

# THE AUSTRALIAN CHURCH RECORD

SEVENTY-NINTH YEAR OF PUBLICATION

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## THE IDEAL CLASS



*In the United States, this is regarded as an ideal Sunday School class—a teacher, an assistant, and five pupils in a room to themselves. Some Sydney parishes are reorganising their Sunday Schools with this ideal in view.*

MELBOURNE, July 12.—A laboratory, or work-it-out-as-you-go type of conference, concluded last week for the General Board of Religious Education by a team of educationists from the Protestant Episcopal Church in the U.S.A.

Sixty-four clergy and selected lay people from 17 Australian dioceses and the diocese of Christchurch, New Zealand, took part.

The American team, led by the Reverend David Hunter, Ed.D., Director of the Department of Christian Education of the Protestant Episcopal Church, visited Australia on their way to the World Convention of Christian Education to be held in Japan later this month.

The purpose of the Laboratory Conference was described to delegates as follows.

"To explore some of the factors and forces which affect our movement in the corporate life of the Church. Under experimental and specialised conditions we will attempt so to sensitise ourselves to these forces that we allow each individual to become more spontaneous in his capacity to respond to his various responsibilities as a leader in the Church."

Each day began with morning prayer and a celebration of the Holy Communion. Then, by

theory, training and practice sessions, the delegates were led to study the forces and processes that are evident in the work of any group of people and in particular their effects upon those groups which are the Body of Christ upon earth.

## PRAYERS FOR WORLD PEACE

The Archbishop of Sydney has requested clergy in the Diocese to urge their parishioners to pray for world peace.

In a letter to all clergy, Bishop Hilliard wrote,

"All eyes are upon the Middle East and every thoughtful person will realise the grave consequences of a false or precipitate move on the part of the United Nations Organisation or the leaders of the great Powers."

"The growing concentration of armed forces could so easily lead to war. Prayer is a powerful weapon for peace and goodwill. We do not seek peace at any price but a peace which will give freedom to all nations involved."

"Will you urge your people to pray that the leaders of the nations may be given wisdom and a right judgement in all negotiations so that war may be averted."

"The Archbishop has requested me to ask that intercessions for a peaceful solution to the Middle East crisis be included in all Services until the situation is resolved."

### APPOINTMENT

The Board of Directors of "The Church Record" has appointed the Reverend John Reid, B.A., Th.L., as Executive Officer of the Editorial Board. The Chairman of the Editorial Board is the Venerable T. C. Hammond. Mr Reid is a graduate of Melbourne University and is Rector of Christ Church, Gladsville, N.S.W.

## CANON GREEN'S

### MISSION

## Repeat of 1951 expected

*Overflow crowds are expected to flock to St. Andrew's Cathedral, Sydney, next week to hear Canon Bryan Green.*

The response is predicted to be as enthusiastic as during his 1951 visit, when 75,000 people heard him in one week.

Canon Green, Rector of St. Martin's, Birmingham, will conduct a teaching mission in the cathedral from Monday to Friday. Opening meeting is on Monday evening.

The lunch-hour meetings will be at 1.15 p.m., from Tuesday to Friday. The topic will be "Christian Love and Marriage."

The evening meetings will begin at 7.45 p.m. with the general topic "Can I be a Christian in the Twentieth Century?"

Canon Green will be entertained at an official luncheon in the Chapter House on Monday next, to which the clergy of the Diocese have been invited.

### NO PARALLEL

Canon Green visited Sydney in 1951 and conducted what was then described as "a mission unparalleled in the history of the Diocese of Sydney."

The total number of attendances during the week he spoke to in the Town Hall and Cathedral was estimated at 75,000. He was also widely heard on the air.

By the end of the mission 3,000 people had asked for witness cards which testified to trust in Jesus Christ.

A similar mission in Melbourne preceded that in Sydney in 1951, again with enormous crowds. On that occasion Canon Green delivered the Moorhouse lectures on the subject of "The Practice of Evangelism," which were afterward published.

Canon Green was Vicar of Holy Trinity, Brompton, London, for 10 years before going to Birmingham in 1948. He has travelled widely as an evangelist, and has toured the United States four times, speaking to very large audiences.

He has recently been among those English clergymen who have opposed the decisions of Convocation on the marriage of

divorced persons, on the ground that such decisions by Convocation are illegal.

In a special pre-mission letter to the Diocese, he wrote, "I still remember with the greatest pleasure my two previous visits to Sydney. The Mission in 1951, with the crowded meetings in the Town Hall in the lunch hour, and the packed Cathedral in the evenings, is still a vivid memory. God greatly blessed us, and many found a real faith in Christ for the first time, and others were strengthened in their Christian experience."

"I greatly appreciate the invitation to visit Sydney again, and look forward to giving my lectures in the Cathedral both at lunch-time and in the evening."

"On this occasion, although in a way what I shall say will be evangelistic, its main purpose is that we should think out together what it means to be a Christian today — in the twentieth century and in Australia. Christianity is a very down-to-earth religion, and the way of Christian discipleship is not easy."

### EVERY NIGHT

"I hope you will be able to come, and may I suggest that you try and come regularly right through the series. It is easier for me this way, and from your point of view the course is one whole, and those who come regularly are likely to receive the greatest help."

"Please give me a place in your prayers, and be enthusiastic in inviting your friends to come with you to the lectures."

### PROJECTOR

Friends of Pallister Girls' Home, Greenwich, have started a fund toward the purchase of a film projector for the home.



# THE AUSTRALIAN CHURCH RECORD

JULY 24, 1958

## Archbishop, H-bomb and Providence

The Archbishop of Canterbury's statement with reference to the dangers of nuclear warfare—"For all I know it is within the providence of God that the human race should destroy itself in this manner"—draws attention to a fundamental truth which is distasteful to modern Christian sentimentalists as well as to thoroughgoing materialists.

It is good that the Archbishop should draw our attention to what the Bible says about the matter. Scripture makes clear that God's control of the universe is complete. Not a single event, even the fall of a sparrow, occurs apart from God's control and purpose. This is no less true of calamities and disasters than of the benefits of progress and research. "I make peace and create evil; I am the LORD, that doeth all these things" (Isa. 45:7). "Shall evil befall a city, and the LORD hath not done it?" (Amos 3:6). "What? Shall we receive good at the hand of God and not evil?" was Job's contemptuous reply to his wife.

This does not mean that God is the author of sin. He is of purer eyes than to behold iniquity, and in Him is no darkness at all. Despite the mystery of sin and suffering, it takes place entirely within the limits imposed by God and is directed by Him to the victory of good.

For God's complete control of every event is for the establishment of His purposes of good for His people and for His own glory. This is a double ground of strength for Christians as they face the turmoils of the world.

First, they knew that even if an atomic war comes it only comes

through God's direct permission and through it God will glorify His great name. For those who know and love God nothing is more satisfying than the knowledge that His glory and goodness will shine out even of evil. Secondly, they have the promise that all things work together for good to God's elect, who love Him. (Rom. 8:28).

The Archbishop of Canterbury added: "There is no evidence that the human race is to last for ever, and plenty in Scripture to the contrary effect." This is a step further, and rests on the positive content of biblical revelation. The world had a beginning, and will have an end. The human race had a beginning and will have an end. We have the plain teaching of our Lord that the final day will be one of overwhelming destruction (Matt. 24:37). How God will destroy the earth and the human race, in the physical sense, is, of course, pure speculation, as the Archbishop very properly adds.

Two conclusions are evident. We must not take relative benefits, such as the improvement of man's social or material lot, as fixed stars to guide our course. Righteousness must remain the only rule for deciding actions, whether in reference to the H-bomb or in our private life.

Secondly, a realisation of the transitoriness of life and of the temporal character of our material possessions should concentrate our attention on the building up in our lives of those things which are permanent, such as holiness, fellowship with God through prayer, the exercise of love. In short, the laying up of treasure in heaven.

## Wings of Mercy

B.C.A. FLYING MEDICAL SERVICES AEROPLANES  
fly an average of 400 hours each year on mercy flights.

Each hour costs £10

Will you give—£1 for 6 minutes?

10/- for 3 minutes?

5/- for 1½ minutes?

Send your gift to—

**BUSH CHURCH AID SOCIETY**

Church House, George Street, Sydney.  
or Bible House, Flinders Lane, Melbourne.

## GOD'S WORD SHOWS US—

# The way of cleansing

By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oak Hill College

*Believers in Christ and in His atoning sacrifice are assured by God's Word and God's Spirit that their sins are forgiven, and that they have peace with God. This does not, however, mean that henceforth they themselves cease to commit sin.*

*Indeed, it is often true, to quote familiar words, that "they who fain would serve Thee best, are conscious most of wrong within." It is important, therefore, that we should recognise both how serious is the danger that this fact presents, and yet how sufficient is the remedy that the Gospel of Christ provides.*

Sin's defilement disqualifies both for fellowship with God, and for the service of God. The old Levitical ritual of the Old Testament (see Hebrews 9:13) made very plain that all who are "unclean" or "have been defiled" (R.V.) need afresh to be cleansed and sanctified before they can enter God's sanctuary and share in His worship.

For sin committed defiles us anew. It gives us "an evil conscience." It makes us unfit both for God's presence and for His service. It hinders access to God. It prevents intercourse with God. It inhibits the worship of God. When we are thus "unclean" we are no longer free fully to enjoy God and to glorify Him.

### SINLESS

Sin's defilement can be cleansed by the application of the virtue of a sinless life laid down in sacrifice. The Levitical ritual provided outward ceremonial cleansing. It served to make "the flesh" or the body of the would-be worshipper superficially and formally "clean," so that he could enter in to the sanctuary and engage in divine service.

Such cleansing was secured by the blood of animals slain in sacrifice for sin: or the ashes of the burnt body of a sacrificed heifer were mixed with water, which was kept to be sprinkled, when needed, on the defiled. See Numbers 19:13, 17-20.

This latter ritual dramatically suggests that a sacrifice already offered in the past has abiding virtue, which can cover and purge the sins of the present.

### RANSOMED

This truth finds its fulfilment in the Gospel, where the one sacrifice of Christ, once offered, has sufficient virtue to cover and to cleanse all the sins of God's people till the end of time—"till all the ransomed Church of God be saved to sin no more."

What is more, the Christian fulfilment of the Levitical figure—"the blood of Christ, who through the eternal Spirit offered himself without spot to God"—gives inner moral cleansing. It can purge the conscience from dead works. It can give the defiled, inhibited, shame-stricken believer new freedom of spirit to give himself without restraint to God's service.

Such cleansing fits for fellowship and frees for service. Once the believer is thus freshly cleansed and consciously sanctified by the blood of Christ—"through

the offering of the body of Jesus Christ once for all" (Hebrews 10:10)—he is once more able to do the two things which are the true fulfilment of his destiny and calling as a child of God, namely, to enjoy God's company, and to do Him service.

So, when we thus have "our hearts sprinkled from an evil conscience," we may "draw near" to God "in full assurance of faith," having "boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:22, 19). Similarly, once our conscience is thus cleansed from dead

works, we may without restraint "serve the living God" (Hebrews 9:14).

Such cleansing can be appropriated by faith. When we are afresh conscious of sin's defilement, we need, in principle, simply to repeat the same activity by which we first found salvation as sinners, that is, to trust in Christ and in His atoning sacrifice for forgiveness and release. A special divinely provided occasion for such a transaction is when we partake of the Lord's Supper.

There we are invited symbolically to eat Christ's flesh and to drink His blood; that means to appropriate the benefits of His sacrifice. The first and fundamental benefit of Christ's passion is remission of sin and cleansing from its defilement. So in the significantly mixed metaphors of the prayer of Humble Access we rightly pray for cleansing through eating and drinking—"that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood."

There is, therefore, no need of a man-devised extra so-called "sacrament" of Confession and priestly Absolution as a necessary means of cleansing and release from the defilement of the sins of our lives as Christians.

For we have in the true Gospel Sacrament of the Holy Communion the Lord's own provision of a special opportunity to confess to Him our sins, to trust in His comfortable and reassuring words of promise, and to take the outward "pledges of His love" that assure us individually, and as from His own hand, that the virtue of His death is available and operative here and now for our present cleansing.

So may we know and prove that "the blood of Jesus Christ...cleanseth us from all sin" (1 John, 1:7).

All through these years, the Archbishop had invited retired clergy and their wives, and widows to the Cathedral on the anniversary of his enthronement (March 13th) and, on account of illness, for the first time, this year he was unable to do this, and so took the opportunity of extending the invitation on the twenty-fifth anniversary of his acceptance of the Diocese.

The Archbishop took the opportunity to invite the members of that Synod who are still living and the widows of Clergy to afternoon tea, and all were delighted to meet him again.

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The Rev. Alan Stibbs, one of England's leading Anglican Bible exponents, wrote this study. Other studies in the series will appear from time to time.

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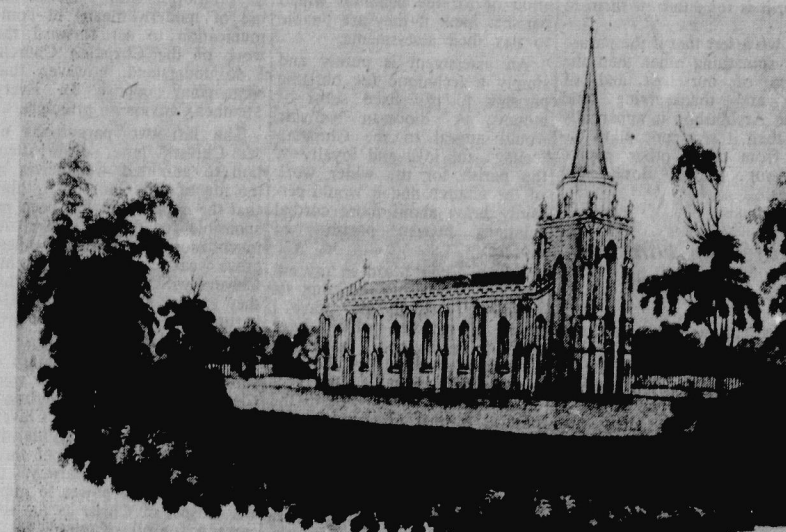
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# 120 YEARS OLD!

The third oldest Anglican church in and around Sydney, and the first to be built by "Free Men," last month celebrated her 120th Birthday.

It is historic St. Peter's Church, Cook's River, whose Rector is the Reverend Ken Leaske.

Celebrations began when 72 men sat down to a hot meal on Sunday, July 6 and later heard an inspiring talk on "The Gadabout Book," from the Rev. Canon H. M. Arrowsmith. The men then stopped for church and joined in a Marriage Re-union Service.

The old church was full and a former rector, the Rev. Roy Gray, gave a challenging address on the Sanctity of Marriage and the great truth that the Church is the Bride of Christ.

Saturday, July 12, was the main day of the anniversary when at 3 p.m., Bishop Kerle unveiled a stone commemorating the consecration of the cemetery by Bishop Broughton on December 26, 1840. A garden party followed and afternoon tea was enjoyed on the lawns as the Police band provided harmony.

Sunday, July 13, was the Sunday school anniversary and Mr Clifford Warne with "Nyani" the monkey preached at 11 a.m., telling of the need to kill sins while they are young.

### HISTORY

The main anniversary service in the evening saw St. Peter's crowded again when Archdeacon Bidwell gave a most enlightening sermon, teaching us the way in which God has vindicated and proved Himself through fulfilled prophecy.

The Fellowship arranged a "Youth For Christ Rally" on Saturday, July 19, at which Mr A. Chesterton was the speaker and the Sans Souci Youth Choir sang.

This was followed on Sunday by a fellowship tea and youth

service at which the Very Rev. the Dean of Sydney was our guest speaker. Visitors from other church groups joined us.

The celebrations closed with a missionary exhibition and service on July 27, when the preacher was Archdeacon Hewett, of C.M.S.

The foundation stone of the church was laid on July 9, 1838, by the Governor of the Colony, Sir George Gipps.

Present was the first and only Bishop during the service was Reverend William Grant Broughton, who consecrated the church on November 20, 1838.

The ceremony was performed in Portuguese by the Bishop of the Diocese Sul-Occidental, Brazil, who also preached the service.

He was assisted by the Bishop of Meath (Church of Ireland) and Bishop Norman B. Nash who has the oversight of the European Congregations of the Protestant Episcopal Church of U.S.A.

A message was read from the Archbishop of Canterbury conveying his very warm greetings, and his prayer "that this occasion may be in God's providence the beginning of a new and fruitful era in the history of the Lusitanian Church."

St. Paul's Church, Lisbon, was

An old print shows St. Peter's Church, Cook's River, rising out of bushland. Today it is surrounded by tenements and factories.

# "Fresh light" in new translation

London, July 24—A new version of the Bible being prepared will throw fresh light on the Old Testament, Professor C. H. Dodd told a meeting of Bishops last week.

Dr. Dodd, director of the Joint Committee for the new translation, was speaking at a reception given by the British and Foreign Bible Society in connection with the Lambeth Conference.

Dr C. H. Dodd, in his opening words, said that before the War there were conversations on the part of the various Churches of this country about the possibility of a new Revision of the Bible. The project, without being definitely turned down, was suspended for a time.

After the War some concern was realised by many people about the rising generation who were not familiar with the Authorised Version of the Bible, to whom its language was strange and unreal, and whom the Church had got to reach.

It was felt that the time had come "for the Church to undertake the preparation of a new version of the Bible in a language understood of the people in the present age, that they might read in their own tongue, and not of their distant ancestors, the wonderful works of God."

The Committee discussed the kind of translation to be aimed at, and prepared a scheme which it then submitted to the authorities of the various non-Roman Communions in the country. The Committee aimed at a version which would be as intelligible to contemporary readers as the original translation was to its first readers.

"MIRACLE"

Dr Dodd went on to point out that the Committee invited a number of persons to serve as literary advisors, thus forming a Literary Panel.

That particular set-up involved a fairly slow and leisurely sort of procedure. When they got men together who had spent their lives in the study either of the Old or New Testaments, they could be sure that they had got fairly definite views con-

cerning any particular passage. It would be a special providence, if not a miracle, if those persons all agreed.

"But they have arrived at a common mind which represents a consensus of biblical scholarship at the present time," he said.

Regarding the actual procedure Dr Dodd stated that they had tried to take advantage of the considerable amount of work which had been done since the days of the Revised Version.

The new manuscripts that had been discovered had not proved as important for their purpose as was at one time supposed; and Dr Dodd did not think they would find anything very revolutionary in the New Testament; but in regard to the Old Testament quite an unexpected flood of new light on the Hebrew had come from recent discoveries in those dialects closely akin to Hebrew.

Those engaged on this important work, continued Dr Dodd, knew quite well that translation was an important art, because words never corresponded exactly in any two languages; they regarded the sentence, and not the word only, as important.

Their task was to get as clearly as they possibly could the actual meaning of the text, to wrestle with it until it conveyed to their own minds a clear meaning, and to find words to express it as clearly as possible. They had conscientiously tried to make this a genuine translation, but Dr Dodd had to admit that there were a number of passages where still a certain ambiguity remained.

# "HOLY" WAR IN TIMARU

TIMARU, N.Z., July 29—There are no bats in the belfry of St. Mary's Anglican Church, Timaru, but the pigeons nesting between the tower and the roof of the church are a matter of concern to the Ven. R. P. F. Plaistowe. In an attempt to discourage the pigeons from "homing," church officers have attached pieces of glittering tin to wires around the tower, but these "glitterbangs" have not been successful.

"We are trying to turn the pigeons into Presbyterians," Mr Farr said that when the tin Archdeacon Plaistowe said today. "The method of suspending wires from the tower was adopted some years ago, and the pigeons transferred their allegiance to Chalmers' Presbyterian Church."

"The pigeons returned from Chalmers Church and we do not know what to do," he said. "They make a terrific noise and their droppings, nests, and feathers are blocking the drains and causing water to fall on the church organ."

"We do not want them back until they renounce their former heresies," said the minister of Chalmers Presbyterian Church (the Rev. E. F. Farr) today. "No billing and cooing for us." Tracing the history of what he

referred to as the "holy" war, Mr Farr said that when the tin barricade was first erected at St. Mary's, the pigeons flocked to Chalmers. The suggestion was made at the Deacons' Court that the pigeons be poisoned.

"This resolution, which was not seconded, caused some consternation, and an amendment that the pigeons be not poisoned was carried unanimously," Mr Farr said.

The works committee was then instructed to find a way of keeping the pigeons out. A scheme was devised by which wire netting was welded on to frames the same shape as the louvers.

"These were raised to the top of the tower, and the pigeons moved back to St. Mary's," Mr Farr said.



## Letters

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

### "Propaganda" on The "Real Presence"

As one who came to appreciate the truth of the Christian Gospel through a tradition of churchmanship approximating that of which the Most Rev. Dr. Ramsey, Archbishop of York and Primate of England, is a spokesman, I am most concerned at the alarming degree of misrepresentation contained in the considerable volume of hostile propaganda issued against us by conservative evangelicals.

The latest, and a typical example, was Archdeacon Hammond's article in a recent issue of the "Church Record," in which, by twisting the meaning of Archbishop Ramsey's words setting out a theory called the "Real Presence," the Archdeacon made it appear that belief in the

"Real Presence" was tantamount to the belief in the physical presence of Our Lord in the Sacrament of Holy Communion. The latter theory the Archbishop, in fact, repudiated.

If Archdeacon Hammond is not clear on what Dr. Ramsey meant, he needs look no further than the 1662 Church of England catechism for the explanation. The Doctrinal Commission of Canterbury and York decided that not only receptionism but also the doctrine of the Real Presence were legitimate interpretations of the teaching of the Book of Common Prayer, but that belief in the physical Presence was not legitimate. In spite of this pronouncement it seems that Archdeacon Hammond is unable to distinguish the difference between the latter two theories.

In a neighbouring column of the "Church Record," a very large group of Anglicans, sometimes labelled High Churchmen, Anglo-Catholics or Romanisers, were accused of a belief that the Eucharistic Sacrifice consisted of the offering of the Body and Blood of Christ. That theory would be novel to all Anglicans except a few ultra-montanians, unless, of course, "the Body and Blood" is held to refer to "His Body, the Church."

KELVIN BUSH, COMO.

Our correspondent is incorrect in the statement he attributes to the "Church Record." The offering of the Body of Christ to the Father is the definition we used, and it is not a misrepresentation of Dr. Ramsey's position. What the Archbishop, or

our correspondent means by the phrase, it is for either of them to define.

But we assert that if the phrase means something other than the sacrifice of ourselves and of praise and thanksgiving (and does) then it is a conception derived from some other source than our Prayer Book and Articles.

### Diocesan canvass confusion

Sir,  
My attention has been drawn to a letter in your issue of July 24 in connection with the suggestion that a diocesan canvass should be held. The writer in the course of the letter also made some statements which might seem to implicate the Department of Promotion. I beg the courtesy of your columns to give some information and to clear up some confusion which was probably in the mind of the writer and which may be a help to others of your readers.

Whatever may be said against a parish Every Member Canvass could not apply to a diocesan canvass. In a diocesan canvass the laymen of the diocese, all of whom would be convinced and practising churchmen, would go to the parishes asking them for a pledged support to the diocese. I suggest to Mr. Chivers that this is in complete accord with the principles laid down by St. Paul in II Corinthians, chapter 8. With due respect to our present case by assessment, I cannot find in the New Testament any jus-

tification for this method of taxation or for the penalties which parishes incur if they are unable to pay their assessments.

An assessment is purely and simply a technique for obliging parishes to pay fixed sums of money. A diocesan canvass would appeal to the Christian feelings, the love and loyalty of the parish for the wider work of the Church and it would certainly bring about more cordial relations between parish and diocese.

I have never heard in my experience of parishes receiving assessments cordially nor have I heard of parishes which have tried to give more than they have been assessed. A diocesan canvass will appeal to the generosity of the parish, not to the natural instinct of men to give the least possible.

Mr. Chivers makes the statement, "Promotion has not been unanimously accepted by Sydney parishes..." I think that here he has unwittingly used a misnomer. The Department of Promotion was set up by ordinance of Synod in 1957 and I was responsible for steering the ordinance through its various stages in Synod. The final passing of the ordinance was with great unanimity and applause. There was not a single objection in Synod to the setting up of this department.

Clause 13 of the ordinance states inter alia "the objects of the department shall be to foster a sense of responsibility in relation to the Church's mission of service and stewardship in the affairs of the Diocese of Sydney..." I feel sure that Mr. Chivers is in hearty accord with this declared objective of the department. I think possibly he means that the Every Member Canvass, one aspect of the Department of Promotion's work, is not acceptable to some.

I do not see how anyone can

oppose promotion on principle, for promotion simply means the use of modern means of communication to set forward the work of the Christian Church. I do understand, however, that some may oppose an Every Member Canvass on principle.

The last two paragraphs of Mr. Chivers' letter draw attention to admitted weaknesses in the life of our Church. I think that the department has been responsible for the Church giving much more attention to these grave weaknesses but I think Mr. Chivers will agree with me that they existed long before the Department of Promotion was ever heard of.

Men have always been apt to substitute what they do, for what Christ has done as the grounds of their salvation. Mr. Chivers can rest assured that this department is well aware of these problems and will always do everything in its power to apply the Gospel of Christ as the sole remedy for all of man's ills.

REX S. R. MEYER,  
Dept. of Promotion,  
Burwood, N.S.W.

### CONCRETE CITY

The Australian Christian Theatre Guild advises that "Christ In The Concrete City" is available for presentation in churches during August. Enquiries should be made to The Secretary, P.O. Box 17, Artarmon, or at JF1821 (evenings).

### YOUTH WITNESS

The Church of England Witness of Youth will be held in the Sydney Town Hall on Tuesday, September 30 at 7.45 p.m. This evening will present a great challenge to the young people of the Diocese, the Youth Chaplain, the Rev. N. Bathgate, said before he left for Japan.

# THE MAR THOMA CHURCH New era of reformation

By the Rev. M. M. Thomas, B.Sc. (Hons), B.D.

The modern era is ushered in with the arrival of the British East India Company to India. In the beginning of the 19th century, Travancore and Cochin entered into treaty with the British.

Rev. Claudius Buchanan, a chaplain of the East India Company, visited Travancore. His book "Christian Researches in Asia" had awakened in England interest in the Syrian Church of Malabar. An old Syriac Bible on vellum was presented to him by the Christians during his visit (now in the Cambridge Library). In 1810 Colonel Munro, a very devout Christian, came as the British Resident. He also took keen interest in the affairs of the Syrian Christians.

The social and religious state of the Church was at a low ebb. The Church just existed but there was no sign of spiritual vitality and evangelistic outlook. The clergy were uneducated.

There was no facility for the reading of the Bible. Church services were conducted in Syriac which the congregation did not know. The Jacobites, like the other Orthodox Churches, had many of the practices like masses for the dead, invocation of saints and auricular confession.

Seeing the need of the Syrian Church, Colonel Munro wrote to the Church Missionary Society to send a mission of help. The C.M.S. readily responded to the call.

The first Anglican bishop in India, Bishop Middleton, visited the Church in 1819. Rev. Benjamin Bailey, Rev. Joseph Penn and Rev. Henry Baker were a famous trio, who left a mark on the history of the Syrian Church. They started schools, literary work and the seminary for the training of the clergy.

The instruction given to the missionaries by the C.M.S. was "not to pull down the ancient Church and build another but to remove the rubbish and to repair the decaying places." The first batch of missionaries were in friendly relations with the bishop though they were sometimes impatient of the small results produced.

HASTY  
By 1883 the first batch of missionaries went back and two new missionaries came. One was rash and hasty in his actions and the other a controversialist. The new bishop was very unfriendly with the missionaries.

Hence, the missionaries started boldly criticising the Church. They began to work for reform. One can very well imagine the situation. The scene was set for a fight. In spite of the attempts made by the C.M.S. secretary from Madras, the missionaries and the Church parted company.

Instead of going back, the missionaries started work among the non-Christians. Some Syrian Christian families and priests also joined the missionaries. The English Prayer Book was translated into the vernacular and by 1878, the Anglican Diocese of Travancore and Cochin was formed.

The C.M.S. missionaries have done much in the cause of education. The emphasis on personal religion, the worship in a lan-



The Reverend M. M. Thomas, author of this article, was for two years Youth Director of the Mar Thoma Church before he left India for Australia. He is at present studying at Moore Theological College, Sydney. This is the second article he has written for "Church Record."

guage which is intelligible to the congregation, and the emphasis on the Church's duty to preach the Gospel to the non-Christians were some of the distinctive contributions of the missionaries to the Syrian Church.

One work of the missionaries was the encouragement of the reading of the Bible in the vernacular. Once the Bible is in the hands of the people, it does its work. Abraham Malpan, who was the professor of Syriac in the seminary, saw the need of reformation in the Church. He appreciated the teachings of the missionaries.

The use of the revised liturgy, and the changes he brought about in practices, offended the bishop and hence he was excommunicated. Deacons trained under him were refused priest-hood.

Cast out of the Mother Church for his faith and convictions, what was he to do? He wanted to remain in the old traditions of the Syrian Church and bring about a reformation. But, he could not do this without an episcopally ordained bishop.

So, he sent his nephew Deacon Mathew to the patriarch of Antioch. Ordained as the Metropolitan of the Syrian Church of Malabar, he came back in 1843. He served the Church till 1876. Since he was on the side of the reform party, he had to un-

dergo much opposition.

In the meanwhile, Abraham Malpan, who is called the Martin Luther of the Syrian Church, passed away in 1845. Hearing of this news, Patriarch of Antioch himself came to Malabar and gave authority to another bishop.

But Mathews Mar Athanasius consecrated Thomas Mar Athanasius as his successor. In the litigation that followed, the reform party took everything except Abraham Malpan's parish (the writer's own parish).

Without a place to live, except his own home parish, the bishop of the reform party had to leave the bishop's palace. Without places of worship the reforming party left the churches where their parents had worshipped. In some places social fellowship was denied to them.

The question at issue was not just one of freedom and independence of the Church from a foreign yoke. But there were spiritual values at stake. Some of the important reforms which were brought about are given below:

- (1) prayers for the dead and to the blessed Virgin Mary are omitted.
- (2) the Communion was to be administered in both kinds.

- (3) it was not to be celebrated when there is no one to partake.
- (4) service was to be conducted in vernacular.
- (5) acknowledges the Bible and the Nicene Creed based on the Bible as the basis of its faith and doctrines.

Along with the reformation and the separation of the reform party, the Church experienced a revival also. Famous evangelists like Mathai (Evangelist) Justus Joseph, Lakshmana Rao, and Wardsworth visited parishes and preached the gospel. The spiritual fervour and revival were continuously kept up.

A band of 12 people, moved by the Holy Spirit started the Mar Thoma Evangelistic Association in 1888. It has now many mission stations outside Malabar.

The Mar Thoma Church has five bishops and over 200 ministers. The present Metropolitan is Most Rev. Juhanon Mar Timotheus who is one of the presidents of the World Council of Churches.

It is an autonomous Church, Eastern in form of worship, Evangelical in doctrine and Ecumenical in outlook. It has two

missionary organisations entirely manned and supported by the Church. A fairly developed Sunday school organisation, women's auxiliary and youth department are at work.

Groups of young men including clergy have gone to seven different parts of India including Nepal and Tibetan border in obedience to the Master's command to preach the Gospel. They live and work together (Ashrams). The Church has also shown interest in medical work, theological training, care of the poor, and education.

The Jacobite Church is continuing in communion with the other Orthodox Churches. To a certain extent, their prayer book is translated into the vernacular. The Bible is being read widely, and emphasis on evangelism is given these days.

The ancient Church in Malabar has a great opportunity in India. The western missions are finding it more and more difficult to carry on the work in India. Doors are opening for missionary work in various new fields.

Therefore, let us pray the Lord of the harvest to send more labourers from this ancient Church of India, into His harvest.



The Most Reverend Juhanon Mar Timotheus, present Metropolitan of the Mar Thoma Church.

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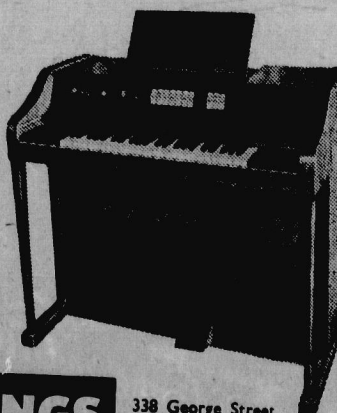
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# A BOOK ALL ABOUT FACTORIES

HIGHWAYS, HEDGES and FACTORIES by E. Moore Darling Longmans, Gren & Co. Ltd., Australian price 13/3, Pp.158.

This book by Canon E. Moore Darling, as the title suggests, tells of pastoral work off the beaten track. In fact, the writer suggests that the beaten track now leads nowhere. Like most churchmen he is concerned about the failure of the Church in its approach to the greater section of society.

While much that he has to say is more relevant to English Church life, there is much that does apply to the Church everywhere. Canon Darling's concern is with men in every avenue, and because of this concern, he has taken his 50 years of experience to the people in their own environment.

Factory chaplaincy, evangelism in inns, remote rural areas, schools and radio have all been subjected to an effective evangelism, not through asking the people to come to Church, but through taking the Church to them.

Facing up to sociological problems, he has set out to deal with

## Books

whole book is the unscriptural offer of bread and wine in the Communion Service.

D. W. B. ROBINSON.

### Confirmation

YOUR CONFIRMATION, by the Rev. J. R. W. Stott, The Christian Commitment Series, Hodder and Stoughton 1958, Pp.121, Australian Price 3/9.

The very many friends of the Rev. John Stott, will be anxious to read his latest book on preparation for Confirmation. In fact, the book is written for three classes of people.

It has in mind the Candidate who is still looking forward to his Confirmation, the younger Confirmed person, who wants to think more about the Christian Faith, and the older and more experienced Christian, whose Confirmation instruction has become rusty, and who feels the need of a refresher course.

This book is valuable if only for its provocation of thought, but there is much more than this to be gleaned from its pages.

HILDA KENT.

### Praise, prayers

RESPONSIVE PRAISES AND PRAYERS FOR MINISTER AND CONGREGATION, by Stephen F. Winward, Hodder and Stoughton, Pp. 144.

Though not designed for Anglicans, this is an extraordinarily interesting booklet.

It contains 70 psalms, 14 canticles (e.g., Isaiah 12, Gloria in Excelsis), seven creeds or biblical confessions of faith, many sequences for confession of sins, adoration and thanksgiving, prayers and intercessions for all the great feasts and various occasions, and an order of Communion similar to that of South India. Much use is made of the Book of Common Prayer.

Two features are, that all the scripture passages are in the Revised Standard Version (including the psalms), and that everything is arranged for responsive participation by the congregation. It is very much a book for the congregation, is cheap, and easy to handle. The only objectionable feature in the

### Your Diocese

DIOCESAN DIGEST, Public Relations Department, Diocese of Sydney. Price 2/.

The Public Relations Officer has brought out the second "Diocesan Digest," giving again an overall account of the work of the Diocesan organisations. It is well priced at 2/ per copy.

It is well produced with excellent line illustrations, which give the "Digest" a sense of uniformity from beginning to end. It will prove a valuable little book for Church people to

see the life of the Church beyond their own parish.

There is, however, basically little difference between this and the former "Digest," and if this is to continue to have an effective place in Diocesan life, it will have to be, in its information, more varied from year to year.

### ... and Baptism

YOUR CHILD'S BAPTISM, by the Rev. Frank Colquhoun, The Christian Commitment Series, Hodder and Stoughton 1958, Pp.75, Australian Price 3/9.

"Your Child's Baptism" by the Rev. Frank Colquhoun, is written to help parents and godparents to understand the meaning of Christian Baptism.

The author has in mind in writing this book that the majority of those who bring children for Baptism have a very meagre knowledge of Bible truth, therefore the book chapter by chapter covers how to become a Christian, and the place of baptism in relationship to faith, the value of infant baptism. There is a very useful chapter on the Baptismal Service itself, with two important concluding chapters on the duties of godparents and the Christian home.

We can very warmly commend these two books, and our only regret is that two such valuable books, very well produced, should have pictures on the covers which remind us of those mid-Victorian books of sickly verse.

JOHN REID.

### Asian student

The Sydney University Evangelical Union has for the first time in its history elected an Asian student as its president. This is Mr Lawrence Chia, a Chinese student from Singapore who is in Science II. Mr Chia is a member of the Church of England Men's Hall of Residence.

The S.U.E.U., which was founded in 1930, now has a membership of more than 400, and is one of the largest student societies.

## Cathedral packed for last night

MELBOURNE, July 26.—The Nave of St. Paul's Cathedral was completely filled on Sunday evening for the final service of the evangelistic mission conducted in the University of Melbourne by the Rev. John Stott, of London.

The congregation of about 1,500 included hundreds of students and young people, many of whom remained after the service for a period of instruction in the Christian faith.

After referring very cordially to the "energy and drive" of members of the University Evangelical Union, who had prayed and planned so earnestly for the mission meetings, Mr Stott expressed the hope that there were now other students who were thoughtfully reflecting on the presentation made to them of the claims of Christ, and would commit themselves to Him.

In his lunch-hour meetings at

the Melbourne University last week, which attracted many hundreds of students each day, Mr Stott dealt with such questions as: Who was Jesus of Nazareth? What is man? Why did Christ die? Can human nature be changed?

From Tuesday to Thursday of this week Mr Stott took a leading part in a three-day conference on Evangelism, conducted for clergy at Retreat House, Cheltenham. Nearly 60 ministers attended.

### IN ADELAIDE

Mr Charles Troutman, general secretary of the I.V.F., spoke highly of the success of the mission, in which many undergraduates and a few members of the staff were earnestly seeking to know more of the Christian Faith.

The Week of Witness which was conducted in the Adelaide University by the Rev. John Reid was well attended. Two hundred and eighty students were present at the meetings. The missioner spoke at three of the university colleges, and on Saturday night spoke on the Christian Faith to a group of 150 Asian students.

On the final Sunday Mr Reid preached at St. Peter's Cathedral in the morning, and at Holy Trinity for the final mission meeting. Over 600 were present, and a small number of students signified they had received Christ as Saviour.

The "Church Record" sale of work will be held in Chapter House, Sydney, on August 15, from 10.30 a.m. to 4.30 p.m.

The Jungle Doctor (Dr Paul White) will open the sale at 11 a.m., and lunch may be obtained from 12 noon. Full details may be seen in the advertisement in this issue.

All Sydney readers of the "Record" are urged to support the paper by their presence.

The "Church Record" is now in its seventy-ninth year. It would be no exaggeration to say that it has never made a profit in any of these years but it depends for its continuance on the support of its friends who are united in maintaining this evangelical voice and witness which was never more needed in the Church in Australia than at present.

A great future lies ahead for the "Record" but it can only continue as a witness to the gospel if it receives the continued prayers and support of its friends.

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## Inspiring addresses at League

About 100 friends and members of the Anglican Church League heard two inspiring addresses at a meeting in the C.M.S. Rooms, Sydney, last month, under the chairmanship of Archdeacon R. B. Robinson.

The rally was on "Evangelicals and Evangelism." Speakers were Dr Alan Cole, of C.I.M. Fellowship, Malaya, and at present on the lecturing staff of Moore Theological College, and Dr Jerry Beavan, personal representative of Dr Billy Graham in Australia.

Dr Cole based his remarks on the ministry of Elisha and emphasised the personal qualities needed for an evangelist.

Dr Beavan stressed the necessity for a right attitude toward the importance of evangelism.

Inquiries concerning membership of the League may be made to the Reverend D. McCraw, the Rectory, Enfield, or Mr W. R. Bailey, 20 Ashley Street, Roseville.

## Communion monthly

LONDON, July 18. — The Bishop of Rochester, Dr Christopher Chavasse, told his Diocesan Conference earlier this month that he was convinced that the majority of congregations could not profitably, and with due preparation, receive the Holy Communion every Sunday.

It was a tragedy, he said, if what should be a Divine encounter should by familiarity become merely an act of devotion.

He therefore advocated a Parish Communion on the first Sunday of the month, and Morning Prayer on the other Sundays. He also commended the practice of an evening Parish Communion once a month—possibly on each third Sunday.

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# The town has everything . . . but a church

By Mrs. D. Douglass

The Australian blue asbestos town of Wittenoom, in the north-west B.C.A. parish of Port Hedland, with a population of over 800 people has no Protestant Church.

This problem is being faced by the small congregation of Anglicans who attend the services in the school-house, conducted by the Rev. D. Douglass, the rector, who travels 200 miles from Port Hedland each month to visit the town. Negotiations are under way to obtain a good block of Crown land in the town and suggested plans for a building constructed of concrete and galvanised iron have been drawn up.

Wittenoom, 1,000 miles from Perth, is perhaps one of the most isolated townships in Australia. Nestled among the vast and ruggedly beautiful Hammesley Ranges, its only neighbours are the coastal towns of Roebourne and Port Hedland—each 200 miles away, and Meekatharra, 550 miles away.

The town is unique in that it is all controlled by the A.B.A. — even the store and hotel are company owned. Supplies come by truck from Point Sampson and Meekatharra and by air — weather permitting.

The town itself consists of row after row of identical State houses — one store, hotel, open-air picture house, convent, school and bachelors' quarters. On the hill is a very well equipped eight-bed hospital.

The summer temperatures rival Marble Bar for the highest place as the sun beats down on the galvanised iron roofed houses. In winter the inland cold is almost too great a contrast. Nine miles through the ranges in the gorge near the mine itself are the 13 staff houses.

**This town has everything but a church.**

On Friday last, I invited interested ladies to afternoon tea at the hotel, when the problems of the church work were discussed.

That many men work seven days a week at the mine, the two communities separated by nine miles of winding roads, and the ever-changing population — a characteristic of so many mining towns — present real difficulties in the organisation of church activities. The 10 ladies present, however, agreed that action must be taken, and offered to hold cake stalls to begin a church building fund.

Miss Murial Sanson offered to be the treasurer, and in the next two days over £18 and one ton of cement (worth about £32) was donated to the project.

The committee of three men believe that the building can be erected for about £1,000 with voluntary labour. Starting from scratch this is a big undertaking for a very small group. Surely it will have the prayer support of church folk throughout Australia.

## Conference for wives

LONDON, July 17.—Seventy-five wives of overseas bishops have been meeting in conference at High Leigh, Hoddesdon, Hertfordshire for the last three days.

Their chairman was Mrs Geoffrey Fisher, and their hostesses Mrs Stopford, wife of the Bishop of Peterborough, Episcopal Secretary of the Lambeth Conference, and Mrs Henderson, wife of the Bishop of Tewkesbury.

Theme of their prayers and discussions was "The communication of the Gospel in the modern world."

The Dean of Liverpool (the Very Rev. F. W. Dillistone) spoke on the general history of communication; Miss Diana Reader Harris, headmistress of Sherborne School for Girls, on communication through home and school; the Rev. St. J. B. Grosier, Master of the Royal Foundation of St. Katharine, London, on problems of communication in an industrialised society; Canon Roy McKay, head of Religious Broadcasting in the B.B.C., on modern means of communication;

and Dr Kathleen Bliss, Secretary of the Church of England Council for Education, on communication between individuals.

The wives worshipped together daily at Holy Communion.

### COLLEGE FILM AVAILABLE

The Moore College Committee wish it to be known that the Moore College Film depicting the life of a student at the College is available for borrowing from Canon S. G. Stewart, The Rectory, Roseville, N.S.W.

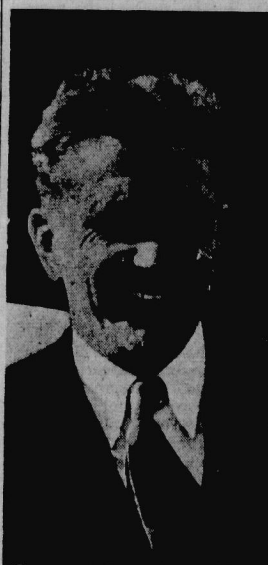
There is another copy available in the State Library, Hobart. Rectors and Fellowship leaders and others interested in making known the work of Theological Colleges may be interested to know that this film is available.

# Church is 'growing up'

SINGAPORE, July 18 — The young church in five Singapore Diocese-controlled Malayan New Villages is growing up, and learning to walk by itself. Each village church now has its own elected Church Committee, and is learning to take responsibility both for pastoral work and for its financial support.

This was revealed in a Singapore Diocesan report.

## MISSIONER FOR SYDNEY



Canon Bryan Green, of Birmingham England, whose mission in St. Andrew's Cathedral, Sydney, next week, is expected to draw overflow crowds. See story, Page 1.

The villages concerned are Guntong, Kampong Tawas, Sungai Buloh, Salak South and Jinlang.

C.M.S. missionaries are at work in the 600 new villages which were erected behind double barbed-wire fences in an attempt to starve out Malayan Communists who were preying on the thousands of isolated jungle squatters. Four Australian C.M.S. missionaries working in the area are Dr Errol Strang, Sisters Rhoda Watkins and Kathleen Collett and Miss Ethel Clifford.

The reports said that in the last year the number of patients treated in the village church-run clinics rose to 74,906—a daily average of 260. During 1957's flu epidemic a great strain was thrown on the medical workers, and one clinic alone was treating over 200 patients a day.

Also in 1957, 19 adults and 21 children were baptised and 19 adults confirmed. At the end of the year there were 200 Christians, 112 adults and 88 children, in the Village Churches. Weekly average Sunday School attendance figures was 429 children.

Youth fellowships, night schools, women's meetings, handicraft classes, old folk's meetings, home meetings—these are some of the wide range of regular weekday activities in the various villages.

"We hope the village Churches will continue to grow in grace, to learn to walk in the way of the Lord, and to bring many to the knowledge of God in Jesus Christ," the report added.

## C.M.S. Pioneer Missionary Dies

One of the Australian Church Missionary Society's pioneer missionaries, Miss Sophia Sackville Newtown, died on July 24, aged 91.

Miss Newtown was the seventh Australian C.M.S. missionary to go into full-time overseas work.

In her early thirties when she left Australia in 1897, Miss Newtown was a survivor of a massacre of Australian and English C.M.S. missionaries in China during the Boxer Rebellion of 1900.

Miss Newtown worked in Foo Chow, Fukien Province, during World War I, having witnessed the forming of the first Chinese Republic under Sun Yat Sen in 1912.

She returned to Australia in her late sixties, prior to the outbreak of World War II, and at her death was the oldest Australian C.M.S. missionary living.

At her funeral service held in St. Andrew's Cathedral, on Friday, July 25, the Primate of Australia, the Most Reverend Dr H. W. K. Mowll, said Miss Newtown would be remembered as a woman of prayer.

Throughout her life Miss Newtown was a fervent believer and practiser of the efficacy of prayer, His Grace said.

About 200 people attended the service, many of them staunch C.M.S. supporters who remembered the ministry of Miss Newtown as a deaconess on her retirement from overseas missionary service.

Archdeacon R. J. Hewett, Federal secretary of C.M.S., read the lesson.

The Australian

## CHURCH RECORD

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Editorial Matter to be addressed to The Editor. News of Church life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

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## Personal

We wish to congratulate the Reverend B. S. Cox, of Nelson, N.Z., on his engagement to Miss Joy Palmer, of Wakapauka.

The Reverend K. G. Aubrey and the Reverend B. D. Jameson have been appointed Canons of the Cathedral Church of Christ Church, Nelson, N.Z. Mr A. R. Tuffnell has been appointed a Lay Canon.

The Rev. R. S. R. Meyer, Director of the Department of Promotion in the Diocese of Sydney, will leave on August 15 for the Diocese of Kuala Lumpur for an 11 weeks' Mission in Christian Stewardship.

We offer sympathy to the families of the Reverend Rex Meyer and Mrs J. A. E. Burgess, whose brother-in-law, Mr Roy Thomas, was killed in a motor accident late last month.

The C.M.S. organising secretary in Northern Ireland and a former Bishop in Fukien, the Right Reverend John Hind, died yesterday, at the age of 79.

The Rev. Gresford Chitemo, of Tanganyika, East Africa, who was brought to Australia by the Church Missionary Society to further his studies at Moore Theological College, Sydney, will visit Melbourne from August 16 to September 8.

The Rev. Walter Smyth, representative in Victoria of the Billy Graham Evangelistic Association and Mrs Smyth and their family have secured a furnished home in Surrey Hills, Melbourne.

The Reverend Dr Geoffrey W. Bromley, Rector of St. Thomas' Church, Edinburgh, has been appointed Professor of Church History and Historical Theology at Fuller Theological Seminary, California. Dr Bromley was formerly Vice Principal of Tynedale Hall, Bristol, and is the author of a number of books.

We congratulate Dr Eleanor Knox, daughter of Canon D. J. Knox, who has passed the examinations for the M.R.C.P. of Edinburgh. Dr Knox is in England at present.



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