterer, a parishioner of Holy Trinity, North Terrace, Adelaide, has been invited to attend the forthcoming World Congress on Evangelism in Berlin as a press observer. Miss Caterer works for the Adelaide "Sunday Mail" and will be covering the event for that paper.

JUBILEE—The parish of St. Barnabas', Roseville, East (Sydney), has been celebrating its Golden Jubilee during the month of July. During the month there have been special services and functions, and the culminating Jubilee Dinner held on Friday, July 29.

### Elementary Greek II

HIGH DISTINCTION  
McKay, M. H., Jannali, N.S.W.  
DISTINCTION  
McCormick, S. J., Punchbowl, N.S.W.; Stone, J. A., St. Ives, N.S.W.

CREDIT  
Mandham, P. M., Manly, N.S.W.; Beach-Filly, J. R., Seven Hills, N.S.W.  
PASS  
Stebbins, J. S., Cronulla, N.S.W.  
Six candidates sat for the examination; all passed.

### Doctrine III

HIGH DISTINCTION  
Tay, J., Newtown, N.S.W.; Powers, V., Newtown, N.S.W.

DISTINCTION  
Mathis, V., Revesby, N.S.W.; Smyth, C., Belmore, N.S.W.; Brotherston-Jennings, R. P., Turramurra, N.S.W.; MacDonald, R. N., Boston, U.S.A.; Kelly, P., Penshurst, N.S.W.; Loader, L. M., Shefford, Vic.  
CREDIT  
Newport, O. M., Oakley, Queensland; Preston, R., Harbord, N.S.W.; Jones, H., Narwee, N.S.W.; Johnson, K., Lithgow, N.S.W.; McKay, M. H., Jannali, N.S.W.

PASS  
Wells, B. M., Wagga Wagga, N.S.W.; Freestone, C., Narwee, N.S.W.; Young, P. W., Palm Beach, N.S.W.; Turner, M., Panania, N.S.W.; Keogh, J. N., Panania, N.S.W.  
Eighteen candidates sat for the examination; all passed.

## OFF THE RECORD

### PAY AS YOU ENTER?

People bringing their infants into one Melbourne church for baptism cannot fail to be reminded of the fact that the temporal is often very close to the spiritual. Alongside the font and in such a position that it cannot be missed is a large box, suitably slotted, bearing the legend: "For the vicar."

### PAUSE TO REFLECT

In the light of Christian belief about the importance of treating one's body properly it makes sobering reading to learn that a Canadian road safety official reported that "out of 140,000 persons injured in motor vehicle accidents, the bodies of at least 50,000 were so torn and broken that full recovery was medically impossible." The official commented: "The average Canadian feels a deep sense of shock on hearing of a multiple murder, an airline crash, or a riot causing five to 100 deaths, to say nothing of casualty lists from the world's trouble spots. Yet this same person, on learning that 50 people died in road traffic over a holiday weekend, will shrug it off as just one of those hazards..." In Australia we groan when we hear of the death of three young soldiers in Vietnam, but likewise we seem to gloss over the awful toll of the road. We too easily forget Paul's reminder that our body is the temple of the Holy Spirit.

### THINGS TO COME?

A foretaste of things to come or purely apocryphal—we do not know—but the respected "Church Times" (U.K.) reports is to be true: It seems that a lady visitor to St. Paul's Cathedral, London, inquired of a junior vergier, "Is the Pope the head of this Church?" to which the man replied solemnly, "Madam, there is no one of that name here, but Mr Overington is the Dean's Vergier."

### CALL OUT THE GYMNASTS

The Churches of Christ journal, "The Australian Christian," supplies the following potted definition of a parson's wife: "The parson's wife must learn to become something midway between an autocrat and a doormat—in fact, an acrobat."

### DOWN TO FUNDAMENTALS

A Bahai study group in Sydney has chosen John Stott's book, "Basic Christianity," as a basis for a series of studies it is undertaking. It would be interesting to know what this group—so devoted to an all-embracing religious faith—makes of the exclusive claims of Christ.

### HEARTS AFLAME

By Simeon

Men try to erase guilt. Called by any other name it remains to haunt us. Regardless of psychiatric proposals and modern methods, guilt remains the product of sin. Christ alone removes guilt. If we confess our sin He ever remains faithful and cleanses us from all sin.

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## THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable. Copy deadlines for forthcoming issues: AUGUST 25: August 18. SEPTEMBER 8: September 1.

### Girls in 'Orpheus'

More than 100 schoolgirls from St. Catherine's School, Waverley, N.S.W., will take part in a production this month of scenes from Gluck's opera "Orpheus."

The production is being adapted for schools and will contain ballet and mime as well as vocal passages.

The main item will be supported by a short entertainment "Words and Music," composed of folk-song arrangements by Ralph Vaughan Williams, and some readings from Australian poetry.

The opera will be produced by Mrs Sutcliffe, a member of St. Catherine's staff, whose husband, Walter Sutcliffe, of the Sydney Symphony Orchestra, will be conducting a small accompanying orchestra.

The performances will take place on Thursday, August 11, and Friday, August 12, in the Jane Barker Hall, Albion Street, Waverley.

# THE AUSTRALIAN CHURCH RECORD

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

No. 1370—August 25, 1966

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

## AUSTRALIA-WIDE COVERAGE FOR ENTHRONEMENT

THE Enthronement of the Most Rev. Marcus Lawrence Loane as eighth Archbishop of Sydney was seen and heard by more people than any religious ceremony in Australia's history.

All five TV stations within the area of the diocese of Sydney telecast the service, while the A.B.C. relayed it "live" to three States and the A.C.T.

The service was broadcast direct by ABC stations 2FC, 2CY and 2NA and rebroadcast on August 14 by 2BL and all N.S.W. 3rd Network stations. In addition, very wide press and commercial coverage was given of the event.

Only a token number of people — some 1,200 in all — were actually present inside the cathedral. Limited seating capacity meant that a great number who would have liked to have been present could not attend. Many took up positions in the cathedral grounds while the majority stayed at home and watched or heard on radio and TV.

The service, which took place on Saturday, August 13, began with a procession through the North Door of Church dignitaries including the heads of other denominations.

New ground was broken at this ceremony by the presence of Cardinal Gilroy, Roman Catholic Archbishop of Sydney.

Already in the building were the Governor of N.S.W., Sir Roden Cutler, with Lady Cutler; the Premier and Mrs Askin; the Deputy Lord Mayor of Sydney, Alderman A. Bradford; and representatives of the Armed Forces.

### CARDINAL

The Acting Primate, Archbishop P. N. W. Strong, of Brisbane, expressed regret at not being present owing to being involved in a long-planned visit to New Guinea. However, the Archbishop of Perth and Melbourne were both present, together with Bishops of the Province of N.S.W.

After preliminary prayers and a hymn the Dean moved to the

Great Door of the Cathedral, to await the arrival of the Archbishop. In the meantime the Archbishop's procession had moved around the cathedral grounds to take up a position outside the door. At the appropriate moment Archbishop Loane gave the ceremonial knocks which form such a prominent part of Enthronement services and was admitted into the cathedral.

The service proper followed in the brightly lit cathedral. Six TV sets monitored the ceremony to the Press gallery and to people whose view was marred by the heavy columns inside the building.

At the entrance of the Cathedral Archbishop Loane said:

"I, Marcus, by Divine Providence, Archbishop of Sydney come to this my Cathedral Church of St. Andrew to be installed and enthroned. But first I make request of all my faithful people for their prayers that I may be to them a Faithful Pastor and True Father in God for the honour and glory of Christ our Lord, who has purchased us with his most precious blood."

To which the Dean replied:

"Most Reverend Father in God, it is and shall continue to be our joyful care to pray for you, our Archbishop, beseeching God of his mercy to grant you in the government of Christ's Church and the oversight of his flock a spirit of faithfulness, of power and love and discipline. Most gladly do we welcome you in the name of the Lord."

As the Archbishop entered the Cathedral, he greeted the congregation with the words: "The Lord be with you." To which they replied: "And with thy spirit."

At 11.30 a.m., after the certificate of election had been read by the Chancellor of the diocese, Continued Page 7



● A solemn moment in the Cathedral as the Dean of Sydney, Bishop F. O. Hulme-Moir declares Archbishop Loane to be enthroned.

## ARCHBISHOP LOANE'S SERMON

THE following is the full text of the sermon preached by Archbishop M. L. Loane at his Enthronement on Saturday, August 13:—

I cannot stand before you this morning without being deeply aware of the impressive pageantry of this Service and its significance in the life of the Church and the community in Australia.

I know only too well how great are the duties which fall to the man who is called to hold this high office and how inadequate are my own gifts for the task that now lies ahead.

While the recent Synod was in session, I finished my reading of the second volume of Dr Nesca Robb's Life of William of Orange. She quotes the words which he wrote soon after he came to the throne of England: "Certainly I bear too heavy a

burden, one that my shoulders are not strong enough to carry; and without God's amazing help, I know well that I should succumb."

Those words accurately reflect my own feelings. I can only trust that God's amazing grace will somehow make me "equal to the task" (1 Timothy 1:12, N.E.B.).

But I have also been moved and encouraged by the tremendous fund of good-will which has been released, and I know that this great congregation does no more than represent a much wider audience of old and young who will follow this Service on Radio and Television.

This is a high moment when we are all conscious that we now stand on the threshold of the future, and that is true in a special sense where I am concerned.

Therefore I want to greet you all, wherever you may be, in the Name of Him Whose we are and Whom we seek to serve and to thank you for your share in seeking to strengthen my shoulders for this heavy burden.

### GRANITE GATES

Things that are past and things to come find a meeting point in such a Service as this. We who love this country can not forget how much we owe to the rock from which we were hewn.

When the First Fleet sailed through the Heads of Port Jackson, it found itself in what Lord Rosebery was to describe as "a matchless harbour where granite gates yield a reluctant entrance to a paradise of waters." And the spiritual key-note for the unknown future was struck by the Chaplain in the text of his first sermon: "What shall I render unto the Lord for all His

benefits towards me?" (Psalm 116:12).

Sydney thus became the cradle of the church and of the nation, and though circumstances—social, economic, political—may have rocked the cradle with more turbulence than decorum, church and nation alike have not only survived but have grown up to a strong and virile maturity.

Nearly all the original apron strings have been cut and we now find ourselves free to pursue what path we will in a troubled world and in a changing climate. No one can look very far into the future; we do not know what an age of revolution is likely to exact.

But we are bound to think and act as those who must one day give an account: we will be held responsible at the bar of history and before the throne of God.

It is for this reason that all who are committed Christians have a special obligation both here, and there; at home and in the under-developed countries overseas; both now, and then; today and tomorrow. And that obligation has its roots in the fact that we are the trustees of the Gospel of Christ. The one great thing which is common both to the past and the future so far as the Church is concerned is the Gospel.

This is the great fundamental treasure deposited with the church all down the ages; it is both the secret of all it may have achieved in past generations, and the mainspring of all that it aspires to do in the future.

And what is the Gospel? It is God's good news for all men, irrespective of the age in which

● Continued, page 2.



● An informal photo taken after the service. Archbishop Loane is seen talking with Cardinal Gilroy, of the Roman Catholic Church, and Bishop Dionysus Nazianus, of the Greek Orthodox Church.